

**HOLY FARMAN MUBARAK
NOORMOWLANA SHAH KARIM
HAZARIMAM & HAZRAT IMAM
SULTANMOHAMMED SHAH**

313 FIRMANs

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**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
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EXCEPT THOSE FARMANS OF MOWLANA HAZAR IMAM WHICH ARE AVAILABLE IN ORIGINAL ENGLISH TEXT, ALL THE FARMANS COMPILED IN THIS BOOKLET ARE TRANSLATED INTO ENGLISH FROM THE ORIGINAL GUJRATI DOCUMENTS

FOREWORD

It is glory of the Ismailis that from the beginning of Islam up to this day, a world of Divine Light has remained attached to the Imamat as a reality.

According to this unique tradition, every Imam of the Time gives spiritual guidance to his spiritual children through his Farmans. These Farman, apart from guiding us in the performance of our worldly duties, show us the way to make spiritual progress and achieve our goal.

If we equip ourselves with this knowledge and act accordingly, then we might be able to enlighten our souls (ruh), and attain freedom (azadi) and fulfil the real aspiration of the soul (ruh).

In this booklet, the Farmans made by Noor Mowlana Shah Karim Hazar Imam and H. Imam Sultan Mohammed Shah have been compiled. Topics like spiritual knowledge (ilm), love (ishq), faith (iman) and ibadat are presented according to their true essence in the form of a string. The purpose behind presenting these Farmans in the form of a string is to enable a deeper and better understanding.

If these Farmans are studied carefully and the philosophy understood, then true knowledge of the soul (ruh) can be achieved. When our actions are guided by this knowledge, spiritual love develops, and

because of this spiritual love, brain is purified. ibadat performed with such purified iman is Acknowledged in the presence of God; and with this, man's ultimate goal of achieving oneness with Allah is accomplished.

The faithful who seeks spiritual development for himself, who desires to have more and deeper understanding of the faith who, wishes to know real aim of life and wants to take the soul (ruh) to greater heights, will find this chain of Farmans very helpful. And it is for these faithful, that Mr. Mohammed Ali Ebrahim Nanjee 'Abhiyasee' and his colleagues have published this book.

Noor Elahj Awwal Tha,
So Aakhar Jagmein Paya Zahoor,
Esee Deenkey Taabey Hovey,
Usrney Roshan Hovey Rabka Noor;
Khatam Kiya Iss Kalamkun,

Sab Zaaher Kahey Sunnaya,
So Padho, Shikho, Suno Aur Sunaao,
Yun Mowlaney Hukam Farmaya.

Martabaa ilm Keraa,
Sab Hunnar Upar Hai Aala,
Kay ilm Say Tau Rabb Pehchaana, Jinhey
Apna Dil Ujala;

Aur Hunnar Kamaai Sab Fana Hovey,
Pehchaan Khudaki Rahevey Baaki, Yeh Suno,
Samjo, Yaadaj Raakho, Farmaya Kausar-e-
Saaki.

[KALAM-e-MOWLA]

**NOOR MOWLANA SHAH KARIM HAZAR
IMAM HAS MADE THE FOLLOWING
FARMANS:**

On My ascension to the Holy Imamatus according to absolute will and nomination of My late beloved grandfather of revered memory, I send My best paternal maternal blessings to all dear spiritual children all over the world.

I give blessings to all My spiritual children and pray for your happiness and prosperity.

The devotion and loyalty that, you have shown for My grandfather, have touched My heart deeply.

My grandfather worked until the end of His life for the welfare of His spiritual children. I, too, dedicate My life for you.

My beloved spiritual children,

As I address you, I turn to pay My respects to the memory of your late Imam. Many, many memories come to our minds as we think of Him.

He achieved in His life, for our community, that which could only have been accomplished normally in a period of many generations. The tributes that world has paid Him, bear honest testimony to His great life and work.

He will always be My ideal and example, and I shall do My best to follow faithfully in His footsteps.

With prayers for the soul, exercise for the body, and with goodwill and cooperation in the mind, you will always succeed.

There are two things in a human being; one is the soul and the other is the body.

Soul needs spiritual sustenance. In the same manner, the body needs exercise.

There is only one sure key for real happiness that is prayer.

Most of you will know that if you had a difficult time or if you have some personal unhappiness, the only real source of healing is prayer.

Now, you cannot turn to prayer only when times are difficult.

You must pray when times are well because this will give you the humanity, which you must have.

For hundreds of years My spiritual children have been guided by the 'Rope of Imamat'.

You have looked to the Imam of the age for advice and help in all matters, and through your Imam's immense love and affection for

his spiritual children, his Noor has indicated to you where and in which direction you must turn so as to obtain spiritual and worldly satisfaction.

Faith is the most important thing. Dust on the road has no value, and so is the value of a man who has no faith.

Man without religious knowledge and faith is worthless, and without these his life has no meaning.

The life of a poor man with faith is more valuable than the life of a rich man with none.

My beloved spiritual children, one point is of greatest importance, I would like you always to remember that in your lifetime, I want you always to be regular in your attendance in jamatkhana.

I want you always to be regular in your prayers.

I want you always to be regular in your religious duties.

I would like you not to think that you are at the end of the path.

But, to remember that you are always at the beginning of the path.

In spiritual matters, I would like you to remember that the tradition of our jamat goes back 1300 years.

I would like My jamat to hold strong to the 'Rope of Imamat'.

I would like you to hold strong to the traditions.

I would like you to attend jamatkhana regularly and to observe all the traditions of our jamat.

Attend jamatkhana regularly and pray regularly because it is only this that can give you real happiness.

Each one of you should have a deep knowledge and true understanding of his Faith.

I feel that unless we are able to continue this wonderful tradition, which is a burden and a duty upon the Ismailia Association in particular, to teach the younger spiritual children their Ginans, I see that we will lose some of our past which is most important to us and must be kept throughout our lives and the lives of the spiritual children who are yet to be born.

Religious functions were from Imam to Imam virtually unchanged after centuries.

I have the feeling that certain changes must take place in our communal life.

Secular arrangements, however, are of the Imam's own making, and in certain areas we are making changes.

While I must emphasize that this does not in any Way imply a revision of our religious principles.

From time to time, I give you Farmans concerning worldly matters, but the essential, what has and always will be the essential, is that My spiritual children must understand the meaning of their faith.

Religious functions were from Imam to Imam virtually unchanged after centuries.

They must practice their Faith regularly whether it be 500 years in the past or 500 years in the future. I want you, as in the past, to say your prayers regularly.

I would like the parents of My spiritual children, of My young spiritual children to

make it their duty to teach the faith to their children and to teach it in the most correct form. I would like My jamats to remember that without this, there is no point in doing any work, whatsoever.

You should also remember that only education is of no use. You must have faith and love for religion.

More important than all is, that you should remember that the worldly life is not an end in itself.

You must above all be regular in your religious duties, in your prayers.

Remember that what you have here is something which you have for a temporary period. You will not stay indefinitely on this earth.

I do not want My spiritual children to forget that life on earth is but a very short passage

in eternity; and you must not believe that you are here for what is only one existence, and that thereafter, you have to account for nothing.

These worldly matters are not and never will be for any spiritual children the matters of first importance.

You must understand that we are in this world for a very short period.

We cannot take with us, when we leave this world, whatever we have made in terms of worldly goods.

And therefore, it is not only foolish but stupid to chase after worldly matters indiscriminately.

Those who have unlimited material wealth but who know not from where this wealth comes, what is its value, and why it is, even in

practical terms, tending to become more and more of a burden rather than blessing.

Wealth and material blessings are very far from being the only touchstones of true success.

At times, when you have to face the situations of inevitable greed, then with the help of the complete knowledge of your faith, you will be able to overpower it.

I am giving you such an advice, which your elders may never have given to you.

If you acquire knowledge and live according to it, you may become angels.

During the next generations, you will be living in a world of increasing material plenty, of voluminous material activity, and where, a large part of man's intelligence and thought will be devoted to providing material benefits to you.

In the minds of some there may be one day some confusion as to the meaning and necessity for faith. And, if My spiritual children were ever to manage their lives in such a way as to come to believe that their minds create rather than having been created, and their material comfort is such that spiritual humility is no longer warranted, I can tell you now that the true and real happiness, which I pray it should be your blessing to experience, will never touch your hearts.

Any rapid change in your material surroundings will impose upon you immense unhappiness, immense worry and frustration.

You will have to be very careful of the way you live, not to live luxuriously, and not to live in a rich manner which can only do you and your children and your families much harm.

You will fail to understand that the material benefits will have produced in your hearts only dissatisfaction and disillusionment.

I would like you to live within your means, without living in a luxurious or an expensive manner, for, this is something which is not in the interest of My jamat; nor in the interest of your children or grandchildren or great grandchildren.

I urge you strongly to live carefully, to live intelligently and thriftily, Khanavadan.

Each one of you should have a deep knowledge and true understanding of his faith.

To those who contribute to the acquisition of this knowledge and understanding by others, and to those who have made it their aim to know about their faith, I send My best loving blessings.

I am most deeply happy to know that the jamat of Pakistan has made it possible for Me to have a house on the site where My grandfather was born.

If you are in a bus or anywhere, and if you have got a tasbih with you, say your prayers there and then. Do not depend on future or do not hesitate.

There is only one sure key for real happiness that is prayer.

Remember that I do make Farmans from time to time for your worldly success. But I see most of you running after worldly things having made material wellbeing the only objective of life. Such people have led themselves to the wrong course.

The true path is that you observe regularity in your prayers and attain real happiness through concentration. I would like My spiritual children to remember that whether

you are rich or poor, your prayers are fundamental, compulsory and necessary.

When you leave this earth physically, you cannot take your shop with you, you cannot take your industry with you, you cannot take your money with you, or cannot take your clothes with you; the only part of you which is eternal is your soul. Never forget this.

HAZRAT IMAM SULTAN MOHAMMED SHAH (A.S) HAS MADE THE FOLLOWING FARMANS:

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 had run away from the foolish people. You are like those fools. Then, what benefits will you be able to get from these pearls?

The Farmans I make to you are gems. Those who are humans (insaan), will pick them up, but those who are animals, will have their eyes on the grass and will leave the gems.

You are in human form. God has been most kind to you and due to His love you have been born in Sirat al Mustaqim (Satpanth deen). But, shame on you, life passes in vain like an animal and man regains another mortal-form.

On the Day of Judgment, other people may even have an excuse that they were unaware of the Sirat al Mustaqim (Satpanth deen). But you the Arabs, the Badakshanis, the Khojas and the Momnas, and all others, who are Ismailis of true path (satpanthi), will have no excuse at all on the Doom's day.

A man does not consider that if, on the Day of Judgment, he would say that someone misled his soul (ruh), then such an excuse will not be accepted at all.

For how long will you keep wasting in vain and in ignorance the remaining life of yours?

Know your form (avatar) of Adam.

Try to understand your status of being in human form (insaana avatar).

Even, though a human being (insaana), for how long will you live an animal's life?

For how long will you love this world?

For how long will you be deceived by this world?

As human beings, you have birth and death. What is achieved if man (insaana) keeps running through this cycle of birth and death?

If someone has a complete kingship i.e. he has the whole world's kingdom to rule, and if that kingship is taken away from him and he be turned into a beggar, what a miserable position he will be in!

Now, after having been born into the highest form i.e. of human being (insaana), instead of

becoming an angel (firasta) if you live like an animal by ceasing to be a human, your position will be as miserable as that of a beggar.

It is possible to become an angel (firasta) from a human being (insaan).

But to become an angel from a human being requires a great effort.

Your soul (ruh)'s lifecycle (avatar) first starts from the stone. In the beginning, human beings were in the form of clay and stone.

Mowlana Rumi has said that: '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 (insaan). From human being (insaan), what shall I become? I shall become an angel (

malayak). From there, where shall I go? I shall rise higher still'.

A man (insa'an) is the one who aspires to rise upwards.

Apart from it, all the men (insa'an) in this world are like animals.

Those who aspire to rise higher, in order to reach the peak, practice more bandagi and foster more love too.

Pir Sadardin was a man like you. There was no difference between him and you. He had his eyes, ears etc. just like you. Any Khoja will say that Pir Sadardin has made Khojas. Pir Sadardin too was your brother-in faith.

Pir Sadardin was intelligent, wise, truthful, and had a clear conscience. Pir Sadardin, even when he was alone, would think that God is with him. You, too, strive and become like Pir Sadardin.

An intelligent person will say that the status of a man (insaan) is of great value.

The one who properly recognizes good and evil, that one is a man (insaan).

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

If one's soul (ruh) reaches its origin (asal makan), that is good.

Let it not happen that the soul (ruh) remains here only (in this world) and eats and sleeps like an animal.

A wise man should hold a high ambition, that is, the soul (ruh) must return to its abode of origin (asal makan) from where it has come.

The real aspiration of the soul (ruh) is a different matter (johar) altogether.

When one is not able to know the origin (asal), what is then gained?

What status can be higher than that of the origin (asal makan)?

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

You are not aware, how big is your abode of origin!

In order to reach the origin (asal makan), cowardliness should be forsaken completely. One can reach the abode of origin by giving up cowardliness and building courage.

When you go in prostration, asks 'O God! Make us reach our origin (asal makan)'.

Like a child who, when separates from his mother, when is lost, cries: 'When shall I reach My mother's side?' You, too, become as such.

As you are lost in this world, you must weep from your heart.

There are two types of morn in in this world; out of which, one is the physical momin and the other is the spiritual momin.

Those who are physical momin, they are pleased in being here only and are happy in living in this world only.

Their place is on the earth. They are the boastful mom in. In the end, they go back to the dust.

Others, who are momin of the soul (ruh), are such that they keep moving ahead and further ahead in the matters of the faith. They do not stop; they keep on moving ahead continuously. Such people go up higher than the heavens.

There is a place even holier than the heavens; that is where the soul (ruh) should reach.

Amongst you, those who were more intelligent than you followed My path.

For instance, Mansoor followed it. For Mansoor, paradise was all present, but he would say: 'Why should I be content with paradise only? Until I have tasted the essence (magaz), I shall not retreat, I shall strive ahead'.

The real aspiration of the soul (ruh) is different matter (johar) altogether. When one is not able to know the origin (asal), what is then gained?

At present, you have two paths on your both 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 and the other is that of the soul (ruh), meaning the angel's path.

Angel's path leads to the heaven.

If you go by this path, you will reach the seventh heaven.

If you forsake this path, your soul (ruh) will but stay on the earth.

Think about the path, which leads to the seventh heaven.

Seek to find your 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, would convince you about it.

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 disunity (fitnah), enmity, lies etc., he showers thousands of different types of rainfall and does not allow momin to reach the clean-pure land.

Strive to acquire the knowledge (about the Truth) and build courage. Whoever has got the courage shall reach the seventh heaven.

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 Truth (Haqiqat). He does not want the Truth (Haqiqat).

Those who do not have the knowledge, forsake the Haqiqat.

But those who are Haqiqati, follow the other path. Just as H., Pir Sadardin, Nasir Khushraw, Pir Shams, Mowlana Rumi, and the likes, followed the path of Haqiqat.

This path is very difficult for the foolish persons. But the one, who is wise and intelligent, will say: 'This path is great!'

When you will become aware of the path of Haqiqat, you shall attain freedom (azadi).

Do not speak lie. Lying is prohibited in My faith (deen).

Do not let your heart crave for money.

Do not rejoice even on earning a lot of money.

Do not regret if your hard-earned money is lost.

God forbid, if someone loses his son, he should still not be grieved.

A momin does not feel sorry for the loss that he suffers in this world.

A momin should not feel sad even on losing anything in this world. This is the trust in religion and the sign of faith (iman).

The sorrows that befall a man (insaan) are felt joyful by a momin.

A man (insaan) may get inflicted with illness, leprosy etc., but a momin is not afraid of them and never becomes unhappy.

Even if a momin gets inflicted with leprosy his hearts remains Noorani and clean like the water in the sea. No matter how much sorrows may befall him, he will not take them upon his heart.

H. Issa was Haqiqati he became fana in God. You, too, attain the status of fanafihallah.

You must think about becoming 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 a prison.

If you study philosophy you may become near to God.

Pir Shams, Pir Sadardin, Mowlana Rumi had studied a lot of philosophy and also had read the Quran-e-Sharif with its meaning.

Where has the soul (ruh) come from?

And where shall it return'?

Those who have read the books on philosophy do know it all.

Do not think that only Pir Shams, Pir Sadardin and Mowlana Rumi could do it. If you, too, strive and study, you can become like them.

Knowledge like that is incumbent on you. I shall provide philosophy for you; read it, understand it. You will find great courage from it.

The soul (ruh) of a courageous person merges quickly into the ocean.

Your soul (ruh) is like a river. I am an ocean. The ultimate destiny of your soul (ruh) is the ocean i.e. Myself. At last, you will merge in the ocean.

Listen! In this region of Kutch there are rivers that cannot merge in the ocean; they dry out on the way. In the same way, like the rivers of Kutch, the soul (ruh) of a courage-less person dries out on the way.

You have no courage at all, and so your soul (ruh) cannot reach there quickly.

Do not let your soul (ruh) dry up on the way, but let it merge quickly into the ocean. You must think quite well on this matter.

You are lost in a slumber, and therefore, 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! And get engrossed in ibadat.

Do not forget, ibadat at 3 a.m. is very rewarding. Put the whole world's wealth on one side and ibadat on the other; such is the weight of ibadat!

To merge in God is dependent on ibadat. Ibadat depends on iman, and the emergence of iman depends on ishq.

How should love (ishq) be like?

Just as a thirsty person, on a barren desert, yearns for the water, the soul (ruh) should have love for the Imam in the same manner-not on Imam's physical being but on Imam's soul (ruh).

Only he, who is in love with the soul (ruh), is God's devotee (Khuda parast).

It is obligatory for a man (insaan) to have love for God in his heart.

How staunch does man remain in his love for this world! And how restless does he act! In comparison to that, he should be thousands of times much staunch and much restless in his love for God.

You are momin, so love God.

Haqiqati momin loves not his children, wife and wealth but God alone!

As momin's love for God grows deeper and deeper, he gets nearer and nearer to God; he attains the direct vision (deedar) of God.

You must have such a kind of love for Me in your heart that only your body is left with you but your soul (ruh) remains with Me.

Only he, who is in love with the soul (ruh), is God's devotee (Khuda parast).

When love (ishq) acquires perfection, faith (iman) elevates to become one with the soul (ruh).

You must guard your faith (iman) well.

Just as people protect their wealth, the same way a momin guards his faith (iman).

You elevate your iman to be like that of Mansoor.

Listen! Mansoor did not give up his iman even when he was being hanged.

When Mansoor was put to gallows, his body bled and a sound of 'An-al Haq' ('I am the Truth') could be heard coming from his blood. At last, his body was burnt. This is the sign of iman.

Iman is the most valuable thing and is dear to the Master (Mowla). Nussery the momin used to call My grandfather H. Mowla Murtaza Ali, 'Allah'. He was put to death seventy times, but he kept on saying 'Ali Allah'. Later, a message came saying that he is a true momin and his progeny will also be of the true believers. This momin and his progeny shall not be questioned on the Day of Judgment. Such a status was granted to him because of his iman.

Whoever loses faith (iman) has lost everything. One, whose faith (iman) remains intact, has saved everything.

So do not ever let your iman be disturbed.

A man, who does not practice ibadat, is not, eating rizak-e-halal, and Satan take control of his heart (dil) and destroy his faith (iman).

For how long will you keep your heart without ibadat?

The burden of ibadat is equal on both-the rich and the poor.

Do not give money, if you don't have, but practice ibadat.

If you don't practice ibadat, you would go to hell or you would retake the form of an animal. What is then gained?

Salman Farsi was a man like you. He reached his abode of origin (asal makan). You, too,

perform ibadat and become like Salman Farsi.

If you perform ibadat, you can become like Pir Sadardin.

You must not give up your ibadat.

Even if you are sick and in bed, you must not give up your ibadat. Till the end of your life, do not give up your ibadat.

Always keep praying to God.

God should be remembered every moment, every instant.

In case you have forgotten and have become unaware, I am reminding you.

While praying to God, do not keep even a single thought of this world in your heart.

Man (insaan) accumulates money day and night, and does good deeds, and then dies; what is then gained?

You are thinking of becoming like Pir Sadardin, but how can this happen? You do not have the courage at all, then what more can be done by you?

If, in spite of always doing bandagi, you do not attain the freedom (azadi), then what's the point?

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

From the bottom of My heart, I make this prayer (du'a) to you: O God! Grant their

hearts such strength that they become free (azad), that they become Haqiqati, that they 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.

My prayers (du'a) benefit only those who are courageous.

When one observes the fast (roza) of shunning all worldly pleasures, the inner (batuni) eyes and ears do get opened.

Man, does not possess the power so as to create a human being, but can seek to have an insight into the secrets and miracles of God.

You claim to be a morn in; so I ask you, what exceptional abilities do you possess which the animals don't?

For an hour, think, what is soul (ruh)? When one develops such a habit, one become a momin.

If you do think this way, only then you will know about momin's qualities and about the religion (deen).

The soul (ruh) of every man (insaan) is linked to the Noor of Imam.

When you look at a man, you see his face. His hands, feet, mouth, eyes are all visible; but the soul (ruh) is not visible to you. You must seek to see the soul (ruh).

Your nobleness and your whole life are for to recognize the soul (ruh).

The lamp of Allah's Noor is in you. It is in your hands. That lamp is in all of you. You should look towards it. Enquire of it. If you do not enquire of it, how would you know? Your religion is very demanding and difficult.

During the thousands of years that have gone by, how many persons have reached that goal! H. Essa, H. Rasool (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 (ruh). They were the friends of the soul (ruh). They reached that abode (makan).

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).

Before you can understand the status of God, understand your own status; it is then that you will know the status of God.

A momin's soul (ruh) is My soul (ruh).

You should look for your own soul (ruh) i.e. My Noor in your own heart.

I say that whatever it is, it is only the soul (ruh). Therefore, search for it and find out what it is? Where it has come from? That Noor should be looked for!

When one observes the fast (roza) of shunning all worldly pleasures, the inner (batuni) eyes and ears do get opened.

Man does not possess the power so as to create a human being, but can seek to have an insight into the secrets and miracles of God.

An intelligent person will say: 'My aspiration (arzoo) is freedom (azadi). I am running after freedom, I shall run, I shall seek'.

For an intelligent momin, the world is but a hell. Even if one happens to be a king, the world is a hell.

If one has a thousand, two thousand or millions of rupees, and, also a life of hundred, two hundred years, even then, everything are like poison.

You feel My Farmans as being severe, and difficult to grasp, but it is My duty to make Farmans to you.

If you read them just as you read newspapers, how will they benefit you?

Just as the seeds are sown in the earth, you should sow My Farmans in your heart; it will bear good, rewarding fruits.

Reflect on My Farmans for two hours.

Those who will be able to understand My Farmans will find them sweet.

Consider My Farmans to be of great value. If you treat them as worthless, it would be damaging to you.

One, who does not take My Farmans into consideration, is a stupid, a fool (nadan).

A foolish person (nadan) is an enemy of the faith.

Those who are hypocrites will not heed My Farmans.

Do not let My Farmans in from one ear and out from the other.

You will realize the importance of My Farmans on the Day of Judgment.

If you do not live according to My Farmans, you will be in trouble.

There, a bludgeon (gurz) of iron and of fire will strike your head, and then 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 suffering.

One, who does ibadat 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.

The heart of a momin is the house of God.

The merit of a momin's heart is that I live in his heart.

I demand neither your wealth nor your life. It's only your heart that I ask for!

From now on, make a commitment by your heart and give your God a place in your heart.

When your heart is pleased, then God is pleased.

As long as you are imprisoned in this world, you will not be pleased.

Spiritual matters must be explained to the souls (ruh) of those who are in the villages.

So that they may not complain that, their souls (ruh) did not get the spiritual guidance.

When that religious and spiritual guidance which should reach their souls (ruh), do not reach there, their hearts wander everywhere.

What big is the difference between your religion and that of the others? Think about this. Your religion is spiritual and that of the others is physical.

How great is the difference between the physical and the spiritual faith! If Mukhi Kamadia will not explain that to the children, and if the spiritual knowledge will not reach their souls (ruh) in childhood, then the physical religion would get set into their minds.

It is the duty of every jamat to keep on reminding My Farmans to everyone-the young and the old.

Those who are not aware of the knowledge (ilm), make them like you in spiritual matters.

If you were aware of the Truth (Haqiqat) and yet would not pass it to others, you would be sinned.

Being a momin, if you have even a tiny blemish, it will not work.

You may be well-versed in religious knowledge (ilm), you may also know the substance of it, but if you do not come to jamatkhana regularly, nothing will benefit you. This is an important advice.

Do My Farmans get set in your heart? I see that as difficult.

Besides the other duties, first of all you must never miss your Du 'a, three times daily. Always be present in jamatkhana in time for Du 'a, and say your prayers there.

THIS STRING OF 49 MUBARAK FARMANS OF
MOWLANA HAZAR IMAM AND HAZRAT
IMAM SULTAN MOHAMMED SHAH
STRESSES THE
NECESSITY OF SPIRITUAL KNOWLEDGE AND
THE TRUE UNDERSTANDING OF FAITH,
THAT NEEDS TO BE UNDERSTOOD
THOROUGHLY.

NOOR MOWLANA SHAH KARIM HAZAR IMAM HAS MADE THE FOLLOWING FARMANS:

My grandfather worked until the end of His life for the welfare of His spiritual children. I, too, dedicate My life for you.

He will always be My ideal and example, and I shall do My best to follow faithfully in His footsteps.

For hundreds of years My spiritual children have been guided by the 'Rope of Imamat'.

Religious functions were from Imam to Imam virtually unchanged after centuries I have the feeling that certain changes must take place in our communal life.

Secular arrangements, however, are of the Imam's own making, and in certain areas we are making changes.

While I must emphasize that this does not in any way imply a revision of our religious principles.

They must practice their faith regularly, whether it is 500 years in the past or 500 years in the future. I want you, as in the past, to say your prayers regularly.

There is only one sure key for real happiness that is prayer.

I feel that unless we are able to continue this wonderful tradition, which is a burden and a duty upon the Ismailia Association in particular, to teach the younger spiritual children their Ginans, I see that we will lose some of our past which is most important to

us and must be kept throughout our lives and the lives of the spiritual children who are yet to be born.

My advice to you is that if you follow My grandfather's Farmans, you will be benefited in this world and the next.

In spiritual matters, I would like you to remember that the tradition of our jamat goes back 1300 years.

I would like My jamat to hold strong to the Rope of Imamat.

**HAZRAT IMAM SULTAN MOHAMMED
SHAH HAS MADE THE FOLLOWING
FARMANS:**

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.

As you followed the Farmans of Mowla Murtaza Ali so must you obey My Farmans and act accordingly.

If you do obey My Farmans now, you will not be sorry on the Day of Judgment. But if you do not, you will be in trouble on the Doom's day. If you are intelligent enough to obey them, then it is good.

It is obligatory for all of you to discuss religious matters amongst yourselves. If you do not, you will be sinned.

If you were aware of the Truth (Haqiqat) and yet would not pass it to others, you would be sinned.

Spiritual matters must be explained to the souls (ruh) of those who are in the villages.´

So that they may not complain that, their souls (ruh) did not get the spiritual guidance.

When that religious and spiritual guidance which should reach their souls (ruh), do not reach there, their hearts wander everywhere.

How great is the difference between the physical and the spiritual faith! If Mukhi Kamadia will not explain that to the children, and if the spiritual knowledge will not reach

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their souls (ruh) in childhood, then the physical religion would get set into their minds.

Those who are not aware of the knowledge (ilm), make them like you in spiritual matters.

It is up to you to keep the Farmans, which I have made, alive and awake. If you write them, read them and act accordingly, it means you have kept the Farmans alive. If you do not, it is as if you have killed them.

It is the duty of every jamat to keep on reminding My Farmans to everyone the young and the old.

Why don't you read My Farmans in jamatkhana?

One who prohibits My Farmans to be read and interpreted is an enemy of the faith.

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

Those who are hypocrites will not heed My Farmans.

One must not heed the words of man alike Satan. Satan's look is just like a man. His words must not be heeded.

If you do not act upon the Farmans, you would become Satan, an arrogant person.

Whatever be the Master's (murshid's) Farman, it must be obeyed.

You must not argue as to why such a type of Farman is 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 act according to the Imam's intelligence.

Even if certain matters are incomprehensible for you, you should do them as told by the Imam.

A momin is not supposed to do, whatever strikes his mind.

Even if the shariati listen to My Haqiqati Farmans, it does not move their hearts.

Those who will be able to understand My Farmans will find them sweet.

Consider My Farmans to be of great value. If you treat them as worthless, it would be damaging to you.

Any book, which is of different type then those books of Ginans written by Pir Sadardin, must never be read.

Religious education must not be taken from anyone except an Ismaili, your brother-in-faith.

Just like the Jews, the Christians, the Sunnis, the Shias, and the Hindus etc. who take their religious education from their own people.

Live according to what is said in Ginans and in Farmans. Read well those books, find their meaning and act upon them.

Listen to My Farmans first and then Ginans. If you live according to My Farmans, you will benefit.

The main task of the missionaries is to interpret My Farmans and explain that to the jamat.

You may be well versed in religious knowledge (ilm), you may also know the substance of it, but if you do not come to jamatkhana regularly then nothing will benefit you. This is an important advice.

A religion teacher should be intelligent and he must be aware of the spiritual knowledge as well.

Only those who live according to My Farmans are My true momin.

YA ALI MADAD