

Friday Sermon – 18th March 2022



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Sermon 1: “Ittaqillah – Protection of family lifestyle through Allah?”

Sermon 2 : Ali’s wisdom behind wearing worn-out dress-3”

Taqwa is the divine protection plan for human life from Allah. Without Taqwa human life becomes beastly life and this can be seen in the current generation where within human settlements there are hardly signs of human life seen in them. One big reason is practically everyone irrespective of which religion or not they follow have infidelity in their lives and we can see beastliness in their lives. If we witness the newspapers of world on daily basis we can see that it is not possible to find humanity anywhere. The statement seems practically today where we cannot find a human being throughout the world. This is because Taqwa is practically missing from our lives. The mentality of believers, infidels, polytheists are different but their practical religion, orientation and styles are all same.

Two days before it was in news that a brother killed the entire family of his brother who was living in Saudi for the sake of property. The sages kill their disciples with batons. Last week a beast killed his own seven years old daughter with seven bullets because he wanted a son. We are living in such places. Can police stop these crimes when they are themselves part of these cruelty. In Lahore there are more than 300 thefts in daylight as well and this cannot be done without police being involved. In many cases when the thugs were caught it was found to be policemen. There are criminals supported by police. When government is of criminals how can they prevent crimes. Today we can see the news of Islamabad where beasts are sitting and fighting on division of corpses like wolves, vultures who jump on dead animal’s body. Islamabad has become the center of vultures and the dead corpse is this dead community of 220 million who do not possess any sense. To end these crimes is not possible as beasts cannot end beastliness. The only thing that can stop all this is the divine plan which is Taqwa and with this humanity can revert back to human society at all levels.

In Surah Ahzab verse 33

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي
نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا
لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ اللَّهِ
مَفْعُولًا {37}

And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, we gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah’s command shall be performed.

This incident is about a slave and faithful companion Hazrat Zaid (r.a) who accompanied the Prophet in all stages from Mecca to Medina. The Prophet got him freedom from slavery and then also got him married to Zainab. Prophet had adopted Zaid as his son and he made all arrangements for his

marriage. Zaid also was capable and his life was such that the Prophet considered and selected him to be his son. The Prophet married him to Zainab from his own family. Zaid was a slave and Quraish was an elite tribe and Banu Hashim was more prestigious. This was the love of Prophet with Zaid that he did this. That wife who was the daughter of Aunt of Prophet was not happy with Zaid due to class difference. She was from high, elite family and Zaid was from not. The Prophet got Zaid married based on ethical parameters. Zaid was nurtured by Prophet but that lady was not nurtured by Prophet instead brought up by her tribe. In tribal upbringing the biggest prestige becomes the tribe and this ignorance was high at that time and considered as human value. The Quran says that Taqwa is the basis of superiority but in the ignorant tribal system it is the community, tribe that has privilege which is even present today in Pakistan as well. The way we place titles along with our name to present our tribe. That lady did not liked Zaid because other women were all wives of elite members of tribe and Zaid was a slave. She got indulged into inferiority complex and Zaid felt that she is not happy with her due to the reason of tribal level. He came to Prophet and informed him about his wife not being pleased with him and feels inferior in front of other women. Hence I do not want to be selfish that I feel privileged being married to her but she is not so I want to get her out of this pain and relieve her so she can get married to someone prestigious. Zaid would come and inform Prophet repeatedly. The Prophet would console Zaid to not take any such step and Prophet knew that this was not a fault of Zaid and his personality from ethical perspective was also very high but his tribe was not prestigious. The Prophet emphasized to not leave her and try to compromise. But when such ignorance comes up then even if the Prophet tries to counsel then also no one would leave. Zaid was obedient and said if you don't give permission I won't divorce but situation has reached here. In this state Allah revealed to Prophet that you give permission to Zaid to divorce her.

But even after divorce this issue would not get solved but would get further disturbed. This women would get wasted in family as no elite tribal person would not marry her as they see whom she got married before. If some women got divorced from small family they would not marry, hence the personality of that lady was also under trouble but at the same time she was adamant to not live with Zaid. Allah told Prophet to let Zaid divorce her and then you marry that lady so that she also does not gets spoiled in society.

There were many factors in this case, where Zaid had no problem but his wife was not pleased due to social status. The second point was that Zaid was an adopted son and in Arabs adopted son was considered as real son having same inheritance rights and also considered as mahram. In Shariah the Fiqh laws are not applicable on adopted son or daughter, they remain Na Mahram only. If a lady adopts a son and brings her up, that son would remain Na Mahram to her and would also not get inheritance legally from Shariah perspective. This factor was not in the minds of people. Allah ordered the Prophet to solve two problems. One was to solve the social status problem of families like Zaid and his wife. The second was to rectify that ancestral religious practices against divine religion. We are all followers of ancestral religion though we know small issues of divine religion but practically we are not aware about these. Like for cousins in ancestral religion they are Mahram and every believer consider cousins as Mahram. They have not studied as well about the order of divine religion with cousins. Due to this reason our family lives of ignorance are painted with religion. We do one Islamic thing as Nikah whereas rest all things are as per ignorance. They don't ask the couples about their choice and pursue them to marry. They spent millions in marriages. They take dowries from women and this is lowliness. One believer was asking me if a man can earn but still sits at home and wife earns so what do you say about this. This is lowliness as woman is not emphasized to work and run the homes. The women generally go and work with Na Mahram and very few such atmospheres are present where totally women environment is present. Why Na Mahram women are kept instead of men? One is because

low salaries are paid and also the managers, supervisors take pleasure as well. The believers should keep women with respect at home and not earn living through them. The Women are not made for offices, factories and shops. Today in family programs there are mix gatherings where women do makeup and come up. The women should not do makeup for anyone else other than husband and even for the father, brother of husband. You cannot dress up and do makeup for cousins. You do so much makeup and perfume to attend marriages, for whom are you doing all this? The other women would not be pleased with your makeup in fact they will criticize them. The way Maulana is not pleased with other Maulana, the women are never pleased with each other. You try to praise daughter in front of mother and see how the mother will react. You should be careful from both maulana and women. Do not praise other maulanas in front of other maulana and similarly for women as they do not like it.

Men would not dislike other women. He considers it at least obligatory to see other women. This is a evil for women to do makeup and attend gatherings where there are man as well present. If we have nurtured our children as per Taqwa then she will never makeup for cousin. But when we provide co education to daughters, take her on foreign tours and then call her as follower of Lady Zahra? If you give her opportunity she will behave like European as well. Allah has made dyes for life and Quran has presented these for live where we come to know what kind of relationship with each other. At present the families are under aggression. Europe has destroyed their family system and they want to end this in Muslims as well. For this they have started women march and feminism.

I feel highly astonished that on one side there is extreme love for Ahlulbayt (a) which cannot be expressed to its rights as well but there is not even a glimpse of live of Ahlulbayt (a.s) in their lives. They do not allow the lives of Ahlulbayt (a.s) to even slightly enter their lives. In simple words, we have adopted the love of Ahlulbayt but not the religion of Ahlulbayt (a). It is like some people love sportsman and others but they have no relationship with them. This is a privilege that you have love of Ahlulbayt (a.s) but the order that Allah has given is to follow their lives. Taqwa is the way of live of Ahlulbayt (a.s) and when you make your lives as per the lives of Ahlulbayt (a.s) then Taqwa comes in it. Then you will understand that policies of family system.

The adopted son and cousins are important elements of family system. Today 80% crimes of child molestation is done through cousins, neighbors and known persons. The most dangerous Na Mahram are relatives as they are already close and there is no veil. Hence close the doors of modesty on them and protect your children and yourself also. It is not that you protect your children from cousins but at the same time you should also avoid the cousins. One argument believers present is that our relatives mind it. You are violating the laws of Allah and Allah is displeased so for you value the relatives are more worthy than Allah that to please them you are not concerned about pleasure of Allah? You need acquire the religion of Ahlulbayt (a.s) and not just love. In the courtyard of Yazid, Imam Sajjad (A) told the courtyard mullah that you have bought the displeasure of Allah for the sake of pleasing the enemies of Allah. The religion of Ahlulbayt (a.s) is that you should never do this deal to please anyone else like wife, husband, children, relatives, neighbor, in laws you displease Allah. This is the red line which you should not cross even if the entire world is displeased.

This incident of Surah Ahzab is pointing towards an important family value. Here the Prophet told Zaid whom had the rewards of Allah and from you as well to not divorce wife and adopt Taqwa.

And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah;

Here again the translation is to fear Allah. The Prophet is asking to adopt Taqwa here which is to save family. The thing in danger is married life and use the protection of Taqwa. Ittaqallah; You acquire Allah as the shield to protect your family. Ittaqu like Auzibillah means to protect yourself from evils take the shelter of Allah. To protect life, family you should take Allah as the shield. Since you are bondsmen of Allah the responsibility of protection of family is also with Allah. Auzobillah also means to go in the shelter of Allah. Ittaqullah means to make Allah as the shield that is make the family policies which Allah has ordained practical in your lives. You are following the Hindus by taking dowries from women and then claim to be follower of Ahlulbayt (a.s). Come in the religion of Ahlulbayt (a.s) and of Quran as they both not separate from each other.

SECOND SERMON

The life of Amirul Momineen (a) is the life of Taqwa and he expressed it by his words as well practically he demonstrated the life of Taqwa.

In saying 103

رُئِيَ عَلَيْهِ إِزَارٌ خَلَقَ مَرْفُوعٌ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ :

يُخْشَعُ لَهُ الْقَلْبُ وَ تَذَلُّ بِهِ النَّفْسُ وَ يَفْتَدَى بِهِ الْمُؤْمِنُونَ إِنَّ الدُّنْيَا وَ الْآخِرَةَ عُدْوَانٍ مُتَقَاوَتَانِ وَ سَبِيلَانِ مُخْتَلِفَانِ فَمَنْ أَحَبَّ الدُّنْيَا وَ تَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَ عَادَاهَا وَ هُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا شِئِ بَيْنَهُمَا كُلَّمَا قَرَّبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ وَ هُمَا بَعْدُ ضَرَّتَانِ .

Amirul Momineen (a.s) was seen by people in an altered patchy worn-out attire during the era of his Caliphate. He was asked as to why the Caliph is wearing such a dress.

He replied that by wearing this dress the heart remains tender and soul gets trained and believers can practically emulate it. The world and hereafter are opponents and two paths in different direction. Whoever loves this world becomes opponent of hereafter and one who desired hereafter went away from world. Their relationship is like East and West. If the walker between them gets near to one, he gets farther from the other. They are like two fellow-wives whom you cannot gather together.

I presented in last sermon about his dress. To wear good , clean dress is emphasized like for Friday prayer and to visiting mosques beautify yourself. Allah has kept dress as one means of beautification and wear such dress that your personality has weightage from your dress. You should not adopt a life style where your personality looks inorganized or lowly. Amirul Momineen (a) acquired such life style not because he disliked good food or dress. Ali was on the peak of moderate life and a balance life is which fulfills all the demands of human Fitrat else the personality is deficient. We present an adulterated personality of Amirul Momineen (a). Since we are nurtured from these ignorant orators even our Ulama also do not consider the facts and just follow what they have listened from ignorant. You can see how the ignorant define the dress of Ali and then come to see in Nahjul Balagha about his dress. Ali had no deficiency in taste, desire and every potential of his Fitrat had reached perfection. From this perspective Allah has presented certain things which Fitrat likes.

Amirul Momineen (a) is the leader of people of paradise. The picture which certain scholars present about Paradise about the atmosphere that there would be gold trees, silver roads and there would be Houries all around who would embrace believers everywhere. So all these things which are good in Paradise then why they are bad in this world? If there are fruits, honey, milk, flower in paradise so

these are also present in this world and should be good here also. If there is no abuse, envy in paradise then they should be bad in this world as well. The paradise which the commentators have presented is not that there will be prayers, Dua's and worships there but instead it is full of entertainment. There is no presence of sleep in paradise presented, they will just keep on enjoying. It is present in traditions that it is the acts of men that would come in physical form in paradise. You have to make your heaven here only and your acts would start to become visible from the grave itself. In Barzakh there will be snakes, scorpions but these are earthly brings and live above earth. The dangerous things in grave are your acts which take physical form. If your acts take a physical form in mosques then no one will stay in mosque as they are so dreadful. Everyone's heaven is different and not that it is like a park where everyone is present. Since the lives, acts are different for everyone the heaven of everyone would also be present. But what is being presented for heaven today by orators as good things should be good here as well.

So Amirul Momineen (a) also likes good dress as that is a demand of human Fitrat and there is no deficiency, so why is this life which Ali is living? This is not due to like and dislike. This is because the foundation of human life is based on values which is unfortunately not present in our syllabus, teachings. The foundation of life is on the basis of values. Ali is not presenting any reality with his dress but the reasoning which he is presenting is that one is to keep the heart always tender, the soul should be trained and desires should not dominate the self, and the third is to live that kind of life which everyone can follow. The others can adopt his life. Certain people live such lives that no one can follow them. In good things as well they do such good things that no one can follow. Ali says that I am delegated for such a life where I am the guide, leader of people hence the Ummah's criteria of life is also Imam. How the heart of Ummah becomes tender. These are the values of life . Amirul Momineen (a) is preaching these values. He is asking us to live a life which others can follow. Some people who possess wealth demonstrate it in such a way that people feel upset. How to make heart tender? Our life style makes our heart hard. In Sufis first they try to end pride, arrogance and for this they make him wear lowly dress and give him a bowl to beg, so that his ego can break. This is broken by doing things which you dislike to do in front of people. Like if I ask believers to sweep the mosque, many will not like but if you develop humility then do it. Those things which develop pride and arrogance in yourself avoid and don't do that.