

“That intellect is what separates Man from the rest of the physical world in which he lives. As we develop not only our primary education but also our secondary education, **I hope that my Jamat will find great happiness in reading the new books that we will make available on the history of thought and the history of faith within Shia Islam. This notion of the capacity** of the human intellect to understand and to admire the creation of Allah will bring you happiness in your everyday lives. Of that I am certain.

MHI, 17 August 2007

Since 1957, it has been my objective to retrieve from our history and strengthen, by present-day endeavours, the magnificent Shia Imami Ismaili identity and its inter-relationships with other Muslim schools of interpretation, thought, and practice of the faith. I feel that, at this juncture in the Jamat’s history, when different traditions are beginning to converge, it is particularly important to bring forward those aspects of faith and practice, including diverse forms of devotional expression, that are rooted in the Shia Ismaili Tariqah of Islam as interpreted by the Imam-of-the-Time.

I am happy to inform my Jamat that background work and reflection on these matters are at an advanced stage, and you know the work that has been done by The Institute of Ismaili Studies and the Tariqah and Religious Education Boards during the past years to go back into our history to find the varied strains that have been part of our history in the Arab world, in the Asian world, so that all Jamats, from whatever backgrounds, will be able to identify themselves with the practice at this time of our faith. I am happy to inform my Jamat that we have reached some good conclusions of this work, and the implementation of this work will be taken forward over the next year by the ITREBs and the IIS, as the relevant texts are finalised. Throughout the Jamat’s history, including during the Fatimid times, a consistent feature of the Ismaili Tariqah has been the complementarity between practices that are specific to our Tariqah, and those that are part of the Sharia, common to all Muslims, albeit with denominational specificities. Examples of this are the historic co-existence between Namaz and Du’a, and the concept of private prayer and personal search, which has an important place in Islam since it concerns the relationship of faith with life. It is in this light that, in Shia Ismaili Islam, the Imam-of-the-Time

recognises a variety of prayers, tasbihs, Bait-ul-Khayal, Qaseedas, Ginans, by which an individual can submit to the Divine and protect himself or herself against the materialism of secular life, and the many other challenges of daily life.

It is my wish that this understanding of our faith's practices should be formally reflected in our Jamat's religious education, particularly in the secondary school curriculum, which is currently under preparation at The Institute of Ismaili Studies

It is also in this context that I have instructed my institutions to make available to the Jamat globally, within the next year or so, a formal, uniform text of the Shia Imami Ismaili Namaz that I will have approved. This text, which is fully aligned with most forms of Namaz practised historically within the Jamat, and in many other schools of Islam, will reflect the centrality of the hereditary Imam in our Tariqah. It will also affirm the principle of each individual's personal search as guided by the Imam-of-the-Time and the Jamat's historic commitment to the notion of a common humanity.

MHI - 13 December 2008

https://u.pcloud.link/publink/show?code=XZmSgNXZBAs2F4pIq8QxRiWiTkMVqzvV_PMP7

MY COMMENTS:

- These publications are [now available](#) through the e-platform initiated by IIS London.
https://islamic-publications.kitaboo.eu/reader/Islamic_Publications/#!/bookshelf
- Registration:
<https://www.iis.ac.uk/news/2021/december/iis-launches-digital-curriculum-platform>
<https://acrobat.adobe.com/link/review?uri=urn:aaid:scds:US:3f2c6ea3-f346-336a-a104-f71e7c152424>
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- Registering by using an Access Code Card
 - Go to: <https://iisd.c.iis.ac.uk/admin/registeruser>
 - Select Register tab.
 - Enter your Access Code and click the Send tab.
 - Follow the instructions on the screen to complete your

registration process.

- Once you have received your login credentials sent to you by email, follow the instructions given on Page 4.
- These publications are an essential part of the REORIENTATION ordained by

MHI in February 2000.

- [ORIENTATION](#) (read unit 1.1):
- A range of terms are applied to what people consider of absolute significance to them. They may refer, for example, to their way of life, worldview, or overarching vision.
- A 'way of life' points to a mode of living, based on certain norms and beliefs, which a group of people follows.
- A 'worldview' implies an all-encompassing explanation of the world.
- A 'vision' refers to ideals or prospective which guide a people's engagement with the world. Such terms have their own specific meanings in the context in which they are used. These kinds of terms find to an ultimate orientation by which people may order their lives. The word
- 'orientation' means the act of turning towards where one wishes to go. It also has a broader sense of referring to the basic beliefs and values which guide an individual or a group of people.
- An ultimate orientation has to do with one's sense of place in the cosmos or in the overall scheme of things. When we 'orient' ourselves in this way we turn our thoughts, words and deeds towards what is of absolute worth to us.
- Details on:
 - Book - "[Where Hope Takes Root](#)" authored by MHI. ([Audio Overview](#))
 - [TALIM CURRICULUM](#) - the relevant beliefs now available through the TALIM curriculum rather than the POLLUTED forms of "[DAS AVTAR](#)" scripture compiled by Pir Saddruddin or Wajh-e-Din/Zadul-Musafirin compiled by Pir Nasir-e-Khisraw.
 - [CIVIL SOCIETY LEARNING PUBLICATIONS](#). Explains the working of JIs.
 - [THE ISMAILI CONSTITUTION](#) – Read Articles 18 & 19. Due to the differing social, economic, and political realities faced by the Nizari diaspora, the constitution has built-in flexibility, allowing various communities the ability to propose rules and regulations unique to individual communities, while retaining the overall unity of framework

with all other communities, through detailed provisions within the constitution.

○ [WEBCAST](#) - 11th July 2017

- NOTE: Please read UNIT 1.1 of the book [FAITH AND PRACTICE VOLUME 1](#) to capture the significance of the guidance.
- Page-36 as well Vol 2

Online text to speech:

NaturalReader's free version

اس عبارت کا اردو ترجمہ درج ذیل ہے ،

واقفیت (یونٹ 1.1 پڑھیں):

لوگ جن چیزوں کو اپنے لیے انتہائی اہمیت کا حامل سمجھتے ہیں، ان کے لیے مختلف اصطلاحات استعمال کی جاتی ہیں۔ مثال کے طور پر، وہ اپنے طرزِ زندگی، عالمی نظریے، یا وسیع تر تصور کا حوالہ دے سکتے ہیں۔

'طرزِ زندگی' سے مراد زندگی گزارنے کا وہ طریقہ ہے جو مخصوص اصولوں اور عقائد پر مبنی ہوتا ہے، اور جس کی پیروی لوگوں کا ایک گروہ کرتا ہے۔

'عالمی نظریے' سے مراد دنیا کی ایک جامع وضاحت ہے۔

'وژن' یا 'تصور' سے مراد وہ نظریات یا امکانات ہیں جو دنیا کے ساتھ لوگوں کے معاملات میں رہنمائی کرتے ہیں۔ ایسی اصطلاحات جس سیاق و سباق میں استعمال ہوتی ہیں، اس میں اپنے مخصوص معنی رکھتی ہیں۔ اس قسم کی اصطلاحات ایک حتمی رجحان کی نشاندہی کرتی ہیں جس کے ذریعے لوگ اپنی زندگیوں کو ترتیب دے سکتے ہیں۔ لفظ 'اورینٹیشن' (orientation) کا مطلب اس طرف رُخ کرنے کا عمل ہے جدھر کوئی جانا چاہتا ہے۔ اس کا ایک وسیع تر مفہوم ان بنیادی عقائد اور اقدار کا حوالہ دینا بھی ہے جو کسی فرد یا لوگوں کے گروہ کی رہنمائی کرتی ہیں۔

ایک حتمی رجحان کا تعلق کائنات میں یا معاملات کے مجموعی نظام میں اپنے مقام کے احساس سے ہوتا ہے۔ جب ہم اس طرح اپنی سمت کا تعین کرتے ہیں تو ہم اپنے خیالات، الفاظ اور اعمال کا رُخ اس چیز کی طرف موڑ دیتے ہیں جو ہمارے لیے مطلق اہمیت کی حامل ہو۔