

Friday Sermon – 3rd June 2022



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Sermon 1: Observing Taqwa in Hajj Rituals

Sermon 2: Professions where people are troubled are abased by Allah

In the Quranic verse of Hajj it is ordered to acquire Taqwa. Hajj is a comprehensive worship and its method is different from other acts of worship. Hajj is an worship where specific Tarbiyat is present where the Seerah of Prophet Ibrahim (a.s) is transformed into the rituals of Hajj. For all believers and bondsmen of Allah are ordered to perform this worship.

In these rituals, Surah Baqarah verse 196

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {196}

And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be acquire Taqwa of Allah, and know that Allah is severe in requiting (evil).

Perform Hajj and if you find any difficulties then you present some sacrifice instead. هَدْيٍ Hadiya is

the sacrifice sheep which the Hajj carries with him and places some signs on it which indicates that this animal is specifically for sacrifice in Hajj. And you should not shave you heads unless you reach that place of sacrifice which is specified and sacrifice is done. If anyone of you is sick or ailment in head then in that case you can shave your head prior to sacrifice but then you have to give Fidyah (Compensation) or fast or do charity. When you combine Umrah with Hajj and you are not able to do sacrifice then you will fast for 3 days during the Hajj days and 7 days after returning to home. Then these ten days of fasting will complete as expiation for sacrifice. This is the order for those who are not residents of Mecca and have come outside the precincts of Mecca. You have to perform Hajj and in this entire act you need to acquire Taqwa of Allah. And you have to preserve everything during these rituals.

If you see Quran the method is same for all laws. There is an order, there are purpose and then etiquettes of order. At times a believer delivers the order but he cuts off the order from other things. If we see our daily worship of Salaat we are not preserving Taqwa. The purpose of fasting is Taqwa and similarly for Hajj there is Taqwa. Hence for Salaat as well we have to preserve Taqwa.

One is due to this doubt about the actual meaning of Taqwa in the minds of believers. There is a cloudy picture of Taqwa that it is fear and abstinence. As such the scholars have been saying that Taqwa has no presence in the field, it is just an internal faculty of ethics. *Malakah* (faculties) are those ethics, practices which have become deep rooted inside the human self which are effective on his actions. Taqwa is an human trait. The psychological affairs are present inside self and outside their effects can be seen. But certain affairs of psychological are only inside self and are not effective outside. As Quran says there are certain things which are present in the hearts but cannot get them out. The traits of these effects can get expressed with tongue or effect but these traits cannot be picturized outside. The way Quran has mentioned Taqwa and the comprehension of Taqwa which has been done for entire life but if we take Taqwa in Quranic meaning Taqwa is a security plan. There would be one picture of Taqwa inside man and then Taqwa is connected with affairs outside. Like you have to protect your wealth, family, dealings, secrets and we can see that those with intention, awareness and professional do these things they secure the work first and then deliver.

It is necessary to protect your work and yourself. But due to negligence, carelessness and being irresponsible we do not consider safety and security as essential. When you make an institute you need to take care of its protection. Like you have summer and run fan but ignore protection that this is Baitul Maal and need to run the fan only for use, at proper speed. We are not cautious about things which are under our responsibility. We preserve our shoes in mosques even if it is not expensive but if there is something which belongs to mosque is getting wasted by me or in front of me we don't make any arrangement to protect. This is the sign of someone not possessing Taqwa. A person without Taqwa is one who does not protect something whose protection is essential. In Quran Allah has linked all goodness, heavens and even guidance has been made specific to Muttaqeen. All these arrangements are for those who do protection. This great reward is given to those who take precaution of everything that is under their custody. As per Quran everything with human being is a trust and first duty of a trustee is to give protection. The treachery is that you only use trust but do not protect it. Securing those affairs which are ordered by Allah is Taqwa. And Allah has made all these arrangements in this world and hereafter. The system of security is as vast as the domain of life is spread for human life. We have to protect every dimension. If you have family and relatives you have to protect these relations. Everything for which you are made trustee there is Taqwa also present in it. This is a general policy of Taqwa where there is safety, protection in every affair. If you have building, trusts, rights, life, wealth and everything which is under your custody or trust you need to protect it. The Quran says the most disliked person by Allah are those who blind, deaf and dumb. Those who have closed their eyes despite of eyes being present. If you look at the country there is treachery done by those not with Taqwa.

The verse says that you have to acquire Taqwa and protect all those affairs whom you are ordered to protect. In Hajj it is not just the apparent rituals which you need to protect. For every worship there are three levels; one is the outward structure which is present in the books of Fiqh. Like for Salat we are taught the outward structure. The function of Fiqh is this only and is referred to Fiqh e Asgar. The second part of worship are etiquettes (Adab), those affairs which makes worship effective and make this same outward rituals structure purposeful. What is present in Fiqh is not entire worship there is soul, etiquettes, virtues and attributes of worship as well. Like a dress which man's wear there is beauty. The worships are also like this only whereby the worship have an outward structure which are expressed in Fiqh. The second are etiquettes which beautify worship making it effective and then third thing is the soul of worship which gives life to worship. Ahkam is the structure of worship but there is Aadab and Asrar which expresses the purpose and soul of worship.

We study a religion without Taqwa. If you want to do worship and take outcome of that then this Friday prayers has a purpose which is much beyond Hajj. For Friday prayers one is the outward structure which has been destroyed because we have made Friday prayers as not Wajib because Imam is not there. Even though Khums is there in the Ghaibat but other things related to Imam are not Wajib? If in absence of Imam things are suspended then stop taking Khums as well as is the rights of Imam. The living Friday prayers develops Ummah, it is insurance of religion and is the basis of Qayam of divine rulership and is the means to establish the system of Imam. The living Friday prayers assures implementation of all Ahkam e deen. It is the nurturing of all believers through the system of Imam. The Friday prayers is established through Imam but not just Infallible. If Imam is not present then there is individuality and Friday prayers cannot be done by individual, the Imam has to be present. The living Friday prayers brings the effects. In a dead Friday prayers where the structure without soul is present there are no effects. If you can see the etiquettes for Friday prayers. All these affairs come from Taqwa. You have to protect the worships as well.

In the verse of Hajj after specifying the rituals of Hajj we are asked to protect it. In Hajj there are expenses as well and generally people for the sake of saving certain expenses of Hajj waste their Hajj. In old times when I went for Hajj, and was standing for bus the caravan Maulana was making a list of those who were disabled as they have specific rulings and facilitations. One healthy person also asked Maulana to write my name as well and Maulana was telling him this does not apply to him but he was arguing. Since the Maulana was an employee of Caravan hence he was not able to convince much. Then I stepped in and told the person why you are wasting your Hajj by doing a disabled persons Hajj. He replied that this is correct what you are saying, but if I do the Hajj the way you are saying then all my past Hajj would get wasted. He was doing always this kind of Hajj. The Iztirar, emergency is for few minutes or hours. Iztirar (emergency) means something getting away from its natural state. Like you develop fever which remains for sometime and not perpetual. So how come Friday prayers have become Iztirar for centuries. Imam Khomeini (r.a) would say that Wali e Faqeeh will not implement Iztirari religion whereby secondary laws would become active. You have to implement actual religion and we need to protect it.

Allah says that you need to take care of Taqwa. If worships are not alive then they are dead bodies. Allah does not need corpses in the name of Hajj. Hence after the rituals of Hajj we are told to acquire Taqwa means to protect the Hajj. The purpose, objectives can be achieved by doing the rituals with its Asrar. There are expert scholars who bypass Hajj. They make Hajis wear Ihram without Meqaat. They have done a course on how to bypass certain difficult Hajj rituals. Like Ali said about Mughaira that he has learnt religion to justify mistakes of his and for others. Taqwa in worships is not that you bring down your shoulders, it means to protect your worship so that these worships can become effective. Like we can see today those who do Salaat do corruption and transgression though Salat is to protect it. But they have mobiles in their pocket full of indecencies. If Taqwa would be there then Salat would have made man reach where he has to reach.

Second Sermon

If someone wants to witness practical Taqwa then it is the Seerah, sermons and sayings of AM. In the wise saying number 104

104. وَ عَنْ نَوْفِ الْبِكَالِيِّ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع دَاثَ لَيْلَةٍ وَ قَدْ خَرَجَ مِنْ فِرَاشِهِ فَنَظَرَ فِي النُّجُومِ فَقَالَ لِي يَا نَوْفُ أَرَأَيْدُ 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 لِلرَّاهِدِينَ فِي الدُّنْيَا الرَّاهِبِينَ فِي الْآخِرَةِ أُولَئِكَ قَوْمٌ اتَّخَذُوا الْأَرْضَ بَسَاطًا وَ تَرَابَهَا فِرَاشًا وَ مَاءَهَا طَبِيبًا وَ الْقُرْآنَ شِعَارًا وَ الدُّعَاءَ دِثَارًا 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 عَرْطَبَةٍ (وَ هِيَ الطَّنْبُورُ) 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.

Ali says Prophet Dawud says that at the peak hour of acceptance of supplication the Duas of certain categories are not accepted. One of them is Ashaar who takes 1/10th. It is interpreted as one who takes 10% commission on Zakat, Khums, Tax or in other interpretation they take 10% of earnings of people are Zakat. The intention is that those who collect government Tax from people their Duas will not be accepted. The second one is the spy or informer who provides information to government about believers. Then police and then those who play flute, guitar and drummer.

I have mentioned certain professions are Haram, some are Makrooh. There are certain professions if done as a duty then they are rewarded but if done as a profession then it is Makrooh. Like someone who digs grave as a profession is Makrooh. If all believers dig graves, give shroud, give Ghushl of funeral without compensation then it is a duty which is rewarded. A question comes like why we should become police if Duas are not accepted or a tax collector. If you look at these professions in this tradition they are classified as those which give hardship to people which is an effect on the people from these professions. Like those who collect tax, people are under extreme hardship from them. They take commissions, then do not give to government, they make deals with people, they take their commissions and relieve others. I have mentioned before that Imam Ali (a) said man should not endanger himself by getting into a test on money and woman. Here you would slip. If you experience the believers would slip on these two. If you get acquainted with Na Mahram for any reason or you are given some duty to collect money then you will slip. In collecting wealth he starts eating Haram and gives hardships to people. Similarly a spy or informer is necessary for ruler to get

information but an informer gives wrong reporting to a ruler about believers and the believers suffer a lot. The one from whose hands people are in hardship. Police is a department where possibilities are very high to give trouble to people. The rulers have made police to make people submit to ruler. Today the police is not protecting the life and wealth for people. Few days before a theft was done on one of our staff members and when it was investigated through cameras it was Dolphin Police who did this. The crimes were done by police.

For musicians whether it is permissible or not is separate discussion, here it is in the context that he is giving trouble to people by playing Music. In all these given professions the actual crime is to trouble people. You can conclude that any profession that is similar where people are troubled. Like khatib is shouting on loudspeakers and people are troubled. The thing that is common in these professions whose Duas will not be accepted are those who trouble people. If today this list would be made then those who turn the speakers give trouble to people, they play music for full nights on marriages. You can do all gatherings inside your home, which is your rights, ,but you do not have rights to trouble others. The religious people consider this as their rights that we can trouble others because we are doing something good. They do rallies and sit in protests which troubles people and this not permissible and one outcome is that Allah does not accept the Duas of people. You should learn this religion from Amirul Momineen (a) that you should not do anything in the name of religion which can trouble people. Anything which troubles people is a crime and you get abased in front of Allah and the one who listens to everyone does not listen to this person who is giving trouble to people.