

PRECIOUS PEARLS

FIRMAN MUBARAK

OF

HAZRAT IMAM MAWLANA SULTAN

MAHOMED SHAH

ISMAILIA ASSOCIATION PAKISTAN KARACHI

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REFERENCES

“O’ ye who believe!

Obey God, and obey the Apostle and those in (Divine) authority amongst you”. (IV : 59)

“And hold fast all to-gether the ROPE OF GOD and be not divided amongst yourselves.” (III : 103)

“Verily God has chosen Adam and Noah, and Abraham’s descendants and Imran’s descendants above the people of the world one after another in the lineage and god both hears and knows.” (III : 33-34)

Al-Hadith

“Two things I am leaving amongst you after me, the Qur'an and my posterity; verily, if you follow them both you will never go astray. Both are tied with a long rope and cannot be separated till the day of Judgement.” (Muslim, Vol II p 279)

LOVING THOUGHTS

“Although I am physically far away from you I am spiritually and by thoughts very near you always or rather you are always very near me”.

“I often think of your welfare in both the worlds.”

-Hazrat Imam Mawlana Sultan Mahomed Shah

IMAMAT

No 1.**Bombay, Coronation Day, 01 September 1885**

Jamaits, do not consider me small. I am the descendant of Prophet and my grand father is Hazrat Amir-ul-Mo'minin (Hazrat Ali) and my grand mother is Khatoon-e-Jannat (Lady of Paradise) Hazrat Bibi Fatima. I am the 'Light' (Noor) of both Hazrat Ali and Holy Prophet (Mohamed). Though young in age, I am exalted.

Hazrat Imam Zainul-Abedina was also young in age, but had the same power and learning as Murtaza Ali. My 'Light' continues on from there and verily the 'Light' of Ali, ever remains in the world.

No 2.**Bombay, 08 September 1885**

You should be rest assured that the 'Noor' (Light) of Mowla Murtaza Ali is in me and is present before you. We (Imams) change the physical bodies in the world but our 'Noor' (Light) is eternal and originates from the very beginning. You should therefore take it as one Noor. The Noor (Light of God) is ever present, only the names are different. The throne (of Imamat) of Mowla Murtaza Ali continues on and it will remain till the day of Judgment.

No 3.**Bombay, 27 April 1891**

God says in Qur'an, 'Obey Me, the Prophet and his Successors'.

No 4.**Bombay, 14 April 1893**

At 'Khum-e-Ghadir'* Prophet Muhammed (may peace of God be on Him) said, "I am leaving behind me two things, which will continue till the day of Judgment and will remain together till 'Hauz-e-Kauthar' (Eternity)."

The Prophet continued, "Which are those two things? They are my progeny and Qur'an. Both these things will continue till the Day of Judgment and will remain together till 'Hauz-e-Kauthar' (Eternity)."

**A place between Mecca and Medina where Prophet halted after his last Hajj.*

No 5.

Zanzibar, 30 July 1899

You will benefit if you obey the Firmans (Commands) of Imam of the time. I have come here for your upliftment and the salvation of your souls. As the captain and the crew who steer the ship in the ocean are aware of the direction and whereabouts of stones, hillocks, sand and also know where the water is deep, where the passage is clear and which way they can reach the destination safely, in the same way Imam knows all about the path which leads one to salvation.

No 6.

Zanzibar, 30 July 1899

In every time, Imam has something new to reveal.

No 7.

Jamnagar, 09 April 1900

You should obey the Firmans of the Imam of the time. I am your Hazar Imam (Imam of the Age).

No 8.

Surat, 12 October 1903

If you always read religious books, you will come to know that the throne of Imamat is continuous, perpetual and everlasting.

No 9.

Bombay, 09 February 1936

You should not forget your ancient religion. The banks of river change their course but the water remains the same. As the water of the river is everflowing, in the same way the line of Imamat never stops and is perpetual.

No 10.

Karachi, 07 February 1951

The 'Light' of Imam is one but its forms are different. It is like the electric bulbs which are blue, red, yellow, green but the electricity in them is the same. Substance is the same but the facets are different.

No 11.

Cutch Mundra, 22 November 1908

Imam leaves behind him his successor to take the oath of allegiance from the faithfuls.

No 12.

Cutch Mundra, 22 November 1908

When Mowla Murtaza Ali physically left this world, he entrusted the throne of Imamat to Imam Husein. In this way, Imams have appointed their successors one after the other on the throne of Imamat in order to guide the people to the true path of religion.

If the world were to go on without Imam, Mowla Murtaza Ali would not have appointed his successor in his time. If the Book of Qur'an was sufficient, he would not have appointed his successor and would have ended the Imamat with himself.

From time to time as the circumstances change, some new things come up and fresh issues arise. At different times, new difficulties crop up. The world also changes. The conditions of the world prevailing thousands years ago were different than the present times and will radically change in years to come. There have always been great transformations in the world. It is on account of this that Imam of the time is always present to guide you according to the changed times. He commands you to act in a way that suits the current times. My Firmans in years to come will be quite different from the present ones. The whole world will change. Therefore you should obey the Firmans of the Imam of the time. As the time changes so do the Firmans change.

No 13.

Cutch Nagalpur, 28 November 1908

Imam never disappears..... Imam is to be present in the world to guide his followers at all times for their benefit, to lead them to the right path and maintain Imamat.

Every messenger of God like Prophet Mohamed (May peace of God be on him) who had come in this world used to say that he holds Prophethood of the world. They used to claim publicly that they were the messengers of God and were not afraid of the people.

On the field of Karbala a great battle was fought against Hazrat Imam Husein. At that time he fought single handed against thousands of people. Inspite of enduring such oppressions and afflictions from the enemy, he used to say: 'I am Imam'. Even at that critical stage, he did not disappear but encountered the enemies and went right into the enemy ranks further and deeper with only one 'STICK'. Even at that time, he did not conceal his Imamat. If Imam of the time were not to be present,

everybody would be an infidel. At present the 'STICK' (Imamat) of Hazrat Imam Husein is in my hands and I am myself Imam. Don't you see that even today I move about everywhere with only one 'STICK' in my hands because I am myself Imam and I fear not. Imams have never disappeared from this world; they cannot disappear.

No 14.

Dar es Salaam, 04 February 1937

The world is such that the existence of Living Imam must be there.

No 15.

Bombay, 28 December 1945

You know that in the present times, human life and the world have been changing every moment. Everything keeps on changing and in such circumstances, only Hazar Imam can give proper guidance. There is no written book on guidance for Ismailis but they have a 'Living Imam'.

No 16.

London Jamatkhana, 11 June 1951

Books and written words are not enough as guidance in religion. For guidance ought to be according to change of time and therefore it would be found that a Living Prophet in every period had come on earth to guide people. During My time of Imamat, I have made many changes in Firmans and am still altering them according to the times. After the death of Prophet Mohomed (May peace of God be on him), Hazrat Ali came on the throne of Khilafat and Imamat. And since that time, Imamat has been restored among his descendants.

No 17.

Extract from foreword to the book 'Mahomed a Mercy to all Nations', by Al-Hajj Qassimali Jairajbhoy

We maintain that the Prophet only ordered prayer, fasting and gentleness in all human relations, kindness and consideration for all beasts and animals from the smallest worm to the largest mammal, by the institution of the 'Ulu'l-Amr' who can be interpreted as Imam and Caliph and by placing obedience to 'Ulu'l-Amr' immediately after that to God and Prophet, he ensured that the Faith would ever remain living, extending, developing with science, knowledge, art and industry.

If rightly, the Muslims have kept till now to the forms of prayer and fasting as practised at the time of the Prophet, it should not be forgotten that it is not the forms of prayer and fasting that have been commanded but the facts of life as the circumstances changed. It is the same Prophet who advises his followers ever to remain Ibnu'l-Waqt (ie children of the time and period in which they were on earth), and it must be the natural ambition of every Muslim to practise and represent his Faith according to the standard of the 'Waqt' or space time.

FAITH - IMAN

No 18.

Dar es Salaam, 01 August 1945

Islam and Ismailism are built on Iman and Mo'min. Iman means faith. Mo'min is one who has faith. Mo'min who has true faith does not mean to be philosopher, it means one who has got faith. If you have got no Iman, there is no hope. Iman is a thing that one can get by prayers for Iman, for that you will have to go to Imam. There is no other way or shortcut to it.

No 19.

Dar es Salaam, 03 February 1937

For your religious progress, I tell you one thing which includes everything. The most important thing is that you keep a strong and solid faith in the success of Mohomed and Ali; it should be even more than on your mother, father, wealth and health. You

will have no fear in this world if you love the descendants of Mohomed and Ali. This one hint includes all the beauties of prayers and religion.

OBEDIENCE (FIRMAN BARDARI)

No 20.

Jamnagar, 08 April 1900

He who obeys the Firmans and carried out the orders of Hazar Imam is a Mo'min.

No 21.

Rajkot, 21 October 1903

When we open our mouths and make Firmans, heaps of pearls are scattered. But the value of these pearls will be realised only by that Mo'min who really understands them and he alone knows what a valuable thing he has got.

No 22.

Manjevadi, 05 November 1903

If you keep in mind our Firmans, you will be happy in this world and the next; we shall be with you and your soul will remain pure and clean.

No 23.

Evian Conference, July 1952

All my political speeches, Firmans are contradictory. Life and World is in contradiction. Body is in contradiction. Final object is always the same in spite of my contradiction. Why you want Hazar Imam? Philosophy of Islam and Ismailism is necessity of advice by Imam.

Prophet Mohammad (may peace of God be upon him) said, 'I leave Quran and Family (Itrat) whose descendants will guide you forever'.

All my contradictions lead to strengthening of spiritual power of Mo'min that is ultimate aim.

No 24.

Dar es Salaam, 29 August 1948

In fact all Ismaili institutions and customs are meant to be temporary and that is why Ismailis believe in a 'Hazar Imam' to vary according to the circumstances their spiritual and higher life.

This is the fundamental difference between Ismailis and other Muslims – this faith of an 'Ever Living Guide'.

Even in my Imamat of 63 years, many Firmans, Guidances and advices have fundamentally been different to the former Firmans, Guidances and advices.

PRAYERS (DU'A)

No 25.

Tana Narieve, 08 June 1946

Every Ismaili, young or old, must regularly and necessarily attend Jamatkhana daily and offer prayers in congregation.

No 26.

Zanzibar, 11 September 1899

It is incumbent and necessary for a Mo'min to attend Jamatkhana daily to offer prayers. Those who come to Jamatkhana to attend prayers gain a lot.

No 27.

Ahmebabad, 16 February 1896

When you are in the place of worship, both rich and poor are equal. The servant and the master are equal when they stand for prayers before Almighty Allah. You are all equal when you come to Jamatkhana.

No 28.

Cutch Nagalpur, 25 November 1903

You should always attend Jamatkhana at the time of prayers and offer your Du'a there. In exceptional cases, when Jamatkhana is far away and you are sure that you will not be able to join the congregation in time, you should say your prayer wherever you may be, whether on a road, at a shop, in a train or anywhere else. You will strengthen the foundation of your faith if you will maintain the time of prayers with such keenness.

No 29.

Bombay, 04 March 1913

The faithful should form habit or retiring to bed early at night so that he may be able to be present at 'Waqt-e-Noorani' (Time of Enlightenment, ie in the morning). By doing so, you will not only be able to avail of the time of enlightenment which is the time of excellence but you will be able to attend to your day's work as well; this will also help you to keep your disposition and health fit.

No 30.

Bombay, 09 January 1934

Your whole day would pass in enlightenment if you wake up early with my name and offer prayers.

No 31.

Nairobi, 31 October 1945

Although physically I go away from you, but my love, heart and soul are always with Mo'min and these always remain with you, that is, in Jamatkhana.

No 32.

Paris Jamatkhana, 30 June 1952

This praying house is of stone; Ismailis have their praying house in their hearts. It is no use to have only a stone building for praying. Every Ismaili has got a praying house in his heart, head, sense and conscience. But such house helps to meet each other and to promote brotherly fellow feeling and help each other.

CHARACTER (A'MAL)

No 33.

Zanzibar, 31 August 1899

It is the duty of human beings to be virtuous. A man is not emancipated from sins by prayers and fasts. On the day of Judgment, you will be questioned about your character and if you are found virtuous, your sins will be pardoned.

No 34.

Zanzibar, 13 September 1899

The deeds of a good person should be good and pious without any kind of defect.

No 35.

Zanzibar, 16 September 1899

Your eyes, tongue, hands and everything should be pious and nothing should remain but piety. A person possessing these qualities is an angel.

No 36.

Zanzibar, 05 September 1905

Allah the Merciful shall give abundance to those who are virtuous. All prosperity cometh not in a day but gradually and slowly. God makes such people prosperous in their properties and progeny. For, a day shall come when they shall rise high.

No 37.

Dar es Salaam, 08 February 1937

Your 'Father' and 'Mother' are *par excellence*. Consider Hazar Imam as your Father and Mother and behave also accordingly.

BATINI PRAYER (ZIKR)

No 38.

London Jamatkhana, 11 June 1951

(Batini prayer – Zikr)

It reveals your own souls.

Every student should devote half an hour to prayer. Prayer is the only medium through which our soul can be uplifted. It will also give us the courage to endure the misfortunes, troubles and illness that are bound to come in later years. Though being unaware of such difficulties, with prayers they can be endured with great joy and without complaint unlike your elders. Moreover, prayers will always give great confidence and bring success.

No 39.

Ahmedabad, 10 October 1903

If you be busy with your prayers, the LIGHT of God will dawn in your heart and you will be saved from vices.

No 40.

Dar es Salaam, 29 August 1948

Finally, for NOORANI and Zahir dinar, you should take a vow to go to Jamatkhana at 4 in the morning or soon after as often as possible and go into Baitulkhayal and achieve this Noorani and Zahir dinar by proper batini prayer and concentration.

No 41.

Message to Count Paroo, 07 May 1953

First of all, you are a Muslim, for that stage you have gone higher up and you are an Ismaili. Now Islam has many forms of prayers. Ismailism in prayers go to a higher and higher spiritual life till the supreme spiritual life immediately reached after death by union as soon as the day comes when the real calls the apparent to itself. But Islam first and Ismailism much more so insists on action; without action, faith is useless; without action, prayer becomes pride. With entire absorption in the work during the day and then higher prayers at night, a new life may come, provided the two occupations are total. So, concentrate all your free time and thought to this end.

SPIRITUALISM

No 42.

Platinum Jubilee Souvenir, 12 December 1953

In these 70 years of my Imammat, men's material condition has totally changed. There has been an immense increase in power over nature but, as we see, with strife everywhere, spiritual power has not increased.

It is my hope that my Spiritual Children, the Ismailis, will, by the example of their own higher enlightenment and helpful co-operative movements amongst themselves, set to the world and example of better fraternity and brotherhood which alone can free men from the fear and dangers of moral and mental discord which leads to disaster for all.

No 43.

Message to Bombay Students

While the material conditions of life change, the spiritual conditions, which are not limited to this life but go beyond, are based on one fundamental principle, namely search for enlightenment by the right spiritual contact with the light of your holy faith.

No 44.

Memoirs of Aga Khan Page 335, 10 October 1954

Life in the ultimate analysis has taught me one enduring lesson. The subject should always disappear in the object. In our ordinary affections one for another, in our daily work with hand of brain, we most of us discover soon enough that any lasting satisfaction, any contentment that we can achieve is the result of forgetting self, or merging subject with object in a harmony that is of body, mind and spirit.

And in the highest realms of consciousness, all who believe in Higher Being are liberated from all the clogging and hampering bonds of the subjective self in prayer, in rapt meditation upon and in the face of the glorious radiance of eternity, in which all temporal and earthly consciousness is swallowed up and itself becomes the eternal.

AFFECTION (ISHQ)

No 45.

Bagamoya, 20 September 1899

If you desire the emancipation of your soul, then keep your soul in the love and affection of God. Never forget God even for one moment but always think of Him.

No 46.

Moshi, 15 February 1937

Nothing is more glorious than keeping love and affection for your Hazar Imam.

MY BLESSINGS

No 47.

Dar es Salaam, 22 August 1948

I send with Mata Salamat my Best Blessings. Be happy with one word: 'Khanawadan' and 'Dua Ashish'. Only those whose hearts are not quite clear want to hear it repeated.

The true faithful asks for nothing but one word: 'My Blessings'.

FOR THE NEXT WORLD (AKHIRAT)

No 48.

Nairobi, 30 March 1945

To achieve worldly prosperity is necessary but it is more essential to excel in spiritual progress. To attend to the worldly business is incumbent but the affairs of the next world are important than this. this should never be forgotten.

No 49.

Vadhan Camp, 18 October 1903

Allah the High has fixed time for attending to the worldly business. The day is for earning livelihood. Why God has created night? All night long is not for sleeping, it is also for prayers and therein lies happiness.

It is enough for a man to sleep for 6 hours, but the rest of night should be spent in prayers.

No 50.

Nairobi, 31 October 1905

As you try to progress in achieving worldly gain, similarly try to excel in religious work. Ultimately, it is your work for the next world which will help you and not the mundane affairs.

ISMAILI FAITH - THE RIGHT PATH

(SIRAT-AL-MUSTAQEEM)

No 51.

Nairobi, 22 February, 1937

Islam is a good religion and in it, the Ismaili Faith is praiseworthy. Other Faiths disrupted but the 'rope'(Link) of Ismaili Faith is perfect because this 'rope' comes direct from Prophet Muhammad (May peace of God be on him).

No 52.

Manjevadi, 05 November 1903

All other religions are exoteric (Zaheri) but your religion is esoteric (Batini).

No 53.

Cutch Nagalpur, 25 November 1903

All other religions preach that if in this world you do good deeds, then after your death you will go to heaven. But our religion is such that if you act with a clean heart according to its preachings, pray regularly and be pure, then you can acquire heaven during your life time.

PHILOSOPHY OF ISMAILISM

No 54.

Dar es Salaam, 01 August 1945

(Mawlana Sultan Mohd. Shah, referring of the simile of the river and the sea, quoted the ayet of Quran: 'Inna lillahi wa inna ilayhi rajeoon').

Shariati people do not understand this. these are the things that must be understood. That, according to the Ismailis religion, 'ALLAH' is the ocean. Ali, during his life on earth, was the river, separated form the ocean of Almighty – separated from it and running towards it, overcoming all material resistances and running towards its origin. From the 'Haqiqati' point of view, this ayet means more than all the rest of the Quran.

Then of course, Pir Sadruddin and other have put forward the doctrine – namely that all Mo'mins are the small streams starting from the earth then joining the ocean with the river. These are the doctrines of the Ismailis. This is perfectly clear. There is nothing new. The perfect Mo'min after death and Imam should not be separated which means it is like a river which flows through the earth, stones, rocks and various other obstacles but reaches the ocean, varying it all kinds of smaller streams. Now all these have already been made clear and printed in Iran. These are the doctrines, the true heart of Ismaili religion.

SERVICE TO ISMAILI FAITH

(KHIDMAT)

No 55.

Message to Bombay, 1951

Everyone must follow the ideal of performing the greatest amount of work and service to Ismaili Faith.

I, therefore, expect every Ismaili to consider the world allotted to him his sacred duty to perform to the best of his abilities as a great responsibility and to do his utmost.
HE THAT SERVES ME MOST BECOMES NEARER TO ME.

No 56.

Message Cairo dated 01 January 1956

Leaders must at last learn to efface themselves.

No 57.

Message to Ismailia Association for Kenya, Mombasa, April 1957

It is your duty to show example of fraternity and brotherhood for upliftment of community.

No 58.

Message to Ismailia Association for Kenya, Mombasa, 27 March 1957

Younger members of the community should offer themselves for service with a view to become Waezin. I have much confidence in youth. They can help with energy and they will keep the flag flying.

No 59.

Message to Ismailia Association for Kenya, Mombasa

Young men and women of high position and education should deliver lectures on religion.

No 60.

Message to Ismailia Association for India, Bombay. Ciaro, dated 06 February 1956

It is very important that the Waezin who are carrying on the big work of the Ashab at the time and immediately after the Holy Prophet's leaving this mortal world to the Companionship on High, are doing so under the pressure of the modern world which is more necessary than ever it was in the past and I wish them every success. The young Waezin should each try and find new arguments based on the discoveries in all branches of science for keeping the human soul like the ocean with the Divine wisdom and power.

80TH BIRTHDAY MESSAGES

No 61.

Message to Supreme Council, Karachi, dated Paris 01 November 1956

On my Eightieth Birthday, I wish to give my most loving paternal maternal Blessings to those dearest beloved spiritual children who, since the age of eight, have loyally stood by Spiritual Father and Mother against all temptations of evil suggestions. My heart and soul go out to everyone of you, to everyone of your fathers and mothers and ancestors who have already joined me but served and helped me all these long years.

No 62.

Message to Supreme Council, Karachi, dated 20 October 1956

I thank the Almighty to have given me strength to live long enough to be with you on my 80th Birthday. Although from the worldly point of view you are very far from me, spiritually and lovingly you are very near my thoughts and heart, specially on this day. I am happy to give titles to all who have served their Imam and devoted their time to the Jamat and no true spiritual child should feel anything by being left out and my most loving best blessings I give to them are the true spiritual titles for which they should really crave.

All my life has been devoted to you and on this occasion, I repeat what I have told you many times: nothing can give me greater pleasure than to see you working in brotherly union for the uplift and welfare of all. Also, heartily co-operate with all other communities; get to know better each others' troubles through Islamic spiritual union.

Carry out the Investment Trust principles and I hope I will be happy enough to see the results of your efforts by the end of 1960. When you have got money to place in banks either for a long time or a short period, see first the Investment Trust, they will probably give you easier terms than those you can get from banks, on fixed deposit.

SPENDING OF 'GRANT' MONEY

No 63.

Evian Conference, 1952

My money are holy money and whoever gets and does not use properly, will do great disservice to him and to my spiritual children. Don't spend grants with light heart as money of grants come to you from Dasond, Ishk and Iman. With your own money, you can do anything you like but from holy money, get double advantage as it is holy money or saintly money.

The money that I give is holy money and it must be spent with great care and if you spend Sh 1/-, it should derive the benefit of Shs 2/-.

HUMANITARIAN SERVICE

No 64.

Ismaili Parkash, Africa, 11 June 1954

Today I will give you a small motto and that is 'WORK NO WORDS'. Labour for the welfare of others is the best way of improving ourselves because results are sure and certain. If you work for yourselves, you are never happy. This is not the new idea but this is an outcome of the experience of thousands of years of history.

TOLERANCE

No 65.

Cutch Nagalpur, 25 November 1903

I commend you not to keep enmity with those who have left our Faith. Let them have their own way and you have your own. Our Faith preaches never to be hostile to anybody.

At present, there are many religions in the world but at the time when Adam became Prophet, there was only one religion. In the beginning, there was only Prophet Adam and no one else and the religion was also one. Afterwards, as people went on increasing, religions also increased. Then, everybody adopted religion of his choice. Therefore you should not have any enmity with anybody.

No 66.

Zanzibar, 16 September 1905

You should not speak ill of other religions or ridicule anybody.

RELIGIOUS EDUCATION

(DINI I'LM)

No 67.

Zanzibar, 14 September 1899

Just as you impart the knowledge or worldly business to your children, similarly you should give them religious knowledge.

No 68.

Surat, 12 October 1903

Ask your children to study the books of religion, so that they may be enlightened and not live like beasts.

No 69.

Rajkot, 20 February 1910

You should fully train your children on all aspects of our religion that is Du'a, Ginans, Firmans, History etc, in order to keep them firm on their Faith.

No 70.

Ahmadabad, 12 February 1896

Take your children to Jamatkhana so that they become habituated to it and do not go astray but remain firm on the true path.

No 71.

Zanzibar, 10 February 1925

It is essential that religious knowledge should be imparted to children from the very childhood by their parents so that their faith does not shake.

No 72.

Zanzibar, 05 September 1905

I consider the whole Jamat to be my children. but school children are the members of my army and are much dear to me.

No 73.

Zanzibar, 18 February 1925

You should often read religious books and study Firmans for this will enlighten you. During day, do your business , while at night, read religious books.

No 74.

Zanzibar, 16 September 1899

Read our history and know about Imams who succeeded one after another. Study the whole history of Fatimid Ismaili Imams – our forefathers who ruled in Egypt for 200 to 300 years.

No 75.

Cutch Nagalpur, 28 November 1903

If you equip yourselves with knowledge and act accordingly, you will become angels.

No 76.

London Jamatkhana, 11 June 1951

Every Ismaili child ought to know the History of Ismailism. Read the History of Arabs written by an American author, the book that reveals the true essence of Imamat. I hope you will understand the Ismaili religion better than your elders did. A time may come when you (students) will come across certain unresistable temptations which

can be overcome by fully understanding the religion. I am giving you the advice that neither your forefathers nor your elders would have given you.

No 77.

Message to Ismailia Association, Pakistan, December 1953

It is very important that parents should encourage as much as they can their children for religious education at various Institutions where such religious education is available.

It is for the teachers, for the Association and for those who are ready to sacrifice time and thought to see that the teaching given and the examples set are worthy of the high cause to which you are giving your thought and attention.

WORLDLY GUIDANCE

In the next world, your religion and your faith will help you. In this world, I must give you worldly advice.

99% of my time is taken for worldly affairs of all Ismailis for the whole world. In fact, my whole time should be spent in religion. But, if I did so, your worldly affairs would suffer. It is very important that we should guide you in your worldly affairs to be conducted by you.

WORLDLY EDUCATION (DUNYAVI I'LM)

No. 78

Karachi, 26 April 1920

It is the duty of all Jamats to impart worldly as well as religious education to their children. For girls also, such education is necessary.

Not a single follower of mind should be illiterate.

No 79.

Bombay, 15 January 1928

I am very pleased to know that girls are taught knitting, sewing and cooking. I strongly comment the managing board to give such type of education to girls so that they can become economically independent

No 80.

Mombasa, 17 June 1945

If a father has two children – one son and the other daughter – and if he can afford to educate only one of them, such parents, if they were to consult me, I would advise them to educate the daughter first. Because the boy would be able to stand on his legs and therefore it is the daughter who should be educated first. Another reason for this is that if a mother is educated, she would be able to teach her children. But if the father is educated, he would be so busy in his worldly affairs that he would not be able to look after his children like an educated mother.

No 81.

Nairobi, 19 January 1937

An educated mother can look well after her child. More attention should be paid on girls as the duties of mothers are to fall upon them. If the mother is not educated, it will be harmful for the child. It is incumbent to educate them and without it, nothing can be achieved. To remain ignorant is foolish.

No 82.

Tana Narieve, 07 June 1946

Boys and girls both should acquire education. The problem of education is so very serious and important that it is the question of life and death for a community or Jamat.

No 83.

Evian Conference, July 1952

Education is a rule to future life. Education should not be for the sake of education. Education is not an end in itself but is a means to an end.

UNITY

No 84.

Nairobi, 30 March 1945

As you have in your body the flesh and blood of your worldly parents, similarly you have in your soul that of your Spiritual Father; by this you should understand that you are the Spiritual Children of your Spiritual Father. You are the sons of one father and brothers of one another.

No 85.

Kurla, 19 February 1935

You should be united. Our Religion preaches that we should let bygones be bygone. That is one speciality of our Religion. Even if one harms you, you should forgive him. If you do not do this, how are you going to derive benefits from our Religion? Even if a wrong is done unto you, you should forgive.

No 86.

Zanzibar, 15 July 1914

Love unto you Spiritual Brethren as you love me. Love them as if you are the sons of same father and mother.

No 87.

Karachi, 21 April 1920

All those who are Ismailis are children of same 'Father' and brothers unto each other and you should behave like that.

No 88.

Nairobi, 22 March 1926

If you are united, you will be able to serve and also remain strong. With this, Hazar Imam will help you in the world also; else others will overpower you.

ECONOMY

No 89.

Karachi, 01 May 1920

You should not unnecessarily spend money on rich clothes but wear washable clothes that are plain, simple and clean. Similarly, do not unnecessarily squander money on ornaments.

No 90.

Zanzibar, 17 February 1925

At present, you will see that amongst Ismailis, Bohras and Memons etc., money does not remain even for 3 generations, whereas amongst the Europeans, it remains for 3, 4 or even 5 hundred years. It is so because they do not live lavishly.

No 91.

Talika to Africa, 17 / 18 March 1943

Give up tobacco and intoxicating drinks not only because it is sinful but it is poisonous for health and also unnecessary waste of money.

No 92.

Talika to Africa, 17 / 18 March 1943

In worldly matters for daily expenses, think twice before you spend one shilling.

No 93.

Veve, 27 July 1943

It is very necessary to observe strict economy and save something from worldly expenses. Take care of a pence and pounds will take care of themselves.

No 94.

On hearing a request from a man for an amulet of prosperity, Hazar Imam said, 'There can not be an amulet of prosperity but you should economise and spend less on new clothes, shoes, etc. Stop spending on cinemas and luxuries. Keep your expenses less than your income and surely Mowla will give you prosperity'.

No 95.

Agra, 27 January 1943

The rich should take lead in wearing simple clothes and set an example so that others may also follow.

No 96.

Poona, 14 January 1951

Marriages should be performed with simplicity and great economy.

No 97.

Talika to Africa, 23 December 1953

Spending on marriages is the worst of the Hindu system that you have. Marriage, death and birth ceremonies must be drastically curtailed. See how they marry in North Africa, Egypt, Mecca, very simple marriage ceremony. I was in King Farouk's marriage, it was very simple. My marriage was very simple. Attend Christian's marriage in Paris and see how simple it is.

No 98.

Talika to Burma, 09 October 1951

I must once more inform my beloved spiritual children that economy in daily life as part of Religion is necessary. You must not squander money on gambling, betting on horses, unnecessary expensive clothes and false jewellery. Constant attention to economy in life not to spend more than necessary, even if rich, so as not to show superiority over others.

No 99.

Talika to Africa, 30 April 1952

Every lady, rich or poor, must economise in household and waste nothing, carefully looking after household. Same for old and young and men when outside.

CINEMA

No 100.

Message to Africa, 23 December 1953

Now the CINEMA. Far from me to be against the cinema, but for so many Ismailis to go four or five times a week to the cinema and forget their prayers in JAMATKHANA in the evening, that surely is not right. Do you believe that in Europe people go to the cinema four or five times a week and that those very people never go to their churches and to their various chapels? Surely you can go to the cinema once, twice a week, weekend and so on, but not to forget your Jamatkhanas.

MARRIAGES

No 101.

Nairobi, 19 April 1945

It is necessary to get boys and girls married as soon as they come of age. It is essential that no sooner a boy reaches the age of 20 to 22 and a girl 17 to 20, then they should be married. It is not proper that children do not marry until they become quite old. In Islam and Ismailism, early marriage is a necessity. Marriages should be performed in great numbers.

No 102.

Kampala, 22 May 1945

He who is rich today may become poor tomorrow and he who is poor today may become rich tomorrow; it is all in the hands of God.

For the marriage, one should see to the health, faith and character of boys and girls and perform marriages immediately.

No 103.

Zanzibar, 08 July 1945

It is necessary that the marriage of widows and of those who are divorced should again take place. In this way, it is very good to perform remarriages and this will

result in great benefits. It is against the principles of Islam not to remarry a divorced woman.

HEALTH

No 104.

Nairobi, Message to Scouts, 1945

Remember that according to our Ismailia Faith, the body is the temple of God for it carries the soul that received Divine Light. So great care of body, its health and cleanliness, mouth, eyes, ears and on first sign of infection go to the dispensary. Later in life, sports will become difficult for you, but you can do much by going about your business, shopping, etc on foot and carrying yourselves straight. The times of prayer should not be forgotten. If you can, do go to Jamatkhana; if not, say your tasbih wherever you be. So, keep clean soul in clean body. Blessings.

No 105.

'Pakistan Sports and Pastimes', 12 June 1954

In Islam, a Moslem should have a good clean soul in a strong healthy body. We cannot order our bodies to be healthy and strong but can, by constant attention, care, regular exercise and sports in our youth and early years of manhood, go a long way to counteract the dangers and evils that surround us. For this reason, a Moslem, more than anybody else, should pay attention to his physical fitness by regular exercises and when possible, sports and physical training.

No 106.

Message to Ismailia Scout Association, Karachi, 28 January 1955

You must all remember the importance of a healthy soul and a healthy body. The healthy soul comes by constant realisation of beauty to the Supreme Being. Your constant duty is the development of a healthy body which is the temple of God. The care of the body is incumbent upon Muslims and the necessary ablutions and

washings that Islam encourages, are part of that, as well as regular physical exercise.

No 107.

Evian Conference, July 1952

There is much use of motor car but use it for business and try to walk so that your health improves.

No 108.

Bombay, 07 January 1951

Now I turn to a second very important subject, in some ways perhaps more important than education. As you all know very well, we are Muslims of Imami Ismaili sect and both in Islam, generally amongst Ismailis, it is the faith and belief that the only true Musjid – Mosque or Temple of God – is the human body in which the soul lives through its earthly period of discipline, joy, difficulties and sorrows. This body must be carefully looked after. Some illnesses and diseases are quite natural and are trials through which we must all pass. But unfortunately amongst us, I find that for one natural illness or indisposition, there are five or ten due to faulty nourishment and unscientific hygiene.

I constantly see, not only amongst the poor members of the community, but also amongst the well-to-do, cases of obvious malnutrition leading to general debility and exposing the unfortunate victim to all kinds of passing diseases. Some 90 percent of the ill health seen amongst you is obviously due to malnutrition and wrong and foolish feeding between infancy and puberty.

The food of the grownups also is fundamentally based on custom and prejudice and not on values. In Africa, I had to fight this battle all over and constantly again and again have had to call my children to the importance of proper nourishment.

Here really now the time has come when the well-wishers of the community must make a real and serious attempt to educate the Ismailis of India as to the right and wrong methods of cooking and the quality of nourishment.

No 109.

Talika Mubarak to City Council, Karachi, 18 November 1953

I find that far too many people die at an unreasonable age; they die far too young with heart attacks and blood pressure and some seem to have reached old age at 65. In hot climates, you must not eat too much salt, too much mirchee and too much fhee; probably this is the cause of unnecessary early death, also through blood pressure. I really think that a serious attempt should be made of propaganda for proper food. It is the greatest need for Ismailis of Karachi and both Pakistanis.

No 110.

Message to Ismaili Association, Pakistan, 19 May 1955

I hear there is a lot of prejudice against eating beef – it is perfectly all right for Moslems to eat beef.

There are many anaemic children and grownups; you should advise them to eat at least once a week a little calf's liver not overcooked.

No 111.

Karachi, 11 February 1954

(Care in Childhood)

You must remember that lot of misfortunes and unhappiness is done to a population by ill health and illness but the best way to attack illness and bad health is proper precautions, specially in childhood and the yearly years of life when a strong foundation can be built up, a physical resistance to illness which will save you in later life from the great many of the misfortunes and bad health.

No 112.

Message to Africa, 23 February 1953

Children to get food for children. a great deal of the illness amongst the Ismailis grownups that I see and read of, is due to wrong food in childhood.

CHILD WELFARE

No 113.

Dar es Salaam, Gents Volunteer Corps, Silver Jubilee, Number 1951

There is a great and urgent need for mothers to acquire the knowledge of child welfare, its benefits and advantages. I strongly commend your attention to this. great care should be taken in giving children proper diet, open air and a regular exposure to the rays of sun. Cleanliness too is of vital and primary importance. All these precautions will make the children both healthy and happy.

No 114.

Health Centre, Karachi

The immediate religious duty of all my spiritual children is to learn perfect infant care from conception till maturity. The unnecessary death rate must be reduced. It is not only saving of lives but of souls. Each child saved may be some day a missionary – a teacher of 'Faith and Love', of God, the Prophet, Ali and his successors.

DRINKING AND SMOKING

No 115.

Message to Africa, 07 April 1953

My Spiritual Children!

You have two terrible enemies who approach you as friends but they are the most false friends that man ever had, most dangerous of man's enemy: alcohol. Then indeed your future survival will never be the one that I wish for you, namely faith, health, happiness and wealth. Alcohol is dangerous because it does not come as an enemy but it approaches you as a friend.

Where you are tired or depressed or you have troubles, one little help from alcohol and for the time being, you are saved; but that saving is the greatest and most dangerous of all pitfalls. If and when you feel depressed or tired, turn to your Spiritual Life; your Spiritual Life will help you through every thing; turn to Prayers but not to the poison of alcohol.

As all honest doctors will tell you, alcohol is a poison. If you take a great deal of it, it will kill you quickly, if you take too little of it, it will also kill you surely but more slowly. Whatever you do, it will kill your body but alas more than your body, it will kill your soul.

The other danger of course is tobacco. You have no need of it, it is a bad habit. Just as scratching your body is a bad habit, just as putting on more clothes than is necessary in order to keep warm is a bad habit, tobacco is nothing but a bad habit and why become slaves of bad habits? Do not be the slaves of evil ones but of good ones.

I pray that you may carry out the guidance which I am giving you. If some of you have had the misfortune to have established friendly relations with that enemy alcohol and with the bad habit of smoking, then try and reduce these. If you have enough of Allah's grace to be able to break off with them altogether, do so; if you have not that grace, then reduce first to half then to a quarter then altogether and those who have not become the slaves of those two horrible enemies must make up their minds not to follow them.

No 116.

Evian Conference, July 1952

Give up alcohol because it shortens your life. Smoking creates TB in lungs.

No 117.

Dar es Salaam, 13 July 1945

Tobacco and alcohol are both poison which gives rise to serious disease like asthma. If you take them in small quantity, it will be poisonous to a small extent and if you consume them in large quantity, it will be all poisonous. It is better to take poison because it kills man immediately but by the consumption of tobacco and alcohol, man dies a miserable death.

No 118.

Karachi, 10 / 11 February 1950

Those who are addicted to tobacco and alcohol are greatly handicapped in the competition of life. If in this country you consume cigarettes, alcohol and tobacco, then how you will be able to stand against those communities in Pakistan who totally abstain from there things?

No 119.

London Jamatkhana, 11 June 1951

Racial Distinction.

It could be stopped in one way only and that was by putting the Europeans to shame. How would they be put to shame?

By not imitating their vices as drinking, smoking etc. What is drinking? It is just sleep. The sleep that makes us forget reality. That makes us run away from facing the true facts of life. And moreover, they were harming themselves and their health by drinking. If someone asks you, will you have a drink? Then answer 'certainly, by all means'. But what drinks? Drinks like cocoa, coffee, tea, pure water etc. Their vices ought to be kept aside and their good side to be followed. For instance, sports

both indoor and outdoor games, cricket, cleanliness of domesticity. In such things, all must try to be much better than Europeans are.

Great stress must be laid on cleanliness of domesticity, fresh water, healthy life and atmosphere. This is the time for you all who are the future generation, to start to lead this kind of life and make it better and better every day. In that way, by showing the Europeans that others could lead much better life than themselves, this racial distinction could be stopped.

No 120.

Message to Africa, 1953

(Referring to an example of European taking alcohol)

If you follow that example, those of you that do so will lose not only your health and your strength but your self-respect. You will gradually lose faith in your religion because your religion tells you not to drink; you will lose faith in my guidance because I always tell you not to drink alcohol.

You must yourself decide on an no account, on no account whatsoever the circumstance may be, unless it is in case of illness, alcohol should not be taken. In case of illness, it must be prescribed by a doctor, otherwise you yourself, if you fee weak, instead of taking a glass of milk which will give you strength or instead of resting for half an hour lying down, you will take a glass of alcohol which gives you the false feeling that it gives you strength, but that is only weakness, weakness, weakness. So in your interest, for your health, for your religion, for you happiness in both the worlds, give up this horrible habit of alcohol except in very exceptional cases where there is an illness such as cholera, plague etc., or some form of pneumonia where it is useful.

No 121.

Dar es Salaam, 29 August 1948

Those who are not afflicted with the poison of alcohol and tobacco should take a vow to keep away from the slow but sure poison.

Generally those who have taken to the pernicious habit of drinking and tobacco must take a vow to give them up and those who cannot must take a vow to reduce the consumption to the minimum.

No 122.

Karachi, 04 February 1951

When the devil wants to exploit you and you think of taking tobacco and alcohol and you are forced by devil to use them, then if you remember me and think of me, it will be all easy.

No 123.

Nairobi, 05 July 1946

I may not be annoyed with those who use intoxicated things like tobacco and alcohol which are harmful to the body and health but I feel sorry for them, nay, my eyes are filled with tears and I am overtaken by feeling of grief. As Imam, I do not say that it is sinful to sue such intoxications but as I would advise my children for their health and goodness, I advise you, my Spiritual Children, for your health, welfare and worldly prosperity. I like to see my followers happy and prosperous in the world.

IMMIGRATION

No 124.

'Ismaili', 23 January 1938

Ismaili people have reached where they are no because of the spirit of adventure. Now it seems that only in the ignorant and illiterate, you will find that spirit. The real object of education today is to improve the spirit of man and not his knowledge of facts and figures. That spirit must not be allowed to be curbed and throttled. That

spirit must become stronger and the urge to find full satisfaction in a large and distant country must be encouraged.

PATRIOTISM

No 125.

Karachi, Platinum Jubilee Irshad, 03 February 1954

You Ismailis know perfectly well that it is a fundamental point in your religion that wherever you be, whatever the state where life and honour are protected, you must give your entire loyalty and devotion to the welfare and service of that country.

INSURANCE

No 126.

‘Insurance News’, November 1952

Insurance is not a form of gambling as many people are perhaps inclined to think. Indeed, it is no more gambling than locking up an iron safe at night in order to protect its contents.

Mohammedans perhaps do not fully realise the various benefits that this particular kind of business has conferred upon the people and for this reason it is necessary that greater efforts should be made to popularise insurance among them.

The principles of insurance are in no way in conflict with the teachings of Islam and Mohammedans should have no hesitation in going for insurance: life, marine, fire, accident,etc. I have got my life insured and this might be taken as a proof of my faith in insurance.

JUBILEES AND ECONOMICAL UPLIFTMENT

No 127.

Dar es Salaam, Diamond Jubilee Irshad, 10 August 1946

These celebrations, if looked upon as mere glorification or as only a thanksgiving for my 60 years of Imamat, would not be worth the enormous discomfort, expense and sacrifices they have entailed for some 50,000 people. No, but it has given me the opportunity for which I have been waiting for at least ten years, to carry out a fundamental change in the economic sphere of the lives of all my Spiritual Children. For the last ten years, I have realised that the good old ways of life in all its material forms, if persisted in, would lead to an inevitable downward trend for all Ismailis.

As everyone is well aware, the value of these diamonds has been unconditionally presented to me on this occasion. I do not wish to take this amount for myself but to use it for any object that I think is best for my Spiritual Children.

After long reflection, I have come to the conclusion that the very best use that I can make of it is that, after the expenses of these celebrations, in the wider sense of the word, have been paid for, then the whole of the residue must be given as an absolute gift to the Diamond Jubilee Investment Trust.

No 128.

Bombay, 28 December 1945

The good new way is to start, as in Africa. The capital should go into the pockets of Ismaili Community with safety for their trade, commerce and for their own advancement.

I would remind you that this is the treasury of the community. In fact, were it not for this, I would not have encouraged the idea of the Diamond Jubilee and I realised that in view of the great affection of my Spiritual Children, something could be done of vital importance and that has happily come to pass.

No 129.

Nairobi, 22 July 1946

The Ismailia History has passed through several stages of development. My Diamond Jubilee marks such a stage in the present times. With it, a phase of

consolidation and co-operation has been achieved among my Spiritual Children in various countries and now lies ahead a period of goodwill and expansion. With Diamond Jubilee, dawns a new era, full of hopes and opportunities for economic, educational, social and religious uplift of my beloved Spiritual Children all over the world. It is a time to go ahead and leave a mark on the world history like the glorious Ismailis of the past. Let the Diamond Jubilee Message for my Spiritual Children be that of doing their best and devoting their best in the best cause of their Beloved Faith.

No 130.

Karachi, 02 February 1952

It is very necessary for you to form Co-operative Societies by uniting among yourselves.

I lay very great stress on it because you are going to benefit a lot from this. It is not sensible to delay in such matters in present times. What is the use of waiting for 2 years for such work? By such a work, there is a great hope for your economic upliftment and Inshallah I pray that your economic condition will very much improve.

You have subscribed whole heatedly for Platinum Jubilee. What is the reason for your saying that you want to act upon it after 2 years? I say that today is Platinum Jubilee. For the benefit of Jamat, every minute is Jubilee. 'Consider today is Jubilee. Every minute is Jubilee'. If you have the aim of serving Jamat, even now you can start this work.

No 131.

Dacca, 17 February 1952

Platinum Jubilee is only the name but really there lies your own interest. I do not need to show it to the world but it is all for your benefit.

No 132.

Talika Mubarak to Dacca, 1952

The object of Platinum Jubilee movement is to form some co-operative societies or companies for mutual help to Ismailis in East Pakistan.

No 133.

Message to 'Fidai Chronicle', Dacca, 28 February 1953

I particularly want my beloved Spiritual Children of East Pakistan to organise themselves similarly as in Africa on honest lines for Investment Trust, which will benefit the whole community, as well as Building Societies, Co-operatives etc which will grow out of the Investment Trust. To this trust, a similar patronage as my family and myself are giving to Africa, will be given.

If this policy is honestly and carefully carried out, in the course of 10 years or so the economic position of Ismaili of East Pakistan will become so strong that only those who are careless by negligence and bad habits will suffer and all the honest hard working economic disposed people will prosper.

No 134.

Evian Conference, July 1952

No people have been punished who did not deserve it. I can show water but I can't make anyone drink water if he does not want to drink, even God cannot make horse drink water. I always show good road it is up to you to take advantage of it.

No 135.

Message to Ismaili Bank, Bombay

Much could be done for my beloved Spiritual Children by more and wide activity of co-operative banks and trust like in Africa which would have my full and complete co-operation.

No 136.

Message to Supreme Council, Karachi, 10 March 1952

According to our Faith, one of the greatest services you can render the cause of our Religion is to make your worldly affairs a success.

SPIRITUAL FATHER'S LOVING THOUGHTS

No 137.

Zanzibar, 11 September 1899

I love you hundred times more than you love me. I love you all Jamats very much. It is my heartfelt desire that you should gain in this world and the next.

No 138.

Manjevadi, 02 November 1903

I wish you prosperity and plenty in your property, progeny and all your works. May God give you abundance. I bless you so that you may be as near to me in the next world as you are now here around me. Increase affection if you heart for me and be firm in your belief.

No 139.

Message to Africa, 21 December 1948

My thoughts, night and day, are with you and though in this world pain and sorrow can never end and everybody will have his own fair share of pain and sorrow, yet it is my prayer that you may have lesser weight and every happiness due to Faith, Iman and love of your Spiritual Father.

I also pray and give my Blessings that in the next world, God's peace be with you and that in the next world you may have true Imami Didar always, night and day, for all the time and eternity and happiness that only the next world can give us. For here, well, we must always remember that with all the Best Blessings, yet pain and sorrow have never eliminated in this earth.

Again once more, for both the worlds, I send you my Blessings, Loving Thoughts and every prayer for your happiness.

THE MOST BEAUTIFUL OF ALL MUSLIM PRAYERS

Karachi, Platinum Jubilee Irshad, 03 February 1954

From the religious point of view, though you must firmly stick to the tenets of your Faith, yet you should not forget that I have always considered the most beautiful of all Moslem prayers, namely that, 'Allah Almighty in His infinite mercy may forgive the sins of all Moslems'.

Ismailis under Imams did great this past. If same Devotion, Unity, Obedience, Discipline, no personal jealousy, similar occasions will arise for great deeds.

Strengthen your body with exercise, enrich your mind with vas study and uplift your soul with Prayers and Virtues.

Struggle is the meaning of life. Defeat and Victory are in the hands of God but struggle itself is man's duty and should be his joy.