

Friday Sermon – 20th May 2022



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



Sermon 1 : Ali (a) best reference for preserving Taqwa in battlefield

Sermon 2: Professions whose supplications are not accepted

Enmity does not come with difference of opinion or thinking. The seeds of enmity are present in the self of man and not difference, it lies within the lust, carnal desires of man. The desires are like piles of garbage where if a seed falls you can see herbage coming out as the desires nurture it and does not waste it. When these orientations come inside man like power, authority or dominance over others or transgressing the limits of others. This is where the enmity gets born and not due to differences. If the difference are present outside the environment of lustful desires then there is constructiveness an vastness of life. But enmity, transgression are different categories. We do not differentiate between differences and enmities. Do not run away from differences, but instead tolerate the difference in opinion and accept .

In the chapter of Enmity there is a Taqwa and similarly there is Taqwa in differences as well and even in knowledge where man should protect knowledge from doubts, suspicions, visions. If your differences are there with people then there is Taqwa as well.

In Surah Baqarah verse 194, when there is enmity there also man has to preserve his Taqwa. It does not mean when you are oppressed you can break all limits. Allah says in this verse

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ 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).

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.

If some enemy violates the sanctities of the Holy months by attacking the Muslims then you can retaliate and defend yourselves in the same months. Similarly the other places of sanctity or era the same applies. At some places it is permissible to retaliate and in some cases it is obligatory. In this verse one more topic related to an order that should become clear to everyone. With such verses and traditions like these two wrong interpretations are done and people justify criminal acts like if there are some differences between brothers or relatives, they turn those into enmity and in enmity take benefit from this verse. He has inflicted this blow on me so I should retaliate the same as the Quran is say that you should inflict a blow in the same as your enemy has done. This order is not for internal disputes between believers. In Pakistan people have religious differences and disputes between family members where this verse cannot be used as justification for retaliation. The community on which the transgression, oppressions has been done by enemies of Islam, whose

lands are occupied and evacuating the people of those lands is Palestine. Since the background of this verse is transgression of infidels on the Muslims in the sacred mosque and at the same time there were restrictions on believers that you should not confront in the sacred mosque. The enemies used to take advantage of this as they knew that their religion does not allow them to retaliate and hence would be encounter with Muslims inside sacred mosque. Allah ordered here that if someone attacks you inside sacred mosque and then you should reply there only.

In personal disputes you should not retaliate instead you should forgive, pardon and ignore. There is no revenge in these. This revenge is applicable on those lands where enemies have occupied your lands like Palestine, Yemen and Palestine where you have to responded the same way and inflict the same blows to enemies.

The Muslims on which this verse is applicable are Muslims of India whose everything wealth, homes, women, sacred places, religion and places of worship are under all forms of attacks. A beastly aggression is on Muslims. Here the order is to retaliate the same way on them but you have to preserve your Taqwa. The same is expressed in other verses that enmity of some other community should not arouse you to break the limits of Taqwa and transgress others. The Quran has taught this etiquette to believers.

The best example of this Taqwa is the life of Amirul Momineen (a.s) . the fields in which Amirul Momineen (a.s) was attacked in various forms but Ali did not put Taqwa aside for a moment

In Surah Maida

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَغْتَدُوْا ۖ وَتَعَاوَنُوْا عَلٰى الْبِرِّ
وَالْتَّقْوٰى ۚ {2}

..... and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in Birr and Taqwa

The hatred of some people should not arouse you to cross the limits. You cannot violate justice with enemies. There are certain principles of Islam which are unique and not conditional. They are applicable everywhere in which are Justice and covenant. If you have done a covenant with someone then you have to deliver. If someone breaks their pledge then you can also break it. Second is justice which you have to preserve in every manner. If enemy is not dealing with justice then still you have to deal with justice. In covenant (Ahad) since it is bi directional then you are not obliged to keep your promise if other party does not. If someone leaves their justice then also you cannot leave justice even if it costs a lot. The injustice is not acceptable for enemies. In enmity you cannot break covenant, justice and Taqwa.

In this verse Allah says that you should retaliate within limits of Taqwa

وَاتَّقُوا اللَّهَ وَاعْلَمُوا اَنَّ اللَّهَ مَعَ الْمُتَّقِيْنَ

Since Taqwa is protection and when everything becomes insecure like for the Muslims of India where even their religion , life , places of worship are insecure. So what is happening with you , you can retaliate the same way. But since certain apostates of India whom I cannot call Muslims have given petitions to courts in India that Quran should be banned from India on Muslims. They are doing one by one, like restrictions on Hijab, prayers, Azan, mosques. The Indian courts are making

lives of Muslims difficult. They are ordered to defend themselves by preserving Taqwa. When everything is in danger against enemies, then it is not that you should leave humanity. This is an important chapter in the Jihad, that when you have to defend your nation, truth, people, religion then you should not defend blindly but do it in a way to preserve your humanity. Taqwa is not protection of life because at times for Taqwa you have to give life like martyrdom. It is not that when you step in the field of enmity that you break all limits.

In the advent of Islam there were such crusaders that they were so passionate in war, that they stepped out of humanity. The Prophet criticized them and even Quran also said that since they stepped out of limits of humanity and what they did was crime and not Jihad. You have to preserve Taqwa. If you have got captives, then you cannot kill them. Their property cannot be damaged. These are all limits set because if you do this then in a way you are incurring more damage on enemies if you kill their families and generations. This is not Jihad, it is barbarism. Hence in the field of encounter you have to protect yourself as well.

The Taqwa of Amirul Momineen (a.s) is highly eloquent in all fields and cannot be compared. These Nasibis have made this attempt since the time of Banu Umayyah to bring down the status of Amirul Momineen (a.s) and stamped his sanctimony. There are various ways of sacrilege and in Pakistan this has become a tool in the hands of politicians and religiousness. If you violate the sanctity of someone then you have killed him. The biggest crime is not murder but you bring down the respect of someone in the eyes of people and is a big oppression on someone. The Banu Umayyah used to do this against Ali and Ahlulbayt (a.s). Today also that generation of Banu Umayyah which is more and that too in Pakistan. One thing they do is to compare Amirul Momineen (a.s) with non-sanctimonious persons who have no status and this is violation of sanctity. Amirul Momineen (a.s) in reply to this does not violate the sanctity of even enemies.

When Amr ibn Abdawood came in confrontation with Amirul Momineen (a.s) he was an arrogant person who was considered as the most powerful warrior. He jumped over the trench of Fire and this was enough for Muslims to get afraid. Then when he started to sacrilege the Muslims, the Prophet asked his companions to shut his mouth. The history says that the Muslim army were having heads down sitting silent with their breathes under control. Amirul Momineen (a.s) got up and came to confront him. He told Ali to return as you are an unknown person and I need some known warrior to come in front of me. Ali told him you try it and aroused him as he was not ready to fight Ali due to arrogance. The way was to arouse him and he got aroused. Ali got him down and mounted his chest, he felt insulted. That I have fallen down against a warrior who is inexperienced and spat on Ali. As he was wounded lying on floor. Ali went away few steps and then turned back. He asked why you left me and started to arouse Ali to behead him so that I can come out of this disgrace. He left him and asked why you left me. Ali said when you spat on me I got angered and I do not want to kill you under my anger or my own feelings get involved in it. You aroused my anger which I cooled out and controlled myself. Now when I will kill you it would be not of my anger but on the order of Allah.,

To consider this thing in a war can be done by anyone? Can someone walked away from dispute during personal disputes as well? In the battle of Jamal Ali wanted to avoid the war, but eventually the war took place and many got killed. Some left battle on advice of Ali but many got killed. If you see the actual axis of battle is the wife of Prophet who was aroused to come into battle. And due to her many people gathered around her. Today if some hair of Prophet is found somewhere people respect it so much. Today you make resemblances of things of Prophet and respect them yourself. Like the Shias when they make a horse of Imam Hussain (a) then you can see how far they go in

respect of this horse and this is because of association of this imitation of horse with Imam Hussain (a).

In the entire battle of Jamal the axis was the wife of Prophet and others got her into battle and those who got her either ran away or killed. Amirul Momineen (a.s) with full respect made a litter on camel, and then made her brother Mohammad ibn Abu Bakr as the leader of the caravan and with respect sent her back to Mecca. She created a big trouble for Ali but Quran does not say everything becomes permissible. This is Taqwa to keep the sanctity of the women of Prophet. So is any orator having the rights to sacrilege the wives of Prophet?

There was an enmity from them and if there was anyone else then he would have stampeded everyone. In the field of enmity you can spit out your venom of hatred ferociously. They crossed all limits but Amirul Momineen (a.s) kept Taqwa preserved.

First the enmity is to be done when it is for religion or your nation and not for personal disputes. You have to retaliate when enmity is with enemies of religion, Allah and believers. It is not that you kill enemies but at the same time kill your humanity as well. Amirul Momineen (a.s) preserved this Taqwa on highest status. Imam Hussain (a) said the same to people that if you are enemies then do your enmity but do like free man with values.

At present in this Fitnah in Pakistan they are doing sacrilege of sanctities. There is a complete force who can violate the sanctities of anyone. This Fitnah has started on the basis of deception and fight for power, and in this they are destroying humanity. Quran says in such sensitive situation you have to preserve your Taqwa. When this field of enmity is also not out of Taqwa then in other fields there is not possibility to leave Taqwa.

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You can retaliate to the same level as your enemies attacked you. This is Taqwa and Allah is with Muttaqeen and this can be found from Ahlulbayt (a.s). The Prophet disassociated himself from those companions who violated Taqwa in the field of battle. This is because Allah orders that you have to preserve Taqwa in enmity.

SECOND SERMON

The practical example of Taqwa on earth is the Seerah of Amirul Momineen (a.s). In wise saying number 104.

104. وَ عَنْ نَوْفٍ الْبَكَالِيِّ 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 ثُرَابَهَا فِرَاشًا وَ مَاءَهَا طَبِيبًا وَ الْقُرْآنَ شِعَارًا وَ الدُّعَاءَ دِيَارًا 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 ع 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 عَرْطَنِيَّةٍ (وَ هِيَ الطَّنْبُورُ) أَوْ صَاحِبَ كُؤْبَةٍ (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.

These are experienced things about acceptance of Duas. He is telling to get up at the hour of night and call your Lord, and anyone who calls his Lord their prayers would get accepted except for five categories of person who if they pray in these hours as well their prayers won't get accepted.

This is a common divine custom that Allah has ordained certain times in which certain affairs get done. It is there in traditions that Allah has handed over the affairs at specific times. This time is not physical time of earth but it means when all the causes come in place then thing gets done. If something does not gets done then it means man has not fulfilled all the conditions.

Every profession has an effect and we become negligent and just look at what is the income coming. There are certain professions in which you get disgraced everyday here there is a very bad effect on his personality on daily basis. Like man goes into some other profession and becomes negligent about it and just see how much is the income. If someone gets very well pure, nurtured parents and his personality is getting developed in such home this personality has a different status against a child who is born in a family who is ignorant, unethical then you can see what the child would become there. Similarly man gets an education atmosphere where we close our eyes and place our children there, in such places where girls and boys are together, there are desires, lust, drugs but since the name of the school is big we throw our children there and deep effects of that atmosphere comes on the child which lasts long and does not end. Similarly the place of work where man works as to with whom he is working, that atmosphere is also effective the same way as the family , education, society atmosphere. And in this professional atmosphere as well the personality of person gets built. The places where there is deception, fraud and man thinks that he will work in this corrupt environment for 20 years and then feed halal food to my children. Man himself gets destroyed before children. These professionals distance man from Allah. The values end in the personality of person.

Amongst these one is “Asshar” means one who collects the tenth portion that is Tax. This category person is the representative of government or mafia who visits people’s homes to collect tax. Amirul Momineen (a.s) says that if this person wakes up at night when no one’s prayers gets rejected , his will not be accepted that is for one who collects Tax.

“Aaraif “ is the spy who reports the affairs of people to government. To inform police, government department reports about someone. This is a crime, profession in which man distances from Allah so much that if he supplicates in those acceptable moments as well it won’t be listened because he has fallen down so low. Today such spying is done by people in a prestigious way.

“Shurtiya” means police in Arabic. In history of Islam the second caliph created this department of Police. “Shart” In Arabic means a sign, and government would give them a badge or some sign of identification. People would see this badge and know that these are police who will catch and punish people. This profession also distances people so much from Allah that if he prays to Allah his supplications are not accepted.

“Tambour” the player of flute and the drummer if these are professions, they distance from Allah. These are examples of five and not that all other professions are free. You can give one example and that applies to several. Like a Butcher is a Makrooh profession if man acquires as a professions. Similarly those who dig graves and sell shrouds. These are duties and should not be made profession. It is essential for every believer to dig grave but not take money for digging graves and sell shrouds then this is a Makrooh profession but do this as a duty. Similarly you should not become butcher but should know how to slaughter animal. Do not make slaughtering animals as profession.

Some professions are illegitimate, forbidden that destroys man. To become a broker for someone specifically for selling the honor, dignity of someone like women. These professions also which are discussed that if someone gets into tax collection his supplications are not accepted. If you are doing this profession that you get commissions for collecting taxes then man becomes cruel. Like today traffic police warden get 30% commission for penalizing people. The tax collectors are like this only , as to whatever tax they collect and get commissions then there is oppression in it. This person becomes unmerciful, cruel and he tries to impose as much tax possible. Similarly there are some brokers who collect Khums and get commission. In the past the Marajae would give 1/3rd to the brokers. Today the Marajae give 50% to the brokers. With this the Baitul Maal gets wasted and man gets used to such forbidden income.

Similarly the spies also commit crimes. As they know the more information they give to agencies they get more benefits. We have suffered from this. There were some Maulana’s who used to give incorrect information to agencies and were expected to get compensated for that. There is also a law of Allah as well that the deception of someone Allah turns towards him. This has happened and the first effect is that the personality of man becomes lowly. It is necessary to keep eyes on enemies, and like for this institute we should know the information about threats to it. If someone makes spying a profession and takes money. Since you don’t get correct information you pass on wrong information as you have to give something to keep your job preserved.

Then Police , if they maintain law and order is a sacred job. But if you take money to catch and trap people and trouble them then this profession becomes illegitimate and its spiritual effect is not acceptance of supplications.

There is a difference between doing something and making it a profession. Like to take compensations against Tilawat, oration, speeches. This makes a person trader of religion. But when man does this like an obligation then how should he run his home. For running home you cannot

make a non-sanctimonious thing as a means of living. There is a difference in doing something and making it a profession. If you take money against digging of graves, you will desire believers to die. Like Doctor is a sacred profession but if the doctor desires people should become sick then this is becoming Makrooh and even prohibited.