

Reflections on the Third Waaz Mubarak
Ashara Mubaraka 1428H

Man is inclined to desire circumstances better than his, seeking more than his God-given bounties. Yet, even as he wonders why someone else is richer than he is or why Allah has given to some what he has withheld from others he doesn't realise that he cannot understand the wisdom that underlines it. As Huzurala (TUS) said, "Man does not always know what is good for him."

In the mithaaq, we accept the condition that Waliullah will give to one and refuse another, raise one and lower another, be pleased with one and be displeased with another. Above all, we believe that the Waliullah distributes Allah's bounty and blessing with absolute justice.

When Rasulallah (SAW) was distributing the spoils of a battle, a man challenged "You haven't been just."

Rasulallah (SAW) replied angrily, "If I am not just then who will be just?"

The mithaaq came under intense scrutiny in the time of Syedna Taher Saifuddin (RA) when it was brought into the court of law. Under the strictures of the mithaaq anyone who breaks the mithaaq loses dominion over his possessions while his wife is considered divorced. The judge himself asked if a person broke the oath at any time should he be separated from his wife under this clause or his possessions taken away. Syedna replied that this clause had never been enforced. The strictures exist in theory to illustrate the severity of breaking the oath.

Today, Maula (TUS) narrated the zikr of Ibrahim Nabi (AS) who is described as being 'saleemul qalb', 'hanif', 'muslim.'

When Ibrahim Nabi (AS) was placed in the catapult and was to be thrown into the fire, Allah instructed Jibrael (AS) to help him if he asked for assistance. Jibrael (AS) asked Ibrahim Nabi (AS) if he required any assistance from him and Ibrahim Nabi replied that he did not. Jibrael (AS) asked whether he wanted Allah's help and the Nabi again answered "No."

Ibrahim Nabi was thrown into the fire and Allah turned the fire into a garden. Jibrael (AS) asked Ibrahim (AS) why he had refused to ask even for Allah's help. Ibrahim Nabi (AS) replied, "If it is Allah's wish that I perish in the flames, how can I ask that it not happen?"

In a dream, Ibrahim Nabi (AS) saw himself sacrificing his son Ismail (AS). He consulted his son as to the dream. Ismail (AS) replied that he should carry out what he had been instructed to do. Thus they both accepted Allah's will.

Rasulallah (SA) was given the difficult choice of either giving up the life of his son Ibrahim (AS) or his grandson Imam Husain (AS). Rasulallah chose his own son because he knew that Husain's existence is essential as Aimmat Tahereen are his progeny.

Linked to this theme of submission to Allah's will was the concept of sacrifice which was illustrated by seven interpretations of the words, "zibh azeem" (great sacrifice). Sacrifice is about giving up what is dear to you for a greater cause. For Awliyallah that cause is simply whatever Allah wills. It does not depend on whether a reason is given. Allah's will itself is reason enough.

The Duaat are also Zibhe Azeem. They have been placed in the stead of the Imams and absorb the immense difficulties of this day and age. This age is one where lies abound and the skilled liar is applauded for his cleverness.

Man's problems are exacerbated when he does not submit to Allah's will. This was illustrated by fables from the Ikhwaanul Safa. When a group of crows lost their wise old leader they called an assembly to discuss what should be done. An old and decrepit falcon overheard their deliberations and flew down from his nest to the pathway below where he put forth an act of piety. As the group of crows walked by him they were impressed by the falcon and requested him to become their leader. The falcon, after an initial show of reluctance, accepted their offer. In a short while their devoted service allowed him to regain his old strength and glory. The falcon attacked them at random and soon the crows were regretting their decision.

No discourse on sacrifice and submission is complete without remembering the sacrifice of Imam Husain (AS) on Ashura. After sacrificing his Ashaab and Ahle Bait, even Maulana Aliasgar, who was merely six months old, Imam Husain (AS) himself, rode out to battle. As the ordained time of Asr arrived, Jibraeel (AS) came, offering the khidmat of the angels to annihilate the enemy. Imam Husain (AS) asked, "What is Allah's wish?"

With tears in his eyes, Jibraeel replied that it was Allah's wish that he sacrifice his life. With this knowledge, he sheathed his sword and descended from his horse for the final sajda.

May Allah taala grant us the bounty of hearing from Aqa Maula (TUS) the shahadat of Imam Husain (AS) on the day of Ashura and may He preserve Maula's life in pristine health until Qiyamat.