

Rasulullah (SAW) says, "Travel and you will benefit." Indeed the benefits mumineen gain from travelling to the *hazrat* of Syedna Mohammed Burhanuddin (TUS) are priceless, as observed by those who today, with Aqa Maula (TUS), traced the path of agony, suffering and cruelty suffered by Imam Husain (SA) on his final journey from Medina to Karbala.

Imam Husain (SA) journeyed his way to Karbala on his horse which was one of the few select horses of Rasulallah (SAW). Just as Rasulallah's (SAW) camel was guided (upon his arrival in Medina, Rasulallah (SAW) built the *masjid* upon the demarcations created by circling of his camel) so was Imam Husain's (SA) horse, hence the moment it stepped onto the land of Karbala, it stopped by divine volition. On the other hand, on the day of Ashura the horse did not stop even when held back by Sakina, and instead took its Maula along towards the battlefield, the predestined place of his *shahadat*. The moment Imam Husain (SA) sheathed his sword the horse understood its significance and knelt down on its forelegs enabling him to dismount. When Imam Husain (SA) was slain, the horse galloped over the dead bodies strewn in the battlefield straight towards his body. The horse wrestled the enemies trying to capture it, even killing many. Having failed to capture it, the enemies stood back and watched in amazement as the horse upon approaching the body of Imam Husain (SA) kissed and smelled its heavenly fragrance, and then soaking its mane in his blood, let out a blood curdling neigh which thundered through the jungle. Finally it headed towards the tents of Ahle Bait and neighed loudly. Maulatena Zainab and other *saiyyedaat* rushed out eager to see Imam Husain (SA). But the moment they saw the horse, without its rider, Zainab cried out, "Alas! Husain has been killed!" Such was the *khidmat*, courage and faithfulness of Imam Husain's (SA) horse.

Mumineen who travel under the long and benevolent shade of the Fatemi Sultan gain in the benefits of *safar* in abundance. Maulana Ali (SA) says, "Leave your native place and travel forth in search of glory, for in travelling you will receive five benefits. Your worries will be alleviated; you will earn livelihood; you will acquire knowledge, good manners and companionship of a noble person. If people may say that travelling is fraught with ignominy, hardships and perils, I say that it is better to journey and perish than to continue residing in a place of humiliation amongst jealous people."

This parallels of these five benefits with the safar of Karbala. Imam Husain (SA) fulfilled the promise by which he had dispelled the worries of Rasulallah (SA) about repaying the *qisaas*. Imam Husain's (SA) *shahadat* is replete with the eternal *ilm* and one who weeps and performs *matam* is blessed with his precious knowledge. On the night before Ashura, Imam Husain (SA) revealed such *ilm* to his *Ashaab* that he opened the gates of heaven for them. Imam Husain's (SA) *gham* is indeed the essence of all knowledge. His *gham* is a prominent characteristic of the learned. Imam Husain (SA) displayed exemplary conduct in Karbala and thereby, taught the entire mankind what constitutes nobility and good conduct. When enemies deprived him and his *ashaab* of water, he did not remind them that he had who first provided them with water when they had run out. Instead, he raised his infant son Aliasghar on his hand and promised heaven to whoever provided him with a sip of water.

Aqa Maula (TUS) concluded the *bayan* by exhorting mumineen, "O mumineen! I have come here to take you with me. Seek my companionship and accompany me on this journey! If you follow my advice and act according to my wishes no harm will come your way. I will not allow any humiliation or suffering to touch you! I will offset all your hardships and travails. I am your father and such is my affection that I will not allow anyone to even cast his evil eyes upon you!"