

Chehlum 1441 H, Secunderabad

## Reflections

The jewel of all jewels - '*jawhar al-jawahir*'- is eternal life and to seek the knowledge of how to attain it is incumbent upon every man and woman. These jewels of jewels are embodied in the Awliya Allah <sup>AS</sup> who descend upon this temporal world and bestow a benevolent gaze that turns copper like souls into gold. They cleanse them of impurities which then allow the imbibing of knowledge which irradiates these souls. Awliya Allah <sup>AS</sup> do this by causing the shedding of a tear; the tear upon Imam Husain <sup>AS</sup> is such a jewel that it confers eternal life.

Imam Husain <sup>AS</sup> sacrificed himself in the *asr* hour of Aashura; it was a sacrifice and martyrdom accepted not just for the faithful but for the betterment of all of Creation. In each age, each era, a Maula reminds us that we are not permanently of this world – our origin and destination is a higher realm.

In this Chehlum waaz, marking forty days since Aashura, Syedna al-Dai al-Ajal <sup>TUS</sup> related how Ramla, daughter of Yazid, visited where the Ahle Bayt <sup>AS</sup> were imprisoned in Damascus after being brought there from Karbala. She came upon one young lady, in constant tears. She asked her who she was, and the lady replied, “Do you know Mohammed al-Mustafa? Do you know Fatema? I am the daughter of the son of Fatema, Husain; my name is Sakina!”

Looking at her uncontained grief Ramla asked if there was anything she could do for her. Maulatona Sakina <sup>AS</sup> asked her to bring her the *raas mubarak* of her respected father, Imam Husain <sup>AS</sup>. Ramla went to Yazid to ask him for the *raas mubarak* and Yazid picked one and sent it with her. When she reached

Mulatona Sakina <sup>AS</sup> and showed her it turned out to be the head of Habib bin Mazahir <sup>RA</sup>. Ramla went back and asked a second time and this time was given another head; that of Maulana Qasim <sup>AS</sup>. She went and asked a third time and this time came with the head of Maulana Abbas Alamdar <sup>AS</sup>. Mulatona Sakina <sup>AS</sup> clutched Maulana Abbas' <sup>AS</sup> blessed head to her chest and wept at length. Ramla returned and demanded why it was that he would not give her the *raas mubarak* of Imam Husain <sup>AS</sup>? He then chose the most radiant head from among them and when she took it Mulatona Sakina <sup>AS</sup> called for her *faiji* (paternal aunt), Mulatona Zainab <sup>AS</sup> and all the Ahle Bayt <sup>AS</sup> gathered around to weep and embrace the radiant *raas mubarak*.

Aali Qadr Maula <sup>TUS</sup> cited the *aayat sharifa*:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَسْتَجِيبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ

*O' those who believe, reply to Allah and His Messenger when they call you towards that which grants you life. (8:24)*

Al-Dai al-Ajal Syedna Mohammed Burhanuddin <sup>RA</sup> was one such '*jawhar al-jawahir*' who persistently called towards the eternal truth and did not allow any jewel to go to waste – this becoming evident upon during *janaza mubaraka* when Mumineen came from everywhere, near and far, to attend.

With this Chehllum waaz taking place in the Indian city of Secunderabad, Huzurala <sup>TUS</sup> chose to narrate an episode from the history of Sikander (Alexander the Great). The ancient king and his followers were walking through darkness with sharp objects biting into their feet. Unable to see what they were they

asked Sikander about them to which he answered, “Those that take them will regret and those that do not will also regret.”

When they emerged from the darkness, they were in two groups: those that had taken the objects and those that had dismissed taking them as being a pointless exercise if one was to regret anyway after having taken them. Those who had picked them up found that they were in fact gemstones and thus were filled with regret for not having taken more. While those that hadn't taken any rued the missed opportunity.

Syedna al-Dai al-Ajal <sup>TUS</sup> continued with the story of Sikander about whom it is narrated that he conquered from east to west – thus coming to be known as Zu al-Qarnayn (Qarnayn referring to the east and west) - and built a wall around his empire to protect it. In truth no such wall ever existed, it would not be possible, and so this applies as fittingly if not more so, to Amirul Mumineen Maulana Ali <sup>AS</sup> who was told by Rasul Allah <sup>SA</sup>, “You are Zu al-Qarnayn”, the age of Rasul Allah <sup>SA</sup> and the time after till Qiyamat.

Imam Husain <sup>AS</sup> gave penance for the sins of the people of two eras – those of the past and those to come – he too is Zu al-Qarnayn. To weep upon him and do *matam* is the wall of protection that some seek to destroy with their words. In each age, the Maula of the time continues to strengthen and reinforce this protective wall around those who believe; as was done by the 52<sup>nd</sup> al-Dai al-Mutlaq when he convened al-Multaqa al-Fatimi al-Ilmi on the cusp of two Hijri centuries – the end of the fourteenth and the beginning of the fifteenth. He restored and reaffirmed the values and tenets of the sharia and brought the faithful back firmly upon its injunctions. Thus, Syedna Burhanuddin <sup>RA</sup> is also the *saheb* of *qarnayn* – two centuries.

## في قلب الأحوال علم جوهر الرجال

*In the changing of situations the essence of men becomes known*

That is to say that what a person truly is deep down is revealed by his or her reaction to change; do they remain true to themselves and their principles or do they get swayed? This is exemplified by Maulana Abbas <sup>AS</sup> who remained steadfast when deprived of water and not taking a sip even with the Furat River before him, knowing that the Ahle Bayt <sup>AS</sup> were still parched.

The events of the Battle of Ohod are also illustrative of this. Rasul Allah <sup>SA</sup> had ordered Muslimeen to maintain their positions until otherwise told, however they left them in a rush to capture the booty of the fleeing enemy only for the enemy to then turn around and put them to flight. This left Rasul Allah <sup>SA</sup> exposed with only Maulana Ali <sup>AS</sup> remaining. Rasul Allah <sup>SA</sup> was severely wounded with injuries to his jaw and face among others. He instructed Maulana Ali <sup>AS</sup> to leave as well to which the response was, "Should I turn away a nonbeliever, after having embraced the faith!"

In a similar vein is the narrative of Maulaya Raj <sup>QR</sup>. His diligence to pray namaz as soon as its time started was impeccable. On one occasion he slightly delayed praying to complete some work at hand. Going to the well to draw water for wudu he despaired when the bucket came up brimful of gemstones. He instantly threw them back in. A second and third draw again came up with gemstones and each time he threw them back, now imploring Allah Ta'ala for water for wudu in order to fulfil his prayer on time. Even with riches in front of him, Maulaya Raj <sup>QR</sup> did not waver, he saw where true wealth lay and indeed he was thus

rewarded with true, eternal jewels: the succession of Du'at Badriyyeen<sup>RA</sup> in his lineage.

For a Mumin the mark of eternal life, the *jawhar al-jawahir* will be attained at the moment of his passing, with the *deedar* of the Khamsat At-haar<sup>AS</sup> as testified to by Maulana Ali Akbar<sup>AS</sup>. After he was finally felled by the spear in Karbala, he spoke of seeing each of these jewels of jewels while in the arms of his father Imam Husain<sup>AS</sup>.

May Allah Ta'ala grant the jewel of jewels of our age, Syedna Aali Qadr Mufaddal Saifuddin<sup>TUS</sup>, long life and evergreen heath until Qiyamat.

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