

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Third Waaz

4<sup>th</sup> Moharram 1438H

Darus Sakina Mumbai

Syedna Taher Fakhruddin TUS

Waaz Summary

On 4<sup>th</sup> Moharram, Syedna Fakhruddin TUS delivered the 3<sup>rd</sup> *waaz* for *Ashara* 1438H. Maulana began with the *bayaan* of Nabi Ibrahim SA, whose *millat* (tradition) we follow. Rasulullah SA stated to Amirul Mumineen SA that “I and you, Ali, we follow the *Dawat* of our father Ibrahim.” The *Dawat* of Rasullah and his progeny A’immat Tahereen SA is the same *Dawat* Ibrahim established, the same *Dawat* mentioned in the ayat “*His is the Dawat of Haqq*” (Surat al-Ra’d: 14), due to the presence of an Imam from the progeny of Ibrahim. Quoting Syedna Qutbuddin RA, Maulana explained how the sun was present yesterday, yesterday was a day, today it is another day and a discerning person would conclude that tomorrow a new day will follow. Similarly, an Imam was present yesterday, he is present today and will be present tomorrow.

Maulana related the *riwayat* of Imam Jafar-us-Sadiq AS that is often recited in *Ashara waaz*, where he does tremendous *nawazish* (favours) on Shia. Maulana then recited and expounded on the ayat “*wajjahtu wajhi* - indeed, I have turned my face toward He who created the heavens and the earth, believing in One God, and I am not of those who associate others with Allah” (Surat al-An’am: 79). Ibrahim recited this *ayat* as his *tawajjuh* (direction) was towards Allah Ta’ala. Maulana related this to a unique *bayaan* from Asasut-Taweel in which Syedna al-Qadi al-Nu’mān explains the deeper meaning, the *taweel* about Ibrahim’s *qissa* in the Qur’an when he looks towards the planets. Maulana continued that Ibrahim built the Kaaba, *baitullah* (house of Allah) and it is towards this *qibla* we face in prayer. Maulana commented on numerous practical applications of finding the *qibla*, including when praying *namaaz* during air travel. Maulana also recited and explained numerous *qasidas*, including Syedna Moayyad al-Shirazi abyat, “come, let me show you the true *baitullah*, not what you

think. What is greater, that made of stone, or Mohammed Rasulullah who made the Ka'ba of stone?"

Before beginning a *bayaan* from Syedna Qutbuddin RA, Maulana did immense *shukr* of his father who prepared him. Maulana related a unique incident that occurred after his second Ashara *waaz khidmat*, where he was sent to the town of Mohammadiyya, near Syedi Fakhruddin Shaheed *mazaar* in Galyakot, by Syedna Burhanuddin. An elderly person returned from there to Mumbai, and did several *sanaa* (compliments) to Syedna Qutbuddin in private regarding Maulana's *waaz*. Syedna Qutbuddin was immensely happy, and told Maulana to kiss the *misaal* of Syedna Taher Saifuddin (in which he references Syedna Qutbuddin's first *waaz* in Udaipur as "performed with the *tayeed* of the Imam). Syedna Qutbuddin also told Maulana that "prior to your birth, Maulana Taher Saifuddin came in my dreams and informed me I would have a son of such *shaan*". Syedna Qutbuddin advised Maulana that "son, you have to do *khidmat* of *dawat*."

Maulana began the main *bayaan* with 3 *fasal* (chapters) of Nabi Ibrahim; *zahir*, *taweel* & *haqiqat*. In *zahir*, Maulana explained Ibrahim was put in a *manjaleek* (catapult) due to his defiance against the idols the people of those times worshipped. He related Ibrahim's tremendous *tawakkul* (faith) in Khuda Ta'ala, that even in times like this, he did not ask for Khuda's aid when questioned by Gibraeel. Rather, he maintained his trust and did not see fit to *araz* to Khuda to save him, if it was Khuda's intention for him to perish. Similarly, Maulana recalled the *tawakkul* of Syedna Qutbuddin, who maintained his trust in Khuda Ta'ala all along the years, especially during Syedna Burhanuddin's era when *fitnat* against Syedna Qutbuddin was already rampant but not yet publicly exposed. Such was Syedna Qutbuddin's resolve that

others would find solace in his presence, in his *bayaans*. At all times, Syedna Qutbuddin maintained *tawakkul* in Khuda and would remember Amirul Mumineen during times of hardship. Maulana recounted the *riwayat* of Haris-e-Hamdan, who was saved from fire by Amirul Mumineen, and recited Amirul Mumineen's *qasida* where he promises *najat* (salvation) to his Shia. Maulana advised that at all times in life, we should remember Ali Amirul Muminen and recalled once in his youth, in Australia, during an outdoor trip, he slipped and could have fallen from a great height but instinctively recited "Ya Ali", only to find his foot securely held in place.

Maulana also recounted Amirul Mumineen's *kalaam* that 4 types of people have *tawakkul*: (1) on their money, (2) on their health and body, (3) on other people and (4) on Khuda Ta'ala. On each topic, Maulana imparted priceless jewels of wisdom. On money, one should not be a miser, nor should he spend lavishly and carelessly. Rather, as Maulana Taher Saifuddin advised, split your earnings in three, one for *khair na amal* (good deeds), second to enjoy *halal* bounties and third as savings.

We are known as Dawoodi Bohra, a business minded community, we should strive for our livelihood. A person once did *araz* to Imam Jafar-us-Sadiq that he do *dua* that he receive his earnings while sitting at home. Imam responded, "I will not do so". It is not right that *thali* is delivered to home, if one does not even attempt to earn. The Quran states that if sustenance was provided to the people, corruption and mischief would take hold. Maulana also advised that losses occur in business, and our Mawali have said that if the losses taught you a lesson, then don't consider it a loss, the experience was worth it. One should also not hasten towards

his earnings, in case an act of *haram* is done, as Rasulullah has said that no soul passes away before receiving the *rizq* (sustenance) that was written for it. Finally, one should stay current with the affairs and business climate of the world, as they are subject to change by day and night.

Regarding health, Maulana stressed that health should be maintained with the *aa'la niyyat* (lofty intention) of performing Khuda's *bandagi*. One should actively exercise since natural exercise, even acts of walking, are rare in today's times. But one should not maintain his faith on his body, rather on Khuda. On the third type, people who spend their lives immersed in what others will think or say, Maulana advised that you must act as per what is true, regardless of others. Finally, the fourth type maintains *bharoso* on Khuda Ta'ala, this is Amirul Mumineen's *maqam* and we, as his Shia, should uphold his example.

Maulana continued to then explain that the *taweel* chapter of Ibrahim AS zikr was pertaining to the deeper meaning of Allah's command to Ibrahim, as narrated in the Quran, to slay his son Ismail. Maulana completed the *haqiqat bayaan* with *tawjeeh* of the word "Ibrahim". Maulana ended the *bayaan* with a heart rending recounting of *shaadat* of Aun & Mohammed (sons of Maulatuna Zainab) and Qasim (son of Imam Hasan). Finally, he prayed Imam Husain's *shahaadat* remembering that today is the fourth of Muharram and from 4 you can extract 10 (4+3+2+1=10).