

# Friday Sermon – 4<sup>th</sup> March 2022



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## Sermon 1: "The correct meaning of Ittaqullah Sermon 2 : Ali's wisdom behind wearing worn-out dress"

I invite , inherit, admonish you all , myself and emphasize to acquire Taqwa in your lives thus establishing the system of your lives on Taqwa. It is the divine protection plan for human life and the lives outside Taqwa are not human. The practical example of current generation is a proof of life that is led outside Taqwa. In Quran, Allah (s) has ordered believers to acquire Taqwa and is the most repeated order in Quran and no other subject has so much emphasis other than Taqwa. Around ninety orders are present with Ittaqu and then in other contexts many instances of Taqwa are present. With this comprehensiveness we can recognize the status and importance of Taqwa. With such emphasis from Quran but still we see everything in lives of believers other than Taqwa. Though Taqwa is present in Quran, system of religion but in preaching, education of religion Taqwa is missing. To establish the lives of believers on Taqwa first they have to understand the meaning of Taqwa and then we should adhere to it accordingly.

In the meaning of Taqwa the confusion that has taken place has a big role for Taqwa being out of practical lives because of misinterpretation of meaning of Taqwa. For the sake of simplicity and misunderstanding Taqwa has been interpreted as fear, awe but that also not to the extent where believers can really become afraid. If Taqwa would have been presented as a protection plan then those believers who are serious about religiousness of their lives and families, are not under dominance of Taqwa , who desire to live a pure life seriously for all individual, family, social, economic , political affairs free from all calamities would have adopted Taqwa. As we can see to the extent the religion has been presented the serious believers have adopted that. Like worships are done to the extent serious believers have received it, similarly wherever cultural rites are presented believers have accepted that. The serious group adapts something when it is presented to them. The non-serious category are careless, under dominance of their desires, negligent and destructing themselves so should leave them. For the serious category to protect their lives the right interpretation of Taqwa should be done as presented by Quran.

All translators who have translated Taqwa in whatever language is Fear of Allah for Ittaqu. How to be afraid from Allah practically, as to what is the danger coming from Allah so we should be afraid of? This has not been referenced in practical life. Taqwa means protection. In Quran as well and terminology as well Taqwa means protection of live, soul, existence of human being. All the religious laws which Allah has ordained for human beings have a wisdom behind it. The wisdom is not individual in fact the foundation of laws is social. The humanity that is common for all generations the laws are made for those. The divine plan of Taqwa which Allah has ordained is for social life protection of human. Since man is in the lap of society hence whatever is established for social life the effect comes in the individual life as well. The society carries the status of womb of mother and the social life system is established by religion and individual inside the womb of this society hence for individual also the foundation of laws is social. Hence all the wisdom behind laws is for social life. Taqwa is also protection of social life.

The ethical science has presented Taqwa completely as individual affairs. Whereas if you see the tone of orders it is social. The word Ittaqu addresses all. Very few instances the order is for individual like Prophet, but here also if you go inside such affairs or orders to Prophet who is the leader of

community, then the order is also relevant to the leadership of the Ummah. It is not for the individual life of Prophet. For Ummah the guidance which comes and is in form of individual address to Prophet then eventually it is meant for the Ummah only.

Thus for Taqwa we have to keep this in mind that divine , sharia laws are for social reasons only and we have to understand its reality in this context. In Taqwa the protection is the actual meaning and not fear, awe which are in prerequisites. The protection is the actual meaning and in some places the protection is done through fear, somewhere through abstinence or through something else. Not in every context interpreting Taqwa as fear you get protection.

For protection as well the first most important thing is to know what is being protected ? It is not protection of trees, plants, animals or food. For protection of such things the titles are different. Taqwa is the protection exclusive for human life. The second thing in Taqwa are the means of protection. Taqwa is that protection which is against something highly destructive and devastating. Ordinary things like winter, summer where a man wears some winter clothes or turns on fan is not Taqwa. There is some hardship for man but still man survives. Taqwa is that protection which destroys life. Human life is a different form of life.

A plant is growing and animals are growing while fulfills their lust as well. These are not human life and not human beings. Man was dust first then after that plant type life started for man, after that animalistic life came and then human life which also has grades like Hayat e Tayyaba (Pure life). The dangers that are present for human life needs Taqwa. The function of medical science is to protect the human body and not human. It is like you are saving a plant. For Prophet also Ameerrul Momineen (a.s) said that he is a physician of humanity but not one who is fixing the human body problems. Human treatment starts from sense and awareness. The human life has been introduced separately by Quran and how it grows and nurtures. Taqwa is for protection of that phase of humanity.

I am saying all this so that the meaning that is already present in your mind for Taqwa as fear should exit. Even though we consider fear as Taqwa but no one is afraid of Allah. Show me one person who is afraid of Allah. We are afraid of insects, animals, police but not from Allah. To bring protection as the real meaning in place of fear it needs repetitive reminder and every person should repeat. Taqwa is the name of protection of important fundamental thing which destroys the humanistic stage of life. In Taqwa there first there is the thing to be protected, second is the danger and third are the means by which it is to be protected. In the verses related to Taqwa these three are present. Quran specifies what is to be protected, from whom and how it is to be protected. This entire system has been presented.

In Surah Ahzab which we were discussing

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {1}

O Prophet! Acquire Taqwa from Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {2}

And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا {3}

And rely on Allah; and Allah is sufficient for a Protector.

These are the verses where Taqwa is related to Allah has Ittaqqu. The Mufasssir in such verses where the name of Allah has come with Taqwa then they got stuck. Ittaqqallah means to protect yourself from Allah or something else did not get resolved? Since major uses are in this style of Ittaqqullah. So they decided to leave protection and used the word fear instead.

In Taqwa I have mentioned that Taqwa has two objects of action. One is that object who has to acquire or deliver Taqwa and second is the thing that has to be protected. We have to identify in Taqwa as to what is to be protected by what means. When the scholars reach Taqwa they say there are two objects in Waqaya, but when they interpret the meaning of Taqwa in verses they forget this.

I have said this before as well that the language of your religion is Arabic and in Arabic the specifics of a word cannot be transferred in translation. It is impossible to transfer every specific of a language to translation. Every language has something specific to its essence which cannot get transferred to other language in entirety with translations. We have to learn that language ourselves. And Arabic has very high specific hence not possible to transfer every meaning to other language.

Ittaqqillah is a command for Taqwa. In Arabic there is a chapter whereby you can add three words Alif, Te and Alif to any noun and it becomes a verb. Like *Hasaba*, Add *Alif* before *He*, then *Te* after *He* and then *Alif* before *Be*, it will become *Ihtesaab*. Another example is word *Janib* means side so apply this linguistic law and it becomes *Ijtanaab*, means to get on side and not get into any conflict. Taqwa is also from the same law. Taqwa means to acquire Waqaya that are means of protection, taking guard. Ittaqqu means acquire Taqwa. Ittaqqu means to acquire those means to protect from that danger. Take guard from the danger of Infidel and hypocrites. How? Here if you add Allah to Ittaqqu is becomes Ittaqqallah which means make Allah as the means of protection. Like in Tawakallah, Allah becomes the means of reliance so for Taqwa can Allah not become the means of protection. But this does not mean Allah's essence will protect you, it would be done through a mechanism which we will take up in next sermon.

## Sermon 2

Wise sayings of Imam Ali (a.s) (a.s) no 103

رُبِّي عَلَيْهِ إِزَارٌ خَلَقَ مَرْفُوعٌ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ :

يَخْشَعُ لَهُ الْقَلْبُ وَ تَذِلُّ بِهِ النَّفْسُ وَ يَقْتَدِي بِهِ الْمُؤْمِنُونَ إِنَّ الدُّنْيَا وَ الْآخِرَةَ عُدْوَانٌ مُتَقَاوَتَانِ وَ سَبِيلَانِ مُخْتَلِفَانِ فَمَنْ أَحَبَّ الدُّنْيَا وَ تَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَ عَادَاهَا وَ هُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا شِئْنُهُمَا كُلَّمَا قَرُبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ وَ هُمَا بَعْدُ ضَرَّتَانِ .

*Ameerul 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.*

Amirul Momineen (a.s) has already mentioned about his attire himself as to what type of dress he would wear. He said that I had a dress which got worn out from one place which I got stitched, then it got torn out from another place and I got it stitched again from tailor. Then Ali (a.s) says that it has become so much patched that I feel ashamed to go to tailor.

People have not seen such kind of dress before with any other Caliph. The Third caliph was a rich person himself and had public treasury as well. He would wear a high-quality dress. The second caliph would not wear very high-grade attire but still not wear anything worn-out. So this question came up how such kind of attire is seen on the body of Amirul Momineen (a.s). This does not mean that for Ali (a.s) to wear a perfect or good dress is prohibited. Amirul Momineen (a.s) could have worn good expensive dress since he had that much source of income and would also get stipend from public treasury as Caliph. He has expressed himself about three things; shoes, food and dress. For shoes it is present in Nahjul Balagha how much it is torn. For food it is mentioned that Ali (a.s) placed his food bag on the tree while working, someone wanted to share food with him. He came near Ali (a.s) during lunch time and Ali (a.s) invited him for lunch. When he opened it, it was dry barley bread with water. That man questioned to Ali (a.s) what was the need to place such food so high. This was the food, shoes and attire for Ali (a.s). This was an ordinary life of Ali (a.s) specifically during the era of Caliphate. This does not mean that everyone should do like this. The reason Ali (a.s) expressed that the style and means of life which man acquires should be the essentials of life. At times these means are not essentials of life but of pride, arrogance. Quran emphasizes that you should have clean, good dress specifically for Friday prayers.

Ali (a.s) would wear such dress to give practical lessons to people an Imam is a practical manifesto of guidance. Imam has to present people that you have been mistaken about the means of life. They were not like this before at the time of Prophet but after Prophet due to wars and booties, there was a competition of means amongst people. Today also we take notice as to who is wearing what. In past it was in marriages but today it is seen on daily basis. Dress has become the class identity of people. To save people from this evil Ali (a.s) was presenting this. Such kind of dress purifies such evils from inside man which comes due to means of life. Ali (a.s) says to soften heart, train my soul and people can also emulate that they should not throw away torn dresses but bring them in use. Ali (a.s) is telling people that you have made these means of life as status is wrong. Dress is your need which can be good as well and beautify your body. But that dress which develops pride, makes your heart hard and you become a class then if this feeling comes inside you then immediately throw away this dress. If this cloak and Turban makes a person feel that I am big scholar then as per Ali (a.s) this attire is misguiding him and should be immediately removed. This logic is presented by Ali (a.s) to people. If Ali (a.s) would have delivered a sermon to people to do like this they would not be attentive. Ali (a.s) did this practically and people questioned. And against this question Ali (a.s) did the Tafsir that such humble dress makes the heart tender and soul gets trained. And the second point is that dress which others cannot wear avoid such dress.

At times we see wealthy persons who have so much wealth that even if they wear gold dresses they can do but still they wear ordinary dresses. This is the best act. Even if you have been given this much by Allah then don't use it to demonstrate your class. Spend the money as Infaq in the way of religion, community and not to highlight your personality and position. When rich, poor wear ordinary dress then no one feels who has how much wealth. This is practical nurturing by Ali (a.s) by wearing such dress, food and shoes.