

ABKIKI MOLAYAL HUSAIN is the crowning jewel of Fatemi eulogy. Each verse is a precious and rare gem, full of pathos, pain, yearning and vivid imagery.

Each verse is infused with spirituality – the esoteric meanings, the haqaiq – the universal truths radiate in many verses, and the fluidity of narration takes the one who is blessed to recite, through the tragic events of Karbala.

One important aspect of **ABKIKI** that I would like to dwell on in particular, is that the accompanying translation of each verse in lisan ul dawat, is not merely the translation of the Arabic, but it encompasses the thought process of Aqa Moula (TUS) – as he dwelt on the tragic events of Karbala.

As he pictured in his minds eye, the thoughts, that arose to me seems to be coming *from al-haykal al noorani* (the pillar of Light of the effervesce souls) The ta'eed of Imam uz Zaman (SA) is evident.

For us mumineen it is a great boon, the recitation of marasiya **ABKIKI** in Arabic and simultaneously reading the accompanied lisan ul dawat text, which in it self is so poignant and moving, to bring one to tears, and in so doing we get the *sawab* of doing *zikhra* e Husain (SA)

Just sharing one example : In verse 27 the lisan ul dawat translation of lines 4 & 5 read as follows:

‘ke jeh Imam na a’la maqam par – hajaro sitarao dalalat kare chhe’ but the boon I am referring to is evident that Aqa Moula (TUS) shares his thoughts by giving us more insight into the most exalted station (a’la maqam) of Imam Husain (SA) *‘Kem ke....* He is that galaxy that firmament, that gives rise to thousands of stars, and that process is continuing, thousands of stars are being raised even today.

Recent scientific discoveries are stating that the galaxies are expanding at rapid pace. I am not a science student, but the thought process shared by my Aqa Moula (TUS) confirms the fact in the spiritual realm, that yes indeed the galaxies are for ever expanding, more and more luminous stars are being raised, and **ABKIKI** adds to the luster and radiance.

In my earlier post I had shared my *‘taffakur’* on verse 10.

So this is the beauty and power of ABKIKI.

The a’la niyat, the desire the yearning of Muqaddas Syedna Taher Moula Saifuddin (RA) expressed in the Marsiya **‘Ya Sayyed- us - Shodaee’** that the *zikhra* of Karbala, for ever remain in the minds of humanity, and through this ‘*zikhra*’ may we full fill our desire to sacrifice on Moula

Imam Husain (SA) has found its fulfillment and realization, in the most poignant and moving
ilteza repeated at the end of each verse of ABKIKI
My Moula Husain ! for ever on you, I will shed tears
O my Moula Husain ! for ever on you, I will sacrifice
O my Moula ! O my Moula Husain !

The poetic repetition (*takrar*) ‘Moula Husain’, at the end of all the verses, is so very effective
and is the essence – the ‘ruh’ of ABKIKI. It reminds one of the famous plea for succor verses
of Syedna Al-Mu’ayyad al – Shirazi (RA) which we recite in the ‘*Bawisa*’ - *ya banil Mustafa*
alykum, alykum” (in you, in you, from you, from you etc :) In ABKIKI, the mumineen
receives the *sawab* of doing the *tasbih* of the name of Moula Husain (SA)

The spiritual depth, the power, the motivation it gives to reflect and the beauty of ABKIKI has
benefited me. It has inspired me, and resulted in 2 posts

fulkul – Husain <http://mindmints.blogspot.in/2010/02/fulkul-husain-e-be-karbala.html>

mulkul Husain <http://mindmints.blogspot.in/2010/03/mulkul-husain-e-be-karbala.html>

Which goes to justify that in ABKIKI each verse , nay each line and each word contains, a sea
of knowledge. What Sayedna Al- Mu’ayyad al-Shirazi (RA) addressed to the IMAM holds true
in this context. Addressing the IMAM he says:

Your knowledge is the sea
and the knowledge possessed
by all the world
is like a drop from your
overflowing sea.

(Book Ref: Al-Muaayyad al Shirazi and Fatimid Dawa Poetry – Dr. Tahera Qutbuddin)

One is bound to move to tears if he reads the accompanied lisan ul dawat translation. The
yearning, the pathos, the vivid and poignant imagery takes one on a spiritual journey and takes
him/her back to the burning plains of Karbala on that fateful Ashura Day.

How can one not be able to visualize the tragic events as they unfold in real time, if one is to read
the verse 30. – *‘rahu faayna faresu.....*

The state of the ‘haram’ on the day of Ashura is so poignantly depicted in the form of seeking

answer questions.

The *haram* came out of their tents.

The horse is there but where is the savor ? (rider)

They started to look around (how very moving, how true, it seems as if Aqa Moula was there, a witness to the events being unfolded)

The question is repeated but the imagery is different, truly depicting the emotions and feelings of those, who are waiting for the loved one to return triumphant from the battlefield.

The horse is there but where is the savor ? (rider)
In fear and frustration they started to call out aloud

The horse is there but where is the savor ? (rider)
In deep sorrow and anguish they lamented

(My translation does not do justice, but even if it moves you a little to reflect, you can well understand the power and depth of ABKIKI)

In verse after verse, the tragic events of Karbala are infused with life and vitality in the minds of mumineen. In one verse, in anguish and pain he questions

The hearts of muminen will not be shaken ?
Tears will not gush forth from their eyes ?

In another verse, he addresses the Day of Ashura. In one verse, directly addressing Imam Husain (SA) he affirms and declares, that Moula Imam Husain ! I always remember you, offering shukr, for your azeem bounties, and I am there ready and willing to carry out your commands. Do command me !

At the age of 101 Aqa Moula (TUS) is standing firm in the presence of Imam Husain (SA) in remembrance, doing shukr and awaiting his command.

May ALLAH grant Aqa Moula (TUS) and his crowning jewel, his repose A'li Qadr Moylaya Mufaddal Saifuddin Moula (TUS) the strength to stand for ever in the radiant presence of Imam Husain (SA) for our emancipation and ascend. Ameen.

