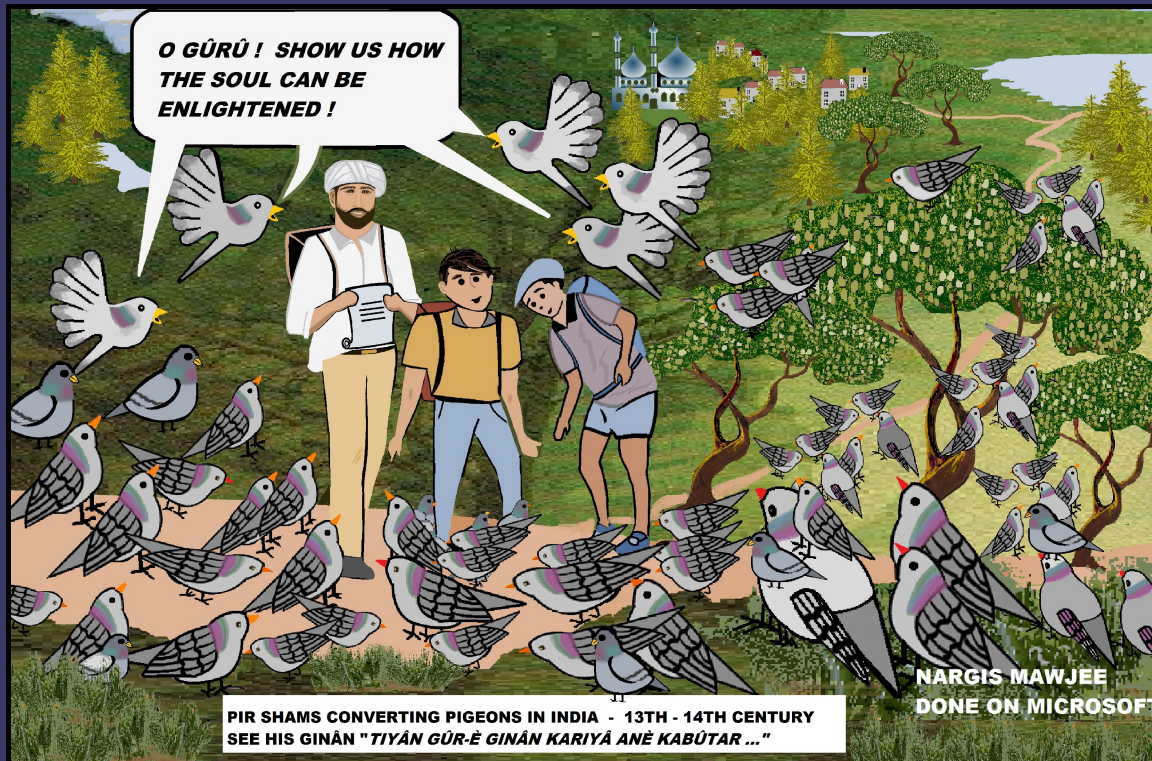


nargis mawjee

True Meaning of Dasond and Roza

explained by Imams and ginâns



Featured also the Shûkarwâri-Bij and Mawla-na Roza

volume 23 illustrated - pdf

For French, see vol. 10

***“True Meaning of Dasond and Roza
explained by Imams and ginâns”***

volume 23 (English)

vol.10 (French)

Nargis Mawjee

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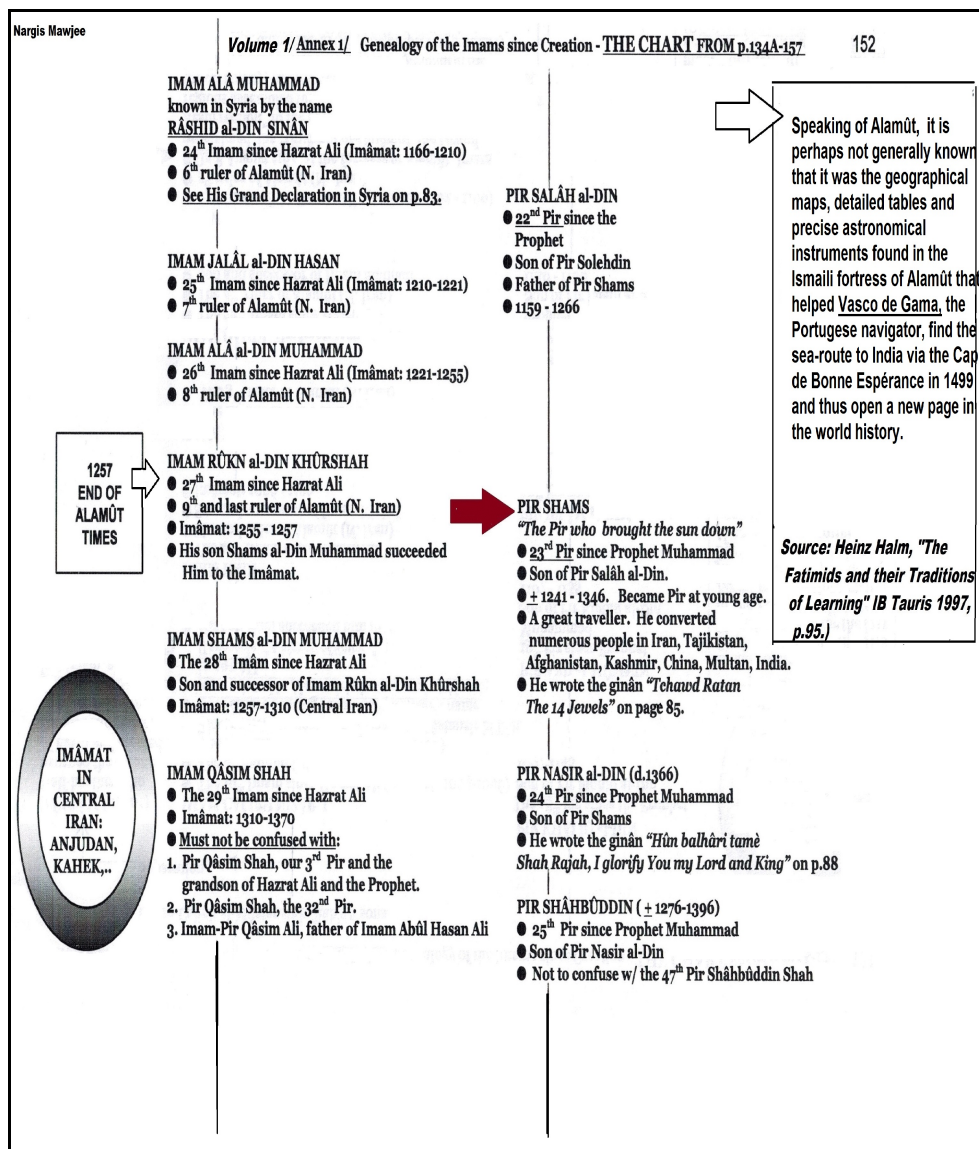
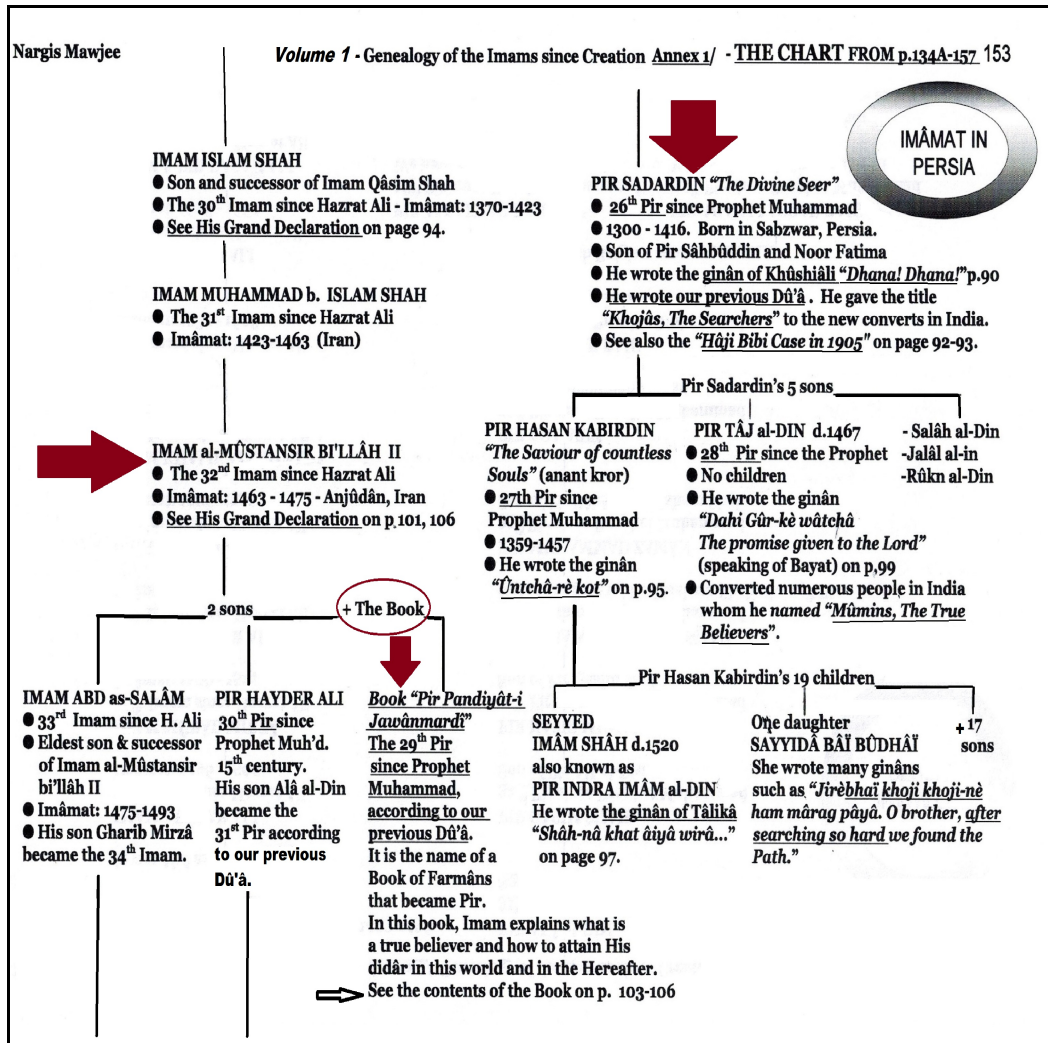


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CHAPTER 1 :

How Dasond came into being.
Imam explains how to calculate Dasond correctly.

Dasond and Religion itself came into being before Creation. The Qûrân says that it all began in the spiritual world when Allâh created the souls and asked them the following question:

- *"A-lasto bi-Rabbi-kûm?"*
*"Am I not your Lord?" (Qûrân sûrâ 7:171) ¹(**)*

All souls responded:

- *"Yes, we do testify!" (Qûrân 7:171) (**)*

Allâh said:

- *"We did this, lest you would say on the Day of Judgement : "we ignored it". (i.e. we ignored our testimony or bayat) (**)*

Then Pir Shams explains in his ginân "*Dhana dhana Sâmî Rajah*" that after giving form to the body with clay and water and infusing the soul into it, Allâh said to the soul:

- *"This is your dwelling."*
(Ginân "*Dhana dhana Sâmî Rajah*" v. 2-7, free translation)

¹ (**)

● In this regard, see also the Great Declaration of Hazrat Ali in Kufa where the Imam declared: *"I am the One who, in the pre-existence, concluded the Pact with souls and the One who declared: Am I not your Lord?"* - in Nargis Mawjee, "Essence & Spirit of Ismaili Islam" Vol. 5 p. 23 (available on ismaili.net)

● See also farmân of Imam Jâfar as-Sâdiq who once answered to His mûrid who asked Him: — *"Is it true that on the day of Qiyâmat, God will be visible to all?"* The Imam said: — *"Yes, He is even visible even before this day. He has been visible since the day He asked, "Am I not your Lord?" Don't you see Him? ... "* in Nargis Mawjee, "The 47th Pir Prince Shâhbûddin Shah explains the true meaning of religion 'Risâlâ dar Haqiqat-i Din, vol. 6" p. 16 (available on ismaili.net)

● See also farmân of Mawlana al-Mûstansir bi'llâh II who declared in the 15th c.: *"O believers! I have created you in order that you should always be aware of Me..."* See page 15

The soul looked in and saw only darkness. The soul said to Allâh:

- *"No, Beloved Lord, I do not want to go in there!"*
(Ginân "*Dhana dhana Sâmî Rajah*" v.8-9, free transl.)

Allâh said:

- *"As I can confine you into a body, so I can set you free. Give dasond and religion will rescue you."*
(Ginân "*Dhana dhana Sâmî Rajah*" v. 8-9, free transl.)

The soul promised Allâh to observe dasond for enlightenment and salvation, and as the sign of fidelity to Him. This bayat sealed an eternal Pact of commitment with Allâh.

Whoever breaks the Pact either by forgetting, rejecting or neglecting it or by simply denying its existence, thereby breaks with Allâh, and consequently cannot claim to be a fidel and hope receiving Allâh's protection, blessing and Mercy. Also see the ginân "*Satchâ mērâ khâlak Sarjanhâr*" by Pir Shams about the same matter.

Imam al-Mûstansir bi'llâh II explains the meaning of Dasond:

"O believers, all rewards, blessing and bliss will be earned by him who in this world obeys the command of the Imam of the time, listening to Him, and following what he hears. And it is the first duty of the mûmin in this world that he should recognize the Imam of his time, and obey Him. ("Pandiyât-i Jawânmarkî" no.77 p.48)

"The first duty which the believer must discharge is to see that what he eats and what he clothes himself with are clean, lawful to him, legitimate for his use. The lawfulness of such matters consists in this: you must faithfully and exactly calculate in full all your income and all that comes to you, and set aside dasond of this, and deliver it faithfully, in full, and in all sincerity, to the treasury of the Imam of the time who is the King of this world and the Hereafter. And you must do everything to ensure that it may reach Him in full. Beware, beware of reducing the amount of that duty. This implies many important meanings and affects endless blessings."

(Farmâns in "*Pandiyât-i Jawânmarkî*", no.78 p.48 - Combined extracts.)

“The true believer is one who will count the proceeds of his every affair, his commercial transactions, his food, and his goods in stock, separating one tenth of his dues. Then he, with true faith and perfect affection, with full sincerity, affectionately and lovingly, must deliver that dasond 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 dasond to his Khûdawand, - this will serve as the sign and mark of his faithfulness, his obedience and religious sincerity.” (Pandiyâtî no.11,p.8)

Imam al-Mûstansir bi'llâh II - 15th c.
(Farmâns published in “Pandiyât-î Jawânwardî”
translated from Persian into English by W. Ivanow)

CHAPTER 2 Definition of Dasond by Imam

Dasond is Imam’s *mâliyyâ*, God’s property. As Imam mentioned above, the observance of Dasond is a Divine Law that was set by Allâh in heaven as a blessing for the souls, for their safety and happiness in this world and the hereafter and as a mark of their eternal fidelity to Him.

Imam al-Mûstansir bi'llâh II explains:

“O real believers, dasond belongs to the Imam of the time. (“Pandiyât-î Jawânwardî” no.2 p.2) Dasond 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.

(Pandiyât-î no.70 p.44)



● In the same farmân, Imam al-Mûstansir bi'llâh explains that dasond is the first duty of the mûmin. Not only it is obligatory but it is the foundation of faith on which the rest depends. It assures the mûmin of his eternal security, removing all ground for fear and despondency. He is in Imam’s Grace for

ever. Nothing will affect him and nothing will cut him off from Imam’s love and protection. He will see both the abundance in this world and bliss in the Hereafter. His house is always prosperous. He does his work easily, happily enjoying life. God is his help and guardian.

But by not giving dasond whatever the excuse may be, Imam says that faith has no foundation, prayers and worship find no acceptance and Imam’s blessings, protection and Mercy depart from the mûmin, leaving him in the “Valley of despair”.

For more details & references, see further under “Benefits” and “Implications of Dasond”.

The word ‘Dasond’ means ‘the tenth portion’. ‘Das’ in Gûjarâti means ‘ten’.

From the 100 percent of earnings which Allâh gives for daily subsistence, 10 percent belongs to the Imam of the time and 2.5 percent belongs to the Pir of the time. For the 2.5 percent belonging to the Pir, see the ginân ‘*Moman Chêtâmnrî*’ by Seyyed Imâm Shah, verse 360.

Dasond has not always been in the form of money. When there was no paper and metal currency, crops, fruits, herds and flocks were given as dasond. The owner counted the tenth portion of it and brought it to “the place the Lord had chosen”. (Bible, Dt.12:5f., 17f.)

Imam al-Mûstansir bi'llâh II explains:

“The true believer is one who puts aside, properly and correctly the dasond of his gains (mâl) which forms the property of the Imam of the Time, and hands it over to Him. The law (qânûn) must be followed that he should divide into ten parts every gain and every form of income which he receives from that which God the All-High gives to His mûrids in the way of subsistence and daily bread, - and one of those ten parts belongs to the Imam. He must take out that portion, and submit it to the abode of the King of mankind, Mawlana Murtaza Ali who is living and present, delivering it complete.”

(Farmân in “Pandiyât-î Jawânwardî” No. 3, p. 2)

CHAPTER 3 Is Dasond For Humans Only ?

The answer is No. Everyone who has spiritual connection with the Imam of the Time must pay dasond. See ginân further about animals submitting dasond for their salvation.

● Imam Sultan Muhammad Shah writes in His Memoirs that:

"Islamic doctrine goes farther than the other great religions for it proclaims the presence of the soul, perhaps minute but nevertheless existing in an embryonic state in all existence in matter, in animals, trees, and space itself. Every individual, every molecule, every atom has its own spiritual relationship with the All-Powerful Soul of God".

(*"Memoirs of The Aga Khan - World Enough and Time"* p. 177)

Imam al-Mûstansir bi'llâh II made the following farmân:

"Dasond has been established by the King of men Murtaza Ali. He commanded the followers of the Truth (haqiqatiyûn) saying that everyone who is the follower of the Truth, and has the desire of His didâr, must pay the dasond from his income. By this he may secure the chance of the didâr. The followers of the shariat do not know and realize the implications of this commandment. Thus everyone who has connection with the Imam of the Time must always pay dasond."

(Farmân in "Pandiyât-i Jawân-mardî", no.91 p. 55ss)



Birds and animals give Dasond 🎵
Ginân

"Tyân Gûr-è ginân kariyâ anè kabûtar karè bahû kod."

"Gûr (Shams) recited a ginân and the pigeons implored a lot."

written by Pir Shams (13th c.)

In this ginân, Pir Shams converts pigeons and tigers who must submit dasond for their salvation. Pir Shams relates that one day he was travelling in India with his two loyal Ismaili fellow-travellers named Vimrâs* and Sûrbhân*. They met on their way a large flock of pigeons awaiting them.

The pigeons implored Pir Shams:

— *"O Gûrû, show us how the soul can be enlightened."*

(Ginân by Pir Shams *"Tyân Gûr-è ginân kariyâ anè kabûtar karè bahû kod"*, strophe 1, free translation)

Pir Shams recited a ginân and gave them niâz*. He blessed them and said:

— *"Give dasond for your sins to be forgiven. Nine parts of what you own are your share but the tenth portion is our right. Go submit dasond when the evening falls."*

(ginân *"Tyân Gûr-è ginân..."* strophes 4-6, free translation)

Pir Shams, Vimrâs and Sûrbhân then arrived at the jungle of Mâl-wâ where they came across a hungry tiger. The tiger said to Pir Shams:

— *"Give me your flesh!"*

(ginân *"Tyân Gûr-è ginân..."* strophe 8, free translation)

Pir Shams said:

— *"O king of the jungle, return to your jungle." (Strophe 9)*

At that moment came a cow who stood beside Pir Shams. Seeing the cow, the tiger said to Pir Shams:

— *"I will eat the cow's flesh instead."*

(ginân *"Tyân Gûr-è ginân..."* strophe 10, free translation)

Pir Shams said:

— *"Dare you not touch her! She is under my protection and you cannot eat her."*

(ginân *"Tyân Gûr-è ginân..."* strophe 11, free translation)

To calm the tiger, Vimrâs and Sûrbhân recited a ginân. Faith set into the tiger's heart who gave up his want for the cow. The tiger promised Pir Shams that he would give dasond by ceasing to hunt in one tenth of the jungle:

- "We won't hunt in the tenth part of the jungle for our prey" the tiger promised.
(ginân "Tyân Gûr-ê ginân..." strophes 12-13, free translation)

Pir Shams concludes the ginân:

- "The tiger attained salvation for giving dasond. Learn from such birds and beasts. Whoever follows Pir's promise (watchan) will surely attain salvation." (strophe 15, free translation by Nargis Mawjee)



Endnotes regarding above ginân

(*) On Niâz-Abè-Safâ-Amiras, Pir Shams says:

"Drink niâz (amirâs) day and night and be filled with Light (Noor Noorâniyâyê); your sins will go away and you will be purified... believe it in your hearts. The water is Light. Drink niâz for purification else there is no release at death. The water from the bowl is Divine Light. Pir Shams says: whoever performs the ceremony of Ghat Pât is a true mûmin."

(See Garbi by Pir Shams "Kê tamê amiras pijo din nè rât" v.1-2/ Ginân-Jodilo by Pir Shams "Mâlâ lijê manmân anê wadi" v.8-12 - Combined verses, free adaptation by Nargis Mawjee)

(*) Vimrâs and Sûrbhân were two devoted Ismailis accompanying Pir Shams and assisting him in his journeys. Pir Shams had entrusted them to impart religious teachings to the new converts and collect dasond on his behalf. "Though called disciples" says Pir Shams "both have been with us in all the ages (jûgs) and know that in this Kaljûg they have appeared together." Pir Shams writes that Vimrâs & Sûrbhân are among the 33 krór (330 millions) pure souls who

age upon age dwell in the universe "but no one recognizes them." (Source: Ginân-jodilo by Pir Shams, "È dharam-nè kâranr-è anê Draupadi-ê sahiyâ dûkh" v.4, 9)

CHAPTER 4 BENEFITS OF DASOND explained by Imam

You will see many benefits both in this world and the Hereafter.

Imam al-Mûstansir bi'llâh II says:

*"O believers! Strive your best to ensure that various fancies, vile thoughts and the disease of doubt do not take roots in your hearts, - do not make your hearts the abode of Satan. Purify your hearts by the water of true knowledge so that it may become the abode of the Merciful One, - the heart which contains mercy is the abode of the Merciful. But the heart which does not know mercy and is black, is the place of Satan and the breeding place of devils. ^{2**} This means that 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 dasond, which is the religious duty and deliver it to the treasury of your Mawla who is Ali Murtazâ, 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 dasond given 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 dasond has reached the Mawla and was accepted. Then the other 9 parts are lawful to you, and you will see many benefits from this, both in this world and the Hereafter. From the ten*

2 **

See also Pir Shahbûddin Shah Aga Khan (1851-1884) who explains in detail how to fight against one's own demons, and emerge victorious in both worlds. in Nargis Mawjee "The 47th Pir Prince Shâhbûddin Shah Aga Khan explains the true meaning of the Religion 'Risâlâ dar Haqiqat-i Din', volume 6 in English" (available on ismaili.net)

parts one is the property of Khûdâwand, who has commanded that his mûrids should always be instructed not to fail in making always an account of their income, paying the share of God, in order that they may enjoy their earnings lawfully." (Pandi-yât-i Jawân-mardî No. 88-89-90, p.54 - Combined extracts)

God stretches out His helping hand.
Imam al-Mûstansir bi'llâh II says:

"O believers, O sincere ones! The true believer must be under the orders of God, obeying perfectly all the commandments of Khûdâwand, with complete willingness. Look at the wealth received by the devotee of God who acts unhesitatingly according to the word of Truth. For him calamities are averted and his enemies are made harmless, while the gates of ease and prosperity are thrown open to faithful devotees. Ease and Divine help come to that person from God, and his good actions, worship and submission are accepted. For his good actions blessings are given, and all his affairs are crowned with success. His children and close relatives are rendered safe from misfortune, calamities and difficulties, their house is always prosperous and they do not become distressed and worried. They do their work easily, happily enjoying their life. God the Merciful is their help and Guardian. They are helped by God who stretches out His helping hand to them. They receive affluence and happiness, both in this world and in the Hereafter, attaining the tangible and the spiritual wealth, in religion and in the Hereafter. The wealth of this world and the Hereafter will be bestowed on them, and handed over to them." (Pandi-yât-i Jawân-mardî No.75-76 p. 47ss)



One who works for the Truth is working for himself (i.e. for his own good). But whoever works for himself, in reality, is a useless waster because it is the Creator who is the owner of the men He has created, and of all they possess. If a man pays dasond, the nine remaining shares are his lawful possession, otherwise all that he possesses is unlawful to him. (Pandi-yât-i Jawân-mardî No.90 p.56) God who knows the state of everyone will grant you what is the best for you, to that extent where you will be satisfied." (Pandi-yât-i Jawân-mardî No.93 p. 58)

CHAPTER 5: IMPLICATIONS OF DASOND explained by Imam

Do not miss the point!
Imam al-Mûstansir bi'llâh II says:

"O mûmins, 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 (bâtini) feeling of satisfaction. Misappropriation of the dasond ultimately destroys one. Dasond implies many high points and numerous 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." (Pandi-yât-i Jawân-mardî No.70 p. 44)



In the Creator, shall return a 100,000 fold

Imam al-Mûstansir bi'llâh II says:
"However much My followers may give, I, the Creator, shall return to them a hundred-thousand-fold, and shall grant them the chance of My didâr...

You will remain in the valley of despair

Imam al-Mûstansir bi'llâh II says:
"By paying dasond you will rise high in your own esteem, and by not paying 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 with are clean and lawful to you, that is to say, if you recognize the Imam of your time, paying correctly the dasond to 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 other forms of devotion will be accepted." (Pandiyyât-i No.78 p. 49)

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?... First give dasond, then pray so that your prayer may be acceptable." (Pandiyyât-i Jawânwardî No. 79 p.49)

Otherwise how could you have found the way to the Imam?

Imam al-Mûstansir bi'llâh II says:
"O believers, beware of making a mistake, because in this matter one has to tread a very narrow path. It is a difficult treasure (âsân nimat) which cannot be acquired easily. If this worldly wealth cannot be acquired easily, how can one expect to earn easily a bâṭuni wealth? Therefore one has to give his jân (life) for that spiritual wealth, which is the recognition of the Imam. Therefore realize fully the worth of this boundless wealth, and offer thanks to your Mawla for having granted it to you, bestowing upon you His recognition. Otherwise how could you have found the way to the Imam amidst all these devils, these calamities and misfortune, all these robberies? Have they not raised high walls to cause the unfortunate and ignorant people neglect their obligations? They have bound the unfortunate and ignorant man in such a way that he has remained helpless, bewildered and despairing, with his heart full of distress... These dupes will never see the Imam." (Pandiyyât-i Jawânwardî No.70-71 p. 44)

Tired of uttering the dhikr?

Imam al-Mûstansir bi'llâh II says:
"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 dasond. Therefore you must pay your dasond and follow the orders of the Imam. Do evil to no one, be benevolent with everyone, help others, and encourage them to act righteously, benevolently and modestly so that your hearts may become pure, and so that in the dhikr of your Mawla all your difficulties may be solved." (Pandiyyât-i Jawânwardî No.69-70, p.43)

"O mûmins, whoever retains the Shah's mâl, and does not put it aside, thus taking away the Shah's mâl, and enjoying his life, he becomes a malefactor and evildoer, his heart becomes blackened and he will ultimately become an inmate of Hell." (Pandiyyât-i Jawânwardî No. 70, 71 p. 43-44)

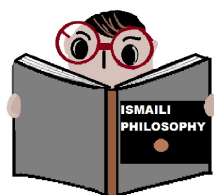
Then good luck!

Imam al-Mûstansir bi'llâh II says:
If you do not give, that one part of dasond 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 Khûdâwand Who has commanded that His followers should always be instructed not to fail in making always an account of their income and giving the share of God, in order that they may enjoy their earnings lawfully." (Pandiyyât-i Jawânwardî No. 89 p. 55)



The inevitability of the Qiyâmat (Divine Judgement)

Imam al-Mûstansir bi'llâh II says:



"Whoever has faith and is fully persuaded concerning the Hereafter will not commit sins, - this is because he has no doubt about the inevitability of the Qiyâmat. Knowledge of the Hereafter, and certainty of it, comes from the words of the Imam.

Whoever is in touch with the Imam of his time, learning philosophy and the truth about things of this world, knows this." (Pandiât-i Jawânwardî No.84 p.52)

You will go back to the Lord and He will ask you...

Imam al-Mûstansir bi'llâh II says:

"O mûmins, learn in a critical way that you have come from the proximity of Khûdâwand, from the bâtûni world which is the pure world, in this transient world the earth. You will go back to the Lord. Therefore do your best to see that at the time of the journey back to God you may not go empty-handed, so that you may be proud, not ashamed. Abandon the greed for the pleasures of this world and perfect your attitude for the Hereafter." (Pandiât-i Jawânwardî No.84 p.52)

"When the Lord will ask you where you have spent the wealth which He has given you in this world - whether in the recognition and worship of God, or whether you wasted it, obeying Satan, and causing distress to His creations, - then nothing will help you except a pure heart. He will ask you: 'I have given you eyes, reason, mind and sound parts of the body, how did you use them? Have you opened your hand in My way, lavishing money, or used it treacherously to acquire property, women belonging to others, and to harm people? Did your ears listen to words of truth or of untruth? Was your tongue busy with My dhikr, or with slandering My devotees? Was your heart full of My love, or of love for the pleasures of the world? Were you longing for Me, or for worldly pleasures? Did your eyes see the truth or untruth? Have you brought upon yourself happiness or distress?'" (Pandiât-i Jawânwardî No. 84-85 p.53)

Imam al-Mûstansir bi'llâh continues:



"O believers! Listen to the story of the Prophet Yâhyâ (i.e. biblical Saint John the Baptist, cousin of Jesus) who wept day and night, taking no respite. Once Angel Gabriel came from God the All-High, descending to Yâhyâ, and said: —"O Yâhyâ! The Creator of the two worlds asks: For what reason are you crying so much? I feel great pity for you. If you cry coveting Paradise, it is granted to you. If you are crying from fear of Hell, it is prohibited to touch you."

The Prophet Yâhyâ replied: — "I cry neither coveting Paradise, nor from fear of Hell. I cry in the ardent desire of Your Vision and Your Didâr."

Then the Creator said: — "If you cry for sake of My Vision, then cry much in order to attain your purpose. Whilst you remain in this world, remain in safety, and cry much."

"O believers, It is very difficult to attain the didâr, but for you, O believers, the present Pir has made easy the Divine didâr." (Pandiât-i Janwânwardî" # 87 p.53)

O believers, know so much, and do not forget: keep in you mind Ali of your time, so that He may stretch out His hand to help you. For your own safety keep His name in your hearts and on your tongues, so that you may be guarded by the Lord of the time from all calamities." (Pandiât-i Jawânwardî #86-87 p.53)

CHAPTER 6

Why do we give Dasond to our Pir?

On the Day of Qiyâmat, your Pir who helped you in this world, will also become your helper and protector in the Hereafter.

Imam al-Mustansir bi'llâh II explains:

"O believers! The Pir is the person to whom the Imam of the Time has granted his position, which makes him the highest amongst the creations. And whenever the Imam has chosen the Pir, and appointed him, the Pir must convey to others the Divine Knowledge in detail (marifat-râ ba-tafsil bi-gûyad). You must attain perfection in the Knowledge of the Imam through him... Therefore, O believers, it is obligatory for you to follow the Pir, never flinching from his obedience." (Pandi-yât-i Jawân-mardî no.42 p.26)

O believers, O pious ones! Follow your Pir, listen to his words, and act according to them, because they are the words of the Imam, and if you act according to them, they will be like medicine to you. (Pandi-yât-i Jawân-mardî no.28 p.17)

It is very difficult to attain the didâr, but for you, O believers, the present Pir has made easy the Divine didâr. (Pandi-yât-i Jawân-mardî no.86 p.53)

On the Day of Qiyâmat, your Pir who helped you in this world, will also become your helper and protector in the hereafter. (PJ no.44 p.27) **Follow your Pir to earn salvation from the storms, and to make the hand of Satan powerless against you.** (PJ no.69 p.43) **In the hereafter your Pir will be of use, serving your need.** **Whoever does not obey the Pir of his time and does not listen to his words, he will both in this world and the next, be in misery, depressed and worried. Thus it has been explained that you should not give up following him because he will surely guide you to the recognition of the Imam.** (Pandi-yât-i no.45 p.28)

CHAPTER 7

When and to whom should Dasond be submitted ?

Every night

Imam al-Mustansir bi'llâh II explains:

"Every night the true believer must reflect on his duty of paying dasond, or whether he has already paid in full. If it comes to his mind that a portion of dasond still remains with his own property, pending settlement, he should pay it quickly. Whenever you give your dasond, you will be thanked, and then you may rejoice as if you have received Divine help in delivering the Imam's dues to Him." (Pandi-yât-i Jawân-mardî No. 82 p. 51)



Without delay

Imam al-Mustansir bi'llâh II says:

"If you do not pay the dasond, you will be like the one who does not sow his grain. And if you give the dasond's money to someone else to deliver on your behalf to the treasury of 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 Imam correctly, in full and without delay."

(Pandi-yât-i Jawân-mardî No.89 p. 55)

CHAPTER 8

Imam explains the true meaning of the 7 Rozâ (Fasting)

Imam al-Mûstansir bi'llâh explains:

"The whole year you must fast, just as the zâhiris fast one month. The meaning of this fast is austerity. Control yourselves, keep yourselves away from bad qualities, evil and indecent actions and devilish acts, so that the mirror of your hearts may be gradually polished. ("..so that you may see God in that mirror of your hearts..." see on p. 16)

Also know that those thirty (30) days during which the zâhiris fast, the real fast lasts only one single day. They fast thirty days only in order not to miss that single day (of Laylat al-Qadr, sûra 97)...

[NOTE: Laylat-al Qadr is the night when the Prophet Muhammad received his 1st revelation. Ismailis do not fast during Ramadan because they know the exact date of Laylat al-Qadr; that is why they celebrate this blessed night in hymns and prayers until morning, as thanks for this infinite Grace of God on humanity. See also the farmân by Hazrat Ali page 17 about the reasons why God sent Prophet Muhammad to mankind.]

Imam al-Mûstansir bi'llâh continues:

And just as they keep on fasting for thirty days in order to fast on that particular day, so you must through the whole of your lives experience difficulties and sufferings for the sake of the attainment of the Vision of the Creator — you must be patient, persevering in austerities, and keeping your inner-self fasting for as long as you live. — Here we specify the parts of the fast of the inner-self:

1. The fasting of the head means to treat one's own head with the same humility as the feet of other people, casting out from one's head the lust for superiority, greatness and pride because greatness and superiority are only suitable to the all-great substance of Truth (Haq), who is eternal and the King of Authority.



2. The fasting of the eye means that one must keep away coveting looks from the women who are not lawful to one.



3. The fasting of the ear means that one must abstain from listening to slander.



4. The fasting of the tongue means that one should keep one's tongue from uttering abuse or slander.



5. The fasting of the heart means to keep the heart free from doubt.



6. The fasting of the foot is to hold one's foot back from a wrong step.



7. The fasting of the hand is to keep all one's limbs away from treachery so that they may not do evil. This especially applies to one's tongue which must be kept from uttering lies."



Imam al-Mûstansir bi'llâh II

(Farmân in "Pandiyât-i Jawânmaidî" No.97-98, p.59-60, translated from Persian by W.Ivanow, 1953)

Imam explains the true meaning of the 7 Ablutions (washing)

Imam al-Mûstansir bi'llâh said:

"The believer must keep pure and clean both his body and soul. He must keep clean his dress, body, and heart, in order that the angels may accompany him... Just as the zâhiris for their zâhiri worship do their ritual ablutions, so the internal ablution is the washing in truth which is necessary for the soul, — let the followers of the Truth (ahl-i haqiqat) know this and follow this rule:

1. The ablution of the head means to keep oneself obedient to the Imam.



2. The ablution of the hand is swearing allegiance to the Imam of the Time.



3. The ablution of the foot is to advance along the Imam's way in obedience to Him.



4. The ablution of the heart is to keep steady in affection for the Imam.



5. The ablution of the tongue is to keep on continually remembering (dhikr) the Imam.



6. The ablution of the ear is to hear the words of the Imam.



7. The ablution of the eye is to have the chance of the didâr of the Imam of the Time."



"Therefore it is a benefit to you, not to Me, if you obey Me, because I am Self-sufficient, and you are needful. Look, therefore, I am more favourable to you than you yourselves are, showing more kindness to you than you yourselves do. Therefore, if you really are not enemies of yourselves, and if you care for the eternal bliss, remember Me, become familiar with Me. No one else can save you from calamity, - he may perhaps even be weaker than yourselves. O believers! Whoever wants to see Me, will find Me nearer to himself than his very self, he will find Me present. He will find Me present everywhere, and will think of the settlement of accounts at the Judgement Day. Whoever will think of Me, I shall think of him." ("Pandiyât-i" no.40-41 p.24-25)

Imam al-Mûstansir bi'llâh II
15th century

(Farmân in "Pandiyât-i Jawân-mardî" No.99, p.61
transl. from the Persian into English by W.Ivanow,
ISS Series A No.6, Leiden, Brill 1953)

"A sincere mûmin is one who sees Me as if present before him whatever he is doing and wherever he is, feeling ashamed to do wrong. If an evil thought appears in his heart, or a desire to do wrong, or eat something that is not lawful to him, - he must at once appeal to Me, and I shall save him from the temptation offered by Satan, or from that evil deed which will be followed by punishment in the hereafter. And I shall cast into his heart the wish to act righteously. He will then act properly, receiving bliss and happiness in the hereafter. His life will pass pleasantly, and death will be pleasant." ("Pandiyât-i", no.39-40 p.24)

CHAPTER 9

Grand Declaration of
Imam al-Mûstansir bi'llâh
Anjudan, Persia, 15th c.

O believers! I have created you...

Imam al-Mûstansir bi'llâh declares:

"O believers! I have created you in order that you should always be aware of Me. This being so, you should not remember anyone except Me. In all difficulties you must appeal to Me and ask for My help, not appealing to anyone else, or asking him relief in your need. But you must act with respect, never committing an error, keeping My Name in your hearts and on your tongues, so that I may be pleased by you. I have, by the attribute of My mercifulness, brought you from the abyss of non-existence to the brink of being. I have prepared everything for you in order to bring you easily to relief, so that you may obey Me, acting in accordance with My orders to you and abstaining from doing what I have prohibited to you, so that you may become like Myself, living and eternal. I have granted you wisdom and power.

The Imam will be looking for him

Imam al-Mûstansir bi'llâh II says:

"O mûmins! Know the importance of the path of the Truth which is the path towards relief. Whoever proceeds along it will reach the destination, which is the didâr. Therefore try as hard as you can to reach the source of that which you covet, that is the coming into the presence of the Holy Imam. Whosoever tries to achieve the presence of the Imam, the Imam will be looking for him. And whosoever puts the Imam above all the worldly matters, the Imam will choose him from amongst others. Whosoever accepts the Imam, the Imam will accept him, but whoever does not accept the Imam, the Imam, as has been said, will not accept him, neither in this world nor in that other one. Whosoever in his sincerity has firm faith (yaqin), with

a pure heart and a pure mind, and will search for the didâr of the Imam, with that desire disregarding all other earthly desires, the Imam will give him the chance of the didâr wherever he may find himself in the world." (Farmâns in "Pandiyât-i Jawânwardî" No.35-36. p.22)

"Know also that whenever the heart of the true and devout believer becomes pleased, gladdened and satisfied, God Himself is pleased, because the heart of the believer is the House of God, the place over which the Merciful Lord is watching... Pure, loving and clean hearts, which contain no malice and enmity to anyone, or lust for things of this world, those in which there is nothing except the thought of the Truth - such hearts are the Throne of the Merciful and the seat of angels." (farmân in "Pandiyât-i Jawânwardî", No.37-38 p.23)

See God in the mirror of your hearts

Imam al-Mûstansir bi'llâh II says:
 "Therefore, O mûmins, see God in your own hearts, keeping your hearts well-polished, removing rust, dust, doubt and hypocrisy from the mirror of your hearts by the brush of firm faith and wash it with the water of religious knowledge so that you may see God in that mirror of your hearts." ("Pandiyât-i Jawânwardî", No.37, p.23)

Life will pass pleasantly, and death will be pleasant

"A sincere mûmin is one who sees Me as if present before him whatever he is doing and wherever he is, feeling ashamed to do wrong. If an evil thought appears in his heart, or a desire to do wrong, or eat something that is not lawful to him, - he must at once appeal to Me, and I shall save him from the temptation offered by Satan, or from that evil deed which will be followed by punishment in the hereafter. And I shall cast into his heart the wish to act righteously. He will then act properly, receiving bliss and happiness in the hereafter. His life will pass pleasantly, and death will be pleasant." ("Pandiyât-i", no.39-40 p.24)

The learned however know that

"O mûmins! Such people (who have strayed from the right path) do not know that the Path of the Truth is that which belongs to the Living Imam, and the religion (din) which is His... The learned, however, know that the world cannot be without the Imam even for a moment, because if it is, the earth with its population will instantly perish."

("Pandiyât-i Jawânwardî", Extracts of farmâns combined, no. 48-49 p.29-31)

Recognize the Creator who is manifest in this world in the form of a human being

Imam al-Mûstansir bi'llâh declares:

"O mûmins! Whoever wants to attain My didâr in this world and the hereafter, must keep himself away from every defect, opposition and evil act. And according to how far he achieves purification of his heart, and is able to see his Creator in this world, so he will also see Him in the hereafter. It is obligatory and necessary for the true mûmin to recognize his Creator who is manifest in this world in the form of a human being, and to see Him here in order to see Him also in the hereafter." (Extracts of farmâns in "Pandiyât-i Jawânwardî", No. 101-102 pp. 62-63)



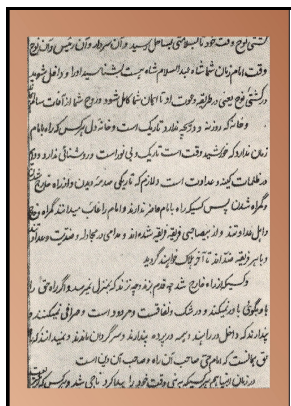
"...earn the pleasure of the Imam of your time who is as much in evidence as the sun." (p.17)

Be sensible, I am showing you a good path, I have told you of all the matters which will lead you to salvation, securing for you peace in the hereafter, and benefit in this world and that I have explained all this to you in such words as are suitable to your reason, degree of education and intelligence. I have not omitted anything of what is within your power to carry out, to follow, thus showing you the straight path which is the Sirât al-Mûstaqim. Then carry on, striving to earn the pleasure of the Imam of your time, who is as much in evidence as the sun. Purify your hearts and eyes of boasting, dissembling and evil ways, so that you may witness the Light of the Imam." (Farmân in "Pandiyât-i Jawânwardi" No. 71 p.44ss)

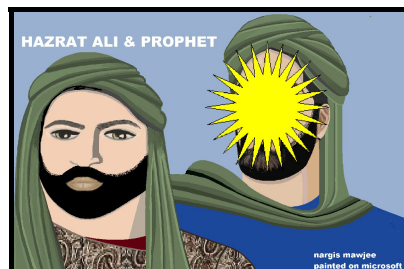
Imam al-Mûstansir bi'llâh II

Anjûdân, Iran, 15th century AD

(Source: Farmân in "Pandiyât-i Jawânwardi or Advices of Manliness", farmâns transl. from the Persian into English by W.Ivanow, ISS Series A No.6, Leiden, Brill 1953 Selected and combined farmâns.)



PAGE 19 OF THE MSS. OF PIR PANDIYÂT-I JAWÂNWARDI IN PERSIAN IN W.IVANOW, "PANDIYAT-I JAWÂNWARDI OR ADVICES OF MAN-LINESS"



HAZRAT ALI EXPLAINS WHY GOD HAD SENT PROPHET MUHAMMAD TO MANKIND

Prophet Muhammad is called the Seal of the prophets in virtue of being the last Rasûl-Prophet of Allâh. There will be no more prophet after him. With Muhammad, Allâh closed the series of prophets who, at different epochs, were sent to all nations to reveal His Will and Law. See Qûrân sûrâ 33:40.

"Remember" said Hazrat Ali **"that God had sent his chosen Prophet with utmost kindness and mercy unto you at a time when devastation was hovering over the world, when various civilizations and religions were driving men towards destruction, when on account of its harsh and cruel ways life had become a misery to most human beings, when dissension and disunity were holding their sway, when mankind was divided into classes, castes, nationalities and religious groups, and when other religions were decaying and disappearing into heathenism..."**

When society takes such a turn, the Wrath of God would descend upon those people in one form or another."

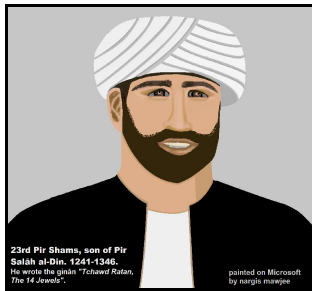
Hazrat Ali

(Source: "Nahjul Balagha"

Extracts of his Sermons No. 203 & 221, p.177 & 189
transl. by Mohammed Askari Jafery, Elmhurst,
New York 1981.)



PIR SHAMS EXPLAINS THE ROZÂ OF SHÛKARWÂRI-BIJ



PIR SHAMS
23rd Pir since Prophète Muhammad
1241-1346
Portrait painted on Microsoft

Brief Biography

Pir Shams is renowned for his miracles. Wherever he passed, he performed miracles such as converting kings and their kingdoms, sailing in a paper boat, giving life to the dead, bringing down the sun, or converting tigers and pigeons in India - to name but a few (see pages 8 and 9).

- The 23rd Pir since Prophet Muhammad according to the Genealogy of the Pirs given in our previous *Ghat Pât-ni Dû'â* written by Pir Sadardin. See chart page 4.
- Son of Pir Salâh al-Din and great-grandfather of Pir Sadardin.
- Born in Sabzwar, Persia.
- + 1241-1346
- Lived during Alamût and post-Alamût times.
- A great traveller. Became Pir at a very young age. He converted countless people to the Ismaili faith in various countries.
- We have 106 ginâns and 9 granths (very long ginâns) written by him. Among these, we must mention his famous granth entitled *Man Samjâni*, *Knowledge of the Soul* totaling 8,020 verses!

- After his father passed away, he was called to Iran by Imam Shams al-Din Muhammad Who appointed him *Pir* and asked him to convert the people of Northern India and the adjoining territories.
- Pir Shams first went to Badakhshân (Afghanistan + Tajikistan). After converting there, he passed through the Hindukush and Pamir mountains reaching Kashmir where he converted the Chak and Changad tribes with their kings. He then went to the borders of China where he set up "84 khânâs" (places of worship) for the Chinese jamâts to practice their faith ("*tchorâsi khânâ Chin minjâr*", ginân *Mansamjâni*, chap.266, v.15). When Pir Shams came to India, he made his headquarters at Uchh in Multan where he converted the powerful king Bahâuddin Zâkariyyâ and his kingdom.

History records that his dawa stretched beyond Multan to include Punjab, Cutchh, Gujarat, Kathiawar and even Bengal (see his ginân-jodilo "*Bengal Dês-mân âwiyâ*", verse 5).

- Shams died during the Imâmat of Mawlana Qâsim Shah. Mawlana Qâsim Shah chose Pir Shams' eldest son, Nasir al-Din, as His Pir.

ROZÂ of SHUKARWÂRI BÎJ explained by Pir Shams

The *rozâ of Shûkarwâri-Bij* is observed when Chândrât falls on Friday. On one occasion, Imam Sultan Muhammad Shah visited the Nairobi jamât on the eve of Shûkarwâri-Bij, on Thursday 12 April 1945, and made the following farmân :

"*Âwtikâlê Shûkarwâri-Bij tchè jè Amè sarwè jamât-nè bakshi âpiyè tchiyè. Êtlè âwtikâlê jamât-nâ koyè Bij râkhwi nahi kâranr-kè Amè sarwè jamât-nè bakshi âpiyè tchiyè. Khânâvadân.*"

Translation :

"*Tomorrow is Shûkarwâri-Bij and I forgive all the jamât from keeping rozâ. It means that tomorrow nobody from the jamât should keep the rozâ of*

*Bij because I forgive it to all the jamât.
Khânâvadân."*

Imam Sultan Muhammad Shah
Farmân in Nairobi, Thursday 12 April 1945
Kalâm-è Imâm-è Mûbin Vol. II, p.303.

We have several ginans of Pir Shams that mention the importance of the Shûkarwâri-Bij Fast. He writes:

"Observe the rozâ of Bij, and this too, on Friday; bring sùkrit and perform the religious duties.

Ghat (jamât), listen :pray together on the Friday of the New Moon and you will reach the destination. Keep a fast on this day and you will attain Heaven. All men and women must observe this fast even children.

If you follow our farmân, you will gain endless happiness and the protection of the Lord.

Whoever observes Shûkarwâri Bij with complete faith will achieve salvation and will also be granted didârs."

Pir Shams
+ 1241-1346

(Sources: Selected and combined verses from the following ginâns by Pir Shams: "Nitonit ghat pûjâ kijiye" v.2,11/ "Farmân kari Narji boliyâ tamè sâmbharo Pir Shams wât" quatrain 25/ "Satgûr Shams èm boliyâ âj tchè Dasmo Awatâr" v.9/ "Satgûr kèhèrè" v.184 - Free adaptation by Nargis Mawjee . Also see the Qûrân about fasting on the New Moon, surâ 2:181/185.)

Pir Shams must not be confused with:

1. Imam Shams al-Din Muhammad, his contemporary and our 28th Imam.
2. Seyyed Shamsi whose real name was Seyyed Fateh Ali Shah (d.1798), a descendant of Pir Shams and a dâi who lived during the time of Imam Khalil Allâh II. Seyyed Shamsi composed the nice ginân of Nawroz entitled "Nawroz-nâ din sohâmânâ".
3. Shams-i Tabriz (d.1247), his contemporary, an Iranian Ismaili poet who was the dear friend and mentor of the Sufi poet Jalâl al-Din Rûmi. Shams-i Tabriz wrote lovely qasidâs such as "*Dam hamâ dam Ali Ali*" and "*Barkhastâm barkhastâm*". He was buried at Qonya in Turkey.
4. Seyyed Shams al-Din (14th c.), the brother of Pir Sadardin.

The Teachings of Pir Shams

Ginân of 56 versets or 14 quatrains 🎵 🎵

"Pahèli prit Sâhèbjisûn kijiye"

better known as

"Tchawd Ratan, The 14 Jewels"

Written by Pir Shams

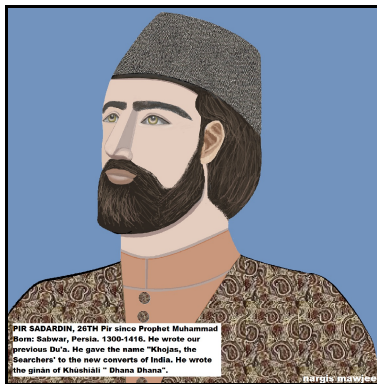
as understood & summarized by Nargis Mawjee

- 1st jewel: First, love your Imam (Sahèb) and safeguard this priceless jewel.
- 2nd jewel: Ponder over ginâns to attain didâr of the Imam.
- 3rd jewel: Know the inner meaning of the dharam, O true believers, and practice it.
- 4th jewel: Be humble, tolerant and kind.
- 5th jewel: Blessings are on those who do sèwâ.
- 6th jewel: Serve your father and mother with great devotion. Hold to this precious jewel in your heart.
- 7th jewel: Do not turn away anyone who comes to your door for help.
- 8th jewel: Help the poor and suffering. You will surely receive paradise.
- 9th jewel: Keep your faith firm. Faith in Allâh and Muhammad.
- 10th jewel: Never fail to recite the du'a three times; only then will our Saheb consider your dasond according to His true farmân.
- 11th jewel: Put your hope in Allâh and ask Imam to grant your good wishes.
- 12th jewel: Never afflict children with pain. Nor annoy ants and animals.
- 13th jewel: Labour hard in the path of Satpanth as king Harischandra and queen Târâ-Lochnâ did. (See our vol. 1 for their story)
- 14th jewel: Be vigilant, O pious ones! Do good deeds and build virtues.

These 14 jewels are the words of Pir Shams.



PIR SADARDIN EXPLAINS THE TRUE MEANING OF MAWLA-NA ROZÂ



Brief Biography of Pir Sadardin, the Saviour of 120 millions souls (12 kror)

- The 26th Pir since Prophet Muhammad according to the genealogy of Pirs given in our previous Ghat Pât-ni Dûâ written by Pir Sadardin himself. See our volume 1 for this complete genealogy of the Imams and their families since the creation of the world in ismaili.net. See also chart page 5.
- 1300 - 1416
- Son of Pir Shâhbûddin and Noor Fatima, and the great-grandson of Pir Shams.
- The Saviour of 120 million (12 kror) souls.
- He wrote our previous Dû'â. He converted countless Hindus to the Ismaili faith in India, and bestowed on them the title 'KHOJÂS, THE SEARCHERS OR THE DISCIPLES'.
- We have 215 ginâns and 15 granths (very long ginâns) written by him.
- 5 sons: Pir Hasan Kabirdin, Pir Tâj al-Din, Rûkn al-Din, Salâh al-Din, Jalâl al-Din.

Born in Sabzwar in Persia, Pir Sadardin – to whom God gave a very long life (116 years!) – was the 26th Pir since the Prophet Muhammad, and the eldest son of Pir Shâhbûddin and Noor Fatima. At a very young age, he had acquired encyclopedic knowledge by travelling with his great-grandfather Pir Shams to Indo-Pakistan, Iran, Kashmir. History records that the Banaras University, a major centre of learning in India, conferred on him the title of "Sohodev, the Divine Seer". (see page 22 for a perfect example)

- After his father passed away, Pir Sadardin was 96 years old when Imam Islam Shah called him to Iran to appoint him *Pir*. Imam asked him to continue his work in India and made him the Saviour of 120 million (12 kror) souls. Pir Sadardin returned to India where he converted countless Hindus whom he named "*Khojâs, The Searchers or The Disciples*."

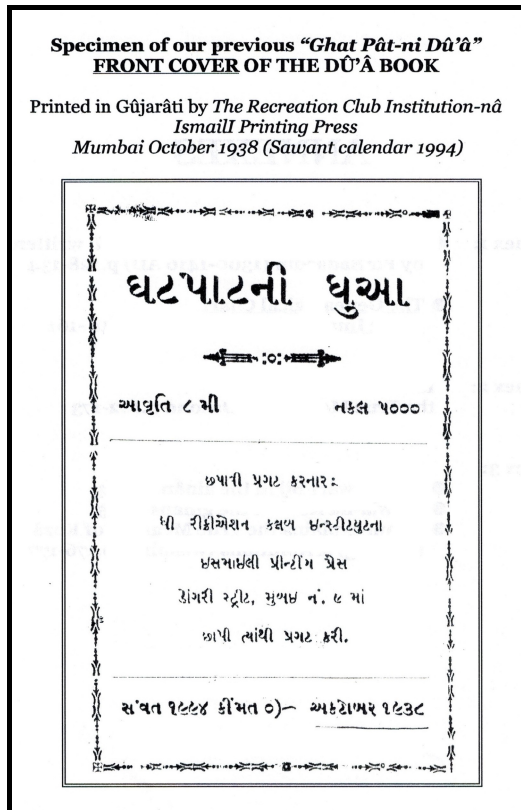
The term 'Khojâ' comes from the Hindi verb 'khoj' which means 'to search, to dig out'. It also means 'disciples'. For more details, see further under '*The Hâjî Bibi Case*' on p. 24

- For the Khojâ Ismailis, Pir Sadardin invented the Khojki script which was known only to them to record their religious literature.
- He established for them three jamâtkhânâs to practice their faith and also appointed their mûkhis: Trikam for the region of Kotda in Sind; Shamdas for Lahore in Pakistan, and Tulsidas for Kashmir. See his ginân "*Tchatris Kror*" for more details.
- And that is not all. Pir Sadardin had written nothing less than our previous Du'â which the Ismailis recited until 1956! He had named it "*Assal Dû'â, The True Dû'â*". He had also written our '*Gat Pât-ni Dû'â*'. They were very long Dû'âs written in a mélange of Gujarati, Sindhi, Arabic and Persian languages. They contained prayers, tasbihs, doctrine, creation history, the Genealogy of the Imams since the creation of the world and the Genealogy of the Pirs since the Prophet Muhammad. — See our English Volume 1, Appendix 1, for specimen pages of our ancient dû'â printed in Gujarati in Bombay October 1938.

Pir Sadardin (cont'd)/ p. 2

The present version of our Dû'â in Arabic was recited for the first time in Syria in 1956. Thereafter it was recited in other parts of the world.

- After Pir Sadardin passed away in 1416, his eldest son Pir Hasan Kabirdin was chosen by the Imam to occupy the throne of Pirâtan.



MAWLA-NA ROZÂ explained by Pir Sadardin

Ginân ۞ ۞ ۞

on Mawla-nâ Rozâ, The Fast for the Day of Mawla
or for the Day of Qiyâmat
"Bhâï, tini wirè jiyûn ûmèdûn âsûn pûniyûn"
written by Pir Sadardin

Mawla-nâ Rozâ is observed on the 7th day after Chândrât.

Many years ago, Mowla-nâ Rozâ was called 'Satènmâ-nâ Rozâ, the Rozâ for the 7th Day, Day of Qiyâmat'. 'Sat' in Gûjarâti means 'seven'. Fasting was observed in the morning and the majâlis too was held in the morning.

Thus Mawla-nâ Rozâ is the fasting for the 'Day of Mawla' i.e. the Day of Qiyâmat or the final Judgment when all after death will have to stand before the Justice of Lord Ali.

According to Pir Sadardin, the fasting of Mawla-nâ Rozâ is a guarantee of acquittal at the final Judgment. He, therefore, reminds the jamât:

"Have no doubt in your minds; the final Judgment will be on Satènmâ (the 7th Day) and this too on Friday ('thâwar') . On that Day, do not say: 'I did not know'. Yârâ, Beloved Ones! Ponder over ginâns, have complete faith in the word of Pir Sadardin who is the saviour of 120 million souls. Do good deeds so that the Shah may grant you heavenly wealth... Pir Sadardin says: Felicitations to all those who have received the Shah's didâr and succeeded through the wheels of rebirth jûg upon jûg!"

(Selected and combined verses from the following ginâns by Pir Sadardin: "Bhâï tini wirè jiyûn ûmèdûn âsûn pûniyûn" (on Satènmâ) verses 1,2,3,5,7,9,13/Dûniyâ sirji-nè Shah more" v.8,9)

Pir Sadardin cont'd page 3

GINÂN OF KHÛSHIÂLI 🎵
 "Dhana Dhana Âjano dâdalorè
 amè Hariwar pâypaji"
 by Pir Sadardin (15th c.)

As understood by Nargis Mawjee

Dhana! Dhana!" is the very beautiful ginân of khûshiâli written in the 14th century by Pir Sadardin. Ismailis have been reciting this ginân for six centuries in jamâtkhânâ on Imâmat Day and Imam's birthday. It explains in a very compressed form the purpose of life which is the chance of Imam's didâr in this world and again in the hereafter. Thus he writes:

No.1 *"Dhana! Dhana! Rejoice! Rejoice!
 For today Lord Ali (Hariwar) has blessed us
 with His didâr and forgave our sins of the
 last four jûgs. Rejoice in the gathering
 around Pir Sadardin, the Saviour of 120
 million (12 krór) souls. (Strophe 1)*

No.2 *In the region of Daylam (in Iran), there is a
 fortress on Mount Alamût. The mount is very
 high and the precipice deep... There, the Lord
 manifested in the human form... (str. 2, 3,4)*

No.3 *I have seen our Shah The King (Shah
 Rajah) at Shâmali Bazaar, the Market of
 Salvation, He was sitting on a golden
 throne... (str. 6)
 Pir Sadardin says: I am a trader (wanrajâ).
 So come and do business with me. What
 would birds and flies know about my
 business?" (str.8)
 (Selected & combined verses from the ginân "Dhana!
 Dhana!" - Free adaptation by Nargis Mawjee)*

No.1 - Strophe No.1 speaks of the "Yaum ad-Din" mentioned in our holy Dû'â, i.e. the Day of Judgement or Qiyâmat when all after death will have to stand before the Justice of Lord Ali. It will be the day of accounts, questioning, punishing, forgiving, rewarding, all will be in the hands of Lord Ali. Pir

Sadardin, however, gives promise to the Ismailis that on that Day of final Judgement of which he is aware, as if he were already seeing the Last Judgement unfolding before his eyes as a vision or a happening (see strophes 1, 4 to 8), – he will be the mediator between the jamât and Lord Ali; he will speak to Him on behalf of the 120 million souls that he had pledged to bring into Imam's presence for their salvation. He assures that these souls will not need to stand in line for judgement. Rather, their sins will be forgiven and they will enjoy Imam's didâr. The wealth of the hereafter will be granted to them and it will be a time of rejoicing. (For more this topic, see also other ginâns by Pir Sadardin, listed in Endnotes)

No.2 - Then Pir Sadardin speaks about Mount Alamût where, on 8 August 1164, in the presence of His jamât, the All-Merciful Imam Alâdhikrihi's Salâm proclaimed the Universal Qiyâmat — meaning that it is not necessary to wait until after death to receive all the spiritual riches described above; one can receive everything here in this earthly life like those fortunate mûrids in the 12th century who enjoyed the privileges of forgiveness and Imam Alâdhikrihi's-Salâm's zâhiri and bâtûni didârs on Mt. Alamût. Not just them. Imam's universal jamât, jinn, men and angels, all were blessed with Imam's didârs and eternal blessings on that day. See Imam Alâdhikrihi's-Salâm's farmân below.

It is, therefore, not surprising that more than two centuries later, Pir Sadardin reminds us in his ginân "Dhana Dhana! Rejoice!" that the proclamation of Grand Resurrection at Alamût was not just a past event in history. Its spiritual outreach was extraordinary for the spiritual destiny of the humanity. Yes, historically, it was on 8 August 1164 on the esplanade of Alamût that it was proclaimed but the eternal blessings that Imam Alâdhikrihi's-Salâm had poured out on the universe on that Day have never ceased to pour since, and they will continue to pour out until Qiyâmat, and that is why, according to Pir Sadardin, we celebrate Khûshiâli.

Indeed, history records that on 8 August 1164, Imam Alâdhikrihi's-Salâm proclaimed the *Qiyâmat al-Qiyâmat, the Universal Qiyâmat* in the presence

Pir Sadardin cont'd p.4

of His mûrids from different regions assembled for the darbâr on Mount Alamût. Imam Alâdhikrihi's-Salâm proclaimed:

"O you! The inhabitants of the worlds! You, jinns, men and angels! Rise, for the Day of Qiyâmat has arrived! The Qiyâmat of all the qiyâmats has arrived... He who has contemplated with his own eyes the Divine Essence in person, he has contemplated with his own eyes the totality of the divine signs and revelations... Know that Mawlana is the Resurrector (Qâim al-Qiyâmat), He is the Lord of all beings and everything in existence... He has opened up the door of His Mercy, and because of His Mercy every being is seeing, hearing, speaking, living for eternity. It is, therefore, the duty of all to glorify Him and thank Him although He transcends all this for He is the One who is to Himself His own praise, the One who is by His Essence the All-knowing."

After that, Imam made two more farmâns beginning with these words:

"Nâhnû'l-hâzirûn al-mawjûdûn. We are the One always manifest, living and present."

After that, Imam gave order to celebrate Idd at Alamût and everywhere else.

Imam Alâdhikrihi's-Salâm
Alamût, 8 August 1164

(Source: Extracts of the Farmân published in French by Henry Corbin in "Huitième Centenaire d'Alamût", 1965, p.299-300.

- Free adaptation from the French by Nargis Mawjee

➡ - For a full account of this magnificent event at Alamût and the complete Farmân, see our volume 5 "Essence and Spirit of Ismaili Islam" p.34,35, available on ismaili.net)

exchange Salvation for good merchandise and precious things such as good deeds, true love for the Imam, strong faith, clean pure hearts, dasond, prayers, etc. (*) "So" he says "come and do business with me; what would birds and flies know about my business? (Ginân Dhana Dhana str.8)



ENDNOTES *

For more ginâns on Alamût written by Pir Sadardin, see "Alamût gar pâtan Daylam dèsh bhâyirè", "Jûgmèphirè Shâhâji mûnèri".

For more ginâns on Salvation written by Pir Sadardin, see "Anand Anand", "Dûniyâ sirji-nè Shah morè", "Ghat-mânhe âwinè", "Til bhâr tûlânâ", etc.)

...continued

No.3 - Keeping all this in mind, Pir Sadardin concludes the ginân by saying that when Lord Ali will take account of every deed at the 'Shâmali Bazaar, the Market of Salvation', Pir Sadardin will also be there as a trader. As a trader, he will

End Pir Sadardin page 5

"Hâji Bibi versus H. H. Sir Sultan Mahomed Shah The Aga Khan"

The longest Case on record in the
High Court of Bombay.
1905 - 1907



In 1905, Hâji Bibi filed a suit against Imam Sultan Muhammad Shah in the High Court of Bombay. Hâji Bibi, a widow, daughter of Aga Jângi Shah, was Imam Sultan Muhammad Shah's cousin who was converted to the Ithnâ'âshiri faith. She complained to the Court that because of her blood ties with Imam

Sultan Muhammad Shah, she was entitled to a share of His estate and wealth, and in her view she had equal claims to the offerings and gifts made to the Imam by His followers. She further accused Imam Sultan Muhammad Shah of being an Ithnâ'âshiri Himself and His Khojâ followers were also Ithnâ'âshiris, not Ismailis.

The Case lasted for two years. It was the longest Case on record in this Court. There were 128 issues that had been raised.

Imam Sultan Muhammad Shah won the Case by proving to the presiding Judge Mr. Justice Russell that He was the 48th hereditary Imam Ali the Naklanki Awatâr and the Hazar Imam of the Ismailis and that His Khojâ followers are and always were Ismailis who had been converted to the Shia Imâmi Ismaili faith by Pir Sadardin in the 14th century during the time of Imam Islam Shah. Pir Sadardin had named his Hindu converts Khojâs meaning Disciples.

To prove His case, Imam Sultan Muhammad Shah submitted as evidence in Court the ginân *Dasmo Awatâr* and the *Holy Dû'â*, both written by Pir Sadardin.

Also, Imam Sultan Muhammad Shah invited The Hon. Judge Russell and other witnesses to jamâtkhânâ so they could see by themselves. They witnessed all religious ceremonies in jamâtkhâna: the recital of the dû'â, the recital of the ginân *Das Awatâr*, the thâr-sûfro mèhmâni offered by the jamât to the Imam. The judge was very much impressed to see that at the name of Mawlana Sultan Muhammad Shah, every mûrid's head was bent in religious adoration.

The verdict of the presiding Judge Mr. Justice Russell was as follows:

- The Aga Khan III is not an Ithnâ'âshiri but is the hereditary chief and the Hazar Imam of the Shia Imâmi Ismaili Muslims.
- The Khojâs were originally converted by Pir Sadardin. The faith of the Khojâs who follow the Aga Khan is and always has been the Shia Imâmi Ismaili faith. They are not and never were Ithnâ'âshiris. Judge Russell explained that Ithnâ'âshiris believe in 12 Imams only — not in 48 Imams — and their 12th Imam, Muhammad the son of Hasan Askari, has disappeared (ghayb).
- The Aga Khan has absolute ownership over the voluntary offerings made by His followers to Him. The making of offerings is part of the religion of the Ismailis, and it is in consequence of that faith the offerings were made to the Imam for the purpose of getting prosperity in this world and paradise in the next. Therefore no member of the Aga Khan's family is entitled to such offerings.
- Finally, there is no joint succession to the estate and wealth of the Aga Khan.

(Source: The Bombay Law Reporter Original Civil vol.XI, published in 1908 under the title "*Hâji Bibi v. H.H. Sir Sultan Mahomed Shah, The Aga Khan.*")

● Imam Sultan Muhammad Shah concludes in His Memoirs:

"When at length the hearings ended and the presiding Judge, Mr. Justice Russell, summed up, his judgment proved to be a classic example of its kind — a masterly, lucid, wide-ranging survey of Islamic history, religion, custom, and law. And the satisfactory conclusion of the long and costly business was that I was fully and finally confirmed in my rights and status, and have never thereafter been subjected to a similar challenge."

Imam Sultan Muhammad Shah

(Source: "*The Memoirs of Aga Khan - World Enough and Time*", English version, Cassell, London, England, 1954, p. 79-80)



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