

‘Ashara Mubaraka 1441 H, Colombo
Majlis 4
Reflections

Shedding tears is a natural phenomenon and is the basis of faith. Rasul Allah ^{SAW} states that Allah Ta‘ala has founded his faith upon the laws and systems of the natural world — *firat*. The most natural deed in this world is shedding tears for it was because of tears of remorse that nature and the natural world came into being. Likewise, a child cries at the time of his birth to indicate life and throughout our lives we shed tears upon the Maula whose *shahadat* ensured the continuity of Islam and the preservation of the natural order.

Today, Syedna Aali Qadr Mufaddal Saifuddin ^{TUS} expounded upon the fourth set of Amirul Mumineen’s ^{AS} ten counsels. These counsels are: 1) to lead one’s life in harmony with the Quran, 2) in harmony with Rasul Allah’s ^{SA} *sunnat* and 3) in harmony with all that is in harmony with *haq* and the Quran.

Rasul Allah ^{SAW} declared that both the virtuous and immoral are united in their love for Imam Hasan ^{AS} and Imam Husain ^{AS}. Therefore, Syedna al-Dai al-Ajal ^{TUS} explained, all of creation is inter-connected by virtue of these two personalities; their remembrance brings together people from all walks of life. Maula ^{TUS} then mentioned that those of us who went for Ashara Mubaraka *ohbat* will have experienced this first-hand that for the *zikr* of Imam Husain ^{AS} people all over the world open their doors.

In the *tafsir* (exegesis) of the Holy Quran it is mentioned that Dawood Nabi ^{AS}, who was in Musa Nabi’s ^{AS} era, possessed a voice that was both powerful and melodious. He would often retreat to a secluded place in the wilderness and absorb himself

in *ibadat* and *tasbih* reciting the Zabur (Psalms of David) in 40 different harmonies. Such was his recitation that all types of animals, carnivores and herbivores, would be drawn towards him, rivers would check their flow to listen to him. The Zabur of Aale Mohammed is the Dua Mubarak of Imam Ali Zain al-Abidin ^{SA}. For 40 years he grieved and lamented upon Imam Husain ^{SA}. Such was his rendering of the tragic events of Karbala that fish in the oceans and leaves on trees shed tears. Today, the Dawoodi Duat Mutlaqin's rendering of Imam Husain's ^{AS} *shahadat* is such that even stones shed tears of blood.

Prior to detailing the first of the three counsels, Mufaddal Maula ^{TUS} stated that during Ashara Mubaraka 1429 H in Colombo, 135 hafizes had attended. This year 1072 hafizes are in attendance. He then reiterated his prayer, that each house be blessed with at least one hafiz due to which harmony prevails in all aspects of their lives.

Amirul Mumineen's ^{SA} first counsel was 'be in harmony with the Quran Majeed'. To help explain this counsel, Syedna al-Dai al-Ajal ^{TUS} referenced the Quran Majeed's very first *ayat shareefah*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah—the Most Compassionate,
Most Merciful.

He narrated an interesting account given by Syedna Abdulqadir Najmuddin ^{RA} regarding a Mumin and Satan. When a Mumin makes his way home, Satan follows him. If upon entering his house, the Mumin recites Bismillah, Satan utters, 'there is no place for me in this house'. When a Mumin recites Bismillah

before a meal, Satan wails, 'I have no part in this meal'. When a Mumin prays Bismillah before going to bed, Satan exclaims, 'there is no place for me to rest in this house'. Finally, when a Mumin recites Bismillah as he sets out from his house, Satan distances himself from him.

To understand how Bismillah provides refuge from Satan it is important to first understand what and who Bismillah represents. Maulana al-Min'am ^{TUS} explained that there are 19 letters in Bismillah as there are 19 letters in the names 'Mohammed Ali, Fatema, Hasan and Husain'. When one recites Bismillah he is saying that he is commencing an act in the name of Allah. In actuality the glorious names of Allah are the Panjatan Paak, A'immat Tahireen ^{SA} and Du'at Mutlaqeen ^{AS}. The greatest of Allah's names is *ta'at* - 'obedience'. Thus, to be truly in harmony with the Quran means to have *muhabbat* for Awliya Allah ^{AS} and to act in accordance with their directives.

Maulana al-Min'am ^{TUS} further explained the wisdom behind Syedna Najmuddin's ^{RA} Bismillah narrative. In the Holy Quran, Allah Ta'ala clarifies that Satan's primary intent is to disrupt the natural order.

وَأُضِلُّهُمْ وَلَا تَنبِتْهُمْ وَلَا أْمُرُهُمْ فَلْيُحَيِّتْهُمْ أَذَاتَ الْأَنْعَامِ
وَأْمُرُهُمْ فَلْيُغَيِّرْ خَلْقَ اللَّهِ

And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah (4:119).

Part of the natural order is man's ability to take comfort or *sukun* in his place of abode as Allah Ta'ala has stated in the Quran:

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا

And Allah has made for you from your homes a place of rest.

A body in motion must come to rest and man requires a place of rest after a day of activity. However, Satan is always on the lookout for opportunities to deny individuals their peace and comfort. On the homefront, he does so by involving them in domestic disputes. By reciting Bismillah one is saved from such disputes. Eating and drinking are both natural requirements, if one follows a balanced diet he remains healthy. However, if Satan partakes with someone in a meal, eventually he will develop eatings habits that will be detrimental to his body and soul. Likewise, rest and sleep are a natural necessity and beneficial to both the mind and body. Such comfort is only possible if one has faith and trust in Allah which Satan seeks to break.

By reciting Bismillah, one remembers Allah and attains peace of mind. Syedna al-Dai al-Ajal ^{TUS} illustrated this piece with another reference to Syedna Abdulqadir Najmuddin ^{RA}. His time was one of great upheavals in Dawat during which an influential segment of the community claimed that the chain of succession of Du'at Mutlaqeen ^{RA} had terminated. Syedna Najmuddin ^{RA} was asked how he managed to sleep at night in the face of such troubles and worries. He replied at the end of the day, he took all his worries and place them in one of the niches in the audience room and reopened them when he woke in the morning. Finally, when one leaves home to seek his livelihood, the efforts he puts in, the difficulties he patiently and gratefully endures result in him being blessed with *barakat*. However, if he fails to recite Bismillah, renouncing Allah's obedience, Satan will seek to mislead him, miring him in haram.

To harmonize oneself with Rasul Allah's ^{SAW} *sunnat* and act in accordance with it is the second component of Amirul Mumineen's ^{SA} *wasiyyat* (counsel). The Arabic word *sunnat* refers to both *seerat* and *surat*, i.e. conduct and appearance. Rasul Allah's ^{SAW} *surat* was such, that as Maulana Abu Talib ^{SA} had indicated, rain would fall from the heavens upon beholding his radiant countenance. Maulana al-Min'am ^{TUS} cited the example of the Bani Mudar tribe who, as a result of their oppression and cruelty towards Rasul Allah ^{SAW}, were inflicted with a severe famine in which many of them perished. In his mercy, Rasul Allah ^{SAW} prayed that the famine be lifted and barely had he finished his *du'a mubarak* and the heavens rained down upon the parched land. Rasul Allah ^{SAW} remarked that, had Maulana Abu Talib ^{SA} still been alive, the sight of this would have brought him much joy. Beholding Rasul Allah's ^{SAW} countenance brings all of Creation onto the natural path and corrects its course.

Rasul Allah's ^{SAW} *seerat* and conduct were also exceptionally magnificent. Maulana al-Min'am ^{TUS} related the well-known story of the lady who would toss garbage at Rasul Allah ^{SAW} from her house as he passed by. Before proceeding onwards in his discussion of Rasul Allah's ^{SAW} impeccable *seerat*, Mufaddal Maula ^{TUS} reminded Mumineen that throwing garbage where it may harm or inconvenience any living being, let alone throwing garbage at a person, is unbecoming of a Mumin and violates nature. Nature has a process by which it removes waste and even in the human body the locations from where wastes are excreted are kept hidden. Shariat, as mentioned above, is modelled upon nature which is why shariat too has encouraged that bathrooms be placed in private and concealed areas of the home. In the case of the old lady, her actions went against nature

whereas Rasul Allah's ^{SAW} act of visiting her in her illness was in harmony with nature. Nature removes waste; just as the sun's intensity clears away the impurities of the earth likewise, the Sun of Prophethood, Rasul Allah's ^{SAW} visit to the bitter lady and the intensity of his purity washed away the jealousy and envy that festered in her heart. He altered her very nature and by virtue of which she entered the fold of Islam.

Similar to Rasul Allah ^{SAW} in both *seerat* and *surat*, al-Dai al-Ajal Syedna Dawood bin Qutubshah ^{RA} cleansed hearts of deception and ill will. Sulaiman had gone to Emperor Akbar's court in order to slander Syedna Dawood ^{RA} and lead him to believe that Syedna ^{RA} did not wish to come to Akbar out of pride and arrogance. Considering the counsel of his *hudoos* and in the interest of Mumineen's safety and protection, Syedna Dawood ^{RA} agreed to visit Akbar. When Syedna ^{RA} arrived at the Mughal emperor's court, Akbar, his courtesans and all those present were mesmerized by Syedna's ^{RA} majestic countenance. Akbar enquired into Syedna's ^{RA} *noorani* appearance; 'Do your followers also look similar to you, their heads shaven and their beards natural and untrimmed?' Syedna informed him that indeed that was the case. While Syedna Dawood ^{RA} was engrossed in his daily recitation of the Quran Majeed, Akbar would not stop looking in his direction. So fixated was Akbar's gaze at Syedna ^{RA}, that people would stand close to Syedna ^{RA} with the hope that Akbar's gaze would fall upon them as well. Syedna's ^{RA} presence, his *seerat* and *surat*, demonstrated to Akbar that he was a pious, true upholder of Rasul Allah's ^{SAW} shariat which no one could deny. As Rasul Allah ^{SAW} cleared that woman's mind and heart of the hostility and animosity she bore, so did his *dai*, Syedna Dawood ^{RA}. Upon seeing his radiant countenance and his exemplary conduct, Akbar realized that the accusations against him were false and the love for Syedna ^{RA} found a place

in his heart. In a subtle reference to Akbar's inquiry into the followers of Syedna Dawood ^{RA}, Mufaddal Maula ^{TUS} graciously commented on the appearance of his own followers, the Mumineen audience before him, remarking that their appearance had impressed the honourable president who could not stop looking at them. The efforts of our Hudat Kiram ^{AS} have ensured that Mumineen remain in harmony and in conformity with the *sunnat* of Rasul Allah ^{SAW} which today lives on in the *seerat* and *surat* of Syedna Mufaddal Saifuddin ^{TUS}.

The third of the three harmonies is 'to be in harmony with that, which is in harmony with Haq (what is true and right) and the Qur'an'. Haq is where Ali ^{AS} is since Rasul Allah ^{SA} prayed that Allah Ta'ala accompany Haq with Ali, wherever he goes.

One meaning of *muwafiq* is 'to be joined with'. When Ja'far's *fitnat* (subterfuge) took hold many Mumineen drifted away from the Dawat. Having seen this, Maulaya Raj ^{QR} left his home and family and went and slept on the streets. Over a period of time people became accustomed to his presence as a vagrant. It was then that he went to their homes, spoke to them and revealed to them who he truly was. In this way group after group of Mumineen returned to the fold of Dawat, until he was cut to pieces when the enemy came to know of his efforts.

Today's three counsels were exemplified by Maulana Abdullah ^{AS} in Karbala. First was his harmony with the *kitab* the meaning of which is anything in which something is written; in this instance the note penned to him by Imam Hasan ^{AS}. He kept this precious paper with him throughout the years awaiting the moment of insurmountable difficulty when it would come to his aid.

The second harmony was with the *sunnat* as even in the tumult of battle, Imam Husain ^{SA} did not forsake the *sunnat* of the

Rasul Allah ^{SAW} and conducted the marriage of Maulana Abdullah ^{AS} with Maulatona Sakina ^{AS}. The third harmony was 'with that which is in harmony with the *kitab* and *sunnat*' and so, despite his fervour to battle the enemy, Maulana Abdullah ^{AS} accepted the marriage without any reluctance. Then, as he sat with his bride engaged in warm conversation he heard the call from the enemy, "Are there any combatants left?" Instantly, as he should do for his Maula, he let go of her hand and set forth to take leave from Imam Husain ^{AS} to go into battle.

As the *wa'az mubarak* came to an end, Maulana al-Min'am ^{TUS} reminded us that these days of Ashara are passing like clouds, and that it should not be that we regret not having done *maatam* expending all at our disposal. Maulana ^{TUS} called fervently to Mumineen, those who have still held back from attending *wa'az*, wherever they maybe. He spoke especially of the big cities, naming Mumbai in particular, citing the US and England and everywhere else; exhorting Mumineen to ensure that not a single Mumin was left who was absent from these *majalis* henceforth.

Imam Husain's ^{AS} steed began his life by taking the young imam upon his back and rendered his final khidmat by letting him down by the palm tree in Karbala. May we, too, harmonize ourselves with his actions and spend every moment of our lives, in harmony with Imam Husain's ^{AS} *dai*; in the *zikr* of Imam Husain ^{AS}. May Allah Ta'ala grant our Maula, who seeks to spread Rasul Allah's ^{SAW} message of peace and harmony, in everlasting peace and harmony, until the Day of Qiyaamat.