

‘Ashara Mubāraka AH 1440  
Majlis 8  
English Reflections  
09/01/1440 AH

Al-Dai al-Ajal Syedna Mufaddal Saifuddin <sup>TUS</sup> bestowed us the honour of listening to the *kalimaat nooraniyah* of al-Dai al-Ajal Syedna Taher Saifuddin <sup>RA</sup> and al-Dai al-Ajal Syedna Mohammed Burhanuddin <sup>RA</sup> yesterday, the 8<sup>th</sup> of Muharram al-Haraam. Mufaddal Maula <sup>TUS</sup> explained, that Syedna Burhanuddin <sup>RA</sup> emanated radiance in his words and his actions like the sun. The Arabic word for sun is *shariqa* and keeping with this year’s thematic discourse, Syedna <sup>TUS</sup> stated that yesterday’s *wa‘az mubarak* alluded to the mountain village of Shariqa in Haraaz, Yemen where the 18<sup>th</sup> dai, al-Dai al-Ajal Syedna Ali Shamsuddin <sup>RA</sup> and other *hudoos kiraam* are laid to rest.

In his Mansoor al-Yemen travels of 1381, the next mountain location Syedna Burhanuddin <sup>RA</sup> visited after Shariqa was the fort of Shibaam, the resting place of Syedna Idris Imaduddin <sup>RA</sup>. Syedna Imaduddin <sup>RA</sup> was a prolific author and is renowned for an array of writings such as *Nuzhat al-Afkaar* and most famously the *Uyun al-Akhbar*, a seven volume work tracing the history of Islam from the time of Nabi Mohammed <sup>SAW</sup> all the way to the early dais of Yemen. Nearly 3000m above sea level in his mountain dwelling in Shibaam, Syedna Imaduddin <sup>RA</sup> authored this seminal work and was able to include facts and precise details of distant places that he had not physically visited and might escape the notice of someone who was actually there.

Syedna Imaduddin <sup>RA</sup> is also the author of an esoteric text of great importance and eminence known as *Zahr al-Ma‘ānī*, which translates to The Flowers of Meanings. Expanding on flowers, Syedna <sup>TUS</sup> explained that they must be pollinated for plants to reproduce. They facilitate the process of pollination by attracting animals, insects, birds, honey bees and even humans, with their unique colours and fragrances. Honey bees in particular are attracted to a variety of flowers, and after drinking their nectar they produce two primary products: honey and beeswax, one providing cure and the other

providing light. The Quran states that honey is endowed with *shifa*, cure, and beeswax is used in candles to provide light. Cure and illumination; these are the two primary benefits of honey bees pollinating flowers. In a similar manner, the title of Syedna Idris' <sup>RA</sup> text, *Zahr al-Ma'ānī*, attracts seekers of knowledge, and its contents — when imbibed and properly digested with the *raza* and *barakat* of *sahib al-zaman* — provide cure and illumination.

Continuing the concept of flowers and their benefits, Syedna al-Dai al-Ajal <sup>TUS</sup> referenced the *hadeeth shareef* where Rasul Allah <sup>SAW</sup> states that Imam Hasan <sup>AS</sup> and Husain <sup>AS</sup> are his *rayhānat*. A fragrant tree known in English as myrtle, it is not just the flowers that give off scent but also the leaves and even the branches. This *hadeeth shareef* and the myrtle tree happen to be this year's Tazyeen theme as well. The word *rayhān* appears in the Quran in two *suras*, al-Rahman and al-Waq'ia, similar to the two respected grandsons of the Nabi Mohammed <sup>SAW</sup> whom he called his two *rayhānat*. Syedna al-Dai al-Ajal <sup>TUS</sup> explained that al-Rahman means to be merciful to the extent of causing permanent change. Like the sura's name, Imam Hasan's <sup>AS</sup> mercy was so potent that it had the capacity to completely change the course of one's life.

To illustrate this, Syedna Saifuddin <sup>TUS</sup> narrated an incident that occurred in Mu'awiya's reign as caliph. In a conversation with his son Yazeed, he told his father that you have given me all of the world's material pleasures and riches yet there is one thing that I still covet: the wife of Abd Allah b. Aamir. Mu'awiya told Yazeed that forcefully taking a married woman will not sit well with the Arabs; I will have to contrive something to get her for you. Mu'awiya summoned Abd Allah b. Aamir to his court and showed him favour over others. He then asked to speak with him in private where he revealed his intent to give him position and power within his court and kingdom and to give him his daughter's hand in marriage. Upon hearing Mu'awiya's proposition, Abd Allah accepted. At this point, Mu'awiya's daughter who had been made aware of this entire ruse, interjected saying that she would only marry Abd Allah if he divorced his current wife, the one who was the object of Yazeed's desire. Abd Allah said that that was

difficult; he loved his wife deeply and could not part with her. Members of Yazeed's courts began pressuring him, telling that that he would become part ruler of the Kingdom as Mu'awiya's son in law. The pressure and circumstances were such that he felt that he had no option but to concede and accepted Mu'awiya's proposition. Abd Allah divorced his wife. Immediately, Mu'awiya began to dawdle with regards to the marriage with his daughter and she made increasing demands that he was unable to meet.

Meanwhile, Mu'awiya sent Abu Huraira with Yazeed's marriage proposal to Medina where Abd Allah's wife was living. On his way, Abu Huraira visited Maulana al-Imam al-Hasan <sup>AS</sup> and presented the entire situation to Imam <sup>AS</sup>. Imam told Abu Huraira to continue as he had intended but instructed him to offer his marriage proposal to her as well and allow her to choose. Abu Huraira went to Abd Allah's wife and informed her that her husband had divorced her and offered her both proposals. Unsure, she asked Abu Huraira for counsel and to help her with the decision. Abu Huraira had the following to say: if you desire the material world, choose Yazeed; if it is the Hereafter that you prefer, choose Imam Hasan <sup>AS</sup> for there is no person more pious than him and his good repute is known by all. With her options before her, the woman chose Imam Hasan <sup>AS</sup>.

A short time later, Abd Allah b. Amir returned to Madina and visited his ex-wife to collect some money he had left with her. Imam Hasan <sup>AS</sup> instructed his wife to deliver Abd Allah's entrusted deposit. Recognizing that both still had feelings for each other, Imam Hasan <sup>AS</sup> asked Abd Allah if he wished to remarry his ex-wife. Abd Allah acknowledged that he did, saying that his life was now bitter without her, but that it was Imam Hasan's prerogative. In a gesture redolent with his fragrant mercy, Imam Hasan <sup>AS</sup> divorced her so that she and Abd Allah could re-marry.

Syedna Mufaddal Saifuddin <sup>TUS</sup> explained that Abu Huraira's statement that if Abd Allah's wife wanted the Hereafter, she should choose Imam Hasan <sup>AS</sup> was inaccurate. By choosing Imam Hasan <sup>AS</sup> over Yazeed, she not only received Imam's *barakat* and bettered her prospects for the

Hereafter, she and her husband were ultimately reunited in this temporal world despite Mu'awiya's scheming. As Rasul Allah's <sup>SAW</sup> *rayhānat* flower, Imam Hasan <sup>AS</sup> drew the woman towards him. After divorcing her and reuniting her with her former husband, he cured him of his ailment and enlightened them both with the knowledge that Imam <sup>AS</sup> can provide both *deen* and *dunya*.

On one occasion Rasul Allah <sup>SAW</sup> set down at the tent of Umme Saeed. After resting he did *wudhu* and the water rinsed from his mouth nourished a plant which upon receiving the blessed water immediately bloomed into a fragrant tree. The fruits of this tree would sate the hungry, quench the thirsty and give copious milk to breeding animals. One day several of the fruits fell to the ground and it came to be known that that was the day Nabi Mohammed <sup>SAW</sup> had passed away. Thirty years on the tree shrivelled when Maulana Ali <sup>AS</sup> was slain and it stopped bearing fruit but its leaves continued to give benefit. That was until the day Husain was martyred when the leaves dried up and blood welled up from its roots.

Just as a plant attracts pollinators towards it so too do humans attract others and their way to do this is to smile – Smiling is the snare of love. Syedna Burhanuddin <sup>RA</sup> had such a radiant smile that all were pulled towards him. Beholding his beaming countenance gave their hearts peace and energy. Maula Burhanuddin <sup>RA</sup> brought freshness to the faces of Mumineen with his tears upon Imam Husain <sup>AS</sup>. A Mumin is someone whose happiness is on his face and his worries are in his heart. The tears shed in the lamentation of Imam Husain <sup>AS</sup> bring happiness to the face and rid the heart of its worldly grief. This was the erudition in Syedna al-Muqaddas' oft-repeated statement, "May a Mumin always remain in mirth and happiness. May he see no sorrow apart from sorrow in the lamentation of Imam Husain!"

May generation after generation of Mumineen find themselves basking in Maula's <sup>TUS</sup> beaming countenance. The smile that cures us of our ailments and illuminates our paths in this world and the next. May Allah Ta'ala extend Maula's blessed life until the Day of Qiyāmat.