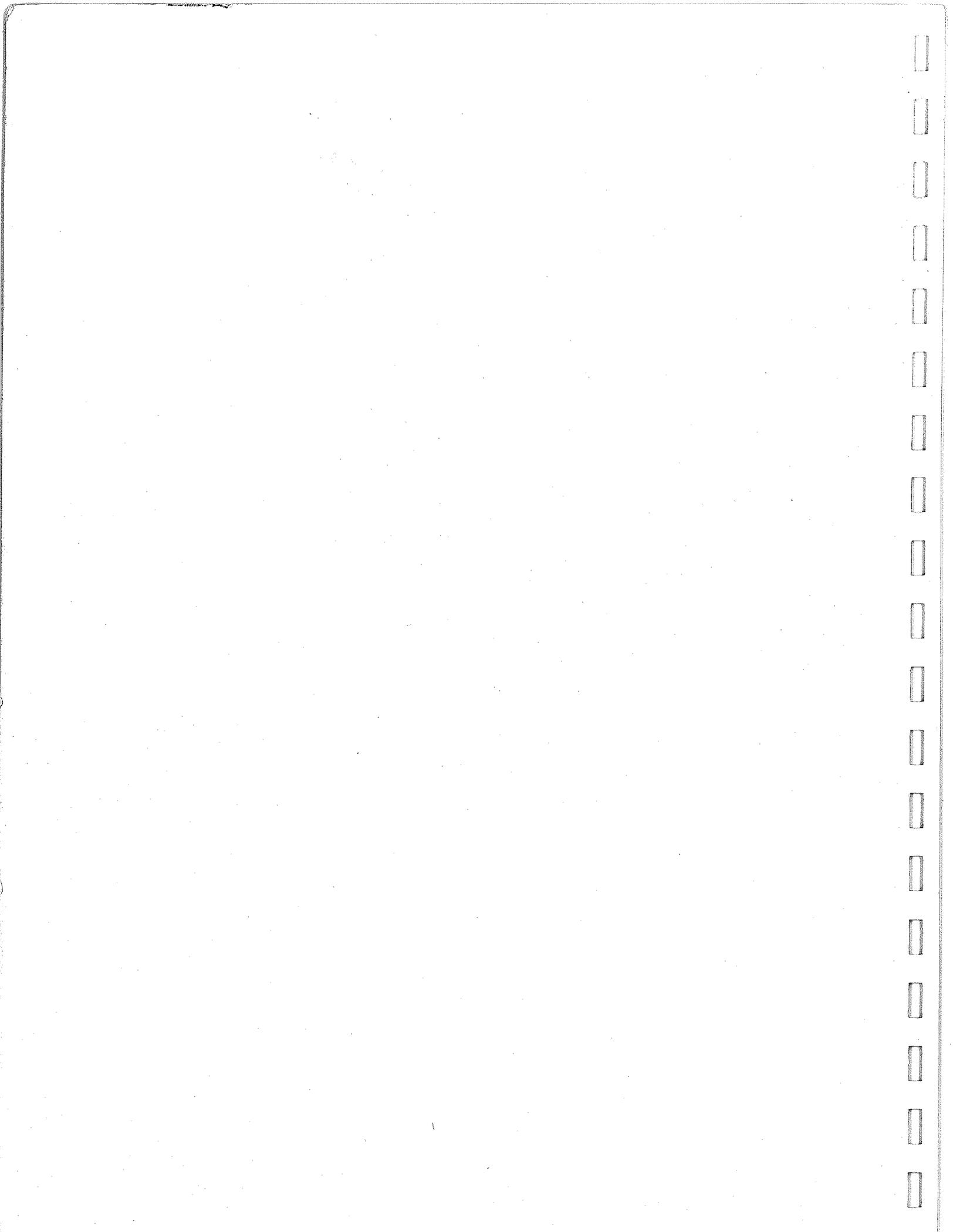
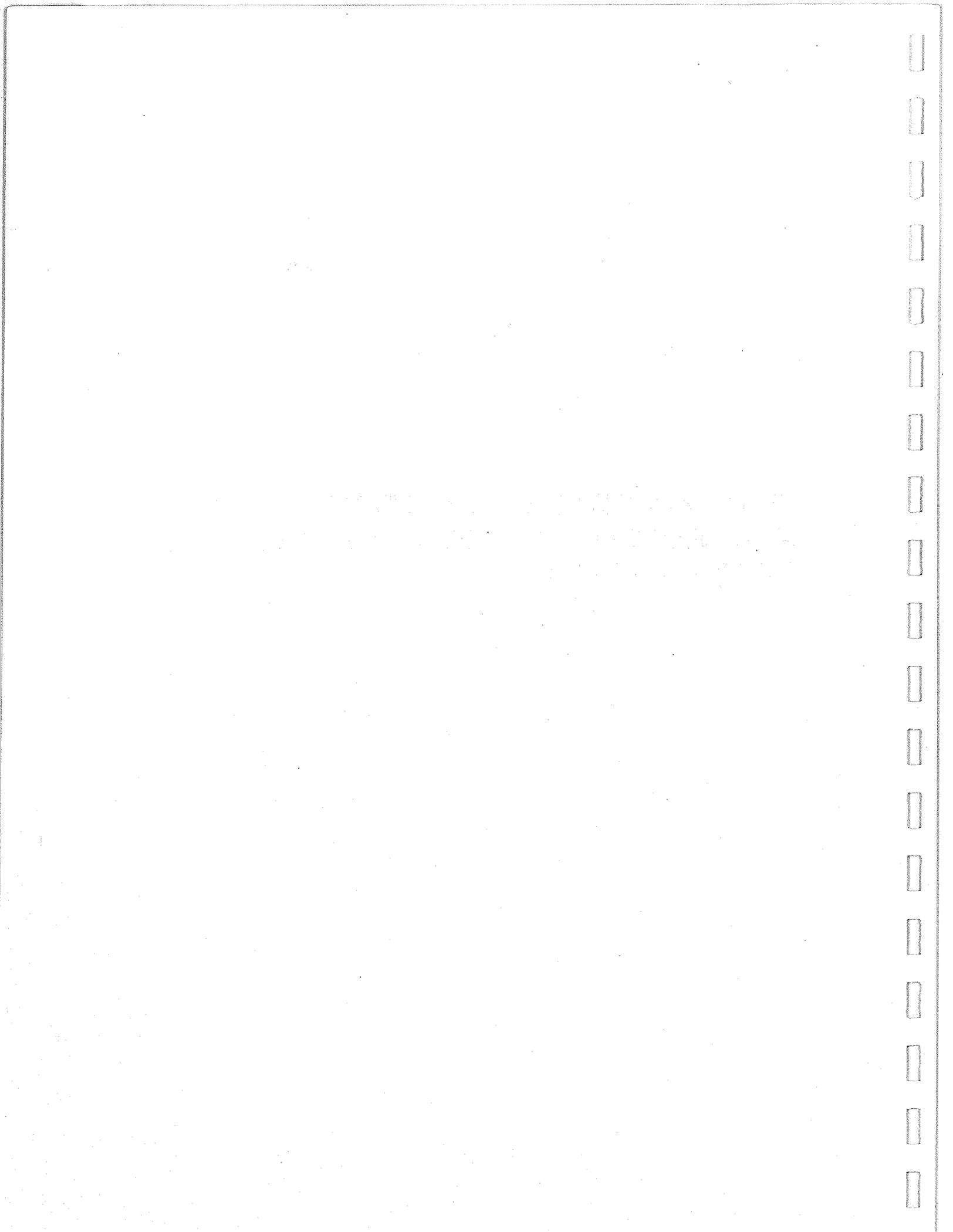


AL THE
MULLIN TEACHER



***OPINIONS EXPRESSED IN THIS PRESENTATION
ARE THOSE OF THE AUTHOR AND NOT OF THE
TARIQAH BOARD.***



Ya Ali Madad.

As promised in our introduction yesterday, we will discuss some of the basic things that we do in Jamat Khana. Before we go into these rituals, it is very important to know what is our TARIQA. We will try to discuss this very briefly.

rites & ceremonies

Our Tariqa is a small group of SHIA branch of Islamic Umah, which (our Tariqa) believes in ESSENCE. And what is that ESSENCE? The ESSENCE is NOOR OF ALLAH. Imam of the time is the bearer of that NOOR, that is why everything in our Tariqa revolves around Imam of the time.

Hazar Imam made this very clear in his following firman made at Moscow on Jan. 29th, 1995, Let us recite the salwat.

“On this occasion I will give you a firman which will touch on important aspects of our faith, so that at the first mulaqat with the Imam of the time, you should be able to take with you and share with your families and your Jamats, the principles of practice of the faith of living within the ethics of the faith at the end of the 20th century, and so that inshallah these principles will become or continue to be part of your every day lives.

First let me remind you that, for all murids of the Imam whether they are from central Asia, from India, from Pakistan, from the Western world, *the fundamental principal is the recognition of the Imam of the time.* It is he who interprets the faith, It is he who guides the Jamat in the interpretation of its faith at any time during its lifetime.” Let us recite salwat.

Once we understand the authority of the Imam it is very easy to articulate our tariqah.

A Sindhi poet has said it so nicely in the following verse:

HAMAARAA MAZHAB O MILAAT KIYA HAYE
HAM SE MAT POOCHHO
IMAM-E-ZAMAN KE FIRMAN PE IMAN RAKHTE HAI(N)

MEANING: Do not ask me what is my tariqa, my faith is to have faith in firmans of the Imam of the time.

So Noor of Allah, whose bearer is the Imam of the time, is the ESSENCE of our tariqah.

Now let us try to understand the position of MUKHI / KAMDIA SAHEBS in Jamat Khana.

Hazar Imam's Noor is present everywhere at all the times. But since Hazar Imam has taken a physical body, he cannot be present "PHYSICALLY" everywhere at the same time. That is why He appoints His representatives to perform religious ceremonies, and to take care of His Jamat on His behalf. Mukhi / Kamadia sahebs are Hazar Imam's representatives in Jamat Khana according to many firmans.

The following will prove the authority of Mukhi / Kamadia Sahebs, What do we say when we start Du'a? We ask the permission of Mukhi Saheb, we say

"AMRE MUKHI SAHEB" Meaning: Mukhi Saheb may I have your order to start the Du'a? In reply, Mukhi Saheb says **"AMRE HAZAR IMAM"** Meaning: Hazar Imam's order. Mukhi Saheb does not say it is my order. He uses the authority vested in him and gives **"AMAR"** on behalf of Hazar Imam.

Mukhi / Kamdia Sahebs in physical absence of Hazar Imam, accepts mahemanis, mushkil aasan and blesses the Jamat etc. on behalf of Hazar Imam. Mukhi / Kamadia Sahebs represent Hazar Imam in Jamat Khana that is why we respect them so highly.

When we enter Jamat Khana we say **"HAIZINDA"** and the person standing at the door, and the Jamat replies **"QAYAM PAAYAA"**

Why do we have to say HAIZINDA and QAYAM PAAYAA and what do we benefit by saying these words.

Jamat Khana is the house of IMAM-E-ZAMAN. We go to his house to talk to him, to pray to him, to beg forgiveness of our mistakes and sins, to remind ourselves that we should be attentive when we ask something from him, i.e. when we pray or say tasbih. We say HAIZINDA meaning he is alive or ever present. Let us try to understand this with an example:

when our parents or elders are present in the house, we will not utter bad words or play mischief, or do some thing that they disapprove. Similarly when

we say "HAIZINDA" we are cautioning our selves that Hazar Imam i.e. present here and our attitude should be as such.

The person and the Jamat replying "QAYAM PAAYAA" confirms the presence of Imam. QAYAM PAAYAA means we have got Imam for ever. In other words, he is ever present.

In our ginanic literature, Pirs have said that when someone says "HAIZINDA" he gets sawab equal to offering an elephant as mehemani to Imam-e-zaman, and the person replying "QAYAM PAAYAA" gets sawab equal to offering a horse as mehemani to Imam-e-zaman.

**GINAN: "HAIZINDA KAHETAA HASTI NU DAAN
QAYAM PAAYAA KAHETAA DAAN TURING"**

There is nothing to do with elephant or horse. Elephants and horses are largest animals and they are very useful, so Pir is trying to explain that by saying HAIZINDA and QAYAM PAAYAA, we get the maximum sawab. If we use our intellect here, it means that if we enter Jamat Khana with consciousness that Imam's Noor is ever present, our soul will be more receptive of all the prayers and all the ceremonies that are performed. And if you are receptive your intentions and wishes are fulfilled, that is why in another ginan it is said:

**"GAT MAA(N)HE JAB AAWO TAB HAIZINDA BULAAWO
FAL AMRAAPURI PAAWO, SHAH PIR KA DEEDAR
TUM CHET MAN MERA."**

MEANING: Say haizinda when you enter Jamatkhana, you will get the sawab of achieving paradise and deedar of the Imam and the Pir.

Next thing we do or must do is go to Mukhi saheb / Kamadia saheb or Mukhiani saheba / Kamdiani saheba for "DU'A KARAVVI"

This is a ceremony of REPENTANCE OR TAUBA.

Why do we have to repent? What is the proper way to do DU'A KARAVVI?

When should we do Du'a KARAVVI AND WHY?

We have already established that our faith is nothing but obeying firmans of

the Imam of the time.

In our Tariqah there are certain things that we are told to do and there are other things that we are told not to do. In our daily dealings there are so many things we do which we are told not to do. For example we lie, we cheat, we speak evil, we do ninda, we look at some one with lust etc. Every time we do something which we are told not to do, we are committing a sin. Every bad deed is a hindrance for the progression of soul. In order to clear these obstacles, we submit ourselves to the representatives of Hazer Imam and repent by saying "TOUBO TOUBO TAKSIRDAR, BANDO SIR TA PA GUNEHGAAR, YA SHAH TU(N) BAKSHIYEN BAKSHAN HAAR."

This literally means: "I, the devotee, who is full of shortcomings, is repenting, O Lord this servant is sinful from head to toe. My Lord forgive me as you are the forgiver."

Allah says in the holy Quran SURAH 39: VERSE 53:

"SAY O MY SERVANTS WHO HAVE TRANSGRESSED AGAINST THEIR SOULS! DESPAIR NOT OF MERCY OF ALLAH: FOR ALLAH FORGIVES ALL SINS FOR HE IS OFT FORGIVING, MOST MERCIFUL."

The ceremony of DU'A KARAVVI is performed by joining the hands, look into the eyes of Mukhi / Kamadia sahebs, Mukhiani / Kamadiani sahebas and say taubo taubo taksirdar.....

They (Mukhi/ Kamadia etc.) Also look at the person performing Du'a karavvi and take his hand into their hand and bless him on behalf of Hazar Imam.

In one of the ginan it is said:

JE KOI GAT MAAHE KARA AVE DU'A,
NAJARE MUKHI KU(N) TE DEKHE SAVAA,
AUR MUKHI USKE SAAMU JO JOWE,
TO FAL DU'A KERRA PURAAJO HOY.

Joining hands is SUBMISSION and giving hand to Mukhi saheb is RENEWAL

OF BAIYAT.

It is **NECESSARY AND IMPORTANT TO PERFORM DU'A KARAVVI BEFORE FIRST DU'A.**

WHY IT IS SO IMPORTANT ?

Let us take an example: suppose I am going to an open market to buy some fruits, I take a basket with me, I choose the fruits I want, pay the shopkeeper and ask him to put the fruits in the basket. The basket has to have room or have to be empty in order to put the fruits in. If the basket is not empty, I cannot take with me what I came for.

Similarly we come to Jamatkhana to achieve some thing and if the basket of our heart is full of garbage (SINS) we cannot put in it what we came to achieve. We have to empty all sins before trying to achieve anything else.

This is why it is necessary and important to do Du'a karavvi **BEFORE** Du'a starts. We must try to come to Jamatkhana early so that we can do Du'a Karavvi before the ceremonies start.

Now that we entered Jamatkhana saying **HAIZINDA** with awareness of Hazer Imam's presence and we did Du'a karavvi - emptied the basket so that we can put some thing into it, next thing is "DU'A"

Mukhi saheb says "**KHANAVADAN KHANAVADAN**" before giving "AMRA" for Du'a. Why he says khanavadan immediately before and after the Du'a?? Is it to inform the Jamat that Du'a is starting or is there any other reason for this? We will see this little letter.

Before starting Du'a Mukhi saheb alerts the person standing at the door by saying "**DAR TE JAMAT BHAI**" Meaning is the Jamat bhai at the door? Person standing at the door replies "**BANDO.**" Bando literally means a slave or servant. We are all Hazer Imam's "**BANDA**" as we have done bayyat of Imam -e- Zaman, and that is why the person at the gate confirms "Your slave is present." and it is a duty and **PRIVILEGE** of this person to call others to prayers by saying "Du'a ke raso Allah maheria." Meaning

“O those who have Allah’s blessings, come and join the prayers.”

“Allah maheria” means “Those who have Allah’s maherbani.”

This tradition of calling others to prayers is an ISLAMIC TRADITION.

Every time before the holy Nimaz, a designated person goes on the minaret of the mosque and recites loudly on the P.A. system, the holy KALIMA and then says “AYAA RAS SALAA.” three times, meaning “Join the prayers.”

We do the same thing when we say “DU’A KE RASO ALLAHMAHERIA.”

During Prophet Mohammed’s time Hazrat Bilal used to say the AZAN or to call people for prayers, that is why it is a privilege to say” Du’a ke raso Allah maheria.”

Next: Du’a is recited. What do we say in Du’a? We praise Allah, say salwat, we beg forgiveness of our sins, and plead for mercy. We ask Allah to give us our daily sustenance (rozi). We ask for His rahemat and we thank Him for every thing.

The person who is given VARO to lead the Du’a or Tasbih has a very big responsibility. He is pleading on behalf of the present Jamat, so his position is same as lawyer for a guilty person. First of all he must know or have the understanding that he is pleading the case of the entire Jamat in front of Hazer Imam, and he should definitely know the meaning of Du’a or Tasbih, whatever he is leading. In other words he must know what he is asking or saying. Hazer Imam has said in so many firmans that we should know the meaning of Du’a, we will quote only one firman here, please say the salwat.....

“Lastly, I would like my spiritual children, and here I address myself to the younger spiritual children, when you learn your Du’a, learn the meaning of your Du’a. I do not want you to recite Du’a without knowing what is the meaning of the Du’a.” Please recite the salwat. Bombay Nov. 8, 1967.

Why it is so important to know the meaning of Du'a or Tasbih?

Let us try to understand with an example:

Once upon a time soldiers were being recruited in an English speaking country. Now there was a French young lad who did not speak a word of English, but got recruited in the army with the help of his friend who was also in the same army. Every few months the king would come and visit the army and ask questions to the new recruits. One day it was announced that tomorrow the king will come to visit the army. This French speaking soldier was worried because he did not know the language. His friend told him not to worry. He said usually the king asks three questions and he asks them in order. First he will ask you "How old are you?" Second question will be "How long have you been in my army?" And the last question will be "Do you get proper food and enough clothing?" These are the questions the king will ask. His friend said I will teach you the answers in English which you try to cram. When the king asks you the first question, you just say "Twenty one years, your majesty." When he ask you the second question, you say "Six months your majesty." And for the third question, you say "Both your majesty."

This French soldier memorised the answers in order. Next day the king came, and when he saw this new recruit, he started asking questions as usual but he changed the order of the questions. He asked the second question first, "How long have you been in the army?" The French soldier answered "Twenty one years your majesty." (as memorised)

The king seemed to be surprised. He thought I am visiting the army regularly but I have not seem this man before and he does not seem so old. Let me ask his age so he asked "How old are you?" The soldier replied "Six months your majesty." The king was mad, he thought this man does not know that he is joking with the king. The king asked in anger "Then one of us must be stupid?" The soldier replied "Both your majesty." The king was very angry, this man saw that something was not right he at once apologized in French and told the truth that he did not know a word of English.

This is what happens when we ask for something but do not know what we

are saying.

This is why it is very important especially for the person leading the Du'a or Tasbih, to know the meaning.

In addition, the person leading the prayers must be dressed properly in order to present himself in front of the Imam on behalf of the Jamat.

Mukhi saheb says "Khanavadan" immediately after the Du'a.

KHANAVADAN is a word of blessing it is a Persian word. It is actually "KHANA ABADAN" meaning "MAY YOUR HOUSE BE PROSPEROUS."

When Mukhi saheb says khanavadan before Du'a starts, it is not to alert the Jamat that Du'a is about to start (as most of us take it that way), but bless the whole Jamat so that we can achieve the maximum benefit from Du'a.

After completion of Du'a, that is after we talked to Hazer Imam, Mukhi saheb again gives us Khanavadan so that whatever we asked or said in our Du'a be granted to us. It is the same thing as you go in presence of Hazer Imam when he is physically present. When some one is granted an audience and he goes in the presence of Imam-e-Zaman, Imam bless him and the person submits his "ARJI" or "REQUEST" which Hazer Imam listens and give advice and at the end of the audience Mowla blesses that person.

This is the same concept. When we say our Du'a, we are talking to Hazer Imam.

To summarize today's presentation we have learn the following:

- We have seen the concept of our Tariqah
- We now know the position of Mukhi Kamadia sahebs
- We have learned Haizinda Qayampaya
- We have understood the meaning of Du'a Karavvi, and when should we do it and why

- What is the meaning of Du'a ke Raso Allahmheria
- And the position of persons leading the Du'a and Tasbih
- And finally why Mukhi saheb blesses the Jamat before and after the Du'a.

If we come to Jamatkhana with all the above understanding, we will achieve a great deal of satisfaction and spiritual happiness - inshallah

“HAIZINDAH”

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YA ALI MADAD

Yesterday we discussed some of the basic things that we do from entering the Jamatkhana to recitations of prayers, including the positions of Mukhi Kamadia Sahebs and that of those who lead the prayers - the Reciters.

Tonight Inshallah we will try to discuss "**Pir ji Mani, Naadi, Juro, milk** etc, which are different ways of presenting Mahemani to Hazer Imam.

Before we go into these things, let us find out what is "Mahemani".

Mahemani derives from the word "Maheman" which means a guest. Mahemani means to entertain or host the guest or "Maheman Nawazi".

What do we do when a guest comes to our house? We will clean the house, cook special food, do everything possible to please and make the guest happy. And what will we do if Hazer Imam is our guest at our house? We are talking about Mahemani of the Imam. We will paint the house, clean up the area surrounding the house, decorate the house, polish the furniture, use the best tableware, cook the best food that the Imam likes, and do everything possible to please the Imam. We do this out of love for the Imam, to please him, and if he is pleased with us, what do we get? His Blessings.

Once During Imam Sultan Muhammad Shah's Padhramni, Pir Subzali recited the following Venti Ginan:

"TUJ TRUTHE NAV NA(N)DAJ PAAMU,
JO HOVE NAZER TAMAARI."

Meaning:

"I will get nine types of happiness if you are (raaji) pleased or happy with me."

Imam Sultan Muhammad Shah said: Subzali, "Pirne bohoh lobh kiyaa haye. Jo ham raji howe, to nav nan(n)d to kyaa, sab kuch mill jave."

Meaning:

Subhzali, "Pir has been very mean. If we are happy then you not only get nine types of happiness, but you can get everything you desire."

Now let us discuss one by one, different types of Mahemanis we present every day in Jamatkhana. First there is Pir ji Mani, Fruit and Milk. These are privileges of Mukhi Kamadia sahebs exclusively. These are brought by Mukhi Kamadia Sahebs. Why only Mukhi Kamadia Sahebs?

Mukhi Kamadia Sahebs are Hazer Imam's representatives in Jamatkhana. Let us try to understand this with a simple example. The Queen is the Head of State of Canada. She has her representative in Canada who is known as Governor General of Canada. Whenever the Queen visits Canada, she is officially the guest of the Governor General - her representative in the country, although the day to day affairs of the country are run by the Prim Minister and Parliament. The same concept applies here. It is our concept that Hazer Imam is present every day in the Jamatkhana, and as such, it is Mukhi Kamadia Sahebs' privilege, as His representatives to be the hosts. This is why Pir ji Mani and Fruit and Milk is from Mukhi Kamadia Sahebs ONLY. Pir ji Mani and Fruit etc. brought by Mukhi Kamadia Sahebs is just a symbolic gesture of Mahemani.

Sometimes we hear arguments when we are told to bring small Pir ji Mani. Some would like to make it a big meal for Pir ji Mani. As we said before, Pir ji Mani is just a symbol. It is beyond our capacity to prepare a meal for Hazer Imam. There is a story in the Ginan which goes as follows: (Ginan by Pir Hassan Kabirdin).

Hazarat Mussa (Moses) was very dear to Allah. He used to have his Deedar every day. One day Hazarat Mussa asked Allah to be his Maheman and accept his Mahemani. Allah accepted the request. Mussa started cooking. One day Allah disguised himself as a "Fakir" or beggar, went to Mussa's house and asked for food. Hazarat Mussa told his servant to give stale food to the Fakir. The servant gave Fakir the stale food. Fakir took it and went away. Hazarat Mussa cooked for six months and on the appointed day he went to call Allah. Hazarat Mussa brought Allah home, made him sit on a beautiful mattress and started laying Sufro. At this time, Allah disguised again as Fakir and told Hazarat Mussa. "I came to your house on such and such a day, you did not recognize me, you gave me stale food. Now I do not want your food or Mahemani." Hazarat Mussa repented and cried. With Allah's order a fish came and ate all the food that Hazarat Mussa had cooked for six months in just one bite. The fish complained to Allah that she needs three times as much.

The purpose of relating this story from the Ginan is to show that it is beyond our capacity to do Mahemani for Hazer Imam. Pir ji Mani that we bring is just a symbol and it should be simple in accordance with time and circumstances, but the symbol

should not be like we place a chicken to symbolize a lion. ??

One more thing about Pir ji Mani: For sometime now we have started calling it "Darbari" which is not correct. Whoever started this must have done it with good intention. Darbari comes from Darbar. "Darbar", according to the dictionary means "Royal Court" and "Darbari" means courtiers. In the Ginans Pir has used "Pir salamat ki roti" which in katchi is "Pir ji Mani". So this is the Mahemani from Mukhi Kamadia Sahebs for Hazer Imam who is also our Pir.

Mahemani of Milk which we see on Mukhi Kamadia Sahebs and Mukhiani Kamadiani Sahebas paat in the center, is the same thing that Pir has recommended to bring on Fridays only.

In "Sat veni ni vel" under the heading "Mehmaanikaa dudh kaa Partaap", Pir says bring Milk as Mahemani on Fridays and he narrates a story. The gist of which is that this Milk Mahemani brings lots of Barakat in our business and it saves us from misfortunes. Now if everyone brings Milk on Fridays, there will be lots of milk to be auctioned or to do Naadi, and sometimes for some reason one cannot bring Milk Mahemani to Khane. That is why it is kept on center paat for those who did not bring milk but want to earn the Sawab of Milk Mahemani, but this should be on Fridays only. This is another way of presenting Mahemani to Hazer Imam.

Then there is "Naandi" or "Naadi" which is also another way of presenting Mahemani to Hazer Imam. "Naandi" (with the nasal sound) according to Sanskrit dictionary means foods to be offered to Gods and "Naadi" (without the nasal sound) means to auction loudly. Naadi comes from Naad which means to call loudly.

When Prophet Muhammad (S.A.W.) migrated from Mecca to Medina, people in Medina asked the Prophet to go to their house for eating and resting, etc. In other words, they wanted to make the Prophet comfortable or as we call it, they wanted to do Maheman Nawazi or Mahemani of the Prophet. There were so many requests that it was not possible to accommodate all. The Prophet said all those who want to do my Mahemani can bring whatever they want to give to me, to the Mosque. Everybody brought food and other things like goats, sheep, horses, etc. Prophet Muhammad accepted all the things and then ordered those things to be auctioned loudly - they did Naadi - and the money or Karsaji derived from this was put into "Baitul Maal". So Naadi is another form of Mahemani.

What should be brought as Naadi? Anything worthy of presenting to Pir Shah,

with pure love. Because Mahemani is done out of love, may it be khichdi or kadhi or biriyani, or anything brought with love and understanding. Some people bring things for the sake of bringing Naadi. Like say, If I clean my kitchen and there is a pile of tins and boxed food stuff in the cupboards, some of them stale like macaroni and cheese, etc. (they have expiry dates on them) and I will say ah! send it to Khane because I am not going to eat this stuff. This is not the right attitude for presenting a Mahemani, because it is not out of love. On the other hand, if you cook a simple thing like khichdi and vegetable and bring it to Khane as Naadi with love, do not think that Mowla Bapa will not accept it.

Once during Imam Sultan Muhammad Shah's time, the Imam came to Bombay. There was one very poor old lady in Bombay. She said to herself, "I want to do Mahemani to Mowla Bapa. I want to give him something." But she was so poor, she had nothing to give. She was very sad, the only thing she had was little bajri flour and one papad. She said I will make a nice rotlo and fry the papad and take this for my Mowla as Mahemani. She made the rotlo and fried the papad, put it in a plate and wrapped the plate in a cloth; so that nobody could see it, and took the bundle with her to the Deedar Hall. An Amaldar who was on the gate asked her what was in the bundle? She opened the bundle and said I am a poor lady, I have nothing else to present to Mowla as Mahemani so I made this rotlo and papad for Him. The Amaldar said you cannot take this to Mowla Bapa. She was not allowed in the Hall. She was so sad and stood outside with her Mahemani in her hands and started saying Tasbih of Ya Aly, Ya Aly.

Mawlana Sultan Muhammad Shah arrived but He seemed not very happy. He finished all Jamati work and called that Amaldar who refused the old lady to enter the hall. That Amaldar came and the Imam told him to go and call that lady whom you refused to come to me. The Amaldar was shocked and was shivering. Imam knows everything. The Amaldar went out and brought that old lady in the Huzur. She was so happy. Mowla asked her, "Hamare liye kyaa layaa"? What did you bring for me? She just said, Khudavind and opened the bundle and presented the rotlo and papad to the Imam. Mowla said bohot khub! Bohot khub! Hamne tumaari khidmat kabul ki. Khanavadan, Khanavadan.

Meaning: Very good! very good! I accept your Mahemani. Khanavadan, Khanavadan.

The old lady was so happy, she said Amen Khudavind, Amen. And Mowla took the rotlo and papad with him to his residence.

So it is not that we should bring biriyani or some other lavish thing as Naadi. It is the niyat (intention) that counts.

Naadi is another form of Mahemani. Awal Sufro is also a form of Mahemani. What is Awal Sufro? Awal means first, Sufro means serving. If some special guest comes to our house, they will be served first on the dinner table.

Awal Sufro is done on special occasions like Talika, Khushiyalis, Chandraat, etc. On these special occasions, Mukhi Kamadias bring special Sufro - they as Hazer Imam's hosts do special Mahemani. In order that the Jamat also gets to sawab of the special Mahemani, the Awal Sufro is auctioned and whoever bids the highest, gets to khate the sawab. Then the person buying the Awal Sufro requests Mukhi Saheb to grant the sawab to the Jamat or Ruhanis or both, or even to buyers deceased members. It is up to the person who khates the sufro to request Mukhi Saheb to grant the sawab. Mukhi Saheb has the authority and power to grant the sawab to those requested by the buyer.

Recently the sawab of Awal Sufro is being automatically granted to the Jamat and Ruhani members. This is because of our ignorance.

After Awal Sufro, Mukhi Saheb used to say "Manmurad Sufro Khato", so that every member of the Jamat wishing to khate the sawab of Awal Sufro Mahemani can do so - this has been abolished. Why? We do not know. Perhaps time consuming. Then there is "Juro". Mukhi Kamadia Sahebs of the Jamat or Mijlas bring Juro as Mahemani to Hazer Imam.

In olden days Juro Mahemani was being auctioned. After Awal Sufro and whoever bought it, would pay the amount plus Dasond on that amount and then Juro was distributed to the Jamat. This system of auctioning Juro is no more in practice. That means Juro is presented to Hazer Imam as Mahemani directly. It is also called "Tabaruk" meaning Barakat. The Jamat gets Barakat of Mahemani Sawab.

Juro should be treated respectfully as it is Tabaruk from the Imam. Then there is individual Mahemani and Khadhakhoraki or Food Offerings.

These are subscribed token amounts in cash which is presented to Mukhi Kamadia Sahebs to earn the sawab of Mahemani or Khadhakhoraki.

After second Dua Kamadia Saheb announces "Thaad Sufro Hazer Imamji

Mahemani Manurad Khato.” He uses the word Manmurad Khato. Manmurad means as you please. You may give one cent or any amount - there is no limit. And Khato has a special meaning. Like if someone wins a lottery, we say "hi khativyo.” Meaning - he became lucky, or he was fortunate. When Kamdia saheb announces "Manmurad khato" we should grab the opportunity to be fortune of presenting Mahemani to Hazer Imam and earning the sawab.

When we enter Jamatkhana saying Haizinda we earn a sawab of presenting an elephant as Mahemani to Hazer Imam and whenever we say Kayam Paya, we earn the sawab of presenting a horse as Mahemani to Hazer Imam. How much sawab a person standing at the door earns when he says Kayam Paya to every person saying Haizinda. That is why we said it is a privilege to do duty at the door.

In conclusion, if we come to Jamatkhana we earn the sawab of all these Mahemanis. And Mahemani means Hazer Imam being pleased with us. And if he is pleased or Raaji we get everything that we wish for. But the key thing here is that we get all these sawab only if we come to Jamatkhana and understand the meanings of all the ceremonies.

Hazer Imam Shah Karim in 1986 visited United States Jamats. In one center, Hazer Imam asked a Mukhi about attendance in Jamatkhana. Mukhi said "Khudavind, attendance is good on weekends.” He did not want to say attendance is very poor during weekdays. Hazer Imam knows everything. He said, "I know Mukhi, but do you know why they do not come on weekdays?”. Mukhi said, "No Khudavind.” Hazer Imam said "because Jamat does not understand what they get in coming to Jamatkhana. If they knew, they would not miss a day.” Mukhi said "Khudavind I will get Missionary to explain the benefits to the Jamat.” Hazer Imam said "Will you do it for me Mukhi? ."

We hope we now understand what we miss if we do not go to Jamatkhana.

HAIZINDA

NAVROZ

Navroz is Persian (Iranian) New Year's Day. It falls on 21st of March according to the Christian calendar. Every month the sun moves from one "Buruj" (phase) to another. There are twelve buruj's all together. The last Buruj is called "Hoot." When the sun moves from "hoot" to the first Buruj called "Hamal", That day is "Navroz" which falls on March 21st. Iranian New Year starts on Navroz. Why do Ismailis celebrate Iranian New Year? There are many incidents that took place on Navroz Day.

- * An Ashaab called Moalla Bin Khonyas says once he went in the Huzur Pur Noor of Imam Jaffer Saadiqu. And the Imam told him, "Today is Navroz Day, this is the day when Allah took "Ahad" - promise from all the Roohanis."
- * The day Prophet Muhammad (S.A.W.) became Prophet was Navroz Day.
- * When Prophet Muhammad declared Hazarat Aly as our first Imam at Gadir-e-Khum, that day also was Navroz Day.
- * The day Hazarat Aly became fourth Khalifa, was the day of Navroz.

In addition to the above facts, our Ismaili history has a lot more connections with Iran. Because from our 19th Imam Shah Nizar to our 27th Imam Shah Ruknudin Khayrishah. That is to say about AH 483 to AH 654 for 170 years, our Imams ruled in Alamot in Iran. Thereafter from the Imamt of Imam Shamsudin Muhammad to Imam Shah Hassanali Shah, our Imam's residence was in Iran.

The wife of Imam Hassanali Shah, Begum "Servajahan" was the daughter of the Shah of Iran. Also Imam Sultan Muhammad Shah's mother, Mata Salamat "Shams-ul-Mulk" was the granddaughter of Shah Fatehali Shah of Iran.

This way our Imam's families were connected with the Rulers of Iran. Imam Sultan Muhammad Shah was born in Karachi, still, he kept his Iranian citizenship. Even Hazer Imam Shah Karim is Iranian citizen also.

Because of all these reasons, we Ismailis celebrate Navroz.

On this day, Hazer Imam sends Talika, and special blessings. He also sends "rozi" blessed by him. Appointments of some Institutions are made on Navroz.

We celebrate Navroz in Jamatkhat with Thad Sufro, Rozi, Juro and Abe-Safa from Imam-e-Zaman. We bring coloured eggs in Sufro as Mahemani etc. What do colours and eggs represent?

Spring starts on Navroz Day, March 21st. Spring brings greenery and flowers and nature brings life into vegetation. Everything looks so beautiful and colourful when spring is here. So the different colours represent the beauty of nature.

According to the Ginan, "To munivar Bhai Moti". Pir says when God created Earth he made a shape of an egg. And as we know many creations of Allah are born through eggs. So it is possible that eggs signify the beginning of creations.

These are some facts about Navroz which we are celebrating today.

HAIZINDA

SOME WONDERFUL/MEANINGFUL TRADITIONS WHICH WE HAVE FORGOTTEN AND LOST

Every Rite and Ritual we perform in our Tariqah has a meaningful significance behind it. These traditions were given to our forefathers by our Pirs and Murshids, and were passed on to us by our parents and grandparents. But with the passage of time and the influence of the modern society in which we live, these wonderful traditions are being forgotten. Some have disappeared already and some are gradually disappearing.

Let us examine the meaning or significance behind some of these lost heritage which, perhaps, the modern generation think as orthodox traditions of the past, and have no significance whatsoever in the present day and age.

One of these forgotten tradition is GHADI.

How was the ceremony being performed? On the night of Imam Day after first Dua, there used to be GHADI procession. Band used to play wedding music in the compound, and unmarried girls used to carry on their head, a small water pot containing milk and this pot was covered with a whole coconut or a fruit like an orange, etc. These water pots were called GHADI. Mukhi/Kamadia Sahebs would stand up on their seat. The girls carrying GHADI would walk in procession and bring the GHADI to Mukhi Saheb.

Mukhi Saheb and only Mukhi Saheb used to accept the GHADI on behalf of Hazer Imam and bless the GHADI bearer.

The pot containing milk was passed on to Kamadia Saheb or Mukhiani/Kamadiani Sahebas who would empty the milk in a bucket or any vessel kept for the purpose. The milk was then distributed to the Jamat.

This whole ceremony is a gesture of what Pir Hassan Kabirdin said in the following venti:

"EJI HEL BHARI SAAMI AME AAWIYA,
SAAMI AMAARI HEL UTAARO;
RAKHE HEL PAACHI FERAVO,
BAKSHO DOSH AMAARAA".....

MAHER KARO

Meaning:

"O Lord I have come with this hel
Please accept my hel;
Forgive my sins and
Please do not reject my hel"

Hel is a pair of water pots, one on top of the other. In ancient Indian culture, marriages were arranged by the parents and children were supposed to respect the choice of their parents.

Sometimes if a boy and a girl are in love and for some reason their parents do not want them to be married to each other, the girl would ignore the wishes of the parents and she would fetch water in the hel and come to the house of her lover with hel on her head, call the lover by name and ask him to accept her hel. If the man takes the hel from the woman's head, it means that he has accepted her as his wife. Parents and the society cannot do anything.

Pir has given a philosophical meaning to this concept.

Our soul has come from the Noor of Hazer Imam and the purpose of life is to return back to him.

The reason why our soul is taking forms after form is that she (soul) has not gone back to its origin (Hazer Imam) where she has to go ultimately.

Pir says in the same venti Ginan.

"EJI CHAALI CHAALI HU(N) THAAKI RAHI,
SAAMI HAVE NAHI(N) RE CHALAAAY
AVAGUN AMAARA SAAMI TAME MA JUVO,
SAAMI HAVE NAHIN) RE REHEVAAI"..... MAHER KARO ...

Meaning:

"I have come a long way and am
tired of taking forms after forms,
O Lord I can't walk anymore
Please ignore my shortcomings
I can't live without you"

So the whole concept of GHADI means that the unmarried girl who brings the

GHADI is a soul who has not got the salvation, even after takin 8.4 million forms several times (Choriyaasi Laakh).

By asking Mukhi Saheb (who is Hazer Imam's representative in Jamatkhana), to accept the GHADI she asks Hazer Imam to accept her hand in BAIYAT.

In other words, the whole ceremony represents renewal of our promise of BAIYAT.

This is one of the forgotten ceremonies which symbolized the fundamental principal of our Tariqah (BAIYAT).

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DASTA BOSI AND MOWLA NO SAMBHO

In olden days, whenever someone got a chance to visit Imam-e-Zaman, that person used to kiss Imam's hand, which was called "DASTA BOSI."

It was customary to present a Nazrana to the Imam before kissing His hand or before doing DASTA BOSI.

Whenever a leader of the Jamat was going to go to Hazer Imam, he would do DASTA BOSI on behalf of the Jamat, and the Imam used to acknowledge the DASTA BOSI in His Talika or messages to the Jamat. This tradition is not abolished but is being forgotten slowly as time passes by.

In 1905 Imam Sultan Muhammad Shah visited Africa and stayed in Zanzibar for 29 days. Imam brought with him the owner of Sarswati Press, Mr. Vithaldas N. Suratia to write the Firmans. Mr. Suratia published Firman books later. In the Firman book No. 15A Mr. Suratia gives detailed account of the Zanzibar visit. According to these details, Imam was in Zanzibar for 29 days when the first Constitution of our Jamat was prepared and ordained.

During this visit, Imam used to visit the Jamat several times daily. On every Saturday, Jamat would do DASTA BOSI. Each member of the Jamat was given a chance to kiss Imam's hand on every Saturday during that visit.

What is DASTA BOSI? Why on Saturday? And what is the benefit of doing DASTA BOSI? These are the questions we will discuss.

DAST means	Hand
BOSI means	To Kiss
DAST BOSI means	To Kiss Hand

What is the benefit?

Imam Sultan Muhammad once said: "Arabs, our servants and other people who are not our murids also kiss our hand. There is no benefit at all in their kissing our hand. But there is very big benefit if someone kissed our hand after doing BAIYAT and becoming our murid." Kalame Imame Mubin Part 1, Page 211

Imam Sultan Muhammad Shah used to give "Mubaraki" on Saturdays when

Dasta Bosi was performed. See the following Firman.

Description by Mr. Suratia in Firman book says:

Zanzibar, Saturday, 26th August, 1905

Then Sri Dhani Salamat Datar arrived in Jamat and said, "Today is a big day of "MOWLANO SAMBO" and for that I wish you Mubaraki." Then Dasta Bosi was performed. Firman Book #15A, Page 100

The question arises what is "MOWLA NO SAMBO" and why DASTA BOSI on "SAMBO."

Let us see more Firmans.

Bombay, Saturday, 28th December, 1907

"Today I accept not only once but ten times your DASTA BOSI of SAMBHO."
Kalame Imame Mubin Part 1, Page 303

Bombay, 15th December, 1933

"I accept your DASTA BOSI of all the SAMBHAS that have gone by during my five years absence in India".

Kalame Imame Mubin Part 2, Page 146

Kisumu 10th May, 1945

"There are 52 SAMBHAS in one year and I accept DASTA BOSI of 52 SAMBHAS of all the ladies, gents and children of all the Jamats who are present here and also of the Jamats who are not able to come here today, and give you all my blessings."

All these Firmans prove that there are 52 SAMBHAS in a year i.e. one each week, and Zanzibar visit of 1905 tells us that Imam used to accept DASTA BOSI on every Saturday. So Saturday is the day of SAMBHO.

What is SAMBHO?

In the HOLY BIBLE and in the HOLY QURAN, it is said that Allah created the world in six days and on the seventh day He rested or He sat on the Throne.

What is the meaning of six days? Each day means a period of each of the following Prophets:

1. Hazrat Adam.
2. Hazrat Noha.
3. Hazrat Ibrahim (Abraham).
4. Hazrat Mussa (Moses).
5. Hazrat Issa (Jesus)
6. Hazrat Muhammad.

Sunday represents the period of Hazarat Adam.

Monday of Hazarat Noha.

Tuesday of Hazarat Ibrahim.

Wednesday of Hazarat Mussa.

Thursday of Hazarat Issa.

Friday represents the period of Hazarat Muhammad and

Saturday represents the day when HE sat on the throne.

According to our history, Prophet Muhammad stopped at a place called Gadir-e-Khum while on his way back from the last Haj. Prophet asked all Muslims to get together. According to history books 140,000 people were present when Prophet declared HAZARAT ALY as "IMAM" of all Muslims and his "WASI". Everybody present congratulated HAZARAT ALY AND KISSED HIS HAND. They performed "DASTA BOSI". This was the day of SAMBHO when MOWLA ALY sat on the throne.

Is MOWLA ALY "HE" which Quran says sat on throne on the seventh day?

If we look at the conversation between Allah and Prophet Muhammad during MAERAJ, Allah said to Muhammad:

"EJI TE ROOP AMARO JANAJO,
 ABUTALIB NE GHER AWATAAR,
 ALY NE SAHI ALLAH KAR MAANJO,
 TEMAA SHAK MA ANJO LAGAR

CHETO RIKHISARO

(Ginan Muman Chetamni)

Meaning:

"That is my physical form
 the one that is born to Abutalib,
 Aly is true Allah
 and do not doubt a bit"

So this is the Seventh Day or SAMBHO, Saturday when ALY SAHI ALLAH sat on the Throne.

Saturday is ALY'S DAY, that is why every Saturday, Imam Sultan Muhammad Shah used to accept DASTA BOSI and give Mubarakhi of SAMBHO.

Coincidentally, it was Saturday, SAMBHO, when our 49th Imam Shah Karim sat on the throne publicly for the first time in Geneva on 13th July 1957.

Imam Sultan Muhammad Shah passed away on 11th July, which was Thursday, on Friday, 12th July, Imam Sultan Muhammad Shah's WILL was read and on SATURDAY, 13th July, Shah Karim sat on the Throne.

Saturday should be a very significant day in our Tariqah.

This is also one of our very meaningful traditions that is being forgotten.

KHILAT

What is the meaning of the word KHILAT?

At the public ceremony of Hazer Imam Shah Karim's enthronement ceremony, five things were presented to the Imam:

1. Crown.
2. Signet Ring.
3. Chain containing 49 links.
4. Sword of Justice.
5. Khilat.

Significance of each item was described at the time of the presentation. When KHILAT was presented to the Imam, it was described as the presentation of "ROBE OF OFFICE OF IMAMAT".

Whenever Hazer Imam visits his Jamats, the KHILAT is presented to Him by the Jamat. Sometimes Hazer Imam wears the KHILAT during His stay in the Jamat, and sometimes he puts His Mubarak hand on the KHILAT and accepts it.

By presenting the KHILAT (THE ROBE OF OFFICE OF IMAMAT) to the Imam, Jamat accepts Him as our BARHAQ IMAM. In other words, the Jamat renews the promise of BAIYAT symbolically, by presenting the KHILAT - ROBE OF THE OFFICE OF IMAMAT - to the Imam.

This is the significance of KHILAT.

The robes that some Amaldaris and titleholders wear cannot be called KHILATS. Originally, Imam used to give "SHAWL" to some murids in recognition of their long, exceptional service to the House of the Imam.

In 1905 Imam Sultan Muhammad Shah visited Zanzibar and he stayed there for 29 days.

During this visit, first-ever Constitution of Ismaili Jamat was prepared. The Constitution was read to the whole Jamat on September 9, 1905 in presence of the Imam

First Council was appointed, and after the Constitution was read, Imam gave a diamond ring, a cane, a watch and shawl to the President of the Council. He gave ring and shawl to each Council members, and shawls were given to Jamati Mukhi/Kamadia Sahebs, Student Mijlas Mukhi/Kamadia Sahebs and so many other Jamati members who helped prepare the Constitution and those who served during this visit, and those with long past services. Ladies were given PACHEDI. Some were given medals.

After the presentation, Imam Sultan Muhammad Shah said, those whom I have given shawls, should sew jubas out of them and wear jubas on big occasions.

So the jubas the titleholders were are not KHILATS, they are symbols of long devoted service to the Imam and the Jamat.

Let us go back to the concept of BAIYAT.

In Africa particularly in Dar-es-Salaam, on Imam Day we used to have "KHILAT JO FADO". Plates were being placed on Mukhi/Kamadia Sahebs paat and the Jamat would take part in FADO, MANMURAD. Councils used to send a telegram to Hazer Imam paying homage, and CHALET was particularly mentioned in the telegram saying CHALET has been presented by the Gambit on this occasion.

What was the significance behind this "KHILAT JO FADO"?

"On the anniversary of Imam Day, the Jamat was symbolically renewing their BAIYAT".

By doing this, we remind ourselves that we are bound by the promise of BAIYAT and that we have to abide by the promise.

This is another of the very significant, important tradition that we have lost.

AGA KHAN UNIVERSITY AND HOSPITAL

Ya Ali Madad

To day we would like to present some facts about the **AGA KHAN UNIVERSITY AND HOSPITAL** and why Ismaili Imams are so much involved in these kinds of institutions of Higher Learning.

Imams have always, always, advocated and encouraged the cause of higher learning, the education and health of Muslim Umah. Why? Because there is a fundamental reason according to the firmans of Mawlana Hazir Imam. Let me quote a firman made by Hazir Imam on March 21, 1989 at Kharadar, Karachi:

“ our tarikhah permeates not only the practice of our faith, but that intimate bond between man’s intellect and his faith. That is why great intellect and great institutions have been part of our history for decades. The Aga Khan University is a continuation of that tradition.

It is a continuation of belief that a man’s intellect has a fundamental role to play in the proper and full comprehension of faith, in the proper and full comprehension of how the faith and society at any given time, inter-twine.”

This firman is very important and if we read in between the lines there are lots of things to grasp, but we are not here today to analyse this firman.

Imam says that intellect and man’s faith have an intimate bond. Intellect plays a great role in the proper and full comprehension of faith.

In Nairobi Silver Jubilee Firman, imam says: “ Then there must be an institution of Higher learning - A University, capable of offering to the most qualified spiritual children a sure future in the development of their intellectual faculties because there is no Jamat which has made progress without institution of Higher Learning.

These firmans are very specific and if we look at the history, as Imam says, these institutions have been part of our history. The Alazhar university in Cairo,

Egypt, one of the first institutions higher learning was founded by Ismaili Imams during the Fatimid period. Al-Azhar still stands proudly bearing witness to the work of Ismaili Imams.

Dar-ul-Hikmat was also an institution of higher learning, established by our Imams, with a library consisting of 2 million books. This institution was built at a cost of 257,000 Dinars.

Early in this century, Imam Sultan Mohammed Shah converted Aligarh College into a Muslim University. Imam went to collect funds for this University. He went house to house, street to street and collected 30 lakh Rupees. There is a book called "His Royal Highness Prince Aga Khan, Guide, Philosopher and friend of the World of Islam" written by Qayyum A. Malik wherein the author has narrated how Imam Sultan Mohammed Shah went out to collect funds. Let me quote from the book:

"IN 1911 when the plans for the starting of the Muslim University were ready, His Royal highness was invited to Aligrah, and under his able guidance the scheme was pushed through and put into execution. A committee for the collection of funds was formed with Prince Aga Khan as the Chairman.

Prince Aga Khan set out on his fund-collecting campaign with the words: "As a Mendicant I am going out to beg from house to house and from street to street for the children of Muslim India." Those who heard these touching words were moved to tears of delight. The younger members of the audience, rich and poor alike, ran to lift him up from the chair, and carried him to his carriage on their shoulders. Among the foremost, giving vent to their adoration, were young men whose names later became famous in Muslim India, men like the great poet Iqbal and Dr. Ziauddin.

Unparalleled welcome awaited His Highness when he visited Lahore in his drive for funds. The horses which were to drive his carriage were unharnessed and the carriage was drawn for miles by his enthusiastic admirers who had flocked in their thousands to receive him at the railway station.

With the late Maulana Shaukat Ali as his secretary, Prince Aga Khan led the committee to Allahabad, Lucknow and other important cities. They were given warm welcome everywhere and there was a rich response to his appeal for funds. His own contribution was one lakh rupees.

Prince Aga Khan collected thirty lakhs rupees - a stupendous sum in those days - for the foundation of the Aligarh Muslim University. This act was a great piece of constructive service and will remain a historical reminder of the continuity that Prince Aga Khan gave to the tradition of his ancestors who were pioneers of education in Egypt, traditions associated with the foundation of Al Azhar, which to this day attracts students from all parts of the globe and is one of the most influential seats of Islamic learning.

The spirit in which His Royal Highness undertook the task of collecting funds was exemplified not only by his own princely munificence at that time and in the succeeding years, but by his house -to-house collection in many places.

When out to collect funds in Bombay for the University, one day his Royal Highness suddenly stopped his car at the office of a person who was known as his bitterest enemy. His Royal Highness went straight to where he was sitting. The man was not only extremely surprised but was overawed. He stood up in bewilderment and asked "Whom do you want, sir?" "I have come for your contribution to the Muslim University Fund" said His Highness.

The man at once drew up a cheque for 5,000 rupees. His Royal Highness pocketed the cheque and then took off his hat and said, "Now as a beggar I beg from you something for the children of Islam, put something in the bowl of this mendicant."

This request from the great man overwhelmed the "enemy" and with moist eyes and shaking hands he wrote another cheque for 15,000. rupees. When His Highness was about to leave, he said, "Your Highness now it is my turn to beg. I beg of you in the name of the most merciful God to forgive me for anything I may have said against you. I never knew you were so great."

"Don't worry," said His Royal Highness; "it is my nature to forgive and forget in the cause of Islam and Muslim." Unquote.

What was the result if this University? Muslim scholars and learned men came out of this university and as a direct consequence a Nation was born - the great NATION OF PAKISTAN WAS BORN.