

10
RUHANI FARMAN



FARMAN MUBARAK MADE BY
HAZRAT IMAM SULTAN MUHAMMAD SHAH

FOR IMAMI ISMAILIS ONLY

10

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HAZRAT IMAM SULTAN MUHAMMAD SHAH



COMPILED BY:

MR. MUHAMMADALI EBRAHIM NANJI 'ABHYAASI'

**AN ENGLISH TRANSLATION OF FARMAN
MUBARAK COMPILED FROM 'KALAM-E-IMAM-
E-MUBIN' VOL. I, A COLLECTION OF FARMAN
MUBARAK MADE BY HAZRAT IMAM SULTAN
MUHAMMAD SHAH, ORIGINALLY PUBLISHED
IN GUJRATI BY THE ISMAILIA ASSOCIATION
FOR INDIA IN 1950**

CONTENTS

| S.NO. | FARMAN NO. | PLACE | DATE | PAGE NO. |
|-------|------------|-------------------|------------|----------|
| 1. | 20 | MANJEVARI | 31.12.1893 | 1 |
| 2. | 45 | JANGBAAR | 13.09.1899 | 6 |
| 3. | 51 | JAMNAGAR | 04.04.1900 | 13 |
| 4. | 52 | JAMNAGAR | 06.04.1900 | 20 |
| 5. | 63 | WADHVAARN CAMP | 18.10.1903 | 26 |
| 6. | 64 | WADHVAARN CAMP | 19.10.1903 | 31 |
| 7. | 65 | RAJKOT | 21.10.1903 | 37 |
| 8. | 125 | NAIROBI | 06.10.1905 | 43 |
| 9. | 144 | MUMBAI | 04.04.1908 | 53 |
| 10. | 160 | DARESSALAM | 29.09.1899 | 55 |

NOOR ELAHI AWWAL THA,
SO AAKHAR JAG MEIN PAYA ZAHOOR,
ESSI DEEN KE TAABEY HOVEY,
OOS MEIN ROSHAN HOVEY RABKA NOOR;
KHATAM KIYA ISS KALAM KUN,
SAB ZAHER KAHE SUNAYA,
SO PADHO, SHIKHO, SUNO AUR SUNAO,
YUN MOWLA NE HUKAM FARMAYA.

MARTABA ILM KERRA,
SAB HUNNAR OOPAR HAI AALA,
KE ILM SE TAU RAB PEHCHANA,
JINEY APNA DIL UJALA;
AVAR HUNNAR KAMAAI SAB FANA HOVEY,
PEHCHAN KHUDAKI RAHEVEY BAAKI,
YEH SUNO, SAMJO, YAADAJ RAAKHO,
FARMAYA KAUSAR-E-SAAKI.

(KALAM-E-MOWLA)

**Hazrat Mowlana Dhani Salamat Datar Sarkar
Imam Aqa Sultan Muhammad Shah Made The
Following Farman:**

It is incumbent on you, the all *jamat*, that you should practise *bandgi-ibadat*. The creation of all creatures (*khalqat*) by God is for to do *bandgi-ibadat* and not for to eat and sleep; so do not just eat and sleep.

Hazrat Imam, then, said:

You should not seek a test (*parakh*) for yourselves because the test (*parakh*) is indeed very difficult!

There was a man who lived in Shah-e-Najaf. He used to practise *ibadat-bandgi* a lot. He used to weep and beseech everyday: "Ya Ali! Give me an opportunity, so that I can do '*jang-e-jehad*', that is, I can fight and defeat the enemy of the faith (*deen*) and offer my head i.e. sacrifice my head by fighting in the war." In this manner, for forty years, he used to weep and beseech always during the *bandgi*.

One day, Murtaza Ali sent a man to him with a message, saying: Murtaza Ali is calling you to join the war. The man went with the messenger to Mowla Ali's place, and there he made a request, "I want to have Mowla Ali's *deedar*."

Mowla Ali sent a reply, saying: *Deedar* will be bestowed tomorrow. Tonight, he just stays over here.

After that, Mowla Murtaza Ali sent a beautiful maid for that man, in his service, i.e. gave away that maid to him. He kept that maid in the house as a wife. Later, he was given a bungalow to live in and provided best of meals to eat. So both of them had their meal together, and were chatting.

Just then, the trumpets sounded announcing the declaration of war. Mowla Ali's messenger came and said to that man, "O man! Get up! Be quick! This is the time of '*jang-e-jehad*'."

The man replied, "Mowla Ali knows that I have no weapons and no horse, so how can I fight in the war?"

The messenger informed Mowla Murtaza Ali accordingly. Mowla Murtaza Ali, then, sent the weapons and a horse for him along with His man who brought the weapons and the horse to him and said, "Get up! Mowla Ali has sent these weapons and a horse for you, therefore, get ready to fight."

The man replied, "Tell Mowla Ali to fight today, I will fight tomorrow."

The world had become dearer to this man, now that he had a new wife, a house to live in and the delicious food to eat. Thus, he had got trapped in greed.

Hazrat Imam, then, said:

You, the *jamat*, must not ask for the test (*parakh*) for yourselves. Attend *jamatkhana* everyday to say the *Du'a*, and ask: "Ya Ali! Do not put us to the test." You must always fear the test.

Hazrat Imam, then, said:

Why am I not putting you to the test (*parakh*)? And why am I not asking you to always recite the *namaz* that comprises two hundred *raqaat*? That is because you are not

able to fulfill the test that has been already set for you, i.e. to give one *rupee* out of every ten *rupees*.

God is not in need of money, but has set a test for you, that you cannot fulfill; so which other test do I set for you?

I do not ask you to forsake all worldly wealth (*maaya*). You may eat, spend, use and save but give Mowla's dues (*haqq*). Practise *bandgi-ibadat* and recognize God.

Mowla Ali said: "If I don't see God, I cannot perform *ibadat* either."

If one cannot see God with his eyes, then his eyes are blind.

In this way, by making *Farmans* referring to *Shariat* and *Tariqat*, it has been explained to you. What it means is that if one cannot see God, then his *bandgi* is not acknowledged.

He, who does *bandgi* without recognizing God and Hazar Imam, has blind eyes because Hazar Imam is seated in manifest and yet he does not recognize Him.

Hazrat Imam, then, said:

In the days of Mowla Murtaza Ali, the people who used to create dissension (*fitna*) were the *mullahs*. The people who martyred Imam Hussain were not from any other faith. All were Muslims. Only one person was a non-Muslim who later had converted to Islam. The rest who had opposed the Imam were all Muslims.

You are ordered that you pray and ask God not to put you to the test. It is because even if one is *imani* and of high status, when put to the test (*parakh*), gives up his *iman*.

This *deen* of yours is true indeed! At midnight, an angel (*malayak*) descends from the heavens and announces: "Is there any 'worshipper of God' (*band-e-Khuda*) who repents

his sins, so that I can take his requests to God and have them acknowledged! Is there anyone for whom I can recommend anything that he requests from God?" At every midnight, the angel makes such an announcement.

Hazrat Imam, then, said:

Aga Alishah Datar had made a *Farman*: "Perform Ya Ali's *bandgi* at midnight; the reward (*sawaab*) that you get from it would be yours and any sin or offence caused therein would be Mine."

May Mowla Murtaza Ali keep your *iman* secure! Act upon what is prescribed in the *Ginans*!

If you do not know Arabic, so what! Will those who know Arabic, go to heaven? And will those who do not, go to hell? No. It is not like that.

It is not that God knows only Arabic and does not know any other language. God knows the language of all.

In whichever language does one pray to God, God understands that language, the language of all. If God knows Arabic but does not know all other languages, then that God is not acceptable to us. We accept that God who knows the language of all.

Hazrat Imam, then, said:

Recognize the Imam of the Time, practise *bandgi-ibadat*. Follow the faith (*deen*), ask Me the path of the faith and tread the true path of the faith.

If you will ask Me, I will show you the path. If you will not come to Me and not ask Me, then I will not be responsible for it.

The example of it is that if a beggar goes for begging, he does get something, but if he remains at home, he dies hungry. Now, who is to be blamed for it? If one does not

ask, then no one gives him, so who is to be blamed? He who does not go begging gets nothing.

If you will not ask Me about the path of the faith, you will be led astray and go to hell. I am not responsible for it. If you will stay at home and not ask Me, then I will be least responsible for that.

Hazrat Imam, then, said:

Before leaving the world, the Prophet (*s.a.s.*) had willed: "I am leaving behind two things in the world - one is the Book and the other is My progeny (*aal*)."

Then, Hazrat Imam said about it:

Murtaza Ali took that Book with Him to the mosque and said to all people, "The Prophet (*s.a.s.*) has given Me this Book, and also had willed to bring it to you, so you take it."

At that time, all people replied, "We have Hazrat Usman's Book with us, which is sufficient; we do not need your Book."

At that time, Murtaza Ali said, "You will never get to know even a smallest detail of what is in this Book till the Day of Judgment." After saying that, He took the Book back home.

That Book is, 'The Ten Chapters (*si-paraas*)'. Pir Sadardin has explained to you about it in the *Ginans*. Act according to that.

His Excellency the Sultan of Jangbaar, wearing an Arab-costume, had come for a mulaquat with Hazrat Mowlana Dhani Salamat Datar Sarkar Imam Aqa Sultan Muhammad Shah. The Imam, also donning an Arab-costume, gave mulaquat to His Excellency the Sultan. After the departure of His Excellency, Hazrat Imam came to jamatkhana wearing the same Arab-costume. Those who have witnessed that occasion will never be able to forget it. The Imam graciously sat on the throne and made the following Farman:

Pir Sadardin was intelligent, wise, truthful, and had a clean conscience.

Anyone who is a Khoja will say that Pir Sadardin has made the Khojas. Pir Sadardin too was a brother-in-faith of you, the Khojas. You also strive and become like Pir Sadardin.

You just do as Pir Sadardin strived to do. If you strive to do as done by him, you too will become like Pir Sadardin. That you come to *jamatkhana* to say the *Du'a* cannot be considered a big effort; it is rather a very easy task.

A *Haqiqati*, when understands the meaning of attaining communion with God, immediately reaches *M'arifat*. Pir Sadardin was close to God, he believed God to be close to him. He was convinced: "I am close to God." He did not ever commit any evil act.

Pir Sadardin even when he were alone would think: "God is with me!" This is also true for the one who thinks God to be ever-present.

You will not be able to do evil deeds in the presence of your parents nor will you be able to speak bad words. The man (*insan*) who thinks God to be present by his side cannot commit evil act. Therefore, one should think likewise in all deeds.

All deeds of the man (*insan*), who is a *momin*, should be pure. The thoughts (*khyaal*), concept (*vichaar*) and conscience (*batun*) of a *momin* - all must be pure. This is essential for a *momin*.

On what premise does your religion stand? On what premise is it dependent? Your religion (*deen*) is based on the virtuous deeds (*a'maal*), such as:

- (1) Keeping the eyes pure,
- (2) Speaking the truth,
- (3) Acting honestly,
- (4) Doing virtuous acts.

If you follow these fundamentals, you will not fall on the ground.

People say that '*Pul sirat*' is there after death. It is not true. Your life itself is the '*Pul sirat*'. In this world, the worldly tasks are the '*Pul sirat*'. God is not a magician (*madari*) that He will pull you up by extending a rope. '*Pul sirat*' must be crossed over in your lifetime.

During your lifetime, if you live piously, become righteous and do virtuous deeds, then it will be as if you have crossed the '*Pul sirat*'. But if you live badly, you will not be able to cross the '*Pul sirat*'. The world is like the '*Pul sirat*'.

You must understand properly the facts about your religion. Those who do know, they must learn even more. Those who have not learnt, they must learn. If you will read and listen, you will come to know about it. But if you will

not read nor listen, how would you know about the merits of the Ismaili *deen*?

If you read the books of Mowlana Rumi and of Shah Shams Tabriz, you will come to know about which path is good!

Mowlana Rumi first thought about himself: "Earlier, I was a stone; later on, I was created a tree; and from that, I have evolved into a human being (*insan*). From a human being, what shall I become, hence?" He used to think about it. You also must think about what you will become from a human being! Perform such deeds and have such thoughts that you attain the status higher than that of the human being (*insan*).

Be it Mowla Murtaza Ali's progeny or Hazrat Omar's progeny, only he, whose deeds are virtuous, is a good person.

When you read the books of knowledge (*ilm*) and when you listen to its narration, you should think about what is being said in it. You must act according to that.

The deeds of a good person must be virtuous and pure; there must not be any blemish. How bad does a person look like who has a big head and small arms! And, also, how bad does one look like who has a big stomach and a slim body of short stature! This is an example. In the same way, one's bad actions too reflect badly on oneself. A *momin* must be aware of all matters.

The lamp of Allah's *Noor* is in you; it is in your hands. I am saying this in symbolic terms. That lamp is always in all of you. You should see it. You should ask it. If you will not ask it, then how would you know?

Your religion is very demanding and difficult. To attend *jamatkhana* always to say the *Du'a* is not difficult; it is a simple and an easy task.

You must follow the path of *Haqiqat*; day and night, realize God to be present by your side; day and night, act piously and see God, so God will not let bad acts be committed by you any day.

Perform such deeds that make God pleased with you. To bend and bow oneself is all easy, but to follow the path of *Haqiqat* is difficult indeed!

Make friends with those who do good deeds, so God will be pleased with you.

The business of a *momin* is also a *momin's ibadat*.

A *momin* when goes to sleep at night thinks: "Rising early, I will do good deeds." When a *momin* goes to sleep with such good thoughts, then his sleep also is counted in *ibadat*. But for a foolish-unaware (*nadan-gafal*) person, even his sleeping will be counted as a sin. Such an unaware (*gafal*) person, as he goes to sleep, will think: "I accumulate money, throw out my wife who has grown older and marry another younger-one, get big mansions built, increase my reputation in town, get counted as a big person in town and everybody comes to me for an advice." This way, he will think about many a matter. When one goes to sleep thinking as such, then his sleeping also is counted as a sin.

Now, think! What is the difference between 'good and evil'?

You go to sleep with such thoughts that your sleep also gets counted in *bandgi*!

When you recite the *Du'a*, better say it with your heart engrossed in it. But if you sit for the *Du'a* and you nurse bad thoughts in your heart, then what will you gain from it?

One's whose wife has grown older, whose children are with him in his house since childhood, now, if he thinks about marrying a young, good-looking woman, not caring

for the older wife's lawful dues and not giving her anything, then, a person thinking as such is a dog, rather, he is worse than a dog.

It is not right in our Ismaili Faith to marry a second woman after abandoning the older wife. It is very bad to throw out the old-one and not to give her rightful dues.

Pir Sadardin attained such high status when he nursed good thoughts and performed good deeds. You also perform such virtuous deeds.

Day and night, I have just you in My thoughts.

I go to every place; I do that only for your good.

I go to Mahabaleshwer, I go to England and to many other places; I do that only for the good of you, the all *murids*.

All the hard work that I do is for the betterment of just you, the all *murids*. All *jamats* are equal for Me. In whatever work I do, I seek only the well-being of you, the all *murids*. All this is for the strengthening of your religion.

Your thought should be spared for your religion. The service that you offer to the faith (*deen*), you are doing it not for My sake, but it is for your forefathers sake and for your sake, too.

Your faith (*deen*) is true (*haq*). If you follow your faith, you will benefit. In this world, if you prefer to act badly, your faith will be an impediment for you.

You must act in such a manner that wherever I go, I get to hear that the followers of the Aga Khan are like the angels (*firashta*). If you act as such, only then, your faith will be beneficial to you. But if you nurse such absurd thoughts like abandoning the old wife to marry a younger-one and misappropriating other people's money, then everyone will say that the followers of the Aga Khan are bad.

If you do bad deeds, you will be known as an evil person; if you do good deeds, you will be known as a pious person and everyone will say that the religion of the Khojas, the followers of the Aga Khan, is very good.

I do explain to you about 'good and evil', but whether to act upon it or not depends on your willingness and is in your hands.

Pir Sadardin lived piously like that of an angel (*firashta*); he did virtuous deeds, and so, many people became his followers.

If you do evil deeds, then everyone will say that their religion also would be an evil-one. If your deeds were good, your religion too would be known as a good religion.

I am your *Pir murshid*. Your religion is a good religion; therefore, you also must perform good deeds.

First of all, do not speak lie. Speaking lie is prohibited in My *deen*.

Secondly, it is very bad to use other people's money in religious work. It is very bad to misappropriate other people's money. It is unlawful (*haraam*) even to embezzle money belonging to someone who does evil deeds or is an enemy of your faith. If you use any money from it for religious work, it will not do you any good; on the contrary, it will be counted a sin.

Guide your children to follow your own religion. Do not let them make friends with bad people. Bad company will lead them to bad faith (*deen*). Do not let that happen.

Do not disgrace your faith (*deen*) by casting evil-eye on other people's women. Do not do anything by which your religion can be termed as inferior and bad. Do such virtuous deeds by which your religion can be termed as a true religion and you as the angels. You should not depart from the path of your faith.

You must understand everything - what is good and what is evil! God is watching everything. Verily! God is existent. For example, God testifies in your heart. When a man (*insan*) is committing an evil act, God reprimands him about that evil act. Even after knowing that, if a man commits the evil act, then God leaves him. At first, God reprimands him about 'good and evil'. If there were no God, then who would reprimand him? Therefore, it is not worthy of a man to commit evil acts.

Even being a stupid, if you live piously, you will be known as a pious person. The consequence of an evil act is but evil.

After listening these *Farmans* of Mine, think about them in your hearts. Do not let them go in one ear and out of the other.

After listening My *Farmans*, even if one person acts according to them, that will be enough for Me.

The one who is pious, is Mine own. Even if one out of seventy persons performs good deeds and acts according to My *Farmans*, he is a very good person. I am very pleased with him.

After listening My *Farmans*, do not commit such acts which people term as the acts of Satan. You must perform the acts like that of the angels. Do virtuous acts and remain pure, so that you can become the angels. Perform such acts by which you can rise even higher than the angels.

By performing virtuous acts, the thoughts of your heart will take you to a high status. Do not commit bad acts at all. Perform good acts; therein lies much good for you.

By just striking your head, God will not become closer to you. But if you perform good deeds, then surely, God will become closer to you. *Insha'Allah!* If you act upon My *Farmans*, you will benefit.

**Hazrat Mowlana Dhani Salamat Datar Sarkar
Imam Aqa Sultan Muhammad Shah Made The
Following Farman:**

There are two forces in a human being (*insan*).

One is that with an animal feature.

Other is that with an angelic feature.

Whether to become an animal (*hewan*) or an angel (*malayak*) is in man's own hands.

It is incumbent on an intelligent man (*insan*) to follow the righteous path and attain the status of an angel (*malayak*).

I am obligated to show you the righteous path. Whether to tread that path or not, the choice is yours! If you will not obey My *Farman*, there is nothing for Me to lose; I am saying it for your own good.

You are unaware (*gafal*)! You do not know. If a man (*insan*) is given money in his lifetime and he goes to do business, now, if there is a profit in business, it is all right, but if there is a loss, then, in vain goes all the effort!

I do not really mean it for the business, but for the benefit of the 'life hereafter' (*a'khirat*). Your virtuous deeds (*a'maal*) are for your benefit and that benefit is there for you in the 'life hereafter'.

Evil deeds will do you much harm in the world. It is all in your own hands.

Whatever the type of deed (*a'maal*) you do, you will become as such. If you perform the virtuous deed, you will attain the status of an angel (*malayak*).

If you will not act upon the *Farmans*, you will become Satan, an arrogant person.

I am the *dervish*; and so, I am making true (*haq*) *Farmans* to you. Now, whether to accept them or not is entirely your choice. If you do not want to act upon My *Farmans*, then I better make none!

I am showing you the righteous path. One who deems it right may follow it, or one may not follow it. You will realize the importance of My *Farmans* on the Day of Judgment. You may not realize it in this world; everything will be clear there.

Those with the black face and those with the bright face will be distinguished there. The ones with the black face would say: "Had we done good deeds (*a'maal*), it would have been better!"

The first thing for a *momin* to do is to forsake the animal instinct. Animal instinct is but evil.

If you wish to become an angel, then give up casting evil-eye (*badnazar*), do not think of doing evil acts. Consider all women to be as mother and sister.

Do not misappropriate other people's money. To embezzle money belonging to someone else is not right for a *momin*.

Do not embezzle money even of an enemy of the faith (*deen*). Do not embezzle even a *paisa* of anyone.

When one desists from casting evil-eye, only then, does the heart (*dil*) remain secure!

If the heart (*dil*) remains secure, the faith (*iman*) will remain secure.

All of you must think, day and night, that the *imani* group is pure (*pak*) and *iman* is *Noor*!

If there is impurity, *iman* will not evolve. If there is doubt, sin will breed in the heart; and in the impure heart, doubt will develop!

Think! Who was Shimmer? And who was Yazzid? Even now, there are many Shimmers and Yazzids.

Yazzid always used to read the Quran, Shimmer knew the Quran by heart, but both were the enemies of the Prophet's (*s.a.s.*) progeny.

It is incumbent on a *momin* to obey the *Farmans* that are made by the Imam. It is your duty to obey with faith (*iman*) the *Farmans* of the Imam of the Time. Just as you were obeying the *Farmans* of Murtaza Ali, so must you obey My *Farmans* and act according to that!

I am the doctor (*hakim*) of the *Haqiqatis*. If your soul (*ruh*) is sick, I am the doctor. One who is in pain, if he goes to a doctor, he should obey the advice of the doctor. The same way, you must obey My *Farmans*.

I am carrying out My religious duties. If you will not fulfill your religious duties, then, when you die, you will repent badly. Everyone has to die.

As I am meeting you now, likewise, I will meet you on the Day of Judgment (*a'khirat*), too.

If you obey My *Farmans* now, you will not be sorry on the Day of Judgment (*a'khirat*). But if you do not, you will be in trouble on the Dooms' day. If you are intelligent and if you obey them, that is good!

Do not commit any act for which you will have to regret on the Day of Judgment.

If one happens to be poor but is able to come to *jamatkhana*, then he should come and recite the *Du'a*.

It is better if there is a *jamatkhana* even where the *jamat* is poor. If there isn't any, then by erecting four bamboos and laying a mat get the *jamatkhana* built and say your *Du'a* there.

One must not heed the words of a man alike Satan. Satan's face (*soorat*) is similar to that of a man. His words must not be heeded.

It is obligatory for all of you to discuss amongst yourselves the matters of the faith (*deen*). If you will not, you will be sinned. If you were aware about the matters of *Haqiqat* and yet would not tell that to the other people, you will be sinned.

It is obligatory for all *jamat* to think about the faith (*deen*) and act accordingly. Think! For what cause has God created you? When you die, what explanation will you give on the Day of Judgment? Where will you run away, then? There is no jungle there from where you can escape unharmed.

Where are you today? Where will you be hereafter? Where were you earlier?

You are not animals like cows or bullocks; you are human beings!!

Think! How were you in the womb of your mother? In what state was your soul? What were you doing, then? You are lost in illusion all the time.

Day and night, you are carrying out your worldly duties but not your religious duties. I do not forbid you to do the business. Out of twenty four hours in a day, it is incumbent on you to spend two, three, four hours practising your faith (*deen*). It is also incumbent on you to sit back and spend two hours thinking of your faith. What you ought to do for yourselves, think of it! Think, and bring out its meaning.

If you select colours for a child, it will prefer red and green colours, and will throw away the colours that are bad. The same way, your faith (*deen*) is like a diamond (*almas*).

What is diamond (*almas*) and what is glass, is all known to Me. Just like a child, by putting away the faith (*deen*), you are toying with the world (*duniya*); I know it all.

Allah's *Noor* is the Light!

Many people are ignorant of the practice of the faith. They do not think of the faith, they do not go to *jamatkhana*.

If you do not do five acts in the world, doubt will not arise in you. I know that doubt does arise in you, but if you abandon these five acts, doubt will not occur in you:

- First is arrogance,
- Second is speaking lie,
- Third is enmity,
- Fourth is embezzling other people's wealth,
- Fifth is casting evil-eye on other people's women.

Abandon these five acts, and evil deeds will not be committed at all; and doubt will fade away. And, after that, your heart will become pure.

Give up arrogance, and *iman* will remain secure! Arrogance is a bad thing. Muaviya showed arrogance against Hazrat Ali. Yazzid fought against Hazrat Imam Hussain due to arrogance.

When man (*insan*) brings his thoughts (*khyaal*) in harmony with God, he becomes an angel (*firashta*).

Earlier, man (*insan*) was a stone; from that, he became a tree, then, an animal and then, a monkey. After that, he became a human being. Now, man can become an angel (*firashta*), can rise still higher. He can again become an

animal, even a stone. This is all in one's own hands. This matter is not dependent on fate.

In whichever direction its reins are turned, the horse will turn likewise. Do not let doubt arise. Accept the *Farmans* and obey them. Act upon the faith (*deen*).

Give up arrogance and love for the world, and your heart (*dil*) will get purified.

Obedying the *Farmans* is for your own good.

Everyone in the village, always go to *jamatkhana*, recite the *Ginans*, and ponder, arrange the congregation (*mijlas*), and bring out the meaning of the *Ginans* and get informed of it.

The intelligent-ones should think and by acting upon My *Farmans* must bring out their meaning. Foolish (*nadan*) are the ones who leave aside My *Farmans* and go astray!

Any village that is without a *jamatkhana*, get a *jamatkhana* built therein and recite the *Du'a* there.

Say your *Du'a* with the *jamat*. To recite the *Du'a* at home is of no use. If you recite the *Du'a* at home, you will forget; if you forget, you will become an animal (*hewan*) and will not attain the *Haqiqat*. If you will not go to *jamatkhana* to recite the *Du'a*, then, gradually, you will forget and attain the real state of animal (*hewan*).

The purpose (*maqsad*) of man (*insan*) is to attain the abode of origin (*asal makan*). If you will remain unaware (*gafal*) in the practice of the faith (*deen*), you will not attain it; rather, you will become *hewan* and will attain the state of *hewan*.

For how many years will you remain unaware (*gafal*)? If you keep your faith (*deen*) strong, you may attain the abode of origin (*asal makan*)!

If you will wish to go from one village to the other, then, only when you will get up and start walking, you will be able to reach there. If you will perform the *ibadat* of God all the time, you will attain that abode.

Now it is the time for the *Du'a*, so go to *jamatkhana* and recite the *Du'a*.

Hazrat Mowlana Dhani Salamat Datar Sarkar Imam Aqa Sultan Muhammad Shah Made The Following Farman:

One day, Hazrat Essa (*a.s.*) was passing through the woods. His disciples were with him. On the way, he came across a tiger, but he kept moving ahead. Way'side, on seeing an animal dead, Hazrat Essa (*a.s.*) prayed for it and brought it to life.

After some days, a man came across his way. On seeing him, Hazrat Essa (*a.s.*) ran away from there and went home taking the other route. His disciples asked him, "Sir, you did not fear the tiger, but what made you fear that man to run away from him?"

Hazrat Essa (*a.s.*) replied, "That man was a stupid (*murkh*), a foolish person (*nadan*). He had a black heart (*dil*). My *Farmans* bring those to life who are dead, but my *Farmans* do not affect a foolish person. Everyone obeys my *Farmans*, but a stupid, a fool does not obey my *Farmans*. Hence, I ran away."

With reference to this, Hazrat Imam said:

A foolish person (*nadan*) is an enemy of the faith (*deen*). One who does not take the *Farmans* into consideration is a stupid, a fool. One who does not listen the *Farmans* is a fool (*nadan*).

Many amongst you are *momin*. You have an obligation to keep your heart (*dil*) pure. One who is sick must keep the body clean. When you have an injury, how carefully you put a dressing on it?!

When your heart (*dil*) gets ill, take great care. God forbid, that your heart gets wounded!

How does a man become a Satan and how does he become an angel (*malayak*), I gave you *Farmans* about it yesterday. Satanic impulse causes the injury of the heart (*dil*). If there is an injury in the heart, take care of it. Quickly put a dressing on it, so that it does get healed. If you leave it as that, it will rot and the flesh will get eaten away.

What I mean to say is that the man who loses his *iman* is an injured-one. If it is not treated from the beginning, then, gradually, it will eat into the heart (*dil*). This will result in much harm. It is essential for a *momin* that he takes great care of himself.

Iman is a unique ornament.

You do not understand it now, but when you will die the real worth of the benefit will be known. It cannot be known until one realizes the value of the gems. When you will die, it will be known.

Get informed of and think of the *Farmans* that have been made. In times of the Prophet (*s.a.s.*), many people used to nurse enmity towards the Prophet (*s.a.s.*). The non-believers (*kafiroon*) used to abuse Hazrat Amir ul-Momineen and the Prophet (*s.a.s.*). But those who were *momin*, they possessed very strong faith (*itteq'ad*).

You, the *jamat*, too are My disciples. All the disciples of the Prophet (*s.a.s.*) had forsaken their household. To migrate with the Prophet (*s.a.s.*), they abandoned their household in Makkah, they left their families, and giving

up everything, they came to Hazrat Ali in Madina and reported to the Prophet (s.a.s.). You also act upon the *Farmans* in the same manner.

Man (*insan*) is a traveler (*musaafar*) in the world. Your real home is in the 'life hereafter' (*a'khirat*).

The world (*duniya*) is but mortal (*f'ani*)! There is nothing to gain from it. When you will die, you will get two yards of land and not more.

The world (*duniya*) is like an immoral woman; it must be got rid of quickly. If a man desires for such a woman, what will he gain?

If you do *ibadat-bandgi* but have no *iman*, then what benefit can you get?

I say this for you, nothing is for Me. If you will accept, you will benefit. If not, you will lose. Everything is in your hands.

If the land is tilled, food can grow and, only then, one can benefit! If it is not tilled, what benefit can one gain?

If *ibadat* is not practised, then what's the use? Whether such people exist or not makes no difference!

Together with *ibadat*, if the faith (*itteq'ad*) is pure, if one recognizes the Prophet (s.a.s.) and Murtaza Ali, and if one's deeds are good, if one desists from embezzling other's wealth and casting evil-eye on other's women, then *ibadat* can be performed properly.

If the deeds (*a'maal*) are not good, then what's the point in becoming My followers (*murids*)? If the acts are not good, then what can be gained?

You have the key in your hands; now to open it or not, the choice is yours! However, I am striving and showing you the path.

Just like Aga Shah Hasanali who strived and has shown you the path leading to the treasure. To tread it or not is just your choice.

You are lost in a slumber; therefore, you cannot hear the sound of cannons. Just as a person is awakened from a deep sleep, I am awakening you the same way: Wake up! Get engrossed in *ibadat*. Do not forget, *ibadat* at 3 o'clock is most rewarding indeed!

After listening, if you keep My *Farmans* in your heart (*dil*), you will benefit a lot. But after listening, if you ignore them, how would you benefit?

What can be gained from the useless chatting? If you do that, then, instead of coming here, it would have been better had you not come here!

After listening, if you act upon My *Farmans*, your *iman* will remain secure; you will be enlightened in the world.

Think! If man (*insan*) had not committed the satanic act, he would not have come out from the abode of origin (*asal makan*). God expelled him from *asal makan*.

Your abode of origin (*asal makan*) is very great indeed, but now it is very far away.

The one with the real intellect will reflect much on: "From where did I come into the prison?"

For a *momin*, the world is a prison! For you, the world is a prison! For Me, too, life is but a prison!!

I am weary of the world. I repeat that I am weary of it. I need to be in *asal makan*. You also need to be in *asal makan*.

If you become *hewan* here, what will you gain?

Practise *ibadat* and perform virtuous deeds (*a'maal*). Do not speak lie; the heart (*dil*) should be pure. When you will perform the *ibadat* with secured *iman*, you will attain the exalted status.

What status can be greater than that of the abode of origin (*asal makan*)? If you work hard, you will reach that abode. By getting into a two-horse carriage, you will not reach it; but by walking on foot, by perspiring, you will reach it. If you strive, keep the heart pure, get rid of enmity from your heart, then you will attain that abode.

There is one big *minaret*; when you will ascend it, you will attain *asal makan*. When you will strive for it, you will attain the abode on-High. That is the place of your origin!

If you will not purify your heart, if you will nurse enmity in your heart, if you will have love for the world in your heart, then you will not attain that abode.

Whether it is a copper or gold can be confirmed only on testing them. The same is true also for the man. If your heart (*dil*) is impure, you will not attain that abode.

How great is your abode of origin! Of that, you are quite ignorant.

Salman Farsi, '*ahl al-bayt*', was just like you. Prophet (*s.a.s.*) used to say that Salman was as good as that of '*ahl al-bayt*'. He attained his abode of origin (*asal makan*). Salman Farsi too was a man like you. You also perform *ibadat* and become like Salman Farsi. If you perform *ibadat*, you can become like Pir Sadardin. If you become like an animal, what benefit will you gain?

Jewellery (*zaverat*) is there indeed, but it is in a safe, which is locked. You do not know that, others do not know that either.

Take good care of yourselves and strengthen your *iman*. Always attend *jamatkhana*. Do not remain unaware (*gafal*).

If you do not have money, don't give it; but practise *ibadat*. The responsibility of practising *ibadat* is equal on both - the rich and the poor.

There is much benefit for the one who remains engrossed in *iman*.

Put the wealth of the whole world on one side and *ibadat* on the other; such is the mighty weight of *ibadat*!

You are *momin*. Each day, become more and more virtuous. There are a thousand steps in the way of the faith (*deen*); if you climb a hundred steps, then what will be gained?

If you remain busy in playing, day and night, then what will be gained?

**Hazrat Mowlana Dhani Salamat Datar Sarkar
Imam Aqa Sultan Muhammad Shah Made The
Following Farman:**

You have come here taking much trouble, and for every step that you have taken, God will reward you, the *jamat*, in this world and in that world, too. You are in human form. God has been most benevolent to you that He has lovingly granted you the birth in *sirat al-mustaqeem (satpanth deen)*. But, shame on you, your life passes in vain like that of an animal; and man (*insan*) goes to retake another mortal form.

On the Day of Judgment, other people may even have an excuse that they were not aware of the *sirat al-mustaqeem (satpanth deen)*. But you - the Arabs, the Badakshanis, the Khojas and the Mumans, and all others, who are the Ismailis of the true path (*satpanthi*) - will have no excuse at all on the Dooms'day. The world is for two days and yet you are getting deceived by the Satan! Under your feet is lying a pile of riches, it is covered by a heap of sand, which you cannot push to this or to that side, so that the treasure may come to your hand.

Just think! At this place there is present a fuel which can produce the light of great intensity. For instance, the electric bulb here that illuminates in front of you and which you can see. But that light is of the world. In the lamp of

your soul (*ruh*), there is an abundant amount of fuel, but if you do not ignite it with a matchstick, how can there be an illumination? For how long will you keep on wasting the remaining part of your life in vain and in ignorance? Acquaint yourselves with the esoteric knowledge (*batuni ilm*).

You are not practising *ibadat*. This Ismaili Faith (*deen*) is a faith par excellence, but you do not understand it and hence you get guided on to the faiths of other people. Get informed of your faith. You are being deceived by the Satan. You must realize that you have a gem (*jawahir*) in your hands.

You are going in other people's faiths, but they are exoteric faiths (*zaheri deen*). In all those faiths, one performs the exoteric *ibadat*, that which is done by the body, by the flesh. *Ibadat* by the tongue can be done even by the animals. What is the use of that? Cows, bullocks etc., all have ears, tongue and a body. So, what difference is there between you and the bullocks? Like human beings, dogs and other animals too possess a body. They also eat, go in the woods, move, walk and run, and go where there is meat or other food and keep running for females. So, what is the difference between you and the animals like dogs etc.?

You also are running for the bread and the women. Even a dog barks with its tongue and chatters too much. Just like that, if you too do the acts of just eating and chattering, then what difference remains between you and the dogs and the donkeys? Then, what is the use of being born as a human being (*insan*) after going through the cycle of '*lakh chorasi*'? On becoming a human being (*insan*), if you did not caution yourselves, if you remained just like the donkeys and the dogs, if you became *hewan* by

décending into the '*lakh chorasi*', and died, then what will you gain? On dying, if you again became dogs, what will be gained in it? Think of it. Seek to recognize your descent (*avataar*) from Hazrat Adam (*a.s.*). Seek to understand your status of being in human form.

There are two dispositions in a human being (*insan*). One is that of an angel and the other is that of a Satan. In a human being, there is present an angel and there is present an animal (*hewan*). Whether to become an angel or an animal is in your own hands. Donkey-like people come to Me and ask: "What should we do? Our thoughts are on the world and our *ibadat* also is by the tongue!" What reply can I give to such persons? So, I have to close My ears and sit speechless.

Just as there is Shah above the angels, the same manner, there is Shah above you, too. Just as there is a well in the angels, likewise, there is a well in you, too. But unless you throw in a pitcher and bring up water, the water cannot come in your hands. For how long will you go on getting deceived? For how long will you keep your thoughts on the world? You know that the world is just for two days and, ultimately, everyone will have to die. I do not say that you should not fulfill your worldly tasks. One who understands so is but mistaken.

God has allotted the time for carrying out business activity. The day is for a man (*insan*) to work and earn. Why has God created the night? The night is not totally for sleeping, but is for *ibadat* also, and in *ibadat* is contained the happiness!

For a man (*insan*), the sleep of six hours is more than enough. Spend the remaining hours of night in *ibadat*. You claim to be a *momin*; so I ask you: What exceptional abilities do you possess which the animals don't? You are

eating the way animals eat; you are drinking the water the way animals drink water; you are chattering the way animals chatter.

The way the dogs run after bones and flesh, likewise, you are running after money. You are sleeping the way animals sleep. Men reproduce the way animals reproduce. All such functions that man does can be done even by an animal. So, what is the difference between you and the animals?

Think! At what stage have you reached now? Your nobility (*fazeelat*) and good time are for to recognize the soul. At present, you have two paths on either of your sides. One path is on one side and the other one on the other side. One path is of the animal i.e. the physical (*badan*) and the other is that of the soul, meaning the angel's path. Angel's path leads to the heavens. If you go by this path, you will reach the seventh heaven. If you forsake this path, your soul will stay just on the earth.

Think about the path which leads to the seventh heaven. Having been born as a human being (*insan*), for how long will you remain like an animal (*hewan*)? For how long will you keep on loving the world? For how long will you go on getting deceived by the world? You have come along following the path of the Ismaili Faith shown by My forefathers. In the same manner, if you will remain heartfully true on this *sirat al-mustaqeem* (*satpanth deen*), there would be no regression, i.e. no degeneration!

If you muster up the courage and take the path leading to the heavens, you will be able to see in your young age the thing that I have in My hands. But if you take the path leading to the dust, then, as the leaves of a tree, during the storm, keep fluttering here and there according to the direction of the wind, you will keep wandering likewise,

and you will keep treading the path of death and destruction. Everything is in your hands. If you tread the true path with *ek-dili* and with love, you will be able to reach the exalted status; if not, you will remain on the earth. All this is in your hands. It is My duty that I should explain it to you, but to tread that path is your task. *Khanavadan!* Recite the *Du'a!* I pray for your betterment.

**Hazrat Mowlana Dhani Salamat Datar Sarkar
Imam Aqa Sultan Muhammad Shah Made The
Following Farman:**

Do not indulge unnecessarily in other talks, and listen attentively.

The *Farmans* that I make to you are indeed the gems (*jawahir*). Those who are humans (*insan*) will pick up those gems. But those who are animals (*hewan*) will have their eyes on the grass and will leave the gems.

Whatever may be the strength of your *iman* with which you have come to Me, if you now go back with the same strength of *iman*, then what will be gained? Understand the essence of the Ismaili *deen-satpanth*. Understand how your heart (*dil*) viz. spirit (*jeev*) can be purified!

The one who commits sins is an animal (*hewan*). You are running uselessly on the way and are thinking in the heart that you are Khojas! What is gained in it?

Some amongst you do gather courage and attend *jamatkhana* and practise *ibadat-bandgi*. The one who goes to *jamatkhana* and performs *ibadat-bandgi* and is courageous has his heart (*dil*) more on the knowledge (*ilm*). Some people waste days and nights; they do not remain firm on the faith (*deen*), they have no courage and they make friends with the faithless (*be-deen*) persons. Such

people are not My *murids* but are *marids*, i.e. the wanderers.

A *momin* keeps himself and his children away from the faithless (*be-deen*) people.

One day when Hazrat Essa (*a.s.*) was walking along his disciples, he came across a man. Seeing this man, Prophet Hazrat Essa (*a.s.*) ran away into one of the side lanes. After he had gone far enough, other disciples came to him. They asked the Prophet, "Sir, you do not fear the tiger and the lion nor do you fear the other ferocious animals, then what made you run away on just seeing a shabby man?" Prophet Hazrat Essa (*a.s.*) replied, "The man who came across was a fool (*nadan*), a faithless (*be-deen*) person. It is better to run away from a fool, a faithless donkey. It is in one's interest to stay away from such faithless (*be-deen*) people."

Even the likes of the Prophet had run away and stayed away from the faithless people; so if you make friends with such *be-deen* people, if you talk with them, then your heart (*dil*) will become as black as the ink.

Teach the young children amongst you the knowledge (*ilm*) of the faith (*deen*) and the *Ginans*, so that your children will grow up as pious persons. If you will not teach them the knowledge (*ilm*), they will become like that of a donkey, and will speak some words, will chatter by the mouth, and will say: "We have done *ibadat-bandgi*!"

Now is your time; in that, use your intellect (*aqal*), listen, remember, and think!

Think of the *ruhani Ginans* given by Pir Sadardin and the *Farmans* of the Imam of the Time. If you read them just like you read the newspapers, how can they benefit you? Internalize each and every line in your heart (*dil*). Every line of the *Ginans* and of My *Farmans* is as good as a thousand of lines.

When you read *ilm*, sit back and think! Think over this side and think over that side, too. When you will think about it in deep, you will be able to understand something of it. Every evening and morning go to *jamatkhana* and recite the *Du'a*.

Do not think that spending money towards the construction of a big *jamatkhana* is a sign of *iman*. Take care not to let your *iman* become like that of wet clay. There is a big reward (*sawaab*) in going to *jamatkhana* with mutual love and affection and performing *bandgi* together.

Where there are three houses and the inmates live in separate houses, then all three gather together always in one house to say the *Du'a* and perform *ibadat-bandgi*. If you three are there, then you must not think that you will go to say the *Du'a* only if some particular-one joins in. Performing *ibadat* together is more beneficial. Whoever will give his place to perform *bandgi* will be rewarded immensely.

Make sure in your heart that your *iman* does increase and you be benefited. If you will not acquire benefit in your heart, what will you gain in coming here? Therefore, get determined and increase your courage. As I have come here, so get that benefit. If you will not acquire benefit in your heart, then, just as these clouds come suddenly from one side and pass by the other, which is of no benefit, the same way, if you too, like the clouds, come and go back without gaining any benefit, what is the use of it?

Be courageous; give up laziness; forsake the thoughts of the world. You are human beings and will have to die in two days; get *ibadat-bandgi* accomplished! If you will not practise *ibadat*, you will go to hell or you will again become an animal (*hewan*). What would be gained, then?

Make it certain with your heart; give strength to your *iman* which is in your heart (*dil*). Till today, there had been laziness in your heart. From now on, make a commitment by your heart and give your God a place in your heart. Make such a commitment that as from today you will have a lot of courage; have such courage and make such a commitment that as from today you will have your thoughts more on the *deen*.

Enquire from the soul (*ruh*) of your heart (*dil*), how does the spirit (*jeev*) function in you? For two, three hours in day and night, thinking of the spirit (*jeev*), remain in conversation with it. For how long will you keep your heart (*dil*) devoid of *ibadat*?

Just like a hen, who strikes its head on the ground, for how long will you keep on striking your head on the ground? You must aspire to rise upwards, that is, the aspiration of your soul should be to reach the All-High.

Listen! The disciples of Murtaza Ali were as that of Salman. Salman was a Persian i.e. an Irani; yet owing to *ibadat-bandgi*, he achieved the status of '*ahl al-bayt*'. You also must have such courage. There is no reason that you cannot become like him. It is just your own lack of courage. What you need is the love in your heart. Laziness is of one's own heart.

Remaining busy in useless chatting does not bring you any benefit of the 'life hereafter' (*a'khirat*). Many foolish people think about doing *ibadat* in Arabic language; but how would the *ibadat* in Arabic language benefit the Khojas living in India?

Arabic *namaz* in Arabic language is good for the Arab people. It is good for those who understand its meaning. But the one who is not an Arab and who recite the *namaz* senselessly, without understanding it, is chattering like a

crow. Those who do not understand the meaning do not have their soul (*ruh*) in it. They just chatter by the mouth.

During the time of Hazrat Imam Hussain, Shimmer too used to recite the *namaz*. Those who recite the *namaz* without having faith (*iman*) are just like Shimmer. But, *Al-hamdulillah*, you should be grateful that you have been born in this *sirat al-mustaqeem (satpanth deen)*. You should have your thoughts on it. If your thoughts were on it and if the soul were to leave your body, you would proceed directly to heavens.

Even if you reach the paradise, there is no benefit in its gardens. You can still fall from there and become an animal again. There is a place even holier than the heavens; that is where the soul should reach! Your soul (*ruh*) is but the spirit (*jeev*) of your past life; bring it to be in harmony with your heart (*dil*). For how long will you remain in disharmony (*be-dili*)? For how long will your soul (*ruh*) remain in impurity (*khak*)? That which is pure (*pak*) is something else; and that which is impure (*khak*) is also something else.

Get determined. At present, you are in impure state (*khak*); from that impure state, you elevate to be in pure state (*pak*). If you attain that pure state, then, whether your body is burnt or is eaten by the dogs, there is no indignity in that at all. A thing, which is impure (*khak*), just returns to impurity in the end; but the soul (*ruh*), which is in the body, is the pure thing!

The one whose soul is purified will rise even higher than the status of Angel Gibrael, that is, he will become like a Prophet. What is the way to purify the soul (*ruh*)? First of all, *iman* should be purified; thereafter, *ibadat* must be performed and, after that, a continuous training must be undertaken. By doing exercise, man can become an athlete.

Just as you exercise your body to become an athlete, if you give such an exercise to your soul, then you can move forward, you will be able to become an athlete of the soul.

Since you are human beings, so strive for it. If you let My *Farmans* go in one ear and out of the other, nothing will be gained. I have come here in this hot season and now if you will not think of My *Farmans*, then your coming here and taking pains would be of no use, no worth.

Perform such acts that bring benefits and you can taste the *meva*. When you perform My '*Kangwaa*', it means that you perform My '*Baiyat*'. Those who perform My '*Kangwaa*' make a commitment to Me: "As long as we are alive, we will never disobey your *Farmans*." I also, on My part, assure them: In that world too, you will be with Me and I shall be with you.

Hazrat Mowlana Dhani Salamat Datar Sarkar Imam Aqa Sultan Muhammad Shah Made The Following Farman:

At present, you are in human form (*insan roop*); so think of the benefits that can be achieved while you are in this form. You are not in the form of wind nor in the form of water. The water just gets flowed away, time and again, in the form of a river; it is true also of the wind.

As you are in human form, you have 'birth and death'. If a man (*insan*) goes on passing through the process of 'birth and death', then what is gained? Coming into the world, you ate, drank, dressed and reproduced; you came in the world and passed away. These tasks are done even by the animals (*hewan*). So, what is the nobility (*fazeelat*) of a human being (*insan*)? That should be understood.

Ibadat is indeed a continuous exercise and training. If you will not practise *ibadat* for about a month or so, then, slowly but surely, you will forget the exercise. If you will not exercise, you will not become an athlete, your body will turn listless, i.e. it will become lethargic. The soul (*ruh*) is (encaged) in your body; its exercise is *ibadat*.

If you will not go to *jamatkhana*, how would the exercise of *ibadat* be performed?

Jamatkhana does not mean to have a big bungalow built. That is but not a natural creation. When a smaller

jamat expands to become a bigger *jamat*, it needs a bigger place, and if the *jamat* is smaller, it needs a smaller place. What I mean to say is that a *jamatkhana* is a house, which certainly must be there for *ibadat*. Any house can be taken for *bandgi*; it may be taken on rent, and even if not taken on rent, there has to be a specific house, wherein *ibadat* should be performed. By performing *ibadat*, you will benefit, that is, your fondness and the goodness of your heart (*dil*) will keep on increasing.

Act prudently and live truthfully. A man should not have in his heart such a thought that on reaching a certain stage, he should stop there. The sign of a *momin* is that he does not get pleased in one-time achievement. A *momin's* aim is to keep on rising upwards. A *momin's* ambition is to become an angel (*firashta*) and attain the status of Angel Gibraeel. It is not possible for the physical faculties to reach that status, but the heart (*dil*) can attain it.

Get determined in your heart and become pure (*pak*). How does a man (*insan*) become pure? When eyes, ears, nose, and mouth - all become pure, the soul (*ruh*) can rise upwards.

When a dog goes about biting, its mouth is tied up; and the mouth of the other animals (*hewan*) is tied up as well. Likewise, if the mouth of a man (*insan*) too is tied by the *Farmans*, it does get shut! The difference between a *Haqiqati insan* and a *hewan* is that even when the mouth of an *insan* is not tied, he dare not bite. The heart of a *Haqiqati* does not seek to bite anyone because he is not pleased in biting. But such people are rarely found the world over. Even when you have your mouth open, you should not bite. You must not even think of biting anyone.

The *Farmans* that I make are indeed like the gems. When you find a spare time, you must reflect on My

Farmans for two hours. When I open My mouth to deliver the *Farmans*, heaps of pearls are bestowed, but only those *momin* who can appraise them are able to know the value of those pearls and realize what a thing they have received! But you are fools (*nadan*)! Prophet Essa (*a.s.*) had run away from the foolish people. You are like those fools. So, what benefits will you be able to get from those pearls?

The world is for two days; in that, you should aspire to become pure by doing *ibadat*. *Haqiqati momin* observe fasting (*roza*) not only during the month of Ramazan; for them all the 360 days are of fasting. Not a single evil deed in all the 360 days signifies fasting, not hurting anyone denotes fasting. Keeping the mouth shut and not eating anything but doing other sinful acts is just not fasting. This fasting (*roza*) is but of the thoughts (*khyaal*). Always think carefully. Be careful that no evil thought is ever caused in your heart, and no thought of envying anyone emerges in your heart.

Bandgi must be performed with one's clean heart (*dil*). It should not happen that after practising *ibadat* for two years one becomes arrogant (*magroor*).

After practising *bandgi* for two years or for twenty years, if arrogance develops in you, then, immediately, ceasing to be an *insan*, you will turn into a Satan.

Whoever will practise *ibadat* with his clean and pure heart (*dil*) will become like Prophet Hazrat Essa (*a.s.*) and Prophet Hazrat Mussa (*a.s.*); not only that, but will attain the status even higher than that. The status of Prophet Hazrat Essa (*a.s.*) and Prophet Hazrat Mussa (*a.s.*) can be attained by the person whose every thought (*khyaal*) remains pure all his life. Those whose heart (*dil*) remains pure, and whose soul (*ruh*) remains in harmony with God,

day and night, such persons, with their courage, can attain the exalted status.

I know that you all are not such that you can become like Hazrat Essa (*a.s.*) or Hazrat Mussa (*a.s.*), but if you become a little bit more virtuous each day, if you move ahead, step by step, inch by inch, howsoever a bit, nonetheless, I will take that as your gain.

It should not happen that you take two steps backwards. Some people do move ahead on the path but they also take two steps backwards. If it happens like that, then just think, how can one attain the status that one has to?

When you perform '*Kangwaa*', it means that you perform My '*Baiyat*' i.e. you make a commitment to Me that you will never disobey My *Farmans*. After making such a commitment, if you do not obey Me, if you do not obey My *Farmans*, then it is all the better that you do not perform '*Kangwaa*' and that you do not make a commitment at all. The meaning of performing '*Baiyat*' is that you do agree to have come under My authority. Now, if you break that agreement, it becomes a joke! You do not come to make fun, do you?

Despite Mine coming here, if you remain unbenefited, then what is the use of Mine coming here and also of yours attending here? You have come here taking much pains, and, now, if you go back without eating the *meva* that I give you, then what is the use of taking pains and coming here? Think about it with intellect.

After returning to your homes, practise more *ibadat*, be more courageous, act with more *ek-dili*, serve more the Imam of the Time, and spread the knowledge (*ilm*) of the faith (*deen*) amongst your children.

Those who go out of our faith (*deen*) and have their thoughts wandering elsewhere are but ignorant (*be-ilm*).

They are totally ignorant of the knowledge of the faith. They do not understand the meaning and do not eat the *meva* that I give. They do not acknowledge the *meva* because they have never eaten that *meva* nor have their parents made them taste the *meva*! When such a person is deceived in any ways by anyone and is given anything to eat, he will readily eat that.

The parents of a child must not commit any act by which they get involved in such a sin. If you will not make your children get acquainted with the faith (*deen*), they will act badly and will go in other people's faith, for which, the parents and not the children would be the ones to be blamed. Besides the parents, the Mukhi and Kamadia of the *jamat*, who would not have taken notice of it, would also be the ones to be blamed. If such people, being unaware of the *deen*, ever go out of the *deen*, then half of its sins will be on the parents and the other half will be on the Mukhi, Kamadia and the leaders of the *jamat* because they did not take any pains.

Spiritual matters must be explained to the souls of those who are in the villages. So that they may not complain that their souls did not get the spiritual guidance. When that spiritual guidance which should reach their souls do not reach there, their hearts wander everywhere.

What big difference is there between your religion (*deen*) and that of the others? Think about it. Your religion is spiritual (*ruhani*) and that of the others is physical (*jismani*). How great is the difference between the spiritual (*ruhani*) and the physical (*jismani*) faiths! If Mukhi, Kamadia will not explain that to the youngsters and if the spiritual knowledge will not reach their souls in their young age, then the physical religion (*jismani deen*) would get set into their minds.

The man who has not eaten a good fruit like mango, such a man will eat things like garlic, onions, potatoes, tomatoes and will relish them; he will not feel any difference. The man who has not tasted the fruit like mango, why would not such a person love to eat onions and potatoes? Therefore, the youngsters should be given the training especially of the knowledge of the faith and of the *Ginans*.

How dare you laugh here! As you have been lost in the world, you must weep from your heart. The *Farmans* that I have given today are worth sowing in your heart. Have you done that? I have a mango always in My *deen*, and the other *meva* are all inferior. Get determined with your heart and eat good *meva*. Remind your children also to eat good *meva*; tell them to eat these good *meva*. And these good *meva* should be eaten. You must eat the *meva* of the 'life hereafter' (*a'khirat*). The heart (*dil*) can understand these *meva*.

**Hazrat Mowlana Dhani Salamat Datar Sarkar
Imam Aqa Sultan Muhammad Shah Made The
Following Farman:**

As long as man (*insan*) is in this world, he is like a student studying at school. School-going children always keep on studying and learn all that which is taught at school. In the same manner, man (*insan*), whilst he lives in this world, keeps on learning to become wise, intelligent, learned and courageous.

The student who remains lazy right from the childhood, not learning his lessons properly, does not succeed in the examination and remains to be like that of a donkey.

It is when man (*insan*) keeps on learning all his life, then, after death, he can succeed in the examination of the 'life hereafter' (*a'khirat*).

What are the lessons that should be learnt in the world? First is the lesson of purity; that is, to become clean and pure in all matters. If you will have learnt this lesson of purity properly in the world, then, *Insh'Allah*, at a time when you will be examined after death, you will succeed.

To succeed after death, in the examination of the 'life hereafter' (*a'khirat*), four lessons are required to be learnt. These four lessons are as follows:

- (1) Your faith (*iman*) should be purified.

- (2) Your deeds (*a'maal*) should be purified.
- (3) Your eyes should be purified.
- (4) Your hands should be purified.

(1) Now, faith (*iman*) should be purified in such a way that when your soul (*ruh*) gets purified by the intellect (*aql*) and the love (*ishq*) it is then that your *iman* can be considered to have been purified. When *iman* gets purified, it can be said that you have succeeded in the first lesson. *Iman* is based upon *ishq*. When *ishq* acquires perfection, faith (*iman*) elevates to become one with the soul (*ruh*).

(2) What is meant by pure deeds (*a'maal*)? And how can they remain pure? To keep *a'maal* pure, one should be in remembrance at all times. Keeping this remembrance is very difficult because Satan, the Devil, deceives man (*insan*) all the time. Satan is there with you, ever ready, day and night. Only *Haqiqati momin* is able to save himself from his deception.

Just as a man, when on a journey and carrying the valuables with him, for the fear of losing those valuables, cannot even think of sleeping at that time because he knows that if he went to sleep, the thief would steal his valuables, not only that but he might even kill him. The same way, a *Haqiqati momin* keeps thinking, day and night: "It would be better if my deeds (*a'maal*) remain pure and Satan does not deceive me." By this way, a *Haqiqati momin* remains fearful of Satan and treats Satan as his enemy.

(3, 4) Your eyes, hands and tongue should also remain pure at all times. Great sins are destined for the man whose eyes are not pure. To keep one's eyes pure is a very difficult task. If you cast evil-eye on other people's women or wealth, that is but sinful for you. If you nurse even a slightest of evil thought in your heart for other people's wealth or women, you will be at a great loss. This act

carries as great a sin as that of eating human flesh. For those whose eyes are pure, it is easy; not a sin will be committed by them!

For a man whose tongue, hands and feet are not pure, it is very difficult. Keeping the tongue pure means never to backbite or speak ill of any *momin* or any other person. By this way, keep your tongue pure. If it ever happens that you come to know of any shortcoming in any *momin*, then do not, by judging him, reveal that shortcoming by your tongue. To judge any person or any *momin* is not your job.

God Himself conceals the shortcomings of people, so you too should not reveal the shortcoming of anyone by your tongue. In this way, keep your tongue pure. Prevent your hands from doing evil deeds. By these ways, you should become pure in every act indeed!

The practice of doing good deeds should be instilled in your children right from the early age. It should be in such a way that when a horse-rider mounts a horse, he keeps the reins in his hands and makes the horse turn in any direction where he wants it to turn. In the same way, man (*insan*) is the master of his own self (*nafs*); therefore, he can lead it to the way on which he wishes to take it. If you will not have control of your self (*nafs*) and restrain your heart (*dil*) from doing sinful acts, then Satan will get control of you and will incite your heart to commit sinful acts. Satan will enslave you. If you will give Satan a place in your heart, he will ride over you.

Instill such a habit in your children, from the young age, that they do not submit to Satan and refrain from doing evil deeds. Stay away from those whose acts are evil. Just as a traveler, while traveling with the valuables, remains fearful of the thief and acts cautiously, you too must remain fearful of Satan and stay away from him.

The soul (*ruh*) is (encaged) in man's body. Whichever practice you may give it, the same will be adopted. When a man gets physical training, he is considered as an athlete. To become an athlete, he subjects his body to various types of strenuous drills from an early age and, in this way, gradually, develops the practice of doing exercise. In practising to have his body bend in different ways, he endures the pain caused thereby. When he gets accustomed to it properly, he is able to do the exercise with much ease. Eventually, he acquires so much of strength that he is able to break a coin of *rupee* into pieces with his hands.

The same is true also with your soul. Give your soul too such a practice that it always does good-worthy acts. When your soul will get used to do virtuous acts, then your soul will become like that of an athlete and like that of an angel (*firashta*), rather, it will attain the status even higher than that of an angel, and then, you yourself will be able to do the miracles (*mojeeza*).

I pray for you. You give your soul such a training that it can do miracles and you are able to recognize your real self (*asal jaat*). Give your soul the practice of doing good deeds. Whichever practice you may give to the soul the same will be adopted by it. If you give your soul the practice of doing virtuous deeds, then, gradually, your body will become freed from animality viz. beastliness and, ultimately, before death, your soul will become like that of an angel (*firashta*).

If you were used to commit treachery and evil acts, then what difference would be there between you and an animal? If you will get used to do such evil acts, then, slowly and steadily, your heart (*dil*) will become like that of wild animals, such as lions etc. What this means is that carnivorous animals, such as tigers and others, whenever

they see anyone, they just pounce on it and quickly make it their prey and suck its blood and eat its flesh.

Similarly, a man whose heart is not pure but impure like an animal, that man too, like an animal, will nurse evil thoughts for other people's wealth and women and will commit sinful acts. Because of such evil ways of man, his heart too will become evil and like that of an animal. Then, what difference would be there between you - the man (*insan*) and the animal (*hewan*)?

You are on a path through which man (*insan*) can become an angel (*firashta*). But that path has many obstacles, but with practice that path becomes very easy.

You must form the habit of always doing good deeds and speaking the truth. Day by day, you must strive to become, more and more, virtuous and truthful. If you intend that you become virtuous instantly, then that will not be possible because you have got accustomed to doing evil deeds.

Anyone who continues the practice of doing exercise for five, ten or twenty years acquires strength in his hands and body. Likewise, when your deeds (*a'maal*) will become virtuous and when your hands, heart (*dil*) and faith (*iman*) will be purified, only then, you will be able to become a *firashta*.

As long as man (*insan*) is alive in the world, the 'Water of *Noor*' remains inaccessible for him because, God forbid, if after twenty, thirty or forty years he again becomes arrogant (*magroor*) and starts doing evil, sinful acts, then he turns to become like that of a Satan.

For an example, listen! Azaziyl had ascended up to the seventh heaven by doing *bandgi*, but he had not understood the essence of religion. He did not obey the *Farman* of God; hence he became Satan and fell onto the earth. You,

too, whilst you are in the world, must never become arrogant (*magroor*), must not commit even a tiny bit of evil act.

The way a doctor checks the pulse of a sick man to know whether the patient has a fever or not, you yourself become a doctor and check the pulse of your heart (*dil*). You ask yourself: "Have I committed any act of disobedience (*befarmani*)? Does my heart envy anyone? Do evil, satanic thoughts occur to me? Do I nurse enmity towards anyone? Am I betraying anyone?" Examine your heart in this way. If you were committing such acts, then, certainly, your soul would assure you about it.

If your heart (*dil*) assures you that you do backbite, that you are betraying someone, that you do speak lies, then restrain your heart from doing such evil acts. You go at once to the person whom you have betrayed, whom you have backbitten, about whom you have spoken ill. Whether that person is in *jamatkhana* or anywhere else, go there, and with humility and open-heart confess your sin of betrayal, of enmity and of any type that you may have committed, and beg forgiveness from him. After begging forgiveness with a clean heart, you become *ek-dil* and after that you must not commit such a sin of him. In this manner, if you will form the habit of begging forgiveness of sins from each other and of becoming *ek-dil*, you will not be at a loss over any matter whatsoever.

Just as a swimmer, while crossing a river, is pushed in other direction by the waves of the river and, when the water-currents carry him in the direction opposite to that which may be intended by him, he does get dragged away by water to some distance. But if the swimmer is agile, then, ultimately, he manages to cross over the river.

The same manner, this world is like an ocean. If the faith (*iman*) and the love (*ishq*) of a man are true, even then, just as a skilled swimmer is obstructed by the waves of the ocean, he will, certainly, have to face many obstacles. But by devising ways and means he will be able to reach the clean-pure land.

Seek to find your clean-pure path. If you intend to find clean-pure path, then you must purify your soul and lead your soul everyday on the true path. By this way, you will find clean-pure path. Your clean-pure path is on the seventh heaven. When you will reach there, you will get to the clean-pure land and your heart too will convince you about it. The way to get there is not easy, but is very difficult indeed! For to reach there, four things should be purified. If these four things of yours were purified, you would quickly reach there:

- (1) Your faith (*iman*).
- (2) Your eyes.
- (3) Your heart (*dil*).
- (4) Your deeds (*a' maal*).

For to keep these four things pure, the example of how a man is supposed to live in the world is that just as you, while walking along the road on a rainy day, protect your body from getting wet with an overcoat and an umbrella, so that you may not fall sick and that your body remains safe. And if you do not wear such a coat and put on such an umbrella, you may fall sick by the rainwater.

Similarly, on the path that leads to the clean-pure land of the seventh heaven from this ocean-like world, Satan showers many types of rainfall. By causing dissension (*fitna*), enmity, lies etc., he showers thousands of different types of rainfall on that path and does not allow *momin* to

reach the clean-pure land. At first, Satan thinks: "Whatever the type of sins this man is accustomed to commit, I must deceive him according to that, in that manner, so that he will easily come under my control." If anyone is in the habit of casting evil-eye, then Satan showers on him the rainfall of committing *badnazar*. The one who is in the habit of creating dissension will be deceived in that way. The one who is in the habit of becoming arrogant and slandering others will be tempted in that way. In this manner, after examining the man first, Satan will deceive him by thousands of ways and will make him his captive. But just as a man, in order to protect his body from the rain, wears a coat and puts on an umbrella, likewise, the man whose heart viz. soul is purified, who is not accustomed to commit sinful acts, only that man is able to save himself from the deceitful rain of Satan.

If any *momin* desires as: "I do please God, day and night, and do not submit to Satan," then his first duty is to please the heart (*dil*) of the one who is a *momin*.

Howsoever strong may be the faith (*iman*) of someone, even then, if he hurts any *momin*, it would be equivalent to having hurt Me. Pain inflicted on a *momin* strikes Me in My heart like an arrow.

I hold My pious *momin* dearly in My eyes. If anyone hurts such a *momin*, it would be as if he has hurt Me in My eyes.

I am your father; you are My children. So, just think! Will there be any son who would wish to inflict pain on his father? Whenever two sons of any person fight among themselves, it hurts their father. This is a worldly matter. It is true also in the matters of the faith (*deen*). I am your spiritual father and, as compared to worldly father, I am ten

times closer to you. So, if you will hurt any *momin*, consider that to be as if you would have hurt Me.

Physically, you are quite far away from Me, therefore, you need to remain fearful of certain things. I have told you that you are like a fish, which, after being separated from an ocean, have entered the river of sweet water. You need to remain doubly cautious. God forbid, but if Satan comes and deceives you, let that not happen to you. Do not act in such a manner that Satan causes the rain of fire in you. When Satan causes the rain of fire, then water is needed for it, and the water is God Himself!

Physically, I remain very far from you. Therefore, if Satan causes any rain of fire alike dissension (*fitna*) in you, then, for to extinguish it, it is not possible that My telegram or cablegram can reach you that quickly. Therefore, in case any dissension arises amongst you, you must strive to remove that dissension by creating *ek-dili* in each other. As far as possible, do not ever let any dissension crop-up. In this way, act very carefully, very fearfully.

You know that in Africa a tiny insect is found by the name of *Dudoo*. It gets entered into the foot of a person. Initially, the person feels no pain at all, but as the insect gets bigger after sucking blood, it becomes very difficult to pull it out, and the person starts feeling severe pain. Eventually, his foot gets to rot, and there remains no choice but to amputate the foot. When the foot is amputated, does the patient get relief! But, as soon as this *Dudoo* gets entered into the foot and causes itching sensation, if it is pulled out at that time with a needle or something similar, it comes out easily and the man suffers no loss at all.

Similarly, God forbid, if *Dudoo* gets entered in your *jamat*, i.e. if any type of dissension (*fitna*) arises, then stop it at once and quickly create *ek-dili* and amity. Get rid of all

dissension, all conflicts. Moreover, hold no envy in your heart. You must be very fearful of envy.

Do not let evil thoughts and evil acts come even close to your heart. God forbid, but if any type of vicious act is ever committed, then quickly eliminate it, that in such a way that with affection and sincerity amongst yourselves you come together and beg forgiveness and remove all envy.

If you have backbitten anyone, then go at once in his presence and confess before him your sin, which you may have committed of him, and humbly request him to forgive you. This is the sign of a *momin*. If you do that, he will surely forgive you.

**Hazrat Mowlana Dhani Salamat Datar Sarkar
Imam Aqa Sultan Muhammad Shah Made The
Following Farman:**

When I accept verbally, then you should consider that as you have been already blessed! You must remain staunch in Ismaili Faith (*deen*). Do not remain unaware (*gafal*). Just as the sun rises and the brightness is revealed, the same way, the Light of our faith (*deen*) will become manifest.

You should look for your own soul (*ruh*) i.e. My *Noor* in your own heart (*dil*). The face i.e. the body (*badan*) of everyone is but mortal (*khak*). Body, even gets afflicted by the illness; but nothing happens to the soul. Only he who is in love with the soul (*ruh*) is 'the devotee of God' (*Khuda parast*)! He who has his sight on the body (*badan*) is an idolater (*boott parast*)!

With the soul of every man is linked the *Noor* of Imam. A *momin's* heart (*dil*) is the bungalow for the Imam to live in, and it is based upon the love (*ishq*). If that *Noor* is visualized, only then, the beauty (*khubi*) of the Imam is known. The beauty (*khubi*) of the Imam is the *Noor* itself!

Whatever may be the *Farman* made by the *murshid*, you should accept it without hesitation. You must not argue as to why such a type of *Farman* has been made. If I say it a night, then it is a night; and if I say it a day, then it is a

day. You should just act according to the Imam's intellect (*aql*). The root source of man's intellect is but the intellect of the Imam. There is no reason to use your intellect in intervention of the Imam's intellect.

I say that, whatever it is, it is only the soul. Therefore, search for it and find out what it is! From where has it come! That *Noor* should be looked for!

**Hazrat Mowlana Dhani Salamat Datar Sarkar
Imam Aqa Sultan Muhammad Shah Made The
Following Farman:**

I will now make a *Farman* regarding the fundamental (*usul*) of your faith (*deen*). What is the fundamental of your faith (*usul-e-deen*)? Every man (*insan*) has his thought on the essential (*usul*) and the essence (*magaz*).

Amongst you, there are some who know nothing about their faith (*deen*).

When you have a spare moment, you should think: Who is the Creator! What is the creation! Have you ever had such thoughts? If one ask you: "Who are you?" Then you will say: "My father's son!" Rather, you will be able to go as far back as a few generations. A bit more intelligent-one will reach back to Hazrat Adam (*a.s.*), and then, that will be all.

You must think: From where did Hazrat Adam (*a.s.*) come? Who sent Hazrat Adam (*a.s.*)? The man (*insan*) who is a *Sufi* will grasp this thought.

You have seen that rains fall from the skies onto the earth. When it falls on the earth, it dries out. The rain that gathers, drop by drop, flows into the river, and the river flows into the sea. All water, finally, returns to the sea. In the same manner, your soul (*ruh*) is the origin (*asal*); its abode (*makan*) is very big. The one who does not

understand with intellect and has no desire of rising higher is like the water that falls onto the earth and which dries out. Those who aspire to rise higher, in order to reach the peak, practise more *bandgi* and foster more love, too.

If one does *ibadat* in the prison and thinks that, after death, when freed from the prison, he will enter the paradise; but then, paradise also is just a prison!

Amongst you, those who were more intelligent than you followed My path. For instance, Mansoor followed it. For him, paradise was all-present; but he would say: "Why should I be content with just the paradise? Until I have tasted the essence (*magaz*), I shall not retreat, I shall strive ahead."

When one is not able to know the origin (*asal*), then what is gained? Murtaza Ali has made a *Farman*: "He who knows himself, it is as if he knew God!" Wherever I look, I see the soul-friend (*ruh-dost*). When you look at a man, you see his face. His hands, feet, mouth, eyes are all visible, but the soul is not visible to you. You must seek to see the soul (*ruh*)!

Now, are you thinking about the soul or are you thinking about acquiring happiness by doing *bandgi*?

The status of man (*insan*) is high indeed, but he himself abases his status. If anyone amongst you strives to become like that of Pir Sadardin, Pir Shams and Mansoor, then you can become like them. You can rise even higher than that.

I will not say about what you will become, but I know everything. I know that if you follow the path of our faith (*deen*) truthfully, you will be able to reach the peak. It is when you have your heart (*dil*) and your mind in *Sufism* that you can get there. This requires several things; it requires very great courage. There is no such courage in you. During some thousands of years that have gone by,

how many persons have reached that goal? Hazrat Essa (*a.s.*), Hazrat Rasul (*s.a.s.*), Mansoor, Pir Shams and a few other people of the world have reached it. Their acts and their path were the one and the same. Those who reached it were in love with their soul, they were the friends of the soul; they reached that abode (*makan*).

There are many religions in the world, which are not *Sufi*. The Christians, the Jews, the Hindus, etc., all those believers are not *Sufi*. Their thoughts (*khyaal*) and their *bandgi* lead downwards. The very desires they possess are not good. They wish to have, once in paradise, good things to eat, nice clothes, lots of women and the joys of paradise for themselves. Such desires are not good. Paradise too is just like the world. The real aspiration of the soul is a different gem (*jawher*) altogether.

Mowlana Rumi has said: "I was a stone; from there, I was created a tree; from that, I was transformed and created an ant; after that, I reached the stage of an animal. I ceased to be an animal to reach the status of a monkey. From that, I became a human being (*insan*). From a human being, what shall I become? I shall become an angel (*malayak*). From there, where shall I go? I shall rise higher still."

You must think about getting annihilated (*fana*). Whoever desires it and strives for it will be able to get there. But your sins do not let you get there; those sins have locked you in the prison. The sins of the world have put you in the prison. The same way, the habit of speaking lie has imprisoned you; and your wishes, such as the paradise, the women (*hurries*), the good fruits (*meva*), all these desires have imprisoned you. But the soul is never pleased in the prison. Listen! Think! If one catches a nightingale or any other bird and puts it in a cage, if one gives it water and those good things that animals eat, it will still not be

pleased in the cage. It will be more interested in flying and wandering in the air; it will long to fly out of the cage.

If one clips off the wings of the bird and puts it in a cage and, gradually, accustoms it to the cage, yet in the beginning, it will still want to get out of the cage. But, once its wings are cut, if it is made accustomed to the cage for two, three years, then it will no longer want to get out of the cage. You too are like a bird!

When you first arrived in the cage, you had the intention of breaking free. But, then, you got used to the cage and you became pleased with the food that was there. You are not pleased to fly in the air. Children, family, their families, their children - you have been so entrapped in them, so enticed in them that like a bird with its wings cut, you too have been left with your wings clipped off. Now, where can you go?!

If a swift-flying nightingale is put into a golden cage and given good fruits, water, etc., even then, it will feel like flying away. But, as its wings are cut off, gradually, and as its children start gathering, then, fifty years later, when taken out, they will not be able to fly because they would have been born in the prison. They would be ignorant of the merits (*khubi*) of wandering or flying in the air.

You too are left senseless (*be-khud*)! You do not know the real value (*asal khubi*) of your faith (*deen*); you do not understand its meaning. You are not aware of the aspiration of your *deen*.

Many are those amongst you who have put their names in the Ismaili Faith (*mazhab*) and who say, "We are Ismailis." But, what is the Ismaili Faith and what is its worth (*khubi*)? Of that, they know not a thing. They are but fools (*nadan*)!

You too, gradually, turn your hearts towards *Sufism*. You should aim at reaching even higher. The *Sufi mazhab* is the *Tariqat*; after that, you will reach the *Haqiqat*. Little by little, you will start to fly. The soul that has the knowledge (*ilm*), will elevate itself step by step. One step completed, it will be able to accede to the next.

But he who has no knowledge (*be-ilm*) says: "I am not going anywhere and I just remain here." My *Farmans* do not get set into the hearts of such persons. The one who cannot understand, how can they get set in his heart? And how can he come to believe? Those who will be able to understand My *Farmans* will find them sweet.

If you will not act according to My *Farmans*, you will be in trouble. There, a bludgeon (*gurz*) of iron and of fire will strike your head. At that time, you will cry out and say: "Forgive me, forgive me!" Day and night, the bludgeon (*gurz*) will hit your head. The bludgeon of ignorance causes great sufferings. One who does *ibadat-bandgi* out of fear of the bludgeon of fire is not a *momin*. But the true fear should be that of being cut off from the vision (*deedar*) of God. This is what one should fear!

Just like Hazrat Ali's *Farman* that He made one day at *namaz* time: "O God! I do not desire paradise nor am I afraid of hell. Give me whatever suffering You want to. Do the Good unto me. I am in love with You!" This is the *Haqiqat*.

Murtaza Ali used to perform the miracles (*mojeeza*), but the miracles can be learnt also by the people and the magicians can perform them. Murtaza Ali's miracle was to make one reach his own destination. Attain the true abode of origin (*asal makan*)!

Whatever you want to ask, ask it. Ask about any particular matter, which you cannot understand. You are

ignorant (*be-khabar*). Those who are ignorant, they nurse strange ideas, such as that Sahib heals the sick from their sickness. That is not My task. My task is to show you the straight and the true path, so that you can reach the destination and attain that abode. You attain the state of '*fanafillah*'!

'*fana*' - nothing.

'*fi*' - in.

'*Allah*' - God.

'*fanafillah*' - to have oneself annihilated in God's being.

You must think as: "Goodness! Who is God! And why can I not be contained in Him?!" You must have such aspiration.

Do not think that I have made *Farmans* for nothing. Read, listen and think over My *Farmans*. Just like Hazrat Essa (*a.s.*), who had got annihilated (*fana*) in God.

Who was Hazrat Essa (*a.s.*)? Hazrat Essa (*a.s.*) was a *Haqiqati*; he got annihilated (*fana*) in God. You have heard about the *M'iraaj* of Hazrat Rasul (*s.a.s.*). What do you perceive of it? People say that Hazrat Rasul (*s.a.s.*) left for the *M'iraaj* sitting on a horse. These are just the stories of theirs. God is not only in the skies; it is not that way. God is everywhere. But when Hazrat Rasul (*s.a.s.*) attained the abode of origin (*asal makan*) and came back, that night was the night of *M'iraaj*. This is the *M'iraaj*.

You do not understand its meaning. Only the intelligent and the wise can understand the meaning of the parables given by the Prophet (*s.a.s.*). But those who are not intelligent (*be-aql*) take the stories at their face value. An intelligent person will say that the status of man (*insan*) is a great thing! The one who properly recognizes 'good and

evil' is indeed a man (*insan*). The intelligent-one will respond that it is but a parable. Compare and comprehend it; it is in your hands. Do not think that it is too difficult a task!

It is not that only Murtaza Ali's progeny can reach it. Whoever flies like a bird and is determined can reach it. In the beginning, if one cannot fly much, then one flies a little. By this way, gradually, one will become like a real falcon and fly accurately. Think of all this. It has nothing to do with the bird. If it had been for the bird, I would not have mentioned it to you.

Faith (*deen*) is all about dismissing false perceptions (*khyaal*). God has created you. That you prostrate before God, what does that give Him? God is not in one being alone. God is everywhere. To make him pleased would be better. When your heart is pleased, then God is pleased!

As long as you are imprisoned in the world, you will not get pleased. It is not through suicide that one can get out of the prison. Once dead, one has yet bigger prison ahead of him; from one to the other, to yet another, and so on! What is the sense in liberating oneself by committing suicide?

You do not know about how were your ancestors!

In the past, there lived Omar Khayyam, a *Sunni*, *Shariati* scholar. He had the Book in his hand. He used to speak uselessly about washing of hands and feet. Then, gradually, he started to think about the knowledge (*ilm*) of God. Later, he became friends with Nasir Khushraw. Once in friendship with Nasir Khushraw, Omar Khayyam, progressively making efforts, attained his status. He is always existing (*hayat*). He has stated in his book: "I am always alive!"

What is the meaning of *bandgi*?

'band' - a man (*insan*) whose feet are tied.

'abd' - a slave.

'abdullah' - a slave of God.

Your slave, the one who has served you well for years, would you not set him free (*a'zad*)? If you have a slave, the one who is a good person and who always serves you, what will you do for him? If you give him money, he will not get pleased. But if you set him free (*a'zad*), then only, he will get pleased!

You are 'the worshippers of God' (*band-e-Khuda*). God is most kind and merciful; so would He not set you free (*a'zad*) someday? I won't say that even after this life you will be able to attain that salvation (*a'zadi*). It all depends on following the straight path and being courageous. All this is exclusively in your hands.

What is your faith (*deen*)? You must think about that. Your faith enjoins you to contemplate carefully before you act, and to think of it. For instance, you are walking in the woods where at three or four places there are pools of water. These are filled with water. At eventide (*maghrib*), when the sun sets, the light of the sun is reflected in the water. If a man (*insan*) who passes through this wood is unintelligent (*be-aql*), he will say, "This *Noorani* colour is that of the water." But if that man is intelligent, then he will say, "This is not the colour of the water, it is the light of the sun. I have seen this water earlier. The colour of the water then and now is not the same. It is the sunlight that is reflected in the water. After sunset, it will be known that it was but the light of the sun."

When a flash of lightning strikes a tree or a mountain, you will say that this lightning is the mountain. These are the tales of an ignorant (*be-ilm*) and of a fool (*nadan*).

When you will understand the status of God and become acquainted with the path of *Haqiqat*, you will attain salvation (*a'zadi*). Before you can understand the status of God, understand your own status; it is then that you will know the status of God.

If a man (*insan*) makes money, day and night, and does good deeds, and then, he dies, so what is gained in that? Also, if, in spite of always doing *bandgi*, you do not attain the salvation (*a'zadi*), then what is gained? The intelligent-one will be displeased with so little!

If you have a slave and you put a crooked hat on his head and make for him a yellow dress, but if the slave is intelligent, he will feel sad and say: "I am not pleased." What should he want to become? He ought to achieve freedom (*a'zadi*) and become the master. It is only then that the intelligent-one will feel pleased. But if that slave is unintelligent (*be-aql*), then he will say: "I am a slave; I enjoy all happiness in good food, nice clothes and money to spend. If my master sets me free, I will have to make efforts and I will starve to death. I prefer slavery." The same is true for all men (*insan*).

Do My *Farmans* get set in your heart? I see that as difficult; the reason being that I say them thinking of a certain thing and you understand them in a different sense altogether.

You do not understand the meaning of the Ismaili Faith (*deen*). You should understand, with certainty, what your status is!

The man (*insan*) whose attire is damaged and dirty will not be saddened if more mud or dirt falls on his clothes on the way. As his clothes were already soiled, few additional stains will not sadden him. But the man whose clothes have just been cleaned, if on the way a car splashes on them a

little, it will make him feel untidy because his clothes are always kept clean. He will say, "I must quickly go home and change this dress, so that my friends do not make fun of me." He will go home and put on other clothes.

Do you understand the meaning of this? The dirt is the sins. That dirt is as follows: (1) Misappropriation of other people's wealth. (2) Casting evil-eye on other people's women. (3) Men coveting the women of other people. (4) Embezzling the hundred *rupees* of someone, which are with one's own money. All these sins are dirt. The man (*insan*) who is a *momin* wears clean attire. Even if he commits a few sins, they appear big to him. He will quickly put on new attire.

When a friend aspires to meet his Beloved and if his attire is untidy, the Beloved will not accept him, but will tell him: "Go away, go away!"

Who is the Beloved? This Beloved is God Himself. The untidy clothes are the sins. He who wallows, day and night, is a slave. He never yearns for salvation (*a'zadi*). All these *Farmans* that are made to you understand them. What is *Haqiqat* and what is *Shariat*! This is but a different matter. 'This one' and 'that one' can never become one and will never be one. 'This one' loves the Book (*Kitab*), fasting (*roza*), prayer (*namaz*) and *bandgi*; 'that one' aspires for salvation (*a'zadi*). These are two different things; the ideas of both are different. It is a big effort for Me.

'The one' who does not have the knowledge (*be-ilm*), how can he become pleased? He does not grasp the *Haqiqat*. He does not want the *Haqiqat*. Those who are *be-ilm* forsake the *Haqiqat*, but those who are *Haqiqati* follow the other path. Just as in the past (1) Hazrat Essa (*a.s.*), (2) Pir Sadardin, (3) Nasir Khushraw, (4) Pir Shams, (5)

Mowlana Rumi, and the like, followed the path of *Haqiqat*. This path is very difficult for the foolish persons.

I see that some people turn away from My Faith (*deen*). This does not surprise Me because they themselves are ignorant (*be-ilm*). For an unintelligent-one (*be-aql*), *Haqiqati deen* is very difficult. For the one who is not intelligent, My *deen* is very difficult. If the one who is unintelligent (*be-aql*) turns away, it does not surprise Me, for this *deen* is very demanding.

The man (*insan*) who is intellectually weak is worthless. He runs after what is forbidden (*haraam*). But the one who is wise and intelligent will say: "This path is great!" He will act after he had reflected upon it. An intelligent person will say: "My aspiration is to attain salvation (*a'zadi*). I am striving to attain salvation. I shall strive, I shall seek!"

When you go in prostration (*sijdaa*), beseech: "O God! Make us reach our origin (*asal makan*)!" Like a child who, when gets separated from his mother, when is lost, cries: "When can I reach my mother's side!" You too become as such.

I have made many *Farmans* to you, but it is only when you act according to My *Farmans* that they can benefit you. If you act according to My *Farmans*, then I will consider that to be as if I had made *Farmans* till morning!

Insh'Allah, there are some amongst you who are *Haqiqati*. My *Farmans* will do them much good; they will get set in their hearts. But those who have weak hearts and have no courage, a little or more doubt will arise in their hearts because they believe less in *Haqiqat*. I understand it all. I know the hearts of all.

Even if the *Shariatis* listen My *Haqiqati Farmans*, their hearts (*dil*) remain unmoved. Those who are not *Haqiqati*, they will be unintelligent (*be-aql*)!

An ebullition (*josh*) that develops in a man (*insan*) is a false ebullition. *Farmans* do not touch him either. What happens to him is that just as the water, when put over the fire, vaporizes and vanishes, it boils on the fire with vigour and makes noise, the same way, an ebullition (*josh*) of the heart is also like that of the water.

From the bottom of My heart, I pray for you: "O God! Grant their hearts such strength that they attain salvation (*a'zadi*), that they become *Haqiqati* and turn away from evil, that they take the path in the right direction and follow the straight path. O God! Grant them *Haqiqati* eyes!" This prayer (*du'a*) carries more value than any other prayers.

Insh'Allah, always keep My *Farmans* in your heart. Do not forget them. It must not happen that so long as I am present here physically you read My *Farmans* and that later on you no longer read them; this must not occur. Just like you read the *Ginans*, read My *Farmans*, too. The way you seek out the meaning of the *Ginans*, the same way, seek out the meaning of My *Farmans*, too. My *Farmans* themselves are the *Ginans*!

After I leave, do not think that Sahib has left. Just as you consider the Imam to be ever-present, the same way, consider Him as present. Hazar Imam does not always remain present physically but you must consider Him as present. For, I am always with you.



