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**FARMANS ARE FOR & TO BE GIVEN TO EVERY ISMAILI MUSLIM**  
**FARMANS & PROOFS**

*18 July 2018 – updated version to include Diamond Jubilee Farmans*

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- 1 Hazar Imam, on 11 July 2018 said to all his Jamat present, and all those who were not present to be his “Dais”.

“..The material Nazrana will be spent on initiatives for the Jamats around the world, so that we can do the best we can to sustain the Jamat who need support, in the countries where they live ... I am sure you all know the meaning of the word Dai. I want all of you this evening to be My Dai, My Dais. I want to thank the Jamat for their gifts, their thoughts. On this occasion, I convey my blessings to your Jamats, to your families. & tell them that I think of them as Dais, I think of them as Dais. Khanavadan.  
Khanavadan, Khanavadan “

Hazar Imam therefore gave his authority, mandate and a duty to to all his murids convey and give His Firmans to all his Murids. He has asked all murids to share and give his Firmans to all of them. Therefore every Murid also has a duty to read and understand them. That includes the Ismaili constitution which is also a Farman.

***Farmans are to be given to every Ismaili muslim to read, understand, & share with families, Friends & Jamats***

This has been the Authority, Mandate, duty and responsibility of Leaders appointed under the Ismaili constitution and Farmans, (These Leaders include those within the Department of Jamati Institution (DJI), ITREB (Ismaili Tariquah and Religious Education Boards), and the Mukhi and Kamadia Sahebs of every Jamat Khanna globally. They have been blocking Farmans (including the constitution and messages of the Imam), from murids (Jamat). If they were doing what Hazar Imam has authorised and mandated them to do, then there appears no other reason why the Imam would give this authority and mandate to over 40,000 of the congregation and to tell them to tell all murids globally.

In earlier Diamond Jubilee Farmans (India and USA), Hazar Imam also made the whole Jamat “present” as his Dais.

“Tonight I make each one of you a Dai, that is to carry the messages of the Imam to your families, to your Jamat”

Messages of Imams are Farmans as defined by Hazar Imam in the Ismaili constitution. This means he gave every Murid a mandate, his authority and duty convey disseminate and share all Farmans (This includes those of all the earlier Imams who, as Imams have said, are one and the same “Imam e zaman”). All Imams have the same Noor and divine authority from Hazrat Ali, which comes from Allah.

Therefore there can be no doubt whatsoever that Hazar Imam wants all his followers to have, read, and convey, (give and share) all his Farmans to each other, their families, friends and all the local Jamats (community)

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Who is a Dai

A Dai is one who has a special authority and mandate from Imam to have, convey, give, share, and explain Imams Farmans and knowledge to the Jamat, without fear or favour.

Many Dais in the past have suffered and many have given their lives in doing so. Our First Imam, after Prophet Mohammed, Hazrat Imam 'Ali said "Da'is in religion distinguish between doubt and certainty."

Distinguishing between doubt and certainty is to separate truth from falsehood...The Da'i must know the difference between truth and falsehood, so he can distinguish one from the other.

Da'i gains knowledge of ta'wil (esoteric interpretation) from the Imam's Hujjah, through learning, reading, and studying; he then passes on and teaches this knowledge to other Ismailis through verbal teaching and writing.

Thus, the Hujjah learns from the Imam through inspiration (ta'yid) and passes it on through instruction (ta'lim);

The Da'i learns from the Hujjah Imam or Pir, through instruction (ta'lim) and also passes on the knowledge through instruction (ta'lim). Sayyidna Ahmad b. Ibrahim al-Naysaburi (A Code of Conduct, tr. Verena Klemm & Paul E. Walker, 40)

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And among His Signs is this: the heaven and earth stand by His Command: then when He calls you, by a single summons (da'wah), lo! You will emerge from the earth. – Holy Quran 30:25

O ye who believe! Respond (istajibu) to God and His Messenger when he summons you to that which gives you life. – Holy Qur'an 8:24

The Summons (Da'wah) of God (To call people to the recognition of Allah), is specifically connected to the Imams.

A Dai is the summoner by authority of the Imam. Thus, in every period of human history, the essential role of the Imam is to invite and summon all human beings to the recognition of the absolute oneness of God through providing divine guidance of the Straight Path.

This mandate of the Ismaili Imam is expressed in the Arabic inspiration found on a Fatimid Coin which reads: " Imam Ma'add [al-Mu'izz] summons to the tawhid of God, the Absolute"

- 2 The Ismaili constitution is a "Farman", as defined by Hazar Imam in the Ismaili constitution. (*"Any pronouncement, direction, order or ruling made or given by Mawlana Hazar Imam*).

The essence of Ismailism is the continuity of receiving Farmans by every Ismaili from their Imam.

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In the constitution Hazar Imam also confirms Imams' has divine authority  
*"...to continue the Ta'wil and Ta'lim of Allah's final message and to guide the murids\*.."*

- a. Talim is to impart knowledge, interpretation and understanding of the final message of Allah to mankind (Quran). Talim is defined by Hazar Imam in the constitution as "Teaching")
- b. Tawil is to impart knowledge and understanding of the inner meaning of the Quran Ta'wil is defined by the Institute of Ismaili Studies as -  
"The elucidation of the inner or esoteric meaning, batin , from the literal wording or apparent meaning of a text, ritual or religious prescription."
- c. Tawil is defined by Hazar Imam in the constitution as "Interpretation"
  - I. The Quran is a mercy and a blessing for all mankind.
    1. Therefore, the continuity of Tawil and Talim of the final message is also for all mankind.
  - II. Imam continues the Tawil and Talim, in Farmans.
    1. A Farman is defined by Hazar Imam in the constitution as "Any pronouncement, direction, order or ruling made or given by Mawlana Hazar Imam."
      - a. Farmans made or given by Imam are inclusive, for both Din and Dunya
      - b. Farmans made and given by Imam are esoteric (Zahir) and exoteric (Batin)
      - c. Farmans made or given by Imam are also for Material and for spiritual benefit

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- d. Farmans made or given by Imam include, the constitution, governance, Mehmanis, Ginans, letters, speeches, statements, announcements, talikas, writings, interviews, and any and all directions given by Hazar Imam ( in all forms without limitations).
  - e. Hidayah is defined in the constitution by Hazar Imam as “guidance from Imam of the time”
  - f. Farman is defined by Hazar Imam as “Any pronouncement, direction, order or ruling made or given by Mawlana Hazar Imam.”
- III. The very essence of Ismailism is a living Imam to give and continue the guidance, through Farmans (Imam gives the Tawil and Talim of Allah’s final message – The Quran )
- 1. Ismailism cannot exist without Farmans and Hazar Imam.
  - 2. Therefore Imam gives guidance and Imams does not block their guidance from believers
- IV. Continuity of the tawil and talim of the Quran is by divine authority and additionally Imam says in the constitution Imam is also there to “..Guide **the** murids..”.
- V. Every murid is equal in the eyes of Imam. Imams Tawil and Talim of the Quran is therefore for all Murids.
- 1. “...you should remember that as far as I am concerned, every spiritual child is equal to every other spiritual child and it does not matter whether you are the President of the Council or whether you are a little tiny child in school. For me every spiritual child is equal,.” (farman)

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- a. Therefore Farmans and the constitution are made by Imam for, and to be given to all murids for them to continue to get and benefit from the Tawil and the Talim of the final message of Allah (Quran), materially and spiritually.
- b. \*Murid are defined by Imam as "Follower" who has given allegiance (Bayah), to Imam of the time.
- c. Divine authority confirmed by our institution and IIS
- d. "The Shi'a doctrine of the Imamate... was founded on the belief in the permanent need for a divinely guided Imam who, after the Prophet Muhammad [peace be upon him and his family], would act as an authoritative teacher and a spiritual guide for humankind... After Imam 'Ali, the Imamate was transmitted from father to son by nass [designation], among the descendants of Imam 'Ali and Fatima; after Imam Husayn, it would continue in the line of his descendants until the end of time." ("What is Shi'a Islam?" by Prof. Azim Nanji and Dr. Farhad Daftary : [http://iis.ac.uk/view\\_article.asp?ContentID=108482](http://iis.ac.uk/view_article.asp?ContentID=108482)  
<http://iicanada.org/national/tue-2014-12-16-2322-al-akhbar>

2 Hazar Imam says in the constitution that the constitution must be read **with Farmans**. The constitution is a public document

- a. Therefore, Hazar Imam is saying that Farmans are a part of the constitution and
- b. Farmans must be given with the constitution, to all murids to read, understand, follow and implement the constitution & Farmans.
- c. MHI: This Constitution shall be **read with** any Farman made after the date hereof, and in the event of conflict, the said Farman shall prevail over this Constitution, and a later Farman shall prevail over an earlier

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d. MHI: "What I am seeking, therefore, from the leaders of the Jamat in Pakistan and in the Northern Areas, is that you make this new Constitution and the rules and regulations that go with it, **your means** of leadership, of governance, of direction to the Jamat so that this Constitution, this new Constitution becomes an **\*\*enabling document.\*\***" (Emphasis added) Saturday, November 21, 1987

3 In the preamble of the constitution, Imam says the following “ **Ismaili Muslims worldwide be given this Constitution**” Therefore Imam clearly and unequivocally wishes for every Ismaili must be given the constitution.

a. (E)“It is the desire and Hidayah (Guidance-Farman), of Mawlana Hazar Imam that the constitutions presently applicable to the Ismaili Muslims in different countries be superseded and that the Ismaili Muslims worldwide be given this Constitution in order better to secure their peace and unity, religious and social welfare, to foster fruitful collaboration between different peoples, to optimize the use of resources, and to enable the Ismaili Muslims to make a valid and meaningful contribution to the improvement of the quality of life of the Ummah and the societies in which they live.” and “(I) From the time of the Imamatus of Hazrat Mawlana Ali (A.S.), the Imams of the Ismaili Muslims have ruled over territories and peoples in various areas of the world at different periods of history and, in accordance with the needs of the time, have given rules of conduct and constitutions in conformity with the Islamic concepts of unity, brotherhood, justice, tolerance and goodwill.



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- 4 Farmans (like Quran), are a mercy and blessings to and for all believers from Allah. These belong to, and must be shared and given freely to all in the same way as the Quran and Al Hadiths.
- a. (Quran 7.151). “My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy.”
  - b. “And We send down of the Qur’an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases for the Zaalimoon (polytheists and wrongdoers) nothing but loss” [al-Isra’ 17:82]
  - c. “O mankind! There has come to you a good advice from your Lord (i.e. the Qur’an, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers” [Yoonus 10:57]

Farmans are the very essence of the Ismaili Muslim faith & continuity of the Interpretation of the Quran.

Hazar Imam says in Farmans, including the latest Diamond Jubilee Farmans in 2018, that his followers must share knowledge and his thoughts and blessings with all the families and Jamat. That includes especially all his Farmans.

“ To all my spiritual children here, to all your Jamat, to your families, I convey my warmest My most affectionate and my best best loving blessings “ and “ when you are in contact with them convey to them my thoughts my affection and my blessings on the occasion of this mulaqat today “ Farman given on 25 Feb 2018 Ahmedabad

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- 5 Hazar Imam says the following, In the 1998 constitution (Farman), .  
" (I) It is the desire and Hidāyat of Mawlana Hazar Imam that the constitutions presently applicable to the Ismaili Muslims in different countries be superseded AND THAT THE ISMAILI MUSLIMS WORLDWIDE BE GIVEN THIS CONSTITUTION in order better to secure their peace and unity, religious and social welfare, to foster fruitful collaboration between different peoples, to optimise the use of resources, .."

The constitution is a Farman. It must ne read with Farmans. It must be given freely to all the Murids. Any later Farman can supersede this Farman (constitution).

Therefore it follows that all Farmans must be given to all Ismaili Muslims worldwide.

- 6 “ It is no good all Presidents come here if these Presidents do not preach all the time to Jamats all my advices and Guidance given here, when they go back. In Jamatkhana, Clubs, etc. .... Continue preaching continuously .... 7<sup>th</sup> July 1952 ... Link  
<https://www.facebook.com/IsmailiHeritage/posts/1621290308143403:0>

- 7 Hazar Imam says in the Farman in BanglaDesh 2013 “ I accept today the mehmanis from the families that are here present and from those who are not here, but who have participated in the Mehmani. And the Farman that I will give you today applies to all the Jamat in Bangladesh, so you are free to communicate what I have indicated to you today to members of your family who are not here at the present time..”

- a. Hazar Imam is saying clearly that farmans must be shared with our families, and our Jamats.

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- 8 Hazar Imam said on 17th September 2013. “..You are free to communicate what I have indicated to you today, to members of your family who are not present here..”
- a. Hazar Imam confirms that we must communicate Farmans to our Family and to those who are not present. Farmans must be given to the Jamat for them to communicate them.
  - b. Without having copies of Farmans the Jamat is not able to communicate or remember what Imam has said.
- 9 Until some 25 years ago, Farman’s were published institutionally and printed by non Ismaili printers. These publications were given to all murids. These books of Farmans were also available to non Ismailies to buy if they so wished. Many non Ismailies have them today.
- a. There are no Farmans in which Hazar Imam says that Farmans should not be given to Mukhis, Waezeens, Scholars or the Jamat.
  - b. Some Farmans are annotated by Hazar Imam. The annotations are a further explanation or clarification of Farmans made by Hazar imam.
  - c. Farmans are not edited by Hazar Imam. (This was confirmed by Hazar Imam on 15<sup>th</sup> October 2010)
  - d. There are many Farmans which confirm we must all give, teach, explain, clarify, and share Farmans with and between members of the Jamat. (See many of them in these 83, proofs and Farman’s).
  - e. Hazar Imam says in many Farmans that we must share his blessings and his Farmans with our families and our Jamats,

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- 10 Ismaili interpretation of Jesus, & second coming. Imam Ali said “ I am the Christ who heals the blind and the lepers, I am he and he is I, Jesus the son of Maryam is from me and I am from him” (video Ismaili perspectives on Jesus <http://youtu.be/r2Hy1j7-zCE> “ Universal intellect (or light of Prophet Mohammed), is from Allah, and manifest in Jesus, in Prophet Mohammed, in Imam Ali, and is also manifest in Hazar Imam. “Jesus will return to earth “ According to Ismaili interpretation this alludes to the coming of the knowledge of the light, spirit and soul, which are manifest in Prophet Muhammed & Imams. Therefore the second coming is the coming of Prophet Mohammed and Imams to continue to guide, interpret & share the light (Quran), from the same universal intellect & light from Allah.
- a. This reaffirms that all Prophets came to share and give Guidance and Tafsirs of the light. None of the Prophets blocked their guidance from Mankind. They INFACT gave and disseminated the knowledge & light.
  - b. All Imams are from the same light. They are here to continue to give guidance to all mankind. Not to block guidance.
  - c. Therefore the present Imam is also here to give, gives, and does not block the guidance he has given.
- 11 Nagib Tajdin has been publishing and giving Farmans to Murids, following a mehmani in 1992 when the first volume of his book of Farmans was presented to Hazar Imam personally.
- a. This was known to all leaders and they never asked him not to publish and share.
  - b. Most if not all Al waez’s and scholars use them because they cannot get copies of Farmans from ITREBS in most countries.

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- c. Between 1992 and 2009 Nagib published some 11 Books-Editions- Volumes of Farmans. All the Leaders were fully aware.
- d. Imam gave permission in 1992 because Imam wished and wishes today for Farmans to be published and made available to the Jamats.
- e. If Imam did not wish the Jamat to have Farmans , Imam could have taken the book in the Mehmani in 1992, and asked them to stop.
  - 1. Imam could have taken and given the book to the Mukhi or to the Chairman of ITREB or President of the Council with instructions for Farmans not to be published.
- f. On 15<sup>th</sup> October 2010, when Shafik Sachedina and M Manji (President of Council for Canada) were present.
  - 1. Imam in fact confirmed that all those who have the books from Nagib can keep the books of Farmans. The court also ordered the same. Therefore Imam wishes Farmans to be given to all.
  - 2. Hazar Imam said Imam remembers that Mehmani very well.
  - 3. Imam did not say Imam did not give consent to publish in 1992
  - 4. Imam did not say any earlier volumes published by Nagib since 1992 are to be returned
  - 5. Imam did not agree to an announcement for the return of books of farmans. Or for murids who have farmans to return them and no keep copies
  - 6. Imam offered Imam's annotations to Nagib and Alnaz.
  - 7. Imam confirmed Imam does not edit Farmans but annotates them

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8. Imam gave guidance for about 30 minutes on 15<sup>th</sup> October 2010.
  9. Imam did not say Imam is the plaintiff or asked Nagib and Alnaz to stop defending the lawsuit. If Imam had said this, then this would have been on record and used by Shafik Sachedina and the lawyers, against Nagib and Alnaz. The court recording was controlled by Mr B Gray the lawyer who has confirmed he takes instructions from Shafik Sachedina.
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- 12 In the lawsuit in Canada against Nagib Tajdin and Alnaz Jiwa, it is confirmed that all Farmans are available in all Jamat Khanas (with Mukhis) even in remote locations around the world
    - a. Therefore Imam wishes Murids to have and Share Farmans.
  - 13 In the Lawsuits in India in the defence the National Council/ITREB India confirms also that all Farmans are available in Jamat Khannas.
    - a. Therefore Imam wishes all Murids to be given Farmans.
  - 14 Institutional guidance which are also Farmans state clearly that leaders must share Farmans with the jamat
    - a. This includes directions and guidance from the Imam to the Jamat who Leaders are serving.
    - b. Leaders are appointed to serve every member of the Jamat. To serve the Jamat is to serve the needs and concerns of every murid.
    - c. The primary need is for the Jamat to have the guidance, Farmans, resources, and reports which are given by Hazar Imam for the Jamats benefit and use.

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- 15 In London on 5th July 2008, extraordinarily, Imam said, that the Leaders are, not telling the Jamat what Imam is telling them to tell the Jamat.
- a. Therefore Imam is informing and telling the Jamats from 25 countries, that Leaders must tell the Jamat by sharing Farmans with the Jamat.
  - b. Hazar Imam is saying clearly that Imam wishes all Leaders to not only share Farmans with the Jamats, but to tell the Jamat what Imam is telling the Leaders to tell the Jamat. Whateven Imam tells the leaders to tell the Jamat are Farmans (as defined by Hazar Imam).
  - c. Imam is clearly telling Leaders to “tell” the Jamat. This was in the context of material and commercial (economical) Farmans. Therefore all material & economic Farmans must also be given to & shared with the Jamat
  - d. Therefore Imam is saying all Farmans given by Hazar Imam to the Leaders, are to be given to the Jamat.
- 16 A constitution gives rights, to also, freedom of speech, expression, and information. This is central to freedom of speech and expression.
- a. It follows that In any nation or community constitution, like the Ismaili constitution , where leaders are appointed to serve the community. They are, and must be responsible and accountable for their conduct. There must be transparency, and any secrets need to be purely to protect the security of the community.
  - b. The community have an explicit and an implicit right to know every act, and everything that is done in their name and in their interests, by their functionaries ( Leaders). They are entitled to know the particulars of every transaction in all its bearing. The right to know should make everyone wary, when secrecy is claimed for any information which can, have no repercussion on "security" of the community “..The Constitution

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has not been designed as an instrument of uncaring direction. On the contrary, it is an instrument seeking to respond to the needs of the Jamat in a manner which will serve the purpose and the interests of the Jamat..”

- c. Sharing knowledge is central to Ismailies and is inbuilt in their constitution, Farmans, and tariquah.
- d. Hazar Imam wishes Leaders and the Jamats to
- e. Farmans and knowledge, including institutional information between especially his spiritual children
  - a. Sharing and dissemination of knowledge is also central to the final message of Allah, in The Quran.

Therefore there is clear authority from the Imam, and from Allah in the Quran. There are implicit and explicit Farmans from Hazar Imam to share Farmans with and between all murids.

- 17 Islam and Ismailism are a way of life and encompass both the material and the spiritual, (both the exoteric and the esoteric).
  - a. Without having Farmans, how can Ismailis fully understand their faith, or remember all Farmans, to make them a part of their lives.
  - b. It is impossible to remember or memorise a few Farman by heart (let alone thousands of Farmans)
  - c. Imam makes Farmans for the Jamats material needs. Leaders share these Farmans only between themselves and their friends. Imam wishes these to be shared with all the Jamat
  - d. Farmans made by the Imam are not to be blocked or changed, except by Imam making another Farman (constitution)



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- 18 Imam treats all murids equally, and wishes all his Murids to be treated equally.
- a. Imam does not give Farmans which are to be hidden from the Jamat by the Leaders who are entrusted to communicate them to the Jamat.
  - b. If some leaders and their friends can have them, then Imam also wishes all other Murids to have them too.
  - c. All murids are equal in the eyes of the Imam and under our constitution.
  - d. Therefore Imam wishes all Murids to have Farmans and benefit from them.
- 19 Many tens of thousands of books of Farmans are with Murids over the last 50 years. Thanks to Nagib Tajdin many thousands of his latest Book of Farmans books are with murids.
- a. Imam knew and knows this. Imam is happy for Murids to have these Farmans and to share Farmans.
  - b. On 15th October 2010, Imam allowed all those who have Nagib's latest and earlier books of Farmans to retain and share them.
  - c. The court also allowed those who have Nagib's book of Farmans to keep the books.
  - d. Many murids are sharing Farmans including these books.
  - e. The Farmans in these books are authentic. Their authenticity has not been questioned in Court or by Hazar Imam. If there was any question of integrity or authenticity Hazar Imam would not have allowed them to be retained and shared by those who have the books.
  - f. Hazar Imam allowed Nagib to continue publishing information on his website regarding Ismailism and our Tariquah, for the benefit of Ismailies and non Ismailies who are interested in Ismailism.

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- g. M Manji asked Hazar Imam to shut Nagib's Website. Hazar Imam refused. The website is [www.ismaili.net](http://www.ismaili.net) which is an excellent resource dedicated to Ismailism.
- 20 Believers of other world religions have access to all their faith books and guidance including the Quran.
- a. Ismailies on the other hand do not have copies of full access to Farmans, because they are being blocked by some. Farmans are foundational to the Ismaili faith.
  - b. We cannot practice our faith and follow all Farmans or benefit from them, without having Farmans, to access and read study and understand at our convenience.
  - c. Imam says we must understand, the Quran and practice our faith. Imam therefore wishes us to have Farmans.
  - d. Imam would never wish us not to practice our faith, and live our lives without Farmans. Imam says Farmans are an integral part of our lives.
- 21 World religions give their religious books and guidance freely and openly.
- a. The Quran is also available and given freely
  - b. The interpretations of the Quran is also available
  - c. Imam gives the talim and tawil of the Quran from the Quran
  - d. Imam continues the tawil and talim in the form of Farmans.
  - e. Therefore Farmans are made for the benefit of the Jamat
- 22 Some Leaders use the word "sensitivity" as an excuse created by Leaders to hide and block Farmans from the Jamat,

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- a. Imams Farmans regarding Institutional reports, accountability and answerability are blocked
- b. The full constitution is blocked.
- c. There is more than enough information on the internet and anyone who wants Farmans can get many of them.
- d. The word sensitive is merely an excuse to block and control Farmans, and the institutional resources and positions.
- e. During sensitive time historically over 400 years ago in our tariquah we can practice Taqiya (hiding the truth) or not telling the truth, or walking away or telling a lie. This was necessary when dealing with unreasonable minded people, or if by doing so we are creating conflict, or we will be persecuted, individually or collectively, or if we are in physical danger or we are putting others in danger. This is not the case today
- f. This is no reason to hide Farmans from murids when Hazar Imam says clearly that we must understand and we must articulate our faith openly. This we cannot do without having Farmans and when DJI/Sachedina have refused Scholars to even explain or interpret Farmans for the Jamat.

23 There are many other Murids and Leaders who are sharing and publishing Farmans (Electronically) and or have Farmans. Therefore every Leader, Mukhi and Murid should also have the Farmans?

- a. Imam has not given directions or a Farman or for all Farmans held by murids in their homes to be returned back to ITREBS.
- b. If Imam did not wish Farmans to be given or shared Imam why would have made a Farman or make Farmans.
- c. Imam would have announced this in all Jamat Khannas in the world, even in remote locations.

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- d. Leaders stated in the lawsuit against Nagib and Alnaz that Farmans are available even in remote Locations. That is clearly not true.
- 24 Imam gives divinely ordained Tawil and Talim of the Quran for all Murids and mankind.
- a. Allah and Imam would never stop or block the Tawil and Talim of the Quran from mankind.
  - b. Imam's and Imamat's very purpose on earth is to impart the Tawil and Talim of the Quran.
  - c. The constitution and the Pledges and ceremony on 11 July 2007 reaffirmed divine authority of Imams, and divinity.

**Pledges by Leaders on 11 July 2007, on behalf of the Leaders and the Jamat**

Dr Azim Lakhani Chairman of LIF, on behalf of the Leaders and all the Jamat, said we and the Jamat submit homage\*\* and reaffirm our Bayah' to Imam e Zaman, Commander of the faith, Lord of the age of time, and direct descendant of Prophet Muhammed (PBUH);

Oh Imam e Zaman, We and the Jamat all over the world stand before you, and we make these solemn pledges;

- 1 We pledge our unreserved spiritual allegiance.
- 2 We pledge our absolute loyalty and we submit to you as our Imam, Pir, and Murshid to lead us along siratul mustaquim
- 3 We pledge and submit our entire love devotion and dedication
- 4 We pledge our obedience, Oh bearer of true authority in direct succession to Prophet Muhammed Hazrat Ali and Bibi Fatima (PBUT)
- 5 We pledge to extend our unreserved and unconditional support to all your endeavours for the Jamat's spiritual and material progress, and wellbeing

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6 We pledge our total support for your work in the cause of Islam, our faith of peace love compassion and human dignity.

Dr A Lakhani presented a Scroll in affirmation of our pledges to Hazar Imam \* \* *our reverence and respect.*

The Ceremony began with the placement of the Insignia of Office of Imam-i –Zaman, and;

First: The Chain of Office

Second: The Holy Qur'an

Third: The Ismaili Constitution and the Inkwel following an Alid-Fatimid tradition of the Intellect and Knowledge in the service of both Din and Dunya.

Fourth: Ceremonial Sword from the time of the Prophet and Hazrat Ali symbolising the defence of the faith and its values, protection of the weak and the dispensation of justice.

Fifth : Parasol of Fabric matching the Imam's garments – Traditionally representing Imam's Divinely Ordained Authority

- 25 Farmans from the Imam are not only for Ismailies but for anyone who is interested in Ismailis
- Imam is effectively an extension of, and here to continue the Tawil and Talim of the final message of Allah.
  - Farmans are a part of our faith and we should be proud of them
  - Imams speeches as also Farmans which Imam makes to the world. Imam says we must all seek the best of all knowledge wherever it exists. The Quran says the same. We must seek the best of all knowledge wherever it exists. To Ismailis the best of all Knowledge are Farmans. "... In keeping

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with our past traditions, and in response to our present needs, we must go out and find the best of the world's knowledge—wherever it exists...But accessing knowledge, is only the first step. The second step-- the application of knowledge, is also demanding. Knowledge, after all, can be used well or poorly —for good or evil purposes..." Cairo 15 June 2006

d. Therefore Imam also wishes us to seek and have Farmans.

26 Leaders and the Jamat have given Bayah, Oath and are members of Mandlis.

They have committed and have an obligation to share Farmans and Imams wisdom and knowledge. Not to hide and block.

a. Those who do not deliver the Talim and Tawil which Imam entrusts them to deliver are equally responsible and they are not honouring their commitment, Oath, Bayah or responsibility.

27 Imam has agreed and authorised the printing of Farmans. This has been confirmed by Dr Sachedina and in the LIF/Councils/ITREB Joint announcement in 2010.

a. That reaffirms that Imam wishes Murids to have Farmans.

b. While the printing of that book is being delayed by some, there is no reason why Farmans are not given to the Jamat to read and take home.

28 Imam does not edit, but annotates Farmans.

a. Imam reconfirmed this on 15th Oct 2010.

b. Imam also offered them to Murids on 15<sup>th</sup> October 2010

c. Imam therefore wishes Murids to have Farmans

29 Imam gave permission to an individual murid to publish Farmans (Imams Speeches). Why then would Hazar Imam file or continue a lawsuit against

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other murids who share Farmans and are doing what Imam is asking us to do in Farmans. ?

- a. Imam gave permission to Nano-wisdoms to publish Imams speeches and writings in about April 2011. These are being published today.
- b. Imam defines Farmans in the constitution and by definition these include Imams speeches and our constitution. Parts of the constitution are being published and shared albeit, selectively.
- c. Therefore Imam wishes Farmans to be published by Murids, and for them to share by Farmans with the Jamat.
- d. Nano wisdoms and others are doing so today.

30 The Institute of Ismailis defines a Farman as “In the Shi’i Ismaili context, it refers to an address by the Imam to his community.” These addresses are given personally to groups of Ismailis, to Leaders and also sent in writing to the community. These are for the benefit of, and to be shared with all and every member of the community.

- a. " It is no good all Presidents come here if these Presidents do not preach all the time to Jamats all my advices and Guidance given here, when they go back. In Jamatkhana, Clubs, etc. .... Continue preaching continuously .... 7th July 1952 ...

link <https://www.facebook.com/IsmailiHeritage/posts/1621290308143403:0>

31 In the lawsuit against Nagib and Alnaz in 2010, The lawyers made the following statement to the court under oath , that His Highness Prince Karim Aga Khan denies, no access to farmans is provided in Jamatkhannas.

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Arrangements are also made to provide isolated Jamats who experience difficulties attending Jamat Khannas, with access to religion education, including Farmans “

*a. stated In court, signed by the lawyer, B W Gray and K E Wall (instructed by Shafik Sachedina/Aziz Bhaloo/M Keshavjee/Azim Lakhani, and/or M Manji)*

- 32 Ismaili history bears witness that many times our Imams have used people outside our institutions to fulfil his promise to his Murids to guide them, and to continue the Tawil and Talim of the final message of Allah;
- a. And history also bears witness that many a time institutional Leaders did not like the Imam doing this because they wanted to control the flow, content and interpretation of Imam's messages to the Jamat.
- b. Imam has said many Dais have given their lives protecting the integrity and the communication of Farmans to the Jamat. This was said as recently as 2010.
- c. Some Murids have permission and are sharing Imam’s guidance, Farmans and the constitution with the Jamat. Many Muirds are doing so silently and doing what Imam is saying in Farmans.
- 33 Hazar Imam has appointed non Ismailies who are working in our Institutions, and who have access to Farmans and guidance.
- a. Why would Imam wish non Ismailies to have access to Farmans, but not all his Murids equally?
- b. This also confirms that Hazar Imam wants his Murids to have all his Farmans, and others who are not Ismailies.
- 34 Hazar Imam says the following regarding our constitution.



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- a. The constitution is a Farman, as defined by Hazar Imam in the constitution. The constitution must be shared. So all Farmans must be shared.
- b. The constitution must be given to every murid to have, and to implement
- c. Every murid must read, understand, protect and defend the constitution
- d. The constitution is an enabling Farman and an enabling document
- e. The constitution is for the benefit of the Jamat and must be implemented by the Jamat (This includes all leaders)
- f. A future Farman can change any clause or part of the constitution. A future Farman can also supersede an earlier Farman
- g. Talika “ On the 13th of December, I will ordain a new Ismaili Constitution, which will be known as “The Constitution of the Shia Imami Ismaili Muslims”. The Ismaili constitution will be applicable throughout the world, linking all members of My Jamat wherever to the Imam.”(December 10, 1986)
- h. Talika 2 . “I have also taken account of recent significant developments such as the increasingly international dimension of the Jamat’s settlement, and specially my aspiration for the Jamat to play an even more active part than in the past in the mainstream of life in the societies in which it lives.” (December 10, 1986)
- i. Talika 3 . “It is my belief that the Ismaili Constitution will provide a strong institutional and organizational framework through which My Jamat will be able to contribute to the harmonious development of the Ummah, and of the societies in which the Jamat lives.”(December 10, 1986)
- j. Talika 4 “I hope that the Ismaili Constitution will become an enabling document for all my spiritual children for an active role in institution building, for creative application of their abilities, for personal

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development and for intellectual and spiritual satisfaction. (December 10, 1986)

- k. Talika 5 “The Ismaili Constitution recognizes and addresses many of the Jamat’s present and future needs, but it is to be expected that some adjustment will need to be made in the practical application of the Constitution to meet local circumstances. These adjustments will be made on a case by case basis, in the Rules and Regulations, which will be provided in respect of each country.” (December 10, 1986)
- l. Talika 6 “I am confident that the Ismaili Constitution will give stronger integrated identity to My Jamat worldwide, and that in abiding by it in letter and spirit, the Jamat will achieve greater peace, unity, happiness, security and wellbeing.” (December 10, 1986)
- m. Announcement made at the time of promulgating the constitution in 1986 “After the Rules and Regulations have been sanctioned and all parts of the constitution have come into force, copies of the constitution, incorporating the relevant Rules and Regulations for each country will be freely available to members of the Jamat.”
- n. Composition of the Ismaili Constitution. The Ismaili constitution is made up of many documents and include;
  - a. The constitution as ordained and amendments ( in a Farman or farmans including Imam’s annotations)
  - b. The rules and regulations and amendments (under the constitution)

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- c. All Farmans (as defined by Imam in the constitution). Any Farmans can have the effect of changing, clarifying or interpreting relevant parts of the constitution.
- d. Interpretations including Case Law - rulings and precedents including NCABS and ICAB
- e. The law of the Land which is acknowledged and needs to be respected under our constitution.

This list is not exhaustive. See related additional Farmans which are quoted on page 42 et seq.

Therefore Imam wishes all murids to have all Farmans & the constitution, including rules, regulations and reports to and from our institutions.

- 35 Dr Shafik Sachedina and the Ismaili Leadership have access to Farmans, and have appointed non Ismailies who are working in our Jamati and other AKDN Institutions. They have access to Farmans and Imam's guidance.
  - a. Therefore why would Hazar Imam not wish all his murids to have and share Farmans? Especially as Hazar Imam has repeatedly confirmed that all murid are equal in his eyes and under the constitution.
- 36 In the lawsuit in Canada and India, DJI/Shafik Sachedina confirm that Farmans are available to all Murids, even in remote locations.
  - a. This confirms Hazar Imam wishes all Murids to have Farmans to have and to share.
  - b. There is no Farman before , or since 6 April 2010 to say Farmans held by murids are to be returned, or are not to be shared with the Jamat

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- c. If there was any such Farman, then
  - i. Hazar Imam would not have asked us all to share Farman's and all knowledge on 1 April 2012 in Singapore.
  - ii. Hazar Imam would not have given permission to Nano Wisdom to publish them in April 2011
  - iii. Hazar Imam would not have allowed those who have Nagib's book of Farmans to keep the book.
    - 1. The Court has also allowed them to keep and share the books of Farmans.
  - iv. Others are sharing Farmans openly since April 2010, but no legal action has been filed against them by Hazar Imam or by the Leaders.

- 37 Dr Sachedina says Hazar Imam has approved the publication of Farmans.
- a. He says this is in Principle but we know Imam approves extempore Farmans within 48/72 hours of making them. And Imam does not edit Farmans made. Some with annotations. Written Farmans are approved immediately.
  - b. Therefore Imam wants Farmans to be given to all Murids.
  - c. All Farmans held by leaders are for Murids and have already been approved by Hazar Imam to be given to murids with the annotations and with complete and correct translations in the 7 languages.
  - d. Leaders have not been publishing Farmans for about 20 plus years.

- 38 In the lawsuit filed against Nagib and Alnaz, Imams Copyright is admitted. The integrity of Farmans in this book of Farman and any other earlier

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publications including speeches has not been challenged by any Ismailis or non Ismaili or in the lawsuit.

- a. The integrity or accuracy of Farmans in Nagib Tajdins books of Farmans has not been challenged in court. If it was Hazar Imam would not allow Murids who have the books to keep them.
- b. Therefore Imam wishes Farmans to be given to, and shared with and between his Murids.

39 On 15 Oct 2010 Imam said to Alnaz Jiwa, N Tajdin in the presence of Shafik Sachedina and M Manji;

- a. Imam does not edit but annotates Farmans,
- b. Imam offered annotated Farmans to Nagib and Alnaz.
- c. Imam therefore wishes Murids to have Farmans
- d. Imam directed the Leaders present to end the Lawsuit. Namely Shafik Sachedina and M Manji.
- e. Imam exemplifies & advocates pluralism, dialogue, mediation, conciliation and forgiveness.
- f. Imam has directed his Murids and leaders to do the same. "My letter to Nazmin Kassam Chair NCAB UK 2 Jun 2012; "...Extracts of Farman's on dispute resolution and dialogue. Hazar Imam directs everyone to;
  - i. Always, seek mediation and conciliation.
  - ii. Always, avoid courts of law, & related legal cost, with uncertainty, and in some cases there can be injustice because a judicial system is sometimes corrupt.
  - iii. Always, find ways and solutions to meet and resolve differences, and

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- iv. Never, get into a situation where we cannot resolve differences by mediation and conciliation
  - v. Never, let differences and conflict become a part of our psyche.
  - vi. We must always mediate at the earliest.
- 40 Imam says in Farmans that Imam wishes the Jamat to read, listen discuss, share Farmans and make them a part of their lives.
- a. This means Farmans should be given to Murids by the Leaders who are hiding them.
- 41 During GJ London Farman Imam says Leaders are not telling the Jamat what Imam is telling them to tell the Jamat. And On 15th October 2010 Imam agreed all Murids who have Farman books can keep them.
- a. This are clear messages for Leaders to give Farmans to all Murids, and for Murids to insist that Leaders give all Farmans to them.
- 42 Lawyers in the lawsuit against Nagib and Alnaz have asked for all Farmans to be given to them. They have a full set of them.
- a. The lawyers are not Ismailies. Their staffs are not Ismailies
  - b. These will also be in the public domain as a result of the court proceeding.
  - c. Therefore if they can have them, why would Imam not wish all his murids to have them too?
  - d. Hazar Imam allowed all Ismailies who have that book to keep and share the book.
  - e. Therefore Hazar Imam wishes all murids to have Farmans,

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- 43 Imam reminds us regularly to share and seek knowledge amongst us and to understand the Meaning and guidance given in Farmans
- a. Imams Farmans are the best and most important source of knowledge for Ismailes.
  - b. Farmans are the tawil and talim of and from the final message of Allah (Quran). These are given by divine authority.
  - c. Without having Farmans Mukhis and Al Waez's are limited in understanding, sharing and explaining Imam's knowledge or the tawil and talim of the final message of Allah.
- 44 Hazar Imam confirms the Jamat must not only be given Farmans in English, but also to be given the correct and complete translation of Farmans.
- a. "I just wanted to say that I have another engagement. Normally, I wait for the translation, I understand a little bit of Hindustani, a little bit more of Urdu, and I can generally tell whether the translation is more or less correct, or not. And that's why I stay. In this case I will trust those who will make the translations, to make them properly. Most of you understand English in any case, so I don't think there will be any misunderstanding this evening..." (22 March 1989)
- 45 The LIF announcement on 15th April 2010 says Imam has "approved" the printing and distribution of Farmans which will be with the Jamat shortly. Therefore Imam wishes all the Jamat to have, keep, share and understand all Farmans.
- a. Therefore Imam wishes all the Jamat to have, keep, share and understand all Farmans

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46 Imam says all knowledge is to be shared and belongs to the world. Imam says also Imam preaches to Ismailies and others. Imam preaches by giving Farmans, speeches, interviews and through socio economic relationships internally and outreach. The following also confirms beyond any doubt that Imam wishes Farmans as defined by Hazar Imam to be given to especially with the Jamat (and other).

a. Lebanese Broadcasting Corporation: You do preach....

Aga Khan: Of course, I do. Not only in the Ismaili community but also with others. We have continuous discussions with various religions, other political, academic personalities, of course, because the fundamental problem is the problem of ethics in the modern society. And this problem of ethics in the modern society is a problem of the whole world. And that is where, I think, I wish, I will be able to contribute to the reflection of that question..." read more (officially approved by Hazar Imam) <http://www.facebook.com/notes/wisdoms-archive/excerpt-his-highness-t...>

47 <http://www.facebook.com/notes/wisdoms-archive/excerpt-his-highness-t...>

b. "[The Sura of Light from the Qur'an] tells us that the oil of the blessed olive tree lights the lamp of understanding, a light that belongs neither to the East nor West. We are to give this light to all. In that spirit, all that we learn will belong to the world — and that too is part of the vision I share with you."

-- Address to the Asia Society, 'The Physical Structure of Islam' (New York, USA) 25 September 1979

48 Prophet Mohammed (PBUH) delivered the final message. Imams continue to deliver the Tawil & Talim of the final message (farmans). These are integral to the final message. Allah says in the Quran;

"VERILY, as for those who suppress aught of the revelation which God has bestowed from on high, and barter it away for a trifling gain — they, but fill



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their bellies with fire. And God will not speak unto them on the Day of Resurrection, nor will He cleanse them [of their sins]; and grievous suffering awaits them. Qur'an 2.174-6 (Asad)

- a. Can Allah, The Prophet (PBUH), and the Progeny (Imams) be any clearer to our Leaders to deliver and not to suppress or block or interfere with Farmans, which are the Tawil and Talim of the final message of Allah?

49 Hazar Imam says "... I want to make it clear to my spiritual children that we are and will continue to seek out knowledge and understanding particularly from the Quran so that my murids can look to the future with an interpretation which is correct.... And it is important that as time evolves we should continue under the guidance of the Imam to seek clarity and understanding from Quran e Shariff. And I want my spiritual children to know that this is an endeavour which has been undertaken on an on-going basis and that guidance will be given on a continuing basis. " 17 Aug 2007

- a. Hazar Imam is confirming Imam interprets the Quran and gives the correct interpretation to the Jamat. Therefore what Imam says in Farmans is from the Quran and a part of the Quran (Tawil and Talim)
- b. We must read and understand the Quran and its Tawil and Talim
- c. Hazar Imam is sharing and wishes to share the guidance with the Jamats on an ongoing basis

50 On 15 Aug 1992, Hazar Imam gave permission in a Mehmani to Karim Alibhay who presented Volume 1 of Nagib Tajdins books of Farmans, and said " continue what you are doing " to good work. Then added "succeed "in what you are doing" and "and then we will see what we can do together" K Alibhay has given affidavit evidence in the Canadian Court case. In the court case it is

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argued that permission was not given to Nagib Tajdin. Karim was not examined on his affidavit. Whatever the arguments, Imam gave permission in that Memani to publish and continue, and on 15th Oct 2010 Imam recalled that Mehmani in that meeting.

- 51 On 15<sup>th</sup> October 2010, Hazar Imam in a meeting with Alnaz Jiwa and Nagib Tajdin said that Hazar Imam does not edit Farmans but annotates his Farmans and Hazar Imam offered the annotated Farmans to them.
- a. Therefore Hazar Imam wishes all his murids to have them and to have the explanation of them too
- 52 “.. Mukhis and Kamadias represent and are in the place of Imam of the time. They represent Hazar Imam in the Jamat Khanna, and if they represent the Imam then it is their responsibility to see that the Imams Farmans are fulfilled by the Jamat, and to explain these Farmans to the Jamat. I have made this Farman about unity in the Jamat, and I would like my Mukhis and Kamadias to ensure and to do everything possible that there is unity in my Jamat. I have made Farmans about cooperation. Cooperation between local institution and central institutions, I would like my Mukhis and Kamadias to do everything possible to see that up country institutions coordinate properly with the central institutions. I have made Farmans about attendance in Jamat Khanna; I would like my Mukhis and Kamadias to ensure that the Jamat is regular in its prayers and attendance in Jamat Khanna. These are the matters where My Mukhis and Kamadias who are representing the imam, must ensure that the Jamat responds, and understands the reasons for which these Farmans have been made” 9 January 1978
- a. Therefore Imam wishes not only to Share all Farmans but for Mukhis and Kamadias to explain them to the Jamats

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- b. Imam wishes Mukhis and Kamadias to question and make sure the Institutions are working properly and for the Jamat
- 53 Bayah – This means literally to sell. Bayah is pledging allegiance and Loyalty and in return we are accepted as Ismailies (murids) by our Mushid, and we therefore are given and receive the protection, guardianship guidance and Farmans from Hazar Imam. The very act of Bayah, & therefore being Ismailies means that we will receive Farmans. Therefore Imam has promised gives and will continue to give Farmans to us and for us. Imam will therefore not break the Bayah, and stop, block or tell Leaders to change, or give selectively, or without annotations.
- 54 There are no Farmans made or read in JK to say Imam does not want his murids to have, read, study and share Farmans he makes for them and for their benefit. In fact Hazar Imam is concerned to ensure the integrity of Farmans being communicated by Leaders. This was confirmed by Hazar Imam to the Jamat in the London GJ Farman.
- 55 The AKDN and IIS ethics advocate sharing under Islam and for Ismailies. They are both constitutional bodies and companies under our constitution. The policies on ethics were prepared by IIS in 2000 (and updated in Jun 2011). AKDN is the umbrella constitutional body with over 100 constitutional companies, resources and Boards for the benefit and serving the interests of the Jamat. The Jamat are the stakeholders and beneficiaries of all constitutional companies and bodies. Leaders controlling and managing them are guardians and trustees. Including for Farmans and resources entrusted to them.

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- a. Sharing & Governance "Charity is not just sharing one's material wealth. Generosity with one's intellectual, spiritual, material or physical wherewithal is highly commended. When withheld, such gifts are a futile burden, "a twisted collar tied to the miser's neck".
- b. Governance "Those who control and administer resources for the benefit of others are bound by the DUTY of trusteeship. The Muslim tradition of religious law, thus, firmly grounds the ethic of governance in the principles of TRUST PROBITY, EQUITY and ACCOUNTABILITY. The scripture, for instance, sternly WARNS CORRUPTLY inclined citizens and authorities against COLLUSION TO DEFRAUD others. Guardians of orphans and the weak are similarly warned NOT TO COMPROMISE their fiduciary obligations, and to keep away from their wards' property "except to improve it". The tradition, hence, obliges administrators of a charitable foundation not only to maintain, but to seek to enhance, the value of its corpus and maximise its yield in order to sustain its charitable commitments"
- c. Institute of Ismaili Studies and AKDN are confirming that Members of all institutional Boards are trustees who are appointed to serve the Jamat & for the benefit of the Jamats, and they are accountable and answerable. (read more farmans below).
- d. They also confirm all Boards must share generously, be transparent, and not block or withhold and keep knowledge including Farmans for themselves. The Board members are all trustees.
- e. They are therefore legally and morally obliged to give and share all constitutional reports and related Farmans with the Jamat.

56 Hazar Imam on 31 March 2012 and on 1 April 2012, in Singapore said clearly that the Jamat present which included Leaders may share Farman with

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others. Imam wishes Farmans to be shared with and amongst all his spiritual children

- 57 Prophet Muhammad (Peace be upon him) said: "The noblest charity is that a Muslim acquires some knowledge (of the Deen) then imparts it to a brother Muslim." (Ibn Majah). Allah says Obey Allah and the prophet. Prophet said Obey Imam of the time. Imam says we must share Farmans.
- a. Imam says the role of Imam and Imamat is to continue the Tawil and Talim of the final message of Allah. And to guide Murids. Imam therefore wishes Farmans to be given and shared.
- 58 When a murid gives Bayah. Imam accepts the Bayah. This creates the link-bond, between a murid and the Imam - murshid.
- a. Imam therefore guides the murid both materially and spiritually (Din and Dunya)
  - b. Imam continues the tawil and talim of the final message of Allah
  - c. Imam does not break the bayah by refusing, blocking or limiting Imam's guidance or farmans
- Therefore Imam gives and wishes Farmans to be given to all Murids
- 59 Hazar Imam Imam wishes all murids to do the following which is only possible if Farmans are given to the Jamat. Imam would only say this if he wishes Farmans to be given to Murids to read, listen and understand
- a. Listen to the translations of Farmans carefully
  - b. Listen to Farmans at great leisure, and

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- c. Think about Farmans
- d. Seek out the meaning of Farmans,
- e. Reflect over Farman's
- f. Discuss Farman's with their children and their grand
- g. Use Farmans to guide their Children and Grandchildren wisely.

60 In order to do so, all murids need to not only listen to the translations at great leisure, but also to have copies to be able to Listen, discuss, think, reflect, seek out meaning, use them to guide their children etc. Farman Mubarak Excerpts

- a. 9 January, 1978 Mumbai, "... And I would like that you should listen to it again, when it has been translated at greater leisure"
- b. 22 November, 1992, Mumbai (2 Farman's) "..... I would like you to listen to its translation carefully and think about it in terms of what it means for the future of your children, your grandchildren, here in India and elsewhere...
- c. 23 November, 1992. ... ..listen to it, reflect over it, seek only its meaning and make it work for you in the years ahead ... This is a complex Farman. .... Not many of you will be comfortable with it to understand this Farman in its completeness today.
- d. I hope the translation will be good, think about it, discuss it with your children, discuss it with your grandchildren, if they are old enough to think in these terms, and prepare them to see the way, wisely because there is so much opportunity, and there are also perhaps risks. This Farman is not specific to India in the sense that these changes will occur in other parts of the world. But I am happy to make this Farman today.

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e. Hyderabad 22 March, 1989 “... Normally, I wait for the translation, I understand a little bit of Hindustani, a little bit more or less, Urdu, and generally I can tell whether the translation is more or less correct or not. And that is why I stay. In this case, I will trust those who will make the translations to make them properly.....”

61 Pluralism – Includes the sharing of Knowledge and Farman’s. Some quotes approved by Hazar Imam. From <http://www.pluralism.ca/> **The Mission** “.Through applied research and education, dialogue and exchange, the Centre will work with partners worldwide to generate, COLLATE AND SHARE KNOWLEDGE AND KNOW-HOW about the structures, mechanisms and COLLABORATION THROUGH COMPROMISE, relationships that can build and sustain pluralist societies.”

The Delegation of Ismaili Imamat offers a centre for building relationships, ENABLING QUIET DIPLOMACY, DISSEMINATING KNOWLEDGE AND INFORMATION, while reflecting the wide-ranging humanistic and humanitarian agenda of the AKDN.

Reciprocity – A SENSE OF SHARED EXPERIENCE AND MUTUAL OBLIGATION – is the foundation for understanding between people, groups and nations. COMPROMISE REQUIRES IDENTIFICATION WITH THE GREATER GOOD. Active citizenship grounded in reciprocity is a vital ‘bottom up ‘support to pluralism. The politics of accommodation begins at home.

Therefore Imam advocates transparency and wishes that we seek, and share knowledge and information (which includes Farmans, institutional reports and know how)

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- 62 Hazar Imam confirms the Jamat must be given Farmans, to understand its meaning and direction and to think about them.
- a. "It is not always easy for a murid to translate the Imams Farman. We will "give you" a correct and complete translation of MY farman so that you may understand it fully as soon as that is possible, but it is important that you think about it that you understand its direction and you understand its meaning ..."22 Oct 2000
- 63 Allah, the Prophet (PBUH) and Imams say Deliver and disseminate the final message. Allah said to Prophet Mohammed (PBUH) to deliver and disseminate the final `message of Allah to Mankind. Prophet Mohammed said to Hazrat Ali to deliver the message and its Talim and Tawil to Mankind. All Imams have divinely ordained authority (Amr) to do the same. Therefore no Imams would ever hold back, stop, and restrict the delivery or dissemination of the final message nor its Tawil or Talim. What did Prophet Say regarding Knowledge of the final message and of its Talim (being the highest form of wisdom)
- a believer asked Prophet Muhammad: O Prophet of God, what is knowledge?  
The Prophet: Silence  
The Believer: Then what?  
The Prophet: To listen  
The Believer: Then what?  
The Prophet said: To memorize.  
The Believer: Then what?  
The Prophet: Act on it.  
The Believer: Then what?  
The Prophet: To disseminate it.



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(That is what Prophets and Imams did and do)

-- Prophet Muhammad (p) Usul al-Kafi, Book 2, Chapter 16, Tradition 4

Therefore Imam wishes all Farmans and all knowledge to be given and shared with the Jamat specifically and others generally.

64 In Singapore, Hazar Imam gave the following guidance's on 1 April 2012 in the context of sharing Farmans and knowledge with/in the Jamat, and Imam also said that Farmans and knowledge are not only for "self"

- a. Farmans can be shared with our individual Jamats and our Families.
- b. We must all act ethically, rigorously and truthfully
- c. The notion of knowledge is not one which is blinkered or in one area. Knowledge is for the benefit of the individual, the family, and the community. (Imam is asking us to share knowledge including Imam's Talim and Tawil )
- d. "Self" is not the only purpose of knowledge we acquire (Imam is saying, the purpose knowledge we get is to disseminate & share – Prophet and Hazrat Ali (PBUT) have said the same. Imam is reinforcing this today.)

65 Hazar Imam said on 15th October 2010; "...It will not surprise you to have me say that such an ethic can grow with enormous power out of the spiritual dimensions of our lives. In acknowledging the immensity of The Divine, we will also come to acknowledge our human limitations, the incomplete nature of human understanding. In that light, the amazing diversity of Creation itself can be seen as a great gift to us – not a cause for anxiety but a source of delight. Even the diversity of our religious interpretations can be greeted as SOMETHING TO SHARE WITH ONE ANOTHER– rather than something to fear. In this spirit of humility and hospitality – the stranger will be welcomed and

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respected, rather than subdued – or ignored.

"(<http://www.akdn.org/Content/1018>)

Hazar Imam is encouraging us to share our interpretations (Tariquah) with others.

- a. Our interpretation, Tariquah, and understanding come from Farman's.
- b. Hazar imam is encouraging us to share our interpretation which includes Farmans, which are in turn, an integral part of our interpretation.
- c. Imam wishes us to share not only with the jamat, but also with others, beyond our Jamat.

- 66 Imam wishes us to live and therefore feel our faith, and to live the ethics of our faith every day. How can we do so if we do not have full access to our Farmans and scholars to guide us? Therefore Imam wishes us to have Farmans to enable us to live our faith every day which includes din and dunya and in having the right balance.
- 67 The IIS curricullam including the book 5 of Talim says farmans are taught and explained. Also Farmans of earlier Imams including Hazrat Ali are available and taught to the Children. Therefore the Farmans of Imam e Zaman should also have the same status, and must also be shared and given as freely
- 68 On 11<sup>th</sup> July 2007, Imam accepted and the Leaders confirmed that the Imam has divinely ordained authority to continue the Tawil and Talim of the Quran, which therefore cannot be, and will not be limited, and is given to be shared and disseminated freely to all.
- 69 In the lawsuit in India case 728/2011 ITREB India confirms, that Farmans and explanations including the Quran are given to the Jamat freely on request.

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Therefore Imam wishes them to be shared, explained, and given to the Jamats.

- 70 Hazar Imam says we must speak openly and frankly and discuss our faith and Ismailism not only between us but with others who are not Ismailies. Hazar Imam wishes us to have Farmans. Without Farmans we cannot do as Imam wishes in for example the following Farman.
- a. "And it is important, I think, today, that My Jamat worldwide, not just here in Tanzania, My Jamat worldwide, should reaffirm the traditions that **we have**, the rectitude and correctitude of **our interpretation** of Islam, of the role, within Shia Islam, of the intellect, of the human intellect, so that the young, the less young, the old, **all of you**, wherever you are, are **ambassadors of Islam - the Islam that we believe in, that we practise,** and that **guides us** in our lives. So I say to you today, whether you are in Tanzania or whether you are in any other part of the world, **stand up, do not run away. Speak openly and frankly about what is our interpretation** of Islam." -- Farman made by Mowlana Hazar Imam, Dar es Salaam, Tanzania, Saturday, 17th July 2002
- 71 Mr Aziz Bhaloo wrote to all Leaders and ITREBS on 9<sup>th</sup> October 1987 that all Leaders must make sure the correct interpretation is given to the Jamats this was 25 years ago after the 1986, constitution and the rules were ordained by Hazar Imam. Therefore Leaders are confirming that Hazar Imam is saying to all Leaders, they must share, clarify, and give the correct interpretation to all members of the jamat, of the Constitution, the constitutional rules, and all related Farmans (including annotations). Farmans form an integral part of the constitution, and where there is a conflict between a Farman and the

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constitution, the Farman will prevail. Similarly the law of the Land prevails over our constitution. (read what Hazar Imam says below in a farman)

- 72 **“..I am aware that it is difficult for any Murid to listen to the Farman of the Imam and to make immediately afterward a perfect translation. I am aware of the difficulty. But it is important nonetheless for the translation to be made to the Jamat even though the translation may not be as good as it would be if one had days to improve and correct the translation. **But the translation will be made available to the Jamat and Inshallah it would be a good translation..”** (Hazar Imam is confirming the Jamat must be given Farmans with the Translations, even if the translation is not perfect/good**

Over the past years, much time and effort have been given to bringing forward, for **the knowledge and understanding of the Jamat, information about our traditions, about our history, about our faith.** And it is important that the pluralism of the Jamat's background, and the centrality of the Imam of the Time, **should be well understood.**

Probably never before in our history has the Jamat been living in so many different parts of the world. And that is an opportunity for the future of the Jamat around the world, first of all, to learn about its history, and secondly to benefit from the wisdom, the thinking of our great philosophers, our great historians, our great poets of the past. Ours is a long tradition and, within that tradition, the role of the intellect is central. **So I want my spiritual children, particularly the younger ones, to mature, to grow up having access to this remarkable intellectual tradition, and to be able to draw from it faith and happiness and direction.** ..There is much for you to learn, much for you to enjoy, much more to be inspired by; and much for you to use in your everyday

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life to contribute to **the balance between the life of faith and the life of the world.**

**This farman today looks forward to more information being made available to the Jamat from different sources, different times, different languages, but nonetheless, all within the centrality of our tariqah.** We have inherited a magnificent legacy, and this legacy is something to which we must give time, reflection, respect and continuity.

- 73 Sharing Knowledge ( advice) is obligatory and deliberate dishonesty is a sin
- a. A Hadith reported by Abu Hurairah (radiAllahu anhu) who quotes the Prophet as saying: 'A Muslim has a right against his fellow Muslim in six ways.' Asked what were these, the Prophet said:  
(1)When you meet him, greet him;  
(2) if he invites you, accept his invitation;  
(3) if he seeks your advice, give him an honest and sincere advice;  
(4) if he sneezes and praises God, bless him;  
(5) if he falls ill, visit him; and  
(6) if he dies, attend his funeral.'  
[Sahih al-Bukhari and Muslim]
  - b. Sharing honest advice, which is obligatory. A person who is asked for guidance commits a sin if he deliberately and knowingly gives the wrong advice or guidance. To do so is dishonest, and that is a sin
- 74 ON 11<sup>th</sup> July 2012, UK President, Mr Amin Mawji made a speech to say that Hazar Imam has asked the Leaders to share guidance (Farmans) with the Jamat during their end of term Mulakat.

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- a. He shared 6 guidance's – Farmans as follows. 1. Individualism, 2. economy, 3. plurality, 4. traditions, 5. Social media and 6. Making the Jamat Happy.
- b. Within each of these, the central guidance is to “share and work
- c. together”.
- d. Hazar Imam therefore has confirmed to all Presidents to Share Farmans and for them to share Farmans with the Jamat.
- e. Therefore Hazar Imam wishes them to share Farmans with the Jamats.

75 Hazar Imam said on 27 November 1973 ” ..If the Imam has placed His trust and confidence in you .... Make sure that you are serving the Jamat to the best of your ability, and that in doing so you are serving the Imam...”

This means clearly that in serving the Jamat, Leaders are serving the Imam, not the other way round as many leaders say;

- a. What does it mean to serve the Jamat?
  - a. To serve the Jamat is to serve the needs and the concerns of every murid (Farman).
- b. What does it mean to serve the needs and the concerns of every murid?
  - a. The fundamental need of every murid is Imams Farmans.
- c. Therefore Imam also wishes Farmans, annotations and the meaning with translations to be given to all murids.
- d. Our constitution and all related rules are Farmans, including the related reports. These must also be shared with the Jamats.

76 Hazar Imam says farmans must be given with translations and the Jamat must make translations and share them with the Jamats

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“..I am aware that it is difficult for any Murid to listen to the Farman of the Imam and to make immediately afterward a perfect translation. I am aware of the difficulty. But it is important nonetheless for the translation to be made to the Jamat even though the translation may not be as good as it would be if one had days to improve and correct the translation. But the translation will be made available to the Jamat and Inshallah it would be a good translation..”  
Karachi 2000 (Hazar Imam is confirming the Jamat must be given the Farmans with Translations, even if the translation is not good)

- 77 To Leaders, Mukhis, and Waezeens - after a Waez in the presence of Hazar Imam by Al Waeza Gulshan Alidina in Karachi 27 Sept 1960. Hazar Imam said this was an excellent Waez, and added very important directions to be followed. Hazar Imam also explains why they are so important
- a. Imam directed Waezeens must use and give original references to the Jamats (How can they without the original farmans and annotations)
  - b. Imam directed when training students give them the original material - (This includes Farmans and annotations. These are not given. The teaching and continuity of the tawil and talim of our rites, traditions and ceremonies have been stopped and blocked by some to the Leaders in control.
  - c. Imam directed information in every waez must be presented in a logical manner (How can they when they do not have Farmans and are told by DJI/ITREB what to say and not to explain interpret Farmans or our tariquah)
  - d. The reason Imam says Imam shared this is because " Islam is logical, there is no hocus pocus , there is no nonsense, it is clear, it

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is lucid, and it is understandable." How can Imam say this and then say to DJI/ITREB to do the very opposite.

- e. Therefore Imam wishes and has directed ITREBS/Councils to give the original Farmans including the constitution, annotations, all speeches to the Jamat. Especially to all Waezeens and Mukhis. This is not being done by DJI, ITREBS, and Councils & HUZUR. They say these are because Imam has said so but they are not giving the related Farmans to the Jamats which contradict the Farmans quoted.

- 78 Farmans of Mawlana Sultan Mohammed Shah re sharing farmans and regarding the continuity of the talim and tawil of our faith and the final message of Allah (Quran)
- a. At the opening ceremony of Paris Jamatkhana Social Hall and Home (just prior to Evian Conference), 30 June 1952
    - 1. "Ismailis have courage, sense of devotion, sacrifice and [sic] brain, but they are not making great progress because there in [sic] no unity among them and there is great jealousy between them. If they can have unity and discard jealousy, Ismailis can conquer the world."
  - b. Evian Conference Minutes. Mawlana Hazar Imam [MSMS] in Chair. July 6, 1952,
    - 1. "It is no good all Presidents coming here if these Presidents do not preach all the time to Jamats all my advices and guidance given here when they go back. In Jamatkhanas, Clubs, etc. you must become worldly missionaries."
  - c. Evian Conference Minutes. Mawlana Hazar Imam [MSMS] in Chair. July 11, 1952,



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1. "Honorary Missionaries are more educated and brilliant than paid missionaries. Try to increase the number of Honorary Missionaries and that is the way you can make Ismailis real Ismailis."
- d. MSMS' speech and minutes, Mission Conference of Ismailia Association, Dar es Salaam July 1945,
1. "Unless the missionaries themselves -- especially the honorary missionaries, who have got more wealth and opportunities -- unless they understand the meaning of these things are [sic] able to teach others, their standard will fall below the standard necessary for the proper explanation of Ismailism."
- e. **On the subject of teaching religion:**
1. "Secondly, the part to be played by the schools, how much ginans and how much Dua should be taught and how much Ismailis history to all children, what elementary knowledge is necessary for honorary missionaries. There must be some kind of control -- the lesser the control, the better."
- f. **On the subject of Ismaili teachers:**
1. "Mr. Virani: The main difficulty is of obtaining Ismaili teachers. We cannot get sufficient Ismaili instructors. Hazar Imam [MSMS]: You must build up here and there as much as possible. The real danger is that all religious authorities gradually become materialistic and forget the spiritual interpretations."

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- 79 The constitution says the following. This confirms Hazar Imam wants Farmans, reports and information to be given to the Jamats, to read, understand, share, and to benefit from them.

**COUNCILS & CENTRAL INSTITUTIONS UNDER OUR CONSTITUTION**

“Clause 5.5 The aims and objects of the Councils in relation to their respective areas of jurisdiction shall be the social governance, administration, guidance, supervision and co-ordination of the activities of the jamat and its institutions and organisations, and the performance of such functions and the exercise of such jurisdiction and powers as may be authorised and in particular, **but without limitation, to:**

- (a) **serve the cause** and protect the interests of **Mawlana Hazar Imam, (Imamat), the Ismaili Tariqah and Ismailis;**
- (b) maintain and foster the unity of Ismailis and to preserve, protect and strengthen the Islamic social and cultural heritage;
- (c) strive to maintain unity with other tariqahs within the Muslim Ummah, and to seek co-operation and friendly relations with all other peoples;
- (d) endeavour to secure continuing improvement in the quality of life of the jamat, through appropriate policies and programmes in the areas of education, health, social welfare, housing, economic welfare, cultural and women's activities, youth and sports development;
- (e) **analyze fundamental problems confronting the jamat and their relationship to underlying trends in the national and international development process,** and set short range and long range goals for the Jamat;

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- (f) preserve and foster the tradition of voluntary service and identify, motivate and develop leadership talent;
- (g) **serve the needs of the jamat** to enable it to make an effective contribution to the development of the societies in which it lives;
- (h) **make available to the jamat and the public at large, information relating to the role and contribution of the institutions of the Imamat and the jamat** towards development in various regions of the world;
- (i) strengthen the jamat and its institutions; and work in close collaboration with other Councils in different regions of the world and with the Apex Institutions.

5.6 In pursuing the aims and objects set out above, the Councils shall have **due regard** to the provisions of the statutes, by-laws or other document of incorporation of any institution or Organization of the jamat.

**ITREBS (Ismaili Tariqah and Religious Education Boards)**

Clause 8.1 There shall be a Tariqah and Religious Education Board for each of the territories specified in Part I of the Fourth Schedule to be known as "The Shia Imami Ismaili Tariqah and Religious Education Board" for the territory for which it is formed for the provision of religious education at all levels of the jamat, for the training of religion teachers and waezeen, for research and publication, and for the performance of such functions in relation to the Ismaili Tariqah as Mawlana Hazar Imam may deem necessary.

8 (d) undertake publication of book and materials on relevant aspects of Islam and the Ismaili Tariqah;

The mission statement of ITREB, states " The overall mission of the Tariqah Boards worldwide is to impart an understanding of the essential principles of

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the Shia Imami Ismaili Tariqah of Islam within the broader context of Islam as a whole. This, with due regard to the diversity of traditions, customs, cultures and languages of the Ismaili Jamats worldwide, which themselves reflect the rich diversity encompassed within the Muslim Ummah itself. This self-understanding to be imparted with a view, also, to enabling an articulation of the principles and practices of the Tariqah in a manner that is comforting to the Jamat, comprehensible to reasonable-minded people, resonant to the needs of the contemporary world and sensitive to the context in which the Jamat lives.

Institute of Ismaili Studies claim the following regarding their mission which Hazar Imam said in 1977 and has repeated many times;

**“ to encourage, extend, increase, disseminate, and promote knowledge of, and to promote knowledge of and to promote, conduct and support research into , the religious, spiritual, intellectual, and cultural heritage of the Shia Imami Tariqa of Islam and to conduct and support research into any other faiths beleifs or practices”**

**IIS Scholars, like Tariquah Board members are not given a full set of all Farmans , or the full constitution or the annotations by Hazar Imam. The IIS Library does not have them for use by scholars for research & reference. Therefore it is not possible for IIS to fulfil the primary objectives and mission of IIS. (Read Farmans on page 42)**

IIS state what they have done in 25 years and will do in the next 25 years.“ .. In tandem with the development of human resources, the Paris conference had stressed the need for a quality international curriculum to meet the

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religious education needs of the Jamat in modern times. **This was realised in the publication of the Ta'lim curriculum, whose pre-school component was first published in 1985.** *(If this was realised where are the Scholars and waezeens who can articulate or the Teachers who can articulate our Tariqah? Read what Imam says on page 42)*

The Institute is at present readying the materials for the secondary curriculum which will help to **provide a strong grounding in the tariqah for Ismaili youth**, underpinning their identity and their capacity to articulate it. ... Through its partnership with the Ismaili Tariqah and Religious Education Boards worldwide, a range of collaborative initiatives have been undertaken that are contributing **to the religious formation of the jamat.**

**One of the significant aims of these endeavours is to equip a core group of informed and dedicated individuals within the jamat with the pedagogy, skills and knowledge that will help them articulate Islam," How can they be without having the Farmans, the full constitution and Imam's annotations ?**

Waezeen today do not have the full constitution or all Farmans nor are they allowed to copy, share, interpret or explain them to the Jamat.

Where are the dedicated and informed core group who can articulate our faith in the context of the Quran, Farmans, within the diversity of religious rites, practices and ceremonies? (If what Imam says was done by IIS in the last 35 years, IIS and most Ismailies would have all Farmans and be able to articulate our faith and tariqah of Islam.)

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Read full IIS article & the mission of IIS in the website and as registered in UK.

[http://www.iis.ac.uk/view\\_article.asp?ContentID=105878](http://www.iis.ac.uk/view_article.asp?ContentID=105878)

- 80 “..I want ...you to listen back to this Farman..” (1962 Nairobi).
- a. Hazar Imam clearly wants all murids to have Farmans to listen back to them at home
- 81 “..so this is the Farman I want you to listen to, and to reflect over and to be calm and patient..”
- a. Imam wants the Jamats to have Farmans to listen and reflect. Hazar Imam did not say Listen to them only in JK or read them only in JK and you are not allowed to copy, interpret or share them
- 82 “I have given you farmans which I urge you to follow because these Firmans I make are made for my Jamats..”
- a. Imam says farmans are made for the Jamat and therefore these are to be given to the Jamat and belong to the jamat, not selected Leaders or murids.
- 83 " ...Knowledge which has been buried by time, which has sometimes been buried on purpose by others, but it is essential that we should reconstitute and use in order to inform ourselves as to the practices and beliefs and the ethics of the past within the Jamat, the guidance that was given by the Imams of the Time, and to inform ourselves so as better to project into the future a

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number of important decisions.” – Dubai 13 December 2003 ( Imam has used "Imams" of the time, in the plural !)

“Amongst you, there are some who know nothing about their faith (deen).” “Only those who live according to my Farmans are my true Momin.” “When that religious and spiritual guidance (Farmans), which should reach their souls, do not reach there, their hearts wander everywhere.”

“I have made many Farmans to you, but it is only when you act according to my Farmans that they can benefit you. If you act according to my Farmans, then I will consider that to be as if I had made Farmans till the morning!”

“It is up to you to keep the Farmans, which I have made, alive and awake. If you write them\*, read them, and act accordingly, it means you have kept the Farmans alive. If you do not, it is as if you have killed them.” (*\*publish them – Imam wishes them to be published shared, read and kept alive*)

- a. Therefore we must all encourage everyone to share, & to write about our Farmans, our rites, our practices and our beliefs.
- b. We must not allow anyone to bury Farmans. We must share them, be proud of them, publish them, write about them and keep them alive and a living part of our lives

84 What has Hazar Imam “Ordained”. Let us examine the following 5 facts.

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- a. Our constitution is a public declaration by Hazar Imam to and for the whole world. (Ordained and declared as a public document)
- b. Our constitution is a Farman & Farmans include speeches, interviews and writings (defined by Hazar Imam in the constitution)
- c. Any Farman can supersede any part of our constitution, codes, rules and regulations. (Ordained by Hazar Imam - Constitution & Farmans)
- d. Farmans are an integral part of our constitution (which is birth dynamic & enabling – Hazar Imam)
- e. Without Farmans, our constitution can therefore never be interpreted or understood correctly (for or by Ismailis)

This shows that Hazar Imam clearly “ordained”, “decreed”, & wants Farmans to be given to all Ismailies, and to “anyone” who is interested and wishes to have them

85 From AKDN/DJI Policies- Every organization should have a Code of Practice for Board members which is **available to all stakeholders (Including the beneficiaries who are the JAMAT)**

- a. Through this the Board members should police themselves, **but others involved in the organisation can also monitor the performance of the Board.**
  - i. There are basically four types of institutions for whom these booklets are intended:
  - ii. *The Jamati Institutions: National Councils, ITREB, GRB, NCAB, and EPB*
  - iii. *The Boards of the Service Companies – AKHS, AKES, AKPBS*



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- iv. *Associations set up by the Service Companies or by other AKDN agencies to support the purposes of their programme – such as PTAs, school management committees, nurses associations, midwives associations, teachers associations, tenants associations*
- v. *CSOs outside AKDN agencies which support their purposes*

- 86 AKDN Booklets and Policies on transparency and governance. This extends constitutionally to Sharing Farmans, constitution and reports with the Jamat.
- a. Ensuring decision-making procedures are transparent (**people know who** makes decisions and how they are made, and accountable (decisions are reported to the people who have a right to know about them)
  - b. Ensuring that the needs and interests of relevant people and bodies are considered when making decisions *read more*  
[http://www.akdn.org/publications/civil\\_society\\_booklet4.pdf](http://www.akdn.org/publications/civil_society_booklet4.pdf)
  - c.
- 87 There are Farmans and excerpts of Farmans on the IIS Website including those of Hazar Imam, Mawlana Sultan Mohammed Shah, and earlier Imams. They are doing so because Hazar Imam wishes Farmans to be publishes and made available not only to the Jamat but to everyone else as IIS is doing on the Website. This was on the IIS website on 30 November 2013.
- 88 In October 2013, Hazar Imam says “We would never become a de-motivated, marginalised minority and that we would, instead, demonstrate the will and the capacity to rebuild our future. We therefore decided to build new spaces for the gathering of our communities, and for the practice of their faith, in the countries that were welcoming us. But we also agreed on one more thing. These new buildings, which we decided to call Ismaili Centres, had to reflect our aspirations for the future, rather than the tragedy of our recent past. We

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saw them as structures where we could receive other communities and institutions in a dignified manner, **and where we could demystify our faith — which was sometimes badly misunderstood.** They would be symbols of new hope, replacing past pain .<http://www.nanowisdoms.org/nwblog/10672/>

- a. When Hazar Imam says we need to demystify our faith which is misunderstood. What does Hazar Imam mean. The only way we can demystify is to show, explain and share our Farmans and faith so that we not only understand them, but we articulate and explain our faith. To do so we need to have, read, & understand our Faith and farmans which are foundational to our faith.
- b. Therefore as in the ITREB Mission statement , Imams wish us to share, explain, articulate and understand Farmans.

89 The approved guidelines of the Canadian constitution and its rules and regulations say that the constitution and its rules and regulations are a public document. The constitution as defined in the constitution is a Farman. The Canadian constitution says “... Constitution shall be read with any Farman made after the date hereof...” Therefore all Farmans after the date are a part of the constitution and so a public document. They are therefore to be shared with Ismailis and others. In any event since Farmans are to be read with the constitution, Hazar Imam clearly wishes these Farmans to be given to all Murids to read, understand and implement. Therefore Hazar Imam wishes all Farmans to be given to Murids by the Leaders who are at present blocking them from the Jamat.

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- 90 In the Canadian Ismaili newsletter “Akhbar” this month August 2014. re knowledge “ Knowledge is perceived as a divine gift and it should not be deliberately withheld from the service of society. It should be acquired to understand Allah’s creation and to serve others. Thus the privilege of acquiring knowledge carries with it the ethical obligation of sharing one’s time, knowledge, skills, and expertise as well as material resources. This ethic underpins the Shia Isma’ili Muslim tradition of voluntary service.”
- a. Knowledge includes the knowledge in and of Farmans.
  - b. Imam therefore wishes us to share Farmans which are made for the benefit and increasing or enhancing the knowledge of the murids.
- 91 In the following Farman Hazar Imam is saying we must seek to understand from our Councils and whoever we feel can interpret. Therefore Imam is saying clearly that we must ask questions about farmans and seek to understand them and their interpretation. Imam also wants us to be able to take Farmans to whoever we feel can best to interpret Farmans. Without having Farmans we are not able to do what Imam is asking us to do. “If necessary, ask questions of the national councils, or whoever it is you feel can best interpret the Farman that I have made. But seek to understand it. So that you can have the benefit from it, for yourselves and for future generations.” – 1992
- 92 Imam Sultan Muhammad Shah confirmed in his will, that Imam Noor Mowlana Shah Karim is the Imam & Pir of all Nizari Ismailis. Ginans are from

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Pirs. Farmans were from Imams and Pirs and are now from Imam, who is also a Pir.

- a. Imam has said Ginans are from and a part of Farmans, & ginans also explain, the tawil and talim of Farmans & the Holy Quran. Ginans and Farmans are both to be treasured, disseminated, understood, shared, and to have in our hearts and as a part of our lives, every day.
- b. Ginans have been and are published by many and there have been no objections by Imam or our institutions and even though Imam has said all Ginans are Imams Ginans, a copyright has not been registered or claimed over them.
- c. Access to both Ginans and Farmans are absolutely critical in every murid's life because they both light the way and guide murid along Suratul mustaqeem (the right path)
- d. Therefore Hazar Imam wishes us to have them, and to disseminate Farmans and Ginans, and to understand them, and use them to impart an understanding of our faith.
- e. Some Ginan excerpts

Author: Pir Shams

Source: bgh6-035 Printing Press, 1934. verses: 11

Eji ***Farmaan*** amaaro je na maanse,  
vali nahi maanse vaat;  
te tthaam kiaae nahi paamse,  
nahi malse Gur-Nar ne saath 2

**Re knowledge of Ginans and *Farmans* and Holy Books, Pir and Imam are the same.**

***Farmans are to be given to every Ismaili muslim to read, understand, & share with families, Friends & Jamats***

Author: Pir Sadardin

Source: bhg5-066 - Printing Press, 1934

Hojire viraa jem aakaase suraj chhe,  
ane chaud lokmaan prakaas;  
tem ghatt ghatt saami raajo vasi rahiyo,  
hun jiaan jowu tiaa paas 2

Hojire viraa Satgur saache mane sireviye,  
ane saacho raakhone imaan;  
Gurnu ***Farmaan*** saachun kari jaannajo,  
tame vaanchi juvone ginaan 3

Hojire viraa Gur kahe Gur Nar ek chhe,  
ane Gur Nar ekhi jaann;  
Pir Sadardin boliyaa,  
vaanchi juvone ved puraann

- 93 Imam guides on Sirat al Mustaqueem, the right path, by giving Farmans  
Therefore Imam wishes you to have all his Farmans, Without having this  
guidance, (Farmans), you cannot be guided.
- a. When you go for Dua to a Mukhi or Mukhiani, they give wonderful Dua's,  
which includes, May Hazar Imam guide you and your family on suratul  
mustaqeem, and may Mawla help you in following all his Farmans (to  
make you Farman Badari Momeen). The way to both is Farmans.  
Therefore they and Imam want you to have Farmans and to understand  
them so that you can follow them to improve your material and spiritual  
wellbeing. We all say Ameen during Tasbih to the very same Dua ?
  - b. Mukhis don't officially give Farmans because they say they have been told  
not to by ITREB , who have been told not to by DJI - Huzur headed by  
Shafik Sachedina. Yet they say and Imam says "all murids are equal".  
There are no farmans to the contrary. Anyone not giving farmans is doing  
a Na-farmani – disobeying Farmans of Hazar imam and the Quran.

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- c. Mukhi has the Amr, (Authority) and represents Imam (not ITREB or DJI). The Mukhi and Mukhiani must do what Imam says and would do. Give and explain farmans. This include Ex Mukhis and some top leaders who are ex Mukhis and who sit on the pat and give Dua or perform Chanta.

- 94 Mawlan Sultan Mohammed Shah Made the following Farman to say that farmans are to be shared with our friends.

----- Forwarded message -----

From: **Naushad Hirji** <[nhir...@yahoo.com](mailto:nhir...@yahoo.com)>

Date: Wed, Jul 25, 2012 at 10:43 PM

Subject: Mumbai, March 3, 1912...FIRMAN MADE 100 YEARS AGO..

To: Karima Karmali <[karima...@hotmail.com](mailto:karima...@hotmail.com)>

We are supposed to share this as per Farman Mumbai, 3-3-1912

The True Honourable and Benevolent Lord Agha Sultan Mohammed Shah Hazar Imam made the following Farman to the Mehmani gathering of the Paanch Saal and Baarsaal Mandli.

"Listen very attentively/thoroughly to the Farman that we issue herewith. Do NOT consider this Farman private (khanghi). Tell your friends about it."

He made the Farman: "The work that you have done is very exalted. It is indeed the most exalted. It is necessary for the ones upon whom God has blessed with wealth to undertake this work." He went on to make the Farman: "You must first enroll your children for this work. Thereafter you enrol yourselves. The reason for this is that it is extremely necessary for children and the youth to undertake this work."

- 95 According to Hazar Imam, "For hundreds of years, my spiritual children have been guided by the Rope of Imamat. You have looked to the Imam of the Age

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for advice and help in all matters and through your Imam's immense love and affection for his spiritual children, his Noor has indicated to you where and in which direction you must turn, so as to obtain spiritual and worldly satisfaction." –Karachi 13 December 1964

Every Imam's Farmans are important for us. Who are we to reject and hide Sultan Muhammad Shah's Farmans? Kalams from Hazrat Ali are still recited, so why be selective about whose Farmans are recited in Jamatkhana. Even our Ginans are hundreds of years old. By going through the Ginans it is clear that the Pirs also stressed the importance of the Farmans of the Imams.

"My Jamat would know that during the past decades much time and effort has been taken to reconstitute our knowledge of our history. Knowledge which has been buried by time, **which has sometimes been buried on purpose by others**, but which it is essential that we should reconstitute and use in order to inform ourselves as to the practices and beliefs and the ethics of the past within the Jamat, **the guidance that was given by the Imams of the Time**, and to inform ourselves so as better to project into the future a number of important decisions." – Dubai 13 December 2003

Imam says clearly Farmans are for the Jamat and must be given to all Murids. Further that Guidance which is hidden (buried), on purpose by some, must be found, reconstituted, shared and used by Murids.

96 Hazar Imam says our faith is both material and spiritual. Our faith comes from Farmans & Ginans, which are from Farmans. In the following Farman of Hazar Imam on 28<sup>th</sup> October 1958, Hazar Imam is asking all Ismailis to acquire and have a deep & true understanding of our faith. Imam also gives loving blessings to those,

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- Who contribute to the acquisition of knowledge of our faith (incl. Farmans & Ginans - Tawil & Talim)
- Who contribute to the understanding of our faith ( incl. Farmans & Ginans - Tawil and Talim)
- Who have made it their aim to know about their faith. ( incl. Farmans, Ginans & history)

Therefore anyone seeking, reading, & sharing Farmans are doing what Imam is asking and saying they must do.

- 97 The following Farman from Mawlana Sultan Mohammed Shah (MSMS), confirms that Farmans must be given to all murids to read and to seek an understanding of them. In the same way as for Ginans which are published , available and are not blocked). Therefore Farmans should also not be blocked.
- a. ".. It must not happen that so long as I am here you read my farmans, and later on you no longer read them. That must not occur. Just as you read my Ginans, You must read my farmans. The way you seek out the meaning of my Ginans, the same way seek out the meaning of my farmans too. My farmans themselves are the ginans.." (Kalame Mubin and Published by Ismaili Association of India in 1950. There are many such and similar Farmans by MSMS.
  - b. Through the medium of Ginans guidance (Farmans) were communicated and disseminated to the beleivers.
  - c. " Ginans can be perceived as a commentary on the Quran. In his pronouncement from MSMS guided the community in this issue. In the ginans which Pir Sadardin has composed for you, he has explained the gist of the Quran in the language of Hindustan (Ali Assani)



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- 98 The Golden Jubilee Darbar and Visit to Syria. The video released and sold by ITREB and DJI via IIS, includes,
- a. the Darbar & Deedar,
  - b. the Deedar ceremony and also
  - c. the Darbar Deedar Farman by Hazar Imam. (excerpt from Video attached).

Since these Farmans have been given to the Jamat (and to others), ie evidence that Hazar Imam wishes and certainly does not object to the videos of Farmans being given to the Jamat. Especially also because this is one of the most sensitive parts of the world regarding religious differences and conflicts. Therefore Imam wishes Farmans to be disseminated and given to Murids

- 99 A Farmans by MSMS. It is Imams duty to give Farmans and for the Momins to read, understand and implement. To do so, Farmans must be given to them
- a. "You feel My Farmans as being severe, and difficult to grasp, but it is My duty to make Farmans to you, If you read them just as you read newspapers how will they benefit you? Reflect on My Farmans for two hours. Those who will be able to understand My Farmans will find them sweet.."

- 100 Speeches are Farmans which are being and for dissemination and sharing. Imams give Farmans in different forms & gatherings (in Public and Private). Farmans are given for sharing & dissemination. If you don't, you are breaking your promise and betraying your trust (& Bayah). In Islam you cannot choose between your daily life & your faith (or vice Versa). In Islam your worldly life is

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a part of your faith. Farmans given by Imams are for dissemination and are on all aspects of your daily lives including the religious part of your faith.

a. Read what Imam says ...

<https://www.facebook.com/IsmailiHeritage/posts/1632477400358027:0>

..... 1500+Views

b. Farmans are also given in the form of Ginans/Qasidas) by Imams who are also Pirs

1. Imam Husayn (as) during his 10 years of divine leadership (Imamate) led people to the righteous deeds and introduced them the truth of doctrine of beliefs. Some introduction happened to be initiated through his speeches and poems he reminded consciences of his addressee by, in different appropriate occasions. Although his poems seem to be much more than what we have collected, however, the number we have in hand is of great value and of preciously influential.

c. The Shiite Imams (as) composed poems according to circumstances of their times and sometimes referred to famous poet that came before their times. From Imam Husayn bin Ali (as) many poems were narrated. Some of them were recited by him in the battlefield of Karbala during the events that happened to his followers and their martyrdom in the forms of epics, guiding sermons and to awaken the enemy soldiers; While some are those said by him in during his life before that. In this book more than fifty poems are collected that according to their subjects are divided in five categories

d. "If one's faith is to be part of one's life then it has to come under questioning. The essential is that it should be understood, that's what

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would justify questing. This way it is an integral part of one; there is no choice between leading a normal life or a faithful life. In some ways, as I have said, it is easier for Muslims than for Christians. We do not have any hostility towards scientific knowledge. But in other ways it can be more difficult." Hazar Imam

- e. <http://www.ismaili.net/intervue/651212.html>

**101 OTHER RELEVANT & RELATED FARMANS**

- i. **Share Research material and presentations with everyone** “In addressing you shortly today, I will begin by making a request: One hundred and seventy two eminent scholars from 48 countries have gathered in Islamabad, Lahore, Peshawar and Karachi to present the results of their research and reflection on various aspects of the life of the Holy Prophet. From all these exchanges, from all the private debates which have preceded and succeeded the presentation of each paper, will have come an immense range of new thoughts, new ideas and new understanding of the Prophet's life. I sincerely request that you have available to all Muslims a complete printed record of these papers and the subsequent debates 12 march 1976 Seerat Conference
- ii. **Seek Evidence – Don’t believe someone if you think Imam could not have said what you are being told.** Remember also the London GJ Farman, when Hazar Imam said Leaders are not telling the Jamats what Imam is telling them to tell the Jamat. Imam wishes us to question the Leaders and what Leaders say in the name of the Imam.

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- iii. Imam also said the following over 25 years ago. Hazar Imam is reminding the Jamat to wake up.

"But never seek to make the Imam say or imply that the Imam has said things which you might believe but which you have no evidence that the Imam believes or that He has said." -- 13 Dec 1973, Nairobi

- iv. **Do not misguide by rumors or by free talk, or irresponsibly or out of turn**

- i. "And when I decide to make a Farman for the future of My spiritual children, remember that this Farman and the contents of it have been carefully weighed and that I have information which My spiritual children do not have. And this evening I want you to reflect carefully about the dangers of letting the Jamat be misguided by rumors, by people who talk freely, irresponsibly and out of turn. The Quran would reveal to the Muslims and in the Quran you will find many, many Ayats which refer to the risks and the dangers of Muslims being led astray by rumor-mongers. 13 Dec 1973

- v. **Do not circulate rumors & Evidence and or verification that a Farman is from Hazar Imam**

- i. ".. Recently I sent a message to President Count Sir Eboo telling him that I wanted him to inform the Jamat that I was most concerned about rumors which were circulating in the Jamat about what Hazar Imam might or might not have said about the future of the Jamat in Kenya. And this is the first matter which I want to talk to you about tonight. I have told you on many an occasion that if I have a Farman to make to My spiritual children, I will make that

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Farman to the Mukhi or the Kamadia or the councils. But that I will never send a Farman to all My spiritual children through an individual, unless that individual has evidence which is satisfactory to the Jamat and to Me that I have sent this message to the Jamat..." (1973 )

vi. **Every Leaders must serve every Ismaili (Murids), to the best of his/her ability**

- i. "...Our institutions should serve all the Jamat, and that it should be binding upon every leader and every institution to serve every individual in the Jamat, to the best of his ability, this means that institutions are there to serve the Jamat, at large, the leaders are there to serve the Jamat at large, and I am convinced that with even more unity and cooperation your progress, Inshallah, will be even greater in the future. .." 27 Feb 1976

vii. **Every murid is equal (All Ismailis are equal in the eyes of Hazar Imam (and in our constitution)**

- i. "... I would like that every one of you, whatever your age, whatever your position, that you should work closely one with the other, and that you should remember that as far as I am concerned, every spiritual child is equal to every other spiritual child and it does not matter whether you are the president of the Council or whether you are a little tiny child in school. For Me every spiritual child is equal, and I do not want any divisions in My Jamat. This is fundamental to the future of My Jamat in India and in other parts of the world. 23 Feb 1969

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- viii. **Many Interpretations - the correct Interpretations of Farmans and the Quran**
- i. “ You are aware of course that over the history of Islam there are thousands and thousands of interpretations of the Quran for every time, for every part within the Ummah there have been interpretations of the Quran, and it is important that as time evolves we should continue under the guidance of the Imam to seek clarity and understanding from the Quran-e-Sharif. Dares Salaam.Tanzania. 2007-08-17
- ix. **MORE RELATED AND RELEVANT FARMANS**
- x. **Quran, Farmans & Ginans – Share explain understand and teach** “.You must select Murids who have read and understand the Quran so that they can explain and relate the Quran to our Farmans and to our Ginans , which come from our Farmans and the Quran . These selected Murids (scholars) must be able to teach and explain to your children so that they too can understand and articulate with Hindus , Sunnis, Itnasharees , and Christians. Without such scholars you will not understand or be able to explain, and your children will become confused.
- xi. **Scholars and their knowledge of Farmans and Quran** “.. These scholars must be good so that their knowledge of our Tariquah will include knowledge of our different traditions and understanding of other faiths. Therefore when they explain you will fully understand our faith and our faith will enter into your hearts and your thoughts and our faith will becomes a part of your daily lives and thinking.

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- xii. **Quran, Ismaili Tariquah, & farmans** “Our Dua and our Namaz comes from the Quran . Remember there are Ismailies in other parts of the world with different traditions. I am sending our Namaz to them.”
- xiii. **Ginan, Farmans and Quran - Sharing and understanding them – Ginans are from Farmans** “ These scholars will be able to explain every Ginan in the context of the Quran and our Farmans. Ginans are from and also give expression to our Farmans and the Quran. “ Mawlana Sultan Mohammed Shah made Farmans in 1899 (Kalam e Imam e Mubin)
- xiv. **All murids are equal** “I would like that every one of you, whatever your age, whatever your position, that you should work closely one with the other, and that you should remember that as far as I am concerned, every spiritual child is equal to every other spiritual child and it does not matter whether you are the president of the Council or whether you are a little tiny child in school. For me every spiritual child is equal, and I do not want any divisions in My Jamat. This is fundamental to the future of my Jamat in India and in other parts of the world.” 23 Feb 1969
- xv. **Institutions are answerable and there to serve the jamat** “our institutions must become more and more competent, more and more qualified, more and more focused, more and more answerable, so that, they anticipate the needs of the Jamat and they serve the Jamat better and better” 22 Nov 1992
- xvi. **Imam continuing to interpret the Quran and the tawil and talim of the final message of Allah** “You are aware of course that over the history of Islam there are thousands and thousands of interpretations of the Quran for every time, for every part within the Ummah there have been

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interpretations of the Quran, and it is important that as time evolves we should continue under the guidance of the Imam to seek clarity and understanding from the Quran-e-Sharif.” Dares Salaam.Tanzania. 2007-08-17

xvii. **Understanding of our Tariquah contextually by our scholars and teachers**

“I have asked some general questions about the relationship between Islam and Christianity, and between Islam and Judaism, because it is important that in your studies you should widen your overall knowledge as to the background and the relationship between world faiths. It is quite obvious that Christ could not have been physically the Son of God, simply because the physical relationship of a father and a son is a human concept. And as Muslims we are forbidden to attach human concepts to God. Therefore, such a relationship of father to son could not have existed. It is important that these basic principles should be well understood by those who instruct our Jamat in the practice of their faith”.  
22 Nov 1967

- xviii. **Do not allow the jamat to be misguided by rumors and those who talk irresponsibly** “And when I decide to make a Farman for the future of My spiritual children, remember that this Farman and the contents of it have been carefully weighed and that I have information which My spiritual children do not have. And this evening I want you to reflect carefully about the dangers of letting the Jamat be misguided by rumours, by people who talk freely, irresponsibly and out of turn. The Quran would reveal to the Muslims and in the Quran you will find many, many Ayats



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which refer to the risks and the dangers of Muslims being led astray by rumour-mongers” . 13 Dec 1973

- xix. **Do not act on rumors. Use your intellect. Seek clarification and verification. If you do not, then the Jamat can be harmed seriously** “And I have made a Farman in the past saying to My spiritual children, stay away from the rumours, do not listen to people who come back to you and say, "I have just seen Hazar Imam, and He has said this and He has said that." I have told you on many an occasion, if I have a Farman to make to My spiritual children, I will make it through My Mukhi or My Kamadia or My Council. But until such a time, do not act upon rumors, and remember that this had been a weakness amongst Muslims for centuries. And those of you who know the Quran, who know the meaning of the Dua, you will remember certain Ayats in the Quran which say, "Beware of the rumor-mongers." This was said in different circumstances, but you should and you must always beware of rumor-mongers. And don't forget, that if a spiritual child comes to see Me, as My spiritual children do from time to time, to seek advice on a particular problem, the advice I give them, is for their particular circumstances and that sometimes they misunderstand the advice the Imam gives. And if they repeat this advice to the Jamat, you are encouraged to follow a course which I consider incorrect. And I want you to remember that there is actually a Sura in the Quran that mentions that you should beware of rumour-mongers and this Sura is the one which you all know. And if you knew the meaning of the Dua, as you should do, then you would remember what is said about rumour-mongers. So keep this in mind, our Jamat could be seriously harmed if they were to follow

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unfounded rumours..... I do not want My spiritual children as a Jamat to think that because I may advise one spiritual child to do this or that or anything else, that this advice goes for the whole Jamat. And I must warn you that this problem of rumours, of free talk is a matter which has harmed the Muslims throughout the world since the time of the revelation of the Quran. And those of you who know the Quran, will remember that there are Ayats in the Quran which say: "Beware of those who lead you astray, beware not to be led astray by people who spread rumors," .13 December 73

xx. **Understand and work within the spirit of our constitution. Settle issues internally** "Since the New Constitution has come into order; I would like you to remember that no constitution can function unless My spiritual children really take the spirit of the Constitution and work within the framework of this Constitution. I do not think that if spiritual children wish to really behave in a proper way for their secular matters that they should try and settle the matters outside the Constitution. The Constitution has been based on our principles of Islam and I expect you always to abide by it. "1962

xxi. **New constitution for the Jamat to be implemented and shared by the Leaders with the Jamat to understand and abide by the constitution.** " On the occasion of Imam Day, I will be introducing for formal application from now onwards, a new Constitution for My Jamat in Syria. I believe this Constitution will assist in improving the administration of My Jamat and I

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hope and pray that My Jamat as a whole and all those spiritual children who have been appointed by Me to positions of responsibility and leadership in the future will make it their responsibility to see that the letter and intent of the Constitution are applied and are abided by “. 1977

- xxii. **Constitution is for the governance & for the benefit of the Jamat. Leaders and Apex bodies to make every effort to make it a success.**  
“With regard to the Jamat structure, remember that we have a new constitution and we have one constitution for the whole of the Jamat throughout the world and we have rules and regulations which apply to various countries which are subsidiary to the constitution. A constitution is the governing document, and under the constitution there are rules and regulations. I wish that the councils and other APEX bodies should do everything they can to make the new constitution and the rules and regulations work effectively for the benefit of the Jamat. This is a new structure under new organisation. It has taken a number of Jamati leaders' and the Imam's three and a half years of hard work to finalise the constitution and the rules and regulations. I believe it is a good document for the organisation of the Jamat and I now count on My leaders to make every effort to make it a success.” 1987
- xxiii. **The constitution is for the benefit of the Jamat and there to serve the jamat Constitutional bodies and resources are there to serve the interests of the jamat.** “The Imam and leaders of the Jamat have worked for three and a half years on the new Constitution of the Jamat. The

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Constitution starts on the premise that every Murid, wherever he lives and wherever the Imam is, has a bond with the Imam-of-the-Time. And therefore, the Constitution links every Murid to the Imam-of-the-Time. In the same way, the rules and regulations have been designed to take into account national law in various countries, old traditions and habits, new needs. But basically, the new Constitution provides that every Murid has the same relationship to the Imam-of-the-Time in the administration of Jamati matters and that is, I think, a very important step. What I am seeking, therefore, from the leaders of the Jamat in Pakistan and in the Northern Areas, is that you make this new Constitution and the rules and regulations that go with it, your means of leadership, of governance, of direction to the Jamat so that this Constitution, this new Constitution becomes an enabling document. It makes it possible for the Jamat to have new organisations that will address the Jamat's needs and it is your responsibility to make sure that this new Constitution and the bodies under it function in the interest and the benefit of the Jamat. Remember therefore, that not only is it your responsibility to make it function, it is your responsibility to make it serve the Jamat. The Constitution has not been designed as an instrument of uncaring direction. On the contrary, it is an instrument seeking to respond to the needs of the Jamat in a manner which will serve the purpose and the interests of the Jamat. The Constitution has been designed, therefore, to serve. And it is in that spirit that I would wish the leadership of the Jamat to conceive of this document. It is a document aimed at serving the Jamat. The third objective of the document “ 1987

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xxiv. **“A new Constitution governing the relationships between the Murids and their institutions and the Murids and the Imam is in place.** The Government of Tanzania has decided to implement an economic recovery programme. There has therefore been change. But as you well know, change sometimes takes time to take effect. I will be reviewing in the months ahead the functioning of the new Constitution and to determine whether the leaders of the Jamat and the Jamat as a whole has found in this new single Constitution, binding all the Murids worldwide under one concept, one governance to the Imam-of-the-Time, whether that Constitution has fulfilled your needs and your requirements. I will also, while I am here, be reviewing with the leaders of the Jamat progress that is being made under the economic recovery programme. “ 1988

xxv. **New Constitution ordained July 1998**

i. “Today, this morning early, I met with the members of the Leaders' International Forum, and I signed a new edition of the Constitution for the Jamat which brings it into keeping with our time, for the time of today and the future, and which makes a number of adjustments for new institutions, new programmes, and certain new structures for the Jamat in various areas of the world. And therefore, the Constitution of the 11th of July 1998, ordained in Lisbon at the Ismaili Centre, is the Constitution which henceforth is enforced for the Jamat worldwide. “July 1998

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**xxvi. It is binding on every Institutional Body, and on every Leader to serve every Murid (Ismaili)**

- i. “ ..Our institutions should serve all the Jamat , and that it should be binding upon every leader and every institution to serve every individual in the Jamat, to the best of his ability, this means that institutions are there to serve the Jamat, at large, the leaders are there to serve the Jamat at large, and I am convinced that with even more unity and cooperation your progress, Inshallah, will be even greater in the future. ..” *27 feb 1976*

**xxvii. Sharing THE constitution, Farmans and Institutional autonomy**

- i. “..expect competence, expect ability, expect answerability, expect quality control, expect that if matters are going wrong they should be put right without shame, without shame. There is no shame in saying this has gone wrong let us put it right...”
- ii. The first is the creation, in a variety of countries, of institutions of the community which possess real autonomy, which do not depend on the intervention, nor the thinking, nor the support of the Imam..” *(15 Dec 1994 full text below)*

**xxviii. Detailed policies and directives called the “criteria documents” were prepared and approved, which form a part of the policies and rules under our constitution These confirms all reports & farmans must be shared with the Jamat**

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- i. “. These are the premises on which I hope the Jamat will continue to provide support and service to the institutions because those are the premises on which I believe the institutions should be expected to perform..”(1992 see below)
  
- xxix. “...support and **encourage cooperation**, support and encourage performance, quality, & answerability.
  - i. In other words seek to sustain your institutions in such a way that they perform..”
  
- xxx. **Accountable, not hiding failures** “ But.... (Mowlana Hazar Imam made a pause... He raised His finger, looked at the people sitting around Him and repeated the last word “Unfair” ) ... But expect that the institutions should achieve those reasonable objectives that should be achieved in order that they should serve the Jamat and the people amongst whom the Jamat lives as effectively as possible. And that means careful planning, identifying the needs of the Jamat, **performing effectively, being answerable, having results verified and if there are failures correcting the failures, not hiding them, correcting them.** *These are the premises on which I hope the Jamat will continue to provide support and service to the institutions because those are the premises on which I believe the institutions should be expected to perform in the future in India.* “ --  
Bombay, India November 23, 1992. (4:30 P.M.) Bandra Shmania

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xxx. **You must seek is competence sincerity of purpose, unity, measurable goals and answerability.** “The Jamat in India has institutions, it has leadership and it has a clear vision for its institutions of where they should be going. Those institutions must become increasingly competent, serve you increasingly well, so that as time evolves, the Jamat has strong pillars of development which can assist you in your various programmes. And the Jamat in Gujrat is aware of a number of programmes which have come into place. Support them, encourage them, seek their assistance. But also be generous. Remember that only Allah is perfect. Nothing else is perfect. So do not expect, do not demand perfection because that is unfair and unrealistic and it is in conflict with our belief. But what you should **seek is competence sincerity of purpose, unity, measurable goals and answerability.**” Surat, India, Tuesday, November 10, 1992.

xxxii. **Encourage and support answerability, performance and quality “**  
Sometimes, I hear that this institution isn't working, or that institution isn't working. Or this leader isn't doing what he should be doing, or that leader isn't doing what he should be doing. And I say to Myself, against what criteria do you make that judgement? Do you make that judgement because you expect people to be perfect? Do you make that judgement because you expect institutions to be perfect? Remember perfection is Allah only. There is no human perfection. And therefore, in looking at what is being done, don't only question what is being done. **Encourage it to be done better**, but don't expect perfection because that is unfair. **And if you individually were to be put in positions of leadership, each one of you, and others came to you and said you are imperfect. What will you**



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answer? You will answer "yes" of course. Therefore, do not expect of others what you yourself will not be able to achieve. However, support and encourage cooperation, support and encourage performance, quality, answerability. In other words seek to sustain your institutions in such a way that they perform better. But do not be unfair, because unfairness is very, very improper where many of our institutions have the blessing of voluntary service." -- Malia Hatina, India, Wednesday, November 11, 1992. 11:05 A.M.) (Shamiana)

xxxiii. " Therefore don't expect of institutions or leaders or others, don't expect perfection, because that is unfair. Don't expect perfection. And if you are being unfair because your expectation is unfair, ask yourselves when you make judgements: If I was in a position of authority and others expected of me perfection, how would I feel? And think in those terms, not only individually, but with regards to your institutions. On the other hand seek from your institutions competence, effectiveness, answerability, forethought, these are the qualities that you should be seeking in your institutions, but not perfection. Not perfection. " -- Nagpur India Sunday, November 15, 1992. (Shamiana at the Ladies Club)

xxxiv. " As I look to the future of the Jamat in India, I want you to keep in mind that decision-making will become quicker, that meritocracy will become more customary and therefore, **our institutions need to continue to function more and more effectively, more and more competently.** This is a matter which is of importance to the Jamat and it is of importance to

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Me. But between effectiveness, competence, answerability and a sense of direction on the one hand, and perfection on the other, there is a big difference. Only Allah is perfect. Therefore don't seek perfection from individuals or institutions. Be generous and helpful, work together, seek quality, competence, answerability and a sense of direction, but don't expect perfection. “

-- Hyderabad, India Wednesday, November 18, 1992. (Morning)  
(Karimabad Jamatkhana)

xxxv. “ But don't expect perfection. Sometimes, I have the feeling that certain people would want perfection from leadership or from institutions. Perfection is Allah's alone. It is not of the human, and it is not of the institution. Therefore, do not seek perfection, because it is unfair, because it cannot be fulfilled. And remember, if you sometimes say to yourself "I seek perfection", ask of yourself what would happen if others sought of you perfection, and how you would react to that demand. Therefore, do not seek perfection. But be generous, supportive, and expect performance but not perfection, expect competence, answerability, capability but not perfection. “ -- Bombay, India Sunday, November 22 1992. (5:00 P.M.) (Bandra - Shamiana)

xxxvi. **Don't expect perfection but do expect that the institutions should achieve those reasonable objectives that should be achieved in order that they should serve the Jamat** “ Sometimes I have the feeling that there are certain people who look for perfection from leaders, from

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institutions, etc. And I think it is important that you should keep in mind that only Allah is perfect. Therefore do not seek perfection from leaders or from institutions because that is unfair **And think to yourselves that if you were in positions of responsibility and you were expected to be perfect, how would you react.** Many of you would feel that is unfair. Therefore, avoid that expectation because it is unfair. But.... (Mowlana Hazar Imam made a pause... He raised His finger, looked at the people sitting around Him and repeated "Unfair" ) ... But **expect that the institutions should achieve those reasonable objectives that should be achieved in order that they should serve the Jamat and the people amongst whom the Jamat lives as effectively as possible. And that means careful planning, identifying the needs of the Jamat, performing effectively, being answerable, having results verified and if there are failures correcting the failures, not hiding them, correcting them. These are the premises on which I hope the Jamat will continue to provide support and service to the institutions because those are the premises on which I believe the institutions should be expected to perform in the future in India.** " -- Bombay, India November 23, 1992. (4:30 P.M.)  
Bandra Shmania

xxxvii. **First support and encourage your institutions. Secondly, expect competence, expect ability, expect answerability, expect quality control, expect that if matters are going wrong they should be put right without shame, without shame. There is no shame in saying this has gone wrong let us put it right.** " But sometimes I think that certain Murids expect perfection. And I simply want to say to My Murids tonight, only Allah is

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perfect. Therefore do not expect of people or institutions perfection. Because if you expect of them perfection, you expected of them something which is unfair to expect. And if you were in position of leadership or authority and someone expected perfection of you, I think you would say, "that is unfair, because I cannot produce perfection". Therefore, what should you expect? First of all, support and sustain your institutions with the magnificent work which you have shown in the past decades of voluntary service. Secondly, expect competence, expect ability, expect answerability, expect quality control, expect that if matters are going wrong they should be put right without shame, without shame. There is no shame in saying this has **gone wrong let us put it right.** “ -- Bombay, India November 23, 1992 (6:00 P.M.) (Andheri Jamatkhana, Ground floor)

xxxviii. **Interview - Autonomy and respect for constitution (farmans), & institutions**

- i. CP/JCD: Your Highness, what pride do you get from your work?
- ii. AK: I am proud of two things. **The first is the creation, in a variety of countries, of institutions of the community which possess real autonomy, which do not depend on the intervention, nor the thinking, nor the support of the Imam. The second is the reinsertion of Ismailis of the third world in countries which have sustained turbulent times — with the agreement of their governments.**

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At the risk of sounding a little modest, I would say that it is the demonstration, of the Ismaili community, that its programs and its institutions are respected (that has given me pride).

I have no other ambition than to be the Prince of a happy Islam.

But we are not there yet." *Read more at*

<http://www.nanowisdoms.org/nwblog/850/>

**Maheub Chatur**

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