



Global Lectures

Farmāns Mubārak Series

S.No.	Farman	Page No
1	Importance of Obeying the Farmans of the Imam of the Time.....	1
2	Imam Sultan Mohamed Shah's Farmans.....	18
3	Mawlana Sultan Muhammad Shah's (A.S.) Faramen on Spirituality	40
4	Mawlana Hazir Imam (A.S.)'S Farmans On Ethics	61
5	Pluralism and Diversity.....	90
6	Mawlan Hazir Imam(a.s.)' Farman on Voluntary Work.....	124
7	Mawlana Hazir Imam (a.s.) Farmans on Intellect	154
8	Mawlana Hazir Imam (a.s.)'s Mubarak Farmans on Balance between the Material and the Spiritual	178
9	Studying Allah's Creation	202
10	Mawlana Hazir Imam (a.s.) Mubarak Farmans on Brotherhood-Sisterhood	228
11	Mawlana Hazir Imam (a.s.) Mubarak Farmans on Meritocracy & Best Practice	261
12	Mawlana Hazir Imam (a.s.)'s Mubarak Farmans on Eternity of Soul	294
13	Mawlana Hazir Imam (a.s.) Mubarak Farmans on Search for Knowledge	332
14	Mawlana Hazir Imam (a.s.) Mubarak Farmans on Zikr	388

<https://global-lectures.com/courses/importance-of-obeying-the-farmans-of-the-imam-of-the-time/lesson/watch-lecture-video-103/>

Importance of Obeying the Farmans of the Imam of the Time

Al-Wā'izah Rashida Noormohamed Hunzai

Definition of Islam

EXOTERIC	ESOTERIC
<p data-bbox="330 416 832 448">Submission to the Will of Allah</p> <p data-bbox="214 549 875 625">The entire history of Prophets becomes redundant</p>	<p data-bbox="993 416 1702 492">Submission to the Will of Allah through His designated <i>Wasilah/Khalifah</i></p> <p data-bbox="979 549 1702 761">The tenor of the whole of the holy Qur'an is that obedience (4:59), forgiveness (4:64), fullest submission (4:65), zakat or sadaqah (9:103), prayers (9:103) are through the Prophet or the Imam</p> <p data-bbox="979 818 1673 1070">Example: "O you who believe! Obey Allah and obey the Messenger and those from among you who have the command (<i>uli'l-amr</i>)." (4:59) See also (4:64) for forgiveness is granted only when the Messenger asks Allah for it!</p>

Definition of Islam (contd.)

Does submitting to Allah's will mean to be fatalistic?

Answer: Mawlana Sultan Muhammad Shah provides a succinct answer in Chapter 8 of his Memoirs:

“In Islam the Faithful believe in Divine justice and are convinced that the solution of the great problem of predestination and free will is to be found in the compromise that God knows what man is going to do, but that man is free to do it or not.”

When did Islam begin?

Some people have the notion that Islam was brought by Prophet Muhammad^(s) 1445 years ago.

However, the teaching of the Qur'an is that all the Prophets have taught their followers to obey or submit.

Example: Prayer of Hazrat Ibrahim^(a.s.) and Hazrat Isma`il^(a.s.) (2:128):

“Our Lord! And make us submissive (*Muslimayn*) unto You and of our seed a nation submitting (*Ummatam-Muslimimat*) unto You, and show us our ways of worship and relent towards us. ...”

Is Obedience/Submission in Religion only?

Context:

1. Ḥadīṣ: “Inna’llāha assasa dīnahu ʿalā miṣāli khalqihī, liyustadalla bi-khalqihī ʿalā dīnihī wa bi-dīnihī ʿalā waḥdāniyyatihī.” = *“Indeed, God has laid the foundation of His religion on the example of His creation so that the evidence of His religion may be taken from His creation and that of His Oneness from His religion.”*
2. Examples from Society
3. One example from Nature

Examples from Society

All human organisations have leaders and rules and laws that have to be followed:

- a) Government - democracy or dictatorship - every citizen has to pay taxes and obey the laws
- b) Hospitals
- c) Educational Institutions
- d) Business
- e) Even Charitable organisations

One example from Nature

Two distinctive categories in Nature:

Good Human Beings	Wicked Human Beings
Humble, domesticated animals	Wild, vicious carnivorous animals
Edible vegetation (crops, fruit, grass)	Poisonous, inedible vegetation
Fertile, soft arable soil	Infertile, saline, stony soil

Submission/Obedience in Religion

“Inna’lladhīna yubāyi’ūnaka innamā yubāyi’ūna’llāha yadu’llāhi fawqa aydīhim, fa-man nakatha fa-innamā yankuthu ‘alā nafsihi, wa-man awfā bi-mā ‘āhada ‘alayhu’llāha fa-sayu’tīhi ajran ‘azīmā =

Verily those who give *bay‘at* (oath of allegiance) to you (O Prophet), they verily give *bay‘at* to Allāh. Allāh’s Hand is on their hands. So whoever breaks his *bay‘at*, does so to his own soul’s loss, and whoever fulfils his covenant with Allāh, He will soon grant him immense reward” (48:10).

Preamble of the Constitution of the Shia Imami Ismaili Muslims

D The authority of the Imam in the Ismaili Tariqah is testified by *Bay'ah* by the murid to the Imam which is the act of acceptance by the murid of the permanent spiritual bond between the Imam and the murid. This allegiance unites all Ismaili Muslims worldwide in their loyalty, devotion and obedience to the Imam within the Islamic concept of universal brotherhood. It is distinct from the allegiance of the individual murid to his land of abode.

What are the Benefits of Submission or Obedience?

1. The Holy Qur'an: Hazrat Ibrahim^(a.s.)'s Prayer

14:36: “My lord! Indeed, they have led many of humankind astray. So whoso follows me, he verily is of me (*Fa-man tabi^canī fa-innahu minnī*).”

4:54: “... So We bestowed upon the house of Abraham the Scripture and Wisdom and We bestowed on them a mighty kingdom (*Fa-qad ātaynā āla Ibrāhīma'l-Kitāba wal-Ḥikmata wa ātaynāhum mulkan ^cazīmā*).”

The Scope of Obedience

1. The Holy Qur'an:

“And when Moses said unto his people: O my people! You have wronged yourselves by the choosing of the calf (for worship), so turn in penitence to your Creator, and kill yourselves (*faqtulū anfusakum*). That will be best for you with your Creator and He will relent towards you. Lo! He is the Relenting, the Merciful.” (Surah 2:54)

What are the Benefits of Submission or Obedience?

2. Ginans:

a) *Saloko Moto* of Pir Shams^(q):

*“Satgur kahere amara vachan je manse, te chhe amare galeka har;
Tene galeka har kari rakhsun, tis momanke sukh-ka ant na par re .. 209*

The Satgur (True Guide) says: Whoever obeys our words is the garland around our neck. We will keep them as the garland around our neck; that believer's happiness will be unending and boundless”

b) *Ek tirath vendhda* by Pir Shams^(q):

“Nate dhote se jiya gurdha farmaya kiya, awr nahin navna, nahin navna .. 02

Those who follow the farmans of the True Guide are bathing in a real sense, there is no other cleansing or bath than this.”

What are the Benefits of Submission or Obedience?

2. Ginans continued:

c) *Avo mara sami raja, dharmi raja* by Pir Sadardin^(q):

“Jire vira sat kerī pavadiē virabhai eyun chalorē, jiyun sui kedē dhaga .. 08

O brother, walk on the True Path as the thread follows the needle.”

d) *Magajre moman marag ladho* by Pir Hasan Kabirdin^(q):

*“Eji nahin kuchh hoeso to sarve kuchh thaeso,
Eva sarve kuchh shahjine bhavēji .. 02*

O brother! Consider yourself nothing and you will become everything and such everything pleases the Lord.”

What are the Benefits of Submission or Obedience?

3. Devotional Poetry:

Sayyidna Nizari Quhistani:

“When I firmly held the rope of God with willing submission,
I found deliverance from the pit of disappointment.

Where once my life was feeble, barren and perplexed, I found
Every particle burning bright like the sun.”

Sayyidna `Abd Allah Ansari:

Certainly, he who does not follow your guidance, though he be a dignitary of the court,
goes astray.

By Almighty God! Whoever is disobedient to your command, even an elder of the court,
becomes a child on the path!

What are the Benefits of Submission or Obedience?

4. Mawlana Jalaluddin Rumi:

“O my noble (friends), slaughter this cow (the fleshly [carnal] soul), if ye desire to raise to life the spirits (possessed) of insight.

I died to the inorganic state and became endowed with growth, and (then) I died to (vegetable) growth and attained to the animal.

I died from animality and became Adam (man): why, then should I fear? **When have I become less by dying?**

At the next remove I shall die to man, that I may soar and lift up my head amongst the angels;

And I must escape even from (the state of) the angel: *everything is perishing except His Face*

Once more I shall be sacrificed and die to the angel: I shall become that which enters not into the imagination.” (Mathnawi, Book 3, verse 3900)

What are the Benefits of Submission or Obedience?

Ḥadīṣ-i Qudsī:

“*Yabna Ādam (ya+ibn+Ādam): Aṭī^cnī aj^caluka miṣlī ḥayyan lā tamūtu wa ʿazīzan lā tazillu wa ghaniyyan lā taftaqiru* = O the child of Ādam! Obey Me, I will make you like Myself: everliving so you will never die and powerful so you will never be debased and self-sufficient so that you will never be needy.”

Conclusions:

- The very word 'Islam' means submission or obedience to God's will through His wasilah/khalifah
- In the Qur'anic story of Hazrat Adam the 'prostration' of angels commanded by God was obedience
- The one who disobeyed became Iblis who was expelled from the Divine presence
- Submission/obedience is a contract - a two way matter and is fulfilled when a murid obeys the Imam, the Imam ensures his happiness in this world and his salvation in the next - (permanent spiritual bond)
- Disobedience is to wrong oneself or hold back the progress of one's soul
- The holy Qur'an, Ginans, Devotional Poetry, Rumi and Ḥadīs-i Qudsī all consistently emphasise the benefits or rewards of total submission/obedience
- In the fulfilment of *Bay'ah*, the murid receives great rewards and the Imam is happy (89:27-30)

https://global-lectures.com/courses/mawlana-sultan-muhammad-shah-a-s-on-spirituality_1/lesson/watch-lecture-video-104/

حضرت امام سلطان محمد شاه صلوات اللہ علیہ کے فرامین مبارک میں رُوحانیت کا تذکرہ

Mawlana Sultan Muhammad Shah (a.s.) on Spirituality

Nasreen Akbar

جب ہم فرمان کے لئے منہ کھولتے ہیں تو جواہرات کے ڈھیر لگا دیتے ہیں، اگر پرکھ کرنے والے مومن ہوں تو وہی جواہرات کی قیمت جان سکتے ہیں اور سمجھ سکتے ہیں کہ انہیں کیا چیز ملی ہے۔ (راجکوٹ ۲۱۔ اکتوبر۔ ۱۹۰۳ء)

ہم جو فرامین تمہیں فرماتے ہیں وہ جواہرات ہیں جو انسان ہیں وہ جواہرات کو چن لیں گے مگر جو حیوان ہیں ان کی نگاہ گھاس پر رہے گی اور وہ جواہرات کو چھوڑ دیں گے۔ (وڈھوان کیمپ ۱۹۔ اکتوبر۔ ۱۹۰۳ء)

حاضر امام کے جو فرامین ہیں ان کو تم یاد رکھو، جس طرح اخبار و غیرہ پڑھتے ہو اسی طرح فرامین پڑھو گے تو کیا فائدہ ہوگا؟
 ایک ایک سطر دل میں نقش کرو۔ (زنجبار۔ ۱۴۔ ستمبر۔ ۱۸۹۹ء)

جس طرح زمین میں بیج بویا جاتا ہے اسی طرح ہمارے فرامین دل میں بوؤ، تب اس میں سے اچھے اچھے پھل پیدا ہوں
 گے۔ (زنجبار۔ ۱۴۔ ستمبر۔ ۱۸۹۹ء)

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

Precious Pearls, no.21 Rajkot 21/10/1903

The Farmans which we make to you are precious gems; those who are human beings will choose these precious gems, but those who are animals their eyes will remain on the grass and they will abandon the gems.

Wadhwan Camp, 21/10/1903

Remember the Farmans of Hazir Imam. What benefit will you attain if you read Farmans as you read newspapers etc? Inscribe every line on your hearts.

Zanzibar 14/09/1899

Just as seeds are sown in the soil, in the same way, sow our Farmans in your hearts, only then will delicious fruits grow from them.

Zanzibar, 14/09/1899

اس دنیا میں دو قسم کے مومن ہیں، جن میں ایک بدن کے مومن ہیں اور دوسرے روح کے مومن ہیں۔ بدن کے جو مومن ہیں وہ یہاں ہی خوش ہوتے ہیں اور اس دنیا ہی میں رہنے سے خوش ہیں۔ وہ آخر زمین میں جاتے ہیں۔ یہ بڑائی کے مومن ہیں۔ ان کی جگہ زمین ہی میں ہوتی ہے دوسرے جو روح کے مومن ہیں وہ ایسے ہوتے ہیں کہ دین کے کام میں وہ آگے اور آگے ہی قدم بڑھاتے جاتے ہیں، وہ رکتے نہیں ہیں۔ وہ مومن مسلسل آگے ہی بڑھتے رہتے ہیں۔ ایسے لوگ بہشت سے بھی اوپر جائیں گے۔

(کچھ - ۲۳ - نومبر - ۱۹۰۳ء)

There are two types of mu'mins in this world: those of the body and those of the soul. The ones who are the mu'mins of the body are happy here and are happy to continue living in the world. In the end, they go into the earth. They are the ones who are proud, their place is in the earth.

The others who are the mu'mins of the soul continue to progress in religious works, they do not stop. They constantly continue to progress and such mu'mins will go higher than Paradise.

Kutch Mundra, 23rd November 1903

مومن کی نگاہ ہمیشہ بلندی کی طرف ہوتی ہے، مومن ایسا خیال کرتا ہے کہ میں فرشتہ بن جاؤں۔

(راجکوٹ ۲۱۔ اکتوبر۔ ۱۹۰۳ء)

جو مومن ہے وہ ایسی اُمید رکھے کہ اصل مکان کو پہنچوں۔ (زنجبار۔ ۱۴۔ ستمبر۔ ۱۸۹۹ء)

تم روح پرست ہو اس لئے تمہیں روح پرست ہی رہنا چاہئے۔ (بمبئی۔ ۳۰۔ مارچ۔ ۱۹۰۸)

Mu'mins' ambition is always to go upward, they aspire to become angels.

Rajkot, 21st October, 1903

Those who are mu'mins aspire to reach their origin.

Zanzibar, 14th September 1899

You worship the soul therefore you must continue to worship the soul.

Bombay, 30th March 1908

تم خود خدا کے مرتبے کو سمجھو اور پھر حقیقت کی راہ سے واقف ہو جاؤ تو تم آزاد ہو جاؤ گے، خدا کے درجے کو سمجھنے سے پہلے اپنا درجہ تو سمجھو، اس کے بعد تمہیں خدا کے درجے کا علم بھی ہو جائے گا۔

مولا مرتضیٰ علی صلوات اللہ علیہ نے فرمایا ہے کہ ”جس نے اپنے آپ کو پہچانا اس نے گویا خدا کو پہچانا“۔ جہاں دیکھتے ہیں وہاں روح دوست کو دیکھتے ہیں۔ جب آپ انسان کو دیکھتے ہیں تو انسان کی شکل دکھائی دیتی ہے ہاتھ، پیر، منہ، آنکھیں سب دکھائی دیتے ہیں لیکن روح دکھائی نہیں دیتی۔ آپ روح کو دیکھنے کی کوشش کریں کیا آپ کو اس وقت روح کا خیال ہے یا بندگی کر کے سکھ حاصل کرنے کا خیال ہے؟

(دارالسلام ۲۹۔ ستمبر۔ ۱۸۹۹ء)

Try to understand the status of God, then be aware of the true path, and then you will be free. To understand the status of God, first, understand your own status then you will have the knowledge of God's status.

Dar-es-salaam, 29th September 1899

Hazrat Ali has said, "He who knows himself, knows God." Wherever I turn my eyes, I see the Spirit as my Friend. When you look at human beings, you see only the person's form: hands, legs, face, eyes, etc. You cannot see the Soul. You must constantly strive to see the Soul. Are you now concerned about the Soul or just to obtain a feeling of pleasure through ibadat?

Dar-es-salaam, 29th September 1899

تمہاری روح کے چراغ میں روغن کا ڈھیر ہے لیکن تم دیاسلائی سے نہیں سُلگاؤ گے تو روشنی کیسے ہوگی؟ تمہارا فضیلت اور اچھا وقت روح کو پہچاننے کا ہے۔۔۔۔۔ بہشت سے بھی زیادہ پاک جگہ ہے وہاں روح کو پہنچنا چاہیے۔ تم کب تک بے دل رہو گے؟ تمہاری روح کب تک خاک میں رہے گی، پاک ہے وہ دوسری چیز ہے اور خاک ہے وہ دوسری چیز ہے تم تہیہ کرو، فی الحال تم خاک ہو، اس خاک میں سے تم پاک بنو۔ اگر تم پاک بن جاؤ تو پھر تمہارے جسم کو جلا دیا جائے یا اُسے کتے کھا جائیں اس میں کوئی عیب نہیں ہے۔ خاک آخر خاک ہے لیکن جسم میں جو روح ہے وہ پاک چیز ہے۔ جس کی روح پاک ہوگی وہ جبرئیل فرشتے سے بھی بلند درجے پر پہنچے گا یعنی پیغمبر جیسا بنے گا۔ (وڈھوان کیمپ ۱۹-۱۰-۱۹۰۳)

دنیا میں ایک پہلوان اپنے جسم کی تربیت کرتا ہے اسی طرح دیندار ایمانی لوگ اپنی روح کی تربیت کرتے ہیں۔

(کچھ مندرجہ ۲۱- نومبر ۱۹۰۳ء)

There is a stock of oil in the lamp of your soul, if you do not light this lamp, how can there be light? Your excellence and benefit are in recognising soul. There is a purer place than Paradise. Soul should reach there. How long will you remain half-hearted? For how long will your soul remain in the dust? Purity is a different thing and dust is a different thing. At the moment you are in the dust, resolve and become pure. If you become pure even if your body is burnt or if it is eaten by dogs, there is no harm in it because dust is dust, but the soul which is in the body is pure. Those whose soul is pure will reach the status of Jibra'il, that is, they will become like the Prophet.

Wadhwan Camp, 19th October 1903

A wrestler exercises for the sake of his body, similarly the faithful care for their souls.

Kutch Mundra, 21st November 1903

تم نیند میں پڑے ہوئے ہو اس لئے توپ کی آواز سنائی نہیں دیتی۔ سوئے ہوئے شخص کو جس طرح اٹھایا جاتا ہے اس طرح ہم تمہیں جگاتے ہیں کہ، اٹھو عبادت میں مشغول ہو جاؤ، بھولنا نہیں، تین بجے کی عبادت میں بہت ہی فائدہ ہے، ایک طرف پوری دنیا کامال اور دوسری طرف عبادت، ایسا عبادت کا زبردست وزن ہے۔ خدا کا ملنا عبادت پر منحصر ہے، عبادت ایمان پر اور پھر ایمان حاصل ہونا وہ عشق پر ہے۔

تم دن میں دو گھنٹے خیال کرو کہ روح کہاں سے آئی ہے، واپس کہاں جائے گی۔ تمہارے دل میں یہ خیال ہونا چاہیے کہ روح کہاں سے آئی اور واپس کہاں جائے گی، اس خیال کو دل سے جدا نہیں کرنا۔ (زنجبار۔ ۱۶۔ ستمبر۔ ۱۸۹۹)

You are asleep therefore you cannot hear the sound of the canon. We are awakening you in the same way a person who is sleeping is woken up. Get up, lose yourself in `ibadat; do not forget, there is great benefit in the `ibadat of three o'clock. The weight of `ibadat on one side of the scale is greater than the entire world's wealth on the other. To meet God depends on `ibadat, which depends on iman which can be attained through ardent love.

Reflect for two hours a day on where the soul has come from and where will it return. The thought of where the soul came from and where will it go should be in your heart, do not forget this thought.

Zanzibar, 16th September 1899

کئی ہزار سال گزر گئے اس (عرصے) میں کتنے افراد مقصد کو پہنچے؟ منصور، پیر شمس اور دنیا کے دیگر چند افراد پہنچے۔ ان سب کا کام اور راستہ ایک ہی جیسا تھا، جو وہاں پہنچے وہ اپنی روح کے عاشق تھے، روح کے دوست تھے وہ اُس مقام تک پہنچے۔۔۔ ایسا نہیں کہ صرف مولا مرتضیٰ علیؑ کی اولاد وہاں پہنچے، جو کوئی بھی پرندے کی طرح پرواز کرے، تہیہ کرے وہ وہاں پہنچ سکتا ہے۔۔۔ آپ خدا کے بندے ہیں خدا رحیم و رحمان ہے تو کیا وہ آپ کو کبھی بھی آزاد نہیں کرے گا؟ ہم نہیں کہتے کہ آپ اس دنیا کے بعد بھی اس آزادی کو پہنچ سکیں گے، یہ سب سیدھے راستے پر چلنے اور بلند ہمت ہونے پر دار و مدار رکھتا ہے یہ سب آپ کے ہاتھ میں ہے۔ (دارالسلام ۲۹۔ ستمبر۔ ۱۸۹۹ء)

Thousands of years have elapsed, in this time how many people have reached their destination? Mansour, Pir Shams and a few others in this world reached there. All of them had the same deeds and path. Those who reached there were the lovers of their own soul, the friends of soul who reached there. ... It is not only Mawla Murtaza Ali's progeny who can reach there, whoever flies like a bird, strives can reach there. ... You are God's servants, He is compassionate and merciful, will He never liberate you? We cannot say whether you will reach this freedom even after this life; this depends on walking on the Straight Path and having high ambition; all this is in your own hands.

Dar-es-salaam, 29th September 1899

[ایک بھائی نے امام کے حضور میں عرض کی کہ مجھے دنیا میں رہنا اچھا نہیں لگتا ہے اس لئے مجھے اصل میں واصل فرمائیں]
 تو امام نے فرمایا: دنیا میں رہو، یہاں رہتے ہوئے مومن کے کام کرو تو اس دنیا میں رہتے ہوئے بھی تم اصل میں واصل
 ہو سکتے ہو ہمارے مذہب میں دنیا میں رہ کر اصل میں واصل ہونا بہت آسان ہے آپ بیت الخیال میں داخل ہوئے تو اُس
 وقت ہم نے جو فرمان فرمایا تھا، اس کے مطابق عمل کرو گے تو دل میں عشق پیدا ہو گا اور ہر چیز ممکن ہو سکے گی۔

(دارالسلام۔ ۹۔ مارچ۔ ۱۹۲۵ء)

دنیا میں رہو، دنیا میں رہ کر مومن کے کام کرو۔ اس دنیا میں بھی مومن اصل میں واصل ہو سکتا ہے۔ اپنے مذہب میں
 رہتے ہوئے اصل میں واصل ہونا آسان معاملہ ہے۔ (دارالسلام۔ ۹۔ مارچ۔ ۱۹۲۵ء)

[One brother requested the Imam: I do not like living in this world so make me merge in the Origin]

“Remain in the world and perform the deeds of a mu'min. You can, being in this world, become merged in the Origin. In our faith it is very easy to become merged in the Origin whilst remaining in this world. When you entered Baitu'l-khayal, if you act upon the Farman I had made at that time, love will be created in your heart and everything will be possible.

Dar-es-salaam, 9th March 1925

Remain in the world and perform the deeds of mu'mins. Mu'mins can merge (become asl mein wasil) in this world. In our faith it is easy to merge in this world.

Dar-es-salaam, 9th March 1925

ہر ایک انسان کی روح کے ساتھ امام کا نور منسلک ہے۔ ہم کہتے ہیں کہ جو کچھ ہے وہ روح ہی ہے۔ اس کی تحقیق کرو کہ وہ کیا ہے اور کہاں سے آئی ہے؟ اُس نور پر نگاہ رکھنی چاہیے۔ تم اپنے دل میں اپنی روح یعنی میرے نور کو دیکھو۔

(بمبئی ۴۔ اپریل۔ ۱۹۰۸)

تم ایک ہی جگہ پر مت بیٹھے رہو، پہلے ایک سیڑھی چڑھو پھر دوسری اس طرح ایک ایک کر کے سیڑھیوں پر سے چڑھتے ہوئے تم سلمان فارسی جیسے بن جاؤ گے اُس کے بعد اہل بیت میں داخل ہو سکو گے۔ ہمارے کتنے ہی مرید اہل بیت میں داخل ہو چکے ہیں۔

(کچھ مندرجہ ۲۸۔ نومبر۔ ۱۹۰۳ء)

The Imam's light is linked with the soul of every human being. We say that whatever is there is the soul. Investigate what it is and from where it has come. Keep your sight fixed on the light. Try to see within your heart my light, that is, your soul.

Bombay, 4th April 1908

Do not get stuck in one place, first climb one ladder then another. In this way, by climbing one ladder after another you will become like Salman-i Farsi, after which you will be able to enter among the ahl-i bayt. Many of our murids have become part of the ahl-i bayt.

Kutch Mundra, 29th November 1903

تم غور کرو کہ تمہارا ایمان قابو میں ہے، اُسے اور ہمت دو اگر آج تک تمہارے اندر سستی تھی تو آج اپنے دل سے اقرار کرو کہ آج کے بعد دین سے متعلق زیادہ سوچو گے۔ اپنے دل سے روح کا احوال معلوم کرو کہ اندر کس طرح چلتا ہے۔ رات دن میں دو تین گھنٹے روح کے ساتھ بات چیت کرو اپنے دل کو کتنے عرصے تک عبادت کے بغیر رکھو گے۔ مرغی کی طرح کتنے دنوں تک زمین پر سر پٹختے رہو گے، تم اوپر جانے کا خیال کرو تو اپنی روح کو آسمان تک لے جانے کا سوچو۔

(وڈھوان کیمپ۔ ۱۹۔ ستمبر۔ ۱۹۰۳ء)

Think about whether your soul is in your control. Make it stronger. If you were lethargic until now, resolve that from now you will reflect more about your religion. Ask your heart what is the state of your soul. Converse with your soul for two to three hours in the day or night. How long will you keep your soul without `ibadat, how long will you keep hitting your head on the ground like a hen? Think about rising high, think about taking your soul to heaven.

Wadhwan Camp, 19th November 1903

https://global-lectures.com/courses/mawlana-sultan-muhammad-shah-a-s-on-spirituality_2/



Mawlana Sultan Muhammad Shah's Farameen on Spirituality

Prepared by: Mashal Madhani



Outline

- ❖ Introduction
- ❖ Platinum Jubilee Quotation
- ❖ Memoirs: The Islamic Concept and My Role as Imam
- ❖ Usul-i Din Farman
- ❖ Memoirs: Penultimate & Final Page



**Extracts of a Speech made by
Mawlana Sultan Muhammad Shah
on the Platinum Fund to celebrate
the Platinum Jubilee on completion
of seventy glorious years of Imam
at Cairo on February 20th, 1955**

**EXTRACTS OF A SPEECH MADE BY
H. H. THE AGA KHAN III**

**ON THE OCCASION OF THE
PRESENTATION OF THE PLATINUM FUND**



You referred to my **seventy years Imam** which, indeed is unique in the history of the 48 Ismaili Imams by its long duration, but also it began in another world, the world of horse carriages and candle lights, and today we are in the world of nuclear power, physics, jet air travel, and serious discussion among the most learned as to how and when we can visit the stars and the moon.

But, as I have explained in my Memoirs for the whole world to understand, **there are two worlds – the world of material intelligence and the world of spiritual enlightenment.** The world of spiritual enlightenment is fundamentally different from the world of material intellectualism and it is the pride of 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** and carries with it as one of its necessary consequences love, tenderness, kindness and gentleness towards first, our brother and sister Muslims of all sects and secondly, to those who live in righteousness, conscience and justice towards their fellow men.

These religious principles of Ismailism are well known to you; for you have heard them from me and through your fathers and grandfathers and from my father and grandfathers until **I fear that by long familiarity with these teachings, some of you forget** the necessity of re-examination of your heart and religious experience.

The Islamic Concept and My Role as Imam

The founding principles in the
Memoirs

ISLAM THE RELIGION OF MY ANCESTORS

A CHAPTER FROM THE MEMOIRS OF
H. H. THE AGA KHAN III



The Islamic Concept and My Role as Imam

(A Chapter from The Memoirs of the Aga Khan by H.H. The Aga Khan III)

Ibn-Rushd, the great Muslim philosopher, known to Europe as Averroes, established clearly the great distinction between two kinds of apprehensible human experience: on the one hand, our experience of nature as we recognize it through our senses, whence comes our capacity to measure and to count (and with that capacity all that it brought in the way of new events and new explanations); and, on the other hand, **our immediate and immanent experience of something more real, less dependent on thought or on the processes of the mind, but directly given to us, which I believe to be a religious experience.** Naturally, since our brain is material, and its processes and all the consequences of its processes are material, the moment that we put either thought or spiritual experience into words this material basis of the brain must give a material presentation to even the highest, most transcendent spiritual experience. But men can **study objectively the direct and subjective experiences of those who have had spiritual enlightenment without material intervention.**

The Islamic Concept and My Role as Imam

(A Chapter from The Memoirs of the Aga Khan by H.H. The Aga Khan III)

It is said that we live, move, and have our being in God. We find this concept expressed often in the Quran, not in those words of course, but just as beautifully and more tersely. But when we realize the meaning of this saying, we are already preparing ourselves for the gift of the power of direct experience. Rumi and Hafiz, the great Persian poets, have told us, each in his different way, that **some men are born with such natural spiritual capacities and possibilities of development that they have direct experience of that great love, that all-embracing, all-consuming love, which direct contact with reality gives to the human soul.** Hafiz indeed has said that men like Jesus Christ and Muslim mystics like Mansour and Bayezid and others have possessed that spiritual power of the greater love; that any of us, if the Holy Spirit ever present grants us that enlightenment, can, being thus blessed, have the power which Christ had, but that **to the overwhelming majority of men this greater love is not a practical possibility.**

The Islamic Concept and My Role as Imam

(A Chapter from The Memoirs of the Aga Khan by H.H. The Aga Khan III)

Once man has thus comprehended the essence of existence, there remains for him the duty, since he knows the absolute value of his own soul, of making for himself a direct path that will constantly lead his individual soul to and **bind it with the universal Soul** of which the Universe, as much of it as we perceive with our limited vision, is one of the infinite manifestations.

All men, rich and poor, must aid one another materially and personally. The rules vary in detail, but they all maintain the principle of universal mutual aid in the Muslim fraternity. This fraternity is absolute, and it comprises men of all colors and all races: black, white, yellow, tawny; **all are the sons of Adam in the flesh and all carry in them a spark of the Divine light.** Everyone should strive his best to see that this spark be not extinguished but rather developed to that full "**Companionship - on - High**" which was the vision expressed in the last words of the Prophet on his deathbed, the vision of that blessed state which he saw clearly awaiting him.

The Islamic Concept and My Role as Imam

(A Chapter from The Memoirs of the Aga Khan by H.H. The Aga Khan III)

Islamic doctrine goes farther than the other great religions for it proclaims the presence of the soul, perhaps minute but nevertheless existing in an embryonic state in all existence in matter, in animals, trees, and space itself. Every individual, every molecule, every atom has its own spiritual relationship with the All-Powerful Soul of God. But men and women, being more highly developed, are immensely more advanced than the infinite number of other beings known to us. **Islam acknowledges the existence of angels, of great souls who have developed themselves to the highest possible planes of the human soul and higher, and who are centers of the forces which are scattered throughout the Universe.** Without going as far as Christianity, Islam recognizes the existence of evil spirits which seek by means of their secret suggestions to us to turn us from good, from that strait way traced by God's finger for the eternal happiness of the humblest as of the greatest - Abraham, Jesus, Mohammed.

**Mawlānā Sulṭān
Muḥammad Shāh's
'Usūl-i Dīn',
Dar Es-Salaam,
1899**

**MAWLANA SULTAN
MUHAMMAD SHAH'S**

'USUL-I DIN'

DAR ES-SALAAM, 1899



Usūl-i Dīn Farman



I am speaking to you about the Usul-i Din (i.e., the principles of Faith). The Usul-i Din are like the kernel of a tree. Every man is ultimately inclined towards the Usul or Essence.

Usūl-i Dīn Farman



Who are we?

What is our soul?

Who is the creator?

How can our soul become one with the origin?



Usūl-i Dīn Farman

You must constantly strive to see the Spirit. Your aim should always be to reach the Spirit, not merely to obtain a feeling of pleasure through ibadat. Man's real self has great dignity, but he abases himself through his own willfulness. If somebody amongst you were to aim at being like Pir Sadardin, Pir Shams, or Mansur, you can indeed achieve such a status; you can rise even higher.



Usūl-i Dīn Farman

In the same way, you have lost the very sense of faith; you do not know its inner meaning; you are utterly ignorant of the significance of faith. There are those among you who call themselves Ismailis, but they have no idea of what Ismailism is; they do not have the faintest knowledge of the faith: they are but fools.





Usūl-i Dīn Farman

Spiritual Courage

True Knowledge

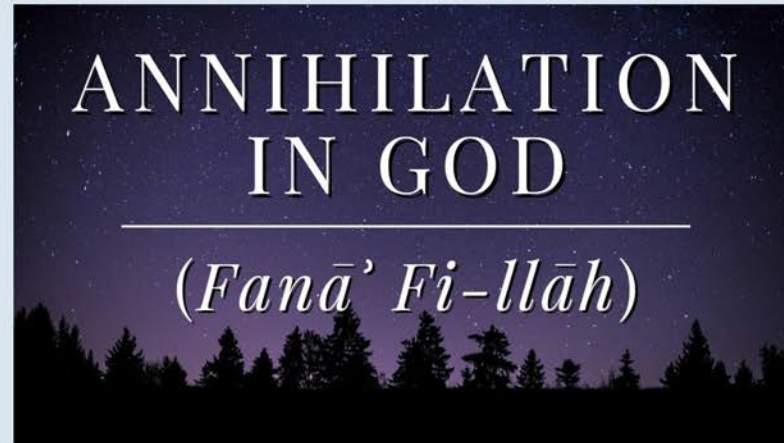
Ibadat of Nighttime

yearn for reunion



Usūl-i Dīn Farman

Those who have only superficial knowledge of the faith have fantastic notions about me. They believe that my job is to heal the sick. This is not my task. My task is to show you the Way to the Truth, so that you may achieve your real destiny, which is the state of fana fi'llah. Fana stands for “annihilation”, fi means “in”, and Allah being God. To be fana fi'llah is to lose oneself in God's Essence.





Usūl-i Dīn Farman

I pray from my heart that God may grant such strength to you that you may achieve freedom, that you may reach the haqiqat and turn away from evil. I pray that you may follow the path of righteousness and have the gift of the inner vision of Truth. This prayer means more than any other prayer.

Do not forget my farmans; do not stop reading them when I depart. You should study my farmans in the same way as you do the ginans. Try to interpret my farmans as you do the ginans. My farmans and ginans are one and the same.



MEMOIRS – PENULTIMATE PAGE

I can only say to everyone who reads this book of mine that it is my profound conviction that man must never ignore and leave untended and undeveloped that spark of the Divine which is in him. The way to personal fulfillment, to individual reconciliation with the Universe that is about us, is comparatively easy for anyone who firmly and sincerely believes, as I do, that Divine Grace has given man in his own heart the possibilities of illumination and of union with Reality. It is, however, far more important to attempt to offer some hope of spiritual sustenance to those who, in this age in which the capacity of faith is non-existent in the majority, long for something beyond themselves, even if it seems second-best. For them, there is the possibility of finding strength of the spirit, comfort, and happiness in the contemplation of the infinite variety and beauty of the Universe.

MEMOIRS – FINAL PAGE

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

Resources

- ❖ <https://ismaililiterature.com/>
- ❖ <https://www.monoreality.org/>



Thank you

Mashal Amin

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Topic: Ethics
In the light of Noor
Mawlana Shah Karim Al-
Hussaini Hazir
Imam(a.s.)'s Farmans

Prepared by: Shazia Momin




Meaning of Ethics in Merriam Webster dictionary

Ethics:

- A set of moral principles.
- A theory or system of moral lives.
- Principles of conduct governing an individual or a group.
- the discipline dealing with what is good and bad and with moral duty and obligation.





Synonyms from Webster Thesaurus

- Ethos
- Norms
- Customs
- Morality
- Values
- Standards
- Manners



Standard of Health (Book of Healing)

"There is a standard to test everything, or in other words, there is a fixed meter, measure or weight to weigh and measure things. In some modern machines, there are many meters to check their inner condition, whether there is any increase or decrease, or whether the machine is functioning as desired or not.

Similarly in the world of Islam, the pure life, the sacred Sunnat and the ideal character of the Holy Prophet are made such an inclusive standard or the universal of universals, in whose light the people of insight can, not only diagnose inner sickness and health, but also attain the treasure of knowledge and recognition."

Quran 68:4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۚ

And you are truly a man of
outstanding character.

Quran 33:33

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۗ
 وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا
 يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا
 ٣٣

“Settle in your homes, and do not display yourselves as women did in the days of pre-Islamic ignorance. Establish prayer, pay zakat, and obey Allah and His Messenger. Allah only intends to keep the causes of evil away from you and purify you completely, O members of the Prophet's family!”

Islam

the religion of my ancestors



AGA KHAN III

Memoirs: Chapter "Islam the religion of my ancestors"

But having known the real, the Absolute, having understood the Universe as an infinite succession of events, intended by God, we need an ethic, a code of conduct in order to be able to elevate ourselves toward the ideal demanded by God.

Hadith:

It is said in a noble hadith:

"Oh! And indeed there is a lump of flesh in the body, when it is good, the whole body is good and when it is bad the whole body is bad. Oh! And it is the heart."

(Bukhari I, 44)

Quran: 2:10 "In their hearts is a disease, and Allah increases their disease. A painful doom is theirs because they lie."

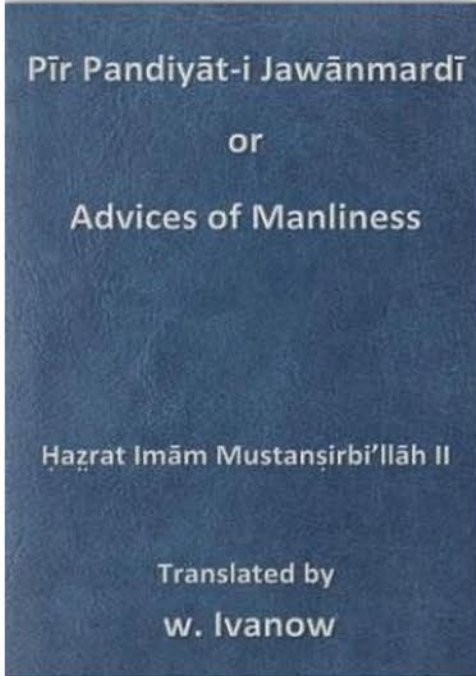
Quran 4:85

“Whoever intercedes for a good cause will have a share in the reward, and whoever intercedes for an evil cause will have a share in the burden. And Allah is Watchful over all things.”

Farman Mubarak of Noor Mawlana Shah Karim Al-Hussaini
Hazir Imam (a.s.)

“As your lives move forwards, keep in mind the ethics of our faith. Live within the ethics of our faith. Live in righteousness, in generosity, in kindness, in thoughtfulness for others, so that you put into practice, in your everyday lives, our faith, which says that you are brothers and sisters. Help those who are in need of help. Those who have made mistakes forgive them. Those who need guidance, or help, give them that guidance, and that help.”

(Ahmedabad, India, 23rd February 2018)



Advices of Manliness

"The real man is one who is happy if his brother believer gains, and aggrieved if he loses."

Hadith
(for goodwill
and well-
wishing)

It is narrated from Tamim Dari
that the Prophet said:

"Religion is goodwill." We said:
Goodwill to whom: He said: "To
God, His Book, His Messenger,
the Imams of Muslims and
Muslims in general."

FarmanMubarak
of Noor Mawlana
Shah Karim al-
Hussaini Hazir
Imam(a.s.):

“This is a time when throughout the Ummah there are a number of issues that are in discussion—the nature of statehood; the nature of constitutional government; the nature of civil society; what is civil society and how does civil society function well; how do institutions function well for modern society - schools, hospitals, universities, professional associations. But I want to remind my Jamat that underlying all of that, underlying all of that, are the ethics of our faith, the ethics of our faith. And I say to my spiritual children: all the time, in your lives, keep in mind the ethics of your faith, the ethics of your faith -- integrity, humility, honesty, friendship, brotherhood, helping each other when there are problems, being generous with your wisdom, with your time, with your knowledge -- so that within the Jamat there is friendship based on sharing competencies of knowledge, of ability, so that the totality of the Jamat worldwide can come up and benefit from the totality of the knowledge of the Jamat..”

(Islamabad, Pakistan, 12th December 2017)

Farman Mubarak of Noor Mawlana Shah Karim Al-Hussaini
Hazir Imam (a.s.):

"And I say to my spiritual children: continue to live with the ethics of your faith, that is, with integrity, with regular practice of your faith, with extending help to others who may need help - - the young, the sick, the old. This brotherhood is the most powerful resource if you put it into place, and if you put it into place, then, Insha'Allah, you will bring happiness all around you, in your families, in other families and in the Jamat worldwide. So I convey to you today, my best, best blessings to build this brotherhood".

(Karachi, Pakistan, 17th December 2017)

Hadith
(Da'a'im II
page 320)

“People are God’s household, and the most beloved to God is the one who helps his household and makes them happy. And to walk with a Muslim brother in order to fulfil his need is dearer to God than the i'tikaf (consecutive Ibadat) of two months in the holy Ka`bah.”

(Da`a'im, II, page 320)

Hadith and the Quranic reference:

Kullu ma`rufin sadaqah = Every good deed is a charity.

(Bukhari, III 30, Da`a'im II, 320).

Quran: 18:46

“Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in the Lord’s sight for reward and better in respect of hope.”

Hadith:

It is mentioned in a noble hadith: "When God will raise a mumin from his grave he will come out in a state in which there will be a luminous figure (a subtle entity = *mithalun hasan*) with him. When the mumin will pass through difficulties, he will tell him: 'Do not be afraid! You will never be harmed. Thus, he will continue to set his mind at rest and give him glad tidings until he will bring him to God. The exalted God will take from him an easy account and will command him to go to paradise. The mumin will then ask him: Who are you? May God have mercy on you! You not only promised me but also fulfilled it and turned my fear into peace. He will say: I am a creature, which my Lord created from the (collective) happiness which you used to give to mumins (from your services and good deeds). So today I make you happy."

(Da`a'im II, pp. 320-21)

Hadith:

In regard to service of a mumin there is a prophetic hadith transmitted by Mawlana Ali which says:

“A Muslim who serves a Muslim community God will grant him as many servants in paradise as he had served in this world.”

Kafi (III, page 296)

Noor Mawlana
Shah Karim al-
Hussaini Hazir
Imam (a.s.)'s
Farman.

“It is very important that my Jamat should live within the ethics of our faith. I am absolutely certain that if you are capable – or able, I should say, rather than capable – able to live within the ethics of the faith, the societies in which you live will be respectful, will be grateful, will wish to participate in the endeavour of living within the ethics of our faith. And what are the ethics of our faith? First of all, to recognize brotherhood and sisterhood within the faith. That relationship is a social relationship but based on morality. And it is very important that around the world, wherever the Jamat is living, that that premise should be part of their everyday lives—whether it is here in Pakistan, whether it is in neighbouring countries, whether it is in the Western world, whether it is in Central Asia, whether it is in the Middle East– this is the global principle upon which the Jamat should live.”

(Taus, Ghizer, Pakistan, 10th December 2017)

Imam-i Zaman's farmans about Substance Abuse

Mawlana Hazir Imam made the following farman in Kampala Uganda, 13th July 2011

“For my Jamat in Uganda, I would like you to think carefully about the future that you want to build in this country and in the region. And the first comment that I would make is: live a disciplined life, do not indulge in bad habits, do not indulge in bad habits which cause you to commit economic resources to improper purposes. We are living at a time when we are still in a recession. Wasteful use of resources is inadvisable, so I say to my spiritual children be careful, do not live in a dissolute manner, do not use resources in an inappropriate way, because you will need those resources to build your future. Live within the ethics of your faith. Be clear, honest, straight, because it is in the interest of the Jamat -- the whole of the Jamat -- to be seen as a Jamat which every country around the world welcomes within its frontiers. The freedom of the Jamat to move to look for new opportunity is intimately linked to the respect with which the Jamat is seen around the world. So I say to my *murids* keep that as a value which you invest in, which you defend.”

(Kampala, Uganda, 13th July 2011)



Advices of Manliness:

"The true believer is one who is always patient, speaks the truth, abstains from evil actions, is pious, clean and pure-hearted and does not nurse any ill will."

Memoirs of
AGAKHAN III

Imam Sultan Muhammad Shah has stated in his
Memoirs:

“The healthy human body is the temple in which
the flame of the Holy Spirit burns, and thus it
deserves the respect of scrupulous cleanliness and
personal hygiene. Prayer is a daily necessity,
a direct communication of the spark with the
universal flame.”

Noor Mawlana Shah Karim Al-Hussaini Hazir Imam (a.s.) made a farman in Nairobi, 23 July 2011

“As time moves forward, keep in mind that, though you may be seeking a better quality of life, you may have access to better education, the reality is that every *murid* has a physical being and a soul. And I want my spiritual children never to forget that each individual has this duality of human life and, therefore, do not become hypnotised by the material world. Give time and endeavour also to the practice of your faith, and live within the ethics of your faith. Do not become hypnotised by fashion, social fashion. Do not indulge in activities which are damaging either to your health or to your economic standing. This is short-sighted, and it is in contradiction with the ethics of our faith.”

(Nairobi, 23rd July 2011)

The practice of Faith in the light of Mawlana Hazir Imam's farmans

Practice of faith

Noor Mawlana Shaikh Karim Al-Hussaini Hazir Imam (a.s.)⁸⁵
has made the following farman:

So it is important, in the decades ahead that, though you live in occidentalised societies, the ethics of our Tariqah should be those which guide you in your attitudes to everyday life.

Remember also that in our ethic, in the Ismaili, in the Shia Ismaili ethic, the thought of Allah and the presence of Allah in your living every day is highly significant. If you are working and you have your tasbih with you, take the tasbih, even if it is for 30 seconds, and call the name of Allah, or Ali, or Muhammad, so that in your daily lives, there are moments which you devote to the practice, to the thought of your faith. And there again, I think you will draw great personal happiness from these small moments which you devote to the ethic and the practice of your faith -- I am convinced you will find this true.

(Maputo, Mozambique, 12 August 1998)

Noor Mawlana Shah
Karim al-Hussaini
Hazir
Imam (a.s.)'s farman:

"Our Tariqah, Islam gives clear guidance about the way to live the physical life: what is good what is not good, what are the ethics of social behaviour, what are the principles by which you should live. And I say to my spiritual children today: do not wander, do not wander from *sirat al-mustaqim*. Stay on that straight path. Keep the notion and the understanding of that straight path in your hearts every day."

(Dar-es-Salaam, Tanzania 14th March 1997)



MAWLANA HAZAR IMAM
SHAH KARIM AL HUSSAINI AGA KHAN

—♦—
DIAMOND JUBILEE

1957 • 2017

Quran: 49:13

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware.”



Farman Mubarak of Noor Mawalana Shah Karim-Al-Hussaini Hazir Imam (a.s.)
to the Jamati Leaders on the occasion of his 80th Birthday

“ My wish in the decades ahead is that you stand firmly by the principles and the ethics of our faith, wherever you are, whatever age you are, whatever you do in your lives, it is essentially important to me that the principles of our faith should be respected every day of your lives. This is my hope, and this is my prayer.”

(December 16, 2016)



References:

Book Of Healing by Allamah Nasir al- Din Nasir Hunzai.

Memoirs of Aga Khan III: Islam the religion of my ancestors

Diamond Jubilee Farmans: 2017-2018 Noor Mawlana Shah Karim al-Hussaini Hazir Imam.

Mubarak Farmans: 2011-2013 Noor Mawlana Shah Karim al-Hussaini Hazir Imam.

Pir Pandiyat-i Jawanmardi (Advices of Manliness) translation by W. Ivanow

Treasure of Knowledge by Allama Nasir al-Din Nasir Hunzai.

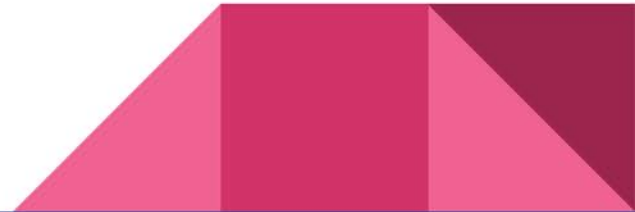
Pluralism and Diversity

Prepared by:
Nageen Fatimah
Sijil Jehangir

Concept in Academia

Diversity:

Diversity refers to the range of: human differences, encompassing various characteristics such as race, ethnicity, gender, sexual orientation, socioeconomic status, age, abilities, and more.



Pluralism

Pluralism is derived from the Latin “*plurals*”, meaning several or many.

It is a framework that leads to engaging a society for the coexistence and acceptance of diverse:

- Perspectives
 - Beliefs
 - Cultures
- 

Diversity and Pluralism:

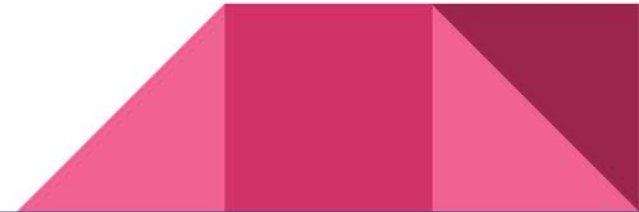
Diversity focuses on the differences among individuals or groups.

Pluralism emphasizes the acceptance and engagement among people with those differences.

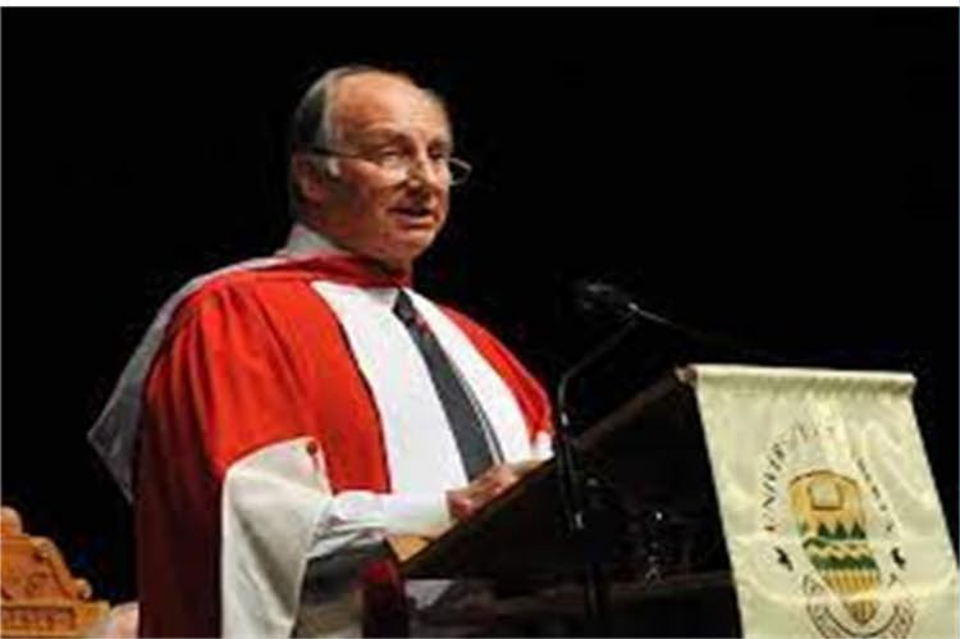


Diversity and Pluralism

- Diversity is about the presence of various identities and characteristics.
- Pluralism involves actively engaging with those identities.



Pluralism in Shia Imami Ismaili Tariqah



“Pluralism means not only accepting, but embracing human difference. It sees the world’s variety as a blessing rather than a burden, regarding encounters with the “Other” as opportunities rather than as threats.”

University of Alberta, 2009

Explanation:

- pluralism does not mean homogenization
- pluralism respects the role of individual identity.
- pluralism means reconciling the unique strengths in our individual traditions with a profound sense of what connects us to all of humankind
- no nation, no race, no individual has a monopoly on intelligence or virtue



Farman Mubarak- Mumbai, India

“And during the next years, this will be a priority for my work, so that, in countries such as Tajikistan, Afghanistan, and others, we make our contribution to reconstruction, to peace, and to the notion of pluralism. And here, I want to make a very specific point to my Jamat in India, but also to my Jamat globally: *there is no country in the world where the Jamat is living, where there are not different peoples with different histories, different backgrounds, different languages, different faiths. This is what we call a pluralist society*”. And no country can hope to make real progress unless these various groups of people learn to live in peace, to respect each other's histories and traditions, and faiths. And the Qur'an is very specific; there is a specific Ayat in the Qur'an which says that Allah made the human race, the totality of the human race, from one soul. So keep in mind that we need to build these relationships....”

17 May 2008

Speech at AKU convocation ceremony

“The spirit of a knowledge society is the spirit of Pluralism and readiness to accept the other. Indeed, to learn from him.”

December 2, 2006

Foundation of Pluralism

*Islam's basic principle can only be defined as monorealism not
as monotheism*

Memoirs of Aga Khan pg.177




Continued

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَ
 بَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَ نِسَاءً- وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ- إِنَّ اللَّهَ
 كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind! Fear your Lord Who created you from a Single Soul and from it created its spouse and from them both has spread abroad a multitude of men and women."

Al Quran 4:1

Excerpts from Allamah Sahib's Teachings

- *Ana-yi `Ulwi* :
The Higher “I” or the Ana-yi `ulwi refers to the world of spirituality.
 - *Ana-yi Sifli* :
Whereas the lower “I” refers to a human being, i.e., the personal world.
 - The concept of merging of all realities with the Higher “I” in the spiritual world.
 - And dispersing of all realities and souls in the material world.
 - The differences that come with this world are temporary while the unity in that world is permanent.
- 

Cont.

- Human beings are like beads in a rosary, where beads refer to the different attires that humans possess when manifesting into this material world and the thread is their unifying soul.
- It is said in a noble hadith:
"People are God's household, and the most beloved to God is the one who helps His household and makes them happy."



Cont.

- This is the Same World about which Allamah Buzurgwar has mentioned in his book “Bihisht-i asquring (Flowers of Paradise)”:

اَسْمُ دِشَنِ سَيِّدَا اَيْلِي سِ اَيُونِ بَبْرَبَانِ
ازَلِي بَبْرَبَانِ جُونِ اَبَدِي بَبْرَبَانِ

*I have seen a pleasant place where all people are equal,
Like the equality of Azal (pre-eternity), the equality of Abad (post-eternity) is very sweet.*

- In order to reach that higher self it is important for us to reach the Higher “I” or Ana-yi `Ulwi.

Wisdom of Pluralism

- All the people have the potential to reach this highest self in their lifetime, but this is practically not possible for majority due to their own deviations and sins. This results in innumerable diversity in this world.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind, indeed We have created you from a male and female and made you nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware."

Al Quran 49:13

Cont.

My Beloved Spiritual Children,

India is a pluralist country, and it is a blessing that Indian society is pluralist, because the Qur'an is very clear. Allah says, "We have made you in many tribes, in many ways, so that you may know each other." But it also says, "I have made you man and woman from one soul, from one soul." That is the most unique expression, of the uniqueness, of the singularity of the whole of the human race. Therefore, it is my hope that my Jamat will build strong relations with all communities in India so that there is peace amongst people, so that you can work together and, together, develop new opportunities for their and your future generations, here in India.

(Sidhpur, India, 16 May 2008)



Examples from Afaq and Anfus

- Batini people often give this example that all of creation is like one image, i.e., like a jigsaw puzzle.

بنی آدم اعضای یک دیگرنند، که در آفرینش زیک جوهرند
 چو عضوی به درد آورد روزگار، دگر عضو هارا نماند قرار
 تو کز محنت دیگران بی غمی، نشاید که نامت نهند آدمی

*Human beings are members of a whole, in creation of one essence and soul.
 If one member is afflicted with pain, other members uneasy will remain.
 If you've no sympathy for human pain, the name of human you cannot retain.*

(Diwan of Sadi Shirazi)

Diversity in Sh`ia Imami Ismaili Tariqah



Farman Mubarak

“My beloved spiritual children, As we approach the 21st century it is quite clear that *our world is becoming smaller in terms of contacts amongst human beings from various parts of the globe and this is true within the ummah and it is true within the jamat, more and more people are in contact with each other from different parts of the world and it must now be more clear to you than ever before that the Jamat, the Ismaili Jamat around the world is more diverse, is more widespread, speaks more languages, has more inherited traditions and cultures than maybe many of you have suspected, this is immense diversity, it is diversity of language, it is diversity of place, of way of living, it is diversity in cultural history* and yet each and every spiritual child whether he is from northern Pakistan, whether he is from Afghanistan, whether he is from the Soviet Union or whether he is from China, each of these spiritual Children is a *murid* of the Imam of the Time and as *murids* of the Imam of the Time, no matter which part of the world we live in we are members of a spiritual family, we are spiritual brothers and sisters”.

October 6, 1988

Daressalam Tanzania

The Syrian Ismailis

The oldest Ismaili Jama'at
around the globe



The Irani Ismailis

Seat of Imamat for seven
centuries



*Portrait of His Highness the Aga Khan (1877 – 1957),
in the special souvenir “H.R.H. Prince Aga Khan’s
visit to Iran 1951.”*

Afghan and Tajik Ismailis

Rise after a political upheaval



Ismailis of South Pakistan

Diversity within Diversity



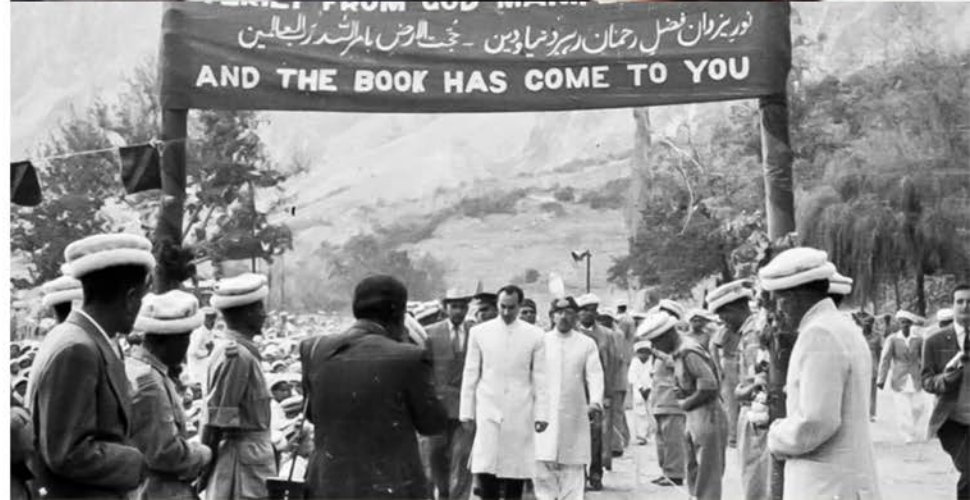
Farman Mubarak

“As I have in front of me a Sindhi Jamat, I will remind you that, when I was much younger and I visited Pakistan, the Sindhis used to tell me jokes about the Punjabis, the Punjabis used to tell me jokes about the Baluch and the Baluch used to tell me jokes about the Sindhis. What is the moral of this? The moral of the story is that you are one brotherhood and you can laugh and be happy and enjoy your differences. Your differences do not have to be a source of conflict. ...the question that every murid must ask himself or herself is: what is good for the Jamat and what can I do to help the Jamat to improve its quality of life? And those questions do not get divided up as to what can I do for the Sindhi Jamat, or what can I do for the Punjabi Jamat, or what can I do for the Gujarati Jamat. The question is – what can I do for the Jamat? That is the question. So there are differences: cultural, linguistic, historic. We are fortunate to have those differences. But make those differences work for the benefit and the good of all the Jamat.”

Karachi, 26th oct 2000

Ismailis of North Pakistan

Varying traditions and practices



Diversity as strength

- This implies that all the people have their own strengths uniquely different from others which leads to need for providing platforms where strengths need to be shared, as ultimately humans have to reach the destination of unity, i.e., the Higher “I”.
- *“Life in its ultimate analysis has taught me one enduring lesson; the subject should always disappear in the object.”*
– *Memoirs of the Aga Khan*



Examples from the life of Prophet

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

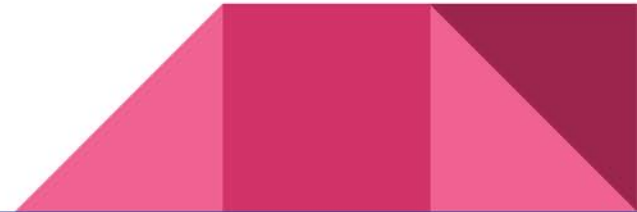
Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing handhold.

And Allah is All-Hearing, All-Knowing.

Al Quran 2:256

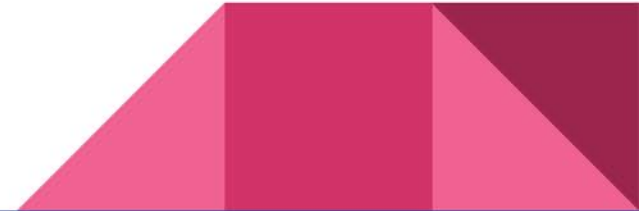
Cont.

"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a White has no superiority over a Black nor a Black has any superiority over a White except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly."



Examples from the Fatimid Era

- During the Fatimid Caliphate Egypt became the political, cultural, and religious centre of the empire. After its conquests, the caliphate had always shown religious tolerance to non-Shia sects of Islam, as well as to Jews and Christians.
- Where not only did people of all religions live with peace and harmony but also had complete faith in their rulers decisions.



Example of Mawlana Hazir Imam

- The Aga Khan Development Network (AKDN) is dedicated to improving the quality of life of those in need, mainly in Asia and Africa, irrespective of their origin, faith, or gender. Our multifaceted development approach aims to help communities and individuals become self-reliant.

The AKDN, homepage



Cont.

- Mawlana Hazir Imam has said:

I want my Jamat to breakdown walls and build bridges.

(Silver Jubilee, 1982)

- He has also said ‘Do not cross the bridges’ because that would be contrary to pluralism.



Mawla's further guidance for society

In order to cope with the changing context of the world, in the light of Ismaili beliefs and Mawlana Hazir Imam's teachings we learnt that:

Pluralism is not just a need of the hour, but such an inevitable framework with the help of which, humanity needs to progress until all humanity reunites in the Single Soul.



*Thank
you!*



<https://global-lectures.com/courses/farmans-on-voluntary-work/lesson/watch-lecture-video-7/>



KHIDMAT

Voluntary Service

Presented by:

Parsa Ali & Mastura Ameri

TABLE OF CONTENTS

- 
- 
- 01** WHAT IS KHIDMAT?
 - 02** WHAT IS THE HISTORY OF KHIDMAT?
 - 03** WHAT IS THE PURPOSE OF KHIDMAT
 - 04** WHAT CAN BE ACHEIVED THROUGH KHIDMAT
 - 05** WHAT ARE THE WAYS OF DOING KHIDMAT
 - 06** WHAT ARE THE APPROACHES OF DOING KHIDMAT

INTRODUCTION



INTRODUCTION

Humān beings are members of a whole,
 In creation of one essence and soul.
 If one member is afflicted with pain,
 Other members uneasy will remain.
 If you've no sympathy for human pain,
 The name of human you cannot retain!

-Abū-Muhammad Muslih al-Dīn bin Abdallāh
 Shīrāzī (Sadi Shīrāzī)

بنی آدم اعضای یک دیگرند
 که در آفرینش ز یک گوهرند
 چو عضوی ب درد آورد روزگار
 دگر عضوها را نماند قرار
 تو کز محنت دیگران بی غمی
 نشاید که نامت نهند آدمی

WHAT IS KHIDMAT?



DEFINITION

- It is an arabic word Khidma which means service.
- Khidmat-i Khalq means service of all humanity
- Service of all creations of Allah, without distinction of religion or nation, to the extent that even if an enemy is in difficulty, you should help him.
- The role of the volunteers is to serve the academic institutions, community organizations and religious institutions.

WHAT IS THE HISTORY OF KHIDMAT?



“And whoever volunteers good it is better for him”
(Holy Qur’an 2:184)

"The people are God's household and the most beloved to God is he who helps
His household and makes them happy."
(Hadith in A Thousand Wisdoms, 631)

“Today I give you a little motto and that is” work without words “. Working for the good of others is the best way to improve ourselves, because the results are safe and secure. When you work for yourself, you are never happy. This is not a new idea, but the result of thousands of years of experience. “

-Mawlana Sultan Muhammad Shah, His Highness the Aga Khan III

“... I think my Grandfather’s expression was “Work no words”. My Farman to you is “Work and Many Words” So communicate, laugh, enjoy life...”

-Mawlana Hazir Imam, Calgary, Canada, May 10th, 2018



1919

Launch of the Ismaili Volunteers Corp (IVC) in Bombay and Karachi.



1920

Mawlana Sultan Muhammad Shah granted the use of his own crest, the Taj, as the emblem of the Ismaili Volunteer Corps.



2019

Jamats around the world have been celebrating the 100th anniversary of the Ismaili Volunteer Corps (IVC)

“Service to Allah, to community, to society — in fact to humanity at large — is an integral part of faith. Muslims are entrusted with the care and protection of their fellow human beings. They’re enjoined to do good, to help, to share, and to do that with kindness and compassion,”

-Dr Nadia Eboo Jamal

“Through centuries, we have read and heard about Ismailis who have given of their wealth, they’ve shared, they’ve taught, they have written, they have given of their expertise and skills. They have looked after the poor and the elderly and the weak, particularly when it came to offering refuge to those in need.”

-Dr Nadia Eboo Jamal

“The AKDN, because of its activities in economics, health, education, cultural activities and others, is exceptionally well-placed to enhance the development of civil society in many countries of the world. It is led by generous men and women who offer their competencies and their time, many without compensation, so as to contribute to the improvement of the quality of life in their societies.”

-Mawlana Hazir Imam, Aiglemont, July 11th, 2017

WHAT IS THE PURPOSE OF KHIDMAT?



“Service is a means for each individual to actualise Islam’s ethics of inclusiveness, of compassion, of sharing, of the respect for life, and of personal responsibility for sustaining a healthy physical, social, and cultural environment,” she said. “Generosity is fundamental to this concept of volunteerism: generosity of material resources, of time, of thought and of knowledge.”

-Princess Zahra, 1998, New Millennium meeting

- The Quran mentions “Help one another in acts of piety and righteousness. And do not assist each other in acts of sinfulness and transgression. And be aware of Allah. Verily, Allah is severe in punishment” (Quran 5:2)

WHAT CAN BE ACHEIVED THROUGH KHIDMAT?



“During my Golden Jubilee six years ago, and this is important, Ismailis from around the world volunteered their gifts not only of wealth but, most notably, of time and knowledge in support of our work. We established a time and knowledge framework, a structured process, for engaging an immense pool of expertise involving tens of thousands of volunteers. Many of them traveled to developing countries as part of this outpouring of service. One-third of those were Canadians. Their impact has been enormous in helping us achieve best practice standards in our institutions and programs, making us, we hope, an even better partner for Canada.”

(Mawlana Hazir Imam, February 27, 2014)

“I have been impressed by recent studies showing the activity of voluntary institutions and not-for-profit organizations in Canada to be among the highest in the world. This Canadian spirit resonates with a cherished principle in Shia Ismaili Culture -- the importance of contributing one's individual energies on a voluntary basis to improving the lives of others. This is not a matter of philanthropy, but rather of self-fulfillment -- "enlightened self-fulfillment."

Mawlana Hazir Imam a.s, Parliament of Canada, 27 February 2014

“A true mu'min serves the knowledge of Imamat in different ways. Since he is a true lover of the Imam, he yearns to listen to the praise and admiration of his Lord again and again because peace of the heart lies in this knowledge. There is no doubt that for prudent believing men and women the best moments are those which are spent for the sake of true knowledge, ibadat and higher service” -

Spiritual Experiences, 'Allāmah Nasīr al-Dīn Nasīr Hunzai
For the purpose of self-fulfillment

WHAT ARE THE TYPES OF KHIDMAT?



ismaili CIVIC



THREE DIFFERENT FORMS OF VOLUNTEERING

Physical

- Giving time to render physical service
- Ismaili Volunteer Corp (IVC)
- Ismaili Civic

Spiritual

- The discovery of knowledge is a spiritual responsibility which enables us to better understand and serve God's creation

Intellectual

- The service of knowledge is a luminous service
- Among the different forms of khidmat, ilmi khidmat is the most supreme

- “The seeking of knowledge, as described by Hazir Imam is not only a spiritual act; the imparting of that knowledge for the benefit of others is a sacred duty. The relationship between teaching and the connection of one human being to another is clear. Inspired by a vision to move society forwards, and to improve the quality of human life, teaching has always required time, commitment, wisdom, and generosity of self. These are the ethical premises that underpin the endeavour to teach.”
- “The best of charity, in Islamic terms, can go beyond material support alone. It can take the form of human or professional support such as the provision of education for those otherwise unable to obtain it, or of the sharing of knowledge to help marginalised individuals build different and better futures for themselves.”

(Mawlana Hazir Imam, Islamabad Pakistan October 17, 2000)

“...those who know our history will recollect how often the most sophisticated brains, the most sophisticated individuals, moved from one country to the other, to help Jamat here, to help the Jamat there, to help Jamat improve its quality of life. And today you are part of a global Jamat, and my happiness is that we are now beginning to mobilise global knowledge.”

-Mawlana Hazir Imam, Dar-es-Salaam, Tanzania, 6 July 2011

WHAT ARE THE WAYS OF DOING KHIDMAT



“In whatever we do, at whatever level, we have always been reliant upon volunteers ... especially in today’s difficult circumstances, we must never lose sight of, nor undervalue the secret of our Aga Khan Network’s success, the element which underpins its professionalism...The heart and lifeblood of our network [are] the voluntary workers; the Boards, the Committees, the volunteers – young and old – who contribute their time and efforts.”

-Mawlana Hazir Imam at Aga Khan Hospital expansion programme at Diamond Jubilee Hall in Dar es Salaam, Tanzania on November 25th, 1982

“Through his words, through his actions, and through the results obtained by the institutions that he has founded and encouraged and nourished, he has become a light in much of the world’s conflicting darkness.”

“Mawlana Hazir Imam has encouraged Ismaili Muslims, settled in the industrialised world, to contribute towards the progress of communities in the developing world through various development programmes.”

-The Right Honourable Adrienne Clarkson
Ex-Governor General of Canada

TO CONCLUDE



INSTITUTE FOR
SPIRITUAL WISDOM
LUMINOUS SCIENCE
knowledge for a united humanity



Zamzamah-yi Khidmat

Friends! Do not forget the verse of service
In both the worlds is always granted the fruit of
service

The tree of service is always laden with delicious fruit
'Tis full of repose for the soul, the shade of service

What gift should I give to thousands of friends?
How wonderful! There is a universal gift! The gift of
service

The leader who is wise is the servant of the
community
Everyone is not aware of this rank of service

It is the treasure of paradise, it is the song of paradise
This zeal for service, this chant of paradise

If service is worship, there must be a qiblah
The Mawla of the time is the qiblah of my service

Though the world is full of numerous pleasures
The flavour of service! 'Tis the unique delight of service

O the army of mu'mins! Nasīru'd-dīn says:
Continue forever this chain of service

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Intellect - ^عAql

In the Mubarak Farmans of Mawlana Hazir
Imam (s.a.)

Al-Wā'izah Rashida Noormohamed Hunzai

Importance of Intellect

I also wish that our younger generations - - and I see children from all different ages in front of me - - should take advantage of good education, so that what Allah has given us, which is a brain - - which is a brain - - we may invest in that which has been given to us, which makes us different from all the animals that surround us that we see every day. That is the only difference - - not life, not death, not sickness, not good health - - all that we share, but we do not share one thing, that is the human brain. And therefore we must engage our human brain in the practice of our faith. And I have said this to my spiritual children on many occasions: faith is a matter of the intellect; the intellect, the human intellect, is what must engage in the practice of faith.

Kampala, Uganda. 10 October 2017

The divine intellect, “Aql-i Kull”, both transcends and informs the human intellect. It is this intellect which enables man to strive towards two aims dictated by the Faith: that he should reflect upon the environment Allah has given him and that he should know himself. **It is the light of intellect which distinguishes the complete human being from the human animal,** and developing that intellect requires free enquiry. The man of Faith who fails to pursue intellectual search is likely to have only a limited comprehension of Allah’s creation. Indeed, it is man’s intellect that enables him to expand his vision of that creation.

*Inauguration of the Faculty of Health Sciences and Aga Khan
University Hospital, Karachi, Pakistan*

November 11, 1985

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

*Inna sharrad dawaaabbi 'indal laahis summul bukmul lazeena
laa **ya'qiloon***

The worst of animals to God are the deaf and dumb—those who do not reason (understand).

Holy Qur'an 8:22

Characteristics of Human Intellect

- **Innate Intellect** – we are born with it – given to us by God (as mentioned in the Kampala Farman of 10th October 2017)
- **Rasul-i awwal** = First messenger – it is the intellect of ordinary people which enables them to have rudimentary knowledge
- **‘Aql-i gharizi** = it is not learned but is capable of learning from the Perfect Intellect or ‘Aql-i Kull (which ‘informs the human intellect’, 1985 Speech quoted above)

All Islamic schools of thought accept it as a fundamental principle that for centuries, for thousands of years before the advent of Mohammed, there arose from time to time messengers, illumined by Divine grace, for and among those races of the earth which had sufficiently advanced intellectually to comprehend such a message. Thus Abraham, Moses, Jesus and all the Prophets of Israel are universally accepted by Islam.

The Memoirs of Aga Khan, p.174

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

Qaaloobalaa qad jaaa'anaa nazeerun fakazzabnaa wa qulnaa
maa nazzalal laahu min shai in in antum illaa fee dalaalin kabeer

They will say, "Yes, a warner did come to us, but we disbelieved, and said, 'God did not send down anything; you are very much mistaken.'"

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Wa qaaloobaloo law kunnaa nasma'u aw **na'qilu** maa kunnaa fee
as haabis sa'eer

And they will say, "Had we listened or **reasoned (used our intellect)**, we would not have been among the inmates of the blazing Fire."

Holy Qur'an: 67:9-10

Is the Innate Intellect or Rasul-i
Awwal sufficient for Recognition
of Self and God?

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

Yaaa aiyuhal lazeena aamanus tajeewoo lillaahi wa lir Rasooli
izaa da'aakum limaa **yuhyeekum**

O you who believe! Respond to Allah and to His Messenger when He
calls you to that which will give you **life**; ...

Holy Qur'an: 8:24

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

Qul haazihee sabeleee ad'ooo ilal laah; 'alaa **baseera tin** ana
wa manit taba'anee

Say (O Muhammad): “This is my way, I do invite unto Allah with **clear
insight**, which I and he who follows me possess). ...”

Holy Qur'an: 12:108

*The eye is of no avail if it does not receive light
 From the sun or the moon, or from a burning torch.
 Similarly the intellect, during reflection by itself,
 Remains in the throes of doubt and bewilderment.
 Except when it is helped by a light from outside;
 Then it ascends the ladder of enlightened contemplation*

Sayyidna al-Mu'ayyad fi'l-Din al-Shirazi

(Shimmering Light, p. 47)

Chashm-i sar bī āftāb-i āsmān bī-kār gasht

Chashm-i dil bī āftāb-i dīn chirā bī-kār nīst?

If the head's eye becomes useless without heaven's sun;

Why not the heart's eye without religion's sun?

Pir Nasir-i Khisraw, Dīwān, p. 78.

As we look to the future: what is essential?
What is **essential** for all *murids* around the world?

The first is regular practice and understanding of the Shia Ismaili *Tariqah* of Islam, and within that *Tariqah*, the role that is played by intellect, knowledge, understanding, wisdom, the capacity to analyse and think ahead. So that is a particularly important aspect - - whether you are living here or anywhere else in the world - - that is central to the continuum of happiness in the practice of the faith.

Singapore 31st March 2012

Today, we see many manifestations of Islam around the world, but the Shia Ismaili *Tariqah* of Islam has a number of characteristics which you, our Jamat globally, represent. First of all, you represent a Jamat in which there is an essential role for the intellect. In our *Tariqah*, the intellect is part of faith. You gain knowledge to understand Allah's creation, and to live properly on this earth.

What that means is that education is an essential part of the life of the Jamat. And it is education for the purpose of living a better quality of life, but also in order to have more understanding of our faith. So the intellectual dimension of our faith is very important for you to keep in your mind.

Mumbai 24th September 2013

In Shia Islam, importance is given to the intellect and to developing the capacity for that intellect to think, to analyse, to internalise, and to bring that bridge between the spiritual and the material into constant unity in the way you live your lives. Think of this carefully, and do not consider that secular education and the practice of the faith are conflictual. They build on each other for those who understand the real meaning of Islam.

Zanzibar, 24th August 1997

Why does Imam-i Zaman
emphasize Shiah Islam's
insistence on Intellect?

Mālik b. Anas, an exoteric jurist says concerning *ar-Raḥmānu ʿalaʿl-ʿarshi istawā*:

“The Beneficent One sat on the throne” (20:5): *Al-istiawāʿu maʿlūmun wa-al-kayfiyyatu majhūlatun wa-al-īmānu bihi wājibun wa-al-suʿālu ʿanhu bidʿatun*

“That He sits is known, but how (He) sits is unknown. It is incumbent to believe in this but to ask questions about it is [damnable] innovation”.

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ - fas'alooh ahlaz zikri in kuntum laa ta'lamoona = so ask the People of Zikr if you know not! (Holy Qur'an: 16:43)

Pir Nasir-i Khisraw in his poetry censures such blind adherence and says:

They said, “The *sharīʿa* does not depend on the intellect
Because Islam was established by the sword”

I replied, “Why then is prayer not enjoined upon children and the insane
Until their intellect becomes capable of choosing?”

See also: Mawlana `Ali's saying: “*Saluni qabla an tafqiduni ... Ask me before you will lose me about what was and what will be till the Day of Resurrection.*”

Hazrat `Ali^(c) by Rashida Hunzai, p. 38

What is the function of the
Human Intellect in our Faith?

Prophetic tradition:

“The first thing God created was the Intellect (‘aql). God said to it: Come forward! It came forward. Then He said to it: Go back. It went back. Then God said: By My might and glory! I have not created anything more revered by Me than you! Through you I shall reward and through you I shall punish!”

Pir Nasir-i Khisraw writes that it is because of this divine decree that in the true religion (*dīn-i ḥaqq*), whoever uses the intellect and worships God in the light of the intellect (*baṣīrat*), reaches eternal happiness. Meanwhile, whoever ruins the intellect and acts without knowledge is afflicted with eternal remorse.

So education in Islam has a **dual purpose** - - it is **not only a worldly context but it is also a spiritual context.** And in our *Tariqah*, the intellect is a fundamental component of the faith that we practise. So I say to my spiritual children: do not look at education only in terms of what it brings you in worldly opportunity ~ but what it does to assist you **to understand the blessings that Allah has given our Jamat and others.**

Mumbai 25th September 2013

Attend Jamatkhana regularly, understand how intellect and faith come together in our tradition, because intellect is there better to understand our faith. So I would not wish my spiritual children to become hypnotised - - hypnotised - - by the worldly aspects of daily life, because I believe that this could be very damaging, not only for you here, but for the life hereafter. Keep in mind that the soul is the only part of each individual that is eternal. So do not forsake the life of faith for the life of the world.

Kampala, Uganda, 23 August 2007

And let me today remind you also of some of the principles of interpretation which Hazrat Ali brought to our interpretation of Islam. One of the essential principles that he brought, was that **Islam is not a faith only of rote - - it is a faith of the intellect, it is a faith of individual search**, it is a faith of commitment to others in society. **In this intellectual search, Hazrat Ali did not divide faith and intellect. Hazrat Ali said that intellect is another facet of faith.** And it is upon us, upon you, to use your intellect within the ethic of our faith in whatever time and whatever place you live. Therefore, you have **no division between intellect and faith.** The use of intellect is the proper behaviour in society at any given time.

Moscow, 29th January 1995

We are living at a time when human knowledge is expanding more quickly than at any other time in human development. This is a time where there needs to be a careful reflection about faith and intellect. Our good fortune is that our faith is a faith of the intellect in the sense that the practice of our faith tells us to learn more every day about Allah's creation. **This means that as you live in the physical world, your intellect lives in another world.** And it is up to each individual to follow the path of intellectualism, to find in that intellectual path the goal which is faith, to understand the creation of Allah. That is what Islam tells all Muslims. ...

The West has much to learn from Islam. I repeat that: "the West has a lot to learn from Islam!" So I would like my *murids* to represent our faith in the way it should be represented: respecting ethics, living with integrity, living in an honourable environment and a happy environment using the intellect better to understand Allah's creation. ...

Fortunately, science is teaching us more and more about Allah's creation, every day. **But I do not believe that the miracle of humanity is one that will ever be totally understood.** And why should we pretend to have the intellectual vanity to understand everything which is around us. **Let us be intellectually respectful, intellectually humble, intellectually curious, in intellectually well-directed, but let us not pretend that the dimension of human knowledge has no limits.**

Toronto 17th November 2017

Some Conclusions:

- ❖ Human intellect is a Divine gift to us only amongst all animals
- ❖ It is a partial or imperfect intellect
- ❖ God has also provided a Perfect Intellect (Prophet/Imam) to nourish and develop the partial intellect (“He is perfect in himself and perfects others”)
- ❖ We should never damage let alone destroy the human intellect through substance abuse or in any other way
- ❖ Use the intellect not only for worldly progress (material intellectualism) but also to attain ‘spiritual enlightenment’, which is the ultimate purpose of human life
- ❖ Submission to/obedience of the Imam is for the progress & perfection of human intellect (as seen in Nature & many examples in our Tariqah of Pirs who expressed their submission in unequivocal terms)
- ❖ Terms like `ibadat/bandagi mean submission and in Qur’an verse 51:56 we are told that God has created human beings and jinn for His recognition and worship (*liva’buduun*).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Prepared by Ali Yar

Balance Between Dīn (Faith) and Dunya (World)

<https://global-lectures.com/courses/farmans-on->

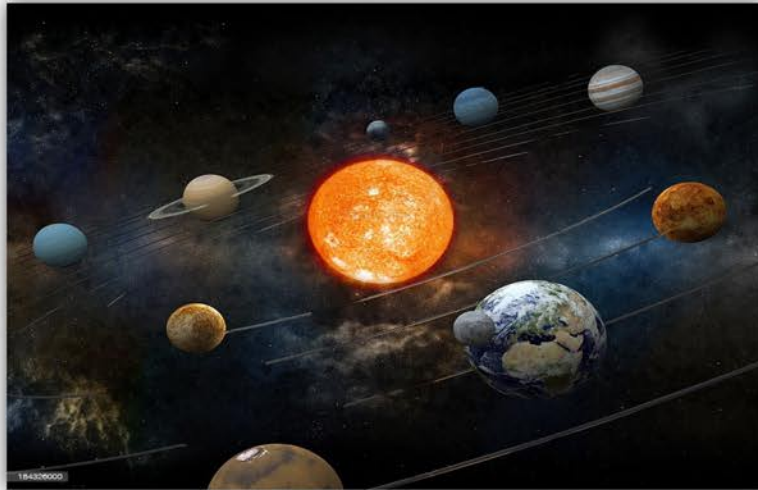
وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ . أَلَّا تَطْغَوْا فِي
الْمِيزَانَ . وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا

الْمِيزَانَ .



“... and He has set the
measure that you exceed not
the measure but observe the
measure strictly and fall not
short in the measure”

Balance in the Universe



لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ
فِي فَلَكٍ يَسْبَحُونَ

“It is not for the sun to overtake the moon, nor does the night outstrip the day. They float each in an orbit.”

Ref:[Al-Quran 36:40]

Balance in Human body



“The body is a delicate balance of a thousand systems, each one reliant on the others to maintain equilibrium. When we strive for balance in our lives, we honor this intricate design.”

Climate Change and Balance



“We’re beginning to see in many parts of the Muslim world ... how global warming is beginning to create situations where life is at risk, where it was not at risk before.”

Ref: [Mawlana Hazir Imam (a.s.) during the Aga Khan Award for Architecture 2016 Winner’s Seminar]

My Beloved Spiritual Children

“... And the first point I would make to my Jamat, is **to keep a good balance between faith and world, between din and dunya**, is to make sure that you **do not forsake one for the other**, but that you keep in your heart, the way you live, good balance, so that you have the practice of the faith and you have worldly affairs which are in balance. Today, there is a tendency to look to the **material world as the predominant aspect of human life...** And I say to my Jamat, in India and elsewhere, practice regularly your faith, keep alive the principles of your faith, of integrity, of unity in the family, of regular practice of the faith, and try to build your lives around the **duality of din and dunya.**”

Ref: [Mumbai, India, 22 September, 2013]

Two Aspects of Human life



Zahiri or External

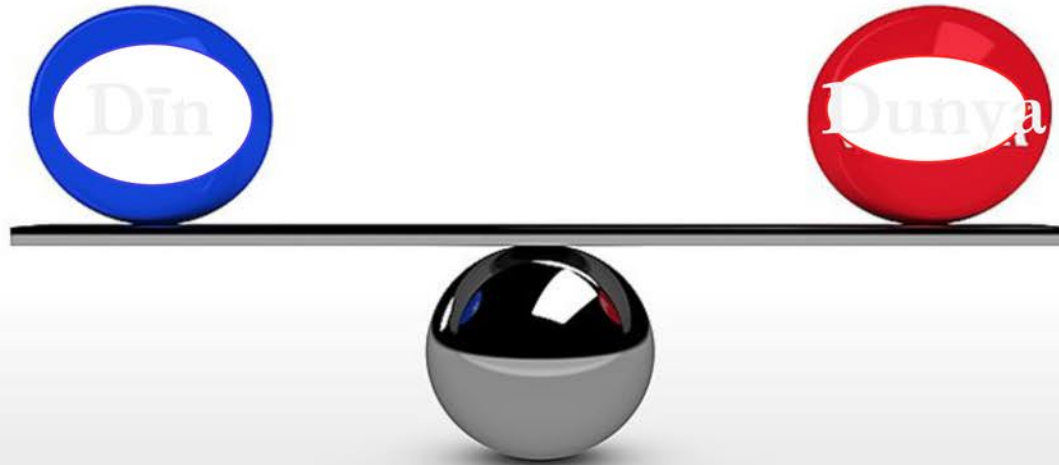
Batini or Eternal

My Beloved Spiritual Children,

“As time moves forward, there is the clear situation arising where the search for quality of life is tending to cause material attitudes to become the dominant feature of human life, and I simply want to say to my Jamat that, in Islam, that is not the direction to follow. In Islam, we seek the balance between din - faith - and duniya - the world - we do not give up one for the other. And it is important that you internalize that reflection and that you keep it as your personal value system... So I want to say to my spiritual children in Bangladesh, as I would say to my spiritual children anywhere else around the world: keep true to our values, to our ethics, to what we believe is right and not to get misled by fashion, by social habits which are undesirable, by attitudes which, in the long run, will damage our Jamat, will damage the Muslim world. And, therefore, I am saying to my spiritual children: **be aware, be aware, make your choices wisely ~ but be aware. Do not let life engage you in a process from which you are no longer able to extract yourselves to rebalance your future.**”

Ref: [Dhaka, Bangladesh, 17 September 2013]

Point of view of Islam



Golden mean

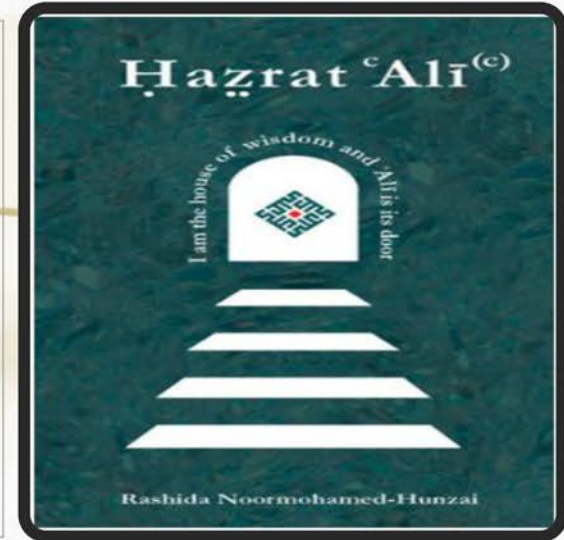
Continued...

Hazrat Ali (a.s) once Said:

Kun fi'd-dunya wa la li'd-dunya.

“Be in the world but not for the sake of the world.”

Ref: [Book: “*Hazrat Ali*” by Rashida Noormohamed Hunzai]



Continued...

“A man who does not marry, who refuses to shoulder the responsibilities of fatherhood, of building up a home and raising a family through marriage, **is severely condemned**. In Islam there are no **extreme renunciations, no asceticism, no maceration**, above all **no flagellations to subjugate** the body. The healthy human body is the temple in which the flame of the Holy Spirit burns, and thus it deserves the respect of scrupulous cleanliness and personal hygiene. **Prayer is a daily necessity, a direct communication of the spark with the Universal flame.**”

Ref: [Islam the Religion of My Ancestors by Hazrat Imam Sultan Muhammad Shah]

Islam

the religion of my ancestors



AGA KHAN III

Continued...

“There is a very well know Hadith of the Prophet, it may be correct, it may not be correct, but in any case it shows what was the framework of society of the time. The Prophet met two Muslims. One was a very holy man and he was always in prayer and in Ibadat. Another performed Ibadat regularly, but also carried out in a worldly manner, a worldly life; and the worldly man said to the Prophet, "This man here is very holy, he has no responsibilities, he spends his life in prayer and in Ibadat." Then the Prophet turned around to the other man and said "What do you do?" The other man said, "I perform Ibadat, I say my prayers, but I also lead a worldly life, so that I could maintain this holy man, that means I pay for the living of this holy man." And the Prophet said, "In that case, you are a better Muslim."

Ref: [Dhaka Bangladesh, 5th December 1964]

Concept of Balance in Ismailism (Historical perspective)

“The great religious authorities **have divided the day and the night into three equal parts**, each eight hours long. And if you do the proper things which are prescribed for each part of the day and night, you will succeed in your spiritual progress as well as in your worldly affairs. **One part is assigned for sleep, food, and domestic affairs. One is to be spent in following the occupation in earning one's subsistence.** And **one part is to be devoted to the worship of God**, whose object is the attainment of the salvation and eternal life.”

Ref: [The True Meaning of Religion by Pir SIHABU'D-DIN SHAH AL-HUSAYNI Translated into English from Persian by W. IVANOW]

**Is this possible in the
context of modern
world?**

How do we maintain that balance then?

“... If you have difficulty because your work environment requires you to be there, **take your tasbih, use your tasbih**. Every time you use your tasbih, it is a remembrance of Allah. And that, in itself, is a blessing. Call "Ya Allah", call "Ya Muhammad", call "Ya Ali", call the names of the Imams, but just that second or those five seconds that you give in your lifetime every day -- no fixed time, no fixed time - - is a way of saying, "***I live my daily life, but I have not forgotten my faith.***" So, I would like my murids to feel comfortable in this knowledge that faith is part of everyday life. **It must not be separated from everyday life.**”

Ref:[Mumbai, India, 17th May 2008]

My Beloved Spiritual Children

Secondly, secularization and materialism - - material attitudes - - are tending to become important, or more important than they have been in the past. **Islam is very clear on the balance that Muslims should have between the practice of their faith and worldly life.** The unity of the Jamat, the future of the Jamat, is intimately dependent on maintaining that balance, wherever my Jamat is living, and there is no conflict in maintaining that balance, so long as my Jamat keeps awareness of that balance. Ethical behaviour, attending Jamatkhana, using the tasbih, occasionally, at times when nobody knows that you are using your tasbih - - **these are small remembrances of faith which will help you in your daily lives, so that faith and real life intertwine.** They must intertwine, otherwise, the principles of Islam could tend to be eroded by the forces of modern life.

Ref; [Nairobi, Kenya, 15 August 2007]

Continued....

✓ Three points of advice from the Imam of the time..

- 1) Practice of faith
- 2) Ethics of Religion
- 3) Knowledge Society



1. Practice of Faith

“... As I look forward to the future of the Jamat, I ask myself, **“What are the foundations on which you will build your futures?”** And I say to you today: the first is **respect and practice of our faith**. The second is to use knowledge for good purpose -- use knowledge for good purpose. In Islam, we say, **“Learn knowledge in order to better understand the creation of Allah.”**”

Ref: [Atlanta, Georgia, The USA , 15 March 2018]

2. Ethics of Religion

“The issues of ethics -- **of integrity, of honesty, of loyalty, of generosity** - - these issues, which come from our faith. are essential for your lives ahead. In some parts of the world, there has been a tendency to look at the material aspect of life and forget the aspect of faith; or faith has become something which is occasional and not permanent. In Islam, the practice of the faith is permanent, every day, all the time - - **you live your faith. And I am saying to my spiritual children today: attending Jamatkhana, having your tasbih with you, calling the name of Allah, the name of Hazrat Ali, the names of the Imams in your tasbih, but keeping the faith present in your lives, is absolutely essential**; so that you keep the balance between din and duniya, so that the ethics of the faith are permanently part of your psyche - - the way you live - - because I am absolutely certain that that is a principle which must be upheld generation after generation after generation.”

Ref: [Singapore, 3 December 2008]

3. Knowledge Society

My Beloved Spiritual Children

“I say to my spiritual children today, particularly the younger generations: **learn and learn and learn and learn and learn and learn -- learn and learn and learn and learn and learn**. Because, today, more than ever before, lifelong learning is what you need to accompany you as you move through your life. Education, knowledge, competence are the key issues for the future of the Jamat around the world, not just here in Pakistan. Whether it is here in Asia, whether it is in Africa, whether it is in North America, whether it is in Western Europe -- knowledge is the basis of social progress, and it is known today as ***“the knowledge society”*** .”

Ref: [Karachi Pakistan ,19 Dec, 2017]

My Beloved Spiritual Children,

Secondly, I say to my spiritual children today, **do not forget that the only part of you that is timeless is your soul; your body is not timeless -- your soul is timeless.** And therefore when you have a minute of peace take your tasbeeh, call the name of Allah, the name of the Prophet, the name of Hazrat Ali, so that at that moment you are in peace with your faith, so that that part of your lives is with you all the time. **Do not forget your faith!**

Ref: [Toronto, Canada, 17 November 2017]

Why are we here...?



Lotus Flower

’الدنيا مزرعة الآخرة‘

” This world is the farm of the hereafter “

Holy Hadith

Conclusion

My Beloved Spiritual Children

“Once again, to each and everyone of you, everyone of you, whether your families are all here or not, I give to each and every one of you my best, best loving blessings, for your mehmani, that it may be multiplied many times in your worldly lives, that you should find happiness, **genuine complete happiness. Not only worldly happiness -- No! No! No! No! No! No! No! No! No! No!** Men and women are made of two things: physical being and the soul. Do not ignore the spiritual life. I hope that you will be enlightened by your spiritual lives, and I give you my best, best affectionate blessings. ”

Ref: [Nairobi Kenya, 14 July 2011 afternoon]

thank
you!

A decorative graphic of a leafy branch is positioned at the bottom right of the word "you!".

<https://global-lectures.com/courses/farmans-on-studying-allah-s-creation/lesson/watch-lecture-video-111/>

STUDYING ALLAH'S CREATION

Prepared by: Meherangez Azeem

FARMAN MUBARAK

“My Jama’at should always remember that ours is an intellectual tradition which premisses the pursuit of knowledge that is to be used better to understand Allah's creation and for the good of larger society.”

(Aiglemont, 11 July 2017)



FARMAN MUBARAK

“Keep in mind also that in Islam, education is not for material purpose. **Education is first to learn about Allah's creation - - that is the fundamental purpose of education in Islam.** After that, your education is used for your own activities in your daily lives - - but in Islam, education is first to learn about Allah's creation. What does that mean? That means to learn about human life and, as you learn about human life, to put that learning to your benefit, to the benefit of your families, to the benefit of your future generations.”

(Islamabad, Pakistan, 14 December 2017)

FARMAN MUBARAK

“And in this world, when I mentioned education, be careful not to think of education only as a means of promoting worldly good. **You educate yourselves, in Islam; to have a better understanding of Allah's creation, not only for the purpose of individual promotion. Yes, it is a vehicle for individual promotion, but not at the cost of the practice of the faith, of failing to understand din and duniya. You do not give up one for the other.** During your lifetime, you care for both your faith and world. So I say to my spiritual children at this time in our history: remain true to our understanding of sirat al-mustaqim.”

(Mumbai, India, 27 September 2013)

FARMAN MUBARAK

“Keep in mind that, historically, our Tariqah has premiated knowledge. It is part of our history. It is part of what we believe. It is part of what is important in order to understand, better to understand, Allah's creation - - and, therefore, the search for knowledge is part of our everyday lives - - and to share it.

(Atlanta, Georgia, USA, 14 March 2018)



In verse (30:30) God says:

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

ترجمہ: اللہ تعالیٰ کی فطرت وہی ہے جس پر اُس نے لوگوں کو پیدا کیا۔ خدا کی پیدائش کا جو طریقہ مقرر ہے اُس میں کوئی تبدیلی نہیں۔

“This is the nature (fitrat=creation) of God upon which He has created people. There is no change in the creation of God.”



FARMAN MUBARAK

“Islam does not deal in dichotomies but in all-encompassing unity. Spirit and body are one, man and nature are one. What is more, man is answerable to God for what man has created.”

(Speech to Asia society, New York, 25 September 1979)



It is mentioned in a prophetic tradition:

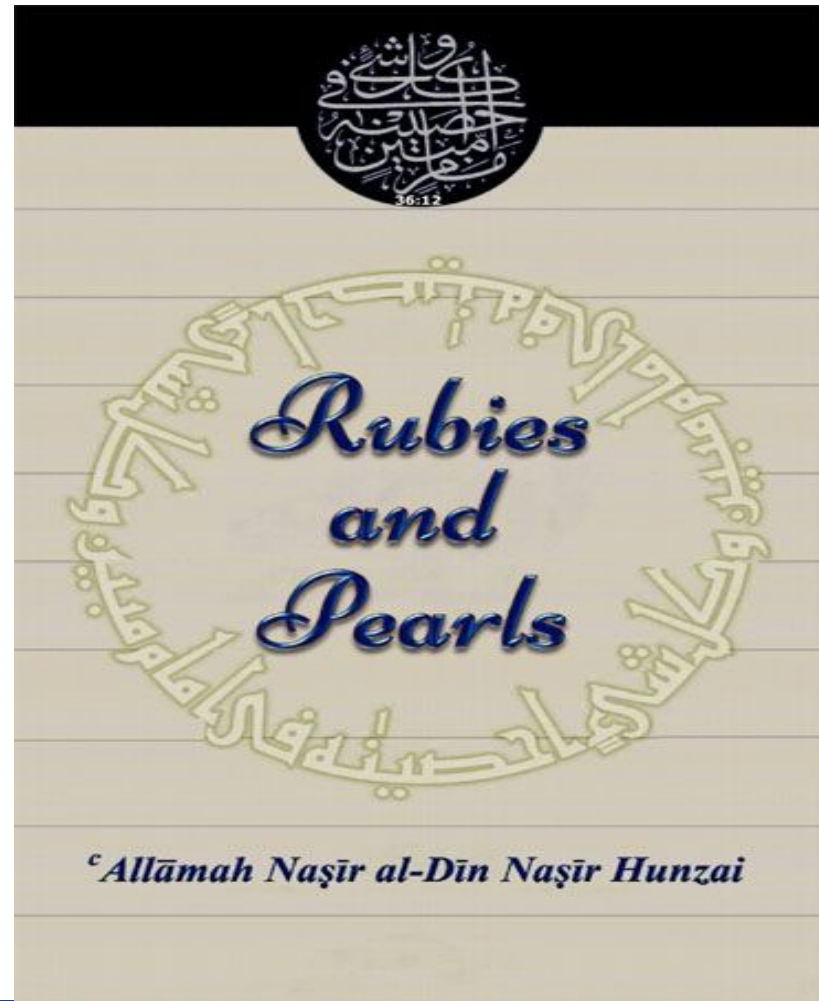
إِنَّ اللَّهَ أَسَّسَ دِينَهُ عَلَى مِثَالِ خَلْقِهِ لِيُشَدَّلَ بِخَلْقِهِ عَلَى دِينِهِ وَبِدِينِهِ عَلَى وَحْدَانِيَّتِهِ

ترجمہ: یقیناً خدا نے اپنے دین کی بنیاد اپنی خلق کی مثال پر رکھی ہے تاکہ اُس کے خلق سے اُس کے دین پر اور اُس کے دین سے اُس کی وحدانیت پر دلیل لی جا سکے۔"

"Indeed, God has laid the foundation of His religion on the example of His creation so that His creation may be adduced as evidence of His religion and His religion as evidence of His Oneness."

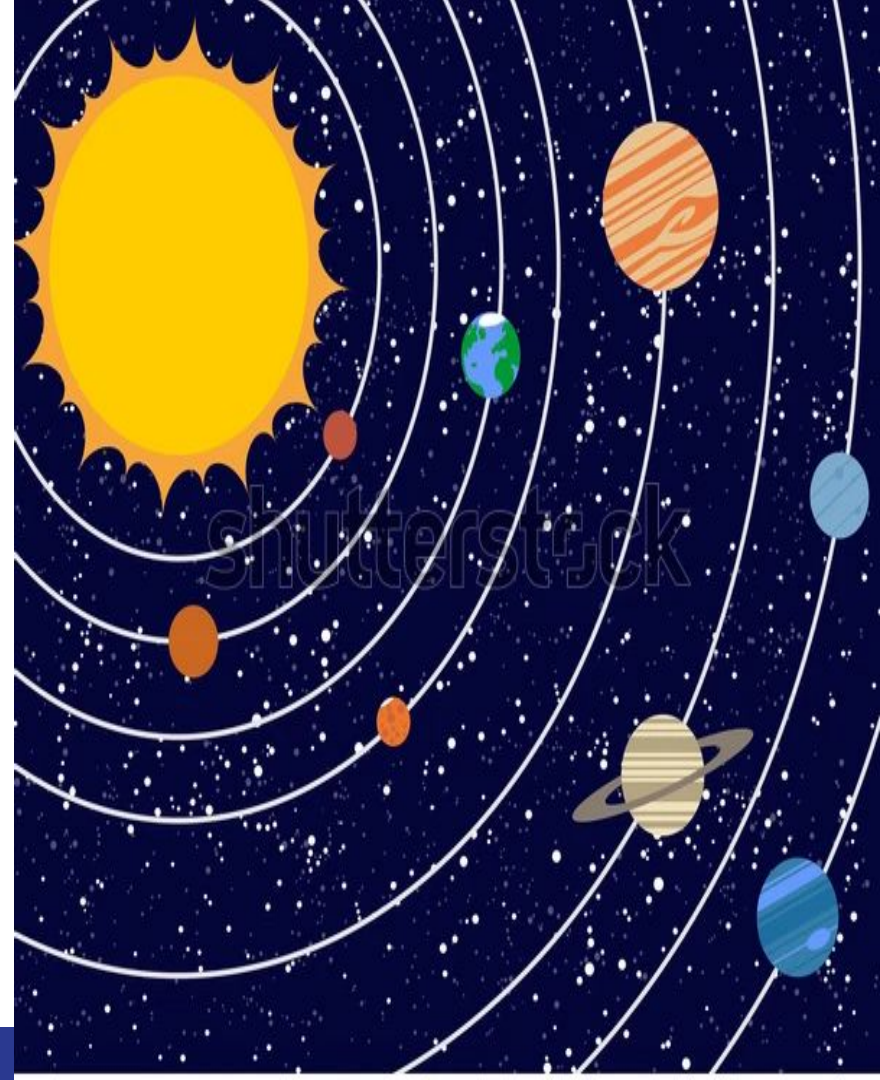
- What does the sun say?
- What do the clouds say?
- What does the water say?

(Chapter: Symbolic Language)



EXAMPLE OF SUN

The Sun by the sign and symbol of its permanent existence and constant action says that just as all things of the external world exist and survive because of the material blessings of the sun, all the things in the world of religion exist by the favours and blessings of the sun of the light of guidance who is the Prophet or Imam of the Time.



The eye is of no avail if it does not receive light
From the sun or the moon, or from a burning torch,
Similarly the intellect, during reflection by itself,
Remains in the throes of doubt and bewilderment.
Except when it is helped by a light from outside;
Then it ascends the ladder of enlightened contemplation

Sayyidna al-Mu'ayyad fi'l-Din al-Shirazi

(Shimmering Light, p.47)



EXAMPLE OF CLOUDS

Light of the sun enables the water to attain the wings of subtlety and purity and to fly towards the height of the atmosphere. Thus, the clouds in the language of signs and wisdom say that those who obey the light of guidance, their fortunate souls are purified and liberated from the physical and spiritual densities and fly to the heights of the higher world.



EXAMPLE OF WATER

In the language of wisdom water always says to the people that just as you wash and purify your bodies in physical water, you wash and purify your souls in the water of true knowledge.



FARMAN MUBARAK

“Allah’s creation is eternal and part of His creation is man’s own mind ...
And remember because that creation is eternal, and it knows no limits in time, Allah may create today, He may create tomorrow, and therefore it is quite possible that what is not discoverable today may become discoverable by tomorrow.”

(Toronto, Canada, 26 April 1983)



FARMAN MUBARAK

“Islam does not accept this conflict, that Islam on the contrary overcomes the conflict through its message by explaining that **Allah’s creation is continuous, and that it is total, and that it is limitless.** And therefore in the message of Islam, science is one means by which man perceives Allah’s creation, His continuing limitless creation ... Man and his soul are the creation of Allah and therefore it is unwise to view science as a method of perceiving man’s dominance of his surroundings. Man does not control his surroundings and the more man learns and understand his surroundings, the more the Islamic perception of life becomes important and comprehensible.”

(Vancouver, Canada, 21 April 1983)

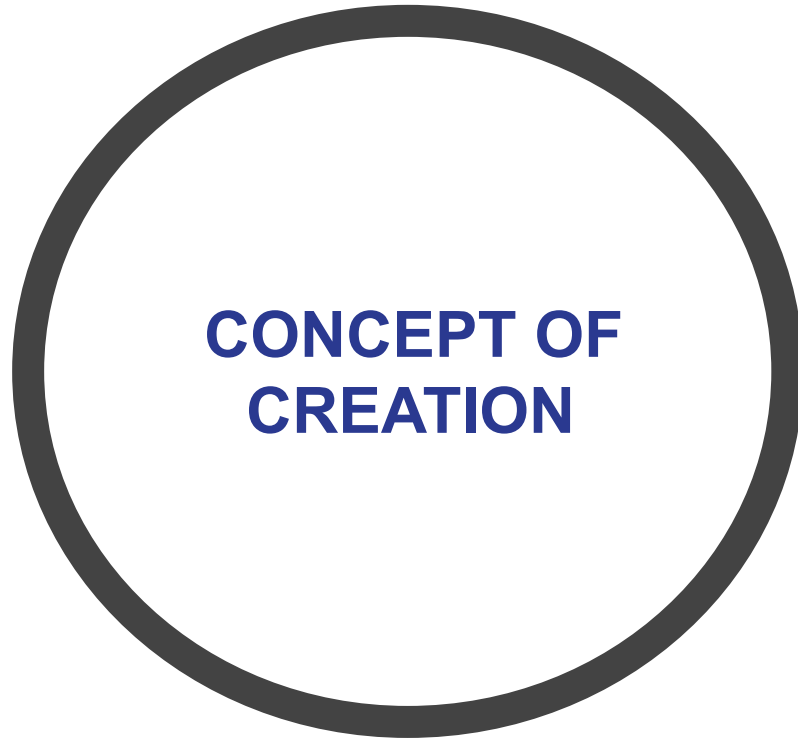
EXCERPT FROM MEMOIRS OF THE AGA KHAN

“The creation according to Islam is not a unique act in a given time but a perpetual and constant event.”

(Islam the religion of my ancestors)

“اسلامی تصور کے مطابق تخلیق ایک وقتِ معین میں کسی منفرد عمل سے عبارت نہیں بلکہ وہ ایک دائم اور مسلسل واقعہ ہے۔”

[اسلام میرے مورثوں کا مذہب]



No beginning and no end



In the verse (41:53) God says:

سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

ترجمہ: عنقریب ہم ان کو اپنی نشانیاں آفاق میں بھی دکھائیں گے اور ان کے انفس میں بھی یہاں تک کہ ان پر یہ حقیقت روشن ہو جائے کہ وہ برحق ہے۔


"Soon We will show them Our signs on the horizons (of the world) and also within themselves, until it will be manifest unto them that He is the Truth".

EXAMPLE OF THREE BOOKS

1. The Quran (The Silent Book)
2. The Macrocosm (The Book of Universe)
3. The Microcosm (The Book of Personal World)



PRINCIPLE OF EXCELLENCE

- Among stones the most excellent are gems and among gems, the ruby.
 - Among the heavenly Books, Quran is the most excellent, and the most excellent from its surahs is the Sūratu'l-Fātihah, which is in the position of Ummu'l-Kitāb, the Mother of the Book.
 - The most excellent among trees are fruit-bearing ones and among them the date palms tree is the best.
 - Among humans, excellent one is the Perfect Man who is who is the embodiment of the Universal Intellect and the Universal Soul.
- 

MAJORITY AND MINORITY

- Most of them are ignorant.
(6:111)
- Most of them do not believe.
(2:100)
- Most of them are disobedient.
(3:110)
- Most of them do not reason.
(5:103)
- Most of them do not know.
(6:37)

أَكْثَرُهُمْ يَجْهَلُونَ

أَكْثَرُهُمْ لَا يُؤْمِنُونَ

أَكْثَرُهُمْ الْفَاسِقُونَ

أَكْثَرُهُمْ لَا يَعْقِلُونَ

أَكْثَرُهُمْ لَا يَعْلَمُونَ

MAJORITY AND MINORITY


- Few of my servants are grateful.
(34:13)
- They believe not, except for a few.
(4:46)
- They were not understanding except for few. (48:15)

قَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

يُؤْمِنُونَ إِلَّا قَلِيلًا

لَا يَفْقَهُونَ إِلَّا قَلِيلًا

PRINCIPLE OF EXCELLENCE

- Among stones the most excellent are gems and among gems, the ruby.
 - Among the heavenly Books, Quran is the most excellent, and the most excellent from its surahs is the Sūratu'l-Fātihah, which is in the position of Ummu'l-Kitāb, the Mother of the Book.
 - The most excellent among trees are fruit-bearing ones and among them the date palms tree is the best.
 - Among humans, excellent one is the Perfect Man who is who is the embodiment of the Universal Intellect and the Universal Soul.
- 

وَ تَحَسَّبُ أَنَّكَ جَرْمٌ صَغِيرٌ

وَ فِيكَ انْطَوَى الْعَالَمُ الْأَكْبَرُ

ترجمہ: اور تو خیال کرتا ہے کہ تو ایک چھوٹا سا جسم ہے، حالانکہ تجھ میں عالمِ اکبر لپٹا ہوا ہے۔

“You think that you are a small body, while the macrocosm is folded within you”.

(Saying of Mawlana Ali)



AN EXCERPT FROM HAZIR IMAM'S LETTER

“Islam is fundamentally in its very nature a natural religion. Throughout the Quran God’s signs (Ayāt) are referred to as the natural phenomenon, the law and order of the universe, the exactitudes and consequences of the relations between natural phenomenon in cause and effect. **Over and over the stars, sun, moon, earthquakes, fruits of the earth and trees are mentioned as the signs of Divine power, Divine law and Divine order.** Even in the Ayah of Nur, [the] Divine is referred to as the natural phenomenon of life and even references are made to the fruit of the earth. During the great period of Islam, Muslims did not forget these principles of their religion.”

(Letter to H.E. Dr. Zahid Hussain, President of Arabiyyah Jamiyyat, “What have we forgotten in Islam?”, Karachi, Paksitan)

THANK YOU



Prepared by Khawaja Naeem

<https://global-lectures.com/courses/farmans-on-brotherhood-sisterhood/lesson/watch-lecture-video-112/>

BROTHERHOOD & SISTERHOOD

IN THE LIGHT OF FARAMIN MUBARAK OF
MAWLANA HAZIR IMAM SHAH KARIM AL-HUSSAINI
(S.A.)



Contents

- Brotherhood, one of the Core Premises of our Faith
- Brotherhood in Ismailism
- Brotherhood in Islam
- Brotherhood in the world of Humanity
- From Jamats of different parts of the World to one Global Jamat
- What to achieve and How to achieve with Global Brotherhood
- Is Brotherhood Cure / Remedy to many of Spiritual diseases?
- Conclusion

BROTHERHOOD, ONE OF THE CORE PREMISES OF OUR FAITH

- **WHAT'S THE REALITY OF HUMAN EXISTENCE?**

- Quran Says (Surah 31 Verse 28):

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ قُلْ

Translation: *“Your creation and resurrection is but (the creation and resurrection of) a Single Soul.”*

While we, having two existences (the Higher “I” and the Lower “I”), and per the higher existence, we all are related to each other spiritually regardless of differences in physical attributes. Thus, all the human beings belong to one single origin, the Single Soul or Nafs-I Wahida.

BROTHERHOOD, ONE OF THE CORE PREMISES OF OUR FAITH (Contd.)

- In the same context, if we study Surah 49 Verse 10 of Holy Quran which says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Translation: *“The Mu’mins are surely brothers.”*

- And a Hadith, in which Prophet Muhammad (SAW) said:

“Mu’mins are surely brothers and Prophets are like a single soul.”

[Book: Mi’raj-I Ruh (Urdu) by Prof. Dr. Allamah Nasir-al Din Nasir Hunzai, pg 30.

English Translation: Ascent of Soul, pg 28]

It is evident that although humanity is scattered at the lower levels, it is united at the higher level and at the height of the Universal Soul, it is like a single soul from pre-eternity to post-eternity.



BROTHERHOOD, ONE OF THE CORE PREMISES OF OUR FAITH (Contd.)

- Another Hadith of Prophet Muhammad (SAW) reflects the same purport by calling humanity as God’s household.

Prophet Muhammad (SAW) said:

“People are God’s household, and the most beloved to God is the one who helps His Household and makes them happy...”

[Book: Da’aimul-Islam (Arabic), Volume 2, pg 320]

- Mawlana Sultan Muhammad Shah (S.A.) also explained the same as:

“You are my spiritual children but [remember that] soul is only one.”

[Bombay, India, 1995]

MOSCOW, RUSSIA

29 JANUARY 1995

...But remember that all my murids, wherever you come from, are brothers and sisters, and put that relationship into your lives. Remember also that your relationship to each other, and your relationship to the Imam, is one of a spiritual bond.

BROTHERHOOD IN ISMAILISM

- Brotherhood in Ismailism to;
 - Look after the underprivileged
 - Stand by each other in difficulties
 - Share competencies and knowledge
 - Help in raising quality of life
 - Build institutions in order to serve jamat better

MAPUTO, MOZAMBIQUE

12 AUGUST 1998

The accumulation of wealth is to protect and care for the family, the *Jamat*. That which is in excess, then be generous with it. That is the ethic of our faith. **The question is not only, "What have I achieved?"; the question is, "What have I helped others to achieve?"** That is the notion of social conscience in Islam.

You must ask those questions of yourselves and, if you ask them properly, then I think, you will find the correct answers, and you will be happy with the answers, because they will give you a sense of living daily within the ethic of the faith. So it is important, in the decades ahead that, though you live in Occidentalized societies, the ethics of our *Tariqah* should be those which guide you in your attitudes to everyday life.

KARACHI, PAKISTAN

17 DECEMBER 2017

*And I want my jamat to know that, as your Imam, I sense the feeling of brotherhood around the world when it is functioning, because murids when they are in difficulty, come to me. When they do not come to me, it is that you are working well. Do you follow me? Good, good - - **that is my great happiness when the Jamat is united, when you are helping each other, when you are living as a brotherhood and a sisterhood, and this is the most excellent way for you to live.***

KAMPALA, UGANDA

10 MARCH 1997

*Look at members of the Jamat as brothers and sisters, part of a brotherhood, men and women who have common attitudes, common principles, common ethics. **Keep the Jamat united.***

SIJD, BADAKHSAN, TAJIKISTAN

26 MAY 1995

*...every day, you remember that you are brothers and sisters, and that whatever difficulties you face in life, **you should always stand by each other and try to help each other***

MUMBAI, INDIA

1st MARCH 2018

And, at the end of this Farman, I remind my spiritual children, here in India and around the world, that you are brothers and sisters. Help where help is needed, be generous where generosity is needed, be strong where strength is needed, be kind where kindness is needed, so that you build within the Jamat a sense - - a strong sense - - of brotherhood and sisterhood, so that no murid feels isolated, feels lost. Every murid should know that he or she has **thousands of brothers and sisters around the world**. So no murid is alone and, in addition to which, I am with all my murids around the world.

BROTHERHOOD IN ISLAM

- Brotherhood in Islam;
 - To maintain peace and harmony
 - To respect each other and their interpretations
 - To Build social conscience
 - NOT to forsake our own ethics of faith and identity

YOGED, BADAKHSHAN, TAJIKISTAN

27 SEPTEMBER 1998

Today, however, I want to address a *different aspect of our faith* **which unites all the interpretations of Islam**, and which I hope will become the central premise upon which we can all build our civil societies of the future. I refer to the ethics of our faith. Because the ethical premises of civil life are shared by all the schools of Islam, we have the remarkable opportunity to build the future of the civil societies in which we will live on premises which will **unite** all Muslims, and **not divide them**.

GARAMCHASHMA, CHITRAL, PAKISTAN

9 DECEMBER 2017

It is unacceptable that there should be tension or conflict within the Ummah. It is against the very fundamentals of Islam. Islam tells you that you are all brothers and sisters, and that is the relationship that you, and of course myself, must defend every day of our lives.

ISLAMABAD, PAKISTAN

14 DECEMBER 2017 (AFTERNOON)

I would like to feel that we have warm relations with other communities in Pakistan and elsewhere, so that we can care for them and they can care for us so that society functions as one brotherhood amongst men and women, so that progress can be made wherever you are living. So this social conscience is something to which I attach very great importance.



BROTHERHOOD IN THE WORLD OF HUMANITY

- Brotherhood among all human beings;
 - To Respect others' existence and their practices
 - To build bridges – knowledge bridges
 - To render love and kindness
 - NOT to forsake our own ethics of faith and identity

YOGED, BADAKHSHAN, TAJIKISTAN

27 SEPTEMBER 1998

Most of you here present live in the Western world and, therefore, you live in a world whose practice in their faith is different from ours, but it is important that you keep in mind that, though there are differences, those differences should never separate you from the societies in which you live. I have said this before in my Farmans and I repeat it: **seek to build bridges with other faiths, other peoples** so that you create an environment of respect and harmony with the peoples amongst whom you live.

There is no need to forsake your ethic, to forsake the integrity of your faith in order to build those relations. And, therefore, it is important that you be comfortable in the notion that these relations can be built soundly and with integrity, **but without giving up, in any way, your convictions, your practice and the ethic of your faith.** This is important because the identity of the jamat, indeed the identity of the Ummah as a whole, is a matter of major concern to you and to me, in the decades ahead.

CAIRO (PLATINUM JUBILEE CELEBRATION)

20 FEBRUARY 1955

*“But, as I have explained in my Memoirs for the whole world to understand there are two worlds — the world of material intelligence and the world of spiritual enlightenment. The world of spiritual enlightenment is fundamentally different from the world of material intellectualism and 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 and carries with it as one of its necessary consequences love, tenderness, kindness and gentleness towards **first our brother and sister Muslims of all sects and, secondly, to those who live in righteousness, conscience and justice towards their fellow men.***

Mawlana Sultan Muhammad Shah (S.A.)



FROM JAMATS OF DIFFERENT PARTS OF THE WORLD TO ONE GLOBAL JAMAT

- Previously, Ismailism and Ismaili Da'wat was based on a system in which the world was considered to be divided in to twelve (12) Islands. Each Island used to be under supervision of a Hujjat, under whom used to serve Da'is. And the whole system, used to follow strict rules and regulations, compliance to which was mandatory for every murid in order to progress in faith.
- Today, every single murid comes under the umbrella of ONE JAMAT, GLOBAL JAMAT. The Imam of the time renders guidance to the whole jamat at the same time while emphasizing maintaining diversity and pluralism as well.

ZANZIBAR, TANZANIA

24 AUGUST 1997

Whether an Ismaili is a Tajik or a Kyrgyz or an Afghan or an Iranian or a Zanzibari - - he and she are your brother and your sister. And their concerns are your concerns; and your concerns are their concerns.

KHARADAR, KARACHI, PAKISTAN

22 OCTOBER 2000

...remember to live a life which is the life within our Tariqah, the practice of our faith, the upholding of our ethics, and be true to our faith, because it is essential that the spirit of brotherhood should be strong amongst us. Remember that the Jamat is a worldwide Jamat - - it is not a Jamat of Afghanistan, or a Jamat of Pakistan, or a Jamat of Kenya - - it is a worldwide Jamat.

KARACHI, PAKISTAN

17 DECEMBER 2017

This brotherhood, this brotherhood amongst all the Jamat worldwide, is a fundamental resource that every murid should be able to rely on. You should be able to rely on this brotherhood so that when you move, when you face challenges, when you have issues you have to resolve, that all the Jamat and its institutions should come in support.

CALGARY, CANADA

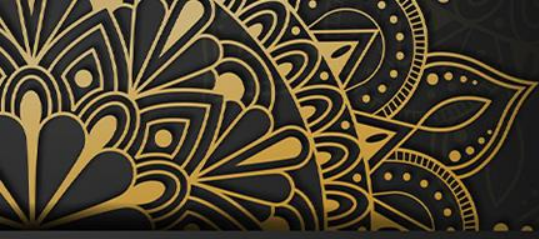
10 MAY 2018

So I say to my spiritual children: as a global brotherhood, is it not correct, is it not appropriate, that those who have had good education, that are competent in various fields, should strengthen our institutions in other parts of the world, so that the Jamat globally is able to make progress in their everyday lives.

NAIROBI, KENYA

13 MARCH 1997

And I am sure that you will want to share in this notion that the Jamat is a brotherhood, a worldwide brotherhood of different people, different backgrounds, different languages, but a common interpretation of Islam.



WHAT TO ACHIEVE AND HOW TO ACHIEVE WITH
GLOBAL BROTHERHOOD

ISLAMABAD, PAKISTAN

12 DECEMBER 2017 (AFTERNOON)

all the time, in your lives, keep in mind the ethics of your faith, the ethics of your faith -- integrity, humility, honesty, friendship, brotherhood, helping each other when there are problems, being generous, not only with the material world, but more important generous with your wisdom, with your time, with your knowledge - - so that within the Jamat there is friendship based on sharing of competencies, of knowledge, of ability, so that the totality of the Jamat, worldwide, can come up and benefit from the totality of the knowledge of the jamat.

KARACHI, PAKISTAN

16 DECEMBER 2017

So I say to my spiritual children from Pakistan: if you wish to serve in other parts of the world, come forward, tell me, offer your support because ours is a world brotherhood. We support each other across frontiers, across institutions, in the various activities that we have. **And this magnificent brotherhood is a foundation which is ours to build on, and to build on intelligently and with capacity.** So I say to all my spiritual children in Pakistan: join in the effort to support our Jamat worldwide.

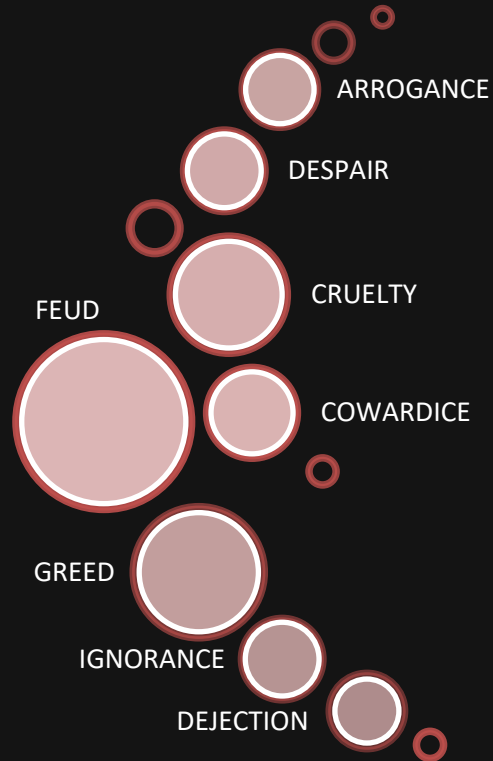
TORONTO, CANADA

18 NOVEMBER 2017 (MORNING)

What I am looking for from my leaders and from my Jamat is **active brotherhood**, helping each other when there are difficulties so that as time goes by no one is left aside from the endeavor to improve the quality of life that each individual and each family should have.

Is Brotherhood Cure / Remedy to many of Spiritual diseases?

BROTHERHOOD AND SISTERHOOD





CONCLUSION

KARACHI, PAKISTAN

19 DECEMBER 2017

In Islam, *awareness of Allah is a fundamental principle*, and, therefore, I wish my spiritual children to understand that that awareness is very, very, very important. I have not made this Farman to my spiritual children before, and I make it to you today because I want you to understand that, *though you live in a material world, you must not make that material world your ultimate life's goal. Your ultimate life's goal is spiritual happiness, strength of faith, practice of the faith, practice of the ethics of the faith - - of brotherhood and sisterhood, mutual respect and support, generosity to those who need support.* So these ethical principles are the ones upon which my Jamat should live. And, Insha Allah, you will find great happiness in living in those principles.

شُكْرًا لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Meritocracy & Best Practice

Irfanali Mehsania

Aminuddin Momin

<https://global-lectures.com/courses/farmans-on-meritocracy-and-best-practice/lesson/watch-lecture-video-113/>

A meritocracy is...

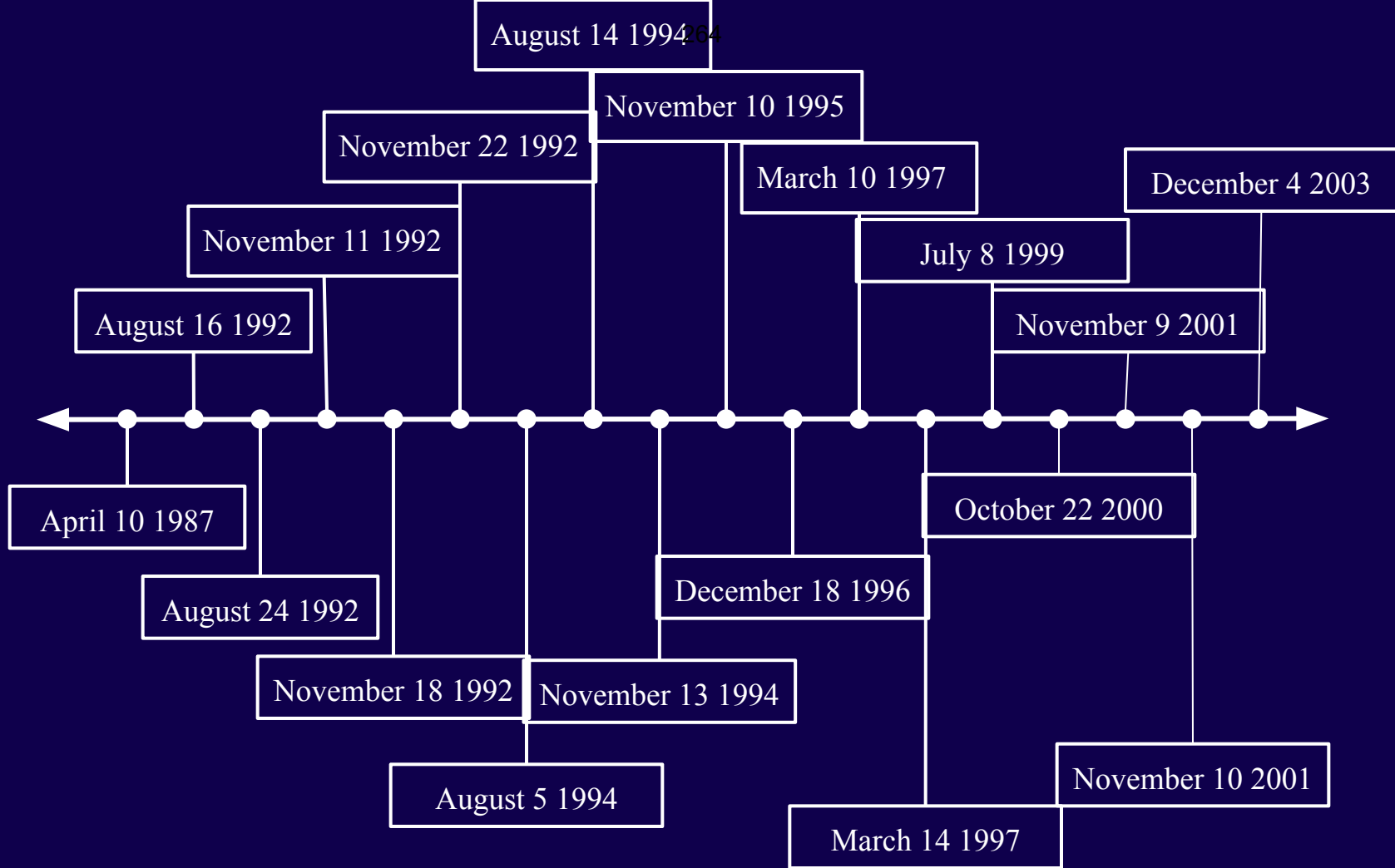
“A social system, society, or organization in which people get success or power because of their abilities, not because of their money or social position.”

—Cambridge Dictionary



“Meritocracy means a society in which people, institutions, improve, grow, develop according to merit, according to competence, according to knowledge, according to ability.”

Mawlana Hazir Imam (a.s.) Bombay, India November 22, 1992



Why does the Imam emphasize meritocracy?

“As society will become increasingly meritocratic in Africa and elsewhere, it will be necessary for you to educate yourselves throughout your lifetime. The notion of school education as being the end of education -- that notion is finished. Knowledge is increasingly available for the Jamat and others throughout their lifetime.”

Mawlana Hazir Imam (a.s.) Dar-es-Salam, Tanzania, 14 March 1997

“Educate yourselves throughout your lives. Whether you are a farmer, whether you are a doctor, whether you are a nurse, whether you are a businessman, whether you are a lawyer, all through your lives it will become important to improve the quality of your knowledge. So that education is not thought of as a process which occurs only when you are young, but it occurs all through your lives.”

Mawlana Hazir Imam (a.s.) Bombay, India, November 22, 1992

“And the first principle is to use your intellect within the parameters of the ethics of the faith. But do not fear using your intellect to prepare yourselves for the future, because the future will be a meritocratic future where individuals, institutions, countries, will find their position in world society according to the competence with which they govern their lives, their institutions, their countries.”

Mawlana Hazir Imam (a.s.) Moscow, Russia, 29 January 1995

“And every one has a direction to which he turns. Excel then to do good works.”

— Qu’ran (2:148)

“The greatest Means of Excelling: As mentioned in the booklet “Pure Intellect”, the fountainhead of good deeds is the intellect and he who does not have intellect and wisdom, does not have any goodness, because abundant good is linked to wisdom (2:269) and wisdom is one of the names of intellect. Thus the greatest means of excelling others is wisdom in which is hidden the treasure of abundant good.”

سَابِقُونَ (Excel)

"Excel to a special forgiveness from your Lord and to a Paradise the vastness of which is like the vastness of heaven and the earth." (57:21)

سَارِعُونَ (Hasten)

“And vie one with another in hastening [to obtain special] forgiveness from your Lord, and towards paradise as wide as are the heavens and the earth, prepared for the righteous.” (3:133)

فَفِرُّوا (Flee unto Allah)

“So flee to Allah. Indeed, I am to you from Him a clear warner.” (51:50)

“Islam does not deal in dichotomies, but in all-encompassing Unity. Spirit and body are one, man and nature are one...”

Excerpt From Mawlana Hazir Imam's Speech

First Speech about Islamic Architecture at the Asia Society in New York on September, 1979

“I am always by your side. And I wish you mushkil-asan, a life of happiness, of success -- *dini and dunyawī success, both. Remember -- I said dini first!*”

Mawlana Hazir Imam (a.s.) Islamabad, Pakistan, 12 December 2017

“I give you best, best loving blessings for happiness, for long life, for good health and *success both in dini matters and matters of the world — both spiritual and material.*”

Mawlana Hazir Imam (a.s.) Paris, France, 23 June 2018

“The world of the future is a competitive world, and it would be extremely short sighted -- extremely unwise -- to accept mediocrity as the standard which we wish for the years ahead.”

Mawlana Hazir Imam (a.s.) Maputo, Mozambique, 22 November 2007

“In preparing yourselves for meritocracy in the decades ahead, don’t accept mediocrity, don’t accept that education with a capital ‘E’ is what is going to serve you during your lifetime. It is the quality of the education that will count for you.”

Mawlana Hazir Imam (a.s.) London, England, 1994



Why does the Imam emphasize best practice in a meritocratic society?

Best Practice is...

“commercial or professional procedures that are accepted or prescribed as being correct or most effective.”

—Oxford Dictionary

“Remain united in our Tariqah. Practice the Tariqah regularly. Keep its ethic as part of your lives, its generosity, its concern for the poor, its concern for the sick, its concern for the aged. Do not let the ethic of our Tariqah of Islam disappear in the meritocratic society. Because meritocracy is not only in worldly matters, but it is also in the way in which you relate amongst yourselves.”

Mawlana Hazir Imam (a.s.) Vancouver, Canada, August 24 1992



“I firmly believe that the higher experience can to a certain extent be prepared for by absolute devotion in the material world to another human being. Thus from the most worldly point of view and with no comprehension of the higher life of the spirit, the lower, more terrestrial spirit makes us aware that all the treasures of this life, all that fame, wealth and health can bring are nothing beside the happiness which is created and sustained by the love of one human being for another. This great grace we can see in ordinary life as we look about us, among our acquaintances and friends.”

“And seek to make best practice the way you think, the way you work, the way you live, the way you work with your families, the way you educate your children, the way you look after your good health.”

Mawlana Hazir Imam (a.s.) Hyderabad, India, 27 February 2018

Diamond Jubilee Emblem of Mawlana Hazir Imam (a.s.)

Calligraphy from the Qu'ran (49:13)



“The Holy Qur’an says: “O Mankind! Lo! We have created you male and female, and have made you nations and tribes that you may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.”

Mawlana Hazir Imam (a.s.) Dushanbe, Tajikistan, May 24 1995

Hadith

“People are God’s household, and the most beloved to God is the one who helps His household and makes them happy.”

“And it is extremely important that our institutions should aim always to serve with best practice. That means that not only you give of your knowledge, but you give of your personal endeavour to add to whatever service you are offering. Our institutions represent our Jamat in the minds of people outside the Jamat.”

Mawlana Hazir Imam (a.s.) Dar -es-Salam Tanzania, October 12, 2017

“Our Jamat is established in more countries, carrying out more activities than ever before. And in order for us to be successful we need to share knowledge -- not keep knowledge to ourselves but share knowledge, share competence, share thoughtfulness, share thinking ahead of what you wish your families to be over time in various parts of the world.”

Mawlana Hazir Imam (a.s.) Ahmedabad, India, 25 February 2018

“Keep in mind that sharing of knowledge is part of our history. It is not something which the 49th Imam says to you today -- it is part of our history, it is part of what has protected and sustained the Jamat through decades and centuries of history -- the sharing of support, of knowledge, of competence, of care.”

Mawlana Hazir Imam (a.s.) Atlanta, Georgia, United States of America, 15 March 2018

“This morning I quoted to my Jamat an English expression which says, “work hard and play hard”. So I say to the younger generation: that is alright, play hard, play hard also within the ethics of our faith”

Mawlana Hazir Imam (a.s.) Dar-es-Salaam, Tanzania, 5 July 2011

Hē ʿumr-i girān-māyah faqaṭ ʿilm kī khāṭir

Kar ʿilm kī rāhoñ mēñ safar tēz chalā chal

Our precious life is for the sake of knowledge alone

Travel on the paths of knowledge, continue to walk fast

Allamah Nasir al-Din Nasir Hunzai

“If meritocracy is to be, then how do you prepare yourselves and your children for that future? The first thing you do is you convey good education. The second thing you do is identify what are likely to be the areas of economic growth of the country in which you will reside. Thirdly, you learn a language which is a language of universal communication, a language of science, a language of universal knowledge.”

Mawlana Hazir Imam (a.s.) Islamabad, Pakistan November 13, 1994

Published Farman Books of Mawlana Hazir Imam Shan Karim Al Hussaini (a.s.)

- Farman Mubarak 1995-1998
- Farman Mubarak 2000-2006
- Farman Mubarak 2007-2008 Golden Jubilee
- Farman Mubarak 2011-2013
- Farman Mubarak 2017-2018 Diamond Jubilee

Conclusions

- Meritocracy applies to secular and spiritual education.
- Use intellect and wisdom to adopt new changes that are helpful to become successful in meritocratic society.
- Mawlana Hazir Imam recommends striving for meritocracy and not being content with mediocrity in secular and spiritual education.
- Qur'an acknowledges the idea of competing in good deeds.
- We should exercise best practices within our families, jamat, institutions, society, and work place.
- As an ambassador of Islam and Ismaili Tariqah, individuals and institutions should exhibit best practice.
- Imam guides us to be generous in sharing our material resources as well as our knowledge and competence with others.
- Students should maintain a balance in their time of studies and other activities and one should not waste the time.

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<https://global-lectures.com/courses/farmans-on-eternity-of-soul/lesson/>

ETERNITY OF SOUL

Prepared by Urooj & Zaoba



- What is Soul?
Is it
self-subsistent or
does its
subsistence
depend on the
body?








- There should be another reality or a world which is a source of immortal life, or there is eternal life for that soul.
- The soul in this world is derived from that permanent source of life.





“Islamic doctrine goes further than the other great religions, for it proclaims the presence of the soul, perhaps minute but nevertheless existing in an embryonic state in all existence in matter, in animals, trees, and space itself. Every individual, every molecule, every atom has its own spiritual relationship with the All-Powerful Soul of God”.

(Quoted in “The Memoirs of Aga Khan – World Enough and Time”, p. 177, Cassell and Company Ltd., London, 1954)

يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي (17:85)

(O Prophet!) They ask you concerning the Spirit

(ar-ruh) Say: the Spirit (ruh) is from the world of

Command (amr) of my Lord.





كُن خلق كه امره نقطه واسطه عمل بيه
انسان روح كه جسمو اى كان مناس عجيب

The Command “Be” (Kun) is, in fact, the action of the intermediary dot (i.e. limit) of the physical world (Alam-i khalq) and spiritual world (Alam-i Amr). The event of Kun Fayakun (“Be and it is”) in the soul and body of man is truly astonishing
(Burushaski Diwan p.93)





God says in chapter 7 verse 54:

آلَهُ الْخَلْقُ وَالْأَمْرُ

.For His is the creation (khalq) and the Command (amr)



Spiritual
world, world
of spirits



Physical world,
world of bodies





As Mawlana Hazir Imam in His speech says:

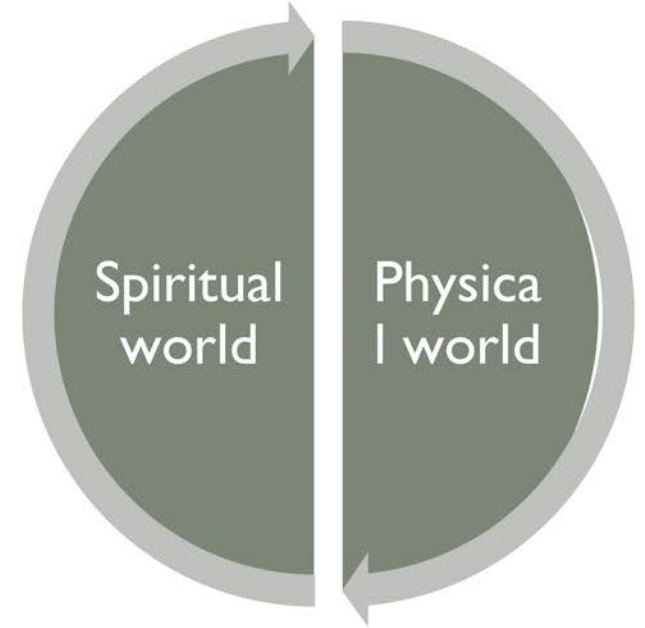
“Islam does not deal in dichotomies, but in all-encompassing Unity. Spirit and body are one, man and nature are one”.

Speech “Islamic Architecture – A Revival”, Mawlana Hazir Imam, New York, U.S.A. 25th September, 1979





“The creation according to Islam is not a unique act in a given time but a perpetual and constant event”.





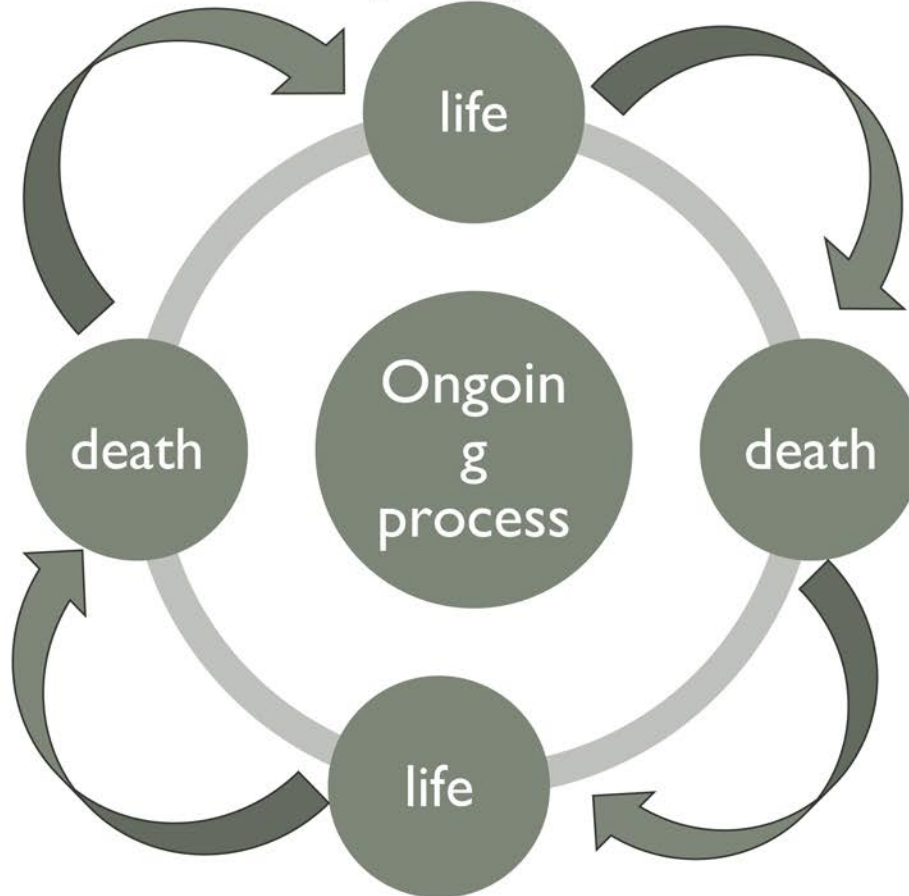
As it is said in the holy Quran chapter 36 verse 36:

سُبْحٰنَ الَّذِيْ خَلَقَ الْاَرْوَاجَ

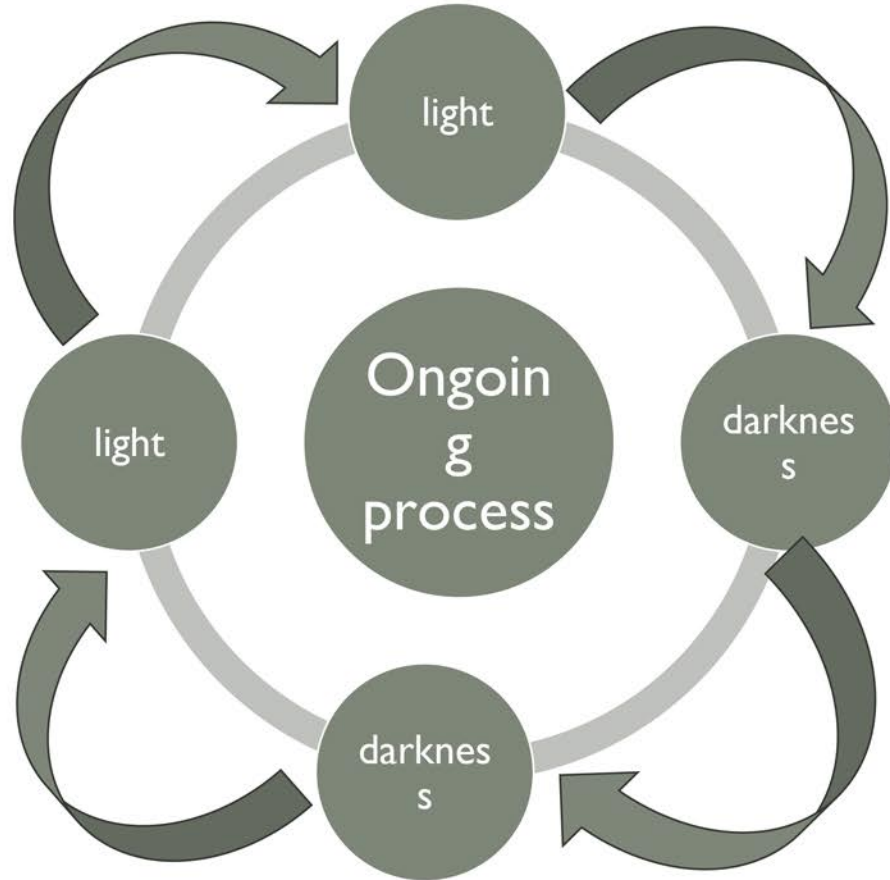
Translation: Pure [of any attributes] is He Who created things in pairs.



life from death, death from life
(67:2)



Light from darkness, darkness from light (30:20)



Rising and setting of the sun and the moon (36:40)



Continuous rotation³¹⁰ of day and night (17:12)

VEED.IO





وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

And they all move in a circle” (36:40).





“You know that when rain pours onto the earth, it gathers, drop by drop, to form a river, which finally merges into the sea. All rainwater eventually reaches the sea once again. The same is true of the soul. The soul too has its abode and the abode of the soul is infinite”.

Quoted in Usul-i din Farman, 1899





دريا خرونخ برلت ئمہ قطران مناس عجيب
قطران سندھ كا ئمہ دريان مناس عجيب

Translation:

It is strange that the ocean adopts the form of a drop through the transformation into clouds and rain; it is also strange that again a drop mingling with a river becomes an ocean.

(Burushaski Diwan

p.94)





As God says in the holy Qur'an:

سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

**“We shall show them Our signs in the external world and in their own souls,
until it will be manifest unto them that He is the truth**

(41:53)





As Mawla Ali said,

و تحسب انك جرم صغير و فيك النطوى العالم الاكبر

**And you think that you are a small body?
While the great universe is contained in you**





***Tū'i jān sukhan-gū'i-i haqīqī
Kih bā rūhu'l-quḍus dā'rad rafīqī***

You are the true rational soul
Because you are always the Holy Spirit's companion.

***Ba-chashm-i sar jamālat dīdanī nīst
Kasī kū dīd ru'yat chashm-i ma`nīst***

Your beauty cannot be seen with the physical eye
He who has seen this vision has the spiritual eye





***Sifat-hā-yat sifat-hā-i Khudā'ist
Turū in rawshanī zān rawshanā'ist***

Your attributes are God's attributes
You have this light from that light

***Za nūr-i ū tū hastī hamchū partaw
Wujūd-i khud bi-pardāz-ū tū ū shaw***

You are from His light like a reflection,
Abandon your existence and become Him.





Hijābat dūr dārad gar na-jū'ī
Hijāb az pīsh bardāri tū ū'ī

Your veil separates you, when you do not seek (Him)
 If you remove the veil, then you are He.

Agar da `wā kunam wa'llāh kih jā'ist
Haqīqat Nāsir-i Khisraw khudā'ist

It would, by God, be appropriate if I were to claim,
 In reality Nasir-i Khisraw is an example of merging and survival in God!






In Usul i din Farman Sultan Muhammad Shah (s.a.) said:

“Wherever I turn my eyes, I see the Spirit as my Friend. When you look around, you merely see the external form. All that you can see are hands, legs, face, eyes, etc. You fail to see the Spirit behind it. You must constantly strive to see the Spirit. Your aim should always be to reach the Spirit, not merely to obtain a feeling of pleasure through Ibadat. Man’s real self has great dignity, but he abases himself through his own wilfulness. If somebody amongst you were to aim at being like Pir Sadardin, Pir Shams or Mansur, you can indeed achieve such a status; you can rise even higher. I do not say whether you will actually grow that way, but I do know that if you were to follow our faith steadfastly, you would certainly attain an exalted destiny.





Farmans of Mawlana
Hazir Imam (s.a.)



As you look to the future, keep in mind that, though material progress is being made in many parts of the world, the essential nature of life has not changed. It is a physical, limited-in-time notion, and **the only part of the individual which is eternal, is the soul. Never forget that--- never forget that---** and if you interpret life properly and you keep that in mind, say your prayers regularly, attend Jamatkhana when you can and as regularly as possible. Keep your faith always present in your heart, in your thoughts, in your lives. Keep the ethics of the faith as the path by which you live your material lives, so that you do not wander in the material life of everyday, but you **keep your ethical principles strong and clear from generation to generation, because that is the essence of life.** And, as I have said the material life may tend, at times, to shade, or, perhaps to be blind to, the reality of physical human life, which is that the only part of life which is indefinite, which is eternal, is the existence of the soul.

Nairobi, Kenya 13 March 1997






“Secondly, I say to my spiritual children today, do not forget that the only part of you that is timeless is your soul; your body is not timeless—your soul is timeless!**”**

Toronto, Canada 17 Nov 2017





As time moves forward, as economic circumstances change, as education involves more and more young people, it is fundamental that our Jamat should stay true to its ethics, to its traditions, to the practice of its faith, and that you always remember that in life, there is a material aspect while you are alive, and there is a spiritual aspect which never dies. Your soul is eternal. So keep in mind that you must care for your soul and not only for your physical being. So be regular in the practice of your faith, put into practice in your everyday lives the ethics of your faith-- integrity, generosity, and brotherhood support to people who are in difficulty-- and remember that our Jamat is one global brotherhood.

(Karachi, Pakistan, 18 Dec 2017)





You live in a circumstances which, I believe, give you a certain level of comfort. But this comfort must be accompanied by care for what is **eternal in your individualities, which is your soul.**

Toronto, Canada 17 Nov 2017 (morning).





Once again, to each and every one of you, every one of you, whether your families are all here or not, I give to each and every one of you my best, best loving blessings, for your *mehmani*, that it may be multiplied many times in your worldly lives, that you should find happiness, genuine complete happiness. Not only worldly happiness -- No! No! No! No! No! No!; No! No! No! No! No! No! **Men and women are made up of two things: physical being and the soul. Do not ignore the spiritual life.** I hope that you will be enlightened by your spiritual lives.

Nairobi, Kenya 14 July 2011





I say to my spiritual children: remember however, that the world is not only a material environment. There is the environment **of the soul, and that is the only eternal part of every individual**. So be careful to practice your faith regularly—

Islamabad, Pakistan 12 December 2017





I give you blessings for spiritual happiness, that you should find happiness in the practice of your faith, **that it should bring you enlightenment---not material enlightenment---enlightenment of the spirit, of the soul.** And that the happiness should be all the time, that it should illuminate your future, that you should be happy with it, that it should bring you encouragement and sustenance in your everyday lives. Remember that your faith is the part of you that is eternal. Your body is not eternal--- **your faith, your soul, are eternal.** I give you, best, best, best, loving blessings.

Islamabad, Pakistan 14 December 2017






As time move ahead, I would like you to think about the foundations of your work. First comes your faith--- the ethics of your faith, the integrity that comes with the ethics of your faith, the rigour of behaving in an orderly manner, in a way that is beneficial to the Jamat, to your country, to your future generations. But keep in mind that there are other aspects that I wish you to reflect over. The first one is the role of your faith. I have said many times to my Jamat that the **human being has a soul. That is the only part of the human being which is eternal.**

Islamabad, Pakistan 14 December 2017





Conclusion

- A temporary attribute in a body which fades away signifies the fact that there is a permanent source of that attribute.
 - The soul is permanent source of life and the body is the temporary source of life.
 - According to chapter 7 Verse 54 we got to know that there are two worlds first is the world of Command and the second one is the world of creation, the world of Command is the spiritual world or the world of souls and the world of creation is the physical world or the world of bodies.
 - These two worlds are not fully separate from each other, rather they are both intertwined.
 - In order to understand this reality we talked about creation that creation is a constant and ongoing process.
- 

Conclusion



- • Everything moves in a circle. (36:40)
- • For example the journey of rain, constant rising and setting of the sun and the moon and the continuous rotation of day and night and many more.
- • From these examples we proved the everlasting journey of soul.
- • Through recognizing one's inner self we can recognize our Lord, and the human soul is the mirror of Divine beauty and glory.
- • We shed light on the Mubarak Farmans of Mawlana Hazir Imam (s.a.) where He emphasizes the eternity of soul.



Thank you



Presented by :
UROOJ FATIMAH
ZAIBA IHSAN

<https://global-lectures.com/courses/farmans-on-search-for-knowledge/lesson/watch-lecture-video-114/>

Search for knowledge

(in the farmans of Mawlana Hazir Imam)

Prepared by Durr-i Sameen

Prepared by Durr-i Sameen

“ I say to my spiritual children today, particularly the younger generations: *learn and learn and learn and learn and learn and learn learn and learn and learn and learn and learn.* Because, today, more than ever before, lifelong learning is what you need to accompany you as you move through your life. ”

(Karachi, Pakistan, 19 December 2017)

Holy Prophet (S) has said:
“Seeking knowledge is obligatory upon
every Muslim, male or female.”

(Source: Ahadith-i Mathnawi, p. 209).

“ I say to my spiritual children today, particularly the younger generations: *learn and learn and learn and learn and learn and learn learn and learn and learn and learn and learn*. Because, today, more than ever before, *lifelong learning* is what you need to accompany you as you move through your life. ”

(Karachi, Pakistan, 19 December 2017)

“ Education is not a matter which is static; that is, new knowledge is required by younger generations as time goes by and, therefore, I say to my spiritual children: keep aware of the new knowledge which is coming into society so that you can make that knowledge work for you, and you can be part of the changing environment of educated men and women around the world. ”

(Islamabad, Pakistan, 14 December 2017 – Morning)

“ But remember that, as my grandfather used to say, "You can take a horse to the water, but you cannot make it drink." What this means is that you can make available -- make available -- knowledge, you can make available guidance, but, if the individual does not choose to use that knowledge and that guidance, nobody can force him to do so. ”

(Sidhpur, India, 16 May 2008)

General Characteristics of knowledge

Life long

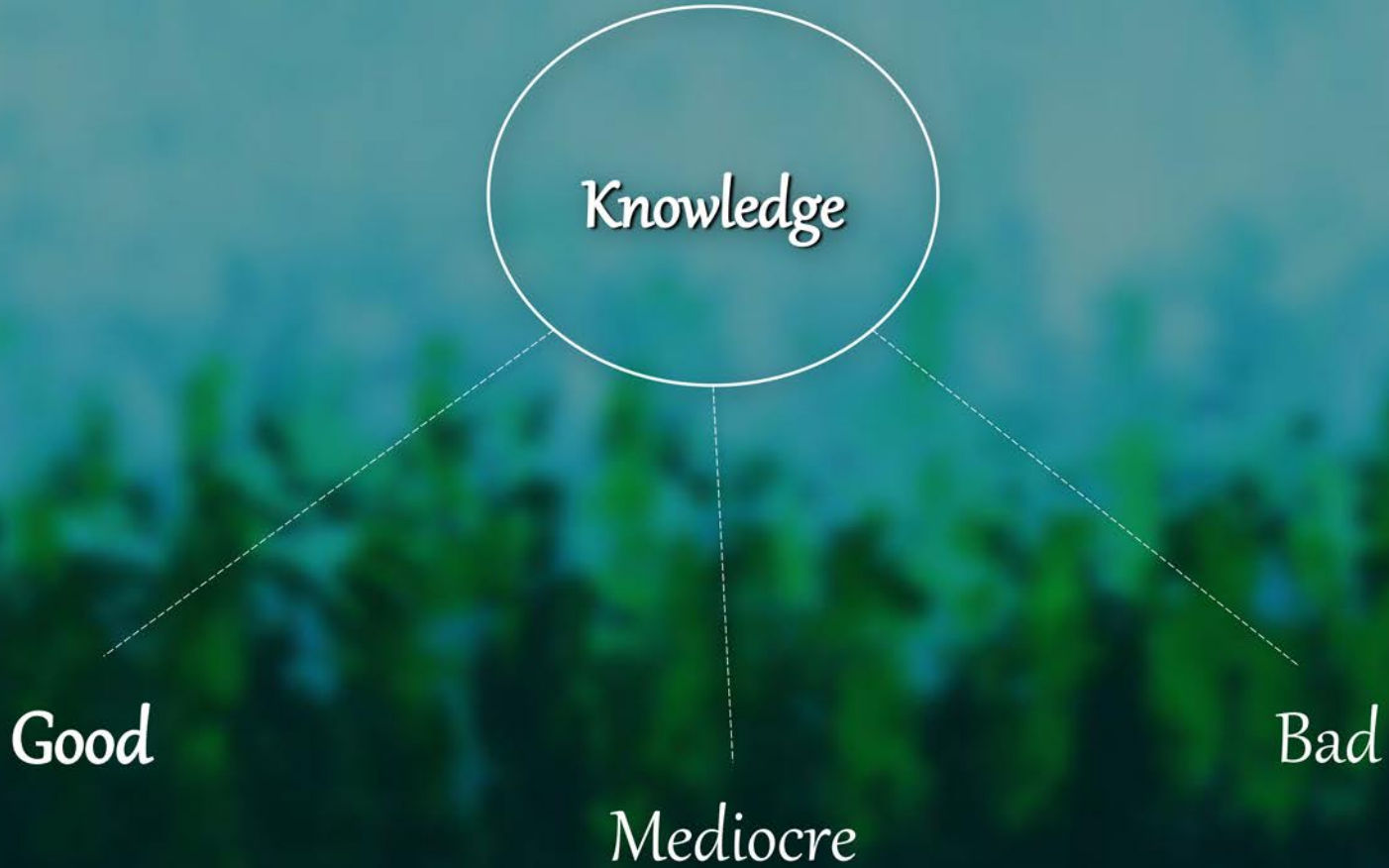
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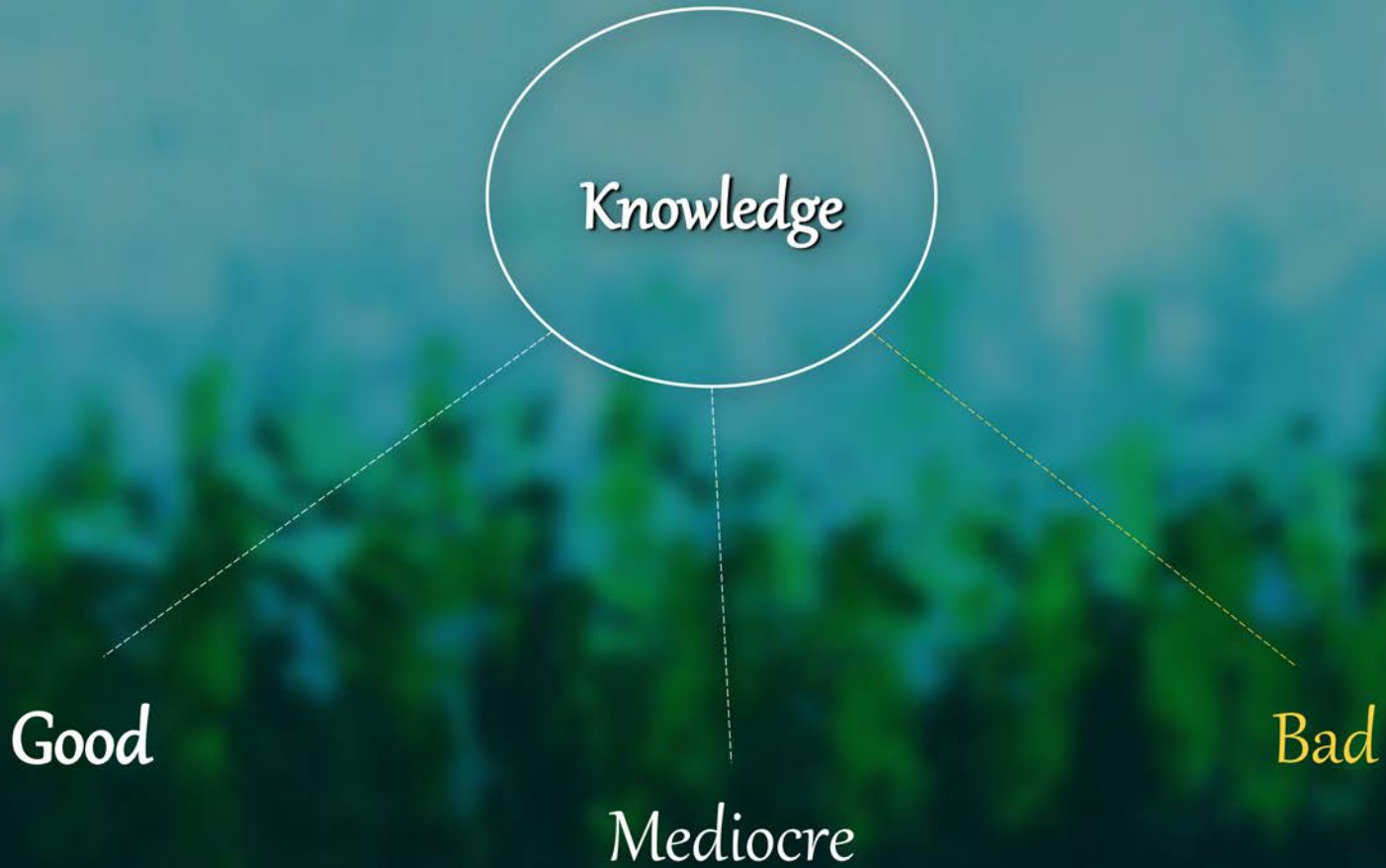
one's own
responsibility
to use

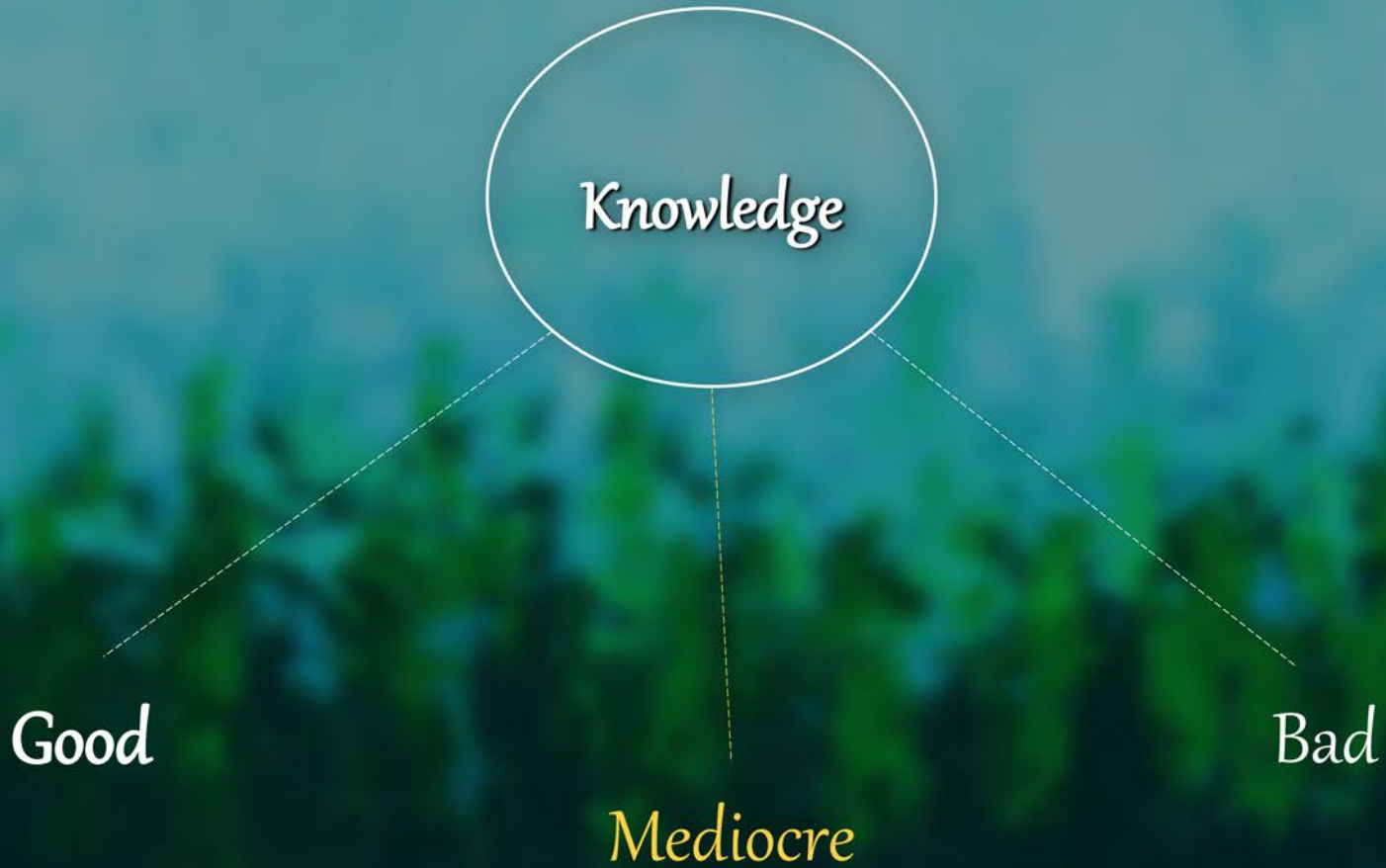
(First half of the excerpt)

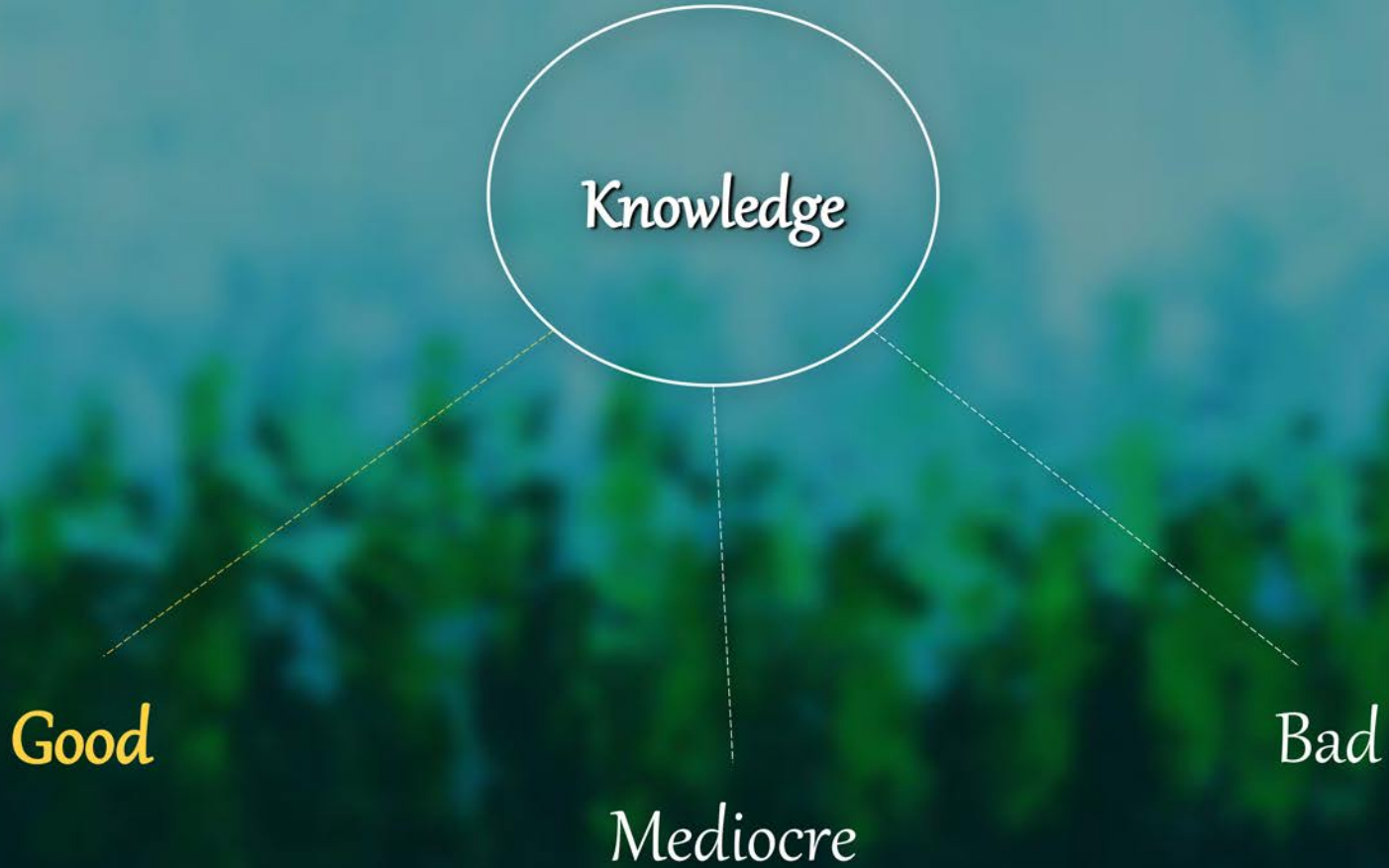
“ Never before in human society has so much *good knowledge, mediocre knowledge and bad knowledge* been available to people. You therefore, have to make judgements, careful judgements, as to what knowledge is good, what knowledge is mediocre, and what knowledge is simply not knowledge—it is simply information which is not good for society.... ”

(Kharadar Jamatkhana, Karachi, Pakistan, 24 October 2000)









*But what should be considered
good knowledge?*

*But what should be considered
good knowledge?*

(answer is hinted in the second half of the excerpt)

(Second half of the excerpt)

“...Choose wisely, and choose that knowledge in such a way that it can serve the balanced purpose of your lives. *Therefore, the knowledge must be drawn not only from the secular but also from the spiritual.* In seeking knowledge, remember that this knowledge will continue to be increasingly important in your lives.”

(Kharadar Jamatkhana, Karachi, Pakistan, 24 October 2000)

Types of knowledge?

- Does knowledge mean only secular, material knowledge?
- Does it also include spiritual /religious knowledge?

*“In educating yourselves, one of the essential questions that young people will have is: for what purpose do you educate yourself? You could educate yourselves for your careers, but Islam is very precise on the nature of education. What Islam says about the nature of education, about the nature of knowledge is, first of all, **to learn about Allah's creation.**”*

(Singapore, 1 April 2012)

(first half of the excerpt)

“Secondly, learn knowledge which will be of benefit to your community. So the notion of knowledge, the notion of education is **not a blinkered notion in one area of knowledge**. It is knowledge for the benefit of the individual, the benefit of the family, the benefit of the community. And it is important to understand that **learning has a purpose, or a series of purposes**, which are not restricted to the individual horizon of an individual, or a single family or a single purpose, that knowledge is important but "self" is not the only purpose of the knowledge that you acquire.”

(Singapore, 1 April 2012)

(Second half of the excerpt)

- Knowledge is not a blinkered notion.
- It has a series of purposes.
- It is not a trampoline to achieve material good – can cause intellectual vanity.
- In Islam, its purpose is to better understand the creation of Allah. (an allusion to verse 3:190-191?)

Surah Aal-i Imran (3: 190-191)

“ Surely in the creation of the heavens and the earth, and the alternation of the night and day are signs for people of understanding, those who remember Allah while standing, sitting or reclining, and reflect in the creation of the heavens and the earth, (saying): “Our Lord! You have not created this in vain. Glory to you! Save us, then, from the chastisement of the Fire! ”

*Is this obligation to reflect upon
Allah's creation not fulfilled by
material science today?*

(Response: Is Allah's creation only confined to material?)

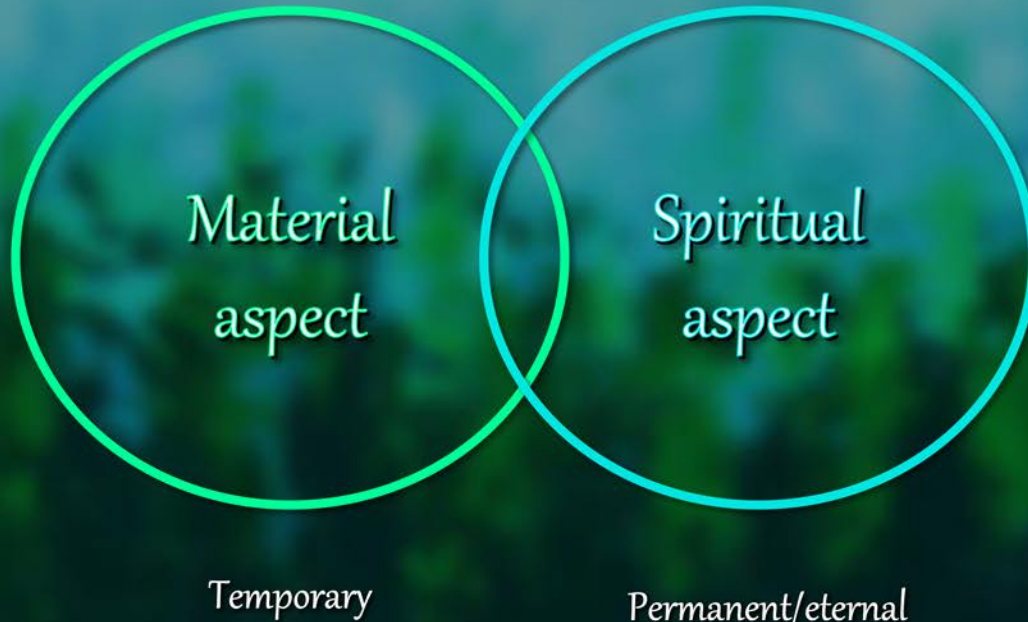
“ I say to my spiritual children: remember however, that the world is not only a material environment. *There is the environment of the soul, and that is the only eternal part of every individual.* ”

Islamabad, Pakistan, 12 December 2017 (Morning).

Verse 36: 36

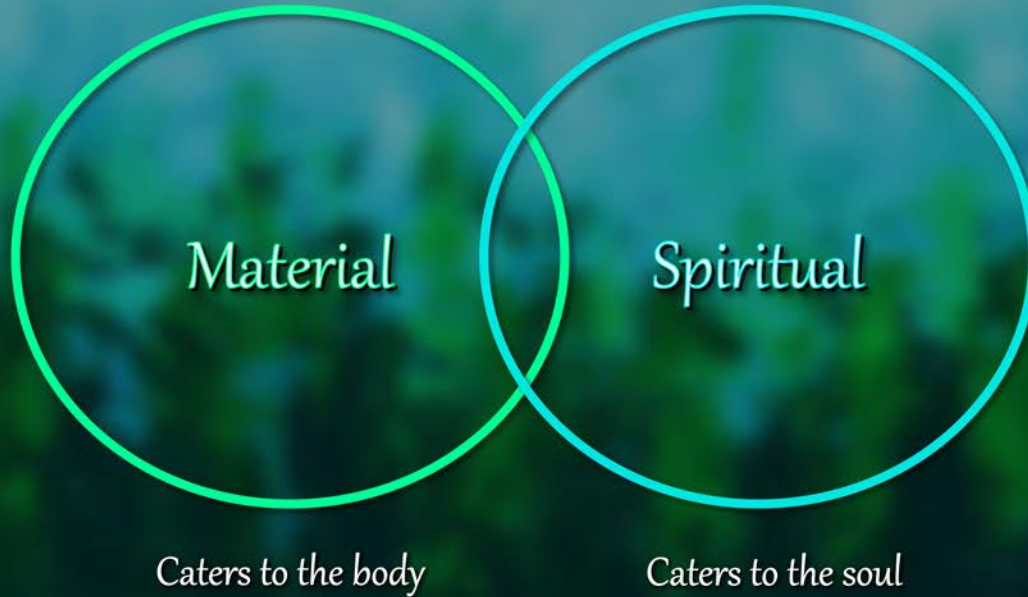
“Glory be to the One Who created all
‘things in’ **pairs**—‘be it’ what the earth
produces, their genders, or what they do
not know!”

Allah's Creation



Originally, we are souls which
have manifested into this
world inside a body.

Hence, types of Knowledge:



Emphasis on
Material knowledge

“Prepare yourselves well for the future, educate yourselves -
- it will be a **meritocratic world.**”

Moscow, Russia, 29 January 1995

Acquire
Material
knowledge

A diagram consisting of two white-outlined circles connected by a vertical white line. The top circle is larger and contains the text 'Acquire Material knowledge' in a white serif font, with 'Material' in a bold yellow font. The bottom circle is smaller and contains the text 'To prepare for the future.' in a white serif font.

To prepare
for the
future.

“I know that there are spiritual children who worry about higher education, that is university education. There are spiritual children who do not think about continuing education, **learning new competencies** as life moves forwards. But keep in mind that it is fundamental to the future of the Jamat in Africa and elsewhere. So do not be satisfied simply because you have succeeded in getting your secondary education degree. Move forwards in your education, seek to **improve your knowledge, widen your knowledge, create new opportunities** in your families, so that these opportunities open up to the future of the Jamat here in Africa, because you may trust that there will be opportunities in the future in Eastern Africa.”

(Kampala, Uganda, 23 August 2007)

Acquire
Material
knowledge

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graph TD; A((Acquire Material knowledge)) --- B((To prepare for the future.)); A --- C((To learn competencies, avail more opportunities))
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To prepare for
the future.

To learn
competencies,
avail more
opportunities

The Farman of this morning is simply to convey to my Jamat in Pakistan, but elsewhere also, that there is ahead of us a revolution in human knowledge, and that that revolution in human knowledge must be of benefit not just to the people in one part of the world, but to the people around the globe. It must be made available to them to improve their quality of lives, and **it must be set into moral and ethical parameters which are acceptable to the Islamic world and to our Tariqah**. That is the future that I look towards and, Insha'Allah, the next generation of the Jamat will have access to new knowledge which will be a new opportunity to improve your qualities of life, and it is to the younger generation of the Jamat that I am looking to make this new knowledge available around the world.

(Darkhana, Karachi, Pakistan, 26 October 2000 - Morning)

Acquire
Material
knowledge

```
graph TD; A((Acquire Material knowledge)) --- B((To prepare for the future.)); A --- C((To learn competencies, avail more opportunities)); A --- D((Within the parametres of Islamic ethics))
```

To prepare for
the future.

To learn
competencies,
avail more
opportunities

Within the
parametres of
Islamic ethics

Emphasis on
Spiritual Knowledge

“Education is an essential part of human society, but it is also part of faith. Keep in mind that in Islam, when education is advised, it is to **learn better about the creation of Allah**. Therefore, it has an aspect to it which is linked to the faith, not linked to worldly goals - - that is very different from other societies.

. Islamabad, Pakistan, 14 December 2017 (Morning)


```
graph TD; A((Acquire spiritual knowledge)) --- B((to better understand the creation of Allah))
```

*Acquire
spiritual
knowledge*

*to better
understand
the creation
of Allah*

“Islam tells us to educate ourselves in order better to understand Allah’s creation, that is, to have a wider understanding of the meaning of faith. And it is important that my spiritual children, who have invested so much time and effort in obtaining good education, should understand that the purpose of education is not only the worldly life **it is also to understand the spiritual life**. I would say to my spiritual children today, that understanding the purpose of education is a central issue for the decades ahead for the Jamat worldwide, not just the Jamat in Pakistan. **Understanding the ethics of one’s faith, the history of one’s Tariqah, the principles on which the Tariqah functions, what it upholds**, are very, very important to the future of the Jamat, and I wish you to know as indeed, I believe you do know- that a lot of effort has been made to upgrade the quality of the religious education of the Jamat”

(Kharadar Jamatkhana, Karachi, Pakistan, 24 October 2000)

Acquire
spiritual
knowledge

```
graph TD; A((Acquire spiritual knowledge)) --- B((to better understand the creation of Allah)); A --- C((to understand one's spiritual life)); A --- D((to understand the principles of our Tariqah))
```

to better
understand
the creation of
Allah

to understand
one's spiritual
life

to understand
the principles
of our
Tariqah

Acquire
spiritual
knowledge

```
graph TD; A((Acquire spiritual knowledge)) --- B((to better understand the creation of Allah)); A --- C((to understand one's spiritual life)); A --- D((to understand the principles of our Tariqah));
```

to better
understand
the creation of
Allah

to understand
one's spiritual
life

to understand
the principles
of our
Tariqah

Understanding of Spiritual life

“ The spirit enriched by knowledge will rise higher, step by step. But one who lacks the inner knowledge will complacently stay where he is. ”

*Imam Sultan Muhammad Shah
in his Usul-i din farman*

What is this inner knowledge?

(is it same as spiritual knowledge?)

The knowledge required for soul to progress:

Spiritual
Knowledge

Religious
Knowledge

Inner
Knowledge

Ilm'ul-yaqin
(knowledge of
certainty)

'Synonyms'

The term *'Ilmu'l-yaqin*
is present in verse 102:5
in the Holy Qur'an

Verses 102:5-8

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

No! If you only knew with knowledge of certainty

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

you will surely see the Hellfire.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

Then you will surely see with the eye of certainty.

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

Then you will surely be asked that Day about pleasure.

The ladder of ascent

- ✓ The *knowledge of certainty* is the very next step after the firm belief.
- ✓ It forms the base for both 'Aynu'l-yaqin and Haqqu'l-yaqin

HAQQU'L-YAQIN/

TRUTH OF CERTAINTY

'AYNU'L-YAQIN/

EYE OF CERTAINTY

'ILMU'L-YAQIN/

KNOWLEDGE OF CERTAINTY

FIRM BELIEF

Characteristics of *Ilm'ul-yaqin*

- *It helps us see the correct beliefs.*
- *Its absence can provide an empty field to Satan to plague ones mind with doubts.*
- *While zikr, of course, acts like a shield against such doubts but the knowledge of certainty acts like a sword for all the external doubts and ambiguities.*
- *The defeat of Satan lies in your becoming well-equipped with the arms of knowledge of certainty.*
- *It is also extremely necessary to enter the stage of eye of certainty.*

A prophetic tradition:

"One faqih (learned one) is stronger than a thousand worshippers (to fight) against the devil." (Tirmidhi, V, 48)

Acquire
spiritual
knowledge

```
graph TD; A((Acquire spiritual knowledge)) --- B((to better understand the creation of Allah)); A --- C((to understand one's spiritual life)); A --- D((to understand the principles of our Tariqah));
```

to better
understand
the creation of
Allah

to understand
one's spiritual
life

to understand
the principles
of our
Tariqah

*What are the
basic principles of our
faith/Tariqah?*

(Search for knowledge)

“ Keep in mind that, historically, *our Tariqah has premiated knowledge*. It is part of our history. It is part of what we believe. It is part of what is important in order to understand, better to understand, Allah’s creation – and, therefore, *the search for knowledge is part of our everyday lives and to share it.* ”

(Hyderabad, India, 27 February 2018)

A prophetic tradition:

“God clears a path to paradise for the one who follows a path seeking knowledge. And the angels lay down their wings for the pleasure of the seeker of knowledge. As for the learned (‘alim), whoever is in the heavens and the earth, including the fish in the water seek forgiveness for him, and the excellence of the learned one over the worshipper (‘abid) is like that of the moon over all the stars”. (Tirmidhi, 1V, 48-49)

*(balance maintained between material and spiritual
through the intellect)*

“In Shia Islam, importance is given to the intellect and to developing the capacity for that intellect to think, to analyse, to internalise, and to bring that bridge between the spiritual and the material into constant unity in the way you live your lives. Think of this carefully, and do not consider that secular education and the practice of the faith are conflictual. They build on each other for those who understand the real meaning of Islam.

(Zanzibar, Tanzania. 24 August 1997)



- *No dichotomy between material and spiritual.*
- *They both build upon each other – real meaning of Islam.*
- *We are obligated to maintain this balance between the two.*
- *We implement this through search for knowledge.*

“ I would add also that, sometimes, I hear that the search for knowledge is “un-Islamic”. I have to tell you that, in Shia Islam, it is **an expression of faith to seek out knowledge**, because **knowledge is a reflection of faith**, and Islam is very clear on this issue. Islam says: use your knowledge to understand better the creation of Allah. And, therefore, searching out knowledge is, as I have said, part of faith. Islam also says: use that knowledge to the benefit of the community. And, therefore, I hope that, in this search, you will keep in mind **that knowledge is an act of search of faith and, in that search, you use your knowledge in the way of faith.** ”

(Vancouver, Canada, 10 June 2005 – morning)

Summary

- Knowledge – lifelong, not static, not only for material purpose.
- Two types of knowledge – material and spiritual
- In Islam – knowledge is acquired to better understand the creation of Allah.
- Our Tariqah premiates the search of both spiritual and material knowledge.
- This search is not un-islamic as search for knowledge is an act of faith.
- Material knowledge - to prepare for future, to avail opportunities in life and within the ethics of Islam
- Spiritual knowledge/ *Ilm'ul-yaqin* – to understand Allah's creation, ones spiritual life and principles of our faith.
- A balance between the both.

The End.

<https://global-lectures.com/courses/farmans-on-zikr/lesson/watch-lecture-video-116/>

Zikr

Prepared by Zuha Ali



Presentation Overview

- Introduction
- Definition of Zikr
- Types of Zikr
- What is the purpose and outcome of Zikr?
- Importance of Zikr in our material lives
- What are the methods of doing Zikr
- Zikr and Knowledge
- Zikr and Permission
- Zikr and Ism-i- A`zam
- Conclusion



Introduction

“One of the ways I think you will find will bring you happiness is simply when you have a moment in the day or the night to take your tasbeeh and call the name of Hazrat Ali or Prophet Muhammad or the names of the Imams. Every second that you devote to your faith outside the hours of prayer is an act of faith. And it will give you, I believe, happiness in the sense that it will **protect you from giving up Din for Duniya**. It will remind you that life is not eternal, the **soul is eternal**.... So I hope that my Jamaat will keep in mind that the act of submission continuously performed simply in calling the name of the Prophet, the name of Hazrat Ali on the tasbeeh or the names of the Imams, will bring you seconds of happiness. But they will mean hours and days in your act of faith every day. And therefore I say to my Jamaat today, however complex your material lives are **do not forsake those moments of submission that you take every day**, every evening, without any formality, to submit as an act of faith. And I give you my best blessings that if you do so you should find happiness, **spiritual enlightenment**, moments of relief from the pressures of the world, moments when you will feel happy in your families, in your work, in your thoughts, confidence in the future and to face problems successfully.”


Toronto, Canada June 5, 2005



Definition of Zikr

In the Arabic language, **Zikr** means ‘remembrance’. The term “Remembrance” is appropriately applied when something has been forgotten or when it has been momentarily overlooked after previously being known or recognized. (Re: *Divine Remembrance*)

“People are asleep, and when they die they wake up” (Prophet Muhammad (s.a.a.s.))



Types of Zikr

- Zikr-i Fard (individual remembrance)
- Zikr-i Jama`at (congregational remembrance)
- Zikr-i Jali (loud remembrance)
- Zikr-i Khafi (hidden remembrance)
- Zikr-i Kasir (abundant remembrance)
- Zikr-i Qalil (little remembrance)
- Zikr-i Lisani (remembrance by tongue)
- Zikr-i Qalbi (remembrance in the heart)
- Zikr-i Basari (remembrance through the eyes)
- Zikr-i Sami (remembrance through the ears)
- Zikr-i Badani (remembrance by means of the body)
- Zikr-i Khwab (remembrance in dream)

Zikr-i Fard (individual remembrance)



Zikr-i-Fard refers to the remembrance, whether solely or in a group, where it is **done freely and without feeling constrained by group rules**. Individual remembrance is **beneficial but should not be favoured over group remembrance**, as the group remembrance carries a greater significance.

Zikr-i Jamaat (congregational remembrance)

Zikr-i-Jama`at, or **Congregational remembrance**, is a collective gathering of believers engaged in remembrance of God. It offers **greater opportunities for spiritual growth** in comparison to other forms of remembrance and worship. This emphasises the idea that **Zikr is a divine connection between God and humans**, and it is meant to be held collectively for spiritual progress.

Zikr-i Jali (loud remembrance)



Loud remembrance, is a practice where **one or more individuals use a voice for spiritual purposes**. It is necessary because the human heart, tainted by negligence and wrongdoing, **can only receive hidden remembrance after it has been cleansed through loud remembrance, weeping, and crying**. In essence, any **worship performed loudly** is categorised as loud remembrance.

Zikr-i Khafi (hidden remembrance)



Hidden remembrance is meant to be **practised secretly and discreetly**, similar to remembrance within the heart (Zikr-i-Qalbi). This form of remembrance gradually **becomes ingrained in the heart** over time.

Zikr-i Kasir (abundant remembrance)



Abundant remembrance involves **consistently remembering God in various forms**, whether through different names and forms of worship or through continuous or intermittent recollection. Engaging in this practice **helps believers strengthen the power of good within themselves while weakening the influence of evil.**

Zikr-i Qalil (little remembrance)



Little remembrance of God is **only acceptable if there are valid reasons** and the intention is to increase remembrance later.

Zikr-i Lisani (remembrance by tongue)



Zikr-i Lisani is any **remembrance through the movement of the tongue**. It not only cultivates true love for God in the heart of the one reciting the Zikr, but also **has the potential to awaken the hearts of those who may be spiritually negligent**.

Zikr-i Qalbi (remembrance in the heart)

The Zikr of the heart is the **most exceptional form of remembrance**. It is supported by various other remembrances, worship, and good deeds to aid its progress.

This can be further interpreted through Mawlana Sultan Muhammad Shah (a.s.)'s Farman Mubarak, where He says:

“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 a prayer house in his heart, head, sense and conscience. But such a house helps to meet each other to promote brotherly fellow feelings and help each other.”



Zikr-i Basari (remembrance through the eyes)



The remembrance through the eyes can be **practised in various ways**, such as **placing the name of God in front of their eyes** to imprint it on their hearts, **visualising such a name**, studying the **Quran and religious texts like Farmans**, or **carefully observing Allah's creation**.

Zikr-i Sami (remembrance through the ears)

The remembrance through the ear **involves listening to someone else's remembrance of God**, such as when one person recites Zikr, and another person listens.



Zikr-i Badani (remembrance by means of the body)

The Zikr related to the **body encompasses acts of worship and service to humanity or the Jamat**. Such service is the essence of Zikr's advancement and **should be done with the sole intention of seeking God's pleasure and not for worldly gain.**



Zikr-i Khwab (remembrance in dream)

Mu'mins sometimes **experience pleasant dreams of engaging in Zikr**, and the interpretation of these dreams depends on the experience within the dream. **If Zikr is performed continuously and brings happiness, it signifies spiritual progress.** However, **if difficulties arise in the dream or the Zikr is disrupted, it suggests a weakness in their practice of Zikr.**



Purpose & Outcomes of Zikr



- Maintain a deep spiritual connection with Allah
- Mindfulness, gratitude, blessings and seeking closeness to Allah
- Purification of the heart, strengthening of faith,
- Inner peace and tranquillity
- Way to seek forgiveness and to seek guidance and wisdom from Allah.

“You can **take your tasbih, at any time**, you can call the name of Allah, you can call the name of the Prophet, you can call the name of Hazrat Ali. So you are in a position, at any time, in the day or night, simply to submit to faith, to take that one second or those two seconds or those ten minutes to **devote to faith outside the regular hours of prayer**. This is very good, and I say to my spiritual children: when you are able to do that, then, **I believe, you will have extra blessings in your lives.**” (Mawlana Hazir Imam, March 21, 2018 Houston, Texas)

“**When life challenges you**, because life challenges everybody at some stage or the other. And when life challenges you, your best resource, the best solution, is to turn to your faith and seek support from your faith. **Take your tasbih and call "Ya Allah", "Ya Muhammad", "Ya Ali", the names of the Imams.** But keep your faith present in your heart all the time in the way you live, because you cannot enter into faith and exit from faith in Islam -- that is not tolerable. Faith is part of everyday life. And this is why I say to my Jamat: **be regular in attendance in Jamatkhana but also keep your faith with you** and keep the ethics of your faith in your life.” (Mawlana Hazir Imam, November 29, 2007
Madagascar)

“There is only one sure **key for happiness and that is prayer**. Most of you will know that if you have a difficult time or if you have some personal unhappiness, the only real source of healing is prayer. Now, **you cannot turn to prayer only when times are difficult; you must pray also when times are good.**” (Mawlana Hazir Imam, October, 1959 Nairobi, Kenya)





“Those who believe and whose heart find satisfaction in the remembrance of Allah, verily in the remembrance of Allah do hearts find satisfaction” (Qur’an: 13:28)



The one who recognizes His soul, indeed recognizes their lord.” (Hazrat Ali
(a.s.))

“Man ʿarafa nafsahu fa-qad ʿarafa rabbahu”




“And he whose sight is dim to he remembrance of the Beneficent, We assign unto him a devil who becomes his comrade;” (43:36)



Importance of Zikr in our material lives

The practice of Zikr in our material lives acts as a stabilising force, offering spiritual nourishment and guidance amidst the demands of our daily routines. It enables us to maintain a balanced perspective, navigate challenges, and discover meaning and purpose in our material pursuits.

Anecdote: One day a man approached Prophet Muhammad (s.a.a.s.), and said, "Oh messenger of Allah, the laws of Islam are too many for me, so tell me something that I may cling to ." In response, Prophet Muhammad (s.a.a.s.) advised, "Let your tongue never cease to be moist from invoking Allah."



- **“Prayer is a daily necessity, a direct communication of the spark with the universal flame.”** (Memoirs of Aga Khan)
- Can be compared to our physical needs; **our everyday essentials encompass the air we breathe, the food we consume, and the water we drink**, which sustain our physical existence. Similarly, **our spiritual well-being relies on nourishing elements essential for the soul**. Like a spark within us, the soul originates in the universal flame. **Prayer serves as the direct channel of communication between this inner spark and the universal flame**, creating a connection that transcends the physical and enriches our spiritual existence.





“We have sent among you a messenger of your own reciting to you our Ayats and purifying you and teaching you the book and the wisdom of the book and teaching you that which you do not know. **Therefore remember me, I will remember you** and be grateful to me and never be ungrateful to me”
(2:151-152)

“The **heart (dil) of a momin is like a telegraph** and a telephone, at **one end of which is the murshid and at the other a momin**. When you remember Me, you also come in My remembrance at the same time.” (Mawlana Sultan Muhammad Shah (a.s.), September 1905 India)

“In Islam, there is no dichotomy between the spiritual and the temporal. I have endeavoured all my life to live and work in accordance with this integrated philosophy.” (Mawlana Hazir Imam, Interview 1986)

Evidently, **Islam is not a faith of dichotomy** meaning our material and spiritual lives are deeply interconnected

“What are those values? First, faith! That is the fundamental of human life, faith. **Faith, not an occasional reflection, but a permanent aspiration** that that faith should be part of you in all that you do so that the ethic of the faith is what governs the way you live your lives. **Islam is a faith which covers all aspects of human life. It is therefore a total guide for people who practise this faith.**” (Mawlana Hazir Imam, Toronto, Canada November 17, 2017)

“And **practise your faith regularly**. Modern life makes heavy demands on you, but that is not a good reason not to practise your faith, not to keep your faith with you. And, therefore, you can take a second, two seconds, five minutes: take your tasbih and call on your tasbih, "Ya Allah' "Ya Muhammad", "Ya Ali", or the names of the Imams, but do not go through the day forgetting your faith. **Make your faith part of your everyday life, because that is the meaning of Islam**. Faith and world live side by side, and it is immensely important that, at all times, you remember this.” (Bangladesh, May 2008)

“If you have difficulty because your work environment requires you to be there, take your tasbih, use your tasbih. **Every time you use your tasbih, it is a remembrance of Allah. And that, in itself, is a blessing.**” (India, May 2008)



“With exercise for the body, prayer for the soul, and knowledge for the intellect you will lead good healthy, active and successful lives” (Mawlana Hazir Imam)

“Those who remember Allah, standing and sitting and on their sides and they reflect on the creation of the heavens and the earth...” (3:191)

“Eji Sute bethe bhai rah chalante Nam sahebjiko lijieji”

O brother, sleeping, sitting, or walking on the way, remember the name of your Lord.

Methods of Zikr

Achieving a goal requires **consistent effort** and hardship, and success would not be possible without it. When it comes to Divine remembrance, the **proper discipline** involves maintaining **uninterrupted practice** at specific times with **punctuality**, regardless of any challenges or disruptions.



There are **3 special powers of the heart**, without which it is difficult to give complete attention towards Zikr.

- Ear
- Tongue
- Eye



Conditions required to be met during Zikr:

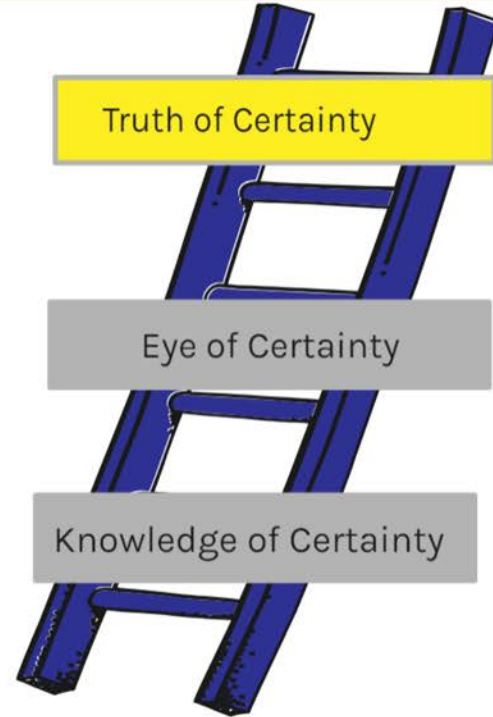
- Sincere and clear **intention**, ensuring that the remembrance of God is undertaken with devotion and purpose.
- Strong **belief** in the significance and power of Zikr is essential for its efficacy.
- **Purity** of thoughts, words, and actions
- Maintaining a sense of **humility**; the highest level of humbleness is achieved when one engages in giryaozari in the presence of Imam.
- Monitoring one's **diet** and ensuring a timely and sufficient amount of **sleep**
- The **pace** at which Zikr is conducted should also be balanced, allowing for a steady and measured recitation.

Zikr and Knowledge

- Zikr can be **compared to a journey**
- Knowledge and guidance act as the illuminating force.
- Therefore, when one embarks on a spiritual journey within oneself **they require the illumination of the one with the true knowledge** (Imam).
- Just as one needs light to traverse a physical landscape from one point to another, they also require the light of knowledge to navigate the spiritual realm.



3 Stages of Spirituality:






Zikr and Permission

The key to spiritual progress and success in Divine remembrance lies in obtaining **permission from a higher spiritual authority**. Without this permission, the door to true spirituality remains closed.

“Only those are believers, who believe in God and His messenger: when they are with him on the occasion of a gathering, they do not depart until they have asked his permission; **those who ask for your permission are those who believe in God and His messenger**; so when they ask for permission for some business of theirs, give it to those of them whom you will, and ask God for their forgiveness” (24:62)



Islam distinguishes itself from other religions as **we have a present, living Imam.** Referring back to the stages of Ma`rifat, Individuals in various faiths may reach an initial stage where they believe they have attained complete spirituality, often misled by the illumination of the carnal soul.

However, in Islam, those and only those who adhere to the guidance provided by the Imam can surpass this initial stage. **The Imam's direction becomes the catalyst for progress beyond the initial stage: “The Imam’s ta`lim lights the murids’ path to spiritual enlightenment and vision.”** (*Preamble of the Ismaili Constitution, Paragraph F*)

Zikr and Ism-e- Azam

- The People of Zikr, known as **Ahl-i Zikr**, are exclusively the Imams descended from the Prophet's family, **servng as guides in all aspects of Zikr**.
- They possess deep knowledge of spiritual stages and **illuminate the path of recognition**.
- Each Imam, in their respective era, embodies the living representation of God's Supreme Name and **holds the authority entrusted by God** and the Prophet.
- This authority **enables them to access and share the boundless blessings and mercies of Allah through the key, known as Ism-i A`zam**.
- As Imam Jafar as-Sadiq has said: **“We [the Imams] are the beautiful names of God and without our recognition no person’s deeds will be accepted.”**
- **“And to God belong the beautiful names (al-asma’u’l-husna), so call on Him by them”** (7:180)

Conclusion

Zikr is particularly important for the material, spiritual, and intellectual aspects of our lives. Through its various forms, Zikr serves as a pathway to connect with Allah, fostering a deep sense of spiritual awareness. With the Imam's guidance, Zikr can serve as a means of attaining the highest level of spirituality and allowing individuals to recognize themselves, thereby recognizing the Imam.

References

- “Divine Remembrance”, Allamah Nasir al-Din Nasir Hunzai
- “Recognition of Imam”, Allamah Nasir al-Din Nasir Hunzai

Can be accessed at: <https://ismaililiterature.com/>

