

## 'Amanat' (Dasond) :: Excerpts from Qazi Noaman's Code of Conduct for the followers of Imam

### Selection No. 1

#### Excerpts from Majlis 3: The Return of the 'Amanat' to the Imam [Source: pp. 25-30]\*

"God says (in the Holy Quran): "God commands you to pay back the 'amanat' to their owners" (Surah 4, Ayat 58). "If any one of you were to deposit something with some one then let the one with whom the things are deposited return the deposit to the its depositor." (Surah 2, Ayat 283). "O momins, do not commit breach of trust in your dealings with God and the Prophet and do not abuse the trust in the matters of 'amanats' knowingly." (Surah 8, verse 27).

The Prophet says (in ahadith): "Do not commit breach of the trust, do not go to excess and do not be deceitful." "It is your duty to return the 'amanat'. He who deceives us disowned by us." "It is unlawful for you to shed the blood of one another and to misappropriate the properties of one other."

(Hazrat) Ali, be the greeting of God on him, says to some one of his followers, "Pay back what has been deposited with you and do not commit the breach of trust in your dealings even with those who have abused your trust".

These quotations from the Quran and the traditions make it clear to us, that God, the Prophet, and the Imams have ordered us in unequivocal terms to return the deposits to their owners regardless of their being our friends or foes. It is the duty of a 'Momin' to pay back the 'amanat'. This keeps up his credit, guards his religion and purifies his soul.

This chapter is applicable to all classes of the followers of the Imams and even to non-followers. For, return of 'amanat' to its owner and sincerity are incumbent on every Muslim. The Prophet says, "Religion means sincerity to God, the Imams and the Momins in general. Lack of sincerity of God and the Imams is impermissible.

Thus, sincerity to the Imams and returns of the 'amanat' to them are the best things that we have been enjoined to do."

**\*Full citation:** Selections from Qazi Noaman's Kitab-ul-Himma fi Adabi Ataba-el-a'emma or Code of Conduct for the Followers of Imam. Translated into English by Prof. Jawad Muscati (Ustad-Fil-Uloom-II-Arabbiya) and Khan Bahadur Prof. A. M. Moulvi, M.A. Published by The Shia Imami Ismailia Association for Africa. 1950.

## Selection No. 2

### Excerpts from Majlis 5: Fulfillment of the Terms of Bayat with the Imams [Source: pp. 34-39]\*

"God says (in the Holy Quran), "O momins, fulfill the terms of your contracts." (Surah 5, Ayat 1). "Fulfill your promise; you will be enquired about it." (Surah 17, Ayat 34). "O Muhammed, those who enter in a covenant with God. The hand of God is upon their hands. He who breaks it does harm to himself and he who fulfills the terms of the covenant which he has made will be amply rewarded." (Surah 48, Ayat 10).

These verses make it clear to us that our pledge to the Imams is equivalent to our pledge to the Prophet which is a pledge to God. Just as the devotion to the Imams is linked to the devotion to God which under no circumstances can be given up, the fulfillment of our terms of covenant with them is also a sort of devotion from which we cannot break away to the slightest extent.

In short, fulfill your pledges to them to the fullest extent. Take particular care of the return of the 'amanat' to them. You have pledged this to God. You have taken serious vows of loyalty to them. You have taken upon yourselves the fulfillment of the terms of the pledge and the vows you have made to them. Strive hard to earn the reward of God and see that you do not become losers. Think again and again over the seriousness of the pledges and the vows that you have made to the Imams. Keep these vows always fresh in your mind and return the 'amanat' to God and the Imams. God says (in the Holy Quran), "Secure are those 'momins' who pay back the 'amanat', fulfill their vows and are particular about their prayers. They are the persons who will inherit 'Firdaus' in which they will have a permanent abode." (Surah 23, Aya 8 to 11). These verses make it crystal clear to us that the fulfillment of pledges and the return of the 'amanat' carries the 'momins' to 'jannat' and the breaking of vows and dishonesty in the payment of 'amanats' will drag them to the lowest depth of the Hell-fire.

Hence, it is necessary for you that you should remind yourselves of the covenants that you have made with the Imam and the terms of covenant that you have taken upon yourselves to fulfill. If you ignore inadvertently or forget or treat lightly any of those terms, then the moment you realize your mistake you must atone for it by repentance and do what you have omitted to do. If you have forgotten the terms or some parts of it, then renew them by reviving the terms of the covenant. Admit your guilt and repent to God and the Imam."

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### Selection No. 3

#### Excerpts from Majlis 9: What is Due to the Imam from the Properties of the Momins? [Source: pp. 56-63]\*

"Gods says the Holy Prophet, "Take from the properties of your followers a 'sadaqa' i.e., a portion in charity will purify them and keep their hearts clean." (Holy Quran, Surah 9, Ayat 103). It is also called 'zakat' because in the words of the Holy Quran, it meant for the 'tazkiah', i.e., the purification of the hearts of the Muslims.

God has made it obligatory on all Muslims to take out the 'zakat' from their properties and hand it over to the Prophet or his descendants. In the life time of the Prophet, the Muslims used to pay 'zakat' to the officers who were appointed by him for this purpose. They were the persons in charge of the collections who have been mentioned by God in His book.

O momins, if any one of you is put to test by the Imam, then let him bear the trial with patience. The easiest of such trials is the test of money. You must bear in mind that no time is fixed for the Imams for such trials. They can test their followers at any time and in any way they like when they want to raise them to a high position. They are empowered to do what they like. There is no limit to their power. Your duty is to submit to them voluntarily. God says (in the Holy Quran), "he who volunteers to do good things, does best things for himself." (Surah 2, Ayat 184).

Imam Jafar Sadiq, greetings be on him, says "None of the duties of God on man is more severe than the return of 'amanat' to Him from your property. Many people are ruined by the neglect of this duty. See that you put back this 'amanat' in the hands of the Imam of your time. It is not a part of your property." With all this, if one does not pay the 'amanat' and leaves it behind for his heirs, then he is the greatest loser. He loses everything. Not only does he lose his prestige but he also loses his faith. God says ( in the Holy Quran), "When death approached to one of them, he said 'O God, give me back the life in order that I may do well what I have neglected to do." It is nothing but a meaningless expression." (Surah 23, Aya 99-100). Imam Jafar Sadiq, peace be upon him, says that "the words 'what I neglected to do' in the above verse of the Quran refer to the non-payment of the dues of the Imam of the time which God has enjoined to pay. If one does not pay the 'zakat' his prayers will not be recognized.

In conclusion, O momins, subdue yourselves. Do not allow yourselves to come in the way of the discharge of your duties. You must realize that you have to pay only a small portion of what God has given you and that too is God's property which He has entrusted with you. There is no way out of it."

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## Selection No. 4

### Excerpts from Majlis 10: Submission to the Decision of the Imam

[Source: pp. 64-73]\*

"God says (in the Holy Quran), "Obey God, the Prophet and obey your spiritual leaders." (Surah 4, Ayat 59). "I swear by your Lord, they cannot become 'momin's' unless they refer their disputes to you and are perfectly satisfied with your decision and they submit to the utmost limit." (Surah 4, Ayat 65).

Submission implies obedience to God externally and internally; and obedience to God is linked with the obedience of the Prophet and to the Imams. Accordingly it is the duty of every 'momin' to submit entirely to the Imams, He should act strictly according to their instructions. He should have implicit faith in them and should give expression to it openly and in secret. It matters little whether he finds their instructions agreeable to him or not, it matters little whether he understands their significance or not. He should persevere in carrying them out and disciplining his mind in this direction. The time is sure to come when he will find agreeable what looks disagreeable to him now, when the significance of what he fails to understand now will ultimately dawn on his mind.

It is a hard task for the 'momin's'. The more they progress in the pursuit in this course of submission, the more they rise in the estimation of God and the Imams. Imam Jafar, peace be on him, says "No one can understand the nature of our affairs excepting the angels who are within the closest proximity to God, the Prophets, ourselves or those devotees of God whose hearts have been illumined by Him."

It is necessary for the followers of the Imams in particular and the people in general that they should discipline their minds and train themselves to act to the satisfaction of God. They should be devoted to Him, to the Prophet, and to the Imams from his progeny. They should be loyal to them and pay then the 'amanat' which God has deposited with us for them. This payment is a bounden duty on us. We should always be on our guard to see that we do not lower ourselves in the estimation of the Imams. We should never do anything which is disliked by them or is disagreeable to them."

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