

# Friday Sermon – 12<sup>th</sup> August 2022



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## **Sermon 1: Practical Taqwa in disciplining married life**

### **Sermon 2: Do not turn despair into grief**

I invite you and myself towards Taqwa and emphasize you to live your lives in accordance with Taqwa and establish your lives on the foundations of Taqwa. It is the divine plan for security of human life. Allah granted creation to mankind and life is the biggest bounty in this creation and for its guidance to acquire the purpose of creation religion has been ordained and for the protection of life the stratagem of Taqwa has been established.

Taqwa in terminology, religion, Quran means to give protection to your life. Taqaiyya is also from the same chapter which means protection of religion. The protection of life is required in the practical fields of life. The means of protection should reach the same place where we need protection. If desire to protect mosque then we need to take the entire security system in mosque and cannot do it from somewhere else. If the system for protection of life is not present in life but instead in books, lectures, examinations, minds then these would not secure lives of human. Life is a ground reality and wherever life is present we need to protect it.

First we have changed the meaning of Taqwa to fear and abstinence. The second thing we did was to take Taqwa out from life into minds, books and lecture. The Taqwa only present in mind cannot give any benefit to the ground life of human being. It can only make you pass exams. The one who does not bring Taqwa to practice in life then this Taqwa present in minds is of no use. If Taqwa is not implemented in life then the practical life would be running on Fisk o Fujoor. There would be transgression inside homes, business and dealings. If Taqwa is not present in life practically then we will see its replacement in the form of transgression. The current generation should assess their practical lives it is without Taqwa. The life that is spent without Taqwa does not mean it is empty. Quran has presented the dangerous threats and the method of protecting the life as Taqwa.

In the plan of Taqwa the system which Allah has made , one part of that is related to the family life of man , which is married life. Marriage is not a profession and ritual instead is a human need and without which man is not secure, and not even the family and others are secure from his evil. This person becomes more dangerous for the society and human life than any other calamity. Hence Allah has presented marriage as a secure fortress of life. If the life comes under this fortress it becomes secure and then the married life itself needs protection. Quran has presented this in details and beautifully. We have not taken this practical system of life not seriously and transformed it into some practical laws. Its like you are taught driving laws in class but there are no streets, vehicle presents so how and where will you be able to implement those laws? If you study driving laws for throughout life, pass your driving tests as well and then you are expecting that I would be questioned in grave whether you know to drive, I will say yes, but when questioned did you drive? I would say no because there were

no roads, cars. So for just learning practical laws we will be given rewards. We are under this illusion that you leave the divine systems into books for studying but not implementing. One example is that of marriage and most of the people refer to some scholar for asking certain laws related to marriage when they are about to get married.

Marriage is a beautiful system with comprehensiveness in it. The physical, spiritual, ethical lives needs are considered for making the system. The laws come after system.

In Surah Baqarah , Verse 223 Allah presents the practical Taqwa in marriage life. The context of the verses starts from 221 and continues till verse 242. We are presenting one verse here

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ  
مُلَاقُوهُ ۚ وَبَشِّرِ الْمُؤْمِنِينَ {223}

Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers

The wives are your tilth and since they are married with you, you can approach them for conjugal relationship whenever you want but prior to it do something for yourself. One meaning in marriage is that the essential need for marriage which is an unconditional obligation. It is not that children reach puberty then you start to see if they have money or not, job, home etc. are present. Any boy or girl who have reached the age of marriage it is mandatory for their guardian to make arrangement for marriage the way they provide other things. They should not make it conditional that the house conditions are not good, they don't have job and these obstacles are those which are not kept by Allah but by believers themselves in the religion of Allah. You have made these imaginations and conditions as the means of corruption for your children.

One youth from university came and said he wants to get married but parents are not listening because elder brother and sisters are not married as they are studying , gathering means of life hence don't want to get married. When he talks to parents they refer to elder brothers and sisters. I asked him whether it has happened that you slept earlier than your elder brother? He said yes. So why the parents are not questioning that how come they are accepting this insult that younger brother is sleeping bypassing the elder brother. Similarly you were hungry and ate food prior to the elder brother. The parents do many things whereby they fulfill the need of younger children and not elder ones. So here you give precedence to young ones, so when it is comes to marriage you create this obstacle. This is mischief, satanic act and war against Allah. The ancestors have created this problem so let them suffer. I have mentioned this as a taunt that those parents who do not allow the children to get married should sperate their father and mother completely and not allow them to meet. They have left the young children to media, corruption, mobile. He does not need mobile but a life partner. We have created difficulties ourselves in the way of Imamah and this is the initial system which Allah has made and we have created obstacle.

Marriage is the best protective system of overall life and then you need protection for married life as well. It is a very beautiful arrangement and organization of affairs. Allah has made this department of marriage and has disciplined life. There is discipline in every segment of life. Our elders have put all efforts to end discipline from religious institutions. We consider being indisciplined as means of success. Imam Khomeini (R.a) has said that this is not correct that you can remain indisciplined. When you see people spending entire life in religious seminaries it is not because syllabus is too long, this is because lack of discipline. If you see in university the longest course is 5 years where a person can become doctor, engineer and there is specialization after that. But in Madrassas the system does not end anywhere. If we discipline then the entire syllabus of religious education comes inside 5 years. We had this intention and still remains. We have made a complete syllabus of 12 years with research and specialization and this is possible if there is discipline. If there is discipline in spending and earnings, then this is economy which means to balance. Religion has made system for every segment and one beautiful discipline Allah has made in married life.

When we recite Nikah we are concerned about those things which are not essential. The discipline of marriage has been presented by Quran and if this is taught to the children before marriage. If the parents abide by the discipline then children learn themselves.

At one place Quran says that you are attire for each other (husband and wife). Attire (Libas) means to cover something. The dresses we wear should not be tight that it should not manifest certain parts of the body. Some persons have big bellies but those whose bellies are not big; the most manifested part of the body are buttocks and the dresses try to present those parts only. In summer we feel more heat due to tight dress which does not allow the heat of body to exit. In winter when you get inside quilt you see the heat inside, this is because it preserves the heat of body not allowing to leave. You should wear loose dress and with modesty. The one which covers the parts of the body. The Jean pants are not dress even if they are thick as they reveal the body rises.

Husband and wife are the attires for each other and we have expressed this before in sermons on how they are attire. This means they conceal the defects of each other. Today the husband wife are opposite, whereby they insult each other, backbite each other. The wife makes the husband naked instead you should hide the defects of each other.

The other point is Hars (tilth) mentioned in the verse. It means all your needs are present in your own tilth and you don't need to look into the farms of others. Some married persons stay outside all the time and at the last moment at night they come to sleep. In many cases wife was not able to provide that life required by man and was not able to attract him. This means the wife has some deficiency due to which the man has got attraction outside. They need each other in many things as the relationship has no reluctance. This non reluctance is because if everything is available for each other. If they develop formality with each other then this life will get disturbed and corrupted, which both do not take care of.

I have mentioned this point before and again repeating. For men there is attraction in the body of woman. The creation of man is such that irrespective of what state woman is, he will get attracted. But woman won't get attracted to man like this. You would have experienced

on street, if a non-hijab woman is passing by every man would look. But women do not look at men like this. They look at men who has good car, house. The attraction of women is inside her own existence and man also has attraction on women. If this psychology issue opens up that every man considers it obligatory to look at women. It is not that he is doing something astonishing as this is present inside the nature of man. But woman does not consider this. If a woman is naked all men would like to see, but if there is a naked man; women will turn their face. When you keep this point in mind, then it helps to understand the system which Quran has presented. Women is different in terms of attraction as compared to man. If you consider this aspect then this Quranic dimension can be understood easily. Women has interest in shops, goods but not in the shopkeeper. She likes car but not the driver. Those who do not believe in things, they are Bats so leave them and not get fatigued. If you see this and the verse, whereby women are not told man are their tilths. For them their minds are in shops and other things. But for man if you open their heart you will find this inside. If this is the weakness or attribute of man which is not bad if it gets regulated and organized.

Now when man and women get married, so now this women present inside the house of men should know that if after marriage she does not fulfill that need of man then he will look inside the tilths of others. If she wants to protect her husband from looking outside then they should make their home environment like that. The women remain dirty, in kitchen clothes but when the same woman has to go outside she gets dressed up, why she is not going outside in the home attire? She wants the people to be pleased, but in reality this man is the tilth and be prepared for him. The more the outsiders are displeased with you it is better. The Quran is ordering the wives of Prophet that you should not well dress up and walk with sound, and speak harsh with stranger man, as man have disease in their hearts. If some man calls, wife answers and asks for husband. Just say he is not there, call later. Instead if she starts telling as brother, who are you, what do you do, let me give my husband number, then this won't stop. Do not make your husband frustrated from you. If women does all this then men would do everything for her. Woman should do such things that man should not even look at the tilths of others. It should be opposite that man should say my farm has sweet fruits then others. If man destroys the tilth then strangers will settle those tilths and destroy you, family, ethics and atmosphere. Whenever there is another man present in the mind of woman, the destruction of family starts. Man should not allow anyone to step inside the tilth in a such a way that this tilth should not accept anyone. They should know all forms of rights and fulfill those. This corruption present inside our homes are horrible and no one is speaking about it though everyone is indulged in this. The Quran is ordering us:

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Quran is saying this Tilth, the relation of marriage is the means of protection and acquire Taqwa in this. This is the practical field of Taqwa. You have to plant Taqwa in this tilth so that the children that are born are of Mutaqeen. The husband and wife both if they are secured, then the children would become secure by Fitrat. This is the qur'anic guidance which we should practically apply in our lives.

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In saying no 108

وَقَالَ عَلَيْهِ السَّلَامُ: لَقَدْ عَلِقَ بِنْيَاطِ هَذَا الْإِنْسَانِ بَضْعَةٌ هِيَ أَعْجَبُ مَا فِيهِ وَ ذَلِكَ الْقَلْبُ وَ ذَلِكَ أَنَّ لَهُ مَوَادَّ مِنَ الْحِكْمَةِ وَ أَضْدَادًا مِنْ خِلَافِهَا فَإِنْ سَنَحَ لَهُ الرَّجَاءَ أَذَلَّهُ الطَّمَعُ وَ إِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَ إِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسْفُ وَ إِنْ عَرَضَ لَهُ الْعُصْبُ اشْتَدَّ بِهِ الْغَيْظُ وَ إِنْ أَسْعَدَهُ الرَّضَى نَسِيَ التَّحَقُّظَ وَ إِنْ غَالَهُ الْخَوْفُ شَغَلَهُ الْحَذَرُ وَ إِنْ اتَّسَعَ لَهُ الْأَمْرُ اسْتَلْبَثَتْهُ الْغِرَّةُ وَ إِنْ أَقَادَ مَالًا أَطْعَاهُ الْغِنَى وَ إِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَّهَ الْجَزَعُ وَ إِنْ عَضَّتْهُ أَفَاقَةُ شَغَلَهُ الْبَلَاءُ وَ إِنْ جَهَدَهُ الْجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِنْ أَفْرَطَ بِهِ الشَّبَعُ كَطَنَتْهُ الْبُطْنَةُ فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَ كُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ

**Amir al-mu'minin, peace be upon him, said:** In man there is a piece of flesh attached to him with a vein and it is the strangest thing in him. It is the heart. It has a store of wisdom and things contrary to wisdom or various states of wisdom. If it sees a ray of hope, eagerness humiliates it and when eagerness increases, greed ruins it. If disappointment overtakes it, grief kills it. If anger rises in it, a serious rage develops. If it is blessed with pleasure, it forgets to be cautious and protective. If it becomes fearing, it becomes heedless of precaution. If peace extends all round, it becomes neglectful. If it earns wealth, freedom from care puts it in the wrong. If trouble befalls it, becomes impatient. If it faces starvation, distress overtakes it. If hunger attacks it, weakness makes it sit down. If its eating increases, heaviness of stomach pains it. Thus, every shortness is harmful to it and every excess is injurious, corruptive to it.

### If despair overtakes it, grief kills it

Despair is the state of grief whereby what man desires, he leaves all hopes and becomes certain that I won't get it. And this is something which he desperately needs. Despair (yaas) something which you ardently desire but are certain that you won't get it. At times the same state happens for those things which were possible and at times our desire is for impossible things. But there is something which you need and is essential but you don't see any possibility of acquiring that due to your state, surrounding that you reach a state whereby you become certain that you won't get it. This despair about essential things indulges man into Tassuf (grief). The pain, grief of not getting something which settles in the heart of man creates a lot of disturbance inside man. Those things which we forget are fine, but those which stays in our heart as grief of not getting desire fulfilled troubles and damages a lot. I have

mentioned this before that man is born in the womb of mother. The womb takes semen inside and nurtures this into a child. Like out of many drops one stays inside. There are many things which we listen or suffer do not stay inside heart, but certain affairs stay inside our heart hence they start to develop and nurture. When you speak good or bad with people, not all remains but some remains in the heart. You insult someone it remains in heart and at times these grief, pain remains in heart turn into a sickness. The heart develops a small pain into big one turning into a complex. This does not come out, and you are not able to get this out of heart or forget it. When you desire something, and if that does not get fulfilled, turns into grief which transforms into a complex and this controls your personality. When you speak, you don't pay attention that why you're having so much hatred, suspicious. This is because that complex developed in your heart will affect everything. You will be acting in accordance with that complex (Uqda). This complex shows its effects everywhere.

First see if this despair is for something impossible then end this despair. Like Allama says: You desire that you desire gets fulfilled, I desire that you desire should change. If you are not getting something do not develop this feeling that it is impossible to get this and not get aggrieved. Do not become despaired from the mercy of Allah. This despair is due to your incorrect approach. There are failures in life for man because all means are not at your disposal. There is a margin for failures but these should not despair us. The demands of the tasks were not fulfilled hence I failed, to reach this conclusion that I cannot reach this, it is impossible and being despaired is not correct.

Do not keep long and non-useful things desires. You can desire for everything essential and needs. You might fail several times but do not be despaired. When despair happens, it grieves your heart and this grief kills a person. The grief is that pain which stays inside the heart and man remains frustrated throughout the life. He will say that I could not study because of so and so person. There is no one who is the means of failure other than us. We tread on the path of failure hence we fail. You should learn, gain from experience and try again, so that you will be successful.