

# ADAM

## and THE WHITE STONE

### 4000 BC

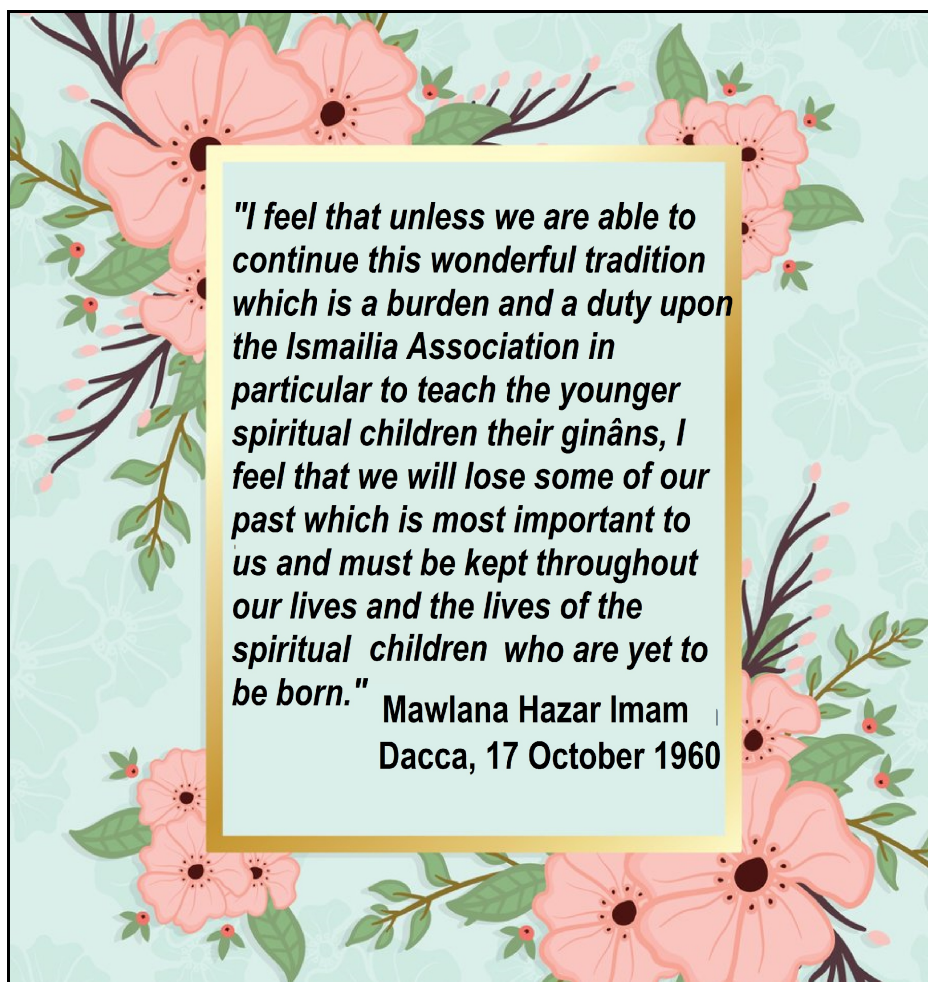


**VOL. 21 - PDF**  
For French, see vol.22

nargis mawjee

***"Adam and the Withe Stone 4000 BC"***  
**English version: vol.21**  
**For French, see vol. 22**  
**Nargis Mawjee**  
**Printed in Canada**  
**© 2023**

**PLEASE FOR ISMAILIS ONLY**  
**NO COMMERCIAL VALUE**  
**DISTRIBUTED FREE OF CHARGE**  
**BY NARGIS MAWJEE**



## Table of Contents

● <b><u>Farmân by Mawlana Hazar Imam about the Ginâns "a wonderful tradition", Dacca, 17 October 1960</u></b> . . . . .	3
● <b><u>Genealogy of Prophet Adam according to our previous Ghat Pât-ni Dû'â written by Pir Sadardin</u></b> . . . . .	5-7
● <b>Chart : <u>Division of the Cyclical Time in Ismailism since the Creation</u> according to our ginâns and previous Ghat Pât-ni Dû'â</b> . . . . .	8
● <b><u>Biography of Imam Shri Boudh Awatâr (Hazrat Honayn), the father of Prophet Adam</u></b> . . . . .	9
● <b>CONTEXT 4000 BC</b>	
– <b><u>Farmân made 4000 years BC by Imam Shri Boudh-Honayn Himself, describing the world situation of that time</u></b> . . . . .	11
● <b>1<sup>ST</sup> PERIOD:</b>	
– <b>The <u>Grand War of Mâhâbhârat</u> in India between the Pândaws &amp; the Kawraws <u>described in our ginâns</u></b> . . . . .	13
– <b><u>Imam Shri Boudh-Honayn speaks to the Nature</u> before declaring the Kaljûg open</b> . . . . .	14
● <b>2<sup>ND</sup> PERIOD</b>	
– <b><u>Adam receives the Divine Call in India</u> and then moves to Arabia</b> . . . . .	15
– <b>Imam Jâfar as-Sâdiq <u>explains</u> how Prophet Adam received the Divine Call in India. <u>Do you know what was that Stone?</u> Imam Jâfar as-Sâdiq asked His mûrid when they were discussing about the <u>Black Stone of the Kaaba</u></b> . . . . .	15-16
● <b>3<sup>RD</sup> PERIOD - Imâmat in Arabia 4000 BC</b>	
– <b>Imam Shri Boudh-Honayn <u>announces the appointment of His son Adam as the Prophet of God</u></b> . . . . .	17
– <b><u>Tragedy of Iblis</u></b> . . . . .	17
Imam al-Mûstansir bi'llâh <u>explains the tragedy of Iblis</u> . . . . .	17
– <b><u>Tragedy of Kâbil, first son of Prophet Adam</u></b> . . . . .	17
Hazrat Ali <u>explains the tragedy of Kâbil</u> . . . . .	17
● <b>ANNEX 1: <u>Grand Declaration of Hazrat Ali in Kufa - The Khûtbâ al-Bâyân</u></b> . . . . .	20
● <b>ANNEX 2: <u>Grand Declaration of Imam Alâ Muhammad in Syria - Alamût Times 12<sup>th</sup>c.</u></b> . . . . .	21
● <b>ANNEX 3: <u>Painting of Imam Shri Krishnâ, 8<sup>th</sup> Awatâr of Lord Ali</u></b> . . . . .	22
● <b>ANNEX 4: <u>Painting of Angel Gabriel &amp; Prophet Adam in India</u></b> . . . . .	23
● <b>ANNEX 5: <u>Painting of the Kaaba</u></b> . . . . .	24
● <b>ANNEX 6: <u>Painting of Hazrat Ali</u></b> . . . . .	25
● <b>ANNEX 7: <u>Specimen of our previous GHAT PÂT-NI DU'Â IN GÛJARÂTI</u> dated 1938 with the complete Genealogy of the Imams since the Creation</b> . . . . .	26-28
● <b>BIBLIOGRAPHY</b> . . . . .	29

**GENEALOGY OF PROPHET ADAM**

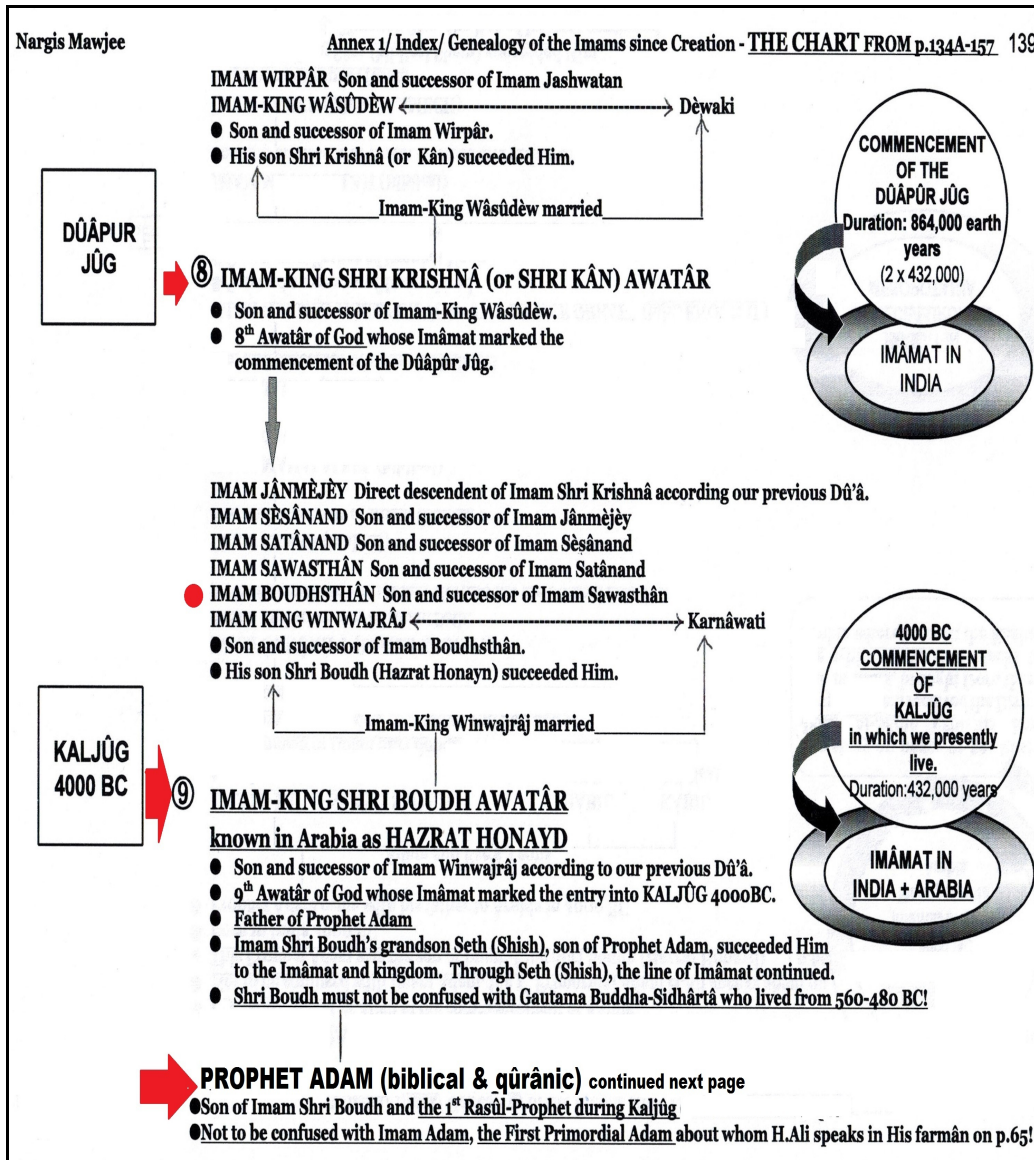
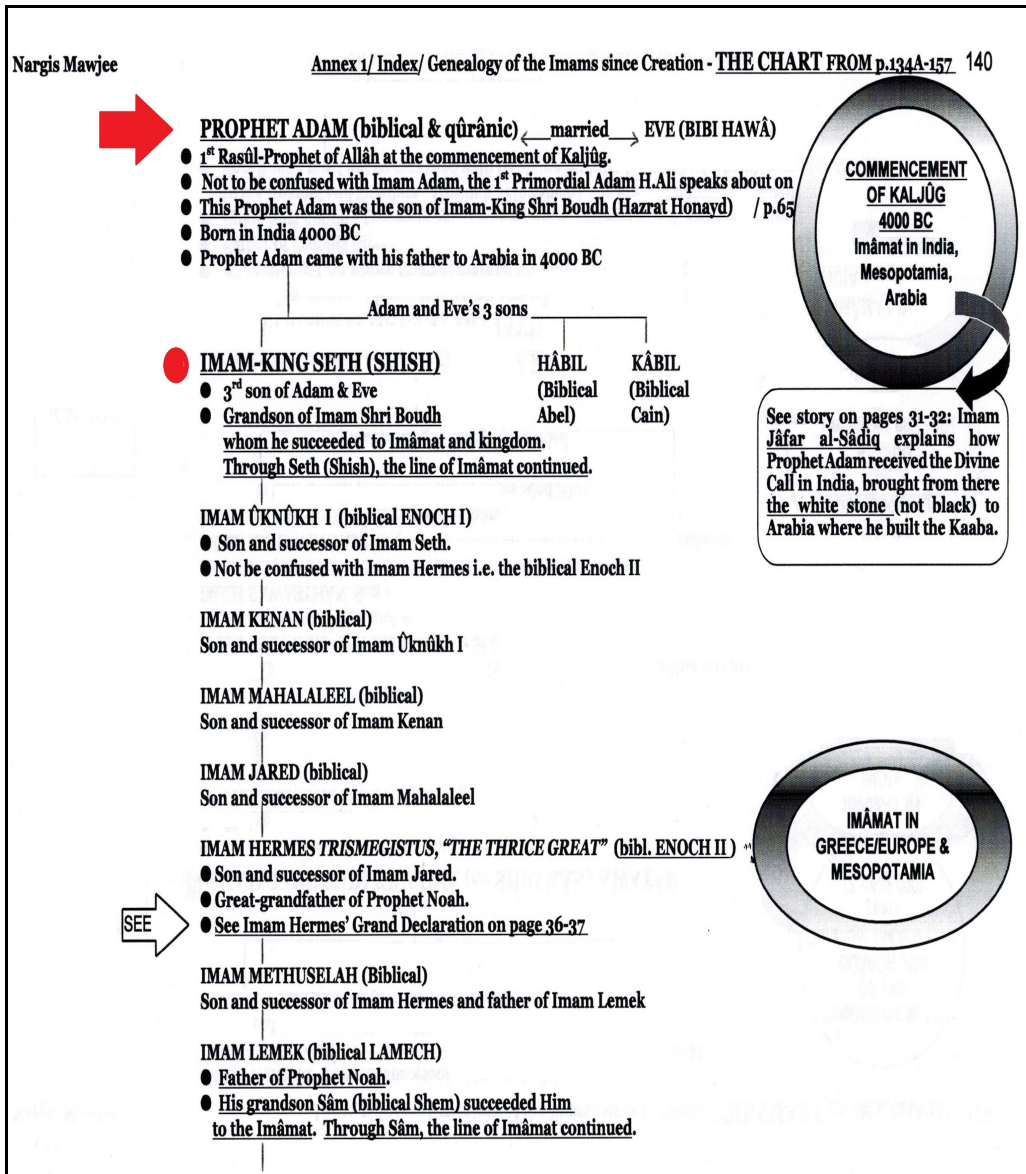
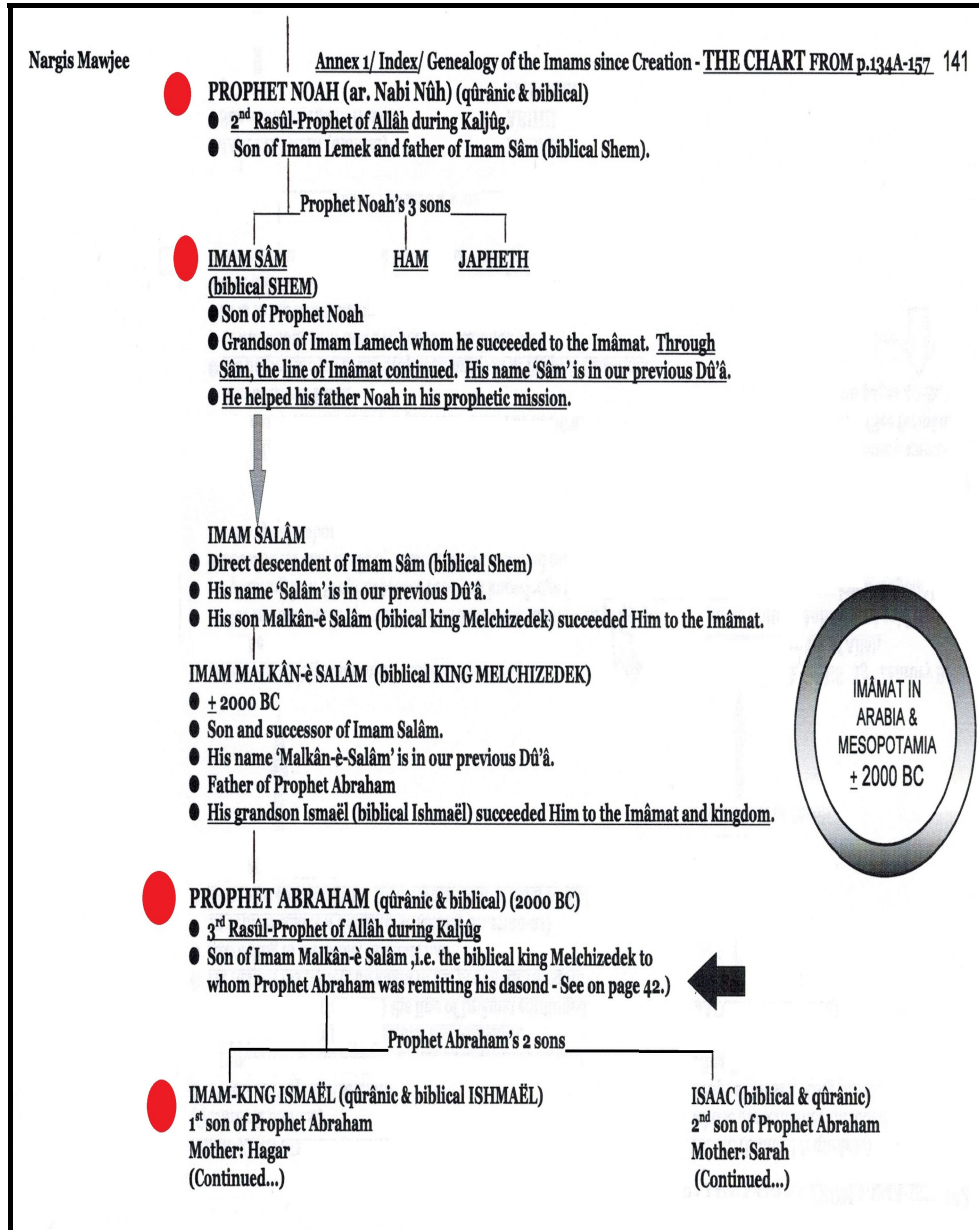


CHART TAKEN FROM  
 NARGIS MAWJEE, "THE GENEALOGY OF THE IMAMS  
 SINCE CREATION BASED ON THE GHAT-PÂT-NI DÛÂ  
 WRITTEN BY PIR SADARDIN" VOLUME 1 - 2017-2018, p.139-141



**CHART TAKEN FROM  
NARGIS MAWJEE, "THE GENEALOGY OF THE IMAMS  
SINCE CREATION BASED ON THE GHAT-PÂT-NI DÛÂ  
WRITTEN BY PIR SADARDIN" VOLUME 1 - 2017-2018, p.139-141**



**CHART TAKEN FROM  
NARGIS MAWJEE, "THE GENEALOGY OF THE IMAMS  
SINCE CREATION BASED ON THE GHAT-PĀT-NI DŪĀ  
WRITTEN BY PIR SADARDIN" VOLUME 1 - 2017-2018, p.139-141**

CHART TAKEN FROM NARGIS MAWJEE, VOL. 1, P.12 : "The Genealogy of the Imams since Creation based on the Ghat Pât-ni Dû'a written by Pir Sadardin" 2017-2018

<b>1. CREATION OF 36 JÛGS + 84 TCHOKARI</b> 1 Jûg = 432,000 years 1 Tchokari = 4 Jûgs		<h3 style="text-align: center;">DIVISION OF THE CYCLICAL TIME IN ISMAILISM SINCE THE CREATION ACCORDING TO GINÂNS and OUR PREVIOUS GHAT PÂT-NI DÛ'Â</h3>			
<b>2. FOLLOWED BY THE CREATION OF THE 3 KARANS</b> 1 Karan = 33,000,000 earth-years (33 million earth-years)					
<b>3. FOLLOWED BY THE 4 KALAPS</b> 1 Kalap = 4,320,000,000 earth-years		<b>1. JAËLÂ KALAP</b> Duration: 4,320,000,000 earth-years	<b>2. FAËLÂ KALAP</b> Duration: 4,320,000,000 earth-years	<b>3. ARAJÂ KALAP</b> Duration: 4,320,000,000 earth-years	<b>4. CALIPHÂ KALAP</b> Duration: 4,320,000,000 earth-years
<b>4. FOLLOWED BY THE 4 JÛGS</b> 1 Jûg (Age) = 432,000 years		<b>1. KARTÂ JÛG</b> composed of 4 periods of 432,000 earth-years each. (4 x 432,000 years)  Total duration: 1,728,000 earth-years.	<b>2. TRÈTÂ JÛG</b> composed of 3 periods of 432,000 earth-years each. (3 x 432,000 years)  Total duration: 1,296,000 earth-years.	<b>3. DÛÂPÛR JÛG</b> composed of 2 periods of 432,000 earth-years each. (2 x 432,000 years)  Total duration: 864,000 earth-years.	<b>4. KALJÛG</b> , the final Age in which we presently live, is composed of 1 period of 432,000 years.  Kaljûg began 4000 BC with Imam Shri Boudh, His son Prophet Adam and Imam Seth, the son of Prophet Adam.

FOR QUICK REFERENCE	
1 Jûg = 432,000 earth-years	1 gadi = 22:30 minutes
1 Kalap = 4,320,000,000 earth-years	1 pahor = 3 hours
1 Karan = 33,000,000 earth-years	8 pahor = 24 h
1 Tchokari = 4 Jûgs	1 krór = 10,000,000 (10 million)
	1 lakh = 100,000 (one hundred thousand)
	10 lakh = 1 million

"JÛG" MEANS CYCLICAL AGE OR CYCLICAL TIME

**T**ime in Ismailism is not something rectilinear accumulating the Past indefinitely and leading nowhere, but a Time in rotation leading back to its origin, the origin being the Day of Bayat when Allâh created the souls and asked them: "*A-lasto bi-Rabb-i kûm? Am I not Your Lord?*" All souls replied: "*Yes!*" (Qûrân 7:171) This sealed an eternal pact of commitment with Allâh, as a mark of their sincerity and fidelity to Him. For more, see Annex 2 p.162 + farmâns p.81/103/169 + H.Ali's Grand Declaration p. 65.

The Origin  
"Am I not Your Lord?"



# ADAM and THE WHITE STONE 4000 BC



IMÂMAT IN INDIA then in ARABIA  
4000 BC  
Commencement of Kaljûg, the final Age  
in which we presently live.  
Duration of Kaljûg: 432,000 earth-years

IMAM-KING SHRI BOUDH AWATÂR  
known in Arabia as  
HAZRAT HONAYN

Names of Imams given in our previous Dû'â :

IMAM-KING SHRI KRISHNÂ, 8<sup>th</sup> Awatâr of  
Imam Ali



IMAM JÂNMEJËY

- - Direct descendent of Imam-King Shri Krishnâ according to our previous Dû'â written by Pir Sadardin.
- - Father of Imam Sèsânand

IMAM SÈSÂNAND

Son and successor of Imam Jânmejëy

IMAM SATÂNAND

Son and successor of Imam Sèsânand

IMAM SAWASTHÂN

Son and successor of Imam Satânand

IMAM BOUDHSTHÂN

Son and successor of Imam Sawasthân

IMAM WINWAJRÂJ married Karnâwati

- Son and successor of Imam Boudhsthân.
- His son Shri Boudh (Hazrat Honayn) succeeded Him to the Imâmat and kingdom.



IMAM-KING SHRI BOUDH (Hazrat Honayn)

- 9<sup>th</sup> Awatâr of Imam Ali, son and successor of Imam Winwajrâj according to our prev. Dû'â.
- Father of Prophet Adam
- Shri Boudh's grandson Seth (Shish) succeeded Him to the Imâmat and kingdom. Through Seth (Shish) the Imâmat continued.

PROPHET ADAM (Eve's husband) 4000 BC

- Son of Imam Shri Boudh (Hazrat Honayn)
- First Rasûl-Prophet in the Kaljûg  
Prophet Adam and Eve's 3 sons

IMAM SETH (SHISH)

Through Seth (or Shish), the line of  
Imâmat continued as per our prev. du'â

HÂBIL

2<sup>nd</sup> son

KÂBIL

1<sup>st</sup> son

who killed Hâbil

## Biographical Information

● Imam-King Shri Boudh was the 9<sup>th</sup> Awatâr (manifestation) of Imam Ali, known in Arabia by the name of Hazrat Honayn. (Sources: H. Corbin, "Histoire de la philosophie islamique" p.129 & 132 + all ginâns on the Das Awatârs of Imam Ali + our previous dû'â in gûjrâti written by Pir Sadardin in Annex)

- His name "Shri Boudh" as well as all his ancestors' and descendants' names are given in the Genealogy of the Imams in our previous Dû'â written by Pir Sadardin. For the complete genealogy of Imams & their families since the creation of the world, see our volume 1 "The Genealogy of the Imams since Creation based on the Ghat-Pât-ni Dû'â written by Pir Sadardin" 2017-2018 p.134-160.
- Son of Imam King Winwajrâj and his successor to the Imâmat and kingdom according to our previous dû'â.
- Mother: Karnâwati (source: Khakhee, Thesis, ginân "Dasa Avatara..."p.34)
- Born: in Ceylon, India, 4000 BC.
- Father of Prophet Adam (the biblical and qûrânic Adam, Eve's husband)  
Not to be confused with Imam Adam, the First Primordial Adam Hazrat Ali speaks of on page 20. They were two different Adam. (See the Grand Declaration of Hazrat Ali in Kufa on page 20/ See also H. Corbin, "Histoire de la philosophie islamique" p.129/132)
- Shri Boudh's Imâmat marked the commencement of a new Age: the Kaljûg, i.e. the Age of Occultation, the Night of Religion or the Age of Evil where Evil dominates Good. It is the Final Age in which we are currently living. Hence the need for humanity to have at all times, every moment, a Divine Guide, a Supreme Divine Authority (i.e. the Imam of the time, the Pir of the time, a Book of God revealed to the Prophet) — to guide the people on the Right Path, to protect them from Evil and help them reach their destination.

- So, during that time, the 4<sup>th</sup> and final Veda (\*\*\*) known as the ATHAR VEDA (THE BOOK OF GOD) was revealed to the Prophet Adam, which will henceforth be the Book of Authority for the duration of the Kaljûg until the Qiyâmat.

Pir Shams says that "Athâr Veda is the Qûrân", that is to say all divine revelations and instructions received from Allâh during Kaljûg starting from Prophet Adam until Prophet Muhammad.

(source: Pir Shams, Ginân-Garbi "Nar Qâsam Shah-nâ farmân" v. 15)

- Imam-King Shri Boudh's grandson Seth (or Shish), the 3<sup>RD</sup>son of Adam and Eve, succeeded Him to the Imâmat and kingdom. Through Seth (Shish), the line of Imâmat continued in the world as per our previous dû'â written by Pir Sadardin.

(Sources: See our previous Dû'â in Annex 7 + H.Corbin, "Histoire de la philosophie islamique" p.129/132)

- Many ginâns speak of Imam-king Shri Boudh:

- Anant Akhâro, by Pir Hasan Kabirdin (v.431-432)
- Âshâji, sâtcho Tûn alakh Nirinjan, by Pir Sadardin.
- Boudh Awatâr, a granth of 522 distichs entitled "Naw-morou Hari Boudh Awatâr" written by Pir Sadardin, in which Imam Shri Boudh Himself explains not only the world situation of the time but also what to expect during Kaljûg.
- Das Awatâr (moto), by Seyyed Imâm Shâh.
- Kriyâ kârân ahonisâ jâgo, by Pir Shams (describing the grand war of Mâhâbhârat during Shri Boudh's Imâmat - verses 17-28)
- Kêtârè tchalatrè Shah dèw, by Pir Shams.
- Mowla mârâji ûniyâ bi ûniyâ, by Pir Sadardin (about the mûkhis in the 4 jûgs, verses 9-21).
- Pândwè-jo Parab, mss. dated 1437 AD by Seyyed Imam Shah, 580 verses, published in gûjarâti by Mukhi Lalji Devraj in early 20<sup>th</sup> century.

- Prèm Pâtan rajah man sûdh, by Pir Shams (v.53-65)
- Sâmi Rajah Jampûdipè ûmâyoji, by Pir Sadardin.
- Sâthè pawal piyo dîn nè rât, garbi by Pir Shams, (v.9).
- Tiyân Dûl Dûl ghodè Sâmi Rajah tcharsè, by Pir Shams.

- Imam-king Shri Boudh-Honayn must not be confused, as is often the case, with:

1. GAUTAMA BUDDHA whose real name was SIDHÂRTÂ. Gautama Buddha-Sidhârtâ was an Indian prince who lived and died in India. He was, as Imam Sultan Muhammad Shah said in His Memoirs, a "divinely-inspired messenger" who lived in Northern India from 560 to 480 BC and whose doctrine later gave birth to Buddhism. Buddhism remained a local religion in India for the first 200 years after Buddha's death. Later, trade between India and China brought Buddhism to China and by the 5<sup>th</sup> century AD, it was carried further East.  
(Sources: Hattstein, "Les Grandes Religions" p.26/ Aga Khan III, "The Memoirs of Aga Khan" p.174)
2. IMAM BOUDHSTHÂN who was His grandfather. Source: our previous dû'â. See also chart page 4.
3. IMAM GAUTAM who was His ancestor and the great-grandfather of Imam Shri Narsih, the 4th Awatâr of Imam Ali.  
Source: See the complete genealogy of the Imams & their families since the creation in our volume 1: "The Genealogy of the Imams since Creation based on the Ghat Pât-ni Dû'â written by Pir Sadardin." pages 134 to 160.



(\*\*\*) The 3 other Vedas of the 3 past jûgs were the Rig Vêda, the Jûjar Vêda, the Sâmâ Vêda.

**CONTEXT 4000 BC**  
 according to the ginân "*Naw-mo rūp Hari Boudh Awatâr*" by Pir Sadardin.  
 as understood by Nargis Mawjee

**F**irst of all, a small clarification. All the ginâns on the 10 Awatârs of Hazrat Ali say that the five illustrious royal brothers named *The Panch Pândaws* and their many cousins, the *Kawraws*, lived not at the time of Imam Shri Krishnâ Awatâr but during the Imâmat of Mawlana Shri Boudh Awatâr, the 9th Awatâr of Imam Ali, who inaugurated the Kaljûg 6000 years ago, that is, the Final Age in which we presently live. And the *Grand War of the Mâhâbhârat* in India also took place during the Imâmat of Mawlana Shri Boudh Awatâr as shown in the ginâns that follow. In addition, 864,000 earth-years separate the two Awatârs according to our ginâns. See full details on the following pages.

● Thus, 6000 years ago, the society had sunk to a low moral level. Crime had become people's way of life, constantly engaged in activities against the best interest of men. The world was dominated by evil, oppression by the enemy, causing distress to innocent people. Everything had to go through hard trials. Mankind was divided into classes and castes and clans, religion was disappearing into polytheism. As Hazrat Ali once said : "*When society takes such a turn, the Wrath of God would descend upon those people in one form or another.*" (Source: "*Nahjul Balagha*" Extracts of his Sermons No. 203 & 221, p.177 & 189 transl. by Mohammed Askari Jafery, Elmhurst, New York 1981.)

● There is a very long farmân made 6000 years ago by Imam-king Shri Boudh Awatâr Himself, which Pir Sadardin had fortunately recorded in his ginân "*Naw-mo Rûp Hari Boudh Awatâr*" commonly known as "*Boudh Awatâr*". In this farmân of invaluable interest, Imam Shri Boudh describes the situation prevailing at that time during a private meeting He had with His mûrid Prince Bhim, the 2nd of the five Panch Pândaw brothers, who had asked Him several questions after the *Grand War of Mâhâbhârat*. Some verses are translated here. Prince Bhim asked the Imam:

— *Tell me, O Merciful, who, of the military and financiers, is damned (tchandâl)?*

*Who among human beings is damned (tchandâl)?  
 Who is the best among men?  
 Who is the best among women?  
 Which of the animals is the best? Etc.*  
 (Source: ginân "*Naw-mo rūp Hari Boudh Awatâr*" by Pir Sadardin, verses 55 to 127, free transl.)

*Then Shri Boudh explained:*

- *Are damned the merciless soldiers and financiers who make war, who take lives, v.55-57 who separate the calf from the cow that suckles it, who confiscate the mortgage, v.58 who in appearance are respectful but their hearts are filled with pride, They have no qualms about killing. v.59-60 The financiers hide their pride and have no qualms about distorting the scales; v.61 when they buy, they take more, when they sell, they give less; v.62 they are vain and boastful; It is a great sin to distort weight and measure; they mock Divine Clemency and religious precepts. Consider them damned, O Bhim. v.63-4 Bhim said:*
- *Tell me, O Merciful, who is damned (tchandâl) among human beings? Take away doubt from me, O Merciful, tell me how one becomes damned? v. 65-66*
- *Listen O Bhim, said Shri Boudh, v.67 this is the explanation of those who are damned (tchandâl). He who, in his heart, has neither pity nor faith, who commits evil deeds and sleeps quietly, v.68 he who makes war on his mother and father, this damned will go to hell. v.69 One who kills to fill his belly, one who commits adultery, v.70 one who misappropriates others' property, this damned one will go to hell. v.71 He who takes two wives and gives less love to one and hurts the other, v.72-74 this damned will not attain salvation after death. One who marries his daughter for money. This one is the worst of the damned; v.75 One who, for no reason, tells lies to extract*

*property from other people; v.76*  
*He who kills out of interest, eats its flesh and*  
*does not consider it a mischief; (v.77)*  
*He who bears false witness,*  
*He among humans is damned. v.78*

*He who embraces religion and does not practice it,*  
*that damned will go to hell, O Bhim. v.81*  
*He who teaches even a letter,*  
*consider him as your master. v.82*  
*He who, swearing by God, tells lies,*  
*That damned, Bhim, will go to hell. v.83*

— *... Bhim said: O Creator of cycles (Jugesar),*  
*In me lingers a doubt: (v.101)*  
*Who among the human race is the worst of the*  
*damned? (v.102)*

— *Then Shri Boudh answered openly,*  
*Let me tell you about the damned ones.*  
*He who serves God without loyalty,*  
*who is proud and does not keep his word, v.103-4*  
*one who does not act religiously,*  
*this one is the worst of the damned. v. 105*

*One who burns the corpses and cremates them,*  
*One who charges too much interest,*  
*this one is the worst of the damned. v.106-7*  
*Whoever comes to destroy the intention of the one*  
*who, in his heart, wants to serve God, v.108*  
*one who prevents others from doing charity and*  
*good deeds,*  
*this one is the worst of the damned. v.109*

*He who raises cattle and poultry and*  
*does not care feeding them, v.110*  
*hungry and thirsty, animals suffer greatly;*  
*to whom can they entrust their torments? v.111*  
*The worst culprit is the one who*  
*does not understand the suffering of others. v.112*

*The faithful who lives in this world and who,*  
*of his Master, does not care, v.113*  
*the one who speaks ill of religious knowledge,*  
*this one is the worst of the damned. v.114*  
*He who, by his lies, reneges on his promises,*  
*one who consumes drugs, alcohol and tobacco,*

*one who, by his lies, incriminates someone,*  
*this one is the worst of the damned, know it.*  
*One who kills by strangulation,*  
*this one is the worst of the damned. v.115-117*  
*He who pronounces curses and*  
*casts spells v.118*  
*one who does not feed his dairy cow,*  
*this one is the worst of the damned. v.119*

*The believer who does not practice his religion,*  
*who sleeps quietly, who commits evil deeds, v.120*  
*who for no reason does not go to the Ghat*  
*(jamâtkhâna),*  
*who lives in this world without giving dasond,*  
*who does not have consciousness of the soul,*  
*this one is the worst of the damned. v.121-122*  
*He who has relations with his wife*  
*more than five months pregnant v.123*  
*He who emasculates the cattle*  
*this one is the worst of the damned v.124*  
*He who, for no reason,*  
*borrowed to pay his debts v.125*  
*He who has a hypocritical attitude,*  
*this one is the worst of the damned. v.126*

*Then Bhim said:*  
 — *Lord, I would like to ask a question; Who among*  
*men is the best?... v.127 Etc.*

Source: Farmân made 6000 years ago by Imam Shri Boudh-Honayn, taken from the ginân "Naw-mo rūp Hari Boudh Awatâr" by Pir Sadardin, verses 55 to 127, free transl. by Nargis Mawjee.

N.B.: In the same ginân, from verse 463 to the end, Pir Sadardin describes in detail how the Day of Qiyâmat will unfold — for those who are interested in this aspect of our religion.



- There were three major periods during the Imâmat of Mawlana Shri Boudh-Honayn:

### 1<sup>st</sup> PERIOD

*The Grand War of Mâhâbhârat.*  
Imam-king Shri Boudh-Honayn relieves  
Northern India from oppression

**A**s said before, the 9th Awatâr of Lord Ali was Imam-King Shri Boudh-Honayn, the son of Imam-King Winwajraj and Karnâwati, and the direct descendant of Imam Shri Krishna (see chart above). He was born 4000 BC in Ceylon, India, where He lived with His family and unique son Adam, the biblical and qûrânic Adam (Eve's husband). Later, Imam Shri Boudh moved with His family to Arabia where He became known as Hazrat Honayn. His Imâmat marked the commencement of a New Age : the Kaljûg.

- There lived during the Imâmat of Shri Boudh, in Northern India, five righteous royal brothers known as the Pânc̣h Pândaws, namely king Jûjeshtan, Princes Bhim, Arjûn, Sohodew and Nakûl. They were the mûirds of Imam Shri Boudh and they were very much loved by the people over whom they ruled. However, they had many envious cousins known as the Kawraws who wanted to misappropriate their kingdom. One day, the 5 brothers were duped and tricked in a game of dice by the eldest Kawraw named Dûryodhan and lost their kingdom. It obliged them to go into exile for 13 years after which time, as agreed, they would get their kingdom back. When the Pândaws came back from exile, the evil Kawraws refused to return their kingdom. The Pândaws warned their cousins that if the kingdom was not returned to them, they would go to war.

Imam Shri Boudh came to meet the Pândaws and the Kawraws to see if there was any possibility of peacefully settling their conflict. Imam had suggested to the Kawraws to return as little as a village to each of the five Pândaws and thus avoid war. The Kawraws refused to negotiate, which led to the *Grand War of Mâhâbhârat*. Imam Boudh joined the Pândaws in the war that ended with the victory of the Pândaws. 3,240,000 soldiers were killed in the war, says Pir Sadardin. (ginân "Naw-mo

*rûp Hari Boudh Awatâr*" verse 12.)

**The Grand War of Mâhâbhârat**  
described in our ginâns   
as understood by Nargis Mawjee

*The Lord became manifest as Boudh*  
*The war drums were beaten and the trumpets sounded.*  
*Dûryodhan (leader of the Kawraws) arrived.*  
*Arjûn (3<sup>rd</sup> Pândaw), wearing his bow, sat in his chariot,*  
*Dûryodhan too had brought his chariot;*  
*The threats of Bhim (2<sup>nd</sup> Pândaw), the club-bearer,*  
*thundered across the sky;*  
*Nakûl (5<sup>th</sup> Pândaw) endured great sufferings.*  
*The Kawraws lost and the Pândaws emerged victorious*  
*because the Lord had an army;*  
*that deed was recorded for ever;*  
*The five were the Pândaws, the sixth was the Lord;*  
*from their midst came the great religion (dîn).*  
*The righteous were happy.*  
*Along with Arjûn, countless were honoured.*  
*The Shah became manifest in the form of Boudh*  
*He saved the five Pândaws;*  
*He rescued king Jûjeshtan (eldest Pândaw) thanks to*  
*whom 90 million (9 krôr) souls were granted salvation.*  
*O Lord! In the manifestation of Boudh*  
*You destroyed demon Dûryodhan and all the Kawraws.*  
*The Lord performed wondrous work for the pious.*  
*Lord, You are eternal."*

(Sources: selected and combined verses from ginâns *Kriyâ kâranr ahonisâ jâgo*, by Pir Shams, verses 17-28/ *Tiyân Dûl Dûl ghodè* by Pir Shams, v.33-34/ *Anant Akhâro*, by Pir Hasan Kabirdin, v.431-432 - Free translation by Nargis Mawjee)

- King Jûjeshtan, the eldest Pândaw, became Imam Shri Boudh's mûkhi. Thanks to him and his brothers, numerous people embraced Satpanth religion in India. Imam made them the saviours of 90 millions (9 krôr) souls.

(Sources: For the 90 the millions souls, see ginân "Naw-mo rûp Hari Boudh Awatâr" by Pir Sadardin, verses 450-451 & 480/ See also ginân "Mowla mârâji ûniyâ bi ûniyâ" by Pir Sadardin about the different distinguished mûkhis in the four jûgs, verses 9-21.)

**Imam Shri Boudh speaks to the Nature  
just before the beginning of Kaljûg  
India 4000 BC**

**P**ir Sadardin writes in his ginân "*Boudh Awatâr*" that after leaving the Pândaws, Imam Shri Boudh met on His way the (soul of the) river Ganges who had come out of its bed to meet Him, bringing with it (the souls of) the 68 temples scattered on its shore. All of them fell at Imam's feet, weeping and begging Him not to send them into Kaljûg, the Evil Age that was about to begin — they who until then lived the life of the angels because of the purity of their nature and who felt as intolerable the prospect of renouncing their state of spiritual freedom and innocence, as if the divine vision were going to veil itself from them. But because of all the vicissitudes, tragedies and catastrophes described above and below, mankind had become unworthy of divine Mercy. Everyone had to leave this "earthly paradise" (i.e. the Dûâpûr Jûg) and submit to a religious divine Law, a Sharia, revealed by God to His Prophet, where divine knowledge would henceforth be accessible only through symbols, meritorious acts and Divine Mercy to attain salvation.

(See also Endnote [about Imam Sultan Muhammad's declaration about the presence of soul in all existence](#), in matter, trees, animals, molecules, atoms having their own relationship with God.)

Imam Boudh asked the Ganges:

- "GANGÂJI, tamè thâm tchoryâ kêm?
- "O GANGES, why did you leave your bed ?"

(Source: ginân "*Naw-mo rûp Hari Boudh Awatâr*" by Pir Sadardin, v. 368)

The Ganges and the temples said to Imam that they did not want to enter Kaljûg, the sinful Age that was about to begin:

- "O Lord, why are You sending us into Kaljûg? How shall we endure living in the Kaljûg? Now the Dûâpûr Jug is finished, the Kaljûg has taken over. People will commit a lot of crimes without regret. After committing their crimes, they will join hands in hypocritical prayers in the temples. They will praise us and their sins will be upon us. Without You, we cannot survive. O Lord, if You remain manifest during Kaljûg, we will not leave our shore."

Imam Boudh told the Ganges:

- "O Ganges, listen to My words. During Kaljûg I will not be manifest (publicly). I will be in Santardip (Middle-East) in My tenth manifestation but the ignorant people will not recognize Me. O Ganges, listen to My words, you are born from the Miracle of God. Stay as God created you, stay in His Miracle."
- "O Lord, tell us where we can find You during Kaljûg", they begged before leaving.

— Then the Lord said: "*In Our light will dwell Gûr Brahma (God)*".

*When the Lord entrusted them with this secret, the Ganges and the 68 temples calmed down and went away happy.* (Source: ginân "*Naw-mo rûp Hari Boudh Awatâr*" by Pir Sadardin, verses 369-396, selected and combined - free translation)

Now the (souls of) stones and clay were most anxious to know what would be their fate and destiny during Kaljûg. They came to Imam Shri Boudh, imploring His Mercy:

- "We are innocent... Have pity, Lord, don't send us there (into Kaljûg). The misguided people will decorate us and those fools (*mûrakh lokâ*) will bow down before us, calling us "God". Do justice with it, Lord."

Imam Boudh said:

- "Listen, clay and stones, these people will do you a lot of harm. Of this, have no worry. We'll do justice on the Grand Day. We will settle accounts with them on the Day of Mâhâdan, the Day of Judgement." When the Lord had pronounced those words, clay and stones calmed down."

(Source: ginân "*Naw-mo rûp Hari Boudh Awatâr*" by Pir Sadardin, v.434-445, extracts, - free translation by Nargis Mawjee)

---

**ENDNOTE:**

About the presence of the soul in all existence, Imam Sultan Muhammad Shah writes in His *Memoirs* that "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".

(Source: "*The Memoirs of Aga Khan - World Enough and Time*" p. 177)

**Farmân extracts about Prophet Adam :**

1. In 1884, our 47th Pir Prince Shâhbûddin Shah Aga Khan was explaining to the jamât that: *"The people did not realize whose manifestations were Adam and the other prophets, and for what purpose they were sent. People followed their way blindly, and lost the right path ultimately, thus missing their destination."*

(Source: Nargis Mawjee "47<sup>th</sup> Pir Prince Shâhbûddin Aga Khan explains the true meaning of religion", volume 7, p.17)

2. Also, in the 12<sup>th</sup> century in Syria, during Alamût times, Mawlana Alâ Muhammad declared: *"... and I appeared in the time of Adam and the dawa was Eve* (i.e. she who called the people to God) — *we assembled the hearts of the believers and the cycle of Adam and his dawa passed. Then we appeared in the time of Noah and people ... "*

(Sources: M.G.S. Hodgson, "The Order of the Assassins - the Struggle..." p.. 199-202/ Nargis Mawjee, "The Genealogy of the Imams since Creation... Vol. 1, p. 83) For the complete farmân, see page 21

3. Hazrat Ali also proclaimed in Kufa in the 7<sup>th</sup> c. that *"I am the Primordial Adam. I am the Light of the prophets. I am Adam and Seth (Shish). I am the companion of Noah and his Saviour. I am the companion of Abraham and his secret...."* (For the complete farmân & reference, see Annex page 20)

4. See also the beautiful farmân made by the 21-year-old Imam Sultan Muhammad Shah in Dar-es-Salaam, 29 September 1899, who said to His jamât when He was speaking about *"The Ûsûl-è-Din, Essence of Our Faith"*: *"There are so many of you who know nothing about your own faith. When you are free, you should think about this: Who is the Creator? What is the Creation? Have you ever thought about these things? What would you reply if you were asked who you are? You will reply that:—"I am my father's son" (mârâ bâp-no dikro). At most, you might be able to trace (your genealogy) back a few generations. Someone more intelligent will name Adam (as his ancestor) and that is it* (i.e. he won't be able to proceed any further). Ask yourselves: Where did Adam come from? Who sent Adam? A mystic (sûfi) will be able to grasp this thought."

(Sources: Kalâm-è Imâm-è Mûbin, Vol.1, 1953, Bombay Ismaili Assoc. for India, p.153-164. Adapted from Gûjarâti into English & French by Nargis Mawjee / For the complete farmân, see Nargis Mawjee, vol. 5 "Essence & Spirit of Ismaili Islam with illustrations"

**2<sup>nd</sup> PERIOD**

Adam receives the Divine Call in India, then Imam Shri Boudh-Honayn & His son Prophet Adam & family move to Arabia

***"Do you know what was that Stone?"***

**F**ar from being the first human on earth, Prophet Adam (Eve's husband) was the son of Imam Shri Boudh Awatâr and the first Rasûl-Prophet of Allâh at the commencement of Kaljûg. He was born 4000 BC in Ceylon, India, where he grew up and received his prophethood.

Imam Jâfar al-Sâdiq has explained how Adam received the Divine Call in India before coming to Arabia. Professor Dr. Henry Corbin, great French philosopher of the last century, has given a "translation/interpretation" of it in his book *"Temple et Contemplation"* p.232-272. Here is a brief summary:

— *"Do you know what was that Stone?"* Imam Jâfar al-Sâdiq asked His mûrid as they were discussing about the origin of the Black Stone of the Kaaba.

No, His mûrid did not know and Imam explained it to him in the following way:

— *«The Stone was once an Angel among the princes of the Angels (who stood) before God. When God received the Oath of Allegiance (commitment or bayat) of the Angels, this Angel named Gabriel was the first to give Him his faith and to acquiesce to the Pact. »*

**NOTE:** This Pact or Oath of Allegiance or Bayat to Allâh in heaven is described in the Qûrân 7:171, as to Allâh's first question to which all souls in the rûhâni world were asked to answer before they were placed on earth.

— Allâh asked: *"Am I not your Lord?"*

— All souls responded: —*"Yes, we do testify!"*

— Allâh said: *"We did this so you would not say on the Day of Judgement: 'we ignored it'."* This sealed an eternal Pact of commitment with Allâh.

For more details on how God fashioned the human body with clay and water, and infused the soul into it, and the conversation He had with the soul at that moment, etc.— see Nargis Mawjee, volume1 English, *"The Genealogy of the Imams since Creation..."* " Annex 2 p.162-163)

Imam Jâfar al-Sâdiq continues: — *"Therefore God chose Angel Gabriel as His trusted follower (fidèle de confiance) to whom to entrust all His creatures. He made him swallow the Pact and entrusted it to him in deposit,*

and He compelled men to renew each year before this Angel their acquiescence to the Pact and the promise He had received from them. This is how God made Angel Gabriel Adam's witness and companion in paradise, to remind Adam of his commitment and for Adam to renew before him his acquiescence to the Pact every year. On the Day of Qiyâmat, Angel Gabriel will testify for all those who kept their promise."

Then Adam took his earthly birth in Ceylon, India (4000 BC). When the time came for him to receive his prophethood, "God gave Angel Gabriel the appearance of a white pearl, and He threw the pearl from heaven toward Adam who was still in the land of India. Adam noticed this pearl; he became acquainted with it, but he did not recognize it. For him, it was only a stone of some kind. But behold, by God's permission, the white pearl began to speak:

— "O Adam! Do you recognize me?"

— "No" said Adam.

At that moment, Angel Gabriel came out of the pearl, showing his real form, and he reminded Adam:

—"O Adam! Where are your promise and commitment (to Allâh in heaven)?"

Adam startled. The memory of the divine pact came back to him, and he wept. He embraced the Angel who had been his witness and companion in paradise and he renewed before him his acquiescence to the Pact with God."

"It was this Stone" says Imam Jâfar al-Sâdiq "that Prophet Adam had carried on his shoulder from India to Arabia in the company of Angel Gabriel, and when he was tired by the weight of the stone, Angel Gabriel unloaded him and carried it in turn. When they came to Arabia, the Angel took Prophet Adam to Mount Arafat (12 miles south of Mecca). A mysterious white cloud descended, covering them with its shadow. Angel Gabriel asked Prophet Adam to draw with his foot the perimeter of the shadow created by the white cloud on the ground to set the boundary of the future House of God, the 'Kaaba'. Then Prophet Adam performed seven circumambulations around that perimeter, pledging his eternal devotion to Allâh, requesting guidance, protection and mercy."

Imam Jâfar al-Sâdiq  
Imâmât: 732 - 765 AD

(Source: Farmân published by Henry Corbin  
in "Temple et Contemplation", p. 233- 272.

As understood and summarized from the French by Nargis Mawjee)



- We have no idea when the white pearl turned into a black stone but during the siege of Mecca in 683 AD, the Kaaba caught fire and the heat cracked the stone into three parts. The stone was repaired and held together with a silver band. Then in 930 during Fatimid times, Qarmatians raided Mecca, stole the black stone and carried it to Bahrein. Ransom was offered for it, which was ignored. Then twenty-one years later, in 951, it was thrown into the Friday Mosque of Kufa. The stone was now in seven pieces.

Presently, the egg-shaped stone is located in the south-east corner of the Kaaba — "Kaaba" in Arabic means "Cube". The stone is displayed about 1.5 meter from the ground and its size is about 38 cm high and 28 cm wide set in a silver chasing and its colour is black with reddish tones and yellow particles. (Glassé, C., "The Concise Encyclopedia of Islam", Harper Collins, 1991, p.77)

**NOTE: About Angel Gabriel & Prophet Muhammad, there is a tradition that says:**

"Once Prophet Muhammad was sitting and Angel Gabriel was by his side. At this time Hazrat Ali entered the house and Angel Gabriel paid respect to Him. The Prophet asked the Angel: — "Why have you such veneration for my little boy?" To this Angel Gabriel replied: — "He was my teacher in the beginning of my existence." The Prophet asked: — "How much time passed since your creation?" Gabriel replied: — "Although I do not know the exact number of my years, I know a star, an ornament of the Divine Throne. It is a star which only once every thirty thousand years rises over the greatest and the highest Throne of God. Since the time when I came into existence by His might, that star thirty thousand times appeared to me."

(Source: W. Ivanow, "On the Recognition of the Imam (Fasl dar Bayan-i Shinakht-i Imam)", Bombay, Revised Edition, 1947, p.32.)



**3<sup>RD</sup> PERIOD : IMÂMAT IN ARABIA**  
**Imam Shri Boudh (Hazrat Honayn)**  
**announces**  
**the appointment of His son Adam**  
**as the Prophet of God**

● Shri Boudh's Imâmat in Arabia is described in both the Qûrân and the farmâns. As Dr. Henry Corbin pointed out about the Qûranic âyât 2:28 in which God speaks to His angels: "...For our part, we know that according to the Ismailî exegesis, it is the last Imam of the cycle prior to ours who speaks in this âyât, and the angels, his interlocutors, are the 'earthly angels', that is, his dignitaries, the purest members of his Temple of Light. This Imam was Honayn, the father of Adam." (Henry Corbin, "Commentaire de La Qasida Ismaélienne d'Abû'l-Haytham Jorjani", pp. 81-82 - Free translation from the French original. For the French original, see our volume 22 "Adam et la Pierre Blanche" 2022)

● After the Kaaba was built, Imam Shri Boudh (Hazrat Honayn) assembled His jamât to announce the appointment of His young son Adam as the prophet of God. Imam commanded all mûrids to bow down to Prophet Adam and pledge their loyalty to him. All mûrids bowed down and pledged their loyalty to Prophet Adam except Iblis whose real name was Harith ibn Mûrrâ, a dignitary of Imam's entourage, and his friends amongst whom was Kâbil (\*\*\*\*), the eldest son of Adam, who felt proud and refused to bow down. (Corbin, "Temps cyclique et gnose ismaélienne", p.56.)

Imam asked Iblis (Harith ibn Mûrrâ):

— **"O Iblis! What is the reason for being among those who do not bow down when I command you? Is it out of pride or because you are more elevated?"**  
 (Qûrân, sûrâs 2:28-34/ 15:29-35/ 38:71-78)

Iblis (Harith ibn Mûrrâ) replied with arrogance:

— **"I am better than this man (Adam) who is created from mud whereas I am created from fire."**  
 (Qûrân, sûrâs 15:29-35/7:10-11)

Imam said to him:

— **"Then get out from here! It is not for you to show pride here. So get out! You are rejected, accursed. And the curse shall be on you till the Day of Judgment."** (sûrâs 7:7-13/15:29-35, extracts combined, free transl.

from French by Nargis Mawjee.)

After Imam Shri Boudh passed away, His grandson Seth (Shish), the 3<sup>rd</sup> son of Adam and Eve, succeeded Him to the Imâmat and kingship. Imam Seth (Shish) helped his father Adam in his prophetic mission.

● About this whole matter, Imam al-Mûstansir bi'llâh II explained in a farmân that

**"Iblis' pride and disobedience turned all his worship and good actions into nothing. They were burnt by the fire of self-being... and thus they perished. The cause of this was disobedience... Therefore the worship which is acceptable is that in which you recognize the Lord of the religion, obeying His orders and accepting every order which is issued by Him without asking questions as to 'why' and 'how'... The true believer is one who follows the Imam of his time and awaits His order. Whatever the Lord of the Time, who is the Master of Religion, orders him, he listens and acts accordingly."**

Imam al-Mûstansir bi'llâh II

Imâmat: 1463-1475 - Anjudan, Persia

(Source: Farmâns published by W. Ivanow in

"Pandiyât-I Jawânmarî or Advices of Manliness",  
 Leiden, Brill 1953, paragr. No.81-82, pp. 50-51  
 combined extracts.)



(\*\*\*\*) Taking Kâbil's example, Hazrat Ali explained:

**"Do not be like this man (Kâbil, eldest son of Adam) who was vain and self-conceited against his own brother (Hâbil, 2<sup>nd</sup> son of Adam) without possessing any real superiority over him. He became arrogant because envy developed into jealousy and jealousy into animosity in his mind and Satan fanned these flames into fury and made him kill his brother. With the result that he was damned eternally... You must take warning from the fate of the nations passed before you. When you carefully deliberate over the histories of the past nations, follow the ways which brought them honour and glory, which carried blessings of the Lord in their wake and which enhanced their respect, veneration and reverence among their contemporaries."**

Hazrat Ali

(Source: Farmâns in "Nahjul Balagha", transl. by Syed Mohammed Askari Jafery, Elmhurst, NY 1981 - combined extracts, pp.163, 166)

## ENDNOTES:

- For more on Shri Boudh-Honayn's Imâmat, see other books by Henry Corbin: "*Temps cyclique et gnose ismaélienne*" p.94/ "*Trilogie ismaélienne*" part 3 p.126/ "*Temple et Contemplation*"(on the 2 Adams & the explanation on the origin of the Black Stone of the Kaaba explained by Imam Jâfar as-Sâdiq/ "*Histoire de la philosophie islamique*" (on Imam Adam, the Primordial Adam)
  - see Qûrân 3:33/ 6:84-89: "God chose Adam, Noah, the family of Abraham and the family of Imrân above all people. Each of them We preferred above the people and their fathers, descendants and brothers. We chose them and We guided them to the straight path... they are the ones to whom We have given the Book, wisdom and prophethood."
  - For more on Prophet Adam living in India, Y. Marquet, "*La philosophie des Ikhwân al-Safâ*" p. 433.  
Henry Corbin, "*Temple et Contemplation*", pp. 233, 255-265, 272.
  - On Imam Adam, the First Adam, see Henry Corbin, "*Histoire de la philosophie islamique*" p.127-129.
-

ANNEXES



## GRAND DECLARATIONS MADE BY HAZRAT ALI IN THE 7<sup>TH</sup> C. FROM THE PULPIT OF KUFA, HIS CAPITAL

**H**azrat Ali's Grand Declarations made in Kufa in the 7<sup>th</sup> century are recorded in the "*Khûtbâ al-Bâyân*" and the "*Khûtbâ al-Tantajiyâ*". Excerpts from the two khûtbâs are combined here for the purpose of this study.

Hazrat Ali declared:

*"O MANKIND!! Ask Me before you lose Me! For I am the Treasurer of Science. I am the Mountain of Magnanimity. I hold the key of the invisible. I am the secret of the invisible. I am the secret of the secrets. I am the Guide of the heavens. I am the Face of God. I am the Hand of God. I am the Tongue of God. I am the Light of God. I am the Power. I am the Primordial Adam. I am the Lord of the Day of Resurrection. I am the One who rewards on the Day of Retribution. I am the Lord of primordial pre-eternity. I am the Ruler of the primordial universe when neither your sky nor your earth had come into existence yet. I am the One who, in the pre-existence, concluded the Pact with the souls and the One who declared: 'Am I not Your Lord?, a-lasto bi-Rabbi-kûm?' I am the First. I am the Last. I am the Hidden. I am the Manifest. I am the Light of the prophets. I am Adam and Seth. I am the companion of Noah and his Saviour. I am the companion of Abraham and his secret. I am the One who made Moses cross the*

## ANNEX 1

*sea; I am the One who drowned Pharaoh and his armies. I am Jesus and Simon (Peter); I am the One who spoke through the mouth of Jesus when he was still in the cradle. I am the One who speaks all the languages. I am the proof of God on earth and in the heavens. I am the voice of Truth. I am the One who illuminates the sun, the moon and the stars. I am the Creator. I am the Lord of Kaaba. I am the Night of Qadr. I am the One who travels through the seven heavens and the seven earths in the twinkling of an eye. I am the perpetual Mahdi. I am the Compassionate. I am the Merciful. I am Ali ibn Abi Tâlib!"*

**Hazrat Ali**

Farmân made from the pulpit of Kufa  
Imâmat: 619 - 661  
Caliphate: 656 - 661

(Sources: Henry Corbin, "*Trilogie Ismaélienne*", part III entitled "*Golshan-é râz*" (p. 43): extracts of the Grand Declaration made by Hazrat Ali, known as the "*Khûtbâ al-Bayân*". Also see Corbin's other book "*Histoire de la philosophie islamique*" p.76-77 on the same matter.)

### Endnotes

1. For the story of prophets Noah, Abraham, Moses, Jesus and Muhammad, see our volume 1 "*The Genealogy of the Imams since Creation based on the Ghat Pât-ni Dû'â* written by Pir Sadardin", 2017-2018.
2. Compare above Grand Declaration made by Hazrat Ali in Kufa with the following verses of the Qûrân:
  - For the Face of God, see Qûrân sûrâs 28:88
  - The Hand of God, Qûrân 48:10
  - Twinkling of an eye, Qûrân 54:50.
  - The 7 heavens and 7 earths, Qûrân 65:12.
  - The Night of Qadr, Qûrân 97.
  - *Am I not your Lord?*, Qûrân 7:171.
  - Jesus speaking in the cradle, Qûrân 19:29-33.
  - The Kaaba, Qûrân 5:97
  - The Light of God, Qûrân 24:35
  - Abraham and his secret, Qûrân 6:75-78.



**IMAM ALÂ MUHAMMAD**  
known in Syria by the name  
**RÂSHID al-DIN SINÂN**

- The 24<sup>th</sup> Imam since Hazrat Ali
- The 6<sup>th</sup> ruler of Alamût (N. Iran)
- Son and successor of Imam Alâdhikrihi's-Salâm.
- Imâmat: 1166 - 1210

**Grand Declaration made by  
Imam Alâ Muhammad  
in Syria during Alamût times  
12<sup>th</sup> Century (Selected Extracts)**

Imam Alâ Muhammad declared:

"... and I appeared in the time of Adam and the dawa was Eve (i.e. she who called the people to God) — we assembled the hearts of the believers and the cycle of Adam and his dawa passed... Then we appeared in the time of Noah and the people were drowned in My dawa. Whoever trusted in My knowledge was saved by My Grace and Mercy... Then I appeared in the cycle of Abraham under the three titles of star, moon and sun (see Qûrân sûrâ 6:75-79 how God unveils divine mysteries to Abraham through the star, moon and sun)... And I (Khidr) damaged the boat, I killed the young man, I built up the wall, the wall of the dawa; whoever trusted in My dawa, by My Grace and My Mercy was saved... And I talked with Moses openly, not veiled; it is I that know the mysteries; I was Aaron, a door for the seeker. Then I appeared in the Messiah (Jesus) and I wiped faults from My children with My generous hand. The first pupil who stood before Me was John the Baptist; outwardly I was Simon (Peter). Then I appeared in Ali of the time and I was concealed in Muhammad; and he who spoke of My knowledge was Salmân (Pâk)... Whoever knows Me inwardly possesses the Truth... I am the One near, Who does not depart. If I forgive you, it is

**ANNEX 2**

*My generosity. I am the Sahib al-Rahmâ, the Lord of Mercy and the Dispenser of forgiveness and of the clear Truth."* (Selected & combined extracts)

**IMAM ALÂ MUHAMMAD**  
known in Syria as **Râshid al-Din Sinân**  
Imâmat: 1166 - 1210  
Alamût Times

(Sources: Grand Declaration in Hodgson, "The Order of the Assassins" pp.199-201 / See also Lewis, "Kamâl al-Dîn's Biography of Râshid al-Dîn Sinân" p.225-267/ Guyard, "Notices et extraits", XXII (1874), p.193/ Dussaud, "Histoire et religion des Nosairis", Paris 1900, p.54, 59.)

For the story of Noah, Abraham, Khidr/Moses/Aaron, Jesus/Simon Peter/John The Baptist, and Muhammad-Ali, see our Volume 1: 'The Genealogy of the Imam since Creation...' 2017-2018.



## ANNEX 3

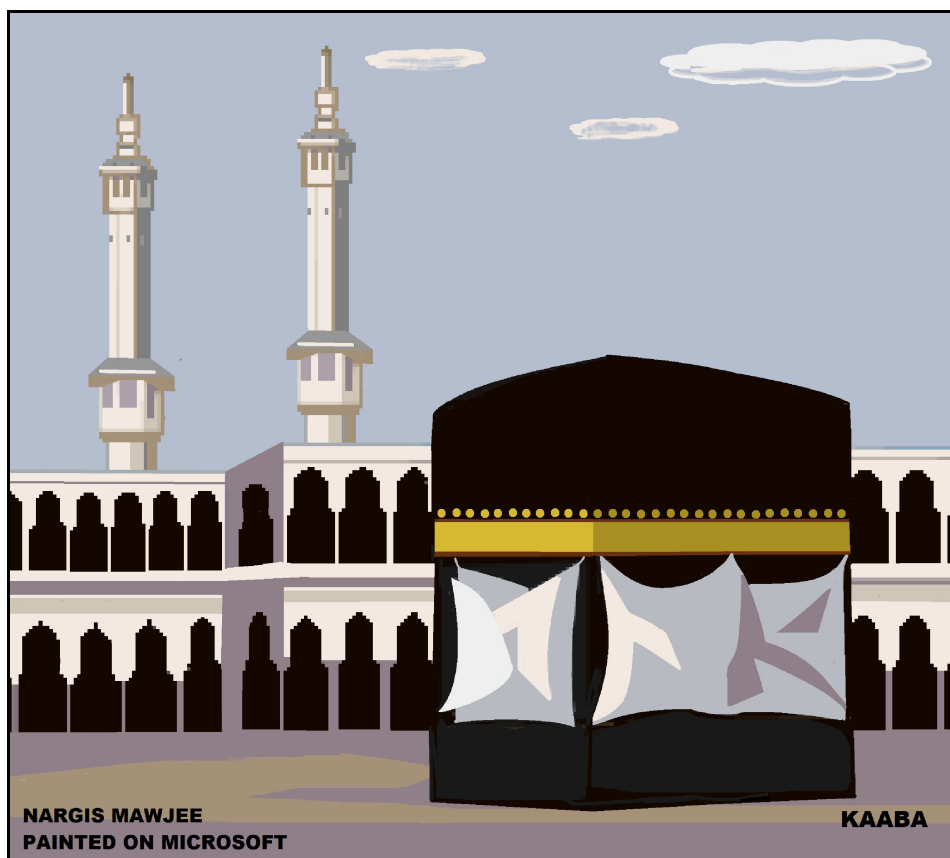


**Imam Shri Krishnâ or KÂN, 8<sup>th</sup> Awatâr of Imam Ali**  
**Son of Imam Wasûdew and Dêwaki**  
**His Imâmat marked the commencement of the Dûâpûr Jûg**  
**(duration of the Dûâpûr Jûg: 864,000 earth-years according to our ginâns)**  
Painted on Microsoft by Nargis Mawjee

# ANNEX 4



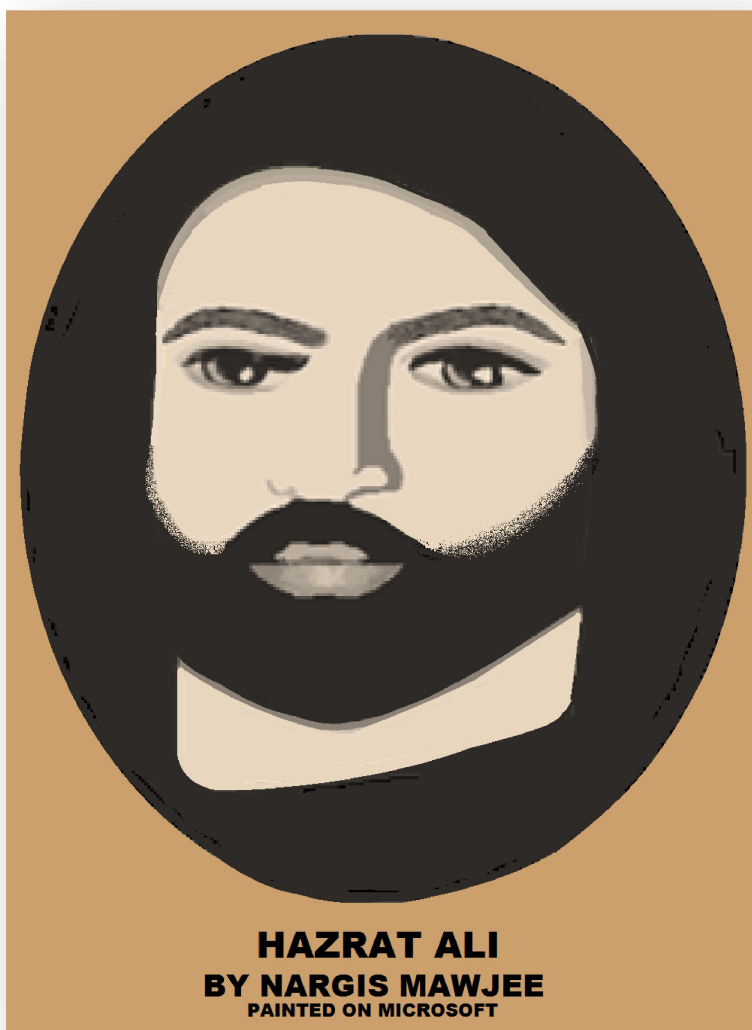
## ANNEX 5



The Kaaba was first built by Prophet Adam 4000 B.C.  
See farmân page 15.  
Painted on Microsoft by Nargis Mawjee



## ANNEX 6





# ANNEX 7.1

## Specimen of the "Ghat Pât-ni Dû'â" composed by Pir Sadardin 1300-1416

### The Genealogy of the Imams since Creation given in the Ghat Pât-ni Dû'â published in gûjarâti in Mumbai 1938

A Specimen of the "Ghat Pât-ni Dû'â"  
composed by Pir Sadardin.  
The Genealogy of the Imams since Creation

---

<p style="text-align: center;">(૧૪)      ૧૫</p> <p>નામ ચક્રથી ભયો પ્રણામ, શ્રી અહુણ્ડ આદ, અપીમત આદ.</p> <p>(૧) શ્રી હુવ (૨) કવ (૩) ધરમ (૪) કેશવ (૫) તવણ્ડ (૬) ઉવસ (૭) હરીતક (૮) પવરના (૯) અંત અવીત (૧૦) પ્રેમરૂપ વંશ શ્રી મરહ [૧]</p> <p>શ્રી મચ્છના મનાએક (૧) અબ્બેર (૨) અમરસેન (૩) એછાઉત (૪) ભરેરપત (૫) અસુઅમીતર (૬) પૌતર (૭) પાવીર (૮) વંશ શ્રી કેરસ [૨]</p> <p>શ્રી કેરસ ભીસરીયાત (૯) દીખીયાત (૧૦) પ્રબપત (૧૧) અમરસેન (૧૨) કદીમ (૧૩) રોએલ (૧૪) વંશ શ્રી વારહ [૩]</p> <p>શ્રી વારહનાં કેશવ (૧૫) ખતીવંશ (૧૬) અસાવ (૧૭) ઉનસ (૧૮) ખલીફત (૧૯) મોલામ (૨૦) અંત: (૨૧) હરીતક (૨૨) વંશ શ્રી નરસીંહ [૪]</p> <p>શ્રી નરસીંહના મનાએક (૨૩) કઉચક (૨૪) રેપક (૨૫) કેશવરૂપ (૨૬) કેશવ રૂપ (૨૭) વંશ શ્રી વાએમન [૫]</p>	<p style="text-align: center;">(૧૫)      ૧૬</p> <p>શ્રી વાએમનના માનધાતા (૨૮) પ્રથમીએ (૨૯) એશરીન (૩૦) જવ લગન (૩૧) વંશ શ્રી ફરસીસમ [૬]</p> <p>શ્રી ફરસીસમના રૂમ (૩૨) લુમ (૩૩) જુએઆત (૩૪) ફુલ (૩૫) અલીફ (૩૬) અબ્બે-પાલ (૩૭) દશસ્થે (૩૮) વંશ શ્રી રમ [૭]</p> <p>શ્રી રમના પદમ (૩૯) જશુવરૂપ (૪૦) વીરપાર (૪૧) વાસુદેવ (૪૨) વંશ શ્રી કૃષ્ણજી શન [૮]</p> <p>શ્રી કાનના પરીક્ષત (૪૩) જનમેજય (૪૪) મેસાનંદ (૪૫) સતાનંદ (૪૬) સ્વસ્થાન (૪૭) ભુધસ્થાન (૪૮) વીણવગરાળ (૪૯) વંશ શ્રી શુક [૯]</p> <p>શ્રી શુકના શીશ (૫૦) સામ (૫૧) સલામ (૫૨) મલાકાન (૫૩) એસલામ (૫૪) હાફ્ન (૫૫) સમઉન સફા (૫૬) આદનામ (૫૭) માઆદ (૫૮) નીઝાર (૫૯) સુદર (૬૦) એલીઆસ (૬૧) યુધરક (૬૨) યુએમા (૬૩) કીનાને (૬૪) નજર (૬૫) માલેક (૬૬) ફહર (૬૭) માલેવ (૬૮) હુને</p>
--	---

A Specimen of the "Ghat Pât-ni Dû'â"  
composed by Pir Sadardin.  
The Genealogy of the Imams since Creation

---

<p style="text-align: center;">(૧૬)      ૧૭</p> <p>(૬૯) કમ્બ (૭૦) ગુરે (૭૧) શીલાબ (૭૨) કુરે (૭૩) અબ્દુલ ગુનાફ (૭૪) અયુ હાથમ (૭૫) અબ્દુલ ગુતલબ (૭૬) અયુ તાલબવલી (૭૭) વંશ શ્રી શાહ મોલા ગુરતગા અલી [૧૦]</p> <p style="text-align: center;"><b>(શાહીજી પુલીડી.)</b> વચન અયુ તાલબ વલી</p> <p>૧ હક મોલાના શાહ અલી ૨ હક મો શાહ હુરેન ૩ હક મો શાહ અબ્દુલમ્યાબલીન ૪ હક મો શાહ મહમદ બાકર ૫ હક મો શાહ બકર સાકર ૬ હક મો શાહ ઇસમાઇલ ૭ હક મો શાહ મહમદ બીન ઇસમાઇલ ૮ હક મો શાહ વલી અહમદ ૯ હક મો શાહ તાકી મહમદ ૧૦ હક મો શાહ રઝી અબ્દુલાહ ૧૧ હક મો શાહ મહેલી મહમદ ૧૨ હક મો શાહ કાએમ ૧૩ હક મો શાહ મનસુર ૧૪ હક મો શાહ મોએજ</p>	<p>૧૫ હક મો શાહ અબીજ ૧૬ હક મો શાહ હાકમ અયુ અલી ૧૭ હક મો શાહ બકર અલી ૧૮ હક મો શાહ સુતનસીરબિદલાહ ૧૯ હક મો શાહ નીઝાર ૨૦ હક મો શાહ હાલી ૨૧ હક મો શાહ મોહતવી ૨૨ હક મો શાહ કાકર ૨૩ હક મો શાહ અદલા ભકરીયા સલામ ૨૪ હક મો શાહ અદલા મહમદ ૨૫ હક મો શાહ પુક જલાલુદીન હસન ૨૬ હક મો શાહ અલાહીદીન મહમદ ૨૭ હક મો શાહ ફક્રુદીન પુરશાહ ૨૮ હક મો શાહ શમસીન મહમદ ૨૯ હક મો શાહ કાસમશાહ ૩૦ હક મો શાહ ઇસલામશાહ ૩૧ હક મો શાહ મહમદ બીન ઇસલામશાહ ૩૨ હક મો શાહ સુતનસીરબિદલાહ ૩૩ હક મો શાહ અબ્દુસલામ ૩૪ હક મો શાહ ગરીબ નીરબ</p>
---	---

## ANNEX 7.2

### Specimen of the "Ghat Pât-ni Dû'â" composed by Pir Sadardin 1300-1416

#### The Genealogy of the Imams since Creation given in the Ghat Pât-ni Dû'â published in gûjarâti in Mumbai 1938

18	19
(૧૮)	(૧૯)
<p>૩૫ હંક મૌં શાહ્ ભુદરઅલી          ૩૬ હંક મૌં શાહ્ સુરાદ નીરભ          ૩૭ હંક મૌં શાહ્ સુદ્દશીકારઅલી          ૩૮ હંક મૌં શાહ્ નુરનીન અલી          ૩૯ હંક મૌં શાહ્ સયદ ખલિલીલ્લાહઅલી          ૪૦ હંક મૌં શાહ્ નીગાર          ૪૧ હંક મૌં શાહ્ સૈયદઅલી          ૪૨ હંક મૌં શાહ્ હસનઅલી          ૪૩ હંક મૌં શાહ્ કાસમઅલી          ૪૪ હંક મૌં શાહ્ અબુલહસનઅલી          ૪૫ હંક મૌં શાહ્ ખલિલીલ્લાહઅલી          ૪૬ હંક મૌં શાહ્ હસનઅલી          ૪૭ હંક મૌં શાહ્ આગા અલીશાહ્ દાતાર          ૪૮ હંક મૌં શાહ્ આગા સુલતાન મહમદશાહ્          દાતાર, હાજર ભેમેભે ધણી, વારે કેરો પુરખ          સીરેવો, ઇમામ, હાદીયુલ મહેદી સાહેબલ અમર,          આગા સુલતાન મહમદ શાહ્ દાતાર, અણુત          કરેલીયું તારણુદાર હાજર ભેમેભે ધણી, ખીસે          અમર પુહીઆ શાહ્ તોજે દરગાહમે કમુલ કર,          મૌલાના આગા સુલતાન મહમદશાહ્ કાતાર.</p>	<p>(સુઝીદો દીને.)          (પંજપાટી.)          અલી અલ્લાહ.          અલ્લાહુમ્મા યા મૌલાના અંત:સલામ, વ મીનકસ          સલામ, વ એલયક યરજઉસ સલામ, વ એલયક          અલકેસ સલામ, હુપ્પેન રખમના ખીસ સલામ,          વખદખીલાના દારસ સલામ, તખારકતા રખમના વ          તાલેતા યા સુલજલાલ વલ ઇકરામ.          (એતરો સભની પાકમે પકને.)          “જે ફજલેકા રહમત બિકુન” યા મૌલાના-૧          “ભુતરે વ કરમ કુન” યા મૌલાના-૨          “લાહુલ વલા કુન્વત ઇલ્લા ખીકા” યા મૌલાના-૩          “જુદ્ જુદ, બ ફરીઆદ ઘેરસ” યા મૌલાના-૪          (વેલ પંજપાટી.)          અલ્લાહુમ્મા, યા સૈયદી મિનકા મહદી વ          એલયક મોઅતમદી ઇયાકા નઅબુદો વઇયાકા          નસ્તઇન યા અબલ ગૌસ, અગિસની યા અલી          અદરિકેની જે ભુદેકલ ખદી, સવાખી રહેમતી</p>

## Bibliography

Aga Khan III, Mawlana Sultan Muhammad Shah

- "Kalâm-è Imâm-è Mûbin, Holy Farmâns of Mowlana Hazar Imam Sultan Muhammad Shah The Aga Khan - from 1885 to 1910", Vol.I, published in Gûjarâti by The Ismailia Association for India, Bombay 1950.
- "The Memoirs of Aga Khan - World Enough and Time" (English), Cassell, London, England, 1954. Autobiography (p.174, 177)

Aga Khan IV, Mawlana Hazar Imam

- Farmân made in Dacca, 17 October 1960 about ginâns "a Wonderful Tradition".

Ali, Hazrat

- *Nahjul Balagha*, Sermons p.177 & 189 transl. by Mohammed Askari Jafery, Elmhurst, New York 1981.

Coran, Le, traduit par Kasimirski, Chronologie et préface par Mohammed Arkoun, Garnier-Flammarion, Paris 1970.

Corbin, Henry

- "Commentaire de la Quasida Ismaélienne d'Abu'l-Haitham Jorjani attribué à Mohammed ibn Sorkh de Nishapour (IVe/Xe - Ve/XIe siècles)", Adrien-Maisonneuve, Paris, 1955., pp. 81-82
- "Temps cyclique et gnose ismaélienne", Berg Int'l, 1982 p.56
- "Histoire de la philosophie islamique" I, Gallimard 1964. p.129/132/76-77
- "Trilogie Ismaélienne", part III entitled "Golshan-è râz" (p. 43) about the Grand Declaration by Hazrat Ali in Kufa.
- "Trilogie Ismaélienne", Part 3: Symboles choisis de la Roseraie du Mystère de Mahmûd Shabestari (VIII/XIe s.)", Teheran, Dépt. d'Iranologie de l'Institut Franco-Iranien, et Paris. Librairie d'Amérique et d'Orient, 1961.
- "Temple et Contemplation", Flammarion 1980. p. 233-272 (about the White Stone and the 2 Adams)

Ghat Pât-ni Dû'à by Pir Sadardin. See under Pir Sadardin.

Glassé, Cyril, "The Concise Encyclopedia of Islam", Harper Collins, 1991, ("Black Stone" p.77)

Hattstein, "Les Grandes Religions", Konemann, Cologne, 1997. (Buddha) p.26

Hodgon, M.G.S. "The Order of Assassins - The struggle of the early Nizâri Ismâ'ilis against the Islamic world", Mouton & Co., The Hague, 1955 (on Imam Alâ Muhammad/Rashid al-Sinân's

grand declaration in Syria, Alamût times) p.199-202

Ivanow, W.

- "True Meaning of Religion or Risala dar Haqiqat-i Din by Pir Shâhbûddin Shah", translated from the Persian into English, Bombay 1947, 2<sup>nd</sup> ed.
- "Pandiyât-i Jawânmarâdi or Advices of Manliness", farmâns made by Imam al-Mûstansir bi'llâh II in Persian - translated from the Persian into English by W.Ivanow, ISS Series A No.6, Leiden, Brill 1953. (on Iblis p.50-51)
- "On the Recognition of the Imam (Fasl dar Bayani-Shinakht-i Imam), published for The Ismaili Society by Thacker & Co. Ltd., Bombay, 2nd Revised Edition, 1947, p.32. (On Angel Gabriel and Prophet Muhammad)

Khakhee, Gulshan, "The Dasa Avatara of the Satpanthi Ismailis and the Imam Shahis of Indo-Pakistan", Ph.D. thesis, Harvard University 1972 (on the Das Awatârs) p.34.

Mawjee, Nargis

- "Essence & Spirit of Ismaili Islam with illustrations" vol 5, English & French, 2020, Canada (Farmân by Imam Sultan Muhammad Shah on Ūsûl-e Din)
- "The Genealogy of the Imams since Creation based on the Ghat Pât-ni Dû'à written by Pir Sadardin (1300-1416 - Volume 1: Basis of the Ismaili Doctrine", Montreal 2017-2018, Diamond Jubilee Souvenir." p. 83)
- "47<sup>th</sup> Pir Prince Shâhbûddin Aga Khan explains the true meaning of religion - Risâlâ dar Haqiqati Dîn", volumes 6 & 7, English & French, 2020, Canada, p.17 on Adam)

Marquet, Yves, "La philosophie des Ikhwân al-Safâ", Thesis Alger 1973 (passages on Prophet Adam p.433).

al-Mûstansir bi'llâh II, Imam (Anjudan, Persia, 15<sup>th</sup> c.)

- Farmâns made in Persian translated in English by W. Ivanow "Pir Pandiyât-i Jawânmarâdi". See under Ivanow.

*Nahjul Balagha*, Sermons of Hazrat Ali, p.177 & 189 transl. by Mohammed Askari Jafery, Elmhurst, New York 1981.

QÛRÂN, THE HOLY, translation and commentary by Abdullah Yusuf Ali, 1946.

For the Face of God, see Qûrân sûrâs 28:88

Abraham and his secret, Qûrân 6:75-78.

Jesus speaking in the cradle, Qûrân 19:29-33.

Am I not your Lord?, Qûrân 7:171.

The Night of Qadr, Qûrân 97.

The Hand of God, Qûrân 48:10 ...

## BIBLIOGRAPHY (END)

... The Light of God, Qûrân 24:35  
 The 7 heavens and 7 earths, Qûrân 65:12.  
 The Kaaba, Qûrân 5:97 \Twinkling of an eye, Qûrân 54:50

Seyyed Imam Shah,

- *Pândwè-jo Parab*, mss. dated 1437 AD, 580 verses, published in gûjarâti by Mukhi Lalji Devraj in early 20<sup>th</sup> century.

Pir Sadardin,

- "*Ghat Pât-ni Dû'â*", printed in Gûjarâti by The Recreation Club Institution-nâ Ismailbhai Printing Press, Mumbai, October 1938/Sawant 1994.
- ginân "*Mawla mârâji ûniyâ bi ûniyâ*" about the different mûkhis in the four jûgs, verses 9-21.)
- Ginân "*Naw-mo rûp Hari Boudh Awatâr*", 522 distichs (on the Farmân by Imam Shri Bhoudh distichs 55 to 127).
- Ginân "*Pahèlâ Kartâ jûg mânhè*" (about the different jûgs or ages in world history).

Pir Shâhbûddin Shâh Aqa Khan, also known by his title PIR AGA SHAH KHALIL ALLÂH (19<sup>TH</sup> C.)

- "*Risala dar Haqiqat-i Din or True Meaning of Religion*" translated from the Persian into English by W.Ivanow, 2<sup>nd</sup> edition, Bombay 1947. Pir Shâhbûddin Shah was the son of Imam Aly Shah and the brother of Imam Sultan Muhammad Shah.

Pir Shams,

- Ginân-Garbi "*Nar Qâsam Shah-nâ farmân*" v. 15 (about the Athâr Veda or the Qûrân, the Book of God revealed to all Rasûl Prophets during Kaljûg starting from Prophet Adam to Prophet Muhammad,)
- Ginân "*Dhana dhana Sâmî Rajah Tûn Sirjanhâr*" (on the creation of religion and dasond).
- Ginân "*Kriyâ kâranr ahonisâ jâgo*" v.17-28 (on the War of Mâhâbhârat in India)
- *Kêtârè tchalatrè Shah dèw.*
- *Sâthè pawal piyo dîn nè rât*, garbi (v.9).
- *Prèm Pâtan rajah man sûdh* (v.53-65)
- *Tiyân Dûl Dûl ghodè Sâmî Rajah tcharsè*

