

Excerpts Related to Dasond from Imam Mustansir bi'l-laah II's (a.s.) (Pir) Pandiyat-i Jawanmardi

Excerpt No. 1: Submit Dues (Mal-i Wajibat) - 1

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about submission of dasond (mal-i wajibat):

"The (real) believer is one who will count the proceeds of every affair, his commercial transactions, his food, and his goods in stock, separating one tenth as his dues (mal-i wajibat). Then he, with true faith and perfect affection, with full sincerity, affectionately and lovingly, must deliver that tithe into the presence of the Imam of the time. If he delivers this in pure, true and strong faith, he will see both the affluence in this world and bliss in the hereafter. God the All-High will be pleased by him. When he has delivered the dues to his Lord (Khudawand), — this will serve as the sign and mark of faithfulness (mu'mini), his obedience and religious sincerity (ikhlas-i kishi). Such a person must be patient, sincere, pious, truthful, clean, modest, and humble as a darwish, regarding himself as nothing, and (feeling) sinful from top to toe. He must not be selfish nor proud, nor self-centered, nor egotistic."
(page 8)

Excerpt No. 2: Submit Dues (Mal-i Wajibat) - 2

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about submission of dasond (mal-i wajibat):

"You should occupy yourself with matters and work with which God may be pleased, and must not act against the commandments of God. From whatever you earn, you must put aside a tithe, which is a religious duty (mal-i wajibat), and deliver it to the treasury of your Mawla who is 'Ali Murtada, the Master of this world and of the hereafter. You must do it with a feeling of perfect love, with sincere intention, smilingly and rejoicing that the tithe paid by you has reached the luminous presence of your Mawla, and has been accepted. Then offer thanks (because this proves) that your earnings were lawful to you, as the tithe has reached the Mawla, and was accepted. Then the other nine parts are lawful to you, and you will see many benefits from this, both in this world and the hereafter." (pages 54-55)

Excerpt No. 3: Submit Dues (Mal-i Wajibat) - 3

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about submission of dasond (mal-i wajibat):

"But if you do not pay the duty (maliyaa'i wajibat), you will be like the one who does not sow his grain. And if you give the money to some one else to deliver (on your behalf) to the treasury of the Mawla, and he does not deliver it, it will be as if you have given grain to a farmer, who has then consumed that grain, instead of sowing it. In that case both farmer and the landlord will remain empty-handed. Therefore, it is absolutely necessary that you should deliver the money to the Imam's treasury correctly, in full and without delay.

If you do not pay, that one part will become the fire which will burn the other nine parts, then good luck, blessing and well being will depart from you and

your property. From the ten parts one is the property of God (Khudawand), who has commanded that his slaves should always be instructed not to fail in making always an account of their income, and paying the share of God, in order that they may enjoy their earnings lawfully." (page 55)

Excerpt No. 4: Submit Dues (Mal-i Wajibat) - 4

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about submission of dasond (mal-i wajibat):

"The tithe has been established by the King of Men Murtada 'Ali. He commanded the adepts of the Truth (haqiqatiyyan) saying that every one who is the follower of the Truth (ahi-i haqiqat), and has the desire of his didar, must pay the tithe from his income. By this he may secure the chance of the didar. The followers of the Shariat do not know and realize the implications (or symbolism, ramz) of this commandment. Thus every one who has connection with the Imam of the time must always pay his (religious) duty, i.e., the tithe, which is due to the Imam of the time, delivering it, and being ready to sacrifice at his command his own life and (the whole of) his property." (Pages 55-56)

Excerpt No. 5: Rewards of Submitting Dues (Mal-i Wajibat)

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about the rewards of submitting dasond (mal-i wajibat):

"And the Lord (Khudawand) has said: "However much my slaves may give, I, the Creator, shall return to them a hundred-thousand-fold, and shall grant them the chance of my vision (liqa'), together with (Paradisial) castles, (various delightful) places, sights, memorable visions and advantageous positions in heaven. Whoever (from amongst them) has passed beyond this world, will be like one who has already passed the (bridge of) sirat. One who works for the Truth is working for himself. But whoever works for himself, in reality, is a useless waster, because it is the Creator who is the owner of men he has created, and of all they possess. If a man pays the tithe, the nine remaining shares are his lawful possession, otherwise all that he possesses is unlawful to him." (Page 56)

Excerpt No. 6: Darkness and Its Remedy - 1

Ya Ali Madad. In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about causes of darkness and remedies to get back into Light:

Cause:

"Abstain from misappropriating anything so that your hearts may not be humiliated. Those whose hearts have lost enthusiasm and become tired of uttering the dhikr, either from indifference or laziness, come to this because of their misappropriation, of what is unlawful, or by not paying their religious dues." (page 43)

"O, believers, realize this and do not miss the point which is a very serious and important one. Even, with great difficulty, it cannot be settled by force. It depends on the inner (batini) feeling of satisfaction. Misappropriation of the religious dues ultimately destroys one. The tithe implies many high points and

numberless tests (for the donor). If one does not give it, he courts numberless misfortunes and calamities. It is an extremely serious matter, do not take it lightly, — it is a heavy burden. Both the one who gives it and who receives it must deliver it honestly and in full to the abode of the Lord (Mawla-na)." (page 44)

Remedy:

"Therefore the real believer is the one who follows the Imam of his time and waits his order. Whatever the Lord of the time, who is the Master of religion, orders him, he listens and acts accordingly. He must pay the tithe (mal-i wajibat) in full. Every night he must reflect on his duty to pay something as the tithe, or whether he has paid in full. If it comes to his mind that a portion of tithe still remains with his own property, pending settlement, he should pay it quickly. Whenever you pay your tithe, you will be thanked, and then you may rejoice as if you have received Divine help in delivering the Imam's dues to him." (page 51)

Excerpt No. 7: Darkness and Its Remedy - 2

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about causes of darkness and remedies to get back into Light:

Cause:

"O, believers, whoever retains the Shah's tax, and does not put it aside, thus taking away the Shah's income, and enjoying his life, he becomes a malefactor and evildoer, his heart becomes blackened, and he will ultimately become an inmate of Hell. " (page 42)

Remedy:

"The first duty which the believer must discharge is to see that what he eats and what he clothe himself with are clean, lawful to him and legitimate for his use." (page 48)

"By paying the duty you will rise high in your own esteem, and by not paying it you will remain in the valley of despair. If you pay it, your worship will be accepted, and if you do not, it will find no acceptance because worship is acceptable only if what you eat and what you clothe yourselves are clean and lawful to you, that is to say, if you recognize the Imam of your time, paying a tithe unto him. Then only the food you eat will be lawful to you, and the dress in which you clothe yourself will also be lawful. Then only all other forms of devotion will be accepted." (page 49)

"In addition to this the real test of affection is the question of (the readiness to sacrifice) property, not merely reciting prayers (namaz). ... In this world of perishable things you cannot get anything unless you pay for it. Therefore why should those eternal values be given free, without payment? Come forward then, with money, not with prayers. First pay, then pray, so that your prayer may be acceptable." (page 49)

Reference

Imam Noor Mowlana Shah Mustansir bi'l-laah II. Advices of Manliness (Pandiyat-i Jawanmardi). Translated from Persian to English by W. Ivanow. The Ismaili Society Series A No. 6.

Peace, light, barakat, taid and a 'golden' didar,
Noorallah juma
January 1, 2007