

Simaro Jannaat Adnin Tayyiba The Fruits of the Gardens of Eden Tayyiba 1345 AH

Introduction

Mu'īd Shaykh Khuzaima Saifuddin Jamali

Among those engaged in the service of teaching

Aljamea-tus-Saifiyah

Surat

24 Jumādā al-Ākhirah 1424 AH

In the Name of Allah, the Most Gracious, the Most Merciful

All praise belongs to Allah, who has bestowed upon us His all-encompassing blessings; who has illuminated our forms with His radiant lights; who, by His immense power, fashioned the marvels of creation; who manifested within them the lights of wisdom and wondrous inventions; and who placed the secrets of these realities as treasured trusts within the hearts of His pure Awliyā'.

May Allah's blessings be upon His Messenger, **Muḥammad** ﷺ, who conveyed His message to all the people of his cycle—those who came before and those who remained until the Day when the witnesses shall stand. Through his warning, he established guidance for the people of his own age and for every nation thereafter. May blessings be upon him, and upon the one who followed him; the Light that has eternally accompanied him from pre-eternity; exalted by Allah above the reach of human imagination and thought.

May blessings be upon them both, and upon the **Pure Imams AS** from their progeny, whose love Allah made the reward due to His Messenger. And upon their **Du'āt**, whom He made the recipients of intimate discourse from their sacred Mount, and the ones who breathe life into those spiritually dead through the resurrection from ignorance.

And upon the radiant sun of their wisdom, the overflowing spring of their knowledge, the foremost among their noble leaders and the most precious of their jewels:

The Fifty-first Dā'ī al-Mutlaq, Syedna Abu Mohammed Taher Saifuddin RA.

And upon the inheritor of his manifest honour, who stands in his evident مقام (station), the Dā'ī of this age and time, the ladder of salvation for those who seek to ascend:

The Fifty-second Dā'ī al-Mutlaq, Syedna Mohammed Burhanuddin TUS.

May Allah prolong his noble life until the Day of Judgement.

Honoured teachers, may Allah preserve you in honour, dignity, health, and well-being.

Today is **Friday**. The Messenger of Allah ﷺ said:

"Increase your blessings upon me on Friday, for it is the day on which deeds are multiplied."

Therefore, let us recite **ṣalawāt** and **salām**, and pray for **Mawlana Mohammed Burhanuddin Aqa TUS**:

May Allah Most High prolong his noble life until the Day of Qiyāmah. Āmīn.

Indeed, it was by divine decree that the blessed **92nd Milad Mubarak** of **Aqa Mawla TUS** fell on a Friday. On the joyous occasion of this 92nd Milad Mubarak, **Mawlana al-Mun'im TUS** graciously granted permission for all believers to partake of the fruits of **Jannāt 'Adn Ṭayyibah** through the study of this noble Risālah.

I also express gratitude to the **Department of Academic Research** for granting this humble servant the opportunity to benefit from this occasion, so that I might taste the spiritual fruits of knowledge contained within the palaces of this blessed Risālah.

Syedna Mohammed Burhanuddin TUS on the Ramadan Rasā'il

Syedna Mohammed Burhanuddin TUS says in one of his poems regarding the **Ramadan Rasā'il**:

Wa Sayf al-Hudā bayna al-du'āt bi-jam'ihī

Ḍiyā'u 'ulāhum ajma'in dhakā'

Laqad jama'at asrāra 'ilm al-Ilāh

Fī rasā'ilihī fihā hudan wa shifā'

Qaṣā'iduhu fī madh' Āl Muḥammad

Ilā suḥihim lil-nājiyāti ḥudā'

Wa admat li-ajl al-mu'minīn ladā al-Ilāh

Minhu munājātun wa dāma du'ā'

Translation

The Sword of Guidance among the Du'āt gathered together

The brilliance of all their lofty virtues.

His Rasā'il have gathered the secrets of Divine Knowledge;

Within them are guidance and healing.

His poems in praise of the Family of Muḥammad

Lead the saved souls toward their noble courts.

And for the believers he continually offered

Supplication before Allah and enduring prayers.

Illuminated Quotations Concerning the Ramadan Rasā'il

Allah says:

"Whoever desires the Hereafter and strives for it as it should be striven for, while being a believer, their striving will be appreciated." (Qur'ān 17:19)

Bawaji Sahib frequently explained this verse:

"I am a believer. The Dā'ī is a believer. The Imam al-Zamān is a believer. Allah loves the believers. The children of the Da'wah are my children, and their children are believers. Every action must be performed with the Hereafter as its objective."

He composed **Rasā'il** and **Qaṣā'id** that revived thousands of souls, taking them by the hand and leading them to salvation.

Allah has bestowed upon us these blessings so that we may be nourished from the **four rivers of Paradise**. Bawaji Sahib, **Syedna Taher Saifuddin RA**, gathered the blessings of these four rivers into his Rasā'il, writing one Risālah every year. We read these Rasā'il so that their blessings reach us, and we recite his Qaṣā'id so that their spiritual benefits may likewise reach us.

He then advised:

"Believers! Continue reading these works. Encourage your children to read them as well. Constantly recite the Qaṣā'id. Read Bawaji Sahib's Munājāt. If Allah grants you the ability, read the Rasā'il themselves, for they contain profound exposition."

He added that one day the true greatness of these Rasā'il will become manifest to all.

May Allah grant **Syedna Taher Saifuddin RA**, on behalf of myself, all of you, and every student of knowledge, the finest of rewards.

Concerning This Tenth Ramadan Risālah

- This is the **tenth** in the series of **Ramadan Rasā'il** authored by **Syedna Taher Saifuddin RA**.
- In that year, he observed **al-'Asharah al-Mubārakah** in **Bombay**, and it was also his **tenth Asharah**.
- During that year, he began observing the **ten fasts of Rajab al-Aṣabb**.
- In **1345 AH**, Syedna Taher Saifuddin RA travelled to **Ceylon (Sri Lanka)**, during which one of the great miracles associated with **Aqa Mawla TUS** became manifest.
- **Shahzadi Asma Bai Saheba** was married during that year.
- An important meeting also took place with the **Governor of Bombay** concerning a significant matter.

Sources Referenced in This Risālah

Syedna Taher Saifuddin RA says:

La'in tabtaghū athmāra khuldin yawāni'an

Fa fī arḍi ta'lifātihim qawmanā sīhū

Fa la'in akalta athmārahā hani'tahā

Wa la'in sharibta ma'īnahā lam taghṣaṣ

Translation

If you seek the ripe fruits of everlasting Paradise,

Then wander through the lands of our scholars' writings.

*If you eat of their fruits, you shall enjoy them,
And if you drink from their spring, you shall never choke.*

The principal Da‘wat works cited in this Risālah include:

- **Nahj al-Balāghah**
- **al-Majālis al-Mu‘ayyadiyyah** of Syedna al-Mu‘ayyad al-Shīrāzī RA
- **Iftitāḥ al-Da‘wah** by Syedna al-Qāḍī al-Nu‘mān RA
- **al-Rasā’il al-Sayfiyyah** of Syedna Abdul Ali Saifuddin RA
- A **Qaṣīdah** from the **Dīwān** of **Syedi Abdul Ali Imaduddin QS**
- **Da‘ā’im al-Islām** by Syedna al-Qāḍī al-Nu‘mān RA
- **al-Majālis al-Mustanṣiriyyah** by Syedna Badr al-Jamālī RA

Esoteric Meanings of Sūrat al-Kahf

This Risālah explains the esoteric meanings (**ḥikam**) of **Sūrat al-Kahf**. Great reward is attached to its recitation on Fridays.

Regarding the **Companions of the Cave**, Syedna Taher Saifuddin RA states:

"How noble are those youths who believed in their Lord, and He increased them in guidance. They prepared for us the means of salvation and protected us from the paths of destruction."

The **means of salvation** are the existence of the **Du‘āt al-Mutlaqīn**.

He explained that **"Kahf" (the Cave)** has two meanings:

1. A physical cave within a mountain.
2. A place of refuge and protection.

Explaining the verse:

"Our Lord, grant us mercy from Yourself and prepare for us right guidance in our affair."

(Qur’ān 18:10)

Syedna Taher Saifuddin RA said:

"The Imams prayed: 'When We enter concealment, grant Us a Dā‘ī who will be mercy itself—a manifest embodiment of mercy, bearing the blessings of the mercy of the Messenger of Allah ﷺ. When We enter the Cave of Taqiyyah, appoint for the believers a Dā‘ī who shall be their refuge.'"

Accordingly, this Risālah states:

"They prepared for us the path of right guidance when they sought refuge in their Cave by establishing a noble community, whose leader stood among us as the deputy of the Companions of the Cave, like their dog stretching forth its forelegs at the entrance, calling every living soul of the world toward them and drawing them in. He manifests the marvels of their affairs, so that you would think them awake though they are asleep."

Thus, the **Du‘āt al-Mutlaqīn** make the presence of the **Imam al-Zamān AS** manifest. Although the Imam remains in concealment, the believer does not feel His absence; rather, through the **Du‘āt**, the Imam is experienced as ever-present.

Mawla Abdul Ali Saifuddin RA said:

The people of ḥaqā'iq (esoteric realities) and the many aspects of ḥikmah (divine wisdom)—Allah has singled them out through the blessings of the Du'āt. He granted them knowledge of the realities, whereby they became firmly established upon the ground of certainty (yaqīn), so that no doubt could ever affect them. Mountains may be shaken, but the Du'āt will never be shaken, for they are rooted in the land of certainty in such a way that nothing can move them. It was **Imam al-Ṭayyib AS** who acquainted all of these Du'āt with the realities and instructed them in these esoteric truths.

This **Risālah** also contains poems describing the lofty rank of the Du'āt.

First Poem

"Yā Āl Yāsīn, Yā Banī Ṭā Hā"

Whenever they supplicate, the angels respond, "Āmīn";

Whenever they speak, one says, "How wonderful!"

How blessed is the hand that clings to their rope,

How pure is the tongue that praises them.

The **Pure Imams AS** and the **Du'āt al-Mutlaqīn RA** make du'ā', and the rank of their supplication is so exalted that the angels themselves say, "Āmīn." The **Strong Rope of Allah (Ḥabl Allāh al-Matīn)** is the Dā'ī of the Imam of the Age AS.

Second Poem

"Āl Ṭā Hā al-Nabī Khayr al-Barāyā"

The family of Ṭā Hā, the best of creation,

They remove affliction and calamities from people.

The **Pure Imams AS** and the **Du'āt al-Mutlaqīn RA** are those through whom the difficulties and calamities of the believers are removed. **Syedna Taher Saifuddin RA** and **Syedna Mohammed Burhanuddin TUS**, in particular, removed the hardships of believers with extraordinary grace.

When people sought refuge in their sanctuary,

They raised the banner of truth among mankind.

Third Poem

"Yā Ibn Rasūl Allāh, Yā Sibṭahu"

O Son of the Messenger of Allah, O his grandson,

Adorned with the necklace of his designation.

His Du'āt are his gates; successful is the one

Who enters through them saying, "Ḥiṭṭah."

They are truthful men who pledged themselves to him,

And faithfully fulfilled their covenant.

From the discourse of **Syedna al-Mu'ayyad al-Shīrāzī RA**:

"Know that your fathers and mothers in religion—the Imams, the Ḥujjats, and the Du'āt—take responsibility for you one after another, ascending until the Seal of the Prophets..."

Aqa Mawla TUS has repeatedly reminded the believers this year:

"Believers, I am your father and your mother."

He explained the concept of **kafālah** (spiritual guardianship):

*I have undertaken responsibility for all believers,
Under whose shade they have attained lofty ranks.*

The blessings of the guardianship of **Mawlatuna al-Ḥurra al-Malika RA** have continued through the Du‘āt.

In last year's **Dhikrā wa‘ẓ**, he said:

"Take care of every single believer—that is our work. Help me in this. If you learn that a believer is hungry, feed him. If he is thirsty, remembering that he is a mourner of Sayyid al-Shuhadā’ Imam Husain AS, give him water. If a believer has no home, provide him with one. If there is no light in his home, bring light into it. If he has no means to cook, help him prepare food. If one of my believing children has no clothes, clothe him. If he is ill and cannot afford medicine, provide it for him. If a believer asks for your assistance, accompany him and help him without withdrawing from this service. Leave aside your other tasks to fulfil the needs of a believer. If he has no household utensils, provide them. If a believer owns a shop but has no merchandise, help him stock it. If he is weak and unable to work, arrange a servant or helper for him. O my brothers! If someone requires transport, take him to his destination or arrange it for him. Never hurt the heart of a believer. Never let tears fall from a believer's eyes because of you, for whoever causes such tears will face a severe reckoning. If you wish to please me, then act in this way. Through such deeds you will enter Paradise—the Paradise whose very dust and pebbles are precious."

As **Mawlānā ‘Imād al-Dīn RA** says:

**Hadaytu fa-ammā tahtadū tantahū ma‘ī
ilā jannatin khaḍrā’ ḥaṣḥā’uhā durr**

"I have guided you so that, by accepting guidance, you may accompany me to a green Paradise whose pebbles are pearls."

Regarding **Mawla Abdul Ali Saifuddin RA**, whose ziyārah we perform every day, he expressed his immense love for the believers by saying:

**Kafānī fakhran an azūra waliyyahum
bi-asnā al-tahānī wal-mu‘ānidu bil-ragham**

"It is sufficient honour for me that I visit the believers, greeting them with the finest congratulations. As for the opponent, I meet him only with humiliation."

One hundred years later, **Syedna Taher Saifuddin RA** came and declared:

"Believers, I will fulfil your needs. I will sacrifice my life for your sake. No one can separate me from you. You are my children. I sacrifice my life and wealth for you. People tell me, 'Take some rest.' But if I rest, I become ill. My true rest lies in serving the believers. I sleep only a few hours. Every vein in my body longs only for the welfare of the believers."

From Page 65 to Page 89

"O Assembly of the Believers..."

"O assembly of the believers! Know that this Da'wat, of which you are the children, is the radiant Da'wat for whose sake the heavens were raised and the earth was spread."

The following subjects are discussed in this section:

- An explanation of the **Radiant Da'wat (al-Da'wat al-Gharrā')** and the continuous succession of those who upheld it, beginning with the Prophets (A.S.), followed by the Imams (A.S.), and thereafter the Du'at (R.A.).
- A comparison of this Radiant Da'wat to **Laylat al-Qadr**, illustrating its unique rank and blessings.
- An explanation by **al-Dai al-Ajal Syedna 'Abd 'Alī Sayf al-Dīn (R.A.)** concerning the divine wisdom behind the period of the Imam's concealment (*satr*).

Mention of the Noble Du'at (R.A.)

- al-Dai al-Ajal Syedna Hibatullah al-Mu'ayyad fi al-Din (R.A.)
- al-Dai al-Ajal Syedna 'Abd al-Ṭayyib Zakī al-Dīn (R.A.)
- al-Dai al-Ajal Syedna Yusuf Najm al-Dīn (R.A.)

The Continuous Chain of Naṣṣ

A remarkable example of the continuity of **naṣṣ** (designation) is mentioned.

When **Syedna Yusuf Najm al-Dīn (R.A.)** fell ill in Surat, and **Syedna 'Abd 'Alī Sayf al-Dīn (R.A.)** was simultaneously ill in Ujjain, both independently agreed upon the designation of **Syedi 'Abd al-Qādir Ḥakīm al-Dīn (R.A.)**.

This is presented as one of the clearest proofs of the uninterrupted continuity of **naṣṣ** among the illustrious Du'at al-Mutlaqīn (R.A.).

The Virtues of Syedna Yusuf Najm al-Dīn (R.A.)

Syedna Yusuf Najm al-Dīn (R.A.) became Dai at only twenty-three years of age. His extraordinary youth caused some of the senior Shaykhs to wonder how someone so young could shoulder the immense responsibilities of the Da'wat.

However, when they came to Burhanpur and witnessed him personally carrying out every responsibility with his own blessed hands, they confessed:

"A doubt had entered the heart of this servant, but after coming here and witnessing your noble conduct and exalted rank, I have seen how magnificently you perform every duty."

The saying of Allah applies perfectly:

"Allah knows best where to place His Message." (Qur'an 6:124)

Allah knows best whom He chooses to bear His sacred trust.

Although Syedna Yusuf Najm al-Dīn (R.A.) passed away at a young age, serving as Dai for only eleven years, his brief tenure was filled with immense blessings.

His spiritual discipline (*riyāḍah*), piety (*taqwā*), and purity were remarkable.

He regularly fasted throughout the blessed months of Rajab al-Aṣabb and Sha'ban. During one such period his health deteriorated, and the physician treating him advised him to discontinue fasting.

Mawlana Yusuf Najm al-Dīn (R.A.) responded with displeasure:

"My spiritual physician instructs me to fast, while you tell me not to fast! If you have medicine, then give it to me; otherwise Allah Ta'ala Himself will grant me healing."

The Virtues of Syedna ‘Abd ‘Alī Sayf al-Dīn (R.A.)

Allah expanded his breast and granted him mastery over every branch of knowledge. He became the recipient of the Imam's spiritual outpourings (*fuyūdāt Imāmiyyah*), fulfilling the Divine words:

"Did We not expand your breast for you?" (Qur'an 94:1)

Through this divinely bestowed insight he brought every affair of the Da'wat into perfect order and organisation.

Syedna explained the meaning of **nizām** (order) with a simple illustration.

If furniture is merely placed haphazardly in a hall, it remains furniture; but when it is carefully arranged in its proper places, its beauty becomes far more apparent.

Likewise, scholars and the institutions of the Da'wat already existed, but Syedna ‘Abd ‘Alī Sayf al-Dīn (R.A.) organised them with such precision that their splendour, harmony, and effectiveness increased immeasurably.

The Da'wat became more radiant, more orderly, and more beautiful through this organisation.

From Page 89 to the End of the Treatise

Chapter: We Wish to Adorn Our Treatise by Mentioning the Virtues of Some of the Pure Hudud of the Da'wat of Faith

"We wish to adorn our treatise by mentioning the virtues of some of the purified Hudud of the Da'wat of Faith, and the noble qualities of sincerity and the excellent traits of loyalty that they possessed."

In the *Risalah al-Sayfiyyah*, Syedna ‘Abd ‘Alī Sayf al-Dīn (R.A.) adopted, in his accounts of these distinguished Hudud, the literary style employed by Syedna ‘Alī ibn al-Mawla Muḥammad ibn al-Walīd (R.A.).

In **Majmu‘at al-Tarbiyah (Part One)**, within the treatise entitled *Mulaqqiḥat al-Adhhān wa Munabbihat al-Wasnān*, Syedna ‘Alī ibn al-Mawla Muḥammad ibn al-Walīd (R.A.) composed twelve chapters concerning various aspects of spiritual cultivation (*tarbiyah*), concluding each chapter with a verse from the Noble Qur'an.

For example, the conclusion of the first chapter reads:

"I nurtured him through the beauty of that disciplined education which others failed to attain, and they were left humiliated and regretful for falling short of those lofty ranks. Blessed is He Who, if you obey Him, will grant you something better than that: Gardens beneath which rivers flow, and He will make for you splendid palaces." (cf. Qur'an 25:10)

Likewise, in the *Risalah al-Sayfiyyah*, Syedna ‘Abd ‘Alī Sayf al-Dīn (R.A.) mentions seven distinguished Hudud, concluding each account with an appropriate Qur'anic verse.

For example, at the conclusion of his account of Syedi Aminji ibn Jalal Qass, he writes:

"Such is the character of one who is sincere towards his Lord, who prostrates before Him, humbles himself before His Majesty, and comes to know Him through the clear guidance by which He has made Himself known."

Thereafter he cites the verse:

"To Allah prostrates whoever is in the heavens and the earth, willingly or unwillingly, as do their shadows, morning and evening." (Qur'an 13:15)

1) Mention of the Noble Mawla, Syedi Aminji ibn Jalal Qass (1418 AH)

- He thoroughly mastered the religious sciences in both their outward (*ẓāhir*) and inward (*bāṭin*) dimensions.
 - He prepared annotations and commentaries on most of the classical works, transmitting them through authentic chains of narration (*isnād*) that he had received directly from his Du'at.
 - He benefited from them through careful study, verification, and complete mastery, leaving nothing neglected.
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2) Mention of the Noble Mawla, Syedi Khanji Vir Saheb Qass (1418 AH)

- His footing became firmly established in both the outward and the esoteric sciences.
- In the mathematical sciences he was a fearless lion among scholars.
- It is related that throughout his lifetime he never missed the **Ṣalat al-Zawāl**, recognising the immense reward and acceptance of supplications associated with it.
- He was also constant in performing **Ṣalat al-Tasbīḥ**.

Regarding the noble Mawla, **Syedi Khanji Vir**, whose blessed shrine is in Udaipur, it is said that he was an eminent scholar who had reached the highest levels of spiritual discipline (*riyāḍah*). He disseminated these sciences, and through him that knowledge reached us.

Mawlana 'Abd 'Alī Sayf al-Dīn (R.A.) remarked:

"How much knowledge has reached us through his means."

He further explained that knowledge is not independently possessed by individual Du'at or scholars. Rather, they are like repositories, treasuries, and storehouses entrusted with the knowledge placed in their care.

The true owner of the treasures of knowledge is the **Dai**, acting on behalf of the **Imam** during the Imam's concealment (*ghaybah*). Just as valuables kept in a treasury are brought forth only by the one entrusted with them, so too the Dai dispenses knowledge from the treasures entrusted to him.

Similarly, beneath the Imam are appointed his helpers (*a'wān*) and the various **Hudud**, each endowed with a particular function and authority. Every one of them exercises the responsibility assigned to him.

The Hudud who serve under the Imam, and likewise those who serve under the Dai, all fulfil their appointed roles in the service of the Imamate. Thus, service rendered to them is in reality service to the Imam and to the Dai. To imagine that one individual possesses independent superiority or elevation over the institution itself is a misunderstanding.

3) Mention of the Noble Mawla, Syedi Hasanji (1418 AH)

- He attained the highest degree in performing acts that drew him near to his masters, the Du'at.
- He repeatedly undertook journeys (*hijrah*) to be in their blessed presence.
- His resting place became like a Ka'bah for believing men and women, where the needs of visitors were fulfilled.
- There, prayers were answered.

Observe the sincerity (*ikhlaṣ*) of **Syedi Hasanji**, our noble forefather, whom people affectionately recognised as "Badshah."

When he took leave at Jamnagar during the time of **Mawlana Isma'īl Badr al-Dīn**, after the designation (*naṣṣ*) had already been made in favour of his son, **Syedna 'Abd al-Ṭayyib Zakī al-Dīn (R.A.)**, he humbly submitted:

"Mawla, place my hand into his hand, just as you have held mine. Grant me permission to wash your blessed feet and take that water with me. I shall drink from it now and keep it with me, so that I may continually receive its blessings."

There was also a staff which the believers would take with them for blessing, since Mawla would carry it in his blessed hand. Whenever someone became ill, it would be given to them, and Allah would grant them healing through its blessing. There is nothing astonishing in this, for the people of sincere devotion receive healing through such blessings.

4) Mention of the Noble Mawla, Syedi Shaykh Ādam Ṣafī al-Dīn Qass

He was the first among the distinguished members of this household to compose and recite eloquent poetry in the finest style of accomplished reciters.

He was subjected to a severe trial, yet he remained patient and grateful, and fulfilled the command of obedience in the most exemplary manner, like the most steadfast and diligent of those who strive in the path of God.

5) Mention of the Noble Mawla, Distinguished in Character, Syedi 'Abd al-Qādir Ḥakīm al-Dīn (R.A.) (d. 1419 AH)

He was a guardian of the Noble Qur'an, reciting it with the most excellent recitation of the master reciters.

He meticulously copied and transcribed the books of the Da'wat while at the same time carrying the responsibilities entrusted to him in the affairs of the Da'wat.

The Du'at had prepared him as a means of dispelling darkness and warding off hardship.

He treated their letters and correspondence with the utmost honour and reverence, receiving them with profound gratitude, esteem, and respect.

Whenever their correspondence was delayed, he would increase in earnest supplication, humility, and prayer, make vows, and hasten to fulfil them.

6) Mention of the Noble Mawla, Syedi Luqmān Jī ibn Ḥabīb Allāh Qass

He mastered jurisprudence (fiqh) to the highest degree, comprehensively understanding its principles and rulings from every authoritative work that contained its teachings. None among the leading scholars and jurists equalled his mastery in issuing legal rulings and opinions.

He never neglected the night prayer.

7) Mention of the Noble Mawla, Syedi Miyāṭṭ Ṣāhib, son of Ḥabīb Allāh ibn the late Ādam Qass

His intercession was accepted because of his insight and unwavering truthfulness.

He was especially devoted to interceding on behalf of the people of knowledge and recognition, and for those distinguished by their virtues, righteous deeds, and long-standing service.

His virtues are too numerous to be fully described by speech, let alone confined by the pen.

Syedna ‘Abd ‘Alī Sayf al-Dīn (R.A.) inherited this noble knowledge as a blessed inheritance and transmitted it through this noble chain.

At the conclusion of this blessed treatise, Syedna Ṭāhir Sayf al-Dīn TUS states:

"In this series, the second chapter of al-Majālis al-Mu’ayyadiyya explains the rulings concerning fasting, namely the various acts that invalidate the fast according to their different legal rulings, from al-Majālis al-Mustaṣiriyya."

Thus, the treatise concludes with words of praise and blessings, its ending perfumed with the fragrance of musk.

At the completion of this scholarly preparation, a prayer is offered:

"May Allah Ta'ala grant us the blessing of continually enjoying the fruits of these noble Epistles, the fruits of the Pure Gardens of Eden. May these living and speaking Epistles—which themselves are gardens—remain with us. Their sermons, counsels, poems, supplications, addresses, and explanations are all fruits of the Gardens of Eden. May we forever remain among those who benefit from their blessings."

His Holiness TUS explained on one occasion:

"The blessings of Bawaji Saheb are the fruit; his efforts are the fruit. Reflect deeply upon what has been gathered in this world, and you will find that it has been gathered in Paradise. This Da'wat is itself a Paradise in potential, and, God willing, one day it will become Paradise in actuality. Even while living in this world, you are journeying through Paradise and tasting its fruits. Then the believer will say:

'This is what we were provided with before,' and 'they were given something resembling it.'

Such fruits are unlike anything else; they are the fruits we have already tasted in the majlis of Imam Husayn."

May Allah Ta'ala continue to bestow upon this Mawla the blessings of the fruits of the Pure Gardens of Eden until the Day of Qiyamat.

Āmīn.

And our final prayer is: All praise belongs to Allah, Lord of all the worlds.

Preface

al-Muʿīd Shaykh Khuzaima Sayf al-Dīn Jamālī
Among those serving in the Department of Teaching
al-Jāmiʿa al-Sayfiyya
Surat
24 Jumādā al-Ākhirah 1424 AH