

**DIAMOND JUBILEE**  
**IMAMAT DAY HOMAGE CEREMONY AND FARMAN MUBARAK**  
**ON 11 JULY 2017**

*Elucidation by Maheeb Chatur*

**Overview & Setting the scene**

On 11 July 2017, the global Jamat addressed Hazar Imam at the start of this epochal Diamond Jubilee year. This was done on behalf of the Jamats, by Chairman of Leaders international Forum (LIF), who made 4 pledges, offered 3 prayers, and 3 submissions, to Hazar Imam. (speech is attached)

Hazar Imam responded with a significant Farman of blessings & guidance for all the Jamats

LIF is one of the Jamats entity, governed under the Ismaili constitution, which was ordained for the temporal and religious governance of the Ismaili community. Members of LIF are the current Council Presidents and a few select murids.

Imamat day Homage rites, prayers, ceremonies and Farman were recorded, edited, and shown to the Jamats later in the day. Hazar Imam gave a further Farman during Lunch to representatives of the Jamats. That Farman was not shown or and has not been given to the Jamats. Hazar Imam also gives annotations to many of his Farmans, to share and as further explanations for the Jamat. None of these have been given to the Jamats.

There were many requests from the Jamat to have a “Live webcast” of this epochal Homage ceremony, & Farmans. This and other suggestions and feedback from the Jamat were ignored and not even acknowledged by members of LIF.

It is very important for every Ismaili to have, to read and understand the Diamond Jubilee Homage, rites ceremonies, & Farman. In particular, to understand what Hazar Imam has asked the Jamats to do materially & religiously.

In the Jamats loyalty address to Hazar Imam the Jamat said that Hazar Imam has taught us about the balance between Din and Dunya with love and compassion. We need to ask ourselves if we have understood this, and if we are doing what Hazar Imam has asked us to do, in all his Farmans.

If any murid does not understand, or does not have Farmans, Hazar Imam says they must not speculate, but seek them, and seek explanations and or clarification from those who know and can reliably explain. This includes Ismaili scholars, Waezeens, Mukhis, REC/BUI, Councils and ITREBS, & or IIS. Sadly, the Jamats Leaders and LIF are blocking them. However today more Ismailis and Mukhis have, understand, and are explaining and sharing. That is what every murid should do.

This Diamond Jubilee Farman contains material and religious guidance, and is focused on the Jamat. Particularly for improving the quality of the lives of the Jamat. The quality of life includes, holistically, our worldly and spiritual lives and needs.

I hope and pray that everyone reading this will reflect & share this with their families' friends and Jamats including their Mukhi's, Kamadias, waezeens and REC-BUI.

Now the elucidation of this Diamond Jubilee Farman Mubarak, in the context of earlier Farmans given by Hazar Imam to the Jamat

Hazar Imam started this Farman, with

My beloved Family

My beloved Leaders

My beloved spiritual children around the world, **to whom I am "giving" this Farman"**

### **Giving to all Murids**

Hazar Imam said specifically that he is "giving" this Farman to all his spiritual children around the world. Hazar Imam clearly and unequivocally, saying and expecting this Farman to be "given" to each and every murid. Therefore, all murids have a responsibility to share this, as all Farmans, with all murids.

Murids who were there on behalf of all murids have a duty to share with the Jamats they were representing. If they don't then they should not have been there, or they were there under false pretences, and if so they should resign.

In this context, LIF chairman also confirmed to Hazar Imam that "murids" present were representing all murids around the world. He as a murid was representing the Jamat and gave their and his pledges and Bayah. Therefore, he and LIF have a constitutional, moral, ethical, and a legal, responsibility to share what Hazar Imam has said and says to all his spiritual children. M Eboo is refusing to give, and in refusing he is disrespecting Hazar Imam and the Jamat he says he represents and is serving.

All murids reaffirmed their Bayah and pledged unreserved and unconditional allegiance, and obedience to Hazar Imam. Therefore, any murid not doing what Hazar Imam has asked and has said, is also not respecting Hazar Imam or their Bayah.

### **Hazar Imam was more sombre**

Hazar Imam continued the Farman and gave blessings to the whole Jamat around the world.

I observed is that Hazar Imam did not make a joke or smile during this Farman. He read the Farman, which was a pre-prepared. I, and many I spoke to felt Hazar Imam was more sombre and somewhat sad. He was very emotional in the second part of the Farman, as he was at his 80<sup>th</sup> Salghirah. He was his usual self then. He asked Leaders then "I say to the leaders of the Jamat who are here this evening that my wish for the decades ahead is you must stand firmly by the principle and ethics of our faith" This they are not obeying even though they keep saying to Hazar Imam that they will obey and implement his Farmans unreservedly and unconditionally.

Hazar Imam then thanked members of his family for their support for the work of the Imam and its institutions. Hazar Imam did not say his family's support to him or to the Imam of the time.

It is critical for every murid to understand the difference between "Imam of the Time", "Imams Imam", "Imamat" and, Imam day

## **Difference between Imam of the Time, Imam's Imam, Imam Day and Imam**

“Imamat” is an Ismaili constitutional entity under the Ismaili constitution for the governance of the Ismaili community. All the Jamats constitutional entities such as Imam, LIF, AKDN, Councils, were set up as legal entities for the primary benefit of the Ismaili community, and for their governance.

“Imam of the time”, is Hazar Imam, with and using divinely ordained authority, and the Noor of Ali, to enable him to interpret the Quran, and to give material and religious guidance as well as blessings to the Jamat, and to enable the Jamat to chose and follow the right path, materially & spiritually.

Hazar Imam in his worldly context is the same as all of us physically and materially. In this Farman, Hazar Imam uses the words “Imam of the time”, and “Imamat” as the institution, a number of times. Hazar Imam does this regularly in many earlier Farmans.

In the Jamats loyalty speech, M. Eboo used the words “Imam”, “Imam of the time”, Mawla, Pir, and Mursheed. They are all references to Imam of the Time. He also used “Imamat”. In some cases, he is referring to the legal Institution of Imam, and in some cases, he is referring to Imam of the time.

Therefore, if someone says to you the Imam has asked, said or done something. That does not necessarily mean Hazar Imam or Imam of the time has asked, said or done that. Imam as the legal institution must not be confused with Imam as Imam of the time or with the “Imamat of Hazar Imam” who is Allah’s mercy and is the Quran. Understanding the difference is critical for every murid.

This farman is by our Imam E Zaman. When we say Imam day we are referring to the Noor of the Imam of the time. (Noor E Imam E Zaman)

In the Jamats loyalty address to and in presence of Hazar Imam, the Jamaats’ reaffirmed by addressing Hazar Imam as follows

“Khudavand, Mawlana Hazar Imam, peace be upon the commander of the faithful, noble descendant of the prophet, Lord of the age and time, our present living Imam, & Allah's mercy and blessing”

M Eboo also said on behalf of the Jamat “Hazar Imam, noble descendant and heir of the Holy Prophet and Hazrat Ali, on this auspicious day marking 60 glorious years of your Imam, we bow to you. You are our Mawla, you are our Ali, you are our Karim” Here he means Hazar Imam. Where he talks of the work of “Imamat”, he is referring to the legal Institution which is governed by the Ismaili constitution.

Murids are appointed to the Boards of the Jamats temporal and religious constitutional entities, and they are entrusted with the day to day management of the Jamats entities. The process of appointments is in the constitution. Not all appointee including Mukhis are appointed by Hazar Imam. Those Hazar Imam is asked to appoint under the constitution, is based on a process of recommendations from existing appointees. The appointees must do this by consultation and recommendations, also by and the Jamats Mukhis and Kamadias. They are required to do so in the best interest of the Jamat, and on merit. In practice today this process, is not effective nor followed. All the strategic appointments and positions in the Jamats entities have been held by the same inner circle group of murids, for many decades.

In the Imam E Zaman’s Imam ceremony, one of the ceremony is the Ismaili constitution which is for the governance of the community. Hazar Imam has asked every Ismaili must have, read and understand the constitution. If any ismaili does not have a copy they must request a copy from their Council or from the Mukhis. This should be taught at the local Level as a subject. However, copies are not readily given or available to all murids from the Councils or the Mukhis. Most Mukhis do not have the full constitution and do not understand the constitution. Most do not have all the Farmans either.

### **The Jamat are Primary sponsors, and beneficiaries of funds & resources of all Constitutional entities of the Jamat**

The constitution and the institutions are primary for the benefit and needs of the Jamats. Primary beneficiaries of all our constitutional entities are the Jamat. The resources of the Jamats entities are for the Jamat. Those appointed are trustees of the Jamats and entrusted with the Jamats funds and resources for the benefit of the Jamat. They are accountable and answerable to the Jamat under the constitution. In the homage ceremony, the Ismaili constitution was

presented to Hazar Imam which was reaffirmed as the “current instrument of governance of the community”.

Regarding the funds given by the Jamat individually and collectively to and for Hazar Imam. These are all given back by Hazar Imam to the Jamats constitutional entities to use and manage for the benefit of the Jamat. Hazar Imam when asked in an open interview, said between 98% and in some cases 150% of the funds are given back to the Jamats institutions. The funds and resources leveraged by the Jamats institutions are similarly for the primary benefit of the Jamat.

Hazar Imam has and retains the exclusive irrevocable right and prerogative to change the constitution and make any other changes Hazar Imam wishes to make. Hazar Imam has based our constitution on a form of “consensual democracy”. There are many forms of democracies. In our communities’ case, Leaders are recommended bottom up by consultation and consensus, with the Jamat. Any Board of any of the Jamats entities can change any of their Board members. Members of the Boards Can Vote, and can for example suspend, replace and or remove a Board member. This applies even to a Chairman or President. Therefore, it is up to the Jamat to make and recommend changes in the best interest of the Jamat

### **Imam’s Guidance on civil societies applies to the Jamat & their institutions**

Hazar Imam has said that he has set up the institutions and the constitution so that they can operate as constitutional Institutions, of the Jamat, by the Jamat for the Jamat & without the intervention of Hazar Imam.

The Jamats Institutions include AKDN. Hazar Imam said on 11 July 2007, at the start of the Golden Jubilee that all the activities of AKDN must first benefit the Jamat immediately or in the foreseeable future. This is significant and is clear in this Farman, which is also focussed on and is primarily for the benefit of all murids in the world

As one global Jamat, and a collection of individual Jamats, we are a part of what Hazar Imam refers to as civil society. We are one of the communities of the civil society Hazar Imam speaks of often and in this Farman. Therefore, what Imam says in this Farman about civil society applies to us first and foremost. This is also very important for the Jamats to understand

## **Prayers and blessings for all Ismailis and those in areas of strife**

Hazar Imam then proceeded and gave blessings to Ismailis in areas of strife, and to all murids still facing difficulty, and to the souls of all those who lost their lives. Hazar wishes us to know Hazar Imam is thinking about Ismailis in difficulties, and telling us this for a reason. We must also think about them, and to help those in need.

However sadly LIF chairman in his address, speaking on behalf of murids, did not offer prayers for all Ismailis in difficulties and or in areas of strife.

He Instead offered a prayer for the souls of the Leaders who had died in the last 60 years He said

“We pray their souls rest in eternal peace” He did not ask and pray for all Murids, nor for those who have died in strife areas like Syria, and the 5000 plus Ismaili refugees in Europe nor the hundreds of thousands displaced internally.

Hazar Imam did not respond to this prayer for only the Leaders. Hazar Imam continued and thanked M Eboo (LIF Chair) for the pledges and his address on behalf of the Jamat.

### **10 Pledges made on behalf of the Jamat to Hazar Imam**

Within the 10 pledges as M Eboo called them. These are in fact 4 pledges, 3 submissions and 3 Prayers.

The Jamat were not consulted or informed about these pledges. There were no announcements in Jamat Khannas about them or to seek any feedback. This was blocked from the Jamat, as are Farmans, annotations and even the scroll presented to Hazar Imam on behalf of and from the Jamat. There was no consultation (which they pledge and promise Hazar Imam).

Some Leaders say they know what the Jamat wants. They know they want is not what the Jamat needs. Hazar Imam has said “Always remember whose needs are being fulfilled. Are they yours or the person you are trying to help. For me the most important word is accountability. We must be accountable at all times to the organisations we serve”

Nevertheless, let us look and what would be different in these 10 pledges which they made unilaterally in the name of the Jamat. Most if not all the Jamats and

Mukhis would agree unreservedly to add the following 3 prayers, and not mix up pledges with prayers and the submissions

- 1 Prayers to Hazar Imam for Forgiveness of mistakes, and sins of all murids
- 2 Prayers to Hazar Imam for all Murids in conflict zones who have died and who are suffering today in conflict zones & known refugees
- 3 Prayers to Hazar Imam for all Murids, and volunteers and leaders who have died in the Last 60 years.
  - a. Instead of or in addition to what LIF asked Hazar Imam.
    - i. “At this time, our thoughts and prayers reach out to those leaders having served the Imam at various times in the last 60 years, are no longer physically in this world. We pray that their souls rest in eternal peace”
  - b. Here M Eboo is referring to the Imam at as an Institution not to Hazar Imam – Imam e Zaman

The following is what M Eboo said to Hazar Imam when submitting the pledges. All Leaders and Murids present said “Ameen” after each pledge, prayer and submission. Note the pledges, the submissions and the prayers.

“Representing our Ismaili brothers and sisters we make the following solemn pledges;

1. **Ya Mawla, we submit** to you our unreserved spiritual allegiance
2. **We pledge** our absolute loyalty and we submit ourselves to you as our Imam, Pir and Mursheed to lead us on the path of Surat ul mustaqeem
3. **We submit** all our love devotion and dedication to you
4. **We pledge** our allegiance to you as the bearer of true authority
5. **We pledge** our unreserved and unconditional support to all your endeavours
6. **We pledge** our total support for your work in the cause of Islam, our faith, of peace, compassion and human dignity
7. **We submit** our humble gratitude for your constant care, protection, guidance, and inspiration
8. **We pray** for the safety security good health and long life for all who are near and dear to you
9. **We pray** that we may be blessed with your Imam at for ever more.



10. **Ya Mawla, we pray** that you accept our humble pledges and submissions.

Amen”

M Eboo then said the following and handed the scroll to Hazar Imam “Khudawand we beg to submit this scroll in affirmation of our pledges”

However, and despite requests from murids, LIF did not and have still not shared a copy and images of this scroll or the presentation box with the Jamat. They did this on behalf of the Jamat and were representing the Jamat and yet they are hiding and blocking this from the very people they are acting for and on behalf of.

**As a comparison, the following were 6 Pledges made on behalf of the jamats at the Golden Jubilee Imam day homage on 11 July 2007**

There were no prayers or submissions mixed with the pledges in the Golden Jubilee Pledges

**The pledges to Hazar Imam on 11 July 2010<sup>7</sup>**

"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
- 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 Chairman of LiF presented a Scroll on behalf of all murids in affirmation of our pledges to Hazar Imam. BUT, despite requests, He and LIF refused to share a picture of it and the presentation box with the Jamat. He said he does not have and it is now in the archives at Aiglemont. He was present, representing the Kenya Jamat, and is today the Ismaili Ambassador in Kenya and resident representative of AKDN in Kenya. He also has been blocking Farmans and the Ismaili constitution from the Jamat.

### **Murids are equal**

Hazar Imam continues with the Farman and says that he recognises many “murids” present who have served the Jamat and Imam over decades. He gave them blessing for their wonderful service. Hazar Imam chose specifically to call them “murids” and not Leaders. Imam also knew not all murids present were Leaders.

We know some select donors were there too. Leaders are murids first and last. Leaders are not a separate elite & or preferred class of murids, just because they are appointed to positions to serve the Jamat in the Jamats institutions. However, we know they act as the elite separate preferred class, be it inside the Jamat Khanna, at events, during this ceremony etc.

The Jamats and the Jamats institutions need to Focus on the Jamats improvement of the quality of their Lives. Hazar Imam went on to say that like earlier Jubilees, this Jubilee is to focus on goals to improve the quality of life of the Jamat, and those amongst whom they live. This was also a focus, and goal 10 years ago.

Whilst LIF and the Councils are serving and representing the Jamats they are not consulting or giving the Jamat the Jamats constitutional reports, programmes and budgets.

This is one of the critical change Hazar Imam is referring to. Hazar Imam is speaking about the local Jamat and their neighbours. This we know has not been the primary focus of the Councils and LIF even since the Golden Jubilee 10 years ago. Hazar Imam wishes the Jamats to know this and asking the Jamat and Mukhis to work together to make change in the best interest of the Jamat at the local level

## **The Diamond Jubilee Goals**

Hazar Imam says he discussed this with the Leaders and together the Diamond Jubilee Goals were agreed. In discussing this with the Leaders, Hazar Imam is confirming to us that Hazar Imam is respecting his own Farmans regarding constitutional consultation and inclusion process. He has repeatedly asked and expects the Leaders to do the same with the Jamats. They don't.

We know the top Leaders did not tell the Jamat of these discussions, or what they presented as recommendations of the Jamat to Hazar Imam. Not even the loyalty addresses they made on our behalf, nor the pledges, or the Nazranas given. They unilaterally decided and did what they wanted. There were no consultations with the Jamats

The following Diamond Jubilee goals were confirmed by Hazar Imam. In the Farman

1. poverty alleviation in the Jamat
2. Stabilisation and strengthening of the Jamats institutions,
3. Improvement in education from early childhood to tertiary education in the Jamat and
4. Improvement in the quality of infrastructure, particularly water and energy, to enhance and improve primarily the quality of lives of the Jamat and their neighbours.

Hazar Imam went on to explain each of them briefly to the Jamat in this Farman.

## **The Golden Jubilee Goals**

It is important to recall what the Golden Jubilee Goals were. The main Goals of the Golden Jubilee were summarised by Hazar Imam in a Farman.

- 1 Poverty alleviation and improving the quality of Life "There is poverty in the Jamat in many parts of the world including the Industrialised World. This is not acceptable to Me.
  - a. And therefore, inshallah before the end of the year, we will be working on solutions to try to develop support systems for the poor in the Jamat so that not only this generation of the poor, but particularly the future generations also, will be able to work their

way out of poverty and move towards a dignified and good quality of life in the years ahead.

- 2 Strengthening the Jamats institution
  - a. “to strengthen the Jamati institutions in various parts of the world so that they can bring greater support to our Jamat in the countries where the Jamat is living, both in terms of social development, in health care, education as well as in economic development
- 3 The aged and the elderly in the Jamat
  - a. Support and improvement of their well-being and quality of life “but that it is also essential that as the aged live longer they be able to live with affection around them, in dignity, with care, and therefore we will be looking at programs to come in support of the aged”

The first 2 Golden Jubilee are the Diamond Jubilee Goals. We need to ask what has been done in the last 10 years. And regarding the Elderly and Aged Ismailis. The question is, did Leaders tell Hazar Imam that the position of the elderly is the same as 10 years ago if not worse. Or did they tell Hazar Imam this is not a priority anymore because they have addressed this GJ goal. Do all or most aged and elderly Ismailis today “live with affection around them, in dignity, with care,”. Is their quality of life better than 10 years ago? The reports and the status has not been provided to the Jamats.

### **Regarding Poverty alleviation**

Leaders have said to Hazar Imam that the Jamats institutions are addressing this issue in the Jamats, and in their neighbourhoods. Hazar Imam has said he is happy that they have said are doing so. Why is Hazar Imam sharing this with the Jamat. This is because Hazar Imam wants the Jamat to know what they are telling Hazar Imam, in the name of the Jamat. And then Hazar Imam says the following. (If Hazar Imam was happy then why would he say this)

Hazar Imam added that poverty alleviation is and will continue to be a primary goal and a primary area of focus for the Jamat, and all the Jamats institutions. Therefore, the Jamats locally can start to work together as Imam says, in addressing their own goals using and leveraging the Jamats institutional resources including AKDN. This is what Imam is asking the Jamat to do.

Hazar Imam has said all programmes and activities must first be for the needs of the Jamat. The Jamats entities including Imamat and AKDN, must include the Jamats locally and nationally in all their programmes and activities. There are about 3000 local Jamats in some 44 countries today.

The Jamats entities are today controlled nationally and centrally, by exclusion and not by inclusion as Imam has said in Farmans. There is a culture of secrecy and an overwhelming, bureaucracy which encourages and supports the blocking of information, reports and Farmans from the Jamats as well as marginalisation. This Farman is also being blocked today by LIF and the Councils. This is against this Farman, our constitution and the very basis of our Faith.

During Diamond Jubilee and going forward all local Mukhis and Kamadias and Jamats must take a lead in asking and getting from the Councils and the Jamats Institutions including AKDN, all the information, programmes and budgets for their areas, and then do what is best for their Jamat, and those they live amongst. This will in turn benefit other Jamats. Together the jamats can leverage support and resources as Hazar Imam is guiding the Jamats to do in this Farman.

### **Regarding the Stabilisation and strengthening the Institutions**

Hazar Imam said the Leaders have looked at endowments as an option. This is an ongoing consultation process. This has not been shared with the Jamat by LIF. Hazar Imam added “much time and effort has been spent to strengthen existing institution and programmes, and also to develop new ones” and of the need to consolidate and strengthen capacity of the Jamats institutions.

Why is Hazar Imam saying this. This is because LIF have not done what Imam said 10 years ago. LIF controlling group, or the executive team members are from the same inner circle of appointees, recommended by and between themselves.

10 years ago, Hazar Imam said that there is a need to consolidate the Jamats institutions and have the necessary competencies and to have a one stop access for the local Jamats. Imam explained that this is because the Jamat, especially the poor, cannot and will not be able to access multiple institutions for different needs and services. LIF and councils have not done this either.

### **Regarding Improvement in Education- A major shift of focus going forward**

Hazar Imam advised that efforts in the field of education are based on the premise that every child born should have the opportunity to access early childhood education. Hazar Imam has been saying this and asking for this for the last 20 years. Hazar Imam added, Primary in the thinking is Dini education.

This is significant because Hazar Imam has been saying our Dini education must be as good as the secular and complimentary to it. Imam says both are an equal and an inextricable part of our faith. Hazar Imam has reaffirmed this again. Sadly, today we know less that there is 50% access, and attendance in Jamat Khanna has declined and continues to do so. Most are driven and motivated more by materialism, self-interest and confrontation. Therefore, the levels of empathy and compassion and respect have also declined.

### **Social Change and Improvement of Quality of Life**

Hazar Imam says social change and improvement of quality required, locally and globally, is driven by our community's institutional capacities and competencies. Like for example in our case the use of the time and knowledge Nazrana (TKN), offered and making appointments by merit. The TKN for example has not been used by the present leadership in the last 10 years. Hence this time Hazar Imam did not even respond to TKN Nazrana presented in the Farman.

Hazar Imam said in the Farman "social change and improvement in the quality of life for various communities around the world is driven by the capacities of civil societies (This applies to the Jamats and the Jamats constitutional institutions)

Farmans regarding civil society applies primarily and first to our community. Hazar Imam is asking us to help improve and strengthen the capacities and competencies of Jamats institutions locally and nationally. This is what Hazar Imam has been saying repeatedly for well over 10 years.

The Jamats Institutions, including AKDN and the Councils must support and enable the Local Jamats in local and regional programmes, and to leverage local Governments, to improve the wellbeing and quality of life of the Local Jamats, and also those amongst whom the Jamat lives and works. This will have a local, national and a global impact.

Hazar Imam says public and private sectors are now doing this to invigorate civil societies. The Ismaili community and their Institutions are a part of the same civil societies, locally and nationally. To invigorate civil society means to strengthen and give energy to the local communities, in our case to the Ismaili local Jamats. Hazar Imam is asking our Jamats institutions to invigorate and enable our Local Jamats. When Imam says the Jamats institutions, he means all the institutions including Imamat, AKDN and the Councils.

Hazar Imam then added in this Farman to the Jamat that “societies can best strengthen themselves by mobilising their own dynamic forces rather than relying on external support and direction” This applies to all the Jamats, both locally and nationally.

This is significant new Diamond Jubilee guidance for the Local Jamats to do and work together by mobilising their own forces (resources), in order to improve their wellbeing and the quality of their lives.

During the Golden Jubilee Hazar Imam asked for and said for the Jamat to offer your time and Knowledge to our institutions “so that we contribute to the progress of the Jamat and the strengthening of its institutions” This the Leaders have not done in the last 10 years. They have and have continued a culture of blocking and autocratic secrecy.

For the Diamond Jubilee, Hazar Imam is asking the Local Jamat to come together and work together. Hazar Imam has also said in an earlier Farman “I have made Farman’s about cooperation, cooperation between local institutions and central institution, I would like my Mukhis and Kamadias to do everything possible to see that upcountry institutions coordinate their work properly with central institutions” By Institutions Hazar Imam means all institutions including AKDN and the Councils, ITREBS etc.

Therefore, Local Ismaili communities (Jamats), need to come together to address their common needs and goals and not rely on external support. The councils and AKDN must involve, include and give the budgets and support to the Local Jamats to manage, leverage and use for their programmes, and for the areas where they live. The Jamats Institutions which include Councils need to give them details and reports and research of the activities, programmes and budgets. Hazar Imam confirmed the above.

Hazar Imam says AKDN is exceptionally well placed to enhance the development of the Local Jamats and their neighbourhoods. We know they have not been doing directly with the Local Jamats. For non Ismailis and their communities they have been doing this for their programmes and activities for their communities. It is up to the local Jamats to come together and proactively seek this formally from the Jamats institutions and from those appointed and serving the Jamat in those institutions.

Therefore, If the Jamats do not do what Hazar Imam has asked, then we must not be surprised if there is no change for the better, also in the next 10 years.

Hazar Imam added civil societies are led by men and women who give their time and knowledge, often without compensation to improve the well-being of their community. their outcomes are measured against best practice. They optimise performance and outcomes. Hazar Imam says he admires them and is grateful to them. They include members of the Jamat and the work includes sharing knowledge and knowledge of Farmans too.

Who are these men and women in our community, our Jamats, that Hazar Imam is referring to and admires and is grateful to? They are the sevadaris and volunteers in all the local Jamats. These includes the local Donors, Leaders, Mukhi and Kamadia and all the Mandli Mukhis and Kamadias, who are doing what Imam says, in not only encouraging and respecting their Jamats but coordinating with the Jamats institutions for improving the quality of the life of their Jamat and their neighbourhoods.

They are doing a wonderful service to the Jamat and so to the Imam of the time. That wonderful service includes the sharing of knowledge by individual Ismaili initiatives, including the websites and forums, like Ismaili Heritage, Ismaili net, Ismaili Gnosis, Nano wisdoms, Ismaili web etc.

Additionally, many Murids are also doing this for non Ismailis, and non-Ismaili programmes which draw support from the local government and also from the Jamats institutions including AKDN. This as Imam says needs to be also and equally for the Jamat where they live and work. The primary focus must be the Jamat.



## **Regarding improving the infrastructure**

Hazar Imam says water and energy are and will be critical in the future for the Jamat and the communities where Ismailis live and work. The Jamat and those they live with need these vital resources to be able to, and to enable the improvement in the quality of their lives. The Jamats constitutional institutions are today commercially involved in energy and water companies and investment in many countries like East Africa, and central Asia. The Jamats institution, AKDN and AKF, are helping and supporting water projects in many counties, including India. Sadly, in most cases not primarily and or focussed in the areas where the Jamat lives and works, or in their immediate neighbourhoods.

I have shared this paper with LIF and invited them to let me have any comments and clarification. I have also requested them to share the information, reports, Farmans and Imams annotations they are blocking and have not shared so far.

Ya Ali madad

**Maheeb Chatur**

17 July 2017

email [m@chatur.co.uk](mailto:m@chatur.co.uk) *Any comments or suggestions are most welcome*

### **Attachments below**

- 1 The Homage Mubarak Farman
- 2 The address by the Jamat to Hazar Imam (by M Eboo - LIF)
- 3 The Homage Imamat ceremony (2017 and 2007)
- 4 The Preamble of the Ismaili constitution

## **Loyalty Address delivered to Hazar Imam on behalf of the Global Jamat**

**(who include all Leaders and those present)**

**11 July 2017**

Bismillah-ir-Rahman-ir-Rahim

Khudavand, Mawlana Hazar Imam, peace be upon the commander of the faithful, noble descendant of the prophet, Lord of the age and time, our present living Imam, & Allah's mercy and blessing.

Ya Mawla with the deepest respect and humility in this assembly I stand before you with emotion to voice the greetings of millions of khudawand's murids all around the world in saying Diamond Jubilee Mubarak

Mubarak, Mubarak, Mubarak, Imam e Zaman.

1400 years ago, a time in the distant time and history, on the command of almighty Allah, Prophet Muhammad Mustafa, peace be upon him, declared your illustrious ancestor Murtaza Ali as Mawla of the faithful, in the seminal call of all that history has devised, and that continues to echo to the present day in Shia Islam "To those of whom I am Mawla, Ali is their Mawla"

Hazar Imam, noble descendant and heir of the Holy Prophet and Hazrat Ali, on this auspicious day marking 60 glorious years of your Imamat, we bow to you.

You are our Mawla, you are our Ali, you are our Karim. In reaffirming in this 21st century our homage and allegiance to you, we emulate the devotion and commitment of our ancestors in faith, who heeded almighty Allah's command at the historic Ghadir e Khum 1400 centuries ago. As our ancestors in faith did then we seek today the enlightenment, the blessing and the protection of the Noor of Hazrat Ali, which you now have.

We recall today the message of the Holy Prophet that he was leaving behind two weighty matters the prophets holy Quran and his progeny. We submit to you as the present embodiment of the prophet's progeny, sign of the Ahl al bait, and

to uphold Allah's legacy, of the true interpretation of Shia Islam and legitimate Leadership.

Hazar Imam's 60 years of Imamah we celebrate today is a testimony of the strength of the legacy that you represent.

Like all your predecessors you have illuminated the path of Islam that the holy Quran revealed. With love and compassion, you have taught us about the balance between Din and Dunya, given us the understanding that only the soul is eternal, and reminded us of the primacy of the intellect in understanding and practicing our faith.

Khudawand at this point I extend a special welcome to all members of Imam's family who have joined us. Each in their own way, they are engaged in work and activities that support and enhance the Imam's efforts in the interests of the Jamat.

It is with great happiness that we, we the Jamati Leaders take this opportunity to say a formal thank you. Theirs is example of service that sets a benchmark for all of us.

Hazar Imam on behalf of the Jamati Leaders present here today. I submit our humble gratitude, for your grace and generosity in receiving us in this magnificent setting reflects the grandeur, grace and majesty of the Ismaili Imam's noble history and heritage.

On the grounds of advancing age or infirmity some leaders have not been able to join us on this occasion, but they have requested that their loyalty and gratitude should be submitted to Khudavin

At this time, our thoughts and prayers reach out to those leaders having served the Imamah at various times in the last 60 years, are no longer physically in this world. We pray that their souls rest in eternal peace

Khudawin all of us present here in your Huzur are your murids to whom you have entrusted varying roles and responsibilities, at different times in different geographies, over the last 6 decades.

In 1957 at the dawn of Hazar Imam's Imamah many of the countries that we represent today in which we now have significant Imamati and Jamati

engagement did not exist as independent nations. For example, Bangladesh, Kenya, Tanzania, Uganda and Democratic Republic of Congo. India and Pakistan at 10 years of age were at their infancy. That Soviet Union behind whose walls the Jamat lived was 40. Even Canada in which the Jamat was yet to set foot was only 20.

While some of us present here today, as indeed millions of the Jamat globally were born when Khudavin assumed the Imamatus.

Few remain unaware of the magnitude of the challenges which through your vision your guidance and your support, have navigated the Jamat, the atomic age, the space age, the information age, the geo political conflicts, the mass movement of people through conflict, and degradation of the environment.

Today, Khudavind we reflect through

60 years of your loving guidance and generosity, that you have taken the Jamat to new levels of spiritual and material wellbeing. Giving to us new direction, awareness and confidence,

60 years in which you have built one institution, after another for our progress and protection, and that for future generations of Ismailies yet to be born

60 years in which you have taught us to embrace new knowledge, so that like our forbearers in Islam we may once again rise to the forefront of the knowledge society

60 years in which you have been our shield, sheltering and protecting us, holding our hands in times of conflict and despair, inspiring us never to lose hope, & to live with dignity and courage, always to cherish the values, ethics and traditions of our faith.

60 years in which Hazar Imam your hand has remained on the shoulders of each and every murid, wherever they may be, whatever their circumstances.

60 years in which no mountain, no river, and no desert has been able to separate the Imam from his murids

Ya Mawla, our lives our hearts, and our souls are illuminated by your light at all times in happiness or sadness, in health, in or illness we turn to you our Imam in gratitude, in hope, for comfort and solace, and above all for your blessings.

For this and more, much much more we cannot begin to articulate we submit our humble gratitude, our love and our devotion

Khudawin I seek permission now to submit the Jamats pledges of loyalty and allegiance, and I request the Jamat to rise

Oh, Imam e Zaman on this Imam day, 11th Day of July 2017, at this auspicious occasion of the commencement of your Diamond Jubilee year, we the murids present here before you, we voice our emotions, commitment and sentiments of millions of our brothers and sisters around the world in submitting our homage to you at reaffirm our Bayah.

Representing our Ismaili brothers and sisters we make the following solemn pledges;

11. Ya Mawla we submit to you our unreserved spiritual allegiance
12. We pledge our absolute loyalty and we submit ourselves to you as our Imam, Pir and Mursheed to lead us on the path of Surat ul mustaqeem
13. We submit all our love devotion and dedication to you
14. We pledge our allegiance to you as the bearer of true authority
15. We pledge our unreserved and unconditional support to all your endeavours
16. We pledge our total support for your work in the cause of Islam, our faith, of peace, compassion and human dignity
17. We submit our humble gratitude for your constant care, protection, guidance, and inspiration
18. We pray for the safety security good health and long life for all who are near and dear to you
19. We pray that we may be blessed with your Imam for ever more.

Ya Mawla we pray that you accept our humble pledges and submissions.

Amen

Khudawand we beg to submit this scroll in affirmation of our pledges. *(LIF Chairman M Eboo presents the scroll to Hazar Imam for, and representing all murids globally).*

## **Diamond Jubilee Imamat Ceremony**

**11 July 2017**

Hazar Imam 's permission was requested to start the proceedings.

First the ceremonial presentation to Imam E Zaman. This is the formal and traditional installation ceremony of Imam of the time and acceptance by Imam of the time.

- 1 The Chain of office of Imam was presented to Imam (salwats were recited)
- 2 Next the Imam's insignia of office was presented to Imam. In the insignia included is the Holy Quran which represents divine guidance.
- 3 The Ismaili constitution the current instrument of social governance of the community, and the symbol of the Imam's authority
- 4 The ceremonial sword symbolising the Imams role in the defence of the faith and its values and for the protection of the weak, and of the upholding of Justice.
- 5 A parasol made of fabric matching the Imam's robe, a beautiful symbol of the Imam's canopy of protection of the Jamat (in the Golden Jubilee LIF said this is a symbol of Imams divinely ordained authority)
- 6 And finally, an Ink well, a symbol of Islam's emphasis on the intellect and knowledge
- 7 The insignia will be placed on either side of Imam emulating the court etiquette of Hazar Imam's former Fatimid Imams caliphate
- 8 Ayats of Holy Quran were recited (which include sura Nisa Sura Gurat, sura al Iman)
- 9 Devotional recitation of diverse traditions (Qaseedas/Ginans recited)

Then the Loyalty address, on behalf of the Jamat, was delivered to Hazar Imam by LIF chairman on behalf of the Jamat

### **Golden Jubilee Imamat ceremony**

**11 July 2007**

(There are important differences between this ceremony and the 11 July 2017 ceremony)

Hazar Imam's permission was requested to start the ceremony

The Ceremony will signify the spiritual relationship between the Imam and his murids. The ceremony begins with

The placement of the Insignia of Office of Imam-i Zaman before him:

The Chain of Office

The Holy Qur'an

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

Ceremonial Sword from the time of the Prophet and Hazrat Ali symbolizing the defense of the faith and its values, protection of the weak and the dispensation of justice.

Parasol of Fabric matching the Imam's robe, traditionally representing Imam's Divinely Ordained Authority

## **The Ismaili Constitution**

### **The Preamble**

The first consolidated global constitution was ordained on 13 December 1986 and the last amended constitution was ordained by Hazar Imam on 11 July 1998 (41<sup>st</sup> Imam Day)

In addition to the global constitution there are detailed national and global rules and regulations relating to the many constitutional temporal and religious entities. These are integral parts of the Ismaili constitution.

Hazar Imam says these are to be freely given to every Ismaili and every Ismaili must read understand and ensure what Hazar Imam has said is done, followed and implemented, to the letter and the spirit of the constitution. The constitution is also a Farman as defined by Hazar Imam in the constitution.

### **THE PREAMBLE**

BISMI-LLAHI-R-RAHMANI-R-RAHIM

Whereas

(A) The Shia Imami Ismaili Muslims affirm the Shahadah 'La- ilaha illallah, Muhammadur Rasulu-llah'. the Tawhid therein and that the Holy Prophet Muhammad (Salla-llahu alayhi wa-sallam) is the last and final Prophet of Allah. Islam, as revealed in the Holy Quran, is the final message of Allah to mankind, and is universal and eternal. The Holy Prophet (S.A.S.) through the divine revelation from Allah prescribed rules governing spiritual and temporal matters.

(B) In accordance with Shia doctrine, tradition, and interpretation of history, the Holy Prophet (S.A.S.) designated and appointed his cousin and son-in-law Hazrat



Mawlana Ali Amiru-l-Mu'minin (Alayhi-s-salam), to be the first Imam to continue the Ta'wil and Ta'lim of Allah's final message and to guide the murids, and proclaimed that the Imamatus should continue by heredity through Hazrat Mawlana Ali (A.S.) and his daughter Hazrat Bibi Fatimat-az-Zahra, Khatun-i-Jannat Alayha-s-salam).

(C) Succession to Imamatus is by way of Nass, it being the absolute prerogative of the Imam of the time to appoint his successor from amongst any of his male descendants whether they be sons or remoter issue.

(D) The authority of the Imam in the Ismaili Tariqah is testified by Bay'ah by the murid to the Imam which is the act of acceptance by the murid of the permanent spiritual bond between the Imam and the murid. This allegiance unites all Ismaili Muslims worldwide in their loyalty, devotion and obedience to the Imam within the Islamic concept of universal brotherhood. It is distinct from the allegiance of the individual murid to his land of abode,

(E) 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.

(F) Historically and in accordance with Ismaili tradition, the Imam of the time is concerned with spiritual advancement as well as improvement of the quality of life of his murids. The Imam's Ta'lim lights the murids' path to spiritual enlightenment and vision. In temporal matters, the Imam guides the murids, and motivates them to develop their potential.

(G) Mawlana Hazrat Imam Shah Karim al Hussaini, His Highness Prince Aga Khan, in direct lineal descent from the Holy Prophet (S.A.S.) through Hazrat Mawlana Ali (A.S.) and Hazrat Bibi Fatima (A.S.), is the Forty-Ninth Imam of the Ismaili Muslims.

(H) By virtue of his office and in accordance with the faith and belief of the Ismaili Muslims, the Imam enjoys full authority of governance over and in respect of all religious and Jamati matters of the Ismaili Muslims.

(I) It is the desire and Hidayah 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.

Now therefore

In exercise of the said recited authority vested in me as Hazar Imam, 1, SHAH KARIM AL HUSSAINI AGA KHAN, am pleased to ordain AND DO HEREBY ORDAIN that the Shia Imami Ismaili Muslims, in whatever place they may be, shall at all times be bound and governed by this Constitution according to its tenor.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMI-LLAHI-R-RAHMANI-R-RAHIM

*Whereas*

- (A) The Constitution of the Shia Imami Ismaili Muslims ordained on 13th December 1986 recites that Mawlana Hazar Imam enjoys full authority of governance over and in respect of all religious and Jamati matters of the Ismaili Muslims.
- (B) The Ismaili Constitution states that Mawlana Hazar Imam has sole authority to amend any such Constitution or any provision thereof.
- (C) It is the desire and *Hidāyah* of Mawlana Hazar Imam that the Ismaili Constitution be amended in certain respects.

*Now therefore*

By THIS CONSTITUTIONAL INSTRUMENT and in exercise of the authority vested in me as Hazar Imam and recited in the Ismaili Constitution, I, SHAH KARIM AL HUSSAINI AGA KHAN, am pleased to ordain AND DO HEREBY ORDAIN that the Shia Imami Ismaili Muslims, in whatever place they may be, shall at all times be bound and governed by the Constitution hereinafter appearing which is a consolidation into one document of previous changes made to the Ismaili Constitution together with further changes ordained by this Constitutional Instrument and reflected in the reprinted consolidated Constitution hereinafter appearing which shall replace and supersede any previous Constitution applicable to the Ismaili Muslims.

ORDAINED under the Sign Manual and Seal of Mawlana Hazar Imam Shah Karim al Hussaini His Highness Prince Aga Khan the Forty-Ninth Imam of the Shia Imami Ismaili Muslims

at *The Umami Centre, Lisbon* this *Fifteenth* day of *July* One Thousand Nine Hundred and Ninety Eight being the *Fifteenth* day of *Rabi' al - Awwal* One Thousand Four Hundred and Nineteen (*Hijrah*), in the Forty-Second year of his Imamah.

*Agakhan.*

