

-: FOR SHIA IMAMI ISMAILIS ONLY :-

RUHANI ROSHNI

SPIRITUAL ENLIGHTENMENT

FARMAN MUBARAK OF HAZRAT
IMAM AQA SULTAN MUHAMMAD
SHAH

Original Gujarati
Ismailia Association of Pakistan

COMPILED BY:
MR. MUHAMMADALI EBRAHIM NANJI
'ABHYAASI'

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



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

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

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

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

*MARTABA ILM KERRA SAB
HUNNAR OOPAR HAI AALA,*

*KE ILM SE TAU RAB
PEHCHANA,
JINEY APNA DIL UJALA;*

*AVAR HUNNAR KAMAAI SAB
FANA HOVEY, PEHCHAN
KHUDAKI RAHEVEY BAAKI,*

*YEH SUNO, SAMJO, YAADAJ
RAAKHO, FARMAYA
KAUSAR-E-SAAKI.*

(KALAM - E - MOWLA)

“FOREWORD”

“It is the pride of the Ismailis that we firmly believe that the world of spiritual enlightenment has come as a truth from the inception of Islam to this day with the Imam.”

According to this unique tradition, every Imam of the Time, through His Holy *Farmans*, guides His spiritual children towards the achievement of their ultimate goal along with the performance of worldly duties. Moreover, Ismaili Faith being an esoteric faith, great stress is laid in his *Farmans* on spiritual purity and enlightenment as a prerequisite for success of the ‘life hereafter.’

All such guidance leading to spiritual knowledge and enlightenment is found in the *Farman Mubarak of Hazrat Imam Aqa Sultan Muhammad*

Shah, which are compiled and presented accordingly in this publication.

We extend many congratulations to Mr. Muhammadali Ebrahim Nanji 'ABHYAASI' and his colleagues for the publication of this booklet.

May Mowla fulfill all their good wishes for this good work! Amen!

-PUBLISHER

Nairobi

6 October 1905

Hazrat Mowlana Dhani Salamat
Datar Sarkar Imam Aqa Sultan
Muhammad Shah

Made The Following Farman:

FARMAN MUBARAK

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

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

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

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

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

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

(2) Your deeds (*a'maal*) should

be purified.

(3) Your eyes (*a'kho*) should be purified.

(4) Your hands (*hatha*) should be purified.

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

(2) What is meant by pure deeds (*a'maal*)? And how can they remain pure? To keep *a'maal* pure, one should be in remembrance at all times. Keeping this

remembrance is very difficult because Satan, the Devil, deceives man (*insan*) all the time. Satan is there with you, ever ready, day and night. Only *Haqiqati momin* is able to save himself from his deception.

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

Satan as his enemy.

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

For a man whose tongue, hands and feet are not pure, it is very difficult. Keeping the tongue pure means never to backbite or speak ill of any *momin* or any

other person. By this way, keep your tongue pure. If you find out about any Moman's shortcomings, don't judge him and reveal his shortcomings with your tongue. To judge any person or any *momin* is not your job.

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

The practice of doing good deeds should be instilled in your children right from the early age. It should be in such a way that when a horse-rider mounts a horse, he keeps the reins in his

hands and makes the horse turn in any direction where he wants it to turn. In the same way, man (*insan*) is the master of his own-self (*nafs*); therefore, he can lead it to the way in which he wishes to take it. If you will not have control of yourself (*nafs*) and restrain your heart (*dil*) from doing sinful acts, then Satan will get control of you and will incite your heart to commit sinful acts. Satan will enslave you. If you will give Satan a place in your heart, he will ride over you.

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

of the thief and acts cautiously, you too must remain fearful of Satan and stay away from him.

The soul (*ruh*) is encaged in man's body. Whichever practice you may give it, the same will be adopted. When a man gets physical training, he is considered as an athlete. To become an athlete, he subjects his body to various types of strenuous drills from an early age and, in this way, gradually, develops the practice of doing exercise. In 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. Give your soul too, such a practice that it always does good-worthy acts. When your soul will get used to do virtuous acts, then your soul will become like that of an athlete and like that of an angel (*firashta*), rather, it will attain the status even higher than that of an angel, and then, you yourself will be able to do miracles (*mojeeza*).

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

freed from animality i.e., beastliness and, ultimately, before death, your soul will become like that of an angel (*firashta*).

If you were used to commit treachery and evil acts, then what difference would be there between you and an animal? If you will get used to do such evil acts, then, slowly and steadily, your heart (*dil*) will become like that of wild animals, such as lions etc. What this means is that carnivorous animals, such as tigers and others, whenever they see anyone, they just pounce on it and quickly make it their prey and suck its blood and eat its flesh.

Similarly, a man whose heart is impure like an animal, that man too, like an animal, will nurse evil thoughts for other people's wealth

and women and will commit sinful acts. Because of such evil ways of man, his heart too will become evil and like that of an animal. Then, what difference would be there between you - the man (*insan*) and the animal (*hewan*)?

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

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

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

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

For example, listen! Azaziyil had ascended up to the seventh heaven by doing *bandgi*, but he

did not understand the essence of religion. He did not obey the *Farman* of God; hence he became Satan and fell onto the earth. You, too, whilst you are in the world, must never become arrogant (*magroor*), must not commit even a tiny bit of evil act.

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

certainly, your soul would assure you about it.

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

forgiveness of sins from each other and of becoming *ek-dil*, you will not be at a loss over any matter, whatsoever.

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

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

and means he will be able to reach the clean-pure land.

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

(1) Your faith (*iman*).

(2) Your eyes (*a'kho*).

(3) Your heart (*dil*).

(4) Your deeds (*a'maal*).

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

Similarly, on the path that leads to the clean-pure land of the seventh heaven from this ocean-like world, Satan showers many types of rainfall. By causing dissension (*fitna*), enmity, lies etc., he showers thousands of different

types of rainfall on that path and does not allow *momin* to reach the clean-pure land. At first, Satan thinks: “Whatever the type of sins this man is accustomed to commit, I must deceive him according to that, in that manner, so that he will easily Come under My control.” If anyone is in the habit of casting evil-eye, then Satan showers on him the rainfall of committing *badnazar*. The one who is in the habit of creating dissension will be deceived in that way. The one who is in the habit of becoming arrogant and slandering others will be tempted in that way. In this manner, after examining the man first, Satan will deceive him by thousands of ways and will make him his captive. But just as a man, in order to protect his body from

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

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

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

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

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

Physically, you are quite far away from Me, therefore, you need to remain fearful of certain things. I have told you that you are like a fish, which, after being separated from an Ocean, have entered the river of sweet water. You need to remain doubly cautious. God forbid,

but if Satan comes and deceives you, let that not happen to you. Do not act in such a manner that Satan causes the rain of fire on you. When Satan causes the rain of fire, then water is needed for it, and the water is God Himself!

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

You know that in Africa a tiny

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

Similarly, God forbid, if *Dudoo* gets entered in your *jamat*, i.e. if any type of dissension (*fitna*) arises, then stop it at once and

quickly create *ek-dili* and amity. Get rid of all dissension, all conflicts. Moreover, hold no envy in your heart. You must be very fearful of envy.

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

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

Daressalaam

29 September 1899

Hazrat Mowlana Dhani Salamat
Datar Sarkar Imam Aqa Sultan
Muhammad Shah

Made The Following Farman:

FARMAN MUBARAK

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

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

When you have a spare moment, you should think: Who is the Creator! What is the creation! Have you ever had such thoughts? If someone asks you “Who are you?”

Then you will say: “My father’s son!” Rather, you will be able to go as far back as a few generations. A bit more intelligent-one will reach back to *Hazrat Adam (a.s.)*, and then, that will be all.

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

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

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

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

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

When one is not able to know

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

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

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

I will not say about what you will become, but I know everything. I know that if you follow the path of our faith (*deen*) truthfully, you will be able to reach the peak. It is when you have your heart (*dil*) and your mind in Sufism that you can get there. This requires several things; it requires very great courage. There is no such courage in you. During some thousands of years that have gone by, how many persons have reached that goal? *Hazrat Essa (a.s.), Hazrat Rasul (s.a.s.), Mansoor, Pir Shams* and a few other people of the world have reached it. Their acts and their path were the one and the same. Those who reached it were in love with their soul, they were the friends of the soul; they reached that abode (*makan*).

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

Mowlana Rumi has said: “I was a stone; from there, I was created a tree; from that, I was transformed and created an ant; after that, I reached the stage of an animal. I ceased to be an animal to reach the status of a monkey.

From that, I became a human being (*insan*). From a human being, what shall I become? I shall become an angel (*malayak*). From there, where shall I go? I shall rise higher still.”

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

bird and puts it in a cage, if one gives it water and those good things that animals eat, it will still not be pleased in the cage. It will be more interested in flying and wandering in the air; it will long to fly out of the cage.

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

When you first arrived in the cage, you had the intention of breaking free. But, then, you got used to the cage and you became pleased with the food that was

there. You are not pleased to fly in the air. Children, family, their families, their children - you have been so entrapped in them, so enticed in them that like a bird with its wings cut, you too have been left with your wings clipped off. Now, where can you go?!

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

You too are left senseless (*be-khud*)! You do not know the real

value (*asal khubi*) of your faith (*deen*); you do not understand its meaning. You are not aware of the aspiration of your *deen*.

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

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

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

If you will not act according to My *Farman*s, you will be in trouble. There, a bludgeon (*gurz*) of iron and of fire will strike your head. At that time, you will cry out and say: “Forgive me, forgive me!” Day and night, the bludgeon (*gurz*) will hit your head. The bludgeon of ignorance causes great sufferings. One who does *ibadat-bandgi* out of fear of the bludgeon of fire is not a *momin*. But the true

fear should be that of being cut off from the vision (*deedar*) of God. This is what one should fear!

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

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

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

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

‘*fana*’ - nothing

‘*fi*’ - in

‘*Allah*’ - God

Fanafillah – to have oneself annihilated in God’s being.

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

Do not think that I have made *Farmans* for nothing. Read, listen and think over My *Farmans*. Just

like *Hazrat Essa (a.s.)*, who had got annihilated (*fana*) in God.

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

You do not understand its meaning. Only the intelligent and the wise can understand the meaning of the parables given by

the Prophet (s.a.s.). But those who are not intelligent (*be-aql*) take the stories at their face value. An intelligent person will say that the status of man (*insan*) is a great thing! The one who properly recognizes 'good and evil' is indeed a man (*insan*). The intelligent-one will respond that it is but a parable. Compare and comprehend it; it is in your hands. Do not think that it is too difficult a task!

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

have mentioned it to you.

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

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

You do not know about how were your ancestors!

In the past, there lived Omar

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

What is the meaning of *bandgi*?

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

‘*abd*’ - a slave.

‘*abdullah*’ - a slave of God.

Your slave, the one who has served you well for years, would

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

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

What is your faith (*deen*)? You must think about that. Your faith enjoins you to contemplate carefully before you act, and to think of it.

For instance, you are walking in the woods where at three or four places there are pools of water. These are filled with water. At evening time (*maghrib*), when the sun sets, the light of the sun is reflected in the water. If a man (*insan*) who passes through this wood is unintelligent (*be-aql*), he will say, “This *Noorani* color is that of the water.” But if that man is intelligent, then he will say, “This is not the color of the water, it is the light of the sun. I have seen this water earlier. The color of the water then and now is not the same. It is the sunlight that is reflected in the water. After sunset, it will be known that it was but the light of the sun.”

When a flash of lightning strikes a tree or a mountain, you

will say that this lightning is the mountain. These are the tales of an ignorant (*be-ilm*) and of a fool (*nadan*).

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

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

If you have a slave and you put a crooked hat on his head and

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

Do My *Farmans* get set in your heart? I see that as difficult; the reason being that I say them thinking of a certain thing and you understand them in a different sense altogether. You do not

understand the meaning of the *Ismaili* Faith (*deen*). You should understand, with certainty, what your status is!

The man (*insan*) whose attire is damaged and dirty will not be saddened if more mud or dirt falls on his clothes on the way. As his clothes were already soiled, few additional stains will not sadden him. But the man whose clothes have just been cleaned, if on the way a car splashes on them a little, it will make him feel untidy because his clothes are always kept clean. He will say, “I must quickly go home and change this dress, so that My friends do not make fun of me.” He will go home and put on other clothes.

Do you understand the meaning of this? The dirt is the sins. That dirt

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

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

Who is the Beloved? This Beloved is God Himself. The untidy clothes are the sins. He who wallows, day and night, is a slave. He never yearns for salvation

(*a'zadi*). All these *Farmans* that are made to you understand them. What is *Haqiqat* and what is *Shariat*! This is but a different matter. 'This one' and 'that one' can never become one and will never be one. 'This one' loves the Book (*Kitab*), fasting (*roza*), prayer (*namaz*) and *bandgi*; 'that one' aspires for salvation (*a'zadi*). These are two different things; the ideas of both are different. It is a big effort for Me.

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

Sadardin, (3) Nasir Khushraw, (4) Pir Shams, (5) Mowlana Rumi, and the like, followed the path of Haqiqat. This path is very difficult for the foolish persons.

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

The man (*insan*) who is intellectually weak is worthless. He runs after what is forbidden (*haraam*). But the one who is wise will say: “This path is great!” He will act after he had reflected upon it. An

intelligent person will say: “My aspiration is to attain salvation (*a’zadi*). I am striving to attain salvation. I shall strive, I shall seek!”

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

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

Insh’Allah, there are some amongst you who are *Haqiqati*. My *Farmans* will do them much

good; they will get set in their hearts. But those who have weak hearts and have no courage, a little or more doubt will arise in their hearts because they believe less in *Haqiqat*. I understand it all. I know the hearts of all.

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

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

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

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

My *Farman*s, too. My *Farman*s themselves are the *Ginans*!

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

YA ALI MADAD

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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