

‘Ashara Mubaraka AH 1440
Majlis 5
English Reflections

Continuing his historic travels in and around the mountains and hillsides of San’aa, Mansoor al-Yemen al-Dai al-Ajal Syedna Mohammed Burhanuddin ^{RA} set out to an outlying area known as Ghayl Bani Hamid on 17 Jumad al-Ukhra, 1381 AH. Road access was limited so Syedna al-Muqaddas’ vehicle stopped 7 miles (11km) short of the destination and he walked the remaining distance to reach Ghayl. After some hours of searching and having visited multiples locations, it was now evening and the *qabr mubarak* of al-Dai al-Ajal Syedna Ibrahim al-Hāmidī ^{RA}, the ziyarat of which Syedna al-Muqaddas had intended, had still not been found. They searched until a man told them he knew where they wished to go. It was another 2-3 miles before they came to a small hill but even here no one recognized the name of Syedna Ibrahim al-Hamidi. Then there came a man who claimed to know who they were looking for referring to Syedna Ibrahim as the sahib of Kanz al-Walad, an esoteric *haqeeqat* text of great sanctity he had authored. Syedna Mohammed Burhanuddin ^{RA} confirmed that the *qabr mubarak* in question was indeed that of Syedna Ibrahim and took *barakat* of his *ziyārat*.





Al-Dai al-Ajal Syedna Mohammed Burhanuddin ^{RA} in Gayl Bani Haamid.

In today's *wa'az mubarak* dedicated to Nabi Mohammed ^{SAW}, al-Dai al-Ajal Syedna Aali Qadr Mufaddal Saifuddin ^{TUS} explained the meanings of the name 'Mohammed' and two other derivatives of the root verb *ha mi da* similar to *mohammed*: *hamd* & *haamid*. *Hamd*, *haamid* and *mohammed* mean 'praise', 'the one who praises' and 'the one who is praised'. When Nabi Mohammed's ^{SAW} detractors sought to belittle him they would call him by the name *muzammam*, the opposite of *mohammed* meaning 'he that is disparaged'. Nabi Mohammed ^{SAW} gave thanks to Allah for the irony that those who wished to abuse him were instead aiming their barbs at someone named Muzammam, while his name was Mohammed!

Syedna Mufaddal Saifuddin ^{TUS} explained that the meanings of all three words — *hamd*, *haamid*, *mohammed* — applied to Rasul Allah ^{SAW}. To demonstrate this, Syedna al-Dai al-Ajal ^{TUS} narrated what transpired between Nabi Mohammed ^{SAW} and a Jewish lady who would toss litter at him as he passed by

her house. One day Rasul Allah ^{SAW} passed and she did not do so. Immediately, Rasul Allah ^{SAW} inquired as to why and was informed that she was ill. Rasul Allah ^{SAW} went to her home to ask after her health and the woman was naturally astonished. All this time she had been trying to provoke a reaction, instil anger – never did she imagine that, far from any of that, he would instead come to ask after her health. The Jewish lady embraced Islam.

Syedna Mufaddal Saifuddin ^{TUS} explained that Rasul Allah's ^{SAW} insisting to visit her despite her consistent maltreatment and abuse was beyond comprehension. His actions were so pure and praiseworthy that he became 'praise' or *hamd* personified. He is *haamid* because despite her constant abuse, he never complained and was always grateful and praiseworthy of his Creator. And he is *mohammed*, because for over 1400 years now, this incident has been narrated over and over and his angelic character continuously praised.

A similar situation transpired with a Jewish man. The day after the *mi'raaj* Rasul Allah ^{SAW} came across a slave-girl looking very distressed in the marketplace. She had been sent to purchase provisions but was very unwell and also anxious lest she be late in returning to her master and subsequently punished. Nabi Mohammed ^{SAW} assured her not to worry and lifted the two children into his arms as she finished her errand. He then returned home with her, although because of her age she was unable to keep pace with Rasul Allah ^{SAW} so he told her to hold tight of the trails of his clothing to keep her steady. They reached her home without delay. Recognizing Nabi Mohammed ^{SAW} and knowing that he never took the path outside his house, the master of the slave-girl, a Jewish man, was taken aback to see him. He then went inside and re-emerged carrying the Torah citing a passage that foretells of a prophet that would come to the house of a Jewish man carrying two children and escorting a slave-girl. Nabi Mohammed ^{SAW} fulfilled this prophecy and the Jewish man embraced Islam.

Having explained the meanings of *mohammed*, *hamd* and particularly *haamid*, Mufaddal Maula ^{TUS} transitioned to throwing light on the name of Ghayl Bani Haamid. Although, Bani Haamid refers to a branch of the Hamdan tribe in Yemen, he explained that it also refers to Rasul Allah's ^{SAW} progeny, the A'immat Tahireen since he is Haamid and they are his children. Ghayl refers to a flowing body of water. Maulana al-Min'aam ^{TUS} explained that the body of

water is the Du'at who during the Imam's seclusion are apparent, like the water, visible to all.

This year's historic *ayat shareefah* is from Surat al-Hijr (15:87):

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

And indeed, We have bestowed upon you the seven repeatedly recited verses, and the Grand Quran.

The 'seven repeated verses' refer to Surat al-Fatiha, also known as Surat al-Hamd. It has seven verses which are repeated throughout the day and night in the 52 *rak'ats* of *namaaz*. The word al-Hamd also equates 52 according to the numeral system where letters are assigned numbers in Arabic. There have been seven dais named 'Mohammed' beginning with the twelfth dai and ending with Syedna Mohammed Burhanuddin ^{RA}.

Gratitude is truly *hamd* when it is practiced during both times of ease and bounty and times of difficulty and trouble. Mufaddal Maula ^{TUS} recalled two instances from history to explain the *barakat* of such *hamd*. Jabir bin Abdullah's children were imitating the slaughter of goats and in doing so one killed his brother. Distressed by his act, the living brother drew the knife on himself leaving them both slain. That very evening Jabir had given requested Rasul Allah ^{SAW} to grace his home for a *ziyaafat*. He and his wife decided they must continue as though nothing happened lest they compromise their *khidmat* for Rasul Allah ^{SAW}. Despite their efforts to conceal it, the tragedy came to light but soon turned to utter joy when Rasul Allah ^{SAW} brought them both back to life again. It was Jabir and his wife's focus on Rasul Allah ^{SAW} and their noble guests, their persistent *hamd* in happiness and difficulty that brought them joy once more. Had this not been the case then Rasul Allah ^{SAW} would not have graced their home and would not have brought their children back to life.

'Hamd', giving thanks and praise no matter what the circumstances is such a thing that in itself it dispels worries and difficulties. When one is always praising Allah then difficulties no longer seem difficult, trials no longer seem troubling; everything always appears good. Maula ^{TUS} spoke of a doctor who regularly had the honour of hosting *ziyafats* for Burhanuddin Maula ^{RA}.

Recently, he was troubled by a bout of depression so decided to request for the honour of a ziyafat to Maula with the hope that his depression would be cured. And so it was. In remembering and giving thanks for what one has one ceases to dwell on what one does not possess; this is a recipe for happiness. Happiness, then, comes from *hamd*.

As Rasul Allah ^{SAW} anticipated the Angel of Death's final act, he asked Jibra'eel ^{AS} what awaited him in the Hereafter. "The angels await you," said Jibra'eel ^{AS}. Rasul Allah ^{SAW} said in praise, "for the face of my Lord is *hamd*". He asked again and was told of the Hur al-'Een and that Allah was waiting for him and that no prophet or community would enter paradise before Nabi Mohammed ^{SAW} and his. And for each reply he stated again, 'For the face of my Lord is *hamd*.' With the last reply Rasul Allah ^{SAW} felt at peace and asked Jibra'eel ^{AS} to call forth the Angel of Death and take his spirit. He was in Maulana Ali's ^{AS} arms and Maula Ali ^{AS} felt it breeze past taking its feeling in his hands and gentling wiping his face. Emerging from the shroud Amirul Mumineen ^{AS} announced, 'O Ahle Bayt, your Nabi has departed this mortal world.'

May Allah Ta'ala grant our beloved Maula Syedna Mufaddal Saifuddin ^{TUS} a life of health and happiness to the Day of Qiyaamat.