

## *Reflections on the Fifth Waaz Mubarak* *Ashara Mubaraka 1428H*

The esteemed name of Mohammed Rasulallah (SAW) appears in the Quran in four places. However, when Allah addresses him (SA) personally, he is referred to as ‘O’ Rasul’ or ‘O’ Nabi’. In this regard, he is unique among the prophets since the others are addressed by their names, such as Musa (SA) and Eesa (SA). This distinction illustrates Rasulallah’s (SAW) supreme status amongst the prophets.

Rasulallah’s (SA) call was towards the Kalamatul Shahadat – “La ilaha illallah.” These words appear in the Quran twice. Huzurala (TUS) explained that to say these words once makes one a Muslim; to say them a second time makes one a Mumin.

In order to become a Mumin, it is a prerequisite for him to be a Muslim. This was explained graphically in three ways. The first example was that of two circles, one inside the other; the outer circle is Islam and the inner circle is Iman. The second example was of Masjidul Haram and the Kaaba. If a man is inside the Kaaba then it follows that he is in the Masjidul Haram. The third example was that of a bungalow and its veranda where, again, to be inside the bungalow one has to pass through the veranda.

To be a Muslim one must proclaim kalamatul shahadat. This is sufficient to ensure the inviolability of the individual’s person and property by the Islamic state. However, it does not mean that that individual will attain Paradise. Rasulallah (SAW) only vouches for he who proclaims the kalamat with ‘ikhlas’ (sincerity).

Islam has been enforced on people in history. Abu Sufyan, Rasulallah’s (SAW) fiercest enemy was the leader of the Makkah pagans. He repeatedly attempted to defeat Mohammed (SAW) and deter the spread of Islam.

When Rasulallah (SAW) was in Makkah for the first 13 years of his mission he did not carry out jihad. Once Rasulallah (SAW) had established his new domicile of Madinah he was now given a mandate by Allah to take on those enemies who were deterring the spread of Islam. In the following ten years, Rasulallah (SAW) was forced to fight 28 battles, nine of which he led himself. Ultimately, Makkah was conquered without the shedding of a single drop of blood.

When Rasulallah (SAW) set out for the conquest of Makkah, he prayed to Allah to keep his mission secret from the enemies. Rasulallah (SAW) was on the border of Makkah, when Abbas, Rasulallah’s (SAW) uncle, met him. Worried about the disaster that would befall the people of Makkah, Abbas sought out Abu Sufyan. Abbas informed Abu Sufyan about the impending conquest and about the large and powerful army which Rasulallah (SAW) was leading. Abbas advised Abu Sufyan to approach Rasulallah (SAW) and ask for amnesty. When Rasulallah (SAW) saw Abu Sufyan, he said, “Hasn’t the time come for you to proclaim the kalamatul shahadat and accept that I am the Rasul of Allah?” With reluctance and the fear of being put to the sword, Abu Sufyan accepted Islam. Abu Sufyan was allowed to return to Makkah. He gave the people an eye-witness account of Rasulallah’s (SAW) massive army. Rasulallah (SAW) had promised to spare those who took refuge in Masjidul Haram, in their own homes and, knowing Abu Sufyan’s reputation for pomposity, in Abu Sufyan’s home.

Abu Sufyan became a Muslim to save his life and property. However, this did not make him a believer. In truth, he was made to embrace Islam only because it was necessary to avoid conflict and bloodshed.

The believer, the Mumin, is the one who reaffirms the Kalamatul Shahadat by saying it a second time. Rasulallah (SAW) has said that he who states the kalema with sincerity, understands its tenets (hudud) and fulfills its condition (huqooq) will attain Paradise. Huzurala (TUS) expanded that the kalemah is declared in the azaan and iqama twice, one for Islam and one for Iman.

By the analogy of a tree, Maula (TUS) illustrated the relative positions of Islam and Imaan. In nature, fruit is the ultimate product that one seeks, but fruit cannot be obtained without the preliminary necessities of planting the seed and flowering. Fruit cannot grow without the tree. Imaan is like the fruit that cannot exist without Islam. Islam preludes Imaan; a Mumin is necessarily a Muslim though the reverse may not be true.

Islam only guarantees to safeguard one's life and property, whereas, salvation is only guaranteed in Imaan. Because Islam is based on formal laws and tenets, there is a possibility of compulsion. On the other hand, there is no compulsion in Imaan; it is spiritual. Those who willingly embrace Imaan attain salvation and those who do not, have the right to survive in the haven of Islam. This was the reason for which Aimmat Fatemiyeen, though possessing kingdom and power, never compelled their subjects to embrace Imaan. In fact, *Dawat* existed separately; even the preachings were separate. The teachings of general laws and customs (*Zahir*) were conducted in the masjid, while the esoteric ones were conducted in the Imam's palace. The Imam's palace did not comprise of a solitary structure, but of myriad structures sprawled over a vast area. The palace was so vast that it required 400 personnel to guard and the Imam had to ride to the *hammam* (baths).

In today's *waaz mubarak*, Aqa Maula (TUS) narrated several of Rasulallah's (SAW) *maajiz*, including the miracle of Jabir's sons. Rasulallah (SAW) had accepted Jabir's (RA) *arz* for *ziyafat* and in preparation for this, Jabir slaughtered a goat. Jabir had two sons. The elder one saw this slaughter and, seeing his father, innocently slaughtered his younger brother. Realizing what he had done, the elder brother cut his own throat. Both of them lay dead. When Jabir and his wife found their beloved children, they decided that they would keep the matter secret until the *ziyafat* was over. Rasulallah (SAW) arrived with Molana Ali (AS) and Imam Hasan and Imam Husain (AS). The two young Imams refused to eat unless their friends accompanied them. Despite his reluctance to reveal the heartbreaking news, Jabir was eventually forced to tell Rasulallah (SAW) what had taken place. Rasulallah (SAW) went to the two dead children and ordered, "Rise by the permission of Allah." Miraculously, both children got up and joined Imam Hasan and Husain at the thaal.

Huzurala's (TUS) *waaz* included a special address to young men and women who are above the age of 21, but are unmarried. Maulana (TUS) reminded us that Rasulallah (SAW) said that marriage completes one's faith, and so, for a Mumin to remain unmarried means that he/she is allowing their deen to remain deficient. Aqa Maula (TUS) reminded mumenaat that when considering a suitable mate they should look at his Imaan rather than his wealth.

Marriage is a cause for the continuity of Imaan through the children. Maula expressed pleasure and happiness at the love children display by chanting "Maula! Maula!" He said, "The sound of "Maula! Maula!" is sweet to my ears and it pleases me immensely."

The *waaz* ended on a note of intense supplication as Aqa Maula (TUS) sought forgiveness for himself and all Mumeneen by the wasila of Mohammed, Rehmatun lil Aalameen.