

(From the waaz mubarak of Aqa Maula (TUS) 6th Moharram ul Haram, 1428 H)

The foundation of Islam and *Imaan* is the “*kalemat us shahadat*.” The *kalemat us shahadat* is mentioned in Quran in three places signifying the three different levels of belief. In *azaan* and *iqamat* also, the *kalemat* is recited twice. Saying it once makes one a muslim and saying it twice, a mumin.

Islam is the prerequisite of *Imaan*. *Imaan* cannot survive without Islam. We see in nature that the fruit, the ultimate product, doesn't come by itself. It is preceded by the tree, the branches and the leaves. The only benefit that Rasulullah (SAW) conferred on the one who became a muslim is the safeguard of his property and life; his account was left to Allah. Rasulullah (SAW) did not guarantee him *Jannat*, as he did for the one who recites the *kalemat* with *ikhlaas*; i.e. understanding its precepts and revering its *hudood*.

Islam is different from *Imaan*. This difference is graphically illustrated by Imam by drawing two circles on the palm of his hand; one inside the other. He explained that the inner circle belonged to *Imaan*; while the outer circle was of Islam, thereby signifying the fact that a mumin is also a muslim; but a muslim is not necessarily a mumin. The one who is present in the Ka'aba is also present in Masjid e haram; but the one present in Masjid e haram cannot be considered present in the Ka'aba.

Islam can be enforced through coercion, but *Imaan* is a matter of free will. It is not possible to question intentions behind words. Even during the rule of the Aimmat Fatemiyeen, the Dawat existed separately. People were persuaded but not compelled to give the oath of allegiance. General subjects like Islamic jurisprudence were lectured among the public, whereas esoteric knowledge was taught only in the private precincts of the Imam's palace. Aqa Maula (TUS) explained that the

Imam's palace was not a single structure, but comprised of a number of buildings. The enormity of the palace could be gauged from the fact that 400 guards patrolled the area during the night.

The third *kalemat us shahadat*ⁱ mentioned in the Quran is the *shahadat* of the people who have reached the stage of *haqiqat*. When Imam Taiyyib (SA) went into seclusion, he gave Doat (RA) the permission to pen down the knowledge of *haqiqat*, which till then had not been documented. The first Dai, Syedna Zoeb (RA) and then the Doat of Yemen authored invaluable books on *haqiqat*. The custody of these precious treasures is entrusted with the Dai al Mutlaq. Today, Aqa Syedna Mohammed Burhanuddin (TUS) is the source of this prestigious knowledge, and only with his raza Mubarak can one avail of it.

Today, the sixth of Moharram was the day of Rasulullah's (SAW) *zikh*. Aqa Maula (TUS) narrated two of his miracles and explained the significance of his name in the Quran. Rasulullah's (SAW) name, "Mohammed" appears in Quran in four places, but for the sake of his esteemed status, he is addressed as "O Nabi," or "O Rasul"; whereas other Anbiya (AS) have been addressed with their names: "O Musa," "O Eesa," "O Nooh," "O Adam."

Aqa Maula's (TUS) waaz included a special address to young men and women who are above the age of 21, but are unmarried. Maula (TUS) reminded us that marriage leads to the completion of *deen*. While considering a suitable mate, one should look for the groom's *imaan* and not at his wealth. Aqa Maula (TUS) expressed happiness at the love children display by chanting, "Maula! Maula!" He said, "The sound of "Maula" is sweet to my ears and it pleases me immensely."

ⁱ لا اله الا هو