

(From the waaz, mubarak of Aqa Maula (TUS) 4<sup>th</sup> Moharram ul Haram, 1428 H)

Submitting oneself unconditionally to the will of Allah is the distinct lesson to be learnt from Ibrahim Nabi's (AS) *zikhra*, which was the subject of today's *waaz*.

When Maulana Ibrahim (AS) was placed in the catapult, ready to be thrown into the fire, Jibraeel, with the command of Allah, approached Ibrahim (AS) and offered him help. Ibrahim declined to seek any assistance from him; not so even from Allah. When asked, he explained to Jibraeel that he did not think appropriate to request Allah to change his *Hikmat* for his cause, and was prepared to be burnt if Allah wished so. Ibrahim Nabi was thrown into the fire and Allah turned the fire into a garden.

Submitting to Allah's *hikmat* is the essence of Ibrahim's faith, and if we reflect on it, we find that it is the solution to all the maladies that afflict mankind today. The anarchy and destruction we see around us is the result of man's failure to come to terms with Allah's *hikmat* in providing some while depriving others; abundance for some and privation for others. The underlying causes are beyond a man's understanding, but what is required is the trust in Allah's *hikmat* and acceptance of his decree. Aqa Maula (TUS) emphasised that keeping the heart pure from doubts and grudges is important for a mumin's faith so much that it is one of the conditions required in the *misaaq*, the oath of allegiance.

The oath of allegiance came under intense scrutiny in the courts of law, and Syedna Taher Saifuddin (RA), with the *ilham* of Imam (SA) answered some complex questions. He explained that the violation of the oath doesn't actually result in a man's loss of his possessions or the separation of his wife from him. The clause had never been enforced. The condition is laid down to highlight the severity of breaking the oath.



He (RA) also cleared the much maligned concept of *Jihad*. He said, "It is a part of our faith to contribute to the welfare of the state in which we live in whatever ways possible. We never defy the rules of the land or rise against the rulers. The Nabi or the Imam never initiates *jihad* until he establishes his Dar-ul-hijrat (place of migration). Rasulullah (SAW) did not fight with the enemies as long as he was in Makkah. It was only after he had migrated to Madina and the enemies attacked him that he engaged in *jihad*."

Aqa Maula (TUS) ascribed seven different meanings to the word, "*Zibhe Azeem*," meaning the "supreme sacrifice." Rasulullah (SAW) sacrificed his beloved son, Ibrahim for Imam Husain (SA) as Husain's survival was essential for the sake of the continuity of *Imamat*.

The Dail Mutlaq is also the *zibhe azeem* as he is appointed in the place of Imam to handle the affairs of Dawat and shield the Imam by enduring the hostilities of the times

In Kербala, the six month old infant of Imam Husain (SA), Maulana Aliasghar (SA) was the *zibhe azeem*. Aqa Maula (TUS) recited his *shahadat* with intense grief. The infant, thirsty since three days, did not even have the strength to cry. When he was slain and Imam Husain (SAW) saw that his blood was received by the heavens and not a drop fell onto the ground, he determined that though other bodies including his own, would lie slain on the ground, he would not let the body of his infant child lie unburied.