

O momin, follow the SHARIAT (DUA and DASOND), the TARIQAT and HAQIQAT shall immediately give you the Way -- be assured of this, O momin!

O momin, Pir SHAMS has shown "FOUR MANZILS" or FOUR INTERMEDIARY STAGES that one can Ascend before Reaching THE MARIFAT-E-ILAHI. The First is 'NASUT.' Anyone who shall take a stride towards the 'MANZIL-E-NASUT,' all his animal instincts shall disappear.

After crossing the 'NASUT' Stage, by rapid progress, one shall reach the more advanced 'AALAME-MALAQUT' Stage Momin will gain Knowledge of 'ASMANIS.' This is the Abode of the Angels.

As soon as the momin becomes familiar and experienced in 'AALME MALAQUT,' by the Grace of HAZER IMAM, he shall reach the Third MANZIL of 'AALAME-JABRUT.' At the 'AALME-JABRUT' momin can experience the 'QUDRAT' and 'QARAMAT' (MYSTERIES and MIRACLES) of "NOOR-EN-ALLAH-NOOR."

O momin, Pir SHAMS says, one should not stop at this Stage, and should not be attracted by the MYSTERIES and AMAZEMENTS. You shall be offered both the worlds -- the material as well as 'AKIRAT' -- but do not be charmed, do not even look at these worlds. It is not advisable to become contented by the Vast Substance of the two worlds. O momin, March AHEAD with the GRACE of ALLAH, THE "NOOR-EN-ALLAH-NOOR."

O momin, at the Third Stage, you should carefully and conscientiously continue to journey with the Power of "ZIKAR," THE "NOOR." O momin, at this stage particularly, 'ANANI TAWBA' should be offered, and by the Repentance for faults, one shall gain incredibly from the PURITY of the Heart: by the GRACE of ALLAH, the Mind, Heart and Soul shall Reach THE "NOOR," the 'MANZIL-E-LAHUT.'

O momin, remember, the Vital Point is NOT TO BE AFRAID of Reaching this Advanced Stage, our MOWLA RAJO, MOWLA ALI HAZER IMAM, shall be always with you. At the 'MANZIL-E-LAHUT,' there shall be Nothing to seek for as THE ONE WHOM YOU ARE IN SEARCH OF, THE MASHOOQ MOWLA, SHALL BE CONSTANTLY WITH YOU -- FOR ALWAYS. HE shall be CLOSER than ever -- you shall be convinced when our MOWLA RAJO MOWLA ALI, THE "NOOR-EN-ALLAH-NOOR," shall make 'HAM-KALAM' with you.

What a Wonderful and Unique State, O momin!

EJI VENTI KARU CHHU SAHEB MORANE,
HASI-NE SAMU YA ALI JUOJI;
HASI BULAVO MARA HANSAJINA RAJA,
SHARAM HAMARI YA ALI TOYEJI.

This has been your Craving and GIRIYAZARI, as well as the PIRS' and PAYGAMBAR'S GIRIYAZARI: O our MOWLA RAJA 'HANSEJO RAJA' (HANS, meaning GOOSE, refers to the SOUL) grace us with THE HAQIQATI AKHAND KHUSHIALI and "NOORI" DIDAR - THE "NOORI" DIDAR of THE "NOOR-EN-ALLAH-NOOR" HAZER IMAM.

Pir SHAMS says, O momin, the 'MANZIL-E-LAHUT' is 'BE-NISHAN' ie. of a Nameless, Colourless, etc. NATURE that it is beyond Description. The momin who is Upgraded and Advanced by the Grace of NOOR MOWLA MURTAZA ALI HAZER IMAM, either by way of a SPECIAL GIFT or by way of IBADAT, shall gain the Unique and Exceptional Spiritual Experience.

O momin, Pir SHAMS says, the momin of such a Category or Grade shall be entitled to Everything in the Material World and Everything in the Spiritual, Eternal World. This is the High Spiritual Dignity of the True and Devoted momin who has Achieved the Greatest of SPIRITUAL LAHAWAS by the GRACE of THE ALLAH, THE "NOOR-EN-ALLAH-NOOR" HAZER IMAM.

* * *

Our Holy PIR SHAMS Mabaap was a Great Saint, very intelligent, knowledgeable, perfect in Love with the "NOOR-EN-ALLAH-NOOR" HAZER IMAM. He was very kind hearted, sympathetic, philanthropic and religious. He followed himself the TEN SPIRITUAL STEPS given below, and achieved the Glory of "MARIFAT-E-ILAHI." Pir SHAMS has expressed in sincere sentiments and with deep affection, his advice to momins to follow the TEN SPIRITUAL STEPS by which they shall positively Achieve "THE MARIFAT-E-ILAHI."

THE FIRST STEP - 'TAWBA' (REPENTANCE OF ONE'S SINS)

Pir SHAMS says that O momins, I am showing you how to make Progress in IBADAT. If you have not as yet made any remarkable strides in the Spiritual Path, then you should say 'TAWBA' from the Depth of your Heart -- say "TAWBA, YA ALLAH, TAWBA" thousand times. Offer

REPENTANCE always, regularly, before starting IBADAT-BANDAGI. To perform IBADAT without saying "TAWBA" from the bottom of one's heart is to CHEAT oneself -- how? Pir Shams gives an example.

A man who is travelling through the desert, when after a long journey, he feels thirsty, he runs in full hope of securing water from a far-away place where there appears to be a lake. But in fact it turns out to be a 'ZANZWANA-JAL,' a MIRAGE that he had seen. He is most disappointed. All his strenuous efforts at getting to the water have been wasteful and his thirst is not quenched.

Similar is the case of the momin who does not first say "TAWBA" from the depth of heart. The momin IBADATI doesn't achieve "NOORANI" WATER. THE "NOOR" SHALL NOT COME NEAR SUCH AN IBADATI WHOSE EGO IS STILL AT LARGE AND WHO HAS COMMITTED SINS OF JEALOUSY, BACK-BITING, LUSTING, LYING, AND ARROGANCE, THE TERRIBLE POISONS TO OUR SOULS.

Our Holy Pir SADARDIN Mabaap also, in GINAN-E-SHARIFF has said:

JO HIRE MARA HANSA,
TEDAVO GUNANTA MALINE;
TE TO JADA MUDTHI KADHI NAKHEJI.

O momins, O HANSA (SOULS), there are Poisonous Thorn Plants already grown in the soil of your heart which have developed to a considerable extent. The Plants are 'VIKHIANO VELO' or CREEPERS of POISON from the FILTH of JEALOUSY, NINDA, AHANKAR, BAD-NAZARI, and other vices together with the LAZINESS for IBADAT. Therefore, one has to say extensive "TAWBA" -- say "TAWBA" daily until the last breath of life.

Pir SHAMS says, O momins, all Pirs, Paygambar, Oliyās, Ambiyās have said "TAWBA" day and night in the HOLY HUZUR of ALLAH, THE "NOOR-EN-ALLAH-NOOR" MOWLA MURTAZA ALI HAZER IMAM, because they desired very strongly and had deep cravings to make further and further Spiritual Advancement -- they had 'NEK UMEDS' of gaining Spiritual 'NAVAJISH' from NOOR MOWLA MURTAZA ALI HAZER IMAM.

Finally, Pir SHAMS says, O momins, even the KAFFIRS (Non-Believers) when they said "TAWBA," they were forgiven by THE ALLAH, THE MOST BENEFICIENT, COMPASSIONATE, MERCIFUL, RAHEMAHUR-RAHIAM KHUDAWAND-E-KARIM. And by the Grace of ALLAH, they were also given Spiritual

Bounties. Now if KAFFIRS have 'benefitted' then imagine what ALLAH shall grace MOMINS: Immense Rewards -- in thousands fold -- if you shall say "TAWBA" (and "SHUKRANAS") in HIS HOLY HUZUR, in whatever circumstance of life, with PATIENCE, LOVE and IMAN for "NOOR-EN-ALLAH-NOOR" HAZER IMAM.

THE SECOND STEP - THE SEARCH OF MASHOOQ KHUDAWIND

Pir SHAMS says, O momins, you have heard the first discourse, now listen to the following ... our material body is a cage of our soul, and although it is a cage, it is full of MYSTERIES gifted by the PAK PARVARDIGAR ALLAH. O momins, for the sake of unfolding the Mysteries of one's heart and soul, one has to go through 'Shariat,' 'Tariqat,' and 'Haqiqat.' In 'Shariat' (ZAHERI BANDGI, rituals of Religion) one performs good actions, is honest, kind, has noble thoughts, and performs the religious duties regularly; in 'Tariqat' (the straight Path to 'TRUTH') one follows the Straight Path to PURIFICATION of the Heart and Mind; and in 'Haqiqat' (the "TRUTH" itself) one Discloses the Mysteries of the Spiritual World, of one's own Self, the ATMA, RUH, or SOUL.

Pir SHAMS says that the momin who seriously desires to follow the Spiritual Path shall not give much importance to Material Dignities and Honours. O momins, if you truly are in SEARCH of HIM, then discard material pomp, or whatever that flatters your EGO. Always make efforts and Crush your EGO which works as a Barrier between MASHOOQ HAZER IMAM and your ASHIQ SOUL.

Pir SHAMS says, O momins, your EGO is misguiding you as to the TRUE IDENTITY of THE 'RUH' (THE SOUL). You will be amazed to learn that you yourself are part and parcel of THE "NOOR" -- once your EGO disappears. O momins, two Kings cannot rule the same land. Our KAYA NAGARI is the land where MAAN (MIND) is dominating as the Unentitled King on the Seat of our Heart. But the SOUL is the Rightful, Real King who has been dethroned by the treacherous MIND. It is necessary therefore to subdue the EGO so that the Kingdom of the SOUL is regained.

Pir SHAMS says, O momins, you can conquer and win for the Kingdom of the SOUL through IBADAT-BANDAGI. O momins, glorify your SOUL through IBADAT BANDAGI, satisfy and impart Happiness to your SOUL

through IBADAT BANDAGI. Through IBADAT BANDAGI, O momins, you will feel the FIRE of LOVE for your MASHOOQ HAZER IMAM, and you will experience how much MASHOOQ HAZER IMAM LOVES you -- in ZAHER and in BATIN.

Pir SHAMS says, O momins, once you attain such Realization of LOVE for MASHOOK HAZER IMAM, you will find IBADAT-BANDAGI, not only an easy path to 'MULAQAT' of MASHOOK HAZER IMAM, but, O momins, you shall enjoy the Fruits of the Real JANNAT, the Real PARADISE. O momins, find out for a fact -- all this -- by going into IBADAT-BANDAGI regularly.

Pir SHAMS says, O momins, you should be ALERT in your Spiritual Path as there are many terrible Enemies. Combat them, do not give them a chance to violate your Spiritual Rights and to dominate you miserably. Any charms of the NAFS, MIND, are totally insignificant besides the CHARMS and MYSTERIES of the HEART and SOUL.

Pir SHAMS says, O momins, it is your First and Foremost Duty in life to SEARCH until your last breath: go Deeper and Deeper into the HEART and Discover the Marvelous CHARMS, BEAUTIES, and MYSTERIES that lie within. These will Enlighten you Towards the "NOOR-E-ZAHUR," THE PAK "NOOR-E-KHUDA," making your HEART the DIVINE SEAT, the HOLY "TAKHAT" of THE "NOOR" -- SUBHANALLAH! SHUKRANLILLAH! ALHAMDULILLAH!

THE THIRD STEP - 'VAZU' (PURIFICATION) OF THE HEART

Pir SHAMS says that VAZU (CLEANSING) is the Powerful Weapon of the Spiritual Journey. Performing VAZU means to remain PAK (PURE) by Heart. All the Filth of the Heart as well as the Malicious Thoughts should be absolutely eliminated. Protect yourself always against Vices and Bad Habits.

O momins, says Pir SHAMS, attend regularly JAMATH KHANA for DUA-BANDAGI, and respect your brothers and sisters attending JAMATH KHANA. O momins, have INTEZARI (CRAVING) for the Time of DUA (PRAYERS), devote yourself in "KHUDA-TA'ALLAH'S" ZIKAR, think of HIS AUDIENCE at all times, and do not talk on unnecessary matters.

O momins, if you shall talk excessively or unnecessarily, you are bound to be disturbed in your DIL (HEART). O momins, take care

not to create disturbances while you desire the AUDIENCE of "KHUDAWIND-TA'ALLAH": wherever you are, at all times, say 'ZIKAR-E-ILAH.' O momins, do not give your Heart to anyone except PAK "NOOR-E-KHUDA," you should always bear in mind that you are with your PAK "NOOR-E-KHUDA," and HE is with you: become the TRUE ASHIQ, the True and Sincere Friend of "NOOR-EN-ALLAH-NOOR" MOWLA MURTAZA ALI.

O momins, take care of your Five Senses from KAM (BAD ACTIONS), KRODH (ANGER), LOBH (GREED), MOH (TEMPTATION) and MAAD (ARROGANCE). Keep away from these Vices, the Terrible Enemies, Thieves, and you shall be Fearless, Free, and Happy. Thereafter, O momins, at night, present your 'SWAS-O-SWAS' BANDAGI to your MASHOOQ HAZER IMAM: you may with all Contentment, present your most humble, beautiful, and precious Treasure of BANDAGI to your MAHABUB KHUDAWIND. Partake of the Treasure for the Spiritual Dignity of your SOUL.

O momins, Pir SHAMS says, with your IBADAT BANDAGI at night, your FASTING (Control of Senses) during the day, your Integrity shall be Perfect and to the entire Satisfaction of MASHOOQ HAZER IMAM. You shall realize that what you had thought to be hard and impossible is in fact easy and enjoyable. And, O momin, at the ripe and mature time you shall positively achieve the Glorified Position in the Spiritual Journey Towards THE "NOOR," — that you have for so long desired ... AMEN.

THE FOURTH STEP - DETACHMENT FROM THE WORLD

Pir SHAMS says, O momins, for the SAKE of your Beloved MASHOOK HAZER IMAM, SACRIFICE Everything. Trust nothing or no one, except your MASHOOQ HAZER IMAM in the Path of Religion. You know, and your convictions also tell you that a day shall come when you will have to leave the Material World, therefore do not be so closely attached to this temporary home.

Be Dedicated, O momins, to your MASHOOK KHUDAWAND HAZER IMAM. It is NEGLIGENCE that makes you forget the inevitable death, this NEGLIGENCE is very damaging. O momins give therefore FIRST Priority, FIRST Importance, to your Religious Obligations — DUA, DASOND, BANDAGI, Regular Attendance at JAMATH KHANA, and Selfless Sincere SERVICE to the Holy House of MASHOOQ HAZER IMAM.

O momins, when you shall follow this, you shall feel truly Delighted in your heart and soul, you shall feel Immense PEACE and HAPPINESS. O momins, MURSHID QAMIL NOOR MOWLA MURTAZA ALI HAZER IMAM, at this stage, shall shower upon you HIS Choicest Blessings which shall lead you to further Progress in the Path of your Spiritual Journey -- ALHAMDULILLAH!

THE FIFTH STEP - THE TRUE RECOGNITION OF MASHOOQ KHUDAWIND

Pir SHAMS says, O momins, remember that at all times, you should be with our Beloved MURSHID QAMIL HAZER IMAM. It is very UNSAFE to be alone, even for an instant, either in this Material World or in the Spiritual Path to the Next World. Always, by heart, be with your MURSHID QAMIL NOOR MOWLA MURTAZA ALI HAZER IMAM.

NOOR MOWLA MURTAZA ALI is the "ILM-E-LADUNNI" (SUPREME MASTER OF THE GAIB), therefore if you will be with HIM in ZAHER as well as in BATIN, HE will Disclose to you the MYSTERIES of "MARIFAT." Those who think they can do the Journey without the SUPREME GUIDE, HAZER IMAM, they are not only taking big RISKS, but they are in fact RUINING themselves. O momins, the RUHANI MARG is very Difficult and Dangerous -- Highly RISKY without the HELP and BLESSINGS of MURSHID QAMIL HAZER IMAM. O momins, the ROSE is exceptionally beautiful and sweet fragranced, yet it is surrounded by hundreds of prickly thorns!

O momins, Pir SHAMS says, Enlighten your Heart with Concentration on 'ZIKAR.' Be moderate in your food and your sleep, speak only what is essential, keep good company of NEK momins only, and attend the Special Time of IBADAT regularly. Through IBADAT you shall gain immensely, through IBADAT your DIN and DUNYA both shall become more BARQATI by the Blessings of the LORD HAZER IMAM. Above all, O momins, you shall become Knowledgeable of the Secrets of the INVISIBLE. In Concentration in IBADAT BANDAGI, you shall listen to the SILENT VOICE of your heart and soul, the VOICE that has remained all the while UNHEARD. O momins, the Black Screen shall be lifted and you shall experience the MYSTERIES of the CREATION.

O momins, Pir SHAMS says, at the stage when MASHOOQ MOWLA ALI

HAZER IMAM shall Reveal to you the 'BHED,' your soul shall no longer be in the Cage of the material body, but shall enjoy a SPECIAL 'MULAQAT' with "NOORI MASHOOQ" HAZER IMAM. It shall be the time of Barrierless, True DIVINE LOVE.

THE SIXTH STEP - ABSOLUTE SUBMISSION TO THE MASHOOQ KHUDAWIND

O momins, by the GRACE of "NOOR-EN-ALLAH-NOOR" HAZER IMAM, when you shall strive for the High Stage of UNIFICATION with the "NOOR-E-KHUDA" you shall experience SATISFACTION and PEACE. You will need extraordinary PATIENCE to maintain the quest for UNIFICATION: Never make the mistake of 'AHANKAR' or EGOISM.

O momins, you should maintain CHOOST (PERFECT) IMAN in the heart. Just as money is needed in material travelling, PERFECT IMAN and ISHQ upon MASHOOQ HAZER IMAM MOWLA MURTAZA ALI are essential during the Spiritual Journey. Many people make the Serious Blunder at this stage by not carrying IMAN with them.

O momins, in one important aspect, Travel in the Material World is different from the Spiritual Journey: one needs to physically move in the Material World, but in the Spiritual Journey one travels by Mind, Heart and Soul. Those who are willing to cheerfully SUBMIT their heart in the Highly Noble Cause of Holy "NOORI" DIDAR of MASHOOQ KHUDAWIND shall achieve this CROWN of SPIRITUAL DIGNITY.

O momins, in the Path of the Spiritual Journey, the momin experiences Wonders and Amazements, but the alert one does not wait or stop at that, he knows that he has to Reach the "NOORANI" LAND of 'BE-NISHAN,' the UNDESCRIBABLE DIVINE LAND, the DESTINATION of the 'RUH' (SOUL). By the GRACE of MASHOOQ KHUDAWIND the momin can reach the DESTINATION - AMEN.

THE SEVENTH STEP - THE 'MARIFAT-E-ILAHI' (THE MARVELOUS MYSTERIES OF ALLAH)

Pir SHAMS says, O momins, when I utter the word 'MARIFAT,' I am speaking of the Highest Grade, Priceless REAL PEARLS from the Depth of the Ocean of the HEART. Those momins who have achieved 'MARIFAT-E-ILAHI' have no doubt Reached Very CLOSE to THE "NOOR" KHUDAWIND AALMIN.

O momins, now think upon these vital matters. The ALMIGHTY ALLAH has created your body from clay, but what a marvellous creation it is! What Great MYSTERY, 'QUDARAT,' of KHUDAWAND-E-KARIM is 'INSAN,' the 'ASHRAFAL-MAKHLUQAT,' the SUPREMEST of the CREATION. O momins, ALLAH has made your SURAT (FACE) and gifted you with the miraculous vision of the EYES. ALLAH has given you a WAIST so that you can sit erect, a TONGUE to utter good and sweet words, and a BRAIN (INTELLIGENCE) so that you may understand the 'TRUTH.' ALLAH, with HIS Immense Grace and Mercy, has gifted you with the Unique Mysterious 'RUH' (SOUL).

O momins, "NOOR-EN-ALLAH-NOOR" HAZER IMAM has Graced you so much that no thanks of yours would be sufficient. Then, O momins, for the TRUE RECOGNITION of "NOOR-EN-ALLAH-NOOR," say to yourself: "Why should I be sorry or hesitate to offer my life to HIM? when HE has gifted me with so many priceless things."

Pir SHAMS says, O momins if you will Realize and Know about your MASHOOQ KHUDAWAND in this manner, there is no reason why you will not Behold "NOORI" DIDAR of "NOOR-EN-ALLAH-NOOR" MOWLA MURTAZA ALI HAZER IMAM. O momins, create a HEART of such a Nature and Standard that you come to Know KHUDAWIND AA'LMIN, and obtain the "MULAQAT" of the "NOOR-E-KHUDA" (ALLAHUMA SALI ALLAH MUHAMMADAN WA AALE MUHAMMAD).

THE EIGHTH STEP - KHUDAI ISHQ (LOVE OF THE MASHOOQ KHUDAWIND)

Pir SHAMS says, O momins, I was born with a soul, but my soul is now lonely, my soul is now constantly anxious for the 'MULAQAT' of the Beloved MASHOOQ NOOR MOWLA ALI HAZER IMAM. O momins, there is pain of SEPARATION in my heart: there burns the FIRE of LOVE in my heart and soul.

Pir SHAMS says, O momins, LOVE for the "ZAHER NOOR" (ZAHER MANIFESTATION of THE "NOOR," 'SIFATI' SWARUP) MOWLA ALI HAZER IMAM is positively admirable. But the LOVE for the "ZAHER NOOR" HAZER IMAM shall lead you to the Higher Realization that your MASHOOQ NOOR MOWLA MURTAZA ALI HAZER IMAM, in BATIN, LOVES you Immensely -- HE LOVES you very much in HIS 'ZATI' SWARUP as well.

Pir SHAMS says, O momins, you should know that apart from your

two material eyes, there are BATUNI eyes, in your FOREHEAD. And O momins, you should Behold the "NOORI" DIDAR of your MASHOOQ MOWLA ALI with your BATUNI eyes. Further, you should listen to the VOICE of MASHOOQ MOWLA with your ears — your inside ears. O momins, you shall smell the Sweetest Fragrance when you shall go for 'MULAQAT' of your MOWLA ALI HAZER IMAM.

O momins, Pir SHAMS says, from the ZAHERI TARIQA, you are the most trusted and loved ASHIQ, but do you know? O momins, in BATIN, you are also the most beloved of your MOWLA MASHOOQ HAZER IMAM. O momins, you are the most LOVED and TRUSTED ASHIQ in the Eyes and Heart of MASHOOQ HAZER IMAM.

O momins, in the mind and heart of the ASHIQ there is no other House than the Sweet, Holy House of MASHOOQ MOWLA ALI HAZER IMAM. O momins, when ASHIQ hears the Praises of MASHOOQ MOWLA ALI, he feels the greatest of Joy and Happiness. O momins, when ASHIQ visits the House of the MASHOOQ, 'MOWLA JO GHAR,' the Charm and Happiness experienced is known by the ASHIQ alone — he cannot express it to anyone.

O momins, Pir SHAMS says, if you have a genuine desire for 'HAM-KALAM' with your PAK MASHOOQ KHUDAWIND-E-AALMIN, if you have 'NEK UMEDS' to Converse with your MASHOOK KHUDA, then read daily HIS PAK 'KALAM' (HOLY FIRMAN). Reading of Holy FIRMAN with LOVE, DEVOTION, and FAITH is to make 'HAM-KALAM' with your MASHOOQ KHUDAWIND HAZER IMAM. O momins, through HIS PAK 'KALAM' you shall hear the SWEET MESSAGES of MASHOOQ HAZER IMAM: the Most High DIVINE TUNES of HIS DIVINE VOICE, DIVINE ETERNAL SOUND. O momin, be assured of this TRUTH!

O momins, the MYSTERY and SIGNIFICANCE of DIVINE LOVE unfolds the "KHUDAI RAZ" or the DIVINE SECRETS. The 'RUH' (SOUL) visualizes its own 'RUHANI KHUBSURTII' or SPIRITUAL BEAUTIES. O momins, DIVINE LOVE forms the Wings of the Soul, and with the Powerful Spiritual Wings, momins can fly — like the powerful BAZ PAKHSHI (EAGLE) -- towards the 'UTTAR KHAND' (the 'BHAMAR GUFA,' the 'PESHANI MUBARAK,' the FOREHEAD) where THE "NOOR" of MASHOOQ MOWLA MURTAZA ALI HAZER IMAM is Enlightened.

Pir SHAMS says, O momins, rekindle the DIVINE LOVE of THE NOOR MOWLA ALI HAZER IMAM in your hearts: keep the DIVINE LOVE EVERGREEN in your hearts. This is the "NOOR," THE ROSHANI (LIGHT) Which leads you to the Sweet "NOORANI" HOUSE of MASHOOQ MOWLA ALI HAZER IMAM. Say Salwat, O momins: ALLAHUMA SALI ALLAH MUHAMMADAN WA AALE MUHAMMAD.

THE NINTH and TENTH STEPS - 'FANNAH WA BAQA'

('FANNAH' means ANNIHILATION of the SELF, and 'BAQA' means the ABODE of the SOUL in the ETERNITY)

Pir SHAMS says, O momins, it is of Vital Importance that you should ANNIHILATE the 'SELF' since you wish to tread the Spiritual Path. Go deep, and O momins, you will experience the Mystery of DEATH through IBADAT. You will be able to conveniently, and independently come back to life at your desire. You will not FEAR death as you will find it to be as simple as when you come out of one house and enter another.

O momin, one must have BOUNDLESS FAITH in "NOOR-EN-ALLAH-NOOR": HE is always with you, and similarly you should always BE with HIM. You shall remain FEARLESS. O momins, Pir SHAMS says, It is most essential to keep the heart PURE and CLEAN by constantly being with "THE NOOR-EN-ALLAH-NOOR." O momins, keep up your Spiritual Journey towards the 'BAQA' (ETERNITY). Always carry the TREASURE of IMAN and ISHQ with you while in IBADAT. O momins, but I repeat, before you start your Journey, say 'TAWBA': ASTAGA-FIRULLAH RABI WA'ATUBO ILEHI.

O momins, Pir SHAMS says, to TRAVEL the Spiritual Journey you do not have to move across the land or space of this Material World, but you have to travel within your SELF, your own PIND (BODY). The Journey through your HEART is so much easier and shorter, the only difficulty being of 'BE-DIL' or of the WANDERING HEART and MIND. For Progress, one must become 'EK-DIL' or FIRM and STABLE by heart and mind — you will positively make remarkable success on your Spiritual Journey.

Finally, Pir SHAMS says, I have given you these few suggestions on the Subject of IBADAT, the DIRECT PATH to "MAHERAJ-SHARIFF," to

becoming "FANNAH-FI-ALLAH," in UNION with THE "NOOR-EN-ALLAH-NOOR."
May "NOOR-EN-ALLAH-NOOR" MOWLA MURTAZA ALI HAZER IMAM grace your
courage and ability to Understand the "MARIFAT-E-ILAH" - AMEN.

MAHERAJ KHUDAKA RASUL PAYA,
JINE SAB RAAT KITI HAQ BANDAGI;
SO MAHERAJ MOMINKU HOVE,
JO DILSE NIKALE SAB DUNIYA GANDKI.

RAAT KU(N) JAGE EK DHIYANSU,
PAYRAVI RASULKI KARE KIRDAR;
TO OOSA MOMANKU MAHERAJ HOVE,
APANE RABB KA DIDAR.

RAYN MARATBA BAHOT BADA HAY,
SAB KHALQAT PAAVE AARAM;
PIR PAYGAMBAR WALI OLIYA,
RAAT BANDAGISE PAYE NAAM.

MAHERAJ RASUL BI RAATME PAYA,
ASHIQ VASLA PAVE MASHOOQ;
JO TU(N) SACHA ASHIQKA,
TO RAYN BANDAGISE MAT CHOOK.

meaning: The Holy Prophet S.A.S. Achieved MAHERAJ through
BATUNI BANDAGI which he performed at night daily.
If momins will discard MALICE from their hearts, they
shall have the same MAHERAJ.

Awake at night and follow the Path of Prophet
MUHAMMAD S.A.S. If Ibadat is performed with pure heart,
the Path shall lead to HOLY DIDAR of "NOOR-EN-ALLAH-
NOOR" for momins.

O momins, ALLAH has made nights full of 'BARQATS';
DIGNITY, and DIVINE MYSTERIES, which can be unfolded
through IBADAT. But the people of the world remain
asleep while the Pirs and Paygambars attain high benefits,
NOORANI LAHAWAS, through IBADAT.

As the HOLY PROPHET did, through BATUNI BANDAGI at
night, the TRUE ASHIQ (LOVER) of "NOOR-EN-ALLAH NOOR)
HAZER IMAM Achieves KHUDA MASHOOQJA MITHA "NOORANI" DIDAR.

O momins, you are SACHA ASHIQ of MOWLA BAPA, so why
remain asleep at the "NOORANI" TIME of HOLY DIDAR, at
PARODIE FOUR o'CLOCK! Momins awake! awake! and
perform IBADAT with IMAN, ISHQ and Devotion.

Therefore, O momins, as you have seen, the MOST BEAUTIFUL,
UNIQUE Experience of RUHANI LAGAN, of the SPIRITUAL WEDDING between
"NOOR-EN-ALLAH-NOOR" MOWLA MURTAZA ALI HAZER IMAM and the RUHANI can
be achieved by the MOMIN. O momin, awake, and awaken your heart, mind,
and soul -- do not retreat in your Religious Obligations: always have
CHUST IMAN and ISHQ, purely, solely on PAK "NOOR" MOWLA MURTAZA ALI

HAZER IMAM, and perform "RATKI HAQ BANDAGI" -- you shall be granted with the Most HIGH "FANAH-FI-ALLAH": the MERGING of the RUHANI River with the VAST "NOORANI" OCEAN of the "NOOR" of MOWLA MURTAZA ALI HAZER IMAM, and the GENUINE EXPERIENCE of "ALI SAHI ALLAH" ... AMEN.

SHUKRANLILLAH! ALLAHAMDULILLAH! YA RABBAL-AALMIN.
ALLAHUMA SALI ALA MUHAMMADIN WA AALE MUHAMMAD.

MOWLA MURTAZA ALI

JA DARSHAN

JO

Judai no Khayal

OR

AWARENESS OF SEPARATION

OF THE SOUL

FROM

THE DIVINE OCEAN OF THE "NOOR,"

THE "NOOR-EN-ALLAH-NOOR"

SHAIKH JALALUDDIN RUMI has gone touchingly deep while writing on the subject of the Human Soul and its Separation since Time Immemorial from the DIVINE OCEAN of THE "NOOR," THE "NOOR-EN-ALLAH-NOOR." Shaikh Jalaluddin Rumi gives an example of a FLUTE (BANSARI) which cries out its tragic story. The flute cries, "O people of the world, listen, I have been separated from my origin, the tree. The flute prayer plays with me, but my voice is the tragic voice of SEPARATION."

Same is the case of the soul, Shaikh Jalaluddin Rumi says, my soul also has a tragic story to reveal: it has been SEPARATED from the "ALME-ALVI," the "NOOR-E-WAHEDAT," the OCEAN of the "NOOR," and descended unto the "ALME-NASUT," the Material world. The flute of wood produces a tragic voice because it has been separated from its 'ASAL VATAN.' But it does so only when a player blows it, my invisible

RUHANI BANSARI continuously and constantly produces the S.O.S. cry.
My Soul is in deep agony of Separation: 'MOWLAJI JUDAI, VIYOG JO DOOKH.'

Shaikh Jalaluddin Rumi says, on the important Day of 'ROJ-E-ALASTA,' the RUHANIS had pledged their Allegiance to PAK PARVARDIGAR, but alas! the soul merely listened to the Sweet Words of ALLAH -- without HIS HOLY DIDAR. My MASHOOQ KHUDAWIND-E-HAQ questioned all RUHANIS, "ALASTO BE RABB-E-KUM, O RUHANIS, who is your CREATOR, YOUR KHUDAWIND?" And RUHANIS answered, "KALUBLA SHAHEDNA, O LORD, THOU art our CREATOR, our KHUDAWIND-E-HAQ, our SUSTAINER." The RUHANIS only heard the VOICE of ALASTA but they did not have "DIDAR-E-IMAM." The soul has been Deeply Craving since that day for the "NOORANI" DIDAR - the only Remedy to the cry and agony of Separation.

Shaikh Jalaluddin Rumi was fortunate (as we are) that he came across the 'RAHE-RAST,' the 'SIRAT-AL-MUSTAQIM,' and he gained an Awareness of the Separation of the soul: he could hear the S.O.S. cry of his soul. Shaikh Jalaluddin Rumi says, I visited the AHLE-AAL (those with Spiritual Knowledge) and the AHLE-QAAL (those interested only in ZAHERI matters), I cried about my soul. They talked to me in a friendly manner but alas they could not understand my agony. They knew not why I was crying, of the cravings of my beloved soul.

A man is in SLUMBER, therefore he does not remember the Day of ALASTA, when the Soul took birth from the OCEAN of the "NOOR-E-ILAH." Only the QAMIL (advanced in ILM) can remember the Great Day of 'ROZ-E-ALASTA,' because in their hearts there is pain, the agony of Separation. There is the FIRE of LOVE, of KHUDAI ISHQ for MULAQAT of MASHOOQ KHUDAWIND-E-HAQ. The Scars of Separation have produced holes in the heart that cries the Tragic Sounds.

Shaikh Jalaluddin Rumi says, the air which is in the BANSARI, I do not find this FIRE of LOVE in the heart of any man. Without the PREM-AGNI, the MUHABBAT of MASHOOQ KHUDAWIND-E-HAQ, the heart is 'MURDAH' or DEAD. The listener should become 'BE-KHUD' ie. forget himself in ISHQ-E-ILAH.

Shaikh Jalaluddin Rumi says, my Spiritual BANSARI is my SOUL, and the tune that comes out of my Spiritual BANSARI is the DIVINE TUNE.

It is the TUNE of LOVE with agony of SEPARATION. Those with RUHANI SHAQTI are able to hear and understand the TUNE of my Spiritual BANSARI-FLUTE. The player of the ZAHERI BANSARI plays with the lips - that are visible, but alas! the player of my BANSARI is not Visible. Because of HIS INVISIBILITY my agony is so very painful.

Shaikh Jalaluddin Rumi says, go nearer to your MURSHID-E-QAMIL (HAZER IMAM) and HE shall guide you as how to create the Tragic Voice from your Heart. These are the discourses of ASHIQS or the LOVERS of MURSHID-E-QAMIL.

The mature ASHIQS who possess Spiritual Experiences are prohibited to talk of their Experiences to unknowledgable people -- they therefore choose to remain silent. The days which are devoted in ISHQ-E-ILAHI impart incredible SPIRITUAL ECSTASY. And although such Experiences do not stay constant, they give sweet and charming recollections of most lovable experiences of life. They are the bonds and proof of Spiritual Success in life -- one's heart confirms that the life on this earth results in Spiritual Elevation and Everlasting Success.

Shaikh Jalaluddin Rumi says that all the Materialistic Pleasures have been created by us -- positively we have not been created from it: our Dignity and Glory is based on ISHQ-E-HAQIQI, which is far more Superior and Higher than ISHQ-E-MIZAJI (The Worldly Materialistic Love). ISHQ-E-HAQIQI is ETERNAL and EVERLASTING.

Shaikh Jalaluddin Rumi says that those who have ISHQ-E-HAQIQI within their heart, their Vices in life are vanquished. ISHQ-E-HAQIQI is the Remedy for the PURIFICATION of life, and it is due to this that a person having a material body can reach the ASMANS -- as far as "ARSH-E-AZIM" (SUBHAN-ALLAH!). When ISHQ is kindled in the heart, it spreads right through each and every pore of the skin. It spreads in all the parts of the body, in the blood, and as a result the material body becomes PURE. Then one visualizes, by one's heart, the "NOORANI TAJALLI" or the LIGHT in the DIVINE EYES of MURSHID QAMIL (HAZER IMAM NOOR MOWLA MURTAZA ALI). ASHIQ visualizes the "DILBAR-MASHOOQ" in EVERYTHING -- the SAME LIGHT that is manifest within oneself, is in others.

Shaikh Jalaluddin Rumi says, look at a Garden when all the flowers are gone, you cannot listen to the beautiful, sweet music of the BUL-BUL (BIRD), the ASHIQ of the fragrance of the flowers. Since you have been separated from your BELOVED (NOOR MOWLA MURTAZA ALI HAZER IMAM), your Fragrance (RAUNAK), CHarm, and Beauty are all gone. The whole world is THE MASHOOQ (KHUDAWIND), but MASHOOQ is behind a Screen -- in the INVISIBLE. The MASHOOQ is 'HAYYUL-KAYYUM,' HE is Seated within you -- your own body.

Shaikh Jalaluddin Rumi says that all around thee there is THE "NOOR" of MASHOOQ (KHUDA), in every breath of your life, the ROSHANI (LIGHT) of the MASHOOQ is Enlightened. Your MASHOOQ is within you, yet you cannot see nor meet him: is it that there is no "NOOR" within the eyes of your heart?

Shaikh Jalaluddin Rumi says, only with the GRACE of MURSHID QAMIL one can succeed on the Spiritual Path. So follow, by heart and Soul, the HOLY FIRMAN MUBARAK of our Most Beloved MASHOOQ NOOR MOWLA MURTAZA ALI HAZER IMAM and make MASHOOQ KHUDAWIND happy - always.

Our Holy Pir SHAMS Mabaap says:

EJI SATGURU AVYA KA(N)Y AAPNE DUWAR-RE,
TENE KEMRE KARINE PAAYE LAGIYE HOJI.

EJI JAJO JAJO SAMUDARIANI LAHER-RE,
MARA MAN-NA MANELA MOTI LAVJO HOJI.

EJI BOLEA BOLEA PIR SHAMS CHOT-RE,
MARA MOMANBHAI TAME AMRAPURI PAMSHO HOJI.

Pir Mabaap asks, O momins, how can you make our Beloved MASHOOQ "NOOR" MOWLA MURTAZA ALI HAZER IMAM shower HIS Blessings upon us and grace us with HIS "NOORANI" DIDAR -- in 'HAYYATI' (in our present life)? That is the question on my mind constantly.

Then, Pir SHAMS Mabaap answers by saying, that, following the HOLY FIRMAN MUBARAK benefits momins immensely. Pir SHAMS assures us that your sincerity and love shall unfailingly take you to the REAL PARADISE -- the HOLY DIDAR of MASHOOQ NOOR MOWLA MURTAZA ALI "NOOR-EN-ALLAH-NOOR" HAZER IMAM.

YA ALI YA ALI YA ALI

-- SUBHANALLAH -- SUBHANALLAH -- SUBHANALLAH --

SHUKRANLILLAH,
ALHAMDULILLAH,
LA ILAHA ILALLAH
ALLAH-O-AKBAR!!!

ALLAHUMA SALI ALA MUHAMMADIN WA AALE MUHAMMAD.



APPENDIX I



V I S H A N A P U R I

THE GENEALOGY OF SHRI VISHNU (THE ALI)

(an extract from Part IV of Our Holy Du'a by Pir Sadardin)*

THE BEARER OF

THE NOOR-E-ALI (SHRI VISHNU)

	1.	SHRI AHUNAH	
	2.	SHRI ALAKH	
	3.	SHRI NAAMNIL	
	4.	SHRI ANIL	
	5.	SHRI SOON	
	6.	SHRI SAAN	
	7.	SHRI NAAN	
	8.	SHRI GINAN	
	9.	SHRI NOOR	
PERIOD	10.	SHRI TEJ	
OF	11.	SHRI JAL	
THREE	12.	SHRI KAMAL	
'KARANS'	13.	SHRI ADBUDH	
	14.	SHRI JAAG	
	15.	SHRI TANTAW	
	16.	SHRI PREMTANTAW	
	17.	SHRI AAD FURUSH	
		(SHRI BRAHMA)
		(SHRI AHUNAD AAD)
		(SHRI AVIGAT AAD))
			--- INCARNATION OF "THE NABI,"
			THE "NOOR" WAS IN BATIN
	1.	SHRI HAW	
	2.	SHRI KAW	
	3.	SHRI DHARAM	
PERIOD	4.	SHRI KESHAW	
OF	5.	SHRI TAWNAAD	
FOUR	6.	SHRI UTRA	
'KALAPS'	7.	SHRI HARITAK	
	8.	SHRI PURURWA	
	9.	SHRI ANTA ATITA	
	10.	SHRI PREMUKH	

* This Genealogical Chart was presented as evidence in the HAJI BIBI CASE (BOMBAY, 1905).

SHRI MACCHA

PERIOD OF	1.	MANAEK
FOUR 'YUGAS'	2.	AJAMIL
(DAS AVTAR)	3.	AGARSEN
	4.	OCHHAUT
	5.	BHARESPAT
	6.	ASVAMITAR
	7.	PAUTAR
	8.	PADWIR

SHRI KORABH

	9.	BHISRIYAT
	10.	DIKHIYAT
	11.	PRAJAPAT
	12.	AGARSEN
	13.	KADIM
	14.	DOEL

SHRI VARAH

	15.	KESHAV
	16.	KHATRIVASH
'PATRA 77':	17.	ASAAW
	18.	UNAS
THE BEARERS	19.	KHALIFAT
OF	20.	GOTAM
THE "NOOR-E-ALI"	21.	ANTA
SHRI VISHNU	22.	HARITAK

SHRI NARSHINHA

	23.	MANAEK
	24.	KAUCHAK
	25.	REPAK
	26.	KESHVADHAN
	27.	KESHVARUKH

SHRI VAEMAN

	28.	MAANDHATA
	29.	PRATHMIJAY
	30.	JAESRIN
	31.	JAVLAGAN

SHRI FARSIRAM

	32.	ROOG
	33.	NOOG
	34.	JUJEAAT
	35.	KUMBHA
	36.	ALIF
	37.	AJEPAL
	38.	DASHRATH

SHRI RAM

39. PADAM
40. JASHVADHAN
41. VIRPAAR
42. VAASUDEV

SHRI KRISHNA (KA'AN)

43. PARIKSHAT
44. JANMEJAY
45. SHESANAND
46. SATANAND
47. SWASTHAN
48. BUDHSTHAN
49. VINVACHHRAAJ

SHRI BUDHA (ADAM)

50. SHISH (SETH)
51. SHAM
52. SALAAM
53. MALKAAAN
54. ESLAAM
55. HAROON
56. SHAMUNSAFFA (SIMON PETER)
57. ADNAAAN
58. MAA'D
59. NIZAR
60. MUDAR
61. ELIAAS
62. MUDRAK
63. KHUZEMA
64. KINAN
65. NAZAR
66. MAALEK
67. FAHAR
68. GAALEB
69. LUVE
70. KA'AB
71. MURE
72. KILAAB
73. KUSE
74. ABDUL MUNAAF
75. ABU HASHAM
76. ABDUL MUTLIB
77. ABU TALEB

SHRI NAKLANKI MOWLA MURTAZA ALI

1. MOWLANA ALI
2. MOWLANA HUSSEIN
3. MOWLANA ZAINUL ABEDIN
4. MOWLANA MUHAMMADINIL BAQIR
5. MOWLANA JAFAR SADIQ

6. MOWLANA ISMAIL
7. MOWLANA MOHAMED BIN ISMAIL
8. MOWLANA VAFI AHMED
9. MOWLANA TAKI MOHAMED
10. MOWLANA RAZIYIDDEN ABDULLA
11. MOWLANA MUHAMMADINIL MEHDI
12. MOWLANA QAYAM
13. MOWLANA MANSUR
14. MOWLANA MOIZZ
15. MOWLANA AZIZ
16. MOWLANA HAKIN BI AMRILLAH
17. MOWLANA ZAHIR
18. MOWLANA MUSTANSIR BILLAH I
19. MOWLANA NIZAR
20. MOWLANA HADI
21. MOWLANA MOHTADI
22. MOWLANA QAHIR
23. MOWLANA HASSAN ALA ZIKHRIA-SALAAM
24. MOWLANA A'ALA MOHAMED
25. MOWLANA (KHUD) JALA-UD-DIN HASAN
26. MOWLANA ALA-UD-DIN MOHAMMED
27. MOWLANA RUKNUDDIN KHUR SHAH
28. MOWLANA SHAMSH-UD-DIN MOHAMMAD
29. MOWLANA KASSAM SHAH
30. MOWLANA ISLAM SHAH
31. MOWLANA MOHAMMAD BIN ISLAM SHAH
32. MOWLANA MUSTANSIR BILLAH II
33. MOWLANA ABDUS SALAAM SHAH
34. MOWLANA GARIB MIRZA
35. MOWLANA ABU-ZAR-ALI '
36. MOWLANA MURAD MIRZA
37. MOWLANA ZULFIKAR ALI
38. MOWLANA NURIDIN ALI
39. MOWLANA KHALILULLAH ALI
40. MOWLANA NIZAR II
41. MOWLANA SAYYID ALI
42. MOWLANA HASSAN ALI
43. MOWLANA KASSAM ALI
44. MOWLANA ABUL HASSAN ALI
45. MOWLANA KHALILLULLAH ALI II
46. MOWLANA HASAN ALI SHAH
47. MOWLANA AGA ALI SHAH
48. MOWLANA SULTAN MOHAMMED SHAH
49. MOWLANA SHAH KARIM AL-HUSSEINI IMAM-E-ZAMAN
(HE IS HIMSELF THE "NOOR-E-ALI," MOWLA MURTAZA ALI)

Note: In a GINAN-E-SHARIFF composed at the time of Imam Shah Nizar, the Imam is designated by: "PATRA SITOTER IMAM CHALISMA PARATAK SHAH NIZARJI" which gives reference to and further substantiates the number 77 of the DIVINE GENERATION of MOWLA MURTAZA ALI, THE BEARER of "NOOR-E-ALI" during the Four Yugas -- Mowla Murtaza Ali is the 77th PATRA and Imam Shah Nizar was 40th "JAMO" of Mowla Murtaza Ali.

APPENDIX II .



A HOLY DIDAR OF "DAS AVTARS"

"IT WAS DUE TO GRACE OF IMAM SULTAN MUHAMMED SHAH (A.S.) THAT HE BESTOWED HIS UNIQUE HOLY DIDAR -- A DARSHAN OF 'DAS AVTARS' TO ME AND IT LED ME TO EMBRACE ISMAILI SATPANTH RELIGION"

A LECTURE DELIVERED BY MR. JAFFERALI LALJI AT THE GOLDEN JUBILEE HALL, DAR-ES-SALAAM, IN SEPTEMBER 1941. THE AUTHOR WAS PRESENT.

Dear Brothers and Sisters,

A few years ago, I was a Hindu by cast, resident of Gujerat. Ismaili missionaries from the Recreation Club of Bombay were visiting our Province on mission of propagating Ismaili Faith. They used to arrange 'BHAJAN PARTIES' and 'SATSANG' gatherings where I was invited several times.

Your missionaries were, no doubt, well versed in VED, GITA, and PURAN Shashtras and through these scriptures, they endeavoured to prove Ismaili Dharma (Religion) as THE TRUE "SATPANTH" DHARMA wherein "NOOR-E-ALI" had descended and IMAM SULTAN MOHAMMED SHAH the FORTY-EIGHTH BEARER of THE "NOOR-E-IMAMAT," DASMA NAKLANKI AVTAR.

After a number of SATSANG MULAKATS most of the members of our group, numbering two hundred, were convinced of what the missionaries had said about the DIVINE ASPECT of MOWLANA SULTAN MOHAMMED SHAH, who was the FORTY-EIGHTH JOMADHARI NOOR MOWLA MURTAZA ALI (SHRI VISHNU VAR DATAR). We, the participants of the ISMAILI BHAJAN MANDALI, were well convinced and agreed to embrace ISMAILI FAITH, but in one way wished it was practically proved -- the DIVINE POWER and the PROOF of THE "DASMA NAKLANK AVTAR" by MOWLANA SULTAN MOHAMMED SHAH HIMSELF. Our group submitted the above suggestion because it would be extremely hard for us to discard our faith and desert our relatives, friends and fellow brothers unless we had been convinced to the fullest as to the Genuineness of the DIVINE "LIGHT" OF SHRI VISHNU.

After some years following this, good news of MOWLANA SULTAN MOHAMMED SHAH'S MUBARAK PADHRAMNI was announced and our aspirant group was invited to visit Bombay for HOLY DIDAR. We all readily agreed to go to Bombay.

During the Missionaries' MEMANI, a request was submitted to KHUDEVIND HAZER IMAM explaining how a group of Hindus had been given instruction on the present LIVING DASMA NAKLANKI AVTAR and as a result of various meetings everything was done pending final "PROOF" of KHUDEVIND'S KHUDAI NOOR NAKLANK AVTAR.

MOWLANA SULTAN MOHAMMED SHAH was much delighted to read Missionaries' ARIJA and most graciously made HOLY FIRMAN for the arrangement of a meeting with our Hindu group, of approximately two hundred in number — young and old, ladies, gents and children.

The next day was a RED LETTER DAY! for us. We made ourselves present at the Recreation Club Office in the morning and KHUDEVIND HAZER IMAM arrived at about 11:00 a.m.

At first glance we were very much touched to behold KHUDEVIND'S HOLY DIDAR. MOWLANA SULTAN MOHAMMED SHAH, on HIS arrival, said:

"ACCHA TUMKO NAKLANK KA DARSHAN KARNA HAY? SHABASH."

MOWLANA SULTAN MOHAMMED SHAH was seated on the sofa. HIS "NOORANI" Complexion was so charming that our Hearts and Souls, totally, and instantly, became devoted and dedicated to HIM.

And LO! in moments there were the Amazing Appearances of the HOLY DAS AVTARS.

We beheld DIDAR of SHRI MACHHA AVTAR, then KORBHA, VARAH, NARSHINHA, VAMAN, FARSIRAM, RAMCHANDRAJI, SHRI KRISHNA, SHRI BUDHA, and lastly DASMA NAKLANKI AVTAR MOWLANA SULTAN MOHAMMED SHAH in HIS DIVINE ASPECT.

We all bowed down immediately in front of THE "NOOR-E-PANJATAN PAK" SHRI VISNU, ALI VAR AVTAR. (ALLAHUMA SALI ALLAH MOHAMMADAN WA AALE MOHAMMED.) Tears of unsurpassable happiness and joy were shed from our eyes. It was truly an unforgettable event of our lives, which cannot be expressed in its perspective.

However, all the members of our group prayed to KHUDEVIND to accept us all as HIS Spiritual Children.

HAZER IMAM SULTAN MOHAMMED SHAH blessed us and said: "KHANAWADAN."

HIS "NOORANI" ARSHIWADS enlightened our souls to such a high extent that we, to this day, cannot express it by words. It was a day greatest of all days, the day we embraced THE ISMAILI SATPANTH DHARMA where THE "NOORANI" LIVING JYOT is EVER-PRESENT.

We realize that we have SAVED our BILLIONS of BIRTHS and RE-BIRTHS by the HOLY NOORANI DARSHAN and DIDAR. It is because we Recognized HIM, we Recognized the "NOOR" of ALI, SHRI VISHNU, we Recognized the "NOORANI" JYOT. We had been always reading in our SHASHTRAS (Scriptures) of the Advent of SHRI KHRISHNA, but we were not knowledgeable of the LIVING KHRISHNA, we were not knowledgeable of NAKLANKI AVTAR. We were most fortunate to be graced with the DARSHAN and DIDAR of SHRI NAKLANK -- MOWLANA SULTAN MUHAMMED SHAH, in our lives.

* * *

Finally, Mr. Jafferally Lalji recited a verse of Holy Ginan.

EJI JO JIV JAVE SHAHKA NAAM NA CHHODU,
DHAR SEER KARVAT ANGA NA MODU....

Explanation:- If someone were to cut my throat even, I would leave the HOLY HOUSE OF HAZER IMAM: HIS HOLY NAME will be on my lips till the last breath of my life. AMEN.

Truly wonderful, amazing, and unique, the story of Huzur Mukhi Jafferally Lalji's family and colleagues.

** To give a brief introduction of the lecturer: Mr. Jafferally Lalji and Count Mohammed Alarkhia were related through the marriage of their son and daughter respectively, which took place after the above incident.



APPENDIX III



EXTRACT FROM THE ADDRESS OF HAZRAT IMAM MOWLANA SULTAN MOHAMED SHAH AT
ISMAILIA MISSION CONFERENCE (DAR-ES-SALAAM, 1945)

Very little of our religion is generally known; first of all I will give you two or three examples that will show that even most of our people are ignorant of our faith.

In 1905 Juma Bhagat, one of our great missionaries who rendered great services to me, and other very pious Ismailis came to me, that is exactly 40 years ago, that in Dua the word which refers to "fish" should be withdrawn. I said to him, "Mr. Juma do you intend to drop one of the foundations of the faith?" and I said to them that when there was nothing but fish on earth, God stood as witness, and they must have no doubt to that kind of witness from above, and of course he understood and dropped it. Then when last in Bombay 8 years ago, many of our people came to me and requested to add just one word in Dua, and then they said everything is alright. I said what is that one word. They said, "instead of 'Ali Allah' to say 'Ali-un-walli-Allah.'" So I said you better drop the whole Dua if you want to alter that word. You are ignorant. It is your ignorance and not that "Ali-Allah" is wrong.

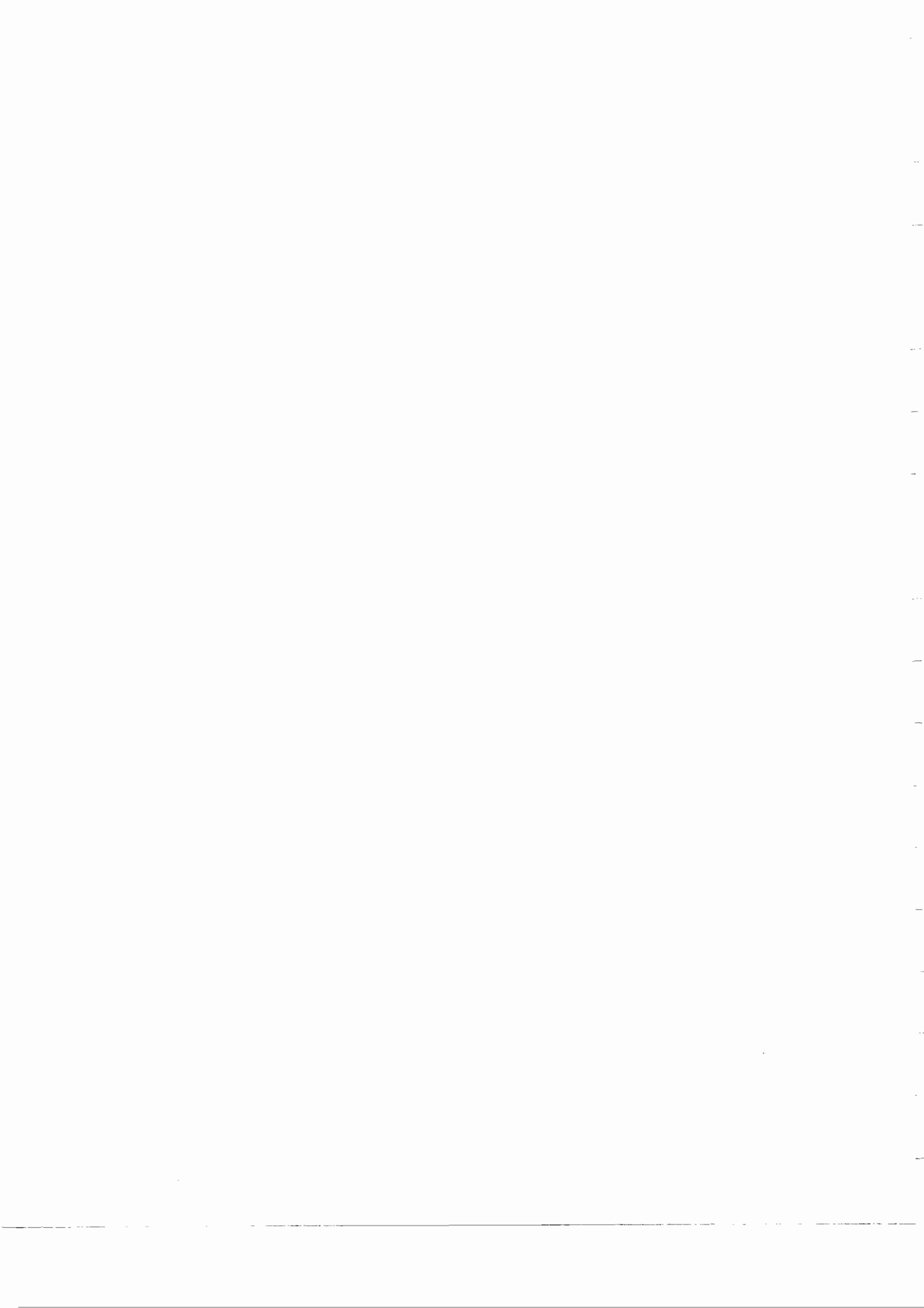
(Then Hazar Imam referred to the simile of the river and the sea. Hazar Imam quoted the Ayat "Inna Li Lahe wa Inna Ilehe Rajeun"). Shariati people do not understand this. These are the things that must be understood, that according to the Ismaili religion Allah is the Ocean. Ali during his life on earth was the river separated from the Ocean of the Almighty -- separated from it and running towards it -- overcoming all material resistances and running towards its origin. The Hakikati people should understand the meaning of this Ayat -- from the Hakikati point of view this Ayat means more than all the rest of Koran.

Then of course Pir Sadrudeen and others have put forward the doctrine -- namely that all Momins are the small streams starting from the earth then joining the Ocean with the river. These are the doctrines of the Ismailis. This is perfectly clear. There is nothing new. The perfect momin after death and Imam should not be separated, which means it is like a river which flows through the earth, stones, rocks and various other obstacles but reaches the Ocean carrying with it all kinds of smaller streams. Now all these have already been made clear by

Ismaili writers and thinkers and sifted and made clear and printed in Iran. These are the doctrines, the true heart of the Ismaili religion.

Pir Sadrudeen and the Ginans have done great advantage, that there is a sense of joy, and anybody who understands Ismaili religion, he understands that instead of crying and being sad, it is constant and great pleasure that any human being can have. Such joys of the spirit and soul cannot be explained to the people who do not know. Everybody must go in himself and know it.

APPENDIX IV



EXTRACT FROM "ISMAILI MISSION IN INDO-PAKISTAN"

BY PROFESSOR W. IVANOW

We have seen how great a part was played by Messianic expectations in the spread and history of the Ismaili movement in the more Western countries. So it was in India, even long after they were almost entirely given up in the original community. They constituted the "bridge" between Ismailism and Hinduism which permitted the new ideas to enter that entirely different world of Hindu mentality. It was the effort to make Islam recognized as the religion of the final period, Kalijug, according to Hindu terminology, promised in ancient prophecies.

'Ali b. Abu Talib,' the first Imam, was introduced as the expected Tenth Avtar of the Deity. The Koran had to be the last Ved, cancelling and abrogating the former scriptures, but, on the whole, continuing the same tradition of the periodical Divine revelation. 'Ali b. Abu Talib,' however, was not the legendary religious hero who came upon the historical stage, performed his miracles, and disappeared. He was, so-to-speak, "continued" in his successor-Imams, the manifestations of the same Divine Substance. The Imam, mysteriously residing in a very remote place in the West, was, of course, for the ordinary inhabitant of Sind, little more than an abstraction. The habitual outlook of the ordinary man brought up in the ideas of Hinduism could thus more easily approach the higher message of Islam and adopt a new and more advanced mentality.

As is well-known, Islam itself from its inception favoured histori-cophilosophic theories depicting the Divine Revelation as one single process. It started with the first man, Adam, who was at the same time the first great prophet, the Apostle of God. With the progress of humanity each successive Apostle brought a more perfect system of the Divine law and beliefs. In addition to these Apostles of God, great prophets, there were also not less than 124,000 minor prophets who at different times were sent to all the nations of the world. In mediaeval India, in circles inclined to a compromise with the local ideas and conditions, a theory was commonly favoured according to which those whom the Hindus regarded as their gods or great saints were, in fact, some of those ancient prophets of God sent to their country.

Islam the crowning phase of the whole development of Hinduism. According to them, the Koran (together with the ta'wil system) was the last and final Ved, completing, abrogating, and superseding the earlier revelation. In this theory Hinduism was merely a preparatory phase, just as Christianity, Judaism, etc., in the revelation of the only True Religion, Satpanth.

Thus, from a purely Islamic viewpoint, the method of bringing the difference between Islam and Hinduism adopted by Ismaili missionaries was perfectly correct, in no way conflicting with orthodox ideas. The question might only arise concerning certain important details. The original Islam, including early Ismailism, emphasises that the Prophet and the Imams, though chosen by God for such an all-important mission, were, nevertheless, ordinary mortal men, differing from others by their superior intellects only. This superior intellect at later times became more and more divinized, and under the influence of various philosophical and mystical theories became a kind of Divine Light, con-substantial to the Divine creative act symbolised by the Koranic (or Biblical) story of God's uttering the word "be," and so forth. Being Divine, this substance, manifested in the Prophet and the Imams, was thus imperishable and eternal, and the theory was developed that it always remains in one particular line of the first Imam's descendants, super-naturally transferred from the father to the son. Still further development of the theory produced its extension upon the past. An uninterrupted line of the Imams must not only be in existence now, and in the future, but also must have been in existence ever since the creation of the world, and even before it. In the top-most abstract forces, such as the Creative Will and Intelligence of the Deity, there cannot be any division, or partition. Therefore it would be no exaggeration or perversion of the truth to state that the same force which constitutes Imamat was responsible for the creation of the Universe, and thus that the first Imam 'Ali b. Abu Talib,' and after him the Imams in general, were identical with the Creator.

Thus, logically enough, in the terms of the Hindu theogony, 'Ali'

is the continuation of the line of Avatars, i.e., visible manifestations of the Deity, The Creator.

The idea, stripped of both Islamic and Hinduistic theological associations and details, may be too simplified, but it shows, I hope with sufficient clarity the process by which such apparently incompatible outlooks as Muslim and Hindu could be synthesized and combined into one religion theory. It would be natural to expect, from the Islamic point of view, that the highest place would belong to the Prophet himself, not the Imam. But in this there is no internal contradiction. We may realize the Shi'ism and the cult of the Imams was probably due to the incidental circumstance that the Prophet had left no male posterity.



APPENDIX V



OPENLY, IN THE PRESS and COURT

A LEADING JOURNALIST AND CORRESPONDENT INNOCENTLY ASKED SHAH KARIM PRINCE AGAKHAN, "WHAT IS THE PROOF YOU ARE DIRECT DESCENDENT OF PROPHET MOHAMED?"

(An extract from an article written in a paper "CURRENT," published in Bombay by a correspondent, Mazahir Rahim who had been given an audience by PRINCE KARIM A.K. The article appeared in the "CURRENT" issue of 9th December 1967.)

Of course, when I innocently asked him for any 'Proof' of the fact that he was the descendent of PROPHET MOHAMMED, the founder of ISLAM, he offered to shoot off the numerous names of 'IMAMS' who preceded him, 'and the geneological chart was there of course.' Thus he offered me the proof of his Right to the GADDI.

More solid proof is given by: there is an interesting incident in Prince Karim's grandfather's rule as the third Aga Khan. He was sued by his sister as having no right to keep the Zakat money, which was given to him. She had an equal right to it, she argued. The Aga Khan stated that all the money collected by him went back to the Community.

At this juncture, the honourable Judge interposed an interesting question. What right had he to collect the Zakat? The Aga Khan explained that it was the custom in his Community to pay a small sum to the Imam. The judge interposed, "What proof do you have that you are the descendent of Prophet Mohammed?"

The Aga Khan invited the Judge and the two lawyers into the next room, but cautioned them, that his showing them the proof would result in their death and that his own lawyer would lose both the power to hear and speak.

These three tried to call his bluff, and accompanied him to the next room, where it is said, names started appearing on the wall. The first name was of Prophet Mohammed and last of the Aga Khan.

Sure enough, after three days, the judge and the lawyer did die, and his lawyer lost his speech and hearing.

AMAZING! INTERESTING! AND SENSATIONAL! THE HISTORICAL "AGA KHAN CASE" GIVES A LASTING IMPRESSION OF THAT VISHNU'S AVTARS (INCARNATIONS OF GOD) WERE THE MANIFESTATIONS OF THE ALI, MOWLA MURTAZA ALI.

In "JANMA BHUMI" a very widely circulated paper of GUJARAT (INDIA) there appeared, in the publication dated 8-9-1957, an article written by a MR. K.M. SHAH, B.A., LLB. The original article was in GUJERATI but a translation of parts of it appears below.

I have gone through the "AGA KHAN CASE" conducted in the Bombay High Court (in 1885 by Judge Sir Rusell) and found it to be very interesting indeed. In the Case there were many points which were sensational and startlingly revealing.

Haji Bibi was the daughter of Aga Hangishah, uncle of Sultan Mohamed Shah Aga Khan. She filed a suite against Sultan Mohamed Shah Aga Khan claiming that she too had a right to religious funds and it had to be shared between herself and the family members.

The plaintiff's advocates attempted to ask certain irrelevant questions to advocates of Sultan Mohamed Shah Aga Khan, therefore the honourable judge refrained them lest they should be harmful to the parties concerned.

The plaintiff's party decided to walk out from the Courtroom since they did not like the idea that they were stopped from asking questions they thought were relevant.

Apparently then, the Case turned in favour of Sultan Mohammed Shah Aga Khan. Ex-parte judgement would be granted by the Judge.

With this knowledge, Sultan Mohammed Shah Aga Khan's advocates pleaded to the Honourable Judge not to dismiss the Case but to let it continue. This was the instruction of Sultan Mohammed Shah Aga Khan. There were sixteen leading lawyers for Sultan Mohammed Shah Aga Khan among whom were Sir Chimanlal Setalvad, Bhulbhai Desai and Mohammedali Jinnah.

The Aga Khan Case was the most interesting, important, sensational Case of the current times. The leaders from quite a number of communities attended the Court proceedings -- leaders of Hindus, Muslims, Boharas, Khojas and also Mullahs and Molwis.

During the Case, altogether one hundred and twenty-eight interesting points were discussed, and all these turned out to be in favour of

Sultan Mohammed Shah Aga Khan III. A History of the Aga Khan and his Ismailis was presented.

Pir Sadardin and Pir Hassan Kabirdin converted Hindus of Sind Province in India. Pir Sadardin has written an important book titled "DASAVTAR" (TEN INCARNATIONS OF GOD) which played a very useful and important role in the Aga Khan Case.

A STRANGE AND AMAZING FACT HAS BEEN POINTED OUT IN THE BOOK THAT HAZARAT ALI WAS SHRI VISHNU IN HIS TENTH AVTAR, AND ALSO STRANGE AND AMAZING THAT ALL THE PREVIOUS NINE AVTARS OF SHRI VISHNU WERE IN FACT THOSE OF HAZARAT ALI. THIS IMPORTANT HISTORICAL FACT IS NOT MENTIONED IN ANY OF THE OTHER SCRIPTURES OF THE WORLD.

Sir Sultan Mohammed Shah proved in the court that he was the sole authority to accept the tributes from his followers as he was the bearer of the "NOOR" of Imamat or "NOOR" of Ali. He had absolute authority over the Ismaili Muslims all over the world.

The writer of the article in "JANMA BHUMI" adds that Hindus would be much surprised to know that Pir Sadardin has said in "DAS AVTAR," all the NINE Avtars of SHRI VISHNU were in fact of THE ALI (MOWLA MURTAZA ALI). This Case and the Judgements of the Court are of such a nature that even if one were to read hundreds of books on other Cases one would not find such deep knowledge as in this UNIQUE and EXCLUSIVE "AGA KHAN CASE."



APPENDIX VI



BIBLIOGRAPHY

- Mowlana Sultan Mohamed Shah (A.S.). Kalam-e-Imam-e-Mubin, Part 1. Bombay: Ismailia Association, 1st edition, 1950.
- Mowlana Sultan Mohamed Shah (A.S.). Kalam-e-Imam-e-Mubin, Part 2. Bombay: Ismailia Association, 1st edition, 1951.
- Mowlana Shah Murtaza Ali (A.S.). Kalam-e-Mowla. Bombay: Ismailia Association, 6th edition, 1953.
- . The Meaning of the Glorious Koran. Transl. by Mohammed M. Pickthall. New York: New American Library, 7th edition, 1959.
- . The Bhagvad Gita. Bombay: S.S.V. Karyalay, 12th edition, 1965.
- . "Ghat Patni Dua (Asal)." Bombay: Ismailia Association, 12th edition, 1947.
- Pir Sadardin. "Budhh Avtar." Bombay: Mukhi Laljibhai Devraj, 1921.
- Pir Sadardin. "Buj Niranjan," Pavitra Ginannono Sangrah. Bombay: Ismailia Association, 1st edition, 1966.
- Pir Sadardin. "Das Avtar (Nano)," Shri Naklank Shastra, Part 1. Bombay: Recreation Club Institute, 1924.
- Pir Sadardin. "Khat Darshanni Vel." Bombay: Mukhi Laljibhai Devraj, 1921.
- Pir Sadardin. "To Munivarbhai (Moti)." Bombay: Ismailia Association, 3rd edition, 1957.
- Pir Sadardin. A Collection of Ginans Bombay: Ismailia Association, 1st edition, I, 1952.
- Pir Shams. "Raja Goverchand Aakhiyan," Shri Naklank Shastra, Part 2. Bombay: Recreation Club Institute, 1924.
- Pir Shams. A Collection of Ginans Bombay: Ismailia Association, 1st edition, II, 1952.
- Pir Hassan Kabirdin. "Anant Akhado." Bombay: Recreation Club Institute, 1931.
- Pir Hassan Kabirdin. "Gur Hassan Kabirdin ane Kanipa Jogino Samwad," Shri Naklank Shastra, Part 2. Bombay: Recreation Club Institute, 1924.
- Pir Hassan Kabirdin. A Collection of Ginans Bombay: Ismailia Association, 1st edition, III, 1952.
- Sayed Imam Shah. "Das Avtar (Moto)," Shri Naklank Shastra, Part 2. Bombay: Recreation Club Institute, 1924.

- Sayed Imam Shah. "Muman Chetamni," Pavitra Ginannono Sangrah.
Bombay: Ismailia Association, 1st edition, 1966.
- Sayed Imam Shah. "Parab Pandwano," Baar Granth (Sindhi). Bombay:
Mukhi Layibhai Devraj, 1908.
- Sayed Imam Shah. A Collection of Ginans Bombay: Ismailia
Association, 1st edition, IV, 1954.
- Hassam Bogha Master. Noor-e-Wahadaniyat. Bombay: Ismailia
Literature Society, 1910.
- Harji Punja Master. Silsil-e-Imamat. Bombay: Recreation Club
Institute, 1930.
- . Sindhi Text Book, Books 1 to 4. Bombay: Mukhi
Laljibhai Devraj, 1923.
 - . Tawarikh-e-Pir. Navsari: Sadruddin Darghavalla,
19??.
 - . "Ismaili, The," Special Platinum Jubilee Issue.
Bombay: Recreation Club Institute, 1957.