

‘Ashara Mubaraka 1441 H, Colombo
Majlis 2
Reflections

There are 17 verses in the Holy Quran in which Allah Ta‘ala has stated that those of faith and *imaan* are free from all fear and grief. Of these *aayaat*, the following is this year’s historical verse and a portion of it is numerically equivalent to 1441:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالصَّابِرِينَ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Indeed, those who believed and those who were Jews or Christians or Sabeans - those [among them] who believed in Allah and the Last Day **and did righteousness** - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve (2:62).

The number 17 is significant for it was the 17th day of Rabi al-Awwal, 1435 H, when Mumineen from all over the world attended the *janaza mubaraka* of al-Dai al-Ajal Syedna Mohammed Burhanuddin ^{RA} both spiritually and physically. This attendance ensured their salvation and their liberation from fears and grief in this world and the next.

In the second *wa‘az mubarak* of ‘Ashara Mubaraka 1441 H, Syedna Mufaddal Saifuddin ^{TUS} elaborated upon the second trio of Amirul Mumineen’s ^{SA} ten counsels bestowed upon his *shahzada* Imam Hasan ^{SA}. 'Fear three', Amirul Mumineen ^{SA} advised Imam Hasan ^{SA} to which he enquired, 'which three things

should be feared?' Amirul Mumineen ^{SA} replied, '1) fear Allah, 2) fear the one who does not fear Allah and 3) fear your tongue. If you shall do so, you will remain safe from all that you fear, dislike or take a bad omen from.'

Syedna al-Dai al-Ajal ^{TUS} then explained that it is generally observed that fear eventually leads to grief. A person develops a fear when he feels that in the future he may lose out on something he cherishes or that he may encounter something he dislikes. Such fear consumes individuals, compromises the quality of their lives, filling them with grief and sorrow and ultimately leading to the development of phobias. Mufaddal Maula ^{TUS} then listed a number of phobias that afflict people today: fear of heights, spiders, blood and illness. He then stated that today many have been gripped by a new phobia. With the audience attentively listening, he cheerfully revealed: nomophobia, the fear of being without one's mobile phone.

Dwelling upon the first of the three counsels — fear of Allah — Syedna al-Dai al-Ajal ^{TUS} referenced the conquest of Egypt by Maulana al-Imam al-Mu'izz ^{SA}. Most of the city had recognized Imam's ^{SA} victory and accepted his peace proposition. However, there were elements of resistance which had taken control of a bridge over the River Nile leading towards the city. With no other access to the city, Imam's ^{SA} Commander-in-Chief, Maulana al-Qaidjohar ^{RA}, uttered a simple phrase to a regiment leader named Ja'far b. Fallah on the banks of the Nile: 'it is for a day such as this that your Maula requires your service'. Upon hearing this statement, Ja'far dived into the Nile and swam over to the other side followed by many of his troops. They feared not the distance, nor the river currents nor the crocodiles inhabiting its waters. With this historical example, Syedna al-Dai al-Ajal ^{TUS}

clarified that to possess the fear of Allah means to follow His beloved Awliya' without fear and under any circumstances.

Allah Ta'ala states in the Holy Quran:

فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

[T]hose who follow My guidance shall have no fear,
nor shall they grieve.

Mufaddal Maula ^{TUS} explained that to follow someone means to always remain with them with pure intentions and not for worldly gain. In this context, Syedna al-Dai al-Ajal ^{TUS} narrated in detail how the 19th *dai*, Syedna Idris Imaduddin ^{RA}, appointed the water-bearer in the house of Maulaya Adam ^{QR} as the Waali of Hind. Prior to this, in Yemen, a person from Hind had entered the presence of Syedna Idris ^{RA}. Syedna Idris ^{RA} welcomed him, granted him the honour of *mu'anaqa* (embrace) and seated him ahead of the over 300 *hudoos* and scholars in his presence. Upon witnessing Syedna Idris' ^{RA} favouring of the visitor, their faces contorted in arrogance which Syedna ^{RA} immediately noticed. Syedna Idris ^{RA} then stated, 'I will demonstrate to you the purity of those in Hind: how they follow each and every directive issued to them and show no disobedience'. He then asked as to who was the person of lowest station, yet religious and virtuous, out of those in service at the Waali's house in Hind. Having identified the water-bearer, Syedna Imaduddin ^{RA} sent two letters to Maulaya Adam ^{QR} in Ahmedabad. In the first letter he appointed the water-bearer as Waali of Hind, and directed that the second letter be opened three days later.

Syedna al-Dai al-Ajal ^{TUS} narrated in detail the respect and deference Maulaya Adam ^{QR} and other *hudoos* accorded the water-bearer. He requested him to sit where he sat, addressed him as 'aap', did *tasleem* before him and then conveyed to him

Syedna's ^{RA} directive. Maulaya Adam ^{QR} assured him that we are all in your service and what we do henceforth will be with your *raza*. As the time of namaz drew near, Maulaya Adam ^{QR}, the *hudood* of Dawat and Mumineen all proceeded to the masjid and prayed behind him.

Through this test, Syedna ^{RA} determined whether the adherence of those in Yemen and Hind was for the sake of Allah or for worldly gain. Syedna's ^{RA} favouring of the person from Hind revealed the *hudood's* fear of losing status and worldly position. On the other hand, the only fear and concern Maulaya Adam ^{QR} had was that there be no deficiency in his adherence to Syedna's ^{RA} directives. This meant that he remained unaffected by any other fears or anxieties.

'Those who do not fear Allah Ta'ala'; this was the second thing one should be afraid of according to Amirul Mumineen's *wasiyyat* to Imam Hasan ^{AS}. In order to illustrate the wisdom in this guidance, Syedna Mufaddal Saifuddin ^{TUS} cited the example of Haaris-e-Hamdaan, who never ceased from speaking of Maulana Ali's ^{SA} preeminence to all those around him. As is well-known, a wicked individual threatened him that if he were to continue speaking of Amirul Mumineen's ^{SA} great feats and accomplishments, he would light a fire and throw him into its flames. He demanded that Haaris disavow Amirul Mumineen ^{SA}. However, Haaris did not fear the fire; rather, he feared accepting this evil individual's demand knowing that he was of the ilk that fears neither Allah nor his *wali*. When Haaris was forced into the blazing fire, he remembered Amirul Mumineen ^{SA} who came to his rescue and provided him refuge from the flames.

Mufaddal Maula ^{TUS} explained that despite his persecutor's attempt to strike fear in his heart with ill-treatment and threats of

fire, Haaris only increased in his love for Maulana Ali ^{SA}. Syedna al-Dai al-Ajal ^{TUS} recited the following *ayat shareefah* to illustrate Haaris' stature.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا
 خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

Mufaddal Maula ^{TUS} went on to explain how the face is the most prestigious part of the body for it encompasses all of the senses: sight, hearing, taste, smell and touch. As the Quran states, Haaris 'submitted his face' to Maulana Ali ^{SA} despite his persecuter's incitement of the fear of fire which overwhelms all human senses. Having submitted himself to Ali ^{SA}, Amirul Mumineen ^{SA} protected all his senses from the fire. Syedna al-Dai al-Ajal ^{TUS} cited Amirul Mumineen's ^{SA} verses as evidence of the protection he offered Haaris. He also reminded us that al-Dai al-Ajal Syedna Mohammed Burhanuddin ^{RA} was particularly fond of reciting these verses and that his melodious recitation still lingered in his blessed ears.

In his verses, Amirul Mumineen ^{SA} stated that upon Haaris' death, he would appear to him. Haaris would recognize him, he would recognize Haaris, and Haaris' sight would be protected having had the *deedar* of Maulana Ali ^{SA}. Upon hearing Amirul Mumineen's ^{SA} blessed voice, Haaris' hearing would be safeguarded from the roar of the flames. Amirul Mumineen ^{SA} would tell the fire to 'let him be, do not come near' and thus save

his touch from the heat of the flames and his nose (sense of smell) from its damaging smoke. And finally, Ali Amirul Mumineen ^{SA} will offer Haaris a sweet sip of Kausar which will forever protect his taste.

In this way, by fearing those who do not fear Allah, and submitting oneself to Allah and his *wali*, a Mumin is forever protected from fear and grief, his senses safeguarded from fire and any and all ailments and afflictions.

The third thing to fear is one's own tongue; it can be an enemy to one's faith. Referring to the narratives of Syedna Abdulqadir Najmuddin ^{RA}, Mufaddal Maula ^{TUS} related the instance when — in Nabi Musa's ^{AS} time — famine had set in and Nabi Musa ^{AS} set out with his followers to pray for rain. They were out for three days but no rain came and Musa ^{AS} pleaded to Allah Ta'ala as to why this was so. The answer came that amongst his followers was a slanderer (calumniator) hence their prayers for rain were not being answered. Musa ^{AS} asked Allah to disclose the identity of the slanderer to which He replied that when it was He that directed others not to slander how then could He reveal the person in question and bring him disgrace? Rather, you should collectively repent for the sins of the slanderer. This they did and the rain came. Having done so Musa Nabi ^{AS} again asked for the identity of the slanderer but Allah again refused to reveal it saying, "When he was doing ill I cast a veil over him, now once forgiven, how can I reveal it?"

The tongue is linked to cognitive ability, for man has to think before he speaks. Intellect is one of Allah Ta'ala's greatest bounties, but as Syedna Hamiduddin al-Kirmani ^{RA} has explained, it is not our intellect but that of the Nabi Mohammed's ^{SAW} which is in actuality the greatest bounty. Man alone when relying on his

own intellect and logic may falter; humans intellect often leads to fallacies. It is therefore important to fear and be wary of seemingly logical assumptions and instead rely on Rasul Allah's^{SAW} intellect which will always lead to the truth and salvation.

Maulana Aliakbar^{AS} exemplified all three manners of fear. He feared Allah Ta'ala and followed His *wali* without expectation of worldly gain and when offered haven by the enemy due to his kinship with the wretched Yazid through his mother, he rejected it. How could he accept refuge from those unwilling to offer refuge to Husain Imam^{AS}. Recognizing this as their lack of fear for Allah Ta'ala, he cursed them and their offering of refuge with *la'nat*. As he engaged in battle slaying 120, he felt thirst. Despite knowing Imam Husain^{AS} had been without water for three days he maintained faith in the belief that the *shahzada* of the purveyor of the waters of Al-Kausar will quench his thirst for him. His fear of his own tongue was demonstrated by his reliance upon Imam Husain^{AS} saking his thirst in circumstances in which human logic would mandate otherwise.

When Jibraeel conveyed Allah Ta'ala's wish to Imam Husain^{AS}, his *jism mubarak* ravaged by wounds, he addressed different parts of his sacred body offering them counsel in this dire time.

- To his *dill mubarak*, he said, "O' heart remain resolute in the face of Allah's decree."
- To his *aqdam mubarak*: 'O' feet do not lose your footing as you go forth.'
- To his *ra's mubarak*: O' head, when you are raised upon the spear be grateful to Allah.

As he sat against the tree, he bowed his head, "Be grateful for Allah's decree," and it was at this point that the cursed Shimr struck Imam Husain's^{AS} *ra's mubarak* with his wretched foot.

In this world we are faced with innumerable fears and phobias, rational ones, irrational ones. The three fears listed by Maulana Ali ^{AS}, detailed by his *dai* Syedna Mufaddal Saifuddin ^{TUS} and borne out in the actions of Allah's Awliya' ^{AS} will allow us to live a life without fear or angst. May Allah Ta'ala enable us to live in accordance with Syedna's ^{TUS} directives, free of fear and grief apart from the grief and *huzn* of Imam Husain ^{AS}, and may He grant Syedna al-Dai al-Ajal a life of health and happiness until the Day of Qiyamat.

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