The Blessed, Radiant Sermon

Delivered by

The Esteemed Fatemi Da'i, our Master Syedna Mohammed Burhanuddin (TUS)

at the gathering commemorating

Our Master Syedna Taher Saifuddin (RA)

in Mumbai

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Praise be to Allah, the Originator of a life possessing knowledge and power, a life whose manner of existence has no connection with anything else. It is incapable of encompassing anything except its own essence, and it cannot know except through its own attributes and characteristics.

The likenesses of such lives were equal in their first perfection. Among them, Allah bestowed upon them, according to what their primordial nature required, their honour, radiance and majesty. The one who preceded all others in acknowledging the oneness of their Originator, without anything preceding him, was therefore called the **First Originator (al-Mubdiʿ al-Awwal)**, the **First Word (al-Kalimah al-Ula)**, and truly the **First Intellect (al-ʿAql al-Awwal)**.

Then, from among them, others emanated, and in the language of wisdom this was called the **Universal Soul (al-Nafs al-Kulliyyah)**. It breathed forth toward those below it through the eternal effusions (*fuyudat azaliyyah*).

The **Daʿwat** was then established in the Realm of Origination (*Dar al-Ibdaʿ*), and those likenesses were arranged therein according to the requirements of obedience, ascent and descent. Those who failed to respond to the noble Daʿwat and attain the lofty ranks that were offered to them fell from the summit of the Realm of Origination down to the density of primordial matter (*hayula*).

The fallen ones differed in their intentions and their inner dispositions, just as they differed in their clay and their constitutions.

By the command of Allah, Glory be to Him, some therefore constructed the world of nature through an exceedingly precise, firm and wondrous craftsmanship, in order to raise those who had fallen and guide those who wandered. This was so that the pure Daʿwat—the ladder of ascent—could be established through those who, by His permission, uphold it: the people of guidance, righteousness and faith.

We praise Him, Glory be to Him, as God.

We praise Allah, the Lord of the heavens, which are constructed and folded by His right hand; and the earth, all of it, is within His grasp.

The world has been created for His religion, and the Wise Qur'an, which He sent down, has always been joined with its companion.

His is the **Daʿwat of Truth**. Through it, the proof has been established against creation, and through it the path of truth has become clear.

Know that the effusion of the Imam of the Age which reaches this world is a heavenly effusion supported by divine confirmation (*taʾyīd*). This world receives blessings from the spiritual and heavenly realm.

Through the blessings and *taʾyīd* of **Syedna al-Mu'ayyad al-Shirazi**, and through the Imam of the Age, who is present today, whose spiritual glances are continuously flowing, it is possible to express the reality of these matters in these words, in this manner, with eloquence and rhetoric, with clarity of expression and correctness of speech.

May Allah, through me and through all the believers who benefit and derive benefit from this learned man, grant him the finest reward in the Gardens of Bliss.

May the blessing of this learned man's knowledge reach us today, and may we always continue to benefit from it.

May Allah grant this learned man—our Mawla **Taher Saifuddin**—the greatest reward.

When he was present in the world of nature, he received effusions from the presence of the Imam of the Age and established the Daʿwat of Truth among human beings. Whatever spiritual and sacred effusions reach him today from that presence will be increased many times over.

From those effusions, may a portion also reach us here today, in this gathering commemorating Mawla Taher Saifuddin.

As his son, as his Daʿi, I pray today that a share of these effusions reaches us as well; that through these effusions our souls may be purified and illuminated; that through this knowledge our souls may become brighter; and that Allah grant us ever-increasing ability to receive this blessing and to act according to knowledge.

The greater our action in accordance with knowledge, the greater the blessing will become.

May Allah make us successful and grant us His assistance.

We praise Allah—the Originator of this life, a life possessing knowledge and power.

When Allah originated this life, He brought it into existence in a particular form, and within it was everything that constituted life: knowledge and power.

At this gathering of remembrance, there is therefore a remembrance of knowledge.

For what is knowledge? And what is action alongside it?

Knowledge is what gives life its true meaning: knowledge that enables one to comprehend one's own essence, to the extent that it is possible to comprehend it.

But what is the limit of knowledge?

How much can one understand about the One who originated that essence?

What did He create, and how did He create it?

Knowledge itself cannot fully comprehend this.

And the power is immense: whatever He wills, He does.

He understands His own essence, but it is impossible for a created being to comprehend the Creator's essence.

Therefore, from the very beginning, it must be made clear what knowledge means.

If knowledge has a **limit**, then knowledge that has no limit and no boundary is not what we ordinarily call knowledge.

Why does knowledge have a limit?

Because knowledge is created knowledge, and the knowledge possessed by a created being has a boundary. A created being cannot become the Creator.

The same applies to power.

If a being does not possess a particular power, it cannot possess knowledge of that power in the same manner as the One who possesses it.

Thus, among created beings, there are different degrees of knowledge.

One person may know many things.

Another may know very little.

And the person who is truly knowledgeable also knows the limits of his own knowledge—he knows that there are things which he cannot know.

This is another, higher degree of knowledge.

The **Amir al-Mu'minin** expressed all of this through his blessed tongue in an extraordinary statement.

When the majesty and divine grandeur of the Mawla became manifest, and when the First Intellect reflected that majesty, he expressed a statement concerning the extent of knowledge.

He said:

"Ask me about whatever is beneath the Throne."

Everything beneath the Throne is within the realm about which he can speak.

But what about that which is above the Throne?

The answer is that Allah knows it.

Thus the Amir al-Mu'minin gave an extraordinary answer through the wisdom of this statement.

Allah the Exalted, the True Originator, originated a life possessing knowledge.

Allah possesses knowledge.

The detailed knowledge of everything—whatever exists and whatever has been created—is with Allah.

He is the Creator; He knows what He has created and knows every reality.

This knowledge comes from the Creator Himself.

He who does not possess this knowledge cannot comprehend it completely.

To know this knowledge is itself an act of worship of Allah.

Why?

Because one should know everything according to its proper reality, and by knowing it one should acknowledge:

"This is not created by itself. Its Creator is Allah, the Exalted."

That acknowledgment is worship.

Therefore, knowledge of the universe is itself above all other knowledge.

Whatever exists in the universe has come into existence through this knowledge and according to this knowledge.

And together with acquiring knowledge, we should always recognize that all knowledge ultimately belongs to Allah.

Knowledge of the universe comes from Allah's power.

When the life created by Allah reaches the summit of purity, everything becomes clear to it.

When everything is seen with purity, it is known according to its reality.

To know things as they truly are, and to acknowledge them as such, is worship and obedience to Allah.

Conversely, to refuse to know things as they are, or to know them and then deny their reality, is disobedience to Allah.

Those who came before us were those who preceded others in this knowledge.

Their precedence should be acknowledged.

This is truth.

This is sincerity.

This is reality.

If one does not acknowledge it, that itself becomes disobedience.

Such a person cannot remain in the realm of purity, because if he knows something to be true and then denies it, that is falsehood (*kidhb*), whereas one who belongs to the realm of truth (*sidq*) cannot remain there while committing such falsehood.

Because of such falsehood, there was a fall, and the fallen ones descended through three dimensions into the world of primordial matter (*hayula*).

Everything existing within this material world is governed by the management and wisdom of the **Mudabbir**, the Divine Planner.

This entire system exists so that eventually impurity may disappear and purity may return; evil may disappear and good may again become manifest.

Just as goodness originally existed, goodness will ultimately become manifest again.

For evil has no original principle in *ibdaʿ*—there is no fundamental origin of evil in the act of Divine Origination.

Evil is something accidental.

When evil disappears and good becomes manifest again, the nature, manner and causality of every existing thing must be understood.

This knowledge is necessary so that one may firmly believe that everything which exists is created and originated, and that its Creator is Allah, Glory be to Him.

The purpose of the Creator in bringing everything into existence must also be understood according to its reality.

Through knowledge and recognition, one must acknowledge:

This is created; it is not the Creator.

This is precisely contained within the meaning of the testimony:

La ilaha illa Allah — There is no god but Allah.

First comes negation, and then affirmation.

If this distinction is not understood, then Islam, faith and deeds cannot be properly accepted.

All of this discussion concerns knowledge and the obligation of knowing.

There is another extraordinary reality that must be firmly established in the mind:

The statement **La ilaha illa Allah** encompasses all created things.

Thus, one should acquire knowledge of all existing things.

To possess correct knowledge of the things of this world is an important obligation of religion.

Only then can the testimony **La ilaha illa Allah** be truly fulfilled.

One should understand it in the proper manner, and through understanding and fulfilling it, one attains Paradise.

Knowing Its Limits and Fulfilling Its Rights

Allah the Exalted—may we always utter the **Word of Testimony** (*Kalimah al-Shahadah*) with sincerity, with sincerity, together with knowledge: knowing its limits and fulfilling its rights.

Bab al-Abwab, Syedna Hamid al-Din al-Kirmani, said:

Whoever worships Allah through these two acts of worship, which are **knowledge and action**, and whoever does not unite these two forms of worship, has not truly worshipped Allah.

A person who possesses knowledge but abandons action has abandoned servitude to Allah and has committed disbelief. He has lost both this world and the Hereafter, because his action is invalid and provides no benefit.

Likewise, there is another person who worships Allah through action alone, without knowledge. His outward actions may appear to be worship, but because he lacks the second form of worship—the worship of knowledge—he does not attain the form and rank that knowledge gives.

Without knowledge, he has no lasting rank in the Hereafter, and his knowledge will not benefit him on the Day of Resurrection.

Knowledge without action is therefore not accepted.

Why?

Because Allah the Exalted has said concerning the person who possesses knowledge but does not manifest it through action:

"He who knows knowledge but does not manifest action..."

Such a person is called a **ẓālim**—an oppressor/wrongdoer.

Allah says:

"They denied them, even though their souls were convinced of them, out of ظلم and arrogance."

Thus, the person who possesses knowledge but refuses to act upon it is a wrongdoer.

There are therefore two acts of worship:

1. **The worship of knowledge**
2. **The worship of action**

The worship of knowledge takes precedence over the worship of action.

Why?

Because the worship of action itself is dependent upon knowledge.

Before one performs an action, one must first know what that action is, why it should be performed, and how it should be performed.

Therefore, knowledge comes first, and action follows it.

This is why Syedna Hamid al-Din al-Kirmani explains the meaning of ʿ**ibādah** ʿ**ilmiyyah**—the worship of knowledge.

What is the knowledge that constitutes this worship?

He explains it through a series of subjects.

The Ten Areas of Knowledge

First: Tawḥīd

Knowledge of the oneness and unity of Allah.

Second: Maʿrifat al-Malāʾikah

Knowledge of the angels.

Third: Knowledge of the Prophets

Recognition and knowledge of the prophets.

Fourth: Knowledge of the Awṣiyāʾ

Knowledge of the appointed successors (*awṣiyāʾ*).

Fifth: Knowledge of the Imams

Knowledge and recognition of the Imams.

Sixth: Knowledge of the Messenger and what he brought

Knowledge of the Messenger who came with the Book and the Sharīʿah, and knowledge of what he informed us about:

- Paradise
- Hell
- Resurrection
- Reckoning
- Reward
- The Last Day

These matters must be known.

Seventh: Knowledge of created things

Knowledge of the created universe and its constituent beings.

Eighth: Knowledge of nature

Knowledge of the natural world and its workings.

Ninth: Knowledge of the limits between the believer and the One who is worshipped

One must know the boundaries and relationship between the believer and his Lord.

Tenth: Knowledge concerning the hierarchy of the ḥudūd

One must understand the manner in which the ranks of the *ḥudūd* are arranged and established, and one must dissociate oneself from their enemies.

Eleventh: Knowledge of the connection between created beings

One must understand how the various created beings are connected to one another—how one being is joined to another and how the different parts of creation relate to each other.

Twelfth: The necessity of taʾwīl

One must recognize the necessity and obligation of **taʾwīl**, the esoteric interpretation of religious realities.

Thirteenth: Hayūlā, nafs, ʿaql and ṣūrah

One must understand the realities of:

- *Hayūlā* — primordial matter
- *Nafs* — soul
- *ʿAql* — intellect
- *Ṣūrah* — form

Fourteenth: The obligation of bayʿah and the taking of the covenant

One must recognize the obligation of the **bayʿah**, and take the covenant and *mīthāq*.

These are among the matters that constitute the knowledge which a person is required to possess.

There was a time when people divided this knowledge into separate categories and reduced it to individual disciplines.

Regarding this, **Imam Ahmad al-Mastūr** said:

"Then know that the ancient sages..."

The ancient sages described the various sciences and discussed the disciplines of wisdom.

They discussed matters that, according to them, could only be fully known by **the One, the Almighty**.

Among the subjects they discussed were the structure of the celestial spheres, the laws governing the stars, and many of the hidden realities within creation—even matters concerning what lies beneath the sphere of the Moon.

There were some groups, however, including certain scholars of the Sharīʿah, who rejected many of these subjects.

Why?

Because their understanding was insufficient.

They either could not understand the qualities being described, or they failed to contemplate them properly.

Some became occupied solely with the legal rulings of the Sharīʿah.

Others, because of opposition or stubbornness, rejected the sciences of wisdom because they were associated with people whom they considered innovators.

Some people became so concerned with the outward laws of the Sharīʿah that they neglected wisdom.

Others became so occupied with wisdom that they neglected the Sharīʿah.

Both extremes are incorrect.

Our understanding is not that one should accept only wisdom and reject the Sharīʿah, nor that one should accept only the Sharīʿah and reject wisdom.

Rather, both must be considered together.

The realities of both must be uncovered.

The sciences of **ḥikmah** and the sciences associated with **prophethood** are like one great ocean: vast, deep and extensive.

Therefore, we are always in need of these teachings.

This is why the **Ikhwān al-Ṣafāʾ** composed their famous **51 epistles**.

Their purpose was to express these matters in the briefest possible form—to explain essential points and make them understandable through examples, bringing these sciences closer to the understanding of the beginner and making the conception of their deeper realities easier.

They explained that the sciences of wisdom and the prophetic Sharīʿah are both **Divine matters**.

They agree in their fundamental purpose.

The ultimate objective of the science of wisdom and the ultimate objective of the Sharīʿah are one.

There may be differences in their branches and methods, but their fundamental purpose is shared.

The ultimate purpose of philosophy is:

"To resemble the Divine according to the capacity of human beings."

In our epistles, we explained four principal qualities:

1. **Knowledge of the realities of existing things**
2. **Sound judgment and correct belief**
3. **Acquiring beautiful character**
4. **Performing virtuous actions and good deeds**

The purpose of this teaching is to bring **knowledge and action together**.

This was the practice of the **Awliyāʾ**, peace be upon them.

And it is obligatory upon everyone.

If one acts in this manner, one's religion becomes complete.

This is how the religion of **Āl Muḥammad** is preserved.

"For the religion of Āl Muḥammad there are guardians; their glances and watchful eyes protect it."

Its preservation requires that it be propagated just as it was meant to be propagated.

There must be no separation between its different aspects.

The relationship and balance between the two must remain established, so that neither religion is separated from worldly life nor worldly life is separated from religion.

The enemies of religion have always attempted to separate religion from knowledge, and ultimately to destroy religion itself.

During the time of the Messenger of Allah, this attempt began very early.

The attempt was to separate religion from knowledge so that, eventually, religion itself would be destroyed.

Therefore the Messenger of Allah declared:

"I am the city of knowledge, and Ali is its gate."

The Amir al-Muʾminīn, peace be upon him, acted according to this command and repeatedly declared:

"Ask me about whatever is beneath the Throne. Ask me before you lose me, for indeed there is abundant knowledge here."

Everything beneath the Throne—ask me about it.

Ask me before I am no longer among you.

His hand was placed upon his chest, indicating the immense amount of knowledge contained within him.

After him, his pure descendants—the Imams—faced every kind of difficulty and preserved the religion.

The **Banū Umayyah** were determined to destroy religion.

Then the **Banū al-ʿAbbās** came to power and committed enormous oppression.

Imam Muhammad al-Bāqir, peace be upon him, conveyed the teaching of the Messenger of Allah:

"I am the city of knowledge and Ali is its gate."

And he said:

"O Bāqir of knowledge, split knowledge open completely."

The one who causes knowledge to be opened and investigated is the **Bāqir**.

And the **Imam Jaʿfar al-Ṣādiq**, peace be upon him, continued this mission.

This was an essential responsibility of every Imam possessing this rank:

to preserve, expand and disseminate knowledge.

The purpose was that the enemies of religion could not divide knowledge and thereby create the conclusion that knowledge of creation was the fundamental reality while religion was unnecessary.

In the terminology of today, one might say:

"Science is everything."

A conference could be convened and people could be persuaded that science alone is sufficient—that prophethood and religion are unnecessary.

This is precisely the danger.

The people could be captivated by such an idea, as though it were a form of magic.

Therefore **Imam Ahmad al-Mastūr** commissioned the **Ikhwān al-Ṣafāʾ** to compile their epistles.

They presented knowledge with extraordinary breadth and dignity.

Their exposition represented, up to that point, the culmination of this intellectual effort.

Then, after some time, the **Fatimid Imams** established the state of Truth.

From the West, **Imam al-Mahdi** appeared and established the Fatimid state.

The foundation of that state was **knowledge**.

Through an intellectual movement, the state was established.

The sciences and arts were disseminated from a central institution—the centre of religion.

And the blessed person of the Imam himself was the **fountainhead and source** from which that knowledge flowed.

Consider the achievements of **Imam al-Muʿizz**.

How could a pen be made?

He explained it.

How could a naval fleet be constructed?

How could ships travel across the sea?

He explained it.

He established principles of the science of optics.

He taught the Sharīʿah.

He taught wisdom.

He taught the science of *taʾwīl*.

He explained all these subjects in great detail.

Knowledge of creation was also cultivated.

A master of many sciences and arts, Imam al-Muʿizz possessed this knowledge and, according to his command, these sciences and arts were brought forth and disseminated.

With extraordinary distinction, centres of learning were established in **Ifriqiya and Egypt**.

Even today, the greatness of this intellectual achievement remains worthy of mention.

Then came the period of **satr**, the concealment.

The **Duʿāt Muṭlaqūn**, the learned scholars and authorities, continued this work.

The particular work of the Daʿwat during the period of concealment was the **dissemination of knowledge** and the raising of the ranks of sincere believers by educating and adorning them with knowledge.

Through this effort, the Daʿwat continued in **Yemen**, and afterwards in **India**.

The Duʿāt continued their work.

Within this tradition, particular emphasis was placed upon the element of **tarbiyah**, spiritual and intellectual cultivation.

From Yemen, the Daʿwat came to India, carrying this noble inheritance with it.

What a great blessing this has been.

Until our time, the centre of the Daʿwat had been in the Arab lands.

But now it has come toward India.

For this centre, there was a necessity for:

- an Arabic land,
- an Arabic atmosphere,
- an Arabic environment.

Why?

Because Arabic is the language of Islam.

Arabic is the language of faith.

Indeed, it is the language of the Qur'an itself.

Therefore, what is the significance of Arabic?

Allah, Glory be to Him, intended the religion of Islam for the entire world.

He addressed **Muḥammad al-Muṣṭafā**, and said:

وما أرسلناك إلا كافة للناس

"We have not sent you except to all of humanity."

You have been sent as a bearer of good news and a warner for everyone—for all people.

The people of the world speak many different languages.

Yet for such a universal religion, a **universal religious language** was necessary.

Allah, Glory be to Him, therefore chose the Arabic language.

He says:

إنا أنزلناه قرآناً عربياً لعلكم تعقلون

"Indeed, We have sent it down as an Arabic Qur'an so that you may understand."

The Qur'an was revealed in Arabic so that you may understand and exercise your intellect.

A believer's Islam and faith cannot properly be accepted without the Qur'an and Arabic.

Consider how much of religious life is expressed in Arabic:

- The **Kalimah** is in Arabic.
- **Namaz** is in Arabic.
- All the injunctions and practices of the religion are rooted in Arabic.

Imam Ahmad al-Mastūr explained that when the period of opposition comes to an end, the religion of Islam will become complete, prevail and become manifest, and the Arabic language will prevail over all languages.

The religion will become one, just as Allah says:

هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون

"He is the One who sent His Messenger with guidance and the religion of truth, so that He may make it prevail over every religion, even though the polytheists dislike it."

When there is one religion, the religion of the Prophet must be made manifest over all religions, and likewise its language must be made manifest over all languages.

This is why the Noble Qur'an—the Qur'an which Allah revealed, the most exalted of Books, the Book which He made firm and perfected—cannot be adequately conveyed with all its meanings and subtleties into another language.

Why?

Because the Arabic language possesses an extraordinary quality of concision and comprehensiveness.

Within it, great meanings can be expressed briefly, yet nothing essential remains hidden.

Everything can be made manifest.

This is why there was such extraordinary effort in bringing Arabic learning from Yemen toward India.

Syedna Hasan bin Nuh al-Hindi

Syedna Hasan bin Nuh al-Hindi came from India, yet he became distinguished in the Arabic language.

Through this achievement, the noble people of India attained high ranks while still in Yemen.

They received education there, and then returned from Yemen to India, bringing that learning with them and teaching others.

There was a place in Yemen associated with this teaching called **Dar Shalʿ**.

I remember seeing it.

When I travelled to Yemen, the place still existed in the form of an old building resembling a school or madrasa.

Its traces were still present.

The believers who had lived there said:

"Syedna Jalal used to teach here."

In that very place, in Dar Shalʿ, many great Syednas taught, including:

- Syedna Yusuf
- Syedna Jalal
- Syedna Dawud ibn Ajab Shah
- Syedna Dawud ibn Qutb Shah

All these great men came toward India carrying blessings.

They went to Yemen, received blessings and knowledge there, and then returned toward India.

Thus a centre of education was established in India.

People came from Yemen to teach in India, and people from India went to Yemen to learn Arabic.

The Duʿāt, scholars, *aḥbār*, guides, jurists and distinguished men all exerted themselves in this endeavour.

Their efforts are worthy of gratitude.

Syedna Abdul Qadir Hakimuddin

Among all these eminent scholars and great learned men was the position of:

al-Mawla al-Ajall al-Murtadā al-Kāmil, al-Wali al-Fāḍil, Malakī al-Shamāʾil, Syedna Abdul Qadir Hakimuddin.

His rank is well known.

Today is the day of his ʿ**urs**.

It is remarkable to see the extent of his efforts in the service of knowledge, language and the dissemination of knowledge.

There is a narration among some of the *Ikhwān* concerning him.

A king of **Rāmpūr**—a king who had originally been a non-Muslim and later accepted Islam—became interested in learning the Qur'an.

After accepting Islam, he wanted to learn how Islam and faith were to be understood directly from the Qur'an.

He therefore told his attendants:

"Find me a scholar who can properly teach me this matter, someone who can teach me these things thoroughly."

Someone present told him:

"There is a young man among the Bohra community, a person of very young age, who has memorised the Qur'an. He is a **Ḥāfiẓ al-Qur'an**, and he recites the Qur'an with great eloquence and *laḥn*."

The king said:

"Bring him to me. You should learn from him. Then my hope will be fulfilled."

He was brought to the king.

The king wanted him to teach him Arabic and the Qur'an and establish him in a position of honour close to him.

He was therefore brought before the king.

The king asked him to teach him what Allah had taught him.

The young **Abdul Qadir Hakimuddin** replied:

"Inshāʾ Allah, I will teach you."

And every day he would go toward the king's palace and teach him the Qur'an.

After some time, the king thought:

"This person has taught me the Qur'an. I should give him some reward."

He therefore gave him a great gift.

The gift consisted of grain—the produce of an entire village—which was bestowed upon him as an honour in return for teaching the Qur'an.

Hakimuddin, however, did not ask for anything.

He said that he had no need for it.

The king insisted:

"No, please accept it."

After considerable insistence, Syedna Hakimuddin accepted the gift.

It happened to be harvest time.

The grain of the entire city and surrounding area was being gathered.

The grain from the fields belonging to the king was brought to the house of Hakimuddin's father, **Bawa Mulla Khan**.

It was then sent inside.

When Bawa Mulla Khan saw the enormous amount of grain, he asked his sons:

"Where did all this grain come from? Who bought all these stores of grain?"

One of his sons explained:

"This is because of Abdul Qadir. The king has given him the entire village as a gift because he taught the Qur'an."

When Bawa Mulla Khan heard this, he became angry.

He said to Abdul Qadir:

"O my beloved son! What have you done? You have abandoned the service of the Imam of the Age's Daʿi and chosen service to a king!"

He regarded this as a serious departure from the proper service of the Daʿwat.

Syedna Hakimuddin therefore went back to the king and effectively returned the gift, saying that he had no need for it.

Afterwards, he intended to travel toward the **Ḥaḍrat ʿĀliyah Zākiyah**.

His father, Bawa Mulla Khan, and his son **Shaykh Abdul Qadir** were associated with this journey.

Today is the blessed day of the ʿurs of this Mawla.

This Mawla received his **khums** from his father in service of the Daʿwat of Truth.

What an extraordinary rank belonged to Mawla Hakimuddin.

Today is his ʿurs; today is a blessed day.

Taking the blessing of this day, we begin this remembrance.

We remember this Mawla, and we remember all the Mawālī.

May all the blessings of their knowledge reach us.

May knowledge be granted to us, together with blessing within that knowledge.

Today I wish to remember and thank all of them.

But first, as the servant of the *Ṭayyibī* era and the servant of Āl Muḥammad, I offer thanks.

This gratitude to Allah is obligatory and a duty.

Within this noble lineage, there were, at times, twenty-one Imams; the chain of the **Duʿāt Muṭlaqīn** continued.

And in the lineage of Mawla Hakimuddin there arose many learned men, philosophers and experts.

The Chain of Knowledge

Today, I, Mawlana Taher Saifuddin, am also a descendant of Mawla Hakimuddin.

And today, as his descendant, I am his son.

Mawlana Abdul Ali Saifuddin occupies a position like the sun among the Duʿāt.

He gathered all this knowledge and transmitted it onward for the future.

Arabic was given an extraordinarily elevated position through him.

This is characteristic of every Daʿi.

Syedna Abdul Qadir Najmuddin was an ocean overflowing with knowledge.

At the time of his ʿurs, the gathering of believers was extraordinary.

In Ujjain, thousands gathered.

The light of Mawla Najmuddin appeared; his spiritual lights shone, and his blessings reached the believers.

He prayed greatly for the believers of Ujjain.

The believers of Ujjain performed their service with enthusiasm and sincerity.

May Allah grant all of them blessing and reward.

It was a great honour that Bawa Saheb himself also attended that ʿurs.

What a remarkable occasion it was.

May Allah grant Mawla Abdul Qadir Najmuddin an immense reward.

Bawa Saheb showed him extraordinary respect and honour and reached the summit of affection and compassion toward him.

The compassion of Mawlana Abdul Qadir Najmuddin toward the believers was immense.

Syedna Abdul Husain Husamuddin was an extraordinary scholar among the learned men of Āl Muḥammad.

The rank of **Syedi Imaduddin** was unique.

Just as Syedna Abdul Qadir Hakimuddin served as a link in the transmission of knowledge, Syedna Imaduddin was also a link.

He preserved the knowledge and transmitted it to whoever was meant to receive it.

In this way, it was transmitted onward.

The Transmission of Knowledge

Thus, our great ancestor **Syedna Burhanuddin**, a magnificent and angelic-like Daʿi, stood alongside Syedna Hakimuddin.

Similarly, **Syedna Abdullah Badruddin** possessed the rank expressed by the words:

عبد الله آتاني الكتاب

"Abdullah has been granted the Book."

His rank became manifest.

His brother, **Syedi Abdul Ali Muhyi al-Din**, also transmitted knowledge with extraordinary kindness, precision and diligence.

For a Daʿi, this is an immense responsibility:

to struggle greatly for knowledge,

to struggle for action,

to struggle for Islam,

and to struggle for faith.

It requires tremendous *ijtihād* and effort to preserve the religion of Allah.

This was the position of Mawlana Taher Saifuddin.

In one of his sermons in Surat, he spoke about knowledge.

He mentioned those who mislead others and called them **abālisa**.

He said, in essence:

If there is no knowledge in the Daʿwat, then what kind of knowledge is it?

Mawlana Abdul Ali Saifuddin described it as:

عَلَمُ الأعلام

The standard/banner of all standards.

He possessed knowledge.

And, by the grace, favour and generosity of Allah, this knowledge remains among us.

Consider how many scholars Mawlana Abdul Ali Saifuddin taught.

In particular, he taught **Mawlana Izz al-Din** and **al-Mawla al-Ajall Mawlana Abdul Ali Imaduddin**.

He gave them *maʿālim ladunniyyah*—divinely bestowed teachings.

He instructed Mawlana Izz al-Din:

"If there is any difficulty or knot in knowledge, ask Abdul Ali. The indication will become clear in his mind."

Here **Syedi Abdul Ali Imaduddin** is intended.

Mawlana Izz al-Din was established in the rank of Daʿi.

Mawlana Izz al-Din heard the words of Mawlana Saifuddin.

He then placed these words upon **Mawlana Tayyib Zainuddin**.

Our great ancestor, **Mawlana Tayyib Zainuddin**, was followed by Mawlana Badruddin, and Mawlana Abdul Qadir Najmuddin entrusted the matter to **al-Mawla al-Ajall Imaduddin**.

When Mawlana Zainuddin passed away, the matter was entrusted to Mawlana Badruddin.

Mawlana Badruddin repeatedly entrusted it to Mawlana Abdul Qadir Najmuddin.

During the time of Mawla Najmuddin, al-Mawla al-Ajall Imaduddin was present, and he was established in the *maqām* of *mukāsarah*.

Mawlana Husamuddin received knowledge from this **al-Mawla al-Ajall Abdul Ali Imaduddin** with extraordinary compassion.

As the verse says:

ليبقى من بعلوم الدين ربانا

لفلك دعوتنا الغراء رُبّانا**

"So that one may remain nourished by the knowledge of religion, and become the guide and master of our radiant vessel of Daʿwat."

Mawlana Najmuddin came for **Hajj in 1257 AH**.

Mawlana Badruddin passed away in 1256 AH.

When Mawlana Najmuddin came for Hajj in 1257 AH, the following was said in a poem:

أراه في العلم سيف الدين منعمنا

والحلم احنفاء والتبيان سحبانا**

This refers to the transmission of knowledge.

Mawlana Najmuddin received knowledge from Imaduddin.

Mawlana Husamuddin also received knowledge.

Mawlana Abdullah Badruddin and Abdul Ali Muhyi al-Din received knowledge.

And Bawa Saheb said concerning Mawlana Abdul Ali Muhyi al-Din:

"From him, knowledge was continually received."

Likewise, the noble **Mawlana Tayyib Zainuddin** received this knowledge.

And the servant of Āl Muḥammad received it as well.

Between **Syedna Abdul Ali Saifuddin** and the servant of Āl Muḥammad, there were three persons—three generations through which this knowledge passed.

Whoever says that there is no knowledge is ignorant.

Knowledge is necessary for everyone.

It is necessary to acquire knowledge.

The Period of Satr

Through knowledge, the Daʿwat during the period of **satr** continued for approximately eight hundred years.

Mawlana Taher Saifuddin spoke about this.

The enemies of the religion and enemies of Āl Muḥammad imagined:

"The Imam has been absent for eight hundred years."

They thought that the Daʿwat could therefore be weakened and destroyed.

They attempted to exploit the passage of time and the apparent concealment.

They imagined that the chain of the Daʿwat would be broken.

They imagined that hypocrites and those who had abandoned the Sharīʿah would prevail, together with people who denied the Divine.

They imagined that all these people, despite being divided among themselves, would eventually unite under one organised force and launch an assault.

But the reality was otherwise.

There was **one Daʿi**, standing alone.

He stood in the position of complete individual responsibility.

His life was young, yet he was a young man of Āl Muḥammad.

His rank was expressed by the famous statement:

لا فتى إلا علي لا سيف إلا ذو الفقار

"There is no youth like Ali, and no sword like Dhu'l-Fiqar."

This was his quality.

Taher Saifuddin

Taher was his blessed name.

Ṭāhir means purity.

He had to reach the summit of purity—to stand at the peak of purity—so that impurity could be completely removed and the age could be purified.

Saifuddin was his title.

Why?

Because he took upon himself the function of **Dhu'l-Fiqar**.

The "sword" of his work manifested through:

- knowledge,
- the compilation of epistles and poems,
- sermons and *mawāʿiẓ*,
- religious works and *wasāʾil*,
- education,
- spiritual discipline (*riyāḍah*),
- religion,
- piety (*taqwā*),
- asceticism (*zuhd*),
- establishing the principles and landmarks of the Daʿwat,
- determination,
- aspiration and resolve,
- courage,
- steadfastness,
- Divine governance and policy,
- and Divine philosophy.

All these qualities were embodied in him.

He preserved the work of the **Ikhwān al-Ṣafāʾ** and their **51 epistles**, through which the religion had been protected.

Syedna al-Muʾayyad al-Shirazi delivered approximately 800 *majālis* and maintained an ongoing vehicle of blessing.

Mawlana Taher Saifuddin carried this work forward through his own *majālis*.

The position which **Syedna al-Qadi al-Nuʿman** had attained in the sciences of the apparent and hidden, *taʾwīl*, *akhbār* and religious knowledge was cultivated again.

The intellectual discipline and spiritual training of **Syedna Hamid al-Din al-Kirmani** were also revived.

The position of **Syedna Hatim** among the Duʿāt al-Satr was embodied in him.

The sincerity of **Syedna Ali ibn Muhammad** was reflected in his sincerity.

The knowledge with which **Syedna Idris** adorned the people of Āl Muḥammad through *Zahr al-Maʿani* was reflected in his work.

Thus the knowledge, action, spiritual discipline, piety and asceticism of the Duʿāt were gathered in him.

Every virtue was represented in him.

Through such a Daʿi, the religion was preserved.

Jāmiʿah Saifiyah

The religion—and its knowledge—was preserved through the establishment and development of **Jāmiʿah Saifiyah**.

Among the blessings of Mawlana Taher Saifuddin was his call toward knowledge and action.

He clarified the correct understanding of knowledge.

He brought religion and worldly knowledge together.

He preserved the name and legacy of Āl Muḥammad.

He established a proper curriculum of action and brought the believers toward acting upon it.

He preserved the religion of **Muḥammad al-Muṣṭafā**, the Master of Creation.

This religion, this knowledge and this action were to be learned through the **Jāmiʿah**.

This Jāmiʿah traces its foundation to the educational institution of the Fatimid Imams.

It is therefore a **Fatimid Jāmiʿah**.

It is also the Jāmiʿah of all the noble, great and *Muṭlaq* Duʿāt.

Therefore, it bears the name:

Jāmiʿah Saifiyah

The very person of the servant of Āl Muḥammad is the Jāmiʿah.

Today, this Jāmiʿah is directly connected to that person.

For this reason, its value is immense in the sight of Āl Muḥammad and in the sight of all the great Duʿāt Muṭlaqīn.

Today the examination of the Jāmiʿah is taking place in Mumbai for the first time.

The believers had become accustomed to examinations in Surat.

For many years, the blessings associated with these examinations had continued there.

Now, after half a century of this tradition, the examination has come to a new place.

Naturally, there is some difficulty.

But everyone should strive with such *ijtihād* that the limitations of time and place become insignificant.

For the servant of Āl Muḥammad, wherever he may be today, the place should become sacred.

For years, Bawa Saheb—**Syedna Taher Saifuddin**—himself would sit here and deliver the *Majālis Khams* of Syedna al-Muʾayyad.

Today, from this very place, with extraordinary dignity, I am delivering this discourse.

Who can deliver the discourse of Syedna al-Muʾayyad?

The one toward whom the confirmation of the Divine statement continuously reaches:

إن علينا بيانه

"Indeed, its explanation is incumbent upon Us."

His spiritual glances continually flow toward that person.

This is the rank of the true Daʿi of the Imam of the Age.

Through the *majālis* of Syedna al-Muʾayyad, such wisdom, philosophy, reality and points of *taʾwīl* were explained with extraordinary clarity.

May Allah grant Syedna Taher Saifuddin, from me and from all of you and from every student of knowledge, the finest reward for the knowledge he manifested and for the manner in which he explained it.

His voice has continued to reach our ears.

May his call continue to be heard.

Perhaps I have already mentioned this in one of my *wasāʾil* or sermons.

There is a voice that rises higher and higher.

It is the voice of the **Amir al-Muʾminīn**—the *adhān* that he proclaimed.

That *adhān* has reached from house to house and from age to age.

The *adhān* of the Amir al-Muʾminīn continues to resound even today.

And until the Day of Resurrection, the voice of this Mawla's *adhān* will reach everyone.

Because of this *adhān*, people will answer the call:

حي على خير العمل

"Come to the best of deeds."

The Philosophy of Jāmiʿah Saifiyah

The essence and summary of the philosophy underlying the education of Jāmiʿah Saifiyah is this:

The curriculum of Jāmiʿah must always remain under careful supervision.

It must follow the principles and methodology of education appropriate to the Fatimid philosophy—the philosophy of this Mawla.

Its educational system must remain aligned with the principles of **education and tarbiyah** established by the noble Duʿāt.

Through this system, the Duʿāt caused the tree of faith in the lands of India to grow and flourish.

The result should be that the believers living within the sacred domain of the Daʿwat, although physically residing in this land, become—through their souls, knowledge, manners, culture, way of life and language—like citizens of the city of the Messenger of Allah.

The language of the Daʿwat was carefully established.

It was derived from the language of the Qur'an:

لسان عربي مبين

"A clear Arabic tongue."

Arabic became the language of the Daʿwat.

And this language became a bridge through which believers could approach the culture of the Noble Qur'an and learn Arabic.

Because of this, thousands of believers were separated from the surrounding worldly environment and brought into an environment of religion.

They were raised and educated within this environment.

Whenever new doors of knowledge open within Jāmiʿah, knowledge in all its varieties and disciplines should continue to enter.

But one principle must always remain in view:

In every educational institution of the Daʿwat, together with religious education, there must also be an education in what people today call **worldly education**.

It is not sufficient to rely exclusively upon one side.

Sometimes people think:

"Let the school or madrasa simply follow the government's curriculum, and alongside that let us provide religious education."

That approach cannot be sufficient in itself.

There may be circumstances in which a government curriculum or some other arrangement necessarily introduces subjects or approaches that are contrary to religion.

People may knowingly or unknowingly absorb such ideas.

Therefore, it is necessary to maintain the correct balance.

And this is why the principle applies:

الحكمة ضالة المؤمن

"Wisdom is the lost property of the believer."

These principles should be incorporated into every curriculum and every educational method in accordance with the principles of Islam, and they should be taught together with Islamic terminology. If this is done, there will be immense benefit.

If a curriculum contains anything contrary to the principles of Islam, then complete caution and purity must be maintained concerning it. At the same time, another point should be firmly understood: within Islam, all branches of knowledge and the arts should be taught within the environment of Islam, within the atmosphere of our religion. In this way, the mind will quickly become accustomed to it, the sources of knowledge will become accessible, and the standard of education will become better.

This objective was possible in the educational institutions of Sayyidna Taher Saifuddin. Circumstances and conditions prevented that objective from being fully achieved. Today, sincere believers have become attentive to this objective and are striving toward it. It is a religion whose fulfilment the entire Islamic world seeks, yet which they cannot achieve merely through their own efforts. By the grace of Allah, and through the knowledge of Ahl al-Bayt, it is possible for us, through our means and institutions, to achieve this.

In particular, when the **International Baccalaureate** curriculum is introduced at Jami‘a Saifiyah, it cannot simply be accepted as it stands. Rather, it is necessary to bring this curriculum into the form of an Islamic educational methodology, so that education and the acquisition of knowledge become genuinely integrated with religion. A degree or certificate may certainly be awarded, but the curriculum itself must be brought within an Islamic framework.

This was the objective of our Bawa Saheb, Sayyidna Taher Saifuddin. In the present situation, it is necessary to remember what he said, preserve it, and renew it in practice. He said:

“فان الجامعة اذا هي نتيجة الحركة العلمية“

Indeed, the Jami‘a is the result of an intellectual and scholarly movement.

A Jami‘a is the result of a movement of knowledge: a movement through which knowledge is disseminated so that children are nurtured in its embrace, those who respond to the call are educated and cultivated, and those who benefit from it are cared for.

This is a scholarly movement whose history is evident; it possesses a magnificent and glorious past, honour in the present, and a promising future.

The idea of the Jami‘a is the essence of a religious concept. Its foundation is **Fatemi philosophy**. This religious concept provides its principles and foundations; upon these pillars rests the splendid da‘wa, and upon these pillars rests the flourishing state.

Religion is not something that concerns only one aspect of existence. Rather, it is what brings prosperity to both this world and the Hereafter, just as the Imam has said:

“ليس الدين صوما و صلاة فقط بل عمارة الدنيا و الاخرة”

“Religion is not merely fasting and prayer; rather, it is the cultivation and flourishing of this world and the Hereafter.”

Religion cannot be confined merely to fasting and prayer. Therefore, it is necessary that the concept of the Jami‘a become a great reservoir into which the river of knowledge enters and flows:

“يسخط فيه جداول العلوم”

The streams of the sciences should flow within it, and the rivers of the various arts should reach it. There should be different paths and different curricula, all entering into it so that everything becomes integrated.

From these, valleys should emerge and flow according to their respective capacities. Some sediment may settle within them, but:

“فأما الزبد فيذهب جفاء”

“As for the froth, it passes away.”

It should be removed, while what remains in the earth is that which benefits people. What remains should be that which benefits mankind: that which preserves the established essence of the old, while also bringing forth the sound and upright essence of the new.

This is the essence of our philosophy:

“تلك زبدة فلسفتنا و تلك فضيلة ادبنا”

“This is the essence of our philosophy, and this is the excellence of our discipline and culture.”

This is **Tayyibi philosophy and Fatemi adab**.

Then four stages are explained.

The first is the source or reservoir: the water comes from the beginning, from where all the rivers originate; all the waters are gathered there.

The second: these waters meet at their reservoir and become one.

The third: from within it, the water of the valleys begins to flow.

The fourth: from within it, the water reaches the rivers and flows onward, benefiting the people. Whatever remains in the earth is what benefits mankind.

Then it is explained that the benefit is the essence of the old and established, together with the essence of the new and upright.

If this curriculum is introduced, the result should not merely be that the students and servants of Jami‘a Saifiyah absorb an international curriculum. Rather, after absorbing it, they should teach it according to the principles of our religion and the principles of Islam.

They should understand the knowledge of the universe as the knowledge of the universe, and understand the **sunan Allah**—the divine laws and patterns governing creation. Every form of education at Jami‘a Saifiyah should begin from an Islamic foundation and should be taught according to Islamic principles and in the manner of Fatemi culture.

On this blessed day of the ‘urs of Maulana Sayyidi ‘Abd al-Qadir Hakim al-Din, **Mamluk Ahl al-Bayt**, we thank Allah, acknowledging that He has bestowed countless blessings upon us.

How can we adequately express gratitude for these blessings? We thank Allah that today thousands upon thousands of people are protected in their faith, and that, together with Islam, the religion remains firmly established.

O believers, children of the true da‘wa!

Give thanks to Allah.

There are tears flowing from the eyes when we see what is happening around us. We ask: where are those misguided people? Where are those who opposed us? Look at what Allah has granted us today. Every believer should recognize his own worth and understand how Allah has protected us.

We say continually that we are proceeding today upon the religion of truth, upon the straight path.

O Mamluk Ahl al-Bayt, on this day we should give thanks for the countless blessings we have received.

We should continually remain upon the Sunnah of Muhammad al-Mustafa.

With sincerity, we should affirm the **wilayat** of our Wasi, Amir al-Mu’minin, and of our descendants, the pure Imams.

We should answer the call of Imam al-Zaman. We should renew our **bay‘a** through our Da‘i, fulfil this bay‘a, and beseech Allah:

May He preserve us among those who fulfil their bay‘a and do not break it.

Even though thousands of difficulties may arise, we shall nevertheless continue to obey Imam al-Zaman and uphold the foundations of Islam. The practices and rites of religion shall remain established among us.

And we say to Imam al-Zaman:

“O our Mawla, may you be pleased with us! May you honour us with such assistance and **ta’yid** that, through it, hundreds upon hundreds of blessings may be bestowed upon us in these years.”

The **al-Jami‘ al-Anwar** has been built according to the pleasure of our Mawla. We, his servants, have continually built and established it. Its opening took place with extraordinary splendour.

May its blessings become widespread throughout the da‘wa, and may all sincere believers become firmer in their religion and increase in steadfastness.

May the sign of faith appear upon the faces of all those believers who previously did not maintain their religion firmly, so that they begin to do so.

The veil of separation has been established; all prohibited things have been kept away, particularly the sins of **riba and usury**. Thousands of believers have been protected from these sins.

For this we give thanks today.

How much ease and comfort Allah has granted us! How peacefully we can pass our days and nights. When night comes, we think about how much good the coming dawn will bring.

Today thousands of believers have been protected from these sins, and even now this protection continues.

Again and again we say: may everyone make the intention today to save himself from sins such as these, so that blessings may descend upon us in greater measure and remain with us.

The blessed days of Eid

The month of Ramadan has now come to an end. We have bid farewell to this honoured guest.

What a guest it was!

It came into our homes filled with blessings and departed after filling our homes with blessings.

We have bid farewell to this guest, and now Eid arrives with its greeting.

On the day of Eid, we receive blessings. All of this is a great blessing and grace.

Our happiness is that Allah has accepted our deeds: we prayed, we fasted, and Allah accepted these acts from us. This itself is an Eid for us.

But there is an even greater Eid: that Allah may grant us another day in which it is the day of Eid, and we hear the **khutba of Imam al-Zaman** and hear the words of Imam al-Zaman.

At that time, we shall remember how our Bawa Saheb used to deliver the khutba with such majesty.

We shall remember how Rasul Allah used to deliver the khutbas with such majesty.

And Amir al-Mu'minin—may the wisdom speak upon his tongue—used to express wisdom with such majesty.

We give thanks to Allah that even during these days of Eid, we are receiving such blessings.

To the people of wilayah in Mumbai

O people of wilayah in Mumbai, give thanks.

What should you be thankful for?

Today the examination is taking place here. You have been given the opportunity to hear the **zikr** and to listen to the discourse. The day has become a day of believers' gathering.

As many believers as possible have attended and witnessed the examination.

Today there is a written examination: answers are written and there is also an oral examination.

Believers have heard that the students of knowledge are expected to answer questions in their own language.

And within this there is another feeling among the believers: when I give an answer, I should feel that this is not merely my own answer. Rather, a blessing is flowing forth.

It is the blessing of **Bismillah**, and the blessing of the prayer of a Da'i, through which I am able to give the answer.

May Allah grant all of you the **tawfiq** to hear, and may those who listen receive blessing, pleasure, and reward from it.

Jami'a Saifiyah and the rebuilding of its institutions

O congregation of believers!

Turning the reins of this discourse toward the discourse itself, I say that because of all these blessings of Imam al-Zaman, the old buildings of Jami‘a Saifiyah in Surat had become weak.

All of those structures have now been removed, except for the building that our Bawa Saheb built, which has been preserved.

The mosque and the structure above it, the **Jami‘a**, the **Aivan al-Jami‘a**, the **Mawa’id Saifiyah**, and the rooms for teaching—all of these require new construction.

Today, on this blessed day of the ‘urs of Sayyidi ‘Abd al-Qadir Hakim al-Din, we pray that this work may begin, and that all obstacles may be removed.

Taking the blessing of this day, we also wish to make evident another matter: a portion of the **al-Jami‘ al-Anwar**, its riwaq, still has work remaining on its roof. The laying of marble remains to be completed. Much work remains to complete this act of divine care, and a considerable expenditure is also required.

Mamluk Ahl al-Bayt has made the intention to complete this work.

May Allah fulfil my hope.

Today, all those who have come here for the examinations—the teachers, the staff of Jami‘a, the students, the female students, the beneficiaries, the sincere believers, the workers and teachers—have all come here and shall witness this.

May all of you receive blessing from hearing and witnessing this.

May Allah, through the grace of Ahl al-Bayt and through the **wasila** of Imam al-Zaman, bless and make prosperous these blessed days of Eid.

May Allah fulfil all your hopes.

May He grant you the ability to teach and acquire knowledge.

For seeking knowledge is obligatory:

”طلب العلم فريضة على كل مسلم و مسلمة“

“Seeking knowledge is obligatory upon every Muslim man and every Muslim woman.”

Just as prayer is obligatory, the seeking of knowledge is obligatory upon every Muslim man and woman.

Muhammad, ‘Ali, and the knowledge of the Imams

On this day, particularly, we send **salawat and salam** upon Muhammad Rasul Allah.

We send salawat and salam upon ‘Ali, Wali Allah.

May Allah send salawat and salam upon the Creator of truth, the Originator, the Exalted One.

May Allah send salawat and salam upon all the intellects, upon the **First Intellect**, upon the tenth, and upon the manifestations of the rays of these intellects—the intellects of this world.

May those intellects which receive their assistance take us all with them, like the intellect of Bani Adam, and lead us toward the **World of Intellect** and toward the **World of Ibda‘**.

May Allah send salawat and salam upon all the noble angels.

The station of the Five—Muhammad al-Mustafa—is extraordinary. The Shari‘a is extraordinary. Our Book, the Holy Qur’an, descended in the month of Ramadan, on Laylat al-Qadr.

All of this is what I have been explaining today.

My predecessors among the Du‘at explained this.

All of this is an explanation of the Qur’an; and the **Qur’an’s Qarin**, the pure Imams, provide its clarification and exposition.

Its explanation is made through the Qur’an itself.

That portion of the Qur’an's explanation which reaches us comes through the Du‘at, and through the hands of the Du‘at it reaches Imam al-Zaman in satr.

From there, its portion and blessings reach the believers.

We beseech Allah that a generous share of this blessing may reach us.

May Allah send salawat upon the Five.

Muhammad and ‘Ali—what an extraordinary rank! What an extraordinary station in knowledge!

He knows every matter.

He is the Knower of the unseen.

May Allah send salawat and salam upon Amir al-Mu’minin, upon Fatima al-Zahra, and upon Hasan and Husayn.

The Imam in satr and the disclosure of knowledge

Our Mawla Imam al-Tayyib, for the duration of his life, possessed the station of **kashf** and satr.

He granted permission to the Du‘at that they should manifest this station of kashf.

He said to them, in effect:

“You are my Du‘at. I give you permission. Manifest the knowledge of kashf today. Disclose the realities. Convey the realities to all those who are deserving.”

This is through the blessing, command, and grace of the 21st Imam.

The blessing of the disclosure of knowledge during satr reaches us from our side.

May Allah send the finest salawat and salam upon our **Shahzada Tayyib al-‘Asr wa’l-Awan**.

May Allah send salawat and salam upon our noble **Du‘at Mutlaqin**, especially the 51st Da‘i, Maulana Taher Saifuddin.

What kind of Da‘i was he!

What a distinguished and radiant person he was!

For fifty-three years, no Da‘i had been granted such an extended period of service to Imam al-Zaman.

We continually give thanks to Allah that He granted me the service of such a man.

I am a servant of Imam al-Zaman, and Imam al-Zaman takes service from me.

The Craftsman is the Imam.

All of us are instruments and means.

Every Da‘i Mutlaq has a unique station. One is the forehead of Imam al-Zaman; another is the hand of Imam al-Zaman; another is the eye of Imam al-Zaman; another is the foot of Imam al-Zaman.

Such is the station of the Du‘at Mutlaqin.

May Allah send salawat upon all the Du‘at Mutlaqin and upon the 51st Da‘i.

I have mentioned the Imams and have also described the stations of the Du‘at.

On this day, may Allah send salawat and salam upon Maulana Taher Saifuddin.

What sincerity he possessed!

What purity he possessed!

If a Da‘i's letter were delayed, how much would people plead for it, saying, “The Da‘i's letter has not yet arrived.”

And when the letter came, they would rejoice, receive it, kiss it, place their seal upon it, and then read what had been written in it to the believers.

Such was the station in which Hakim al-Din Mawla appeared—the station described as:

"كالغراب الأعصم"

Hakim al-Din Mawla became manifest in that extraordinary station.

He preserved a treasure for the Du'at, and kept it safe for them. He also rendered such service.

Bawa Saheb said:

"ا حكيم دين الله عبد القادر
مأذون داعي ذي الجلال الفاطر"

"O Hakim al-Din of Allah, 'Abd al-Qadir,
the authorised Da'i, possessing majesty, from the Originator."

In this qasida, Maulana Hakim al-Din's station is described as the station of our ancestor and as the station of our own forefather.

What a station our Bawa Saheb said that Mawla possessed!

May Allah, on this day, send salawat and salam upon Hakim al-Din Mawla.

May the gentle breeze carry our greetings to Hakim al-Din Mawla on this day:

"أنسيم بلغ بالخضوع سلامنا
المولى حكيم الدين عبد القادر"

"O gentle breeze, convey with humility our greetings
to our Mawla Hakim al-Din 'Abd al-Qadir."

May Allah cause the blessing of these salawat to reach us and to reach you.

Through this blessing, may Allah elevate the ranks in knowledge, action, sincerity, and every other excellence of those who teach the knowledge of Ahl al-Bayt, those who serve this knowledge, and those who love this knowledge.

May Allah raise their ranks in knowledge and action.

May He increase the light of all of them through the conceptions and understanding of the knowledge of Ahl al-Bayt.

And may He make the difficulties of these examinations easy for all of you.

Whatever examinations and trials arise in this world and in religion, may He keep you steadfast through all of them.

Bawa Saheb mentioned, in a brief qasida and in a risala, that whatever benefits and precious treasures belonged to Mawla Hakim al-Din came to me.

I gathered them.

The extraordinary wisdom and magnificent insights mentioned in the qasidas came to me, as did those mentioned in the risalas.

Whenever there was an occasion, they were mentioned again.

At the time, there was little time to speak at length, but now this entire account has taken considerable time.

Bawa Saheb had mentioned certain matters briefly and said:

“God willing, I shall mention all of these matters again on another occasion.”

Closing of the sermon

I now turn to Allah in prayer.

This discourse began with praise, and I now bring the discourse to its conclusion upon this verse.

In the name of Allah, the Most Merciful, the Most Compassionate.

On this day, we pray:

May Allah keep you prosperous and flourishing.

May He keep you in safety, protection, well-being, and security.

O believing men and women, beloved children of yours and your children: may your desire to acquire knowledge increase, and may your taste for the knowledge of Ahl al-Bayt increase.

May you teach the books of the Da‘wa.

May you teach in Jami‘a Saifiyah.

And wherever there is someone who teaches in your own cities, may knowledge be acquired from them.

Take knowledge of the world as well; there is no Da‘i who prevents you from acquiring worldly knowledge.

But religious knowledge is necessary.

It must not happen that the whole of your attention becomes occupied with worldly education—that you become so occupied with school and college that your familiarity with religion decreases, that you become distant from the reports and teachings of religion, and that the lights you encounter thereafter are no longer the reports of Ahl al-Bayt or the teachings of the Du‘at.

Our prayer today is that all believers may pray not only for themselves, but that the believers of Mumbai may pray for believers throughout all the cities of faith.

May all those who are here today—whether they knew of this examination or have only learned of it today—understand that the examination of Jami‘a Saifiyah is taking place here in Mumbai.

It has begun on the day of the ‘urs of Hakim al-Din Mawla.

May Allah keep all of you prosperous and flourishing wherever you may be.

May He keep you in His protection and care.

We take the **wasila** of Hakim al-Din Mawla on the day of his ‘urs.

We take the wasila of our Maulana Taher Saifuddin.

May Allah make every difficulty you face easy.

Whatever difficulty you may have—difficulty in knowledge, difficulty in performing an action, difficulty in thought, difficulty in your livelihood—may Allah remove every kind of difficulty.

May He fulfil your hopes.

May He fulfil the hope of Hajj.

May you be granted the visitation of Karbala al-Mu‘alla.

Whatever hope is present in your hearts, may it be fulfilled: the hope for children, the hope for marriage, the hope of those who teach knowledge, the hope of children to whom knowledge is taught.

May every person who hopes to acquire knowledge have that hope fulfilled.

And whoever hopes to acquire worldly knowledge, may that hope also be fulfilled.

But let the intention remain that if we acquire worldly knowledge, we shall teach it and use it in service.

We shall continually acquire knowledge so that we may render service.

And alongside worldly knowledge, we shall never neglect religious knowledge.

We shall keep it firmly established.

Worldly knowledge may be necessary in this world; whether one studies it or not, there are practical necessities for it.

But seeking religious knowledge is obligatory.

Therefore, O Allah, fulfil both your hopes and mine.

May Allah make my eyes find their comfort in my children, and may He make your children a comfort to my eyes.

May He keep you, all the children of the Da‘wa, in safety and protection.

May security be complete for you in this world.

May Allah preserve your happiness in the Hereafter together with your happiness in this world.

You were born for the Hereafter.

You were born for religion.

You were born for permanence.

One day we shall all go toward the world of permanence.

How long shall we remain here?

Even while remaining here, may we remain with honour and dignity.

May Allah preserve our honour.

O believers, your honour is visible today in the world, and may that honour increase even further.

When you eventually depart from here, may you take with you the provisions for the return to the Hereafter.

May Allah gather us and you among the **zumra** of Ahl al-Muhammad.

Under their shade, may Allah take us and you toward the **World of Lights**, toward the **House of Eternity**.

May Allah make us and you among those who ascend and rise.

I conclude the discourse by reciting this verse:

“ آمن الرسول بما أنزل إليه من ربه والمؤمنون كل آمن بالله وملائكته وكتبه والرسل لا نفرق بين أحد من رسله وقالوا سمعنا وأطعنا غفرانك ربنا وإليك المصير. لا يكلف الله نفسا إلا وسعها لها ما كسبت وعليها ما اكتسبت. ربنا لا تؤاخذنا

إن نسينا أو أخطأنا. ربنا ولا تحمل علينا إصرا كما حملته على الذين من قبلنا. ربنا ولا تحملنا ما لا طاقة لنا به واعف عنا واغفر لنا وارحمنا أنت مولانا فانصرنا على القوم الكافرين. ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار برحمتك يا أرحم الراحمين."

"The Messenger believed in what was sent down to him from his Lord, and so did the believers. All believed in Allah, His angels, His Books, and His messengers. We make no distinction between any of His messengers. And they say: We hear and we obey. Your forgiveness, our Lord! And to You is the return.

Allah does not burden any soul beyond its capacity. It shall have what it has earned, and against it shall be what it has acquired.

Our Lord, do not take us to task if we forget or make a mistake.

Our Lord, do not place upon us a burden as You placed upon those before us.

Our Lord, do not burden us with that which we have no strength to bear.

Pardon us, forgive us, and have mercy upon us.

You are our Mawla, so grant us victory over the disbelieving people.

Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire, by Your mercy, O Most Merciful of those who show mercy."

"حسبنا الله و نعم الوكيل و نعم المولى و نعم النصير ولا حول ولا قوة إلا بالله العلي العظيم."

"Allah is sufficient for us, and He is the best Disposer of affairs; the best Mawla and the best Helper. There is no power and no strength except through Allah, the Most High, the Most Great."

"اللهم صل على محمد وعلى آل محمد وبارك وسلم وارحم وترحم كما صليت على إبراهيم وآل إبراهيم وسلمت وباركت ورحمت وترحمت إنك حميد مجيد."

"O Allah, send blessings upon Muhammad and the Ahl al-Muhammad, bless them, grant them peace, and have mercy upon them, just as You sent blessings upon Ibrahim and the family of Ibrahim, granted them peace, blessed them, and showed them mercy. Indeed, You are Praiseworthy and Glorious."

"وآخر دعوانا أن الحمد لله رب العالمين."

"And the conclusion of our supplication is: all praise belongs to Allah, Lord of the worlds."

Commemorating the Da'i al-Ajal, Sayyidna Taher Saifuddin — may his sacred soul be exalted

5/10/1402 AH — Monday
Place: Mumbai
C/No. 1166/1167

786

The Eloquent, Splendid Sermon

Delivered by

the Most Exalted Da'i al-Ajal, Sayyidna Muhammad Burhanuddin — may Allah sanctify his secret

at

the Majlis commemorating **Sayyidna Taher Saifuddin — may his sacred soul be exalted**

at **Jami'a Saifiyah — Surat**

13/8/1408 AH

786

In the name of Allah, the Most Merciful, the Most Compassionate.

Praise belongs to Allah. We seek His help and ask for His guidance. He is the One who makes His army victorious. He has promised that His righteous servants will inherit the earth.

Our righteous servants are the friends of Allah. They are those who are purified and whose hearts are directed toward Him. May Allah grant us the ability to remain among those who love His friends, fear Him, and turn toward Him in hope and reverence.

We ask Allah to forgive our sins, accept our repentance, and grant us success in making sincere repentance. We praise Allah with certainty that He is the helper of the righteous and that the ultimate outcome belongs to those who are God-fearing.

We hold firmly to the exalted word and to the extended rope of Allah. We remain attached to that unbreakable bond. May Allah grant success to His friends and allow us to hold firmly to that strong bond.

May Allah raise for us a guiding beacon and grant us salvation through it. May He preserve us through the blessings of the living proof and His friends.

We ask Allah, on this blessed night of Friday, to accept our prayers and our worship. May He accept what we offer outwardly and inwardly.

O Allah, bless Muhammad and the family of Muhammad, and bless them and grant them peace.

We praise Allah for the great blessing He has bestowed upon us: that He has opened for us the doors of knowledge of His lordship, illuminated us with the lights of His lordship, and granted us the gift of recognizing His oneness and worshipping Him sincerely. This is indeed a tremendous blessing, and for it we praise and thank Allah.

Tonight we turn toward Allah, the Exalted, and toward Muhammad al-Mustafa, the master of creation and leader of the prophets and messengers. May Allah's blessings and peace be upon him.

And we turn toward our master, Imam al-Tayyib Abu'l-Qasim, Amir al-Mu'minin [as stated in the original], upon whom be the blessings and peace of Allah.

Tonight, on this Friday night, we remember the Imam of the Age, the Caliph of the Most Merciful, the source of security and peace, the protector of those seeking guidance, the helper of those who cry for help, and the refuge of those who seek refuge. May Allah's blessings and peace be upon him.

We ask Allah to keep this blessed call and guidance alive through His appointed guides and the Imams.

The Imams and their representatives are the continuation of this guidance. They preserve the proof and safeguard the religion. Through them, the call is maintained and the path of guidance remains open.

It is narrated that the Messenger of Allah said:

“The scholars of my community are like the prophets of the Children of Israel.”

How remarkable is the honour of the **dāʿīs**! Allah sent them as His representatives to their people, as messengers of guidance. They carry the call toward the people and guide them toward the path of Allah.

Allah has promised the God-fearing gardens beneath which rivers flow. There are rivers of water, rivers of milk, rivers of wine and rivers of honey.

Allah has elevated the Imams to their stations, and the dāʿīs exist through their presence and guidance. The pure Imams have entrusted their representatives with this noble service. The dāʿīs carry the responsibility of guidance and preserve the position of the religion.

Because of their station, enemies have attempted to oppose them, but Allah protects His servants.

May Allah illuminate the faces of these dāʿīs in Paradise and grant them the best dwelling and the best resting place. May Allah greet them with peace, and may the angels who are near to Him greet them as well.

On this Friday night, we send blessings upon the prophets and messengers and upon all the righteous and purified ones.

Among all these blessings, may the most excellent, complete and abundant blessings be upon Muhammad al-Mustafa.

We ask that Allah grant us the honour of meeting them face-to-face, and that we may receive their blessings directly.

Muhammad Mustafa, the master of all prophets and messengers, is like the purest and sweetest of rivers, and the sacred lights are supported by him.

And our master, the appointed successor, **Ali al-Murtada, Karrar**, upon whom be Allah's blessings and peace, is the inheritor of this purified lineage.

May the blessings of Allah continue through the pure progeny and through the Imams.

The dāʿīs remain in concealment according to the divine wisdom of the age. Although they may be hidden from physical sight, their spiritual presence and guidance remain.

We turn toward them through Allah's permission and seek their prayers and guidance. Through their command, their will and their spiritual authority, the servants of Allah strive to guide creation.

May Allah bless all the dāʿīs and grant them success in their mission of guidance.

May Allah bless the inheritor of the virtues, praises and merits of the dāʿīs, the fifty-first dāʿī, **Dāʿī al-Muṭlaq Syedna Taher Saifuddin**, may Allah's blessings and peace be upon him.

In this gathering of remembrance, on this Friday night in the month of Sha'ban, we remember what Bawa Saheb Syedna Taher Saifuddin asked Allah:

That Allah make all the dāʿīs His helpers, protectors and guardians; that He look toward them with favour; that He make the members of the community supporters of the dāʿīs; and that the distinguished people of the faith be present in support of the religion.

May Allah grant us the ability to remain connected with all the dāʿīs until we join them all, and may He gather us with them in the **Hadrat al-Quds**, among those who praise and glorify Allah.

May Allah make us worthy of the blessings of these prayers.

May we remain the servants of **Āl Muhammad**, and may we remain servants of our master **Syedna Taher Saifuddin**, the appointed successor, and servants of the Imam of the Age.

Tonight, in this gathering of remembrance, we ask Allah to grant His blessings to all believers, students of knowledge, teachers and servants.

May Allah fulfil the hopes of the students of knowledge: to acquire knowledge, practise it and serve through it.

May Allah help everyone during these examination days, which are approaching the Night of the Middle of Sha'ban, after which the examinations begin.

May Allah grant you success in writing your examinations and answering correctly.

There is a particular verse that you should keep constantly upon your tongues, especially during this examination period:

“With your support, we are able to study your sciences,
and by it strengthen our weak forces in piety.
Lengthen, O God, the life of the proof of Your religion,
who has attained the highest distinctions.
Preserve him, O Lord of the Throne, in every blessing,
and make his enemies taste the fire.”

May Allah, through the blessing of these prayers, help us as well and grant us success in taking our examinations.

Address to the believers

O community of believers, children of the call of the Fatimid Imams and descendants of their dāʿīs!

The servant of Āl Muhammad, their devoted and supported servant, has come to you today to commemorate the remembrance of the father of all, the one of lofty rank, the giver of blessings, the dāʿī of the Fatimids, the devoted servant of the Imams, the veil of the most noble Friend of Allah and His great door.

He was the one who caused the dawn of realities to break forth, the fountain of subtle meanings, the ocean of both inner and outer knowledge.

His name was **Taher**, and he was given the title **Saif al-Din**, the sword of the religion, the one who struck at the jugular vein and lifeblood of disbelief.

May Allah raise his rank among the highest of the high.

Indeed, remembrance benefits the believers.

O children of my call, members of the university, its teachers and students: rejoice! By Allah, **Saif al-Huda has departed while he was pleased with you**, and his pleasure is the pleasure of Allah and the pleasure of all His friends.

O believers, are you not pleased?

Saif al-Huda called you while he was firmly established in his knowledge of the religion. He made you the recipients of his kindness and affection and kept you in his heart and thoughts.

His mornings and evenings were spent in caring for you. He continually prayed and supplicated for your improvement, success and prosperity before Allah.

By Allah, he slept little and worked tirelessly.

The whole world had been made available to him, yet he did not turn his attention toward it. Rather, he devoted himself to the Hereafter and used the world entirely in the service of the religion.

What he kept within himself of advice, concern and love for you was even greater than what he openly expressed.

Despite his immense love and concern for the people of his faith, he remained completely vigilant against his enemies and against every schemer and envious person.

His enemies never found an opening or moment of negligence through which they could execute their plots and schemes.

He protected the religion from its enemies despite their persistence and attempts to reach it.

As Allah says:

“Have they not seen that We have made a secure sanctuary, while people are being carried away from all around them?”

He caused rivers and springs of his pure and refreshing knowledge to flow for you.

He opened ears, hearts and eyes so that you could recognize the truth through his knowledge.

The rays of eternal divine grace shone abundantly within his luminous and transparent heart. The divine lights continued to reach him one after another.

He then poured those dazzling spiritual gifts into two pure vessels. What magnificent vessels they were.

This was the fulfilment of the trust placed upon him. What a tremendous trust it was, and what a complete fulfilment of it!

The first vessel was his **blessed and noble writings and epistles**.

Through them, knowledge descended from the heaven of the Imamate by the permission of their Lord, carried by the angels.

Within them he deposited luminous intellectual forms and concepts that earlier scholars, masters of the pen, and divinely inspired philosophers had developed and explained in their works.

He brought these profound teachings close to ordinary people, opening what was closed and explaining what was obscure, like a person who fully understands the meanings and intentions of those great scholars and divinely inspired sages.

That was one door.

Then he opened a **third door**, which was the essence of the other doors and the core of their understanding.

Through the Imam's divine support, he opened the luminous intellectual knowledge that he had gathered in his heart from the works of those great scholars and sages — men who held the keys to the treasuries of knowledge and wisdom.

He brought forth noble, magnificent meanings, radiant like shining stars.

This opening was like a reward and recompense for all the hardship and effort he endured in the pursuit of knowledge.

There were three principal causes behind these three doors:

1. **His position as the dāʿī of the Imam and guardian of the religious command.**
2. **The illumination of his heart and expansion of his chest.**
   And what a heart and what a breast that was.
3. **His long life**, a life blessed by Allah.

The second vessel

The second vessel was **your brother and his appointed successor**, who was born in a noble house, raised within his protection and nurtured under his care.

He placed me in his lap when I was a child and held me close to his chest, showing me his kindness and affection.

He would chew food and feed it to me; along with physical nourishment, he fed me the nourishment of knowledge and manners.

I followed him as a young child follows its mother, drawing knowledge from his vast ocean.

He instructed me to follow his example, out of his generosity toward me.

He continually raised me in knowledge, step by step, and elevated me in virtue from one horizon to another.

Eventually, through the inspiration of Allah and the inspiration of the Imam, he appointed me to his honoured position and great station.

So I thank him with profound gratitude and remember him continuously, morning and evening.

When he passed away, his loss was extremely painful to me.

His mosque and prayer niche wept for him.

Yet I remained patient because of the tremendous reward promised for patience.

I buried him in the grave, and his face shone like the full moon.

Lights emerged from his grave.

How could the sun ever be hidden by curtains?

I decided to make a luminous covering for his noble grave. Therefore, I ordered the Book of Allah to be written and engraved upon his resting place — a purified resting place and a purified Book.

May Allah bless that noble dāʿī: he lived nobly and has returned to an excellent destination.

Today he rests beneath the shade of the Qur'an, while the angels of the Most Merciful surround his grave.

O people of faith, visit him.

When he passed away, I assumed his position, relying upon Allah, the Glorified, and upon His Friend on earth, peace be upon him.

I follow his footsteps and turn toward him.

I continue to thank him and remember him. His luminous image remains before my eyes and within my heart.

My love for him is therefore immense.

So I have come to you today, and your annual examination has been connected with his everlasting remembrance.

O children of the university — and all of you are children of the university — I remind you of his continually increasing blessings.

Remember this **Saif al-Huda**, and remember with him the Saif al-Huda who came before him.

Remember these two beneficent dāʿīs.

This university is among their blessings and merits.

Through their blessings, rivers of knowledge flow within it.

Visit here the graves of the seven dāʿīs who strengthened the daʿwah, preserved the religious law and cultivated the field of knowledge.

Through them, doors of knowledge opened and difficult matters became accessible.

Come, O children of the university.

May Allah guide you toward what is correct and inspire you with the path of righteousness.

Help me through piety and diligence.

Hold firmly to the Shariah and stay away from disgraceful deeds, for you are the Shi'a.

Help one another in righteousness and piety, and in pushing away affliction.

Love one another for Allah's sake.

Maintain your relationships with one another.

Show affection and generosity toward one another.

Be like the **Brothers of Purity** in hardship and prosperity.

Let your younger members respect their elders, and let your elders show mercy toward the younger ones.

This is the greatest hope I have in you, and the utmost of what I ask from you.

Your dāʿī wishes to take pride in you and in this university before all the universities of the world.

Therefore, help me build the structures of your souls and develop the buildings of the university.

I have received a command concerning its affairs.

Hold firmly to the authority of your Imam.

Hold firmly to the authority of your dāʿī, obey him, and remain faithful and devoted in service to this university in whose lap you were raised.

You have breathed the fragrance of Paradise from its surroundings.

May Allah bless your knowledge and your deeds.

May He grant you the fulfilment of your requests and the attainment of your greatest hopes.

Peace, mercy and blessings of Allah be upon you.

Address to the students and university community

O community of believers, today I address you with compassion and with these blessed words.

These are the words through which Bawa Saheb, **Syedna Taher Saifuddin**, addressed you in this very hall, in this hall of blessings.

Believing men and women, beneficiaries, students, teachers and servants: I pray that you receive the blessings of this examination and of this remembrance.

My children, the children of my children, the children of Bawa Saheb, my brothers, and especially the male and female students of knowledge and all those who serve:

Strive to acquire knowledge.

Once you acquire knowledge, prepare yourselves to act upon it, because **action is extremely important**.

May Allah grant you the ability to do so.

May all the teachers, instructors, assistants, university servants and beneficiaries be included in this address.

This university is connected to the university of Āl Muhammad and to the university of the dāʿīs.

It gathers knowledge and unites people through knowledge.

In reality, who is the true "university"?

It is the scholar of Āl Muhammad, through whom the proof of the knowledge of Āl Muhammad is established and remains.

The Imam of the Age is the head of the university.

When you hear the call of this university, answer it.

Come here and allow yourselves to be addressed with compassion.

It has become the practice of the servant of Āl Muhammad that every year the examinations at **Al-Jamea tus Saifiyah** begin with the remembrance of a dāʿī.

Which remembrance?

The remembrance of **Syedna Taher Saifuddin**.

In remembering him, we are ultimately remembering his master.

When I see him, I see Bawa Saheb.

When I hear him, I hear Bawa Saheb's voice.

The servant of Āl Muhammad reminds you of Syedna Taher Saifuddin and, through this remembrance, gives you the forms of knowledge.

In every chapter of knowledge, in every book of wisdom, in every statement of truth, in every explanation of guidance, in every subtle point of the outward, and in every form of the inward — remember this master.

Take knowledge from here.

Through this means, the doors of knowledge will open.

This master is both the **key to knowledge** and the **lamp lighting the path of knowledge**.

Tonight is a night to remember this master.

Remember his favours and his blessings toward this university.

Remember his predecessors, particularly **Syedna Abdul Qadir Saifuddin**, and after many years, **Syedna Taher Saifuddin**, who was destined to continue the blessings of this institution.

It was through him that the complete majalis of **Syedna al-Mu'ayyad al-Shirazi** were taught and preserved.

This master came to this university, addressed the students of knowledge in this very hall and presided over examinations here.

On Thursdays he would deliver majalis and recount the virtues of Āl Muhammad.

Bawa Saheb spent 53 years here.

What blessings he bestowed here!

He filled this hall with blessings.

Many dāʿīs al-muṭlaqīn came after him.

All these blessings were granted here.

The voice of all these great men remains here.

The blessings of all of them have gathered here.

The sweetness of Bawa Saheb's voice still echoes in our ears today.

His luminous image still remains before our eyes.

The last examination held in this hall was in **1401 AH**, under the shadow of the opening of **Al-Jami' al-Anwar**.

In 1401, after the opening of Al-Anwar in Cairo, there were ten blessed days.

The university also received blessings from the revival and reconstruction of Al-Jami' al-Anwar.

The university community was granted the honour of visiting Cairo.

All these blessings surrounded the university when the examination was held in Surat in 1401.

Today, in remembering that examination, I address you in this hall.

I tell you that examinations are an extremely important undertaking.

Through them, the righteous souls of believers are cultivated.

For 42 years, examinations of this nature have prepared thousands of souls.

Today, the servant of Āl Muhammad continues this tradition according to the way of Syedna Taher Saifuddin.

This is a very important responsibility.

If someone understands the blessings contained in this examination, that blessing will spread throughout the world.

People in distant lands will receive its blessings.

Do not think that the examination is merely something that happens every year.

Every year there is an examination, and those who come to this gathering receive its blessings.

Some people are busy.

Some are working.

Some may think they do not have the opportunity to attend.

But the blessings are here.

Today I thank Allah with great happiness because so many of you are present.

Understand the importance of the examination and of Al-Jamea tus Saifiyah — how many souls have been prepared and sent forth from this university and how many continue to be prepared today.

The month of Sha'ban

You have come in the month of Sha'ban.

Sha'ban has approached you overflowing with its blessings, offering an opportunity for the one who wishes to repent to Allah from his sins and seek release from his mistakes.

Sha'ban has come.

It is a blessed month.

It is narrated that the Messenger of Allah said:

“Sha'ban is my month, Ramadan is the month of Allah, and Sha'ban is the minister of Ramadan.”

The fifteenth night of Sha'ban is the night that has been described in the traditions.

Its darkness is light, and whoever seeks forgiveness during it is forgiven.

The Messenger of Allah said that Sha'ban is his month, Ramadan is Allah's month, and Sha'ban is the minister of Ramadan.

The fifteenth night is a night of great remembrance.

Its darkness becomes light, and the person who seeks forgiveness during that night is forgiven by Allah.

So, O believers, take advantage of this blessed month.

Repent from your sins and seek release from your mistakes.

The honour of Islam

O community of believers, children of the true daʿwah:

Know your worth.

Understand the value of the blessing Allah has given you.

Allah has granted you the religion of Islam:

“Indeed, the religion with Allah is Islam.”

He made you Muslims and then made you believers.

He made you part of the community of the Messenger of Allah, the master of the messengers and the Seal of the Prophets.

What an extraordinary rank the Messenger of Allah possesses.

Listen carefully to what **Bab al-Abwab** said:

“And with this statement, the shoe of the Messenger of Allah is better than all the monks together with all their worship and asceticism.”

The meaning is astonishing and subtle.

Even the shoe of the Messenger of Allah possesses greater honour than the combined worship and ascetic practices of all monks.

The Messenger of Allah, the Seal of the Prophets and master of the messengers, is the best of creation.

His rank is so elevated that the worship of all other religious ascetics cannot equal it.

His station is higher.

His religion is therefore superior.

His Shariah is superior.

Sound reason tells us that the **culture of this religion, its knowledge, its system, its economy and its ethics** are likewise superior.

Therefore, a believer should not turn to monks and nuns for guidance in matters of education, knowledge, culture, economics, society, etiquette or civilization.

Amir al-Mu'minin, peace be upon him, said:

“There is no honour higher than Islam.”

If Allah has granted you this honour, do not waste it.

Make Islam the starting point of every area of knowledge and action.

Understand from where Islam is established and preserved.

Commit yourselves to Islam.

Hold firmly to the Shariah.

Whoever follows Islam and adheres to its Shariah receives a share of the grace and blessing of the Messenger of Allah.

Consider another subtle point.

If the Messenger of Allah's shoe possesses such honour, who was the one who repaired or fastened that shoe?

It was **Amir al-Mu'minin, Sayyid al-Wasiyyin, Ali**.

He was the successor of the Messenger of Allah, his minister and the one who repaired his shoe.

There was an outward meaning and there was an esoteric meaning.

When the outward and inward meanings are joined, true honour is attained.

What is this shoe?

Its dust becomes like kohl for the eyes.

May Allah grant you continuous honour and excellence through the blessing of this shoe.

How does one attain the honour of the shoe?

By joining the outward and the inward.

Muhammad and Ali are their inheritors, and the master who unites the outward and inward is the master of creation.

Therefore, hold firmly to the **Imam of the Age**.

In the concealment of the Imam, hold firmly to the Imam's dāʿī.

Then you receive a share of the honour of the Messenger of Allah.

Make the dust of the footsteps of these dāʿīs into kohl for your eyes, and you receive a share of the Messenger's grace.

This is a share that monks cannot attain.

The tragedy of the Ahl al-Bayt

O community of believers:

If the shoe of the Messenger of Allah possesses such a lofty status, consider how much higher and nobler is the station of the **Ahl al-Bayt of the Messenger of Allah**.

Yet, sadly, the oppressors neither understood the value of the Messenger's shoe nor fulfilled the rights of his family.

There is a narration concerning **Imam Husain**, peace be upon him.

His head was taken and carried along with the heads of the members of the family of the Messenger of Allah.

At various stopping places, the enemies would remove the heads from a chest and raise them upon spears.

They carried them through the night until the time approached for them to continue their journey.

Then they would return the heads to the chest and proceed.

At one stopping place there was a monk's monastery.

As was their custom, they removed the heads at that place and raised them upon spears.

The night passed.

Around midnight, the monk saw an extraordinary light shining from the place of the blessed head toward the heights of the heavens.

From the blessed head there appeared a light which seemed to extend toward the heavens. When he saw this extraordinary sight and its radiance, he asked:

“Whose head is this?”

They replied, “It is the head of one of the companions of Ibn Ziyad.”

The monk said, “Whose head?”

They said, “The head of Husain ibn Ali.”

The monk said, “And who was his mother?”

They replied, “Fatimah, the daughter of the Messenger of Allah.”

The monk said, “And who was his Prophet?”

They said, “Your Prophet Muhammad.”

The monk then said, “O wicked people! If you had a child belonging to the Messiah, you would have hastened to give it to me. But you have brought me the head of the grandson of the Messenger of Allah!”

He asked them, “Do you have anything belonging to him?”

They said, “No.”

The monk said, “Wait.”

He then said, “I will give you ten thousand dinars. Give me this head for the night. Let the head remain with me until dawn, and at dawn take it back.”

They agreed.

The monk took the blessed head, washed it, applied perfume to it, and placed it upon his thigh. Throughout the entire night he remained in mourning, saying, “O Husain…”

At dawn, the monk said:

“O head of the son of the Messenger of Allah! O grandson of the Messenger of Allah! You are no longer with me. I possess nothing except myself.”

He then bore witness:

“I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah.”

He also bore witness:

“I bear witness that you are my master, and I am your servant.”

Then, after a while, he left and came near the enemy. He asked:

“Is there anyone among the companions who is an heir or relative of his?”

He was told:

“There is a man sitting in that tent. He has a sword in his hand, armor upon his body, a collar around his neck…”

He went to Zayn al-Abidin and said:

“My master, make me your servant. Grant me Paradise. For the remainder of my life I will serve the Ahl al-Bayt.”

The monk then took the head and went away.

The speaker says that when he came to the people, he began to speak about what he had seen. He had taken ten thousand dinars from them, and when he opened the bag and counted the coins, he found that they were marked with the words:

“And never think that Allah is unaware of what the wrongdoers do.”

And on another side was written:

“And those who have wronged will soon know to what final destination they will return.”

This was the dignity and rank of Husain.

Syedna al-Mu'ayyad al-Shirazi said:

“Will you not weep for a body more wounded than Satan and his tribe, covered in wounds? Indeed, my Lord was in the kissing and embracing of the Messenger of Allah, morning and evening.”

O Husain, why do you not weep for Husain?

What kind of Husain was he for whom the Messenger of Allah, morning and evening, expressed such affection through kissing and embracing? What kind of Husain was he whose presence was honoured by the kisses of the Messenger of Allah?

At the time of his martyrdom, that rank became manifest and the proof was established.

He said to the accursed Shimr:

“O accursed Shimr! Your dagger will not pass over this place. This is the place kissed by the Messenger of Allah.”

Then Husain performed his prostration and prayed for the believers.

The accursed Shimr separated the blessed head from the pure body.

Through mourning, how much renewal comes to the believers! Through mourning, how much tranquillity enters the hearts of believers! The heart finds peace and reassurance because our master Husain will intercede for us.

“My leader is our master Husain; my son is his son…” [the remainder of this passage is corrupted in the supplied text.]

Therefore, believers should teach their children the name of Husain. Teach them the name of Husain, and through the remembrance of Husain cultivate within them grief and mourning for Husain, so that love for Husain and his blessings remain within their souls and bodies.

The Philosophy of Knowledge

O assembly of believers!

Let us mention some further matters.

The author of the Epistles, Imam Ahmad al-Mastur, explained the subtle meaning of philosophy. He said that it is a treasure for those who seek knowledge and for those who serve knowledge.

He said:

“Philosophy begins with love of the sciences; its middle is knowledge of the realities of existing things according to human capacity; and its end is speech and action that accord with knowledge.”

There are therefore three stages.

1. The beginning — love of knowledge

Everything begins here: the love of the sciences.

One must possess love for knowledge. Otherwise, knowledge will not come.

For this reason it is said that no one naturally hates knowledge; rather, sectarian prejudice and fanaticism become obstacles. Our knowledge is described as:

“Our knowledge encompasses all the sciences.”

If there is no love, knowledge will not come.

The beginning of religion and obedience is likewise love. The result of love is obedience, and through love obedience becomes easy. Love possesses a power of attraction: when you love something, you are drawn toward it.

Knowledge comes, and whatever one loves, one is naturally drawn toward.

2. The middle — knowing according to one's capacity

Then, in discussing the middle stage, the Epistles establish a limit.

One must strive to know the realities of existing things, but according to the capacity of the human being.

A person must understand his own limit as a learner and seeker of knowledge. He should acquire knowledge to the extent that his capacity permits.

If he attempts to cross the proper limit of knowledge, it may affect his spiritual purity and ultimately harm his soul.

Thus one must understand the limits of knowledge.

There are two fundamental points:

- A created being cannot fully comprehend the Creator.
- A created being can comprehend the Creator only to the extent of the capacity granted to him.

This is the boundary of human intellect.

The meaning of intellect is precisely that it establishes a boundary. The word ʿ**aql** is related to the meaning of binding or restraining.

Our intellect can understand that there is a Creator, but it cannot comprehend how the Creator created existence from nothing:

“How He brought into existence that which did not exist.”

Human beings do not possess the power to encompass that reality completely.

Therefore, the Creator grants His prophets, wasis, Imams and dāʿīs greater capacities of revelation, ta'yid and inspiration.

A human being can know according to the will and capacity Allah has granted him. The awliyāʾ of Allah, however, receive knowledge according to what Allah wills for them.

3. The end — knowledge expressed through speech and action

The third and final stage is that knowledge must correspond to one's speech and action.

The objective is to establish a proper balance: knowledge, speech and action must agree with one another.

This is the correct Islamic conception.

The purpose of knowledge is not merely to collect information or to acquire power over things. Rather, knowledge must lead to action—action that leads toward salvation, gives life, and fulfils the purpose of creation.

The true philosopher therefore possesses love of knowledge, and his knowledge ultimately becomes action in accordance with that knowledge.

Al-Jamea tus Saifiyah and the Service of Knowledge

O sincere believers, and respected dāʿīs!

Let us remember Al-Jamea tus Saifiyah.

All the believers who are present, including the guests, have come here.

The institution has reached this stage through the efforts and blessings of the respected dāʿīs, especially our father and master, Syedna Taher Saifuddin.

Through his efforts, the curriculum of Al-Jamea was expanded, its activities increased, and new, spacious and lofty buildings were constructed.

The number of male and female students increased considerably. Numerous educational, academic and administrative institutions were established within the Jamea.

The wider world also came to recognise this institution.

Most importantly, expectations from Al-Jamea increased, and its activity in service became increasingly visible.

I see today that activity continues to increase, love for knowledge continues to increase, and may Allah increase it further.

The greater the love of knowledge, the greater the light.

O assembly of believers!

Activity in service has increased, and the blessings of purity have become visible.

Many years ago, when everyone gathered in this hall, the slave of the Ahl al-Bayt, Bahai Najmuddin, was told that a veil had existed and that it had now been removed. Conditions that had previously been restricted had come to an end, and the blessings had begun to appear.

These blessings continued to increase, and the effect of purity spread throughout the entire environment.

The slave of the Ahl al-Bayt considered the responsibility and blessing before him and thought that the organisational and educational wings should be made more independent so that their respective affairs could be conducted more effectively.

This would also allow students to receive greater benefit and illumination.

Both wings were necessary. Better education would improve administration, and better administration would raise the standard of education.

The slave of the Ahl al-Bayt therefore advised everyone to cooperate with those serving in these two areas, to assist them and to become helpers of Al-Jamea.

May whatever hopes remain in the hearts be fulfilled.

May the foundations of the greatness, importance and comprehensiveness of the knowledge of the Ahl al-Bayt remain established.

May service to faith and Islam continue.

Remain steadfast in the ranks of knowledge, action, happiness and honour.

In Karachi, the Jamea buildings were constructed through the good deed of our respected father. The slave of the Ahl al-Bayt made them into a place of prayer and direction.

During the blessed tenth urs, the believers of Karachi received these blessings. During this period, the buildings of Al-Jamea flourished and its facilities became prosperous.

The university was recognised as equivalent to an M.A. qualification.

When I see the activity in Al-Jamea, when I see your effort and sincerity, I become happy.

Seeing your love and dedication, a prayer emerges from my heart.

Seeing this cultivation, I become happy.

May Allah always protect this cultivation through His grace.

May this preservation come through following and emulating the righteous, through humility and fear of Allah.

Today, our father and master is happy.

I always remember my master, particularly when I come here and see you in this hall.

I hear his voice and see before me his image, his rank, his knowledge, his extraordinary breadth of learning and his spirituality.

The slave of the Ahl al-Bayt, Bahai Najmuddin, served this Jamea and always remembered it.

In his heart was a great hope and enthusiasm for its development. Even the construction of its buildings was a matter of great urgency and hope.

Allah fulfilled that hope today.

But Bahai Najmuddin himself departed swiftly upon his journey.

Death is certain.

Yet there is a blessed death—the death through which one attains the happiness expressed in:

“The followers of Ali are the successful.”

The Death of Bahai Abdul Tayyib Zakiuddin

O assembly of believers!

Allah, the Exalted, says:

“Every soul shall taste death.”

But there is happiness in a death that comes while serving the guides of truth.

A few days ago, al-Sanu al-Aʿazz Bahai Abdul Tayyib Zakiuddin passed away in America.

May Allah sanctify his soul.

May Allah grant him the intercession of the Panjatan, the Pure Imams, the dāʿīs and our father and master.

For many years Bahai Zakiuddin served our father and master, and thereafter served the slave of the Ahl al-Bayt.

With love and sincerity in his heart, may Allah reward him with goodness.

The Blessings of the Dāʿīs Upon Al-Jamea

O assembly of believers!

Today Al-Jamea is receiving the blessings of the dāʿīs.

Syedna Isma'il Badruddin—may Allah sanctify his secret—brought the blessings of his table.

The knowledge of Syedna Abdulali Saifuddin flows like a continuous river.

The affection, tenderness, kindness and mercy of our father and master, Syedna Taher Saifuddin, flow throughout Al-Jamea.

The slave of the Ahl al-Bayt has inherited from him the treasures of knowledge, distinction and purity.

Today I distribute these blessings.

May Allah help me.

May He multiply these blessings many times over.

Blessings upon blessings upon blessings for Al-Jamea.

May there also be increasing happiness.

Today, students and female students are being formed with a dignity and quality that was previously unimaginable.

The lofty buildings of Al-Jamea have been constructed in a manner that previously seemed impossible.

Accommodation, food, education and other facilities have been provided for the sons of the Jamea.

What was impossible in the past has now become possible.

I praise Allah and thank Allah for these developments.

To all those who contributed financially and personally, I offer my prayer:

May Allah reward every one of you with goodness.

May He grant you great rewards.

May Allah fulfil your hopes.

Whatever work remains will also, God willing, be completed soon.

May sincere believers rejoice.

And as for the enemies:

“That He may enrage the disbelievers through them.”

May Allah leave them in punishment, burning continually in the fire of jealousy.

Purity

O sincere believers, O people of faith!

Faith itself is purity.

The Shariah is purity.

The covenant of Allah, the Generous, is purity.

Through all these things the believer attains purity.

But this world is a world of impurity and material existence. Therefore purity can be affected.

For this reason the awliyāʾ of Allah established different forms of actions, practices, acts of worship, transactions, seasons and ceremonies through which purity may continually be maintained.

The importance of purity is such that everything belonging to a believer must be pure:

his soul and body,

his clothing and bedding,

his gatherings and dwelling,

his manner of living and livelihood,

his food and drink,

his adornment and perfume.

And it does not stop there.

His environment must also be pure.

His character and habits must be pure.

His thoughts must be pure.

His knowledge and actions must be pure.

In order to enter the company of the Ṭayyibīn and Ṭāhirīn, one must strive—and indeed struggle—for every form of purity.

Without purity, a person cannot truly be called righteous.

If he is to be among the righteous servants of Allah, purity is necessary.

It has therefore been stated:

“There is no righteous man except that he is pure from sins, and no one is pure from sins except that he is righteous.”

The meaning is that a righteous person is one who is cleansed from sins.

The importance of this matter has been emphasised further:

If a person enters the true daʿwat but does not purify himself through knowledge from disbelief, polytheism, doubt and sins, and continues to remain upon any of these things, then he is not among the people of the true daʿwat.

He may have entered the true daʿwat, but if he does not purify himself through knowledge from disbelief, shirk, doubt and disobedience, and remains upon them, he is not counted among its people.

The Ahl al-Bayt are those from whom Allah has removed impurity:

“Allah only desires to remove impurity from you, O People of the House…”

They are pure.

One cannot remain with them while remaining impure.

The history of the daʿwat shows that those who remained impure were ultimately removed from it.

Purity has many forms.

Consider the way in which the laws of the Shariah and the practices of the awliyāʾ demonstrate this.

A believer should remain pure in every condition.

When the time for prayer comes, he performs ablution.

Even though a believer may already be clean, he wears special prayer clothing for prayer.

Even when the ground is clean and the mosque floor is clean, he spreads a prayer mat for prayer.

When the blessed nights arrive, ritual bathing becomes recommended.

In the state of ihram, purity is maintained with even greater care.

Thus purity upon purity is maintained.

A Sermon of Our Father and Master

The discourse continues with a sermon delivered by our father and master.

At the time when the girls of Al-Jamea tus Saifiyah were being distributed [the recording/text is damaged here], he delivered this sermon.

He began:

“Bismillāh al-Raḥmān al-Raḥīm. Al-ḥamdu lillāh, rāfiʿ aqdār al-ʿulamāʾ, jāʿil kull shayʾ ḥayy min al-māʾ.”

Praise be to Allah, who raises the ranks of the scholars and makes every living thing from water.

May Allah send blessings upon our master Muhammad, the master of the prophets; upon our master and his wasi, Mawlana Ali ibn Abi Talib; upon our mistress Fatimah al-Zahra, Lady of the Women of the Worlds; upon her pure and righteous descendants; and upon the honoured dāʿīs.

He then said:

“It gives me great pleasure today…”

[Approximately eight minutes of the recorded sermon are missing or unintelligible in the supplied text.]

He taught that whatever a person learns must be according to the Imam's pleasure and instruction.

A person who acts without the Imam's approval, transgresses the proper limits and follows his own inclination, has violated the command. He becomes misguided and enters among the branches of opposition and hypocrisy.

Therefore:

“It is not permissible to listen to anything from him at all, and it is obligatory to keep away from him.”

Nothing should be accepted in opposition to the Imam's pleasure, and separation from such conduct is obligatory.

The Dāʿī Abul-Qasim and the Philosophy of the Daʿwat

During the period when the three Imams al-Mastur were preparing for the manifestation, they sent the dāʿī Abul-Qasim to Yemen.

Why was he sent to Yemen?

He was described as the one who carried the treasures of the Ahl al-Bayt during the period of concealment.

The dāʿī was the representative of the Imam during the time of satr.

Dāʿī Abul-Qasim was sent to the Maghrib in order to establish the Fatimid state through Dāʿī Abul Abdullah.

He was instructed that when people asked questions concerning hidden matters, he should say:

“Ablaġ tawqīnan.”

That is: speak in such a way that certainty may be strengthened.

When he reaches the destination, certainty will be established.

This phrase itself contains a profound philosophy.

That philosophy can be explained in three stages.

1. The first stage is effort and perseverance.

The required effort must be made.

One must continue patiently until the goal is attained.

2. The second stage is that the destination must be known and defined.

The intended destination must be recognised and clearly established.

One must know what destination one is seeking.

3. The third stage is the promise of certainty after reaching the destination.

Once the destination has been reached, certainty follows.

Therefore, in every difficult matter concerning the paths of knowledge, this philosophy remains established.

In particular, this applies to the third year of knowledge [the wording here is somewhat corrupted], in which a person abandons prejudice and submits himself to the knowledge of the awliyāʾ of Allah.

The Two Groups in the World

There are essentially two kinds of people:

1. Those who believe—and among them those who become fanatical.
2. Those who do not accept things through blind fanaticism.

The books of the prophets contain the sciences.

One must extract and understand those sciences so that no religious or worldly science remains outside the scope of knowledge.

For this reason it has been said:

“Our knowledge encompasses all the sciences.”

The philosophy of this comprehensiveness was explained through the statement:

“Religion is not merely fasting and prayer; rather, religion is the cultivation and prosperity of this world and the Hereafter.”

Religion is not merely fasting and prayer.

Religion encompasses the flourishing of both this world and the Hereafter.

This is the philosophy upon which knowledge and education are built.

For this reason there is a command to preserve secrets, and the principles of religious dissimulation and the inherited religious tradition have been established.

Some people tried to distort this teaching, but the *Daʿāʾim al-Islām* records the teaching attributed to Jaʿfar al-Sadiq:

Luqman advised his son:

“O my son, do not learn knowledge in order to boast before the scholars, argue with fools, or make yourself the adornment of gatherings.”

Do not seek knowledge for these reasons.

Do not allow the desire for knowledge to decrease while the desire for ignorance increases.

My dear sons, wherever you sit, consider carefully which gathering you attend.

If you see a gathering in which Allah is remembered, then go to that gathering.

If you are already learned, your knowledge may benefit them and your knowledge may increase.

If you are ignorant, those people may teach you.

Perhaps Allah will cause His mercy to descend upon them, and you too will receive a share of that mercy.

Luqman the Wise advised his son:

“O my son, when you see a people who do not remember Allah, do not sit with them.”

If you are learned, your knowledge will not benefit them.

If you are ignorant, your ignorance may increase.

And perhaps Allah may look toward them in punishment, and you may be affected by that punishment as well.

The Messenger of Allah said that four things are necessary for every person of understanding and intellect from my community.

O believers, always listen carefully to what is being taught.

The Duties of the Student of Knowledge

Students of knowledge should understand this.

Our father and master used to say that there are four requirements:

“Listening to knowledge, preserving it, acting upon it, and spreading it.”

Listen to knowledge.

The meaning of listening is to lend one's ear attentively.

Then preserve it and remember it.

Then act according to it.

Then spread it.

The truthful Imam said:

“Seek knowledge and adorn yourselves with forbearance and dignity.”

Study knowledge and adorn it with dignity and patience.

And when you teach those who learn from you:

“Be humble toward those to whom you teach knowledge.”

This is a profound philosophy.

Sometimes a person who teaches may develop pride: “I am the teacher.”

Therefore it is said:

“Be humble toward those to whom you teach knowledge.”

Do not become arrogant scholars.

Otherwise your falsehood will destroy the value of your truth.

Amir al-Mu'minin said:

“Let the servant hope only in his Lord, fear only his own sin, let the ignorant person not be ashamed to learn, and let the learned person not be ashamed, when asked about something he does not know, to say: ‘I do not know.’”

A servant should hope only in his Lord.

He should not depend upon anyone else.

If he is ignorant, he should not be ashamed to learn.

Whether he is sixty or eighty years old, whether he has read the Qur'an for many years or not, there is no shame in beginning to study today.

Read today.

Study a book today.

Do not be ashamed of learning from anyone.

Do not remain ignorant merely because of embarrassment.

Likewise, a scholar should not be ashamed to say:

“I do not know.”

If he does not know something, there is no shame in admitting it.

There is no need to feel embarrassed by saying, “I do not know.”

Amir al-Mu'minin has opened this door and made difficult matters easy.

Our Mistress al-Hurrah al-Malikah

The rank of our mistress al-Hurrah al-Malikah will, God willing, be discussed.

Twenty-two urs have passed.

What an extraordinary rank this mistress possesses!

Among the dāʿīs she holds an extraordinary honour.

Just as Qadi al-Nu'man served four Imams, this mistress served Imam al-Mustansir, Imam al-Musta'li, Imam al-Amir and Imam al-Tayyib.

She prepared the ground for the Tayyibi daʿwat during the period of concealment.

She transmitted the treasures of the Fatimid Imams.

She became part of that eternal tree, the dāʿīs its branches and its fruits.

This sanctified mistress became a source of good deeds.

She cared for the believers with extraordinary distinction and raised their ranks.

Thus al-Hurrah al-Malikah possesses a twofold distinction:

On one side, service to the Fatimid state.

On the other, service in establishing the Tayyibi daʿwat.

One aspect belongs to the period of manifestation and the other to the period of concealment.

She served the cause of the Imam and the establishment of the Fatimid state.

May the Imams be pleased with her efforts and may the foundations of their state be strengthened and its stability established.

This is the rank of al-Hurrah al-Malikah.

God willing, there is much more that can be said, but the discourse is already lengthy.

Prayer on the Blessed Night

O assembly of believers!

On this blessed night, the slave of the Ahl al-Bayt prays for you.

May Allah, by the sanctity of this Friday night, accept my prayer and your prayers.

Tomorrow night, God willing, we will also pray on the Night of the Middle of Sha'ban.

Laylat al-Nisf min Sha'ban.

May Allah accept my prayers, your prayers, and the prayers of every believing man and believing woman.

May Allah send blessings and peace upon Muhammad and the family of Muhammad.

On this Friday night we say:

“O Allah, bless Muhammad and the family of Muhammad, bless them and grant them peace.”

May Allah send His blessings and peace upon the Panjatan, the Pure Imams, and the twenty-first Imam, the son of the Imam, Imam al-Zaman.

May Allah send blessings and peace upon the honoured dāʿīs.

From Mawlana Dhu'ayb, the first dāʿī, there has continued the succession of the dāʿīs, one after another, each established by explicit appointment.

May Allah send blessings and peace upon these honoured dāʿīs, the ladders of salvation for those who ascend.

May Allah send blessings and peace upon Mawlana Abdulali Saifuddin and the seven dāʿīs buried here.

And upon their heir, the fifty-first dāʿī, Mawlana Taher Saifuddin.

May Allah send blessings and peace upon him.

Through the blessing of these prayers, may Allah convey blessings from me to you.

Tonight I beseech Allah through their intercession.

O Lord, I ask You:

Grant me mercy.

Grant me such mercy that my heart receives guidance.

Grant my intellect right direction.

Lengthen my life.

Make my affairs easy.

Expand my heart through Your mercy.

Raise my rank.

Protect my soul.

Protect my life through Your mercy.

Increase my happiness.

Strengthen my affairs.

Grant that my resurrection may be among Your chosen and honoured servants.

Grant me such mercy that my religion becomes complete, my certainty becomes sound and my character becomes upright.

On the Day when:

“Some faces will be bright and some faces will be dark,”

fulfil every hope that I carry in my heart.

Bring to completion the end of my hopes.

O Lord, grant me forgiveness through the truthfulness of the prophets.

Grant me care through reliance upon You, through the truthfulness of the prophets, and through seeking intercession through Your chosen servants.

Grant me the sincerity of the worshippers in supplication before You.

Accept my excuse.

Complete my forgiveness.

Fulfil my requests.

Place blessing in my station.

Raise my rank.

Grant me well-being.

Grant me complete safety and enduring peace.

Grant me honour that is without end.

Protect me through Your sight.

O Lord, include all believing men and women in my prayer.

Make them my partners in this supplication.

O Lord, clothe us in the garment of love for the Companions of the Cloak and sincerity in their wilayah.

Let this cloak descend upon us.

Make us believers and count us among those who glorify You, praise You and remember Your chosen servants.

Whether in the morning or evening, whether the matter concerns this world or the religion, let us hope in none but You.

If we need support, let us turn toward Your mercy and seek refuge in Your mercy.

O Lord, grant us the abundance of life.

Illuminate our hearts.

Make our difficulties easy.

There is much more for which we ask Your generosity:

Forgive our sins through Your grace, for we possess no deserving merit.

Cool our eyes through Your generosity.

Keep Your bounty flowing.

Enable us to repay our debts.

Not merely financial debts, but every kind of debt that weighs upon us.

Improve our condition.

Correct our shortcomings through Your blessings.

May every dāʿī who prays for us be heard.

Fulfil the hopes of every believing man and woman.

Keep our footsteps firm upon Your religion—the religion of truth that You have entrusted to us.

Keep our feet firm upon the true daʿwat.

Protect Your daʿwat completely.

Grant it everlasting Paradise.

Through Your mercy, give special grace to Your servants and to those who are present in Your world.

Grant us Your protection and concealment.

Complete Your blessings upon us.

Complete Your favour through Your generosity and grace.

O Most Generous of the generous, by Your favour, O Most Merciful of those who show mercy.

By the blessing of this prayer, may Allah place blessing in your families, wealth, dwellings and livelihoods.

I pray for every believing man and woman.

May Allah open the doors of our sustenance.

Indeed:

“Allah is the Provider, the Possessor of strength, the Firm.”

Open for us the doors of bodily sustenance and the doors of the sustenance of knowledge.

Wherever there is hardship or constriction, remove it.

You are the One who distances hardship from us.

“Provide for us, and You are the best of providers.”

Through these blessings, may every hope in the hearts of believing men and women be fulfilled:

the hope of Hajj,

the hope of visiting Karbala al-Muʿalla,

the hope of visiting the dāʿīs,

the hope concerning children,

the hope of marriage,

and every other legitimate hope.

May Allah fulfil all these needs and grant their wishes.

May He accept our deeds.

In our hearts there is love.

Before the One who possesses this love, let us present our request.

There is no other.

O Lord of the worlds, we approach You through the intercession of Your awliyāʾ.

We address Your awliyāʾ, Your khalīfas upon the earth, and say:

“By your love, may our deeds be accepted when they are accepted, and may the sins of sinners be forgiven when they are forgiven.”

Through love for them, may Allah accept our deeds.

May He forgive our sins.

May He forgive our excesses.

The Supplication Against Interest and Usury

I say to the believers:

May everyone become happy today.

May those who are becoming purified from sins be further purified.

May Allah favour those who become pure.

And I pray especially for those who are striving to become free from interest and usury.

In this city of Surat, and in the other cities, I pray for everyone affected by this matter.

If anyone remains trapped in usury, may Allah make a way out easy for him.

May he escape quickly from this pit.

May Allah cause the rain of His blessings to descend.

I tell the believers:

Do not delay unnecessarily.

Come out of usury quickly.

The curse of Allah and His Messenger rests upon it.

If usury enters your homes, can there truly be blessing in it?

Certainly not.

Rather, even if apparent worldly blessing seems to come, it will ultimately be destructive.

May the believers become free from usury quickly.

May they distance themselves from it completely.

And I pray for all those who have made efforts to explain this matter to believers, going from house to house, meeting people and calling them toward understanding.

May Allah grant all of them reward and success in service.

Today, while making this prayer, I ask Allah to send blessings and peace upon Muhammad and the family of Muhammad.

May Allah fulfil my hopes and your hopes—whatever legitimate hopes they may be.

Whatever hope remains in our hearts, may Allah fulfil it.

May Allah grant us the intercession of our Pure Masters.

When our final breath comes, may we see the face of Imam al-Zaman.

May we drink from the fountain of Kawthar from the cup presented by Amir al-Mu'minin.

May Allah make our end good.

May He grant us a noble final destiny.

For the final judgement is death.

Death is the ultimate conclusion.

May Allah grant us a good end and gather us among the Panjatan and the Ahl al-Muhammad, the Pure Imams.

May Allah gather us beneath the shade of Imam al-Zaman.

That is the shade of Allah.

We thank Allah that we are always beneath this shade.

May this shade continue to encompass us.

“The protecting shade of Allah.”

May Allah gather us among the companions of Imam al-Zaman and keep us beneath his shade.

May He keep us beneath the shade of the Throne, beneath the shade of the Lord of the Throne.

May Allah guide us and you toward the highest ranks.

A Prayer for the Students

I again pray for the students of knowledge.

May Allah grant you help in these examinations.

May He give you the ability to write your answers correctly.

Seek help from Allah.

Ask Him for assistance.

May Allah help us and help you.

Today I pray for all of you and for all the believers present here.

The people of wilayah of Surat, believing men and women, and all the believers in this city of faith are gathered here on this Friday night, sending blessings and making supplication.

You all know that the dāʿī of truth remembers us in his prayers in the majlis of remembrance of our father and master.

May Allah accept the prayers of all these believing men and women.

May Allah, through the blessing of these ṣalawāt, keep this chain of blessings continuous and connected until the Day of Resurrection.

I also pray for the young children.

May these young children study knowledge.

May they study today.

May they study tomorrow.

May they study the knowledge of the Ahl al-Muhammad.

May they become prepared to serve the daʿwat.

May Allah make our young children into great people.

Grant us the ability to care for and educate them.

May we raise them with tenderness, mercy and compassion.

May we make them great.

Help us and grant us the reward and merit of raising and caring for them.

Al-Mahall al-Saifi

Through the blessing of these prayers, I also pray for Al-Mahall al-Saifi, which our father and master, Syedna Taher Saifuddin, built for pilgrims.

You all know what is written on the commemorative tablet.

The hope and intention behind it was this:

“I am building this place for this purpose.”

He did not call it a palace.

He called it **Al-Mahall al-Saifi**, in the vicinity of the House of Allah.

He built it with the intention that our master, Imam al-Zaman, would one day come and stay in this palace, in Al-Mahall al-Saifi.

That was his intention.

And for all the believing men and women who travel for Hajj to the Sacred House, he granted permission for them to stay at Al-Mahall al-Saifi.

May Allah protect it.

May He safeguard it from evil eyes.

May Allah, through the blessing of these prayers, preserve its protection continuously and uninterruptedly until the Day of Resurrection.

“And our final supplication is that all praise belongs to Allah, Lord of the worlds.”

Prayer in Memory of Our Mother

O assembly of believers!

Tonight, in this majlis of remembrance, I also pray for my mother, who passed away in Karachi.

She served our father and master with sincerity and enthusiasm for many years.

After his passing, she also served me with love and sincerity.

Tonight, through the intercession of our father and master, I pray for her.

May Allah sanctify her soul.

May He grant her the intercession of the Panjatan, the Pure Imams, the honoured dāʿīs, and especially Mawlana Taher Saifuddin.

And all praise belongs to Allah, Lord of the worlds.

“Majlis of Remembrance of Syedna Taher Saifuddin (may Allah sanctify his secret)”
14/8/1408 AH — Surat
C/1590/91

The Eloquent and Distinguished Sermon

Delivered by

The Most Eminent Fatimid Dāʿī, Syedna Muhammad Burhanuddin (may Allah sanctify his secret)

in the majlis

Commemorating Syedna Taher Saifuddin (may Allah sanctify his secret)

in Surat,

1/8/1410 AH

786

Praise belongs to Allah, who guided us to follow those whom He singled out from among the guides of His religion, granting them the stored spiritual knowledge, a straight path; and who kept us away from the path of a people who went astray, worshipping Satan—for indeed Satan was disobedient to the Most Merciful.

He chose us by making us among those who, when the verses of the Most Merciful are recited to them, fall down in prostration and weeping. He distinguished us from those who came after them, who neglected the prayer and followed their desires; therefore they shall encounter ruin and error. He bestowed upon us the favour of giving us to drink from the Kawthar of the pure Āl Muhammad, satisfying our thirst. By the life and eternity of Allah, this is the very Fountain of Life: whoever drinks from it remains alive for as long as the heavens and the earth endure.

We praise Him, exalted is His majesty, with the praise of one who calls upon Him and whose call is answered through His Wali. We praise Him with a praise by which we become worthy of entering the Gardens of Eden which the Most Merciful has promised His servants in the unseen. Indeed, His promise shall certainly be fulfilled. There they will hear no vain speech, only peace, and their provision will be there morning and evening. That is the Garden which We shall cause those of Our servants who are God-fearing to inherit.

We bear witness that there is no god but Allah, affirming it with certainty and sincerity. We bear witness that Muhammad is the servant of Allah and the Messenger of Allah. We affirm this, and we are witnesses to it. Through this declaration of faith, we become believers and acknowledge his messengership. We give thanks and praise to Allah Almighty, and we send blessings and peace upon Muhammad al-Mustafa.

This is a gathering of remembrance—a gathering commemorating Bāwajī Ṣāḥib. It coincides with the beginning of the examinations, in the month of Shaʿbān. The first day of Shaʿbān has begun and Rajab has come to an end. We thank Allah.

By Allah's grace and favour, we have completed the fasts of the month. We thank Allah that, with His help, health and well-being, we were able to complete the fasts without missing a single day. May Allah Almighty accept our fasting, our worship and our prayers; may He accept the fasting of the servants of the Āl Muhammad and the fasting of all the believing men and women who, in this land and in the cities of faith, have fasted throughout this month. May Allah accept the fasting of them all.

May Allah, through the sanctity of the Messenger of Allah, through the greatness of the rank of Amir al-Mu'minin, grant us the reward of fasting. May He fulfil our needs and bring our hopes to completion.

May Allah send His blessings upon Muhammad al-Mustafa, whose nearness to Allah reached the measure expressed as:

“at the distance of two bows or nearer.”

Such was the exalted degree of nearness attained by the Messenger of Allah. And:

“Indeed, he saw his Lord more than once.”

And Allah taught him through the one mighty in power.

May Allah send blessings upon Amir al-Mu'minin, upon him whose name is associated with the Lord of the Throne, whose name is **Ali**. Allah appointed him for His Prophet and for all the prophets who came before Muhammad. Before Muhammad, the tongues of the prophets bore witness to Ali with true praise.

May Allah send blessings upon Amir al-Mu'minin.

On this day, may Allah send blessings and peace upon **Fatimah al-Zahra**, the niche of the lights, the mistress of the pious and righteous, the daughter of al-Mustafa al-Mukhtar, and the beloved of her cousin, al-Murtada, the victorious. She was the mother of the pure Imams, her sons.

May Allah send blessings upon Fatimah al-Zahra, who will intercede for the Shiʿa by the name of the Creator, the Merciful, on the Day when:

“No close friend shall avail another close friend, nor shall a relative avail a relative.”

May Allah send blessings upon Fatimah al-Zahra, who sits as a radiant light in the heaven of prophethood. Her rank is magnificent. She is the mother of the Imams. She was carried upon the shoulders of the Prophet, and upon Hasan and Husayn may Allah send blessings.

Hasan and Husayn are the forms in which divine manifestation appears, the lamps of light, and those through whom intercession will be granted on the Day of Resurrection.

Hasan is the repository of the secret of the Imamate, while Husayn is the one whose Imamate remains as a word preserved among his descendants.

May Allah send blessings upon the pure Imams.

They are the suns of the community, the depths of wisdom and the oceans of knowledge. All of these Imams are the Imams of truth.

May Allah send blessings upon all the pure Imams.

May Allah Almighty send blessings upon the twenty-first Imam, whose name is associated with the spirit of the weeks and the fountain flowing toward us. His blessed name is invoked in glorification by every tongue and every finger.

He is Amir al-Mu'minin, Imam al-Tayyib Abu'l-Qasim. Because of him, and because of the establishment of his state and the continuation of his daʿwah, his period of concealment became prolonged, while his countenance remained radiant and smiling.

May Allah send blessings upon the Tayyib Imams.

They are the inheritors of the Imamate through the pure lineage of Tayyib; inheritors of its leadership and honour. Their lineage remains connected to the noble ancestors, and their rank endures until the Day of Resurrection.

They are the People of the Cave and the pure Imams. They are the inheritors of the stations of all the Imams.

May Allah send blessings upon the Imam of the Age.

And may Allah Almighty send blessings upon the **Dāʿīs Muṭlaq** among the pure Imams.

Today we send blessings and peace upon the twenty-first Imam's Dāʿīs Muṭlaq, who are the ladders of salvation for those who ascend and the stairways by which one rises.

May Allah send blessings and peace upon the Imam of the Age, the twenty-first Imam, whose noble representative is present among us today: the pure one of this age and time.

Today, his daʿwah is your daʿwah—the daʿwah of the twenty-first Imam, the daʿwah of the Imam of the Age. It is the **Daʿwat al-Haqq**, the true call of Allah.

You are the children of this daʿwah. You have boarded the ship of salvation. You are all upon the true daʿwah, which is established and everlasting.

Therefore, let me give thanks that today, when the true daʿwah calls, we answer:

“Labbayka yā Dāʿī Allah” — “Here I am, O Dāʿī of Allah.”

We wear the necklace of the covenant and the necklace of the pledge. For this tremendous blessing, whatever gratitude believers offer is still little.

May Allah Almighty send blessings upon the Dāʿīs Muṭlaq.

What kind of Dāʿīs are they?

By the permission of the Imams, they call people toward the Imam. They guard the fortress of the faith. When the Imam entered the Cave of Taqiyyah during concealment, the Dāʿīs stood in his place as his representatives.

Through them, the means of reaching the Shiʿa remained connected. For those seeking salvation, the doors remained open. For the preservation of the customs and traditions of the community, the Dāʿīs remained established.

The Imams established these Dāʿīs so that they would spread the knowledge of ta'wīl and the realities of the faith.

The night of concealment is a long night—a dark night. For the guidance of creation, these Dāʿīs are the finest of paths.

What extraordinary Dāʿīs they are: the stars whom the pure Imams gathered into the heaven of the daʿwah; stars that repel Satan and assist all people through divine confirmations. Through them, the foundation of falsehood is destroyed and the religion is protected so that its enemies cannot destroy it.

How extraordinary is the rank of the Dāʿīs!

The pure Imams entrusted the Dāʿīs with the keys to the affairs of religion and the world.

Among these Dāʿīs whom Allah Almighty caused to be mentioned in this discourse is one Dāʿī: **Mawlānā Ṭāhir Sayf al-Dīn**.

He too was a Dāʿī.

Today, by describing the rank of these Dāʿīs, blessings are sent upon them. I shall describe the greatness of my predecessors, the Dāʿīs, and now I too am an inheritor of the Dāʿīs.

It is indeed an extraordinary rank.

And the statement is fulfilled:

“Allah, through their self-sacrifice, has made the word of those who disbelieved the lowest, while the word of Allah is the highest.”

Through the sacrifice and dedication of the Dāʿīs, Allah Almighty bestowed protection upon their followers. Through them, the word of the disbelievers was brought low, while the word of Allah was exalted.

May Allah send blessings and peace upon the fifty-first Dāʿī, Bāwajī Ṣāḥib, **Syedna Ṭāhir Sayf al-Dīn**.

Today this gathering of his remembrance begins. On the first day of Shaʿbān, the community remembers Bāwajī Ṣāḥib, Syedna Ṭāhir Sayf al-Dīn, our Mawlā.

Through the words of this Mawlā and through his epistles, many matters have been explained. Many treatises were written and many matters clarified.

Upon this Mawlā be our salutations.

Today is the first of Shaʿbān al-Karīm.

This gathering of remembrance marks the beginning of the annual examinations at **Al-Jāmiʿah al-Sayfiyyah**.

It became an established practice that the annual examination should begin with the remembrance of the Mawlā of the Āl Muhammad. Through his remembrance, the students being examined in knowledge and action would begin the examination, benefiting according to their respective levels and grades.

This practice became a good tradition and eventually a recognised method.

Whenever he would honour the gatherings of knowledge, the examination would begin with his presence, his blessed countenance and his discourse.

Why?

Because merely seeing his blessed and luminous face could cause a difficulty to be resolved. Hearing his blessed words would open the doors of knowledge, and knowledge itself would become a cure.

After his passing, the servant of the Āl Muhammad continued to follow his example and deliver the discourse. I was prepared for this position through his rank and appointment.

The servant of the Āl Muhammad was established in his place. He honoured me by saying, in effect, **"O Muhammad,"** and gave his testament.

The remembrance of Bāwajī Ṣāḥib has remained, and I say that apart from his remembrance, there is no better heading for the pages of knowledge.

Twenty-five examinations have passed, and this remembrance has continued.

In these gatherings, much has been said about his knowledge, his excellence, his service, his distinction, his epistles and his poems, his divine policy and his God-given wisdom.

Yet I must say that much still remains to be said.

This is the extraordinary rank of this Mawlā.

He is the everlasting Face of Allah; as long as anything remains, his remembrance remains.

His remembrance will appear in the examination questions. It will appear before the students of knowledge during their oral examinations.

At the beginning, the presentation is made in a manner that reflects the knowledge of the Āl Muhammad. Through the blessing of that knowledge, sincerity takes form.

Then the remembrance of Bāwajī Ṣāḥib appears.

There is no need for any artificial effort. Even though people may never have seen him, his remembrance comes naturally.

When the servant of the Āl Muhammad sees him in remembrance, Bāwajī Ṣāḥib comes to mind.

Whenever the students of knowledge mention Mawlānā Ṭāhir Sayf al-Dīn, let them express it with their own tongues and with love.

For this is the demand of love.

“Is religion anything other than love?”

Whatever you hear in these admonitions is an expression of that love.

Love is like a magnet. It draws everyone toward the person of Mawlānā, toward his knowledge, toward his deeds, toward his sacrifice and toward his service.

And everyone is told:

“If I have sacrificed myself for my Mawlā, why should I not act? Why should I not acquire knowledge? Why should I not present the knowledge of the Āl Muhammad? Why should I not teach it to you all? Why should I not derive benefit from it and give you all its benefit?”

May Allah Almighty grant all the students of knowledge sincerity in their learning and bless them with His divine blessing.

May gatherings of the Āl Muhammad take place. May examinations in the knowledge of the Āl Muhammad take place, and may ranks be elevated.

May this remembrance and commemoration of the Mawlā take place.

It is for this service to the Āl Muhammad that Allah has bestowed upon all of you, in knowledge and in adab, a rank such as He had reserved for you through our noble predecessors, the honoured Dāʿīs.

In the decree of the Destiner, in the arrangement of the Planner, it was destined that, after thirteen hundred years had passed since the Hijrah of the Messenger of Allah, with an additional portion of time, a luminous personality would emerge from the World of Creation for the guidance of believers, the leadership of Muslims, and the welfare and prosperity of the servants of Allah.

History turned toward the thirteenth century.

In this century, knowledge and adab appeared and people awaited his coming. When this honour and excellence became manifest, it became clear that the providence of Allah had arranged that his period of service to the Āl Muhammad would be greater than that of every Dāʿī, every Bāb, every Nā'ib and every Ḥijāb before him.

Thus the secrets became concentrated and the lights became radiant.

The remembrance of the eminent Dāʿī, Syedna Ṭāhir Sayf al-Dīn, is therefore a remembrance of the past whose influence extends into the present and future.

Just as his rank rose beyond the limitations of time and place, so too does his remembrance rise beyond the limits and constraints of time and place.

May Allah Almighty grant him five distinguished qualities in knowledge, by which He singled him out.

The First Distinction

The first is that he inherited the noble inheritance of the knowledge of the Āl Muhammad.

He inherited the *tanzīl* of the Master of the Prophets and Messengers, and the *ta'wīl* of the Master of the Trustees.

He inherited the explanations of the pure Imams and the elucidations of the honoured Dāʿīs.

This noble inheritance reached the honoured Dāʿīs through two paths.

The first path was through divine providence and the movement of divine care.

Syedna Lamak ibn Mālik came from Egypt to Yemen. Imam al-Mustanṣir bi'llāh commanded him concerning the knowledge of the Āl Muhammad.

He was sent to the presence of Bāb al-Abwāb, Syedna al-Mu'ayyad al-Shīrāzī, so that he could be coloured with the “colour of Allah” and be filled with the benefits contained in that vessel.

Lamak attained knowledge with extraordinary distinction.

During the period in which the Chief Qāḍī was present, the Dāʿī al-Mu'ayyad remained constantly with him. He questioned him, learned from him and wrote down everything he benefited from him, until he had comprehensively absorbed what the Qāḍī possessed.

He remained there until he had acquired everything from him.

The Imam's command was essentially that he should receive such an abundance of knowledge that it would fill the vessel completely—until not even a single drop could be added.

The night of concealment was long.

Once everything had been comprehensively absorbed, he reached the highest station. The Imam answered his questions and bestowed upon Lamak eternal teachings and sacred effusions.

He was raised through twenty-seven degrees of knowledge and gnosis.

Hidden knowledge and concealed secrets were given to him.

He carried this noble inheritance of knowledge from the Dāʿīs to Yemen.

When Syedna Lamak returned to Yemen, he transmitted this knowledge according to the command of the Imam.

Among the three individuals associated with this transmission, one was **Mawlātnā al-Ḥurra al-Malikah**. To her, the entire trust and inheritance of knowledge was entrusted.

Syedna Yaḥyā received it as a deposit, and Syedna Yaḥyā transmitted it onward to Syedna Dhu'ayb and, through him, the stream of blessings reached the Dāʿīs.

This was the first path.

The Second Path

After the death of Syedna al-Malik al-Mukarram, Imam al-Mustanṣir bi'llāh entrusted the kingdom and the matter of the daʿwah to Mawlātnā al-Ḥurra al-Malikah, while sending signs and glad tidings concerning the preparation for concealment.

He elevated the rank of Mawlātnā al-Ḥurra al-Malikah.

She became the mother and supreme authority of the Dāʿīs Muṭlaq.

The Imam entrusted her with the great gates of the daʿwah of the Imam of the Age. The stored sciences and preserved secrets were deposited with her.

She received, through the noble inheritance from the pure forefathers of the Imams, the knowledge that had been received from the Master of the Trustees and from the Master of the Messengers.

A special portion of that inheritance was entrusted to her.

Her rank became extraordinarily elevated.

The Imam raised the ranks of the Dāʿīs, but raised al-Ḥurra al-Malikah beyond the rank of the Dāʿīs to the stations of the **Ḥujjats**.

The Dāʿīs were commanded to remain connected to her commands and to follow her on the same straight course.

She was commanded to establish the daʿwah of Imam al-Tayyib and to prepare the concealment.

Thus the twenty-first Imam and his daʿwah attained this extraordinary status.

The night of concealment was very long.

The Dāʿīs were required to protect and sustain the community throughout this period, and special portions of knowledge were therefore necessary.

Through these special portions of knowledge, Mawlātnā al-Ḥurra al-Malikah nurtured and sustained the Dāʿīs.

Through this care, their ranks rose.

The Ḥujjah al-Ḥurra established the daʿwah and opened for the Dāʿīs secrets and realities which the pure Imams had not previously revealed openly.

Through her daʿwah, realities and secrets were disclosed to the Dāʿīs.

These had been stored by the pure Imams for this period.

This concerned the mysteries surrounding Mawlānā al-Tayyib and his position among the Imams.

No one can equal him in his virtues, and no one can comprehend the depths of his greatness.

This is the furthest and most concealed secret.

When concealment occurs, those who understand the matter recognise the wisdom behind it.

During the periods of manifestation, the Dāʿīs and Ḥujjats are occupied with the obligation of striving and struggle.

But during the periods of concealment they are free and at rest.

Therefore they were commanded to spread the knowledge of the Āl Muhammad, explain its realities and disclose its inner secrets.

The blessings received during the period of unveiling and disclosure were to be transmitted to the believers.

This is comparable to the period of Imam al-Tayyib and to the period of the Messenger of Allah.

The blessings of the period of unveiling were to reach the believers, and the Dāʿīs were commanded to transmit these blessings to all.

One important wisdom was also explained:

During the periods of manifestation, faith and hypocrisy become mixed among people. Therefore, as a matter of precaution, the two groups must be distinguished.

During the periods of manifestation, believers and hypocrites can become mixed together. Therefore separation between the two groups becomes necessary.

The righteous and the wicked must be distinguished.

For this reason, concealment became necessary, so that only those who possess purity in their essence and are firmly established upon allegiance would remain steadfast in the *wilāyah*.

Those who possess the pure nature would remain firm, while the people of hypocrisy would wander in the valleys of misguidance.

Thus Mawlātnā al-Ḥurra al-Malikah, through this special portion of knowledge and through eternal divine effusion, nurtured the Dāʿīs and transmitted the noble inheritance of knowledge.

This inheritance ultimately reached the fifty-first Dāʿī, Syedna Ṭāhir Sayf al-Dīn, through two paths.

First: through the affection of a compassionate father and through the illumination received from the Mawlā.

Second: Allah, the Glorious, specially distinguished the fifty-first Dāʿī, Syedna Ṭāhir Sayf al-Dīn, through the power of divine assistance.

Every Dāʿī possesses this rank, but in the fifty-first Dāʿī there was a special distinction.

Whatever he wished from the virtues of the Āl Muhammad, he could explain.

He could unlock their symbols and solve their difficult matters.

He could uncover difficult stations of knowledge in the form of realities; explain matters of jurisprudence; and disclose subtle points of wisdom.

Through this extraordinary capacity for deriving and extracting knowledge, the treasures of knowledge were increased.

The Third Distinction

The third point in his remembrance is that he attained the highest station of illumination.

At its summit, the Imam of the Age, the pure one of this age and time, caused his lights to shine within his blessed heart.

The Wali of Allah breathed into his blessed spirit.

That is, divine spiritual speech was placed within his heart. In his awakened spiritual hearing, the words of the spiritual realm were inspired into him.

The Messenger of Allah said:

“Indeed, among the servants of Allah are those who are inspired and spoken to.”

Who are the inspired ones?

They are those into whose hearts something is cast and conveyed.

And who are those who are spoken to?

They are those to whom a communication is made—either they hear it directly or they receive knowledge of it in a dream.

Continuation

In this way, the Dāʿī brought forth and conveyed the treasures of the knowledge of Āl Muhammad. He revealed its secrets and disclosed its meanings, and granted subtle fruits and blessings. All of this had been stored and reserved for the Dāʿī, and it was also a special distinction granted to him: that the 51st Dāʿī would attain the rank of the Daʿwah.

During the era of Mawlānā ʿAbdullāh Badr al-Dīn, he saw three Imams. The blessing of those three Imams came from the side of Allah Taʿālā toward Bāwajī Ṣāḥib. On this day, we send ṣalawāt upon him, and may Allah grant this Mawlā the best of rewards on our behalf, **fī jannāti ʿadn tajrī min taḥtihā al-anhār**.

4. The distinction of extensive study

The fourth distinction was the distinction of extensive **muṭālaʿah**—study and reading.

Syedna Dhūʾayb, the forefather of the Dāʿīs al-Muṭlaqīn, was a great reader of books. Whatever work was required, he extracted it from the treasures and hidden stores of books. He brought out their symbols and, at the beginning of the period of concealment, extracted the treasures of knowledge and deposited them in the hearts of the Dāʿīs.

The 51st Dāʿī also attained this distinction.

He would always engage in muṭālaʿah. Alongside the occupations of the Daʿwah and the struggles against its trials and disturbances, he would constantly study the sciences and disciplines. He studied the signs and verses present throughout the horizons and within the souls—**āfāq and anfus**.

Mawlānā Ṭāhir Sayf al-Dīn would say, in effect, that through gratitude, the knowledge of Āl Muhammad had come to him, and that he had been enabled to write many epistles.

This distinction continued to manifest itself during the era of Mawlānā Badr al-Dīn.

Bāwajī Ṣāḥib would relate that when Kākājī Ṣāḥib, Syedi Muḥyī al-Dīn, became ill toward the end of his life, Bāwajī Ṣāḥib would visit him and say to him, “Read my epistles.”

Bāwajī Ṣāḥib would say that Kākājī Ṣāḥib, while ill, would sit beside him and read the epistles.

On another occasion, while sitting beside him and reading the epistles, Kākājī Ṣāḥib said something to the effect:

“Mawlānā Ṭāhir Sayf al-Dīn has granted me the opportunity to study such epistles. I have been given the opportunity to study writings that ordinarily no one would be pleased to read, and which ordinarily would not even be read.”

Kākājī Ṣāḥib would say, “Brother, read the expression correctly.”

And Mawlānā Ṭāhir Sayf al-Dīn would say, “Read the expression correctly.”

This was a distinction of Syedna Ṭāhir Sayf al-Dīn: he would study rare and unusual epistles.

It was a special quality that Allah had bestowed upon him. Books were drawn toward him just as iron is drawn toward a magnet. In the same way, books were attracted toward the magnet of knowledge.

أموالنا تشتاق إلينا
“Our possessions yearn for us.”

These books themselves longed to come to him, because he was their true master and possessor.

This was a distinction that Allah granted to Mawlānā ʿAbd ʿAlī Sayf al-Dīn and, subsequently, made a distinction of Syedna Ṭāhir Sayf al-Dīn.

O community of believers!

Even today, books and documents yearn to come forth. The hidden treasures within the repositories are being revealed. There are some books which, after remaining hidden for a very long period, are brought forth and returned to the possession of Āl Muhammad. They are a gift from Allah and a manifestation of truth.

The reform of knowledge under Syedna ʿAbd ʿAlī Sayf al-Dīn

Syedna ʿAbd ʿAlī Sayf al-Dīn perfected and strengthened the system of knowledge.

A group arose who, because of arrogance, envy and pride, failed to appreciate the value of knowledge. They abandoned the proper path and left the centre of knowledge. They formed their own circles under various names and turned religion into something worldly.

Before the claimant to knowledge, the Dāʿī al-Ajal Syedna ʿAbd al-Ḥusayn Ḥusām al-Dīn said, in substance:

“I myself came to this Ṣayfī institution and wanted to teach knowledge here, but I was unable to do so.”

Then our revered forefather, Syedna Muḥammad Burhān al-Dīn, may he be in the highest of the high, returned from the pilgrimage. He reorganized the system of knowledge and entrusted service to people of sincerity and certainty.

Nevertheless, remnants of the scholars of evil and opposition remained.

When the Dāʿī ʿĀlim of Āl Muhammad in the 51st generation ascended the throne of the Daʿwah, one of the first major works he undertook was this:

- He established the system of knowledge firmly according to the true **nahj**, or path.
- He removed from knowledge those who were causing corruption in the land of the Daʿwah and those who had introduced distortions into it.
- He engraved and established the forms and qualities of sincerity and certainty.
- He caused **ḥilm**—forbearance—and humility to flourish together with knowledge.

Knowledge in struggle and struggle in knowledge

What a distinction this was for Muḥammad al-Muṣṭafā!

On one side was the Messenger of Allah, the master of all creation, Muḥammad al-Muṣṭafā; on the other, ʿAlī al-Murtaḍā went forth with Dhū al-Fiqār for jihād. Yet even in jihād, the work of spreading knowledge continued.

The Messenger of Allah spread knowledge even during jihād. At the same time, the 51st Dāʿī established the system of knowledge through his own blessed person and conveyed teachings through his blessed statements.

On one side he composed noble epistles; on the other, he struggled through his tongue and his pen.

جهاد ما علم انسس علم ما جهاد
“Knowledge in struggle, and struggle in knowledge.”

This was his station and this was his distinction.

For **53 years**, he carried out this work with this distinction. And, praise be to Allah, the fruits of his exertion have themselves become visible.

The harvest of his blessed cultivation eventually appeared.

At one time he said:

فنشأت بذلك الجهد ذرية طيبة
أُرضعت در الإيمان وغُذيت بغذاء الإخلاص والايقان

“Through that effort there arose a pure and righteous progeny, nourished with the milk of faith and fed with the nourishment of sincerity and certainty.”

He further said:

وأنشئت بين يدي أبنية نفوس المؤمنين
مرصعة بجواهر العلم ومزينة بدراري الحكمة

“And before me were established the structures of the souls of believers, adorned with the jewels of knowledge and embellished with the pearls of wisdom.”

Through that effort, a pure progeny came into being, nourished by faith and certainty. Before us were prepared the souls of believers—souls set with the jewels of knowledge and decorated with the pearls of wisdom.

And on one occasion he said:

فكم لزروع الرشد أمسيت زارعا
وأصبحت للزرع المبارك حاصدا

“How many crops of guidance I have become a sower for, and how I have become the harvester of the blessed crop.”

Today, in this Jāmeʿah, the fragrance of obedience spreads. The clarity of sincerity is visible. In the atmosphere of knowledge, brilliance and beauty can be seen.

Those who had become thirsty have been refreshed by the springs and sources of knowledge. Those who were like wandering animals, searching for the springs of wisdom, have been brought away from that state.

There is clarity and illumination in their outward forms. They have been filled with the Kauthari and Salsabīl-like streams of knowledge and wisdom.

This is the blessing of Bāwajī Ṣāḥib and the favour of the Mawlā.

The structures of the souls that he established—adorned with knowledge and wisdom—have, through their blessing, today become lofty and magnificent structures.

O community of believers!

In the community of faith, the obedience, sincerity, brilliance and beauty that you see are also a favour of the Mawlā.

From Syedna ʿAbd ʿAlī Sayf al-Dīn to Syedna Ṭāhir Sayf al-Dīn, approximately one hundred years constituted an important period in the history of knowledge.

Those who denied the truth oppressed the people of truth. The **ʿulamāʾ al-sūʾ**, the evil scholars, transgressed against knowledge and oppressed it. The true and eminent scholars preserved this knowledge and placed it within the **Kunūz al-Wadāʾiʿ**—the Treasures of Deposits—so that the knowledge entrusted there would eventually reach its rightful possessor and could then be acted upon as he desired.

The Dāʿī of the Imam, possessing the two lifetimes, would reveal what needed to be revealed according to the Imam's command and conceal what needed to remain concealed.

After one hundred years, this Ṣāḥib came forth.

You have all seen this noble face.

You have heard this voice.

You have heard this discourse.

You have heard this knowledge.

You have heard his sermons.

You have heard his **wasīlah**.

You have heard his **munājāt**.

And today, in this gathering of remembrance of the Mamlūk of Āl Muhammad, I am speaking of his remembrance.

After one hundred years, this Ṣāḥib came forth and made this knowledge and its adab manifest. He caused its eminent scholars to be renowned throughout the world.

O community of believers!

O community of students of knowledge!

I say to all of you: each one of you has received blessing after blessing and favour after favour from him.

I myself consider his favour to be such that his remembrance, in gatherings of knowledge and in the spiritual stations of the soul, is an excellent means and an excellent **dhharīʿah** for ascending through the degrees of knowledge.

Praise and thanks belong to Allah that we have seen his radiant face, heard his sacred words, and received the eternal spiritual effusions of his writings, poems, sermons, means and teachings.

May Allah accept the spiritual training that he gave through his epistles.

Syedna ʿAbd al-Qādir Najm al-Dīn would say:

“I nurtured believers with extraordinary compassion. Someone would ask me for water, and I would give him milk.”

And his heir, Syedna Ṭāhir Sayf al-Dīn, nurtured the students of knowledge with extraordinary compassion. They asked for the water of knowledge, and he bestowed upon them the blessings of the **Sharīfah epistles**.

Within them were:

- water,
- milk,
- purified honey,
- and even **khamr**, a delight for those who drink.

They were like the various rivers of Paradise.

From these, he gave this spiritual education.

On this day, may Allah Taʿālā send ṣalawāt and salām upon such a Mawlā, and may Allah grant him the best reward on our behalf.

And from our side, may Allah grant the best reward to all those who seek the knowledge of Āl Muhammad.

The month of Shaʿbān

O community of believers!

Today is the first day of the blessed month of **Shaʿbān al-Karīm**. The blessed month of **Rajab al-Aṣabb** has been completed, by the grace of Allah Taʿālā.

Last night, an appeal was made: when Bāwajī Ṣāḥib completed Rajab, the time came to enter Shaʿbān.

O community of believers!

Today is the first day of Shaʿbān al-Karīm. Rajab al-Aṣabb has been completed.

May Allah grant us its blessings. You have fasted in Rajab, and now, in Shaʿbān, you are present here.

May you receive from the treasures of the Imam of the pious, the jewels of his treasures, and the secrets of Rajab and Shaʿbān.

ا شهر رجب علي نا مهينة
“This is the month of Rajab, the month of ʿAlī…”

Rajab is associated with the one who is the heir of the heirs, the one who attained the highest honour.

Rajab consists of thirty complete days, just as Ramaḍān consists of thirty complete days. The whole community fasts in Ramaḍān—the month of Allah.

شهر الله العلي العظيم، قائم القيامة العزيز الرحيم

Thus, just as there are thirty days of Ramaḍān and thirty days of Rajab, Shaʿbān stands between the two.

It is in the middle of them.

It is the month of the Prophet—the possessor of magnificent character.

There is one day less in Shaʿbān.

This itself contains a subtle indication.

The Prophet attained and completed all the excellences of character until he:

حتى صار فوق علي و دون القائم

“Until he became above ʿAlī and below the Qāʾim.”

He was above ʿAlī and below the Qāʾim.

However:

إلا أنه لم يحظ من شروط الاستقرار بشرط واحد
هو تسلسل المرتبة في ولد من والد من والد

“Except that he did not possess one of the conditions of establishment: the succession of rank through offspring, from father to father.”

That is, among the conditions of the continuity and establishment of rank, there was one condition that he did not possess: the uninterrupted succession of the rank from father to son, from father to son.

Therefore, Shaʿbān has one day less.

It is twenty-nine days.

For the Messenger of Allah, Shaʿbān therefore acquired this additional significance: it comes after Rajab and before Ramaḍān.

So:

فصنه في الجنان صانك الرحمان

“Preserve it in your heart, and may the Merciful preserve you.”

O one who is awake and attentive—know this matter and preserve it within your heart. May the Merciful preserve you.

This is among the great secrets.

إنها من أسرار الكبار
لا يختصها بعلمها أحبار أحبار

“These are among the great secrets, knowledge of which is not restricted to the learned scholars alone.”

Today, this blessing has come to all of you.

Act upon knowledge. Act upon it continually.

Let your knowledge always be accompanied by action.

And beware that you do not waste your days sleeping. Do not allow your days to be wasted.

Address to the students of knowledge

O community of students of knowledge!

This address includes everyone. All students of knowledge are included, and today every believer is also a student of knowledge.

Why?

Because in every heart there is a desire to continually seek the knowledge of Āl Muhammad.

May this light reach our hearts.

Even if we learn only a little—if we learn one **alif**, then let it be the alif of Āl Muhammad.

May Allah, through the blessing of Āl Muhammad, make us recipients of these blessings.

Today, the **mustafīdīn and mustafīdāt**, the students who teach and the students who study, and all the guests have come to receive the blessings of this gathering of remembrance.

I am the Mamlūk of Āl Muhammad, the 52nd Dāʿī, the heir of the Dāʿīs, the son of the 51st Dāʿī, the representative of the Imam of the Age and the Dāʿī of the Imam of the Age.

I am merely his servant and the Mamlūk of Āl Muhammad.

Today I give thanks to Allah for this blessing: Allah has granted us this blessing, and the rain of these blessings is falling upon us.

This gathering of remembrance continues.

Today is the 51st remembrance gathering.

Today the 51st examination begins.

The previous fifty examinations have been completed.

O community of students of knowledge!

This address includes everyone: those who conduct the examinations, those who sit the examinations, those who teach, those who study, and all believers.

All levels of service are included.

Their names are being written by the angels in this gathering.

May Allah grant you this blessed honour: whenever the remembrance of Āl Muhammad takes place, the angels record it.

In this gathering, the remembrance of Āl Muhammad is taking place, and all of you have come to hear it and receive its blessings.

May Allah grant you this blessed honour.

You have been present here during this blessed ʿ**asharah**.

Here, in the presence of the honoured **Aqāʾid**, and under the shade of Mawlānā ʿAbd ʿAlī Sayf al-Dīn, there has been an abundance of blessings.

Twenty-five years have now been completed.

With the luminous and ever-increasing support of the Imam of the Age, a discourse was delivered. A **daʿwah** was made to the believers, and a special **waṣiyyah** was given to the Jāmeʿah.

The Mamlūk of Āl Muhammad is pleased that the Jāmeʿah has discussed this waṣiyyah, engaged in **mudhākarah** concerning it, and prepared itself to act upon it.

For this reason, there is a need to arrange it properly so that:

علم ني خدمة تهائي انسس علم سي خدمة تهائي

“There should be service to knowledge, and service through knowledge.”

Knowledge and its purpose

On the blessed **Laylat al-ʿUrs**, I said to all believers:

“Prepare yourselves to acquire knowledge.”

What knowledge?

The knowledge of Āl Muhammad.

You have come today for this gathering of remembrance and for the examinations.

I will mention some knowledge to you—knowledge which is necessary for the people of knowledge.

Imam Aḥmad al-Mastūr says:

واعلم أن العلم ليس شيئا سوى صورة المعلوم في نفس العالم

“Know that knowledge is nothing other than the form of the thing known within the soul of the knower.”

The meaning of this statement is that knowledge is acquired through teaching.

Its reality is that the image of the thing known exists within the soul of the scholar.

Knowledge is simply the form of the known object within the soul of the knower.

The teacher possesses the form of knowledge in actuality, while the student who is learning possesses it potentially.

Teaching is the process by which what exists potentially is brought toward actuality.

Whatever exists only potentially cannot, by itself, transform into actuality; an agent who brings it forth is necessary.

The universal soul of the celestial sphere is described as being in actuality, while individual souls are in potentiality.

The individual soul that possesses a greater number of known things and whose intellectual faculties are more perfected is closer to the Universal Soul—its proportion is closer and its resemblance is greater.

As is indicated in the history of philosophy:

إنها التشبه بالإله بحسب الطاقة الإنسانية

“[It is] becoming like God according to human capacity.”

Philosophy is the endeavour to resemble the Divine according to the capacity of human beings.

A person strives to acquire knowledge, and his actions then become acts of wisdom and righteousness. He acquires a spiritual state.

Just as worldly people strive to accumulate wealth in order to attain worldly prosperity, understand that knowledge can enable a person to attain the pleasure of the Hereafter.

Through knowledge, the children of the Hereafter can attain nearness to Allah.

Through knowledge, one person can gain excellence over another.

As Allah سبحانه وتعالى says:

قل هل يستوي الذين يعلمون والذين لا يعلمون

“Say: Are those who know equal to those who do not know?”

Understand also that through knowledge a person becomes alive after the death of ignorance and awakens from the sleep of heedlessness.

As Allah says:

أفمن كان ميتا فأحييناه وجعلنا له نورا يمشي به

“Is one who was dead, then We gave him life, and made for him a light by which he walks…”

Knowledge guides a person toward the path of the **Malakūt al-Samāʾ** and raises him toward it.

Allah says:

إليه يصعد الكلم الطيب والعمل الصالح يرفعه

“To Him ascend the good words, and righteous action raises them.”

As for the ignorant, Allah has stated:

لا تفتتح لهم أبواب السماء ولا يدخلون الجنة حتى يلج الجمل في سم الخياط

“The gates of heaven will not be opened for them, nor will they enter Paradise until the camel passes through the eye of the needle.”

From this statement, the ignorant have no hope of ascending toward heaven.

Therefore, brothers, I ask you:

Do you wish to be among such people?

Or do you wish to be among those who are with the people of knowledge?

For it has been said:

إن المرء مع من أحب

“A person is with the one whom he loves.”

Whoever a person loves, he will be with that person.

Rather, you should be among those toward whom the command of the Messenger of Allah points.

It has been said:

كن عالما أو متعلما أو تجالس العلماء أو تحب العلماء

“Be a scholar, or a student, or sit in the company of scholars, or love the scholars.”

Either become a scholar, become a student, sit with scholars, or love the scholars.

Do not remain among ordinary people devoid of knowledge.

This discourse is therefore about knowledge and education.

Its philosophy concerns education and upbringing.

It is the education that comes through learning.

These are the priceless jewels from the treasures of Āl Muhammad.

اللسان العربي المبين

The Clear Arabic Tongue

O community of believers!

Allah revealed the Qurʾān in the Arabic language.

The Arabic language possesses extraordinary breadth. For every meaning, Arabic often has a distinct and precise word.

Even for the different portions and stages of the day and night, Arabic possesses separate expressions.

The twelve divisions of the day

1. The first portion is called **Shurūq**.
2. The second is called **Wuqūr**.
3. The third is called ʿ**Aḍwah**.
4. The fourth is called **Ḍuḥā**.
5. The fifth is called **Hājirah**.
6. The sixth is called **Ẓahīrah**.
7. The seventh is called **Rawāḥ**.
8. The eighth is called ʿ**Aṣr**.
9. The ninth is called **Qaṣr**.
10. The tenth is called ʿ**Aṣīr**.
11. The eleventh is called ʿ**Ashī**.
12. The twelfth is called **Ghurūb**.

The twelve divisions of the night

1. The first portion is called **Shafaq**.
2. The second is called **Ghasaq**.
3. The third is called ʿ**Iṣmah**.

4. The fourth is called **Satfah**.
5. The fifth is called **Jumhah**.
6. The sixth is called **Ẓullah**.
7. The seventh is called **Zulfah**.
8. The eighth is called **Bahrah**.
9. The ninth is called **Saḥar**.
10. The tenth is called **Fajr**.
11. The eleventh is called **Ṣubḥ**.
12. The twelfth is called **Ṣabāḥ**.

Such is the vastness of the Arabic language.

There are many proofs and examples of this precision.

Consider the terminology of crying.

The **Ahl al-Lughah**, the authorities of language, say that when a person's heart becomes overwhelmed and he begins to prepare himself to cry, a particular word is used:

اجحشى إذا تهيئ للبكاء قيل اجحشى

When the eyes begin to fill with tears, another expression is used:

اغرورقت عينه وترقرقت

When tears begin to gather and tremble in the eyes, it can be described as:

ترقرقتا دموعا

When the tears actually begin to flow:

إذا سالت دمعت وهمعت

And when the tears pour forth like rain, the expression **همت** is used.

When the sound of crying begins to emerge:

نهب ونشجت

And when a person cries out loudly in grief:

أعول

Thus, Arabic distinguishes between subtle stages and forms of crying.

O students of knowledge!

You should continue attaining greater and greater mastery of the eloquent language.

There is no better, more excellent, or closer means for learning Arabic than the Jāmeʿah.

Arabic is among the greatest means and instruments for attaining perfection in eloquence.

Consider, for example, how many meanings the single word ʿ**ayn** can carry.

Bāwajī Ṣāḥib demonstrated the remarkable capacity of Arabic in his blessed **qaṣīdah**:

يا إمام الحق مولانا الحسين

In this blessed qaṣīdah, he used the word ʿ**ayn** to convey multiple meanings.

Therefore, O students of knowledge, continue acquiring the greatest possible mastery of the eloquent language.

Knowledge must be accompanied by action

O community of believers!

Amīr al-Muʾminīn has said:

علم مقرون بالعمل

“Knowledge is joined with action.”

Knowledge is accompanied by action.

When you learn knowledge, you must also act upon it.

Knowledge itself calls for action.

If you do not answer the call of knowledge with action, that knowledge will depart from you.

O students of knowledge!

Know with certainty that to acquire the knowledge of Āl Muhammad, **riyāḍat al-nafs**—disciplining and training the soul—is necessary.

This knowledge cannot be acquired merely through intellect and cleverness.

The knowledge of Āl Muhammad is spiritual knowledge.

To acquire it, you must cultivate spirituality.

How does spirituality develop?

Through adherence to the **Sharīʿah**, and through steadfastness in its practices and acts.

Through maintaining the practices of the Sharīʿah and developing sincerity in love, the soul undergoes **riyāḍah**.

Through the discipline of the soul, the doors of knowledge open.

Imam Aḥmad al-Mastūr, peace be upon him, mentioned certain people who abandoned worldly pursuits and turned toward the actions of the Hereafter. In speaking about them, he said:

Continuation

ثم صار بعد ذلك يتكلم على الناس في المجالس بالحكمة والموعظة

“Then, after that, he began addressing people in gatherings with wisdom and admonition.”

How did this person reach such a state that he could speak in gatherings with wisdom and admonition?

Previously, he had been among those inclined toward the world and worldly affairs. But he abandoned the world and reached such a level of spiritual preaching that he became an example for everyone.

He would explain the path to the Hereafter, encourage people toward the reward of Paradise, and teach everyone **zuhd**—detachment from the pride, vanity and attractions of this world.

He would warn everyone not to remain engrossed in this worldly life.

Someone once said to such a person:

“How did you acquire all this wisdom and admonition when you never wrote down the ḥadīth, never heard the reports, and never read the books? From where did all this wisdom and admonition come to you? You did not write ḥadīth, you did not hear the reports, and you did not study the books. How, then, did you acquire it?”

The person replied:

أجد قلبي كالمرآة
تتراءى فيه حقائق الأشياء

“I find my heart to be like a mirror; the realities of things appear within it.”

And:

وأجد لساني يجري على الصواب

“I find my tongue proceeding upon what is correct.”

There is no artificiality or forced effort on my part.

And:

وأجد نفسي كالترجمان تسمع من وراء الحجاب

“I find my soul like an interpreter; it hears from behind the veil…”

It hears from behind the veil and then expresses and conveys what it has heard.

There is no pretence or artificiality on my part. From this it became known that this person was **muʾayyad**—one who had received divine support.

He was supported by one of the angels, who inspired him by the permission of Allah, exalted is His praise.

Whatever Allah wished, He caused to reach him through inspiration.

Then:

ثم صار ذلك الرجل قدوة في الدين لأهل زمانه

“Then that man became an exemplar in religion for the people of his time.”

The exalted Mawlā, al-Murtaḍā, Sīdī ʿAbd al-Qādir Ḥakīm al-Dīn—may Allah exalt his sacred rank and grant us his intercession and companionship—explained this.

The son of Syedna Zakī al-Dīn, Sīdī ʿAbd al-Qādir Ḥakīm al-Dīn, likewise explained this.

Sīdī ʿAbd al-Qādir Ḥakīm al-Dīn ibn the Dāʿī al-Ajal Syedna ʿAbd al-Ṭayyib Zakī al-Dīn—may Allah exalt his sacred rank and grant us his intercession and companionship—whose blessed grave is here in Surat, placed great emphasis upon acting upon this principle.

While speaking about the greatness, elevation and blessings of the Sharīʿah, he said:

اعلم علما يقينا أن أعظم الوسائل

“Know with certainty that the greatest of means…”

The meaning of his statement is that you should know with certainty that the greatest means and the most reliable paths are:

هي الشريعة المحمدية والعمل بها

“They are the Muḥammadan Sharīʿah and acting according to it.”

Follow the Muḥammadan Sharīʿah and act according to it.

For the Sharīʿah:

- brings the distant near;
- raises the lowly;
- transforms every slip into protection;
- protects from every destructive danger;
- makes the poor rich;
- fulfils aspirations;

- **وتعز كل ذليل**— “and gives honour to every one who is humbled.”

These are its many well-known virtues, its described benefits and its famous advantages.

فإن ذلك لا يخفى إلا على كل غبي

“These things are hidden from no one except the foolish.”

Only an ignorant or foolish person would fail to recognize them.

Therefore:

فالزمها

“Hold firmly to it.”

Make the Sharīʿah incumbent upon yourself.

And:

واعتصم بحبلها

“Hold firmly to its rope.”

Cling firmly to it.

For:

فإنها تسعدك في الدارين

“It will make you happy in both worlds.”

And:

وتنيلك كلتا الحسنيين

“It will grant you both forms of goodness.”

In shāʾ Allāh, it will grant you happiness in both worlds and both forms of goodness.

The Knowledge of Āl Muhammad

O community of believers!

There has already been considerable discussion of knowledge.

In this gathering of knowledge, I now wish to mention a brilliant sign from among the verses and proofs of the truth.

The work concerning **al-Jāmiʿ al-Aqmar** has been progressing.

Its façade is extremely beautiful and precious, with inscriptions, designs, writings and ornamental elements.

A portion of the façade had been uncovered. Some architectural work had been lost or damaged, and its restoration was difficult and required considerable time.

But with the assistance of the Imam, it became easier.

When the historical remains were uncovered, a magnificent sign appeared: inscriptions were discovered, from which it became clearly evident that the following verse had been present:

بسم الله الرحمن الرحيم
إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين
ذرية بعضها من بعض والله سميع عليم

“In the name of Allah, the Most Gracious, the Most Merciful.

Indeed, Allah chose Adam, Noah, the family of Abraham and the family of ʿImrān above all the worlds—descendants, some of them from others. And Allah is All-Hearing, All-Knowing.”

This gives an indication that the succession of the Imamate continues through a lineage of descendants.

Whoever built al-Aqmar Mosque built it according to the command of the Imam.

The Imam's command established the record and prepared for the period of concealment.

He is the master of contraction and expansion.

Among the inscriptions was:

ذرية بعضها من بعض

“Descendants, some of them from others.”

This phrase gives an indication toward the period of concealment.

The Imam commanded that this mosque be inscribed with it.

The mosque itself calls out:

ذرية بعضها من بعض

“Descendants, some of them from others.”

The call of the Dāʿī is likewise:

ذرية بعضها من بعض

“Descendants, some of them from others.”

After the Imam, the succession of the Imamate continues.

Consider this sign of truth.

The Mawlā who is being remembered today—Bāwajī Ṣāḥib—had a panel installed at **al-Maḥall al-Sayfī in Makkah al-Mukarramah**.

Upon that panel, this noble verse was written.

Such a panel does not ordinarily have such a verse written upon it merely by chance. Rather, through divine care, planning and wisdom, it was caused to be written.

Therefore, the will of the 51st Dāʿī was the will of the Imam of the Age.

His supreme intention was that, when the Imam of the Age eventually returns, among the Dāʿīs of concealment there should be a Dāʿī who would construct this residence of the Imam.

For him, this was a stored and prepared distinction.

The inscription:

ذرية بعضها من بعض

was placed there so that the continuity of the Imamate would be established.

The chain of the Imamate will continue.

An Imam will eventually appear within this chain and honour this residence.

This was the intention and purpose behind the inscription at al-Maḥall al-Sayfī.

May the Lord of the Sacred House protect it, and may Allah Taʿālā preserve it under His protection.

The Renovation of the Jāmiʿah and Mosque

O community of believers!

During this blessed ʿ**Asharah**, the Mamlūk of Āl Muhammad dedicated all the restored buildings of this Jāmiʿah, as well as the newly constructed buildings, **li-wajh Allāh al-Karīm**—for the sake of the Noble Face of Allah.

In every era, the Dāʿī al-Muṭlaq has been granted authority over this institution.

My predecessor, Mawlānā ʿAbd ʿAlī Sayf al-Dīn, carried out this work, and after him Bāwajī Ṣāḥib, Syedna Ṭāhir Sayf al-Dīn, continued it.

The Mamlūk of Āl Muhammad said that, after this dedication, the formal opening of the renovated institution would take place in the future, in shāʾ Allāh.

Allah has now made it possible during this blessed season of examinations.

Last night, in **al-Masjid al-Fāṭimī**, I personally installed the inscription:

بسم الله الرحمن الرحيم

decorated with precious stones.

Thus, the work of beautifying the mosque was formally inaugurated.

There is an extraordinary distinction in this mosque.

Syedna ʿAbd ʿAlī Sayf al-Dīn originally constructed it.

Bāwajī Ṣāḥib subsequently expanded it, rebuilt it and beautified it.

Most importantly, this is the first mosque in which Fāṭimī relics were incorporated.

A miḥrāb was constructed after the model of the miḥrāb of Imam al-Muʿizz.

The revival of the relics of the Imams has therefore begun here.

And today is the blessed first day of the month—the ʿ**urs** of the Dāʿī al-Ajal Syedna Hibbat Allāh Ṣafī al-Imām, ʿAlam al-Aʿlām, Qalam al-Aqlām, whose blessed grave is in Ujjain.

We say:

يا نسيم الصبح بلغ إلى المؤيد العالي المقام السلام

“O morning breeze, convey greetings to al-Muʾayyad, the one of exalted station.”

May our greetings reach him today.

The Jāmiʿah Assembly Hall

Today, in a scholarly procession, the various levels of students of knowledge were brought toward the **Īwān**.

The Mamlūk of Āl Muhammad proceeded toward the Īwān with the intention of inaugurating it.

This is the **Īwān of the Dāʿīs**.

Here, the Dāʿīs taught knowledge and expressed their desire for the propagation of knowledge.

In particular, Syedna Ṭāhir Sayf al-Dīn would hold gatherings here on Thursdays.

He would read and teach, causing the blessings of the spiritual chain to flow like **Salsabīl**.

Therefore, this is the **Īwān of blessings** and the source of knowledge.

Here, the voices of the discourses of the Dāʿīs have been heard.

Here Bāwajī Ṣāḥib delivered gatherings.

In other cities, he delivered approximately eight hundred gatherings associated with Syedna al-Muʾayyad al-Shīrāzī.

What an extraordinary distinction that is of Syedna al-Muʾayyad al-Shīrāzī!

His blessings have reached the Dāʿīs al-Muṭlaqīn.

After this, verses were recited on Thursday, written by Syedna al-Muʾayyad al-Shīrāzī:

يا صباح الخميس أهلا وسهلا
زادك الواحد المهيمن فضلا

“O Thursday morning, welcome!

May the One, the Dominant, increase you in grace.”

These blessings continue.

Then there is the indication:

أنت عيد للمؤمنين عتيد
جمّع الدين منهم فيك شملا

“You are a ready festival for the believers;

through you, religion gathers them together.”

Last night, I recited this qaṣīdah:

هلال بدا من خلال الدجنة
إمام زمان من النار جنة

“A crescent appeared through the darkness;

the Imam of the Age is a refuge from the Fire.”

What an extraordinary distinction it is that the mosque has been adorned with Fāṭimī relics.

Those who sit here are under the shade of the **Āyat al-Taṭhīr**, and the tranquillity of **Sūrat al-Fatḥ** descends upon the hearts of the believers.

Blessings of the Jāmiʿah

There are blessings in the Īwān of the Jāmiʿah.

The Mamlūk of Āl Muhammad has ordered that three **waqf-nāmah** documents be placed at the entrance.

They are displayed as a symbol and reminder.

I hope that everyone who enters the Īwān will enter while carrying its blessings within himself.

Most of the buildings are now complete, while some are still under construction.

May Allah make it possible for them to be completed quickly.

Once everything is complete, whatever expenditure has been incurred—from the blessings of **al-Jāmiʿ al-Anwar** and **al-Jāmiʿ al-Aqmar**—Allah knows where it has come from.

We thank Allah.

May Allah make sufficient whatever expenditure remains.

All these buildings, constructed from stone and material, are one kind of construction.

But the building of these souls—constructed through knowledge and sincerity—is another.

I present these works as my **taqarrubāt**, my acts of nearness, in the service of my Mawlā, the Imam of the Age.

O Mawlā, accept them.

Today, may my Mawlā, the Imam of the Age, be pleased.

May all the Dāʿīs, especially Syedna ʿAbd ʿAlī Sayf al-Dīn and Bāwajī Ṣāḥib, Syedna Ṭāhir Sayf al-Dīn, the 51st Dāʿī, be pleased.

May their approving gazes continue to flow toward us.

May Allah Taʿālā allow these blessings to continue flowing toward us.

Grant us the ability to receive these blessings and all these sciences increasingly within our vessels—within the vessels of our souls.

May we receive:

- these blessings,
- these sciences,
- these approving gazes,

in such a way that our souls become heavenly and, in shāʾ Allāh, continue ascending toward the heavens.

إعزاز العلم وأهله

Honouring Knowledge and Its People

O community of believers!

You have heard that Syedna ʿAbd ʿAlī Sayf al-Dīn's intention was:

إعزاز العلم وأهله

“To honour knowledge and its people.”

He gave honour to knowledge and to the people of knowledge.

Every Dāʿī in his time carried out this work.

The circumstances of the age provided whatever assistance was possible, and yet all of this was accomplished through the intentions, resolve and determination of the people involved, under the approving gaze of the Imam of the Age.

This demonstrates how greatly the knowledge of Āl Muhammad was honoured, and how greatly the seekers of this knowledge were honoured.

O students of knowledge!

This is for you.

You have travelled in pursuit of knowledge and come into the presence of the Dāʿī.

He sees the prosperity and growth of this institution and is pleased.

Therefore, with happiness, the Mamlūk of Āl Muhammad prays:

خدا تماري قدر بلند كرجو

“May Allah raise your honour and your worth.”

تمنسس خدا خدمة كرواني توفيق أثثجو

“May Allah grant you the ability to serve.”

Today, seeing all of this, during this season of examinations, I remember **Bhai Najm al-Dīn**.

I pray for him with great hope and longing:

May Allah fulfil his hopes.

May Allah sanctify his soul.

May Allah grant him immense reward.

After him, may his children and my brothers continue serving with even greater service.

May they sacrifice themselves with sincerity.

May Allah reward all of them with goodness.

May He grant them strength.

May He place blessings in their knowledge.

May He help them carry and increase the trust of knowledge.

In all these works and buildings, sincere believers have rendered service.

Some served through knowledge.

Some served through their professional skills.

Some served through engineering.

Some spent their own time and effort.

Some spent their wealth.

Some spent their social standing and influence.

Some offered advice and counsel and thereby served.

May Allah reward all of them on behalf of the Jāmiʿah of Āl Muhammad.

May Allah reward those who have served and those who will continue to serve in the future.

May Allah have mercy upon those who have passed away among those who served, and may He fill the lives and descendants of those who remain with blessings.

I pray that all these people remember the Mamlūk of Āl Muhammad in their prayers and remember his Dāʿī.

Remember Bāwajī Ṣāḥib, who remembered us for service and whom we remember today in our prayers.

May Allah fulfil your hopes.

Prayer for the Believers

I pray today that Allah keep all believers, all Muslims and all the servants of Allah in His protection.

What an extraordinary and rapidly changing age this is!

Everywhere one sees change.

Circumstances have changed.

Governments have changed.

Political systems have changed.

A system such as communism arose, accompanied by hostility toward religion and attacks upon Islam.

Major transformations have occurred.

Even revolutions have taken place.

Believers must learn a lesson from all these events.

Stability belongs to the truth.

Permanence belongs to the truth.

I pray that Allah Taʿālā protect everyone and keep everyone safe through the blessing of the Imam of the Age, the protector of humanity.

May He preserve our **īmān** and **Islām**.

May He protect the believers.

May He increase their honour and dignity.

May peace prevail in our homeland, India, and throughout all lands.

The Silver Jubilee

Twenty-five years have now been completed.

It is a blessed silver-jubilee year, a year of blessing and bounty.

For the celebration of this occasion, various names were proposed.

One was:

جوامع النعم السابغة 1410هـ

“Comprehensive [or gathering] of abundant blessings, 1410 AH.”

Another name presented was:

عظمة نور الحق 1410

“The greatness of the light of truth, 1410.”

Another proposed name was:

العيد النضار البرهاني

“The radiant Burhānī festival.”

And another was:

المهرجان الفضي

“The Silver Jubilee.”

Through this celebration, may Allah make His blessings widespread.

Religious Education and the Jāmiʿah

O community of believers!

Al-Jamea tus Saifiyah is continuing, just as all the schools were operating through the favour and approval of Bāwajī Ṣāḥib.

During his era and subsequently in my era, new schools were established under the **Dāʾirat al-Tarbiyah wa al-Taʿlīm**.

The curriculum continues in a firm and organized manner alongside the worldly curriculum.

With considerable preparation and organization, annual religious examinations are conducted.

Under the supervision of the Dāʾirat al-Tarbiyah wa al-Taʿlīm, religious education is being provided in approximately **450 schools and educational institutions** throughout the faithful communities.

Thirty-two years ago, the **Diniyat Certificate Examination** scheme was introduced.

This year, children of approximately **3,826 believers from 135 countries/communities** participated.

Seventeen years ago, the **Saifi Educational Development** scheme was introduced.

This year, approximately **22,000 children**, ranging from early childhood through Grade 10, from around 30 faithful regions participated in the Diniyat examinations.

The Dāʾirat al-Tarbiyah wa al-Taʿlīm publishes the annual examination papers.

Approximately **150 examiners** are sent to the various locations.

Alongside written examinations, oral examinations are also conducted.

For students in the secondary section, sample oral-examination questions are sent to the relevant locations.

The examiner then conducts the examination according to the prescribed procedure and submits the marks.

The stages of the examination have been established and standardized.

All these activities are being carried out.

Answer sheets are also collected and reviewed.

Examination centres are established, and results are prepared under the supervision of the educational authorities.

This year, a centre for checking examination papers has been established in Surat so that dedicated examiners connected with Al-Jamea tus Saifiyah can also receive the blessings of serving in these examinations.

Apart from the D.C.E. and E.T.S. locations, examiners are also being sent to other locations.

Approximately **47,000 children** are being examined according to the instructions of the educational authorities.

In total, religious education is being provided to approximately **72,000 children**, and annual Diniyat examinations are being conducted for all of them.

On behalf of all these children who are receiving education in the schools and madrasahs connected with Al-Jamea tus Saifiyah, I pray today:

May Allah grant these children success.

May they become capable of serving education and serving the faith.

And on behalf of all those involved in Diniyat, I pray that Allah grant them the ability and strength to continue and increase their service.

The Voice of the Jāmiʿah Reaching the Believers

O community of believers!

Today, many things have been mentioned.

There is one important point that must also be mentioned.

All of you have been listening attentively.

The blessings of the knowledge of Āl Muhammad are continuing and flowing.

O community of believers!

Here in Surat, all of you are hearing my voice.

In this Īwān of the Jāmiʿah, in the Fāṭimī Mosque, in the courtyard of the Jāmiʿah, at the **Mawāʾid Sayfiyyah**, and throughout the surrounding areas, thousands of believers are gathered today.

All of them are hearing my voice today.

It is being transmitted like a relay.

In Hyderabad and in other regions, people have gathered around Al-Jamea tus Saifiyah and are hearing my voice.

Through an American satellite and **microwave** technology, arrangements have been made so that between Surat and Karachi there is effectively the Jāmiʿah tus Saifiyah, with students and believers gathered in both places.

Thousands of believing men and women are listening.

I pray on behalf of all of you.

May all of you hear my voice equally and, according to it, act upon knowledge.

The Pakistan Telecommunication Department and the Indian department provided considerable assistance in this matter and improved the arrangements.

The transmission from Karachi is being received clearly.

Everyone is hearing it clearly and receiving its blessings.

May Allah preserve you as recipients of blessings.

The Books of Āl Muhammad

This is a gathering about knowledge.

These are the books of Āl Muhammad.

Their blessings continue and flow.

Perhaps these books were mentioned previously, perhaps in an earlier gathering.

These are the lofty, hidden books written by the Dāʿīs al-Muṭlaqīn, and they are preserved today in the treasury of the guiding Daʿwah.

Therefore:

فاشكروا الله أيها المؤمنون

“O believers, give thanks to Allah.”

Give thanks to Allah for granting you:

- a pure Daʿwah,
- a purified Daʿwah,
- a creative/originating Daʿwah,
- an ancient Daʿwah,
- an eternal Daʿwah.

During the period of concealment, the Imams who are in concealment and their successive Dāʿīs, appointed through clear and manifest **naṣṣ**, have carried this Daʿwah forward.

These Dāʿīs al-Muṭlaqīn possess lofty ranks.

They stand in the position of the Imams who are in concealment and carry the Daʿwah forward.

Who are the ones carrying this creative Daʿwah?

They are the Dāʿīs who establish and maintain the **Daʿwah Ibdāʿiyyah**.

In earlier periods, they stood in the rank of **ḥijāb** and preserved the higher and entrusted ranks.

They protected the true secrets.

They preserved them within their own hearts.

They then transmitted and concealed them.

They made them into hidden treasures within their writings.

And from among the Dāʿīs in every age, the **Walī al-Amr** would provide the keys to their compositions.

Thus, these books are lofty, speaking books.

The Dāʿīs al-Muṭlaqīn are:

فهم الكتب العالية الحية الناطقة
والبراهين الواضحة والبينات الصادقة

“Those who understand the lofty, living, speaking books, the clear proofs and the truthful evidences.”

The Dāʿīs themselves are living, lofty, speaking books—clear proofs and truthful evidences.

Preserved Books and Epistles

Consider some of these noble books.

1. al-Īḍāḥ wa al-Tabyīn

Al-Īḍāḥ wa al-Tabyīn, authored by Syedna ʿAlī ibn Muḥammad al-Walīd.

A manuscript written in the author's own hand is still preserved.

2. Mukhtaṣar al-Uṣūl

Mukhtaṣar al-Uṣūl, authored by Syedna ʿAlī ibn Muḥammad.

A copy written in the hand of Syedna ʿAlī Shams al-Dīn is still preserved.

3. Dhāt al-Bayān

Dhāt al-Bayān, authored by Syedna al-Qāḍī al-Nuʿmān.

A copy written in the hand of Syedna ʿAlī Shams al-Dīn is preserved.

4. Kitāb al-Riyāḍ

Kitāb al-Riyāḍ, authored by Syednā Aḥmad Ḥamīd al-Dīn al-Kirmānī.

A copy written in the hand of Syedna Dāʾūd ibn Quṭb Shāh is preserved.

5. Taʾwīl al-Sharīʿah

Taʾwīl al-Sharīʿah, authored by Imam al-Muʿizz.

The manuscript was written by Syedna Ismāʿīl Badr al-Dīn ibn Mullā Rāj.

6. al-Dhakhīrah

Al-Dhakhīrah, authored by Syedna ʿAlī ibn Muḥammad al-Walīd.

A manuscript written in the blessed hand of Syedna Yūsuf Najm al-Dīn is preserved.

7. Samṭ al-Ḥaqāʾiq

Samṭ al-Ḥaqāʾiq, authored by Syedna ʿAlī ibn Ḥanẓalah.

One copy was written in the hand of Syedna Muḥammad ʿIzz al-Dīn.

Another copy was written in the hand of Syedna Ṭayyib Zayn al-Dīn.

8. al-Risālah al-Sharīfah fī al-Maʿānī al-Laṭīfah

Al-Risālah al-Sharīfah fī al-Maʿānī al-Laṭīfah, authored by Syedna Ibrāhīm Ḥāmidī.

The manuscript was written by Syedna ʿAbd al-Qādir Najm al-Dīn, Bāwajī Ṣāḥib.

9. Lubb al-Lubāb

Lubb al-Lubāb, authored by the exalted scholar Mawlānā ʿAbd ʿAlī ʿImād al-Dīn.

A copy written in the blessed hand of Syedna ʿAbd al-Ḥusayn Ḥusām al-Dīn is preserved today.

10. al-Risālah al-Waḥīdah

Al-Risālah al-Waḥīdah, authored by the Dāʿī al-Ajal Syedna Ḥusayn ibn ʿAlī.

A copy written in the hand of Syedna Ḥusām al-Dīn is also preserved.

11. al-Anwār al-Laṭīfah

Al-Anwār al-Laṭīfah, authored by Mawlānā al-ʿAllāmah Muḥammad ibn Ṭāhir.

A copy written by Syedna Muḥammad Burhān al-Dīn, Bāwajī Ṣāḥib, is preserved.

These are among the many Ramadānī and Yamānī epistles written during the eras of the Dāʿīs.

They bear the seal and mark of their authorship.

For the person who looks upon these blessed compositions, they are a delight to the eye.

Their reading is a source of spiritual benefit.

By Allah, I say that these books relieve distress and remove anxieties and grief.

What a distinction these books possess!

May Allah Taʿālā grant the authors of all these books the best of rewards.

And may He grant Bāwajī Ṣāḥib the best of rewards for conveying the blessings of all these Dāʿīs to us.

A Message of Syedna Ṭāhir Sayf al-Dīn

Mawlānā Ṭāhir Sayf al-Dīn once delivered this discourse.

Perhaps you have heard it before, or perhaps you have not.

He addressed a **Bohra student**, and a letter was sent to him.

In response, he delivered an address.

At that time, in Bombay, he recited this sermon.

He began the discourse with praise of Allah:

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا باتباع...

Address to the Youth and Students of Knowledge

O young men! O students of knowledge! Seeing the love and sincerity of the children of my Daʿwat, and seeing your obedience and willingness to follow the commands, a prayer immediately comes to my tongue:

"O Lord! Keep these promising children of my Daʿwat safe and secure. Grant them the tawfiq to serve the Daʿwat, to work for the welfare of the community and for the betterment of the world."

Seeing the love of all of you, my certainty becomes ever stronger that Allah Taʿala will protect His Daʿwat, and that through this new generation of the community He will enable service for His religion.

To the elders of Al-Jamea tus Saifiyah I say: involve these young people in your work. Let the youth participate in your work and assist you. Prepare them for this service, take work from the young, and place every kind of hope in them.

And to the young people of the community I say: respect your elders in every matter. Follow their example and help them in their work. Acquire knowledge from them properly, especially knowledge that is connected with those who possess knowledge.

Approach knowledge with wholehearted enthusiasm. Take interest in knowledge, and maintain that enthusiasm for learning. Keep before you the benefits of religious knowledge. At the same time, keep the intention to acquire the best possible worldly education and knowledge.

And always take care of your health. Bāwajī Ṣāhib may say that you must take care of your health. Look after it at all times.

First, maintain the health of the mind: the health of the brain and the health of your faith and creed. Do not allow anything harmful to take hold of you.

Second, maintain the health of the body—through exercise, observing proper times, staying away from worry, and acting according to the principles of good health.

The Messenger of Allah has said:

السواك مطيبة للفم و مرضاة للرب
"The siwāk is a means of purity and pleasantness for the mouth, and a means of attaining the pleasure of the Lord."

This is a mention of cleaning the teeth: make it a habit, and the Lord will be pleased. Thus, even within the Shariah there are principles relating to health.

I particularly wish to say this: give great importance to learning skills in your education—skills of art, manufacture, craft, and every useful profession.

And to all of you I give my advice: always regard me as your well-wisher; regard me as your compassionate father. Whenever you have any difficulty or important matter, come to me. Come to me and tell me. I will help you as much as I can and will always pray for you.

Indeed, if you come and say, “Pray more for us,” I will pray even more for you.

May Allah Taʿala grant Bāwajī Ṣāhib the finest reward. Even now, how much has been spoken and how many pages have been written! Yet despite the passage of time, there is still more to say. [The speaker remarks that the account could continue at length, but time requires him to bring the remembrance to an end.]

The Shroud of Imam Husain

O community of believers!

The time came when the death of Rasulullah approached. A portion of the **ḥanūṭ**—the perfume and burial preparation from Paradise—was brought near him. He gave a portion to ʿAli and said, in effect:

“Brother ʿAli, put one portion in my shroud; give one portion to Fatimah; give one portion to ʿAli; and one portion to Hasan.”

Thus the four portions were completed.

O community of believers, O people of understanding! Consider the four letters in **ḥanūṭ**:

- ن— the portion of the Prophet,
- و— the portion of the Waṣī,
- ط— the portion of Fatimah,
- ح— the portion of Hasan.

These contain their mysteries, and from them comes the fragrance of Paradise.

But Husain was not given a portion.

O believers! Why was Husain not given a portion?

Because Rasulullah had foretold:

“You will go to Karbala and become a martyr. Your body will be treated in the most grievous manner. Your body will not receive a shroud.”

And so the believers wept.

The Rank and Sacrifice of Imam Husain

O community of believers!

Now look at the rank of Husain.

At Karbala, nearly a hundred companions and members of the Ahl al-Bayt were martyred, sacrificing themselves for Husain. Who remained to make the ultimate sacrifice?

ʿAli Akbar—what an exalted rank and what an immense virtue!

ʿAli Asghar—what an extraordinary sacrifice!

And then, in the end, who remained?

ʿAli Akbar, who resembled the Prophet most closely, chose martyrdom and sacrificed himself for Husain.

Husain said to him:

“Look, my son, toward the people…”

Husain did not merely ask a question. Rather, through him, hidden realities were being unveiled and the rank of those present was being recognized.

When ʿAli Akbar was seen, he was like a young Prophet.

Bāwajī Ṣāhib, ʿAli al-Murtaḍā, my mother Fatimah, my uncle Hasan—everyone had received a portion of the perfume of Paradise.

All were present, and the fragrance of that ḥanūṭ of Paradise was spreading.

They were all awaiting Husain.

They called Husain:

“Come, O Husain! Come!”

And they gathered the fragrance around him so that Husain too might be perfumed with the fragrance of the ḥanūṭ of Paradise and receive that blessing.

This is the rank of Husain.

The Martyrdom of Imam Husain

O mourners of Husain!

Let me briefly recount the martyrdom.

The accursed Shimr came, carrying the sword in his hand. He approached Husain and struck him, bringing him to the ground.

Then the accursed Shimr mounted upon the chest of Husain and began striking him with his sword.

Husain said:

“O Shimr, go away from here. Your sword is no longer suitable for this. I am now going to the kiss of Rasulullah.”

Husain performed his final sajdah and prayed for the believers:

“I make this sajdah and pray for the rights and welfare of the believers.”

This was the sajdah of Husain.

And the accursed Shimr then separated the blessed head from that pure body.

The Continuation of the Imamat

The purpose of killing Husain was to place a seal upon the house of Prophethood—to ensure that no son of a Prophet, no rightful Imam, and no one who would uphold the Daʿwat of Truth remained.

They intended that the religion of Rasulullah would disappear, Islam would disappear, and īmān would disappear.

But the purpose was not fulfilled.

Among the descendants of Husain, **Zayn al-ʿĀbidīn** remained.

And from his descendants, the Imam of our time remains.

My Mawla—the Mawla of all creation—is present and existent today upon this earth.

He is the one who offers prayers for the believers; the one through whom heavenly blessings continue to flow; the one through whom fayḍ continues to flow.

Imam al-Zaman is present today.

May my life be sacrificed for him!

نفسي على مولى الورى فادية
رائحة في ذكره غادية

“May my soul be offered in sacrifice for the Mawla of all creation,
and may the fragrance of his remembrance continually spread.”

I continually remember him.

Mawla, remember us as well!

We are your servants. We are the servants of your servants. We are the servants of the Imam al-Zaman, heir to the Five Pure Ones, who is present today.

Through the pleasure and permission of the Imam al-Zaman, we continue to uphold the Daʿwat through the Dāʿīs al-Mutlaq.

O Mawla! I am the servant of the Mamlūk of Āl Muhammad, the servant of Bāwajī Ṣāhib, the 52nd Dāʿī [OCR/context uncertain here]. I am your servant.

I implore you before Allah Taʿala: Mawla, help us! Let the benevolent **naẓarāt** of Imam al-Zaman continue to flow over us.

And may I always continue to pray for these believers.

Prayer for the Students

Today is the day of examinations.

As the examinations begin tonight, I pray for all the students of knowledge.

I pray for the **ṭālibāt** as well: may they answer correctly, write correctly, understand correctly, and be able to give their answers properly.

I pray for all those who are conducting and supervising the examinations: may Allah Taʿala grant them the ability to perform their service.

I pray for the beneficiaries, male and female: may Allah grant everyone the ability and assistance to benefit.

The Blessing of the Ḥanūṭ of Paradise

O community of believers!

You heard the mention of the ḥanūṭ of Paradise.

Who among the believers can hear the mention of that ḥanūṭ without remembering the tragedy of Husain, without tears coming from his eyes, without mourning and lamenting?

When a believer cries for Husain, mourns for him and sheds tears, the blessing of this portion of the ḥanūṭ reaches him.

O community of believers!

It is not merely that the portion reaches him and ends there. Rather, that blessing remains with him.

اللهم صل على محمد وعلى آل محمد وبارك وسلم

O Allah, by the blessing of these ṣalawāt, convey that blessing from our side and from your side.

By the blessing of these ṣalawāt:

- May Allah grant blessing in your households, wealth, trade and livelihood.
- May Allah open the doors of sustenance.
- If any believer is in debt, may Allah enable him to repay his debt.
- If any believer is imprisoned, may Allah release him from imprisonment.
- If any believer is afflicted by calamity or hardship, may Allah protect him from every affliction.
- May Allah remove our difficulties.
- May Allah transform our hardship into ease.
- If anyone among us is ill, may Allah grant him healing.
- May Allah have mercy upon our departed ones.
- May Allah make every difficulty of the believers easy.

In every difficulty, O Mawla ʿAli, we will praise and remember you. We will say:

Yā ʿAli!

Whether sitting or standing, at dawn or in the evening, there should be no hardship in this remembrance. Let the name **Yā ʿAli** come naturally upon our tongues.

By the blessing of the ṣalawāt:

- may the hope of performing **Hajj** be fulfilled;
- may the hope of visiting **Karbala** be fulfilled;
- may the hope of visiting the Imams be fulfilled—those Fatimi Imams whose blessed traces are in Egypt, and whose sacred head of Imam Husain is in Egypt;
- may the hope of visiting Yemen and the shrine of Syedna Hatim be fulfilled;
- and may thousands of believers be granted the ziyārat of Bāwajī Ṣāhib.

I pray for every believing man and woman, and for their children.

If there is a believer or believing woman, or one of their children, who has not yet been granted the ziyārat of Bāwajī Ṣāhib, may Allah Taʿala grant them that ziyārat.

May Allah convey our salām to Syedna Hatim.

نسيم الصباء يمم ذرى حاتم الجدوى
خضم الندى معطي المنى مسعف الرجوى

“O morning breeze, turn toward the heights of Hatim, the giver of generosity;
the ocean of bounty, the giver of wishes, the helper of those who place their hopes.”

May our salām and greetings reach Syedna Hatim.

May Allah convey them to the heir of Syedna Hatim, to one like Syedna Hatim—Syedna Taher Saifuddin.

Final Prayer

And finally, I pray:

May Allah Taʿala make our ending and your ending better.

May He grant us a **ḥusn al-ʿāqibah**, a good and righteous final outcome.

May He gather us under the shade of Imam al-Zaman and among his chosen company.

May He raise us, and you, toward the **Aʿlā ʿIlliyyīn** together with him.

And by the blessing of these ṣalawāt, may Allah keep their benefit flowing, connected and continuous until the Day of Resurrection.

وآخر دعوانا أن الحمد لله رب العالمين

“And the conclusion of our prayer is: all praise belongs to Allah, Lord of the worlds.”

“Remembrance of Syedna Taher Saifuddin (r.a.)” — 01/08/1410 AH

The Eloquent, Brilliant Sermon

Delivered by

The Most Exalted Fatimi Dāʿī,
Syedna Mohammed Burhanuddin (T.U.S.)

at

The Majlis commemorating Syedna Taher Saifuddin (r.a.)

Surat — 1/8/1411 AH
1988/89

The Opening of the Majlis

Many more people are present today in this majlis commemorating Bāwajī Ṣāhib, Syedna Taher Saifuddin, and in the **Iwan al-Barakāt**.

Today is also the blessed ʿurs of Syedna al-Muʾayyad, Hibatullah al-Muʾayyad, whose shrine is in Ujjain. It is also the first Friday. All these blessings are flowing and continuing today.

Everyone has gathered in this majlis of remembrance.

My children, all my brothers, sisters and children—approximately:

- 250 residents of Bayt al-Zayn,
- 500 from Kothar,
- 250 teachers, students and female students,
- and many beneficiaries and female beneficiaries from Surat,

have gathered.

Approximately 485, with another 48, making about **533 workers**, are also present today.

They have all come with love.

هل الدين إلا الحب

“Is religion anything other than love?”

Workers from approximately 170 places are present, together with members of the community, around 50 teachers and female teachers, approximately 110 people serving the sacred mausoleums, and about 25 others.

Nearly **10,000 believers—men and women—from Surat** are present today.

And my voice is being relayed to Al-Jamea tus Saifiyah through the various arrangements: the Iwan al-Barakāt, its gallery, Masjid al-Fatimi, the rooms of al-Mawāʾid al-Saifiyah, the basement, the auditorium, the Jamea library, the Muhammadī residences, the teaching blocks, Rabwat Jabal, the seminar hall, and other locations.

Arrangements have also been made at the Noor-e-Pur Masjid Husami and at the residence of Haider Ali Qasimji, together with television arrangements.

Believers Gathered From Across the World

Today believers have come from different states of India—approximately ten thousand from:

Gujarat, Maharashtra, Madhya Pradesh, Rajasthan, Tamil Nadu, Kerala, Karnataka, Andhra Pradesh, Bengal, Bihar and other regions.

And from outside India:

Pakistan, Bangladesh, Colombo, Hong Kong, Malaysia, Kenya, Tanzania, Madagascar, France, America, Yemen, al-Muʿizziyah Cairo in Egypt, the United Kingdom, Dubai, Bahrain, and many other lands.

They have all gathered today to receive these blessings.

May the Mamlūk of Āl Muhammad pray for all the men, women and children present.

May Allah Taʿala accept my prayer.

My voice is being heard by those who are approximately here—perhaps 25,000—and approximately another 25,000 in Surat, making around **50,000 people** listening to this address.

The Opening Khutbah

بسم الله الرحمن الرحيم

الحمد لله الذي هدانا باتباع من خصه من هداة دينهم بالعلم الروحاني المخزون صراطا سويا

وجنبنا عن طريق قوم غواة يعبدون الشيطان إن الشيطان كان للرحمن عصيا

واجتبانا بأن جعلنا ممن إذا تتلى عليهم آية الرحمن خروا سجدا وبكيا

وأباننا عن خلف أضاعوا صلوات واتبعوا الشهوات فسوف يلقون غيا

وأنعم علينا بأن سقانا من كوثر علوم آل محمد الطاهرين ريا

وتلك لعمر الله عين الحياة التي من شرب منها دام ما دامت السماوات والأرض حيا

نحمده جل شأنه حمد داع له مستجيب لوليه لم يكن بدعاء ربه شقيا

حمدا نستوجب به دخول جنات عدن التي وعد الرحمن عباده بالغيب إنه كان وعده مأتيا

لا يسمعون فيها لغوا إلا سلاما ولهم رزقهم فيها بكرة وعشيا

تلك الجنة التي يورث من عبادنا من كان تقيا

Meaning

Praise belongs to Allah, who guided us to follow those among the guides of His religion whom He distinguished with the hidden spiritual knowledge, leading us upon a straight path.

He kept us away from the path of those who went astray, those who worship Satan—for indeed Satan is disobedient to the Most Merciful.

He chose us and made us among those who, when the verses of the Most Merciful are recited to them, fall in prostration and weep.

And He distinguished us from those who came after them, who neglected their prayers and followed their desires; they shall encounter ruin.

He bestowed upon us the blessing of giving us to drink from the **Kawthar of the knowledge of Āl Muhammad, the Pure Ones**, until we were satisfied.

By Allah, this is truly the **spring of life**: whoever drinks from it remains alive for as long as the heavens and earth endure.

We praise Him, exalted is His majesty, with the praise of a Dāʿī who calls upon Him and whose call is answered, who responds to His Walī and is not made wretched by supplication to his Lord.

It is a praise through which we become worthy of entering the Gardens of ʿAdn, which the Most Merciful promised His servants in the unseen. Indeed, His promise is certain to be fulfilled.

There they will hear no vain speech, only peace.

Their provision will be theirs morning and evening.

That is the Paradise which Allah grants as inheritance to whichever of His servants is righteous and God-fearing.

Praise and the Guidance of the Daʿwat

For the sake of praising Allah:

Allah Taʿala gave us the guidance to follow those whom He specially selected from among the guides of His religion—those distinguished by the spiritual knowledge that He had stored with them.

Through their guidance, He placed us upon the straight path.

He separated us from those who worship Satan, for Satan is rebellious against the Most Merciful.

He selected us and made us among those believers who, when the verses of the Most Merciful are recited, prostrate and weep.

He separated us from those who neglected their prayers and followed their desires; they shall meet destruction.

And Allah bestowed upon us the blessing of giving us to drink from the **Kawthar of Āl Muhammad**.

The cupbearer of Kawthar is **Amīr al-Muʾminīn**, and in every age his heir continues to offer that Kawthar to the believers.

The cup of Kawthar continues to reach the believers.

The believer who drinks from that cup receives eternal life.

By Allah, this is the ʿ**Ayn al-Hayāt**, the Spring of Life. Whoever is nourished from this Kawthar remains alive as long as the heavens and earth endure.

This is why we praise Allah with the praise of a Dāʿī who is answered when he calls upon Him and who is not made wretched by supplication to his Lord.

Through this praise, we become worthy of entering the Gardens of ʿAdn that Allah promised His servants.

There they hear no useless speech, only peace.

They receive provision morning and evening.

That is the Paradise inherited by the servant who possesses taqwā.

Ṣalawāt and the Friday

O community of believers, children of the Daʿwat of Truth, believing men and women, and your beloved children!

Today, on this Friday, we begin the address.

We recite ṣalawāt:

اللهم صل على محمد وعلى آل محمد وبارك وسلم

We have praised Allah, and now again we recite ṣalawāt.

There is ṣalawāt at the beginning and ṣalawāt at the end; praise at the beginning and praise at the end:

وآخر دعواهم أن الحمد لله رب العالمين

Today is Friday, the day on which deeds are multiplied.

May Allah Taʿala multiply the blessing of ṣalawāt.

The Messenger of Allah has said that near my blessed grave there is an angel who, whenever someone recites ṣalawāt, recites ṣalawāt upon him in return.

The light of Allah reflected through the ṣalawāt illuminates the soul of the one who recites it.

The reference to the blessed grave of Rasulullah is also a reference to the **Waṣī and Imam**.

Rasulullah was buried in the grave, and likewise the knowledge of Rasulullah is, in every age, metaphorically buried within the breast of the Imam.

The angel near the grave answers the ṣalawāt.

The intended meaning of the Dāʿī is the one who brings about connection: the one who removes every doubt and uncertainty so that the believer reaches **Dār al-Salām**, enters among those upon whom ṣalawāt is bestowed, and becomes one who recites ṣalawāt.

Ṣalawāt Upon the Dāʿīs and the Imams

May Allah Taʿala send ṣalawāt and salām today upon Muhammad and Āl Muhammad, and upon the Dāʿīs al-Mutlaq.

Each one of their **ḥudūd**, their ranks within the sacred hierarchy, possesses a distinct and extraordinary dignity.

May Allah send ṣalawāt and salām upon all of them.

Today may Allah send ṣalawāt and salām upon the Dāʿīs al-Mutlaq, upon the Five Pure Ones, upon the Imams of the Pure Household, upon all the Dāʿīs buried here in Surat, and upon their heir, the 51st Dāʿī, Bāwajī Ṣāhib, Syedna Taher Saifuddin.

This is the majlis of his remembrance.

The Praise of Syedna Taher Saifuddin

O community of believers!

Today's majlis of remembrance of Bāwajī Ṣāhib, Syedna Taher Saifuddin, was begun with praise of Allah by Bāwajī Ṣāhib himself.

What extraordinary praise!

What an extraordinary one who praises!

And what an extraordinary Mawla who is being praised!

We will always praise Allah through Bāwajī Ṣāhib's praise.

Wherever we see the Daʿwat, we see the verses and manifestations of his praise.

Until the Day of Resurrection, the effects and signs of this praise will remain illuminated.

Allah Subḥānahu wa Taʿala began the Qurʾan Majid with praise.

Sūrat al-Ḥamd is the Fātiḥat al-Kitāb.

This establishes a tradition in the religion of Truth: every book and every address begins with praise and also concludes with praise.

Why?

Because praise is the beginning of every knowledge and the completion of every knowledge.

When we recite praise, we affirm Allah and conceive of His worship and seek assistance from Him:

إياك نعبد وإياك نستعين

"You alone we worship, and from You alone we seek help."

We remain servants of Allah and seek our assistance from Him.

We continue to praise Him and seek assistance for worship and service through the **Awliyāʾ Allah**.

Then, in every field of knowledge, we receive tawfiq and the paths of knowledge become illuminated.

The support and tawfiq of the Awliyāʾ Allah are the foundation of knowledge.

The intellect is merely an instrument of understanding.

An instrument cannot function correctly without the necessary assistance—just as an eye may possess the physical ability to see, but without light it cannot see.

Thus, just as knowledge begins with praise, its conclusion is also praise.

And the ultimate end of knowledge is the Hereafter: the recognition of Allah and the recognition of the Awliyāʾ of Allah.

The Fruit of Knowledge

Amīr al-Muʾminīn has said:

ثمرة العلم معرفة الله

“The fruit of knowledge is the recognition of Allah.”

Therefore, the first and essential result of true knowledge is **maʿrifat Allah**.

If knowledge does not take a person toward the Hereafter, it can become a burden upon him.

That is why we must consider from whom knowledge should be taken and from whom it should not be taken.

This is among the foundations of religion.

We must go toward those from whom knowledge should be acquired.

Knowledge must have an authentic origin.

It is said:

وأن الحكمة نزلت من السماء صافية فلما تعلمها الرجال صرفوها إلى أهواء أنفسهم

“Wisdom descended from Heaven pure and clear; but when people learned it, they diverted it according to their own desires.”

The Imam has made a remarkable statement concerning the origin of knowledge.

Knowledge may be taken from one person through another, and every teacher may have someone who taught him.

But ultimately, one must arrive at a source beyond ordinary human reasoning.

Human beings cannot claim that all knowledge and wisdom originated solely from their own thoughts, planning, reflection and intellectual effort.

That would be merely a claim.

Rather, one must recognize its heavenly source.

The learned one therefore says:

وكذلك العلم العلم لا يكون علما حتى يعرض على من يعلم علم السماء فإن قبلوه وهو علم صحيح فإن لم يقبلوه فهو لغو واللغو لا يجوز في الحكمة ولا يقبله الحكماء

“In the same way, knowledge is not truly knowledge until it is presented to the one who knows the knowledge of Heaven. If they accept it, it is sound knowledge. If they do not accept it, it is mere frivolity; and frivolous speech has no place in wisdom, nor do the wise accept it.”

Therefore, when knowledge is acquired, it must be acquired from its rightful source.

The true test of knowledge is that it should be useful in religion.

Its benefit should be realized in three ways:

1. Its fruit should become good and beneficial.
2. Its usefulness should become complete.
3. Its reward should be multiplied.

If these results are absent, then knowledge has not been acquired in the manner in which it ought to have been acquired.

For this reason, when acquiring knowledge, one must consider several things.

The learner should possess:

1. **قلب سليم**— a sound heart.
2. **عقائد مستقيمة**— upright and correct beliefs.
3. **صور عامرة بالتقوى**— a character and outward condition filled with taqwā.
4. **آذان واعية بالذكرى**— ears attentive to admonition and remembrance.
5. **نفوس مستعدة**— souls prepared and receptive.

All of this is ultimately for one purpose:

salvation in the Hereafter.

The Meaning of Praise and the Five Pure Ones

When true knowledge is obtained, praise becomes essential.

The two letters of **ḥamd** point toward the ranks of the Five Pure Ones.

Their mention is an acknowledgment of their station and a testimony to their beneficence.

They are the source of knowledge, and the culmination of every knowledge is their recognition.

Their name is written upon the **Sāq al-ʿArsh**.

It is the custom among believers that when children learn to speak, they are first taught the names of the Five Pure Ones and the name of the Imam and his Dāʿī.

This is an excellent custom.

The blessing of these names should permeate the child's soul and speech.

When the final breath comes, these blessed names should be present in the testimony and in the **talqīn**, so that this testimony and talqīn may benefit the believer in the Hereafter.

When the believer's tongue becomes unable to speak, these Awliyāʾ will take care of him.

There will be no fear or sorrow:

لا خوف عليهم ولا هم يحزنون

“They shall have no fear, nor shall they grieve.”

شيعة علي هم الفائزون

“The followers of ʿAli are the successful.”

The Dāʿī and His Spiritual Rank

This praise has been given with such extraordinary meaning because it teaches us what a Dāʿī is.

The Dāʿī possesses:

- a human form,
- an angelic character,
- a Hashemite disposition,
- and a Fatimi essence.

He is the heir of the Imam al-Zaman’s **Dāʿwat Ibdaʿiyyah**.

He remains among the people of the earth, yet through his remembrance he is connected with the people of the Throne.

He becomes, metaphorically, the **Dhu'l-Fiqār of Muhammad and ʿAli** among the people of the Throne.

He appears as a leader beside the Fatimi Imams.

He acts according to the command of the Imams and gives according to their purity.

He continually spreads fragrance.

Especially on Friday, he bears the inheritance of the blessed tradition associated with **Mawlatuna al-Ḥurrah al-Malikah**.

Through him, that fragrance is distributed—the fragrance that is like **Naḍrat al-Naʿīm**, ever fresh and ever renewed.

And it was part of Allah's decree and wisdom that after the concealment of the Imam had continued for approximately 800 years, a Mawla would appear whose signs would be:

- **his name:** Ṭāhir,
- **his title:** Sayf al-Dīn,
- **his number:** 51,
- **his rank:** Fard,
- **the indications and glad tidings of the past:** directed toward him,
- **and the history of the future:** upon which the impressions of his blessings and spiritual grace would remain permanently engraved.

The Month of Shaʿbān and the Gathering of Blessings

Today is Friday, and it is also the first date of Shaʿbān—the month of Rasulullah.

May Allah Taʿala send upon you all those ṣalawāt that have been sent upon the Prophets, the Imams and the Dāʿīs, and convey their blessings to you.

For the Dāʿī of Rasulullah is the one in whom the Friday is gathered—the one who gathers together the different powers and blessings.

Allah Taʿala has bestowed upon the Dāʿī a remarkable station: He has gathered within him four distinguished qualities.

In Syedna Taher Saifuddin, the virtues and **maḥāmid**—the praiseworthy qualities—of all the Dāʿīs were gathered.

Each Dāʿī possessed a particular virtue, and another Dāʿī possessed another virtue. Yet this Mawla came in such a manner that the virtues of all the Dāʿīs were gathered within him.

He reached the rank of **waḥdah**—unity.

The multitude of virtues was absorbed into his unity, to such an extent that an entire world could be contained within him.

وليس لله يجمع العالم في واحد

“Allah does not gather the whole world into one.”

Yet the capacity of this Mawla was so vast that an entire world could be contained within him.

Why?

Because he was capable of guiding an entire world and conveying fayḍ to an entire world.

Just as Imam al-Zaman had gathered within himself the virtues of the Imams, this Mawla gathered within himself the blessings of all the Dāʿīs.

These qualities became manifest during his blessed era.

Qualities that had not previously appeared together in one age became apparent in him.

Just as he gathered the virtues and blessings of the Dāʿīs, he also gathered the honor of the **Buyūtāt al-ʿIzz wa'l-Sharaf**—the houses of honor and nobility.

He brought together the distinguished accomplishments of the Dāʿīs in knowledge and action.

The knowledge of all the previous Dāʿīs was gathered in him.

The earlier Dāʿīs had preserved and stored that knowledge, knowing that one day an heir would come in whose presence all that knowledge would be gathered, and who would manifest it in the manner in which it had been intended to appear.

This was one of his extraordinary qualities.

Another was that Allah Taʿala granted him manifest and hidden forms of **taʾyīd** and **ishrāq**—divine assistance and illumination.

Through these favors he resolved difficult questions concerning realities and subtleties and explained them beautifully.

The lights of meaning shone forth from him.

He caused the horizons and the souls to speak, revealing the signs of Truth.

In an age when many people claimed to possess knowledge, he demonstrated what true knowledge was.

There were many claims concerning knowledge, but knowledge itself should possess the character of a miracle.

He therefore gathered knowledge in such a manner that he became a true ʿ**Ālim of Āl Muhammad**.

He became a gate through which every science and every wisdom could be approached.

His Jihād for Knowledge and the Daʿwat

Another of his qualities was his **jihād**.

He gathered every form of struggle:

- jihād through knowledge,
- jihād through the pen,
- jihād through the heart,

- and jihād through the tongue.

For more than fifty years, he was granted the opportunity to serve Imam al-Zaman.

He served for a very long period—approximately fifty-three years.

You heard in an earlier address that when I was delivering a **waʿẓ** in America, the thought came to me:

Nūḥ, the Shaykh of the Prophets, served for a very long time. Yet perhaps no Dāʿī before Bāwajī Ṣāhib had been granted fifty-three years of service.

This was the extraordinary fortune granted to him: he served for such a long period.

The Mamlūk of Āl Muhammad may therefore be called the **Shaykh of the Dāʿīs al-Mutlaq**.

May Allah Taʿala, under the shade and protection of Imam al-Zaman, lengthen Bāwajī Ṣāhib's life.

A long period passed, and the circumstances of the age continued to change.

Different fronts arose and different enemies appeared.

Yet Allah granted victory on every front and against every enemy:

naṣr ʿazīz and **fatḥ mubīn**.

Again and again, enemies of religion arose.

Some even carried the denial of the **naṣṣ** as their banner and entered into conflict over it.

The ultimate purpose of that struggle was to challenge the foundation of the religion and the basis of the creed—the **naṣṣ**.

Bāwajī Ṣāhib undertook this jihād and established the truth of the naṣṣ of the 46th Dāʿī [OCR/contextual wording uncertain].

He established it with such clarity that all the preceding **nuṣūṣ** became clear, manifest and firmly established.

If even one naṣṣ were to be invalidated, the structure of religious belief would be disrupted—God forbid.

If one link were broken, the entire chain would become invalid.

And that is impossible.

The Sword of Āl Muhammad

With this strength, he went forth to undertake his jihād.

He became the **fatā** of the Ṭayyib Imam and went forth carrying the **Dhu'l-Fiqār**.

He manifested the meaning of the statement:

وما أنا إلا سيف آل محمد

"I am nothing but the sword of Āl Muhammad."

Just as Mawlana ʿAbd ʿAli Sayf al-Din had manifested this quality for a hundred years, a hundred years later Syedna Taher Saifuddin manifested the same quality.

Just as Mawlana ʿAbd ʿAli Sayf al-Din undertook that jihād, a century later Mawlana Taher Saifuddin undertook it in his own age.

The Fatimi Imams therefore sent the blessed banners of victory.

What kind of banners were they?

Banners whose tassels remained raised and upon which the breeze of victory continually blew.

The Ṭayyibi Dāʿīs became his helpers and brothers.

They assisted him.

And we too remain his brothers and his helpers.

We must work.

On one side there is the assistance of his Mawla, Imam al-Zaman; the hand of Imam al-Zaman is upon his back.

The love, sincerity, obedience and submission that exist in the Daʿwat today are the result of this Mawla's jihād and **ijtihād**.

He continues to undertake the jihād, and at the same time he gathers the concerns and needs of the believers.

Each individual believer is taken by the hand, brought forward and gathered together.

Thus the fourth quality is also manifested: the gathering of **satr** and **ẓuhūr**.

The Dāʿī of the **Dhu'l-ʿUmrayn** [a technical title; OCR/context uncertain] gathered together the qualities of the period of concealment and the qualities of the period of manifestation.

He maintained the Daʿwat during **satr**, while granting the blessings of **ẓuhūr**.

He lived the life of concealment while carrying the glad tidings of manifestation.

Mawlana Badr al-Din, the **Nāṣir** of this Mawla, is reported to have said:

“I hope that Imam al-Zaman will manifest through the hands of my brother, and that the meaning of ẓuhūr will become manifest through him.”

Today, within the Fatimi Daʿwat, the signs and manifestations of ẓuhūr can be seen.

This is from the blessing and inheritance of this Mawla.

The Gathering in Shaʿbān

O community of believers! O community of the sincere!

All of you are listening to my address today and are listening happily.

May Allah Taʿala always keep you happy and joyful.

Today I remember this Mawla.

For the sake of his remembrance, Allah has gathered you here.

Why has He gathered you?

He has gathered you in this **Iwan** during Shaʿbān for the sake of a special virtue and distinction.

You have been shown the sweet spring and the Kawthari drinking place of Āl Muhammad and their noble Dāʿīs.

Seeing your eagerness and enthusiasm, seeing your love and excitement, seeing your desire for knowledge, and seeing your love for the students of knowledge, I am pleased.

In this eternal majlis of remembrance, I bring you a sacred glad tidings:

فابشروا أيها المؤمنون، فابشروا أيها الإخوان

“Rejoice, O believers! Rejoice, O brothers!”

وعرصت القدس قدمتنا ورائحة الأزل قد أحييتنا

“The sacred precincts have drawn near to us, and the fragrance of eternity has been revived for us.”

The sacred precincts of the Throne have been brought near.

The fragrances of eternity have been revived.

O believers, come near!

From the house of Āl Muhammad there blows a breeze of knowledge.

Take from it the fragrance of eternity.

From it comes your life:

- everlasting life,
- eternal life,
- life without end.

And within it is your salvation.

Give thanks to Allah.

Allah has brought you into this blessed month of Shaʿbān.

The Virtue of Shaʿbān

What is the virtue of Shaʿbān?

Because of its special distinction, it deserves honor and reverence.

At the highest level of the virtues of Shaʿbān is today's remembrance.

Through the blessing of this remembrance, we discuss this distinction.

Shaʿbān is:

فهو متوسط بين رجب وشهر رمضان فهي كلها شهور فاضلات عظام

“It stands between Rajab and the month of Ramadan, and all of them are virtuous and magnificent months.”

Shaʿbān stands between Rajab and Ramadan.

All three are noble and virtuous months.

But this is also an indication of something deeper.

It indicates the position of **Nabi al-Muṣṭafā** between the Imams of the period of Ibrāhīm al-Mustaqarrīn and ʿAli, Amīr al-Muʾminīn, the father of the eminent guides.

The Prophet occupies the middle position.

And this middle position itself has significance.

It is a position through which blessings are gathered.

The Prophet's position gathers the blessings.

And through the Prophet's position, what is difficult is brought into order, what is scattered is gathered, and what is incomplete is brought toward completion.

This position is raised so that the meanings of manifestation may become established.

Everything approaches its completion.

The image becomes clear, its purpose is fulfilled, and its purification and renewal are accomplished.

This is the attainment of its second and complete perfection.

The Fifteenth Night of Shaʿbān

The symbolism of the fifteenth night of Shaʿbān also points toward this meaning.

It is an indication of the virtue of **Amīr al-Muʾminīn**.

May Allah send ṣalawāt and salām upon Amīr al-Muʾminīn.

Rasulullah made him his partner and entrusted him with what had been entrusted to him, just as the Shariah and Sunnah of Islam had been established.

ʿAli, Amīr al-Muʾminīn, was entrusted with establishing the outward commands of Rasulullah and with carrying the deeper conditions, divisions and taʾwīlāt of those commands.

This is the station of the Waṣī.

For whom was this made manifest?

For the one who is **Qāʾim ʿalā al-Ṭarīq al-Wusṭā**, the one established upon the middle and balanced path.

Hasan is associated with steadfastness and balance.

Therefore, the prayer of the fifteenth night is:

أكبر الصلوات

“the greatest of prayers,”

and:

وأجمع للميثاق على الأقدام

“the most comprehensive in establishing the covenant firmly.”

The prayer of the fifteenth night is itself an indication toward Amīr al-Muʾminīn.

It points toward his virtue, his station, and the fulfillment of the covenant.

It brings the understanding toward the secrets.

Whoever patiently fulfills his covenants and remains steadfast upon them can reach these realities.

Whoever approaches with sincerity and gives himself fully to the pursuit of wisdom receives:

فله الأجر العظيم والظفر بالبركات

“the immense reward and attainment of blessings.”

The reward is great, and the blessings are attained.

The Distribution of Allah's Blessings

Allah Taʿala's blessings and gifts are beyond counting.

No one can enumerate them.

Yet there are remarkable mysteries in the manner in which Allah distributes His blessings.

Some people receive wealth.

Some receive knowledge.

Some receive both.

Some receive neither.

Thus, regarding these two great blessings, there are four categories of people:

1. One who receives **both wealth and knowledge**.
2. One who is deprived of **both wealth and knowledge**.
3. One who receives **wealth but not knowledge**.
4. One who receives **knowledge but not wealth**.

The person who has been granted both wealth and knowledge must show gratitude to Allah.

And one of the greatest forms of gratitude is to assist a brother who has been deprived of one of these two blessings.

If Allah has given you wealth, help your brother who lacks wealth.

Give him assistance so that he can maintain a dignified worldly life.

And if your brother possesses knowledge, let him give you the benefit of that knowledge so that you may attain everlasting life in the Hereafter.

The wealthy person should not hoard his wealth while allowing his brother to remain deprived.

Just as a person does not regard it as a burden to spend upon his physical child, he should not regard helping his spiritual child as a burden either.

Rasulullah addressed Amīr al-Muʾminīn and said:

أنا وأنت أبوا هذه الأمة

“You and I are the fathers of this community.”

And Rasulullah also said:

المؤمن أخو المؤمن من أبيه وأمه

“A believer is the brother of another believer, from his father and mother.”

Therefore, just as a physical child preserves the name of his father, a spiritual child preserves the name and knowledge of his spiritual father.

He does this by mentioning him in the gatherings of scholars and gatherings of the people of goodness, speaking of his knowledge, invoking mercy upon him and keeping his name alive.

As we remember our teachers and professors today, so too should a person's spiritual children remember him.

If someone thinks that a physical child becomes useful in worldly affairs, then the spiritual child may become useful through knowledge, wisdom and goodness.

Through his knowledge, he may even intercede for his teacher, and through that intercession the teacher may attain salvation.

Wealth and Knowledge Must Support One Another

The person whom Allah has blessed with wealth but deprived of knowledge should seek out the one who possesses knowledge.

He should use his wealth to support that brother.

And the person who possesses knowledge should use his knowledge to help the wealthy brother.

In this way, both can be brought together in religion and worldly affairs.

The wealthy person should assist without reminding the recipient of his favor.

He should never humiliate the one in need.

He should not think:

“My wealth is only for the life of the body.”

Knowledge, by contrast, preserves the life of the soul.

The essence and life of the soul are greater than the life of the body.

And the person who possesses knowledge should likewise never become jealous of the wealthy person.

He should not look down upon him because of his lack of knowledge.

Nor should he boast of his own knowledge.

He should not demand payment in exchange for knowledge.

Rather, the two should support one another.

They are like the hand and the fist or arm within the human body: each supports the other, yet neither claims superiority over the other.

Likewise, the eye and the ear, though different organs, cooperate within one body.

The two cooperate in serving the soul.

Those Deprived of Both Blessings

Then there is the third category: those who possess knowledge but have little or no wealth.

Such a person must remain patient.

He should trust that Allah will remove his poverty through some means.

Allah has promised:

ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب

“Whoever is mindful of Allah, He will make for him a way out and provide for him from where he does not expect.”

Always remember that the provision of knowledge is more beneficial than the provision of wealth.

Knowledge is the means of life in both this world and the Hereafter.

The person who has knowledge should also remember those who have been deprived of both knowledge and wealth.

When he thinks about them, he appreciates Allah's blessings.

He should give thanks to Allah in every condition.

لئن شكرتم لأزيدنكم

“If you are grateful, I will surely increase you.”

Thus he becomes worthy of an increase in blessing.

The Fourth Category: Those Given Neither Wealth Nor Knowledge

There is also the person who has been deprived of both wealth and knowledge.

Yet Allah may have given him something else:

- sound character,
- beautiful manners,
- a heart free from corruption,
- love of goodness,
- and love for good people.

Such a person should remain patient and content with what Allah has given him.

Remember that **ḥusn al-khuluq**, a beautiful character, a sound heart, and love of goodness are themselves immense blessings.

In reality, they are not inferior to wealth and knowledge; in some respects, they are better.

Therefore, when you see someone who possesses knowledge, wealth or both, but lacks good character and good qualities, remember that those worldly blessings alone do not constitute true excellence.

Some people are called scholars or philosophers.

They may write many books about ethics and teach the improvement of character.

Yet their own character may remain poor.

Conversely, some people may possess little knowledge while having excellent character.

Ḥusn al-khuluq is a gift from Allah.

The Four Things Given to Every Person

Allah has given people four things from which no one is entirely free:

خَلق، خُلق، رزق، أجل

- **Khalq** — physical creation/form,
- **Khuluq** — character,
- **Rizq** — provision,
- **Ajal** — appointed lifespan.

The Qurʾan praises the excellent character of Rasulullah:

وإنك لعلى خلق عظيم

“Indeed, you possess an exalted and magnificent character.”

And elsewhere:

ولو كنت فظا غليظ القلب لانفضوا من حولك

“If you had been harsh and hard-hearted, they would certainly have dispersed from around you.”

There is also a narration:

إن الإنسان بحسن الخلق يدرك في الجنة درجة الصائم

“Through good character, a person attains in Paradise the rank of one who fasts.”

The rank of the person possessing beautiful character is like the rank of the one who continually fasts.

This shows the greatness of **ḥusn al-khuluq**.

It is among the qualities of the angels and the inhabitants of Paradise.

Sūʾ al-khuluq, bad character, is the character of Satan and the nature of the inhabitants of the Fire.

A person who becomes afflicted with jealousy, hatred and resentment must therefore reform himself.

This is particularly necessary for a believer and especially for a student of knowledge.

Reflect carefully upon this address.

Love as the Foundation of Character

The Imam repeatedly uses the word **ikhwān**—brothers.

He says that if you possess wealth or knowledge, give **muwāsāt**, support and consolation, to your brothers.

Become brothers.

Take from your brother when you are in need, and give to your brother when he is in need.

Do not become dependent upon outsiders.

Remain dependent upon the people of Āl Muhammad.

إليكم، إليكم، لا إلى الغير

“To you, to you—not to others.”

Do not be forced into dependence upon outsiders, whether you possess knowledge or wealth.

When there is blessing in knowledge and wealth, use them for mutual assistance.

And who are these brothers?

They are the **Ikhwān al-Ṣidq**—the truthful brothers.

They are those whom Rasulullah called his brothers.

There is a famous narration concerning the brothers near the **Black Stone**.

Remember it, O brothers:

سماهم النبي إخوانه مفضلا لهم على الصحب

“The Prophet called them his brothers, preferring them with this designation over the Companions.”

When the time comes, remember Rasulullah, who is unseen, and express your longing for him.

These are the brothers whom Rasulullah distinguished over the Companions.

O community of believers, O brothers!

May Allah enrich you through His own richness.

May He fill your hearts and your spiritual treasuries with His blessings.

Advice to the Students of Knowledge

O students of knowledge!

Today all of you who are present here in Jamea, sitting in this Iwan, and all those who are present elsewhere, including those in Pakistan who have gathered through the blessing of the knowledge of Āl Muhammad, hear this advice:

If you wish to be counted among the company of angels and among the people of Paradise, acquire the character of the Awliyāʾ Allah.

These are the inhabitants of the heavenly horizons.

Their character is the character of the angels.

Acquire these qualities through effort and practice.

You must strive, make **ijtihād**, and apply yourselves.

Through repeated training and discipline, these noble qualities become a habit, a natural disposition and part of one's character.

They become engraved as an image within the soul.

Then, when death comes and the soul separates from the body, worldly wealth and possessions remain behind in the world.

What accompanies the soul?

Only:

- character,
- deeds,
- knowledge,
- and spiritual understanding.

Therefore Rasulullah said:

إنما هي أعمالكم ترد إليكم

“They are only your deeds; they will be returned to you.”

The Shariah as the Standard of Character

Every system of character requires a foundation and a standard.

For the believer, the standard of character is the **Shariah of Rasulullah**.

Study the Shariah carefully and you will see that it teaches a person to discipline his natural tendencies and to avoid acting according to every impulse.

Even physical exercise should be undertaken according to the commands and prohibitions of the Shariah.

The Shariah builds the virtues of character.

Therefore your character and manners should be built upon the Shariah.

From this comes true honor.

If you go elsewhere looking for honor and distinction while neglecting good character, your claim to nobility will ultimately disappear.

There are two broad categories of character:

1. **Ethical qualities that are praiseworthy — maḥmūdah.**
2. **Ethical qualities that are blameworthy — madhmūmah.**

The Shariah commands us to adopt the praiseworthy qualities and to stay away from the blameworthy ones.

It has placed the praiseworthy qualities in the position of medicine and the blameworthy qualities in the position of dietary avoidance.

Just as eating unsuitable, corrupt or harmful food can produce illness or worsen an existing illness, so too must one avoid blameworthy character.

The Shāriʿ—the Divine Lawgiver—is the wise physician.

He knows the diseases of the soul and body.

He knows what damages them and what preserves their health.

The Purification of the Body and Soul

In this gathering of remembrance, I say especially to the students of knowledge, the children of Jamea, and to all those who teach and learn at every level:

وينبغي إذا كانت النفس مطهرة بمعالم التوحيد أن يكون الجسم الذي باتخاذها مطهرا مرتاضا بحركات محمودة يقضي بها أغراض النفس متنزها عما تستوعب النفس أو تلح معه من عبادتها، فليس ينبغي أن يكون تأثير النفس الصالحة بالجسم بأقل من تأثير المسك الذي هو دم من تضرع منه برائحته مما قد نجأه من آثاره

The essential meaning is:

When the soul has been purified by the realities and signs of **tawḥīd**, then the body with which that soul is united should also be purified and disciplined.

It should be trained through praiseworthy movements and actions that fulfill the legitimate purposes of the soul, while remaining free from anything that distracts or prevents the soul from its worship.

The effect of a righteous soul upon the body should not be less than the effect of musk upon the body that carries it.

Musk may be only a substance originating from blood, yet its fragrance permeates and transforms its surroundings.

If the fragrance of musk can emerge from its physical source and spread outward, then how can the effect of a soul adorned with the knowledge of Āl Muhammad fail to appear upon the body?

Let the Fragrance of Knowledge Be Seen in Your Character

Therefore, after receiving the blessing of these examinations, I give this advice to all believers:

Let your character become such that the **makārim al-akhlāq**—the noble qualities of character—of Muhammad, Āl Muhammad and their noble Dāʿīs can be sensed through you.

Let their fragrance emanate from you.

Let people approach you because of that fragrance and say:

“Look at these children of the Fatimi Daʿwat—how excellent their character and habits are!”

Rasulullah has taught that because of good character, a believer can attain the rank of one who fasts and stands in worship.

Therefore, what should the fragrance of your character be like?

Just as the fragrance of a fasting person's mouth is transformed by fasting and can become more precious than musk and camphor, let the fragrance of your character be even purer and more beautiful than musk and camphor.

Love Produces Noble Character

O community of believers!

How excellent are praiseworthy qualities of character.

The Awliyāʾ Allah have spoken about them.

But what is the ultimate measure of all noble character?

It is **love**.

When true love exists, all the noble qualities follow.

Rasulullah was granted the gift of **khuluq ʿaẓīm**, magnificent character.

His children, the Pure Imams, and the noble Dāʿīs inherited this gift.

If a believer possesses love for them, he too receives a share of the blessing of that magnificent character.

Think constantly in this way:

“The person whom I love—what kind of habits, conduct, speech and character does he possess?”

If your love is genuine, you will naturally desire the qualities that he possesses.

If you claim to love someone but refuse to imitate what he loves, your claim of love is incomplete.

Ibn ʿAbbās relates that he saw **Jābir ibn ʿAbdullah** walking through the streets of Madinah calling out to the people:

معاشر الناس أدبوا أولادكم على حب علي

“O people! Discipline and educate your children upon the love of ʿAli.”

And Jābir said that children should be taught manners through love of ʿAli.

He then said, in meaning:

ومن أبى فانظروا في شأن أمه

“If anyone refuses, then consider his mother.”

That is, examine the upbringing and disposition from which such rejection has arisen.

This demonstrates that the foundation of proper manners and character is love.

A person may possess knowledge outwardly, but if he has no character, his knowledge has little meaning.

A person may possess beautiful manners, but if there is no love, all of it is deficient.

Therefore, noble character is essential—even for the Hereafter.

The Dāʿī's Advice: Prepare for the Journey

The Mamlūk of Āl Muhammad is your well-wisher.

I am your adviser.

I am your trustworthy counsellor.

I give you advice as one who wishes good for you.

Who are the wise people?

They are those who prepare for the journey while others are still resting.

When others are resting, they prepare themselves.

They begin their journey at night so that by dawn they can reach the destination.

For this journey, take provisions of:

- knowledge,
- deeds,
- and good character.

Amīr al-Muʾminīn said:

إن من أنصح نصحائك لك الذي أمرك بالدلجة وحملك من أمرك على المحجة

“Among the sincerest of those who advise you is the one who commands you to travel by night and leads you upon the clear road.”

Who could be a greater well-wisher for you?

The one who tells you to undertake **daljah**—to travel during the first part of the night, to continue throughout the night—and to place yourself upon the **maḥajjah**, the clear and straight road.

Your Dāʿī is your adviser.

Your Dāʿī advises you during the night of concealment:

Prepare yourself before dawn.

Travel before the sun rises.

O community of believers, give thanks to Allah that He granted you the blessing of love for Āl Muhammad and love for their Dāʿīs al-Mutlaq.

The Qurʾan and Its Blessings

Today we have mentioned Husain many times.

Alongside this remembrance, we should also remember what Bāwajī Ṣāhib, Syedna Taher Saifuddin, may Allah exalt his holy station and grant us his intercession, said in one of his addresses.

He looked at Al-Jamea tus Saifiyah and said, in effect:

Look at how Al-Jamea has flourished.

Under the system of Mawlana Sayf al-Din, the institution was developed so that no disruption would occur.

A complete system was established for the students.

Many arrangements were made for them.

The organization of knowledge was established.

Girls were included.

Every year examinations were conducted.

A new mosque was being constructed, together with buildings for the students and their education.

May Allah Taʿala enable all students of knowledge to absorb knowledge and grant them the happiness of this world and the Hereafter.

And to all those serving the Daʿwat and to those who teach the students of knowledge I say:

Do not look down upon anyone.

Do not regard anyone as insignificant.

These are all my members and limbs—those who serve my work.

O believers, I say to you:

You too are parts of one another.

All of you are parts of one another.

Remain united.

Look upon one another with respect.

And I repeatedly advise all the workers, especially those who impart knowledge:

Teach with good character.

Teach with courtesy.

Teach with humility.

Win the hearts of the people.

Create love for yourselves among the people.

For religion itself is founded upon love.

Act in such a manner that people's love for you increases and no one becomes alienated from you.

Do not give anyone an opportunity to point a finger at you.

The Meaning of the Siwāk

I have repeatedly advised you about this.

Rasulullah said that Jibrīl came to him repeatedly concerning the cleaning of the teeth and continued advising him about it.

He said:

“Clean your teeth so that you do not leave even a small portion of what is in your mouth.”

This is the outward meaning.

But there is also a **taʾwīl**.

What is the “mouth” and what are the “teeth” in the deeper meaning?

The “mouth” refers to the people of the Daʿwat and its **ḥudūd**.

I advised them so extensively because Rasulullah commanded that this advice be given.

The concern was that these people should not be scattered.

Again and again he advised:

“This is my advice to all of you.”

And this is my advice to you:

Remain together.

Work together.

Stay with one another.

When you become united, do not allow yourselves to become separated.

Do not become separated from these people, and do not become separated from me.

We are one.

Then he says:

“We are one.”

The essential point is that people should not allow themselves to become divided over one person or another.

May Allah Taʿala grant Bāwajī Ṣāhib the finest reward in the Gardens of ʿAdn, beneath which rivers flow.

Recite the Qurʾan Constantly

Continue reciting the Qurʾan.

Recite it constantly.

Read it again and again.

Why?

Because all knowledge comes from the Qurʾan.

The Qurʾan is a heavenly revelation.

It descended from Heaven and was conveyed by Rasulullah in a clear Arabic tongue.

Whatever knowledge exists has its ultimate source in the Qurʾan.

Amīr al-Muʾminīn said:

القرآن وهو أفضل من كل شيء دون الله

“The Qurʾan is superior to everything apart from Allah.”

Therefore, honoring the Qurʾan is honoring Allah.

To dishonor the Qurʾan is to dishonor what is due to Allah.

The Qurʾan will intercede for the believer.

Recite the Qurʾan at night.

Leave Satan through the recitation of the Qurʾan.

It is said:

فليهجر بقراءة القرآن

“Let him drive it away through recitation of the Qurʾan.”

Through the Qurʾan, Satan is driven away.

The rebellious among the jinn are driven away.

The angels of the air are present.

The inhabitants of the house are affected by its blessing.

Therefore, I repeatedly emphasize:

There is tremendous benefit in the Qurʾan.

Through reciting it, Satan is driven away, and the evil among the jinn are also repelled.

This is among the blessings of the Qurʾan.

Rasulullah also spoke about the blessing of the **adhān**:

إذا تغولتكم الغيلان فأذنوا بالصلاة

“When the ghūls/jinn frighten or trouble you, give the call to prayer.”

The Qurʾan possesses a similar protective dignity.

Amīr al-Muʾminīn further emphasized the blessing of reciting the Qurʾan at night.

When you recite the Qurʾan at night, the angels hear it—the angels of the air and the inhabitants of the house hear it and join in its blessing.

Recite ṣalawāt as well.

Then, when the time of death comes, the Qurʾan will come to the believer.

It will sit near his head.

When people wash the believer, the Qurʾan will be present.

When the washing is complete, the Qurʾan will remain between his chest and shoulders.

When he is placed in the grave and **Munkar and Nakīr** come, the Qurʾan will emerge and sit between the believer and Munkar and Nakīr.

The two angels will say, in effect:

“O Qurʾan, take this matter upon yourself. We will question this person.”

And the Qurʾan will answer:

والله ما أنا بمفارقه حتى أدخله الجنة

“By Allah, I will not leave him until I have brought him into Paradise.”

The Qurʾan will then explain its relationship with the believer.

It will say:

“You do not recognize who I am.

I am the Qurʾan with which he spent his nights.

I am the Qurʾan through which he restrained himself from his desires.

I was his truthful friend.

I was his faithful companion among his brothers.

I was with him for your sake.”

Then the Qurʾan will take that believer toward his Lord.

For him, furnishings and adornments will be brought.

The angels will come.

There will be garments, lamps of light, **istabraq**, fragrant basil, jasmine and other delights.

Therefore, O believers who continually recite the Qurʾan, **continue reciting the Qurʾan**.

Knowledge Must Remain

Bāwajī Ṣāhib, in one address, became very passionate and said words to the effect:

“There are people who are like shells—empty within. They say: there is no knowledge in the Daʿwat.”

No.

There is knowledge.

And that knowledge will remain.

Mawlana ʿAbd ʿAli Sayf al-Din was a great ʿ**Ālim al-Aʿlām**.

This was his distinction.

When Bāwajī Ṣāhib asked him about knowledge, he would say:

“By the praise, grace and favor of Allah, this knowledge is among us.”

Look at this knowledge.

Mawlana ʿAbd ʿAli Sayf al-Din taught many scholars.

In particular, he taught Mawlana ʿIzz al-Din and Mawlana ʿAbd ʿAli ʿImad al-Din, granting them **maʿālim ladunniyyah**—divinely bestowed indications and knowledge.

He instructed Mawlana ʿIzz al-Din:

"If you encounter any difficulty in knowledge, ask ʿAbd ʿAli."

The implication was that Mawlana ʿImad al-Din was established as a guide and source within the hierarchy of the Daʿwat.

Mawlana ʿIzz al-Din had heard the words of Mawlana Sayf al-Din.

He then established the **naṣṣ** upon Mawlana Ṭayyib Zayn al-Din.

Our exalted ancestor, Mawlana Ṭayyib Zayn al-Din, entrusted the matter to Mawlana Badr al-Din and Mawlana ʿAbd al-Qadir Najm al-Din, together with Mawlana ʿImad al-Din.

Thus, when Mawlana Zayn al-Din passed away, the naṣṣ was established upon Mawlana Badr al-Din.

And subsequently, Bāwajī Ṣāhib repeatedly established the naṣṣ upon Mawlana ʿAbd al-Qadir Najm al-Din.

He was the one upon whom the naṣṣ was repeatedly established.

During the time of Mawlana Najm al-Din, Mawlana ʿImad al-Din was present.

He established him in the rank of **mukāsir.**

And Mawlana Husam al-Din received knowledge from Mawlana ʿImad al-Din.

It was a relationship of extraordinary affection and compassion.

So that there may remain one who is nurtured by the knowledge of truth,
the master of our radiant Dawat's course.

Mawlana Najm al-Din performed the Hajj in 1257 AH, while Mawlana Badr al-Din passed away in 1256 AH. In 1257 AH, when Najm al-Din went for Hajj, at the time of his birth, he [Najm al-Din] composed this qaṣīdah:

"In knowledge, he is our benefactor, like Saif al-Din;
In forbearance, like Aḥnaf; and in exposition, like a cloud that pours forth."

Mawlana Najm al-Din received knowledge from Mawlana ʿImad al-Din. Mawlana Ḥusam al-Din received knowledge from him. Mawlana ʿAbdullah Badr al-Din and ʿAbd Ali Muḥyī al-Din received knowledge from them, and Bāwajī Ṣāḥib said that Mawlana ʿAbdullah Badr al-Din and ʿAbd Ali Muḥyī al-Din, in turn, received this knowledge from **al-Ṣinw al-Ajall Ṭayyib Zayn al-Din**, the Mamlūk of Āl Muḥammad.

Three people were established in three [successive] ranks. Whoever says, “There is no knowledge,” is ignorant. It is necessary for the students of knowledge—and for everyone—to acquire knowledge and to oppose the enemies through knowledge.

At that time, the meaning was that one must hold firmly to the **Dīn al-Ḥaqq** and believe in the Dāʿī al-Muṭlaq. Whoever does not accept the Dāʿī al-Muṭlaq—[the Dāʿī] spoke very firmly regarding this—then do not associate yourselves with him.

As the saying goes:

“Do not ask about a man; ask about his companion.”

In those circumstances he said that even today, if there should be some person who keeps the company of such people, then one should be cautious of him.

Bāwajī Ṣāḥib said that [even] in Badrī Bāgh there were people who associated with those outside the fold of the Dawat and with people of kufr. If victory were to come, how could such people then declare that their religion was the truth? On the surface they might say one thing, but inwardly they would continue to accept the falsehood of the people of bāṭil and maintain friendship with them.

He then reminded us of this and said, in effect: **“You yourselves have come into this enmity. I say to you clearly: enmity toward me is enmity toward Imam al-Zaman.”**

The Remembrance of Imam Husain

O congregation of believers, today is Friday. Let us remember Husain, who was martyred on the day of Friday. Let us send ṣalawāt and salām and pray:

“O Allah, send Your blessings upon Muḥammad and upon the progeny of Muḥammad, and bless and grant peace.”

May Allah send the blessing of ṣalawāt toward me and toward all believing men and women. May Allah protect the believers from calamities and keep them in safety. May Allah fulfill every hope of the believers and grant them happiness in this world and in the Hereafter. May He gather us with the martyrs of Ṣiffīn.

May Allah grant us the opportunity to carry forward the knowledge of Āl Muḥammad. May every believing man and woman who comes to al-Jāmeʿah al-Sayfiyyah receive its blessings.

To all those here, I say: **teach knowledge; teach lessons; teach today;** I emphasize this repeatedly. Establish circles of teaching and teach knowledge, so that the blessing of the knowledge of Āl Muḥammad reaches the believers.

Today, on this Friday, I pray that Allah keeps all of you happy and prosperous. Through the blessing of these ṣalawāt, may Allah place blessing in your wealth, your families, your businesses and your livelihoods. May He open the doors of sustenance.

May the sustenance that reaches us be of two kinds: the sustenance of our bodies and the sustenance of our souls—the sustenance of knowledge. May Allah open the doors of both kinds of provision for us abundantly.

May Allah grant us and you the ability to be grateful. Allah has promised:

"If you are grateful, I will surely increase you."
(Qur'an 14:7)

Therefore, give thanks, and you will receive an increase in blessings.

O congregation of believers, may Allah fulfill whatever hopes you have: whoever among us hopes to perform Hajj, may Allah grant it; whoever hopes to visit Karbala and visit Husain, may Allah grant it; whoever hopes for children, marriage, or any other good, may Allah fulfill that hope.

If anyone among us is ill, may Allah grant him healing. If anyone among us is in difficulty, may Allah show him mercy.

And for all those who are studying knowledge here in al-Jāmeʿah al-Sayfiyyah, may Allah assist you in acquiring knowledge. May the knowledge of Āl Muḥammad always continue to be taught.

Pray to Allah that you may continually study knowledge. But alongside knowledge, pray also that Allah grants us the ability to act according to the knowledge we possess.

May Allah grant all those serving in al-Jāmeʿah the opportunity to fulfil their service. I pray for those who teach, and I pray for those who serve.

May Allah assist you in teaching the knowledge of Āl Muḥammad. Continue this service, and may Allah assist all the brothers who are engaged in service.

Some brothers served for many years in the time of Bāwajī Ṣāḥib and continue to serve in my time. I pray for all of them: may Allah grant them the ability to continue this service.

And, finally, I repeatedly make this prayer—and I shall continue to make it—that Allah preserve us and you upon this Dīn. As it is said:

"This religion is nothing but love."

May Allah establish us firmly upon this religion. May our love contain sincerity and purity, and may we love with sincerity and purity.

May Allah raise our ranks and gather us with Āl Muḥammad. May He allow us to remain beneath their shade.

Whoever remains beneath the shade of Āl Muḥammad has no cause for worry. Even if the whole world were to suffer hardship, whoever remains beneath the shade of the Dāʿīs of Āl Muḥammad has no fear, for Allah is the best of protectors and the Most Merciful of those who show mercy:

“And Allah is the best Protector, and He is the Most Merciful of the merciful.”

The Great Rank of Husain, Sayyid al-Shuhadāʾ

O congregation of believers, the rank of Husain, **Sayyid al-Shuhadāʾ**, is extraordinary. His dignity is extraordinary. Until the Day of Judgment, this dignity will continue to be mentioned.

In the name **Ḥusain** there are four letters.

In the name **Shabbīr** there are also four letters, and from these four comes the number ten. The fourfold dignity of the Ahl al-Bayt was gathered in him.

Among the **Khamsat al-Aṭhār** were four luminous spiritual beings in the form of men, and Husain was one of these four. Fāṭimah was the central link—the daughter of Rasulullah, the wife of Amīr al-Muʾminīn.

Husain possessed an extraordinary rank.

1. Husain and the Four Ranks

The first point is that Husain gathered within himself the four ranks and established them. His descendants, the Imams, became his heirs.

What are these four ranks?

Nubuwwah, Risālah, Waṣāyah and Imāmah—Prophethood, Messengership, the rank of the Waṣī, and Imāmah.

Husain was martyred.

Even in the word **shahīd**, there are four letters, and through his martyrdom the fourfold dignity of shahādat became manifest.

The first manifestation was the martyrdom that took place in Karbala.

In one khuṭbah it is related that Husain said:

“O Allah, bear witness to their acknowledgment.”

He bore witness to their admission and acknowledgment.

It was as though he said: look at the sword of Rasulullah; look at the turban of Rasulullah; look at the testimony that was given.

At one moment he gave such testimony that he conveyed to them the statement of Rasulullah concerning him and his brother:

“Al-Ḥasan and al-Ḥusain are the leaders of the youth of Paradise.”

And there was such a time that it was said:

“If you search the earth from east to west, you will not find the grandson of a Prophet except him.”

This is another of the distinctions of the shahīd: wherever Husain is seen, the meaning of shahādat is seen.

“They did not kill him, nor did they crucify him, but it was made to appear so to them.”

And after the martyrdom of Husain, wherever the name **Husain** is seen, the meaning of his chosen martyrdom is made manifest.

The final distinction is that he carried the **Kalimat al-Shahādah** forward until the Day of Judgment. Through the martyrdom of Husain, the word of shahādah has remained.

Such was the martyrdom of Husain.

A verse says:

“I testify that had it not been for his martyrdom, we would not have found upon the earth the proclamation of ‘Lā ilāha illā Allāh.’”

Bāwajī Ṣāḥib said: “I want to give testimony today. I say this: had the martyrdom of Husain not occurred, the word **Lā ilāha illā Allāh** would not have remained upon the earth.”

2. Husain as Imam

The name **Imām** also has four letters.

Thus, at Karbala, there were four ranks: three Imams and the fourth, the Imam who would remain until the Day of Judgment.

Husain was **Imām al-Ummah, Abū al-Aʾimmah**.

Then there was ʿ**Alī Zayn al-**ʿ**Ābidīn**.

The enemies had brought him in chains and wished to humiliate him. They made the captive caravan walk on foot, and when the caravan stopped, the enemies would mock them.

Look at the rank of ʿAlī! He was the one who would become an Imam, yet he was being held captive.

And remember: **Imam Husain, Imam al-Ummah and Abū al-Aʾimmah; the second Imam,** ʿ**Alī Zayn al-**ʿ**Ābidīn; and the third Imam, Muḥammad al-Bāqir**, were all present at Karbala.

When Husain’s beard had become covered with blood and the time came for the enemies to take him, he said that once there had been many children around them, but now they had made them captives and brought them before Yazīd the accursed.

This was the extraordinary dignity through which Husain sacrificed himself.

Who was the infant?

ʿ**Alī al-Aṣghar**, whose rank was exalted and whose station was raised.

3. Husain as Dhabīḥ

The word **Dhabīḥ** also has four letters.

Husain was the manifestation of the **Dhabīḥ** ʿ**Aẓīm**, the great sacrificial victim.

One after another, the companions of Husain sacrificed themselves for him. And before going, they would give their final testament:

"Sacrifice yourselves for Husain."

One companion, when asked if he had any final wish or testament, had only one answer:

"O my Mawla, let me be sacrificed for you."

What extraordinary ranks were possessed by all the companions!

Husain himself praised them:

"I know of no companions more faithful or better than my companions."

No one, he said, was more excellent or more loyal than his companions.

And then there were the members of the **Ahl al-Bayt**.

Husain said:

"I know of no household better or more excellent than my Ahl al-Bayt."

Who were these Ahl al-Bayt?

The descendants of ʿAlī, and the descendants of Jaʿfar and ʿAqīl; the descendants of Imam Husain; and especially **Abū al-Faḍl al-**ʿ**Abbās**, the water-bearer of Karbala, whose body was drenched in blood.

At the dawn of ʿĀshūrāʾ, the household of Husain was full. By the afternoon, none of those men remained.

What companions! What Ahl al-Bayt! What martyrs!

Of them it is said that our martyrs would not even allow the fragrance of their wounds to reach Paradise before they themselves had reached it.

Among those martyrs were ʿ**Alī al-Akbar** and ʿ**Alī al-Aṣghar**.

One was a son whose face reminded people of Rasulullah, so that whoever saw him remembered the Prophet.

Another was the suckling infant, only about six months old, drinking milk. Through him, another rank and station was manifested.

And another son was buried in the grave, through whom yet another rank was made evident.

O mourners of Husain, Husain himself was the Imam who sacrificed himself.

He was the established Imam, carried upon the shoulders of Rasulullah. It was time for him to discharge the trust of the Dīn, and he fulfilled it.

He had made a promise—and he fulfilled that promise.

What was Husain?

His flesh was the flesh of Rasulullah and his blood was the blood of Rasulullah. And when his saliva emerged, Rasulullah would kiss it.

4. Husain and His Extraordinary Strategy

The word ʿ**Āshir** and **Mudabbir** also contain four letters. Husain displayed four kinds of extraordinary planning and strategy, and in each strategy he manifested a remarkable dignity.

When he intended to reach Karbala, his companions advised him not to proceed. Some suggested that he should go elsewhere, even to Yemen.

But Husain continued toward Karbala.

He proceeded from one stopping place to another until he reached the land where the journey was to end.

When he was asked the name of the land, the answer came:

Karbala.

Husain stopped, took some soil into his hand, smelled it, and said:

“Here is where our mounts will stop, and here is where our blood will be shed.”

Here would be shed the blood of Husain and his companions.

Then he ordered:

“Set up my tent at the place where the hoof of the mule of Rasulullah touched the ground.”

His tent was erected there.

After this, one distinction after another became manifest.

One of his strategies was to take one final night.

Husain did not need the night for himself, but he used that night to prepare for the martyrdom of ʿĀshūrāʾ.

What an extraordinary preparation!

On one side, everyone was occupied in worship. They were like bees in a hive—some standing, some bowing, some prostrating. The sound of their worship could be heard from every direction.

Some were engaged in tasbīḥ, some in rukūʿ, some in sujūd.

On the other side, they were preparing for the jihad and awaiting martyrdom.

They were not afraid. They were happy, knowing that after being sacrificed for Husain, they would enter Paradise and embrace the **ḥūr al-ʿīn**.

Husain then ordered the tents to be brought close together and gave instructions to the Ahl al-Bayt.

He knew the extent of the oppression that the accursed enemies would inflict.

Yet his final and greatest strategy was for the sake of the Dīn of Allah: that the Sharīʿah brought by the Prophet should remain, and that the light of Imāmah should never be extinguished.

Husain had promised to sacrifice himself, and he fulfilled that promise through his **sujūd**.

Look at the word **waʿdah**—the promise. It has four letters.

The words **fidāʾ** and **wafāʾ** likewise have four letters.

He performed four great acts, and the blessing of those acts will remain until the Day of Judgment.

Even the rivers of Paradise are four.

O congregation of believers, this is the dignity of Husain.

Today we have mentioned four kinds of flowing rivers, and on the day of ʿĀshūrāʾ his companions were quenched and satiated by these blessings.

Such is the bounty of the Mawla:

“This is Our gift; so bestow it freely or withhold it without reckoning.”

This was one of his distinctions: he chose martyrdom in such a manner that until the Day of Judgment, if there is an Imam anywhere who did not go forth to martyrdom in the way Husain did, Husain's rank remains unique.

Second, he fulfilled the Dīn for the first and the last. Rasulullah had been concerned for the Dīn, and Husain promised to fulfil it—and he fulfilled that promise.

Third, in the very midst of martyrdom, he performed sujūd.

Through that sujūd he demonstrated that the chain of Imāmah would continue until the Day of Judgment.

Even in his sujūd there were four letters.

And in **duʿāʾ** there were also four letters.

Through that duʿāʾ he demonstrated that, during the period of **satr**, the Dāʿīs would continue to stand and that the remembrance of Husain would remain alive.

Husain, the Patient One

The seventh distinction is that Husain was **Ṣābir**, the patient one.

Even the word **ṣābir** has four letters.

Husain possessed such patience that no ordinary human being could endure patience upon a calamity like his.

The Great Calamity of Mawlana al-Husain

"The calamity of our Mawla Husain was immense;
there was no ordinary patience within it."

Upon Husain, oppression of four kinds was inflicted, and each displayed a different manifestation of his patience.

First came the attacks upon him in every manner: with arrows, swords, stones, spears and other weapons.

According to one narration, his blessed body bore more than seventy wounds from spears, and more than seventy wounds from swords.

So many arrows struck him that:

"The arrows came upon him from every direction, and he received them upon his chest until he became like a hedgehog."

Such was the extraordinary ordeal inflicted upon him by the enemies.

Yet Husain remained patient and grateful.

Read the martyrdom of Husain and consider: the Mawla of creation, my Mawla, endured such oppression.

They martyred him.

At one point, the accursed **Shimr** came near Husain and struck him.

O mourners of Husain, listen carefully.

Husain's blessed chest was on the ground, and the accursed Shimr sat upon it.

Then Shimr placed his foot upon Husain's chest and struck him repeatedly with his dagger—twelve times.

Husain said:

“O Shimr, remain there. Your dagger will not hurt me now. This is where Rasulullah used to kiss me.”

Shimr struck again and again.

Twelve blows—yet even if he had struck him twelve hundred times, the pain could not have diminished the rank of Husain.

Husain then spoke for the sake of his final testimony. He said, in meaning:

“You know that I am thirsty. At this moment, give me even a drop of water.”

The accursed one replied:

“You claim that your father is the ساقي of Kawthar, the one who gives water. Ask him for water—I will kill you thirsty.”

Husain then said:

“O Shimr, then leave me.”

He performed his final **sajdah**.

In that sajdah, Husain prayed for the believers.

The accursed Shimr then separated the blessed head of Husain from his pure body.

The Remembrance of Husain in This Assembly

Today, on this Friday, in this assembly, Mawlana ʿAbd Ali Saif al-Din, Mawlana Ṭāhir Saif al-Din, and his son, the Mamlūk of Āl Muḥammad, Muḥammad Burhān al-Dīn, have made it possible for us to mourn Husain in such dignity within this iwan.

The purpose of the enemies in killing Husain was to place a seal upon the house of Prophethood—to ensure that no descendant of a Prophet and no Imam would remain.

But their purpose was not fulfilled.

For Husain's son, **Zayn al-ʿĀbidīn**, remained as the Imam of the Ummah—the one who would carry the Dawat toward the world of permanence.

From Husain's descendants, Imam after Imam continued.

There were ten Imams in the period of **satr**, and ten Imams in the period of **ẓuhūr**. Mawlana al-Mahdī appeared in ẓuhūr.

After this, Imams continued, and the Fatimid Imams ruled Egypt for approximately two hundred years.

With the twenty-first Imam, the period of ẓuhūr came to an end, and the Imams entrusted the continuation of the Dawat to the **Dāʿīs al-Muṭlaqīn**.

The chain of the Dāʿīs al-Muṭlaqīn began with **Mawla Dhuʾayb**, the foremost of the Dāʿīs.

Thereafter, one Dāʿī after another was established through nass, until the command of Bāwajī Ṣāḥib, the fifty-first Dāʿī, was conveyed toward Mawlana Ṭāhir Saif al-Din.

He served Imam al-Zaman for **53 years**.

Today is the majlis of his remembrance, on this Friday.

We take the means of everyone's ṣalawāt and pray:

May Allah accept my prayer and all of your prayers. May Allah prolong this blessed occasion and grant us the opportunity to speak further of the dignity of Husain.

How many miracles of Husain can be mentioned? His miracles are countless.

But to mention all the miracles and distinctions of Husain would require more time.

Therefore, I shall conclude this bayān here and continue with prayer and ṣalawāt.

“All praise belongs to Allah, Lord of the worlds.
Peace and blessings be upon His Messenger, our Mawla Muḥammad, and upon his pure progeny, and may abundant peace remain upon them until the Day of Judgment.”

May Allah, through the means of this Friday and through the means of our Mawla, improve our ending and yours. May He grant us a good final outcome.

May He keep us beneath the shade of Imam al-Zaman and gather us in his blessed company.

May Allah gather us with him and allow us to remain beneath the shade of the Throne together with Imam al-Zaman.

May He raise us and you toward ʿ**Illiyyīn**.

“And our final supplication is that all praise belongs to Allah, Lord of the worlds.”

Source Note

Bayān of Mawlana al-Mannān Ṭʿa in the Majlis: “Dhikrā of Syedna Ṭāhir Saif al-Din (r.a.)”
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