

(From the waaz mubarak of Syedi wa Maulaya Mufaddal bhai saheb Saifuddin saheb (TUS) 9th Moharram ul Haram, 1433 H)

Life is a journey; and a mumin's destination is *Akherat*. The length of the journey determines the amount of preparation required. Maulana Ali's (SA) Dai, Syedna Mohammed Burhanuddin Aqa (TUS) leads us towards *Jannat*, making sure that our preparation is adequate. These ten days of Ashara Mubarakah provide an invaluable opportunity for the preparation of *Akherat*. Rasulullah (SAW) said, "He is wise who remembers death and prepares zealously for it." To prepare beforehand is not only a sign of intelligence, but also a sign of *Mohabbat*. Syedna Qadin Noman (RA) says that the one who goes to the Imam's *hazrat* unprepared does not have any reverence for the Imam's *maqam*.

Preparing for *Akherat* entails preparing the soul to be worthy of the hereafter: this cannot be achieved until one endeavours to purify one's soul from vices.

Aali Qadr Maula (TUS) advised all to forsake bad attributes like greed, jealousy, back-biting, carrying tales, holding grudges and revenge. Back-biting is severely condemned in the Quran and likened to eating the flesh of a dead brother. Jealousy makes one complain about the prosperity of others. One should be content with what one has; indeed the *mohabbat* of Syedna Mohammed Burhanuddin is the most precious of all treasures. A grudge in the heart, is like a thorn embedded in the flesh: it continues to prick unless removed. It causes sleepless nights and loss of peace. Maulana Ali (SA) advises, "Do good unto those who wrong you." Forgiving and forgetting will not only please Maulana Ali (SA) and his Dai (TUS) but will benefit one immensely. Weddings are occasions when the likelihood of misunderstandings is great. An invitation overlooked, a gift forgotten, or a protocol neglected can upset people and make them

seek revenge. The other person should be given the benefit of doubt; ill-feelings cause discomfort and agony to the one who harbours them. Of course, it is difficult to do so, but with the *wasila* of Aqa Maula (TUS) difficult things can be achieved.

Quoting Maulana Ali's (SA) saying, Maula (TUS) said, "Do not revel in the downfall of others; for you never know what could happen to you." Instead pray for the alleviation of their hardship.

Love and faith have immense power and strength. The love of Maula is so great in the hearts of mumineen that they stand for hours waiting to get just a glimpse of Aqa Maula (TUS). Even the name of Maulana Mohammed Burhanuddin (TUS) is enough to bring tears to the eyes of those humble mumineen who lead a simple life in towns and villages. During difficult times, one must pledge to do Maula's (TUS) salaam and Maula's (TUS) ziyafat. Syedna Taher Saifuddin (RA) used to say that wealth lies beneath Aqa Maula's (TUS) feet.

Maula (TUS) described what befell the *haram* of Imam Husain (SA) after his death. Shimr stormed into the tent holding Husain's severed head in his hand; with the other he slapped Sakina. The enemies presented food and water to the *haram*; another way of causing them distress by reminding them of the hunger and thirst of those killed.

The entire *majlis* was overcome with *matam* and tears at the heart rending description of Imam Husain's (SA) final moments with his horse, Zul-Janah. After the horse bent its forelegs to enable the Imam (SA) to dismount gently, it recalled the first day when it had done so. Imam Husain (SA), when young, had requested Rasulullah (SAW) for a horse and had selected Zul-Janah from amongst other horses present. The horse recalled how Imam Husain (SA) was then in the company of *Panjatan* but now he was surrounded by enemies. Trampling with its feet and

biting with its mouth, it tried to defend the tents of *Ahle Bait* from being burnt and plundered. But when the horse returned to the battlefield, it saw Imam Husain (SA) lying in the battlefield; his head severed from his body. The horse soaked its mane in his blood and approached the tents of *Ahle Bait* to inform them about Imam Husain's (SA) *shahadat*. Clinging to the blood soaked face and mane of the horse, the Syyedat grieved and lamented.