

‘Ashara Mubaraka 1441 H, Colombo
Majlis 1
Reflections

In explaining the importance of the number forty and the significance of this new year (1441 H), the first after the completion of forty years of the fifteenth century, al-Dai al-Ajal Syedna Aali Qadr Mufaddal Saifuddin ^{TUS} cited the following *ayat shareefa* (7:142) regarding Nabi Musa ^{AS} in his first *wa‘az mubarak*:

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتٍ رَبِّهِ أَرْبَعِينَ لَيْلَةً

We appointed for Musa thirty nights then added another ten—completing his Lord’s term of forty nights.

The numerical value of the name Musa and the term *al-dai* are both 116 according to the Abjad numerical system. Considering the consonance between the stature of the *al-dai al-mutlaq* and Nabi Musa ^{AS}, Syedna al-Dai al-Ajal ^{TUS} declared that Allah Ta‘ala has promised the *dai al-satr* ‘thirty completed by ten’. He referenced two specific years from the *hayat tayyibah* of al-Dai al-Ajal Syedna Mohammed Burhanuddin ^{RA} to illustrate this. After the completion of 30 years as the 52nd *al-dai al-mutlaq* during which he was engrossed day and night in the *zikr* and *bukaa* of Imam Husain ^{AS}, in 1414 H Syedna Burhanuddin ^{RA} had the honour of constructing and dedicating a *zareeh mubarak* at the sacred site where Imam Husain’s ^{SA} *ra‘as mubarak* was placed in Damascus and the *zareeh mubarak* of Ru‘oos al-Shohada ^{AS}. Ten years later, in 1424 H yet another preeminence of the 52nd *dai* was revealed; for the first time both the audio and video of an entire ‘Ashara *wa‘az mubarak* was broadcasted live across the

world. The interesting coincidence here is that the year 1441 H, like 1414 H, has two 1's and two 4's and is a year in which the *barakat* of Imam Husain's *zareeh mubarak* shall continue to emanate, *insha' Allah*.

In keeping with his *'amal mubarak* from previous years, al-Dai al-Ajal Syedna Aali Qadr Mufaddal Saifuddin ^{TUS} explained in the first *majlis* of this year's 'Ashara Mubaraka that the topics of each day's *wa'az mubarak* will be based on an extensive *wasiyyat* or counsel of Amirul Mumineen ^{SA} which he had imparted to his *shahzada* Imam Hasan ^{SA}. The counsel shall be discussed in detail across the ten sermons with each day dedicated to three specific directions. While emphasizing the importance of this counsel, Amirul Mumineen ^{SA} stated that the one who acquires all the attributes mentioned in this counsel and acts accordingly, will remain safe from all the evils of this world and the next. Syedna al-Dai al-Ajal ^{TUS} further stated that in total there are 30 specific guidances within the counsel and — *insha' Allah* — he will expound upon three counsels in each *wa'az mubarak* resulting in the complete explanation of the 30 guidances over the course of the 10 *majalis* which culminate on the day of 'Ashura. With the completion of 30, Allah Ta'ala shall provide the blessings of 40.

In today's *wa'az mubarak*, Syedna al-Dai al-Ajal ^{TUS} focused on the first of the ten counsels which comprise of the following three words of wisdom: always remain cautious and vigilant of pride, anger and greed. Without vigilance, Satan uses these vices, to set traps for man and ensnare him in sin.

Syedna al-Dai al-Ajal ^{TUS} went on to describe each of these vices and their characteristics. Pride restrains a person from progress, and moreover, prevents him or her from adhering to those of virtue. Maulana Ali ^{AS} states that “vanity hinders advancement.”

An individual who gives alms should never recount his act to its recipient. However, men of vanity often tend to and by doing so they cause distress to the subject of their kindness placing a burden of acknowledgment upon the one he has assisted and leading him to think that he must recompense his benefactor's kindness. This invalidates the righteous deed of having given the alms in the first place. Imam Zain al-Abideen ^{AS} served food to 100 houses in Madina Munawarra. Each night, he carried the food upon his shoulder, ensuring that he remained unbeknownst to those who were the recipients of his kindness. He did so to relieve them of burden and difficulty for if they came to know that it was their imam who brought food to them, they would say we will come and collect the food ourselves; why should the imam trouble himself thus?

Highlighting the importance of being ever-vigilant of those who would ferment such vice in the hearts of men, Syedna al-Dai al-Ajal ^{TUS} related a narration from Abdullah bin Abbas ^{RA}. Iblees appeared before Rasul Allah ^{SA} in the guise of a *shaikh* (elderly man) and explained how he continuously attempts to mislead a Muslim. When a person from the ummah attempts to rise for namaz, he leads him astray. If busy, he convinces the person that there is still enough time to finish whatever he is occupied with before namaz. This is so that the individual misses the time for prayer. Now, if he does pray, then Iblees looks to implant thoughts in that person's mind: 'look right' and if they do so then he wipes his hand over their face and kisses their forehead. If this fails, he then seeks to make them pray at a pace similar to the pace of a nodding hen as it picks seeds. If the person attends a congregational prayer and tends to his prayer with care and at ease (*tamakkun*), then Iblees places reins upon him seeking to force his movements in bowing and prostration so that he precedes the imam thereby invalidating his namaz. If he finds he

has still not succeeded then he will instigate that person to play with his fingers which, if successful, would be a *tasbeeh* of Iblees. Syedna ended this narrative with a prayer of *salawaat* for Rasul Allah ^{SAW} and an expression of gratitude that we had been safeguarded from these instigations of Iblees.

While speaking of the ills of greed, Syedna ^{TUS} recalled the words spoken by a man of wisdom: ‘the one who conquers contentment has attained alchemy’. It is through alchemy that copper is turned in to gold. Likewise, a heart that is filled with contentment will be able to appreciate whatever he has however little it may be.

In 1383 H, Syedna Taher Saifuddin ^{RA} graced Sidhpur for ‘Ashara Mubaraka despite the fact that he was suffering from ill-health. During ‘Ashara Mubaraka, he addressed Mumineen:

I have returned to your city to convene the *majalis* of Imam Husain ^{AS}. Due to health reasons, I had to travel back to Mumbai. The days of ‘Ashara Mubaraka are before us and it was my heartfelt wish that I not miss even a single *majlis*. My doctors had advised me to remain in Mumbai for the first five days of ‘Ashara Mubaraka to which I replied that I will give my answer in two hours time. Finally, I answered that how can I remain at home for five days? Whenever Mumineen come to me I counsel them to always keep faith in Allah. how can I not have faith in Him being the vicegerent of the imam? I informed my children of my decision. I referred to the fact that one of the Almighty's attributes is that He is pure of all imperfections and never reneges on a promise

made. How can I renege on my promise to the Mumineen of Sidhpur?

Everyday, a number of times, I recite Sura al-Hamd, and in it the verse:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

'it is You who we worship, and it is from You we seek strength [to do so]'.
Seeking strength from Imam al-Zaman ^{AS} and with a firm resolve, I have come before you, so that we may remember Imam Husain ^{AS}.

If required the duration of the *wa'az* can be reduced; more detailed *bayan* can be done later on. In the Quran, until the *surat* of 'La Uqsemo' the *sura* are relatively short in length. However, reciting 'Inna Aataynaaka' or 'Qul Huwa Allah' (Sura al-Ikhlās) suffices the one who recites them in his namaz. I am calling you towards *ikhlās* : sincerity and purity. My namaz is complete. During *imamat* namaz, regardless of whether the imam recites 'Inna Aataynaaka' or 'Wa al-Duha', the divine reward is no less for those praying namaz. You are all praying [behind me]; your salvation is secured.

Syedna al-Dai al-Ajal ^{TUS} then mentioned that it was on the 2nd of Muharrum when Imam Husain's ^{AS} loyal horse came to a stop. Despite his urging him, the horse moved no further. As if to reaffirm what Nabi Mohammed ^{SA} had foretold, Imam Husain ^{AS} mounted another horse, then another, in total seven horses all of

which did not move any further. Following which Imam Husain ^{AS} beckoned the locals and for reasons of divine wisdom asked them the name of the place, to which ultimately, an elder replied 'Karbala'.

How Awliya' Allah ^{AS} take difficulty upon themselves to dispel our troubles is clearly manifest in Karbala. As Imam Husain ^{AS} ventured out from the camp for the last time his horse stopped. Imam Husain ^{AS} said to him you are parched for three days, if you cannot move forward any further then let me down and I will go out against the enemy on foot. Imam Husain's ^{AS} horse respectfully countered saying that he required no respite; if Imam Husain ^{AS} wished he had within him the energy to reach the 'Arsh (Allah's Throne). He responded by saying that it would be more befitting that Imam Husain ^{AS} take rest and let him go into battle alone. Trying to explain the reason of his inability to move, the steed beseeched his noble rider to bend and take a look below: Maulatona Sakina ^{AS} was clasping his legs.

Just before reciting the *shahadat* of Imam Husain ^{AS}, Syedna al-Dai al-Ajal ^{TUS} directed Mumineen to expend all that they possibly could in the *buka* and *matam* of Imam Husain ^{AS}. Immediately thereafter he called upon them to go beyond their limits highlighting the paramount importance of Imam Husain's ^{AS} remembrance and suggesting that no effort expended in his memory or *matam* is ever sufficient.

Majlis after *majlis*, 'Ashara after 'Ashara, Syedna Mufaddal Saifuddin ^{TUS} continues to raise Mumineen to new, unscaled heights in all aspects of their lives through the *zikh*r of Imam Husain ^{AS}. May Allah grant Syedna al-Dai al-Ajal ^{TUS} a long life till the Day of Judgment.

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