

(From the waaz mubarak of Syedi wa Maulaya Mufaddal bhai saheb Saifuddin saheb (TUS) 5<sup>th</sup> Moharram ul Haram, 1433 H)

Aali Qadr, Syedi wa Maulaya Mufaddal Bhaisaheb Saifuddin (TUS), the *Mansoos* of the 52<sup>nd</sup> Dail Mutlaq, Syedna Mohammed Burhanuddin (TUS), today delivered the *ziker* of Imam Husain (SA). From the beginning from when he sought succour from Maula (TUS), to the end when he narrated the heart rending account of Imam Husain's (SA) last *salaam* on each of his Ahl e Bayt, mumineen were moved to uncontrollable tears. His every word was a manifestation of *ikhlaas*, his every gesture an expression of *tafadi*.

Syedi wa Maulaya Mufaddal bhai saheb Saifuddin saheb (TUS) elucidated the virtue of *sabr*. Maulana Ali (SA) says, "Every *ne'mat* has a key and a lock: *sabr* is the key and laziness is the lock." The position of *sabr* in Imaan is as important as the position of head on a body. It is the prerequisite of obedience.

*Sabr* is divided into four branches: *shawq* (desire), *shafaq* (fear), *zohd* (the forsaking of worldly pleasures) and *taraqquub* (apprehension).

1. *Shawq* (desire): The one who desires *Jannat* will abstain from all worldly passions. Maula (TUS) explained this by narrating the *ziker* of *A'arabi*, who exercised *sabr*, and did not obtain his pleasure through *haram*; instead he approached Rasulullah (SAW). It was due to Rasulullah's (SAW) *barakat* and the *A'arabi's* *sabr* that he was rewarded with marriage, a long life, and above all Rasulullah's (SAW) happiness.

It was the fervent desire of Hur to be with Imam Husain (SA) and to choose heaven over hell that impelled him to leave the ranks of the

enemies, forgo his position and prestige and seek martyrdom with Imam Husain (SA).

2. *Shafaq* (fear): The second branch of *sabr* is fear of fire, which requires one to refrain from *haraam*. It was the lack of this fear that led the judge to lie and conspire to cheat a humble man of his gold coins. Nothing was hidden from Imam Hakim (SA) who secured justice for the victim and punished the judge for his transgression.

Indulging in haram leads to the downfall of man. Reiterating Aqa Maula's (TUS) warnings to refrain from interest during Multaqa and afterwards, Maula (TUS) sternly advised mumineen against the transaction of interest in any form. He urged mumineen to beware of people who try to promote *haraam* by portraying it as *halaal*.

3. *Zohd*: *Zohd* helps one to overcome all kinds of difficulties with ease.

4. *Taraqquub* (apprehension): The one who fears death will hasten to prepare for the hereafter.

Imam Ali Zainulabdedin's (SA) life was a manifestation of *sabr*. The inscription on his ring read, "Patience is dignity." *Sabr* should be exercised in seven conditions: heat, cold, hunger, thirst, fear, illness and death. Imam Zainulabdedin (SA) endured each of these in extremity: the oppressive heat of Kerbala, the harsh cold in the prison of Shaam, the hunger and thirst of three days, the fear of the enemy, his own illness, and the death of Imam Husain (SA) and Ahle Bait in Kerbala.

Strengthening the resolve of Mumineen, Maula (TUS) said, "If you do not waver and your *sabr* perseveres over your adversary's even by the blink of an eye, triumph will certainly be yours."

Maula (TUS) narrated in detail the *wadaa* of Imam Husain (SA) and his final moments with Maulatena Zainab (SA). Since no one was left to mount Imam Husain (SA), Maulatena Zainab (SA) performed her last

*khidmat* by holding the reins of the horse with one hand and Imam's hand with the other. Leaning with his hand on her shoulder, Imam Husain (SA) mounted the horse and Zainab, for the last time, fell at his feet, before he rode away to the battlefield.