


Ismaili Manuscripts

Display of Manuscripts dated 1700's to early 1900's from Ismaili and offshoot branches



Exhibited at:

The 2nd International Ismaili Studies Conference – Mapping a Pluralist Space in Ismaili Studies, Carleton University, Ottawa. March 10, 2017



Display of Manuscripts dated 1700's to early 1900's from Ismaili and offshoot branches

The Heritage Society's manuscript display is a tapestry of inks, colours, designs, styles, scripts, bindings and rare texts.

The Heritage Society has, since its first SOS Khojki Conference in 1990, expanded its collection of Ismaili manuscripts. Its 30 years of continuous effort has resulted in one of the largest accessible collection of Khojki Satpanthi Ismaili manuscripts.

The Satpanth denomination includes Satpanthi Guptis & Ismailis loyal to The Aga Khan, as well as ismailis who branched out such as Athias and ImamShahis.

Satpanthi manuscripts in Khojki and Gujrati scripts generally contain Dua (Prayers), Ceremonies, Ginans (Gnosis), History, Farmans, Astrology, Mathematics, Hadiths, Qisas, Records, accounts of the community and a variety of other subjects.

The manuscripts on display include the oldest text of Kalame Mowla, unpublished ginans, prayers of the Athias, the 73 prayers of the Imam Shahis, Dua of the Ismailis as recited by Pir Shabuddin Shah, Farmans of Aga Janghi Shah, illustrated ImamShahi manuscripts, correspondence in various languages from previous Imams with their original seals.

Exhibited at:

The 2nd International Ismaili Studies Conference – Mapping a Pluralist Space in Ismaili Studies, Carleton University, Ottawa. March 10, 2017

HS # 0004
Pages: 125
Script: Khojki
Size: 21cm x 16cm x 1cm
Date: Not found, estimated 1860
Binding: Only traces of the original binding
Found in: Mumbai
Origin: Satpanth Ismaili

Notes:

The manuscript starts with the words “Allah Tohar” and each of the 2 works ends with the expression “*Bhul Chuk Shah Pir Bakshe*”.

This manuscript contains 2 major works and both works are written by the same person:

The first one is *Manhar Granth* of Pir Gulamali Shah from page 1 to page 60. The Granth consist of 54 chapters of 10 verses each followed by 4 verses after the “*Re Tunhi Sacha Sanhya*”.

The second one is the 8th component of the *Das Avatar Granth*, starting with the expression “*Shri Satgur Vidhur Vyas Wacha*” referring to the name of the (Gur) Pir in the time of the 8th Avatar.

Did you know? There was a misunderstanding about the Manhar Granth and in many manuscripts the work is mentioned in the Table of Contents but referred pages have been torn up and discarded. However the *ManHar Granth* was later published in Khojki as the misunderstanding was dispelled.

HS # 0028, 0381, 0014 and two facsimiles.
Pages: These are single page documents or book.
Script: Khojki, Farsi
Date: Various
Found in: Pakistan, India and Iran
Origin: Satpanth Ismaili

Notes:

HS 0028 is a Khojki script document size 33cm x 27cm acknowledging Dassond and sending blessing to Sindh, Kutch and Gujrat Jamat through Mukhi Pirbhai Visram and Kamadia Lalji in 1326 AH. (1908 AD) – There are 2 Seals

HS 0381 is a Persian 33 cm x 23cm letter dated 1365 AH.(1946 AD) in Farsi script with blessings for Aziz (Mukhi) Muhammadali of Mahusk town from Khorasan, Iran, for donation of 455 Tumans (local currency) towards the construction of a school. The letter contains a Farman on saving for Education and that parents should encourage their kids to go to school because success comes from education. The Seals are in colour.

HS0014 is an exceptional manuscript in Khojki script from a scribe who knew Gujrati, Kutchi, Farsi and Arabic. There is a Farsi text in the middle of a Khojki manuscript and beside it, there is a Seal of the Imam. It has codes developed by Imam Jafar Sadiq, astrology and numerology. Every major work starts with *Allah Toahar*. The manuscript is estimated to be from early 1800s'. There is no page numbering and the recent binding has done some damages to the text. It is possible that in the binding process, the numbers written in the top of the pages has been cut-off.

The last in this series is a facsimile of a letter for Daras in Khojki with Imam Khalillullah's Seal (1817)

Did you know? The Aga Khan III used his seals as recently as in 1946 on a document dated to his Platinum Jubilee (1954) and sent to Ladies Volunteer Corp in Sialkot, Pakistan. The original is still in Punjab.



HS # 0022
Pages: 438
Script: Khojki
Date: 1908 / 1875
Binding: Square leather binding with golden ornaments
Size: 16cm x 22cm x 2cm (including binding)
Found in: Punjab
Origin: Satpanth Ismaili

Notes:

This manuscript was copied by Hakim Ali, the son of Mukhi Ismail Peshawari in 1908 from an older manuscript dated 1875 which belonged to Mukhi Alarakhia Samji of Mumbai.

The Table of Content (*Tapsilo*) is given in the beginning and lists the contents as follows after the usual *Allah Toahar* and the expression by the grace of *Panj Tan Pak* before the first Granth:

p.5 Dasmu Avatar Wado
p.77 Chatris Kror of Pir Hassan Kabirdin
p.109 Sloko Wado Pir Shah
p.172 Waek of Pir Shams and Waek Nandho
p.204 Khat Nirinjan of Pir Sadardin
p.272 Surja Rani of Pir Shams
p.347 Mulbandh Sol Thar followed by small ginans.

Did you know? In the same way that this manuscript was written in Gujrat and sent subsequently to Punjab where it was copied again, the Heritage Society has a very old manuscript dated early 1800s' which was sent from Kutch Jamat to Zanzibar Jamat. That manuscript contained a variety of works important for the new growing Zanzibar Ismaili community to have for their daily practices as they settled on new soil.

HS # 0102

Pages: 114 pages readable
Script: Khojki
Date: 1867 given in Folio 120
Binding: Recent Hard cover
Found in: Pakistan
Origin: Satpanth Ismaili

Notes:

Contains the following Granths : *Girbhavali, Athar Ved, Gawantri, Das Avatar.*

The script is easy to read and though the pages before folio 66 and after folio 122 are missing, the other pages are fairly well preserved.

There is a beginning of writing on the *Ghat Paat ji Asal Dua* in the last 2 pages with the end missing. Because of the date given in folio 120, we can assume that the last name of Imam appearing in that Dua, if the pages were not missing, would be Aga Hasan Ali Shah and the name of the last Pir would be Pir Aga Ali Shah. If an earlier date was given, we could have found the name of Pir Bibi Sarkar Mata Salamat as the last name.

Did you know? The easiest way to date a manuscript that has the Asal Dua is to look at the last name of Imams and the last name of Pirs in the Dua. One manuscript in the collection of the Heritage Society has in the Dua the sentence "*Imam Chalismo, Hajar Jome jo Dhanri*" referring to 40th Imam Nizar II (1585-1628) as Imam of the Time so it can be inferred that it was written or copied from a manuscript dated prior to 1627.

HS # 0103
Pages: Numbered 5 to 24 and again 1 to 75
Script: Khojki
Date: 1849
Binding: Recent hard binding
Found in: Hyderabad
Origin: Satpanth Ismaili

Notes:

This Khojki Manuscript was found in an Ithna Ashari family of Hyderabad, Sind. Their ancestors were converted from Ismailism.

Contains at least 3 different works including *Qisas*, which the scribe started writing in 1905 Samwat, 24th day of the month of Faganr (1849 AD) on page 1 of the second part with the words *Allah Tohar* at the top of the page and the *Rasalo* starting with the expression *Allah To Ahar Bismillahir Raman hir Rahim* on page 72 (of part 2)

It is unusual that an Ismaili family which converted to Ithna Ashari at the hight of the intra-khoja dispute has kept and not discarded an Ismaili manuscript. This is probably because the content is Shia in general and not specifically Ismaili.

Did you know? The celebrated *Khoja Case* (Also called *Aga Khan Case*), which saw Khojas separating into those loyal to the Aga Khan and those against, lasted for 25 days and was litigated in the High Court of Bombay between April and June, 1866, before Justice SIR JOSEPH ARNOULD. The whole Judgement of the Aga Khan Case is available online at <http://ismaili.net/heritage/node/27983>

HS # 0104
Pages: 174
Script: Khojki
Date: 1902 AD – 1903 AD
Size: 23cm x 16.5cm, 1.75 cm thick.
Binding: Original Hard binding
Found in: Karachi
Origin: Satpanth Ismaili

Notes:

The note preceding page one gives the date as Samvat 1958, that is, AD 1902.

The manuscript belonged to Mukhi Hassam Khyate of Karachi and was completed the 25th of Vaisakh month in the Samvat year 1959 (AD 1903)

Starts with the expression *Ya Ali* in Arabic script and *Allah Toahar* in Khojki script.

The content is Farmans made by Imam Sultan Muhammad Shah, Aga Khan III in various places such as Karachi, Zanzibar, Katiawar, Halar and Mumbai as written by Muhammad Kassam. The Farmans are written in Kutchi/Sindhi language and Khojki script.

Did you know? Many manuscripts have the signature of Muhammad Kassam, especially those containing *Farmans*.

HS # 0109
Pages: 88
Script: Khojki
Date: 1816 or before
Binding: Leather binding, only some traces remain.
Found in: Mumbai
Origin: Satpanth Ismaili

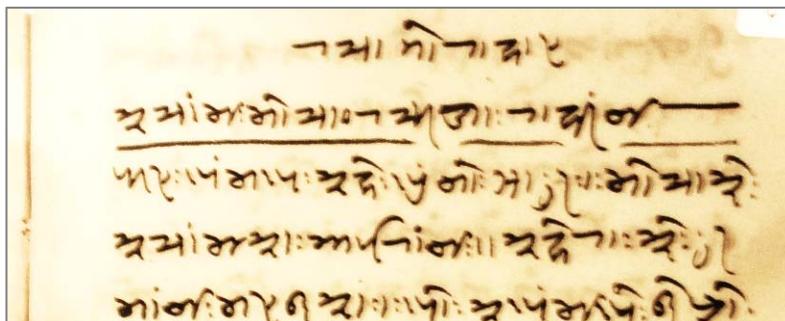
Notes:

This 20 x 17 cm manuscript of *Kalame Mowla* of Pir Shams was found in Mumbai. It contains 290 verses of *Kalame Mowla* and starts with the expression *Allah To Ahar*.

This *Kalame Mowla*, like all the other *Kalame Mowla* in the older manuscripts, is written in prose and not divided in chapters and verses as we see in more recent manuscripts and in recent books. In fact the beginning verses (*Awal Zikr Allah Ka* etc) were added in much later versions, not in this one. This one starts with the verse "*Pir Shams kahe, suno bhai Mowla ka kalam ka bayan...*"

Some notes are written in the pages at the beginning of the manuscripts. Usually these pages are left blank for writing the "*Tapsilo*", the Table of Content which was not necessary as there is only one large Granth here. The date 1816 is given at the end in the notes on folio 86 and the scribe may have started writing this manuscript earlier.

Did you know? This manuscript is possibly the only one giving the name of the author of *Kalame Mowla*, as more recent manuscripts and even Khojki printed books, do not attribute authorship for this work.



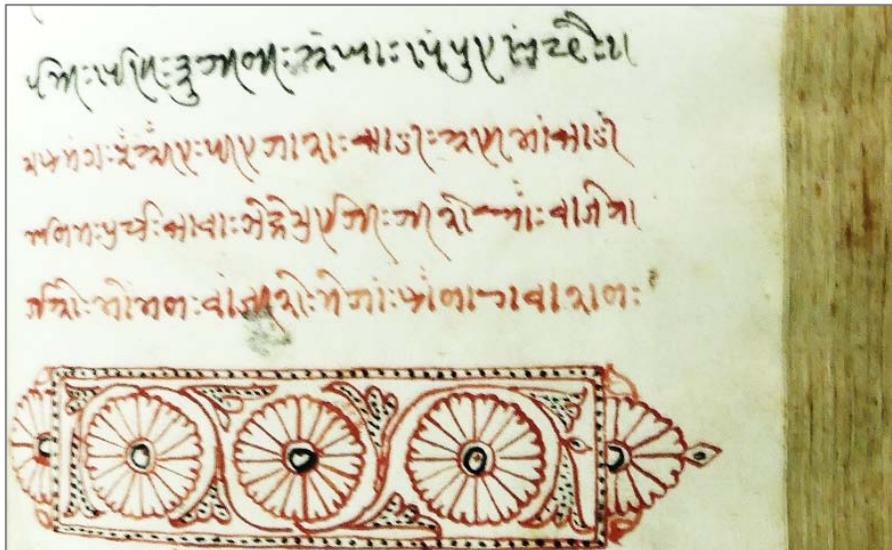
HS # 0162
Pages: 600
Script: Khojki
Date: 1846
Binding: Red Leather
Found in: Nairobi, Kenya.
Origin: Satpanth Ismaili

Notes:

The manuscript is in excellent condition and the calligraphy of the lady scribe is impeccable. She has used black ink for the main text and red ink for page numbering, separations, titles and special notes with occasional flowers. She has even put a note on the name of the Raaga used to recite each Granth.

This is a meticulous work which took a whole year to write and was completed in 1847 by a lady named Fakir Pirzada Karimabai Binte Bawa. Even with the water damage, the text has been untouched, which testifies to the quality of the ink and the paper.

The compilation contains works such as *Anant Akhado*, *Man Har Granth* of Pir Gulamali Shah, *Druh Akhian*, *Satveni* of Syed Nar Mohamed Shah and the *Moman Tchitwenri* composed by his father, Syed Imam Shah. There are prayers at the end of the manuscript.



HS # 0167
Pages: 213
Script: Gujrati and Khojki
Date: 1896
Binding: Leather, cut-off at binding.
Found in: Kenya and Zanzibar and also Gujrat
Origin: Satpanth ismaili

Notes:

The stamp of Hashambhai Visram of Zanzibar appears 3 times in this manuscript, twice on blank pages. The work is apparently dated 1896 but most probably a large part of it is written in 1881.

The highlight of this manuscript is that beside various Ginans and Granth such as *Satveni* and *Ghirbhawali*, it contains 53 pages of Farmans of Aga Ali Shah (1830-1885) and the *Asal Dua*.

Did you know? The importance with this Asal Dua is that it allows us to date perfectly to the year, this document. The last name of Imams listed in the Dua is Aga Ali Shah but it is also the last name in the lists of Pirs. We know that Aga Ali Shah became Imam in 1881 while still been in the position of *Pir*. Pir Shabuddin Shah became Pir only in 1882 and therefore Pir Shabuddin Shah's name is the last found in the list of Pirs in all manuscripts written immediately after 1881, not in this one.



HS # 0177
Pages: Thin and brittle 665 pages.
Script: Khojki
Date: 1770 AD and subsequent.
Binding: Soft leather
Found in: Pakistan
Origin: Satpanth Ismaili

Notes:

The name of the scribe is found on page 243 as Fakir Ghulam Hussein. The manuscript opens vertically.

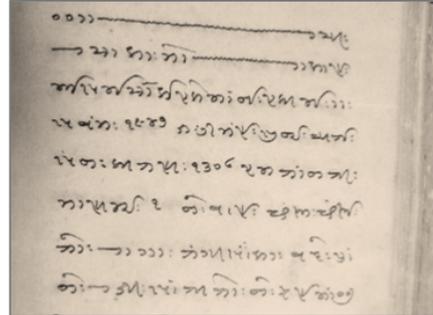
It contains ginans, chogadias, history, detailed genealogy of Pirs and Seyyeds starting with Pir Shams of Multan, Granths such as 8th part of the Das Avatar and Anant Akhado at the end.

There is a lone Arabic script page on the back of folio 133 and some Hindi language. It has sections written in 1770, 1819, and in 1909 with at least 3 different handwritings. The reuse of blank pages in this book spans almost 150 years.

It also contains the more recent version of *Kalame Mowla* and the *Surah Nur*.

Did you know? Usually, in Satpanth manuscripts, one would tend to find empty pages in the middle for the binding, in the beginning or at the back as often the scribe will write the table of content in the starting pages once the manuscript is completed or leave pages for adding in the future. When this happens, over the years, these empty pages get filled with similar content or even some times with grocery lists, recipes, accounts and so on by a variety of people from a variety of geographical regions.

HS # 0359
Pages: 362 written pages and few blank pages
Script: Khojki script, Kutchi language
Date: 1892 but copied from older ms.
Binding: Leather with flower motives
Found in: Zanzibar, copied from a manuscript of Mumbai
Origin: Satpanth Ismaili



Notes:

The manuscript starts with *Ya Ali, Alaha To Ahar, Bismillahir Rahmanir Rahim*. It is written in beautiful legible clean script. In a note in the last two pages (page 361, 362), the writer Ghulam Kamran Suleman Esmail Sumari says he has copied it from the manuscript of Gulamali Varind Mukhi Rai Hirji of Mumbai.

This is a unique manuscript which contains 360 pages of Farmans: Those made by Aga Jangi Shah (roughly half of the manuscript) on behalf of Imam Sultan Muhammad Shah in Samvat 1947 (Hijri 1308 - 1891 AD) and those made by Mowlana Sultan Muhammad Shah (Aga Khan III) himself in the same year (he was 14 years old). The language used is Kutchi.

Aga Jangi Shah was the brother of Aga Khan II (Aga Ali Shah). The Farmans are about Bandgi (meditation), Hazrat Ali, The Night of Laylatul Qadr, Adam, Panj Tan Pak and various other subjects.

Did you know? Aga Jangi Shah was murdered in Jeddah in 1898, probably by some of his own family members which he alienated by transferring the wealth of Imam Aga Ali Shah to his son Sultan Muhammad Shah (Aga Khan III). Aga Jangi Shah's own daughter took the Imam Sultan Muhammad Shah to the British Court in what was to be known as the *Haji Bibi Case*.

(<http://ismaili.net/heritage/node/29460>)

HS # 0360
Pages: 195 pages in Litho (reproduced from reversed carved plates of wood – pre printing-press)
Script: Khojki script and the language is Kutchi
Size: 33cm x 24cm – large size book
Date: 1885 AD
Binding: Hard binding with a closing flap.
Found in: Zanzibar
Origin: Satpanth Ismaili

Notes:

The litho starts on first page with the expression: *Allah To Ahar followed by Rassalo Hajrat Emam Jafer Sadiq jo likhiyasi, Wasile Shah Pirjo, Bismillahir Rahmanir Rahim.*

The Table of Content is on the last page 195 and gives much more information. The compilation contains Granths such as *Chetamnri Granth (p.47)*, *Ginan “Dhan Putra Maya Sarwe..” (p.113)*, the *Anant Akhado (p.114)* and both *Sloko Nindo (p.161)* and *Sloko Wado (p.172)*

The work ends with the expression: *“Bhul Chuk Shah Pir Bakshe”* which we also find in most Khojki manuscripts. (*May Shah Pir forgive errors or omissions*)

Published by Allahdin Ghulamhussein on the 1st of the month of Bhadre, Samvat calendar 1941 (1885 AD). He sends salutations to whoever read it, *“Je wanche teke Ya Ali Madad, ayn sab ke”*. He adds that he will print other Granths too *“Inshallah”*.

Did you know? Printing occurred very late for Satpanth literature. Before the massive printing by Mukhi Lalji Devraj in the early 1900s', small productions of several books were undertaken with litho and other processes.

HS # 0373
Pages: 300 pages
Script: Khojki
Date: 1855 AD date on last page.
Binding: Leather
Found in: Mumbai, India
Origin: Satpanth Ismaili

Notes:

The manuscript contains various Ginans (Religious Hymns, Gnosis). The Table of Content is at the beginning of the manuscript.

Unusual: a Khojki printed book of 24 pages has been bound after the manuscripts within the same leather binding.

The book in Khojki contains texts of Gusal e Mayat (funeral) , Nimaz (prayer) and Nikah (wedding) and has been printed at the Allaudin Ghulamhussein printing press in Mumbai in AD 1892.

The opening page of the book says that it reproduces the text written by Bawe Alimamad as ordered by Dhani Salamat Datar and Pir Dhani Salamat Datar (Mowana Sultan Muhammad Shah, Aga Khan III.)

Did you know? Allaudin Ghulamhussein started printing in Khojki well before Mukhi Laljibhai Devraj but the latter is unsurpassed in the quantity of books published (around 120). All the printed Ginan and Granth books found among Satpanth Ismailis originate from the printing of Mukhi Lalji Devraj. Even the Gujrati ones were transcribed from his Khojki script version. However, it is important to recognise the contribution of Allaudin Ghulahussein, who may have been the inspiration for Mukhi Devraj.

HS # 0374
Pages: 400 pages (200 folio)
Script: Khojki
Date: 1873 AD
Binding: Leather
Found in: Sindh, Pakistan
Origin: Satpanth Ismaili

Notes:

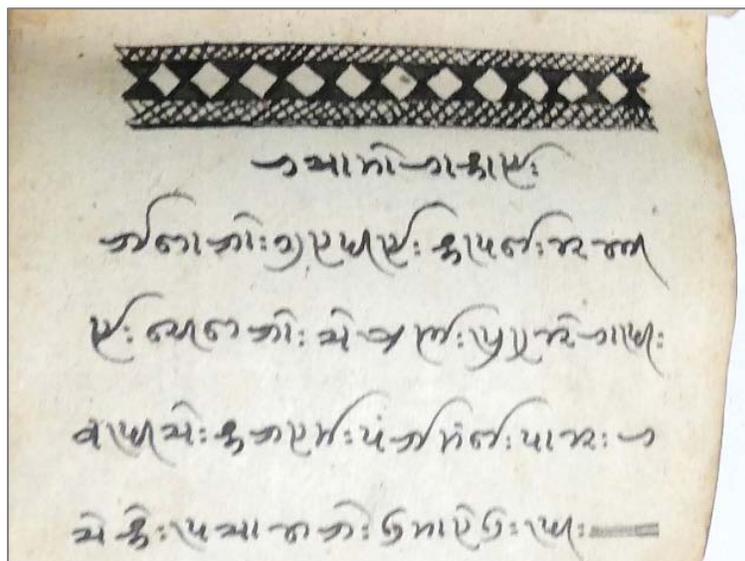
Beautiful, clear and legible script. Table of Content at the beginning.

Date and Names are at the end of the Manuscript as usual.

Belonged to the Mujawar (caretaker) of Pir Hassan Shah Dargah named Sewji Khiyate Keliya and is written by Nurmohamad Dosani.

Table of content lists various Granths and Ginans (Gnosis) such as *Das Avatar*, *Janajo* of Pir Hassan Kabirdin, *Sloko*, *Noor Namu*, *Khasiyat Noor Namu* and many more.

Did you know? There are often a few empty filler pages between the binding and the written pages. This is common to most manuscripts from India which are bound in this style. The blank pages protect the manuscripts as the covers are more subject to wear and tear.



HS # 0375
Pages: 171 folio, 342 pages (28 x 30 cm)
Script: Gujrati
Date: 1904 AD
Binding: Hardcover, recent
Found in: Ahmedabad area in Gujarat, India
Origin: Satpanth ImamShahi

Notes:

The note says that this book belonged to Bawa Saheb Ehmadali from Pirana (Gujrat, India) who paid 18 rupees in AD 1904 as salary to Lalou Devji to copy it from an older manuscript. The copy was completed in Savant 1960 Waisakh Soud 15, a Friday. There is a note in Arabic/Persian script below this info on first page.

This manuscript starts with the invocation of *Bismillahir Rahmanir Rahim*.

The Table of Content lists several works: *Nabi Saheb ni Man Samjani* Followed by other Granths and Ginans such as *Das Avatar, Moman Chetwannri, Surja Rani, Satveni, Man Har* (of Syed Gulamali Shah) and ends with a Ginan of Pir Sadardin.

The first few pages are eaten by bugs but otherwise it is in excellent legible condition.

Did you know? The biggest destroyers of Satpanth manuscripts are not bookworms, vermin, flood, earthquakes, fire and other natural disasters. It is individuals and people in institutions. Some lack education, some lack awareness of their importance, many destroy them on purpose.

HS # 0376
Pages: 200
Script: Gujrati
Date: 1744 AD
Binding: New recent Hard Binding
Found in: Gujrat
Origin: Satpanth Athias

Notes:

Sticker on the recent binding says: Athia Dharam ni book, Dua-o wigere, Samvat 1800.

Table of Content precedes Folio 1 and contains Duas (Prayers), Dhols (Hymns) and may contain some unpublished Ginans.

Athias were converted by Syed Badardin, the brother of Pir Sadardin.

Did you know? Here is an anecdote explaining how Athias were converted, though it is not in this manuscript:

During the time of Pir Sadardin, his brother Badardin came accross 8 people going to pilgrimage. He proposed to them to bring the Ganga to them instead of them going to the Ganga. Whatever happened, illusion or faith, they saw the Ganga at their feet and converted.

With time Athias drifted away but continued reciting religious compositions and prayers and still today they recite Ismaili Ginans and Duas to which they have added their own prayers.

Their number is estimated at 10,000 in Gujarat, and possibly the same number outside of Gujarat. There are well organized Athia Samaj in the Western World. In Gujarat, Athias are progressively losing their identity and are at risk of being absorbed into Imamshahis, Hindus and other larger groups.

HS # 0377
Pages: Folio 215 (430 pages)
Script: Gujrati
Date: 1804 AD
Binding: Recent Hard binding
Found in: Ahmedabad area in Gujrat, India
Origin: Satpanth ImamShahi

Notes:

First page starts with Table of Contents which mentions works such as *Boudh Avatar*, *Satveni* and other Granths and Ginans.

This manuscript has signs of professional restoration on some pages.

The stamp on top of Folio 1 says that the owner is Syed Bawa Ehmadeshah, Pirana Pirzada. Some Arabic/Persian in the beginning 3 pages. Possibly scribe's name on last page.

On back of Folio 104, a text in a colourful design says:

Satgur Watcha Bismillahir Rahmanir Rahim, Pir Shams, Pir Nassiruddin, Pir Shabuddin, Pir Sadardin, Pir Kabirdin, Pir Imam Shah, Nar Mohamad Shah ni Satveni Lakhiche.

Did you know? This style of giving names of several generations of the composer is more common in Imamshahi Satpanth than in Ismaili Satpanth documents. This is a way to state the credibility of the work and of the person who composed it. Among Ismailis, the genealogies of the Pirs as well as of the Imams were included in their long prayer (Dua), a prayer which Ismailis used to recite on a daily basis in their Jamatkhana and their home. There was therefore no need for them to specify the genealogy of their Pirs whose genealogy was known to them.

HS # 0378

Pages: 293 Folio, 586 pages
Script: Gujrati
Date: Estimated 1880 or older. No obvious dates inside the manuscript.
Binding: Hard binding
Found in: Himatnagar area in Gujrat, India.
Origin: Satpanth ImamShahi

Notes:

This is one of the very rare Satpanthi manuscripts containing colourful illustrations of the horses *Burakh* and *Dul Dul* and of the sword *Zulfikar* of Hazrat Ali as well as illustrations of other Satpanth symbols. There is *Nade Ali* text in the manuscripts, showing strong ties of the ImamShahis to the Alid tradition.

The manuscript contains Granths such as *Satveni* of Nar Muhammad Shah, *Chatris Kror*, *Jogwanri*, *Garbis* of Pir Shams and many Ginans.

Did you know? Much imagination is shown in the representations of tables, titles, separations, graphic representations of stars' influence on mankind and so on. Some of the Satpanth Khojki and Gujarati manuscripts have beautiful calligraphy but rarely any of these sorts of colourful illustrations and gold plating which are usually seen in medieval manuscripts.



HS # 0379
Pages: Folio 120, 240 small pages of 5 x 13 cm
Script: Gujrati
Date: No date – Estimated 1900 and ssq.
Binding: Hard Binding
Found in: Gujrat
Origin: Satpanth ImamShahi

Notes:

73 Duas (Prayers) for all occasions. A couple of pages of notes are added after the manuscript was completed. The table of contents lists all of the 73 short prayers contained therein. There is only one name found: Solanki Rajput. No date found.

After the table of contents, a few blank pages are followed by the starting usual expression “*Shri Satgor Brahma Wacha Farmanji Bismillahir Rahmanir Rahim*” and ends with the Kalma in the form “*Haqq La illah ha illalah ho Mahamadu Rasullahe*”

Another couple of pages of text are added later with different handwriting.

More than 20 prayers are related to *Kalas* and *Pawal (Ghat Pat)*. Some are to be recited for forgiveness of sins, at the time a new born enters the faith (*Bayah*), or does *Kankanr*, some prayers to be recited by the Mukhi and others at various occasion such as *Beej*, there are also prayers for every step of the funeral ceremonies up to the burial and even prayers to be said while taking a bath after the funeral.

Did you know? Most of the Imamshahi manuscripts start with the expression Bismillah (In the name of God, most Merciful), and end with the Kalma (La Illah ha illalah)

HS # 0380
Pages: Folio 200 plus few pages (414 pages)
Script: Gujrati transcribed from Sindhi (Khojki) original
Date: 1926 from a khojki manuscript dated 1820
Binding: Unusual cloth hard binding
Found in: Gujrat
Origin: Satpanth Ismaili + ImamShahi

Notes:

Information on writers and dates are found at the beginning and at the end of the manuscript.

The work starts with "*OM Shri Farman Pirshah*" followed by the Title "*Sat Varni ni Wel Nar Ali Mahmud Shah Bawa ni*" copy completed 1 – 3 – 26 (1 March 1926 AD).

The scribe, Petha Ramji says that he started copying from a manuscript of Khoja Meherali Bhai Kanji Bhai on a Monday 14th of the month of Sudh in the calendar Samvat year 1980 (AD 1924) and says that there is a date in Katchi in the original Sindhi document which is equivalent to "*angreji*" (English) calendar, AD 1820.

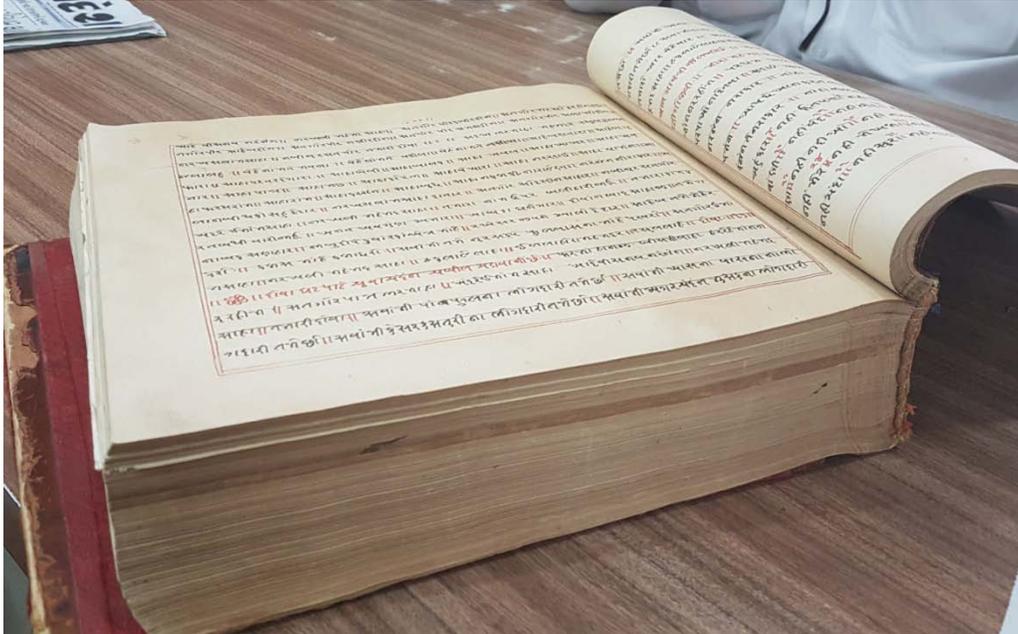
In his introduction, the scribe says that he has accurately re-transcribed from Sindhi whatever was written in the Khoja text though he does not agree with everything written therein.

The new owner and sponser Syed Bawa Saheb Ahmad Ali of Pirana says at the end that this was written by Manjibhai for him, "*Bhul Chuk Shah Pir Janre*" (Shah Pir knows the mistakes) and he says that he is writing this note on a Monday, 2nd day of the month of Faganr Sudh of Samvat calendar 1982 at 11 O'clock (1926 AD). He ends with his greetings to the reader "*Haijanda*" followed by "*Shri Om, Shri Ali, Shri PirShah*"

Did you know? Even today, the salutation Hai Janda and the Supreme Name Pirshah, are used by many Imamshahis.

The Manuscript and other collections at the Heritage Society

150,000 pages of scans going online on 11 July 2017



Do you read any of these scripts: English, Khojki, Arabic, Gujarati, Persian?

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