

ENGLISH TRANSLATION
OF
KALAM-E-IMAM-E-MUBIN
PART ONE

Holy Farmans of Imam Sultan Muhammad Shah

[1885 to 1910]

TRANSLATED

BY

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FARMAN # 01 (Darkhana, Bombay, 1st September, 1885)

(Imam Sultan Muhammad Shah ascended to the throne of the Imamate at the age of 7 years, 9 months and 16 days on Monday, the 17th August, 1885 in the Darkhana Jamatkhana, Bombay. Soon after the ascension, the Imam once again visited Darkhana Jamatkhana, Bombay on Friday, the 1st September, 1885 and made the following first farman)

O' jamat! Do not consider me young. I am the descendant of the Prophet, and my grandfather is Hazrat Amirul Mominin and my grandmother is Khatun-i Janat Hazrat Bibi Fatima. I am the Light (*noor*) of both Ali and Prophet. I am though young in age, but exalted (in glory). Hazrat Mawla Murtza Ali was small, but conquered the fort of Khyber in young age, and held the door of the fort on the trench and got the entire army passed on it and killed the infidel called Jibra (1).

Physically, he (Ali) ate the bread made of barley at home, but in outside, he smashed the mountains into pieces, and reached to the very end of the world within twinkle of eyes. One who wished from Mawla Murtza Ali, he accomplished his desire and softened his difficulties. I am the descendant of that very Murtza Ali. You implant my farman (2) in your hearts.

Hazrat Imam Zayn al-Abidin also was young in age, but was like Murtza Ali in power and learning. My Light (*noor*) also has been descending from him, and the Light (*noor*) of Ali always remains apparent in the world. This is the end of the age, and those who are the faithful, will behold the power and miracles of their Imam of the Age, but those who are half-hearted ones will however behold the miracles publicly, but falsify them. Those who do not believe in the power and miracles of the Prophet, Apostle and the Imam, their likeness resembles to the blind. If the mirror and the piece of an earthen vessel are given to the blind, its meaning is equal (for him).

(1) It infers in the discussion with the old persons that the correct word was **jabaro** (tremendous), erroneously copied as a pronoun, **jibra**. This is not a historical character. His name however was Marhab.

(2) The word *farman* is derived from the Persian word *framana* (Turkish, *ferman*) meaning *royal decree, command, direction, edict or written edict*. In the Ismaili terminology, it refers to *any pronouncement, order, advice, ruling or guidance of the Imam*.

The half-hearted persons consider me like themselves. Physically, I have assumed the mantle of darwish, but exalted in glory in the court of God, means I am the descendant of the Prophet. Those who are well rooted in the knowledge will know the grandeur of my house and the power, but the imperfect faithful will never bring trust upon me. How they become dear to me, who are like this? They will spoil themselves, but it will never make difference to me.

Besides, the half-hearted ones believe that their Lord takes wealth from them. This is their false interpretation. I am darwish and descendant of the Prophet. I will accept what you offer me willingly, but never accept (which is offered) in displeasure. I feel it happily what you willingly offer me, considering it befitting. If you offer me with truth and faith, you will get 125000 times of reward in hereafter, and will also enjoy its gains in the world. And if you offer me with incomplete hearts, your money will be immaterial, and also will not get its gains from me. I do not spend their money. As it comes, so it goes like the yield of the thorny tree or soured fruits of the sour trees. Likewise, they will get the reward in the same vein.

The amount of the faithful believers is deposited in the *Baitul Mal* (central treasury) from which the upkeep of the education of the poor, the expense of our kitchen and our clothes to be worn are made. Thus, the amount of the faithful believers is spent in noble cause. Besides, many other esoteric (*batini*) benefits are rewarded, for which I do not want to explain at present, but do not consider that the redemption is acquired without the payment. The practice of offering money is in vogue in all world religions, while there are three kinds of payment in Islam:

1. Ushr Allah, which is in the Koran, instituted for the Dasond, and it was taken by the rulers in Arab.
2. Khums, the 5th part is for the Imam.
3. Zakat is for the beggars and poor.

All the above privileges are mine, and I deliver it to the deserving persons. This divine command is instituted upon you since the inceptive period. The rulers who flourished in past also did not alter the (divine) command, and one who intends changes in it, how it is possible?

If the share of the ruler is the privilege of the ruler, then I am your ruler. I am the ruler of the Imami sect (Ismailis) since beginning and the learned must be reading it in the books.

My revered father has said, “When we were the rulers, we sent the Pirs towards you to embrace you in the (Ismaili) faith, and the Pirs have shown in the *ilm* in this context, which is (explained) in the ginans.”

O' jamat! Listen, now all these facts with analogies and evidences from the books and the Koran have proven my privilege upon you. It is better if you give our privilege, otherwise you will have to pay in the judgment day, therefore, you take undue care in this regard, and give our privilege otherwise; you will repent at lot.

We used to invest the title of the *darwish* to the jamat in the past, but we discontinued it due to the peculiar reason that some did not like the title of the *darwish*.

I give blessings to you all the jamat. You all jamat, women, men, small and elders are my children and my eyes. We show you the virtuous path in the world, so do not forget my house and don't commit disunity. Our house is the house of the Prophet's descendant, and we are from his progeny, which is elucidated in the Koran.

Those who embraced the (sect of the) Ithna Asharis, which is not our religion, they do not recognize me. Do not be misguided while going there. They claim in public that the Imam must be apparent and manifest in the world. The world is not void of the Imam. The Imam must be in the world, but they do not understand it. They glorify the descendant of the Prophet on one hand, and claim on the other hand that there is no Imam after twelve Imams.

They even don't realize or consider (how it is possible that the) Imam would be there (in the cave) for 1000 to 1200 years? They although call the Imam as the Saheb al-Zaman (Imam of the Age), but do not understand its meaning. While Imam (Mahdi) does not exist in the world, how can be given the title of the Saheb al-Zaman to him? Imam must be present in the world. Imam is the foundation of the world.

Secondly, I don't need to divulge the Hadiths, which are publicly available, but none can understand its interpretation. Many learned interpreted these Hadiths exoterically that, "The descendant of the Imam is in the world, who is disappeared and Imam Mahdi will manifest from that descendant. His father's name will be Abdullah, and his own name will be Muhammad and will manifest at the end (of the world) and establish one religion in the world. Those would be (considered) true believers, who recognized him. The Imam-i Zaman would manifest at the end (of the world) before them. Such believers would be in his presence at the end of the age." They perverted the Hadiths in this vein, but the darkness is thickened before their eyes, therefore, they don't recognize the Imam and have gone astray.

Some other claimed falsely as Mahdi, and many people persuaded him unknowingly. I just impart you to protect your faith (*iman*) and weigh true and false, and ensure in your hearts in this context, so that you may perceive the truth.

All of you must protect their faith (*iman*). One who is gold, so will be his worth. The worth of the silver will be same (as the silver), the worth of copper and iron will be same (as the copper and iron). What will be the worth of stone? You recognize the true and false. Insha'allah (If God wills), they are an ornament, who recognize me, whose one grain's value is hundred times more. You must conduct truthfully and faithfully. Khana'vadan. (3)

FARMAN # 02 (Darkhana, Bombay, 8th September, 1885)

Today is the day of Haj (pilgrimage) and it is called the Eid of Haj. The pilgrims go to Mecca for pilgrimage, their pilgrimage is accepted on this day. The pilgrimage of the Shariat is obligatory upon rich, not mandatory for poor.

Nothing is accepted without the love and intention (*niyat*) for the Present Imam, which is also elucidated in the Koran and Hadiths. No Ibadat-Bandagi is accepted without the love and deep regard for the Prophet and the descendant, the heir of the Prophet.

When the believer follows these points, then his Ibadat etc. are accepted:

1. Friendship with Present Imam.
2. Daily prayers.
3. Moral deeds.
4. Dasond – Religious Dues.
5. Rights of the parent and brothers.
6. Rights of the neighbor.
7. Legitimate rights of the woman.
8. Rights of the teacher imparting knowledge.
9. Privileges of the Lord (murshid)

Besides, some other rules should be observed in befitting manner.

(3) Khana'vadan is a phrase of blessing of the Imam specifically for the followers. The word *khana'vadan* is derived from the Persian *khana-a'badan* means *may the house be prospered*. The word *a'badan* is closely synonymous with *abad*. Earlier, the phrase *khana-a'badan* was in usage, then shortly *khana-a'bad* (may your house be prospered) and now *khana'vadan* (may your household prosper). Imam Hasan Ali Shah arrived in India in 1842 and addressed the jamat in Persian and blessed them with the phrase *khono-obod* (may your household prosper). Kamadia Nazar Ali Haji Kadvani translated the Imam's farman into Kutchhi dialect, and rendered the word *obod* as *vadan* meaning *increase* or *enhance*. His translation was so appropriate that the Imam also blessed the jamat with the same rendering. In short, the term *khana'vadan* is the combination of the Persian word *khana* (household) and the Kutchhi *vadan* (enhance), meaning "*may your household prosper.*"

The benefit is generated for them who are true and haqiqi believers. Its (benefit) procures by itself. It is regarded a sin if one performs Ibadat etc. under false pretension in the world.

It is necessary to remain firm in the religion who intend to perform esoteric (*batini*) Haj. Keeping hand of the Imam of the Age firmly, loving his brothers-in-community, behaving with them politely, paying the Dasond, performing esoteric (*batini*) Bandagi, fearing with the deception and speaking lie and knowing lawful and unlawful – its gains and rewards are so much that cannot be expressed. My forefathers had told you, which you know, therefore, I do not elaborate it.

Iman (faith) is invaluable thing and is dearest to the Lord.

One who spoiled his faith, he has lost everything. One whose faith is secured, his everything is secured, therefore, don't interrupt your faith. The satanic deception is thickened unduly in the last age like it had been in past, therefore, make precaution against the satanic deceits.

We had given word (*kol*) to you believers since inception and that is why we impart you so much. You have committed for the Dasond. He will be redeemed who will give our privilege. According to our word (*kol*) given in the past, the Pirs were deputed towards you from Khorasan. They brought you in the religion and made followers after giving you understanding of the knowledge and ginans and associated you with us. They showed you true path by producing argument of vice and virtue. If you ignore such things and bring the incoming satanic fear in hearts, then do as you like. It is my right to advise you, and thus I impart you.

I, therefore impart you that do not say that your Lord-Imam is young and does not impart you. I advise openly to make you heard. I give you complete farman to you. Khana'vadan.

(Imam Sultan Muhammad Shah granted blessings and said Khana'vadan. Then, the Imam accepted the dastbosi of men and women. Other persons who came from different places also took Imam's oath of allegiance (bayt). On this occasion, some men shed tears profusely and sobbed. The Imam asked them)

“Why do you lament? What is its reason?” They replied that they were sad to remember Imam Aga Ali Shah. The Imam said:

You should be rest assured that the Light (*noor*) of Murtza Ali is in me and present and apparent before you. We put on the (bodily) dress (*jama*) and put off in the world, but our one Light (*noor*) has descended ever since eternity, therefore, you must see one Light (*noor* in different dresses). There was one Light (*noor*) of Ali in

Aga Ali Shah and my grandfather, even in their forefathers, and that very Light (*noor*) is descended in me. I am their heir apparent. The Light (*noor*) is present and apparent all the times, except having vivid names. The Imamate (*gadi*) of Mawla Murtza Ali is present and will remain so until the judgment day. You jamat have no reason to deject in any way. I am present before you. There is no difference between me and them (only) the bodies have to change, therefore, the true faithful must comprehend the foregoing point.

If the faithful believer is as far as million villages away from me, even then I am near him. While the faithless believer who will be in my presence and if that faithless will consider me like himself, I advance my friendship to him accordingly.

I am for the true faithful and the faithful are mine, therefore, the true faithful are mine and I am for them. As long as this world exists and when they go to hereafter, then they all believers will be with me and I will be with them.

Those who give one penny in this world, they will be rewarded 125000 pennies in hereafter, and those who offer me with true faith will be prosperous in the world, and will get high status in hereafter.

(On that occasion, one person from Kathiawar said, "O'Imam! Many faithless persons revile you. Are they not chastised?" The Imam said)

When one reviles me, it is not so that he is chastised promptly at that time, but it can be done when I wish, and will be punished slowly and slowly. Firstly, as my enemies commit hostility with me, similarly they will proceed (with the pace of time), and will complete their incomplete sins. Then, the wealth will be reduced or their children will not survive or they will be childless basically, and will reach ultimately to an inferior stage, where so many have reached accordingly. We are the patients and patience is our wealth. One reaches to his own destiny, who reviles the descendant of the Prophet. I however don't revile anybody.

Imam is like an open mirror. One who is a wicked reviles me and puts his blemish upon me, but one who is righteous, he finds me infallible and will glorify. You all are faithful believers, thus you consider me your true Lord, so that you remain purified from sins in the world, and will be prosperous in hereafter and will bear the fruits of your deeds.

If you sow a mango in the world, it will be the yield of mangoes. If you sow nimb, it will be nimbs. As you sow, so you reap, in which don't bring even a least doubt.

You now recognize me and make friendship with me and bring love for me in hearts and commit moral deeds. Do not utter wrong of wrongs and leave it on the

ruling of God. One who speaks wrong for me, he will suffer alike. You don't revile others. This is the virtuous sign, which you must remember.

All the persons carry on trade and business in the world, but this place (world) is foreign. When one marches towards hereafter, it will appear before him what he earned, and one who takes loss, he will repent there. You remember this farman in the hearts and always perform moral deeds.

I am the heir apparent of Ali and the Prophet before you. I am neither afraid nor do I care for one who speaks ill for me or makes difference. Our house always is the house of patience, therefore, I will continue to keep patience. Khana'vadan.

FARMAN # 03 (Darkhana, Bombay, 25th September, 1885)

Amr ibn Abdud-wudd was an infidel. He came on horse to fight with Mawla Murtza Ali. It made him ashamed because Mawla Murtza Ali was smaller in height than him, so he dismounted and walked towards Mawla Murtza Ali. This infidel yet looked taller than Mawla Murtza Ali. (4)

Hazrat Umar requested the Prophet, "Ya Rasulillah! It is immaterial to fight with this infidel because he is too much powerful. Once I have seen his fight when he had even no shield. On that occasion, there was a camel, which he caught it in lieu of the shield and fought by making the camel as his shield."

How much he would be powerful and brave? How much he would be powerful and brave, who held four legs of the camel and made it a shield. It is difficult to lift a camel, and how much vigor he had when he lifted a camel? Being so vigorous, even then Mawla Murtza Ali killed him into two pieces with a single stroke. There is always the upliftment of the original *din* of Islam.

The infidel thought that none equaled him, and came to fight with Mawla Murtza Ali, but Mawla Murtza Ali doomed him in a single stroke.

(4) On February 4, 627, the gigantic army of the Meccans under the command of Abu Sufian besieged Medina. Following the idea of Salman Faras, the Prophet ordered the trenches to be dug outside Medina, and thus it is called the battle of Ditch. The invading force fell on Medina, where they found impassable ditches surrounding the city, thus they failed to subdue the besieged. The famous Meccan wrestler named Amr bin Abdud-Wudd found a point where the ditch was narrow, and succeeded in entering it on a fast jumping horse and challenged the Muslims to send a man against him. Hazrat Ali rode out at once and laid him low with a single stroke.

There were some other infidels with him, who also could not defeat Mawla Murtza Ali, therefore, they resolved who was a champion to defeat Mawla Murtza Ali, and at last that infidel (Amr ibn Abdud-wudd) had been (selected and) sent to fight with Mawla Murtza Ali. After him, Mawla Murtza Ali killed each warrior into two pieces in single stroke whoever was sent (later in the field). Listen, the bravery and dignity of Murtza Ali? He killed each one of them who came to fight. If the entire world came to fight with Murtza Ali, even they will never subdue him.

The *din* of Islam is ever lasting and will be ever-present. Nobody will subdue Murtza Ali. You don't think Mawla Murtza Ali as young and don't go astray while looking him small in age. Look his dignity! None can behold Murtza Ali, nevertheless, you jamat are fortunate to behold him daily.

Once Moses went on Mount Tor to behold God, and asked, "O'God! Grant me Your didar." Then it was revealed (to him) to have the didar of the Light (*noor*) of Murtza Ali at first, then he would behold God. Murtza Ali at that time was in the *batin*. You jamat are fortunate to behold Murtza Ali daily. Khana'vadan.

FARMAN # 04 (Darkhana, Bombay, 15th October, 1885)

Look the dignity of Mawla Murtza Ali. One person asked the Prophet, "Ya Rasulillah! Show me the reality (*haq*)." The Prophet told him to go and watch behind that curtain. He saw behind the curtain that Murtza Ali was praying after Namaz that, "O'God! Give salvation to the Ummah of the Prophet." He returned towards the Prophet after looking it (and found that) the Prophet also was praying by raising hands that, "O'God! Forgive the sins and grant him didar, who loves Mawla Murtza Ali."

Mawla Murtza Ali was in the *batin* with all the Prophets before Prophet Muhammad, and joined the (Prophet) physically in the period of Prophet Muhammad Mustafa (p.b.u.h.). There was nothing in the primitive period when Murtza Ali had assumed a small form.

(The Imam referred following analogy to elucidate the above point)

Once there was a robust and vigorous monster. He killed whom he saw and persecuted the people unduly. One day, Mawla Ali in childhood came when he was nine years old. He saw the monster on his way and asked, "Where are you going?" The monster said, "I am going to fight with the wrestlers" Thus, Mawla Murtza Ali said, "Come on and fight with me." Looking the small age of Murtza Ali, the monster said, "How can I fight with you. You are still a child. I fight with great wrestlers." Murtza Ali said, "Let me know, how much power is in your hand?"

Then, he caught his one hand and pressed it so hard that the entire vigor of the monster exhausted. He held his another hand from back side and tied his two hands with the fibre of the date-tree and said, "You was claiming that you fight with great wrestlers, but you have even no power (to untie your hands)" Saying this, Murtza Ali vanished from his vision. Looking this, the monster wandered all around to untie his hands, but none could untie his hands.

The monster used to approach the Prophets who came in the world to untie his hands. He was said in reply that it would be untied by one who tied it. When Prophet Muhammad Mustafa (p.b.u.h.) came in the world in the last age, the monster approached him, imploring to untie his hands. The Prophet asked, "Who tied your hands?" The monster related the whole story which took place and said, "I have gone to the Prophets of every age, who directed me to approach you and said that it would be untied by one who tied it. This event took thousand of years and (lastly) came before you."

Hearing it, the Prophet said, "Will you recognize by looking to one who tied your hands?" The monster replied in affirmative and explained the physical feature of one who tied his hands. Then the Prophet summoned Mawla Murtza Ali.

Mawla Murtza Ali was nine years old at that time and came on the shoulder of a slave. Looking Mawla Murtza Ali, the monster shuddered in fear and exclaimed that he was the very child who tied his hands. The Prophet said to Mawla Murtza Ali to untie his hands, so Murtza Ali untied his hands. The monster brought faith upon this incident and became a follower of Murtza Ali after becoming a Muslim. You just see that such an infidel monster brought faith and became a Muslim after looking the miracle of Murtza Ali.

FARMAN # 05 (Darkhana, Bombay, 17th October, 1885)

There were many different kinds of people in the plain of Karbala, and some among them admitted Imam Hussain as an Imam.

(The Imam quoted a (Persian) couplet in this context, meaning)

"Imam! Imam they accoladed, but martyred their own Imam"

Shimar also worshipped God and said that he was His slave, even then he martyred his own Mawla. Shimar claimed that the Imam was a man like him. He thought that Murtza Ali was the hand of God, but he (Murtza Ali) was not there to be feared.

Shimar did not recognize that Imam Hussain himself was Murtza Ali. He forgot for the sake of worldly temptation and benefit. Even today, those haqiqi (believers),

who have not tied their hearts with the world will recognize and their hearts will be enlightened. One who has the worldly benefit, he will not recognize.

Shimar was not so as Namrud, who claimed for his divinity. He used to say that he was a slave of God and also worshipped God, even then he martyred Imam Hussain. Not only this, he also was much in hurry to kill Imam Hussain. Imam Hussain said, "Why you are in much hurry?" Shimar replied, "It is now the time for the Namaz, so that I may kill you quickly and join the Namaz to offer it."

Namrud worshipped whole night and claimed for his divinity in the day and fought with the Prophet. What was the outcome of his Ibadat and Namaz? Because he did not recognize the Prophet.

Such persons killed the son of the Prophet and Murtza Ali, and then claimed that we offered the Namaz, but how such Namaz is materialized? His Ibadat will be accepted, who has the recognition of the Imam (and) recognize Hazar Imam.

This is not obligatory to kill the Imam, then offer the Namaz. How it is worthful? Such persons used to offer Namaz. How their Namaz can be accepted? One's Namaz shall be pointless, who did not recognize the Prophet and Imam.

Today, those who offer Namaz but do not recognize the Prophet and Hazar Imam, their Namaz is not accepted. It is also not so, that they do not recognize the Prophet and Hazar Imam, and do not offer Namaz.

One who performs Ibadat after recognizing Hazar Imam, his Ibadat is accepted, materialized and everything became excellent. Khana'vadan.

FARMAN # 06 (Darkhana, Bombay, 10th May, 1889)

Tonight, it is my wish means I intend to relate before you the tradition of Hazrat Musa. He used to sit on a pulpit and delivered sermon. Despite (the folk of) his Ummah, many other people also gathered. (Among them,) only seventy thousand people were the descendants of the Prophets, means the sons of the Prophets of past period, who gathered to listen and acquire knowledge.

Hazrat Musa was feeling much pride in mind and rejoiced that so many persons came to hear him. He thus felt pride in mind.

The books he read and the books he had collected were loaded on forty camels. Hazrat Musa felt pride and said to the descendant of the Prophets, "Listen, God has granted greatness to me. God talks with me." He did not tell that Jibril came to

him and talked, but (on the contrary) he said that God Himself talked with him verbally. Thus, he committed pride in this context.

Once upon a time, he delivered sermon when a person asked him, "Is there any person excelling you in knowledge?" Hazrat Musa said, "I don't know. I don't know who excels me." In the meantime, Jibril revealed and said, "You go and acquire knowledge from a certain person. This is a divine command for you." Hazrat Musa asked, "Which one? I don't know him." Jibril said, "You go to that person and acquire knowledge what is prevalent in the world." He then marked the direction with his finger and told to go there and acquire knowledge from him, which was an order of God. Hazrat Musa said, "How can I go to quest him when I don't know him?" Jibril said, "He will be there when you reach. If you quest, you will find him."

Hazrat Musa made Hazrat Haroon seated on the throne and set out with his successor Yusha. On that occasion, Jibril came and said, "O'Musa! It is a divine order to take a dried fish with you by which you will find Hazrat Khizar. When you remember, you will find Hazrat Khizar and he will teach you. You will trace him out where the fish becomes alive."

Hazrat Musa informed his Ummah that, "I have been commanded by God to go for acquiring knowledge, therefore, I go to learn knowledge and make Hazrat Haroon sat on the throne."

Hazrat Musa arrived at a river with Yusha, where he felt to go in a latrine. He put there the fish and left Yusha behind and went away.

On other side, the fish became alive due to the smell of water and dived into the water. When Hazrat Musa returned, he found there no fish and asked Yusha, "Where is the fish?" Yusha related the story of the fish, which occurred and also said that it had gone into the water. Hazrat Musa said, "How it is possible?" He waded in quest of the fish and saw it advancing in the water. Hazrat Musa followed to catch it. The water dragged him at the bottom and reached the ground beneath the water. There he saw Hazrat Khizar absorbed in worship, so he stood there. When Hazrat Khizar relieved from worship, Hazrat Musa saluted him and Hazrat Khizar responded to and asked the reason of his coming. Hazrat Musa said that he had come to acquire knowledge. Hazrat Khizar said, "You are not capable to learn my knowledge because you don't have patience and will not keep patience." Hazrat Musa said, "God has sent me to learn knowledge from you, and I have come by the order of God, and He will give me patience."

Both Hazrat Musa and Hazrat Khizar trekked together and reached at seashore. There was a boat, in which they embarked. When they reached near a shore, Hazrat Musa watched what Hazrat Khizar was doing? Hazrat Khizar at that time was pulling the plank of the boat and pulled it out, resulting the water filled in the

boat. On that occasion, Hazrat Musa said, "What you have done? Water will be just brimful and we will be drowned." Hazrat Khizar said, "O'Musa! You have told me that you would keep patience, but you forgot." Hazrat Musa assured, "I will not utter a single word by now onward. I will keep patience."

Both Hazrat Musa and Hazrat Khizar disembarked on the shore and proceeded ahead, where they found a boy. Hazrat Khizar unshielded his sword and killed the boy. Hazrat Musa said, "O'Khizar! Why you have killed an innocent boy?" Hazrat Khizar said, "You forgot once again." Hazrat Musa implored, "I will not ask again. If I ask again, you do not teach me knowledge."

Both walked ahead and reached a city. They became hungry, so went for food, but nobody in the city gave them food, even were expelled from the city.

This is an authentic story because it is the Koranic (story). The Prophet had said that, "The city was worse because the people did not give food to the guests and expelled them from the city as they turned out Hazrat Musa and Hazrat Khizar.

Then, Hazrat Khizar told to Hazrat Musa, "No one would give us food, therefore, let us work to earn money and purchase food." Thence, they advanced and reached to a city, where a wall of the house was fallen. Hazrat Khizar began to raise the wall and built it. Hazrat Musa asked, "Whose this wall is? Since we have not decided its labour charges, who will pay for it? First, the labour charges should have been resolved from its owner, and then it was better to work for it." Hazrat Khizar said, "You go to your place because our promise has been completed. You have given me word that I would not teach you in case you failed to keep patience. According to the term, you failed to keep patience and our agreement nullified."

Hazrat Khizar told to Hazrat Musa, "You have seen three things, and I will unfold its interpretations and mysteries." Hazrat Musa began to listen it. Hazrat Khizar went on to say, "I have broken the boat, its reason was that it belonged to a poor. The king of that place was a cruel and confiscated the boats from the owners, which were in good condition. If I had not broken his boat, the king would have taken it and the poor would have died in salvation."

Hazrat Khizar said while making explanation of the second thing that, "I have killed the boy its reason was that his parents were righteous and their son was an infidel. If he grows young, he would have defamed name of his father and distressed his parents, making his parents afflicted to great extent, even the entire city was persecuted. That is why, I have killed him to avoid the incoming peril for all of them."

Explaining the third point, Hazrat Khizar said, "The wall which I raised belonging to an orphan, who had no money to repair and raise it. His father was a righteous

and virtuous man, whose name was Saleh. The name Saleh was given by God, because he was a good and executed many excellent works for others. His original name was Kasarkha'n, who fulfilled needs of so many people, therefore, God named him Saleh. The wall belonged to his son. The wall crumbled down but his son had no money to repair, and even he was an orphan, therefore, I built it." When his father Saleh expired, he left behind five wills."

The first will was, "I wonder that the people are saying, 'We will die.' Nevertheless, they commit hoaxing, kidding and celebrate happiness in the world."

The second will was, "The people who believes that they shall die and enter into the graves. Even then how (beautiful) houses they build in the world?"

The third will was, "I surprise on the people, who believes that how beautiful houses for them are in paradise? But the people don't conduct virtuous deeds for getting them."

The fourth will was, "I amaze that the people are saying that they will enter into hell due to committing sins. Nevertheless they commit sins."

The fifth will was, "I astonish on the people, who are saying that the sins are remitted by beseeching remission, and God accepts the remission. Even then they do not seek remission."

In this way, he executed five wills.

Hazrat Khizar said to Hazrat Musa, "O'Musa! You are greater than me, but you committed pride, therefore, God has sent you before me. After all, you are great and your knowledge is immense, and you are a great Apostle, but you committed pride of having rooted with enormous knowledge, and satisfied by thinking so. There are so many slaves of God, who have no knowledge. You were satisfied in your mind that you have more knowledge, resulting your coming here."

(Imam Sultan Muhammad Shah then continued)

During the conversation between Hazrat Khizar and Hazrat Musa, a bird came and took handful water in a beak from the ocean and flew away. On this occasion, Hazrat Khizar said to Hazrat Musa, "You have just seen a bird carrying water in a beak from the ocean and flown. Did any snag occur in the ocean?"

The ocean represents Murtza Ali. The bird took away water in a beak. Did there result any shortfall? Nothing was shortened or finished. Likewise, Mawla Murtza Ali is an ocean of knowledge, and one who takes knowledge, nothing becomes shortfall from it.

Imam Jafar Sadik has said, "If Prophet Musa had kept patience, Hazrat Khizar would have unfolded him seventy aspects (of knowledge), but he saw only three aspects because of being impatient.

FARMAN # 07 (Darkhana, Bombay, 27th April, 1891)

I am asking to all the jamat, Al-Hamdulillah (All praise belongs to God), are you quite well? Now I will make a farman on the Ibadat. Always perform Ibadat of God. Perform undue Ibadat in the (month of) Ramzan as well. (You) should remember God every second and every moment, it should not be forgotten. If you have forgotten and became heedless, then I remind you how to perform Ibadat?

One who becomes a Muslim, it does not mean he became a great. If you have become the Khoja, then do not consider that you would enter paradise. If you perform Ibadat-Bandagi, then you will go to paradise.

What will be one's condition in the court of God in hereafter, who will not perform Ibadat- Bandagi? I will let you know. When it will be the judgment day, then the sinful people of six groups will be tormented so hard and severely that they will shout loudly.

The first group will be that who never performed Ibadat-Bandagi of God, or have forgotten the hour of Ibadat of God once in the life.

The second group will be that who have never paid the *haq* (dasond) and the zakat (charity), or missed even the zakat (equal to) a grain of rice.

The third group will be that who have drunk wine. If drank a single drop of wine without seeking remission and expired.

The fourth group will be that who have earned heavy interest from his brothers-in-faith.

The fifth group will be that who have ruined their parents without serving them, or distressed the parents even once (in life).

The sixth group will be that who have talked worldly matter in the place of God remembrance or the prayer hall, where if committed slander of the brothers-in-faith or uttered a single word of the worldly matter during the life.

Discuss on the (topic of) Ibadat in the place of Ibadat-Bandagi, or glorify the Prophet. Apart from it, the other matters must be dealt in the house.

Prophet Muhammad Mustafa (p.b.u.h.) said that, "When the Day of Judgment will arrive, those will be summoned, and who had drunk wine in the world. If a drop of it had been drunk without seeking remission, they will also be summoned. They will be given the poison of snake and scorpion, and will be told to drink this wine. When such poison will be brought before them, the flesh of their mouths will be fallen due to the heat of the poison, and if they drink it, all the intestines of the stomachs will be chopped. Other people, who will be present nearby, implore, 'O'God! Take them away from us because their smell is so intolerable that we cannot stand.' Then they will be shifted in the hell."

Al-Hamdulillah, my jamat is far from committing such act. Insha'allah, if you will be away from the vices by now onwards, God will keep His jamat in His presence and grant them didar.

God has said in the Koran, "*Atiullah wa atiur rasul wa ulul amr min qum*" means "Obey God, obey the Prophet and obey the successor the Prophet."

Al-Hamdulillah, my jamat is not so (bad) to commit vicious works or go near the wine.

If one who has forgotten, he must beseech remission from today, and I pray that God may forgive his all sins, and I also pray that God may make my jamat to perform virtuous deeds all the times and save them from the vice deeds. Khana'vadan.

FARMAN # 08 (Darkhana, Bombay, 1st April, 1893)

There was a faithful lady in the folks of Hazrat Musa. Three persons sent proposal for her. One among them was faithful and two were faithless. She accepted the proposal of the faithful and rejected the proposal of two persons. Hence, both of them killed the faithful due to jealousy in hearts.

Later, both of them came to Hazrat Musa and said, "The people of Israel have killed one of our companions, so you make a justice." Hazrat Musa said them to bring a cow and sprinkle its blood on the deceased, he will be alive.

They asked, "Whether we bring an old cow or young?" Hazrat Musa said, "Neither old nor young."

They asked, "What should be its color, red or white?" Hazrat Musa said, "Neither red nor white." Then, they again asked, "Should there be a mark on its body?" Hazrat Musa said, "Yes, there must be a mark on its forehead."

There lived a faithful in the city, who had a cow having such mark. (In the meantime) Hazrat Musa revealed to the faithful in a dream, "If someone may ask you the cost of your cow, tell him to ask from your mother."

Hazrat Musa also revealed to his mother in a dream, "If someone may ask you the cost of your cow, then tell him to fill the guineas in cow's skin."

Later, two of them came to her and asked its cost, and she told them its cost. Thus, both paid and took away the cow. They killed the cow and sprinkled its blood on the deceased, who animated and exclaimed that these two persons had killed him. Thus, both of them were executed.

Listen, nothing was happened if they had not asked about the color etc. of the cow, but their constant asking caused wastage of money and became harassed. If they had brought the cow upon one farman, there would have happened nothing.

Whenever a farman is made, it is not advisable to ask again for it. If I may make a farman to you not to offer Dua, you should not offer it. If I advise you that such work is rewarding, then don't ask which (kind of) reward would be procured? Follow any farman being made.

The reason of asking upon the farman being made means the inquirer thinks how much he is smart and commits pride.

If they had brought the cow according to the first farman, there was no problem, but became distressed by asking again and again.

FARMAN # 09 (Bombay, 3rd April, 1893)

(Imam Sultan Muhammad Shah made farman with regard to the habit of indulgence of wine)

This sin is more mortal than other sins. Perhaps it looks minor, but this sin is mortal more than other sins and even worse. This is a deadly sin more than the sin of idol-worship or killing a believer. I make farman today in this context, whose reasons are three fold.

Firstly, I am your Pir-Murshid, therefore, it is essential for me to advise and direct you. You are my followers; therefore, it is enjoined upon you to follow the farman whatever I made.

The second reason is that it is being imparted as if a friend.

The third reason is that, it is for one who hears the farman but does not follow it, means he listens through ears, but does not accept it.

I advise you that the worst sin is the indulging wine, and remain away from it. The reason of advising is that the wine, which is prepared from grapes or rose or from any other item, causing intoxication should not be indulged. The man feels care-free condition in drinking wine, therefore, it is worse. Don't eat anything, which causes gay. The abode of the addicts of wine is hell, which is worst.

One who indulges in the world, and dies without seeking remission, he will be tied with the infidels (in hereafter).

The man does works not befitting him after indulging and becomes the fellow of Satan (5).

One who drinks wine, he will be given the bowl of poison in hereafter, having worse smell to its extreme.

One who drinks wine and does not seek remission while listening this farman, then God, Prophet and I myself are weary and bored from him.

Pir Sadruddin has emphasized you unduly in the ginan not to drink wine. It is also alluded in the quatrain of the **Anant Akhado** that wine is the satanic wine, and should remain far from it.

What is in the ginans, hadiths and Koran (about wine), I advise you hundred times more through farman to protect yourselves from wine and remain away from such thing. (6)

(5) The word *satan* means to *detain someone in order to divert him from his intention*. Satan is a free force that opposes God in the hearts of men. He whispers his insidious suggestions in their ears and makes his proposed seductive to him. It is a term used for the devil who tries to lure human beings away from the righteous path. Satan is perceived as a hidden whisperer in the hearts of all human beings. Man is endowed with multiple faculties and is free to use them as he wills. These faculties include his impulses. If he uses these faculties in accordance with the laws of God, constructive results, which are conducive to benefit the interest of all mankind, follow. If, on the other hand, he uses his faculties in contravention of the Divine laws is called Satan. The word Satan is also used for defiant or rebellious human beings, in other words, for such men as defy the laws of God themselves and also induce other to defy those laws.

(6) The **Anant Akhado** contains following quatrain:-

*A'ashaji, iman salamat shah'kun servo, haram tamaku varo'ji;
Shaitan sharab'thi dur ja rahejo, to pahoncho shah duar (390)*

“O brother! Adore the Lord with absolute faith and abstain from the unlawful tobacco. Keep away from the satanic wine, and then you will reach the Lord's abode.”

Yes, it is another matter that one suffering from disease and the doctor gives him as a medicine, then no sin will be counted, but how? One who has severe pang of the disease, the hakim or doctor must be expert, who advises that by drinking this water (wine), the disease will be finished, then you drink it, which is not a sin, and not unlawful. It is not advisable to indulge in an ordinary illness.

It is also in the Koran to obey and follow the farman of the Prophet and the Imam of the age.

The above is not alluded in the Koran elaborately, but imparted symbolically, but I explain you in detail.

Prophet apprehended the indulgence worst among other sins, and it is worst and a mortal sin, therefore, wine should not be drunk.

One who does not beseech remission after listening this farman, then I pray that God may not accept his Dua, Ibadat and Bandagi.

The farman I have made today, you have listened it. It should not be so after listening, like some may utter that they henceforward would abstain from the wine or desist when grew old, but abandon it at the time of listening this farman that, "We will never drink wine."

FARMAN # 10 (Bombay, 4th April, 1893)

One who is a king in the world or an influential English or Hindu, and when anyone approaches him, then he would go with much alertness and ideal thought. He acts himself as a small on that occasion and talks politely, so that other may feel it good as well as himself. Hence, he acts and talks in the same notion.

When he leaves home to see the great one (king), he focuses his attention upon him, and he goes with such thought in heart with alertness that, "We may become one-hearted" and his eyes stares at his talking, so as to make sure that he (king) may not presume that he does not pay attention in the conversation, therefore, he also gazes at him. With such alertness, he goes and gives attention whatever he talks lest his thought deviates in listening and he may mind it.

Now, put aside the story of the king, but when one goes before the king in this manner, then just imagine, how should be gone before the queen?

You therefore ponder that when you go before the persons of the world in this style, then God is Greater than all others, how one should go before Him? When one comes in the time of Ibadat-Bandagi, means he goes before God.

God beholds His slaves and all creatures, but human cannot perceive Him because there is a curtain in front of him. How can he perceive when there is a curtain before him? When he cannot perceive God, he cannot concentrate on God, since he does not perceive God, and thus he does not focus his attention on God. But, keep it in mind that when you perform Bandagi of God, then you talk with God during the Bandagi.

You cannot see God with your eyes physically, but talk with God, inferring that one who goes in presence of God, he goes with happiness and pleasure supremely with a view that God may please upon him, and with such pleasure he should go. When one leaves home, he must walk on his way with fear of God. After taking bath and becomes neat and clean, he may go in such a view that God may be pleased. Now you think that when you go before the influential persons of the world, how nice dress you don? It can be gleaned from it, how should be gone before God, and how should be gone in nice dress? Nice dress does not denote the brocaded or the ornament of gold and silver. This is the ornament of the women, which is not advisable to put on during the Dua. Don't go for offering Dua by wearing gold and silver rings because God does not please with it. Clothes must be worn simply, neat and clean while performing the Bandagi of God.

You have heard the farman of coming (in the Jamatkhana) with clean clothes, but it is not enough to put on only clean clothes. This is the physical cleanliness, but it must be observed in *batin*, and expel the vices. Take out hostility among you and come with cleanliness.

The sins of God which a man commits, must aspire much more, means God is Merciful and Gracious, and He will forgive His sins, therefore, I don't have fear for it, because it is likely that He would forgive. God is Merciful and Gracious.

One who commits sin for the believer, means commits grudge with the believer, or commits slander of other, or misappropriates others material, or casts evil eyes on others wives – I fear too much with such persons, therefore, you must remain clean with it because it is an unacquainted right, and God will never remit sins.

The sins of other's right, if God remits, then He cannot be called Merciful and Gracious, but a tyrant, therefore God will not remit such sins. If one has committed the sins of a man, it will be forgiven provided the man forgives him. God will never remit it.

One who has slandered behind a man or kept hostility in heart, then under any pretext, it should be forgiven from him by saying, "I have done such sins. I fear God, therefore, you forgive me." Get it forgiven from him by behaving as such.

You offer Dua for three times, in which you offer *panja* (palm and fingers of hand) for three times. Do you know its meaning or give *panja* vainly? You offer *panja*, which denotes that, “We will not grudge. We have become one-hearted. Our hearts became cleansed, and we became Panjibhai (fellow believers), therefore, we will not hatch grudge.”

When you took the *panja* in such sense not to hatch grudge and commit it later, then how many sins are recorded?

Insha'allah, you have heard this farman today, and will not commit such sins once again. Make it forgiven with one another, so that God will grant you dignified place.

If anyone has given not a single penny to the Imam (*Sarcar*) during whole life, but those sins are more deadly than it, in which one has taken away a single penny of the believer.

The money belonging to God is a different matter. God is Merciful and Gracious, and He will perhaps remit it, but it possible that the believer will not forgive being peculated because he is not a merciful and gracious.

FARMAN # 11 (Bombay, 5th April, 1893)

One person, named Safa'n ibn Aqal came before Murtza Ali and implored, “Ya Mawla! I am one of your friends, but I have committed many sins, so you punish me in order to get rid of the chastisement of hereafter.” Murtza Ali said, “You explain sins and its nature you have committed?” The person thus explained the sins he had committed.

When he unfolded his sins, Murtza Ali said, “Your sins are such that either I kill you by constructing you in the wall, or kill you with the Zulfikar, or burn you in the fire, then you will be redeemed. Let me know which chastisement your heart prefers to suffer, so that I may punish you accordingly.” He said that he must be burnt in the fire.

Thus, Mawla Murtza Ali ordered Ammar ibn Yasir, “You gather all people on tomorrow, also collect the wood, and inform the people in the town that Murtza Ali will punish his friend because of his sins, means will burn him, which you come to witness, how Murtza Ali punishes his friend?”

On the other hand, some persons began backbiting Murtza Ali, and talked with one another that Murtza Ali had claimed that the fire never touched to his friends. His one friend would be burnt on next day, and when he would be burnt, we

would ask or taunt to the Mawla that, “You used to claim that the fire does not touch to my friends, so how your this friend is burnt?” Likewise, they were committing slander.

When Safa’n was brought on next morning, the people slandering also gathered. When Safa’n was made stood in the wood and fire was set on, it did not touch him.

Al-Hamdulillah, you are also the friends of Amirul Mominin Murtza Ali, therefore, the fire will never touch you as well.

But he was a hearty friend, not a friend for name sake, therefore, you also do not claim merely friends for name sake, but become hearty friends. If you will become hearty friends, the fire will not effect you too. When you will become hearty friends with alertness, then you will earn that dignified station.

Lo! Salman Faras was also a man like you, he was not else. The Prophet used to say for him, “*Salman minna ahlal al-bayti*”, means “Salman is from my Ahel Bayt.” Then how much Salman would have performed Ibadat? And how he had recognized Mawla Murtza Ali? (7)

There were many others as well, who were persons like you. How they would have recognized Mawla Murtza Ali to reach to such status?

Insha’allah, you are also friends of Murtza Ali, therefore, exercise alertness and become like them, so that the equal status will be gained and applauded like them.

FARMAN # 12 (Bombay, 12th April, 1893)

Once the Prophet Muhammad Mustafa (p.b.u.h.) was sitting in the mosque. On that occasion, Jibril came with a (Koranic) verse and said, “Ya Rasulillah! God has commanded to convey (the message of this) verse to the folk of base people.”

Having heard the verse, he (Prophet) handed over it to one Companion (*ashab*) and said, “You take this verse and deliver to the base people in certain localities” (8).

(7) Salman Faras reached the rank of the Ahel Bayt due to his piety and worship. According to Ibn Athir (2:122), the Prophet said, “Salman is from Ahel Bayt.”

(8) The name of the Companion according to the reliable sources was Hazrat Abu Bakr. After the revelation of the Sura Bara’at, the 9th Sura of the Koran, the Prophet sent Hazrat Abu Bakr with the ten verses of Sura Bara’at to be recited to the people of Mecca. Then he assigned the task to Hazrat Ali. Hazrat Abu Bakr asked its reason with some other (cont.)

When the Companion reached to a half way, the Prophet told to another person to bring back that Companion to me. The person brought the Companion from the half way.

The Prophet took the verse from him and handed over it to Murtza Ali and said, "You take this verse and deliver where the base people are living."

On this juncture, some other Companions were sitting there, who asked the Prophet, "Ya Rasulillah! You have handed over the verse to one Companion and sent him towards the base people, but you called him back and took the verse and handed over to Murtza Ali. What is its reason? If you was to give the verse to Murtza Ali, then why you gave it to that Companion? It should have been given to Murtza Ali at first."

The Prophet said, "Its reason is that when the verse was given and sent to the Companion, then I received a divine command, "Give this verse to him, who has three qualities."

"The first quality is that one who recognizes God and He recognizes him." The Prophet also said, "God ordered me that I know the Companion, but he does not know Him."

"The second quality is that he must be from my descent, and I should be from him. Since he is not from my descendant, thus he is not among us and we are not from him."

"The third quality was that God should be pleased with him and he should be pleased with God."

"I received such command, and as such I called the Companion back and took the verse and delivered to Mawla Murtza Ali."

"The reason of giving verse to Mawla Murtza Ali was that Murtza Ali knows God and similarly God knows Murtza Ali. Murtza Ali is from my descendant, even Murtza Ali is among me, and I am from Murtza Ali. God is also pleased with Murtza Ali and Murtza Ali also is pleased with God, therefore, I gave the verse to Murtza Ali."

persons, the Prophet said that Angel Jibril came to him and said, "Either discharge your duty yourself or depute for its discharge the man who is from you." (**Masanad** (1st vol., p. 150) by Ahmed bin Hanbal.

Insha'allah, you know Murtza Ali and he also knows you, and Insha'allah, you will be with Murtza Ali at the fountain of Kawthar (*Hawz-i Kausar*) and Murtza Ali will provide you the nectar of the fountain of Kawthar to drink (9).

FARMAN # 13 (Bombay, 14th April, 1893)

I have narrated before you so far some other Hadiths, but have reserved one Hadith for you, which I explain to you.

When Prophet Muhammad Mustafa (p.b.u.h.) went to perform Farewell Pilgrimage means the last pilgrimage, and when returned, he halted in the midway at the place called Ghadir-i Khum. The people of the caravans, who had gone away as well as the other caravans, who followed had gathered there.

Prophet Muhammad Mustafa (p.b.u.h.) declared to them, "The hour of my departure is near, means I am in the world for few days, therefore, I tell you that whatever divine guidance was revealed till today, it were related to you truthfully. Is this not correct? Let me know?"

All the people began to exclaim, "Yes, you have related all the divine guidance."

The Prophet said, "Will you witness before God in this context that I have delivered you true divine guidance?"

All the people admitted, "Yes, we will witness before God that you have related all guidance."

(9) The word *kawthar* means *abundance*. It is related that the Prophet's son Tahir, born of Khadija, died in infancy and there was no male issue of the Prophet. His enemies, such as Umar bin A'as and Hakam bin A'as taunted the Prophet, calling him *abtar* meaning *one whose tail is cut off*. To console the Prophet, the 108th Koranic chapter, called Sura Kawthar was revealed: "Verily, We have given you the Kawthar (abundance). So you pray to your Lord and offer sacrifice. Verily, your enemy shall be the *abtar* (cut off in his progeny)." Kawthar is the name of the fountain in the paradise. Vide next farman no. 13 for its detail.

The Sunnis also admit this Hadith, and alluded it. (Such as) one Sunni called Zahora (10), who was highly talented had written it by his hand, which I narrate before you.

The Prophet said, “Will you witness that I was your Prophet?” All of them said, “Of course, we will witness that you was our Prophet.”

The Prophet said, “I also give witness that I am your Prophet and God has sent me upon you as a Prophet.”

The Prophet then said, “I leave behind me two things. Both of them will remain till the judgment day and remain till the Hawz-i Kausar.”

The Prophet said, “Which are those two things? One is my descendant and other is Koran. Both will remain present till dooms day and Hawz-i Kausar.”

The Prophet held the hand of Hazrat Ali at that time and said to all the people, “Murtza Ali is my successor after me. One who will love with Murtza Ali, he will remain with Murtza Ali till Hawz-i Kausar for ever.”

(The Imam referred then names of two mountains and said) (11)

Hawz-i Kausar is bigger as much as the distance between these two mountains.

There are such items as radiant and glittering as if the stars in the sky between one to another end of Hawz-i Kausar. As the stars shine all around the sky, so exist the stars around Hawz-i Kausar, flickering and glittering.

Then, the Prophet said, “I appoint Murtza Ali as my heir and successor upon you, which you witness before God that I had appointed Murtza Ali as my successor and left upon you.”

They said, “Certainly, we will witness and admit that you had appointed Murtza Ali as your successor upon us.”

(10) It is possible that he was Shihab az-Zohari (670-744), which is incorrectly transcribed as Zahora. He was the earliest Umayyad historian.

(11) Most probably these mountains are Mount Tor and Mount Ka’f.

On that occasion, the Prophet held both hands of Murtza Ali to make him stand and said, "I am the Apostle of God and Mawla Ali is my successor. Whose Master (*mawla*) I am, this Ali is his Master."

The Prophet said, "You must admit and witness before God." All the people at that time admitted.

Umar ibn Khattab was the foremost among them to stand and said to Mawla Murtza Ali, "Baqan! Baqan! Ya Ali ibn Abu Talib, congratulation to you." Thus he said and shook hand and rendered acceptance, then all the persons advanced their acceptances.

Both the Prophet and Mawla Murtza Ali returned to their home. There resided an Arab called Ibrahim ibn Haris, who was an influential. When he knew the event of Ghadir-i Khum, he came on a camel from his house to the Prophet and said, "You told us to witness whatever divine guidance you have narrated to us, which we admitted that you are a true."

Then the Arab said, "You have told us that God had ordered to offer Namaz, and we followed the guidance, which you told truthfully. Then, you told us to keep fast by saying it was true guidance, which we also accepted it. Then you told to pay Zakat means Khums, which you told truthfully, and we accepted. You again made guidance of Haj, which you also told truthfully and we accepted. You have instituted so much, nevertheless, you was not satisfied and put weight upon us and appoint your uncle's son as a Mawla upon us."

The Arab continued, "You delivered behind the weight of your uncle's son, Ali. Is this the command of God to you or you left your uncle's son as per your own will?"

The Prophet Muhammad Mustafa (p.b.u.h.) said, "I never do a single work without the command of God, and do not speak a little bit without the order of God."

Then, the Arab rode away on the camel. He was much angry at that time, and said angrily to God on his way, "O'God! If you have commanded the Prophet to appoint Murtza Ali upon us, then it is far better to rain down stones on us, and we are happy to bear it." In the meantime, a stone fell from sky on the Arab and destined him to hell (12).

(12) Some commentators believe that the following Koranic verse revealed on that occasion, "***And remember when they said: 'O, God! If this be the truth from you, then rain down upon us stones from heaven, or bring on us a painful chastisement.'***" (8:32)

Murtza Ali will be your intercessor in judgment day, and will escort you to paradise by holding your hands, and give the drink of the nectar of Hawz-i Kausar to those who will be the believers. Insha'allah.

FARMAN # 14 (Manjewadi, 20th December, 1893)

You Kathiawar jamat have come from a long distance with children, and would be much in trouble, but you are welcomed. My grandfather in past had said and as such I have come and you jamat are also welcomed.

Before your arrival in Manjewadi, there was nothing over here, but was a forest. Today, the whole folk is gathered, including your small children of six to seven days, month or two months old, or seven to eight years old. Besides, there would be old persons of eighty years, shivering with cold. Your feet will be also uncovered. You have come from a long distance. Most welcome. Khana'vadan.

FARMAN # 15 (Manjewadi, 25th December, 1893)

I would like to make farman in two-four nights, and it is also the expressed wish of the Varas (13).

Hazrat Imam Muhammad Bakir said, "The world is now for a short span. When it will be an end of the world, Asrafil will blow trumpet, to which whole creature will raise. All those who, whatever in the condition of slumber, will be raised and gathered in a plain, where (the creature of) 18 worlds will be gathered and it will the dooms day. All the sinful will be ordered, "Bring here all sinful."

God will command at first, "O'hell! Come in the world, so that the world may see you." Thus, the hell will make presence after hearing it. The Prophet Muhammad Mustafa (p.b.u.h.) will implore God, "Redeem my jamat, and grant patience to my Ummah."

Firstly, they (sinful) will be summoned for accountability, in which the order will be issued to send the infidels in the hell. The infidels of the second category will be ordered to send them in the second class of hell.

They will be placed to a high stage in the second class of hell, whom the snakes and scorpions will not bite. Then, there will an order of God to bring the Bridge of Sirat. What is Bridge of Sirat? It is thinner than hair and sharper than sword.

(13) He was Varas Ibrahim (d. 1910), the son of Vazir Ismail Gangji (1788-1883).

There will be three kinds of people, who will not traverse the Bridge of Sirat.

The people of first class will be rich, who never helped their relatives will not traverse.

The people of second class will be those, who have never worshipped God, they will also go in hell.

The people of third category will be those who have borrowed money from many others and have not refunded, and persecuted the poor and they will also not traverse the Bridge of Sirat and will go to the hell.

Now, those who traverse the Bridge of Sirat will be of three kinds of righteous men, who will cross it.

The first kind of the people will cross by running. The second kind of the people will cross slowly as if the (walk of the) horse. The third kind of the people will cross very hastily and go to the paradise.

Those who crossed Bride of Sirat previously, all of them will assemble there, and then Hazrat Amirul Mominin will order to wait there.

The other two kinds belonging to the poor will implore, "You have not given us money (to become rich), and therefore, we were helpless. Besides, we never involved in the partiality because of non-availability of making the justice." Murtza Ali will order, "You go to paradise."

He will ask to the rich too much and take account of each penny.

The rich will be sent in the paradise fifty thousand years after the poor. Poor will go to paradise soon. There will be much accountability of the rich and less accountability of the poor.

You have heard tonight all about the dooms day and accountability and will make farman of the paradise on tomorrow. You must listen the houses of paradise. You expel the taste of the world, so as to reach to paradise. You will hardly go to paradise provided you shake off the temporal taste. It is also good if you go to the lower paradise. There is a paradise wherever is a didar. Khana'vadan.

FARMAN # 16 (Manjewadi, 27th December, 1893)

One king went into the forest on hunting and saw a Hakim on his way. Hakim does not mean doctor, but he was a darwish, who sat on a place. He left his house and family and lived in the forest, absorbing in divine love. There was a meeting of the king with the darwish, and both talked on the worldly matters.

The darwish said, "The analogy of the world is like a carefree elephant, attacking a man, who climbs on a tree to save his life. The carefree elephant moves the trunk of the tree and it results slipping of the man's feet from the tree's branches, so he caught the string-like shoot of the tree. Due to the movement of the tree, the drops of honey fall from the hive, lying on the branches, and go into the mouth of the man. On the other hand, the white and black mice were cutting the string-shoot of the tree being held by the man. There is a big pit at downward, where exists a python, and the fire erupts from its mouth. Hence, there is danger all around, nevertheless, the man does not avoid the taste of honey, dropping from hive, and forgets his own protection. The white and black mice at last cut down the string-like shoot of the tree, and man falls and goes into the mouth of the python in the well."

When the darwish completed the story, the king asked its interpretation. In reply, the darwish said, "The honey refers to wife, sons and worldly affluence and riches etc. The well and python mean the hell. White and black mice symbolize day and night." The king liked the story.

There are three kinds of people in the world. First the wealthy, second the rich (of middle class) and third the poor or bereft of wealth.

When a wealthy goes to the house of the rich, he is much hospitalized and afforded warm ovation with respect and honour.

When the rich goes to (the house of) the wealthy, he is not so hospitalized, but gets however respect to some extent.

When the poor goes to the wealthy, he is not accorded permission to enter into the house.

These three were friends, in which the wealthy became poor, and the king ordered to slash him with a stick because of certain crimes. He sought forgiveness and requested not to beat him.

Now the wealthy who became poor went to the house of an (another) wealthy person for help, who did not respond to him in befitting manner and said, "I cannot do anything before the king."

Now this poor went to the rich person, who too showed his inability to help him.

Then, he approached to his (old) poor friend, saying “I have never entertained you, nevertheless you please go to the king and relieve me on bail.” His poor friend went to the king, pacified and relieved him on a bail.

The king asked the Hakim, “What is the interpretation of this illustration?”

The Hakim said, one who became sinful and had to go before the king refers to **human**. The rich whom he entertained refers to the **worldly wealth**, for which he spoiled himself in its pursuit. The poor who relieved him denotes the **Ibadat of God**.

There are few (persons) performing Ibadat in the world. It will be accounted for not performing Ibadat. The persons absorbed in the affluence do not attend Jamatkhana. Most people pray for enormous wealth, but make weak attendance in the Jamatkhana.

There exist 313 believers all the time in the world. If 313 persons are not present, the world cannot be regulated. (14)

Reply me justifiably. “You implore for having the children, but why don’t love Jamatkhana? You prefer affluence more than Ibadat. When there will be the state of egotism (*nafsa nafsi*), then children and wealth, nothing will be helpful, but Ibadat will be helpful. When the Greatest King-God will take account, none will be helpful at that time.”

(14) In the light of the accessible sources, it seems that Imam Sultan Muhammad Shah propounded the theory of 313 haqiqi believers for the first time. The Imam referred it twice, once on 27th December and 28th December, 1893. It infers from it that the entire affairs of the world rest on the 313 exalted haqiqi believers. When one dies, next takes his place. These enlightened believers are not known to the world. They don’t even know one another, nor are they conscious of their exalted position. They ever remain veiled from the world as well as from themselves. Their outer life is similar to that of ordinary people, so the latter cannot know them. This theory is also sounded in the Sufi works in different style. Sheikh Sharafuddin Maneri writes in **Maktubat-e-Sadi** (Bihar, 1908, p. 21) on the authority of **Majma-us-Saerin** that there are 356 walees (divine friends) ever working in the world. When one of them retires, another takes his place, so that there is never any diminution in the number 356. They are made up of 300+40+7+5+3+1. He also writes another view in this context that there are 4000 walees, who are not known to the world. They do not know one another, nor are they conscious of their exalted position. They ever remain veiled from the world, as well as from themselves.

You are not forbidden to conduct your worldly business. If you will not conduct worldly business, it will be a mortal sin. One who is called darwish and great in the world, but do not carry on worldly business, then it is a mortal sin.

One who is a darwish, he performs Bandagi and carries on business as well.

Hazrat Imam Zayn al-Abidin (once) went to his one garden at noon and recommended to all to sell fruits in certain price, not in low price. But the Imam used to sell as per his choice. He sold in low (price) and sometimes did not sell.

Hazrat Imam Zayn al-Abidin had enormous affluence in the world. He had huge gold coins. He was physically well built and robust. The temporal caliphs presented gift of two million annually to Hazrat Imam Zayn al-Abidin, and used to say that there might be no war.

One infidel began to say that the Imam did for wealth. The Imam summoned him and said, "I do for the goodness of all. I collect money and present to the relatives and I spend it as well."

I also do not restrict you not to conduct business in the world. Conduct your business and perform Ibadat too.

God has fixed 24 hours (in a day) for you, in which you perform Ibadat for one to one and half hours. I believe that you will come to Jamatkhana with love and affection.

Anyone from your children has gone outside, then how you go to receive him upon his arrival? You come to Jamatkhana with love more than it.

Come to Jamatkhana at morning and evening after winding up your worldly works, and do worldly business in a day.

I am sitting before you at present. All my gardens, bungalows and servants are in Bombay. I always do worldly works. There are my so many houses in Bombay. I am doing divine work, and it is essential to do worldly work too.

Insha'allah, first of all you do for hereafter. You will get much more (belongings of the) world.

You ask for the elevations in hereafter when you come to me, but how it is achieved when you do not forsake the (glitter of the material) world? Do not tie your heart with the world, but tie in Ibadat.

Lawful bread is that, which one eats his own bread and remembers hereafter and does not forget it.

It has taken much time. You also must have tired, nevertheless go to the Jamatkhana and offer Dua with love. Do not think that you are tired while sitting here for half an hour. Go to Jamatkhana and offer Dua.

Offer morning Dua in time lovingly. Offer Dua and perform Ibadat and recognize God. Whatever may be (the situation), but offer Dua before sun rise, after sun rise and morning.

There were such eminent ones in the community, who used to offer gold coins for the religion, who flourished in the past. There were also among you, who made their own slander from others, and redeemed after (making their own) slander (from others).

Now I make farman to you to offer Dua, therefore, go to Jamatkhana and offer Dua.

FARMAN # 17 (Manjewadi, 28th December, 1893)

Amirul Mominin Mawla Murtza Ali said, "Commission of a believer's slander is worse than debauchery." Creating perfidy with one another is a mortal sin than the sin of the murder of a person according to the Koran. God remits other sins, but will not forgive such sins.

God will also not forgive the sin of others peculation. It is not worthy when such (unlawful) money is spent on the way of God. It will be forgiven provided he may get it remitted from whom he has taken money. God has reserved this privilege to the human. God is Merciful, and He forgives His right, but will never forgive others right. You just think that there is justice with God. How He can forgive others right? It is forgiven when the creditor withdraws it.

When you borrow, you must return him and make it sure that an unacquainted belonging is not misappropriated, and then there is no sin. It is also not advisable that other may procure mortal sins. Also do not do anything that someone may slander us.

You also make it sure that the unacquainted material is not misappropriated. You must take its care alertly. Satan some times deceives the man despite several precautions.

One who misappropriates the money he has borrowed and does not return, then it is a mortal sin. If the creditor forgives, then it is forgotten. You jamaat if has borrowed money with one another, and have not refunded, then you get them forgiven, and similarly execute forgiveness mutually.

Always remain gratitude to God for His mercy. If you will be thankful to God, He will give you much more. When God gives material to one, he must thank, so that God will give him more.

If a man performs Bandagi of God worthily, He will grant him best reward in the world, and his speech and power will also work excellently. One who keeps fast to abstain from all temporal tastes, his *batini* (esoteric) eyes and ears will be opened.

The man has no such power to create human beings, but he should see in such a manner, so that the secrecy and miracle of God may be known.

Hazrat Amirul Mominin and the Prophet said, “Salman Faras is to the status of Ahel Bayt.” Salman was an irreligious at first, then observed abstinence, and remained far from the temporal taste, then God granted him the rule extending from Abu Shahr to Baghdad (15).

When Salman Faras assumed power by an order, he had nothing with him except a sword and Koran. Salman was saying that he had a sword to fight in the way of God, and the Koran was for redemption from the world as well as for reading when become free from the worldly affairs. Salman Faras donned hot clothes in summer and cold clothes in winter. He took such troubles. Other darwish (also) existed, but were in lower stage than Salman.

Hazrat Amirul Mominin Mawla Murtza Ali said, “When the Prophet approached the infidels, seventy of them embraced (Islam) and took *bayt* (oath of allegiance), in which Salman etc. four will enter paradise, other will go to hell because they have violated the word they had given to the Prophet and Murtza Ali.”

The Prophet said, “One who needs paradise, he may take my *bayt* and fight in the path of religion.” Seventy (among them) came forward, took *bayt* and fought, but only four among them went in paradise, and other went into the hell. You also came (in the world) after taking *bayt* in mother’s womb. The above sixty-six persons took *bayt*, resulting their past sins forgiven, but later they committed sin by breaking *bayt*, therefore, they went into the hell.

(15) In 656, Hazrat Ali appointed Salman Fars (568-656) as the governor of Madain and its district in Iraq, extending his rule from Basra to Abu Saher. He died within a few weeks of his arrival in Madain at the age of 88 years.

Hazrat Essa (Jesus Christ) said, “The best among the good in the world also commits sin seven times in a day.”

I am asking you that one who does more religious works (on one hand) and the sins piled up (on other hand) in hereafter, what is its reason?

Those who are righteous and commit sins, but do not seek forgiveness, their sins pile up in hereafter. In dooms day, the Prophet will hold hand of the Ummah, but one who does not recognize, his hand will not be held.

Do not consider that all the Ummah is Ummah. They will be (within) the Ummah, who have recognized.

There are also good and bad persons in other religions, in which the righteous will get excellent houses. Do not revile other’s religion. God is Just, not tyrant. One who will have performed Bandagi, he will get house, which you know, but big houses will be given to those who recognized.

There are excellent items and fruits in paradise. It will be achieved when you foster love and affection mutually. Gardens are big in paradise. The fruits are delicious, and so are the houses, which will be gained by them who have the recognition.

Do not think that the soul will enter paradise, it is not so, but will enter paradise in original condition. They will sit in presence of Murtza Ali, who has performed Bandagi worthily.

Your body with same face will be with God, you will be young and your face will be radiant, which is not so, and the old man of eighty years will be young, it is also not so, but you will enter paradise with the astral bodies (*noorani kaya*). You have no knowledge about it. There is no old aged in paradise, and do not think that the old will become young and enter paradise.

It is said that, “The reason (*aql*) should be like a snake and become like the pigeon in grief.” It is better to become a snake and do not afflict to other. The 313 haqiqi may become united and keep reason (*aql*) like snake and become poor like pigeon, then there will be manifestation (*zahurat*).

You don’t know how many sins are there in one abuse? If you know, then don’t abuse.

If the world may know and see in advance the (real nature of) the infernal chastisement and the fruits of paradise, (they will) never care the world.

(Then the Imam said,) “Mahadan’ka roya kutchh ka’m nahi ave”

Always see that the Greatness is for God. The Light (*noor*) will be upon believers' heads, and many will repent to see on that day, "Why we had not committed such moral deeds?"

Those who are to go in presence of Murtza Ali, they perceive (him) with the esoteric (*batini*) eyes. They behold Murtza Ali with eyes, but perceive the Light (*noor*) of Mawla Ali in *batin*.

Shimar has also seen Imam Hussain, but he had no such knowledge.

The people in the world also behold Murtza Ali, but the haqiqi (believers) behold in different angle, and do you know, in which condition they perceive Murtza Ali in paradise? The foregoing elevated ones in presence of God in exalted stage, are five to seven persons.

Have a fear of God and don't grip by fear that no other word is expressed till last breath.

Insha'allah, if you will remember Murtza Ali all the times and mutter (his name) till last breath, then he will hold (your) hands and help.

FARMAN # 18 (Manjewadi, 29th December, 1893)

It must be followed whatever is the Murshid's farman.

(The Imam quoted a Persian quatrain) (16)

"If the Murshid orders to offer Namaz after the ablution with wine, then his command should also be obeyed."

He knows how worst is the wine? Nevertheless, if there is an order, then it should be followed. Pir-Murshid better knows which path leads to paradise.

(16) Below is the couplet of Hafiz Shirazi:-

***Be mei sajada rangeen kun garat pir'e mugha'n goyad,
Key salik bey khabar na buwad za rah wa rsm-o-manzilaha***

"With wine, soak the prayer rug, if the Pir of the magian (perfect murshid) bid thee for the way and usage of the stages (to God) not without knowledge is the holy traveler (the perfect murshid)." (vide, **The Diwan of Hafiz Shirazi** (Calcutta, 1891, vol. I, p. 2), tr. by H. Wilberforce Clarke.)

When you go to abroad, and you don't know its route and the guide escorts you to walk on that route, then that route should be followed. It cannot be reached to the house or destination without following his order. When you don't know and he says to walk on that passage by putting off the turban, it should be followed.

I ask you a question, when you don't know the route, then it should be walked as per guide's direction or not?

When a guide is with you and takes you to the house of any person, where the owner is absent, and he (guide) says, "I am, don't worry." And also says to sit there, then you should sit because he knows. Murshid knows everything. If he says, "Prostrate before wine at the cost of coins, then do it." Because, the farman of Murshid must be obeyed.

Murtza Ali is a Great, his farman should be obeyed, because he can forgive the sins and send in paradise with his power.

Whenever a farman is made, it should be obeyed lovingly and follow what has been told. (It is possible that) some matters do not appeal to your reason, nevertheless, you must follow what Pir-Murshid has imparted, because he knows all.

It is too late also on tonight. Now you perform Bandagi. God will forgive your all sins.

The farman of Dua-Ibadat must be followed. Presently, you have a farman for offering Dua. After two hundred years or on tomorrow morning, if it is forbidden to offer Dua, then it should not be offered.

There is no benefit (between the relation of) the Pir and Murid if disobedience is committed. I make now a farman to walk on this route, then it should be walked on that very route. Whenever a farman is made, and followed, then it is regarded an obedience. One reaches to the destination as the guide directs. If you also walk accordingly, then you will reach the destination, and if not, then will never reach.

FARMAN # 19 (Manjewadi, 30th December, 1893)

I congratulate to the jamat for the *Shamba* (17).

Varas Ismail has been serving to my house from beginning to this day. In the period of my grandfather (Imam Hasan Ali Shah), Gangji, the father of Varas had been serving us.

(17) The Persian word *shamba* means Saturday. Imam Sultan Muhammad Shah used to accept the *dastbosi* of the followers in Wadi, Bombay on every Saturday.

My father Aga Ali Shah invested the office of Varas to Kassim after Varas Ismail, and granted the office of Kul Kamadia (18) to his brother, Ibrahim, and donned the robe with his hand. He has served unduly during last ten years. (19)

Both brothers had come in Bombay before three years to take me for the didar of the jamat. They also came last year with Varas Hirji and Jadavji to take me, but I could not come. I am much happy that they came this year to take me. I am happy unduly in this journey.

You jamat are my children. You jamat (such as) men and women must think that you are his (Imam's) children.

It is the practice of Pir-Murshid as the parents make the children walked by holding hands, likewise I also hold your hands to walk.

Women or men are my children. Lo! How are you relaxing here? It is worthy if you sit in the Jamatkhana with rest, but you become hurry, which does not suit me.

Follow like Varas Ismail and Varas Kassim. I have appointed Varas Kassim in Kathiawar.

Nathu Varas expired, and in his place, his brother Muhammad has been appointed and is given the robe. Consider him like Varas.

Like those Varas executed the community works with one another and gave decision, likewise Muhammad should work with them. Khana'vadan.

(18) The word Kul Kamadia means "Kamadia of all Kamadias." In the period of Imam Khalilullah (1792-1817), the official collection of the religious dues was assigned to the Kamadia of each Jamatkhana in India. Later, the office of the Kul Kamadia was created in each province in this context. Hence, the Kul Kamadia visited each Jamatkhana and collected the religious dues from the respective Kamadia and deposited it in the main treasury in Bombay. Afterwards, each Indian province was broken into sub-divisions, where different Kul Kamadias were appointed, who used to collect the religious dues on 15th and 17th of every month. With the creation of the office of the Estate Agents in each country, the office of the Kul Kamadia came to an end virtually in 1950.

(19) Vazir Ismail Gangji (1788-1883) in Junagadh was followed by his sons. Imam Aga Ali Shah invested the title of Vazir to his elder son Kassim (d. 1910) as well as appointed the younger son, Itmadi Ibrahim (d. 1897) as the Kul Kamadia.

FARMAN # 20 (Manjewadi, 31st December, 1893)

It is enjoined upon you whole jamat to perform Bandagi-Ibadat. God has created the creatures, so as to perform Bandagi-Ibadat, not for eating and sleeping.

Do not ask for a trial (*parakh*) for you, because the trial is extremely severe.

One person resided in Shah Najaf. He was performing much Ibadat-Bandagi, weeping and exclaiming daily, “Ya Ali! Give me a chance to fight, means kill the enemies of the religion and offer my head (for it), means offer the head in the battle.” Hence, he daily continued to implore in weeping for forty years during the Bandagi.

Once Murtza Ali called for him through a person (with a message that) “Murtza Ali has called for you for battle.” He went with that person towards Mawla Ali, and urged that he intended to have a didar of Mawla Ali.

Mawla Ali said in the message that, “The didar will be granted on tomorrow. He must stay there tonight.”

Afterwards, Mawla Murtza Ali sent to him a pretty maid-servant at his service, means he gave her to him. He made her his wife in home. Then, he was given a bungalow to reside, and sent a large tray of food. Thus, both ate together and talked.

Meanwhile, the trumpet of the battle was blown, so the person from Mawla Ali came to him and said, “O’man! Get up, hurry up. This is the moment of the battle.”

He said, “Mawla Ali knows that I have neither a weapon nor a horse. How can I fight?”

The person reported Mawla Murtza Ali accordingly. Thus, Mawla Murtza Ali sent weapon and horse for him through his man. The person took the weapon and horse to that person and said, “Get up, Mawla Ali has sent the weapon and horse for you, therefore, hurry up for fighting.”

The person replied to inform Mawla Ali that, “You fight today. I will fight on tomorrow.”

The (material) world became delightful to this person, because he got a new wife, house to reside and the tray of food to eat; therefore, he was trapped in temptation.

You jamat never ask for a trial for you. Come to Jamatkhana daily and offer Dua and pray, “Ya Ali! Do not put a trial upon us.” You must fear with the trial all the times. Why I do not put a trial upon you? And why I do not tell to offer Namaz of 200 *rakat* daily? Because the trial which I have put on you has not been fulfilled, i.e. to give one rupee out of ten rupees. God does not care for the wealth, but a trial is laden, which you cannot pay, then which other trial be laden?

I do not say that you forsake all worldly attractions. You eat, spend, use and save, but give the right (*haq*) to Mawla. Perform Bandagi-Ibadat and recognize God.

Mawla Ali has said, “Unless I see God, I will never perform Ibadat.” One who does not behold God with his own eyes, then his eyes are blind.

Similarly, you have known (dimensions of) Shariat and Tariqat through farman, which denotes that one who does not behold God, his Bandagi is not accepted.

He is a blind by eyes who performs Bandagi without the recognition of God and Hazar Imam, because the Hazar Imam is sitting, whom they do not recognize.

In the period of Mawla Murtza Ali, the *mullah* (Muslim priests) were creating perfidy. Those who martyred Imam Hussain did not belong to other faith; all were the Muslims with exception of one Christian (20), who brought faith, while other opponents of the Imam were the Muslims.

It is an order that you pray that God may not put a trial. Its reason is that one who is a believer and great, lest he too may be misguided in a trial. Your this *din* (path) is true. One angel descends in midnight from heaven and exclaimed, “Is there any slave of God, seeking forgiveness of sins, so that I may transmit his pray to God for acceptance? Is there any person, who may ask from God whatever he likes and I will get it accepted?” Thus, an angel daily exclaimed in midnight.

Aga Ali Shah Datar said, “You invoke “Ya Ali” in the Bandagi in midnight, whose rewards will be yours, while its sins will be mine.”

(20) The word *firangi* is derived from the Arabic term *al-farangi* for a Western Europe. It is also said that it is the English term borrowed from Hindi, *firangee*, and it is too from the Persian, means *foreigner*, especially a British or a white person. In India, it was also applied for the Christian. It seems that the Imam referred it for Abdullah bin Umayr Abu Wahab al-Kalbi, who belonged to al-Kalbi tribe, who were the Christians. Abdullah bin Umayr became Muslim and the Companion of Imam Hussain, who was martyred in the battle of Kerbala.

May Mawla Murtza Ali protect your *iman* (faith). Follow what has been imparted in the ginans.

It does not matter if you do not know Arabic? Will one go to paradise who knows Arabic? And will go to hell if he does not know? Never, it is not so. It is not so that God knows only Arabic, and does not know other languages, not at all. God knows all languages. God knows all languages including that language, in which His Bandagi is performed. If God knows only Arabic without knowing other languages, then that God is not acceptable to us. We accept that God, who knows all languages.

Recognize the present *jomo* (Hazar Imam), perform Bandagi-Ibadat. Follow the *din* and ask the path of the *din* from me, and tread on the real path of the *din*.

I will show you the path provided you ask me. If you don't come to me to ask, then its responsibility is not upon me.

Its illustration is just a bagger, who goes to ask, then he gets. If he sits at home, he will die in starvation. What is the fault of the town folk in this context? Nobody gives without asking. What is others fault in it? One who does not go to ask, he gets nothing. If you will not ask me about the path of the *din*, you forget the path and will go to hell, its responsibility is not upon me. If you will sit in the homes and do not ask me, there is nothing upon me.

The Prophet had made a will before departing from world, "I leave behind two things in the world, in which one is the Koran and second is my descendant."

FARMAN # 21 (Manjewadi, 2nd January, 1894)

Those will be put in the hell in judgment day, who have never performed Ibadat-Bandagi, borrowed money and not refunded, the Divine privilege means *mal'e wajibat* (dasond) have not given, committed adultery, indulged and distressed the parents.

Those who have not gone to the Jamatkhana, and not performed Ibadat, and then have sought forgiveness and performed Ibadat and gone to Jamatkhana, they will get salvation.

One who has borrowed money and not refunded, but has sought forgiveness from the creditor, he will be redeemed.

One who has not given the *mal'e wajibat* (dasond), and gave later after seeking forgiveness, he too will be redeemed.

The meaning of the debauchery is such that one who committed debauchery with others woman and died without seeking forgiveness, he will go to hell.

Debauchery is such a sin that one must go to the Mukhi/Kamadia of the jamat, confessing that he had committed such sin, and he should be beaten hundred lashes, and then he will never do it again, then his sin will be forgiven. Remission is easier than the beating of lashes. Then he may not commit it. Such forgiveness is much difficult that after it one does not commit it, and does not look with evil eyes to anybody. Such sinful if does not seek forgiveness, then do not think about him. Let him do as per his wish.

The indulgence is an act worse than the worst, and it takes away *aql* (reason) as well as the *din* in the world. And if one is a sick, and the doctor or hakim may give him (alcohol) with the medicine and he drinks it, then it is not a sin.

The soul of the human is unduly dear to God, therefore seek remission for the redemption of the soul, because the soul so dear to God, should not be fallen into the hell.

The children who do not obey the parents, and from whom the parents are displeased, and give distress to the parents, they will go to hell.

If the parents forbid for certain acts of the religion and world, it must be followed. In case the parents direct them towards a wrong path, they must inform them (parents) that this path is good. Pacifying like this is essential after its pursuit. Then, it is not a sin to disobey the parents.

One who commits adultery in the world and does not seek remission, he will be like an enemy of Murtza Ali in the Day of Judgment.

When the *aql* (reason) of the man is intact, then he seeks forgiveness, then it is accepted, but if seeks forgiveness later, it is not accepted.

I have made farman previously, that in the time of Hazrat Amirul Mominin, seventy persons had taken *bayt*, in which four persons entered paradise.

One who seek forgiveness and tread on true path, he will go to paradise. While seeking forgiveness, God accepts the remission of all.

Now it is a time for the Dua, therefore, you go to Jamatkhana and offer Dua. Khana'vadan.

FARMAN # 22 (Bombay, 4th February, 1894)

(Imam Sultan Muhammad Shah made following farman in Hasanabad in the period of Mukhi Ladakbhai Haji and Kamadia Ismailbhai Kassimani in the meeting of the Sunday Panjibhai)

I am making this farman for the salvation of all the *haqiqi* (believers) of the jamat.

It is plausible that you have resolved to organize a majalis on every eighth days, but all the Panjibhai of Bombay may gather and organize a majalis once a month means a majalis in Chand Ra't, then it is much better. You all the Panjibhai come in the Jamatkhana with one heart and perform Bandagi. May God forgive your sins, and depart from the world being purified, and go to paradise and bestow with the didar.

Firstly, you become one heart mutually. Do not commit backbiting of any *haqiqi* (believer) and others religion. Secondly, do not cast evil eyes upon anyone and remain away from unacquainted belongings.

Any Panjibhai may enlist his name in the Chand Ra't Majalis, you collect from him one penny to eight pennies month-wise, in which (you collect) not less than a penny and more than eight pennies.

Both poor and rich, all are equal. From one to eight pennies, whatever the fund is amassed, then keep it separate, for which eight officers have been appointed. The funds generated should be in the custody of the six persons.

If one from the Chand Ra't Panjibhai may depart for hereafter while leaving this mortal world means one who completed his hundred years (of age), then arrange a small majalis in his name in the Jamatkhana, in which also arrange the *jura* a little bit, and don't do that little (*jura*) is reserved for the poor and more for the rich. All carry equal privilege, and also make expenditure according to the rule.

All should as a congregation pray for him (departed one), then God may forgive his sins and grant him paradise, and also (it is) beneficial to you.

I will be pleased provided my any follower may not expire as a sinful in the world.

Insha'allah, you all together come in the Jamatkhana with one heart and perform Bandagi, in which if you recite more *salawat*, then Insha'allah your power will enhance day after day and your enemies will perish, your sins will be forgiven, you will go to paradise and will be granted the didar, Insha'allah.

FARMAN # 23 (Gwadar, 10th December, 1894)

(Imam Sultan Muhammad Shah visited Gwadar and revealed his intention to visit Iran, to which the jamat understood that the Imam would go to Karbala. The jamat requested to stay in Gwadar and do not go there, then the Imam said,)

You do not interfere in the divine mystery. I have to do many works. I will not reside in India for ever. I am mere a darwish. I will visit all the places. My destination is on the way to Iran, rather I visit Iran, then visit Zanzibar on next year. Some times, I will visit Europe, where reside my thousand of followers. I have to work for all the jamat. I am going for the works of your jamat too, where it will consume a month and twenty days. Whatever the works I will do there, you will know its outcome after a month, then you will be happy at large. My home or seat (*darkhana*) is in India, but I will have a trip of all over the places, such as I visited for change of climate in Poona and Mahabaleshwar, and likewise I go for change of oceanic climate, also for doing works of your jamat. I am a darwish all the times.

The parents don't become angry upon the children. You are my children. I have not a least anger upon you. I have to do the works like Pir Sadruddin. It is essential to a man to ponder what is kept in the mind. I give you didar when you offer Dua, and also give you didar physically. Go to Jamatkhana if you wish to have didar. If you will value my kingship, then I am above all the kings and can rule over whole world, even then I am a darwish.

I will not visit Karbala. Do you think that the Imam goes to Karbala? Whom I have to pay homage? Imam Hussain is not only there. Imam Hussain is ever-present in all places, also is present now. I will go as far as Basra only for change of the oceanic climate, possibly visit till Abu Shahr. Imam Hussain is sitting presently with me, and also present before you, therefore, I am not happy to visit Karbala. I go to Basra for change of climate. And I also have to do now the works of jamat. As the craftsman builds a house, he makes everything ready, and similarly I will also complete all the works of the jamat.

It is necessary to the human to give a place for the Imam in his heart. Don't value yourselves anything. Discard the robe of pride, so that the Imam may reside in your hearts, but you don't observe this practice. If you want to have a didar, then come in the Jamatkhana daily to offer Dua. When you offer Dua, I give you didar at that time. I am present all the times in the Jamatkhana during Dua, therefore, you keeping coming in the Jamatkhana all the times.

(Then, the Imam told to the Mukhi of Gwadar Jamatkhana)

One who does not come for Dua in time, then ask him on next morning, why he did not come? Ask politely, also do not fine him. Ask with discretion.

It is a loss in the Ibadat while speaking lie. How it does? Its reason is that once you will lie, then slander next day and use unacquainted belonging on third day. By doing so, one will be trapped in the sin, therefore, do not speak lie at all.

Always come for offering Dua, and if you cannot come once, then come next time, and if cannot come second time, then you must come on third day. It is essential to the believers to attend Jamatkhana daily.

There are four classes of men in the world:

The men of first class are those, who love me, and do not love the world. Their hearts are focused at me and I remember them all the times. They are with me here and the hereafter.

The men of second class are those, who love me and also love the world. I pray for them that their love upon the world may be decreased and enhanced their love with me.

The men of third class are those, who do not love me, but love the world. They do not distress me.

When they have no care for me, then I have also no care for them. They mind themselves? I have left them.

The men of fourth class are those, who love the world and do not love me, and distress me, then I pray for them, "O'God! Make me away from them."

There are four classes of men in this way.

Now, whoever keeps the faith of whichever type, so will be recompensed, Khana'vadan.

FARMAN # 24 (Ahmedabad, 12th February, 1896)

Pir Sadaruddin had toiled unduly for you. He came from remote distance and showed you this path. You did not have knowledge of *din-mazhab* (because you) were the Hindus. He imparted and brought you on the path. He showed your forefathers this path after a long toiling. You jamat are adhering the path of your forefathers and continue to adhere the path revealed by Pir Sadaruddin.

You are reciting the ginans of Pir Sadaruddin, which must be followed and practice accordingly. As Pir Sadaruddin imparted you to speak true, never lie, don't smoke, don't drink, and don't misappropriate others belongings, and similarly you should follow according to the farman.

You jamat are here in my presence, then you will reach to the original abode (*asl makan*).

You advise the jamat and act according to the ginans. Don't come in the satanic trap. Always come to Jamatkhana to offer Dua, drink holy water (*gatpat, niaz*), and follow as per the ginans. Don't lie.

You followed the ginans and found true religion. You have been following the ginans as yet, and remained on true path.

Satan is not in one form, but beguiles in the shape of a man. You teach ginans to your children and impart the *din*, so that none can deceive them. You also take the small children in the Jamatkhana, so that they become habitual and cling with the true path, and don't go to other path.

You also don't lie in the business which you carry on, and don't commit treachery with others.

You must consider others as mothers and sisters except your wives, and the women must consider others as their brothers and sons other than their husbands. Don't hatch hostility with one another, and live like the sons of one father.

Go to the Jamatkhana assuredly and don't miss the Dua timing. Don't forget to attend the Jamatkhana. Never remain heedless to go in the Jamatkhana. Always go to the Jamatkhana.

It is unlawful to misappropriate others belongings, and if so, our flesh becomes unlawful, and its product is also unlawful. Never have a wish on others.

You jamat advise in all Jamatkhana. You are sitting in (my) presence. The farman I make should not be heard from one ear and drain off from other ear. You get this farman heard in all places. Teach Dua to your children, teach the ginans, so that they adhere to the path in befitting manner.

I do not say that don't carry on the business, but it should not be unlawful. Carry on business lawfully. Eat after separating the Dasond, then it is lawful and get promising children.

In case, you misappropriate others money in error, then God will cut down equal portion of your flesh. Others money is equal to (the eating of) a swine.

The jamat must see well for all brothers, never consider them bad, and if considered, then it yields badly for us. When you pray to God, you also pray for the brothers. It is profitable to pray for the brothers. Don't speak ill for any brother. Recite the ginans, and always organize the majalis and follow what Pir Sadaruddin had imparted. Insha'allah, there will be plentitude (*barkat*). It will be good here and hereafter provided you follow the ginans.

Those are not happy here, who have wealth in the world. They are happy here, who have meager wealth, but more religion. This world is perishable, which exists today, but does not on tomorrow, and will not live over a hundred years, therefore, follow according to the farman.

FARMAN # 25 (Ahmedabad, 14th February, 1896)

Insha'allah, I hope that you must have not forgotten the farman, which I have made last night. You must know it well.

You were told last night to perform Ibadat. Follow the religious path. Pir Sadaruddin had made the path easy for you. Recite the ginans and tread on straight path.

You jamat work from morning to evening, then work for God (means you) perform Ibadat. It is not so, that you don't do the worldly works and work only for the religion. The believers execute the secular as well as the religious works. Carry on the worldly works, and don't sit bare-handed and eat lawful food. Eat lawful food from the earning, but should not sit (without aim)

You know the work of hereafter. Going to Jamatkhana and recite ginans are known to you. You jamat never cultivate anger in hearts.

You were told last night to pray for the brothers, then it will be profitable to you. When a farman is made, you hear it.

Satan comes in many forms, even in the shape of a man and comes in thousand shapes, and even in the shapes of wise and intelligent (therefore, take care that Satan) must not deceive you. Satan comes in the shape of a man before a man and plunders his faith (*iman*). Exercise alertness that Satan does not come to you. Satan runs away from the believer who offers Dua and (recites) ginans. One whose heart is (habitual with) the Dua and ginans, his heart is strong.

The person who does not perform Ibadat, he does not eat lawful food, and Satan conquers his heart and plunders his faith. Make it sure to eat lawful, listen ginans, offer Dua; then Satan flees away.

Insha'allah, you implant in hearts the guidance being given to you jamat, and transmit it to your brothers in abroad, so that they follow it. I will be happy here and hereafter provided you follow the path of the ginans.

FARMAN # 26 (Ahmedabad, 16th February, 1896)

I will go to Sidhpur tomorrow, therefore, I will not see you for few days. Insha'allah, it is my wish to make few farmans to you, which you must keep in minds.

You were told before two nights to perform God's Ibadat-Bandagi, so that Satan may not deceive you. This farman was made previously. Insha'allah, don't forget it.

I tell to you jamat to keep your hearts cleansed, so that Satan may not deceive you. Your hearts are the throne of the king, where don't give room to Satan.

Keep your pecker up and work for the world and religion truthfully. Carry on the work of business honestly, not falsely. One who will work honestly, his bread is lawful and one who will work falsely and with fraud, his bread is unlawful. Eating unlawful bread means his flesh and blood became unlawful. The human must eat lawful food, don't sit, work lawfully and avoid treachery. The edible items should be eaten, not other.

If someone has the money of others, don't cultivate evil intention, and don't peculate it, but cultivate intention of returning it. When all matters are done honestly, then his worldly as well as works of hereafter become lawful.

Don't make negligence in religious work. Keep Satan away. Satan comes in the shape of human and plunders human's faith and belongings. One who is a

believer, he does all works lawfully, and goes to Jamatkhana in morning and evening, and works honestly in all places, and does not drink wine.

It is a duty of a believer to offer Dua, learn the ginans, never misappropriates, remains away from others woman, never casts evil eye, never afflicts his relatives or others and never talks senseless. One who acts like it and never looks at others woman, never misappropriates; his offspring and belongings are lawful. If misappropriates and puts false accusation upon anyone and indulges, his offspring will be unlawful. Even if he takes away others belongings and indulges, it is also (included) in unlawfulness. This is a temporal matter. Offer Dua for hereafter, recite the ginans, then you will get provision of hereafter.

You all are brothers. Consider the sons of one father. Consider all the Khoja, Gupti, and Momana as brothers. Be it known that my follower, whether may be here or there, all of them are the sons of one father.

They may be the Kabuli, Iranian or Gupti, all followers are brothers. All the followers are equal. Do not dispute or create disturbance. You create disturbance in insignificant matter, which should not be done. Do the works with mutual consent. It is wrong to do half work and put half unattended. Do all works with (mutual) consent.

Keep adequate alertness in attending the Jamatkhana and be regular to offer Dua, don't miss it.

Those who know the ginans and make its interpretation, tell them to explain you and recite it. You understand its clear meaning. Other people read book but don't know its meaning, therefore, you don't do alike. Read ginans and understand it, then it will be beneficial, otherwise what is its gain?

You follow according to the interpretation inferring in the ginans. Do not listen with one ear and drain off from other ear. This is a religious work.

It is a practice in the world that one earns one rupee and other one thousand rupees, but one who earns lawful sustenance, and eats, which is excellent. One who earns one rupee lawfully, it is better than the unlawful earning of one thousand rupees. If one thousand rupees is generated lawfully, and one hundred thousand rupees unlawfully, then one thousand lawful is better than one hundred thousand unlawful rupees. If you work with other or carry on trade, it must be lawful and don't cast unlawful eyes on it. It is a lawful if one handed over you five rupees as a tip. Serve well where you work.

You have come just in the religious place, means the rich and poor all are equal. The servant and boss who came in the Jamatkhana to serve God, all are equal.

When you come in Jamatkhana, all are same. Coming in the House of God denotes coming in the Jamatkhana, where all are equal. Consider the Mukhi superior than you. I have made the Mukhi superior upon you. I have not chosen him as a Mukhi upon you to see him a rich. He has been assigned to serve the Imam and the jamat, and also to look after the Imam's fund in proper manner. Mukhi is my servant, and give him due respect and maintain his honour in befitting manner, not as a superior, but as my servant. He is appointed for you jamat, therefore, maintain his honour.

Adhere to your faith worthily. Don't be stolen by Satan. Come to the Jamatkhana regularly, don't forget it, should go necessarily. In case, you miss one day, then go on second day with care.

One who misses one day, he will be shameful and would not go for a month, and then he will be shameful to go for a year. For illustration, one man steals one rupee, it will inspire him to steal one hundred rupees and will rob hundred rupees, even will dare to steal a thousand rupees, therefore, come to the Jamatkhana daily and offer Dua. Do not forget this advice, and if you will act upon it, insha'allah, you will earn profit here and also in hereafter, Khana'vadan.

FARMAN # 27 (Bombay, 23rd June, 1896)

It is far better for a man to become an oppressed than a tyrant.

What's wrong if Murtza Ali endured (the stroke of) sword? Did he not have vigor to kill the enemies? (He was) enough capable, but kept patience. Was Imam Hussain not capable to surmount?

The assassin of Aga Shah Khalilullah was arrested and brought before the emperor Fateh Ali Shah, who said to take away the assassin before Shah Hasan Ali, and let him treat what he resolved. The assassin was brought to Aga Shah Hasan Ali, who beat him with few sticks and turned out.

Lo! This is our Greatness, which is within the patience. Likewise, it should be applied in the religious works.

I neither ask for your lives from you nor the materials, but only demand your hearts. I demand that your hearts must be on the religion and follow alike.

After the (death of) Aga Shah Hasan Ali, the people claimed that this religion would be diminished. Henceforward, there would be none to carry on the *din*. Then came Aga Ali Shah, (the people) also claimed same thing after him, and now

they also claim for me, but they lie. If there will be my single son, even then my religion will be radiant.

There was one among our lovers, who was like the Mukhi/Kamadia and visited to all the jamat. (The enemies) took off his skin in Syria and the burning candles were applied on his body. He was exclaiming, "O'God! I was asking for such whim that the burning candles may be put on my body and paraded in Syria."

It is essential for the jamat to have patience. Don't worsen your tongue unnecessarily. Don't dominate on others unjustly. Don't speak lie unnecessarily and keep patience. Don't create disturbance unjustly as nothing is procured in it. You keep patience. You must do like me. Whoever has heart, whatsoever, he does accordingly.

It is his wish who has abandoned my religion. He has no concern with me, and I have also nothing to do with him. Khana'vadan.

FARMAN # 28 (Hyderabad, Sind, 9th February, 1898)

(One person came in presence of Imam Sultan Muhammad Shah and implored that he resolved to marry his son, so recommend him its ideal date, the Imam said,)

You do it on day after tomorrow. *(He said, it is 28th lunar date, which is not ideal date. How can I do?)*

All the dates are ideal for the believer. No date is immature.

FARMAN # 29 (Zanzibar, 28th June, 1899)

I have come here in Zanzibar for the jamat. I am much happy to see your love and prosperity. You are happy to see me, but I am thousand times much happy to see you jamat.

FARMAN # 30 (Zanzibar, 29th June, 1899)

I have just come to give didar to you jamat. You all go to resume your business after having my didar. The business and trade you are doing should be lawful. Do not do it unlawfully means do not misappropriate others money, don't cast evil eye on others women and never lie. Do not hatch grudge at all among the brothers-in-

faith. You are brothers-in-faith, who are certainly the brothers. Do not cultivate grudge with them.

FARMAN # 31 (Zanzibar, 1st July, 1899)

You that are my jamat must remain one hearted mutually. Assist in the works of one another. Consider the works of your brothers-in-faith and Panjibhai as your own works. Whatever the work may be, the Panjibhai must do it unitedly and foster love with one another. If you Panjibhai will work unitedly, then none can beguile you.

The pillar of your religion is (made of) iron, which will never get rusted. It is strong. If the pillar of one's religion is (made of) wood, it will be rotted and fall down. The pillar of your religion will not be rotten, which is strong all the times. Your religion is true. Your religion did not originate from the books, but originated on love.

What is for you the knowledge (*ilm*) is the ginans.

Your religion is (based on the) truth, therefore, exercise truthfulness. Make vigil in the majalis.

As you tread on the religion with unity and love, similarly protect it with immense love, care and fortitude.

What is the illustration of the Panjibhai? (Its) analogy is as if all are brothers. This hand is a *panja* (palm and fingers), containing five fingers, which are (like) brothers. How much power is generated if the *panja* is contracted? Likewise, if you Panjibhai will remain with one hearted, then it will create much power.

The illustration of becoming one heart is that (once) hundred persons having merchandise were going together. They met five thieves on the route and robbed those hundred persons. When these hundred persons came in the city, the people asked them, "How the five thieves plundered when you were hundred?" Then, they replied, "We were hundred but our hearts were different, while the thieves were five, but were one hearted, and that is why they plundered us."

You are my jamat and my followers. If you will remain in unity, then Insha'allah, nobody will robe you.

Your religion is true, you must remain in accordance with truth. Don't lie. Carry on trade and business honestly. Never eat unlawful belongings by crushing others right. Do all works honestly. This is the sign of the faith (*iman*).

FARMAN # 32 (Zanzibar, 4th July, 1899)

As the men protect their wealth, similarly the believer takes care of his *iman* (faith). For example, the rider when rides on the horse and releases its bridle from his control, he falls down. It is also so about the faith.

If the rider rides on horse and holds bridle, then when any person meets him on a way, he becomes engaged in conversation and if he does not care of the bridle, then his heart's fixation rests on two sides. The rider focuses attention on both sides and falls down. It is not the fault of the horse in his falling or the person met him on the way. Inasmuch, he did not take his own care, therefore he himself is a defaulter. The *nafs* (inner self) is a Satan in the form of horse, and the rider is a believer and the bridle is the *iman* (faith).

Many persons have been protecting *iman* (faith) for twenty or thirty years in a long trait, thereafter, they loose the faith and fell down.

It is the fault of the rider, who caught the bridle attentively till half way, then lost the bridle, thus fell down. It is not the fault of the horse. Keeping the *iman* (faith) rests in your own hands.

You think (before hand) while starting a trade that there is profit in this dealing and loss in that trade. Likewise, you must think about your *iman* (faith) for five to ten minutes, "Either my *iman* (faith) is steady or not." You will value its (*iman*) weight by doing so. If the rider looses the bridle, he will fall down, and if he holds the bridle in befitting manner, then wherever he has to go, he reaches there safely. I have just exhorted you an analogy, but act accordingly whatever the explanation has been imparted in the ginans. All the explanations of your faith are given in the ginans.

As your forefathers had trodden on the path of this faith, similarly you also tread.

The analogy of this Satpanth *din* is like a fortified city, where strong forts are built. Your *din* is strong like the forts.

You haqiqi believers are righteous. This religion is true. You must protect your religion with one heart and care. As you save the money, so you protect this religion and *iman* well, which are invaluable lest the thief may steal it.

If you will broadcast your *iman* (faith) in the market (in public), then the thief or wayfarer will plunder it.

You must be one-sided in this *din*. Do not walk to and fro. The more-sided one walks hither and thither. One who is not here (in the *din*), and is in other side, he is far better than the more-sided ones. Don't walk on either side, and walk on the only path of the *din*. You have been given the ginans, you must walk according to it.

FARMAN # 33 (Zanzibar, 5th July, 1899)

You all jamat must act truthfully. Don't cast evil eyes on others materials and others women. Eat lawful food after paying the Dasond. Don't lie. Don't keep maid-servant at home as a wife.

Come in the Jamatkhana and perform Bandagi, offer Dua. There is no difference between the Namaz and Dua.

Namaz is in Arabic language and the Dua was composed by Pir Sadruddin in Indian language for you. Namaz and Dua all are same.

There is no harm in offering Namaz, but Namaz and Dua must be offered after knowing its regulations. What are the regulations?

Don't lie. Never cultivate desire for others women and materials. Eat after giving the Dasond from the lawful earning generated in toiling. Don't keep the maid-servant at home as wife. Don't marry more than one woman, which causes the heart leaning towards the sensual desire and the heart becomes bereft of the religion.

There is much difference with you and the Ithna Asharis, rather it is much farther (in difference) because they adhere to Musa Kazim, and you have been adhering sixth Imam Shah Ismail till today. There is no relation between you and them. They are on their way and you on your path. For example, the Hindus, Christians, Memons, Bohras, Golas etc. are the other communities, and similarly you consider them (Ithna Asharis) different from you.

If the German government asks you (about them), then tell them, "They are the Ithna Asharis and we adhere to Shah Ismail. Our isolation with them is since beginning. We are the Ismailis and our Pir (the Imam) also practices Ismailism." You make it known in such a way. You produce before them our book, names of our generations and judgment of Bombay Case. (21)

The book of Namaz I have printed, wherein you must examine from beginning to end, whether there are names of the twelve Imams?

Why the book of Namaz has been sent? Because the Khojas are not only my followers, but many other people (are my followers) like the Arabs and Badakhshanis etc. The book of Namaz has been printed and sent for them who don't know the Indian language. (22)

There is no difference between the Dua which you offer and the Namaz. The ginans which Pir Sadruddin had composed for you, in which (you will find) the derivation of the essence of the Koran and recited in the Indian dialect.

My heart displeas to its extreme for you jamat on one matter that you don't have unity with one another and commit slander mutually, to which I am much sad.

Offering the Namaz, Roza etc., the external practices and don't observe the internal (*batini*) aspects, which is most necessary, then what is the use of the Namaz, Roza etc. It is not worthy to a little extent.

It is profitable to observe esoteric aspects before offering Namaz, Roza, Bandagi, etc. What are the esoteric aspects?

(21) Imam Hasan Ali Shah had faced periodical troubles from certain dissident members of the Ismaili jamat in Bombay. The seceders formed a group and filed a suit in April, 1866 against the Imam in the Bombay High Court. The case, known as The Aga Khan Case or The Khoja Case was heard by Sir Joseph Arnold (1814-1886). The case's proceedings lasted for 25 days after which the Judge settled down to examine and study a galaxy of evidences and seek enlightenment in history. On November 21, 1866, Justice Arnold rendered a detailed verdict against the plaintiffs. It was a well argued judgment that the Khoja community "is a sect of people whose ancestors were Hindu in original, which was converted to, and has throughout abided in, the faith of the Shia Imami Ismailis, which has always been and still is bound by ties of spiritual allegiance to the hereditary Imams of the Ismailis." In sum, the judgment unequivocally affirmed the Imam as the spiritual head of the Khoja Ismaili jamat and legally established the Islamic root and identity of the Shia Ismaili Muslims.

(22) It is related that in the period of Imam Aga Ali Shah (d. 1885), Pir Shihabuddin Shah (1851-1884) compiled a Namaz into Arabic and Persian in Shi'ite pattern for the Ismailis living in the region of Central Asia as per Imam's wish. It contained six parts, and almost a gist of the Indian Dua of 18 parts. Later on, Imam Sultan Muhammad printed it for the jamat of Afghanistan, Central Asia, Iran and Syria in 1898. It was called, **Kalimatul Haq** (divine words). It was offered thrice a day, once in morning (*namaz-i fajr*) and twice at evening (*namaz-i maghrib* and *isha*). The **Kalimatul Haq** was replaced by the present Arabic Dua in 1960.

1. Don't lie.
2. Never cast evil eyes on others women.
3. Never desire for others material.
4. Eat lawful sustenance after giving *mal'e wajibat*.
5. Don't have more than one wife.
6. Don't commit slander and calumny.
7. Never marry with the maid-servant.

These all are the esoteric aspects, and then the observer's Ibadat will be accepted.

You work one-hearted with one another.

There is your no relation with the Ithna Asharis. You take it in your minds that as the Hindus, Arabs, Bohras, Golas etc. communities are different (from you), and similarly, you reckon them different (from you).

Other communities are closer to you to some extent than the Ithna Asharis. They (Ithna Asharis) have been following duly according to their faith. Once they forsook your *din* for another side, then they remained much far from you. You reckon them far from you, but don't slander them. Don't commit calumny for them, they will also not commit calumny for you.

You walk on your path. Let them walk on their own path. Be away from them and consider them far from you because they came from Musa Kazim, and you have been coming from Shah Ismail till today. Just imagine. What is the difference between you and those (Ithna Asharis)?

One among you brings greatness and pride in mind when learnt little Arabic and assumes that he has become an expert. In Arabic language, the tongue hits the palate, and also the voice is drawn out from throat. Does God know only that language and does not know the Sindhi dialect? It is not so. God has created earth and heavens, He has power to know all the languages.

Whatever should be the conduct, habit and way of a believer, I am looking it here in Kanji Ramji. All should act like it. Khana'vadan.

FARMAN # 34 (Zanzibar, 6th July, 1899)

The deception of Satan is forceful in this age. You act by fearing with Satan and take much care. Man understands that this is a man, but he is despised and enemy of mankind. He is the enemy of the believer. Don't give him room in your hearts. Don't hear satanic talks. Take care of Satan's deception and fortify your hearts.

You jamat work with unity. Come in Jamatkhana regularly. Do not forsake Jamatkhana.

Mukhi/Kamadia must arrange the ocular demonstration of the ginans to make the jamat heard, and impart the jamat all the times. Those who are seniors in the jamat, they must impart the jamat after making interpretation of the ginans with care.

FARMAN # 35 (Zanzibar, 7th July, 1899)

Mukhi/Kamadia must take care of the jamat and always come in the Jamatkhana, and arrange ocular demonstration of the ginans, and provide knowledge of the haqiqi *din* to all, and bring back on the path of the religion to those who have no knowledge of the path of the religion.

(One person implored, “I feel much *waswasah* i.e., evil suggestion in heart”)

The Imam asked, “What is happening to you?” He said, “I can concentrate in heart and do not foster attraction towards the ginans. I am having darkness in heart.”

Then the Imam advised him:

1. Don't lie.
2. Never have a desire on others material.
3. Never look at others women with evil eyes.
4. Pay the privilege (of the Imam), then eat from the lawful earning.
5. Never commit slander for other.
6. Never keep maid-servant as wife at home.

There will be brightness in your heart if you will act accordingly, and it will enhance *iman* and love.

FARMAN # 36 (Zanzibar, 9th July, 1899)

You all bring the worldly cases before me, but don't ask the matter of *din*. What a regrettable it is?

You drink *Niaz-Abe Shafa* (holy water), in which your hearts are not purified with the clay and water. You don't have care, how the heart is purified? When you drink Abe Shafa, the heart becomes purified with reliance, faith and truth. If heart lacks truthfulness, there is no benefit mere in drinking the Niaz of clay and water.

Firstly, when faith (*iman*) and heart are purified, then benefit is procured. There is also no benefit in drinking clay and water who does not know my form.

FARMAN # 37 (Zanzibar, 10th July, 1899)

Do not commit backbiting and jealousy of other in the majalis you arrange. Exercise undue alertness in this context. You get to gather as if you are the sons of one mother.

The Bandagi of the Baitul Khiyal is a confidential means *batini* (esoteric) and solitary.

(The Imam said to the women, who implored for the Satara Majalis)

Don't do that someone may beguile you. One who tells you, "I have to make Satara for the religion" but there may be something else in his heart, as there are so many persons like it, because in the period of Imam Hussain, the people told different in public and hatching something else in hearts. Hence, before accepting the Satara of any person, you must examine that there is nothing else in his heart.

FARMAN # 38 (Zanzibar, 11th July, 1899)

It is an order (*amr*) to the jamat that the vows of any Pir or the clearing the scalps (of the babies) must be done after making homage to the pa't (small wooden table). I have assigned *amr* to the jamat, therefore, the jamat may allow when they wish. Jamatkhana is the house of God.

It is my order to the jamat to clear the scalps (of the babies) and take off the pledge of vows. (23)

(23) While going through the old manuscripts, it appears that this farman is incomplete. The remaining part of the farman reveals that when it was asked for the remission of the vows, the Imam said, "I forgive it today. Don't do this or that vow in future. I make this farman for all. Don't make vow other than in the Jamatkhana." The Imam was also reported in another mulaqat that, "Some Ismailis make the vows and *niaz* in the name of Imam Jafar Sadik (*kunda*), Bibi Fatima, Hazrat Abbas etc. How far it is true?" The Imam said, "These are performed by those who don't have faith because an ever-lasting and present Imam is with the Ismailis, then who is other reliance for them in this world and the world hereafter?"

FARMAN # 39 (Zanzibar, 13th July, 1899)

It is enjoined upon the boys that they must know the religion of their fathers in such a way that our original religion is Ismailism, and their religion is the Ithna Asharis, who abandoned us. This point must be known before hand. It is necessary for the parents to send their children in the Jamatkhana and make them known the reality of their religion. The Bohra are close to you more than the Ithna Asharis, because their religion is also the Ismailism. Lest all the Khojas may turn back, nevertheless, my religion will last till the Day of Judgment. The religion of the adherents of Musa Kazim is Ithna Asharis, who are too far from us.

There is no person among you to impart you about the religion, deliver waez to penetrate in the hearts of the listeners the quality of our religion in proper manner. The *bhagats* (devotees) etc. are available, but there is no such a rich and influential to make you listened its interpretation.

There should be such faithful persons among you, who have read the Koran as well as possessing proper knowledge of the ginans, so that I may trace out each couplet of the ginans (resembling) from the Koran, who may make you listened, but there is no one.

Give the (religious) education to the boys among you ranging from ten to twelve years of age, so it is a veritable truth that they can understand.

If the children may find false company of other faith, and someone may implant anything of other faith in their hearts, then they will be gone astray, and day after day, the grudge will hatch in their hearts.

Had five to ten persons knowing the Koran been sent before me ten to twelve years ago, I would have produced the concept of our faith from the Koran. How much it would have beneficial and how much the faith was promulgated if it had been enforced.

Anyone from all (of you) intends to bring the adherents of other faith in our faith, it is firstly necessary to have knowledge of their faith. The concept of their faith must be in mind, and impart them in accordance with their faith, and then join their faith with ours and show them the path of our faith, and then they will readily embrace our faith, in which there is no doubt at all.

Pir Sadaruddin had shown you the real faith, which was not shown all of a sudden. Firstly, he imparted the Hinduism, then he joined the path of the Satpanth with their religion, then this faith was promulgated.

If you produce the interpretation of the ginans to the orthodox Muslims, who are not in our religion, they will never admit it. Not so much, but ridicule, because they have no trust on our faith. Making them known directly the interpretation of our faith, they will never accept it, and on the contrary, they will brand us foolish.

You trace out such persons among you, who know the Koran and its meaning, so that I may show them all about our faith from the Koran. I will elucidate from the Koran in ten places or more than it.

You people do not understand Koran, and those who know, they too recite like the parrots. What is its gain? If you know the English letters, but don't know the language, and go to any English gentleman, you will procure nothing. If you have a command in the language, then it will be materialized. Similarly, many persons among you read the Koran without knowing its meaning, and they are like the foregoing analogy. It is worthless to read without knowing meaning. If you want to invite people of other faith in our faith, it is necessary to know all about their faith and then our faith should be linked with their faith, then they will admit and bring trust. If you need the evidence of our faith, I can prove our faith from the (books of the) Jews, Christian and the Sunnis, even from all the Muslim sects.

Some *bhagats* (devotees) among you are akin to donkeys (foolish) because, they begin to show them meaning of the ginans promptly before them, who are not in our religion, and as a result, they do not admit it because they have no trust on our religion and the ginans. How such persons accept the source of the ginans? If they are imparted from the Koran, Hadiths and the books they rely upon, and then join their faith with our faith, then it will appeal to them.

For example, the Hindus do not have faith on the Koran, and they will never accept anything when you debate with them according to the Koran, because they don't have trust on that Book. This is in all the religions, and if you discuss according to their faith, then it will touch them.

Ten persons from you should come forth, I will exhort them about our faith in proper manner, so that our faith may be promulgated in ten to twelve years.

Five or twelve persons from you should be those who don't have worldly responsibility, even they don't have anxiety of the business earning, and if they get training of our faith, then their waez will be trenchant and impress the people. They must study the ginans as well as history, so that they understand how the primitive people observed (the religion).

Do you know, which village Pir Sadruddin belonged? You read his history, so that you know it. You were the Hindus, Pir Sadruddin had composed the ginans from the commentary of the Koran and recited before you.

The Arabs who are in our faith, recognize our faith according to the Koran, and act worthily on our haqiqi path in accordance with the Koran, rather they are faithful and adherents more than you.

There were other twelve persons with Pir Sadaruddin, who were like you. They acquainted with all the religions, then they spread Satpanth religion and brought the people in the (Ismaili) fold.

You now also do that the *iman* of the people may become steadfast. The person whom you want to discuss, you learn his language (at first), then the objective is motivated.

It is not worthy if a *bhagat* only shows the meaning of the ginans. The faithful will accept it, but the faithless and half-baked ones will never have trust mere in the meaning of the ginans. Instead, you produce before them the references of the books and Koran etc., then they certainly will bring faith, in which there is no doubt. The only meaning of the ginans will never impress them.

Al-Hamdulillah, there are many believers among you, but make immaterial struggle in mistrust. If they have been imparted evidences from the Koran, they will never commit pointless struggle.

You eat the bark of the almond, but never tasted the kernel of the almond. You eat the marrow to know more about the faith, so as to gain more reliance and happiness.

You perform the *kangva*, but have you ever asked its meaning? Ponder within your hearts and look, so that you know its real value. If you ask, I will let you know. You perform the *kangva* with dried grapes and cloves, but don't know its meaning. You must think such matter in your hearts.

(The Panjibhai implored, "The officers must have its knowledge." The Imam said,)

The high officers of the jamat are like the herd, but the smaller than them must learn its quality to great extent. They (officers) have to execute much works of the jamat, the small persons should give more attention in it. You small persons claim that it is the task of the elder persons, but it is not so. You must create cleverness and faith individually. There are some who gaze on others, but it should not be done. Everybody should take care of their own, and trace out their own way individually. God has granted intellect to all, so it should be applied accordingly and become steadfast in their religion. You must ask from me, which is unknown to you. I will give you explanation of the faith.

The purpose of my expression is that you must apply your minds individually, so that the *din* will appear swiftly in bright visibility. You will find much brightness if you think over my *din* intellectually. My *din* is built on the reason. If you examine the *din* without intellect, you will get no more understanding and find nothing, but if think intellectually, you will find more understanding.

The religion whose foundation is not laid on intellect, it will be erased and does not exist at all. Your religion is based on intellect, but you have put it on the sand, resulting deficiency in it.

You perform *kangva*, *kankan*, *chhanta*, but do not take its meaning in mind, but perform by looking one another.

You eat the bark of the almond, and don't eat its marrow, and thus you don't know the quality of the marrow. There are many Khojas in our faith, who don't eat marrow, but eat bark.

Al-Hamdulilla, nevertheless, there are many persons in Karachi, Bombay, Kathiawar etc, who have known the marrow, while you put aside the marrow and eat the shell, but don't quest about the real quality (of the marrow). You kiss my hand, kiss my clothes, what does it procure? As your clothes are made of cotton etc., it is also same for me. I am not dependant of your wealth. I have more wealth than you. Your money is not for my one day's expense. You kiss my hand and clothes, which will not make cleanliness of your hearts. You ask me the doctor's work. It is not my task. I am not dependant of your money.

What is the meaning of *kangva*, *kankan* and *chhanta*? If you come to me after draining off the deceit from hearts, then I may explain its meaning like a mirror. I am not a worldly doctor, but a doctor of heart. If you need medicine of heart etc., it is with me. One who needs the medicine of the polluted heart, it is with me. What does it procure if you wash the body with water? Not at all. But if you will wash within, then its gains will be perceived.

FARMAN # 40 (Zanzibar, 29th July, 1899)

If the high persons offering *kangva* commit pride, and reckon inferior to others, it is extremely good for nothing. All followers (high or low) are equal to me.

The women who maintain their husbands' right, their Ibadat will be accepted. One who does not maintain husband's right, her Ibadat will not be accepted.

If your husband gives permission to go out, then go, otherwise don't go without permission. Besides the rights of the husband, she must maintain rights of the parents and in-laws. Never speak lie, act according to the farman of Gur-Pir, never commit slander, never accuse other falsely, suppress sensual desire and anger, listen the words of farman and the ginans and act on it, consider other person as father and brother, keep the recognition of Hazar Imam, give Dasond before the Satgur – if will act according to it, then your heart will be enkindled and get the didar.

If the women have to go to the house of their parents, they should go with the permission of the husbands. Don't go if husband forbids. Also take permission from husband for going to the Jamatkhana. If he gives no permission daily, then he will give permission at fourth day, and if he does not give on fourth day, then he will give on eight day, if not gives on eight day, then he will give on fifteenth day, and if does not give on fifteenth day, then he will give in a month definitely. Don't go without permission. It is not good to go without permission.

FARMAN # 41 (Zanzibar, 30th July, 1899)

The Panjibhai must be punctual in religious ceremonies. You learn the ginans and teach to others, and it will be beneficial if you understand its meaning. It will be pointless if you don't know its meaning. Reciting the ginans without knowing its meaning implies the braying and barking of donkey and dog, therefore, you recite the ginans and know its mystery.

You were the Hindus, you were imparted gradually according to the time. If you were asked promptly to become the Muslims, you have never embraced, but you were imparted slowly and slowly to make you the Muslims. The ginans that have been given to you must be read with understanding and teach to one another. Whosoever is the Imam's time, you will be benefited provided you act according to his farmans. If you don't understand the meaning of the ginans, then ask me. I will let you know its explanation. I have come here for your reformation as well as the redemption of your souls. You must help one another. Love and serve mutually, in which you will get much benefits.

You require all the exoteric works (to be done), but don't give priority to the esoteric works. The physical (works) relate to the world, therefore, you focus minds on the *batin*. If you will have a look on the *batin*, then your (worldly) works will be materialized.

There were the Arabs when the Koran revealed, and it has taken thirteen hundred years. You have been given the ginans seven hundred years ago, which you study and know well. The interpretation of the ginans is four-fold, which you know and

read in befitting way. If you don't know any point, then come to me and ask, and I will make its explanation.

The Panjibhai must be present during the hour of vigil. I have come here for doing your good works. The captain and crew steer the steamboat in the sea, are well acquainted with the route. They know that here is shallow water, here are stones, here are hillocks, here is sand, here is deep water, here is clear passage, wherefrom if they sail, they will traverse, and similarly is the Imam. He knows all the understanding of the path of the *din*. I have come to redeem you on easiest route. I have not come here to make your hearts as hard as stones, but came to soften and purify your hearts.

You use to forsake the marrow and eat the shell. Don't eat shell, but eat marrow.

Imam has one thing new in every time, which is not to be revealed in current time, but will be unfolded in due course.

The profit in the works of the Panjibhai is more than doing my works. One who works for believer, it is like my works. They will generate much benefit.

FARMAN # 42 (Zanzibar, 20th August, 1899)

Al-Hamdulillah, you all are the believers. It is not advantageous if your *iman* (faith) is not protective, and act on the farman.

You have thousand kinds of debts. When a man takes birth, brings debt therefrom. You have been accepted before God, therefore, it is obligatory to adjust your debt. The biggest debt upon you is to become purify yourselves. You are the believers, it is not desirable that there may be a little snag.

The Bandagi of the women will not be accepted if they cast evil eyes, commit slander for others or hear it. It is the duty of the women to purify their excitement. They must consider all as brothers and fathers apart from their husbands. It is worthless to perform *chhanta* and *kankan* without making the eyes purified. If the *chhanta* is taken with faith, then (indeed) it is a *chhanta*, and if don't purified, then they are the adherents of water.

Seek remission from God if a sin is committed. It is the duty of the women to obey the orders of their husbands. It is the duty of the women to keep Satan away from them. Satan does not come from outside, but Satan is in the hearts and comes before the women in the form of women. He is physically a human being, but takes away the faith.

Your religion is a Bridge of Sirat. If a man moves to this or that side, he will be fallen. If he takes a straight route and keeps walking well, he will cross it. If you keep hold of your faith, Satan will never beguile you.

You are reading the narrative of Hazrat Imam Hussain, which is not authentic on the whole. It contains many fabrications of the *mullah*. The genuine story is in my house.

You protect your own faith. You are protecting your ornaments, and put your *iman* (faith) on the road, and as such, someone else will plunder your *iman*. Satan also comes between the misunderstanding of husband and wife. He drags one to this side and other to that side.

It is not plausible to read the mythology of the Hinduism in the *ilm*. When you were the Hindus, Pir Sadruddin had shown you the path, and that time passed away.

Now read the grandeur of Mawla (Murtza Ali) and (his) descendant (Imams). Read the commendation of Hazar Imam, and now put aside the (stories of) nine incarnations. Glorify my grandfather (Mawla Murtza Ali) in the tenth incarnation. Read the ginans, wherein read the narrative of the tenth incarnation. Read the essence gleaned from the stories and tales. But don't read the false narrative written therein, because it is not worthy to refer now the story of twelve hundred years old.

Read (narrative) in ten days of Muharram. Read what is (imparted) in the present farman, by which your souls may be redeemed. When you will avail leisure time from reading the stories and mourning, or you may do the worldly business, then read the ginans?

The battle of Karbala was fought, in which Shimar martyred Imam Hussain, but those stories are fake (indicating) that they insulted Ahel Bayt, their (women) heads were uncovered or stretched their hands towards them (women). It was not their power. If it would have been done, (they) will have become stones. They martyred Hazrat Imam Hussain and arrested (members of) Ahel Bayt, but they had not disgraced them.

When a human will die, he will be interrogated in hereafter, "What works you has done in the world?"

The women will be asked, "Did you obey the orders of your husbands or not? Have you cast evil eyes or not?" If they will be responsible in this context, they will be burnt in hellfire.

Many women wear veils on their faces, which is not befitting, but the necessary is that to hold fast the rein of their hearts much firmly with hands. If the women will not see their brothers-in-faith in the world, then how they will recognize them in hereafter? No Imam and Prophet have ever made farman for the veil.

Two angels remain with a man in the world, and write down his each deed. When the people will assembled there (in hereafter), then their all deeds will be read. They will be accounted what deeds they have committed? If the men and women externally will be believers and infidels internally, they will be accounted on the whole. There will be visible, who were the believers, and who were the infidels?

Know my farmans invaluable and if will consider it an ordinary, then there will be loss.

Act in accordance with my farman in such a way that there is a mountain, whose one side has a ditch, and stones on other side. If you will walk on one side, then fall into the ditch, and walk on other side, then fall down on the stones, therefore, if you take the straight path, you will go across.

Pir Sadaruddin has shown you a straight path. If you forsake it and follow the saying of the Mughals and Arabs, you will fall down. The Arabs who don't know themselves, how they will teach you? They themselves don't know, how they will make you known?

How the Mughals will teach you who have the tendency of begging. If you follow them, you will become like donkeys. World will be fruitless, even the hereafter will be doomed. Forsaking the quality path, you are in pursuit of the donkeys.

It is necessary for the human to protect their faith (*iman*). Satan steals the faith of human beings, and convert the women too. He (Satan) will talk about the ginans, talk about his religion, thus he will convert you. His face in appearance is like a man, in whose heart Satan exists.

Pir Sadaruddin has compiled the books of ginans, therefore, don't read different type of any other book at all.

FARMAN # 43 (Zanzibar, 31st August, 1899)

The Prophet came in the world and promulgated Islam. He at that time did not come only for the Muslims. Whatever the Prophet imparted, it must be followed. The Prophet said to do this work, which you don't follow, and do what the Prophet had prohibited, then what you will answer in hereafter?

The man will live in the world as more as hundred years. All has to die, either young or old, and then there is a judgment day. The one hour of dooms day will be felt like a thousand years, what will you do? What you will answer? Act in the world in such a way and do such works that you do not go in dooms day with black faces.

The human must not eat such thing that brings affliction in the world. The men enjoy in taking opium and distort their bodies.

Some among you enjoy in musical instrument and waste their lives in singing and music, which is not good, but unlawful (24). There is no problem if a flute is blown and heard on the way, but should not be gone specifically to watch and listen it. The flute was unlawful like wine in the Moses laws (25).

Many persons are addicted to opium in young age, which will result weakness in their bodies. In the intoxication of opium, one enjoys for two or five hours, but is unlawful, because the Prophet had prohibited it and is unlawful in the *din* of Islam. Hence, you think what the Prophet imparted. Act on it.

The persons committing adultery in the world is unlawful. Such persons were beaten for the first time in the period of the Prophet. He was severely punished on second time, and was put to death on third time. This (law) was in operation in the time of the Prophet. You do such works in the world that your faces may not be blackened in hereafter.

The wine, hemp, opium, etc. all are unlawful in the world. If you will be addicted to wine, hemp, opium, etc., you will be severely chastised in hereafter. Even if the doctor or hakim may advise to take its small dose as a medicine, then there is no wrong in their advice, but if you take it without the advice of the doctor or hakim, then it will be severely asked in hereafter.

(24) Man by nature is so sensitive in musical tune that when one listens, it appeals him and pierces in his mind so deep that he becomes heedless in the remembrance of God. On this juncture, some believe music the only source of happiness and defile the life in it. Hence, the musical tune stands main factor to make one heedless, making the religion to warn the men to forsake music as an unlawful.

(25) Music in the Mosaic law was absolutely forbidden. "Playing on musical instruments is prohibited on Sabbaths and holy days, and even to engage a non-Jew to play for Jews on Sabbath is considered a 'shebut' or disturbance of the Sabbath rest." And, "music, except at marriage ceremonies, is generally prohibited, in token of mourning for the destruction of Jerusalem." ("Jewish Encyclopedia", 9:432). "The triumphal hymn of Moses had unquestionably a religious character about it; but the employment of music in religious services, though idolatrous, is more distinctly marked in the festivities which attended the erection of the golden calf." (Smith's "Bible Dictionary", p. 589).

When God will command you to go to hell, how you will be relieved? There is no exit in hell, so that you run away. The infernal chastisement has to be faced for ever. Don't do anything against the prohibition of the Prophet, to save from going to the hell.

The Prophet imparted that many things are obligatory upon you. One main thing is that to act with your brothers-in-faith with unity. But here the slander is being committed with one another. More sins are in backbiting than in debauchery.

It is also a sin more than a murder to cultivate perfidy among the brothers-in-faith and make fighting. You don't think now the negative result of backbiting your brothers-in-faith, but you will recollect it at last. Firstly, you pierce a needle in your body, and if you feel pang, then why you pierce to other? First you think on your behavior that, "What sins we have committed?" and then examine others sins.

Many among you offer seven rupees and implore to remit the sins, but the sins are not washed out in this way. If the *mal'e wajibat* is devoured in error, it is forgiven through the *chhanta*, and if the sins of believer will be committed, it will not be forgiven.

One who indulges and becomes carefree and makes himself intoxicated, such one is beaten with stick and then his sins are forgiven. This is not befitting time to beat with stick, but come in Jamatkhana and repent, perform Bandagi, make vigil at night, recite *tasbih*, perform Ibadat, then God will forgive it.

How the sin is forgiven of one who slanders any brothers-in-faith? He must implore by kissing his hand, "I have slandered you. You forgive me." And if the person forgives him, then it is forgiven. One who cheats the ornament and money being kept in his custody belonging to old man and old woman, and then if he buys bread from this money and eats, then the bread itself will catch his neck and take account in dooms day.

It is well so far that you are in the world. You enjoy outing, eating and drinking. You have much relaxation over here, but when will become sick and the death will be near, then what you will answer to God? If a young may think that he has no death, but when he will be caught in illness, sickness or in epidemic, then will be died and no wife etc. will come to his rescue.

One who is a believer, he will be like a brave lion. He has nothing to worry about. His path is straight and smooth. When such believer dies, he has nothing to worry for it. When he relieved from the earthy bondage, he moves to his destination comfortably. There is no benefit for the haqiqi believer in the world, not happy in

the world. I myself am in the world, thinking as if in a prison. There is a paradise for the believer after death.

The human grips by fear with death in the world that, "I have done no moral deed in the world, therefore what I will answer to God after death?" He will think, "Nothing is now helpful for me. I am a sick and lay down." He fears that he will be unable to answer hereafter.

Your lawyer in the world has (suppose) cheated you in the account, then he will fear to give its account that, "I have made cheating, and it will be disclosed." He fears with such consideration. (Similarly) when the time of your death will come, then you will be asked the account of all the worldly works, then you will fear and understand that your soul has cheated you in the account, and as such you will fear with death, how the account will be given?

There is nothing in the world for the believer. The world is a prison for a wise and intelligent believer, but one who is a donkey, animal, thinking to eat, wander, sit and perform marriages of children. He has no intellect. If the believer is intelligent, and thinks then he will feel the world as a prison.

It is a sign of a believer that he must know the need of getting closer to God, and wants God closer to him.

The soul is within the body (means) it is in a prison (fleshy tenement). It is enjoined upon the believer to release the soul from the prison and take it to a loftier locus. As long as the soul is in the body, it is in the prison, which will be never seen. While the soul is in the body, it cannot see anything. When leaves the body, it will perceive all places. But while imprisoned in the body, it cannot see anything ahead, behind or surrounding. The believer should have a thought that it is better to get freedom from this prison.

The world is a hell for the dwellers in the world, and the soul in the body is imprisoned. If you are intelligent, you must reflect in this context. I should not require to tell, you understand with your reason. You be it known, "What is a soul?" You then will come to know that as long as your soul is imprisoned in the body, it cannot see anything.

It is an obligatory upon human beings that they must be ready for death like thirsty ones.

It is an obligatory upon human beings to commit good deeds. If human beings offer Namaz and keep Roza, the sins cannot be remitted from it.

You will be interrogated in dooms day about your deeds. If deeds will be good, then the sins will be forgiven. Looking your deeds, the Prophet will order and ask you in view of your works. After asking about worldly works, he will ask about the Ibadat.

Having heard my farman in one ear, don't expel it from another ear. If you drain off from other ear, will not value it and don't commit virtuous deeds, then I will be in my place and you will be in your places. What does it profit?

When the dooms day will arrive, then you will be asked, "What deeds you have committed?" If it have been done excellent, then you will be taken to paradise. (Both) good and bad rest in your hands.

I have just come in the Jamatkhana and address you the farman, upon which you reflect with intellect after listening, and then make it into practice, then it will profit you.

I have made the farman for an hour and you are late for an hour in the worldly business you have left. I have also taken trouble for you. If you don't follow according to the farman, it will cause you loss. Loosing the worldly business (you) become late unnecessarily, and I too toiled of no avail.

If one among you follows the farman, then I will be happy as if I have made a farman for ten hours and he also earns the benefit.

FARMAN # 44 (Zanzibar, 2nd September, 1899)

You love me once, I love you hundred times more. If you act with true faith, then you will be under my umbrella in dooms day.

FARMAN # 45 (Zanzibar, 7th September, 1899)

You always drink *niaz*. You have drunk it for hundred or thousand years, but would have not acquainted with its concept. It has multi layered meanings, the first being that ten persons sip together from one pot, the major benefit is that you will live with clean hearts and it will give you much benefit. Besides, while drinking the *niaz* and during the Dua, you wish well for you, it will be much beneficial. One who prays for his brothers-in-faith than for himself, it will generate much profit for him. Offering Dua with the haqiqi believer and pray for the believer, God gets close to him.

When the haqiqi believer recognizes God, then God gets closer to him. The haqiqi believer beholds God everywhere. God dwells in the heart of the haqiqi believer. As

more as a believer loves God, then God gets more and more close to him, and God comes in his perception, and as such he cannot commit immoral work. While perceiving God, he never commits such work, because he perceives that God sees everything.

Does any person commit immoral work when his parents are looking at? Not at all. No one does such rudeness. Similarly, in presence of God, the believer cannot commit vicious work.

The believer knows that God sees, then how a believer commits vicious works? How a believer may become rude when God sees? He will do virtuous, not vicious deed. Don't keep in heart any worldly thought while performing the Ibadat of God.

It is a believer who does not fear with death to a little extent. You perform Ibadat due to the fear of hell, which is not worthy. Perform Ibadat that too with love and affection with God. Those who are the lovers of God, they do not have any fear of hell. Believer performs Bandagi not due to the fear of hell or the desire of paradise, but does with the love and affection of God.

Look at the moth, which burns its body with love and affection while looking the flame of the candle. They have so much love and affection that many moths lay down their lives. You should also foster similar love with God. You become such lovers.

Having heard my farman, you earn nearness to me and God. Drink *niaz* and offer Dua and become near to God. You will be near to God when your deeds will be good and then you will procure benefit of drinking *niaz* and offering Dua, therefore, you must take care of your deeds. Do virtuous deeds, don't commit vicious deeds. Act on my farman. You foster love and affection towards God.

For example, you have two sons. The first son has somewhat less affection for you and demands a thousand rupees from you when you are on your death-bed; whilst the second son has more affection for you and continues to nurse you when you are dying, but without asking for anything. Between these two sons, which son will be dearer to you? You also think alike. Foster love and affection with God. Perform Ibadat and Bandagi with love and devotion.

Do not drain off my farman from another ear after listening. Think for your *din* and act according to it. I always make farman and you always listen it. You must act on those farmans. Do not take out it from other ear after listening from one ear. I will be supremely joyful upon them, who will act according to my farman.

(It was a time of the Dua. The Imam came and said to one who was to recite Dua that,)

Don't focus your attention in looking me, but offer Dua by joining your heart in the Dua.

(Then, the Imam said after Dua)

You become like me. As I am pure and clean and there is no grudge, deceit or jealousy in heart, and similarly, you also don't keep grudge, deceit or jealousy in your hearts. You follow my example. As I act, so you act.

It is much beneficial to pray well for yourselves during offering Dua and drinking *niaz*, and if you pray also for your brothers-in-faith, then it will be much more beneficial.

FARMAN # 46 (Zanzibar, 9th September, 1899)

Make much friendship with the religion and take its much care. In case, you have any doubt or suspect about your religion, then as long as I am physically before you, you must ask me to know it, so that I may give you its understanding.

One whose heart is attached with my heart, he acts according to my farman.

I am your Pir-Murshid. Your religion is venerable and better than all other religions. Your religion is true and as such Satan misguides you in deception, but don't be misguided in his deception. Your religion is haqiqi, and one who is steadfast worthily and follows, he is like an angel.

If my followers will act according to my farman, then no indecent work will be done by them. One who follows my farman, the sins will not be committed by him. They will run away from the sins. As the men run from the enemy and plague, likewise the believers will flee from the sins. The believer must run away from the sins as the men run away from the disease, and similarly the believer will go far from the sins. If you will be acquainted with your religion more than the worldly works, then your faith (*iman*) will provide you benefit.

It is enjoined upon you not to have love on the worldly materials. Your religion is a darwishi. You are also darwish and believers. You yourselves reflect and become steadfast haqiqi. You know that I have immense worldly materials, but I don't love and desire on the worldly materials and pass the darwishi life. It is necessary for you to live like the darwish.

I have come to you, therefore, I have kept car, horse and rider etc., but I am not happy with them. I am a guest of the ruler and yours. I have kept all these in order

to make you feel good as well as the ruler. It has been kept for the sake of your and ruler's love. I don't foster love on worldly wealth. I have horse-carts in my residences in Bombay and Poona, nevertheless, I walk on foot towards many places. I don't love on the worldly material and wealth, and in the same notion, you too don't have love on worldly wealth.

If you toiled in earning wealth, you do it so, but do not bind your hearts with wealth. Don't be happy when you earned more. Don't worry if the earning generated in exertion may go away, and don't repent for it. When you amassed wealth, don't be happy at large. May God forbid, if one's son expires, he should not grieve for him.

Your religion is existent. You recite my name while offering Dua, and I am present at that time with you. Don't consider me away to a little extent. Your love is with me, then I am with you. You offer Dua with my love, then I am with you, and don't think me away. As much as my name is recited, I am in your hearts so many times. I am not far from you to a little extent.

I will part from you within few days, then don't think that I am away from you. One who fosters love with me, I am sitting in his heart manifestly. One who is in my presence, but don't have his love for me, then what benefit he procures?

FARMAN # 47 (Zanzibar, 11th September, 1899)

(Imam Sultan Muhammad Shah visited the Jamatkhana during first Dua at evening. He sat on the throne and ordered the jamat to offer Dua. After end of the Dua, the Imam said,)

I sat and you jamat offered Dua in congregation, for which you earned much benefit. It is my wish that as you jointly offered Dua in my presence, similarly offer Dua jointly all the times. Always come to offer Dua. Do come.

There is your no loss or obstruction to offer Dua at sun-set (*magrib*). This is not a time to do worldly business, also there is no obstruction. What will you answer if you do not come at sun-set to offer Dua? Instead of talking good and bad during sun-set, you come in the Jamatkhana to offer Dua, which is too good. Its gains are much in the world and hereafter.

You love me one drop, then I love you hundred drops. I love you jamat unduly. It is much desire of my heart that there may be your goodness in the world and hereafter. If you follow according to my advices as well as the farmans of my grandfather, there will be your goodness in the world and hereafter.

You are the believers, therefore, you fascinate on God. The love of the haqiqi (believers) is not on children, wives and wealth, but upon God. As it is in the temporal love that you treat with your wives with politeness, love and sweetest, and likewise, you treat with God. You offer Dua with love and affection thousand times greater than your softness and sweetness talking with your wives, so that you earn benefit a thousand fold

There are some among you, who recite the ginans, but don't understand its interpretation. Don't know the meaning of the ginans. One who has no understanding, he is like a beast. By one way, the human is like an animal. As the human eats, drinks and shouts, and similarly, the animal can do. One who has no care for God and the *din*, he is like an animal, while the haqiqi believer contemplates in heart.

You haqiqi's religion is true, but you don't consider it correctly as well as don't know its interpretation. Many among you know the religion, but they are the debtors or incomplete. Lest there may be two wicked persons, and reside with the godly persons, then they also follow alike by looking at the righteous persons.

It is an obligatory and essential for the believers that they always become present at *magrib* during Dua timing. Those who attend the Jamatkhana to offer Dua, they have many benefits.

It is the duty of the parents to send their children in the school of the Jamatkhana for getting religious education of Ismailism.

The religious education should not be acquired from others except the Ismaili brothers-in-faith, such as the Jews, Christians, Sunnis, Shias, Hindus etc. get religious education from their people.

The jamat is my body, and it feels me troublesome when it pains. If there is hostility among you, I feel it troublesome.

You are my body, therefore, it hurts my body when there is enmity among you. I feel it troublesome as if when there is head-ache or pain in any part of my body.

If there is any wrong within the jamat, it harms the jamat on the whole. If there are two bad persons, it (also) harms the whole jamat.

FARMAN # 48 (Zanzibar, 13th September, 1899)

(The Sultan of Zanzibar came to Imam Sultan Muhammad Shah in Arabic dress, and the Imam also met him in Arabic dress. After the departure of the Sultan, the

Imam visited the Jamatkhana in the same Arabic dress. The appearance of the Imam was extremely elegant. The Imam made following farman)

Pir Sadaruddin was an intelligent, prudent, truthful and pure in the *batin* (inner). One who is a Khoja, he will say that Pir Sadruddin had converted the Khojas. Pir Sadruddin was also the brothers-in-faith akin to you Khojas. You also toil and become like Pir Sadruddin.

You just do that as Pir Sadruddin had toiled, you toil like him, then you also will become like Pir Sadruddin. The exertion does not value that you come in Jamatkhana to offer Dua. This is an easy task. If the haqiqi (believers) understand the meaning of annihilation in God, then the Marifat is achieved at once. Pir Sadruddin was close to God. He considered God close to him. He was assured being close to God. He did never commit immoral work. When Pir Sadruddin went alone, he also thought that God was with him. The same applies to those, who consider God is Omnipresent.

You cannot commit immoral works while looking your mother and father. Even cannot utter abusive words. One who believes God as Omnipresent, he cannot do vicious work, and similarly, it should be understood in all the works.

One who is the believer, his all works should be clean. The thought, understanding and the *batin* (inner dimension) and all other of the believer must be pure. This is obligatory for the believer.

In how many aspects does your religion stand? In how many aspects does it depend? The foundation of your religion is lying on moral deeds, such as

1. Purify the sight of the eyes.
2. Speak truth.
3. Act honestly.
4. Commit moral deeds.

If you tread on this foundation, then you will never fall on the ground.

The people claim that there is a Bridge of Sirat after death. This is a fictitious story. Your life is a Bridge of Sirat. The temporal works in the world is a Bridge of Sirat. God is not a conjurer to throw a rope and pull you. You must traverse the Bridge of Sirat in your life.

If you acted well during the life, became godly and committed virtuous deeds, then it implies that you have crossed the Bridge of Sirat. And if you acted wrong, then you cannot traverse the Bride of Sirat. The world is like a Bridge of Sirat.

You must clearly understand the matters of your religion. Those who understand, they still must learn more, and those who have never learnt, must learn. You will know when read and listen. If will not read or listen, then how will you know, what is the Ismailism? If you read the book of Maulana Rum and Shah Shams Tabriz, you will know which path is correct.

Maulana Rum first reflect for himself that, "I was a stone in the beginning, then became a tree, and thence I became a human being." He reflected, what he would become after the human ? You also contemplate alike, what you will become after human? Do such work and thought to reach to the status above the realm of human being.

They are godly whose deeds are virtuous, whether they are the descendant of Murtza Ali or Umar.

You recite the *ilm* (ginans) and listen, in which it should be thought, what has been imparted, (then) act according to it.

The work of the righteous persons should be fair and clean without having any flaw. How bad a person looks in appearance, whose head is large with short hands? One whose stomach is big with slim body having small size, how bad he also appears? This is an analogy. Similarly, the misdeed also looks bad. The believer must have all such points in consideration.

The lamp of Divine Light (*noor*) is within you, in your hand. I am saying this in a symbolic form. This lamp is always in all of you, which you perceive. You ask it, and if not, how will you know about?

Your religion is very difficult and uphill. It is not difficult to come daily in the Jamatkhana to offer Dua, it is quite easy and simple task. You tread on the path of Haqiqat. Consider God Omnipresent along with you day and night. Become godly day and night and look at God, then God will not let you to do evil works in any day. You do such work, so that God may become happy with you. It is easy to prostrate or bow in the *ruku*, but difficult to walk in pursuit of the Haqiqat. You befriend those who do good works, so that God may be pleased.

The business of the believer is also the Ibadat of the believer. When a believer sleeps at night, he thinks, "I will wake up early to do good work." When the believer sleeps with such ideal thought, then his sleep also is regarded as the Ibadat. The sleep of the foolish and heedless will be regarded as sin. The heedless will think during sleep to collect rupees, marry with the young after kicking out old aged wife, build big bungalows, increase reputation in the town, be reckoned influential man in the town and all people come to take his advices. Hence, he also thinks many other matters and sleeps with such thoughts, but his sleep is regarded

sin. Just see, what is difference between good and bad? You sleep in such a way that your sleeping also be regarded in the account of the Bandagi.

It is far better to apply heart while offering Dua, but when you sit for the Dua and bring evil thought in heart, then what is its gain?

When the wife grew old, his children reside in his house with him since childhood, and now he thinks to have a new and nice woman for marriage, and ignore the rights of the first wife, and give her nothing. One who thinks so, he is a dog, rather worse than the dog.

It is not obligatory in our Ismaili faith to abandon an old aged woman and marry another. It is very bad to divorce the first wife without giving her rights.

When Pir Sadaruddin executed good thoughts with good deeds, then he reached to such status. You also do good works alike.

You are in my thought day and night. I visit everywhere and go for your benefit. I go to Mahabaleshwar, Europe and other places for the benefit of you followers.

Whatever the exertion I take is for the benefit of the followers. All the jamat is equal for me. Whatever I do, it is for the prosperity of the followers, and all these are for the solidity of your religion.

Your thought must be for your *din mazhab*. You are serving the *din*, not for my sake, but for the sake of your forefathers and you too. Your *din* is a truth (*haq*). If you follow the *din mazhab*, you will get benefit. If you act wrongly in this world, then your *din* will obstruct you. You act in such a way that wherever I go, I must hear that the followers of the Aga Khan are like angels. If you act like it, then it will profit to your *din*. Instead, if you will think to kick out the old wife and marry with another small woman and devour others money, etc., and have such corrupt thinking, then all will say that the followers of the Aga Khan are good for nothing. You will be called bad when commit evil deeds, and will be called righteous when commit virtuous deeds, and everybody will say that the religion of the Khojas, the followers of the Aga Khan is much better. I impart you about good and bad, then you follow or not, it rests exclusively upon your choice, and also is in your hands.

Pir Sadaruddin executed virtuous deeds like an angel, and done excellent work, and as such he had many followers.

If you will do the satanic work, then all will say that your religion will also be satanic. If your works are good, then your religion will be well branded.

I am your Pir-Murshid. Your *din mazhab* is excellent, so execute godly works.

First, don't lie. Speaking lie is forbidden in our faith. Secondly, it is extremely wrong to use the money for the religious cause being generated in speculation. The misappropriation of others materials is also extremely wrong. One who is adulterous or the enemy of your religion, then it is unlawful to take away his money, which is if used in the religious cause, there will be no benefit, rather it will be sin.

Make your children to follow your own religion. Don't let them to join base company. The wrong company will bring wrong in the religion. Don't let it to be done.

Don't see others women with evil eyes to make your religion ashamed. Don't do anything to cause your religion inferior and false. Do such moral deeds that your religion may be called true and you may be branded as angels. You don't slip from your religion.

You distinguish well and unwell. God sees all. God indeed exists, such as God witnesses in your heart. When the man does wrong, God warns him that this is a bad thing. Knowing it wrong, nevertheless, if the man does it, then God forsakes him. First, God warns him about good and bad works. If God does not exist, who will warn him? It is therefore not appropriate for a man to do immoral works.

If you are a foolish and execute good works, then you will also be called righteous (because) the outcome of immoral work is worse.

You think within hearts after hearing my farman. Don't listen by one ear and drain off from another ear. It is enough if one after listening my farman may follow accordingly.

He is my own who is a righteous. If one acts good out of seventy persons and also follows my farman, then he is righteous and I am happy with him.

Don't do anything after listening my farman, so that the people may say that it is the work of Satan. You do the work like angels. Do virtuous deeds and remain pure, then you will be angels. Do such works that you transcend higher than the angels.

By doing good works, the thought of your hearts will take you too high. Don't do vicious works at all. It is good in doing the virtuous deeds.

God does not come close while dropping down your heads (in prostration). God will be near to you when good works are done. Insha'allah, it will be profit if you follow my farman.

FARMAN # 49 (Zanzibar, 14th September, 1899)

Insha'allah, I have made farmans to you till today, which you don't forget. Your all works are well. You don't have some tasks, which I assigned you, on which you must work. I visit to all the jamat and direct them the assignments.

The aspects which you don't have, I tell you to follow according to it, so that you and your children and also the next generation will be benefited in its follow up. You teach the children worldly business, and similarly they must be taught the aspects of the *din*. The haqiqi believer must have thorough insight of the world and religion, and I narrate you the aspects of the religion, and you teach your children in the same vein and they must follow it accordingly.

It is my wish to open schools for the children. You teach your children the religious education. You find out three to four learned persons capable to teach, so that they may teach your children the religious education.

It is obligatory and necessary for you above all to teach the ginans to the children at first, because your tongue is habituated with the ginans. You acquire knowledge in your language to benefit you. It is for the sake of God whatever the matter is. The Hebrew, Suriyani, this or that language are all equal for God. God knows all languages.

The house of God exists in this town, that town, even in all places. The house of God exists everywhere.

The religious school will be opened for your children. It is necessary for you to get your children learnt the knowledge. Those who aspire to learn the Koran, they must learn from one who knows real meaning of the Koran. Its actual meaning will be known while learning so. You Khojas don't have knowledge of some books relating to the faith. Some of you have never read such books. When you read these books, you will come to know and there will be no wrong in you. Your reason will witness while reading these books that your religion is true and you will be ensured about it. You will know how (your faith) exists in other countries when you read the books, **Diwan-i Shams Tabriz** and **Mathnawi Maulana Rum**. Your religion exists in all the countries. The preachers on our behalf have imparted all the people in their own language, and taught them the *ilm* in their own languages. Pir Sadrudin imparted you the *ilm* in your language. Likewise, the persons on our behalf, who have gone to exhort the *ilm*, imparted in the languages they knew. It is better to read such books than to waste the time to twiddle one's thumbs. Don't forget my farman, remember in the hearts.

You understand clearly the interpretation of the faith, so that you come to know how the elders of the faith were and how they got nearness to God. You can be near to God when you read the philosophy. Shams Tabriz, Pir Sadruddin and Maulana Rum had studied undue philosophy, and also learnt it closely with the interpretation of the Koran. Don't think that Pir Shams, Pir Sadruddin, Maulana Rum were only who became so. You too read (philosophy) with hard works and will become so. One who studies well among you, he can become so. It needs courage to avail the status alike them.

Some think to collect materials only means to become like donkeys. What is benefit from it?

If anyone may imagine that the paradise is too large as well as excellent abode, consisting of many ladies means the *hurries*. He loves woman in the world, so will enjoy in hereafter. There will eat plenty with much relaxation. Thinking so is not a paradise, but a stable.

The wise must have high aspiration, which is the returning of the soul to its original abode, and reflect about it. He must reflect where the soul will go after death? He must keep his pecker up to reach the original abode. The water of the big river merges into the sea, similarly the human soul merges into a big sea (ultimate abode). There is a sea of the souls, and the souls will also go there, and he must have an aspiration to reach the original abode. Don't have a desire of enormous affluence, large houses and many women.

You must have heard that the facility for the old aged horses is made, like to keep them in the charitable asylum, where are good foods and relaxation. Similarly, if delicious foods and comfortable places for sleeping are in the paradise, then it is not a paradise but a stable. The horses eat and sleep in the charitable asylum, where facility is available for them. The believers must not desire like it. The believers are desirous of reaching to the original abode.

You reflect, what is your soul? When you do evil deeds, it (soul) forbids you, and when you do good deeds, it says that these are the good work, you carry on.

You must reflect, wherefrom the soul came? Then where the soul will return? They know all about, who have read the philosophical works. They will ponder themselves while reading the books. It is the *ilm* necessary for you. You read the books that are philosophical and understand, in which is high courage.

You come to me for the medicine of illness, but I am not a doctor. I am mere a doctor of the soul. I am not a doctor of the disease of the head or body. I am the doctor of your souls, therefore, put into the practice the farman you heard. You will get benefit from it.

It is advisable to read the Koran with wisdom and prudence, but one who reads without wisdom and prudence, he is like a donkey. It will be beneficial if read with wisdom. There is one verse in the Koran, "To God we belong and to Him is our return." If you read it with wisdom, you will understand such words.

You feel my farman hard, and also looks much difficult, but it is my duty to make farman to you. You do come daily as you come for offering Dua. Don't it to be done that you come till my physical presence and then don't come afterward. Don't do it. You must cultivate my farman in your hearts as the seed is bowed in the soil, the best fruits will be grown from it. Insha'allah, you shall be with me.

FARMAN # 50 (Zanzibar, 16th September, 1899)

I will remember the services you have rendered for me to great extent. You always remember me. Your remembrance will not be forgotten for a moment. I always remember you. I foster much love on small, elder and all. I will never forget the love that you fostered. Even I will not forget your individual love. It is my demand from you that as I don't forget you, likewise you also don't forget me.

I am your Pir-Murshid. You are my children. I desire for your benefit more than the father desires the benefit of his children. I pray that you do godly work day and night. The basic thing in my heart is to do the work, in which is your benefit. I make the farman by thinking for your goodness.

Don't imagine that I think (for you) in the morning and then make here a farman to you. You must believe that my intention is for your prosperity. It is my intention that one who follows my farman, he may become an angel without having any flaw. Their religious and worldly works should be excellent, and they have religious and secular insight. Those who are righteous, their works may be according to the principles. Their all religious and worldly works may be faultless. You are righteous unduly. You act in such a way that the Hindus, Muslims, Jews, Christians, and Sunnis etc. all communities may tell me that, "Your followers behave honestly too much and are like the angels." All this is in your hands.

I pray in your favor. I do not forget you day and night in process of my pray. I pray to all the followers during the hour of *noor* (midnight). I pray to all my followers for two hours during the hour of *noor*. I pray for all the young, elders, married ones, bachelors, women, girls, and married girls, virgins, poor and rich that God may protect your *iman* (faith) and your works should be decent. I pray to understand your faith explicitly, your all deeds may be excellent, may not commit evil deeds in the world, may not speak lie, and may act honestly. I pray as such day and night for you.

Insha'allah, there may be abundance in your materials and children. First, I pray for your *din* to remain steadfast in your *din*, then pray for your deeds that your deeds may be excellent, then pray for the world that you behave in the world and may be all the best for you. I have previously advised you, which must be in your knowledge on the whole, don't forget and must remember it. The first advice is that to cultivate unity with one another and don't dispute. Lest you may quarrel due to the deception of Satan, with one another on the issue of money or for any other matter, then you compromise mutually for reconciliation. Make unity mutually. If failed to compromise, don't go outside, but approach your leaders at first, and if they don't justify, then do as you like. But don't go in the court at first, it is disadvantage of all the jamat. This is a worldly matter.

I also tell you like a parent some worldly advices in the issues of the religion. All this is for your benefit, and it has nothing to do with me. Infuse all advices in hearts and don't drain off from hearts.

First, it is essential for the Panjibhai not to lodge complaint in the court against one Panjibhai to another Panjibhai. This is a possible task. The Panjibhai in case of internal quarrel should approach first to the Committee. I am sure that the Panjibhai will reconcile their conflicts within the jamat. There is no expense of the lawyer or barrister in the jamat. It is beneficial if the jamat may make justice. The Panjibhai may make internal arrangement by shaking hands that they will approach the Committee in case of the dispute of any matter. If the Committee may fail to arbitrate, then take action onward. There is your much benefit in this way. There are many benefits in remaining united with one another. Keep my farman in your hearts and ears. I make farman for your goodness.

You must participate in the funeral of any poor brother-in-faith when he completes his hundred years, means expires. For the believer, none is greater among poor and rich, both are equal.

Your name is darwish and my name is also a darwish. If someone may ask me, "How is your religion?" I will reply at first that our religion is a darwish. Religion of the darwish is more excellent than any other. Your religion is also a darwish, which is excellent.

In case, a poor among you expires, all of you must participate in his funeral. There is much reward to walk a step in the funeral of the brother-in-faith. When a poor may marry, you must go to the house of a poor as you go to the house of a rich, and don't let him to spend for tea, drink, pa'n etc. It is not plausible to involve him in expenditure. If two hundred may go to the house of the poor for a tea, then he helpless will have to bear expense. It is not sensible to involve him in the expenditure. This is not a love, rather an enmity. All of you must visit his house,

but don't let the poor to spend for food and drinks, etc. As the rich arranges marriage, and a like charm should exhibit (in the poor house) and it does not afflict him and make him rejoiced. All this is for your benefit. Don't forget to listen my farman, keep it in heart.

You will have heard that I have allotted a place for games and sports for the young Panjibhai. It is not for the games and sports, but there are thousand of benefits in it. The sick may come for having an airy atmosphere and walk in the garden for health recovery. If you will play, and exercise there, you will be powerful and it will develop friendship with one another.

Satan will beguile you if you sit vainly at leisure. The evening hour is not for the business, and if you will sit of no avail, then the wrong thought of dancing, enjoying etc. will rotate (in minds), but if you go there to involve in the sports, then you will forget evil thoughts. If you will play there both poor and rich together, then you all will become one. The sentiment of equality and friendship among you will be developed. The current of the affluence will be fused off from the minds of the rich, and the affliction in the hearts of the poor will be vanished, and such are benefits over there. You all believers are one. I show you the path and remove the stones lying on it. Now it depends upon your decision to walk on it or not. I have made farman about the religion, which you don't forget and act on it. You become the lovers of God and intoxicate in the divine love.

You reflect, "Wherefrom the soul came and where it will return?" Implant my farman becomingly in the hearts, don't forget it. Don't commit a least carelessness. You reflect two hours in a day, "Wherefrom the soul came, and where it will return?" You do virtuous works, the virtuous works are auspicious and full of qualities. The immoral works are worst. There must be the thinking in your hearts that, "Wherefrom the soul came, and where it will return?" Don't isolate this reflection from hearts. All this love is for your reflection and love.

I wish love for you and as such, you are shown a correct path. You must act on it. It is not so, that I will be pleased with a thing you presented to me, but I will be happy when you will follow according to my farman. I will be much pleased when you follow my farman more than to present any item to me.

Obey the orders of the Mukhi, Kamadia and the leaders. Don't anguish in hearts or don't excite in anger when any leader may hot-temper with you. You must obey his orders. They are my *vakils* (deputies) on my behalf. The believer must have union and unity always with a believer. Never abandon your faith from your hands. It is my desire to hold the faith well. Ask me if you don't know. Come in the Jamatkhana at the time of magrib for half hour or an hour, so that you will be habitual in attending the Jamatkhana. Some among you will be thinking that their *iman* (faith) is firm, so why they go to Jamatkhana? Don't do it. Come in the

Jamatkhana and perform Bandagi with the jamat. Have affable relation with one another and come Jamatkhana punctually. They can also come in Jamatkhana whose houses are far away.

Read our history and refer the genealogy (of the Imam). Read entire history. Read the history of the Fatimid Ismaili Imams, who were the emperors in Egypt. Read the history of my forefathers, who ruled on Egypt for two to three hundred years. What does a foolish know? They perhaps will know nothing even the difference between Shah Ismail and Musa Kazim, and what happen (between them)? You read our history and see how many persecutions were inflicted?

How many persecutions inflicted upon Shah Khalilullah in the period of Shah Hasan Ali? Many followers were massacred forty to fifty years ago, nevertheless, they did not give up their faith. How severe were the oppressions? Seventy thousand followers were killed, even then they did not waver their faith. You also become the lovers of the religion like them.

Al-Hamdulillah, there is rest in the present age. You also become so, not to forsake the religion. Let the body be sacrificed, but don't abandon the religion. Don't forsake the faith at the cost of the head. Your eyes, tongues, hands all must be purified. There must be truth, truth and truth. The human having such qualities certainly is an angel.

FARMAN # 51 (Zanzibar, 18th September, 1899)

(Imam Sultan Muhammad Shah made following farman during the inauguration of the Khoja Panjibhai Club in Zanzibar) (26)

I rejoice unduly to inaugurate this club today. It may not happen lest you don't come in the club. Don't do it. Get benefit of coming in the club. It will afflict me if you do not come in the club. You must help the club too much. You ask the committee whatever is required in the club, and they will provide you. Don't sit in silence, and ask whatever is needed. All will be benefited with the club.

(26) The Khoja Panjibhai Club came into existence on 9th September, 1899 in Zanzibar with Mitha Jessa as the President and Muhammad Saleh Kanji and Jaffer Mohamed as the Secretaries. When it acquired a proper accommodation, the Imam inaugurated it on 18th September, 1899)

(Then, the Imam addressed the committee members)

Make provision of tea, sweet-drinks, soda, coffee etc. I forbid eating and drinking of the items which are unlawful in your religion. Arrange provision of six to seven newspapers for reading in the club. Arrange the table for billiard, which is a good game. The person having 50 years age can play it (because) it does not require running. Both young and old can play it. There is benefit for all. It is better to come in the club than to talk of no avail at free time anywhere at outside. You must acquire adequate benefits of these games, so that other items of the games will also be prepared. I am doing all this for your welfare means I am getting food ready for you. It is in your hands either eat or not. It cannot be possible that I feed you and insert morsels in your mouths.

Clean the space for the competition of bicycles and cricket game as well. Keep items of seven to eight games, so that one may play whatever he likes. Also arrange the playing-cards to play, but don't gamble with money at all. Don't play the playing-cards by placing money. This place is for good work.

Make a section for the physical training, in which the body will gain power in exercise and in the gymnastic exercise. You must take adequate benefit of the club. Don't run away from the club, and if you will do, it will afflict me.

My task is to show you the path, and remove and clean the path with stones and trees. You will be benefited while walking on that path; otherwise it is no loss to me if you don't walk.

Arrange the racing of bicycles annually on the grand occasion like Salgirah and Eid. I will send you the cup to be awarded to the winner. Your children will be healthy while participating in the games and sports and the illness will be reduced and the (spirit of) brotherhood will be developed.

One person called Pira Devji humbly requested the Imam that, "You have put your gracious step on the soil of Zanzibar on 28th June, 1899, and in its memory, the day may be celebrated on every year in the club, and I will bear its expenses." The Imam said,

I am pleased too much with you. You will always remain near to me.

FARMAN # 52 (Bagamoyo, 20th September, 1899)

You offer *mal'e wajibat* (dasond) and with it, you must enhance the services of the jamat and the promulgation of the religion. What does it profit in offering only the *mal'e wajibat*? You carry on the worldly work for twenty two hours out of twenty

four hours, and come in the Jamatkhana in the remaining two hours to perform Ibadat. You are the believers, and remain aloof from the faithless persons.

What is the benefit to rejoice only to behold me? Keep my farman in your hearts after listening. It will give you no benefit to see me only without following the farmans of the religion. You must reserve for your religion, and act on my farmans and the practice thereof, then you will earn its advantage. Make acquainted the small children with the knowledge of our faith. Encourage them to learn the religious education. Teach the small children and make them clever.

Someone among you claims that he is a boss, but none can become a boss in this manner. Majority of the people may gather and make one as boss whoever is chosen, but not two persons may select one as a boss.

You always recite the ginans and arrange its ocular demonstration, so that more knowledge of your faith will be known day after day.

FARMAN # 53 (Bagamoyo, 21st September, 1899)

You don't forget God. Don't remain heedless from your faith and don't be trapped in the deception of Satan. You don't accommodate Satan in your hearts.

Iman (faith) is in one's hand. Immerse your souls in love and affection of God provided you need hereafter. Always remain in remembrance of God. Don't forget a moment to remember God. I don't recommend renunciation of the worldly business, but do it explicitly and honestly.

Hazrat Amirul Mominin once prayed to God, "O'God! I don't worship to aspire for paradise or fear of hell. O'God! I know that You God are worthy of worship." It is incumbent upon the human beings to foster love of God in hearts. The human beings are so captivated in the glitter of the illusionary world and make many exertion as well as restlessness. The divine love should be thousand times more than it.

God dwells in the hearts of you all persons. God is near you more than your eyes. You do such work to make your deeds virtuous, and always remember God, don't forget it. The Divine Light (*noor*) dwells in your hearts. You develop that Light day by day with love. Day and night comprise of twenty four hours, in which you assign ten to twelve hours to the worldly works, sleep for six hours, and have relaxation for an hour, and remember God three to four hours regularly. Abstain from the evil works like speaking lie, commit unlawful act, devour others belongings, etc.

God desires from you to perform Bandagi-Ibadat. Remember God while raising, sitting and walking. No love for God will be fostered in your hearts if you misappropriate others unlawful materials and there will be darkness (in the hearts).

It is not beneficial to offer the Namaz etc., the exoteric worship, while the heart roams elsewhere. The Arabs who have two to four wives also offer Namaz for five times, but their hearts are focused on the sensual desire on their wives, then how does the Namaz procure reward? It is far better not to offer such type of Namaz.

You always keep your eyes away from evil sight. Restrict your hands to devour others materials and your feet from going on the way of unlawful. You are my children. It is good if you will act according to my farman, otherwise what will be the benefit of my coming before you? You always think of my farmans, do think it, don't forget, then my exertion (in coming) will be materialized. If you will do wrong works and don't follow my farman, then my arrival and advices will be fruitless, resulting undue affliction in my heart.

Don't do such works to cause me anger upon you. Muster courage. Come in the Jamatkhana regularly. Make ocular demonstration of the ginans and make solidity of the foundation of the faith on our Ismaili *din* day by day, Hoist the flag of the genuineness of our religion in the world, means act truthfully immensely, so that other communities may applaud our religion and say, how honestly the followers of the Aga Khan are living. When such admiration is broadcast in the world, then my exertion will be materialized.

You remain steadfast on the Ismaili *din dharam* and follow it that don't devour others right, don't oppress other, don't lie and protect yourselves from evil works. Keep your secrecy like the diamond. Keep your hearts cleansed.

The woman and man are equal in our Ismaili faith. Don't cultivate hesitation with each other. The women must consider other persons as their brothers and fathers, and the men consider others women as mothers and sisters.

You transact the worldly business in befitting manner. Work hard for your children, wives as well as the brothers-in-faith, but do the business honestly. Come in the Jamatkhana definitely at the time of *magrib* after winding up your business. Don't do that in pursuing the business, the hour of the *din* may slip from hands. Come in the Jamatkhana during the time of *magrib*. Tie hearts with God for an hour and perform Bandagi. In midnight, sit at leisure for half hour and think about the *din* suitably, must do it. Don't forget from hearts the farman of the Imam of the time.

It is obligatory upon the believer to make his wife and children walked on true path and teach them the aspects of the faith, and convince his own wife in explicit words and sweet tongue in befitting manner.

You always act on our Ismaili faith. Always serve the religion. Do the works of the faith promptly. Don't think that such works will be done in the morning. Don't postpone till morning, then the foundation of the Ismaili *din iman* will be consolidated like iron day by day.

Your Ismaili *din* is of truthfulness. You act with such truthfulness, so as to become like angels and all may applaud you.

Don't do such works that anyone may taunt me that, "Your and that follower had done inferior work, committed unlawfulness, devoured others materials." When I hear it, then I will be much afflicted and my heart will be saddened.

Your religion is a religion of freedom. All the woman and man in our religion are equal. The righteous ugly wife is better than the bad pretty wife. Your religion is haqiqi. It is a clean *din*.

I am present all the times before you in the Jamatkhana, not far from you. I am much nearer than your hands. When you recite my name in the Jamatkhana, I am present before you. If you have love, I am near you despite being far. I don't forget you.

Your *din* is like the ring of the Prophet Solomon. Don't miss the ring from hands. It should not happen that the Solomon ring may slip from your hands.

You teach your children the worldly languages as well as the ocular demonstration of the ginans. If you put your children in the company of faithless persons, then it will be a loss of the *iman* (faith). If you make them seated of no avail, the worldly thoughts will create in their minds, therefore, make them busy in learning the ginans.

You must come daily in the Jamatkhana in the hour of Dua. One who commits adultery, he is in the hell in the world, because the debauchee is not satisfied in his heart. His heart all the times witnesses that he had taken away the money of this and that person and committed this and that evil works. His heart twists him day and night in confusion without having peace. The debauchee will never become contented.

You always tie your hearts with God when wake up in the morning. If you will reflect in your hearts regularly, there will be a light automatically. Come in the Jamatkhana in morning and evening punctually.

FARMAN # 54 (Bagamoyo, 22nd September, 1899)

You become resolute on the path of your *din*. Don't befriend or make company with those, who are hostile to the Ismaili faith. Those who are not in the Ismaili fold, they are far from us. Lest it may be my own son, who is not in the Ismaili fold, he too is far.

Lo! The son of Prophet Noah in the past age, who was not in the religion of Noah, and as a result, he became an infidel. Those who are in our *din*, they are near to me more than my son. It is enjoined upon the children to follow the Ismaili *din* of their fathers. The Ithna Asharis in their religion count (the Imams) till twelve, which is incorrect. The Ismaili Imam is present till today and will remain for ever.

Don't speak to others with hot-tempered, but pacify with a manner slowly and slowly. Advise about *mal'e wajibat*, because without giving *mal'e wajibat*, what will be achieved in hereafter? And what will be the benefit? All other practices will be worthless without the *mal'e wajibat*. Advise politely, not forcibly in this context. One who gives, it is for him, therefore, don't ask with hot-tempered. You always remember God, don't forget it.

You Panjibhai believe it truly that you are the Panjibhai, the haqiqi Panjibhai. Your deeds must be decent, don't oppress other, have mercy all the times, wipe out whatever is the grudge with one another and treat as if real brothers. I will be happy if you behave as real brothers. You become like angels. Those who are not the Panjibhai, admit them in the Panjibhai (Club).

There is no superior or inferior in our religion, but one is a superior who practices the faith worthily. If one is old aged, and don't follow the *din*, he is inferior to the small, and if the small follows the *din* well, then he is superior to the old aged. If a person is white-colored, but does not follow the *din*, while other is black-colored, who follows the *din* properly, then the black-colored is thousand times better than the white-colored. All the haqiqi believers are equal. Nobody is small or big in hereafter, all are equal.

You all must follow our Ismaili faith and serve it well. In case, anything may happen to come regarding your *din*, then sacrifice the materials, children and bodies, but don't loose *din* from hands.

You perform the Dua-Bandagi timely with love and affection. You must teach the small children the path of our *din*. Those who are my followers will never commit wrong deeds. The sins you have committed till today, I forgive all of them. Don't commit sins by now onwards.

FARMAN # 55 (Bagamoyo, 26th September, 1899)

I know them who serve me through out the world, wherever they reside. I know all.

I have come here after facing much exertion and hardship, but forgot all worries and troubles when looked you. I am much happy to see you. I am much happy to see you more than you rejoice to see me. I love you more than you love me. I am always in the thought of your love.

I always pray you. Your hearts will be whitened with my prayer. I pray that your hearts may remain clean all the times. Your souls all the times will be whitened. I pray equally for all the jamat.

The meaning of the Panjibhai is that to act with unity mutually, ask news about one another, meet lovingly with one another and participate in the affliction of one another. Live as real brothers. You don't forget your religion. Recognize your religion duly. Don't become heedless. I have shown you a clean and straight path, and now your *iman* is exclusively in your own hands. If you will listen to my farman and follow it accordingly, then the hearts will be cleansed, and there will be light.

FARMAN # 56 (Dar-es-Salaam, 27th September, 1899)

You jamat make it sure and alert. Try to serve the Sarcar. Discharge the service of the Sarcar in proper manner. This is the duty of the followers. The faith of the followers must be intact. You must take care of the *iman* well. Our *din* is the Imami Ismaili and follow it in proper way.

You come in the Jamatkhana regularly and offer Dua and perform Ibadat-Bandagi. Come in the Jamatkhana all the times. It must not be that some come to offer Dua, and some other do not come. The whole day is the time for the worldly trade and business, but it is injustice not to come for one hour at the time of *magrib*. It is such to commit self-tyranny. Those who do not come to offer Dua at *magrib*, they do injustice upon themselves. Jamatkhana is a place of offering Dua, therefore, you come daily to offer Dua. If one becomes sick and cannot come for this reason, and perhaps he is unable to come, but all other must come in the Jamatkhana in the time of the Dua at evening.

It is not plausible to sit at outside platform and gossip unnecessarily and commit others slander during the time of the Dua. What will be the benefit if you gossip

vainly at *magrib* time? You therefore come in Jamatkhana to perform Ibadat, so that it benefits you.

You Khojas are righteous, imploring me for the security of the *iman*. I pray to you all for the security of your *iman*. All this is exclusively in your hands.

You don't twiddle one's thumbs and don't waste your precious time in immaterial conversations. The worldly business winds up (at the end of) the day, and come in the Jamatkhana always at *magrib* time for Ibadat. Come in the Jamatkhana to perform Ibadat truthfully and lovingly. Those among you, who do not come in the Jamatkhana, you ask them with modesty and sweetly, "Why you did not come in the Jamatkhana during *magrib* time? Why you don't come? What was the work at the time of *magrib*? You come daily with care. It is worse than all other to talk on worldly matter during that hour. It is not advisable to talk vainly. Talking outside vainly, slander to other is not beneficial at *magrib* time, therefore, come in Jamatkhana to offer Dua and perform Ibadat." If one who does not come, then convince him with sweet words and with love in such a manner that it does not inflame him, and you too do not cast anger upon him.

Your one habit is much wrong, to which I am much displeased and afflicted and that is there is much grudge and jealousy among you. You take out the grudge and jealousy from your hearts against the brothers-in-faith. It is necessary for you to purify your hearts like the mirror after listening my farman, then God will be nearer to you and become like angels. Cleanse your hearts like a mirror. When there is dirt or rust on the mirror, then the sunlight does not reflect in it, and when the mirror is cleansed, then the sunlight reflects. It is highly wrong to hatch grudge with one another in the business and for having greatness, wherein is much loss.

You are the elders of the jamat. If you do not come in the time of *magrib* in the Jamatkhana to offer Dua, then who will come? How you can advise to other? Don't you shame when you yourselves don't come? You are my *vakils* (deputies) on my behalf and always stand before me, and then don't you shame? Insha'allah, your souls are white, but I advise you to take your care. Come in Jamatkhana regularly to offer Dua, and arrange majalis at the hour of vigil. If the elders may come in Jamatkhana and follow the path of the *din* well, then the other small ones also follow it properly and come in the Jamatkhana.

Don't cultivate hostility with the faithless persons in your religion. Hostility is unlawful. The hostility implies to beat someone, to afflict, to put in loss, to annoy or create perfidy in the relatives or the women, which are unlawful. Run away from such habit. You become united and take out the grudge in one another from hearts. Satan, the accursed is ready and beguiles in the form of a man. Physically, some persons look godly, but their hearts are satanic. When the man becomes

heedless, then Satan finds him free person and deceives him, therefore, fear with such man in the form of Satan.

You have most invaluable genuine diamond and you are sitting in a train. Will you sleep if a robber is in front of you? Never sleep. You know that your *din* is more excellent than the ornament. There is no other *din* better than your *din*. If there may be thousand of diamonds and ornaments of invaluable price, but it is not equal to the hair of your *din*. Your *din* is so precious, therefore, don't become heedless from your *din*. It is not plausible to let a robber sit before you. It is necessary for the man to remain watchful from the robber means he should be awakened. In the train where is a robber, then you get out and sit in another train. Don't let robber sit with you.

You take notice of my farman. Thousand interpretations contain in my farman, acquire its understanding and follow, so that you will never come in the deception of Satan and robber. There are thousand interpretations of my farman, but it is not necessary for me to unfold explicitly all of them at present, but as you interpret the ginans, so interpret my farman. You must understand the wisdom and beauties lying therein? You take out meaning of each word of my farman, wherein is much wisdom. You read all the times what I made the farman and interpret it. Take care. Don't forget.

You get the information relating to the religion from one another by writing letters. As you write letter about the trade and business to one another, and in the same vein, write and bring letter about the religious solidity. My followers ask the meaning of the *din* with one another like it is in the business. Such followers are the Arabs, Badakhshanis, etc., who ask the meaning of the religion with one another. You too follow it.

The Panjibhai of one village write letters to the other Panjibhai of different villages about the meaning of the religion. You cultivate such relation of the religion with one another. You find out the meaning of the ginans and farmans for an hour. Reflect for one hour, what is the soul? One becomes a believer when develops such type of habit. While reflecting so, then you will know the qualities of the believer and the understanding of the religion.

You don't read the romantic news of the worldly love and the books at leisure. You read the books relating to the advices of the *din* at free time, read the gnan *ilm*, in which you will get benefit. Don't commit backbiting, calumny of others. It is better to play playing-cards or chess than to slander others, but don't gamble with money, because the games of the money causes enmity, in which is mortal sin, don't do it. You all the times discuss about the religion with one another. Consolidate your religion. Always offer Dua and come at vigil hour.

The barber and king are equal in our religion. The king who does not walk worthily on the religious path, then he is much inferior to the barber. If one small person comes daily in the Jamatkhana, and other elder who does not come in the Jamatkhana, then the elder is much inferior to the small. This is my religion.

The genie (*jin*, a supernatural life-form that God created from fire) does not come wherever the angels are. Understand its meaning? Don't forget after listening my farman. Keep it in hearts all the times. Be away from immoral deeds all the times. Don't value this matter ordinary, but is special.

You are the believers. You have the sisters-in-faith, so don't cast evil eyes upon them to a little extent. You consider them as your own mothers and sisters. What benefit you will get in the religion in casting evil eyes?

It is not plausible in your religion to have two wives for sensual desire. The women don't shame with the men in your *din*. The men must be those as if the angels. Behave with one another as if the children of one mother and father. The believers become like angels, and the women should not be ashamed.

You act like angels, don't act as Satan. You become satisfied with your own wives, and don't cast evil eyes on others wives. Think so, that they are your mothers, sisters and daughters. You are their brothers-in-faith; therefore, they don't feel shame with you. You consider them as your own sisters. This is explained for your sisters of the community, but also don't have evil thoughts on the black maid-servants or any other women. You act so as to become like angels. When you commit such virtuous deeds and become so, then I will be happy with you. May God forbid, you may become like Satan by doing evil work, and if it will become so, then it will inflame me at large. I have toiled and moiled and made such farman, even then if your deeds do not become good, then what can I do? Don't do anything to cause my farman and exertion worthless.

FARMAN # 57 (Dar-es-Salaam, 28th September, 1899)

Don't forget my farman after listening, remember it. It is not enough to listen only my farman, but necessary for you to reflect on my farman, and bring forth its interpretation, and understand it. What does it benefit to listen by one ear and take out from another ear, but read it together and take out its interpretation. Some may ask that what is the meaning of such farman? Another person may reply that it carries this and that idea. Similarly, you discuss with one another. The farmans were used to be made in the period of all the Prophets, and their meanings were found out, and likewise, you too interpret my farman.

It is not plausible that you loiter or talk when I am making the farman. You will forget if you will not concentrate on the concept of my farman, which I make. If you like to talk mutually, then talk after listening my farman, but it is not suggestible to loiter and talk or hear when the farman is being made. One person will walk disorderly and comes in front of ten persons and their attention will be drawn on the walking person, then there will be no concentration on the farman.

You women think about the religion. Take undue care of your religion. Don't think that you have committed sins and make the sins forgiven by taking the *chhanta*. You basically don't commit sins. Don't do what have been forbidden to you. Don't think or consider about the evil works at any time. It is necessary for you to behave like it.

It is not so, that a woman is gentle, yet her behaviors are indecent and is pretty, but the gentle woman is that whose works are decent. Her works should be decent like a believer. The woman who casts evil thought or wrong thinking on other, she is much worse than a bitch.

You glorify the religion. It is necessary that the brothers-in-faith and sisters-in-faith gather together and hold religious discussion. There is no obstruction in this regard. Wrong company is not good, wherein is a sin. It is not wrong to gather, but make jesting and joking together is very bad and is sin. Don't commit slander and jealousy when the brothers-in-faith or sisters-in-faith sit together. Never commit calumny and slander for anyone.

You believers behave in such a manner that it does not harm to one another. Even don't say anything to one who beats with a stick. Have patience. It is much better if you behave alike. You act and walk in such a way, so that the people may not brand you as donkey, but all admire you.

You prepare the statue of a man and burn his face and revile him. Don't do it. It is not fair in your *din*. It is not your work. It is the work of the Shariati, not the work of the Tariqati or Haqiqati. Don't do it that you make a statue of a man and burn his face and revile him, it is not a good work, but the work of the orthodox people. Abusing a man is not advisable. What is its gain? That man had died that has taken twelve hundred years. He had gone to his destiny where he was to go and reached to his deeds. If you will abuse him, your mouths will be dirty, not yield fruit. He reached to his destiny. No curse or evil words should come out of the mouth of the believer. The believer's mouth is like a garden, the fragrance emerges from its flower.

You remain engaged in your religion all the times. You must have the religious thought. You quest for *Ishq-i Haqiqi*. Act with love and affection. Aspire to attain

the supreme pinnacle. Have aspiration to reach to exalted locus. Always remain in the remembrance of God. Do such works.

It is a sin for young who begs, and it is also a sin to give him alms. He will then not work, therefore, it is sin to give him. Ask him, "O' Heedless, idiot, God has given you hands and legs, so earn to eat. If find no work, then lift the stones on the road, or become porter, but don't beg." This (advice) is for the men, not for women. If a woman is helpless without having money, then help her at once. The woman is feeble and God has created her inactive. The work of the man is to do hard work and drudgery. Woman is feeble and inactive. There is no fault of the women in it. God has designed her alike. It is necessary for the believers that they must not be displeased in which condition God has created.

You serve the brothers-in-faith, it is indeed my service, having more benefit than it. You are the elders must serve the jamat regularly. If you serve one another, you will be benefited to great extent and I will rejoice.

FARMAN # 58 (Dar-es-Salaam, 29th September, 1899)

Ismailism is my religion and your religion is also an Ismailism. It is not plausible to give the daughter (for matrimonial alliances) to them or take their daughter who is not the Ismailis. It is wrong to give daughter to them or take their daughter. The villager does not give his daughter to the Ithna Ashari and does not take the daughter of the Ithna Ashari. I forbid you because their religion and your religion differ with each other, having much difference.

You think that you do not give your daughters to the Bohra, Hindu, Memon, Christian or other communities. The religion of the Ithna Asharis is far from your religion, then why you give your daughters? It is wrong to give them daughters. The Bohra are closer to you than the Ithna Asharis. You are the Ismailis and similarly the Bohra are the Ismailis, who are close to you more than the Ithna Asharis. There are so many religions close to you more than the Ithna Asharis. Sufism resembles to our Ismaili religion. There are many religions, which are closer to us than the Ithna Asharis.

"Originally (Ismailis and Ithna Asharis) were one" – How (curious) is such belief? And how is its rendering? You give your daughters unjustly to the Ithna Asharis. It is wrong to give daughter to them and take their daughter.

One who publicly gives signature and declares, "I am an Ismaili" then he is considered as an Ismaili whether (he) practices *batin* or not? It is not your task to ascertain the *batin*. The *batin* (persons) reach to their destiny. Your work is exoteric (to verify), and if (your work is to) verify in the *batin*, then what about the

irreligious? One who claims, "I am not an Ismaili," you must remain far from him like with the Jews, Christian in the engagement and matrimonial alliances. Don't hatch enmity with them. It is a mortal sin to speak less or more about their *din* or curse them. If you will do it, then it is not ideal for your religion. You remain away from them. All of you must be mindful on it.

He is not a leader who suggests to take the daughter of the Ithna Asharis or give daughter to the Ithna Asharis. He is annulled from the leadership. One who recommends for the Ithna Asharis in this context is not a leader. One who publicly gives signature, then he is an Ismaili whatever may be in the *batin*. It is not your task to perceive the *batin*.

You become and act in such a way that you return to the fountainhead of ultimate abode, the exalted place from where you have come. If you don't follow my farman, then the blots will emerge upon you like the stains of the black ink.

FARMAN # 59 (Dar-es-Salaam, 29th September, 1899)

I will make a farman with regard to the root of your religion (*usul-i din*). What is your *usul-i din*? It is like the marrow of a tree. The thought of every man is focused on the root and marrow. There are few among you, who know nothing about their *din*.

When you are sitting at leisure, you must reflect, "Who is the Creator? Who is the creature?" Have you ever had such reflection? If someone asks you, "Who are you?" Then you will reply, "My father's son." Rather, you can answer till few generations. A more intelligent will draw (his lineage) as far as Adam and then, nothing. You must reflect, "Where did Adam come from? Who sent Adam?" The man who is a Sufi will grasp this concept.

You have seen that rain showers from the sky onto the earth. When it falls on the earth, it dried up. The rain that drizzled in the river and the river flows in turn back to the sea. Ultimately, all water merges (again) with the sea. Likewise, your soul is eternal; its abode is much loftier. One who does not understand intellectually and has no aspiration of (spiritual) elevation is like the water that falls onto the earth and evaporated. Those who aspire to transcend (spiritually), they perform more Bandagi to reach at an exalted stage and foster love supremely.

Some people perform Ibadat in a prison (fleshy tenement), thinking that when they die, they will be relieved from prison and go to paradise, yet paradise is but a prison.

Those among you, who were more intelligent than you, followed my path. For instance, Mansur (27) followed it. For Mansur, paradise was ready, but he would say, “Why should I go to paradise merely until I have tasted the marrow, I shall not return, and shall advance ahead.”

It does not mean when the root is unknown. Murtaza Ali said, “He who knows himself, it is as if he knew God.” Wherever I look, I behold the companions of their over-self. When you look at a man, his face is seen. Hands, feet, mouth, eyes, all are visible but the soul is not seen. You try to perceive the soul.

Do you now think of the soul or contented to get felicity through Ibadat?

The status of a man is high, but he debases it with his own hands. Those of you who strive to become like Pir Sadaruddin, Pir Shams and Mansur, you can become so. You can even elevate higher than them.

I don't say what you will become, but I know everything. I know that if you will be steadfast in pursuit of the path of our *din*, then you will be able to reach a lofty locus. If your heart and objective are leant in Sufism, then you will reach there. It requires few things; it requires great courage, but you have no such fortitude. How many thousands of years have passed and how many persons have reached that fountainhead of ultimate goal? Hazrat Essa, the Prophet, Mansur, Pir Shams and few other persons of the world have reached it. All their works and their path were one and equal. Those who reached that place were the lovers of their souls, the friends of the souls, they reached that abode.

(27) Abu Mansur Hussain bin Mansur Hallaj was an Iranian. He was born in Tur in the district of Fars in 858. He became the disciple of Sahl bin Abdullah for two years, after which he went to Baghdad. He also visited Mecca and came back to Baghdad, where he preached his Sufic teachings and unveiled the aspects of mysticism in public. The people called him “the carder of consciences” (*hallaj al-asrar*), and the name Hallaj, for short, stayed with him. His expressions “I am the Truth” (*Ana'l Haq*), that is to say, “my ‘I’ is God” as well as “God is in my blood” (*Allah fi dami*) were extremely incomprehensible against the knowledge of the orthodox. This saying stands for Hallaj, it is the mark of his spiritual vocation, the cause of his condemnation, the glory of his martyrdom. In Baghdad, Muhammad bin Daud rose against him, together with a group of the theologians, and they took their accusations against his views to the Abbasid caliph Mu'tadid (908-932). Mansur Hallaj was finally arrested. In 922, he was carried to the gallows, where he continued to proclaim the phrase “I am the Truth” solemnly from high on the scaffold. His head was cut off as per the ruling of the theologians, then his trunk was rolled up in a straw mat, doused with fuel and burned. His ashes were carried to Ra's al-Manara to disperse them to the wind. Mansur Hallaj became a paragon of annihilation in God.

There are many religions in the world, which are not Sufic. The orthodox, Christians, Jews, Hindus, etc., all religions are not Sufic. Their thoughts and Bandagi are aimed to go downward. The desires they hatched are not ideal. They cultivate desire to go paradise and have delicious (dish) to eat, nice clothes, and lots of *hurries* and the pleasure of paradise. Their illusionary desires are not good. Such desires are those of the orthodox. Paradise is like the world. The soul's basic aspiration is something else.

Maulana Rum said, "I was a stone, from there I grew in a tree, from that I was transformed and grew as an ant. After that, I reached (the stage of) an animal. I became a monkey after relieving from animal and from that, I became a human being. What shall I become after a human being? I shall become an angel, and where will I go therefrom? I shall elevate (the realm) higher than it."

You must think of annihilation (*fana*). Whoever aspires and strives, he can reach there, but your sins do not let you to reach. These sins have confined you in a prison. The sins of the world have arrested you in the prison, even your lying habit has imprisoned you, and your wishes such as paradise, *hurries*, good fruit, all have imprisoned you, while the soul (on other hand) is not happy in the prison at any moment. Lo! Think! If a nightingale or any other bird is caught and put into a cage, then if you give it water and those good things that animals eat are provided, nevertheless, the bird will still not be happy in a cage. It becomes much happy to fly away and go in the air. It longs to fly away from the cage.

If the wings of the bird are clipped off and put it into a cage, and then gradually accustom it to the cage, then in the beginning, it will wish to get out of the cage. But once its wings are cut off and accustom it to the cage for two/three years, then it will no longer desire to fly out of the cage. You are like a bird too.

When you first arrived in the cage (body), it was your thought to flee, then became habitual of the cage (body) and contented with delicious foods therein. Hence, you are not happy to fly in the air. You are so tangled up with children, family, their families, their children and are tempted that like a bird with its wings cut, your wings have been clipped off. Where will you go henceforward?

If into a golden cage you put a swiftly flying nightingale, and provide it good fruit, water, etc., it will feel like flying away; but if, gradually, its wings are cut off and its children start gathering, then fifty years later, if you take them out, they will not be able to fly because of their birth in a prison. They are unknown with the trait of loitering or flying in the air.

You are also ignorant. You don't know the real value of your *din*, you don't know its meaning, even don't have understanding, what is the aspiration of the *din* (for you)?

Many are those among you, who have registered their names in the Ismaili fold and claim, "We are the Ismailis." But what are the Ismaili faith and its quality? Of that, they know nothing. They are but foolish.

You also gradually foster your hearts in Sufism. Have a thought of elevation even higher than it. The Sufi religion is the Tariqat, then you will reach the Haqiqat. Little by little, you will start to fly. The insight soul will elevate step by step. One step completed, it will be able to climb next step.

But the one having no knowledge says, "I am going nowhere, I am staying here." My farman cannot touch the hearts of such persons. He who cannot understand, how can his heart be touched, and how can he be convinced? Those who can understand my farman will feel it sweetest.

If you do not follow my farman, you will be frustrated. There, a bludgeon of iron and fire will be stricken on your head, and then you will cry out, "Repent, Repent!" Day and night the bludgeon will hit your head. The bludgeon of uninformed causes great suffering. A person who does Ibadat-Bandagi out of fear of the bludgeon of fire is not a believer, but the true fear is that of being cut off from the didar of God. That should be feared.

As Hazrat Ali said one day during the time of Namaz, "O' God! I do not desire paradise, or I afraid of hell. Give me what suffering you want to. Make me do the best. I am Your lover." This is the Haqiqat (indeed).

Murtaza Ali used to perform miracles, but men can also learn miracles and magicians can perform conjuring tricks. Murtaza Ali's miracle was to make (people) reach their (original) abode. Reach the original abode of Haqiqat.

Whatever you want to ask, ask, "We do not understand such and such thing." You are ignorant, make so and so thought that the Imam (*Saheb*) will heal the sick from their illness. This is not my task. My task is to show you the right and true path so that you can reach the destination and attain that place. You become *fana fillah* (annihilation in God).

Fana: nothing, *Fi*: in, *Allah* : God and *Fanafillah* : Annihilate oneself in the Self (*dhat*) of God.

Have such thoughts, "Who is God? And why not I make union in God?" Have such aspiration.

Don't think that I make pointless farman. Read, listen and reflect upon my farman,

in the same vein that Hazrat Essa became *fana* (annihilated) in God.

Who was Hazrat Essa? Essa was Haqiqi. He became *fana* in God. You have heard about the *miraj* (ascension) of the Prophet. What did you think of it? People say that the Prophet left for the *miraj* sitting on a horse. These are just folklore. It is not so, that God is only in the heaven. God is Omnipresent. But he (the Prophet) reached the original abode and returned, and that was the night of *miraj*. This is the *miraj*.

You don't understand its interpretation. Only those who are intelligent and wise can grasp the translation of the analogies that the Prophet exhorted. But those who are not intelligent will claim that the folks and tales are true. An intelligent person will say that the human being is a superior creature. One who distinguishes good and evil well is a human being. One who is intelligent will answer that it is an illustration. Evaluating and understanding it is exclusively in your hands. Don't think that it is the uphill task.

It is not so that only the offspring of Murtza Ali reaches there. Whoever flies like a bird and makes certain destination, reaches there. If one cannot fly at first more, he should try to fly a little, and gradually, he will become like a falcon and will fly perfectly. Think seriously over it. In these words, the significance is not of the bird at all. Had it been about bird, I would not have told you.

Din consists in not having false thoughts. God created you. You prostrate to God. What use is that to Him? God is not in one person alone. God is Omnipresent. To make Him happy is best. (Remember) when your heart is happy, God is (certainly) happy.

As long as you are imprisoned in the world, you will never be happy. It is not through suicide that you will relieve from prison. When died, there is in front another big prison, from the first to the second, to the third, etc. What is the benefit of relief in commission of suicide?

You do not know what were your ancestors?

In past, Umar Khayyam was an orthodox Sunni jurist. He had the Book (Koran) in his hand. He used to speak vainly of washing hands and feet. Then he realized that washing hands and feet means to make one a barber and is barber's task. Then, little by little, he started reflection of divine knowledge. Later, he befriended Nasir Khusrao. Umar Khayyam made steady efforts and reached his own status after his friendship with Nasir Khusrao. He is ever existent. In his book, he wrote, "I am alive for ever."

What is the meaning of Bandagi?

Band means that the man's legs are tied, *Abd* means slave and *Abdullah* means slave of God.

Would you not set free a slave who had served you well for years? If you have a slave who is a good person and who always serves you, what would you do for him? If you give him money, he would not be happy. He would only be pleased provided you set him free.

You are the slaves of God. God is Merciful and Gracious, so would He not liberate you on any day? I am not saying that even after this world, you will attain that freedom. It all depends in your pursuit on the right path and on the greatest courage. All this is exclusively in your hands.

Think of what is your *din*? Your *din* exhorts you to look and reflect before you act, and to try to think. For instance, you are walking in the jungle where in three to four places there are puddles filled with water. At sunset, when the sun comes down, the sunlight is reflected in the water. If the man passing through this jungle is unintelligent will say that the luminous color is that of the water. But if the man is intelligent, he will say that it is not the color of the water, it is the sunlight. "I have already seen this water. The color of the water now is not the same as it was earlier. It is the sunlight which is reflected in the water." When the sun sets, it will be known that it was the sunlight. When a flash of lightning falls on a tree or a mountain, you will say this lightning is the mountain. These are the words of a man having no knowledge and (rather) a foolish.

Understand the status of God and become aware of the path of Haqiqat, then you will be liberated. Before you can understand the status of God, understand your own status, it is then that you will know the status of God.

A human being amasses money day and night and does virtuous deeds and then dies; what is then gained? If in spite of always performing *Bandagi*, one does not attain freedom, what is procured? An intelligent person will be unhappy with meager.

If you have a slave and you put a crooked hat on his head, and prepare and give him a yellow garment, and if the slave is intelligent, he will be saddened and will say, "I am discontent." What should he become? He longs for liberation and become master; only then will the intelligent be happy. But if the slave is not intelligent, he will say, "I am a slave. Delicious food, nice clothes and money to spend, all that is happiness. If my master sets me free, I shall have to toil and I shall starve to death. I prefer slavery." And so it is for all men.

Does my farman touch your hearts or not? I understand, it is difficult, the reason

being that I say this for another concept and you understand in else thinking. You don't understand the meaning of the Ismaili faith. Make sure you understand what your status is?

The man whose clothes are bad and dirty will not be sad if mud or dirt stains him on the way. As his clothes were already dirty, a few additional stains will not upset him. But the man whose clothes have been cleansed just from the laundry, if on the way a car soils them a little; it will affect him because his clothes remains always clean. He will say, "I shall swiftly go to home and change my clothes, so that my friends will not make fun of me." He would go home and put on other clothes.

Do you understand its interpretation? The dirt represents sins. This dirt is

1. Embezzling others belongings.
2. Casting evil eyes on other women.
3. Thought of men on others wives.
4. Devouring someone's hundred rupees (as if) those are yours.

All those sins are dirt. The man who is a believer wears a good garment. Even if he commits few sins, it is regarded mortal sin in his sight. He will swiftly don another garment.

When a friend hopes to meet his beloved, if his garment is improper, the beloved will not accept him and will tell him, "Go away, go away." Who is this beloved? This Beloved is God. The bad garments are sins. He who wallows in dirt day and night is a slave; he never thirsts for liberty.

You understand all the farmans that are addressed you. What are Haqiqat and Shariat? This is another matter. **This one** and **that one** can never become one, will never be one. **This one** loves the Book, fasting, prayer and Bandagi **that one** aspires to freedom. These are two things, having two different concepts. I am having a very hard time: How can an ignorant be happy? That does not grasp the Haqiqat and does not want the Haqiqat. An ignorant will forsake the Haqiqat. But one who is a haqiqi follows another path. Like in the past Essa, Pir Sadaruddin, Nasir Khusrao, Pir Shams, Maulana Rum, such men adored the path of Haqiqat. This path is very difficult for foolish.

I am watching that certain people turn away from my religion and become Ithna Asharis, Sunnis or Christians, which does not surprise me because they don't have knowledge. For the unintelligent individual, the haqiqi faith is very difficult. My religion is very difficult for unintelligent. It does not surprise me (when the unintelligent went astray), because this religion is very hard.

The man who is intellectually weak is bad. He runs after unlawful. But a wise,

intelligent will say that this path is good. He will act after he has reflected upon it. The intelligent will say, "I long for freedom. I am running after liberty, I shall run, I shall quest."

When you prostrate, ask "Make us reach the original abode." Be like the lost child who has been detached from his mother, he cries, "When will I get back to my mother?" You also become alike.

I have made many farmans to you, but they will be beneficial provided you act accordingly. If you put my farman into practice, then (it will be reckoned) as if I have made farman till morning.

Insha'allah, there are some haqiqi among you. My farmans will value them much. It will be implanted in their hearts. But those who have a weak heart without having courage, a little or much doubt will arise in their hearts, for they have little trust in the Haqiqat. I understand all this. I know the hearts of all. Even if the orthodox people listen to my haqiqi farman, it will never touch their hearts. Those who are not haqiqi are not intelligent.

The vigour flares in human beings is a fake vigour. Farman does not touch them too. Its effect to them is akin to what happens when water poured over a fire turns to steam and vanishes – it boils strongly on that fire and makes noise. The vigour of the heart is like the water.

To the core of my heart, I pray for you, "O God! Grant their hearts such power that they become free, that they become haqiqi, that they flee from evil, that they follow the straight path and take it in the right direction. O God! Grant them haqiqi sights." This prayer is higher (in value) than any other prayer.

Insha'allah, implant my farmans in your hearts all the times. Don't forget. It must not happen that so long as I am physically present here, you read my farmans, and don't read afterwards. This must not occur. Just like you read the ginans, read my farmans. The way you interpret the ginans, make interpretation of my farmans. My farmans are the same as the ginans.

Don't think that "the Imam (*Saheb*) has parted" after my departure. The same way you consider the Imam present, keep considering him present. Hazrat Imam does not always remain physically present, but you must consider him present. I am always sitting with you.

FARMAN # 60 (Hyderabad, Sind, 13th February, 1900)

I am much pleased upon you jamat. Congratulation to all the jamat. It is good that all jamat cultivate affable relation. You love me once, then I love you hundred times. One who remembers me, I am near him, not far.

I am displeased too much to hear that you have done wrong in quarreling and fighting. I did not sleep for two nights at all. It is not (permissible) in your *din* to quarrel. Your *din* is much superior means excellent and true, not from today but superior since primitive time. Pir Sadruddin discovered and took into hand and assigned you this *din*. It is necessary for you to secure it. This Ismaili faith is much superior than all faiths, and came to your hands, which you protect, then I will be happy.

You become like me. I am also a Sindhi. My birth also took place in Sind, therefore, you become like me. No Imam was ever born in India.

You become skillful too much. I am happy when all jamat retain affable relation. You have been given diamond, ruby and ornament, which you don't value and throw it, in which is your great loss, therefore, keep it well. I have left the bag of the ornaments with you and showed you. Keep it properly. Your religion is much superior. Khana'vadan.

FARMAN # 61 (Hyderabad, Sind, 19th February, 1900)

(During the ceremony of the kangva, Imam Sultan Muhammad Shah laughed to see one fatty person from Ormada and said to him,)

"You are much fatty. Body's thickness is not good. What's your age?" He said, "About 24 to 25 years." The Imam said, "Your body is much fatty, which is a pain and not good, because you will die before your age, therefore, make your body slim, which is good for you. I am happy with you, and thus I advise you." He said, "You advise, I will follow it." The Imam said, "You follow what I advise you. Walk daily on foot for two hours. Don't eat fish. Don't drink cold water, but lukewarm water. Don't eat fruits." The Imam advised him some fifteen types of dietary restrictions, then said, "Your body will be slim by doing so and will reach to an advanced age."

Believe my farman as true. Believe suitably, don't believe it false, but believe becomingly. There is much benefit to believe it true.

The Imam attended the *mehmani* of one Mukhi of Sind. The Imam blessed him and called for a leader and said, "You both hatch grudge within each other, and speak good words verbally, in which is great loss. You both are the believers, therefore, the grudge is unlawful for the believers. It is not the task of the believers to foster grudge, it is the satanic work; therefore, you become clean hearted." Meanwhile, one leader said, "Khudawind, it is not so." The Imam became angry to hear it and said, "I know all. Your hearts are counterfeit, and speak truth only through mouths, which is not plausible." Then, the Imam stood them in front side and said, "Speak, explain true matter? What's the root cause of the conflict? Let me know the true story? Don't hide and explain clearly. I know all, therefore, explain clearly." Both said that they were sitting in the Jamatkhana, and it became so due to the dispute of their children. The Imam said, "Alas! So much is grudge at the cost of the children dispute, which is much harmful. The believers should not hatch grudge. Seek forgiveness from each other and shake hands. It is much harmful if the believers hatch grudge, which is the task of Satan, not believer." Having listened, both sought forgiveness and shook hands with each other, to which the Imam became much happy.

Then, the Imam said to the Mukhi of Sind in the *mehmani*, "I am much pleased that you have built a Jamatkhana. You built a Jamatkhana, which is my house. You have built my house on earth, so I built a house in a paradise for you, thus I congratulate you." Then, the Imam addressed the jamat as under:-

I will rejoice if you maintain affable relation and affection.

Muhammad Walji Pira from Bombay presented a *mehmani* and a robe in accordance with the will of his late mother for the blessings of her soul. He also hosted a lunch to the Panjibhai of the Baitul Khiyal Majalis, and also afforded one day's expenses of Imam's bungalow. The Imam said to him, "What is done by hand during one's life will accompany him." He implored, "Khudawind, you pray for the safety of my *iman*." The Imam said, "Your parents were the believers. One whose parents are believers, their sons also become believers, and is never worsened at any day. The reason of dooming is that their progeny becomes unlawful, or the morsel of unlawful had been eaten, and on that very day the conception becomes unlawful. Your parents were haqiqi. Both are with me, to which I congratulate you and you will also become a believer. Don't cultivate company of the wicked. Be watchful too much, then the *iman* will be secured. Khana'vadan."

FARMAN # 62 (Hyderabad, Sind, 26th February, 1900)

You kiss the hands of the people and run after them, which is wrong unduly. It is enjoined upon you to kiss my hand and bow me. Don't prostrate other than me.

First you listen to my farman, then the ginans. It will be beneficial for you to obey according to my farman.

I don't induce you to bow me and adore me and kiss my hand. I am mere a darwish. It is well if you adore me and if don't adore me, then it is well too. I don't need anybody. I am mere a darwish. It induced me to tell accordingly and I tell you to keep your religion.

You have been given a straight path, which you protect. You run hither and thither and approach others to acquire a path, which is not a good work. Come to me and I will show you all about the straight path and explain it. This is incumbent upon me. It depends upon your wish whether you act or not. It is a duty assigned to me by God to tell you and I inform you as such. If you follow, then it is good. I will give you whatever you ask. Don't wander in pursuit of others.

Aga Shah Hasan Ali and Aga Ali Shah Datar used to say that the jamat of Kathiawar was their relatives. Similarly, I believe it too. They are much beloved to me and look so sweet, who are in ultra poverty. When you do wrong work, it causes a stain to me. Being my followers, don't do such wrong works. Don't run hither and thither.

I was much afflicted when you people fought and oppressed, to which I did not sleep for three nights and was much grieved, because all are saying that the Imam's followers have done such thing. I am afflicted when I recollect it.

My farmans are regular. Follow according to last farman. When you feel head ache and go to doctor for medicine, he gives medicine of head ache, making relaxation of head. Six month later, you feel pain in your feet, and at that time what will be the benefit to apply medicine of head ache on the feet? On that occasion, go to the doctor to have medicine of feet, so that the feet are relaxed. How all are applicable on today what Pir Sadruddin told in past? You speak lie, commit slander of others and commit jealousy. It causes harm to the religion, and Satan takes away your religion, therefore, don't do such works. Don't commit others backbiting. Observe virtuous deeds like angel, so that the people may say, "How are followers of the Aga Khan like angels?" You become like diamond, so that it may shine if kept in darkness.

(Then, the Imam addressed to the Bombay jamat as under,)

Your brothers of Kathiawar, the poor jamat due to misery migrated to Bombay. You serve them and upkeep adequately, so that they may not deviate from the path of our religion for another path, therefore, take much care of the religious matters. They are faithful and your brothers. They have come due to misery. My forefathers have applauded the jamat of Kathiawar unduly. They are too well. You

take care of the religion, so that you become diamonds from it. Bombay is a big city, in which wrong is done too much, so take care of it.

I will not reckon being a great if you bow me and if don't bow, then I will not be reckoned small. I am a darwish. I don't feel great when I sit in a car, and it does not matter if walk on foot.

FARMAN # 63 (Hyderabad, Sind, 3rd March, 1900)

(Imam Sultan Muhammad Shah summoned in his presence one jamat of Baitul Khiyal of the village of Sind and said,)

“You don't come in the Jamatkhana at Dua timing and wander at that hour in the market. What's its reason? Give me reply. Which Murshid has told you not to come in the Jamatkhana to offer Dua? You make its explanation before me. You miss the Dua at the Dua timing and wander, which is a satanic work. You are doing this wrong thing. Your special practice (of Baitul Khiyal) is different, but why you don't come in the Jamatkhana during the hour of Dua? If your intention is to wander outside, then I withdraw my hand upon you from today. Go wherever you like.” Hearing this, they implored too much and seek forgiveness and their hands were trembling. Looking the scene, those who were present began to shed tears. It caused an atmosphere of affliction all around. Then the Imam said, “You don't weep. You are mine and are my children. I told you what the fact is. Take much care by now onwards. You must go to Jamatkhana to offer Dua at Dua timing. Don't commit mistake from now. I forgive the error you committed unknowingly. If commit mistake once again, then it will be a sin. You always go to Jamatkhana to offer Dua. You always remember my advices worthily.

I have built a wall for you, which you will know in future. You all are very faithful. You all Panjibhai are mine and my children.

The men who offer Dasond, which should not be given to me from others materials. You import merchandise from outside and sell it and return the money to the owner of the merchandise, and give me the Dasond from its proceeds. It is good to offer me Dasond, and similarly you adjust your alien debts upon you.

You remain away from Satan. Many Companions were good in the period of the Prophet, who fostered deep love with the Prophet, but later these people stood against Murtza Ali for fighting and hatched hostility with his sons, therefore, don't be deceived with such (people now) and be watchful from them. The diligent will never come in the satanic trap.

(On that occasion, Mukhi Laljibhai Devraj presented a mehmani, the Imam said,)

“Satan cannot beguile a steadfast person like you.”

Then, the Imam said, “Take care that Satan may not deceive. There are some among you, who look like human beings, but are Satan.”

FARMAN # 64 (Jamnagar, 4th April, 1900)

You have a friendship with me, I have hundred times more friendship and love with you. Due to much friendship, I came here in hot temperature,

It is enjoined upon you to go to Jamatkhana that too with love.

Your region is too large and the villages are lying at long distance, therefore, I wish to appoint few such persons for you that they don't do any other work. These persons impart you only within the jamat and engage in such assignment to teach you ginan *ilm*.

Some persons among you plough the soil; some execute grain business, in which they earned much profit, (while) some others are like the beggars. Those who are the peasants, who are facing much loss, it is therefore your duty to upkeep them. It is necessary for you during the present famine to upkeep the poor, and also look after the poor like beggars in your village. Don't give them money, but nourish them by giving grains, so that I may become much happy.

Some foolish do not work, don't give them money. It is necessary to give monetary aids to those who are poor and working. You are my army; therefore, they must be upheld. I will be much happy when you help the poor. You all are army and I myself am its general.

FARMAN # 65 (Jamnagar, 4th April, 1900)

There are two groups of human beings. One is in the form of the animal and another is in the form of the angel. It is exclusively in the hand of the human to become either animal or angel. It is necessary for the intelligent to tread on right path and reach to the abode of the angel. It is my duty to guide you towards the right path. It is upto you to walk on that path or not. It does not matter me if you don't follow my farman. You are told for your own benefit. You are heedless, you don't know. The human is alive and give him money to execute a business. It is good if he makes profit in the business, otherwise it will be immaterial in case of

loss. My idea is not for the business, but for the benefit of hereafter. Your virtuous deeds are for the benefit and your benefit for hereafter. There is loss in evil deeds in the world, all of them are in your hand. Whatever deeds you commit, so will you become. If you act on the virtuous deeds, then you reach to the status of the angels. If you will not follow the farman, you will become Satan, and become proud. I am a brave darwish, and as such I make you true farman, then it depends exclusively upon your choice whether you accept or not. If you don't want to follow my farman, then I will not make it.

I show you a right path. One who feels good, he may follow or not. The value of my farman will be known to you in hereafter, but you don't value in the world, it will be known in hereafter on the whole. There the black-faced and white-faced will be visible. The black-faced will exclaim, "It will be better if we have committed virtuous deeds." The foremost task for the believer is to forsake the animal state. The animal state is worse.

Forsake casting evil eyes to become angel. Don't think about evil deeds. Consider all women as mothers and sisters. Don't devour others materials. It is not enjoined upon the believers to misappropriate others materials. Don't devour even the materials of the enemy of the *din*. Even don't peculate others money.

The heart becomes steadfast when the casting of evil eye is avoided. When the heart is steadfast, then the *iman* (faith) is steadfast.

You all reflect day and night that the *imani* (faithful) group is pure and the *iman* is a Light (*noor*). The *iman* (faith) will not flare if there is dirt. Sin will be created in heart in case of doubt, and the doubt is the outcome of the dirty heart.

You think, who were Shimar and Yazid? Even many are Shimar and Yazid in present age. Yazid always recited Koran. Shimar had learnt Koran (by heart), but (both) were the enemies of the descendant of the Prophet.

It is enjoined upon the believer to follow the farman being made by the Imam. It is necessary for you to follow the farman of Hazar Imam with faith. You follow my farman and act accordingly as you followed the farman of Murtza Ali.

I am the doctor (*hakim*) of the *haqiqi* (believers). I am a doctor for one whose soul is sick. One must go to the doctor when feels pain. He should follow instructions of the doctor, and similarly you must follow my farman.

I am doing the religious work. If you don't do the religious work and die, then will repent too much. Death is (hovering) upon everybody.

I am taking your visit now, similarly will also take visit in hereafter. You will not be afflicted in hereafter if follow my farman at present. You will be in trouble in hereafter if will not follow my farman. It is well if you follow my farman provided you are intelligent. Don't do such works, so as to repent in hereafter. If (you) are poor and able to come, then must come in Jamatkhana and offer Dua.

It is good if there may be a Jamatkhana if the jamat is poor, and if does not exist, then pitch four sticks, spread mats and make it a Jamatkhana and offer Dua therein.

Don't listen to the talk of Satan in the shape of human. The face of Satan is like a man, and don't hear his talking.

It is a duty upon you all to pass on the religious matter to one another, and it will be a sin if you don't transmit it. If you know the realities, even you don't communicate to other, and then it is a sin upon you.

It is enjoined upon all the jamat to focus thought upon the *din* and reflect, why God has created you? What you will answer in hereafter after death? Where will you go by running? There is not a forest, so that you can escape unharmed.

Where are you today? Where will be then? Where were in past? You are men, not the cattle like cows or oxen. Reflect how you were in mothers' womb? How were your souls? What you were doing at that time? You always are in negligence.

You are doing worldly business day and night, but don't perform the religious works. I don't forbid you to do the worldly business. It is necessary for you to work for the religion for two, three or four hours out of twenty four hours of a day. It is also necessary for you to sit and reflect for two hours for the religion. You just think what you should do for yourselves? Think and then bring forth its interpretation.

If you purchase the colors for the children, they will prefer red and green colors and throw away the non-matching color, and similarly your religion is like a diamond. What is diamond and what is the glass? All is known to me. You ignore the religion and play with the world like the children. I know all.

The Divine *Noor* is a Light.

Many persons are unknown with the works of the *din* and don't think about it, and never go to the Jamatkhana.

Don't commit five things in the world, and then there will be no suspicion. I know that you suspect, but forsake these five things, there will be no suspicion.

First pride, second speak lie, third hostility, fourth misappropriate others materials and fifth casting evil eyes on others women.

If you abstain from these five things, then no immoral work will be committed and suspicion will disappear and then your hearts will be purified.

If forsake pride, then the *iman* will be steadfast. Pride is a worst thing. Muawiya committed pride before Hazrat Ali. Yazid fought against Imam Hussain proudly.

Human becomes angel if ties concentration with God.

Human was a stone in the beginning, then became tree, became animal, became monkey, and (ultimately) became man thereafter. Man becomes angel, even transcends more than it. If becomes animal (in reverse), also becomes stone – all this depends upon one's hand. This does not rest on the destiny.

Wherever you turn bridle of the horse, there it will turn. Don't bring suspicion. Accept the farman and follow. Act on the *din*.

Forsake pride and worldly love, and then the heart will become pure. It is your own benefit to follow the farman.

All the people in the villages must go to the Jamatkhana regularly. Recite the ginans, reflect, organize majalis and bring out the meaning of the ginans and acquaint with it. The intelligent reflects and follows my farman and interpret it. The foolish forsakes my utterances and becomes wicked. The village which is void of the Jamatkhana, build there Jamatkhana and offer Dua therein.

Offer Dua with the jamat. There is no benefit to offer at home. You will forget if offer Dua at home. You will be animals if forget it and will not reach to the haqiqat. You will forget slowly and slowly if will not come in Jamatkhana to offer Dua, and will return originally with the animals.

It is an objective of a man to reach to the fountainhead of the ultimate abode. You will reach there provided you do not become heedless in the matter of the *din*, and will become animals and reach to the place of the animals. How many years will you remain negligence? Make your religion steadfast, and then you will reach the ultimate abode.

You wish to migrate from one to another village, so you can reach when stand and walk. Always worship God, then you reach to that abode.

It is now the time of offering Dua, therefore, you go to Jamatkhana and offer Dua.

FARMAN # 66 (Jamnagar, 6th April, 1900)

Once Hazrat Essa was going in the forest. His Companions were with him. They met a panther on the way, they however continued to walk ahead. Looking a dead animal on the way, Hazrat Essa animated it with prayer. They saw a man after few days. Looking him, Hazrat Essa rode away and went to home through another passage. The Companions asked, "O'Lord! You did not fear with the panther, but why feared with a man and fled? Hazrat Essa replied, "The man was idiot and foolish. His heart was black. The dead becomes alive with my word, but my word does not touch the foolish. All follow my farman save the idiot and foolish, therefore, I ran away."

The foolish is an enemy of the *din*. One who does not insert the farman in thought, he is an idiot and foolish. He is a foolish, who does not hear the farman. You mostly are the believers and it is incumbent upon you to make your hearts purified. The sick keeps the body clean. How you bandage your wounds with alertness? Have much alertness when your heart is sick. May God forbid, your heart may be injured. Human becomes both Satan and angel, to which the farman was made to you on yesterday. The injury of the heart is Satan. Take care when there is wound in heart and bandage swiftly, so that it is recovered. If put unattended, then polluted and the flesh will be rotten. What I mean to say is that one who becomes unbeliever, he is wounded, and it will slowly and slowly putrefy the heart if it is not treated in early stage, and will result much loss. It is the duty of the believer to take his care to great extent.

Iman (faith) is an incomparable ornament.

You don't know now, but when will die, then know the real value of the benefit. It is not known until the ornament is not recognized, but known when died.

The farman is made, on which have a proper understanding and thought. In the period of the Prophet, many persons hatched enmity with the Prophet. The infidels reviled more and less to Hazrat Amirul Mominin and the Prophet. The believers however had much faith.

You jamat is also my Companions. The Companions of the Prophet had forsaken their house-holds, and left them in Mecca to go with the Prophet, even left their families and left all materials and reached Medina before Hazrat Ali and appeared before the Prophet. You too follow the farman in similar vein.

Mankind is a traveler in the world. Your original abode is in hereafter.

The world is perishable, in which is no benefit. When died, you will get soil of two yards (for burial); nothing will be achieved in excess. The world is like a base

woman, which must be taken out swiftly. What is the benefit if the man attaches mind with such woman? What is the benefit in performing Ibadat and Bandagi when it lacks *iman*? I am advising for you, it is nothing for me. If you accept, it is a benefit, otherwise a loss. All matters are in your hands. The grain grows when the soil is ploughed and then results outcome, but what will be the outcome if it is not ploughed? What is the reward if Ibadat is not performed? If such persons are or not, so what?

If the trust is explicit with the Ibadat, recognizes the Prophet and Murtza Ali, and his deeds are excellent, does not devour others materials and does not cast evil eyes on others women, then the Ibadat is done well.

What is the benefit of becoming a follower if the deeds are not good? What is procured when the works are not good? The key is in your hands. Now it rests exclusively in your choice whether open or don't open. I am showing you with hard works. Aga Shah Hasan Ali as worked hard to show you the way of the treasure, now you walk on it or not, as you like.

You are lying in slumber; therefore, do not hear noise of the cannon. Just as a person is awakened from a deep sleep, similarly I am awakening you, "Wake up and engross in the Ibadat. Don't forget. The Ibadat of 3.00 a.m. is much rewarding."

When heard my advices and implant in the heart, then there will be much benefit. What will be the benefit if drain off from ear after hearing.

What is the outcome of twiddling one's thumbs? If so, then it was better that I would have not to come instead of coming. The *iman* will be steadfast if you follow my advices after hearing, and the light will be in the world.

Just imagine! If the human had not committed devilish act, he had not come out of the original abode. God got him out of the original abode. Your original abode is too large, but now is too much far. The intelligent will reflect deeply that, "How I came in the prison?" The world is a prison for the believer. The world is a prison for you. The life is also a prison for me. I am tired with the world. I repeat, I am tired. I need original abode. You too need original abode. What is the reward if become animal over here? Perform Ibadat and commit virtuous deeds. Don't lie and heart must be pure. If perform with the safety of the *iman*, then will reach to a best abode.

Which abode is larger than the original abode? You will reach to that abode provided you toil. You will not reach by entering in the cart of two horses, but will reach by walking on foot in perspiration. You will reach to that abode when exerting, purifying the heart and draining off the enmity.

There is a tall turret, and when you climb it, then you will reach the original abode. You will reach the highest abode with hard work. This is your original place. If you will not purify the heart, and cultivate enmity in the heart, having glitter of the material, then you will not reach to that abode. The copper and gold are known in exploration. The same applies to a man. If heart will be dirty, then you will never reach to that abode. You are unknown, how biggest is your abode?

Salman Faras, the Ahel Bayt was like you. The Prophet used to say that Salman Faras was righteous like the Ahel Bayt. He reached to his original abode. Salman Faras was also a man like you. You also become like Salman Faras by performing Ibadat. You perform Ibadat to become like Pir Sadruddin. What you will be benefited if become like animal? You don't know, other also know nothing that the ornament exists, but is in the trunk and locked.

Take your own care duly and keep *iman* steadfast. You go to the Jamatkhana regularly. Don't be negligent. Don't offer if don't have money, but perform Ibadat. The task of the Ibadat is equally on poor and rich. One who is engrossed in the *iman* (faith), he will be much rewarded.

Put the materials of the whole world on one side and the Ibadat on other side. So tremendous is the weight of the Ibadat.

You are the believers and daily become more and more godly. There are a thousand steps on the path of the *din*. What is the benefit if climbed a hundred steps? What is the benefit if engage day and night in the play?

FARMAN # 67 (Jamnagar, 7th April, 1900)

They must return to their respective villages, who have taken oath of allegiance, and send others, because many persons have gathered this time and may God forbid, the disease may break out, therefore, they return to their homes. It is a famine at present, therefore, when you go to your region; you take care of the poor. If you get a whole loaf, you must give half loaf to your poor brother-in-faith.

FARMAN # 68 (Jamnagar, 9th April, 1900)

You are my followers. Don't drain off my farman from other ear after listening from one ear. The hypocrites do not draw attention towards my farman.

Do you know the meaning of the *kangva*, which you performed? The meaning of the *kangva* is that you have become my followers and took oath of allegiance from me. There were the persons who had taken the oath of allegiance in the time of

Hazrat Amirul Mominin, in which many had broken the oath and misguided, who were very wicked. Today, you perform the *kangva* and will do devilish work on tomorrow, then what is the object of the *kangva*?

You ensure and make the heart intact that Satan does not come to you. There are thousand of forms of Satan, and as such Satan beguiles you, therefore, you make Satan away. For example, you are sitting in a train, and a robber is also sitting in the same train. You have gold ornament; therefore, it will induce you not to sleep due to the robber. The thought will rotate in your heart that you possess gold, therefore, you will not sleep at night and remain awakened till arrival of your village. So is also about your *din*. Your *din* is better than the gold, diamond and ornament. You understand my farman as an ornament.

FARMAN # 69 (Jamnagar, 14th April, 1900)

It is enjoined upon you to act according to the farman I made. The believer accepts the farman of Hazar Imam, and obeys whatever Hazar Imam ordered.

Don't depend upon the world. The world is transient. The world does not remain all the times with anybody. The religious benefits will be rewarded in next world. This benefit will never slip from hands.

You give assurance to the believer who is a poor in the world. Whatever loss a believer endures, he does not afflict for it.

Don't discontent in obtaining greatness in the world. Don't foster love on the world. Don't lament if your son is expired. The believer should not mourn in case of loss in the world. This is the sign of the trust in the religion and *iman* (faith). *Iman* is like a pillar.

Examine your hearts well. The believer takes care and inspects the heart and remains away from the internal and external Satan.

You must have heard name of Yazid? Who was Yazid? Yazid was an Arab. He was physically the nephew of Mawla Murtza Ali (28).

(28) The Imam's expression, "Yazid was the nephew of Mawla Ali" refers to the ancestral relation between the Umayyad and Hashimite clans. Both Abd Shams and Hashim were the sons of Abd Munaf. Yazid was in the line of Abd Shams and Mawla Ali belonged to the line of Hashim.

He recited Koran publicly too much and claimed as a Muslim, but was the enemy of the house of Hazar Imam, and as a result, he became worse than a dog.

You convince your hearts well. Don't you think that Yazid had perished? There are so many like Yazid in the world. Don't come in their tricks. Fear for your souls. Don't come in the deception of Yazid. Don't become his partisans and don't forsake your religion.

Your religion is such that you will become like angels if follow it and your souls become purified. The Divine Light (*noor*) is within your hearts, and if you follow the religion well, the Divine Light (*noor*) will manifest in your hearts.

You act what has been imparted in the ginans and farmans. Read its books in proper manner. Pick up its interpretation and follow according to it. You bring the thought of your hearts well in the religion. Forsake attachment of the world.

It is necessary for you to bring your friends on the path of the religion. It is your duty to convince your friends and bring in the religion, who are idle.

The sign of the believer is that he does not do vicious works in the world, does not cast evil eyes on others women, does not have a look on others material, does not lie and does not misappropriate others money, then there will be the reward, otherwise will have to pay in hereafter.

You will be rewarded hundred times what you have committed good work over here. The wicked will be harmed, therefore, do such works, so that the face may be white in hereafter. Al-Hamdulillah, one who does virtuous deeds, his face will be white. You are my followers. Your faces will remain white hopefully in hereafter for ever.

FARMAN # 70 (Jamnagar, 15th April, 1900)

I wish Khana'vadan to you for getting me invited in the *mehmani*. God shall grant you its reward here and hereafter. I give my blessings to those who presented me *mehmani* that their *iman* may be steadfast and have abundance. I give my blessings to those who presented me *mehmani* on behalf of the Panjibhai that their *iman* may be strengthened day by day. You attend the night majalis you have fixed. If there is a majalis in one village out of two villages, then go to organize the majalis next time in other village. The majalis must be organized as Varas Kassim organizes in Ganod

It is necessary for the Ismailis of two-three nearby villages to assemble once a year and make the meaning of the ginans. What is the benefit if the thought is not

focused in the meaning of the ginans? It is not worthy to hear the ginans like beasts.

I have made few farmans for you to Vazir Kassim and proposed two names, and both will visit the villages and arrange the majalis of the ginans and let you know the meaning. The names of these two persons are Jamal Megji and Thavar Ladha. Both persons have been appointed to interpret (the ginans) in the jamat and they will impart you the meaning.

It is necessary for you that when they depart from the jamat and come back, then you must extend much honour to them, and respect them well as if the guests come. Keep it in the ears what they impart the meaning of the ginans.

You are behaving like the cattle and come under the tricks of Satan. Being my followers, why you Khojas become slothful? Satan comes to you by donning human mantle and you follow the directions of Satan. I don't see any changes while looking your condition at present.

Once Prophet Musa went on Mount Tor. The people of Bani Israel were the followers of Prophet Musa. When he reached Mount Tor, and in his absence, the people of Bani Israel designated a calf on the seat of Prophet Musa, and assigned the cow to the status of God and began to kiss the feet of the calf. It was a cow, not the shape of a man. I am also looking your same condition and look you like Bani Israel. The cattle-like persons came within you to impart, whom you consider as if God and the animal-like persons come to tell you, which you obey.

You must become like the Prophet and Salman Faras.

The condition of few Companions of the Prophet was like you.

Amr bin A'as served in the period of the Prophet as a believer, then he befriended Muwayia in the period of Muwayia and became the enemy of Hazrat Ali. Among you are some persons like Amr bin A'as, who do not follow Imam's farman. Al-Hamdulillah, there are so many believers among you, whose trust is explicit.

Muster courage and remain steadfast on the *din*, and if you follow likewise, then God will be the Helper and it will be beneficial in the world. Murtza Ali and the descendant of Murtza Ali shall remain with them in the world.

The farman of that Imam must be followed, who is in the turn (of the Imamate). It is not beneficial if you follow the farmans of the past Imams, and I am present as Hazar Imam, and do not follow my farman.

The world always goes to pick another color. New laws are being enforced one after another. New items exist at present, which were not in past, and even many old items were in past do not exist today. It is necessary to follow according to the present age.

The condition of the Arabs was much better before thirteen hundred years. The customs of the Arab origins were excellent in India. The period of the Arabs at that time was golden. Now, there became many changes in the world, therefore, it is not beneficial if follow those (customs) at present.

Pir Sadruddin composed the ginans before five hundred years, which are excellent. It is not beneficial if you hold fast what Pir Sadruddin had imparted and do not follow my today's farman. I make farman today, and follow it accordingly, and then there is reward.

If your foot pains and you cannot walk, then it is relaxed with the medicine of the doctor. Later after two years, there is pain in head and if you take the medicine which gave relief to your foot previously and apply it for the head ache, it will give no relief to the head, because the medicine of the foot is not befitting to the head. The same applies in the *din mazhab*. You go to the doctor of the souls for medicine provided you aspire to become believers.

Hakim is the doctor of the body, and if there is disease in body, then is gone to the worldly doctor. If there is illness in the soul, then should be gone to the doctor of the souls, and take medicine from him, then it is beneficial.

The courage of a man is required in the path of the religion.

There were many champions, holding high reputation before Murtza Ali. They were imploring him, "You pray for us, so that we may achieve victory." On that occasion, Murtza Ali used to say, "The victory is not achieved in this manner. The victory requires three things: First high courage, second trenchant sword and third the blessing of God."

If one is bereft of fortitude without having a good sword and implores for Divine blessing, then how does the blessing reveal? How does the blessing of God descend upon one having no courage? This is in the hands of the human.

You are ridden on the *nafs* (inner self). Good and bad passages are ahead. First, speak lie, second commits treachery, third devours others materials and fourth casts evil eyes on others women. How does the *iman* remain intact? If the heart is not intact, then *iman* also cannot remain intact. The heart of the liar and treacherous cannot remain intact, his heart becomes black.

It is a satanic work to commit base work. The suspicion will catch him, then it will infuse in his heart that this *din* is true or not? Such *waswasah* (evil suggestion occurring in heart) will use to be raised. How the *iman* may remain intact when one speaks lie, commits treachery, misappropriates others materials and casts evil eye? Al-Hamdulillah, you all are the believers. You exercise alertness and become godly day by day. For example, you become like Salman.

You sacrifice children, body and wealth for religious cause. You will become diamond by doing so, otherwise will become like glass. The glass will never become a diamond if it is cleansed more than enough.

FARMAN # 71 (Jamnagar, 19th April, 1900)

It is enjoined upon all the jamat, small and elder to respond to the orders of Vazir Kassim properly, and obey whatever he commands. Varas Kassim governs absolute power on my behalf for all over the Kathiawar. One who does not obey command of Vazir Kassim will imply disobedience of my farman. If obeys order of Varas Kassim, it implies an obedience of my farman. One who hatches enmity with the Varas means an enmity with me. I will be much happy upon those who obey the orders of the Varas. Varas Kassim has served me and the jamat too much and does it all the times. It has been advised yesterday and again advise you today that one who is an enemy of the Varas means he is also my enemy.

(Then, the Imam presented a robe to Varas Kassim and said,)

You always serve the Sarcar (Imam) and also continue to do it again. You advise the religious matter to the jamat that they all must come in the Jamatkhana. One who is a poor, he too can come in the Jamatkhana. Khana'vadan.

FARMAN # 72 (Surat, 12th October, 1903)

Are all jamat happy? You have faced much hardship, and God will grant you its reward. The purpose of performing the *kangva* is that you followers give me word that you will serve and obey my house. You are taking oath of allegiance with me in the same vein. God will grant you its reward in this world and hereafter. Khana'vadan. Always exercise alertness and come in the Jamatkhana during the evening Dua. One whose house is far, he may offer Dua in the house.

Pass on the books relating to our *din dharam* to the hands of the children, so that the children may read and become clever and do not remain like animals.

(Then, the Imam asked about the Gupti jamat and said to them)

I rejoice unduly to see you and give you blessings. Khana'vadan. You are the believers. You are such believers that there may be my few believers like you in the world. I know that you put blush and shame aside and serve me. There are few believers who serve me like you. It infers from it, how much is your strength? Your strength is like the angels. You put aside blush and serve me, and such believers are few. I treat you more as the friends. The Khoja, Arab, Badakhshani and some other are my followers, but the Gupti jamat is my infants. I foster affection upon the Gupti jamat as the affection of the mother upon the infants.

I am in the form of an Imam before you as were Aga Shah Hasan Ali and Aga Ali Shah Datar. When you read the religious books all the times, then it will be known that the throne of the Imam has been ever lasting and perpetual. Satan will deceive if you will not continue the study of the ginans and farman, and will not remain steadfast in the religion.

Upkeep the small children in befitting manner. I pray for the new followers entered in the Gupti jamat. You purify the hearts with alertness. Don't be deceived by Satan. Live with one hearted. Don't hatch enmity with one another. You are the children of one parent and brothers of one another. I am not far from you. I keep you in the heart and pray for you.

The Gupti jamat must declare that, "We are the worshippers of One God, the followers of the darwishi religion. There are vivid paths of the Muslims, Hindus and the darwishi religion. Our darwishi religion is called the haqiqi. The haqiqi religion is practiced within the heart."

The religion cannot be thrown away in haphazard.

Don't do anything that causes any kind of sedition and loss. Don't deal with one community, but with all the communities in proper manner. Adopt a well-defined approach that mankind may satisfy with us, because God has created all mankind.

Keep your hearts cleansed. Don't cultivate fraud in the hearts. One who cultivates fraud in the heart, his heart is not pure. Make your hearts alert and pure. Treat with one another like brothers. Don't see with evil eyes. Those are redeemed, who acted on the ginans and *ilm* in the past. If you act with true mind, you will become angels.

You must remain under the control of the Mukhi/Kamadia, and the Mukhi/Kamadia must treat the jamat as their children and serve the jamat. I give blessing to all of you.

(Then, the Imam said during appointment of the Mukhi and Kamadia of Saturday Panjibhai)

You will become angels if remain with pure hearts. In case, the grief and trouble befall upon you, then you read my farman of Zanzibar, then it will cause calmness and your affliction will be drained. Khana'vadan.

FARMAN # 73 (Ahmedabad, 13th October, 1903)

You Gupti jamat are one hearted and all of you come regularly in the time of the Dua and Bandagi, to which I am much happy to know it. Muster courage and purify your hearts. You have got such a religion in hands, therefore, you must adore it. Inasmuch, you came forward for two steps, then don't go four steps backwards. When came two steps forward, then come again two steps more ahead, and don't put steps behind.

The women of those who are not in the Ismaili fold, you convince them and bring in the religion as Pir Sadruddin converted the followers. It is also practiced in Punjab. The *ilm* must be learnt in small age, then it must be taught to others. First one should understand thoroughly, then teach to others, then there will be much benefit. The *ilm* can be acquired as more as one got in young age, and then can be imparted *ilm* and advices, therefore, one should be steadfast after getting the *ilm* in young age. The difficulty like the mountain is softened with the *ilm*. You are young and acquire *ilm* with hard works and muster courage. One who has courage, he can reach to the seventh celestial sphere and transcends higher than the angel.

The Divine Light (*noor*) will flicker in you provided you engross in Ibadat-Bandagi, and the rope of the evil will be broken. If you don't have habit of performing Ibadat, then your world and religion will be spoiled on the whole and will go to hell. Six hours are enough for sleeping, and desist from backbiting, evil eyes and perfidy in the remaining hours. If the Ibadat-Bandagi is not performed even for some time, then the thought will be created in cultivation of perfidy in our faith and in the members of the community. Satan will enter among them, who are inactive and do not perform Ibadat-Bandagi.

You muster courage and always come in the Jamatkhana to offer Dua, but don't relieve and go (after Dua) at once, but concentrate in the Ibadat-Bandagi. One who apprehends the Jamatkhana far from him, and cannot come in the Jamatkhana for this reason, then he may offer Dua at home, but the offering of the Dua all the times is obligatory. If don't know the Dua, then recite the *tasbih* in the name of Pir-Shah for twelve times.

When a man resolves to become a champion, he exercises, therefore, perform Ibadat-Bandagi to become the champions of the religion. The spiritual exercise is an exercise for the championship of the religion. If a faithful is infirm, and has fortitude, he will not fear to jump into a big well, and will swiftly jump (in it). You don't fear and become heroic.

You demand for Jamal Mukhi, but if you will muster courage, then you can become like Jamal Mukhi. Now you invite Jamal Mukhi for two-three years and hear his waez attentively. Muster courage, then why you don't become like Jamal Mukhi?

Vazir Ismail was interpreting the ginans and was a heroic. Other heard his waez and developed courage and there came forth thousand persons as waezeens after him.

One must teach himself to deliver waez, but don't sit by relying on others. You build up courage and do hard works, and then you will come up equal to the senior waezeens. If there is one person to deliver waez with knowledge and courage, then there would be thousand of waezeens while looking at him. It will impress to great extent if the meanings of the ginans, Koran, Mathnawi, etc. are presented with correlation.

Pir Sadruddin had toiled to compose the ginans in your language, so that you can understand it. Pir Sadruddin imparted such ginans that you can become proficient, but you are slothful and don't muster courage. The admonition of the ginans is such that if it is listened attentively, its admonition will penetrate the hearts. One who is expert to make its meaning, he can convince even to the blind.

The interpretation of the Koran should be made in such a way as it is made for the Mathnawi's book. The interpretation of the Koran, ginans and Mathnawi etc. should be designed equally the admonition of Pir Sadruddin, so is the meaning of the Mathnawi, but it is in Persian, therefore, the meaning should be learnt. I pray that there may come forth hundred waezeens, but there is none, who may come to me and requests. Should I go to anybody to implore for? I am looking such five hundred boys in Bombay, but I don't see such courage in anyone desirous of becoming a waezeen by studying the Mathnawi, etc. and impart to others.

There is nothing wrong to acquire a Jamatkhana on a rental basis.

Whatever I have made the farman is not reserved for the Guptis, but applies for all the jamat. One who takes care of his own soul (means) he took care of mere one soul only. Doing service (*khidmat*) of the jamat is much better than the Ibadat, and it is the taking care of many souls.

If the lord void of trust comes in front, and a pure faithful person may advise him, then his advice touches him.

FARMAN # 74 (Sidhpur, 14th October, 1903)

The Moman Jamat is excellent and faithful and the paradise is their destiny. You have been serving my house since beginning and doing same at present. I pray for you that you may be prosperous. You keep your *iman* steadfast. I wish that there may be abundance in your offspring and material. I am always in your thought. I am always in the thought of the Moman, in their care. You become such that you can advise to other. I rejoice to see you. It gives me pleasure to learn that you are taking exertion for me.

I came to you by reckoning that you are my family and my relative. Late Aga Shah Hasan Ali also went to say that the Momana were his family. I do not come before you by thinking that you are my followers. As the Khojas etc. are my followers and similarly, I do not consider you only the followers, but consider you as my relatives.

FARMAN # 75 (Sidhpur, 15th October, 1903)

Two habits of the Momana jamat are very bad, in which one is to take away others wives without getting them divorced. This is very wrong and mortal sin, a satanic work. Take care that none can take away others wife. If anybody may commit such work, he must be excommunicated, so that he will never do it again in any day. In case of the re-admission of such person in the community, he must be charged heavy penalty.

The second bad habit is that you keep the (married) daughters reside in parent house, which is (another) deadly sin. Send the daughters to their in-laws, so that the offspring may increase. Keeping them in the house of parent will not result increase in the offspring. How much is its sin? When the girl reaches at the age of fourteen, you send her to in-laws. The rain stops in commission of such sin and the abundance is flown away.

It is not necessary for the believer to go to the court for any reason. It is beneficial to reconcile it mutually or resolve in presence of the leaders.

FARMAN # 76 (Sidhpur, 16th October, 1903)

It is the quality of the heart of the Moman that I dwell in his heart. Your thought remains all the time in my heart. I pray for you in morning and evening during the time of the Dua. You too don't forget me. Your name is Moman. Late Aga Shah Hasan Ali and Aga Ali Shah Datar had said that you were their families.

There is no drawback among you, but abstain from your two habits. You take away others wives without getting them divorced (from their husbands), which is a most deadly sin. The daughters of the Moman are your sisters. You avoid your thought of evil eyes, and consider as if they are your real sisters.

The women also must consider other men as brothers of the mother's sons. One who does wrong, then you with the leaders must punish them collectively, so that none dare to do it again. You fear that there is a severe chastisement in hereafter. Casting evil eyes upon the sisters-in-faith means the casting evil eyes upon one's own sisters. Is it plausible that such works are being done among you? You must draw attention in this context.

You use to get the daughters married in childhood, but you don't send them to in-laws at advanced age, which causes a mortal sin. You got them stayed at home for many years, but there would have been her two-three children in that period, resulting discontinuation of the child-birth, and its sin goes to you. The husbands of such women may be young and commit evil eyes, whose sins also go to your account. The age of the girls for sixteen, seventeen and to its extreme became twenty, and then if you keep them at home even for one day more, then there will be a deadly sin. The daughters in your custody are not like the criminal captives that you acquire hard works from them at home. The profitable issue is that the daughters must go to their in-laws, so that their offspring may increase and those children become the believers. It will be abundance if you act according to it. You are steadfast on the Ismaili faith. There is no human bereft of sin. Your two habits are not godly. Take it out immediately.

FARMAN # 77 (Vadvan Camp, 18th October, 1903)

You have come here after facing much hardship, and whatever steps you have taken, God will reward you jamat in this world and the world hereafter. You are in the form of human beings. God had have supreme mercy upon you and granted your birth affectionately in the Satpanth religion, but alas! The birth exhausts like the cattle, and the human reverts in the dust.

There is even an excuse in other communities in dooms day that they were unaware of the Satpanth religion. But you Arabs, Badakshanis, Khojas, Momanas as well as all other Ismaili Satpanthi cannot produce any excuse in dooms day. The world is but for two days, in which you are deceived by Satan. There is a treasure of wealth beneath your feet, upon which is a heap of the dust, which you cannot remove on this or that side, so that the treasure may come to your hands.

Imagine! There is oil in this location, having immense light. For example, the light of this electricity shines, which you are looking. This light belongs to the world. In

your soul there is a stockpile of fuel in the lamp, and until you ignite it with a match, how will you generate light? How long will you exhaust your remaining lives fruitlessly and carelessly? You become known with esoteric knowledge (*batini ilm*).

You don't perform Ibadat. This is the Ismaili faith and much superior one, but you don't know it and as a result, you lean towards others faith. You must be known. You are deceived with satanic trick. You understand that the jewels are in your hands.

You go to others religions which are exoteric. The worship of exoteric, physical and the flesh are practiced in all the religions. The animal can also perform worship with tongue. How does it is tangible? The cow, ox etc. have ears, tongues and bodies, then what is the difference between you and the ox? The dog and other animal also possess bodies like the human beings. They too eat food, go to the forest, wandering and running and going where meat and other foods are extant and pursue the females. Then what is the difference between you and dog and other animals?

You also run after bread and women. Dog also barks with tongue and speaks aloud, and similarly you also do the work of eating and barking, then what is the difference between you and the dog or donkey? What is then the benefit of becoming human beings after passing through the birth-cycle? When you became human beings, you did not alert and remained as dogs and donkeys. What is the outcome in passing through birth-cycle and became animals and died? What is the reward to become again dogs after death? You reflect and know your form of Adam-hood and the worth of your status being the human beings?

There are two conditions of the human being, one is the condition of the angel and the second is the condition of Satan. Both the angel and animal are within the human being. It is in your hands to become either angel or animal. The persons like donkeys come to me and ask, "What we do? Our thought is in the world and the Ibadat is also verbal." What should I answer to such persons? I have to shut my ears as such and remain silent.

As there is a Shah (Lord) above the angels, similarly it is also above you. There is a well in the angel, and likewise there is a well within you. The water cannot come in hand until the pitcher is not put to take it out. How long you will be deceived? How long you will focus your thought on the world? You know that the world is but for two days, and eventually all have to die. I don't say that you do not do the worldly works. It is his mistake who thinks so.

God has fixed the time for working and business. The day is reserved for earning and business. For what purpose God has fixed the night? The entire hour of night is not to sleep, it is also for the Ibadat, in which is the felicity.

Six hours are enough for the human for sleeping, and pass the remaining part of night in the Ibadat. You claim that you are the believers, and then I ask, which skill you have better than animal. The animal eats as you eat. Animal drinks as you drink. Animal barks as you bark. As the dogs run in pursuit of bone and meat, similarly you run after money. Animal sleeps as you sleep. Animal bears child like the human. The human does such type of works; all of them equally are done by the animal. Then, what is the difference between you and the animals?

You reflect, in which station you have reached? Your dignity and precious time are to recognize the soul. Presently, you have two routes on your both sides. One road radiates from one side and the second road radiates on another side. One is the road of animal mean physical, and another is the road of the soul means angel. The angelic road leads to the heaven, and if you take that road, you will reach to the seventh celestial sphere, and if you forsake it, then your soul will but remain on earth.

You reflect on the road leading to the seventh celestial sphere. Being a human, how long will you remain as the animal? How long will you foster love on the world? How long you will be deceived in the world? You have been following the Ismaili faith as shown by our forefathers and if you continue to stay all the times in the Satpanth religion with true heart, then there will be no backward stepping means no further life-cycle will be effective.

If you will muster courage and take the celestial road, then the thing which I have in hand will be perceived in childhood. If you will take the earthy road, you will swing like the leaves of the tree being effective in the storm, twisting hither and thither with the speed of the wind and you will be walking on dust. All this is exclusively in your hands. If you will tread on the true path with one hearted and love, then you can elevate to the heaven, otherwise will remain on earth. All is in your hands. It is my duty to give you the understanding. It is your task to walk on that path. Khana'vadan. Offer Dua. I pray for you.

FARMAN # 78 (Vadvan Camp, 19th October, 1903)

You don't talk other irrelevant matters and listen with due care.

The farman I make you is a jewel, the humans will pick up the jewel, but the attention of (the human like) beasts will be focused on the grass and forsake the jewel.

You came before me with a faith (*iman*) you have, then what is the reward if you return with same degree of faith (*iman*)? Understand the meaning of the Ismaili religion, the Satpanth. You must understand, how your heart means embodied soul becomes purified?

He is a beast who commits sin. You vainly make commotion on the road and think in heart that, “We are the Khojas?” What is its gain?

All of you muster courage to come in the Jamatkhana and perform Ibadat-Bandagi. One who goes to Jamatkhana and performs Ibadat-Bandagi, and keeps courage, his attention is much on the knowledge. Some persons vainly exhaust day and night, and do not remain steadfast on the religion. They don't have courage and cultivate friendship with the faithless persons, such are not my followers (*murid*) but misguided (*marid*) (29). The believer keeps himself and his offspring away from faithless people.

Once Hazrat Essa was going with his Companions, and at that time, they saw a man in opposite side. Looking that man, Hazrat Essa fled to a nearby street. He went to a long distance, then the Companions came before him and implored, “O'Lord! You don't afraid of the lion and tiger, and even don't afraid of other cannibals in the forest, then why you ran away to see a man like a beggar?” Hazrat Essa said, “The man which met in opposite side was a faithless foolish. It is better to run away from the foolish, the donkey. It is better to remain away from the faithless.” The (person) like the Prophet also ran away from the faithless, while you cultivate company with such faithless persons and talk with them, then your hearts will become black as ink.

You give religious knowledge and the ginans to the young children among you, so that your children may become much better. If you don't teach them, they will become like donkeys, and will utter few words, prattle verbally and claim that they have performed Ibadat-Bandagi. It is now your time, in which you unlock your intellect, listen and remember and you reflect.

You recollect what Pir Sadruddin has imparted the spiritual ginans as well as the farmans of the Present Imam (*hazar jomo*). As you read the newspapers, and so will you read (ginans and farmans), then what is the benefit? You grasp each line in heart. Each line of the ginans and my farmans are like the thousand lines.

When you read the knowledge (*ilm*), you sit and ponder. You think on this and that side as well. When you come to the thorough thought, you will know from it

(29) The *murid* is a Persian word means *follower*, while *marid* is a Koranic word (4:117) means *one devoid of all good, rebellious or misguided*.

to some extent. You always go to the Jamatkhana in morning and evening and offer Dua. Don't think that it is an *iman* (faith) to spend money and build a big Jamatkhana. You watch that your *iman* (faith) does not become like raw clay. It is rewarding to perform Bandagi with mutual love collectively in the Jamatkhana.

When there are three houses and (you) reside in individual houses, then three of you gather and offer Dua and perform Ibadat-Bandagi in one house regularly. When you three are there, then don't bring a thought (in minds) that this or that may come, then start the Dua. It is good to perform Ibadat together. One will get much benefit, who parts his venue for performing Bandagi.

You have alertness with heart that your *iman* (faith) may increase and you get the benefit. If you will not think as such, what will be the outcome of your coming? You therefore alert and increase courage, and obtain benefit of my coming over here. If you will not obtain benefit in your hearts, then as these clouds at once thicken in one and disappear on other side, in which is no benefit. Likewise, if you come like the clouds and return fruitlessly, then what does it mean?

You muster courage and forsake sloth, and put aside the thought of the world. You are human and have to die but in two days, so perform Ibadat-Bandagi, and if don't perform, then will go to hell or become animal once again. What is its gain?

Have alertness with your heart. Your *iman* (faith) is in your heart and encourage it. Hitherto, you have sloth in your heart, and from now you make a pact with your heart and give locus to your God in the heart. Make such pact. Muster courage supremely from now onward. Cultivate such courage and make such pact of giving due attention on the religion.

Ask the state from the soul of your heart, how the embodied soul (*jiv*) moves within? Have thought with the soul two to three hours in day and night and engage in conversation with it. How long will you keep your heart void of the Ibadat?

How many days will you strike (your) head on the ground (in prostration) like the chicken strikes head on the ground? You keep a thought of high elevation means to focus thought on your soul to reach the heaven.

Lo! The Companions of Murtza Ali were like Salman. Salman was an Iranian, nevertheless, he earned the status of Ahel Bayt because of Ibadat-Bandagi. You too muster same courage. This is not a reason that you cannot become like him, but there is only your cowardice attitude. Your heart must have love, while there is laziness of one's heart.

You talk vainly and as such, no benefit for hereafter is procured. Many foolish persons think that the Ibadat is performed in Arabic language, but what is the benefit in the Arabic language to the Khojas, the inhabitants of India.

The Arabic Namaz in the Arabic words is befitting to the Arabs. It is better for those who can understand its meaning. One who is not an Arab, and offers Namaz without understanding, it is like the cawing of the cow. One who does not understand the meaning, his soul is not in it, but prattles only with mouth.

Shimar was also offering Namaz in the period of Imam Hussain. One who offers Namaz without having faith, he is like Shimar, but al-Hamdulillah! You beseech gratitude that your birth took place in this Satpanth *din*, upon which you have an attention. If your thought is on it, and (in the meantime), your soul parts your body, then you will directly go to paradise.

When reached in paradise, nevertheless, there is no benefit in the gardens, and will become animal after getting out from there. There is one sacred realm more than the paradise, where the soul should reach. The soul is your *jiv* (embodied soul) of the past and unites them as one in the heart. How long will you remain two-hearted? How long your soul will stay in the dust? This is another thing which is sacred, while the dust is else as well.

You exercise alertness. You are dust at present, and become sacred out of the dust, and when you become sacred, then if your body is burned or the dog devours it, there is no flaw in it. The thing which was dust is eventually the dust, but the soul in the body is sacred.

One whose soul is sacred, he will transcend above the station of the angel Jibril means will become like the Prophet. What is the means of making the soul sacred? First, the *iman* (faith) must be pure, then perform Ibadat and then the regular *ilm* should be acquired. The man can become a champion with exercise. You exercise with the soul same as the exercise of becoming a champion, then you can advance ahead and then you will become a champion of your soul.

You are a human, then muster courage. If you hear my farman from one ear and take out from other ear, then there will be no benefit. I have come here in the summer season and if you will not remember my farman, then you came here without any aim and took immaterial hardship.

Do such work procuring profit and you may eat the fruit. You do my *kangva*, which denotes the meaning of taking my *bayt* (oath of allegiance). Those performing the *kangva* with me undertake that as long as they are alive, they will not go contrary to my farman. I too give them a guarantee that they will be with me in the world hereafter and I will be with them.

FARMAN # 79 (Rajkot, 21st October, 1903)

You are now in the form of human being, and reflect, what is benefit in it? You are not in the form of the wind, even not in the form of water. If was (in the form of) water, then it would flow like a river after traveling. The wind also does alike.

You have become human being, therefore, you have birth and death. What is the benefit when a human wanders amid the birth and death? Having taken birth in the world, he ate, drank, wore and bore the children, thus came on the path of the world and gone, but this work is done by the beast too. It must be known then, what is the dignity of a human being?

Ibadat is a permanent exercise and a training as well. If you will not perform Ibadat for about a month, then you will gradually forget the exercise. If don't exercise, then will not become champion. The body will be stillness means sloth. The exercise of the soul, which is in your body, is Ibadat.

How will be an exercise of the Ibadat if you don't go to the Jamatkhana? Jamatkhana does not mean to raise a large bungalow for sitting. It is not a natural construction. When a big jamat is formed out of a small jamat, then they need a large venue, and if it is a small jamat, it needs small venue. I mean to say that the Jamatkhana is a house, which is necessary for the Ibadat. Any house may be taken for the Bandagi, or taken on rent, and if it is not taken on rent, then any house is required, where go and perform Ibadat. It will be your benefit to perform Ibadat, means your hobby and the quality of heart will continue to increase.

You keep proficiency and act with truth. It should not in human's heart that he may hinder after elevating to few stages. It is the sign of the believer that he is not contented once. The believer's vision always is directed to go upward. The aspiration of the believer is such that, "I may become an angel and reach the status of Jibril." The world is not so empowered to reach that station, but the heart can reach there. You be alert in the heart and become purified. How a human can be purified? When the eyes, ears, nose, mouth and all become purified, then the soul can elevate.

When a dog bites, then its mouth is shut. The mouths of other animals are also shut, and likewise, if the mouth of the human is shut with the farman, it is shut up. The difference between the haqiqi human and animal is that the human does not bite if his mouth is not shut. The heart of the haqiqi does not desire to bite other because he is not happy in biting, and such (believers) are extant to some extent in the world. If your mouth is open, then you don't bite and don't have a thought to bite other.

The farman which I make is like the jewel. When you have leisure, then you think upon my farman for two hours. When I open mouth to make a farman, then give the heaps of pearls, but the believers who can appraise it, know the worth of the pearls and understand what a thing they obtained? But you are foolish. Prophet Essa ran away from the foolish and if you may become like the foolish, then what benefit you will acquire from the heap of the pearls?

The world is but for two days, in which have a thought to become purified by performing Ibadat. The haqiqi believer does not keep fast only in the month of Ramazan, but he has always 360 days for the fast. Not a single base work is committed during 360 days, it is then a fast. It is a fast not to injure other. It is however not a fast to shut the mouth and don't eat and do other immoral works of the sin, and this is an imaginary fast. Always think with care, and think in such a way that no evil thought may create in your heart as well as no thought comes in heart of committing jealousy for other.

Perform the Bandagi with your pure heart. It should not occur that the pride flares after two years of performing the Ibadat. If the pride flares up after performing the Bandagi, either in two or twenty years, then will become Satan out of human at once.

One who performs Ibadat with pure and clean hearted, he will become like Hazrat Essa and Hazrat Musa, rather will attain the supreme pinnacle more than it. One can reach the status of Hazrat Essa and Hazrat Musa, whose every thought is pure till the end of his life. Those people can reach with their courage to an elevated stage, whose hearts are pure and whose souls get union with God day and night. I know that you all are not such to become like Essa and Musa, but if become day after day more godly step by step, inch by inch or advance to some respectable extent, then I will also consider it beneficial. It should not occur to revert to two steps back. Some persons proceed ahead on the road, and then revert to two steps backward. If it is done so, then think, how there can be reached where is to reach?

You perform the *kangva* means that you take an oath of allegiance (*bayt*) from me and also means that you execute a pact with me that you will never go beyond my command. Making such commission, then don't work with me, don't follow my farman, then it is better not to perform the *kangva* and don't execute a pact. Its purpose is that you take an oath of allegiance and you are in my subjection. If you break it, then it is a joking. Don't you come to make a fun?

I have come here and if you remain intact, then what is the benefit of my and your coming over here? You have toiled much to come here and don't eat the fruit which I give you, and return the house as it is, then what is the benefit of exerting to come? You think with intellect. You perform much Ibadat after going to your

village and have more fortitude and live with much unity. Serve the Imam (*Sarcar Saheb*) unduly and spread the religious knowledge in your children.

One who abandons our *din* and cast his thought on other places, he is an ignorant and knows nothing about the *ilm* of the *din*. They don't understand the interpretation and they don't eat the fruit I give to them. They don't know the fruit because they have never eaten such fruit and even their parent have never tasted the fruit to them. One who deceives in any way to such persons and serves them any foods, they will eat it at once.

The parents of the children do not do such works, so that they may become liable of the sins. If you don't acquaint the children with the *din*, they will worsen and join other *din*. No fault of the children in this context will be considered, but the fault of the parent will be reckoned. Beside the fault of the parents, the Mukhi/Kamadia will be responsible of the jamat, who have not taken its notice. If such unacquainted ones may go out of the *din*, its half sins are on the parents and half on the Mukhi/Kamadia and the leaders of the jamat because they have not taken exertion.

Those people who are in the villages, the words of advice must be communicated to their souls. They may not exclaim that their souls have not heard the religious words. The religious words and advices should reach to their souls, and if not, their hearts will roam in all directions.

How much is the difference between your and others faith? You reflect that your faith is spiritual, while others faiths are physical. How much is the difference between the spiritual and physical faith? If Mukhi/Kamadia don't impart the children, and the spiritual words don't penetrate to their souls in childhood, the physical faith will dominate in the thought of the children. The man who has never eaten the best fruit like mango, he will prefer the items in eating like garlic, onion, potato, tomato. He will make no difference in it. The item like mango is not gone in one's mouth, then why not he will eat onion and potato? Hence, the education of the *ilm* of *din* and ginans in particular must be given to the children.

Why you burst into laughter? You should mourn in hearts till you are in the world. The farman I have made today is worth focusing in your hearts. Have you ever focused? Mango is always in my *din*, and other fruits are inferior in quality. Have alertness in your hearts and eat best fruits. You remind your children to eat best fruits that, "Eat these best fruits and it should be eaten. You eat the fruits of hereafter. The heart can know (value of) such fruits."

FARMAN # 80 (Rajkot, 23rd October, 1903)

You have come to me from remote distance by walking and taking much hardship, to which you will earn reward of each step in the judgment day. I pray for you that the paradise may become near to you. You rejoice to behold me and I too rejoice ten times more to behold you.

You are the Imam's army. You believers are the spiritual army. You alert in your hearts and provide strength to your *iman* and the souls day by day. You must come in the Jamatkhana regularly. You keep reminding your children about the *ilm* ginans. You are the elders, so fear in hearts and don't be deceived by Satan. There are two types of Satan. To whom you call Satan is not a Satan, but one who commits vicious works in the form of a human is Satan. You remain away from such Satan in the form of human, who has no *iman* (faith). Don't be deceived from them. You sit in the company of the person who is a believer. Sit in the company of the person who does much virtuous deeds. If you sit with one who is internally dressed in black means the wicked, then your hearts will also become black like him. It is wrong to sit with one whose heart is blackened.

(Then, the jamat of one village implored to visit their village. The Imam said,)

I am in your house and near you. You don't invite me for one day, but keep me with you for 360 days. If you will perceive me in your hearts, I am sitting with you all the times means for 360 days. If you attend the majalis and offer Dua, then it will be much benefited to you. My true believers are those, who follow my farman. Khana'vadan.

FARMAN # 81 (Rajkot, 24th October, 1903)

I will give abundance (*barkat*) in the *iman*, materials and children of all ladies and gents, who serve me. You don't forget the farman I have made like the diamond and jewel. You retain the jewels in the hearts like the treasure. You make your *iman* steadfast and strong like mountain.

I referred an analogy of Hazrat Essa, which you don't forget ever. Hazrat Essa was a Prophet, who was going with the animal like lions, bears, tigers, etc., but once he was passing through the road of Jerusalem and there were twelve Companions with him. In the meantime, a person like a beggar was coming in opposite side. Looking the man at a distance, the Prophet Essa ran in such a manner that a man flees to see the tiger. Prophet Essa also left the road and ran into a street. He ran as far as one or two miles and stood there. His twelve Companions also reached there and asked, "You don't afraid of the tiger and lion, even don't fear the other cannibals, then why you ran from that beggar like person?" Hazrat Essa convinced

them that the person like a beggar was a foolish, and there was no chance of penetration of the matter of the *ilm* in his ears

The Prophet like Essa did not approach the foolish and illiterate and fled, while you take into consideration that you are the human beings and if you will not run away from the foolish and illiterate, then you will be deceived by him and become foolish. You will be doomed in the friendship of the foolish. It is much advisable to remain away from the foolish illiterate.

You ponder, how this *din* is pure? The face is seen fair when the face is fair, if it is seen in the mirror and if (the face) is dirty, then is seen dirty. Keep your hearts cleansed as a mirror. Your faces will not be seen fair if there is dirt in the mirror. Examine whether your soul is pure and clean or not. If seen impure, then clean it as the mirror is cleansed.

You have come here after much hardship. I rejoice to see you and my days passed in happiness. You are getting my *didar* in the world with eyes for one day, but you will have the *didar* for ever in hereafter and will be near me. I pray such (for you). Khana'vadan.

I pray for you all ladies and gents that as you have held my hand in this world; you will similarly sit in my presence in hereafter for ever. Those who have performed my *kangva*, they have taken my *bayt* – have given words of my obedience and I also gave guarantee that those who are doing such a big work, I give them my hand. Khana'vadan.

FARMAN # 82 (Gondal, 26th October, 1903)

I used to hear much praises of the Gondal jamat. In the period of Hirji Varas, there was much light in Gondal, which is not seen at present. Thus, I would like to tell you jamat to bring same light again. It will be much better to bring such light within you being prevalent in the period of Hirji Varas. There were many excellent faithful believers in the time of Vazir Hirji.

You have disunity. The leaders and the jamat worked together with one heart in past, but it deems that you don't work at present with such enthusiasm. There was one heart, rather one soul in the leaders and the jamat, but it is not so at present, which is a shameful news. The jamat must obey the orders of the leaders and the leaders must treat the jamat as brothers. You all behave with one heart and don't bring the temporal conflicts in the *din*.

FARMAN # 83 (Manjewadi, 31st October, 1903)

Having heard my arrival, you have come here. I pray for you that the reward of (your coming) may be benefited once to you in this world and thousand times in the world hereafter.

You return after eating the fruits whatever I have brought for you. It may be reckoned pointless to exert when you came here in such a grand majalis and return same as you came. Return after giving strength to your *iman*.

You fear with Satan unduly in the world. Satan is not like a genie (*jin*) as you have imagined. One who is a wicked, he himself is a Satan. Remain aloof from the faithless persons; even remain far from the shadow of the wicked. Keep your path separate from them.

You perform the *kangva*, but the meaning of the *kangva* should be known at first, and then it must be sanctified. You perform the *kangva* means you take an oath of allegiance from (also) means you give your hands to my hand after giving the word. The word is that my farman may be at your necks till your life, and you obey me. Keep my farman on the necks with intellect as if a rope wraps the neck. It is nothing only to content after hearing so much, but the interpretation of this ceremony as well as the farman must be known. What benefit is acquired if you forget the concept of the ceremony you performed and the farman (you heard)? When you perform this ceremony, then take into mind that you have given word to the Murshid, and as long as you are alive, you will not go beyond my farman. One who performs *kangva* with such intention (*niyat*), I don't abandon him in next world. I also give my word to that person that I never violate my given word. You also will not go beyond my farman at any time, then I give my word. One who obeys my farman and perform *kangva* with me, giving word of my obedience, I too give him the word that I shall hold his hand in hereafter. I will keep that person away from the fear and severe chastisement of dooms day.

First, you keep your hearts purified as well as your eyes. Consider the sisters-in-faith as your real sisters. Don't take away others material. Don't hold grudge in hearts for other persons, and then perform the Ibadat and you shall experience the benefit of the Ibadat.

That is the Ibadat, which is in particular the esoteric Ibadat. "What is that Ibadat? What happens in it? How it is performed?" This is a spiritual exercise or training being noticed by few ones. Give such training to your souls all the times.

You are aware that the hard work and infusing strength to the muscles makes one champion. Likewise, if you exercise the soul with the esoteric Ibadat, then you will become angel. Don't make your courage retreated.

Once Hazrat Musa was going in the city, and on that moment he saw a Light at a long distance. He began to come near the Light. As the Prophet got closer and closer to the light, it began to move farther and farther away from him; even then, he exerted unduly and reached near the light. Prophet Musa at once could not perceive the Light (*noor*), he performed whole heartedly the (Divine) services for seven years, and then he could perceive the Light (*noor*). I don't say that you all become like Prophet Musa, or don't say that you all can become like Prophet Musa, but muster courage in your hearts and exert. If you will not become like Prophet Musa, nevertheless you will advance ahead and will perceive at least something. I tell you at least that one who aspires to advance with pure heart, I pray for him that he shall become an angel.

You have come here and will return to your villages. It is much better if a Jamatkhana exists in the village. If the Jamatkhana does not exist, then five or seven persons jointly hire a house to make it a Jamatkhana. One who is not capable to pay the rent, then one person may make his house as the Jamatkhana. It does not matter if there are two houses in one village? One may become a Mukhi from one house and another as Kamadia from the second house. You pass the hour (of the Dua) either in the house of the Mukhi or Kamadia.

The person who does not offer Dua and does not go to the Jamatkhana, his *iman* is like a bungalow having a weak foundation on which the bricks of stone are laid on the ground. When the wind blows, the bungalow will crumble down due to weak supports. One who is habitual of attending the Jamatkhana, he does not miss the time of *magrib*. The foundation of the faith of that person is deep in the ground, which will never collapse. Whatever the storm is blown, even then that bungalow does not fall. You alert with the minds and make it a habit. Never let time of the Dua snicks away from your hands.

If you cannot go to the Jamatkhana during the Dua timing due to the precise reason, then offer (Dua) in your house. If you are in the shop and cannot reach the house, and even cannot reach the Jamatkhana, then you offer it in the shop, but you (must) make its habit. You cannot eat such fruits without making the habit. Once the habit is made, then such auspicious habit will never snick away from your hands.

There are many advantages of the comers wherever I am. First is the chance of the didar, second is the benefit of offering Dua and third is the reward of the ginans majalis. Don't go without taking advantages. The benefit of the didar, Dua and of the listening of the ginan *ilm* and return by carrying the words of the *ilm* for other brothers-in-faith. This is not an ordinary matter, so don't drain off my advice from the ears.

Whatever steps you have lifted for the religious cause, it will be rewarded thousand times for each step. I reckon you as if my eyes. You understand it truly that I reckon you my own children. You have alertness and obey the command of the father. You obey the farman and follow what is commanded. Khana'vadan.

FARMAN # 84 (Manjewadi, 1st November, 1903)

Your name is Moman, then your deeds must be like the believers. You alert with hearts. When you became my followers, then become my children, therefore, you become righteous. If you become wicked being my children, then of which avail, and of what benefit? You alert with the hearts that the best children are only dear to the parents, and you similarly do virtuous deeds to become dear to me.

FARMAN # 85 (Manjewadi, 2nd November, 1903)

I have toiled so much and came here from the heaven for you not for your medical examination and treat your disease. It is a grave stain to make the Murshid as the physician. If a serious trouble has befallen upon anyone or captivated in severe hardship and the doctor says that it is incurable, then it is the matter of principle to present request before me on that stage. But some people implore me during the ordinary illness, simple pain in head or the cough of the child, and such persons may be considered as the worldly lovers and have little love in hereafter.

Al-Hamdulillah, the persons like you are in Bombay, who focus their thought on next world. Al-Hamdulillah, like this Mawji and other who are standing, are also the true believers.

(On the death of Varas Nathoo, the Imam blessed for eternal peace of his soul and said for his son, Devashi as under)

Devashi, the son of Vazir Nathoo serves me too much, therefore, I confer upon Devashi, the son of Vazir Nathoo the title of Vazir after Nathoobhai.

(The Imam said about Varas Hirji as under)

Varas Hirji was much righteous and best believer, and there will be few like him in the world. He was much godly. Hirji Varas was much excellent. In his place, his office is consigned to his brother Jiva, now is Vazir Jivabhai.

(The Imam congratulated him and said,)

Vazir Kassim is superior upon you (all) Varas. Listen the orders of Vazir Kassim all the times, and you don't go beyond his orders. This is a duty I consign upon you.

The *iman* (faith) of the human should not be like a tree. When the wind hits the tree on this side, it lowers down to this side, and if the wind hits to it to other side, then it bends to that side. The faith of the human should not be that anyone may come near him and takes away his heart. As Mount Girnar stands firmly for ever in one place, the faith of the believer should be like the mountain.

You have heard my farman, achieved my didar and made visit with me, and it should not occur to be intrigued by others. Look at my followers like the Arabs, Syrians and Khalu etc., who reside in the countries of other faith, where are the king and subject of different faith. They (Ismailis) have had much trouble. Living within the thick population of others faith, they remain steadfast in their *din* and do not come in the trap of others. You reside here in the British rule in peace, and you don't have any kind of pressure. You reside in such a best country, and even if you are intrigued by others, then it is a very shameful. I am much wondered in this context, but I don't see your fault in it. It is the fault who lived before you, who did not teach their children the knowledge of the Satpanth and the ginans. Those people who do not know the *ilm* ginans, they rapidly are deceived by others. You make your Ismaili faith faultless means know it explicitly. Those haqiqi believers who have comprehended the Satpanth religion, they will be never beguiled by Satan.

One who has performed the grand rite means took oath of allegiance from me and mounted few steps upward, he will not be deceived by anyone if he goes alone in the country like China, because his heart contains the light of the *iman's noor*.

One who has studied the books relating to my religion in childhood, he will be coming in the Jamatkhana regularly, does misappropriate others unlawful material, does not see anyone with evil eyes; then he will never become victim of others. Teach the children the religious books since childhood. Send them in the Jamatkhana regularly. Don't cast evil eyes upon brothers and sisters (in faith), and if you will act like it, then you will not be deceived by anyone. You muster courage. Walk on the path of the faith and always think of it, then you will not come in the satanic trap.

In case of the doubt in any matter, you refer it to the faithful devotee (*bhagat*) and make the clarification of the doubt at once. Keep your hearts cleansed like a mirror all the times. Don't commit jealousy and enmity ever in one another. The perfidy arises in the religion due to the jealousy and enmity. If a little bit jealousy exists in you, then the perfidy will develop slowly and slowly. Don't keep a drop of jealousy in your hearts. Preserve my farman in the hearts and lock it.

There may be abundance in your materials, in your children and in your all virtuous deeds. May God grant you much abundance. Insha'llalah, you are gathered round me, and I pray to you jamat that you may be near to me similarly in the next world. Keep increasing love in your hearts and keep your *iman* steadfast.

FARMAN # 86 (Manjewadi, 3rd November, 1903)

You reflect that when a human leaves the world, then he has a desire, "We may go to paradise." The believer however knows that there is also eating, drinking and sleeping in the paradise, and stare the faces of the *hurries*. This is like a charitable asylum of animals, where the horses are looked after in befitting way in the stable. When the horse becomes old, it is tied and fed with grass.

What is the benefit when the human departs from the world and aspires as such. The human is the race of Adam. The status of Adam was above the angels, and according to it, your original status is higher than the angels, but you commit sins in the world, getting laziness in the *iman*, having deception of the world and Satan and it results your souls heavy being dressed from Adam.

Al-Hamdulillah, you are in the Satpanth *din* at present. There are other 72 sects, and all these 72 sects are not true, but there is one above all, which is a true. You are in the true faith, that too in the Satpanth. You now muster courage and cultivate such fortitude to become the angels.

You keep such thought that after death, your souls don't return therefrom to other forms and do not take birth in the world once again, and also you do not go to hell. You have alertness with your hearts to become like angels. The human can become an angel. Muster such courage that when you depart from the world, then become angels.

When the human takes birth from mother's womb, he has many troubles hovering. He faces severe pang while getting out of mother's womb that his heart does not like to come out. The same is applied to the believer. The believer who departs from the world, it is a narrow place for him. The believer aspires to forsake the narrow place for the large space. He has to go in the best place after coming out from this worse place. You are now in the world and don't commit such deeds that when you leave this world, then reach at much narrower place, therefore, examine to reach such place, which is large. You reach the *arsh-e-azim* (Abode of Divine Light). The *arsh-e-azim* can be reached by one who is purified, therefore, you keep your heart purified. When your heart is purified, then you can perceive *arsh-e-azim* in this world, it is not far.

I have one thing and I would like to say you about it. When you perform *kangva*, then come with such intention (*niyat*) that you don't go at any time beyond the farman of the Imam of the Time. You have taken oath of allegiance from me, and now don't have laziness in hearts. You thus perform *kangva* by making a pact in hearts. As the agreement is executed mutually in the business, and you in the same way come to me by undertaking that you henceforward will not have deception of anybody. Keep your *iman* firm like this Mount Girnar. Come to me for the *bayt* after having such intention in hearts. There is much benefit if you will perform *kangva* with me with such intention. Your religion is so strong.

You are my children. I rejoice unduly to see you heroic. Insha'allah, you will be also with me in next world. When I behold you (means) I behold the flowers. There are not one but so many flowers in the garden, and similarly I see you as vivid kinds of flowers. You have alertness in hearts to become flowers void of thorns. You become so, that you don't have any flaw. You don't become thorny flowers when one touches, it pierces. The flower without thorns is become with fortitude.

FARMAN # 87 (Manjewadi, 4th November, 1903)

You always go to the Jamatkhana and act accurately. Muster courage to become one heart. Muster such courage to advise those to come in the Jamatkhana who don't come. It is an act of great reward to make anyone steadfast in the faith by infusing fortitude.

There are so many to subdue themselves, but it is an act of great reward to subdue other and bring them on the straight path.

FARMAN # 88 (Manjewadi, 5th November, 1903)

Kissing my hand and protecting your souls are the works befitting the women. Besides protecting oneself is the task of the men to make other firm in the religion.

You serve the jamat and the Imam worthily. It is not the duty of the leader only to serve the jamat alone, but it is binding upon each believer to serve the jamat and the Imam in proper manner.

You have become human beings and don't have knowledge of the *ilm* ginans, then you became like the beasts. What benefit is procured in it? You alert and become watchful and teach the religious education, ginans and the path of the Satpanth to the children and make them remembered, so that they may become much watchful. I pray for you.

When you make engagement of your daughters, it is your duty to examine the house, where you wish to give (the daughters). While making betrothal of your daughter, you ensure whether the candidate of the opposite side is a faithful or not? You also examine the house while taking others daughter. Always investigate the house, then give and take the daughter.

Muster much courage and serve me. Always keep your *iman* (faith) and heart purified. One never comes in the satanic trap, whose heart is clean. Satan rides on the neck of the foolish and faithless person and pulls him as if a horse is pulled, and such is the condition of that person. You alert with your heart explicitly that none may come to deceive you.

You think that all other extant religions are the physical. Your religion is esoteric (*batini*). Only the esoteric religion gives benefit to the people.

The animal can also assume the (practice of the) physical religion. If the mouth of an animal is tied and given no food and water to drink, then it is its fast. If the human may also twiddle alike, then what is its gain?

One who recites *ilm* ginans and offers the Dua without comprehension, and does not know its meaning, he is like a donkey. One who does not understand the meaning, he is like a donkey. You alert with heart and don't do it. Don't make yourselves as donkeys.

You adopt the skill that your souls become like angels. You are the human beings, the race of Adam, therefore, comprehend the meaning of your religion. If you at least understand, what your soul is, then you cannot be beguiled by others.

The beginning of your soul's birth-cycle is from the realm of stone. The form of the human was originally dust and stone, and reached to the station of a human at present. Ponder, where will you go henceforward? Do you suppose to go in the paradise resembling the charitable asylum of animals or in which place you desire to go? Do you intend to go in hell or paradise?

One who is a believer, his path is explicit. The aspiration of the believer is to advance ahead. The believer's aspiration should become being an angel. Have reflection to go beyond the status of the angel. There is nothing else superior to it. The human must have an aspiration to reach that realm, which is higher than the angel. The effeminacy must be eliminated from its root to reach that realm, the ultimate abode. Forsaking the timidity and making courage will enable to reach the fountainhead of the ultimate abode.

You cultivate such intention that there may be enhancement in your *din* and *iman* day by day, and you become firm in truth and reality. Don't speculate others unlawful material. Keep your eyes pure and keep your heart clean. It is true that all cannot become angels. All cannot become like Hazrat Musa and Hazrat Essa, but if you take one, two, ten or hundred steps in proceeding, then it is better for your cause.

Keeping your own soul can also be done by the woman. You reflect, what is the task of the man? The task of the man is to advise other and make them steadfast on the path of the *din* and make other men become steadfast on the *din*. These are the tasks of the man. You remain steadfast on the *din*. Muster courage worthily. Serve the jamat and the Imam.

Don't go near the base person and remain away from him. Don't cultivate friendship with the wicked person. Come in the Jamatkhana. The benefit cannot be procured to talk with the base person and befriend him. It is beneficial to make friendship with the haqiqi believer.

You are my children and I foster supreme love upon you. I am talking with you as if you are my children. I make farman with a view to provide you benefit. If you take proper care of my farman, then you will be prosperous in this world and the world hereafter, and I will be with you and your souls will remain purified and cleansed. When your present body will leave the world, then you will become angel. Keep reflecting on my farman. Come in the Jamatkhana regularly.

Don't hatch jealousy in your heart for other. It is much wrong when the jealousy flares in your heart in any day. One may say, "I become great" and other says, "I become great" but the greatness of the world is worthless. Don't cultivate jealousy for others. Satan was scorned and abrogated due to the jealousy. You read in the *ilm* and *ginans* in this context and you know that Azazil was an angel, and how he became Satan out of angel? This change was due to the jealousy, therefore, never cultivate jealousy in your heart for others. There will be hindrance slowly and slowly in *iman* because of the jealousy, thus never commit jealousy.

FARMAN # 89 (Manjewadi, 6th November, 1903)

I am watching that your love is too much. My eyes shine when I behold you and rejoice in heart. You foster love like the children, therefore, I rejoice and thank. As the love flares in the father for the children, similarly I cast love upon you while looking you. You too give such love upon me regularly as if you are my children.

FARMAN # 90 (Manjewadi, 8th November, 1903)

I am now leaving you. As the parent detaches from the children, similarly I am detaching from you. It pains me unduly to part from you. You have served too much during my stay over here, to which I pray for you. Khana'vadan.

FARMAN # 91 (Jamnagar, 12th November, 1903)

You cultivate courage and treat with unity. You serve my house all the times and also advise other alike. Impart others to walk on the religious path with firm *iman*. Being the Panjibhai, if you will not exert, then who will exert?

If someone may claim that the Imam is perceived in the dream, it is false on the whole. I am not perceived in anyone's dream, it is a fraud. If perceive in anyone's dream, even then that person does not disclose. It is all together a fraud to put my dress on anyone and claim, "Saheb has come." I am not perceived and such false should not be uttered.

It is scornful when one exceeds the orders of the Mukhi/Kamadia and the leaders. Muster courage to go to the Jamatkhana and become diligent in performing Ibadat-Bandagi.

You keep your children reading the religious books. You cannot excuse in dooms day that you were the peasants and failed to do anything. There are so many peasants, who firstly carry on the religious works and show their children the religious path. You read my farman of Zanzibar and get the children remembered it, which contains many meaningful words. It will create solidity in the religion. You also read it and get the children remembered it.

FARMAN # 92 (Mundra, Kutchh, 16th November, 1903)

Their aspiration (for the didar) also is accomplished, who are engaged in the works of the Jamatkhana and intend to have the didar. It is obligatory upon the believers to attend the Jamatkhana during the Dua timing. Remember the ginans and waez being delivered in the majalis.

FARMAN # 93 (Mundra, Kutchh, 17th November, 1903)

You draw your attention towards my words. I have come to you as a guest. It is not beneficial if you came and return like a wind.

When you are considered my followers of this jamat, and don't come in the Jamatkhana and are called the nominal followers, then what is its gain? It is therefore obligatory upon you to come all of you in the Jamatkhana and perform Ibadat-Bandagi. Al-Hamdulillah, it is a regretful matter that despite a large venue of the Jamatkhana, the jamat does not gather to perform the Bandagi. The house of your heart will be small if you don't present in the Jamatkhana.

You are human beings, so determine in your hearts that this Jamatkhana is too large and it will be full of you jamat all the times. Jamatkhana is never empty. If so, then it is better to vacant it and build a small room. You all make a habit that the Jamatkhana must remain full all the times. You all assemble in the Jamatkhana during the time of the Dua and offer it together. You must remain engaged in the practices of the Ismailism and serve the jamat and the Imam duly. You remain steadfast in your Ismaili *din*. You are in the form of the human beings, therefore, take care of the religion.

The men must reflect, how excellent is this Satpanth Ismaili *din*? One who behaves with clean heart becomingly in this Satpanth religion, he will become an angel in the world. One whose heart is purified, he will remain far from the base works like the treachery, speaking lie etc.

You all undertake in your hearts that you are the human beings, therefore, you act so truthfully and keep your souls so pure that you become like angels and became purified. You become so heroic and clean hearted that the people of other *din* may see you and remark, "How honestly you behave?" Besides, they also say, "It is surprising that you tread on such an excellent religion with clean and pure hearts, and behave in the world like the angels."

The tasks of the angels are to do virtuous instead of evil works, never commit treacherous works, never speak lie, and keep the eyes pure and if it is possible for you, help anyone and serve him. If do such works, and also go to the Jamatkhana to offer Dua timely and perform the Ibadat, then your *iman* (faith) will be perpetual and steadfast all the times. If you act opposite to it, means commit treachery, don't go to the Jamatkhana to offer Dua, don't perform Ibadat, then your hearts on this Satpanth *din* will never last.

You take it as a fact that there are two ways for the human in the world. One is the way of the faqiri (mystical practice) and other is the pompous way. The way of the faqiri denotes the way of becoming an angel and the pompous way means the way of staying on earth only. If you follow the pompous way, you will remain on the earth means you will come down high to down in hereafter and your heart will be black and pride flares up.

You don't think for any kind of base work, then you will become like an angel. You act like a faqir (mystic). It is not so that one is a faqir who is bereft of wealth, and even one who has wealth, but does not have the faqiri (mysticism). The faqiri has nothing to do with wealth. It is so enough that one whose heart is like a faqir, then it is a true and real faqiri. One who has no pride and pomp, whose heart is true and clean, he will have reward of the *din*.

(The Imam said to the Panjibhai and Panjibaheno as under)

You come in the Jamatkhana regularly. Serve the jamat and the Imam punctually in proper manner. You attend the majalis all the times properly. Muster courage. Act with one heart. Become better and better day by day. My eyes are cooling to behold you. Due to working in the Jamatkhana, one who is desirous of getting the didar, his desire is fulfilled.

FARMAN # 94 (Mundra, Kutchh, 21st November, 1903)

You serve the Imam in proper way by now onward. Don't foster your behavior that there may be darkness in your jamat. I will depart from here on tomorrow. You all are my believers. You be alert in hearts that I am with you for ever.

One Yamenite was a Muslim, the inhabitant of other country in the period of Hazrat Amirul Mominin. Once he came and implored Hazrat Amirul Mominin, "O' Khudawind! I am a faithful and I have complete trust upon you. I don't believe you like the tenets of other Muslims for you." Hazrat Amirul Mominin answered, "You are a traveler from Yamen, even then you have a complete reliance upon me, then you are in my presence, and if you don't have trust and live with me day and night, then you are far from me." You all the jamat alert also in your hearts that you are near to me. I am with you.

You keep your *iman* steadfast and firm upon me. If your reliance and faith is less and as a result you don't perform Bandagi well and there may be doubt about me in your hearts, then it is much better not to have such faith. You don't procure benefit in little faith. If your faith upon me will be meager, then it becomes an analogy of the tree, means wherever the wind hits the leaves of the tree, it swings on other side. Its leaves swing on both sides. May God forbid, your faith may become like the leaves of the tree. You be alert with your hearts. Your hearts must be weighty like mountain. How forcefully the wind hits the weighty mountain, even then it does not move from its place. You also become strong like it.

The color (mental state) of the human must be one all the times. One color in one moment, then another color on another moment, and changing the color alike is not advisable to the human. It is enjoined upon the human to keep walking only

on a true and straight path. You determine one path in your hearts, then you will eventually earn its gains. Determine one path and keep on going on that path. You remain steadfast on this Satpanth *din*. Don't be trapped in others trick and deception.

You cultivate habit of the Ibadat-Bandagi. Once you become habitual of Ibadat, and will continue accordingly, then there will be not a least doubt to you. If you don't have habit of the Ibadat and cultivate drowsiness, then how strong your faith will be upon me, even your faith will be dwindled slowly and slowly means your faith will be doomed.

The champion takes physical training in the world, and similarly, the faithful religious persons take the training of their souls. How tremendous may be the champion and how much possesses the power, even then he will be lazy in few days if he forsakes the regular training. The previous power will be null if forsake the exercise for a year and will face much loss due to his sloth. The champion was a powerful, and reversely he will become pointless and inactive. Due to forsaking the practice of exercise, he will become so weak that if a person may hit him with a foot, he will fall down. If he will continue the exercise little by little, then he will become more powerful within two-three years. The same is applied in the matter of the religion. It is necessary for the human to continue Bandagi-Ibadat little by little all the times. Firstly, the person having a little faith (*iman*) in the religion and may not acquire the training of the Ibadat on such circumstances, and if does little Bandagi and that too he forsakes, he will be slothful like that champion and his little faith of the beginning will be ended at once.

It is necessary to cultivate habit in the matter of the religion. First, make habit of going in the Jamatkhana regularly, then attend the majalis to enhance the habit. You will thus advance slowly and slowly. It will be beneficial if you make a habit, then you don't have any suspicion or doubt in any matter, even you will not be arrested in anyone's deception. It is binding upon the human to make habit of any good work, and make his Ibadat steadfast. Once the habit is cultivated, it should be retained for ever. If you forsake the habit, you will damage yourselves and become afflicted.

You go to the Jamatkhana in time, and also take with you all the times in the Jamatkhana by advising your children, relatives and friends. All this is the duty of the front leaders, who are the pillars of the *din*. As the strong pillar is the support of the house, and if a bungalow is built on it, it will be durable.

Similarly, the leaders are the pillars of the *din*. As a strong pillar supports the entire house, thus the leaders must support the jamat.

FARMAN # 95 (Mundra, Kutchh, 22nd November, 1903)

I have formed a Committee, so that the works of the jamat and Jamatkhana may be regularized. The member of the Committee must gather in the Jamatkhana every week and reconcile whatever are the issues of the jamat. Perhaps, there may be no work, even then they must gather on every week and take a note of no works and then return to home. All the members of the Committee resolve all the issues with mutual consent and unity. Resolve in particular the difficult issues with mutual consent. All of the jamat must act with one heart. You behave as if you all are the children and brothers of one parent.

You respect the office of the leaders being appointed by me. The leaders are not appointed to take the *shawl* (soft woolen blanket) for name sake. Becoming the leaders means becoming the pillars of the Satpanth religion. The leaders are the assisting viziers to conduct the religious works like the vizier of the king. If the pillar supporting a house or the tent is weak, then the house or the tent will crumble down swiftly.

It is necessary for the leaders that they don't become lazy in the religious matter. Being courageous, they should be strong. You just think, on whose behalf you have been appointed as the leaders? You are my ambassadors. You serve the jamat and me in proper way. Don't let the time to come that being the leaders; you make friendship with the faithless people void of the Satpanth. I have the contact with vivid persons of the faith like the English, Parsi, Sunni, Hindu, etc., but don't make religious friendship with them. I have a temporal friendship with them. Like a human, the friendship is maintained. I go to their homes and shops. I go there as a temporal messenger, but don't tie religious friendship with them. It is also enjoined upon the leaders to remain firm in their faith and there is nothing wrong to visit anyone's homes or shops if required. But apart from the Satpanth, it is wrong to visit being the leaders in the religious places of others.

You remain steadfast in your Ismaili *din*. If you are well versed in the *ilm* of the *din*, ginans, if you know philosophy well, and are bold and skillful by yourselves, then this Satpanth is so excellent that you will not be deceived by others and will never be trapped, and will never go to others religion. But you have not studied *ilm*, don't know the philosophy, even you are not expert, therefore, you are influenced with others trap at once. If you study the philosophy and become philosophers, you will comprehend all matters.

The senseless persons don't at least think that when Hazrat Mawla Murtza Ali left this world physically, he consigned the throne of the Imamate to Hazrat Imam Hussain. Similarly, the Imams one after another in a direct lineage have designated their successors as the Imams for showing the religious path. Those who are the believers of God, the Imam appoints his successor to take oath of allegiance from

them. It is necessary for the believers to follow the farmans of those successors (of the Imamate).

If it was so, that the world exists without an Imam, then Hazrat Murtza Ali had never designated his successor with his hand. If the book of the Koran was sufficient, then Murtza Ali would have not designated the Imam and had taken with him the *jamo* (authority of the Imamate) at the time of leaving the body. But as you see, it is an unbelievable, and also proves incorrect that the Koran alone was sufficient and this point also is not trustworthy.

As the age changes from time to time, some new technologies emerge with it. New incidents are surfacing. Different challenges are raised in different times. Even the world keeps changing. How was the world thousand years ago? How it is today? And how it will be changed after few years? The major changes take place frequently in the world, that is why it is imperative to have an Ever-Living Imam in each age, who may provide guidance on what things to do amidst the changing circumstances. He guides on, what matters compulsory and essential are according to time. My farman in this period is different, and the farman after few years will be something else. The entire world will be changed. It is obligatory for you to follow the Imam's farman, who is present in every age. The farman changes with the pace of time. You will never be deceived by others if you will think all about it.

Many persons are such that they don't take care of anything, and for this reason, the persons of other faith come to beguile by all means and entrapped them. They are trapped by thinking their deception correct. The persons should not do it and take care of all matters. Someone deceives one, who is void of understanding, and he accepts it as genuine and runs after him, therefore, such persons having no knowledge were not entitled to become the human. But as they are born as the human beings, it is necessary for them to think thoroughly on every matter, and must think and find out, how to deal and live in the world, and then become firm and follow it. He must walk on his way with due care.

Human does not ponder that he would answer in the dooms day after death that so and so person deceived his soul, but such excuse will not be valid because you are not beasts, but human. God has granted you the faculty of thought with intellect, then why you don't apply intellect? Why you don't take care? You have been given the status of the human; you must value the form of the human. Your human form is such that you can become angel, and also become beast on other hand means to go to the baser stage.

Do you know? Where is the Bridge of Sirat? This world is the Bridge of Sirat and it is of course in the world. There is not other more painful place like the world. You are the human, so it is better to act befitting a human. If you act watchfully, you will become angel. If you will do like an animal in the world, you will go to the

hell. After being a human, your next place is the angel, and instead, if you go to the place of animal, then it is worse than other place.

One who has the entire kingship means he has the rule of the world in his house, and if his kingship is snatched, making him a beggar, then how the worse will be his condition? You have now in the form of a human embodied in a superior dress. Instead of becoming an angel, you become an animal, then your condition will be equally worse, therefore, you with truth, with pure heart, with purified soul, with pure eyes, with pure hands and with all ways and with all matters will act, then the Hindu or English or from any other communities will see you and ask, "Which faith do you adore? Let us show the faith you follow." They look at you and will say that, "We have worked with you, but you didn't commit fraud." They will also said, "We have worked with few other communities, but they committed treachery, but you have behaved honestly without committing a fraud." The other will also admire if you adopt a well-defined honesty alike, and then the foundation of your *din* will be reckoned firm.

You perform the *kangva* means you give me the words that, "Lord, I have embraced your faith and will never exceed your farman." The people who have given me such words will never have any fear.

I make the farman at any time is for your benefit, and don't make any farman, enduring loss to my any follower here and hereafter and under such reason, you remain firm on this *din*. Those who have given me words, they should never violet their words.

It is enjoined upon the leaders to work with one heart and consent and don't cultivate grudge and jealousy. If there is grudge in the heart of any person at any time, then both should compromise and shake hands and become one heart, and never remain two hearted thereafter.

FARMAN # 96 (Badresar, Kutchh, 23rd November, 1903)

There are two types of the believers in the world, out of which, one is the physical believer and the other is the spiritual believer. The physical believers are happy being here and are happy to live in this world and will go ultimately in the dust. They are the boastful believers, and their place is on the earth.

There are also so many persons, who follow this religion well for few days and make steps ahead, also perform Ibadat, and in this way, they proceeded onward for one step, and then halted again and don't proceed absolutely ahead from that place. Such persons also go in the earth and gain no benefit.

The other who are the believers of the soul, become such that they keep moving in the religious matter ahead and ahead, and don't halt. These believers keep on moving onward continuously, and such believers will go higher spiritual sphere than the paradise.

One who is a faithful and has faith upon me, and follow the *din* for two-three years in proper way, and then at any time, the trouble befalls upon him or faces any loss, and on that occasion, he is discouraged and inactive and if forsakes this religion and does not come in the Jamatkhana, and as the days passed, the faithlessness will begin to enter into him and will not engross in the Ibadat-Bandagi. He should come more and more in the Jamatkhana during such miserable time, and if he does not come in the Jamatkhana, his faith will absolutely eliminate. His faith will not remain in his hands, even the paradise will slip from his hands.

You must be present in the vigil majalis. If become lazy after assuming the religion, then the way of the faithlessness will enter in you.

Wherever you may be during the hour of the Dua at evening, either at border, on the route or wherever, you don't miss to offer Dua. If you don't know the Dua, then recite the *tasbih* in the name of Pir-Shah for twelve times. Your Dua is accepted upon recitation of twelve *tasbih* and twelve prostrations. The period of the Dua is over while reciting twelve *tasbih*. If you professed in the agriculture, nevertheless, your profession does not prevent you in following your religion.

When Hazrat Murtza Ali had been in Mecca in the beginning and imparted the people, then all the followers were the peasants. The followers were also the peasants in the period of Adam, the grandfather (*dada adam*). The bodies of those people were the peasants (means habitual peasants), but were internally the angels. You must also become like them.

It appears to me that you have bowed seeds in your soil, where the thorns are erupted, and still the wheat is not grown on it. You act in such a good manner, so that best wheat may be grown on it, and the best bread is prepared from it, and you eat that bread.

You alert with the hearts. Act in such a way that the minimum sins may be committed. You will suffer loss if join the company of the wicked.

You must know the *ilm* ginans as well as the meaning, but if you will not come regularly in the Jamatkhana, then nothing will benefit you. This is a special advice that you come in the Jamatkhana in time and perform Ibadat-Bandagi, even foster courage too.

If one man possesses physical power, but does not exercise, then how his power becomes helpful to him? Similarly, if you have a faith, but don't come in the Jamatkhana for the exercise of the Ibadat, then your faith (*iman*) will definitely disappear, even the vigor of the exercise will be drained.

FARMAN # 97 (Nagalpur, Kutchh, 25th November, 1903)

***(One Ithna Ashari came before the Imam and implored to join the Satpanth.
The Imam said,)***

My door is open all the times for those who desire to embrace my religion, and also my door is open for those who intend to forsake my religion. I help one who aspires to embrace. Such candidates may join my religion with happiness.

There are some such persons that they once joined my religion, and forsake after some time, and again, they join after some period, and forsake after few days. Similarly, those who are coming and going in the religion cannot acquire benefit of the religion. Those who embraced and joined the religion, they should not be trapped by others, and remember the words of the religion and the ginans and follow it. The other's religion also should not be inveighed. They are benefited who behave like it. The candidate desirous of embracing the *din*, he should consult the Mukhi/Kamadia of the (respective) jamat, who will enter him in the religion according to the regulations of the community.

You become much steadfast in this Satpanth and reduce the sins day by day and become pure. You have just come before me, and then it is better to take few benefits. Be watchful that you get at least few advantages. Be alert that you get the benefit of my didar and my farman, otherwise as the wind hits the tree on one side, it swings, and similarly you came and return in the state as you came, then what is your benefit? You came here with exertion and returned, then there is no benefit.

The reward of the religion to be acquired is the esoteric (*batin*), while the physical reward is immaterial. You sit with me over here for one day, and even sit for a month, then what is your benefit? You do such virtuous deeds that you perceive me all the times and I remain present always with you.

You commit virtuous deeds and perceive me in your hearts esoterically all the times. You perceive me in the inner religion of your hearts. Keep me in your hearts and focus your hearts on the religion and on me. Make attendance in the *ilm* majalis as well as engross in the Ibadat-Bandagi.

It is my recommendation for you that the people who forsook our *din*, you don't hatch hostility ever with them. Let them follow their path and you follow your path. It is an injunction in our religion not to cultivate enmity with others.

There are so many religions in the world. There existed one religion in the period of Prophet Adam. There was one Adam, the grandfather (*dada adam*) in the beginning and there was no other persons, and there was no other religion at that time. Later on, as the people increased, so the religions also increased. One adopted the religion which he liked, therefore, you don't cultivate hostility with others, such as you consider the Bohra, Memon, Hindu, Muslims or the people of other religions, and in the same way, you consider the persons who forsook the Satpanth *din*. Be it known that they also are a different community like the Hindu, Muslims, Bohra etc.

You put a sign board in our Jamatkhana or in our religious places that, "No admission for others except the Imami Ismaili community." Don't take the daughters of those who forsook us, and also don't give your daughters to them. Consider them as a different community, but don't hatch hostility with them at all. It is a mortal sin if you will cultivate enmity. It will also be counted a mortal sin to discuss with such people on the religion, make fun or create enmity with them.

You are human beings, therefore, you keep such a skill in your hearts to become ideal day by day, become like the angels. Don't make friendship with the wicked. Don't waste your time in futile talks. You perform Ibadat-Bandagi. If you with remain known with the path of the *din*, then you will rescue from the satanic trap. You are in the form of the human beings and now you reach to the high status. The excellent facts are in the Satpanth religion to gain high reward for you. There are such and such fruits in my *din*, the eater will never go outside to eat the grass, but for eating such fruits, you should become pure hearted.

The description underlying all religions is that you will get the paradise after death by becoming righteous in the world, but it is in our faith that if you act according to the ginanic scripture with pure heart, perform Ibadat-Bandagi, be purified, then the paradise will be rewarded in your life-span. It is a high reward to achieve paradise in the world, but it is very difficult to gain paradise in the living condition. The path of your religion should be clean and true for earning the paradise in life. All the persons cannot be true and pure hearted as such.

You have heard that there is a Bridge of Sirat after death, but it is not such a thing that it may be staged at the end (of the world). The Bridge of Sirat exists in the world. It is difficult to follow with the thought of the religion in the world.

You have become human beings, therefore, you act becomingly in the world according to the regulations of the religion. Adopt godly works and make your

souls trodden on a good path, which implies that you have crossed the Bridge of Sirat in the world and reached to other end. If you commit base works in the world, then the Bridge of Sirat is within the world and eventually you will go into the dust.

Don't have such aspiration of eating delicious food and enjoy prosperity in the garden therein after going into the paradise. You will get the same reward while aspiring in this vein to enjoy prosperity, but there will be no benefit in such aspiration at all. Suppose you have a nice horse, making you satisfied in the youth and provides you good riding, and you become satisfied with it. When the horse becomes old, you don't take any work from it and tie it in a stable and feed it and give green grass and water with a view that it is of no avail but sit and eat and drink and enjoy. Similarly, if you aspire to sit and enjoy prosperity, then the prosperity of the paradise and the stable becomes same, means the paradise is like a stable and you become like a retired horse, therefore, you aspire to become angels, rather higher spiritual sphere than it.

Your souls have come in the human form. You became the men, then which benefit you have to take? Not the benefit of the horse means the animal is to be taken. You think and aspire to act ideally and with purity, so as to reach the realm superior than angels. If you will act in all the matters in such a way in the world that, "**I am nothing**" then you will reach to that highest realm. It is much difficult to act in all the matter in such a way.

Satan does not deceive with one trick, but traps with thousand tricks. If a person performs Bandagi for few years, then he feels some pride, thus he forsakes the Bandagi. He resumes the Bandagi after few months and continues it for some time, and in the meantime, he again feels pompous due to the satanic deception, and forsakes the Bandagi. Hence, the exertion of many years results worthless and all the Ibadat becomes annulled. After passing away of some period, he starts Ibadat for the third time and simultaneously casts evil eyes on others material and women, and as such, his Ibadat again becomes annulled. Again after few months, he begins his Ibadat, and again is beguiled by Satan on this occasion, and consequently, he misappropriates the handy materials of the *Sarcar* (Imam) or commits some other sins, then too his Ibadat merges into the dust. Satan plunders you in like manner through various means and dooms your Bandagi. Thus, the human performs Ibadat-Bandagi with due exertion and simultaneously became victim of Satan, then his all exertion will result pointless. After few years, he again desires to perform Ibadat and resolves not to come in the satanic traps, and would build a large bungalow after performing Ibadat-Bandagi, but the bungalow is not built mere in the imagination. If he forsakes greed and covetousness etc. and does not come in the deception of Satan and will not let Satan to deceive, then his Ibadat will be materialized means he will build that bungalow.

You alert with your hearts and perform Ibadat in such a way, so that a strong bungalow may be built through your Ibadat, which may not go into the dust. Make the foundation of your bungalow much stronger. The foundation of your religion is very deep like a well, and as such you must continue to exert to strengthen its foundation, and make it strong with patience, so that it does not wave.

Apart from other duties, for strengthening the foundation of your religion, first you don't miss the three times Dua ever. You become present when time comes (for the Dua), so what wherever you may be? Or in which work you are engaged? Forsake such works and avail chance of the Dua on that place. If you don't know the Dua, then recite twelve *tasbih* in the name of Pir-Shah, means your Dua will be accepted and it will be considered that you have protected your time. The beginning foundation of the religion is that to attend the Jamatkhana always during the time of the Dua and offer Dua therein. If the Jamatkhana is far and you are sure that it cannot be reached in time, you pass the time of the Dua whether you are on the way, in the shop, in the train or wherever you are. If you will protect the time of the Dua with such alertness, then it will be considered that you have consolidated the religious foundation.

Thus, the foundation of your religion is consolidated, then put the stones of the virtuous deeds on it and make the bungalow strong. If you will be contented to build the first floor of the bungalow, it means you are yet on the ground and not climbed upward. Your religion is such that slowly and slowly, you construct the floor upon floor of your bungalow and must take it higher till the heaven.

You don't cultivate hostility with those who have renounced our religion. You remain firm in your works and in your religion. Your path is straight and true. You never forsake this path. Take out laziness from your hearts and aspire to become more and godlier. If don't have courage, then you will remain same and will swing like the leaves of the tree oscillating with the speed of the wind, and will result no benefit. You will stay in dust on the earth, therefore, you become so heavy that you cannot move a little like the mountain.

FARMAN # 98 (Nagalpur, Kutchh, 26th November, 1903)

You have become the Panjibhai, therefore, you must attend the vigil majalis and remain regular in your majalis. There must be minimum three organized groups (*mandali*) for the majalis, one for old persons, second for the young and third for small children.

If you will not provide religious education to your children in childhood, then when will you give them religious education? Will give them in old age? If your faith can become steadfast in young age and perform Bandagi and virtuous deeds,

then it will be benefited in the old age. The old persons are looking lazy and whose faith is not firm (as) they have not acquired proper religious education in childhood. It is plausible to impart and protect the small children in their growing age. Also teach them to come in the Jamatkhana during the time of the Dua and midnight.

It should not happen that one person continues to deliver waez in the majalis. The different persons daily turn by turn recite the ginans and deliver waez, and someone interpret it and similarly the education of the meanings should be acquired daily turn by turn.

FARMAN # 99 (Nagalpur, Kutchh, 27th November, 1903)

Keep offering the eighth part of the Dasond regularly. Whatever is grown in your fields, in which the ruler takes away his part, and give the eighth part from the remnant. Don't give estimated (amount). There will be hindrance in your faith due to the friendship of the faithless persons and you will also become void of faith. If an onion's bark is rotten, then all other (onions) in its contact are rotted, therefore, remain away from the faithless persons.

You always come in the Jamatkhana to offer Dua and attend the *ilm* majalis. Act one heartedly with whole jamat.

Those people who have not performed the *kangva* with me, but have performed today the fresh *kangva*, they have become today my new followers. They performed *kangva* with me means they have given me the words. Those who have given me words by performing the *kangva*, have become my followers. They don't break their words ever. The rite of the *kangva* means taking the words is operative since the period of Hazrat Mawla Murtza Ali and the Prophet, and the (esoteric) followers were emerging at that time. It is the rule in the Satpanth Ismaili *din* that it is obligatory for all the followers to perform the *kangva* once in particular from each new *joma* (Imam). During your life, the *kangva* must be performed from the new Imam. Whether the *kangva* may be performed more than once from one Imam or not? It is exclusively one's own choice.

The rite of the *kangva* is not equal to that of taking the *chhanta* or other religious rites. You come to my *bayt* during the rite of the *kangva* and give words of becoming my follower and enter in my subjection. When I ascended the throne, then those who had performed the *kangva* with me, they had become my new followers.

There are still such persons, who hold firm faith upon me, became the Panjibhai and also come in the Jamatkhana to attend the vigil majalis regularly.

Nevertheless, they have not yet performed *kangva* with me, even their small children of ten to twelve years have not performed *kangva* with me, therefore, they have not yet become my followers because they have not given me words of becoming the followers and also not arranged to give me the words from their sons. You became the Panjibhai but not yet gave me words of becoming my followers, and it is immaterial to become the Panjibhai. The *kangva* must be performed from the new Imam, to which many persons are not acquainted. It is obligatory for each believer to perform once the *kangva* from the Imam in his life-span. It is necessary to enter once into the *bayt* with the new Imam. This is the matter of their wish to perform it once or thrice. The majority does not know about it. Some believers bring their children during their childhood before me to give them new names, but they don't know they have not yet made their children as my followers, even have not given me the words from them.

It is particularly incumbent upon the parents to make the children my followers at first by performing the *kangva* and then (implore for) naming them. Those who have not performed the *kangva*, they have not yet signed to embrace my *din*. When you are recognized with the signature in the business or in any other dealings, similarly I take signature from your souls by performing the *kangva*. Performing *kangva* and taking *dastbosi* are not the same rites. Any person can do the *dastbosi*, even it can be done by those who are not my followers.

The Arabs, my servants or other persons, who are not my followers, they too kiss my hand, in which is not a least benefit. It is more beneficial to become my follower and give the words through the agency of *kangva*, and then kiss my hand. None can perform the *kangva* except my followers. The followers only know the rite of the *kangva*. Those who have performed *kangva* and gave me the words of becoming my followers, they must alert with their hearts that they will never violet their commitments.

FARMAN # 100 (Nagalpur, Kutchh, 28th November, 1903)

How do you come promptly in the satanic deception? It wonders me to watch it. You are trapped quickly in the satanic deception and submit to him. I am looking during the time of my Imamate that you have been deceiving by Satan through thousand tricks. I have seen many villages, and in each village, the followers are deceived by Satan, some once, twice, and thrice or some many times. The people have become faithless in vivid means. Some followers by one and another way have gone backward from this religion. One forsakes once in the dispute in the *jamat*, then in the second time, he propounded different views of the religion and abandons, and in the third time, one renounces the religion in pursuit of any *bhagat* (devotee). Committing jealousy of the religious person who is doing good work, or one who is an elder person, he acts contrary to the religion and forsakes.

Likewise, he is deceived by Satan through many modes. You alert with your hearts that you will never be beguiled by Satan next time.

You know that there are so many my followers in Arabs, who reside in Arab country. There is lot of oppressions from the king in observance of our faith. There the king professes Sunnism. There is not the British rule. It cannot be asked to the king or others, "Why do you afflict us in religious matter?" Let us observe our religion." It cannot be asked alike by our Ismailis. If a word more or less is spoken against them, the speaker is ordered to kill. If the Arab Ismailis, the followers of the Satpanth may declare, "We are the Ismailis," then they are at once ordered to kill. Despite such afflictions, they don't abandon their faith and never come in the trap of Satan.

My other followers equally live in Iran, known as the Khalu. If they declare that, "We are the Ismailis" then the people will kill them. They observe publicly the religion of the Ithna Ashari, but follow our Ismaili religion internally. These are my true followers. They have much hovering danger in these countries; nevertheless, they protect the Ismaili *din* in secret and don't come in the trap of Satan. These people, who are my followers have never heard my farman, even don't have my didar physically. They always get the didar in the *batin*. My these followers are never deceived by Satan.

As you can organize the majalis and vigil and recite the ginans in India during the British empire, can recite the ginans; but they cannot organize similar majalis or vigil. In case, they are marked in public, then they are beheaded. In following this *din*, they have to endure such contempt and oppression, nevertheless, they don't come in the trap of Satan and never forsake the religion. They are firmly inclined to the Satpanth and protect their Ismaili religion, and never give up the Ismaili faith at all.

There are also my so many Satpanthi believers in the region of Khorasan., where the leading *mullah* come to deceive the Ismailis and tried hard to invite them in their faith, nevertheless, my Khorasani reversely impart them our religion and bring them in the Ismaili fold. Making other faithless, the *mullah* themselves embrace Ismailism. How the Khorasani followers can do such great works? The Khorasani followers are staunch believers, having absolute faith, perfect knowledge and courage. Due to having such qualities, they don't come in the deception of Satan.

You are also my followers. You have much facility over here to practice the religion, then why don't exert to invite the other religious people to this religion? Instead, you are trapped in the satanic tricks of those people. The reason of becoming so is that you don't have that courage and knowledge. You don't have

insight and fortitude, resulting in the deception of Satan. If you have the knowledge and courage as required, you can make the incoming Satan retreated.

Any Ithna Ashari or the person of other religion come to convert, you can shut them (in discussion) at once. Courage is a landmark principle in adoring this religion.

You can do great work by cultivating courage. Secondly, if you have adequate knowledge, then the persons of other religion, who come to convert you, one word is enough to shut them that is to ask them, "Who is your Imam? Where is he? Let us know the path of your Imam." They will answer, "Our Imam is alive, but disappeared." Then, ask them again, "Your Imam is disappeared. Does he afraid of the people or the people will kill him? For which reason, the Imam is disappeared? Let us know, because the Imam does not disappear?" Then, how they will convince to show its reason? What will they answer to your questions? They will become mum at once.

Then, you ask them, "Imam is the redeemer of the people in the world. If he abandons you and runs away or becomes disappeared, then how he can redeem you? How it is possible that your Imam made you wandered and fled? It is unlikely that you became his followers, while your Murshid forsook you and ran away. It is unbelievable. If the Imam is disappeared, then whose follower you are? You are either the followers of the Hazar Imam or the disappeared Imam? Your story of the Imam's disappearance is not admissible. You trace out your Imam."

It is the task of the Imam in the world to remain present and imparts from time to time for the benefit of his followers and to make them walked on a godly path and protect the Imamate.

Like Hazrat Prophet Muhammad (p.b.u.h.), other Apostles also came in the world in the past, who also said, "I have the worldly Prophet-hood. I am the Prophet," and they were declaring such in public. They never feared with the people. They had showed many miracles to the people. They never were afraid of the human beings under any circumstances. Had they not wrought miracles physically, how the people had adored them as the Prophets? And how they had accepted them as the Prophets? All know the name of the Hazrat Prophet Muhammad (p.b.u,h.) like you. When he received the Prophet-hood, then what was the fear of others?

A fierce battle was waged against Imam Hussain in the plain of Karbala. He fought alone with thousand of persons at that time. Despite suffering oppression and severe trouble, he declared, "I am the Imam." During the moment of such calamities, he did not disappear, but with mere a stick (authority of the Imamate), he penetrated the ranks of the enemies ahead in the battle. He did not hide his Imamate at that time. If the dress (*jomo*) of the Imam is not present, then all

become infidels. The authority of Imam Hussain is with me at present and I myself am Imam Hussain. You know that I am going hither and thither today with one authority in hand, because I myself am an Imam. I don't have any fear. The Imam is apparent, and in case the affliction befalls upon him, nevertheless, he does not disappear. It is not so necessary to go into depth (to unearth) the analogies of the evidence in this context.

Look! Some of you have seen my grandfather Shah Hasan Ali and have had his didar. How much tortures were excruciated upon him? How much difficulties he endured? He kept with him nothing else than an authority (of the Imamate). In Iran, he fought against late Shah Fateh Ali and eventually arrived in India after facing afflictions. Nevertheless, he did not disappear. He was contempered to great extent in Iran that he had nothing left with him, even he found no place to stand, therefore, he left that country and came in India, but did not disappear. He endured all troubles hovered upon him, but did not disappear.

Look! Shah Khalilullah, the father of Shah Hasan Ali on the 45th generation of Imam Hussain in the dress of the Imamate. Those who are now over eighty years old must have had his didar. Physically, Shah Khalilullah was murdered into pieces. Had he to disappear, he must have disappeared at that time without facing such affliction? Being an Imam, it cannot be done by him. Besides, he did not say, "I am now disappearing because I have had much affliction."

Now, the Ithna Asharis claim that the Imam fled from the battle of the religion means from the battle field and disappeared. How it can be believed? You ponder that when became Imam, he ran away from the battle of religion and did not resist for the sake of the religion, then how he can assist in the matters of the religion? How he can save you? How can he take you in the paradise? He has no ability of the Imamate for religious cause and does not demonstrate in public the evidence of the Imamate, then how he can deal the works of the followers?

You must have ascertained from it that the Imam has never disappeared in the world. Imam cannot disappear. It is highly surprising story that the Ithna Asharis claim that their Imam had disappeared. No Imam ever had declared that he was disappearing. You alert in your hearts and don't be trapped by the satanic trick. If one who comes to convert you, give them explicit reply and remain steadfast in your *din*.

One who comes before you in the form of a man in the Satanic mantle and deceives you, then you take much care of it. Don't be trapped in his deception at once. Your condition is not good at all and drag towards Satan. You are now human beings and in the state of human, you must muster such courage that of a mountain. One person may imagine that he can wave the mountain. Despite several techniques he applies, even then the mountain can never be moved. If

explosive dynamite is inserted to blast its tunnel, then some stones will fall, but the mountain on the whole will not wave. The faith of the man should be like the mountain. The faith will never last if there is a least doubt in it. Henceforward, you must have more fortitude in the religious matter. You will be angels if you read the books of the *ilm* and act accordingly.

You don't stay mere at one place. First you climb one step, then climb the second step and then the third step. Hence, you climb step by step and become like Salman Faras, who reached to the status of Ahel al-Bayt. If you too become like him and follow, then will be included in the Ahel al-Bayt. Some followers have become like the Ahel al-Bayt (30). Some followers become so heroic that they can reach above the Ahel al-Bayt, therefore, you muster courage.

Within you is a soul. What is it? Wherefrom it came? Why don't you ponder as such? You always reflect that what thing is your soul? Why don't you carry it to the original abode? Why don't you muster courage to carry to its final destiny?

You know that all the rivers ultimately merge into the sea in the world. After merging into the sea, no one gives it the name of the river. Likewise, I am a sea. The fountainhead of the ultimate end of your soul is in the sea means it is in me. You will ultimately merge into the sea.

But you are nerveless, causing your soul not to reach there at once. Look the rivers in the region of Kutchh, which do not merge into the sea, but dried up on its way. Similarly, the people who are coward, their souls also dried up on the way like the rivers of Kutchh. Your soul is like a river, and don't let it to dry on the way. The soul of the heroic rapidly merges into the sea. The rivers of Kutchh are too slow (in motion), and thus do not merge in the sea. The rivers of other regions are fast, merging into the sea very soon, such as the River Attock, which merges in the big Sindhu River and the Sindhu River merges into the sea, near (the delta in) Karachi, and then its speed becomes quiet. The Sindhu River is much speedy means heroic, and in the same vein, the people who are courageous, they like the Sindhu River eventually merge into the sea means merge into me. The people who are not heroic, their souls are dried up on the way like the rivers of Kutchh. Don't let your souls dried on the way and let them merged into the sea. You must reflect clearly in this context.

(30) It seems that there would have been some unknown dedicated persons, who became Ahel Bayt. The Imam however revealed three names among them in Karachi on January 26, 1938, such as Vazir Muhammad Remu (1860-1924), Vazir Muhammad Basaria (1848-1918) and Vazir Rahim Basaria (1885-1927).

You act with all other with advice, unity and one hearted. Don't commit slander with one another. Don't cultivate enmity with those who forsook our religion, and just think that they were not basically in your religion. Don't revile behind them, and it is very wrong if you develop wrong for them in your hearts. Don't cultivate vengeance even to some extent in your hearts, and if do, then it is a mortal sin upon you.

Those who don't come to offer Dua or attend the majalis in the Jamatkhana, you ask them in sweet words, "Why you do not come in the Jamatkhana to offer Dua and attend the majalis?" Send a person in his house or the Mukhi or Kamadia may go to his house and convince him to come in the Jamatkhana and bring him on the religious path.

FARMAN # 101 (Nagalpur, Kutchh, 29th November, 1903)

I pray for them, who serve me that they may get its reward in this world and the next not in one way but in thousand ways. As you are sitting near me in this world, similarly, I pray that you may sit near me in the next world. You may become strong in the religion like a mountain. I pray that the lamp of the Ismailism may flicker in Kutchh and all over the countries.

You come in the Jamatkhana regularly. Organize the vigil majalis and make the meaning of the ginans and impart to all. It does not need thousand people for the religion, but two persons are enough, who are true, clean hearted and purified. You act so, that your *iman* (faith) become unwavering unduly. As you are now faithful, so you become more good faithful than it. One separate house is necessary for the members of high majalis to perform Ibadat, where the vigil majalis should be held on Thursday or Sunday.

Collect the religious dues and spend from it whatever is to be spent. Don't spend useless and pointless expenses. Spend from the religious dues, wherever is essential specially and spend in such consideration that its account has to be given in hereafter. Don't spend unnecessary expenses. Preserve the religious dues like one's body, rather more than the body. My money is like a fire, and if you retain it more time, then you will gaze wrongly on it. If a penny is misappropriated in the Imam's fund, then your *iman* (faith) will be defiled swiftly.

You open the school in the name of "Imami Ismaili School" for the small children, and cover its expenses from the Imam's funds. Send your children in that school for education. You employ such teacher for the school, who can teach the Sindhi (Khojki) and *ilm* ginans as well as the Gujrati and Mathematic. By employing such teacher, the children will acquire the religious as well as the worldly education. The teacher must be expert and acquainted with spiritual insight.

The person whose *iman* (faith) is secured, he is truly a rich. Does not matter if you are bereft of wealth, but if you muster courage for the religious cause, then you have inexhaustible wealth. Serving the Imam is the real wealth of the believer, and this is the quality of the believer.

FARMAN # 102 (Kera, Kutchh, 1st December, 1903)

You muster courage and come in the Jamatkhana regularly. Don't miss the Jamatkhana ever. You come in the Jamatkhana and also advise your children that they too come in the Jamatkhana regularly. Bring the children in the Jamatkhana with you. Give them the education of the ginans and bring in the majalis. Organize a separate majalis from them. As you serve the Imam, so give the same training to the children.

FARMAN # 103 (Kera, Kutchh, 2nd December, 1903)

You regularly come in the Jamatkhana and perform the Ibadat-Bandagi. Behave mutually with one heart. I know that you are my children. You always come in the Jamatkhana lovingly and serve the Imam worthily. Don't treat in such a way that there may be a snag in your services and cause you loss.

You always try that your *iman* (faith) may be steadfast. I am always with you. Whenever you remember me, I am present before you. I am in your hearts.

The Badakhshanis, Arabs, Khorasani and Khalu are my followers. They live at a long distance that it takes them three months to reach India after passing through gigantic mountains. The route is far away; even it takes further three months to return to their homelands. Hence, it consumes them six months in coming and going. Besides, they live in the regions of the Sunnis, therefore, while departing for India, they say, "We are going to Mecca." My such followers, who know me, are in my presence. When you also remember me, I am near you.

One who holds firm faith on the religion, he certainly deserves name of being the human and don't become proud at all. He fears all the times that he may not be trapped by Satan. The status of the human in the world is superior. He must fear with Satan all the times and engross in the Ibadat. You must go regularly to Jamatkhana and immerse in the Ibadat and attend the vigil majalis.

It makes no difference if there is my one follower in any village. If his faith is secured, then I reckon one person as hundred thousand persons. If one family live in any village, then the father can become the Mukhi and the son as the Kamadia.

It is the duty of the leaders to remain stand-by in case of the difficulties. This roof is above our heads, and similarly the leaders must stand ready during difficulties, and don't run away. The leaders have been designated as my ambassadors.

It is necessary for the followers to foster love on the Pir in the religious matters, even it is necessary to have the didar of the Pir. The esoteric love is the sign of the identity of the Pir and the followers. Your and my love are equal. Don't think that my love upon you is meager and your love upon me is more. There is an affectionate rope between you and me and try to consolidate much the knot of the affectionate rope.

There is a place of Mata Salamat in Kera. You keep the place clean and pure daily and always spread flowers on it and kindle the light. This place of Bibi Sarcar is not lower in status than Hasanabad in Bombay. I love on it unduly. Bibi Sarcar had put her gracious steps on this place and also sat there, where she breathed her last. You preserve it and keep spreading flowers, frankincense, light etc. (31)

FARMAN # 104 (Gwadar, 3rd April, 1905)

You perform your Ibadat regularly. You should not discontinue your Ibadat. Even if you are fallen ill and bed-ridden, nevertheless, don't forsake Ibadat. You continue to perform Ibadat in the travel. As long as your soul is within your body, don't forsake Ibadat.

(Then, the Imam addressed to the junior Panjibhai of Friday)

You are the junior Panjibhai must attend your duty hours regularly and remain in the company of righteous persons, so that you may be rescued from the trap of the wicked. You befriend the righteous persons, and save yourselves from the base persons. Come in the Jamatkhana regularly.

(31) Bibi Marium Khatoon, known as Sarcar Mata Salamat was born in 1744 in Iran. She was the daughter of Mirza Muhammad Bakir, the uncle of Imam Khalilullah Ali. Her marriage was actualized with Imam Khalilullah Ali, and she gave a birth of Imam Hasan Ali Shah. She was the first female to have been designated as the Pir in 1829 at the age of 85 years when Imam Hasan Ali Shah sent her in Bombay to reconcile the community conflicts. Later, she went to live in Kera, Kutchh in 1830, where she expired in 1832. She was however buried in Najaf, but her memorial place still exists in Kera. During his visit to Kera, Kutchh, Imam Sultan Muhammad Shah ordered the local Ismailis on December 2, 1903 to perpetuate the memory of the sacred place, where she laid her feet and breathed her last.

Making the *taboot* (a symbolic bier) implies the making fun of the Imams. It is a blasphemous to make a fake bier of any dead person and circulate it round the village. How will you feel it wrong when your father has expired and someone may prepare your father's artificial bier, lift on heads and circulate round the village?

It is extremely wrong to prepare in such a way a fake bier of Hazrat Imam Hussain and circulate it. The people on the whole will make fun of it by doing so. It is not plausible to prepare a *taboot* and give it the name of Imam-e-Hussain.

FARMAN # 105 (Gwadar, 4th April, 1905)

If it has not been discharged the task of the Bandagi in befitting manner being assigned on the first time, and once the assignment is not completed, and before that the aspiration of doing further high (religious) rite is not worthy. You have now in your possession an ornament. When I come next time, I will examine the ornament and then assign you further valuable ornament.

I have heard that there are so many virgin girls of advanced ages, which is very bad. They should be married. When you get them married, they will have children, in which the believers will be born. What is the benefit of a tree which does not grow fruits; therefore, you get them married soon.

FARMAN # 106 (Gwadar, 5th April, 1905)

(The Imam said to one person as under)

It is wrong that you do with your own mind and exceed the orders of your father. Don't act according to your mind if your father may kill you, but obey your father's orders. The people cast love upon the infidel, but you are the father and son, rather the brothers-in-faith, even then you don't have love mutually is not plausible.

(The Imam then said about the marriages of the girls as under)

You don't look at the wealth because her fortune will be good, then it will be good, and in it, nothing is procured in sitting at home, but cultivate courage, in which are my blessings.

As an animal is led to the lake of water, then it is its wish whether to drink water or not. Likewise, I show you the path, it exclusively depends upon your choice whether you walk on it or not.

FARMAN # 107 (Zanzibar, 15th August, 1905)

You jamat are my offspring. You are my children and tribe. One father has two sons, in which one is the believer and other infidel. You are my haqiqi children. I am happy with you.

You are sitting with difference and disunity with one another, to which I am much displeased. You expel the differences from the hearts. You are my body. Your hearts are strong like stone, upon which I will shower the rain of the *noor* to soften.

It is not worthy that you perform my *dastbosi* and do not follow according to my farman. Keep my farman always in your hearts, so that your hearts become radiant. Assemble together in the Jamatkhana regularly at evening and offer Dua.

I will come in these days till I am here, and make you farman daily. I will pour water of *noor* daily upon your hearts so long as I am here and will make your hearts radiant. You too come daily to hear, then it will be beneficial for you.

You deal with one another as brothers. The heart of the believer is the house of God. There is no perfidy in the heart of the believer. Expel the perfidy from the hearts. You purify your hearts in such a way that no perfidy created therein.

You women never give space to Satan. Make your hearts strong like fortress. Always fear by apprehending God as Omnipresent.

You all the times read the books of your Ismaili faith and remember it. Don't do whatever is the base work. You don't cast evil sight after having the didar of the Imam now with these very eyes. Don't commit evil deed after having the didar of the Mawla.

You become like the angels all the times. Keep your eyes clean from the evil sight. The believers must keep the eyes of the hearts clean and pure. One gets the reward of the fire, who casts evil eyes after having the didar. Your works and hearts must be clean for ever.

I have come here physically and you are having my didar. I may not be with you physically, means I may be absent over here, nevertheless make your hearts so pure and clean, so that you may perceive me present in your hearts.

FARMAN # 108 (Zanzibar, 16th August, 1905)

The Jamatkhana you will build and present me, then I will reward you a house of *noor* in paradise. The house of the *noor* is much better than the house of ornament.

There are two Eids during twelve months and there comes an Eid all the times when I come, but when you will present me the Jamatkhana after its construction, in which will be the Eid all the times during twelve months.

(Then, a person asked about the Karbala, the Imam said,)

The people go to Karbala, where they physically behold the golden houses (shrines) made of stones and clay. So what? The esoteric (*batini*) house should be made, which is useful indeed.

I don't need the money of one who has no love upon me.

If one faithless person will come in the Jamatkhana, he will obstruct the *iman* (faith) of five persons, therefore, it is advisable to get the person out.

Don't cultivate hostility with those who forsook our Ismaili faith.

It is much beneficial in our Ismaili faith to establish the schools to teach the ginans. You will get its reward in the religion and the world. The great benefit more than other is in giving the education to the children, because those children who will learn the religious education of Ismailism, will know well and will follow our Ismaili faith.

FARMAN # 109 (Zanzibar, 17th August, 1905)

He is the human who aspires to transcend higher spiritual sphere, and without it, the human is but a beast in the world.

It is better that one's soul reach to the original abode. It should not occur that the soul may stay over here and eats and sleeps like cattle.

There is a difference between the human and beast. The angel is become out of human, but becoming an angel from human needs much toil. Exercise exertion to reach. You muster courage. Firstly, your *iman* (faith) should be much steadfast.

Follow my farman and believe in my farman. Whatever may be other than me, but don't believe in his words. If it may be my sons, you don't follow his words unless

there is my order. Unless I may assign them authority, you don't follow their words.

I am your guide and there is no your other guide. You have given me your hands and you are in my shelter, so don't give your hands to other, because there is no distinction between you and me. You don't think that so *bhagat* (devotee) or so person will take you to the original abode. I will elevate you. This or that *bhagat* will never take you to the original abode except me.

First, your *iman* must be much steadfast. Don't come in the trap of Satan even once. The human commits many errors in the world, but bridle your hearts firmly. You look my *noor* with your eyes, then don't see the works of sin with such eyes.

The physical seclusion is not for you. You have the seclusion of heart. Have modesty in your heart. Your heart should be loaded with modesty all the times. You women don't rotate your evil thoughts other than your husbands. If will wander your evil thoughts, then what is the outcome of your Bandagi?

Don't commit jealousy for others. It is the duty of the senior leaders in the women to advise other women politely as if their children. May God forbid, you have disunity, then make them one hearted by shaking hands in my presence.

I am sitting with you physically, so you purify your hearts by shaking hands with one another and don't cultivate disunity and jealousy after my departure.

FARMAN # 110 (Zanzibar, 18th August, 1905)

Love is the foundation of the religion. How firm is the foundation of love? Like the foundation of stone. If you build more buildings and floors, then it will be built provided the foundation is made of solid stone. One who has grudge in heart, the love will not foster in him.

Those who are two-colored means vain boastful, who are of other type in hearts and different in appearance, the love does not flare up among them. The falsehood is reckoned extremely wrong in all religions and is taken into consideration as immoral in all places. It is far better not to come in the Jamatkhana, who have assumed faces of falsehood means the thinkers of the evil in hearts.

The Jamatkhana is the locus of the angels. Satan should not be in the place of angels. Reflect how to become angels? The angels are sacred. You also do to become angels.

The persons in the world roam hither and thither for having leadership. You don't run after it, because one who becomes a leader, he is loaded with burden too much. To maintain and serve the jamat etc., are too heavy burdens.

You remain firm in the Ismailism, which is a *batini* (esoteric) faith. You purify your inner spirit and make your deeds virtuous. Don't doubt on your religious faith. The doubt spoils the faith. The doubt is created from evil deeds. How can the *iman* become unwavering when there is doubt?

You desire for the temporal leadership. The leadership of the world is dirty. The governor does not sit in dirty place. You want to become the governor and sit in the dirty place. It cannot be so? You want to become the angels, and if your deeds are worse, how can you become angels? You commit virtuous deeds. You bridle your hand, foot, eyes, body, and all from dirty place means the place of disobedience. Make your all faculties of perception pure, then you will become like the angels. It is not so to become pure only for one day, but for 360 days.

You aspire with each breath to elevate higher spiritual sphere and don't descend on earth at all. Every human has two veins. One vein belongs to the angel and other is the vein of the world, which is like the beast. For example, shut the mouth of the animal and don't give it food, which is a fake fast. If aspire to become angel, then don't speak wrong, don't prattle false with tongue, and pronounce such words from the tongue, so that the work of the hereafter is materialized. Don't pronounce futile word from the tongue.

The human has but the affliction in the world. No human is prosperous in the world without affliction. The human's heart runs in the world unduly and commits treachery. When the human sleeps, he also perceives affluence, bungalow, wives, sons etc. in the dream, but finds nothing when waked. Likewise, it is also a dream to live in the world. As long as the human lives in the world, so long he commits treachery and amasses (wealth) too much. Misappropriates others materials. When the Azrael reveals, then all becomes null. You ponder in your heart. If you work after thinking, then good works will be visible. One whose deeds are not good, his Ibadat is pointless. Perform such Ibadat to become angel. Look! There are four angels, whose stomachs remain filled with the Ibadat. You also do alike. Shut the mouth of a donkey and don't give it food, it becomes its fast. If you will do alike, then what is its gain? The angels do not shut their mouths. The Bandagi is their food. You also perform such Bandagi to become the angels.

When you wake from sleep in the morning, you implore to God, "I will not commit the work of unlawful and disobedience." When you wake from the sleep, you must implore regularly to God as such.

As you behold me now physically, similarly you reckon me present while moving, walking, sitting and standing. Your love and affection are in my heart.

Your house in the world does not exist in Bombay, Europe, Kutchh or Kathiawar. Your house is in my heart and my house is always in your heart. Presently, when you join the jamat and perceive me present, similarly you consider me present all the times. The believer and the Murshid are never separate.

FARMAN # 111 (Zanzibar, 22nd August, 1905)

(Imam Sultan Muhammad Shah said about the religious school as under)

You start the school by hiring a teacher, who bears good moral character (and), my guidance being made to you should not be transgressed. If one teacher goes, find out another teacher at once, but the school should not be closed.

The teacher is paid the salary from me, nevertheless if you will be inactive without toiling to start the school, then I will be much afflicted. Henceforward, if you liquidate the running school, then I will dismiss one from his post, who winds it up, why not he occupies high office, and I will ask report from the jamat about the liquidation of the school.

If a fault is found in any leader, retire him to his house. You terminate the leader who transgress our rules and appoint another in his place.

Those who will be happy in getting the school opened, God will prosper their houses, their materials and children will be prospered, but those who suppress the school, God will suppress their houses. He will go to rack and ruin who winds up the school.

Don't assign any other slavish works apart from the school to the teacher being appointed in the school. It is his duty to conduct the educational assignments. How much exertion I am taking in opening the school? What is the benefit if you wind up it? This work is similar to violet my farman.

If a teacher is not available in your village, then summon him from other place, but take care of teaching the education to your children. I have received your telegrams and letters, then I came here only for the school in such rain and storm.

It is a matter of much regret that none among you come forward in the religious matter. Pir Sadruddin, Pir Hasan Kabiruddin, Pir Nasiruddin and Pir Saheb al-Din endured so many reviling words and trouble without caring for their material and life, arrived in India on the mission and showed you the Satpanth and the house of Imam Islam Shah.

You don't have hard work at present. I am giving salaries, but you cannot carry on the religious works with fortitude. You aspire to become like Pir Sadruddin. How it can be done? You don't have courage, then what could be done from you?

There is not a single person in your jamat of six hundred, who may come forward to teach the religious education and the ginans in the school for the religious cause. Such teacher is not required who is fond of instigating quarrel and fight, but such teacher is needed, who does not speak indecently to anybody. When you consider me the Lord of your material and life, then whatever my order is issued, you should obey it.

I recommended for the school, which you must take into consideration. May God forbid, the teacher becomes sick, expires or goes on medical leaves, then arrange another teacher at once in his place, to which don't delay at all, but don't close my school.

If it was India and the train was available, then I myself would have come to open your school by my own hands, but here is a sea with a road, therefore, I consign you its assignment. You don't have any hard work, but find out only one teacher. This is the only exertion.

You serve me and the jamat, which is more rewarding than presenting me the *mehmani*. The supervisor of the school earns superior reward than it. First of all, the children are my own children, who are much dear and beloved to me. You look after them too much and give them religious education of our Ismaili faith.

I have much regard for the school, and I lose temper when you close the school once it has been opened, which indicates my disobedience. Nevertheless, when you have resolved to act well once again, then I become happy to consider you my children, because I reckon you my offspring, therefore, it is your duty to treat in accordance with my guidance.

You continue to come in the Jamatkhana regularly in morning and evening. Don't hatch enmity with one another. All leaders must deal like brothers with one heart and love.

The children must go regularly to acquire religious education in the school. Don't make company of the faithless people. If you will remain away from them, it is beneficial for you, not for me.

Don't hatch hostility with them, but remain engaged in your religion and become firm. The believers must remain far from the base work. Don't cast evil eyes. Take my advices into consideration, don't have negligence. You develop cordial tie with the government, in which village you live and treat with love. For paying respect,

you must go to receive and farewell the governor or any general, who visits. It will generate close tie mutually.

FARMAN # 112 (Zanzibar, 23rd August, 1905)

You must come in the Jamatkhana for performing Ibadat all the times and conduct the religious works with love and affection. You make your children remembered rules of your Ismaili faith. You remain firm in the religious works and don't be deceived by Satan. Don't cultivate jealousy, hatred and grudge with one another.

You remain away from the enemies of our religion. Exercise much care of yourselves. Perhaps a hindrance befalls; don't talk with them other than the business. It is not necessary to discuss the religious matter and make friendship with the faithless persons.

One who builds the Jamatkhana, he is a godly believer. I pray to the believer all the times, who does such virtuous work.

FARMAN # 113 (Zanzibar, 23rd August, 1905)

You arbitrate the cases mutually in your jamat of the men and women. It is much foolishness to approach to those for justice, who have forsaken our religion, it is not advisable. Your practice is very bad. Enduring my rebuke is incumbent upon you because you are my children, and rebuke you like the parent. You are my children. If you will not refer your affliction to me, then to whom you will refer? You present your affliction before me whatever it may be.

Speaking lie in our Ismaili faith is strongly forbidden. I forgive the mistakes you have committed previously under a condition that you with care will reconcile the (pending) cases rapidly. The judges should not commit partiality of anybody. Make the decision of the case soon by getting votes. The leaders must sit one day out of seven days to deal the cases. The leaders will reconcile your cases. If you don't accept the verdict, make an appeal in high office, and if you are not yet satisfied, then appeal to me. How it is a foolishness that you prolong the cases for six months.

Refer the cases of the jamat within the jamat. The leaders must not prolong the case of anybody. Give the decision with majority of votes. Except in the private cases, all the small and elder should be allowed to hear the proceedings of all other cases.

Why don't you leaders expel the grudge with one another? You make your hearts pure by draining off the grudge by now onward.

As you take care of your eyes, so take care of your faith more than it.

If the community leaders will follow my guidance, then it will be beneficial for them.

Look! Prophet Noah in past period had left his son. Don't stop to them, who don't like to stay in our Ismaili faith and intend to abandon it.

You leaders shake hands with one another. Shaking hands in my presence, then change your minds later, (it means) you are not the believers.

The old lady, who expired in the Jamatkhana was a fortunate too much. She died in the house of God and entered the paradise in peace. The final destiny of the believers is not in the grave-yard. The abode of the believers is in the paradise.

FARMAN # 114 (Zanzibar, 24th August, 1905)

I send you my written farman, which you don't mean reserved for one or two persons, but it is for small and elder of the jamat on the whole. If it is a private matter, then I mention "Confidential Message" on its cover.

Those who have registered their names in the Panjibhai group, they must remain present regularly in the vigil (majalis) of the Panjibhai. Engross in the Ibadat and avail benefit of listening the knowledge and the ginans. One who admitted in the Panjibhai group, then sleeps at home, how he can be called the Panjibhai? The Mukhi/Kamadia must assist to the Mukhi/Kamadia of the Panjibhai, and God will reward you in both worlds.

If the young will not perform the religious works at now, then when they will do it?

Coming into the Jamatkhana and sleep hither and thither is a futile trouble to attend the vigil. It is equal to procure loss rather than profit. You Panjibhai are the army of the Imam. When you have become an Imam's force, you must be righteous. It is the duty of the soldiers that when an order comes from the high authority, then they must be ready with materials and bodies. You also remain within my order similarly. You are an army not to fight or commit perfidy, but a force to make unity and compromise. Wherever you find quarrel and perfidy among you, make compromise and unity with hard work.

Inasmuch, you are my cherished army, you sit under the shadow of love, so that a tree of love and affection grows in your hearts. You water the tree of love and affection in such a way that your faith may remain steadfast. Don't commit such deeds that a fire is created to burn that tree. The clean heart is such a tree that if it is given water of truthfulness, it grows the love in the form of fruits. This is not a tree, in which dispute or enmity is created.

You keep your faith steadfast. Remain away from the base persons. Don't be deceived by Satan, who comes in the form of a man in the world, infusing perfidy among the men and make them disobedient. You remain away from Satan. When you see on your way a base and faithless person coming in front of you, you walk away from him.

It is not so to change your way, but make another way in the road of your heart, means you keep your heart away from him. Don't make your heart carefree to befriend and love with them and talk. If you will talk with them, the grudge and quarrel will be created.

You understand your sisters-in-faith as your real sisters. Don't do vicious work. Always keep your eyes clean and pure. As you see your real sisters, similarly you must see your sisters-in-faith.

You treat your house wives with love. Don't make disputes or quarrel with them. Don't beat your wives. Don't make two wives without any reason. May God forbid, you don't have a child or your wife is sick, and you apprehend to have another wife for such reasons, then you treat two wives as you watch your two eyes. Don't love excess or less to anyone and justify equally with them. Have love upon them equally. Don't make two wives for the sake of a fashion.

When one comes to cast perfidy in a noble cause, then you understand that a Satan came, because when a good work is inaugurated, Satan comes into action and creates doubt.

If a person builds a Jamatkhana and presents, then it is not the practice of the believer that he may claim for its ownership.

Nobody may talk about the conflict loudly in the jamat. There is no permission to dispute loudly in the Jamatkhana.

FARMAN # 115 (Zanzibar, 25th August, 1905)

Always remain regular in the Jamatkhana during the Dua timing, and arrange the vigil majalis. When you come in the vigil majalis, don't retire before the

ceremonies of Thal Sufara, Mehmani etc. If you will do so, the proceeds of the Sarcar in the Thal Sufara will be less, whose sin will be on you.

I have absolute power upon you since you embraced the Ismaili fold. It is now necessary for you to obey my guidance whole heartedly. Never act according to your minds, and if you will do, then what about the (relation between) Imam and the follower? You accept my farman and obey the rules which I enforce.

FARMAN # 116 (Zanzibar, 26th August, 1905)

Don't be negligence in the religious cause and don't afraid of anybody in the matter of religion. The reward in the Ismaili faith is reserved for all the Ismailis. Let it happen, if your reputation, material, children and all other are sacrificed at the cost of the religious cause, but protect your religion and remain firm in the religion. Come in the Jamatkhana regularly with love and affection.

(One woman implored about her husband, the Imam said,)

You serve your husband because you are his wife. If you will not serve your husband, who will serve him? Ignore the incidents occurred in past. You and your children together nurse him, and it is your duty to serve him, and if you will not attend him, then you will be the sinful.

The man is the emperor of the woman; therefore, you serve him whole heartedly. One who speaks more or less for her husband and reviles, it is very bad. If the husband is faithless, even then continue to serve him physically, but don't compromise with his religious view.

FARMAN # 117 (Zanzibar, 29th August, 1905)

You children must come regularly in the Jamatkhana and learn the religious education and ginans all the times. Always deal the worldly affairs honestly. Act on the Ismaili faith becomingly. If you will act accordingly, you will become affluent in the world. You will be healthy in the world and the next world likewise.

When you go to learn the religious education, then keep your hearts firm and attentive. The religious school has been started, where you must go and have courage to learn the religious education.

Taking notice twice or thrice a year, I am asking about the school and have much care for it. When I take such exertion for you, then it is your duty to send your children to acquire religious education.

FARMAN # 118 (Zanzibar, 29th August, 1905)

You don't be deceived by Satan. Don't make your hearts wandered anywhere. You remain engaged in your religion. Remain too much steadfast, and never be beguiled by Satan.

The other religions except yours are like the balloon filled with air. It is just as the air is filled in the balloon, and when the balloon is burst, the air comes out.

The fruit's bark from outside deems pleasant in appearance, but when eat the bark; you will feel it bitter, giving no taste. The outer bark of the fruit looks pleasant, but when you eat its inner pulp, you will feel taste and sweetness. Your religion likewise is full of marrow, means it consists of the *noor*.

My religion is like a straight path, and when you walk straight on the path, you will reach to your village means you reach to your original spiritual (*noorani*) abode. How you will reach if you don't take the path to walk and stand.

The other religion is like the (illusion of the) mirage of water. The mirage deems in the form of water at a distance and when reach near it, the storming dust is seen, which is nothing and even water does not come to hand. In the greed of water if you will run after the (illusion) mirage, the dust and clay will be seen ahead.

Many persons walked and walked and reached hither and thither, and eventually reached there after enduring much hardship, where is seen mere the graves. The graves do not question and answer with them. Whatever they asked, the graves will never reply to them. If you pursue in greed of water, the dust eventually will be seen. If you visit many places, you will see nothing else than the graves and dust.

You must remain steadfast and firm in your religion. It has been alluded in the books that the adherents of the esoteric or the internal practices are far better than the adherents of the exoteric or the external practices. You also become the adherents of the esoteric.

If you will enlarge your beard physically, you will not become righteous, but will be so provided you purify your hearts.

It is not advisable that the women wear seclusion physically, but you put on the veil of modesty on the eyes of your hearts means your hearts never commit immoral deeds.

When it is ascertained that the husband of a woman is an Ithna Ashari and she is an Ismaili, then you allow her to come in the Jamatkhana because all follow the religion as per their tenets. There is no custom that the woman must follow the faith of the husband. All may follow their tenets in the matter of religion.

FARMAN # 119 (Zanzibar, 30th August, 1905)

Why don't you read my farman in the Jamatkhana? He is an enemy of the faith, who opposes the reading and interpreting my farman.

Why the people go to Karbala to waste their time meaninglessly? Come to the Jamatkhana, where Imam Hussain is enthroned.

Allow the ocular demonstration of the farman and ginans in the Jamatkhana and don't forbid it ever. The interpreter in the Jamatkhana may interpret politely and sweetly which is genuine. Don't apply force in it. In the ocular demonstration of the ginans and knowledge, the recognition of the Hazar Imam is shown.

FARMAN # 120 (Zanzibar, 1st September, 1905)

You jamat assemble in the Jamatkhana on Chand Ra't with love and affection, and similarly you must assemble daily at evening and arrange the ocular demonstration of the knowledge and ginans along with the waez. Don't make a least negligence and laziness in this regard, then there will be plenitude in your materials and children. Your souls will remain pure all the times.

I have established the Chand Ra't Panjibhai in the beginning. I have also formed with my own hands the vigil majalis of the Chand Ra't Panjibhai. There was no Panjibhai of Chand Ra't anywhere, which I have formed. If any Panjibhai of the Chand Ra't may expire in the world, then on the third night of the *jiarat*, all the Panjibhai assemble and organize a majalis and pray for his soul. Thus, the soul of the person gets salvation.

FARMAN # 121 (Zanzibar, 1st September, 1905)

It is my duty to advise something to the women, which you listen with care.

Don't commit whatever are the immoral works of the sin as well as the works of disobedience. Don't keep with you the amulets (*taviz*) being taken from the persons of others religion. It will cause your faith much inactive to have trust and hang the amulets in your necks of those misguided persons, whose faces are not

permissible to see. If you will do so, it implies that you are the children of two persons. If you will take others amulets, then my given amulets will not be activated, and will never perceive the Light. The darkness will prevail in your hearts. It is faithlessness if you don't trust on the *iman* (faith) and wander to and fro. What is the benefit to put foot on seven places? Though one is near to me but is far from me, who wanders to and fro. If such persons may come here, they will feel doubt as well as cast doubt on other places. The *iman* (faith) of such persons does not last in one place and the suspicion remains full all the times in their hearts.

You keep your faith steadfast, and don't trust on any person who misguides you.

You keep your eyes and hearts pure. The Ibadat of any woman and man will be futile, who don't keep their eyes pure. One who will declare verbally that this is his sister, or the lady may undertake that this is my brother, and if their eyes are not pure, then there is no benefit in it. Your foremost assignment is to purify your hearts and don't be deceived by Satan.

When the husband of the daughter is expired, the parent gets her stayed in their house, and don't get her married with other person, which is a mortal sin. Staying the daughters at home firstly will cause no birth of the children, which is a deadly sin. If you get them married, then there will be children from them, in which the faithful believers will emerge, whose reward will be benefited to the parents. One whose husband is expired, and if she is a young, and when the parent makes her stayed at home, then just ponder, how many sins are credited to the account of the parents of killing many persons. Thus, you stop the birth of their children. One whose husband is expired, you get her married with other person. If a wife of any person is died, then he must get married at once, so that good children may be born and the base work is prevented. One whose husband is died, the parent stays her at home, then whatever the sins are committed by the daughter is credited to the account of the parent, because it had such resulted due to staying her at home.

Don't think that the daughters are reserved for the rich (in matrimonial alliances). Looking one an affluent, you give her to him, and if he may become destitute in due course, then what will you do? The candidate must be healthy, faithful, capable to sustain and having virtuous habits. It will be highest benefit if you give the daughter to such person. So what, if one is a poor? If you will wait in quest of the rich candidate, it will consume ten years more. You ponder that there will addition of four children during ten years. How much the loss will befall in your house?

It is also not incumbent upon the parents to stay their daughters at home, who being offended, came from the house of their in-laws. It is their duty to pacify and

send back their daughters in their homes. It is a mortal sin to make the daughters stayed at home.

It will be interrogated in the dooms day to one who had made his daughter or sister stayed at home. It will be asked from their parents and brothers in this context. This is the custom of the Hindus that the woman does not marry after the death of her husband, but you belong to the Ismaili faith? The Hindus however don't follow it in present age, then why you Ismailis are attached with such custom. It is the duty of the Mukhiani/Kamadiani to consider other women as their children and keep advising them. Implant my guidance in hearts and ponder on it all the times.

FARMAN # 122 (Zanzibar, 2nd September, 1905)

Don't be trapped in any time with the deception of Satan. Always remain engaged in the virtuous works, and conduct the ideal works as soon as possible. It is the sign of the *iman* (faith) to offer Dua daily. Don't expel modesty from your eyes and don't prattle much. Keep silence. Don't listen others slander.

One Major General in the army is enough. You also become brave in religious works.

Being the leaders, why don't come in the Jamatkhana to offer Dua? Keep the Dua of evening all the times. The Jamatkhana is not the house of any individual, but it is the house of God, where you come to perform Bandagi in time. Its gain is for you, not for else. It is not to give impression on other. What is the problem for you in half an hour only? There are twenty four hours in a day, in which you don't perform Ibadat of God for two hours. What should be said? It is very bad.

The religious dues of the Imam are not the merchandise of the trade, it is the heavenly, which you use to submit me at once.

As I am now present over here, similarly I am present with the believers all the times. You are looking me here, then don't utter by thinking that the Imam is not here. When I am not present with you physically, but present spiritually with you. I always remember you.

The world is a prison for the believer. When the believer departs from the world, then he relieves from the prison and comes in the garden and you should not mourn for him.

Insha'allah, as you are physically in my presence and near me, similarly your inner thoughts should be so, making you close to me.

You are always in my thought day and night, even I pray for you round the clock. Those who serve me with love and enthusiasm, I also pray for them.

FARMAN # 123 (Zanzibar, 2nd September, 1905)

You must teach to your children the ginan and the interpretation of our Ismaili faith. The school is opened, in which the Sindhi (Khojki), ginans and *ilm* are taught. You send the children all the times in the school. The boys should learn the Khojki, Gujrati and Mathematic, while the girls learn the ginans and *ilm* as well the embroidery work for livelihood.

You don't come in the satanic trap. Satan does not deceive the man in one form, but beguiles through thousand tricks. You take due care of you.

Satan first diagnoses that in which side the faith of the person is weak means in which place the faith is less, and at that side is trapped. You therefore take care too much to remain aloof from Satan, and don't be deceived.

FARMAN # 124 (Zanzibar, 3rd September, 1905)

You all the Panjibhai deal with one hearted, and don't cultivate disunity with one another. Don't make distinction. Come in the Jamatkhana regularly to offer Dua in time. Don't be deceived with the satanic tricks. Remain far from the base works as well as the works of disobedience. Keep your *iman* (faith) unwavering all the times.

FARMAN # 125 (Zanzibar, 4th September, 1905)

You Panjibhai are my army. You are too much dear to me. I consider you my dear ones. The believers are my children. Keep your faith firm. Don't commit base works. Don't make pointless and unnecessary expenses.

You must visit the Panjibhai Club, where are many games and sports, which you play. Your temper will be powerful with exercise. If you go to Club to play, it is better for your temperament. Even your brain will be improved by an exercise, and as such you can perform Bandagi well.

How the Bandagi can be performed when the body is not healthy? Don't miss the hour of the Ibadat. Your all works should be cleansed and pure as well as your eyes and hearts should be purified. You wander at night hither and thither and talk vainly, what is its gain? Come in the Jamatkhana at night regularly and discuss about the religious knowledge, and carry on your business at day time.

You send your children in the Sindhi school to teach them religious education, so that they will not be misguided when grew young.

Don't be displeased with the incoming illness. God has created the pain along with its medicine. What is the fault of God if you don't treat the pain? When there is illness, it becomes normal when it is treated. You obey the orders of the government. When the government arranged the vaccine to prevent the illness, then you get it vaccinated to your children, household and all other, in which there is no harm.

There is no seclusion for you. You have the seclusion of modesty, therefore, keep modesty all the times. You keep your houses and bodies clean. Wear clean clothes. Take the medicines supplied by the government. You put on the socks on feet. Keep your houses clean.

FARMAN # 126 (Zanzibar, 5th September, 1905)

All the jamat are my children, but the students of the school are my army, who are much dear to me. It is incumbent upon the students to commit moral deeds in the world, and don't do such base works to make me afflicted and bowed my head due to shame.

You all commit moral deeds. Don't commit treachery at all. One who acts with truthfulness and honestly, his foundation is strong. One who commits treachery will perhaps become successful for five, ten, and twenty or fifty years, even then his face will be black. He will procure no benefit and will depart bare-handed.

God will grant plentitude in the works of those, who commit virtuous deeds. All the plentitude will be granted not in a day, but slowly and slowly it will be increased. God will give abundance in their materials and children, and one day they will reach to a peak.

As the balloon flies rapidly high after being swollen, and then bursts at height and falls on the ground, similarly, those who commit treachery and slander will be ruined. Treachery is very bad thing.

The foundation of one who acts truthfully is strong like a mountain. Perhaps its building looks small in appearance; it will not crumble down on the ground because of having strong and durable foundation. You do your works in the world faithfully. Do the works of virtue, don't commit treachery. You do moral deeds as more as you can do.

When the time of the Dua comes near and if you are on the way, then offers it while walking. In case, it cannot be reached the Jamatkhana at evening due to any reason, then offer Dua wherever you are, and if there is no matter of loss, then come in the Jamatkhana at once and offer Dua. If the Dua is not offered in time, then recite one more *tasbih*.

You have a solemn word (*ajanpiya janp* i.e. unrepeated repetition), which is not with anyone in the world.

FARMAN # 127 (Zanzibar, 5th September, 1905)

As I am sitting here physically and you serve me, similarly you must come in the Jamatkhana regularly and serve with dedication of heart and body.

You perceive me present. As I am sitting here physically, similarly I am seated spiritually day and night on our throne. I give you blessings physically over here, and similarly I give you blessings spiritually.

In Kathiawar, Bombay, Europe or I am in which countries, there I pray once a day for all the faithful jamat. I know each and every believer. I pray physically at present, and when I am in India or elsewhere, I do remember you once. You too don't remain without remembering me. Don't miss any day bereft of my remembrance.

The heart of the believer is like a telegraph and telephone, in whose one end is the Imam and the believer on other end. When you remember me, you also come to my remembrance at that time. I remember you, to which you physically know nothing, but my prayer reaches to you spiritually and will continue to reach all the times.

FARMAN # 128 (Zanzibar, 8th September, 1905)

As you find me sitting on the throne physically, similarly you consider me present and apparent all the times. You must come in the Jamatkhana regularly as you have come now. I am sitting with you for every moment. My thought is with you, and I don't forget you for a moment.

FARMAN # 129 (Zanzibar, 8th September, 1905)

My eyes become cool when I behold you. Why my eyes may not become cool to behold the best children like you. My heart delights unduly to see you. As I am delightful to see you, so you too don't forget me.

I consider you my own children, then it requires you to behave with same love and affection, means remain firm on my farman. Your works should be neat and clean all the times. Don't hatch hostility with one another, then you will become the angels at once.

FARMAN # 130 (Zanzibar, 9th September, 1905)

Those who have a faith on Ismailism, they all will welcome cheerfully the rules framed for them like the celebration of an Eid and will follow it well.

FARMAN # 131 (Zanzibar, 13th September, 1905)

According to the Ismaili tradition, you must act as per the rules of the government where you live, and obey according to the rules of that government. If you have any problem, you make an appeal to the government, but don't oppose them.

You remain engaged in the trade and business. It is injustice to close the shops. When the need of the merchandise increased in the people, and if they fail to get it, then where they may procure? Hence, don't close the shops. It is for your interest.

It is the tradition of our faith to obey the king of the country necessarily, where we live. It is necessary to remain in obedience of governments of the English, German, and French etc., where you live.

FARMAN # 132 (Zanzibar, 14th September, 1905)

You are my followers and like my haqiqi children. There is no distinction between the Imam and the follower, who are always one, and similarly make the heart firm all the times and must make it one heart. I consider you believers who are my followers much closer to my eyes. It is also necessary for you to do moral deeds all the times and remain pure. Always come in the Jamatkhana to perform Ibadat.

Don't hatch hostility for other. Don't cultivate malice, grudge and sedition with one another, and act with one hearted. Don't fight and dispute with one another. Not only among you, but also don't hatch hostility with other communities. Keep your hearts pure all the times. Cultivate love and affection as real brothers among you. You all the times serve your brothers-in-faith. Those who serve their brothers-in-faith, they certainly serve me.

The women must serve their husbands with whole hearts. It is also the duty of the men to look after their wives and children. Don't distress their wives. It is an act of Satan to distress the wives and children of their own. Give education of the ginans and its meaning to the children and make them steadfast on our faith.

You take notice of your souls so as to become angels, rather higher spiritual sphere than the angels. One whose works are excellent and pure, whose faith, heart, tongue, ears, hands and feet are free from the sins, they will reach to the realm higher than Jibril. You therefore be alert, so that you will reach the realm higher than Jibril, Mikael and Ashrafil. Keep your eyes high, and don't focus your eyes on the ground. Your vision must be on reaching the heaven. The Bandagi-Ibadat must be of pure heart all the times.

You follow the rules and regulations of the community which have been framed for you. One who violets the rules and regulations, it means he has broken my heart. The rules have been given to you, in which are many benefits. I have not designed these rules and regulations, but the members I have appointed in the Council. I was present there at that time and have taken much exertion in it. One who breaks the rules, he is an enemy of the religion. One who does not follow the rules and regulations; he is not the God-fearing, but a selfish, means an atheist. One who violets the rules and regulations, he is a Satan. These rules and regulations are much forceful.

If you are virtuous, you are men, you are my followers and the angels, then put these rules and regulations properly in operations, and act in such a way that the rules and regulations may become potential. (32)

(32) It appears that after the end of the Aga Khan Case of 1866, the community conflict that started in Bombay later spread to East Africa. In 1877, two Ismaili families who had been outcast by the Bombay jamat settled in Zanzibar. In 1894, about 400 out of 1200 adult males in Zanzibar abandoned the jamat and joined the jamat of the Ithna Ashari. Some other also left the Ismaili fold in Bagamoyo, Kilwa, Lindi and Mikindani. When Imam Sultan Muhammad Shah visited East Africa in 1899, there was a tension between the dissenting and the loyal families. There was no communal organization to handle the issues. There were also no expressed rules to reconcile especially the cases of matrimony when one person joined the jamat of the Ithna Ashari. Imam Sultan Muhammad Shah was reported the acute need of the community rules and regulations. On his second visit to East Africa, the Imam set up the first Ismaili Constitution on September 9, 1905 – a set of written rules and regulations known as “The Rules of the Shia Imami Council of the Continent of Africa.” It also set down rules for various social customs in matters of marriage, birth and death as well as the procedure to be followed in decision with the seceders. The Local Councils were set up in all the regions. The Local Council at Zanzibar was designated the High Council, called the Supreme Council. It was to oversee the activities of more locally functioning councils, the Provincial Councils and to see the religious matters. The Constitution of 1905 specified that the local Mukhi was to be the President of the local council. In 1925, however the functions of the Mukhi and the President of the Council had been separated and the Mukhi continued to serve as a member of the Council. With the Constitution of 1905, the Ismaili community had proved itself capable of providing stability in the midst of an every-changing and progressive jamat.

The members of the Council if implement the rules with full confidence, and will give verdict impartially, then I will reckon them like the angels, and will delight. I will consider them like Nasir Khusaro, Hasan bin Sabbah, Pir Sadruddin, etc. who flourished in past in Iran and became the eminent lions of Ismailism.

Those who commit partiality and will try to win someone's heart, they will become illiterates like those, who created perfidy in the religion after the death of the Prophet. They will reach the destinies where those people reached.

I was present during the formation of these rules and directed them. I guided them with exertion as if the people guide to their children.

I am considering that you are my children, and with such thought, I remember you on every moment. The children may follow accordingly provided they are haqiqi and best. The children who are wicked, whose deeds are devilish, whose analogy is that the parent teach them in the school, but they forget within two days what they have learnt. You will be worsened if act alike. You jamat are my children. Don't think that only those are my children who are close to me. All are my children whether they are close or far.

If the Justice Committee does not deal according to the rules, then you report to me through letter. When you write letter to me, make its two copies, and send its one copy to me and endorse another to the Committee. Nobody may write me fake report. One who writes wrong to me, it will be considered my disobedience and will be ashamed to great extent. Though I know everything spiritually, even then it is necessary for the believer to report me physically. I pray with my conscience that you may act on the true path.

FARMAN # 133 (Zanzibar, 15th September, 1905)

You continue to remain firm in Ismaili faith and don't be deceived ever by Satan. The heart of the believer must be strong like the mountain. As the mountain does not move from its place, so you too remain steadfast on the Ismaili faith. Don't make your hearts like the tree, which leans towards the side where the wind hits it, so don't make your faith weak like it.

You fear with God alone and don't fear with others. One is indeed a hero, who is on the true path for ever, and whose heart and word are true for ever. He is worse than a woman whose words today are on this side and on other side on tomorrow.

You drink the holy water, then touch the empty small cups with eyes. Why do you touch the empty small cups?

I am present before you. I am happy whatever the affliction and hardship befall upon me, but don't want even a needle may pierce you. The epidemic broke out now-a-day, you take the vaccine because there is your safety and your children in it. God has created the pain along with its medicine. The medicine of the epidemic is the vaccine.

I recommend you to vaccinate, whose reason is that, if a person may die in the disease, it causes me much affliction. If you will take the vaccine, the disease will be reduced to great extent. It is the sign of the faith to take the vaccine according to the guidance, to which I will rejoice too much. If you will not take the vaccine, my heart will be displeased and much casualties will occur. If you follow my guidance, I will be much happy upon you, and you will get its reward too. One who follows my guidance, he wins my heart and I will understand that he has presented me ten *mehmani*. I become so much happy in the ten *mehmani*, and will be equally delighted if you vaccinate according to my farman.

FARMAN # 134 (Zanzibar, 17th September, 1905)

My heart is near the believers all the times. I am closer to you than the hairs of the human's body and am sitting in your hearts.

You commit wickedness, hostility and the works of disobedience, and then perform Ibadat, which may be called a satanic worship. Always make your souls purified. Fifteen to twenty persons from your jamat can emerge as Pir Sadruddin, but it requires virtuous deeds to reach such realm. You perform Ibadat and equally don't do virtuous deeds and commit the works of disobedience, then what benefit is acquired from the Ibadat?

You perform Bandagi at night and commit works of the sin, cast evil eyes, speak lie during the day, then what is its gain? All these are the devilish acts. All the existing religions in the world prohibit to speak lie, cast evil eyes, misappropriate others materials, commit debauchery etc. All the adherents of the religions will falsify such deeds.

You perform Ibadat, make the heart strong, make the faith lasting and strength and don't come in the deception of Satan. If you will habituate your minds to commit moral deeds and encourage in this context, then you cannot commit mortal sins. When the evil thought flares up, you get it away at once. The mental thought becomes decent with the agency of the habit. The habit makes the mental thought improved. If you keep the thought under control, then the evil thought will never come to you, and if comes, you can remove it. First, subdue the mind in small issues and when habituated with it, your mind will condemn in the major issues. Your heart itself will retreat in the works of disobedience. You habituate

your faculties of perception to do virtuous deeds. Such task and habit cannot be implanted at once, but make its habit and you can prevent the evil thoughts through the agency of habit.

You always habituate the soul for moral deeds. This is a best work more than others that you prevent your mind from doing the works of the sin. First, it will need hard work to bridle your mind, and then it will be easy. Your mind ultimately will be changed that you will never commit works of the sin at all. You make your soul habituated of doing good works and bridle from the works of sin.

Don't speak lie. It cannot be called a lie while taking hundred rupees out of one rupee for your commodity in the business, but if you refuse to have such commodity despite it being with you, then it will be called a lie. To accuse wrongly upon anyone is a false lie to great extent.

I hope that there may be no fighting among you ever. In case it happens, then shake hands at once. Take out the slander and shake hands in an ordinary matter and act with one hearted. When you offer Dua, you give the hands of Shah Didar. What is the benefit of shaking hands when there is difference among you? Shake hand with one who is sitting near you, why not he may be your enemy. I therefore advise you not to hatch hostility with anybody. Don't cultivate enmity during the games and sports. Don't revile other religions. Don't laugh at others. Bridle your *nafs* (inner self) duly.

Don't take bath in the Turkish bath (*hamam*) and water reservoir (*hawz*). If you go to the Turkish bath, then (again) take bath outside by taking clean water. Don't take bath in the water reservoir. Many persons are taking bath in the reservoir, making the water dirty. If a sick has taken bath in it, then his disease infects to other, therefore, don't take bath by diving in the pool. Let all to take bath, but you bath outside by taking its water. Don't put your feet in the water reservoir.

I have commanded you for the vaccination against the epidemic, to which you don't think I am happy to afflict you. I am not happy even in your little affliction. Whatever the affliction may come to me, but I don't like a little affliction for you. There are so many advantages for you in the vaccination. If your body is healthy, it will benefit to the soul. In case of the disturbance in the brain, the muscles become inactive, causing the faith weak as well, and it will also result the revolving of illiterate thought in the mind. I declare you openly that there is benefit in the vaccination. There will be no loss in it, but will be my happiness. You will not be injured, except feel sting like a needle. The believers flourished in past had endured the strokes of swords and took many hardship and trouble, but they never feared. Presently, you have a farman to take vaccine, which is much easy and simple.

The believer adhering honesty does not fear with other. His heart becomes like a tiger and lion. Don't be afraid of the disease, but fear at every moment in speaking lie, committing wickedness and doing other works of disobedience.

The believer does not fear with the sword or any other weapon, even with the death. The death is the cheerful day for the believer, because it is the day of relieving from the prison of the body. One whose faith is profane, he fears with the death. One who has committed the works of the sin or disobedience, he fears that he would go to hell after death. His faith is not respectable. He fears due to his evil works. The believers who flourished in past had endured the strokes of the swords and took many hardship and troubles, but they never feared.

When I part from you physically, even then my love and affection are with you. You attend the Jamatkhana regularly. I am present all the times in the Jamatkhana.

The rules and regulations I have framed for you are the token of my memory, and there is great benefit for you in its follow up. I leave behind the rules and regulations i.e. my tongue with you, and you act according to it. If you break the rules, it implies that you have cut down my tongue.

FARMAN # 135 (Zanzibar, 17th September, 1905)

Al-Hamdulillah, you jamat are my haqiqi and righteous sons. You are dear to me more than the physical children. You are the haqiqi believers of the Lord. Be alert and become much godly day by day.

There are thousand of benefits in the rules and regulations I have enforced. If you will reconcile here the quarrels relating to the business, then it will be benefited in both worlds. You don't need to complain in the court of the government. It will incur much expense while referring to the government, but it is not so in the Council. If you will bring the case of the conflict in the Council being taken place among you, then it will be reconciled very soon. Insha'allah, it will be solved justifiably in the Council. Its verdict will be equal to the court and it is for your interest too much. Be alert that there may be no dispute with one another in your jamat. Don't refer your case to the government, but bring it in the Council. If does not wish to prosecute the case in the Council in the financial matter or the financial transaction, then the Council will not deal such cases. The Council will deal the cases when both parties are agreed upon.

If the members of the Supreme Council violet any rule out of the rules and regulations means they do not follow accordingly, then any person among you is entitled to ask for its reason. The rules and regulations are like a sword for the Council. I have assigned the sword to the members of the Council and the leaders,

and when they will use my sword, there will be more benefit day by day. If the leaders will not conduct as per the rules, the jamat will implore that the leaders are not following the rules and regulations. I pray for the leaders for exercising the rules and regulations.

Al-Hamdulillah, you are the believers. It is necessary for you not to hatch enmity with anybody. The enmity is the pain of leprosy. First there is little pain and then it spreads eventually in entire body. The enmity is such kind of leprosy that it begins with little opposition at first, then it spreads in the jamat, and lastly the enmity will cause wavering of the faith.

You keep your faith like that of Mansur. Listen, Mansur was being hanged, but he did not waver his faith. When Mansur was put to gibbet, the blood burst out of his body, in which the sound of *Ana'l Haq* (I am the Truth) echoed forth, and eventually, he was burnt. This is the sign of a faith. If you will keep the faith firm and steadfast, then will become like Mansur and angels.

The believer can transcend to the realm superior than the angels. You are also on that path, but there is a snag among you about the discipline. You don't have unity. If you will hatch hostility among you with a trifle wrong in the heart, then you will never advance ahead on the path you have taken.

When you wake up from sleep in the morning, then pray, "May my faith be secured and remain away from the disobedience and the godly works of the guidance may be obeyed." You shake hand with your heart after praying like it. May the disciplinary thought prevail in your hearts. You execute a pact daily in the morning with your hearts that, "If Satan will bring evil thought during the whole day in my heart, then I will not be trapped." Insha'allah, if you do like it, then it will be your habit and never be deceived by Satan. When you are habituated alike, the works of the sin will be felt wrong to you at once.

You feel it easy to be trapped by Satan, but the practice of committing good works and thoughts will enable you to reckon the satanic deception and evil thought as wrong and troublesome. When one eats mutton, and if you habituate him to eat rice, he will eat rice, and again if he abandons habit of eating the rice, he will eat mutton dish and will be habituated with it. It means that you are habituated to commit works of the sin, which must be abandoned slowly and slowly and you will succeed at last, and there will be no thought of committing sin. If you will be habituated to be deceived by the satanic tricks, the similar will be your habit.

You habituate to become clean and pure and remain far from the works of sins and disobedience. If you will do it, your habit will be improved for ever, the performance of the Ibadat will be apprehended very easy. Once the works of the evil eye, wickedness and theft will be committed, then you will be habituated to do

such works, and you will feel no problem to commit base works. He will apprehend the base works as the milk of mother, and reverse to it, building the virtuous habits, then the acts of the sin will never be committed. He will feel the works of the sin as difficult as the mountain, and when it will be done alike, then he will feel the Ibadat an easy task.

I have assigned you the Ibadat, which is very easy. If the Jamatkhana is not near, then offer Dua and Ibadat at home. The Dua and Ibadat can be performed whether you are in the sea or in a journey or there may be responsibilities upon you. Make habit of the Ibadat since childhood. Be alert in the Ibadat. Don't forsake the hour of the Ibadat. Don't ignore the hour of the Ibadat whether you are in the sea or in a travel. Don't miss the Dua timing as long as you are alive.

You are my offspring. You will be like the angels and will transcend higher than it. Khana'vadan.

FARMAN # 136 (Zanzibar, 18th September, 1905)

I am regretful that I am parting from you very soon. I have much love for you in the heart. Your love in my heart does not slip. It is a wish of my heart to live with you all the times. The physical separation is too tough, but al-Hamdulillah, I and you are not detached spiritually. I am with you spiritually all the times. I and you are one. I and you are not separate all the times.

You continue to do moral deeds with one another all the times. Don't hatch hostility with others. Don't do wrong for others. Don't hatch hostility even with those who have abandoned our faith. You care yourself individually and look after your brothers-in-faith with care.

If you will follow my given rules and regulations, then there will be no perfidy and quarrel. May God forbid, if you will not follow the rules and regulations, there will be dispute and quarrel as it occurred in past between the jamat and the Panjibhai.

I hope you will act according to the rules and regulations. You remain steadfast in the faith all the times. Always come in the Jamatkhana. If I depart from you physically, I am spiritually with you in each breath. I am near you if your faith is true. You foster my love and I foster your love, then there is not difference between you and me.

One whose son goes on a journey to abroad and goes wherever in the long in the journey, but after all he is the son of the parent. Going at a distance does not decrease the love between the son and the parent. Whether the son is near or far, but the parent has the equal love. Likewise, you are near me and I am near you.

Your and mine relation is like a Pir and Murshid. You are near me more than my son. You are near me than my body. You are my haqiqi believers. Khana'vadan.

FARMAN # 137 (Nairobi, 3rd October, 1905)

You have emigrated from a farthest country and came to live here. You have come too far from your country, which suggests that you are intelligent.

Inasmuch, you are not like the beasts, but the human beings, it is therefore necessary not to come in the satanic trap. If you will be trapped, than it will be comprehended that you are not human beings, but the beasts of this country. One who is a human will never be deceived by Satan and will invigorate the heart steadfast on the religion. First, he will purify his *iman* (faith) and will attend the Jamatkhana regularly.

If the Mukhi/Kamadia are not present in the jamat, then the jamat become an army void of the general. The general is especially necessary in the army. Mukhi/Kamadia are the generals of the jamat. There must be the Mukhi/Kamadia in the small and large jamat. It is especially their necessity. It is binding upon you to come in the Jamatkhana regularly and engross in the Ibadat-Bandagi.

FARMAN # 138 (Nairobi, 4th October, 1905)

You are like a fish. As a fish comes out of the saltish sea and falls into the small sweet river at a remote distance, and similarly you too left my big jamat farther in India and reached in too far place.

If the sweet water of the river is calm, the fish came from the big sea also becomes prosperous means remains alive. And if the water of the river is dried up, then the fish coming from the sea will die.

Now, what is the meaning of the river? What is the meaning of the sweet water? You understand suitably and remember it.

1. The Jamatkhana is the river of sweet water.
2. Always come in the Jamatkhana timely to offer Dua.
3. Treat one another with unity and love.
4. Don't cultivate grudge, enmity or backbiting in the hearts even a little bit for your brothers-in-faith as well as the others.
5. Eat after offering the Dasond to the Imam.
6. The Mukhi/Kamadia must take care of the jamat in befitting manner and the jamat must remain under their control.
7. The small jamat must remain under the supervision of the big jamat.

You never forget these seven points at any day, which have been known to you, and if you forget it, then your *iman* (faith) will slip away and become like animals. Don't cultivate slander in your hearts for others.

I am much delighted to learn that you have shaken hands with one another on yesterday in the Jamatkhana at evening. The meaning of the shaking hand is that there must be no dirt in your hearts for others, and expel the filth exists, whatsoever.

Don't bring slander in your hearts for anyone. A kind of the disease infects the slanderer. When the disease of the leprosy infected in the body of a man, its symptom becomes visible on his body, and such chronic disease is infected to the soul in the heart of the slanderer.

The brothers-in-faith are mutually the real brothers, therefore, you believers are the brothers with one another, so don't cultivate slander in your hearts internally. When you cultivate slander in the hearts, then your souls are infected with the disease of leprosy, resulting your faith collapsed slowly and slowly, and the perfidy will entered into the Jamatkhana. Consequently, you will reach gradually to a baser realm, thus don't give room to the slander in your hearts.

You follow well the seven points which I just made you known, and obey it and remain firm with it and don't forget these points ever.

If there is only one house of the follower in any region, there must reserve a room or a small house separately for the Jamatkhana and make it a Jamatkhana, in which offer Dua and perform Ibadat-Bandagi regularly.

The body of the man becomes impure physically, but the soul does not become profane, which is pure for ever, therefore, don't miss the time of offering Dua, Ibadat-Bandagi.

If there is one Ismaili house in any village, a man among them may execute the role of the Mukhi and collect the religious dues. He also may join his wife and children to offer Dua. They are the Mukhi/Kamadia in such village. There must be the Mukhi/Kamadia if there are two houses. One man from one house may become the Mukhi and the man from another house may become the Kamadia and act with one hearted and in unity with each other.

If you will not follow according to the aforesaid seven points, then water in the river will dry up and your condition will be like the fish without water, therefore, you act with fear, so that your condition does not become alike.

The jamat cannot run without the Mukhi/Kamadia, therefore, these two officers can serve the jamat all the times being appointed by me.

In the Jamatkhana, where is my throne, there the jamat prostrate, offering Dua, shake hands and doing some other rewarding rites. The people does not bow before the wooden throne or the cushion made of cotton, but bow with a view that the throne of Murtza Ali has been coming down for ever, and they bow before the present Hazar Imam from that lineage. They too prostrate by muttering the name of the present Hazar Imam. The Light (*noor*) of the past generations exists now in the forty-eighth generation. The Mukhi/Kamadia sit on such dignified seats.

You all understand that the Commissioner is a servant and carry on his government with the orders of the king. This is a worldly instance and should understand alike for the religion. The Mukhi/Kamadia sit in the jamat are the workers on my behalf and givers of the services to the jamat. The jamat must not be without the Mukhi/Kamadia even for a day, in which it is much beneficial for you.

All the jamat must follow according to the rules and regulations being implemented for them. I never give preference to the affluence being a biggest, and don't see the wealth ever, because I don't value the wealth anything more. Those who respect the guidance of the Lord are the great and this is certainly the meaning of the religion.

Recently, the Dua and Ibadat have been made convenient for you. You must come in the Jamatkhan if it is near and are able to attend. If the Jamatkhana is far, you can offer it on the way or in the saloon of the train during the travel. You can offer Dua if you are outside or in the garden. If you don't know the Dua, you mutter the *tasbih* of Pir Shah for twelve times with prostration and by it, the Dua is accepted. It is an obligatory to offer Dua in time. If the Jamatkhana is near, you attend the Jamatkhana in time. If you will not perform the obligation of the Dua, then there will be a debt upon you. If you will commit laziness in following this obligation, then it is the sloth of the hearts, and it is your loss in doing such laziness, that your faith will be collapsed if you become lazy in offering the Dua.

You habituate slowly in following the moral deeds and when you will be habituated, the virtuous deeds will be gradually executed by you. Presently, you are accustomed of the wrong habits of wickedness, casting evil eyes, speaking lie etc., and you cannot live without doing such deeds, but when you will be habituated not to do such immoral works, then you will never do such works and the virtuous deeds will be conducted all the times. Be alert with your hearts, so that you may be habituated to commit the virtuous deeds.

If a believer may think that he will not attend the Jamatkhana today, but go on tomorrow, and when tomorrow comes, he thinks that he will go on next day, not today. If will commit laziness in such manner, then he will be habituated with the laziness, and gradually his faith will be lessened, and ultimately his entire faith will go to rack and ruin.

The believer committed such laziness, what is its reason? Because Satan is in his pursuit, making him to commit laziness, and does not allow him to do virtuous deeds. When Satan pursues, he must drain it off, and don't do laziness. If he cultivates courage, then good works will be done by him. You keep your hearts pure by now onward.

Whether the Mukhi/Kamadia are poor, beggars, rich or rulers, but it is the practice of the religion that they sit in my place. Whether they are poor or beggars, but if they serve the jamat and the Imam regularly, they are superiors to my mind, and are my relatives.

In case, the Mukhi/Kamadia may commit an error, the jamat is not authorized to dismiss them. If the jamat finds an error among them, it must be reported, but they cannot be dismissed.

It is not enjoined upon the believer to do what strikes in his vision. He should not do alike. It is the duty of all to follow the rules of the jamat. If one has to sacrifice his body, he must do for the follow up of the rules of the jamat, but don't make its transgression. You too sacrifice yourselves, but defend its violation.

I am present before you today, and as you perform Ibadat-Bandagi by beholding me, then always prostrate by perceiving me in morning and evening. I am with you all the times and wish that your prostration may be accepted.

Whether I am in Europe, Bombay or in a forest, there it is my habit to remember you all the jamat daily during the time of the Dua and pray that your faith may be secured, your Bandagi may be accepted and there may be plentitude in your materials and children. When I walk on the road, I also remember you, not only your jamat, but the jamat the world over and pray for them.

You don't cultivate envy and take out the grudge from the hearts of one another. It is not the task of the believer to have the grudge. What is the profit in your business to make competition with one another and sell the merchandise in fewer prices? You must earn from other communities. Listen, the panther does not devour its children, but devours other beasts in the jungle. You are my followers like panthers; therefore, don't make loss in making envy mutually to sell the merchandise in fewer prices.

If a believer may commit treachery, how his faith may remain steadfast?

Once, a person went to the Prophet for his justice. The Prophet said, "If you will do one thing, then there cannot be an offence from you." The person said, "Which is the work that cannot induce to commit sin?" The Prophet said, "Don't speak lie ever." He went to his house and became alert with heart not to speak lie. Later, he thought, "I don't need to speak lie, and if I will commit sin, it will need me to speak true, which will make me ashamed." Thus, he pondered and forsook all the works of sin and began to do virtuous deeds. If you will forsake the habit of speaking lie, then there will be not a single sin from you. The wickedness, enmity and treachery etc. are such sins that it cannot be committed without speaking lie, therefore, don't speak lie at first and if you will make its habit and walk on true path, then there will be good works from you all the times.

The believer who takes money against the marriage of his daughter or makes matrimonial alliance with the opposite (party on the basis of) give and take (the daughter), he will never enter the paradise and is a great sinful. The children of the believer are not the slaves and if they were the slaves, then it is an offence to sell them. While the children of the believer are obviously my children, and I have not been given the birth of my children in your house for sale. Making matrimonial alliance is the marriage of the sons and daughters, not a trade. There should not be dealing in the marriage since the marriage is not a trade or gambling. Once the marriage is performed and after that there is nothing wrong to make another relation with the opposite (party), but to bargain the daughter in place of the daughter is a mortal sin. Khana'vadan.

FARMAN # 139 (Nairobi, 6th October, 1905)

As long as the human is in the world, he is like a school going student. The students studying in the school always continue their study, and acquire the education whatever is being taught in the school. Likewise, as long as the human is alive in the world, he becomes diligent, intellectual, learned and heroic by studying in the world. The boy who does not remember his lesson in childhood due to laziness, he does not pass in the examination and remain like a donkey. If the human continues to take lesson all the times, then he will pass the examination of hereafter after death.

Which lessons should be acquired in the world? The first lesson is that of abstinence means to become pure and clean in all matters. If this lesson has been acquired worthily in the world, then Insha'allah, you will pass the examination to be taken after death.

For clearing the examination of hereafter after death, four lessons are compulsory to pass. These lessons are:--

1. Your *iman* (faith) must be pure.
2. Your deeds must be pure.
3. Your eyes must be pure.
4. Your hands must be pure.

1. The faith should be pure in such a way that your soul should be pure with intellect and love, then your faith is said to be pure. If the faith is pure, it means you have passed the first lesson. The foundation of the faith is lying on love. If the love is intact, then the faith merges into the soul.

2. What is the purity of the deeds? How it can be purified? For purification of the deeds, due attention is essential all the times. The task of the attention is too heavy, because Satan deceives human all the times. Satan is ever ready close to you day and night; only the haqiqi believers are rescued from his trap.

As a man is on a journey and he has goods with him, he does not sleep due to the robbery. He knows that if he sleeps, the thief will steal his goods, and perhaps he would kill him as well. Likewise, the haqiqi believer ponders day and night that it is better that his deeds may be fair and Satan does not deceive him. Thus, the haqiqi believer fears with Satan and thinks Satan as his foe.

3-4. Your eyes, hand and tongue should also be pure. One whose eyes are not pure, it is mortal sin. It is much difficult to purify the eyes. It is a sin upon you if you cast eyes on others women and materials. If a trivial base thought erupts in your hearts for others women and materials, it will cause heavy loss to you. It is an act which resembles the sin of eating the flesh of the human. It is convenient for those whose eyes are pure. The sin cannot be committed by them.

One whose tongue, hand and foot are impure, it is difficult for him. The purification of the tongue means not to commit slander or calumny for any believer. Make the tongue pure in this manner. Perhaps, any type of flaw is seen in any believer, then you take care not to disclose it with the tongue. It is not your task to make justice of any person or the believer.

God also connives faults of the men, then you should not divulge the faults of anyone with your tongue. Thus, you make your tongue pure in this manner. Prevent your hand to commit base works. Similarly, you must be pure in all matters.

You must habituate your children since childhood to do moral deeds, in such a way that a rider rides on the horse and keeps the bridle in hands and leads the horse wherever he likes. Likewise, the human is solely authorized of his self (*nafs*),

which directs him whatever the way he follows. Don't ride on the *nafs* and if you don't prevent your hearts from the sin, Satan then becomes your authority and will tempt your hearts to do works of the sin. Satan will enslave you. Satan will dominate you if you give him room in your hearts.

You habituate your children since childhood that they don't submit to Satan and prevent from doing base works. One whose behaviors are worse, you remain aloof from him. As a traveler travels with the goods, he fears with the thief and remains alert, similarly you fear with Satan and remain away from it.

Soul exists in human body, and it becomes so as you habituate it. As a man exercises, then he is called a champion. He inflicts trouble to his body since childhood to become a champion and gradually habituated slowly with the exercise. For giving habit, he turns his body in different styles, and endures hardship, and when he is habituated becomingly, then he easily exercises and eventually, acquires strength to that level that he can smash the coin of a rupee with hand.

This is equally same for your soul. You also habituate your soul that it acts the works worthy of good qualities all the times. When the soul habituates to do virtuous deeds, then your soul will become like a champion and an angel, rather will reach to the realm higher than the angel, and then you yourselves can perform the miracle.

I pray for you to give such exercise to your souls to perform the miracles, and you recognize your original state. Habituate your souls in doing virtuous deeds. Whatever the habit you will give to your soul, it will grasp such habits. Habituate your souls to do virtuous deeds, then the characteristics of the beastliness in your body will be doomed, and your souls will become angels before death.

If you are inured in the treachery and base works, then what is the difference between you and the animals? If you are habituated with such vicious works, then your hearts will gradually become like the lions or the forest beasts. Its elaboration is such that the tiger or other cannibal when look anyone, they catch and make their prey, suck away their blood and eat their flesh.

Similarly, if the heart of a man is not pure and impure like a beast, then the human will also think of others women and misappropriates others material like the tiger and commits the works of sin. Due to the worse state of the human, his heart will be worsened like an animal. Now what remains the difference between you human beings and the beasts?

You are on the path, on which the human can become an angel, but there are so many difficulties on that path. The path however becomes much easier by giving

the habit. You must habituate to do good works and speak true and try to become much godlier day by day. If you aspire to become godly just now, it cannot be possible, because you are inured to do worse works. When a man continues the habit of exercise for five, ten or twenty years, then the strength comes in his hands and body. Similarly, if your deeds are godly and when your hand, heart and faith will be pure, then you will become the angels.

Whilst the human is alive in the world, the nectar of the Light (*noor*) shall not come into his hands, because, may God forbid, after twenty, thirty or forty years, if he becomes proud and commits the impure works of sin, then he becomes like a Satan.

Listen, for an instance, Azazel elevated till seventh celestial sphere with the agency of his worship, but did not perceive the marrow of the religion. He did not obey the divine orders, and fell down on earth by becoming a Satan. As long as you are in the world, you don't commit pride and don't do works of impurity.

The doctor examines the pulse of the ailing person to know whether the patient has fever or not. Likewise, you yourselves as a doctor examine the pulse of your heart and check, "Either I have committed the works of disobedience? Either my heart commits slander for anybody? Either my thought revolves in me of the satanic vicious works? Either I hatch enmity with others? Either I commit treachery for others or not?" Hence, you examine your heart. If you are doing such works, your souls will assure you about it.

When your hearts assure that you commit envy, backbiting, and treachery or speak lie, make your hearts aloof from it. If you have committed treachery with any person, committed slander, spoke lie for the sake of others, then you approach him at once. You go to that person either in the Jamatkhana or any other place and implore with open hearts by confessing your treachery, enmity or any other types of sin you have committed for him and beseech forgiveness. Seek forgiveness with pure hearts and make it one heart and never do such sins with him. Thus, you will be habituated to seek forgiveness with one another as well as to make unity, then there will be no loss to you.

If the current of the water drift the swimmer in the opposite instead of the direction where he intends to proceed, the water will drag him to some distance. If the swimmer would be expert, he will traverse eventually. Likewise, the world is like a sea. If the faith and love of the human are genuine, then as the expert swimmer endured difficulties of the current of the sea, he will have the difficulties, but will reach at the dry soil after application of vivid methods.

You find out your dry path, and if you intend to go through it, then purify your soul and make your soul walked on the true path regularly. Thus, you will have the

dry path in hand. Your dry path is on the seventh celestial sphere, and when you reach there, you will find there dry land and your heart will apprehend the certitude of this experience. It is not an easy way to go there, but very difficult. Four things must be pure to go there, and if your four things are pure, you will reach there at once.

1. Your faith.
2. Your eyes.
3. Your heart.
4. Your deeds.

In order to purify these four things, the manner in which the human must have to act, its analogy is that as you walk during the raining on the road and protect yourself with over-coat or an umbrella, so that you may not become sick and your body may be safe. If you will not put on such coat or cover with the umbrella, you will be sick due to the rainy water.

Similarly, for reaching the dry land of the seventh celestial sphere from the sea-like world, there Satan showers rain in vivid tricks on the way of the path. Treachery, enmity, speaking lie etc. are the rain of thousand types being showered on that path and does not let the believer to climb on the dry land. Satan first thinks that such human is accustomed of so and so habit and traps accordingly on that path and he will be subdued before him. If a person is habituated to cast evil eyes, then Satan showers rain of casting evil eyes, and if one is habituated to commit perfidy, Satan deceives him in that way. If one is habituated to commit pride and slander, Satan will tempt him to that way. Similarly, Satan will examine the person at first and will deceive him through thousand tricks and captivates him. But, as the human puts on a coat for the safety of his body from the rain and covers himself with the umbrella, and similarly, if the heart means soul of one is pure and is not inured to commit sin, that very person will remain protected from the treacherous raining of Satan.

If any believer aspires to please God day and night and don't subdue to Satan, then his first duty is to please the heart of the believers. Why not one's faith will be steadfast to great extent, but if he afflicts to any believer, then it is equally an affliction being given to me. The affliction being given to the believer pierces my liver like an arrow. I keep my purified believers in my eyes and one who afflicts such believers, it implies that he afflicted my eyes.

I am your father and you are my sons, then ponder, "Is there any son who intends to afflict his father?" One whose two sons fight with each other, then its affliction effects to their father. This is an analogy of the world, and it is equally same in the matter of the religion. I am your spiritual father and am ten times nearer to you

than the worldly father, therefore, you consider that you afflicted me if you afflict to any believer.

You are physically far from me, therefore, you have to fear certain matters. I have just told you that you are like the fish of the sweet water of the river being got out from the sea. You have to take care of two fold matters. May God forbid, don't let it to be done that Satan may come to deceive you. Don't act in such a manner that Satan may shower rain of fire upon you. When Satan showers rain of fire, then it needs water. Water is God Himself.

I may be far from you physically, and if Satan may shower among you something like the fire of the perfidy, then my telegrams or letters cannot reach urgently to you to extinguish it, therefore, if any perfidy is created among you, then you exert to make unity and remove the perfidy. If possible, don't let the fighting or perfidy raised. You act similarly with undue care and fear.

You know that there is a kind of a thin insect known as the Dudu in Africa, which spreads in the feet. One does not feel pain in the formative stage, but when the insect sucks blood and develops, then it is difficult to get it out and he feels much pain and eventually, the feet of that person is rotten, and there is no treatment other than to cut the feet. When the feet are cut, then the patient feels relief, but when the Dudu enters into the feet, and the itch starts, then if it is taken out with a needle or any instrument, it comes out easily, and there is no harm to the person.

May God forbid, if the jamat is infected with the Dudu means any type of the perfidy takes place, then you prevent it at once and make compromise mutually with unity. Get out the treachery and perfidy and quarrel, even don't cultivate jealousy in your hearts. Fear with jealousy too much.

Don't allow the base thought and work to come near your hearts. May God forbid, if there may be any type of wrong, then drain it at once in such a manner that you shake hands with one another lovingly and with affable relation and seek forgiveness and remove the jealousy.

If you have committed one's slander, then go to him personally at once and confess your sin and implore for remission. This is the recognition of the believer. He will surely forgive you by doing so.

(Then, the tears trickled down from the eyes of the Imam and said,)

Will you do my one work, I will be much delighted upon you? The work is that there are so many miserable Momanas in India, when I remember to hear their afflictions, my eyes fill with tears. I wish to send such miserable Momana towards you. These Momanas are not the Khojas, but your Momana brothers-in-law. They

have the trouble day and night equally with the trouble befell on Imam Hussain at last moment. When they arrive here, you don't give them monetary assistance because if you will give them money, they will devour it and become carefree. You help them in such a way that they toil day and night. You make an arrangement with the government to acquire arable land for them. If the government will allot them land, they will earn in its irrigation and prosper calmly. When the loaves will be accessed to them, they will never commit treachery or speak lie.

They will offer the Dasond regularly. Their faith will be secured. They will perform Ibadat, in which you will be rewarded. If you will try hard to acquire land for them, then you should be rewarded and it will be so. If you will work hard to arrange for them, then I will accept your Dasond and will forgive the sins you have committed. You must engage in this context. If they may come here and you don't assist them, then it will be wrong. You let me know when the government allots the land, so that I may set out the Momana followers with my own expenses till Mombassa.

FARMAN # 140 (Nairobi, 31st October, 1905)

I am leaving you physically, but my love, heart and soul are with the believers and will remain with you, means will remain in the Jamatkhana. My soul and heart are near the hearts of the believers. You become so, that as my soul is within your hearts, similarly your souls may come with me, and you foster such type of love for me in your hearts. Your bodies may remain with you, but your souls may be with me. Your souls may be with me whether I am in Bombay or any other place. You must believe it as a veritable truth that only my body is outside, but my soul is ever present in the jamat. Don't bring such thought that I am not present in the Jamatkhana.

Although, I am parting from you physically, but am ever-present internally in your hearts all the times, such as a your dear relative or your son has gone on a journey, your heart remains in his remembrance, therefore, he cannot be reckoned far from you. He is near you all the times, and likewise you are too my sons. The relation between the follower and the Imam is that of a father and son, rather it is more near than it. If your children are far from you in a journey, then you remain in their remembrance, and similarly, I remain in your remembrance.

As you try to progress for the worldly benefit, similarly you must try to progress in the religious matter. The works of the hereafter will be profitable for you ahead more than the worldly works. You don't give room to the dirt in your hearts a little bit. If the dirty water is drunk being mixed with the clean water, it will cause a disease. Filter the dirt from the dirty water and if it is drunk, then it cannot be compared with the clean water. You must understand similarly about the vicious and virtuous deeds. If a little bit dirt will remain in the heart, it will hurt the *iman*

(faith). If there will be little bit jealousy, the eyes will not be pure, then your *iman* will never be purified, and it will collapse at once. If your eyes are not pure, how can you perceive the Light (*noor*)? If your *iman* will be less and the heart will be pure with virtuous deeds, then your *iman* will be developed slowly and slowly to that extent that you will be more faithful than the righteous faithful persons.

When you leave your house, then you take coat and umbrella to protect from the storm and rain. Why don't you take coat and umbrella for the safety of your soul? Its interpretation is that you are protecting your body from the rain with the coat and umbrella, then why you don't keep yourself away from the immoral works? You commit base work and keep Satan with you and do what it directs you, but you should be saved from Satan. Don't do the work being directed by Satan and don't give attention to its direction. Once you attend the direction of Satan, you will then continue to attend on second, third, fourth and fifth times, and you will become his slave if follow his directions. Once you are enslaved, how your *iman* will last?

You get nearness to God. You become angel. Don't become slaves of Satan. If you hear Satan's directives, then you will enter into his slavery. You are ridden on a horse and Satan is beneath your feet. The bridle of horse is in your hand. The horse will run wherever you direct, because you are the rider and possess the bridle in hand. It is in your control and power to move the bridle, and you are not in the control of Satan by any mean. I always pray for you that you become like angels.

The school must be opened for the children, in which they should be given knowledge of the ginanic literature. The necessity of the school is too much. You must send your children in the school. It is recommended to the leaders that the running school must not be closed. Khana'vadan.

FARMAN # 141 (Mombassa, 14th August, 1905)

You are taking much hardship and serve. God shall reward you in both the worlds. You always retain similar love, so as to become near to me. Insha'allah, you will be near to me in hereafter. You know that I am physically away from you, but am near you spiritually.

Listen, where is Bombay? Where is Poona? And where is Mahbareshavar in India? Look, such a sea, where are mountains and large animals (in India). Having passed through it, I have come here, not for anything, but came for my believers in special.

Physically, I am sometimes in Poona, Bombay etc. or any other place, but spiritually I am with you. When you regularly come in the Jamatkhana, you must

perceive me in the *batin* (esoterically). Don't bring such thought that the Imam is at far. It never happens that I am far. My place is in the hearts of the believers, and you are near my heart.

I always pray for you in morning and evening. You must remember that as I love you, then it is incumbent upon you to absorb in the Ibadat. Perform Ibadat for two/four hours out of twenty four hours of the day. Attend the Jamatkhana in the morning and evening. If you are far from the Jamatkhana, and there is such a problem that you are unable to come, then you pass your time wherever you are. If you are on the road or in the jungle at that time, then you must pass the time (of the Dua).

You ponder that there is no such person in the world, who can lead a peaceful life all the times. There are disease, hardship, old age and death on the human. There are so many such troubles on the human, therefore, remain away from the work of sin. The affliction befalls on human is the prosperity for the believer. The chronic disease, leprosy etc. pains come on the human, but the believer does not take it seriously and does not displease with it. Even if the believer suffers from leprosy, his heart is radiant and pure like the sea water. Whatever the afflictions befall upon him, he does not bring them in his heart. Salvation is achieved in the purification of heart.

There are some matters enjoined upon the human. First, to attend the farman. The man is purified with the *iman* (faith). The analogy of the faith is like water. If water is clean, the reflection of the sun flashes on it, and then it is clearly visible. Similarly, the faith must be purified in perception of the Light (*noor*).

Your faith must be like the mountain. Whatever the force of wind hits the mountain, blasting of the tunnel, shooting of the canon, the shocking of the electricity, even then it does not move from its place. The faith must not be like the tree, which swings where the wind hits it. Your faith must be strong like the mountain. The truthfulness must be that never speak lie in any day, don't talk senseless and purposeless. If you want to open your tongue, then it must be opened truthfully.

Don't cast evil eyes on the sisters-in-faith. Don't commit others backbiting. Don't speak abusive words for other. Don't speak lie. Don't create perfidy. Use the tongue in the matter of knowledge and advice. Bring the base person on the path. Make your business with similar vocal, but don't talk senseless and purposeless.

Your eyes must be pure. If you will see with pure eyes, you will perceive the Divine Light (*noor*) in all. Ignoring the guidance, if you will see with evil eyes, your eyes of the heart gradually will be blind. There will be darkness in heart and will never

perceive the Light (*noor*), therefore, the men and women must not see with evil eyes and don't cultivate base thought and don't commit treachery.

This tongue is for advising the men. Don't do to go to the inferior realm. There are two lamps in the human, in which one is the lamp of Light (*noor*) and other is of the fire. If you keep the lamp of the Light upper, you will be uppermost all the times. If you will keep the lamp of fire above, then your birth will be alike the beast. Both matters are in the hand of the human.

There are two roads of the human. One road is for becoming the angel and another is for becoming the animal. If you follow behind anyone from two roads, you will reach to that path. If you take road of the angel, you will reach to the angel, the other road, may God forbid, if you come in the deception of Satan and walk on the road of Satan, cast evil eyes, commit wickedness and treachery and become proud and by following and walking on such wrong road, then you will become the infidels like Pharaoh, Shadad, etc., who lived in the past. Your heart will become black and the Light (*noor*) will never be perceived. You ensure in your heart to follow the road of the angel while waking up in the morning.

You ensure in your heart that you are my followers, rather my children. The children must follow as per their duty. They must serve to those who are elder than them. They must honor and respect the old retired leaders.

As you are here with me, similarly you will be in hereafter. As you behold me physically, similarly you follow in the *batin* (esoteric). You must follow with care, how should be the haqiqi children? And whose children are you? You are my children. I see you like the children, and you too follow like the children.

FARMAN # 142 (Mombasa, 2nd November, 1905)

Complete the Dua within ten minutes. Get it finished from beginning to end by reciting the names of five to seven Pirs. First recite five and two at end or three from beginning and four at end. After offering the Dua, there must be the waez for thirty or forty-five minutes.

The members of the Council are like the chief. If the chief flees from battlefield, then what befalls on the army? It is necessary for the leaders of the Council to take its notice. They must attend the meeting of the Council in time. Apart from the reason of urgent work, illness or a risk of getting loss in the business, it is not advisable for them to remain absent in the Council. It is obligatory upon the Ismailis to bring their cases in the Council. One will be benefited thousand times in following the rules I have framed, and if not follow, you will be troubled.

When the missionaries come to you to deliver waez, you must present to hear it. If the interpretation of any missionary does not appeal you and find his error, then don't prevent him while making interpretation, and if you don't like, you forbid him to deliver waez on next day.

The Prophet commanded to keep fast. The fast is meant to toil the body. Keeping *taqiya* is incumbent, so that other may not slander. The fasts of 360 days of the entire year are obligatory upon the haqiqis, and these fasts are:-

1. Don't speak lie.
2. Don't commit fraud.
3. Don't commit slander for others.

The 360 haqiqi fasts of such type are obligatory upon the Ismailis.

FARMAN # 143 (Mombasa, 4th November, 1905)

The leaders of the jamat must advise the jamat by reckoning them as the children. If any person commits sin of the Imam, and is proved, then forgive him with mercy after charging the penalty. Don't bother him while charging penalty upon him. If the sin is deadly and there is no alternative other than the punishment, then punish or charge penalty and relieve him.

One who registers his name in the Panjibhai, he must attend the majalis in time. It is plausible if he does not come due to illness, risk of loss in the business or any other major work, but if he has spare time and does not come and sit pointless in the house, then what will be the reward?

Take the medicine from the doctor of the illness and if you don't take the medicine, how does the benefit procure? There was not benefit due to not taking the medicine, in which there is not fault of the doctor, but it is the fault of the patient. Being the Panjibhai, if you too do not attend, then what is its gain? Enlisting the name in the register of the Panjibhai, then don't come in the majalis, then what is the benefit to register his name and became the Panjibhai? You must attend the Jamatkhana in time and muster courage.

FARMAN # 144 (Mombasa, 5th November, 1905)

I rejoice unduly while looking your love and faith. There is a permanent affliction in the world. I am also afflicted in heart too, but when I watch your love, then I forgot all my afflictions.

The religious practice is an act within the heart. There is a path between the believer and the Imam. Al-Hamdulillah, if there will be love in your hearts, it is enough. Everything is in the love.

FARMAN # 145 (Mombasa, 7th November, 1905)

You the Panjibhai must come in the majalis regularly. Don't cultivate laziness. If you don't come in the majalis being the Panjibhai, then what is its advantage? The Panjibhai is the army of the Imam. Being the Imam's army, you don't cultivate laziness. You serve the Imam regularly. It is obligatory upon you to serve. You must attend the majalis and the Jamatkhana. Don't cultivate sloth in the time of the Ibadat. You remain under the orders of the Mukhi/Kamadiah all the times, and don't go beyond their orders. You attend the majalis and Jamatkhana punctually and serve the Imam.

The believer does not fear with chronic disease or other matter. Why the believer should have the pleasure and displeasure? When a believer expires, he reaches to the presence of God. The believer must follow the religion staunchly. This is the sign of the believer.

It is the duty of the followers to follow according to the guidance of the Imam. If there may be a farman on one occasion to illumine the lamp, it must be done. If there may be a farman to prepare the food by becoming a cook, it should be done. The followers must not argue that it cannot be done, but would do the major work. The followers must follow whatever the Imam guides.

If the jamat suffers due to the mutual enmity, then it is your duty to investigate. If will not investigate, then its load will be upon you. You perform the religious ceremony and serve in one place, and simultaneously commit jealousy on that place, then what is its gain? If there is jealousy among you, then I will think that you have garlanded me with thorns instead of flowers.

It is not enjoined upon the title holder of the "Vazir" to feel greatness. One who serves is a great. He is not great to assume the office (of leadership) and serves. It is not enjoined to commit slander for acquiring the office.

FARMAN # 146 (Mombasa, 9th November, 1905)

Being the small children, you mustered courage for the *mehmani*, to which I pray for you. I pray for you all the times. You work hard in the study and acquire education with fortitude, so that your *iman* (faith) may remain secured and perpetual.

You don't be deceived by Satan. Don't participate in base works. You muster courage in learning the Gujrati, Primary Arithmetic, ginans and all other subjects. Remain watchful in the religious matters. Remain watchful in the worldly business.

FARMAN # 147 (Mombasa, 10th November, 1905)

I will leave behind here two things for you during my physical departure from here, in which one is my guidance and other is the rules and regulations.

I have made preparation of the rules after immense hard working. If you will not act henceforward as per rules, then I will understand that you have waged war against me.

I say with my heart that you are my small children. When I see you children, my heart becomes cool too much. It pains me in the physical separation with you. You are my children and my followers. I wish that you remain close to me day and night. I treated happily with someone and threatened to some other, but all these are the words of love.

I will send you my two photographs when reached Bombay, one is for the Zanzibar and another for Mombassa. Don't vow on the photograph, but is the souvenir of my love. While looking the photograph, you recollect my love upon you and I like you.

FARMAN # 148 (Mombasa, 11th November, 1905)

The rules, which have been formulated recently for you are too much convenient and equal for all. If someone may request you to do so and so work, then you must reply that the rules are not the work of obligation, but the work of justice, (therefore) order according to the rules.

In the framework of the government, the government does not violet its rules despite facing loss. It is enjoined upon you not to break the rules if there may be loss of the government. If someone may transgress the rule in jealousy, it is the duty of the Council to investigate why he had violated it. The rules and regulations have been now prepared, therefore, the Panjibhai of any jamat, poor or rich are not empowered to oppose the Council and take field against the rules.

The leaders of the Council must remain with unity. They must carry on the working as per rules. If any leader will break the rules, then other jamat will not obey your orders, and will bring its complaint in (my) presence, therefore, the leaders must carry on the working of the Council without transgression of the rules and regulations.

You protect your faith all the times. Don't come under the deception and trap of Satan. Don't participate in any vicious work. Remain firm in the faith. Don't let Satan to come near when any satanic thought flares (in mind).

Be assured all the times in hearts that you are my spiritual, haqiqi children. It is incumbent upon you to act according to the guidance of the father and work like the father. It is worse than the worst to cultivate enmity with one another. One who cultivates enmity, his faith will be collapse slowly and slowly.

(The Imam said to the teacher of the religious school)

You serve the Imam too much. You teach the children the alphabet of the Khojki, ginans and Dua. God shall grant you its reward in both worlds.

FARMAN # 149 (Mombassa, 12th November, 1905)

You protect your faith all the times. Don't be deceived by Satan. Don't participate in any base work, and remain steadfast means make your faith staunch. You make it away at once when the satanic thought flares (in mind), and don't allow one to come near who has become a Satan.

You always ensure in your hearts that you are my children, my spiritual children. You are my children in reality, then it is incumbent upon you to act being your father. The worse among the worst work is to foster enmity mutually. One who cultivates enmity, his faith will be collapsed slowly and slowly.

FARMAN # 150 (Mombasa, 12th November, 1905)

Mukhi/Kamadia and the leaders must take notice of the working of the school and continue to check it and take the examination, and the successful students must be given the books and handkerchiefs as prize.

I will depart from here physically, but my heart will remain with you. The love and affection will never be reduced. If I may depart, my heart will not part.

I have assigned you a passage after cleaning it. It is in your hands whether you walk duly on it or not. As long as you follow steadfastly according to the rules and regulations, there will be nothing wrong. Take care of the non-violation of the rules. Give verdict with heart in the light of the rules. Keep the rules intact.

Al-Hamdulillah, most of you have entered in the high majalis, which is a sign of the faith.

It is necessary that you don't cultivate perfidy and grudge of any type. One who commits evil, he will earn the evil. There will be good for one who does virtue. You expel the grudge and hostility among you during the time of my departure from here, then I will understand that you have presented me the gift in my last demand.

The believers are my children. You serve my sons means you serve me. As the woman looks after her children means she served her husband. Besides, take an example of the worldly love. When a friend takes care of his friend's children, it will mean he has taken care of his friend. This is the relation of the friendship.

The love and affection are more above than the worldly works. You are my spiritual children. The jamat is my children, and one who serves it, he certainly rejoices me and loves me.

My body departs physically from you, but my heart does not part from you. My heart is never detached from you. I feel it too heavy when the physical separation with you takes place, but what to do? The heart must be made steadfast.

When any problem may befall, you must write me, and it is hoped that I will definitely reply to it.

I am with you spiritually. You jamat are my children. The members of the Council are the elder brothers and the jamat are the small brothers. I assign the small brothers means the jamat to the elder brothers. There is not lesser benefit to serve the jamat than the service of the Imam. You are my spiritual children and the soul is the same.

FARMAN # 151 (Poona, 15th September, 1905)

When I accept the works of your *dastbosi*, *kangva* and the *chhanta*, you should never suspect in your hearts. The haqiqi believers must remain firm on my farman. If a farman is made to the haqiqi believer not to kiss the hand (of the Imam) for six months or a year, then in its follow up, he should not bring a thought of kissing the hand, and when the order is issued again, he should be present for it.

An army cannot apply its power and does not put steps ahead or behind without the orders of its general. Similarly, the haqiqi believers must follow according to my guidance. You know the advantage of offering the *Dasond*, and even from it, if an order once is issued from me that he would be sinful who offers it, then you must not offer it. My farman must be obeyed. If there is my no order, even then one offers, he is a sinful. Sometimes if an order releases from me not to offer *Dua*

for six or eight months, then you must obey till that period. Likewise, those who obey my guidance, they are the haqiqi believers.

You must obey orders of your Lord like the army. As a porter sometimes walks on the footpath according to his mind, and sometimes walks down the footpath, and likewise it is not the path of the believers to act according to their minds. The haqiqi believers must have a vision on the guidance.

FARMAN # 152 (Poona, 18th February, 1906)

I pray too much to you jamat, who came here in this majalis. Khana'vadan. You have taken steps to come here in the majalis, and one who has taken a step, he will be rewarded the nearness of paradise for hundred steps. This is the sign of the faith. Your villages will be far from here, even many people came from remote places. Bombay is also not far. As you assembled here together, you will similarly be with me hither and thither in two worlds near me means near my feet.

You have come here and assembled in this majalis, then act mutually with unity. Don't cultivate grudge and trickery with one another and live together unitedly. Expel the trickery in the hearts and remain steadfast on the *iman* (faith)

Don't be deceived by Satan, who beguiles human beings through thousand tricks and does not deceive to all in one but deceives in vivid means. When Satan overcomes, you keep your hearts firm and active, so that Satan can never conquer you.

Wherever the assembly of the majalis is arranged, there must go to take its benefit. This is the sign of the faith. The benefit cannot be achieved by sitting at home.

I pray for you that you may eat the excellent fruits of our Satpanth religion, otherwise what is the benefit to kiss mere my hand?

You make your hearts like angel as long as you are in the world and walk truthfully. Don't oppress anyone. Don't break anyone's heart. Come in the time of the Bandagi with pure *iman* (faith) for performing Ibadat.

If you are in a train on the journey, or in the shop or in any other place, nevertheless, you pass your time there during the hour of the Dua.

The telegraph reaches from one to another village. Your heart is like a telegraph. You perform Bandagi in such a manner that you acquire its gains like the telegraph.

The human who is a haqiqi believer, he does virtuous deeds. The paradise is in his hand all the times. He makes his faith steadfast to great extent and walks on the true path. He has a paradise in the world. You must act as if your heart is in the paradise.

There is not a single person born in the world who has never been deceived by Satan. When Satan infuses doubt in your heart, you immerse in the Ibadat to remove it. When the man falls in illness, and is not cured timely, and makes treatment after the quick spread of the disease, then he is not cured. Similarly, if a doubt or faithlessness may arise, then don't delay, and engross in the Ibadat. Don't think to perform Ibadat on tomorrow to remove Satan.

The (matter of the) world should be removed with intellect from the heart. If you will remove the world without applying intellect, then your *iman* (faith) will be collapse little by little.

Iman (faith) is an ornament. If you will not preserve it in the trunk of heart and throw away on the road, then the ornament will go away from your heart. Be alert with due care in heart that the haqiqi ornament does not remove from the heart. If you don't speak lie, and don't use a lie word, then Insha'allah, none can snatch the *iman* like ornament from your hand.

The best thing above all is to serve the jamat and look after the jamat. You present me *mehmani* physically; similarly, my believers present me *mehmani* day and night.

FARMAN # 153 (Bombay, 28th November, 1907)

(Imam Sultan Muhammad Shah returned Bombay from Europe after two years and graciously granted didar in the Darkhana Jamatkhana and said,)

My body was physically far, but remained in remembrance of you jamat day and night. I accept today the congratulation of the *dastbosi* of Shamba, not only for once but accept for ten times.

The jamat is regulated excellently under the control of the Committee, to which I am happy with the jamat. One who acts in the jamat with discipline and one hearted, he earns reward in the world and the world hereafter. I behold you jamat like the angels. I behold all the men and women in same notion.

Ladak Mukhi has taken much hardship and served the jamat. I will reward the soul of Ladak Mukhi spiritually. Khana'vadan.

FARMAN # 154 (Bombay, 9th January, 1908)

You remain staunch in the religion and don't be trapped by Satan. Satan intends to drag you to another way through thousand tricks, but why you are deceived? Be careful all the times to give strength to the faith.

You Panjibhai are the army of our religion. If the bridle is not in hand's possession after riding the horse, then it cannot be reached to the expected destination. Fear with the deception of Satan.

You must come in the Jamatkhana regularly and if there may arise any problem in the ginans, then ask from the *bhagat* and get its interpretation.

The exercise of the Ibadat lasts the faith. One who continues the exercise, he gets much benefit. One's meager faith will be collapsed, who does not exercise. It is the sign of the faith to continue the Ibadat. You make the faith so unwavering that Satan cannot enter it. One who goes in the battle puts on the shield for his protection. You also similarly strengthen the faith like the shield.

When I accept your *dastbosi* through a Farman, then the *dastbosi* is accomplished. The physical hands have to become dust. Make my farman reached to your soul. This is a super task.

Keep the hour of your Ibadat, which is better than other works. It is the sign of the believer that he does not talk purposeless or unreasonable. He talks when there is the benefit, both either in the world or the religion, but does not prattle meaningless and useless.

FARMAN # 155 (Poona, 12th January, 1908)

The funds generated for the majalis, in which the people have contributed beyond their capacity, therefore, it is your duty to maintain the funds. The believers who have donated the funds, their amount is lawful, therefore, not a single penny of it may be gone in improper place. Take its complete care. Wherever the annual majalis have been designated, a committee must be formed with it to watch its account, so that no work of the majalis may suffer. You have to obey at once whatever I order. Perhaps one who wishes to ask about the income and expenditure of the majalis, then reply them without being confronted with hesitation. How much great may be the person, he must be replied. If you will act according to it, then the proceeding of the majalis will be prospered all the times. If I order you, and you don't obey, your hearts will be black, because it is called disobedience. It is better to great extent to arrange the majalis. If it deems a snag in the current majalis, then its sin is on the leaders who do not monitor it.

You ask to be prayed from me, but what is the benefit mere in my prayer. My prayer is useful for those who are heroic.

You will contemplate with me only for three, four hours during the Ibadat-Bandagi, but I remain in the contemplation of the believers for twenty four hours. Courage is necessary in the work of the majalis, and without the courage, its durability cannot be lasted.

In past, during the empire of my ancestor in Egypt, there was a large institution, called Dar al-Hikmah, in which many secular and religious topics were studied. When the followers eventually lost courage that once they forsook their Imam and sat aside, and as a result, this project could not last. Likewise, if you will show no courage, there will result loss. If the adequate arrangement for the majalis is not made, then how can you know, what will happen on tomorrow? Whatever will be happened later, its arrangement should be made before hand. It means that a committee must be formed for supervision to monitor on the whole.

Although the need of the missionaries is much more, and should be imparted from village to village, but there should be such *bhagat* for it.

The committee has been launched, and you understand it for the service of the jamat. It may not happen that it cannot look after the jamat. There is much disadvantage to make carelessness in the religious work.

I am in the Jamatkhana all the times during the Dua timing to give my *batini* didar, therefore you should absorb in the Dua by understanding so.

If the Mukhi/Kamadia do not give their attendance in the Jamatkhana, how the jamat can be run? Khana'vadan.

FARMAN # 156 (Bombay, 8th March, 1908)

It is the duty of the jamat to remain under the orders of the Mukhi/Kamadia and the Committee. In case, an error is found in the verdict given by the Committee, then you accept it at that time and appeal them once again to draw their attention, because they are not the angels not to commit mistake. They are the human, and the error is likely.

Don't blemish your name by doing base works. If you wish to help our religions, then translate the Persian books to strengthen our faith. Instead, if the perfidy is raised, then it may be considered that you have cultivated enmity. It is the duty of every jamat to remind my guidance to small and elder and all other. The education

of my guidance should be given in the schools and the libraries, so that all may remember, what is my farman? You must assist in the improvement in our (religious) knowledge. You must eager to translate books of other languages into Gujrati to strengthen your religion.

The Bohras were with us for three to four hundred years, and isolated with their own wish, even the Ithna Asharis are separated. It is not advisable for you to hatch jealousy or enmity with them.

Your task is to assist and promulgate your religion. If you have a feeling for your religion, then make such a plan, how to make arrangement of the convenient venue for the jamat? How the Ibadat in the jamat may be performed comfortably? And how the children can study the religious knowledge?

FARMAN # 157 (Bombay, 30th March, 1908)

Your religion gradually will be like the luminous sun. The clever and intellect and learned persons among you will rejoice to see it.

You are the adherents of the soul, so you should remain the adherents of the soul. Washing the feet and hands physically in the mullah's religion cannot procure benefit, therefore, you should be the adherents of the soul.

FARMAN # 158 (Bombay, 4th April, 1908)

I accept with gracious mouth (*mukh mubarak*) that you have been rewarded, you understand it so. You remain firm in the Ismaili faith, and don't be heedless. As the sun rises and when its light becomes visible, similarly the light of our faith will be manifested.

You see your soul in your heart, means see my Light (*noor*). The face or the body of all is dust. Body can be infected with chronic disease, but it is not so for the soul. One who fosters spiritual love, he is the adherent of God, while one who looks the body is image-worshipper.

The Light (*noor*) of the Imam is joined with the souls of all human beings. The heart of the believer is the bungalow of the Imam to reside, which depends upon the love. If that Light (*noor*) is perceived, then it is the quality of the faith (*iman*). The quality of the faith is that very Light (*noor*).

You must accept the farman being made by the Imam without hesitation. You should not utter, "Why such type of farman is made?" If I say it is a night, then it is

a night, and if say it is a day, then it is a day. You act according to the intellect of the Imam. The root of the human's intellect is the intellect of the Imam. It is not a task to involve your intellect in the Imam's orders.

I am saying that whatever is, it is the soul only, therefore, you make its finding, what it is? Wherefrom it came? That Light (*noor*) should be enlightened.

FARMAN # 159 (Poona, 28th June, 1908)

With the gratitude of God, you are being benefited now with the oldest ginans and my farmans being made in different places. Such facility was not available to the people in past, therefore, they remained unknown with the religion and committed the satanic works. They could not understand the (dimensions of the) Shariat, Tariqat and Haqiqat in the Ismailism.

The historical books are in the Arabic and Persian, which must be translated into Gujrati and preserve in the Ismaili libraries. These books have been compiled by the enemies of the Ismailis, nevertheless, they could not hide the glory of the Ismailism. The Ismaili faith is like the luminous sun in the sky, therefore, the enemies were compelled to expose such religion.

You recite the Dua, which should be recited with its value. If understand it's each word becomingly, then you know its worth. There is nothing in this Dua that God is accessed by reciting it loudly. The way of access to God depends upon the words. The follow up must be after knowing the meaning of the words. The principle thing regulates in it is the *iman* (faith). Satan dominates without the faith and deceives. The foundation of the faith is on the love. As the foundation of the Ibadat is on the practice (*amal*), and the foundation of the practice is on the love. Similarly, the foundation of the faith is on the love.

How should be the love? As a thirsty person intensely desires for water in a barren jungle, similarly should be the love of the soul for the Imam. Not on Imam's body, but on Imam's soul should be the love.

FARMAN # 160 (Rajkot, 20th February, 1910)

One who takes a step to walk towards me, he will be granted hundred times rewards for each step. You Ismaili jamat are my children. My eyes become cool while beholding you. You are looked like angel in my vision.

May God forbid, if a quarrel may arise in your jamat, then reconcile it before the community leaders.

It is not the task of the missionaries to go in the majalis where they are invited. It becomes like a guest. Those who became the missionaries should withdraw their hands from the world and the honour (i.e. the hospitality).

If the missionaries cultivate the idea that they would go provided they are invited with due respect, then they should withdraw their hand from the missionary works. The priests, saints or the darwish etc., the missionaries, are if reviled with abuse or stoned, nevertheless they endured it and openly deliver their sermons in the markets.

Wherever are five, ten or twenty houses, there the missionary should go without the call. They must visit village to village for six months in a year for the waez.

The missionaries should not lodge in other places except in the Jamatkhana. Whether the people may hear the waez or not, even then the missionaries should continue the waez as per their duties. Those who behave like this are the genuine missionaries. Besides, some other assume the fake name of the missionary. If the people don't know the missionaries, then which type of the missionaries they are? It is far better not to have such missionaries assuming fake name.

The world is like a hell. If there is the affluence of a thousand, two thousand or ten million rupees, and also the age may be hundred or two hundred years, even then all are equal to the poison.

Those who serve my believer, they serve me. The soul of the believer is my soul. The believer who comes to my presence from the remote place after enduring hardship, I pray to him. His way in the next world becomes easy. You should not cultivate jealousy after beholding me. It is not the task of the believer to create disunity. You live with unity as if you are the children of one father.

The Ismaili faith is like a Light (*noor*). You become like the Light, don't become like the fire. It is not incumbent upon the believer to cultivate hostility for other, even don't make enmity with the infidels. Don't revile others. You are not the judge of others for hereafter to know, what they would be. Don't cultivate grudge with those who have abandoned our faith.

You walk on the Ismaili religion steadfastly. Give education to the children of the *din, ilm, Dua, ginans, farman, history, etc.* and make them firm in the religion. It is the responsibility of the missionaries to approach each person to make them firm in the religion. It is the duty of the faithful persons to impart the religious knowledge to their friends, relatives and households.

Al-Hamdulillah, most of you have done the spiritual works, and it is necessary for them to improve their deeds and act on my farman and it will be considered that they have done the spiritual works if they do so.

You perform Bandagi at night and commit jealousy at morning, cast evil eyes, then in reversal, the load rises on the neck two folds. If you have to do vicious works, then what is the work to make vigil for the Bandagi? It is not advisable to the human to perform Bandagi at night and commit immoral deeds at day.

You commit moral deeds all the times in presence of your children, so that they may also be reformed to see your godly behavior. If you will commit immoral works in presence of your children, then they will learn alike, and whose sins are on the parents.

Understand the tenets of the Ismailism and be alert in heart. Don't take step backward. If you proceed ahead, you will become heavenly out of the earthy. Make them like you in the spiritual matter, who are unknown with the knowledge.

I consider you all like my children. How long I may be far physically, but remember you all the times spiritually. Don't bring such thought that the Imam is far. My believers are close to me more than my hairs. Khana'vadan.

