

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Third Waaz

4<sup>th</sup> Moharram 1439H

Darus Sakina Mumbai

Syedna Taher Fakhruddin TUS

Waaz Summary

Maulana Fakhruddin addressed Mumineen as the ones who follow the *millat* of Nabi Ibrahim and are on the *walayath* of his two descendants, Mohammed SA and Ali SA. Once, Rasulullah said to Amirul Mumineen “You and me, O Ali, are the Dawat of our father Ibrahim.” The chain of *mustaqar* Aimmat is in the progeny of Nabi Ibrahim and the progeny of Rasulullah and Amirul Mumineen which will continue until Qiyamat.

Maulana explained that there should be no doubt whether the Imam is present or not: Just as we know that the sun rose yesterday (*din thayo*), it has risen today (*din che*) and a rational individual will deduce that it will rise again tomorrow (*din aawse*). There is no doubt in that yesterday there was an Imam, today there is an Imam present and tomorrow there will be an Imam. *Nishani* (proof) of Imam is the continued chain of succession from father to son. Although there are times when the Imam is in seclusion, the chain of Imamate continues. Similarly during the Imam’s seclusion, the chain of succession continues in the Duat. *Alamat* (proof/sign) of a true Dai is that he is appointed by his predecessor by Nass and he will appoint a

successor before passing away. Rasulullah, during Ghadeer-e-Khum, asked for *ismat* 3 times. This means that a Dai will not pass away until he has appointed his *mansoos* (successor). Maulana further explained that a Dai is called *Dai-Allah-il-amin* - he has been given an *amanat* and there will never be any changes in that. Maulana expounded what *haqq no aqeedo* means - to follow the *millat* of Nabi Ibrahim and his son Rasulullah and to do *bara't* (disassociate) with the enemies of Dawat.

Maulana quoted Imam Jafar us Sadiq when he told the Shia "O Shia, you are the one's who are on the *millat* of Nabi Ibrahim and because of that, your Hajj is accepted and your sins are forgiven." Another time, the Imam said addressing the Shia "Our *nufuos* (souls) love your *nufuos* (souls) and we like looking at you and meeting you." Yet another time Imam said "Our Shia are with us" (*shia'tona minna*).

Maulana said that the *ziker* (remembrance) of Imam is the *ziker* of Allah. By their remembrance and the remembrance of Imam Husain our hearts find peace and solace "*ala bizikrillahi tatma'innul qulub*".

Maulana quoted a few *abyaats* from Ibn Hani's *qasida*. He wrote many *qasaid* in praise of Moiz Imam. In one such *qasida* Ibn Hani said that

- remembering (*zikr*) the Imam is the *hamd* (gratitude) of Allah.
- *zikr* (remembrance) of the Imam is like *tasbeeh* and due to that our sins are forgiven.

Maulana prayed yet another *bayt* from Syedna Mu'ayyad's *qasida*

- If *madeh* (praise) is done for anyone except the Imam, it is in vain
- Only your praise is our *deen* and *fazl*

Maulana quoted a *bayaan* from Syedna Taher Saifuddin that the progeny of Nabi Ibrahim (*aale Ibrahim*) is Rasulullah and the progeny of Rasulullah is the progeny of Nabi Ibrahim. They are *aalullah* (progeny of Allah). Maulana prayed *salaam* on them by praying the Quranic *ayat* "praise be to Allah and peace upon his servants whom he has chosen." (27:59).

Maulana did Ibrahim Nabi's *ziker* in great detail. He said that Adam, Nuh, Ibrahim are fathers (*abaa*) and Musa, Isa and Rasulallah are sons (*abna*). Qaim Imam, 7th *natiq*, has a *nirali shaan* (special status) in that he is father and son.

Nabi Ibrahim had 2 sons, Ismail and Ishaq. Ismail, who was his *wasi* and *mustaqar* Imam, was in *Baitullah* and Ishaq, who was *mustawda* Imam was in *Bait-ul-Muqaddas*. Two streams separated (*be neher alag thai*) until Rasulallah who was *mustaqar* Imam.

Maulana did *bayaan* of 'Al-Salaam' in great detail. With the *ta'eed* of Imamuz zaman, Maulana explained 7 *fasl* (meanings) of the word 'Al-Salaam' expounding each with Quranic *ayats*. The name of Allah is 'Al-Salaam.' Allah is *salaam* from any human imagination and if one takes his name - 'Al-Salaam' - he has peace from everything (*amaan thai jai*). Maulana further explained that *jannat* is *dar us salam* (house of peace) because there is no *taklif* (problems) there and there is *salaam* from death. The greeting of the people of *jannat* is *salaam*. Maulana further emphasized that often, people

today say “good morning”, rather when we meet a Mumin or Muslim, we should greet him by praying *salaam* audibly. Then Maulana did the *zikr* of *manjaniq* (catapult) and emphasized Ibrahim Nabi’s *tawakkul* (faith) and *rida bil qadr* (contentment in Allah’s decision), The *aag* (fire) turned to *baag* (garden) for Ibrahim. Similarly, Haris-e-Hamdan obtained *salamati* (protection) from *aag* due to Amirul Mumineen’s *walayat*.

Maulana recounted the time when Syedna Qutbuddin visited the place where Ibrahim Nabi was put in the Manjaniq (Sanli Urfa). Maulana did *zikar* of Syedna Qutbuddin’s *tawakkul* (faith). After Syedna Burhanuddin’s *wafaat* Allah Ta’ala protected his Dai and made the fire of *fitnat* ignited by the enemies of Dawat in the a garden. Syedna Qutbuddin was in the garden of Darus Sakina. When Syedna Mohammed Burhanuddin visited Darus Sakina many years ago he said *aa ghani paak zameen che* (this is a very pure place).

Then, Maulana emphasized on *ummate wasat* (the community of the middle path), and prayed the Quranic *ayat* “we made you a community of the

middle path” (2:143) Maulana explained that the Imams are the *ummate wasat*.

Maulana emphasized to follow the middle path in our daily lives. One should stop eating while a little hunger remains and not overeat. Maulana recalled when Syedna Taher Saifuddin met a doctor and told him of this practice, to which the doctor replied “if everyone did so, we (doctors) would be out of work.”

Maulana said in business, one should also maintain balance - not be so busy that he forgets to drink water or forgets to pray *namaaz*.. Maulana quoted a saying of Amirul Mumineen “do little but do it consistently.” Maulana also advised to maintain balance in one’s expenditure. Spend well - not so much that you have no money left and not so little that you become stingy. Maulana commented on time management, to spend it wisely, and just as Syedna Taher Saifuddin had done so, he asked children to make timetables for their day so that their time is not wasted. He also advised that we divide our time into three parts: 1) Allah Ta’ala’s

*bandagi*, 2) seeking *halaal ni rozi* (livelihood) and 3) seeking *halaal ni lazzat* (family and pleasure time).

Maulana emphasized that one should perform *sajdo* and pray *salaam* (*al salaam o alaika ya dai allah*) when visiting the Imam, or the Dai and in his. He recounted Salman doing *sajdo* to Rasulullah. Maulana then did *doa* that may we soon get to pray *salaam* near Husain Imam's *qabr mubarak*.

Maulana bestowed *maw'izat* (counsel) to Mumineen that Rasulullah has said: to pray *salaam* audibly when we meet someone, this is the *sunnat* of Islam. Along with that, we should feed people (*jaman jamaro*) as that garners a lot of *sawaab*. Connect with and help your family members and relatives (*silat-ur-rehm*). Rasulullah said 'the one who does *silat-ur-rehm*, his age increases.' Finally, pray *namaaz* in the middle of the night. If a Mumin does the above, then he will enter Jannat with *salaam*.

Maulana prayed *hamd*, *salawaat* and bestowed *doa* for Mumineen. Maulana beseeched *doa* that may

there be peace in the world. May Allah protect the *ne'mat* that he has bestowed upon us of this world and the Hereafter. May Allah keep you safe from those people who went against *Ahle Bayt*. Maulana ended the *waaz* praying heartrending *shahadat* of Abbas and Imam Husain, continuously doing *doa* with the *wasilo* the two *bazu* (arms) of Abbas. "May you always do *khidmat* of Dawat and may you have so much strength in your *bazu* that you sacrifice yourself in Husain's *matam*."