



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

*Al-Hasano wal Husaino Syedaa Shabaabe ahlil jannah.”*

Imam Hasan and Imam Husain (AS) are the kings of the *shabab* of Paradise.

Imam Hasan and Imam Husain (AS) were such that they were loved and respected by the good and the bad but whilst all these people share a place together on this earth, it is only Mumineen who are destined to enter Paradise.

It is the custom of Duat Mutlaqeen (RA) to recite the *zikr* and *shahadat* of Khamsate At-haar on the last five days of the Ashara. Following this tradition, Maulana (TUS) commenced today’s waaz with the *zikr* of Imam Hasan (AS).

Imam Hasan’s (AS) philanthropy knew no bounds. Once, finding difficulty in meeting the demands of his charity, Imam Hasan (AS) approached Muawiyah to claim his right to “*khumus*” but Muawiyah refused him. Imam Hasan (AS) left the place in indignation, but before leaving, he wrote two verses on a parchment addressing Muawiyah. The verses read, “It is our favour that we have come to you; for that far outweighs anything that you could ever give to us.”

When Muawiyah read the verses, he realized his error and immediately sent 40,000 dirham (coins made of silver) with his slave towards Imam Hasan (AS). Imam Hasan (AS) refused to accept any money from Muawiyah. Assuming that the amount had fallen short of the Imam’s expectations, Muawiyah doubled the amount and sent his slave again. The Imam reiterated his answer. Muawiyah sent his slave again a third time with 80,000 dinars (coins made of gold) and the condition of freedom for the slave if he succeeded in persuading Imam Hasan (AS) to accept the amount. The Imam refused the dinars initially, but when he learned that his acceptance would ensure the slave his freedom he accepted the money and bestowed the whole amount to the slave.

When Muawiyah learnt of Imam Hasan’s (AS) actions he was impressed and commented, “Such acts befit him and his fathers. He has emerged from the same source and has grown up in the same roost.” However, though he was bound to free the slave, he could not digest the fact that a slave should receive such a huge amount. He gave the slave 8,000 dinars keeping the rest for himself. Maula (TUS) commented, “Such was the Muawiyah’s depravity.”

*“Iqtarabatis saa-ato w-anshaqqal qamar. Wa in yrow ayatan yo`ridhu wa yquulu sehrun mustamir”*

*The moment neared and the Moon split in two. And if they saw the sign they dismissed it and said it is magic.*

This *aayat* is from Suratul Qamar – the surah of the Moon. The *aayat* formed one of the principle elements of today’s waaz. Huzurala (TUS) narrated both its historical account and the inner meaning.

The *aayat* refers to the miracle of the splitting of the Moon. Habib bin Malik, a Jew, on the instigation of Abu Jahl asked Rasulullah (SA) to split the Moon. Rasulullah (SA) agreed to perform the miracle and on the night the event took place, people gathered near Baytullah in large numbers.

Rasulullah (SA) ascended Jabal-e-Abi Qubais and ordered the Moon to obey him. Darkness engulfed the people. The terrified people implored Rasulullah (SA) to stop. The Moon obeyed Rasulullah's (SA) order and came down and split into two halves before becoming one again in front of the awed onlookers. Abu Jahl dismissed the miracle as magic but Habib insisted that this was a true sign of Rasulullah's (SA) *nubuwat*. He and 600 others embraced Islam, 60 of them leaders of Makkah.

Huzurala (TUS) shed light on the meaning of the *aayat* when he said that the nearing of the hour (Qiyamat) and splitting of the moon refers to Imam Amir's (AS) *shahadat* and the subsequent seclusion of Imam Tayyib (AS). With Imam Aamir's (AS) *shahadat* and the seclusion of Imam Tayyib (AS) came the establishment of the Duaat Mutlaqeen.

Maulatena Hurratul Maleka (RA) instituted the Duaat Mutlaqeen in Yemen with the first Dai, Syedna Zoeb (RA). The Duaat are trustees but they have the same executive authority as the Imam. They have been given complete power, Huzurala (TUS) illustrated this using an analogy. Suppose a chief executive is out of the office for a long time he leaves his deputy in charge. The deputy or vice-chair has all the powers that the actual chief had, no less. He will sit in the same office, in the same chair as if he in fact is the actual chief executive.

That is the status of the Dai al-Mutlaq who is in the office and the chair of the Imam. He has absolute executive authority.

Syedna (RA) was once invited by Adamji Pheerbhai for breakfast. Adamji wanted Syedna to counsel his sons and so he arranged this invitation. During breakfast, Adamji asked Syedna to pray that he might go to Karbala. One of the sons scornfully said, "Are you saying that if you pray for him then he will be able to go to Karbala?"

Syedna calmly replied with a smile, "Why not ask your father? He must have reaped the benefits of the *dua* of past Duat Mutlaqeen and that is why he seeks it today."

In today's waaz mubarak Huzurala (TUS) placed special emphasis on the need for quality education in the madrasah. Madrasahs must have a pleasing atmosphere and environment and madrasah education should not be given secondary importance. Indeed, in all aspects, from living facilities for moallimeen and madrasah buildings to quality teaching everything should be of 'top level'.

Aashura has come upon us, the day for which we were in year-long wait has arrived. It is a day for supplication, matam, buka and seeking the forgiveness of our sins. Above all, it is a day during which we pray that Allah t'aala preserve our beloved Aqamola (TUS) in health and fitness until the day when *matam* will reverberate across the plains of *Mehshar* - the Day of Qiyamat.