

-: FOR IMAMI ISMAILIS ONLY :-

# RUHANI - RAAZ

SPIRITUAL - REVEALMENT

FARMAN MUBARAK OF  
HAZRAT IMAM AQA SULTAN  
MUHAMMAD SHAH

COMPILED BY:

MR. MUHAMMADALI EBRAHIM NANJI

**‘ABHYAASI’**

-: Transcript by :-

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AN ENGLISH TRANSLATION OF  
**RUHANI-RAAZ** ORIGINALLY  
PUBLISHED IN GUJARATI BY THE  
ISMAILIA ASSOCIATION (ITREB) FOR  
PAKISTAN

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\*NOOR ELAHI AWWAL THA,  
SO AAKHAR JAG MEIN PAYA ZAHOOR,\*

\*ESSI DEEN KE TAABEY HOVEY OOS  
MEIN ROSHAN HOVEY RABKA NOOR;\*

\*KHATAM KIYA ISS KALAM KUN SAB  
ZAHER KAHE SUNAYA,\*

\*SO PADHO, SHIKHO, SUNO AUR SUNAO,  
YUN MOWLA NE HUKAM FARMAYA.\*

\*SATGUR KAHEREY\*  
\*DHARMA TAU SAACHO IMAN NAU,\*  
\*IMAN SAACHO JAARN;\*  
\*JEY IMAN LAVSHEY FARMAN SU,\*  
\*TEY DAAS AMARA JAARN.\*

The main fundamental of our faith (*mazhab*) is the *Farmans* of the Imam. It is the *Farmans* from which we are able to learn the philosophy of our faith, and also it is only through the *Farmans* that one is able to understand a clear path on which to lead one's life.

In *Farman Mubarak*, there are hidden precious gems of '*Haqiqat*' and '*M'arifat*.' *Haqiqati momin* heartily accepts these invaluable pearls.

In **RUHANI-RAAZ** are contained the priceless pearls bestowed, from time to time, by Hazrat Imam Aqa Sultan Muhaamad Shah. These pearls are mainly about the *momin* and the **soul** (*ruh*).

We extend many congratulations to Mr. Muhammadali Ebrahim Nanji

‘Abhiyaasi,’ the compiler of these *Farmans*, for the efforts put in by him, and also for his, and his companions’ affection towards our Holy faith and their brothers-in-faith, by which the publication of this booklet is made possible. This booklet will surely provide true guidance to waezeens, teachers and other interested *momin*.

with best wishes  
PUBLISHER

# “ MOMIN ”

Hazrat Mowlana Dhani Salamat  
Datar Sarkar Imam Aqa Sultan  
Muhammad Shah

Made The Following Farman

**FARMAN MUBARAK**

Rajkot, 21-10-1903

When I open My mouth to deliver the *Farman*s, heaps of pearls are bestowed, but only those ***momin*** who can appraise them are able to know the value of those pearls and realize what a thing they have received!

Jamnagar, 14-04-1900

*It is incumbent upon you that you act according to the Farman*s, which are made by Me. That is the faith (dharma) of a ***momin***.

One, who is a ***momin***, must accept the *Farman*s of Hazar

*Imam* and obey everything that is commanded by *Hazar Imam*.

Poona, 15-09-1905

*Haqiqati momin* should remain steadfast on My *Farmans*.

If asked not to do *dastboshi* for six months or for one year, then by accepting the *Farman*, a *Haqiqati momin* must not even think of performing *dastboshi*. But, when ordered to do it again, he should be ready for it.

Only those who act upon My *Farmans* are the *Haqiqati momin*.

*Haqiqati momin* should act according to My *Farmans*. The way a porter at his will walks for a while on the road and for a while off the road, to act in such a manner at one's will is not the way



of a *Haqiqati momin*.

*Haqiqati momin* must keep their sight always on the *Farmans*.

Nairobi, 04-10-1905

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

Jangbaar, 20-08-1899

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

Nairobi, 04-10-1905

A *momin*, who gets his daughter married in an exchange of money or who consents to cross-engagements, will never attain the paradise, and he is a big sinner.

The children of a *momin* are just not slaves. Selling even of a slave is sinful, whereas the children of a *momin* are, in reality,

# My children!

Jangbaar, 17-09-1905

I have My heart always close to a ***momin***. Even closer than the tiny hair on a human body, I am seated in your heart (*dil*).

A ***momin*** is the one who is not afraid of a sword or any other weapon, not even of death. Death for a ***momin*** is a day of rejoicing.

The ***momin***, who have passed away earlier, have endured the strokes of a sword. They have endured so much of pain and suffering upon themselves, but they were not afraid.

Manjewari, 05-11-1903

It is obligatory for a ***momin*** to serve properly the *jamat* and the Imam.

Mombasa, 12-11-1905

A ***momin*** is My child. When you are serving My children, you are serving just Me.

Rajkot, 20-02-1910

One who serves My ***momin***, serves Me.

Jangbaar, 11-09-1899

It is incumbent on and obligatory for a ***momin*** to always come to say *Du'a* at *maghrib* time.

Nairobi, 04-10-1905

If a man, a ***momin*** thinks that, “I shall not go to *jamatkhana* today; instead, I shall go tomorrow.” Again, on the next day, if he thinks, “Now, not today; I shall go tomorrow.” In this manner, if he starts behaving lazy, he will get used to laziness and gradually, his *iman* will get diminished. And, in due course,

eventually, his *iman* will get lost completely.

What is the reason that a ***momin*** got used to such laziness? It is because of Satan who is ever engaged in deceiving him.

Jangbaar, 04-07-1899

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

Jamnagar, 14-04-1900

The sign of a ***momin*** is that he must not commit bad deeds in the world.

Jangbaar, 09-09-1899

A ***momin*** must run away from sins. Just as people run away from disease, the same way, a ***momin*** will run away from sins.

Jangbaar, 13-09-1899

All deeds of the man, who is a

***momin***, should be pure. The thoughts (*khyal*), concept (*vichaar*) and conscience (*batun*) of a ***momin*** – all must be pure. A ***momin*** must be aware of all matters.

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

A ***momin***, when goes to sleep at night, thinks that: “Rising early, I will do good deeds.” When a ***momin*** goes to sleep with such good thoughts then his sleep also is counted in *ibadat*.

Jangbaar, 14-09-1899

One, who is a ***momin***, must hold such an ambition that he attains the abode of origin (*asal makan*)!

Jangbaar, 11-09-1899

You are ***momin***, so you must

love God.

Manjewari, 05-11-1903

A *momin's* desire is to move ahead.

Kutch Mundra, 16-11-1903

It is incumbent on a *momin* to remain present in *jamatkhana* at the time of *Du'a*.

Jangbaar, 18-08-1905

*Momin* and *murshid* are not in separation at all.

Jangbaar, 16-09-1899

A *momin* feels no disparity between the poor and the rich; both are equal for him.

I am showing you the way. I am clearing the path by removing the obstacles, which might be on the way. Now, it depends on your willingness whether to tread it or not! There must always exist a

unity of hearts (*ek-dili*) and amity amongst the ***momin***.

Daressalaam, 28-09-1899

A ***momin*** must become like that of an angel (*firashta*). You ***momin*** must act in such a manner so that you do not harm each other.

A righteous woman is the one whose acts are virtuous. Her acts must be virtuous like that of a ***momin***.

Contempt or bad words must not come out from a ***momin's*** mouth. A ***momin's*** mouth is like a garden.

Mumbai, 09-01-1908

The sign of a ***momin*** is that he does not ever talk senselessly or unreasonably. He talks only when there is any benefit either of *deen*



or of *duniya*, but does not chatter just meaninglessly, uselessly.

Jamnagar, 04-04-1900

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

To embezzle money belonging to someone else is not right for a ***momin***.

Daressalaam, 29-09-1899

One, who does *ibadat-bandagi* out of fear of the bludgeon of fire, is not a ***momin***. But the true fear should be that of being cut off from the vision (*deedar*) of God. This is what one should fear!

The man (*insan*) who is a ***momin*** wears clean attire. Even if he commits a few sin, they appear big to him.



Jamnagar, 06-04-1900

It is essential for a ***momin*** that he takes great care of himself.

Many amongst you are ***momin***. You have an obligation to keep your heart (dil) pure.

Jamnagar, 14-04-1900

One, who is a ***momin***, should remain concerned and must enquire into the heart (dil).

Wadhwan camp, 19-10-1903

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

Rajkot, 21-10-1903

*Haqiqati momin* observe fasting (*roza*) not only during the month of *Ramzan*; for them all the 360 days are of fasting.

The sign of a ***momin*** is that he does not get pleased in one-time

achievement.

A *momin*'s aim is to to keep on rising upward. A *momin*'s ambition is to become an angel (*firashta*).

Rajkot, 20-02-1910

To keep discord is not a *momin*'s.

job. To nurse enmity towards any one is not worthy of a *momin*.

Jangbaar, 17-09-1905

You are *momin*. It is essential for you that you do not nurse enmity towards anyone.

Jangbaar, 07-09-1899

When a *Haqiqati momin* recognizes God, God does become close to him!

A *Haqiqati momin* sees God at all places.

God is seated in the heart (*dil*) of a *Haqiqati momin*.

As God is watching him, a *momin* cannot commit bad acts. A *momin* knows that god is watching. So, how can a *momin* commit bad acts when God is watching him? God is watching, indeed! So, how can a *momin* behave badly in His sight? He will do only virtuous act; will not commit bad acts.

Daressalaam, 27-09-1899

You are *momin*. Do not cast even a slightest of evil eye (*badnazar*) on your sisters-in-faith.

Jangbaar, 31-08-1899

Misappropriation of *maal-e-waajbat* done *erroneuosly* can get pardoned on taking the *chhantaa*

but the sins committed of a ***momin*** cannot get pardoned.

One, who is a ***momin***, will be like a care free lion. He will have nothing to fear.

Such a ***momin*** remains least concerned even on departing the world. Once freed from this world, he will pass away peacefully.

For a *Haqiqati* ***momin***, there lies no benefit in the world, no rejoicing in the world. I Myself, being in the world consider it be a prison.

For a ***momin***, the world holds nothing!

For a ***momin***, who is wise and intelligent, the world is but a hell.

To a ***momin***, who will be intelligent and who will ponder, the world would be felt like a hell.

The sign of a ***momin*** is that he must realize the importance of getting close to God and making God close to him.

It is incumbent on a ***momin*** to have the soul freed from the person and keep it in a good place.

A ***momin*** must have such a thought that it would be better if he manages to come out of the prison.

Jamnagar, 14-04-1900

In this world, if any ***momin*** happens to be poor, console him.

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

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

Wadhwan camp, 18-10-1903

You claim to be a ***momin***; so I ask you what exceptional abilities do you possess, which the animal don't?

Daressalaam, 27-09-1899

For an hour, think, what is the **soul**! When one develops such a habit, does one become a ***momin***! If you do think this way, only then, you will come to know about the qualities of a ***momin*** and about the religion (*deen*).

Rajkot, 23-10-1903

You ***momin*** belong to the spiritual army. Keep sitting in the company of the one who is a ***momin***.

If you make friends with *Haqiqati* ***momin***, you will benefit.

Manjewari, 03-11-1903

For a ***momin***, who leaves this world, this world is congested place.

Abandoning this place of congestion, a ***momin*** aspires to attain the exalted abode of vastness.

Manjewari, 05-11-1903

The man who is a ***momin*** has a clear path ahead.

A ***momin***'s ambition should be becoming an angel (*firashta*).

Kutch Mundra, 21-11-1903

You all are My ***momin***. Make it certain in your heart (dil) that i am always with you.

Kutch Bhadreshwar, 23-11-1903

There are two types of ***momin*** in this world; out of which, one is



the ***momin*** of body (*badan*) and the other is of the **soul** (*ruh*). Those who are the ***momin*** of the body (*badan*), they get pleased here only and are pleased in living in this world only. In the end, they go just in the dust. These are the boastful ***momin***; their place is just in the dust.

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

Jangbaar, 11-09-1899

Haqiqati ***momin*** ponders in the heart (*dil*).



Jangbaar, 15-0801905

The heart (*dil*) of a ***momin*** is the house of God.

Sidhpur, 16-10-1903

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

Mumbai, 04-04-1908

A ***momin***'s heart is the bungalow for the Imam to live in.

Jangbaar, 15-08-1905

In a ***momin***' heart, there is no place for the dissension (*fitnaa*).

Rajkot, 20-02-1910

My ***momin*** are more close to me than My hair.

Poona, 18-02-1906

The man who is a *haqiqati* ***momin*** performs virtuous deeds (*a'maal*).

Just as you are presenting

*mehmanis* to Me in *zahir*, likewise, My ***momin*** present *mehmanis* to Me, day and night, in *batun*.

Mombasa, 14-08-1905

Listen! This ocean is the one, wherein there are mountains and giant animals. Crossing all these, I have come here not for any other thing but especially for My ***momin***.

I have My place in a ***momin***'s heart (*dil*), and you are but close to My heart.

Nairobi, 31-10-1905

Physically, I do take your leave, but My love, heart (*dil*) and **soul** (***ruh***) are just with the ***momin*** and will remain just with you i.e. will remain in *jamatkhana*. My **soul** and My love are close to a ***momin***'s heart.

Satan is there with you, ever ready, day and night; only *haqiqati momin* can save himself from his deception.

*Haqiqati momin* keeps thinking, day and night, that: “it would be better if My deeds (*a maal*) remain pure and Satan does not deceive me.” By this way, *Haqiqati momin* remains fearful of Satan and treats as his enemy.

Keeping the tongue pure means never backbite or speak ill of any *momin* or any other person. By this way, keep your tongue pure. If it ever happens that you come to know of any shortcoming in any *momin*, then do not, by judging him, reveal that shortcoming by your tongue.

To judge any person or any *momin* is not your job.

God Himself conceals the shortcomings of people, so you too should not reveal the shortcoming of anyone by your tongue. In this way, keep your tongue pure.

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

If any *momin* desire that: “I do please God, day and night, and do not submit to Satan,” then his first duty is to please the heart of the one

who is a ***momin***.

Howsoever strong may be the faith (*iman*) of someone, even then, if he hurt any ***momin***, it would be equivalent to having hurt Me.

Pain inflicted on an ***momin*** strikes in My heart like an arrow.

I hold My pious ***momin*** dearly in My eyes. If anyone hurts such a ***momin***, it would be as if he has hurt Me in My eyes. So, if you will hurt any ***momin***, consider that to be as if you would have hurt Me.

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

Mombasa, 14-08-1905

The sorrows that befall a man (*insan*) are felt joyful by a ***momin***. A man (*insan*) may get illness, leucoderma, leprosy etc., but a ***momin*** is not afraid of them and does not become unhappy.

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

Mombasa, 07-11-1905

Once, who is a ***momin***, is not afraid of any illness or any other matter.

Why does a ***momin*** have to feel either pleased or displeased?

A ***momin***, when passes away, attain the presence of God.



One, who is a ***momin***, must staunchly act upon the faith (*deen*). That is the sign of a ***momin***.

Mombasa, 05-11-1905

Practicing the faith (*dharam*) is a thing to be done inside the heart (*dil*). There exist a path between a ***momin*** and the *murshid*. *Alhamdolillah!* If your heart were full of love, it would be great! On love depends everything.

Kutch Nagalpur, 28-11-1903

In the region of *Khorasan* too, I have My ***momin*** who are the followers of the true path (*satpanthi*). The *mullahs*, who force others to change their faith (*deen*), themselves come to accept our faith. How are the *khorasani murids* able to perform such lofty

tasks? *Khorasani murids* are the true ***momin***. They possess absolute faith (*iman*), true recognition and complete courage.

Manjewari, 02-11-1903

Like this mountain of *Girnar*, which has always stood steadfastly at one place, a ***momin***'s *iman* must be like that of a mountain.

A *Haqiqati momin* who has the understanding of *sirat al-mustaqeem* (*satpanth deen*) will never get deceived by Satan.

Kutch Nagalpur, 29-11-1903

If you will have courage for the practice of faith (*dharam*), you will have an inexhaustible wealth. To serve the Imam of the Time is the wealth of a ***momin***, and that is the characteristics of a ***momin***.

Jangbaar, 23-08-1905

The one who gets *jamatkhana*



constructed, is a righteous ***momin***. My prayers are always there for the ***momin*** who perform such virtuous act.

Jangbaar, 02-09-1905

Just as I am present now, being seated here, the same manner; I am always there with the ***momin***.

Jangbaar, 05-09-1905

Each and every ***momin*** is in My remembrance. The heart (*dil*) of a ***momin*** is like a telegraph and a telephone, at one end of which is the *murshid* and at the other a ***momin***. When you remember Me, you also come in My remembrance at the same time.

Jangbaar, 04-09-1905

You members (*panjebhai*) are My army. You are very dear to Me and I consider you as My near ones.

A ***momin*** is My child.

Jangbaar, 04-09-1905

I consider you ***momin***, who are My *murids*, closer to Me than even My eyes.

Although I am aware of everything in *batun*, it is incumbent on a ***momin*** to inform Me in *zahir* too.

Poona, 12-01-1908

You might be concentrating your thoughts upon Me just at the time of *ibadat-bandagi* for 3 to 4 hours I remain in the thoughts of a ***momin*** throughout the day for 24 hours.

Jangbaar, 27-09-1905

I have My heart (*dil*) always close to ***momin***. Even closer than the tiny hair on a human body, I am seated in your heart (*dil*).

A ***momin***, who conducts himself righteously, is not afraid of anyone; his heart (*dil*) turns to become like that of a tiger and a lion.

You are the true ***momin*** of the *murshid*. Get determined and go on becoming more virtuous, day by day.

One, who is a ***momin***, can attain the status even higher than that of an angel (*firashta*).

Jangbaar, 07-09-1899

A ***momin*** performs *bandagi*, not out of fear of the hell nor with desire of the paradise but only out of love and affection for God.

As ***momin***'s love for the God grows deeper and deeper, he gets

closer and closer to God; he attains the direct vision of God.

Jangbaar, 17-09-1905

A ***momin*** is the one who is not afraid of a sword. or any other weapon, not even of death. Death for a ***momin*** is a day of rejoicing.

Jangbaar, 17-09-1899

One, who is a ***momin***, is not afraid of death at all.

For a ***momin***, the world is but a prison. When a ***momin*** departs from the world, he gets released from the prison and enters the garden, so no one should feel sad for him.

Rajkot, 23-10-1903

Only those who act upon My Farmans are My true ***momin***.

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## “ RUH ”

Hazrat Mowlana Dhani Salammat  
Datar Sarkar Imam Aqa Sultan  
Muhammad Shah

Made The Following Farman

**FARMAN MUBARAK**

Jangbaar, 16-09-1899

You must think where has the **Soul** (*Ruh*) came from! And where Shall it return!

Keep My Farmans precisely in Your heart (dil); do not forget. Do not be negligent even a bit.

For two hours in a day, You must think: Where has the **Soul** come from! Where shall it return!

There must be such a thought in your heart: Where has the **Soul** come from! And Where shall it return! Do not Detach that thought from the heart! All this affection is for the sake of your

concern and love. I wish love for you and therefore, I am showing you the righteous Path.

Jangbaar, 31-08-1899

The **Soul** (*Ruh*) that is in the body (Badan) is but in a prison. It is incumbent on a *momin* to have the **Soul** freed from the prison and kept in a good place.

As long as the **soul** is in the body, it is imprisoned. It will not be seen.

Till the **soul** is in the body, it will not be able to see anywhere. When it will come out from the body, it will see all places. But, as long as it is in the body, it will not be able to see either forward, backward, sideways, or anywhere.

Jangbaar, 14-09-1899

A wise man should hold a high

ambition; that is, the **soul** must return to its abode of origin (*asal makan*) from where it has come!

Just the water of a big river reaches the ocean, the same way, the **soul** of a man (*insan*) too attains the big ocean.

The **soul** too has its ocean. The **soul** too will go there. It should hold such an aspiration that, “I must attain *asal makan*!”

You should think: Where has the **soul** come from! Where shall the **soul** return! Those who have read the books on philosophy do know it all!

Jamnagar, 15-04-1900

If you intend to become a *momin*, then go to the doctor of the **soul** and take the medicine. The doctor of the body is the



physician (*hakim*). If there is any illness in the body, go to a worldly doctor. If there is illness in the **soul**, then one should go to the doctor of the **soul** and receive medicine from him so as to gain benefit.

Jangbaar, 14-09-1899

You are coming to Me for the medicine of the illness, but I am not a doctor. I am the doctor of the **soul**. I am not a doctor of illness of head or body. I am the doctor of your **soul**.

Daressalaam, 26-09-1899

I pray that your heart (*dil*) should be clean all the time. Your **soul** would be pure always. I pray as such for all *jamat*.

*Insh'Allah*, your **soul** is pure indeed; but I say to you that you



must take care of yourselves. For an hour, think, what is the **soul**! When one develops such a habit, does one become a *momin*!

Wadhwan camp, 18-10-1903

In the lamp of your **soul**, there is an abundant amount of fuel, but if you do not ignite it with a matchstick, how can there be an illumination?

Your nobility (*fazeelat*) and good times are to recognize the **soul**. At present, you have two paths on either of your sides. One path is on one side and other is one on the other side. One path is of the animal i.e. the physical (*badan*) and the other is that of the **soul**, meaning the angel's path. Angel's path leads to the heavens. If you go by this path, you will reach the seventh heaven.

If you fore sake this path, your **soul** will stay just on the earth. Think about the path, which leads to the seventh heaven.

Wadhwan camp, 19-10-1903

Memorize the *ruhani* Ginans given by Pir Sadardin and the Farmans of the Imam of the Time.

Enquire of the **soul** (*ruh*) of your heart (*dil*), how does the spirit (*jeev*) functions in you? For two, three hours in day and night, think of the spirit (*jeev*), and remain in conversation with it.

You must aspire to rise upwards, that is, the aspiration of your **soul** should be top reach the All-High.

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

by the mouth.

You should be grateful that you have been born in this *sirat al – mustaqeem* (*satpanth deen*). You should have your thoughts on it. If your thoughts were on it and the **soul** were to leave your body, you would proceed directly to heavens.

There is a place even holier than the heaven; that is where the **soul** should reach.

Your **soul** (*ruh*) is but the spirit (*jeev*) of your past ; bring it to be in harmony with your heart (*dil*).

For how long you will remain in disharmony (*be-dili*)? For how long will your soul (*ruh*) remain in impurity (*khak*)? That which is pure (*pak*) is something else; and that which is impure (*khak*) is

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

One, whose **soul** is purified, will rise even higher than the status Of Angel *Gibraeel*, that is, he will become like a Prophet.

What is the way to purify. the **soul**? First of all, iman should be purified Just as your exercise your body to period become an athlete, if you give such exercise to your

**soul**, than you moving forward, you will be able to become an athlete of the **soul**.

Kutch Mundra, 21-11-1903

In the world, just as an athlete takes the training of his body, the same way, faithful religious persons take the training of their **soul** (*ruh*).

Nairobi, 06-10-1905

When a man gets physical training, he is considered as an athlete. To become an athlete, he subjects his body to various types of strenuous drills from an early age and, in this way, gradually, develops the practice of doing exercise. In practicing to have his body bent in different ways, he endures the pain caused thereby. When he gets accustomed to it properly, he is able to do the

exercise with much ease. Eventually, he acquires so much strength that he is able to break a coin of rupee into pieces with his hands. The same is also true with your soul.

Manjewari, 31-10-1903

You know that by exercising and strengthening the body, one can become an athlete. In the same manner, if you will exercise the **soul** by doing *batuni ibadat*, you will become an angel (*firashta*).

Nairobi, 06-10-1905

Give your **soul** too such a practice that it always does good-worthy acts.

When **soul** will get used to doing virtuous acts, then your **soul** will become like that of an athlete and like that of an angel,



rather, it will attain the status even higher than that of an angel.

I pray for you. You give your **soul** such a training that it can do miracles (*mojeeza*) and you are able to recognize your real self (*asal jaat*).

Give your **soul** the practice of doing good deeds.

Whichever practice you may give to the **soul** the same will be adopted by it.

If you will give your **soul** the practice of doing virtuous deeds, then gradually, your body would be freed from animality i.e., beastliness and, ultimately, before death, your **soul** would become like that of an angel (*firashta*).

Jangbaar, 17-08-1905

If one's **soul** reaches its origin



(*asal makan*) that is good! Let it not happen that the **soul** remains here only and eats and sleeps like an animal.

Rajkot, 24-10-1903

Whether your **soul** is clean and pure or not, enquire about it.

If found unclean than just like you clean the mirror, you must clean it.

Rajkot, 23-10-1903

You are the army of the lord (*Mowla*). You *momin* belong to the **spiritual** army.

Make it certain in your heart and, day by day give strength to your *iman* and to your **soul**.

Rajkot, 21-10-1903

The **soul** (*ruh*) is (encaged) in your body (*badan*); its exercise is *ibadat*. If you will not go to

*jamatkhana*, how would the exercise of *ibadat* be performed?

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

Those whose heart (*dil*) remains pure, and whose **soul** (*ruh*) remains in harmony with God, day and night, such persons, with their courage, can attain the exalted status.

Spiritual matters must be explained to the **soul** of who are in the villages.

So that they may not complain that their **souls** did not get the spiritual guidance.

When that spiritual guidance which should reach their **souls** does not reach there, their hearts wander everywhere.

What big difference is there between your religion (*deen*) and that of the others? Think about it. Your religion is **spiritual** (*ruhani*) and that of others is physical (*jismani*).

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

Kutch Nagalpur, 29-11-1903

A religion teacher should be

intelligent, and he must be acquainted with the **spiritual** knowledge (*ruhani ilm*) as well.

Rajkot, 20-02-1910

One who serves My ***momin***, serves Me. A ***momin***'s **soul** is My **soul**.

Any ***momin*** who strives and reaches in My presence from far-flung areas, I give My blessings to him. Thus, in the next world, his path is made easy.

Daressalaam, 29-09-1899

You have seen that rain fall from the skies onto the earth. When it falls on the earth, it dries out. The rains that gathers, drop by drop, flows in to the river, and the river flows in to the sea. All water, finally, returns to the sea. In the same manner, your **soul** (*ruh*) is

the origin (*asal*); its abode (*makan*) is very big.

Mowla Murtaza Ali has made a Farman: “He who knows himself, it is as if, he knew God.” Wherever I look, I see the **soul**-friend (*ruh-dost*).

When you look at a man, you see his face. His hands, feet, mouth, eyes are all visible, but **soul** is not visible to you.

You must seek to see the **soul** (*ruh*)!

Those who reached it were in love with their **soul**. They were the friends of the **soul**. They reached that abode (*makan*).

Paradise too is like the world. The real aspiration of the **soul** is a different gem (*jawher*) altogether.

The **soul** (*ruh*) is never pleased

in a prison.

Little by little, you will start to fly. The **soul** that has the knowledge (*ilm*) will elevate itself step by step. One step completed, it will be able to accede to the next. But he who has no knowledge (*be-ilm*) says: “I am not going anywhere, and I just remain here.

Jamnagar, 14-04-1900

Your faith (*deen*) is such that, if you act upon it, you can become like an angel (*firashta/ malayak*) and your **soul** can become pure.

Bagamoyo, 21-09-1899

If you desire to attain the life hereafter’ (*akhirat*), then you must keep your **soul** engrossed in the love and affection of God.

Manjewari, 03-11-1903

You are committing sins in the

world; you are showing weakness of iman; you are getting deceived by the world and by Satan; hence, your **soul** of Adam-nature becomes as hard as rock i.e. becomes heavy.

Keep your thought such that, after death, your **soul** should not take rebirth and return from there and must not reincarnate in the world.

Manjewari, 05-11-1903

Perform such a deed (*hunnar*) by which your **soul** can become like that of an angel (*firashta*).

You are humans descended from Hazrat Adam (A.S.). Therefore, understand the meaning of your faith (*deen*). If you were to understand just the thing that is your **soul**, you would not get



deceived by anyone.

Your **soul's** life cycle (*avataar*) first start from the stone.

Kutch Mundra, 22-11-1903

A man does not consider that if, after death, on the Day of Judgement, he would reply by saying that someone had misled his **soul**, then, such an excuse will not be accepted at all.

If someone has complete kingship i.e. he has whole world's kingdom to rule, and if that kingship is snatched away from him and he be turned in to a beggar, what a miserable position will he be in! Now, after having been born into the highest form i.e of human being (*insan*), instead of becoming an angel (*firashta*), if you live like an animal by ceasing

to be a human, your position will be as miserable as that of a beggar. Therefore, if you will act with sincerity, with pure heart, with clean **soul**, with pure eyes, with pure hands in every way, in every matter, then, whether one is a Hindu or an English or of any other community, he would enquire after watching you: “Which path of the faith (*deen*) do you follow? Show us that path.”

Kutch Bhadreshwar, 23-11-1903

There are two types of ***momin*** in this world; out of which, one is the ***momin*** of the body (*badan*) and the other is the ***momin*** of the **soul** (*ruh*).

Others, who are the ***momin*** of the **soul** (*ruh*), become as such that they keep moving ahead and

further ahead in the matters of the faith (*deen*). They do not stop; those *momin* keep on moving ahead continuously. Such person will go up even higher than the heaven.

Kutch Nagalpur, 25-11-1903

Perform virtuous acts and lead your **soul** on the righteous path.

Kutch Nagalpur, 27-11-1903

Just as you sign and commit yourselves in business or in other matters, the same ways, by accepting your pledge of allegiance (*kaangwa*), I take the signature of your **soul**.

Kutch Nagalpur, 28-11-1903

What is the **soul** that you have! And from where has it come! Why don't you think about such matters!

You should always think about the thing that is your **soul**! Why don't you make it reach its origin (*asal*)? Why don't you gather courage to make it reach its abode of origin?

You know that in this world all the rivers, eventually, merge in the ocean. After having merged in the ocean, no one calls it a river. Similarly, I am like an ocean. The ultimate destiny of your **soul** is the ocean i.e. Myself. At last, you will merge just in the ocean.

You have no courage at all, and so your **soul** is not able to reach there quickly.

Listen! In this region of Kutch, there are rivers that cannot merge in the ocean; they dry out on the way. In the same manner, like the

rivers of Kutch, the **soul** of a courage-less person also dries out on the way

Your **soul** is like a river. Do not let it dry up on the way.

The **soul** of a courageous person merges quickly into the ocean. But, like the rivers of Kutch, the **soul** of those who are courage-less will dry up just on the way.

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

Jangbaar, 01-09-1905

You *jamat*, just as you gather together in *jamatkhana* on *chandraat* day with love and affection, likewise, you must get together always at *maghrib* time and always dwell on *ilm-Ginan*

and make *waez*. Do not be lazy or negligent at all in this task. If you do as such, your **soul** will always remain in purity.

When any member (*panjebhai*) of *chandraat* passes away from this world all *panjebhai* should get together and arrange a *mijalis* and pray for his **soul**. Thus, the **soul** of the deceased person is blessed with salvation.

Jangbaar, 14-09-1905

Take such care of your **soul** that you become angels (*firashta*); rather, you attain the status even higher than that of the angels!

Manjewari, 05-11-1903

If you take My Farmans into consideration precisely, you will stay well in both -this world and that world, I shall remain with you



and your **soul** will remain pure and clean.

Kutch Mundra, 17-11-1903

All of you make it sure by your hearts that you are human beings (*insan*) therefore, you act in such a righteous way and keep your **soul** in such a clean state that you become as virtuous as the angels (*firashta*), that you become courageous and become pure!

Jangbaar, 17-09-1905

Always keep your **soul** clean. Always give the **soul** practice of performing virtuous deed. This act is the greatest of all deeds. You give the **soul** the practice of performing virtuous deeds and refrain it from doing sinful acts. If your body were healthy, the **soul** also would be benefited.



Nairobi, 04-10-1905

An envious person gets afflicted with some kind of illness. The **soul** of the envious person gets afflicted with that illness, by which his iman, gradually, gets lost.

In physical context, man's body can become impure but the **soul** does not become impure.

Mumbai, 04-04-1908

Body, even gets afflicted with the illness; but nothing happens to the **soul** (*ruh*).

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

With the **soul** of every man (*insan*) is linked the *Noor* of Imam. I say that, whatever, it is, it is only the **soul**. Therefore, search for it and find out what it is!

Where has it come from! That *Noor* should be looked for!

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

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

Rajkot, 20-02-1910

A *momin's* **soul** is My **soul** *Alhamdolillah!* Many amongst you have committed to do **spiritual** exercise; they are obligated to improve their conduct and act upon My *Farmans*.

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

Ahmedabad, 13-10-1903

The one, who takes care of his **soul**, has taken the care of just one **soul**.

There is more benefit in serving the *jamat* than that of *ibadat*, and it is equivalent to having cared for many **souls**.

Nairobi, 06-10-1905

Now, iman should be purified in such a way that you **soul** (*ruh*) gets purified by the intellect (*aql*) and love (*ishq*)! When *ishq* acquires perfection, *iman* elevates to become one with the **soul** (*ruh*).

A horse rider, when mounts a horse, keeps the reins in his hands and makes the horse turn in any direction where he wants it to turn. In the same way, man

(*insan*) is the master of his own **soul** (*ruh*); therefore, he can lead it to the way on which he wishes to take it.

If you will not have control of your self (*nafs*) and restrain your heart (*dil*) from doing sinful acts, then Satan will get control of you.

The **soul** (*ruh*) is (encaged) in man's body (*badan*). Whichever practice you may give it, the same will be adopted.

Seek to find your clean-pure path. If you intend to find clean-pure path, then you must purify you **soul** and lead your **soul** everyday on the same true path. By this way, you will find clean-pure path.

Just as a man, in order to protect his body from rain, wears a

coat and puts on an umbrella, likewise, the man whose heart viz. **soul** is purified, who is not accustomed to commit sinful acts, only that man is able to save himself from the deceitful rain of Satan.

Nairobi, 31-10-1905

Physically, I do take your leave, but My love, heart (*dil*) and **soul** (*ruh*) are just with the *momin* and will remain just with you i.e. will remain in *jamat-khana*.

My **soul** and My love is close to a *momin*'s heart (*dil*).

You should become such that as My **soul** is close to you in your heart, likewise your **soul** too must remain just with Me.

You must have such a kind of love for Me in your heart that only

your body is left with you but your **soul** remains with Me.

I may be in Mumbai or anywhere else. But your **soul** must remain just with Me.

You must certainly believe that I remain absent only physically, but My **soul** is ever-present with the *jamat*.

When you come out from the house, you take coat and umbrella to protect yourselves from wind and rain, but why don't you take coat and umbrella to protect the **soul** (*ruh*).

Mombasa, 11-11-1905

You must always realize with conviction in your heart that you are My spiritual, real children.

Nairobi, 06-10-1905

I am your spiritual father and as

compared to worldly father. I am ten time closer to you.

Mombasa, 12-11-1905

You must always have it convinced by your heart that you are My children, My spiritual children. In reality, you are My children, therefore, you are obligated to act with the belief that I am your father.

You are My spiritual offspring. The *jamat* is My child.

You are My spiritual children and **soul** is just the same.

Mumbai, 30-03-1908

You are the devotee of the **soul** (*ruh parast*); therefore, you should remain just devoted to the **soul**.

Mumbai, 09-01-1908

Make My Farmans reach your **soul** (*ruh*). That is great thing!



*It is essential to read the following Farman's from 'Kalam-E-Imam-E-Mubin' Part-1 in order to gain better spiritual understanding.*

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