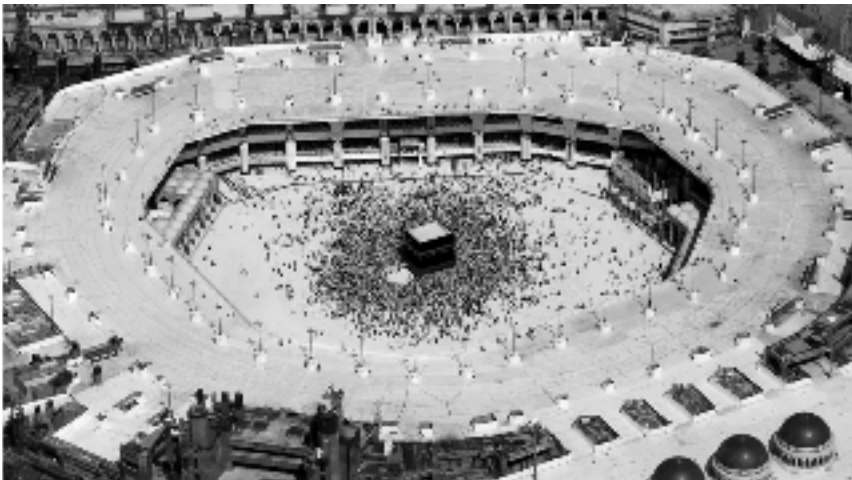


‘Ashara Mubaraka 1441 H, Colombo
Majlis 5
Reflections

Mumineen the world over were fortunate to watch a video recording of al-Dai al-Ajal Syedna Mohammed Burhanuddin's^{RA} fifth *wa'az mubarak* from his fifth 'Ashara Mubaraka in Colombo in 1429 H. Maulana al-Muqaddas^{RA} addressed the audience as both Mumineen *and* Muslimeen, explaining that a Mumin is necessarily a Muslim. He used the example of two concentric circles. The outer circle is the domain of Islam and the circle within the larger circle is that of Iman; those in the circle of Iman are naturally in the circle of Islam. To further clarify this point, Syedna al-Muqaddas^{RA} provided the analogy of the Holy Ka'ba within Masjid al-Haram. When someone is within the sacred precincts of the Ka'ba, they are obviously within Masjid al-Haram as well. A Mumin is by his or her very definition a Muslim, and must adhere to the tenets of Islam as brought forth by Rasul Allah^{SAW} and take pride in his Islamic identity and association to Nabi Mohammed^{SAW}.



Syedna Mohammed Burhanuddin ^{RA} explained that our Nabi is mentioned in the 114 *surats* of the Quran Majeed five times: four times as Mohammed and once as Ahmed. This count alludes to the Khamsat At-har ^{SA}, the five Figures of Radiance who Rasul Allah ^{SAW} cloaked in the Shroud of Purity.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً ﴿٣٣﴾

Allah intends to keep impurity away from you, O [Rasul Allah's ^{SAW}] Ahle Bayt, and to keep you purified with [extensive] purification.

Rasul Allah ^{SAW} had been gifted a shroud which he used to illustrate the purity of his Ahle Bayt. It has been the *modus operandi* of Awliya^c Allah ^{AS} to utilize situations or objects in a manner by which they establish a truth or demonstrate an aspect of faith. One day at Maulatona Umme Salama's ^{RA} house, Rasul Allah ^{SAW} covered himself along with Amirul Mumineen ^{SA}, Maulatona Fatema ^{SA}, Imam Hasan ^{SA} and Imam Husain ^{SA} with this shroud and stated that these are my Ahle Bayt ^{AS}. Maulatona Umme Salama ^{RA} enquired if she too could join the Khamsat At-har under the shroud to which Rasul Allah ^{SAW} responded that although she was good and pious, she was not part of the Ahle Bayt ^{AS}. The *ayat shareefah* above descended from the Divine with reference to this historical incident and indicates the distinct stature and purity reserved for the Panjatan Paak ^{SA}.

In the following *ayat shareefah*, Allah Ta'ala forewarns of the ummah's betrayal of Nabi Mohammed ^{SAW} upon his *wafaat* (death).

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ
 قُتِلَ أُنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ
 اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

Mohammed is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

Maulana Burhanuddin ^{RA} explained that the Holy Quran does not speak in terms of ambiguity or uncertainty. Rasul Allah ^{SAW} was not to die or be killed, but was to attain both these ranks. He revealed various meanings in these regards, and narrated how Rasul Allah ^{SAW} was poisoned during the Battle of Khaibar which ultimately led to his *qatl* (martyrdom). Maulana al-Muqaddas ^{RA} explained that after Rasul Allah's ^{SAW} passing there were those who, as the Quran had stated, turned back on their heels. However, Amirul Mumineen's ^{SA} Shia remained patient and grateful and despite the many hardships during this period, there were many bounties as well.

Syedna Burhanuddin ^{RA} narrated words of counsel previously delivered by Syedna Taher Saifuddin ^{RA}. He said, 'These words were spoken by my respected father; today I am conveying them.' Syedna ^{RA} explained how children seek to emulate the actions and deeds of their parents. Daughters often imitate their mothers. If a mother stitches and weaves, her daughter will attempt to do the same. When she prays namaz, her daughter will lay a small *masalla* besides her and pray namaz. He added that nature has implanted such behavioural patterns in children.

Similarly, sons copy the actions of their fathers. The emulation of fathers and mothers is something to be appreciated.

During a *bethak*, a Mumin took his young son before Syedna Taher Saifuddin ^{RA} and explained to him, 'I am your father and the saheb seated on the chair is your grandfather'. Syedna Taher Saifuddin ^{RA} and Syedna Mohammed Burhanuddin ^{RA} elaborated the lofty position of our spiritual parents:

Besides our parents, we have our spiritual parents who are always looking out for our best interests. Just because they are physically far from us, do not be led to believe that they are unaware of what happens to us. No, they worry over even the most trivial of your matters. In order for Mumineen to lead the best possible life they have established madrasas and schools for their upbringing.

Syedna al-Muqaddas ^{RA} was particularly emphatic regarding the spanking or physical punishment of children.

Parents should never hit their children! Many still do! No parent has the right to hit my child (clarifying that the children are actually his)!

During one bayan, al-Dai al-Ajal Syedna Taher Saifuddin ^{RA} directed parents to never hit their children and he instructed children that if they ever were hit by a parent, they should tell them, 'I will go and tell Syedna.' Shortly after delivering these instructions, a young girl arrived in a *bethak* and complained, 'Maula, my mother severely beat me.' She continued, 'It is my request to you that you summon her and reprimand her.' Syedna ^{RA} asked which *mohalla* (neighbourhood) she was from and summoned her mother and said, 'look how bright your child is; she remembered what I had said and came to me as I instructed'. Syedna ^{RA} told the mother to never hit her child again.

The sight of children running to do deedar again and again is one we are familiar with. When children in Syedna Abdulqadir Najmuddin's ^{RA} time children would do so, some adults would prevent them. However, Syedna ^{RA} would tell them to let the children be for they 'are our soldiers for tomorrow'. He stated that they will uphold Dawat's cause in the future.

Expressing his compassion and concern for Mumineen, Syedna Mohammed Burhanuddin ^{RA} proceeded to list a series of guidances from our Hudat Kiram. He started with Rasul Allah's ^{SAW} *hadeeth shareef* that 'Whosoever wishes to live according to my constitution (*fitrat*) should follow my *sunnat*; one of which is *nikah*.' Syedna al-Muqaddas ^{RA} also described how in the period of ignorance that preceded Nabi Mohammed ^{SAW} often referred to as Jahiliyyah, one of the atrocities that had become tradition was to bury infant girls alive. They were considered a shame and a burden. Rasul Allah ^{SAW} turned this notion on its head stating, "The burial of girls is among the acts of honour and nobility," implying that daughters should not be put to death, but instead raised and loved so that they can one day marry and start their own families.

The recitation of the Quran is also incumbent upon us as Muslims and Mumineen. The Quran is light and a protection in all circumstances and will comfort us in our graves. The world and the hereafter are in the service of he who recites the Quran. Syedna ^{RA} directed Mumineen to recite often completing the Quran in either seven days, one month or two months.

Maulana Burhanuddin ^{RA} enjoined us to nurture our children in the way that he desires. He referenced Maulatona Fatema's ^{SA} final loving care towards Imam Hasan and Imam Husain ^{SA}, how

she bathed them and prepared a final meal for them with her own hands. In this context he urged us to attend to our own children similarly, with our own hands; not leave them to maids or servants.

Syedna al-Muqaddas ^{RA} counseled that one should not correct the shortcomings and flaws of one child in front of other children. They should not nag them to the point that they become jaded or to the extent that they no longer wish to eat with the family because that is all they hear. Syedna ^{RA} explained that they eventually become immune to what we say and ignore it carrying on as they were. He reminded us to be watchful of the kind of company they keep and not teach them obscenities.

Finally, Syedna Burhanuddin ^{RA} pointed out that a degree is not everything. Often it is the case, that those with degrees are floundering from here to there whilst many that have none have flourishing businesses. We have no enmity towards any learning; the question is only where it takes you. Tobacco, Alcohol, 'English' clothes and shaving off one's beard; these should not be construed as the hallmarks of education nor enlightenment.

Mumineen had the great honour of hearing portions of al-Dai al-Ajal Syedna Taher Saifuddin's ^{RA} enlightened *wa'az mubarak*, and most importantly his recitation of Imam Husain's ^{SA} *shahaadat*. They were able to witness the harmony between three generations of *du'at* in their expression and phrasing. In his impassioned recounting of the wretched Shimr's inconceivable hewing at Imam Husain's ^{SA} sacred throat, Syedna Taher Saifuddin ^{RA} quoted Imam Husain ^{SA} as saying to Shimr that his twelve slashes had been in vain, and even twelve-hundred would have been futile.

In Syedna Mohammed Burhanuddin's^{RA} heartfelt *zikr* of Rasul Allah's^{SAW} *shahaadat* and *wafaat* he bequeathed many precious pearls. While narrating the events that took place when Rasul Allah^{SAW} distributed the pieces of *hanut*, he informed Amirul Mumineen^{SA} that as he was carrying out his *ghusl* he could proceed to ask him any question for Rasul Allah^{SAW} would disclose to him a number of esoteric matters. When Jibra'eel^{AS} inquired into whether Rasul Allah^{SAW} would like to proceed to the Hereafter or remain in the mortal world, Rasul Allah^{SAW} responded by saying that he had accomplished all that was required of him. Among the things he listed, he stated that I have placed Hasan and Husain^{SA} upon my shoulders thereby making known to the entire universe their great stature. Finally, Mohammed Rasul Allah's^{SAW} *dai*, Mohammed Burhanuddin Maula^{RA} informed us Mumineen, us Muslimeen, of the final moments of the life of our Nabi Mohammed^{SAW} before his *ruh mubarak* ascended to the heavens.

May Allah Ta'ala grace Syedna Mohammed Burhanuddin^{RA} with *afdal al-jazaa* (the loftiest of divine rewards); his counsels continue to illuminate for us the pathway to temporal and spiritual well-being. May He grant his *mansoos* and *shahzada* Syedna Mufadal Saifuddin^{TUS} a long and prosperous life till the Day of Qiyaamat and may we continue to enlighten our souls with his teachings and guidance.

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