

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Fifth Waaz

6th Moharram 1438H

Darus Sakina Mumbai

Syedna Taher Fakhruddin TUS

Waaz Summary

On 6th Muharram, Syedna Fakhruddin TUS delivered the 5th *waaz* for *Ashara* 1438H. Maulana began the *bayaan* by explaining Imam Tayyeb's SA *kunyat* is Abul-Qasim, just as Rasullullah's SA *kunyat* is Abul-Qasim. Syedna al-Moayyad al-Shirazi states that an Imam is present in every age who personifies *rahmat* (Allah's mercy), and in *satr*, the Dai is among Mumineen as the personification of *rahmat*. Syedna Ali ibn Mohammed al-Walid RA (5th Dai) expresses in a *qasida* addressed to Syedna Hatim RA (3rd Dai) "we do not say that Imam-uz-zaman is in seclusion, when you, O *rahmat-ur-rahman*, our Dai, are present among us." Duaat Kiraam have such *shaan* that Rasulullah, during Hijjat-ul-Wada near Hajar al-Aswad said in reference to the Duaat that, "I yearn to see my brothers." Ashaab arazed to Rasullullah that, "are we not your brothers?" Rasulullah responded, "you are my Ashaab while they are brothers. Duaat, who establish Dawat towards the end of the *zamaan* (age)." Maulana Mohammed Burhanuddin RA often used to say in *waaz* that we pray *namaaz* as Rasulullah did. After Maulana Taher Saifuddin's *wafaat*, Syedna Burhanuddin visited Misr and led *namaaz* at Jame Azhar, the *shaykh* of Al-Azhar also prayed with Maulana and commented to Syedna Qutbuddin that "today, I felt as if I prayed with Rasulullah." Maulana continued with the *riwayat* (episode) where Imam Jafar-us-Sadiq does *nawazish* (favours) on Shia: "May Allah grant you the *rizq* of Mohammed's *murafaaqat* (companionship), may He grant you to drink from his *hauz* (pond)."

Since the day was *jumoa* (Friday), Maulana prayed *salawaat* on our *mawali*. Maulana noted how the whole world agrees on the days of the week, and that there are 7 days in a week. It is rare for billions of people to agree on one thing, this is due to the very first Imam (Adam-e-Kulli) who established this. Each day is *masl* (symbol) on a *natiq* (Prophet) and Friday is a *mathal* on Rasulullah SA.

Syedna Fakhruddin prayed *salaam* on Anbiyaa' Kiraam, Aimmat Tahereen, Aal-e-Mohammed Duaat Mutlaqeen and did *doa* that we may be fortunate to do their *ziarat* soon - he stated that through our *salaam* on Imam-uz-Zaman all our previous *salaams* are *qabool* (accepted). Similarly, Jamnagar, Surat, Mandvi, wherever Duaat are *madfoon*, may our *salaam* reach them. And especially, Taher Saifuddin Aqa's *qabr*, we long to visit and pray *salaam*. Qutbuddin Maula's *qabr* is nearby and our voices is reaching there, his *nazaraat* continue to flow from Jannat towards those who maintain his *mohabbat*. May Khuda Ta'ala grant *tawfeeq* and *yari*, make it possible for us to build Qutbuddin Maula's *qubba*, one of such *shaan* that the stars would be envious, we take refuge in him, we do his *ziarat* and all other *ziarats* are *qabool*, this is our *niyyat* (intention),

Maulana then began the main *bayaan*, relating the *daur* (age) of the previous 5 *natiq-s* to the *daur* of Rasulullah. Maulana recited and explained the *ayat* "There was certainly in their stories a lesson for those of

understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe" (Surat Yusuf: 111). The stories of past *anbiya* are not just to please the heart, they are true and *hidayat* (guidance) for those who believe. Syedna al-Moayyad al-Shirazi states that what occurred in past ages has occurred in Rasulullah's age, not just stories but relevant today. With great detail, Syedna Fakhruddin explained the historical parallels between these Anbiya, Rasullulah SA and the current *zamaan*. In each *bayaan* Syedna also related *zikr* of Syedna Qutbuddin's *shaan*.

Maulana prayed *hamd ibarat* from Maulana Taher Saifuddin *risalat "Massartul Fathil Mubeen"* and recited the *bayt "Salla Ala Mohammedin Rabbohu."* Maulana narrated Husain Imam's *shaadat* and Umme Salama's *zikr* who was given *mitti* of Karbala by Rasulullah, which turned blood red at the time of Husain's *shahadat*. Maulana ended the *waaz* on Rasulullah's *shahadat*, and especially recounted the *zikr* of *hanoot*, which all Panjetan were given, except for Imam Husain.