



## Reflections on the Seventh Waaz Mubarak Ashara Mubaraka 1428H

‘He is the *awwal* (first), and the *aakhir* (last); the *zahir* (manifest), and the *baatin* (hidden), and he is all knowing.’

This *aayat* from the Quran depicts the attributes of Maulana Ali (AS) in five statements that are all-encompassing. So superlative are these attributes that some wrongfully believe that Maulana Ali (AS) is himself the Omnipotent. However Aqamola (TUS) clarified that it does not mean that he is Allah, the Creator, but that he possesses the attributes of Allah.

A man once came to Maulana Ali (AS) and declared that he believed him to be Allah. Maulana Ali (AS) ordered him to recant the statement or he would execute him. When he did not agree, Maulana Ali (AS) executed him. He then brought him back to life and ordered him once again to recant his words. The man continued to refuse and was put to death and burnt.

Huzurala (TUS) elaborated on seven *wujuhaat* (facets) of the meanings of this *aayat*. First, Maulana Ali (AS) is the first in the heavenly realm, but appears in the last age of this world. His glory is acknowledged and manifest in the former but concealed in the latter.

Maulana Ali (AS) is the first to accept Rasulullah’s (SA) *dawat* (call) to Islam as he was with Rasulullah (SA) at the end when Rasulullah’s (SA) soul ascended to Heaven.

In another *wajeh*, the *awwal*, *aakhir*, *zahir*, *baatin* and all-knowing are the Panjatan Paak (SA). On one occasion Maulana Ali (AS) appeared to Jabir (RA) as Rasulullah (SA), then as Maulatena Fatema (AS), then as Imam Hasan (AS), then Imam Husain (AS) and finally in his own image.

Another facet centered on the four rivers of Paradise – of fresh water, of milk that never curdles, of wine that doesn’t inebriate and of pure honey.

The heavenly river of fresh water never gets old. In the course of explaining this quality, Huzurala (TUS) mentioned that water that gets old is still *paak* and can be used in *wudhu*. However, water whose color, smell or taste has changed is not *paak* and not suitable for *wudhu*. This water whose nature has changed, can still be used to drink, such as rose water. However, if water develops an odour because of age it is not necessarily unsuitable for *wudhu*. In the same way, knowledge from times past is not irrelevant simply because of age, but a Mumin should only take knowledge that is clean and pure. There are those who regard using rose water or even soup for *wudhu* as permissible!

The second river in paradise is one of milk that never curdles. This, of-course, is in stark contrast to milk that we drink, which curdles in a fairly short time. Sometimes people imagine milk to have curdled due to a deficiency in their taste buds. One should monitor one’s own tastes in case one mistakenly judges the milk – knowledge - from this river to have curdled.

The third river is that of wine. This does not imply that alcohol is permissible, here; the river of wine in *Jannat* is such that it does not inebriate even though it is delectable to the drinker.

The fourth river is the one of pure honey, sweet and clear. Amirul Mumineen, Maulana Ali (AS) is all knowing of the knowledge of the four rivers.

In another facet of the *aayat*, the four aspects refer to the four ranks of Nabi, Wasi, Imam and Dai; Maulana Ali (AS) is all knowing of these four.



Maulana Ali's (AS) unparalleled status is illustrated by the narrative in which Maulana Ali (AS) asks Rasulullah (SA) to pray for him. Rasulullah (SA) chooses Maulana Ali (AS), himself, as the *wasila* by which he supplicates to Allah for Maulana Ali (AS). When Maulana Ali (AS) questions this, Rasulullah (SA) replies that he found no *wasila* (intermediary) greater than Maulana Ali's (AS).

Maulana Ali (AS) was Rasulullah's (SA) Wasi, his appointed successor. An 'aarabi' (desert dweller) who was the leader of his tribe had come to Rasulullah (SA) and proposed that if Rasulullah (SA) promised him 100 camels with their saddles and reins then his entire clan would embrace Islam. Rasulullah (SA) accepted this proposal but by the time the chief and his clan returned from their distant home Rasulullah (SA) had passed away.

The aarabi inquired as to who was Rasulullah's (SA) successor and was directed to the court of Abu Bakr. When he arrived at the court, he asked Abu Bakr if he was the Wasi. Abu Bakr replied that he was not the Wasi but the caliph. The aarabi informed Abu Bakr of Rasulullah's (SA) promise of a 100 camels; Abu Bakr replied that the Prophet had left nothing.

The aarabi left the court disconsolately. As he was making his way back, he was met by Fadhal bin Abbas (RA). Fadhal directed him towards Maulana Ali's (AS) house. Maulana Ali (AS) asked him if he was the one to whom Rasulullah (SA) had made the promise of 100 camels. Maulana Ali (AS) sent him with Imam Hasan (AS) to Baqi where he prayed *namaaz* and *dua* and then drew out from the ground a caravan of 100 camels, reined and saddled, and handed them over to the aarabi. The aarabi and his clan embraced Islam.

Throughout his lifetime, Rasulullah (SA) made it clear that Maulana Ali (AS) was his Wasi. Rasulullah (SA) decided that the area of Masjid-e-Quba be marked by the steps of his camel. It would not move when first Abu Bakr and then Umar mounted it. However, as soon Maulana Ali's (AS) put his foot in the stirrup, the camel rose to its feet.

Similarly, it was Maulana Ali (AS) who was the catalyst for victory in the battles of Khandaq and Khaybar. In Khaybar, he was preceded by the other two both of whom returned having failed to conquer the fort. That day Rasulullah (SA) stated, "Tomorrow I will give the standard to he who loves Allah and His *Rasul* and is loved by Allah and His *Rasul*."

When the first caliphs of Islam found themselves unable to resolve the simplest of legal cases it was Maulana Ali (AS) who came to the rescue. In one case two con-men left some money with a wealthy lady under the condition that she should not hand over the money to them unless they came together. Some time later, one of the men returned claiming that his partner was unable to accompany him as he was unwell but that he had the authority to take the money back. The lady, in all innocence, handed over the money. Some time later, the second man showed up demanding the money.

The case was taken to Umar who referred it to Maulana Ali (AS). Maulana Ali (AS) simply stated that since the condition was that both men should be present, he should go get his partner first before laying claim. Thus the con was exposed.

Maulana Ali's (AS) glory is to be found in his progeny, the Aimmat Tahereen (AS) and in the Duaat Mutlaqeen. Imam Mustansir (AS) revealed himself in 21 different images to the artists who were sent by the Roman emperor to paint the Imam's portrait. This was to prove that the statue which he worshipped and called Ruhul Quds was in fact the exact likeness of the Imam (AS). The artists painted three portraits each, on three successive days. On the first and second days they were astonished to find that each and every portrait was different – a total of 20 different portraits. It was only on the third day that all the portraits matched.



When the Roman emperor realized that the statue that he worshipped was indeed the image of the Imam, he embraced Iman. His services for the Imam included deterring the advance of the French forces from the west.

With fatherly affection Huzurala (TUS) counseled Mumineen on the nurturing and upbringing of their children – children who have been given to us as ‘amanat’ – in trust. Children, he said, are a tremendous blessing; we need only to look at the yearning of those who do not have any.

Huzurala (TUS) emphatically warned against hitting children whether by parents or teachers. Do not scold them in front of their siblings but in private. Do not let them go astray, nurture them to be good human beings. Do not use foul language as children are highly impressionable.

Personal care of children is a particularly important concept greatly neglected in this day and age. We are witnessing a time when parents, particularly mothers, in the modern world often leave the day-to-day care of their children in the hands of nannies, nurses, childcarers and other third parties while they are pursuing careers or other interests. It was particularly poignant then that Huzurala (TUS) held up Maulatena Fatema’s (AS) example of how, in the last moments of her life bathed Imam Hasan and Husain (AS), dressed them, cooked and fed them with her own hands.

Huzurala (TUS) guides Mumineen towards the Islamic ideal of civility and civilization. He exclaimed, “Alcohol, tobacco, English dress, clean shaven face; is *this* education?”

May Allah taala preserve our *bawa shafeeq*, the Dai of Amirul Mumineen Maulana Ali (AS) until Qiyamat.