

TITLE PIYU PIYU KIJIYE (cont'd ...3)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 3/12B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 9/7

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>exercise of making changes in our Holy Ginans is solely and exclusively guided by the Paris Conference Resolution, which is eventually endorsed by Khudawand Mowlana Hazar Imam. It is not stated in the said resolution that we should establish our changing policy on the basis of previous Firmans, but we have been told to do so strictly on the merits of 'Hindu Elements', contained in our Holy Ginans. We should have to adhere firmly to this resolution and must not bring forward any argument which is beyond the scope of this resolution.</p> <p>Now let us examine the word HARI within the spirit of Paris Conference resolution. Does the word HARI contain any Hindu Element ?</p> <p>Definitely not.</p>	

PART 1 GINAN NO. 96TITLE PIYU PIYU KIJIE (cont'd ...4)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 3 / 12B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 9/72

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>We have made this point very clear in our previously submitted paper, which is reproduced along with this paper as Appendix II, for ready reference.</p> <p>As it is mentioned in the said paper the word HARI is purely a linguistic expression, it is used to describe the One, who is capable of removing sins and take away evils. The word in question has nothing to do with any cast, creed or religion.</p> <p>This word has its root in Sanskrit language and has been accepted in almost all Eastern languages for a very special purpose. This word possesses such a symbolic force which is unique in its expression and unsurmountable in its eloquence. No substitute is capable to take its place to reveal the same spirit of expression.</p>	

PART 1 GINAN NO. 96

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TITLE PIYU PIYU KIJIYE (cont'd ...5)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 3 / 12

B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 9 / 7

C.

VERSE
#

ORIGINAL EXPRESSION
as printed in the above referred
authentic documents

MODIFIED VERSION
as printed in
Post Work-Shop Editions

OBSERVATION

SPECIAL
REMARKS

The true meaning of this word
can be found in the message of
Hazrat Mowla Murtaza Ali, which
he had delivered before 10,000
warriors of Jange Jamal (see
Tasawwurat page 171).

We cannot sacrifice this meaning-
ful and significant expression,
exclusively used to describe
the divinity of our Imam, by
our Pirs, for the sake of our
false assumption of Hindu
Elements.

PART 1 GINAN NO. 99TITLE AMRAPURIMANHE ANANT CHHE SUKH

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1/32B. ISMAILIA ASSCN. INDIA (1952/54) EDITION I/14

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
7	SATGUR BRAHMA	SATGUR SAHEB	<p>A person who knows the real meaning of the word "BRAHMA" would never agree to substitute that word with "SAHEB" - or any other similar substitution whatsoever.</p> <p>Our previously presented paper will help understand our view on this word. We have also expressed our views on the same word in our review sheet for Ginan # 81 of Part 1.</p>	

PART 1 GINAN NO. 105

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION /B. ISMAILIA ASSCN. INDIA (1952/54) EDITION I/193

C.

TITLE IND MANHE JYARE DHYAN DHARINE

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	DEV	SAHEB	<p>In every religious scripture and every cultural language we find expressions of high vocabulary, used with verbal symbols, which evoke an aura of reverence, solemnity and power. Similarly, in our Ginanic language we find such verbal symbols which are unique in their expression and unsurmountable in their eloquence. No substitution is capable of taking their place in revealing the same spirit of communication or conveying the same meaning of expression. We have proved this fact by changing DEV into SAHEB, at this place.</p> <p>Sanskrit dictionary indicates the meaning of the word DEV as "DIVINE" or "HEAVENLY" or "GOD"</p>	<p>The word DEV is not a Hindu word.</p> <p>Sambhala Sanskr: English Diction: pp 492</p>

PART 1 GINAN NO. 105TITLE IND MANHE JYARE DHYAN DHARINE

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION /B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 9/193

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>Persian dictionary indicates the meaning of the word "SAHEB" as Owner, Master, wealthy, author of etc.</p> <p>The word DEV conveys the meaning of DIVINE BEING whereas SAHEB can be used to address any mortal person from a king to a school teacher.</p> <p>We have rejected the word DEV because it has its origin in Sanskrit language, but, at the same time, we have accepted another Sanskrit word JUGESAR (Yug + Ishwar) in the same Ginan, which is as good as DEV in implication.</p> <p>Why do we exercise discriminative policy against the words of the same origin and what was wrong with the word DEV in this Ginan is really difficult to understand.</p>	Haims shorter Persian English Dictionary pp 454

PART 1 GINAN NO. 105

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TITLE IND MANHE JYARE DHYAN DHARINE

REFERENCES OF OLD DOCUMENTS:

- A. LALJI DEVRAJ (1905) EDITION /
B. ISMAILIA ASSCN. INDIA (1952/54) EDITION 9/193
C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>Persian dictionary indicates the meaning of the word "SAHEB" as Owner, Master, wealthy, author of etc.</p> <p>The word DEV conveys the meaning of DIVINE BEING whereas SAHEB can be used to address any mortal person from a king to a school teacher.</p> <p>We have rejected the word DEV because it has its origin in Sanskrit language, but, at the same time, we have accepted another Sanskrit word JUGESAR (Yug + Ishwar) in the same Ginan, which is as good as DEV in implication.</p> <p>Why do we exercise discriminative policy against the words of the same origin and what was wrong with the word DEV in this Ginan is really difficult to understand.</p>	<p>Haims shorter Persian English Dictionary pp 454</p>

PART 2 GINAN NO. 2

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1 /130B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S /91

C.

TITLE SAMIRAJA JAMPUDIPE UMAYOJI

SRSE	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
1	PRABHU	MAULA	<p>In the dictionaries of Eastern languages the word "PRABHU" is described as a form of address which applies to the excelling, mighty, powerful, rich, abundant, able, capable, Constant, Eternal, Master, Lord or King.</p> <p>It is not indicated in these dictionaries that these adjectives are solely applicable to and reserved for HINDUS only. Our Pirs have applied all these adjectives to our Holy Imams, in one word : PRABHU. The word MAULA does not reflect such a symbolic force here as the word PRABHU.</p>	
2	DIANI	DIADI	<p>What is the meaning of the word "DIADI" and why is it selected over "DIANI" ? Is there any Hindu Element in it ?</p>	

PART 2 GINAN NO. 2TITLE SAMIRAJA JAMPUDIPE UMayOJI (cont'd ...2)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1 / 130B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S / 91

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
3	LODIYE	LONIYE	The same question is applicable to this correction also.	
4	LAKH CHORASI FERA	JIWUN-NA FERA	<p>We have accepted the theory of "FERA" but rejected the philosophy which indicates the 'number' of such Feras.</p> <p>The person who has studied our Ginanic literature carefully could readily find the meaning of Lakh Chorasi from the Ismaili cosmological doctrine described by our Pirs or he can consider its meaning as the Taweel, made by our Pirs for the following Quranic Ayats :</p> <p>"Allah takes the souls at the time of death....then He withholds those on whom He has passed the decree of death and sends the other back for an appointed term; most surely there are signs in this for a people who reflect"</p> <p>(Q.39:42)</p>	

PART 2 GINAN NO. 2TITLE SAMIRAJA JAMPUDIPE UMAYOJI (cont'd ...3)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1/130B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/ 91

C.

VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>"How do you deny Allah, you were dead and He gave you life ? Again He will cause you to die and again bring you to life, then shall you brought back to Him."</p> <p>(Q.2:28)</p> <p>We suppose that we have not rejected the word LAKH CHORASI on the ground of Hindu Element, as Hazrat Imam Sultan Muhammad Shah also made the mention of this term in His Firman (Bahre Rehmat, pp 145 Wadhwan Camp, October 18, 1903) and He had never preached Hindu Elements in His Firmans.</p>	

PART 2 GINAN NO. 2TITLE SAMIRAJA JAMPUDIPE UMAYOJI (cont'd ..4)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1/130B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/91

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VERSE #	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
6 & 7	SAMI RAJA Muchh, Korabh, Vara, Narsinh, Farsiram, Shri Ram tun - Kanji, Budh, Dasme Naklanki howa, Chadiya tun Shri Islamshah	SAMI RAJA ADAM, NOHA, IBRAHIM NOOR-E-MUSA, O ISSA TUNHI TUN - NOOR-E-MUHAMMED TE NOOR ALI MURTAZA CHADIYA TE SHAH ISLAMSHAH JI	<p>This is not just a recomposition or a replacement in this Holy Ginan, but it is a severe blow on our fundamental doctrine of NABUWAT and IMAMAT, on our basic concept of NOOR-E-NABUWAT and NOOR-E-IMAMAT.</p> <p>Ever since this CORRECTION has taken place in this meaningful Ginan, our Jamats from all over the world have been asking one fundamental question : Is the Institute of Imamat successor or subordinate to the office of Hazrat Musa and Hazrat Issa or does it have its own independent identity ? Is Imamat depending on the office of Nabuwat or vice versa ? Are our Imams the descendants of the Aal-e-Imran or that of the Aal-e-Ibrahim ? What interpretation do we have to the Quranic verse 2/124 where God has excelled the position of Imamat over Nabuwat ? Has Imamat really come into existence from the Noor of JESUS or is it the First and Eternal ?</p>	

PART 2 GINAN NO. 2

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1/130B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/91

C.

TITLE SAMIRAJA JUMPUDIPE UMAYOJI (cont'd ...5)

VERSE 1	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>These are the relevant questions which are always being asked in relation to the interpretation of these two "corrected" verses, and so far we have not been able to find a satisfactory reply for the same.</p> <p>We have been given an understanding that these two verses were composed by Hazrat Imam Sultan Muhammed Shah by Himself and were sent to Vazir Dr.Hoodbhai, the then President of Ismailia Association for Pakistan. However, we have not seen this Holy communication with our own eyes.</p> <p>Before proceeding further on this subject, we would like to reproduce some important paragraphs from a very important</p>	

PART 2 GINAN NO. 2TITLE SAMIRAJA JUMPUDIPE UMayOJI (cont'd ...6)

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1/130B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S /91

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VERSE 1	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>letter No.1609/69 of September 29, 1969, written by Shia Imami Ismailia Association for Tanzania to the Ismailia Assocaition for Pakistan which speaks for itself :</p> <p>"..... My objection is for the substitution of the names of AVTARS by the names of Prophets. According to the teachings of our Holy Pirs and the Fundamental Principles of our Holy Religion, AVATARS are the Manifestations of God, presently known as the IMAM, while the Prophets are the messengers appointed by God to convey His Holy Messages and Guidance to the mankind. How could you therefore substitute Prophets for the Holy Imams ?</p> <p>"The changes effected in the Holy Ginans are contradictory to the principles of our Holy</p>	

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1/130B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S/91

C.

TITLE SAMIRAJA JUMPUDIPE UMAYOJI (cont'd ...7)

VERSE	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>Faith and the teachings of our Holy Pirs and it is because of this that I raised this matter and requested you to quote the <u>actual</u> Holy Guidance of Imam Sultan Muhammed Shah which gave consent and approval to these changes. But in your above letter, you did not quote the actual Firman which would support and justify the changes made. If there was a guidance from Imam Sultan Muhammad Shah and if this was exactly quoted there could be no objection in the matter and the Jamats could also be given the clarification. The foot-note in the GINAN book gives one the impression that Imam Mowlana Sultan Muhammad Shah, Himself, <u>set the wordings of the two verses</u> and sent these to Pakistan Association. If this is the case, may I request you to kindly send the photostat copy of the Guidance for my Association's record and refer-</p>	

REFERENCES OF OLD DOCUMENTS:

A. LALJI DEVRAJ (1905) EDITION 1 /130B. ISMAILIA ASSCN. INDIA (1952/54) EDITION S /91

C.

TITLE SAMIRAJA JUMPUDIPE UMAYOJI (cont'd ...8)

VERSE	ORIGINAL EXPRESSION as printed in the above referred authentic documents	MODIFIED VERSION as printed in Post Work-Shop Editions	OBSERVATION	SPECIAL REMARKS
			<p>"There can be no two meanings or interpretations about the Holy Firmans made by Imam Sultan Muhammad Shah at Zanzibar on 20th August, 1899 which has been quoted by you in your letter. It is very clear that this Firman does not speak about making alterations in the Holy Ginans that have been undertaken. In fact the Holy Firman was made to educate our Jamats in the literature of Islam which is the crowning stage of all the past religions.....</p> <p>"While on this subject, I would like to quote the Holy Guidance of Imam Sultan Muhammad Shah given at the Mission Conference held at Dar es Salaam in 1945. Quoting an incident which took place in 1905, Imam Mowlana Sultan Muhammad Shah said :</p>	