



A call to prayer is needed to remind the faithful of their duty to Allah and His Awliya on His Earth. Ibrahim (AS) beckoned the people to the Ka'aba by reciting the *azan*. Those who replied once were rewarded with one *hajj*, twice and more were rewarded accordingly. This answer was and is today a reaffirmation of faith. Similarly, Aqa Maula (TUS) beckons mumineen to the Dawat of Ale Mohammed, the progeny of Ibrahim (AS). This call is answered, deafeningly, the crescendo and fervor rising as mumineen from across the globe who have gathered in Colombo, call out, “*Labaik Ya Dai-ullah labaik!*”

Indeed their pilgrimage is no less than the pilgrimage to Makkah Mukarramah, as they have journeyed towards their Dai, who, as, Syedna Taher Saifuddin (RA) elucidates, is the true representation of Baitullah. The Ka'aba alludes to the *maqam* of Duat Mutlaqeen and the curtains which drape the Ka'aba denote that the Dai's position, though he lives among mortals, is unfathomable. Pure from vice, virtue pervades his personality, his every word, his every action, and even his rest. This has never been more apparent than during *waaz*, where Aqa Maula's (TUS) divine presence suffuses the masjid with heavenly *barakat*.

Aqa Maula (TUS), then, narrated the *riwayat* of Ibrahim Nabi (AS) who was placed in a *manjaneek* (a catapult) by the enemy, ready to be thrown in the fire. When Jibraeel approached him and offered help, Ibrahim Nabi (AS) submitted to the will of Allah, prepared to be burnt if Allah's *hikmat* demanded it. Deriving invaluable lessons in *ikhlaas* and obedience, Maula (TUS) taught mumineen to submit themselves unconditionally to the will of Imam uz Zaman. “If he bestows favor upon you be grateful, if he does not, be grateful,” Aqa Maula (TUS) instructed mumineen. “Beseech Imam uz Zaman himself for *tawfeeq*.”

Surat-e-Yusuf speaks of seven fresh cows that were consumed by seven lean ones, alluding to Awliya-ullah (SA). Imam Hussain (SA) though without water for three days, was fresh and aware. No detail escaped him; even in the midst of battle he wedded his daughter Sakina to Abdullah (AS).

After the *shahadat* of Imam Husain (SA), Imam Ali Zainulabedin (SA) who was taken captive by the enemy was suffering from a high fever and was subjected to innumerable atrocities. He was forced to walk barefoot on the scorching desert sands holding the reins of the caravan. Maulatuna Zainab (SA) was brought to the forefront of the caravan so that she could suffer the sight of her beloved nephew burdened with chains and manacles and being prodded by the enemy with spears.

Aqa Maula (TUS) described in vivid detail the *hujjat* Imam Husain (SA) established against the enemies. Imam Husain (SA) proved his innocence by showing the letters entreating him to come to Kufa. Lastly, when Shimar sat upon him, he asked for a sip of water not to quench his thirst but rather to complete his *hujjat*. Shariat dictates that a sacrifice be given a drink of water before *zabihat* but alas, Imam Husain (SA) was denied even that!

The *waaz* culminated with the *shahadat* of Imam Husain (SA). With tears in his eyes, Aqa Maula said, “Even in his last moments, Husain did not forget you! O mumineen, do not ever forget him!”