

Allah sent Rasulallah (SAW) as “*rehmat un lil ‘alameen*” (rehmat for all people). Logically it follows that all humans should have been created in the age of Rasulallah; or if this was not to be, then there must be one from amongst Rasulallah’s (SAW) descendants who would bestow his *barakat* and *rehmat* on the world. In every age, there is an Imam, who is *rehmat* personified for the people of that time; and during his seclusion this tradition of *rehmat* is imparted by the Dai al Mutlaq. Syedna Mohammed Burhanuddin (TUS) has gathered mumineen for this Ashara Mubarakata to shower upon them the *rehmat* that Allah has promised.

The focus of today’s *waaz* was a mumin’s *niyyat*. A mumin’s *niyyat* (intent) is greater than his action. It is his *niyyat* that prepares his soul for the spiritual abode towards which he must ultimately return. *Niyyat* like *walayata* is an act of the heart. *Niyyat* like *walayata* is the foundation of deeds. Just as a building cannot stand without a foundation, so also no deed is accepted without *niyyat* and *walayata*. In this vein, *niyyat* and *walayata* are one and the same.

A mumin’s *niyyat* is greater than his action but what of the *niyyat* of their Maula, Ali ibn Abi Talib? Amir-ul-mumineen fought for the cause of Islam. His one act of slaying Amr bin Abde Wad during the battle of Khandaq outweighs all the deeds of the Ummah put together. He accompanied Rasulallah (SAW) till the end of his life, serving him in every possible way, even mending his *naal* (sandals) when required. His *niyyat* was to perform *khidmat* of his Maula according to the instructions of his father Maulana Abu Talib (SA).

There is no deed like the deed of Imam Husain (SA). There is no *niyyat* like the *niyyat* of Imam Husain (SA). There is no Imam like Imam Husain (SA). He proceeded to Kerbala from Makkah with the intention of sacrificing his all to defend *kalemat-us-shahadat*. Imam Husain’s (SA) *niyyat* is Maulana Qaim (AS), who will be born in his progeny. His *niyyat* is to secure salvation for all mumineen to come until the day of Qayamat.

Every Imam showers *barakat* on the *hudood* in his presence; his *niyyat* is to bestow *faiz* on his Dai for every Dai is entrusted with the onerous task of leading the Dawat during the seclusion of the Imam. Every Dai’s *niyyat* is to perform the *khidmat* of his Maula. In accordance to his *niyyat*, Aqa Maula (TUS) said, “I have gathered you all today to grieve on Imam Husain (SA).” In these days *malaekat* descend from the heavens, and flock to the *majlis* where the tragedy of Kerbala is recited calling out, “Here! Here! It is the wish of your loving father that you gather here to lament on Imam Husain.”

During Ashara, mumineen travel from far and wide intent upon performing *buka* and *matam* with their Dai.(TUS) – their *niyyat* is to earn *jannat* at his hands. As Maula (TUS) said, “Mamlook-e-Ale Mohammed (SA), Mohammed Burhanuddin is present amongst you. I have come here to take you to *jannat*. Indeed, I have come to grant you *jannat*.”