

‘Ashara Mubaraka 1441 H, Colombo  
Majlis 7  
Reflections

In today’s *wa‘az mubarak*, Mufaddal Maula<sup>TUS</sup> focused on two additional sets of counsel given by Amirul Mumineen<sup>SA</sup> to Imam Hasan<sup>AS</sup>: one focused on seeking refuge and the other defining situations where being miserly is a virtue.

Referencing Syedi Abdeali Imaduddin’s<sup>QR</sup> *bayaan mubarak*, Syedna al-Dai al-Ajal<sup>TUS</sup> stated that Amirul Mumineen<sup>SA</sup> is the *hamd*<sup>1</sup> of Nabi Mohammed<sup>SAW</sup>. When one recites the name Mohammed, by adding the letter ‘*meem*’ to ‘*hamd*’ he is also doing the *zikh*r of Maulana Ali<sup>SA</sup> for both are one and the same. Following his Miraj, Rasul Allah<sup>SAW</sup> beckoned Maulana Ali<sup>SA</sup>, and spoke into his ear for a prolonged period. Amirul Mumineen<sup>SA</sup> reciprocated; he spoke into Rasul Allah’s<sup>SAW</sup> blessed ear for a similarly long stretch of time. Rasul Allah<sup>SAW</sup> imparted the knowledge of *tanzeel* (exoteric knowledge) to Maulana Ali<sup>SA</sup> and Rasul Allah’s<sup>SAW</sup> *barakat* enabled Amirul Mumineen<sup>SA</sup> to reveal its *ta‘weel* (esoteric knowledge). Syedi Imaduddin<sup>QR</sup> adds that the unity between Mohammed and Ali is so great that in the Baweesa *du‘a* where the names of Panjatan<sup>SA</sup> are normally taken individually, one can recite ‘Ya Mohammed Aliyaho’ or ‘Ya Ali Mohammedaho’. He further mentions that this oneness extends to all of the Panjatan Pak<sup>SA</sup>, listing how the Baweesa *tasbeehs* can be done, for example ‘Ya Husain Mohammedaho’

The first set of counsels focus on where one should seek refuge. Amirul Mumineen<sup>SA</sup> states:

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<sup>1</sup> Amirul Mumineen<sup>SA</sup> was a form of Rasul Allah’s<sup>SAW</sup> gratitude to Allah Ta‘ala.

1. When faced with hardships and difficulties that cause you distress, seek refuge with Allah.
2. When you act poorly, sin or make unrealistic aspirations then seek refuge in *tawba* (repentance).
3. When your ignorance causes you to stumble then seek refuge with the bearers of knowledge and letters.

Mufaddal Maula <sup>TUS</sup> proceeded to relate all three counsels to the evergreen narration of Ziyad al-Aswad who journeyed to the presence of Imam Mohammed al-Baqir <sup>AS</sup> from afar seeking refuge in his presence. Ziyad's greatest hardship was that he did not possess the means to purchase a camel large and strong enough to carry him on his journey. However, because he placed his faith in Allah and sought refuge with Him, he found a way. He acquired a small camel upon which he placed his belongings, and chose to walk the majority of the way. Secondly, Ziyad sought sanctuary in *tawba*. Standing before Imam <sup>AS</sup> he pleaded that he had sinned greatly, and thus sought refuge in repentance atoning for his sins. Finally, Ziyad sought refuge in the bearers of knowledge and letters. In the *hadrat nawabiyah* of the Imam <sup>AS</sup>, He implored, "I have mistreated my soul". Ziyad's seeking refuge with the Imam <sup>AS</sup> represents all three of Amirul Mumineen's <sup>SA</sup> counsels.

The three possessions a man should act miserly with are the basis of the second set of Maulana Ali's <sup>SA</sup> *wasiyyat* covered in today's *wa'az mubarak*:

1. Be a miser with your life (i.e. your time); do not spend a single moment engaged in any act apart from the obedience and *ta'at* of Allah Ta'ala and His Wali <sup>AS</sup>. Do only those things that will benefit you in this world and the next. Do not feel constricted and become fed up or frustrated with acts of obedience.

2. Be a miser with your faith. Adhere to your faith, the essence of which is love. Do not expend your faith for the sake of anger: do not diminish your conviction in your faith out of anger towards a perceived slight or injustice.
3. Be a miser with your words; only speak when it benefits.

Amirul Mumineen <sup>SA</sup> has said that 'A miser's dinar is nothing more than a rock'. A dinar is of no value if it is not spent in worthy causes; it might as well be a rock. Amirul Mumineen <sup>SA</sup> exemplified how a dinar should be spent when he presented *najwa* to Rasul Allah <sup>SAW</sup>. He took a dinar of his and exchanged it for 10 dirhams. He entered the presence of Rasul Allah <sup>SAW</sup> 10 times and each time he offered a dirham before putting a question to him. After providing insight into the meanings of a dinar, dirham, gold and silver, Syedna Mufaddal Saifuddin <sup>TUS</sup> encouraged Mumineen to emulate Maulana Ali <sup>SA</sup>. A Mumin should always strive to present *najwa* to Wali Allah <sup>AS</sup> as a declaration that anything they have earned is by virtue of the *barakat* they have received at his hands.

Mufaddal Maula <sup>TUS</sup> explained that the Arabic word *shahih* can be expressed in English as miser. Such an individual does not spend on even himself, let alone anyone else. Being stingy and acting miserly are bad characters and are generally frowned upon, however, in these three situations they are encouraged. Just as a miser fears the loss of a single rupee, a Mumin should fear losing a single second of his life in an act that displeases Allah Ta'ala because that means that his time has been wasted. Each day, each hour and each second should be spent in Allah's obedience, however, such persistence and perseverance should not result in frustration.

Amirul Mumineen <sup>SA</sup> spent each moment in the *khidmat* of Rasul Allah <sup>SAW</sup>, never wasting a second of his life in anything but Allah and Allah's Rasul's <sup>SAW</sup> *ta'at*. During these many years of *ta'at* he never became stressed, frustrated or disheartened. This unwavering devotion was apparent during the Battle of Khandaq when Rasul Allah <sup>SAW</sup> called on his companions to take to the battlefield and face the challenger who had crossed over the defensive trench. At this 'critical time', when others were busy mocking Rasul Allah <sup>SAW</sup>, Amirul Mumineen <sup>SA</sup> did not waver or hesitate in answering his Nabi's call and set out to face 'Amar bin 'Abde Wad trading blows with him, ultimately splitting him down the middle into two pieces.

Amirul Mumineen's <sup>SA</sup> Du'at <sup>AS</sup>, like him, never feel disheartened or constricted in the service of Dawat. Syedna Abdullah Badruddin <sup>RA</sup> would set out early each morning in a victoria (carriage) seeking to repay Dawat's debts. Over the years, a large debt had amassed due to the Du'at's <sup>AS</sup> generosity and the thousands of Mumineen they looked after during times of difficulty. There were those who saw Syedna Badruddin's <sup>RA</sup> devotion as futile suggesting to him that he refrain. They claimed that the very people he worked so hard for were not concerned for his well-being. Syedna Badruddin <sup>RA</sup> would remain silent, merely smiling. He did not feel constricted nor frustrated in his *khidmat* of Dawat. And when he became Dai, the commenter realized that 'those who serve, are served'.

The second thing to be miserly with is one's faith. At the death of a loved one, or a major loss in business, there is a tendency to become angered with the Almighty and subsequently lessen one's devotion to Him. In these situations, some abandon faith; they stop praying namaz. Maulana al-Min'am <sup>TUS</sup> explained, that

under such circumstances, on the contrary, one should intensify their worship and gratitude for Allah Ta'ala.

With regards to miserliness of faith Maulana <sup>TUS</sup> related the story of the sons of Jabir bin Abdullah <sup>RA</sup>, once again revealing novel details of this oft-heard narration. They were five and six years old and the birthday of one was to be celebrated with a *ziyafat* for Rasul Allah <sup>SAW</sup>. With preparations all set, on the morning of the *ziyafat*, Jabir woke his two sons before setting off for fajr namaz in the masjid. The two children went into a room where the elder one took a knife and suggested they play out the *zabihat* they had seen their father do the previous day. In doing so the younger boy's throat was cut and he died. The elder one was distraught and in his despair he put the knife to his own throat and also died. When Jabir returned he went in search of the boys and discovered the tragic scene through the crack of their room door. He and his wife, despite their unimaginable grief, decided the matter would be left undisclosed and the *ziyafat* should go ahead as planned. Rasul Allah <sup>SAW</sup> arrived and was received with full honour before he sat at the *thaal*. At this point he called for the sons and Jabir replied they were asleep. Even when he insisted Jabir replied that their mother preferred not to bring them at which Rasul Allah <sup>SAW</sup> arose and went in search of them. When he found the two lifeless sons he clasped them to his *seena mubarak* and prayed that they stand by the grace of Allah — and so they did.

Jabir and his wife did not allow this unbearable tragedy to affect their faith. They did not lash out at the Creator nor they even mention it to Rasul Allah <sup>SAW</sup>. The *barakat* and reward for their miserliness with their faith was that their sons were returned to them and they did not miss out on the honour of *ziyafat*.

The third miserliness is with regards to what we say. Say only what is beneficial and not what is detrimental. Faced with the titan ‘Amar bin ‘Abde Wad all remained silent when asked who would battle him. All except Maulana Ali <sup>AS</sup> who realised that this was no the time to remain silent for Islam itself was under threat.

In Karbala, there was a young man with his mother. The father, her husband, had already been slain and the mother, who had hoped to see her son married, now told him to take leave to go into battle for Imam Husain <sup>AS</sup> as well. “This is the day for which I have borne you,” she said. “My milk is not halal for you until you lay down your life for Imam Husain <sup>AS</sup>,” the mother told her son. She followed him into battle for support and watched as he fought bravely before being martyred.

This mother was miserly with the life of her son: despite her hope for his betrothal she realised that in this moment he had to lay down his life and attain *shahaadat*. She was miserly with her faith: she must have felt anger at losing her husband already but instead desired that her son also lay down his life and in saying to him, “Go! Go! Do not forsake this opportunity!” she fulfilled the third tenet of the *kalaam* with regards to being miserly with what one says.

When the time came for the Ahle Bait <sup>AS</sup> to return to Madina from Shaam, Maulatona Sakina <sup>AS</sup> could not be found. They searched for her until Fizza found her and what she saw rent her heart. Maulatona Sakina <sup>AS</sup> was at the grave of Imam Husain’s <sup>AS</sup> beloved three year old daughter Maulatona Ruqaiyya <sup>AS</sup>, who had passed away holding her father’s *ra‘as mubarak* in Shaam. Maulatona Sakina <sup>AS</sup> was lamenting her separation. “Come with us,” she pleaded to her sister, “or else take me to sleep with you in the grave and we can fill it with our tears upon our respected

father together!” “Before when I called you, you came without hesitation and now when I call for you repeatedly, you do not answer!” she exclaimed. Imam Ali Zainulabedin <sup>AS</sup> embraced her and stated, “Come; in Madina you will find solace at the grave of Ma Fatema <sup>SA</sup> and Rasul Allah <sup>SAW</sup>.”

As Maula <sup>TUS</sup> narrated the *shahadat* of Amirul Mumineen <sup>AS</sup>, he mentioned the traveller who had seen Maulana Ali <sup>AS</sup> in the mihrab of Masjid Azam in Kufa. After partaking of the meal provided by Imam Hasan and Imam Husain <sup>SA</sup> he came to Imam Hasan <sup>SA</sup> and said, “There is a pure and virtuous dervish in the masjid.” He added, “If you were to offer him some food he will surely pray for you.” Imam Hasan <sup>SA</sup> replied:

O, traveller, he is no dervish; he is our respected father, Ali. He will not consume anything but barley flour. He has chosen a life of *zohd* (belittling and forsaking worldly pleasures) while providing us with plenty.

On the eve of 19<sup>th</sup> Ramadan, Amirul Mumineen <sup>AS</sup> narrated a dream he had seen that night in which Rasul Allah <sup>SAW</sup> beckoned him towards his heavenly abode. Upon hearing this, the Ahle Bait <sup>AS</sup> were engrossed in *matam*. Maulana Ali <sup>AS</sup> then proceeded to offer them priceless words of counsel. He prayed to Allah Ta‘ala to grant himself *barakat* in his death and to accept his deeds. He repeatedly did *tasbeeh* of ‘La Hawla...’ and offered *istighfar*. As he set out from his house for *fajr* namaz he recited two verses and then prayed, “O Allah, grant me *barakat* in my death and in my return”. Hearing this Imam Hasan <sup>AS</sup> beseeched him, “Let me go in your stead and sacrifice myself for you”. Maula Ali <sup>AS</sup> denied his request and directed him to return home. Imam Hasan <sup>SA</sup> turned back and seeing Maulatona Umme Kulsum <sup>AS</sup> seated on the porch sat down beside her, both contemplating

over what they had seen and heard. Amirul Mumineen <sup>SA</sup> ascended the masjid's minaret and gave the azan for *fajr*. Such was his azan that it would reach each and every house in Kufa.

Today, Syedna Aali Qadr Mufaddal Saifuddin's <sup>TUS</sup> azan, which calls us towards the *zikh* of Imam Husain <sup>AS</sup>, has reached the house of each and every Mumin and Muminah the world over. In these remaining two days may we all reply 'Labbaik Ya Dai Allah' through our *buka, matam, noha* and *aweel* upon Imam Husain <sup>AS</sup>.

May Allah Ta'ala grant our Maula, our refuge and the one to whom our souls and wealth are dedicated, a long life in pristine health until Qiyamat.

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