

Reflections on the Fourth Waaz Mubarak Ashara Mubaraka 1428H

The Quran abounds with the *qasas* (narratives) of *Anbiyah* (AS) from the time of Adam. These *qasas* reveal a wealth of meaning; they are not merely a historical narrative of bygone times, but an exposition of the era of Nabi Mohammed (SAW).

Musa Nabi (AS) is the fourth *Nabi Natiq* (apostle) and after the three fathers Adam, Nuh and Ibrahim (SA) he is the first of the three sons – followed by Eesa and Mohammed (SA). Musa (SA) was brought up in the home of his enemy – *Firoan* (Pharoah).

In the *ziker* of Musa (SA) Allah asks him, “What is in your right hand?”

Musa (AS) replies, “It is my staff on which I lean and use to feed my flock.”

One day, Imam J`afarul Sadiq (AS) emerged from his room holding a walking stick. He was approached by Abu Hanifa-the founder of the Hanafiyyah school of Islamic law. Abu Hanifa asked the Imam (AS) why he was using the stick when his age showed no necessity for one. The Imam replied that it had belonged to Rasulallah (SA) and he was using it for *barakat*. Abu Hanifa responded that if he knew for fact that it was Rasulallah’s (SA) stick he would definitely kiss it. This was a direct affront to the Imam as it implied that he could not be taken at his word. Imam Sadiq (AS) rolled up his sleeve and said, “You have doubts about the stick, but do you doubt that this is the flesh of Rasulallah?”

Abu Hanifa bent down to try and kiss the Imam’s hand but Imam Sadiq (AS) pulled away his hand angrily, and left the room leaving no time for further discussion.

Another parallel drawn in today’s waaz was the ‘*maaidah*’. A ‘*maaidah*’ is a thaal filled with food. Zakariyah (AS) was astonished to see that Eesa Nabi’s (AS) mother, Maryam, (AS) had before her a thaal filled with food whenever he saw her in the mihraab. When he asked her where it had come from she replied that it came down from heaven.

Eesa Nabi’s (AS) *hawariyeen* (disciples) asked him for a *maaidah* from heaven when he informed them of his impending death and gave them their future missions. Knowing the enormity of the task entrusted to them, the *hawariyeen* asked for the fortification that only the heavenly *maaidah* could give them.

Maulatena Fatema (AS) saw Molana Ali (AS) coming home accompanied by Rasulallah (SA) for *iftaar*. There was no food in the house, therefore; she prayed 2 rakaats of namaaz and entreated Allah to send down a *maaidah* to the Ahle Bayt just as he had done for Maryam and Eesa (SA). A *thaal* filled with hot food duly descended and the Khamsat At-haar (*Panjatan Paak*)—Mohammed, Ali, Fatema, Hasan and Husain (AS) sat together to partake from it.

To be allowed to sit and eat from the same *thaal* as the *Waliullah* is a unique privilege, afforded to a very few.

Ustaad Juzer (QS) was a close and trusted aide of Imam Mansour (AS). When the Imam had finally crushed the uprising of the deadly enemy, Dajjal, he returned to his capital of Mehdiyah, where Ustaad Juzer had meticulously planned an elaborate reception outside the city.

Imam Mansour’s (AS) face lit up on seeing Juzer (QS). He exclaimed, “If only I could shield Juzer from death! If only I could buy back his youth by spending a portion of my kingdom!”

Upon entering the palace, Imam Mansour (AS) invited Juzer (QS) to accompany him at the *thaal* – for the very first time.

We are privileged indeed that Imam-ul-Zamaan's (AS) Dai has invited us to sit at his *thaal*, the *maaidah* that is the *majlis* of Ashara Mubaraka. In this *majlis* we partake of the *ilm* of Aale Mohammed (SA) and the spiritual nourishment of *jannat*.

Maula (TUS) interpreted the meaning of the *maaidah* which Allah sent from heaven for the disciples (AS) by drawing a parallel with Doat-Mutlaqeen (RA). Doat Mutlaqeen (RA) are empowered by Imam-uz-Zaman (AS) with the spiritual power-'*Taaeed*.' This *taaheed* is connected with the Dai at all times. However, depending on the need of the time, the Imam can grace the Dai with even greater powers enabling him to resolve insurmountable problems, accomplish extraordinary feats and even manifest miracles.

It is with this illuminating power of '*Taaeed*' that Maula (TUS) delivers every *bayaan* and recounts the details of Imam Husain's (AS) *shahadat*. Mumineen, today, witnessed glimpses of this *taaheed* when Maula(TUS) recited the *shahadat* of Maulana Alias gar (AS).

Huzurala (TUS) narrated that when an arrow pierced Maulana Alias gar's (AS) throat, he looked at his father and communicated through his eyes the following sentiment, "O my father, your little child is now about to depart from you. My final *salaam* upon you. Further, Maula (TUS) said, "Husain dismounted from his horse carrying the slain child in his arms. He looked around for someone to dig the grave. But alas, there was no one to do so. All his *As'haab* and *Ahle bayt* had perished and their bodies lay on the ground. Husain (AS) decided to dig the grave himself. He spread his cloak on the ground and then gently placed Maulana Alias gar (AS) on the cloak; he did not lay him on the scorching sand.

Later, during the recitation of Imam Husain's (AS) *shahadat*, Maula (TUS) said: "Laeen Shimr mounted Imam Husain's (AS) chest and applied his blunt dagger twelve times to sever Imam Husain's (AS) head yet, the dagger could not make a single abrasion, nor could it shed a single drop of Imam's blood. Husain (AS) said to Laeen, "This is not the place of my *shahadat*. In fact this is the very spot where Rasulallah often kissed.

May Allah always grant us the opportunity to attend Huzurala's (TUS) *majalis*, sit at his *maaidat* and partake of its *barakat*. May Allah preserve our Maula (TUS) in health and well being till *Qiyamat*.