

Friday Sermon – 13th May 2022



Hujjatul Islam Ustad Syed Jawad Naqvi

(Principal Jamia Orwatul Wuthqa – Lahore, Chairman Majma Taleemul Kitab wal Hikmah)

**Delivered at: Masjid Baitul ul Ateeq
Lahore – Pakistan**



Sermon 1 : Taqwa in the field of enmity

Sermon 2: Zahid is not captive of means of life

I invite you all towards Divine Taqwa and emphasize you to spend your lives under Taqwa and establish your system of life on the basis of Taqwa. Taqwa is the divine plan for human life protection from Allah which man has to make practical thus making his life secure. Allah has expressed these in details in Quran with specifics and the most abundantly present order, command in Quran are regarding Taqwa.

In Surah Baqarah we are presented with the objective references of Taqwa , the previous verse which we were discussing previously was:

يَسْأَلُونَكَ عَنِ الْأَهْلِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۚ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {189}

They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.

In these verses instructions were given to acquire Taqwa and do not adapt self-carved religion and biggest loss of this is that man distances from actual religion. There is no goodness (Birr) in self-carved religion. The customs which we culturally practice are same part of self-carved religion and neither Prophet nor Ahlulbayt (a) have acted on these cultural customs and cannot be found anywhere in their Seerah but people have made these as their religion. For this it is being said that these are self-carved and imaginary. Like in this verse it was told about entering house in state of Ihram from backdoors, or facing East or West. We have been stopped from these useless things and then ordered to acquire Taqwa for your protection.

Now after this the second field starts

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُفَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {190}

And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits

This is the field of encounter and enmity. Believers should be aware that for the protection of believers Quran has opened an important chapter of recognition of enemies. You have enemies of life, sanctities, religion. One engagement of man is enmity which can be on several basis-like worldly affairs, desires. These enmities are illegitimate and believers are commanded to not have such kind of animosity those that are based on greed, desires, envy, wealth, hatred. If you have someone or dislike you are not allowed to have enmity with that person. You are having ancestral enmity with someone then believers should come out of this immediately. You have to end all enmities but one type of enmity you need to take seriously. It should not be that you present yourself as a prey to personal enmities. If someone hates you, then let them have enmity with you. You should protect

your dignity, wealth, business from such enemies but you are not allowed to start, continue or fuel such enmities.

One enmity is such where Quran has made us attentive which is the enmity on the basis of your religion, vision, ideology and for the sake of Allah. The reason for enmity in the hands of your enemy should be that since you believe in Allah, Prophet, follow the progeny of Prophet and someone has enmity with you in these matters, then you need to be aware about it.

In the beginning of Islam, one enmity was from Ahle Kitab and the first enmity was from the Infidels of Mecca. They did not leave any possibility in their enmity against Prophet and delivered the full rights of enmity. Whatever they did not was beyond their power. Thus they did complete enmity from the beginning of Prophethood. The moment the Prophet objected to the idols, ignorance this enmity started immediately and it continued without any gap. For the 10 years of life of Prophet in Medina they were not free from infidels. They took the enmity to such levels that the Prophet and his companions could not live in Mecca and Allah ordered Prophet to leave Mecca and move to Medina. This was the outcome of this enmity which was on the basis of religion. At that time Muslims were not in position to fight them the same way as their behavior. There were few people who were not ready for encounters. Any movement that is in the beginning people do not take enmity and distance from such enmity and this was the wisdom which the Prophet enacted on the orders of Allah.

When Prophet migrated on the basis of this enmity and with the help of Ansar's and immigrants the Prophet became successful in establishing a system, but the enmity continued, the infidels came up to Medina and fought battles. The Muslims defended and became strong to the level that they came out of defensive state into offensive state. There was a time when the infidels would form armies and raid Medina but now the Muslims formed forces to reach Mecca. Now when the government was formed, Allah orders the prophet that the same act of wisdom won't apply. You have to confront and take decisive steps whereby either they submit or get killed.

There were some days during which the sanctities are there in which fights should not be done. Then the place where they should not fight was the Haram, that is the precincts of Holy Kaaba. The Muslims were prohibited to do battles over here. Later the Muslims stampeded all the sanctities but this was the instruction from religion. Even now you cannot do this. The recent incident in the shrine of Prophet was done by Pakistani, whereby the political group has become a hate group. They stampeded the sanctity of Prophet's Haram. The host of such acts is Banu Umayyah. This order still remains today that for the sanctimonious months and in Haram of Mecca you should not fight.

The infidels were aware about this law for Muslims that they cannot fight in these four months and also in Mecca. Hence they used to find the same time and same place for fighting Muslims. They would find Muslims in Mecca to kill them. They would do the same in the four months. The order came to Prophet from Allah that the past wisdom which you had in Mecca to not get into encounter with enemy now that has ended and you are ordered to confront. This is where the context of verses start from verse 192 to 195

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {190}

And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits

You should also fight and kill those who fight with you in retaliation but there is a limit of enmity and you cannot exceed those limits. The Prophet and Quran has discussed the limits. Apart from this

argument this point is very essential that Allah does not like those who exceed the limits. Allah does not love them at all. They are most disliked creation from Allah. They are those who cross the limits and move forwards. They transgress someone wealth, women by eyes, and enter those limits where they should not enter for whatever reason. They are disliked by Allah. Our culture is of transgression. In these semi tribal system we consider it as a duty to transgress the rights of others. We make homes and make the streets part of their homes. These are exceeding limits and Allah dislikes is. Then you do Naat and Majalis in such homes. They do not realize that Allah does not like whatever you do in that house if you have transgressed the limits. To usurp the land of someone and rights of neighbor. The Rights and limits are two such chapters which have become part of our practical life. You put on the shoes of someone else, you sit on someone's place, someone has rights to pass and you place your vehicle there. This way in streets, in social life and in the satanic politics is based purely on transgression. The religion of sects is based on transgression which means you can exceed limits on others by raising voice of speakers. Hurting others is transgression. In the school of Ahlulbayt (a.s) respecting rights is so much that you cannot even adulterate pure water. You cannot usurp agricultural land where societies are made now with bungalows and this is a common crime where people participate. You cannot participate in any transgression. Allah does not like these at all and these are social foundations where you cannot exceed limits. Ali says that if I am dragged on thorny cactus and asked to snatch a grain from the mouth of Ant, I won't do that. This is the way religion wants us to nurture but it has not been done that way. Ali says you have worn the attire of religion upside down. You need to wear it properly and if you do it then first less is of rights.

You cannot transgress the life, wealth and women of every human being as they are all protected. Those who are infidels and also is demonstrating enmity making your life miserable and is enemy of your religion, then wherever you find them kill these enemies. Like these terrorists today they are worse than infidel, so wherever you find them kill them. Today this is the atmosphere made in Pakistan and everyone should be prepared for the situation of country is such that country is being pushed towards a crisis and sedition. And whenever they start it is from Shias, because we are senseless community and due to internal disputes we have become weak. Every planning of terrorism is done against Shias. These groups are made with Arabs, America and at present there is a severe threat when a political party has come out like a sect that is pushing the community towards sedition. In this state the Shias should be red alert and protect yourself. You should not jump in these panic. When you are going to any mosque center and you have to go through security checks do not mind it. We feel that we are being dishonored. When there is crisis in national issue then we have to adopt all safety measures. We need to learn the etiquettes of living within enemies.

وَأَقْتُلُوهُمْ حَيْثُ تَقْفُتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ
الْكَافِرِينَ {191}

And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers

Quran says behave the same way as the enemies are behaving with you and you need to settle your accounts. This religion of mercy and kindness is for ordinary humans irrespective of religion. If they are not your enemy then you need to respect him, defend him and not transgress any rights. If he is the enemy of you (Religion) then you need to combat. If they take one step you also reply with one

step and settle the accounts. The Shias have not settled the accounts historically because there have been people who taught them to escape , hide , do taqiya. You need to learn the laws of enmity from Quran.

Verse says Fitnah is worse than slaughter because it goes beyond it. You need to take care of your Haram and not do this in the Holy Mosque. If they take the step inside Masjidul Haram then you reply them over there. This is the reply you need to give them. After a certain time the Muslims got this permission to do this encounter.

فَإِنْ أَنْتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {192}

But if they desist, then surely Allah is Forgiving, Merciful.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ {193}

And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.

If the enemies repent, then Allah will forgive. You need to kill them so that they do not become Fitnah. Our national agencies should know this verse. When your nation, security is on the verge of extinction due to the power-hungry persons, that they should kill the motivators of Fitnah. This should not be done by the people, but the governance should do this. The Prophet is told to stop the Fitnah and at times the way is to kill, hang the leaders of Fitnah so that Fitnah does not spread and religion becomes exclusively for Allah.

For the holy months if they do not fight with you then you also don't, but if they do then you reply

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {194}

The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).

A law has been established by Allah if someone transgresses you , you can also do it but you need to be careful about the limits. If he has killed one person, burnt one house, you have to retaliate the same way and not cross limits in enmity. In the field of enmity acquire Taqwa. Your enmity should be with Taqwa. You cannot leave the reigns of Taqwa and do not confront like a wild beast. For this field as well Allah has expressed Taqwa.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ {195}

And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.

You have to spend also for the sake of defense and do Infaq. You cannot protect anything without Infaq. In political science securing nation, national interests, secrets is an important chapter. This is

among established fact that every country allocates a certain portion of their earnings for defense. Countries look at the threats and based on that allocate funds for security. The threats which the countries have they reserve budget for their defense. If you have started business then you need to make arrangement for its security as well. It is possible your competitor might damage your business. Similarly safety of your children, the parents should make arrangement for the safety of their children.

We can see in Karbala and in other battle fields of Ali, we can see Taqwa. It is necessary to understand this Taqwa in battles.

Second Sermon

In wise saying of 104

104. وَ عَنْ نَوْفِ الْبِكَالِيِّ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَ دَاتِ لَيْلَةٍ وَ قَدْ خَرَجَ مِنْ فِرَاشِهِ فَنَظَرَ فِي النُّجُومِ فَقَالَ لِي يَا نَوْفُ أَرَأَيْتَ أَنْتَ أَمْ رَامِقٌ فَقُلْتُ بَلْ رَامِقٌ فَقَالَ:

It is related by Nawf al-Bikali that: I saw that one-night Amir al-mu'min in, peace be upon him, came out from his bed and looked at the stars, then he said to me: "O Nawf, are you awake or sleeping?" **I said:** "I am awake, O Amir al-mu'minin." **Then he said:**

يَا نَوْفُ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ أُولَئِكَ قَوْمٌ اتَّخَذُوا الْأَرْضَ بَسَاطًا وَ تَرَابَهَا فِرَاشًا وَ مَاءَهَا طَبِيبًا وَ الْقُرْآنَ شِعَارًا وَ الدُّعَاءَ بَشَارًا ثُمَّ قَرَضُوا الدُّنْيَا قَرْضًا عَلَى مِنْهَاجِ الْمَسِيحِ

Amirul Momineen (a) is the teacher who gets out of bed and comes to his student at this hour of night. He is asking his student whether you are awake or sleeping. When student said I am awake, the lecture started. This is the third part of night where the sleep is also very deep and man is enjoying the sleep and removing his tiredness. At this time Ali started this lesson lecture.

He is sending blessings on those who abstain from this world and are desperate for hereafter. The signs of such people is that the earth is their floor and dust is their bed. They have made Quran as their slogan, attire and Dua is their blanket. They have cut off their relationship with the world the way Isa ibn Maryam had disconnected.

. يَا نَوْفُ إِنَّ دَاوُدَ عَ قَامَ فِي مِثْلِ هَذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ إِنَّهَا لَسَاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ إِلَّا اسْتُجِيبَ لَهُ إِلَّا أَنْ يَكُونَ عَشَّارًا أَوْ عَرِيفًا أَوْ شُرْطِيًّا أَوْ صَاحِبَ عَرْطِيَّةٍ (وَ هِيَ الطُّنْبُورُ) أَوْ صَاحِبَ كُوبَةٍ (وَ هِيَ الطَّبْلُ)

O Nawf! The prophet Dawud (David), peace be upon him, rose up at a similar hour one night and said, "This is the hour when whatever a person prays for is granted to him unless he is a tax-collector, an intelligence man, a police officer, a flute player or a drummer.

One of the attribute of Zahideen is that they have made the earth as their floor. These three specialties that earth is floor, dust is bed and water is fragrance. What he is expressing is the way of thinking for Zahid. A Zahid is not the captive of means of life and has become free from means. These means of life make people captives at times. I always say that Allah has given wealth and

means to everyone, some more , some less. But this does not mean that those who have been given more Allah is pleased with them. Some have this false assumption that as their wealth is growing despite of sins Allah is pleased with them. Allah has not given wealth to all but to some, and there are some who have been handed over to wealth. Like some have flocks and they take benefit from them like milk, farming, meat. But there are some whom Allah has not given flocks, animals but they have been handed over to animals like they are serving pet dogs, cats, horses. They feel prestigious by walking with Dogs and horses. He feels prestigious with a dog. The dog is walking with neck down as to who is walking with me but he feels proud that I am walking with dog. You should make this as a criteria that some have been given wealth, means and we can figure out that they are owners of their wealth and are spending the wealth as their desire or Allah's desires. But some are those whom wealth , means are changing their direction. You have car which you can take anywhere but some are those whose cars decide where they have to go. It does not take them to Namaz e Juma, but to some place of entertainment. The car is telling him where are you going towards Maulvis. The car has taken us over there. Like man is taking motorcycle to work, but those who are making fun rides, wheeling the motorcycles are taking them there and eventually to death as well. If you ponder on your lives you will get the answer.

Whether the dog is for man or man is for dog? Is the car for you or you are for car? For many homes are not theirs, they are under the control of homes. Such persons who are captives of means they are always misguided, but those who are free have not become captives of means. The proof is that despite of means being present they live a life as if means make no difference. They do not feel ashamed to sit on floor or sit with poor. This means they are not captive of means. If you get sleep in AC, your own bed then you are captive. If you cannot sleep on floor then you are captive and not free. Man becomes captive when the heart gets attached with the means. When a child comes to the world from mother he is connected by the umbilical cord to the mother from where the provisions were coming. Now he has come out from womb to this world, so for the safety of his life this cord needs to be severed. The child will now eat through mouth. We have to do exactly the same thing in this world. Death and Zuhd are the name of same realities. Zuhd is that death which man takes while breathing,. The way you are connected with the means of the world through your heart and you love the means more than your life. You don't want to give money and can even given life. Till the time the cord is connected to the world, he cannot live his life with the sense, and is living with the cord he will get destroyed. Zuhd means you cut off this cord. Zuhd does not mean you do not have means of life; you do not have home. The severe relationship and attraction which you have with the means of life unless that gets disconnected.

I saw in my childhood a death taking place in front of eyes. He was in the state of distress and was struggling on death bed. Till the last moment he was taking the name of the Ox, where it is , how it is. He was not taking the name of Allah. At times man gets connected so much, that man does not disconnect even till death. The angel of death is cutting him off from the world, but he is not disconnected.

Zuhd means disconnect and not give your live in the hands of this wealth. To make earth as floor, dust as bed and water as perfume, is an example of those people by Ali who are not captive of this world. Ali says this Gold is a stone for me. For us it is not stone. The personal value of this Gold is just a stone. This is Zuhd. Now you wear this gold and feel proud means you are captive. If without those means you find deficiency then you are captive. This is the guidance which Ali is giving that despite of means you live your life such that you do not become captive.

Thus Ali says blessed are those who have made earth as floor, dust as bed, water as perfume then they are made Quran as their thinking. They have made Quran as the remembrance of heart and Duas as their verbal remembrance. Then they have taken a scissor and cut off the relationship with the world. If we disconnect from these then life would be tension free. If they are leaving you then you should not be upset. These are means if it comes useful for someone then you should be thankful.