

The word *Kausar* which means abundance, aptly describes Maulana Ali's (SA) Dai, Syedna Mohammed Burhanuddin (TUS). Indeed all that he possesses and all that he bestows on mumineen is plentiful -- heavenly *barakaat* that emanates from his presence; the affection with which he nurtures mumineen; the fountains of knowledge that he imparts in his *bayan* and the tears of *shafa'at* that fill his eyes.

*Kausar* is the name of a river in *jannat*. It represents, in accordance with the number of Arabic letters contained in the word, the four most prominent positions in Dawat whose obedience is obligatory: the Nabi, the Wasi, the Imam and the Dai. Mumineen are indeed the fortunate few, among all others to be able to drink from the river of *Kausar*, in this world as well as the hereafter.

Surat-ul-*Kausar* was revealed to Rasulullah (SA) when *munafeqeen* made impertinent remarks on the death of his son, Ibrahim. Allah revealed, "We have bestowed *Kausar* upon you," referring to Maulana Ali (SA) through whom Rasulullah's lineage would continue in the progeny of Imam Husain (SA).

Aqa Maula (TUS) mentioned seven wujuhat of the word "*Kausar*". One wajah is that the four letters in the word "*Kausar*" refer to the four perennial rivers of *jannat*: water, which is not stale, milk, which doesn't curdle, wine, which is delectable yet doesn't intoxicate, and honey which is pure. Aqa Maula (TUS) cautioned, "Mumineen who desire to drink heavenly wine should not be influenced by wrong notions or fall into ill habits and consume liquor. Mumineen are destined to eat from the heavenly *mawaa'id* and drink from *Kausar*, hence no prohibited substance should touch their lips.

The *uloom* (plural of *ilm*) of Dawat are classified into four: *Zahir*, *Batin*, *Haqiqat* and *Haqiqat-ul-Haqiqat*. The *Shariat* is founded on *haqiqat* and its edicts are based on meanings of *taweel* and *haqiqat*. The four *rakat* for Zohar, three for Maghrib and two for Fajr are indicative of a deeper esoteric meaning. Similarly, the payment of *zakaat* on crops produced by natural irrigation and that of crops watered by wells is different, which is again based on *taweel*. Syedna Jafar bin Mansur al Yemen has written a book titled, "*Taweel uz Zakat*." Literally, the book contains the *taweel* of *Zakat*, and on another level the *ilm* of *haqiqat*. Syedna Taher Saifuddin (RA) studied this book in sabaq with Syedna Abdullah Badruddin (RA).

Maulana Ali's (SA) name is mentioned in the Quran in eight places; the first in Ayat-ul-Kursi. Aqa Maula (TUS) detailed the meanings of a first few *ayats*. Maulana Ali (SA) was never overcome by slumber. His sleep, like that of Rasulullah, was limited; he was always aware of his surroundings. Aqa Maula (TUS) narrated an interesting incident that occurred in Madina Munawwarah. The people of Madina Munawwarah heard a deafening noise in the middle of the night. Waking up from their slumber, people rushed out to enquire about the noise and on the way met Rasulullah (SA) who had already investigated the disturbance. Aqa Maula (TUS) attributed this promptness to the *barakat* of *wahye*.

While narrating the *shahadat* of Maulana Ali (SA) Aqa Maula (TUS) stated, "After being slain in Kufa, Maulana Ali (SA) lived among his family for two days before breathing his last. He was given *ghusl*, *kafan* and was buried by Imam Hasan (SA) and Imam Husain (SA) in Najaf. But alas! Husain was slain in Kerbala and his body lay on the scorching sands of the desert for days without *ghusl* or *kafan*."

When asked about the sign of Maulana Ali's (SA) *shahadat*, Zohri replied, "No stone was turned in Bait-ul-Muqaddas but fresh blood found from underneath. Maula (TUS) urged, "Mumineen are the residents of the Medina of Dawat. How could they not weep for Maulana Ali (SA)?"