

Masjid-e-Zaraar

A Series on Taqwa

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Preface

Taqwa which is the divine way of living and extensively presented by Quran as the essential pillar of the system of guidance has been practically forsaken by majority of believers. Allah gifted us with the bounty of life and in order to make this life reach perfection established a system of guidance whose base was made as Taqwa. Taqwa which literally comes from the word Waqaya which is a shield used in battles that gives all around protection to the warrior. In this battle of life where man has continuously encounter the attacks on self which hinders him, deviates him from the right course; he needs a system of protection and security. This is provided by Taqwa.

Taqwa is not just confined to outward appearances of a believer, or in few ritualist acts or generally interpreted as a topic of ethical sciences. Taqwa encompasses each and every aspect of human life as everything in human life is under threat, dangers and is in dire need of protection. Since life is from Allah, guidance is from Allah and hence the system of protection also should be from Allah.

Today we have limited religion to few ritualistic acts and have forgotten those conditions, criteria's, standards, principles and laws which Allah has made for human being so that he can live a protected life that would take him towards the purpose of creation. The Holy Quran has presented various dimensions of Taqwa in human life; in some places on etiquettes of communication, in marriage, in wearing dresses, in relationships and in some cases on laying foundations of life.

This book is a compilation of some Friday sermons of Ustad Hujjatul Islam Syed Jawad Naqvi (h.a) on the subject of Taqwa. In this book he has elaborated on the verses of Surah Tauba in which Holy Quran has presented the incident of Masjid-e-Zaraar and deduced a principle for believers that unless the foundations of any place, even if it is the most sanctitous place like a mosque is laid on Taqwa; believers should refrain

from it and in fact in certain cases demolish such places as it was done by the Messenger of Allah (s.a.w.s) in this case.

This book is a masterpiece that touches a sensitive subject presented by the Quran whereby sincere believers get easily deceived by the outward sanctities of things which results into very high collateral damage to entire the Muslim Ummah. This book should be read very cautiously and every point should be understood precisely as this should become the basis of our life in assessing outwardly looking sacred things and also take actions on harmful things, places, centers made under the cover of sacredness. We have made an attempt to preserve the Quranic terminologies in its original form in Arabic rather than translating them to English which lacks the essence of presenting the depth inside these terms; and also these terminologies should become part of our language in routine communications.

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System of Guidance and Taqwa

I invite you all, and myself and emphasize upon you to establish your lives in accordance with *Taqwa*. Allah has granted creation to human being that too in the best form and has asked man to achieve perfection. Since life of a man is a gift granted by Allah hence guidance is also from Allah. The way man cannot create himself hence he cannot create guidance also for his life. The way he is dependent on Allah for life, it is the same for guidance. Allah's guidance is present for a man just like life. Allah has made the arrangement for this guidance in the form of divine books, spread it through Prophets and made it reach to every individual. Since guidance is by choice, by which everyone has to understand and acquire it on his own will. But for other creations the guidance is influential, but for man it is by his will. Man has been made aware of the guidance and how to acquire it.

Allah has granted human being this bounty of life and for its guidance Allah has established a system which means the human life has not been left on its own. If you see the life in jungle there is creation but there is no guidance; they are left free as per their instincts in jungle, deserts and they continue on their life. But for a man, Allah has established guidance after creation for life, and for which all arrangements are made. One phase of this guidance is the revelation of the divine books, arousing of the prophets and their inheritors who have been delegated to guide human beings so that the man can reach the purpose of his life. The purpose of life can be achieved through the purpose of creation which can be achieved through guidance. If guidance is removed from within, then neither creation nor life can reach its purpose. Guidance is the means by which man has to acquire his purpose of creation. If there is no guidance then the life of a man and the life in jungle becomes the same, and if both are same in this world then in the world of hereafter also, the end for

both will also be the same. Man will then be raised in the same form of a beast on the day of judgement. In order to protect from that type of end and destruction in this world, Allah has established guidance on the basis of *Taqwa*. The method of guidance has been kept on the basis of *Taqwa*. In order to live the life in accordance with *Taqwa* is not something that is forced upon, but instead a man has to adopt this by choice.

Taqwa has been made as the pillar and axis of guidance so that man on the basis of *Taqwa* can get guidance and on its basis, make his creation reach perfection. The system of the way of living for a man is *Taqwa*. Every person has a way of living, a style of living. He lives his life by his own will and choice, but he always takes the style, and way of living from somewhere else. If we ponder over our routine lives we can see a way and style that governs it that we have copied from our tribes, communities or others. Like we wear our dress with our will but the type of dress, and style of wearing is taken from somewhere else. We eat on our own will, but the way of cooking we have is taken from somewhere else. We never pay attention to this since there are many sources of adopting a style. Allah has also established a way of life and it is obligatory on a man to adopt this way of living. Man has been stopped from following the style of others, other than the divine law. If a man does this, he cannot be forcibly stopped but the end of his life will be hell. We have understood hell in a very simple way and in fact distorted it in the minds of Muslims. We think it is a Jail, a pit where a man is pushed for the sake of punishment of his acts. Whereas Quran says Hell and Heaven are the results of his life. The life itself ends there and reaches that point which is known as Hell or Heaven. The way of living decides whether he is making the end hell or heaven. If a person is walking towards a valley then the result is that he will fall into that valley or if a person is falling into a fire, then this is his result, his end. It's not like he will be punished separately that why did you jump into the fire? The jumping into the fire is itself a punishment.

The type and way of life which a man is living is either he is dropping himself into hell or into heaven. The style of living could be horrid, ancestral, customary, ignorant or satanic, and amongst these one way of living is of *Taqwa*. It is a fact that the end of this life will be as per the way and style the life is lived. One way of living is the divine way which ends in Heaven but on the other hand if he has taken any other life style from a tribe, a community or anywhere else then the end is destruction.

Taqwa is the way and style of living. There is one confusion, or a doubt in the minds of religious people, and that is whatever type of life they live whether it is ancestral, customary, ignorant, communal, tribal, Western, Eastern or anything else, the end is irrelevant to the current life, and will still remain as an end. This is a wrong speculation which Quran says you have, and this will not happen. It is not true that a man can live whichever form of life he desires, but his end will be in paradise and he remain protected from the divine wrath, although his life was not divine. These conjectures have been put in our minds by the traders of religion for whom Quran says that; they sell the religion for a small measly gain. There are people who conceal the right religion, and create a distorted self-made religion which they eventually spread in believers. When such a corrupt group gets developed then a man cannot live a divine life. These traders replace the true scholars; they come on pulpit and other religious centers, and just for the sake of measly compensations they spread distorted form of religion. This kills *Taqwa* and ignorance seeps in a community. If you analyze the entire Muslim world you will see this element in abundance. You can see that from the external appearance there are Muslims, towns, cities, localities that are all dwelled by Muslims, but the way of living is non-Islamic which is either of ignorance or corrupt Western lifestyle. And both of these are destructive and the only true path is that of *Taqwa* which is made by Allah.

Belief and Taqwa

The Holy Quran is the manifesto of the system of guidance for human being and we are obliged to live our lives under this manifesto specifically the believers. When a man comes out from ordinary state and reaches the degree of belief that is due to the acceptance and following of this manifesto. Man is not a believer by birth, he is born with a lineage and communal identities. Faith is something to be acquired and he has to reach that status of a believer. There should not be speculations about Faith as Quran has nullified these doubts of many by saying that *“Amongst men are some who claim that we have brought faith”* whereas Quran says they are not believers. In other verse some Bedouins would come in the presence of Holy Prophet (s.a.w.s) claiming that we are believers and the verse got revealed from Allah that you are not believers. Faith has not entered your hearts hence by just oral claims a person does not become a believer. For this a man has to adopt the manifesto of guidance. If man abandons this manifesto and instead follows a man-made manifesto and on the other hand also claims to be a believer then these verses are meant for rejecting such claims. Those whose personal, individual, family, social, economic, judicial and all manifestos of life are not from Quran then if they claim that they have accepted faith, then Quran says they are not believers. A believer is if he adapts to this divine constitution, refers to it for his life, then the first thing which Quran presents for the life is *Taqwa*. The first policy for life is *Taqwa* which is present all over Quranic teachings so that the same *Taqwa* which is being educated enters inside the life of human beings and a man becomes *‘Muttaqee’*. A *‘Muttaqee’* is the one, inside whom *Taqwa* has deeply entered, his identity becomes that of *Taqwa* and *Taqwa* becomes a part of his personality. To refrain from certain things is not *Taqwa*, but instead to embrace *Taqwa* so your individual, communal and social personality is *Taqwa*.

Taqwa and Taghwa

The way the creation is from Allah, guidance is also from Allah and the system of Guidance is also from Allah. Allah has expressed a state of the man in Quran which is known as *Tughyaan* (devilish deviance). When human self (Nafs) crosses the limits of *Taqwa* he develops *Tughyaan* which means getting outside the system of Allah. Whether in specifics or in small situations if someone gets out of system of Allah, then he is also a 'Taghoot' or if someone completely gets out of the system of Allah then this is also *Tughyaan*. If a man gets out from a system of Allah then this is destruction. Some people try to create a balance in between these two, in our terminology we say it is secular or liberal life. We mix *Taqwa* and *Taghwa* together and this is also *Tughyaan* because wherever two things; one pure and other impure is mixed then the collective product is impure. When positive and negative are mixed the result is negative. When *Taqwa* and *Taghwa* is mixed the result is *Taghwa*. Quran has presented such examples where people under the cover of *Taqwa* have promoted *Taghwa* and have deceived people. They have put on the attire of *Taqwa* to hide their *Taghwa* but Allah always humiliated such deceiving persons, because they are enemies of religion, and are those who are outwardly presenting *Taqwa* but inside they are doing *Taghwa*.

The domain of *Taqwa* is the entire life of human being in which every affair, relations, steps are all the grounds of *Taqwa* where a man has to bring the complete system of Allah in practice. *Taqwa* is the divine plan for the protection and security of a man so that human life does not get destroyed, adulterated and this is the security plan made by Allah for human life. This *Taqwa* should encompass man's life which Quran also refers to as attire. *Taqwa* should be dominating every aspect of life and it should have its effect on everything.

Practical Interpretation of Taqwa

All affairs of human life should be established on the basis of *Taqwa*. In Quran it has been expressed about the areas of life that we have to adopt *Taqwa*, and how our lives should be established on the grounds of *Taqwa*. Since we understand religion through other means, whereby we bring something else in between to reach the religion, and due to this the real face and teachings of the religion are still unknown to us. We have means like specific sects, ways of thinking, and then those who have religious inclinations have put on certain specs only through which they see. Even though there is a color of religion, but since it is under the shadow of the spectacles, hence the color of the glass they have put on also effects on what they see. If a person looks at the same scene without any glasses with clear eyes it will be seen the way it is in reality. The teachings in Quran are generally seen through the glasses of groups, sects, school of thoughts or association with some specific belief due to which the actual scene is not witnessed.

Taqwa if discussed at all, is only done in ethical science (*Ilm-e-Akhlaq*) though in general the discussion about *Taqwa* is forbidden for us. In religious education *Taqwa* is taught to some extent but only in context of ethical science. It has been presented by the scholars under the subject of Islamic ethics. The science of ethics is also a means and it has an effect on the concepts which someone is trying to study. Since the subject of ethical science is focused on development of abilities inside one's self, hence any topic that gets covered under ethical science will always get presented in the same context. Ethical science cannot talk about politics, economics, beliefs, recognition of world, or sociology because then it will cross the subject limits. Every science has its limits like 'Fiqh' which only talks about practical laws of Islam, it does not leave the topic of *Ahkam* and enters the subjects of beliefs or history. Fiqh and Faqeeh both are confined to

their limits. But the domain of religion is much vast and above & beyond ethics and Fiqh. If you assess the domain of religion as per Quran which is the standard, and criteria of religion established by Allah, then you see the vastness of the religion presented by the Quran which are the limits of the religion. In Quran if you look Fiqh, it is only 1/12th of the Quran and similarly Ethics are little more than Fiqh, but Quran has more than six thousand verses. The context of Ethics is related to the attributes, traits of the soul, and self of a human being. The ethical science does not cover human sociology, whereas Quran presents the human society and life in detail. It presents *Taqwa* in a much broader way and spreads it to the extent that it comprehends entire human life.

Taqwa is a discussion for general masses because Quran is guidance for the entire mankind. The concepts, principles which the Quran has presented are more related to general masses. *Taqwa* is discussed as information but the *Taqwa* is for practical life and hence it is not a subject of information only, instead it is a topic related to practical routine life. If *Taqwa* is present in someone's mind as information only, then it does not manifest itself or is effective on anyone, but instead it should come practically as a manifesto in a man's life. Religion was also gradually forbidden and instead culture, ancestral ways were adapted as alternate ways by the common public. On the other hand, the scholars have taken and presented religion as knowledge, science and need to be understood only to the extent of knowledge. But religion in its existence is not knowledge instead it is a manifesto of life.

We have hundreds of meanings of religion as rewards, punishment, etc. The one who is reading gets confused as to which meaning of religion, out of so many of them should be present in my life. Religion has only one meaning that is policies, manifesto and constitution of life. Anything which you make as a manifesto of life that will be your religion. If you

have made ancestral customs as your manifesto and way of living then this is your religion. If you have adopted the British constitution as the manifesto of your society then your religion is British constitution. The thing which has constitutional worth in your routine life is your religion. You are well versed with what is your manifesto in life. In some places there are tribal laws whereby the elders and ancestors of tribes have made laws and everyone living in that tribal society has to follow those laws. Those who live under governments, they follow the governmental laws. But a generic law which is covering everyone's life is culture, which are a set of man-made customs that have been commonly adopted in a society. The thing which everyone accepts is the culture of a man. If Arab, non-Arab Muslims, Pakistani Muslims all ponder and see under which customs, principles are we spending our routine life, our relations, eating, drinking etc.? If you see either they are English or some other culture. What is your criteria, principle under which you wear your dress? Who has established this dress? If you are wearing dress as per English way then that is your religion. If you are on your ancestral religion then your ancestors are your Imam. If you are performing your daily affairs as per divine laws then you are on a divine religion, then those whom Allah has appointed as Imams for guidance will be our Imams and we will be counted with them and termed as their Ummah. We might have love for anyone in our heart, but in reality, our leaders are those whom we have made as role models.

When children become young they develop some orientation to get married with someone but instead they get married with someone else due to family pressure. Who will be the husband of this women, who wanted to get married with some other man, loved him but got married to someone else? Will her husband be the one with whom her Nikah was done or the one whom she loved? She cannot say that the one whom I loved is my husband. Wherever he or she gets married is their wife or

husband and not the one where their attraction is. If he or she considers someone else as spouse then this will be a sin also. The leader is the one whose constitution we follow, and not the one with whom we have relationship by heart. Belief does not establish relationship it is the law that does. We might have love with the Prophet, the Imams but we are living our practical lives in accordance with some other principles and then the one who has given those principles becomes our leader.

Taqwa in routine life

Taqwa is the constitution, manifesto and it should be in our routine life. The foundations of routine life are the constitution and not that of information. Our biggest displays of our religion are in our seminaries and there also only exchange of religious information is done, and the religion is not seen in every aspect of routine life on which people are acting. Religion has been brought to our knowledge since centuries but it has not become a manifesto. If every generation only keeps religion to the extent of religious knowledge then neither they will be considered as religious nor will religion have any effect on their lives. The religious people should have this stage in their life whereby after knowing the religion they should bring it to practice. Belief and love does not establish relationship with Imams; the Imams of ours are those whose methods and ways you are following. Your dress will tell who is your Imam and not by listening to your eulogies. Your way of living will decide as to who your Imam is. Your destinations, paths, purpose will decide who your Imam is. If you see from this perspective then the entire system of Imamatus and Ummatus changes. The Imams whom we have made as our Imams in our thoughts are not your Imams, instead those whom we meet, greet, spend time and the way of life we live in accordance with, those are our Imams. You should testify this and come out of misunderstanding.

In Quran Allah says that the laws of Allah do not change or alter but man is having this misunderstanding that they will change for us, the way *Bani Israel* or Jews were about this thinking that since we are special, the laws of Allah will change. Even if we do something wrong we will go in the right place that is the paradise. This is the mentality of Jews and Quran has rejected this mentality. The laws of Allah will not change for you nor for anyone else, and it will not change or alter for any generation. This was expressed in details in our series of lectures on *Sunan e Ilahi*.

Taqwa should be made as a routine of life and not just to talk, speak, give lectures and give information. It should become a practical manifesto of life and when this happens it becomes the basis of the foundation of many initiatives in life. *Taqwa* has been established as the key element of guidance, and an obligation on the preachers and scholars of religion that they should develop and nurture an Ummah, System, society, family, human being and youths on the basis of *Taqwa*. The way the duties of Prophets has been established by Allah's teachings, development and nurturing. The same has been kept also for their inheritors i.e. scholars, preachers of the religion and this also should be done on *Taqwa*. There are various instances like Development of an Ummah that should be done on the basis and foundations of *Taqwa*.

Domain of Taqwa

Taqwa is the divine planning for the way of living for Human beings. The domain of *Taqwa* is spread in all dimensions of life of a man and not just confined or limited to the human self (*Nafs*) like the way scholars have described in context of ethics. *Taqwa* is there for the man's inner self, environment, society, relationship, business, and every field of the man. *Taqwa* is for every aspect of human life and is present in every field of human life. It is for his own self, his life, relationships, business, trading

and there is no dimension of life which is outside *Taqwa* i.e. where a man is allowed to adopt any other way of living other than *Taqwa*.

In society, education, business, family and everything should be under *Taqwa* which is the formal way of divine living. The meaning inside the word of *Taqwa* also carries the same interpretation. That is a protected way of living. Today Muslims are doing everything for their protection. Some are buying weapons, some taking support from other nations, some are developing arms. Everyone is busy in this activity and the more they make arrangements for their protection it becomes more the cause of their destruction. Like in Pakistan they have created Jihadi groups to protect Pakistan and they became the basis of destruction. If they would have adopted the divine way of living, whereby governance, social life and everything would have been on *Taqwa* then they would have remained protected from the worldly dangers and the hereafter too. *Taqwa* is such a divine plan from Allah that protects a man from self-problems, social problems, from enemies, from dangers of the world and from the wrath of the hereafter also. But the man has understood religion in such a way that he has made the possibilities of living a life without *Taqwa*, and that too with this speculation that a man can still remain religious and a believer without *Taqwa*. This is a fundamental mistake which is due to improper recognition of religion and negligence. Man is still a Muslim without *Taqwa* whereas Quran does not accept such type of Muslims who are without *Taqwa* which means not being under the divine protection scheme.

The domain of *Taqwa* is so vast that a person can be a believer, but if his politics and governance is not divine then he is a 'Believer without *Taqwa*', which Allah does not accept as a believer or a Muslim. Those who have established non-divine governments and accepted them as well, are all people without *Taqwa*. Allah does not consider those who are without

Taqwa as believers and Muslims. If you look around today then see where the system of Allah is and what is our state? Just like Non-Muslims are away from religion today, we are also far away from the soul of the religion, even though on the surface we do worships, rituals and do good things but all this is done without *Taqwa*. Hence, we are unsafe and insecure both in this world and the hereafter. If today Muslims had governments on the basis of *Taqwa*, i.e. If the politics, the constitution, governances, Ummah, leaders, rulers, families, education, teachers, students, and managers were all with *Taqwa* then we can say that this is a divine system, and then under this situation the circumstances of the nation and the state would be much different and not like what they are today. Today a fool is sitting on every branch; in every segment of the state there are people sitting on top without *Taqwa*, and every law, policy and structure of the system is without *Taqwa*, and we are under this estimation that we are Muslims and we will go to heaven. How is this possible? Allah has made heaven for Muttaqeen. It is the end result (Heaven) of *Taqwa* which is only for Muttaqeen, and for those who do not possess *Taqwa* their place is different and that is *Taghwa*, and hence the end is different that is hell.

The vastness of this *Taqwa* is mentioned in several verses of the Quran. As mentioned before that *Taqwa* has been confined due to various reasons. Some reasons were related to the infiltration of non-religious thoughts and also *non-Taqwa* affairs crept inside Muslims; some due to improper recognition of religion that made the possibility of existence of the religion without *Taqwa*, and from here such *non-Taqwa* related affairs have entered the religion and have given the choice and possibility to a man to remain without *Taqwa*. Some mistakes have happened in education i.e. we have looked upon *Taqwa* with such limited vision that we have been taught that *Taqwa* is somewhere deep inside our *Batin* (spirit) of our lives. The ethical teachers have presented *Taqwa* in such a

way that *Taqwa* is deep inside the soul and it should be present somewhere in our soul. It was not presented as a social system instead it was presented in such a doubtful way; it was presented in the light of '*Irfan and ethics*' and that too in a dubious way. Man got surprised with this kind of *Taqwa* as to how to establish *Taqwa* at this level? As mentioned before in last night's lecture that there is a religious terminology by the word *Haneef*, which is primarily used in Quran for Prophet Ibrahim (a.s). It is such a beautiful word which the *Muffasssireen* and translators have discussed in such a complexity that today hardly anyone can express the meaning of *Haneef*. This is due to incorrect system of the education due to which the Islamic terminologies that were presented by Quran very clearly to us (*as it is Tebyan*), have been lost from our minds. This is because of a scarce education system. This also happened because the education itself is not on the basis of *Taqwa*. When the teachers and education itself is not on the basis of *Taqwa*, then this education becomes the basis of creating doubts and estimations.

Taqwa has been made very limited and confined to deep inside the self of human. Whereas *Taqwa* should be felt, witnessed and seen everywhere with eyes in a human society. This way *Taqwa* should be established on the outer layer of life as well, and *Taqwa* should dominate the outward of Human life. When *Taqwa* becomes a broad system, then it enters in the life of human beings. Man cannot create *Taqwa* in his '*Batin*' by staying under the corrupt, *Taghooti* system. *Taqwa* is the act of life, for the market, the family, out in the field, it is the routine life, part of life for a worker, farmer and everyone whether scholar or non-scholar. This is the way that Quran has presented *Taqwa*. Among the several verses present in Quran related to *Taqwa*; the verse under the discussion in this book is from *Surah Tauba*. These verses say that if you want to make a center then it should be on the basis of *Taqwa*; if it's not then it is a center of *Zaraar* and if not dealt with, it is dangerous for the people, the society, the

religion, the Muslims and everyone else and it should be demolished. The sign of *Taqwa* is that you should not step inside it and not cooperate with it in any form. You should not have any form of relationship with a center without *Taqwa*.

Secularism has replaced *Taqwa* to create place for itself in the life of believers. The meaning of secularism itself is; religion without *Taqwa* and instead to bring *Taghwa* in your lives. Since you have replaced *Taqwa* with *Taghwa*, but you will perform some customs and rituals hence you are allowed to be termed religious as well. This has caused destruction. This mentality that 'whatever is present in the society we should accept it and not be narrow minded'. This has become the basis of humiliating the religious people who do not accept secularism; that you are narrow minded, with a short vision etc. If a believer differentiates and sets a standard between Believers and *Faasikeen*, then he is termed as narrow minded. This vision that everyone is a brother is negated by Quran and it says whether Believers and *Faasikeen* are the same? If you differentiate this, then secular people will criticize you. Secular person is the one who has hidden his irreligiousness and *Taghwa* behind religion and beautiful religious terminologies. They condemn religious persons by saying; they are narrow minded and do not take everyone along, or they do not consider everyone as brother. Does the religion allow you to consider a *faasik*, wrongdoer, and corrupt as your brother? How is this possible?

It is only possible in elections where everyone whether believer, nonbeliever, *Faasik* all cast their votes. This is the outcome of secularism. Religion has been turned into a democracy where you should consider everyone as same without consideration of the values. Everyone is a voter irrespective of his character and values. Criminals or Pious persons are both same because both carry a vote. The big criminals despite of their monstrous crimes still have the rights to vote and can select the ruler of

an Islamic state. If they possess such deep insight that they can select the leader of the state, then why have you kept them inside a prison, they should not be criminals then. A person who is a killer, deceiver, or a criminal are all voters and this is only possible in secular systems. In religion there is a difference between believer and transgressor. Transgression (*Fisk*) has crept inside believers the way Quran says Shirk has crept inside believers. Quran says that majority of believers have Shirk inside their faith. Secularism means whether its corruption, transgression, Fisk, viciousness, or deception all should be accepted by you with an open mind. Secularism is the basis of creating a society without *Taqwa*.

Masjid-e-Zaraar

All this happens when *Taqwa* get confined to ethics and becomes the way of life and foundation of every affair of our life. The Quran has presented several such cases for *Taqwa* becoming a practical manifesto of life. In this book we have taken the Quranic case on foundations of a mosque that is laid on the basis of *Taqwa* and if not than the mosque that is constructed becomes a center of harmfulness which is termed as Masjid-e-Zaraar. The Quran expresses this dimension of *Taqwa* in the below verses present in *Surah Tauba*. This is a group of verses in which this practical dimension of adapting *Taqwa* is presented. From verse 107 onwards Quran says:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْوَادًا
لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا
الْحُسْنَ ۚ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ {107}

And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ
 أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ
 الْمُطَهَّرِينَ {108}

Never stand in it; certainly, a masjid founded on Taqwa from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.

أَفَمَنْ أُسِّسَ بُنْيَانُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ
 بُنْيَانُهُ عَلَى شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ ۚ وَاللَّهُ لَا
 يَهْدِي الْقَوْمَ الظَّالِمِينَ {109}

Is he, therefore, better who lays his foundation on Taqwa of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۚ
 وَاللَّهُ عَلِيمٌ حَكِيمٌ {110}

The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.

In these verses a basic point and the extent of *Taqwa* is presented for a human being; that *Taqwa* should stretch to this level. That point is when

human being lays the foundation of something it should be on the basis of *Taqwa* and *Taqwa* should be involved in these foundations of life. *Taqwa* is not just an exterior state or an act by which man makes his outward appearance as a '*Muttaqee*' instead it is a way of life and a divine organization for a secure life of human beings. It is evident that when a man lays the foundation for anything in his life it should be on the basis of *Taqwa* and specifically when it is for some religious affair.

Religion in footnotes

It should be noted that at present times, our religiousness is not the religion as a way of our lives, instead the religious persons have kept religion in the footnotes of life. Those who are non-religious they have completely removed religion from their lives and they do not refer, accept religious teachings in any affairs of their lives. Since they were born in an Islamic family these biological Muslims only refer to Islam at the time of *Nikah*(Islamic marriage contract) and then at funeral. They recite the Kalema (slogan) of Islam but have not accepted divine guidance in any phase of their life.

Some others who consider themselves as religious are also such that their main contents of life are empty of religion and they have placed religion only in footnotes of life. This means religion is not occupying the central place in the lives of religious people. He is performing worship, carrying out religious rites and believes in certain religious precepts but these are footnotes of life. Religion becomes the main part of life only when day and night a man takes every decision in accordance with religion, he thinks, establishes relations, delivers his role in family, takes efforts in life, earns, spends, participates in social affairs, he is good with some, distances with some. These are all affairs of life but in these affairs religion is not involved. They have kept religion as footnotes. It's like you have a

good picture then you frame it with nice borders so that the picture looks good. This is what we have done with religion and the present religious people are like this, whereas religion is made for life as guidance and not for decorating the life. All these affairs should be spent in accordance with religion. It shouldn't be that the man takes the system of life from *Taghoot (deviant, corrupt systems)* or ancestral religion, and then that life he decorates it with religion. He does everything in accordance with *Taghoot (deviant, devilish)* systems and then at the end recites Salaat, does fasting. He is not a religious person. A capitalist is not the person whose pocket is empty but has dressed well to show that he is rich. A rich person is the one who has capital under his possession. Similarly, religious person is the one who possesses and embraces religion in his complete life.

Today we are doing tyranny on the religion whereby the religious persons have kept the main portion of life empty from the religion. As per a poet; *you have spent full night in sinful acts and now at dawn you recite two units of prayers.* A person who spends his entire day in useless and purposeless things, then he recites Salaat, one Hajj in a year, some other rituals and feels happy that I have become religious. This is not true as his religion is not involved in the foundations and fundamental affairs of his life. This is a deceit, and Quran is bringing our attention towards it. They claim that they are believers but Quran says they are deceiving others and their own self also. If Religion has to come in our entire life then everything should be based on *Taqwa*. Whatever has to be established in life it should be based on *Taqwa*? If you want to establish family its basis should be on *Taqwa*. If you want to lay the foundation of constructing a house it should be laid on *Taqwa*. If you want to lay the foundation of education, earning, building a center, politics, relationship with others all should be laid on the foundations of *Taqwa*. If someone does this, then he is a believer. It should not be like Pakistan whereby in every evil gathering

at the end they supplicate for good. In business dealings they deceive each other, violate all religious laws and then when the deal is done they say let us pray for the well-being. This verse of Surah Tauba is very significant and has guidance. Let us understand the verse

Harmful mosques and centers

In verse 107 it is said

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْوَادًا
لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا
الْحُسْنَٰى ۗ وَاللَّهُ يُشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

Those who have constructed a mosque. Now the most sacred place in religion is the mosque which religion has formalized. We have made many other things like Madrassahs, centers as per our need but religion formalizes only mosques. Some came forward and constructed mosques during the time of Holy Prophet (s.a.w.s). But the title which Quran gave to this mosque is “Masjid-e-Zaraar”, means a mosque made to create harm, sedition, damages and spreading corruption. Their intention behind this is mentioned by the Quran. First Quran says they made this mosque for harm and then for Kufr (infidelity).

Those believers who do not have any standard and only look at the outward, they say this is also a mosque that is also a mosque, they are both of Houses of Allah. There are some who see everyone as wrong and some are those who see everyone as good. This is more common regarding the scholars, where some people consider all scholars as wrong,

and some are those who consider everyone who puts on the attire of scholar as correct. Imam Khomeini (r.a) says that in every category there are good as well as bad ones. There are some traders who are good, some are bad. In women some are of very good character and some are bad. In traditions this has been expressed in details that not everyone is same. You should weigh and assess them on standards, but there are those who do not assess on criteria's, instead just look at everyone from the glasses they have put on. Thus, for some everything that is made as a mosque they consider is right, whereas some do not give importance to any mosque.

Quran is saying there are some mosques whose foundations are made on *Taqwa* and some on *Taghwa* (deviations). These people made a mosque which Quran says was made for spreading infidelity and to cause harm. They made it to spread, support and propagate infidelity. Then Quran says another purpose was to create discord amongst Muslims, and then they made it as a refuge for the old and open enemy of Allah and his Prophet (s.a.w.s). They made this mosque as a refuge for the enemy of the religion. They are pledging that we have made this mosque with good intention and to spread goodness. Whereas Allah witnesses that they are liars, and do not be deceived by their swearing. This mosque is for spreading infidelity, to create harm, to spread discord amongst Muslims and an amnesty for enemy of religion. They don't want any goodness instead they want to spread corruption.

The reason this incident became part of the Quran was because such mosques are present in every era and would be made in every era. A mosque was made in the presence of Holy Prophet (s.a.w.s) and the hosts of these mosques came to the Prophet (s.a.w.s) and invited him to carry out the inaugural ceremony of the mosque, offer few prayers there so

that this mosque also gets attested that this is also a formally recognized mosque of Islam. Allah ordered the Holy Prophet (s.a.w.s)

That O Prophet! You should *never* step inside the mosque **لَا تَقُمْ فِيهِ أَبَدًا**.

In this era there is more need to understand this issue. If we ponder over our society we might see such mosque or center in every locality which are made with big pledges. Their inaugurations were done with big personalities but their intentions are mischievous. So, should you go inside these mosques or not? For simpletons they find these mosques as just another house of Allah, but Allah is telling his Prophet that you should not even enter inside such a mosque or a center. The mosque in which

the Prophet has permission **لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ** is 'that' mosque whose foundation from day one has been laid on *Taqwa*. When its foundation was laid, it was done through the hands of '*Muttaqeen*'. This mosque is more capable and eligible for you to visit, do your worship and consider this as the center of religion. Then the verse says **يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا**

رِجَالًا مَّنْ سِوَى الَّذِينَ عَرَفْتُمْ *Rijaal* (men with manhood) refers to those persons who possess certain values, it is not in the sense of gender. The Quran at other place says amongst men are some who are *Rijaal* and Ameer-ul-Momineen (a.s) says that some only resemble men. They only have beards and moustaches but do not possess courage, covenant, forbearance and such values. In this verse also, it is said that there are *Rijaal* (men) who like purity. The hosts of this mosque and those who come here to establish prayers, the congregation are all pure beings. They have pure lives, pure thoughts and pure acts. And Allah likes the purified ones. This is a Quranic subject whereby Quran refers to those whom Allah likes or are beloved ones of Allah. Quran says, Allah loves *Muttahireen*, *Mohsineen*, and '*Muttaqeen*' and against them are some whom Allah does not like at all, and they are under the wrath of Allah like *Zalimeen*. Quran mentions

about the traits of both. In this verse Allah says that he loves those who are purified. Purification is an important part of *Taqwa*. You should remove impurities out of life. Cleanliness is half the faith, but purification is complete faith. We should remain pure. It is mentioned for *Salaat e Juma* that you should come as purified. You are coming for worship of Allah; you should take ritual bath, wear clean dress, put perfume and remain every day like this. It is absolutely disliked that man participates in *Salaat e Juma*, and his body and breath are smelling. This is disliked and even human beings also do not like this but just out of respect they don't tell us. We don't smell our bad odor, this is because man gets habituated. If a man stays for some days in some environment he adopts it and becomes used to it. If you come to live in a hot place you can get used to it. It is not that weather has changed but instead you got adapted to it. No one feels the bad odor of his body but others smell it.

Senselessness of believers questioned by Quran

Now the addressees of the Quran are questioned by Allah.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ
بُنْيَانَهُ عَلَىٰ شَفَا حُجْرٍ مُّسَبَّحَةٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ {109}

Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.

The verse 109 is questioning everyone which is better? Maybe in haste we might say yes, the one whose foundations are laid on *Taqwa* is better. But

then another verse might come up that Allah witnesses they are lying. We might say we are telling the truth but still they are not true. As in *Surah Munafiqoon*, the hypocrites would come and express in front of Prophet (s.a.w.s) that we bear witness that you are the Messenger of Allah (s.a.w.s). Allah also is aware that this is true but the reply is that they are lying. The same truth when someone who does not believe in it expresses it without conviction, then this is considered a lie. This is because if he is the Messenger of Allah, then why do you not obey him, why do you not follow his guidance. This is why you are lying. If you would have believed that he is the Messenger of Allah, then it would have been seen in your actions.

In this verse also, we are asked a simple question but still it is a very complex one. The building whose foundation is laid on *Taqwa* is better, or the one that is kept on the edge and is falling in hell is better? If we say yes, the one whose foundation is laid on *Taqwa* is better; then immediately another question will come up as to what are you doing then in a slipping, instable center? What you are doing in these parties? If that place is better then why are you not present there? In the inner side it is a very complex question. In the outward it is a question related to the place but in its inner side the question is related to selection and choice. If that is better which is made on the basis of *Taqwa* and pleasure of Allah then why have you not selected that? This means you are lying. Then the verse says Allah never guides the unjust.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ
وَاللَّهُ عَلِيمٌ حَكِيمٌ {110}

The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise

This will always remain as a concern and trouble in their hearts. This was a simple explanation of these verses, but the Holy Quran has presented a ground for *Taqwa*, which are those affairs where people lay the foundation like foundations of a building, life, alliances and any other affair which is done or made by some persons who say that we are making this for the reformation of society. For them Quran is saying that be careful, ponder over it and even if it is a mosque do not be blind about it, it might be Masjid e Zaraar, a center of Infidelity even though in its outward look it looks like a mosque. You should have insight, possess the wisdom and should not get deceived. These verses are for awakening the sense of believers.

Communities and societies get deceived in such instances only by tricksters who come forward and establish religious centers but behind them is *Taghwa*, corruption and infidelity. The senseless (*Be-Sha'oor*) visit these places also as to what is the harm in going to such a mosque to pray. If we would have understood *Taqwa* the way Quran has presented, that it is the element of guidance and guidance is the manifesto of life for human being. If we would have adapted *Taqwa* with this vision, and if *Taqwa* was taught, preached this way then the believers and specifically this generation would not have been under this deception. In the past it was a simple society and simple people living there but the level of senselessness was not to the extent what is seen today. Today in religion the way Muslims have been deceived they have been not been deceived to this extent in the history before. All this is because of senselessness, lack of understanding, foolishness and ignorance. If there are two persons; one with *Taqwa* and other without *Taqwa* but dressed in a good

attire coming in presence of these senseless beings, then they will go with the one without *Taqwa* being deceived by his outward attire.

One famous incident which I have expressed on various occasions. One big personality by the name of Mirza Qommi (r.a) who was a very elderly scholar from Najaf. He after studying from Najaf returned back to Qom to work with his people. There is a town by the name *Saveh* around 100 kms from Qom where he went for preaching the religion. He was an *Ayatullah* and at the status of *Marajae*. There was a resident scholar already present there. That person saw Mirza Qommi and got concerned that if this big personality stays here people will get attracted towards him and my shop will close. So, he decided to defame Mirza Qommi in order to dodge people that were getting near to him. He spread this amongst the people that this person whom you consider as an *Ayatullah* does not know anything and is just an illiterate. It was very difficult for people to digest this. But this trickster said that I will prove this to you all. He gathered everyone one day, asked for a black board and asked Mirza Qommi to write snake on it. Mirza Qommi had a very good hand writing and he was not aware about what is going on. Mirza stood up and wrote the word snake in a beautiful handwriting. Then this trickster stood up and drew the picture of snake on the blackboard. He then asked the people tell me which one is a snake, the one which Mirza has written or the one what I have drawn on the board. People said that what you have drawn is a snake. The trickster said that one who cannot write snake how can he be *Mujtahid*? People said yes, it is hence proven that this *Allama* Mirza is not an educated person. See how a person takes advantage of the senselessness of the people. Why tricksters were successful in front of Prophets and Imams? It was due to the senselessness of people. Why ignorant are successful against *Ulama*, *Fuqaha*? It is because of this senselessness. When people lack sense then they cannot differentiate between *Masjid-e-Zaraar* and *Masjid e Taqwa* and consider both as same.

That community in which there is no difference between Masjid –e-Zaraar and Masjid –e- *Taqwa*, they are the crumbs for enemies, they will be used against religion, they are the battalions of *Munafiqeen*. It is because of this senselessness they will be used against religion by the *Munafiqeen*.

This was an incident about the Masjid-e-Zaraar, I will present in details about its background. That why the Quran has listed this down till *Qayamat* for all generations. Why every generation should read this incident? This is because there is guidance in this and Quran is the book of guidance. What guidance should we take from these verses? Were these verses only intending to present a historical incident? If it was only intended to present only one historical incident then this would be considered as only knowledge and an incident that one mosque was made by some people, and the Prophet decided to break it. This won't be guidance because for these verses to be guidance it is necessary that this incident should be a reference and of use for us in our era. We should be able to recognize and differentiate between *Masjid e Zaraar* and *Masjid e Taqwa*, A center of Zaraar and a center of *Taqwa*, a party of Zaraar and a party of *Taqwa*, a system of Zaraar and a system of *Taqwa*. If we cannot develop this sense inside us whereby we know who made Masjid e Zaraar in history, but we are not aware about Masjid e Zaraar in our locality and we visit those mosques. The sense which Quran wants to develop for every generation is that Masjid e Zaraar can be present in every era; Infidelity can be spread from mosques as well, mosques can be made for evil purpose and you should possess that much sense that you can differentiate between these at global, national and local level. If this sense gets established in communities then they can find the difference between a leader and a misleading person, a mosque and the center of mischief, between a Just *Faqeeh* and a non-just *Faqeeh*. He can then differentiate between a Mujtahid of MI6 and a 'Just and *Muttaqee'* *Faqeeh*. If he does not ponder over Quran as a book of guidance then he

will not consider these things. He might end up supporting all or opposing all. He might visit a Zaraar and oppose *Taqwa*. A center of Zaraar is made on the basis of senselessness. The actual plot on which corrupt leaders, centers come up is senselessness. We can see at every place, village, and town and we can see in this age that the basis of discord today amongst Muslims is due to this senselessness.

Laying foundations on Taqwa

One domain of *Taqwa* which Quran has expressed in detail is when a person starts something or lays foundation of something then it should be based on *Taqwa*. Every new act in life should start with *Taqwa*. When man makes his home, he should make it on the basis of *Taqwa*, he establishes his family, marries all should be started on the basis of *Taqwa*. These are the practical grounds of *Taqwa*. If you are starting a business, making deals, then the foundations should be on the basis of *Taqwa*. If you are establishing a religious center then it should be on the basis of *Taqwa*, a mosque, a welfare activity should all be on the basis of *Taqwa* which means the divine system of protection by Allah. Like in every city, town governments have made systems, rules for construction of buildings. If those buildings are not made, or foundations are not laid on the policies made by the country then these builders are considered as criminals. These buildings which are not made on these principles and standards they fall down, and become the basis of taking many human lives. We can see these accidents every other day that those buildings that were not made on the standards but instead some treacherous person did not use the secure material required for the safety of the building and as a result a weak building came into existence, and then it fell down eventually and every resident in it also got killed. If these buildings are not made as per construction principles then they become the basis of destruction.

Similarly, the life of a man is also like this, where there are certain principles on which the foundations of life should be laid and life should be constructed on those, only then these buildings will remain protected forever. But those lives that are not made on these principles, they get destroyed.

One common thing which is problematic today in our lives are marriages. We do not keep the basis of marriage on *Taqwa* instead we do it on the ancestral, cultural, and communal basis. We take care of all of these but not the divine foundations. Even those who have put on the attire of faith, they also do not declare the divine plans as the basis of many affairs of life and give preference to rituals and customary acts. The result is that these lives in the very beginning itself get destroyed. Those families in which the very first year of the marriage the disputes start, and separation happens are those lives which were established on the basis of *Tughyaan*. They had embedded regional, cultural, ancestral plans and rules in it, but not the divine rules and these were destructive lives. It is possible that it gets destroyed in the first year or second or later but at some point, it eventually gets destroyed. Some forcibly continue to live such lives but even they are destroyed lives where husband and wife have distanced, hate each other but still live together. This is not a family, they are roommates just living together. They adopt every policy, and plan except religion. They establish their lives on worldly systems but not on *Taqwa*. If they want to decide where to live, where to make homes, they will see how that is place, how is the market, weather, facilities and some even keep corruption in mind and select such places. They do not adopt *Taqwa* in their living as to where we should spend our lives so that we can acquire *Taqwa* also while we are there. We don't see if *Taqwa* will also be there or not. We populate our generations on such lands where there is annihilation.

Background of Masjid-e-Zaraar

Amongst these affairs is when a person makes a religious center, and in Surah Tauba Allah has presented a scene so that the generations coming till *Qayamat*, especially believers should be attentive, have the insight that certain things may appear to be done on the basis of *Taqwa*, but they are actually *Taghwa*.

In Surah Tauba verse 107 to 110, Allah has discussed about a mosque, which was made at the time of Holy Prophet in the vicinity of Medina. It was made at a place where the first historic mosque was made and Holy Prophet (s.a.w.s) went to that mosque and even today it is a place of Ziarat for believers, where the Holy Prophet (s.a.w.s) went. This first Islamic mosque which was made in the vicinity of Medina at that time is *Masjid –e- Quba*. This mosque was made by the resident tribe of ‘*Auf*’ and Prophet went there, and he used to visit there sometimes. The Masjid e Nabawi was inside Medina and was made on the instructions of Prophet. Masjid e Quba was made by Bani Auf, who had two tribes inside them. When Holy Prophet (s.a.w.s) went to Medina, a group of hypocrites came into existence, who started activities and operations against Holy Prophet (s.a.w.s). This was a dangerous group unrecognized by people and had put on the attire of Islam. They were pretending to be believers but in reality they were not and others were deceived by them.

This danger was growing under the veil and it was such a big threat that it would have damaged the most of Islam, hence with the revelation, Allah made the Holy Prophet (s.a.w.s) aware because the people were not able to understand that these people were hypocrites. Quran has detailed discussion on hypocrites and we also had a full series in Ramadan on this subject of Hypocrisy, and these are essential things by which we can understand the people living around us in every society. These are

guidance, standards from Quran for people. Quran is the book of guidance and not a book of *Thawaab* to be recited on dead, all these are secondary benefits of Quran. The actual soul of Quran is that it is guidance for the humanity. These words are on our tongue that Quran is a book of guidance, but not in our hearts and in our practical lives because even till now Muslims are not taking guidance from the Quran. They are doing oppression on Quran that they have made the manifesto of guidance from Allah into a book of *Fa'aal* (doing toss, the way we do by flipping coins). This is not a book of toss it is a book of guidance. There are more specialized people about *Istikhara*, *Fa'aal* etc. from Quran, than those who are specialized in taking guidance from Quran. All these people who do *Fa'aal*, magic, black acts to solve the people's problem are not part of the religion, but we have made them sacred and consider them and these acts to be religious. These acts have become a sign of religiousness that the one who does these, is the most religious person. This is a book of guidance and we should emphasize on it a lot, and Quran has also emphasized many things, and repeated them so that these things get in our mind and become part of our culture. We have to repeat this abundantly that Quran is a book of guidance and is a practical guide. We should take guidance in everything from Quran as what to eat, where to live, what to make; we have to take guidance from Quran. This was the saying of Ahlulbayt (a.s) also that we should take guidance from Quran. They took guidance from Quran and asked their followers to do the same.

Quran has a grievance, when Holy Prophet (s.a.w.s) will come in the presence of Allah, he will have a complaint. That O' my Lord, this community of mine had forsaken and abandoned your Quran. They have recited it, for *Thawaab*, for funeral rituals but have not taken guidance from it because no dimension of our lives is on the basis of the Quran. If you look at Pakistan; is our culture, business, education system, living, lifestyle, politics and everything else on the basis of Quran? This is the

adulterated life that on the outward we have an attire of *Taqwa*, but inside we have the base as '*Taghoot*'. Such a life Quran terms as a life of hypocrite.

This group got born in Medina, they were infidels who had no faith, but pretending to be faithful came inside Islam. They took many steps to finish Islam, to stop the movement of Holy Prophet (s.a.w.s), they lied and did many aggressions and Quran exposed them. They were concealed and were not being recognized. Believers give witness that this person is from this tribe, he is a Muslim. Quran made the Holy Prophet (s.a.w.s) aware that these people are deceivers, not believers, they will betray and you should not come under their treachery.

This incident of mosque is also presented by Quran so that there is guidance. The guidance over here is that those who are sitting amongst Muslims should be recognized, and be aware of such centers which are established in the name of religion in order to destroy religion, they have titles of religion but Quran says they have nothing to do with religion and such centers should be brought down as they are anti religion

These hypocrites made another mosque near Masjid e Quba with their own arguments. There was a mosque already and another group of Bani Auf who were hypocrites made another mosque. They constructed it and came to Holy Prophet (s.a.w.s) in Medina and expressed their desire for him to come for its inauguration and recite the first opening prayer. At that time Holy Prophet (s.a.w.s) was travelling for Battle of Tabuk with Romans. The army was ready and Holy Prophet (s.a.w.s) said this is not the time for inauguration of a mosque and I am departing for the battle, let me come back and then we will see. These hypocrites did not participate in the battle.

Quranic awareness in Masjid-e-Zaraar

The Holy Prophet (s.a.w.s) went for Tabuk and then again returned back, and when he was near Medina, these verses were revealed at that time on the sacred heart of Prophet. That those hosts of the mosque who came to you requesting for its inauguration, you should never go inside that mosque. It is because this is the mosque of Zaraar (harm) which is made for creating discord amongst Muslims. The Prophet is present and in his presence a religious center is made for confronting the Prophet. They selected a mosque to fight against Islam. Since it was a mosque, the Muslims easily got deceived by the hypocrites. Some would even pray for their well-being that they have made mosques. Allah sent a revelation that this is Masjid e Zaraar and it is against you.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ
وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَٰى ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَاذِبُونَ {107}

And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.

That group which made this mosque to which Allah gave the name of Masjid e Zaraar and that it is a center of *Kufr*. The third objective of its host is to create discord amongst Muslims, so that Muslims can be divided. The fourth objective was that it was a place of refuge for the enemy of Allah and is a *Harbi* (War) enemy of Allah. This means he is in the state of war and attack with Allah and his prophet, and they have made this mosque as a place of refuge for him. Quran has presented

these four objectives of the hypocrites who made this mosque. Then these hosts are swearing **إِنَّا أَرَدْنَا إِلَّا الْحُسْنَىٰ** that our intention is only goodness; but Allah bears witness that they are lying and they have not made this mosque with a good intention.

The mosque over here is an example or a reference. The awareness which Quran is enhancing over here is not just limited to a mosque. Zaraar is a title for all those acts, policies which are things made for evil (*Baatil*) objectives under the banner of righteousness (*Haqq*). Like as I said last week that the official center of religion that is testified by religion, is a mosque. All other centers are made by believers for certain purposes of their own. This is a very important point because we do everything for rewards and benefits. Like if you go to Karbala for Ziarat but don't get any food, but have understood the purpose of Imam Hussain (a.s), and developed the vision, insights (*Baseerat*), then that is enough. Same thing for Hajj is that we go there but we do not develop the vision of Ibrahim. Allah has sent this book for guidance and all other benefits are secondary. If Quran would not have descended this verse then this Masjid e Zaraar would have also been a place of pilgrimage and these makers would have been sacred people. Some specialists today make people visit 900 spots in Medina, that this is where Prophet stood, he sat etc. and these people have made this business, because practically the Holy Prophet (s.a.w.s) moved around everywhere in Medina. They have minute information by inches about spots and these people have made this as a business. If this verse would not have been revealed then people would have gone to this mosque also, kissed it and prayed for its hosts. We are doing this in our country all the times that how many centers are of hypocrites but believers are desperate to go there, they visit and consider all this as religion. This is the lack of insight (*Baseerat*), and sense (*Sha'oor*) which Quran wants to terminate this absence of insight with this verse.

Otherwise what was the need to present this in Quran? If there was a mosque of hypocrites that Prophet brought down, so what was the need of it to be present in Quran?

Masjid-e-Zaraar is a center in Medina, which means in every city such a mosque will come up and Quran is presenting in this mirror the Masjid e Zaraar till Qayamat everywhere. The attested center of Allah, Holy Prophet (s.a.w.s), and Imams is a mosque. The Madrassah's can be made as per need later but the center which has a formality and prestige, and Allah has discussed in his words is a mosque. Mosque is the madrassa, university, gathering, capital of Islam. It is not just for praying few units and then nothing else is done inside mosques. Masjid is a Headquarter of Islam, it is a central office where the leader of Muslims will come, people will come, he will take care of affairs of people there, and he will deliver all affairs from the Mosque. This is the foundation of religion. This mosque was made at that time when Islam was the only axis. If you see the first four caliphs, they did not make governor house as separate, even Ameerul Momineen (a.s) used to govern from mosques. The commander of Muslims was in a mosque. Ameerul Momineen (a.s) would call people in Masjid e Kufa, he would give verdicts there, court was there, but when the later emperorship started during *Abbasside* regime, they made government centers separately and those who came later separated things even more. Those who came later they removed *Dars* (lectures) and speeches from the mosques. Then some who came later, they separated the offices. They made alternatives for mosques due to which mosques became isolated. And now we cry people don't come to mosque. Should they only come for prayers? People will be regular to mosques only when the mosque is the center of every affair, when everything is done in mosque and this can only be done when there is an Islamic system. When there is '*Taghoot*' then they don't make mosques as their centers. They will make their own offices for the affairs.

Abu Aamir makes the mosque as fifth column

The tactic which hypocrites used was that for the sake of enmity with Allah, prophet, Islam, Muslims they made a mosque because no one will be suspicious about it. A person by the name Abu Amir who was from Bani Araf and he can be very well recognized by those who analyze history. He is well known person in history through his son who got martyred. And his son got title of '*Gaseelul Malaeka*' (whom Angels gave ritual funeral bath) on his martyrdom. This son got married and immediately the battle started; he was in the state of ritual impurity and Ghusl was Wajib on him. The Holy Prophet (s.a.w.s) announced for the battle, he did not make an excuse that I should take Ghusl first, it was not like today where there are water pipelines, people at that time had to go to wells to bring water out. He did not even delay that much too say *Labbaik* to Prophet (s.a.w.s). This is a lesson for the students of Islam to not make excuses. He in that same state went to the battlefield and did not even tell anyone. Since it was a call from Holy Prophet (s.a.w.s), he went out to battlefield and got martyred there. Later when the battle ended, and the martyrs body were to be lifted and his body was found in a different state. It was in a state of washed, bathed and everyone was astonished as to who gave him Ghusl. They all came in the presence of Holy Prophet (s.a.w.s) and asked him, he said Angels gave him Ghusl. This person is very unique in Islam, that Angels came to give him Ghusl. His name is *Hanzala ibn Abu Aamir*. The son is so esteemed that he had a genuine excuse but he did not delay and rushed out. Abu Aamir is his father and he is a hypocrite. This is a very important point that father is hypocrite and the son is *Gaseelul Malaeka*. If children do not follow their hypocrite, polytheist and corrupt parents; do not tread their path and instead follow the path of Prophet and Allah, then these children can reach that state where Malaeka give them *Ghusl*, and not just Ghusl, instead Angels will help

them too. Hence if parents disassociate a child and leave him just because the child took the right path of guidance, Allah will not leave them alone but instructs the Angels to take care of such a child.

This person, Abu Aamir had become Christian before the arrival of Holy Prophet (s.a.w.s) in Medina and became a priest of Christians. For some time, he opposed the Prophet (s.a.w.s) then he left for Mecca and joined the infidels there in Mecca. This Abu Aamir used to instigate the infidels to attack Medina as his party was present there and they will support him. There is a terminology known as a *Sutoon e Panjum* (Persian), and in English it is 'The fifth column'. This terminology started during world war. It means the fifth group. There are four pillars for protecting country, but this fifth column is loyal to the enemy. There are four pillars for protecting every society and nation, but the fifth ones are hypocrites, spies. Like some live in Muslim lands but are loyal to America. As per this terminology, the hypocrites were the fifth column in Medina. In Medina there was a party who were with the *Mushriq* of Mecca. They would instigate them to attack from outside and we will support you from inside. This fifth column played a vital role in Battle of Ohud and they became a basis of defeat for the Muslim arm. They claimed to join the Prophet in the battle, they got prepared but at the last moment did not go and stayed back. They reported information to the enemies and supported them. This fifth column in Medina had taken the shape of a party.

Abu Aamir was the leader of this group. Abu Obay was the top most, and then after him was Abu Aamir. He first went to Mecca, and then when Infidels got defeated in several battles, he left Mecca and went to Rome. Rome was a super power and he went to the emperor and aroused him that your governance is in danger from Muslims in Medina and they will topple everything. The king of Rome got prepared by him to invade Medina, since they were a super power and a big empire which was a big

threat for Muslims. He was arousing them as he had become Christian priest, due to which he made a big position. From there he sent a message to his colleagues in Medina that very soon the king of Rome is going to attack Medina and this fifth column has to support from inside Medina. You make a center first, and start to prepare from there, and when Rome attacks this will become a center for supporting romans. It was his policy that the center which you have to make should be a mosque as it will be less sensitive and people will not object, they will be happy, the Holy Prophet (s.a.w.s) will also be happy and also formalize it. You should get it inaugurated by Holy Prophet (s.a.w.s). Then this mosque will be in your hand, where you make your allies and when romans come then this will be a support base from where we will end Islam.

Confronting Islam with Islam

Quran says that this mosque was made for harm, Kufr, discord and refuge for the old enemy of Islam. This Munafiq, who was a Christian gave the concept and a way to establish a mosque to destroy Islam. And till today enemies of Islam have adopted this method. That Masjid e Zaraar was brought down, but then the mosques made after that are established till today and at present this plan of Abu Amir is being used by the Christians of today. This plan is centralized by Britain who is a sworn enemy of Muslims. If you see in the entire history the most spiteful acts against Muslims have been done by Britain, but Muslims consider them highly respectful, sacred and feel prestigious that they study in British systems. This devilish community of British has severe hostility towards Islam and they adopted this policy of Hypocrite of Medina.

Imam Khomeini (r.a) said that amongst the methods used by enemies to damage Islam, the most successful one was Islam against Islam. Mosque against Mosques. Britain made sects which were Zaraar. *Qadyaniyat*,

Wahabiat, Bahatism, Takfiri, Salafism are all made by Britain. Parties, groups as *Zaraar*. Personalities, Ulama they made in every sect. They made centers and personalities inside Shiite too. Now this Shirazi group is made for breast feeding the fitnah of Takfirism. Ameerul Momineen (a.s) said that do not give ride to seditions. You should neither feed nor give ride to seditions. Takfirism is a Fitnah and you should not feed them. The Leader has named them as British Shiite, the group made by MI6. This Shiite breed Fitnah. They make religious centers for four purpose that is to create harm, spread Kufr, Shirk, propagate Mushriq thoughts, like Ali is Allah, in the mosques of Muslims, and bring such orators. Then to create division amongst Shias, Muslims and a refuge place for the enemies of religion, so when the enemies come to that land, this center is already present for their use.

The Personalities of *Zaraar*, Madrassah's of *Zaraar*; Mosque, party, scholar, organization of *Zaraar* whose outward is religion and inside (*Batin*) is *Baatil (evil)*. Quran has made it easy to understand *Zaraar*, wherever these four things are done, where harmful acts are done, Kufr is spread, Muslims are divided whenever the enemies of Religion come to visit they come to these places. Quran is giving this insight (*Baseerat*) and awakening the Muslims. Now a revelation will not come on every mosque. With one '*Wahy*' Quran has manifested this fifth column plan, but still believers blind fold their eyes; and say that this is also a mosque, they are also from us. How MI6 can be yours, Rahbar is also yours and enemy of Rahbar is also yours? When the foundation is not on *Taqwa*, then insight (*Baseerat*) is lost. Then he comes with intention of seeking nearness to Allah (*Qurbatan Ilallah*) and becomes a *Muqallid* (follower) of *Zaraar* places. He gives funds and supports. Hence if *Taqwa* is not present, then sense (*Sha'oor*) and awakening is also not there.

إِنَّا أَرَدْنَا إِلَّا الْحُسْنَى

Then they pledge that we have made this with good intention. Later the verse addresses about the duty of the believers against this mosque? When Holy Prophet (s.a.w.s) sent people to bring this down, the hypocrites were swearing that we have not made this mosques for any evil purpose. We have made this for some old persons, who could not go to Masjid e Quba during winters, we have made for them. It is a welfare act. At present with USA Aid, plates are put at the house of believers. They have given wheat, sheep to someone and have put plates on the tables, and it is US Aid. The biggest welfare organization in Pakistan is giving USA Aid and believers want to take aid from them. There is a lack of sense and insight, instead it is better to die with hunger rather than taking one bag of food from them. This one bag of food is given to take away your self-respect. This is Haram (forbidden) morsel. The child who is eating bread made from American aid, what will he become? The student who studies with American aid and gets degree, what will he become? Then they swear that we are doing this to facilitate believers. The believers who love comfort for them even if Yazid comes with Aids that gives comfort to believers they will ask even Imam Hussain (a.s) to get aside.

I have heard from Afghani Ulama in their gathering (when USA invaded Afghanistan); an Afghani was sending greetings, applauding with others that Afghanistan will be developed now, it will grow as America has come there. The American Ambassador in Afghanistan, Zalmay Khalilzad has laid foundation of many mosques in Afghanistan, he has given lectures to Afghani Ulama too. You can see a picture on internet, where scholars from all sects are sitting and General Hamid Gul is giving the lectures about etiquettes, even scolding them too. So, the point is that if someone

comes with some benefits, a bag of wheat etc. what will you sell against it? Will you give your religious centers in return of this charity?

Quran wants to give this awareness, sense (Sha'oor), and awakening to you. Judge the personalities, centers on these criteria's. Assess the personalities on Haqq (righteousness). Ameerul Momineen (a.s) says do not recognize truth through personalities instead identify personalities through *Haqq* (righteousness).

They were swearing that we made this mosque with good intention but Allah witnesses that they are liars. You should not even get deceived by their swearing. Quran is even telling that some Muslims might be suspicious and when they ask, they will swear and convince them. Then they will come and say that we have seen ourselves, listened to them, recorded them, that they are sincere.

If *Taqwa* is not there, such people will get established. You can see from where discord spread in Pakistan? From mosques. These are all Zaraar mosques, where the sacrileges were done on Muslim personalities, insults of Muslims. As per interpretation from Quran, the mosque where discord is spread is Masjid a Zaraar. Whatever titles they put, swearing they do, they are liars and Allah says that they are liars.

Whenever the enemies of people of Pakistan, when they visit Pakistan, they give sermons in which mosques? The supporters of Takfirist, the mosques which they visit are all masjid e Zaraar.

Habituated with Zaraar (harmful things)

Amongst this, one instance of *Taqwa* is expressed in Surah Tauba. When you lay the foundation of anything, and Quran presents mosque as an example, though the order is generic that whenever you lay the

foundation of anything it should be on the basis of *Taqwa*, whatever mosque, house, family, business, activities, education and everything that has to be established by your hands and becomes the system it should be on the basis of *Taqwa*. If you make a group or Ummah then it should be on the basis of *Taqwa*. If this happens then this center, house will be considered as divine. If there is *Tughyaan*, hypocrisy it will be *Zaraar* which means harmful for those who have laid the foundation and also for the society. These harms are witnessed by everyone today. In every city, street, where homes, businesses, relationships are harmful because their foundation was not based on *Taqwa*. We have absorbed *Zaraar* inside us. We Pakistanis become habituated very quickly and compromise with every situation. Politically, economically, culturally, socially and every condition we adjust with it. When British comes, Hindu comes, if dictatorship comes, democracy comes, terrorists come the Pakistanis have this ability to adjust with everyone. They do not deny or say no to anyone. They don't have resistance against anything. They compromise with everything. If economically you get welfare, corruption is there, they will adjust with everything. Whatever is made as a trend they are ready to accept it and harmonize with it always.

The first element of religion is denial, to become Muslims; that is "*La*" which is the first step. When you say "*La*" then only you will reach Allah. When you say "*La*" to political systems, education system, culture and all those things that are against religion then you become Muslim. Pakistani community is uneducated about "*La*", they did not get a teacher who can teach them "*La*". They got teachers who taught them *Allah-hubut* not "*La*". If they would have said "*La*" instead of "*Hu*" then only Allah's systems would have been there.

If body loses immunity and resistance then it becomes prepared to accept every disease. Similarly community, society is ready to accept every system

and disease. Sick people cannot easily get salvation because they accept misguidance, oppression, cruelty, corruption and everything. How can such a community get salvation? Who will give them salvation? Imam or Prophet? Imam's start with "La", Imam Hussain (a.s) started with "La" and this community of Shiite is present on every land, who are associated with the school of Karbala. Karbala starts with "La" and due to this "La" all these atrocities calamities, martyrdom, and captivity was there because of saying "La". We have love for Karbala and Imam Hussain (a.s) but we do not consider Karbala as headline ideals in our lives; we do not practice Karbala in our lives. The headline statement which Imam Hussain (a.s) wrote with his blood, in Karbala, history and on the souls, the *Fitrat* of humanity and on this entire existence, with the ink that cannot be wiped off was; "LA OOBAAYE", I do not submit, I do not accept them. This is what religion is. If you do not accept, then be prepared for cruelty and oppression, which happens due to not submitting to cruelty, it is due to this denial. The cruelty done by tyrants on those who deny them has high rewards from Allah.

We have listened to Karbala from professionals, who have taken money to narrate Karbala to you. We have seen this scene in our childhood, when someone dies in a family, then in those villages, there are good voiced women who cry and mourn with emotional words, they come on deaths to cry, they are termed as *Nahiyaat*, and '*Nauha*' means those things recited that make a person painful and aggrieved, makes them cry. This group of *Nahiyaat* would come and they would make everyone cry, they had such talent and skills that even the enemies, opponent of that dead person would cry. This is their specialty and such women are present now also in many areas. We have seen this in our childhood and these women would come there to mourn, and people give them either some money or they get some good food. For this compensation they demonstrate their art and make everyone cry there. You can see in that funereal, the mother

of the dead person is also present and these Nahiyaat are also present. Mother does not need nauha to cry, her pain is enough for her to cry. But others cry only when Nahiyaat come and make them cry. But for mother that feeling of separation is enough to cry. We in Karbala need Nahiyaat, someone should come, and express and then we are affected. The principles of Karbala do not make us cry, that “La” of ‘Leader of the Martyrs’ does not affect but the words of Zakir, and their skills affect us. This is our weakness and difficulty that why are we not affected by Imam Hussain (a.s)? We are impressed by a vocal person. Become like that mother who is in deep grief on the death of her son. The voices of Nahiyaat are not making her cry but some other pain. Allama Iqbal would not cry with vocal voices. He would cry after reading Quran, you can see that Quran which can still be seen in Lahore museum as if soaked in water. These were his tears. He would cry due to *Maarifat*, awareness and not due to vocal. That pain comes with purity and Taqwa, then Quran will make us cry, and then the teachings of Imams will make us cry, then we don’t need professionals. That feeling will develop itself in the hearts.

We are habituated with the centers and atmosphere of *Zaraar* (harmful things) and have been weaved with *Zaraar* in our existence and we have accepted it by our heart that we are people who accept harmful things. If there is no electricity we can live without it. The railway minister of past government, when he was told that the railway system is being demolished due to corruption, He said so what if there is no railway, in many countries there are no railways, so how does it matter? These are our ministers whom we have elected and accepted. The Chief Minister of Baluchistan when he was asked at the martyrdom of 35 believers, about what happened, he said what difference does it make that 35 are killed out of a 200 million population? We have accepted such ministers and leaders, and everyone knows their reality but still no one has said “La” as we have become habituated. There are such mosques from where hatred

is spread, where sedition started, Takfirism started and everyone knows them. Everyday centers of *Zaraar* are coming into existence against the religion, and the believers of the religion, and they give these centers the name of development in the name of religion.

Personalities who recognized Zaraar (harmful things)

Quran is giving this *Sha'oor* (sense), and if people make Quran as their manifesto, then people of this sub-continent would be free from slavery. In old times there were some known personalities who had their conscience alive, like Tipu Sultan when there was a Muslim government. The British started a harmful trading activity, agreements were made and everyone thought now India will progress because British were developed people, they will develop this nation, economy will grow, jobs will be more, and India will become a center of trading were the views of rulers of that time. This one person, Tipu sultan was attentive that this agreement is harmful. He resisted, fought and gave life and in his martyrdom hypocrisy played a big role. The hypocrisy got developed inside and they played from inside and Tipu sultan got grinded in the aggression from outside and inside. This great martyr had this conscience that he rose against harmful things but no one realized. They came with economy and captured entire India, then they came with their politics and then education system but no one got attentive that their education system is *Zaraar* and through generations we have accepted that system and given it a title of development, modernization and the path of progress. Fools like Sir Syed Ahmad declared this as the path of progress. All Shias and Sunni have adopted the same path. They separate when they come to mosques as Sunni and Shia, but outside in market everyone is engulfed in that *Zaraar*. They have become habituated, and now also happily they accept anything that comes their way.

The same harmful pact was made by East India Company with Iran. When India came in their hands, they went to Iran. Muslims had three big powers at that time, Iran, Turkish Ottoman and India. There were emperors in all these three places. They were all kings but Muslims, it was the *Taghooti* system but in the name of Islam, and British wanted to end all three Muslims empires. They ended the kingship in India, then ottoman in turkey and then they turned towards Iran. East India Company approached Iran and started with tobacco trading, that the contract would be given to British company for setting up industries to produce tobacco products. It was exclusive to British. At that time there was a recognizer of *Zaraar*.

As Iqbal says that caravans are in slumber, and they lose their sense of suffering and loss due to it; but the leader of the caravan has the sense, and one of the works of *Rahbar* is to develop the sense of loss in their community. The leader should inform the community that this loss you have suffered, and further losses that are about to happen.

*'Way Naqami Mata e Kaarwaan jaata raha
Karwaan ke dil se ahsaas e Ziya Jaata raha'*

*Woe on our state that the assets of Caravan were getting lost
But more than this, the sense of loss for this Caravan also was getting lost*

These caravans are looted but they do not even have the sense of loss. Now you need a leader of caravan;

*Nigah buland, sukhan dilnawaz,
Yehi hai Rakht se safar meer e kaarwan ka*

*Deep insight, passionate speeches
Only this is the carriage of the leader of Caravan*

A leader of such deeply sleeping caravan should have deep insight. If something is going to happen after 20 years, then he should know about this. At that time an awakened personality was present, Syed Jamaluddin Afghani. He was a light of awakening who started a global awakening movement and made every category of people awakened. He knew how severe this *Zaraar*(British) is, who is sitting next to the Muslims. He would go to every Muslim country that this *Zaraar* is sitting next to you. He went to Iran and told them this same company entered inside India through such trading contract, and destroyed the people there. Now it is your turn and they want to set up the same environment there. But the kings, and the similar minded scholars, and in places like these everyone was royal. They thought this Maulana is crazy and wants to hinder progress. British have come to Iran and have done this contract, and now our poverty will go way, our loans will be waived off. They did not listen to anything, and instead tortured Syed Jamal.

They arrested him and issued death sentence, and with great difficulty he managed to escape from Iran and reached Najaf. He asked the people of Najaf who is your most elderly personality. At that time the seniors, elders, *Marajae* of Najaf were in Samarra. Samarra was quite central at that time also, and Mirza Shirazi was in Samarra. Syed Jamaluddin Afghani went to Mirza Shirazi and informed him that your community has taken a harmful step, and that Rahbar of Shia became attentive and he immediately issued a verdict that growing, selling, buying and keeping tobacco as forbidden (Haraam). There is no verse, or hadith for it being forbidden (Haraam). He could have said that I don't have verse or hadith about tobacco so how can I stop people from using it? He knew that the current demand of salvation of the religion is this, and religion needs this to be done to save the Ummah from *Zaraar*. Some may think, that you are giving the verdict of *Hurmat*, which is the order of Sharia, and where is this in Sharia? But *Aql* (intellect, wisdom) says this, and *Aql* (intelligence) is

amongst the four elements of Sharia. The four foundations of issuing Sharia verdict are based on Aql, Quran, Hadith, Ijma (consensus). We memorize Quran, and hadith but lock our Aql (intellect), so how will you understand *Zaraar*? *Aql* will tell you that your community is sinking, there is *Zaraar* in it. People respected the verdict. The king was also smoking pipe and he ordered his servant to prepare pipe for him to smoke. The servant refused and said Mirza Shirazi has forbidden for everyone. This is harmful for the nation. It is the order of Rahbar that anything that causes harm should be stopped, or else you will lose your religion, nation and community. Even though the Islamic government was not established but he saved the community from harm. The most severe *Zaraar* is the system of education which is the dirtiest quagmire imposed by British on us. There is no *Taqwa* there.

Quranic order related to Masjid-e-Zaraar

Now what is the order in Quran related to Masjid-e-Zaraar? Where *Zaraar* mosque is made, as I said before that within the boundaries of the religion, there is only one formal religious structure which is the mosque. There is no replacement for the mosque. Any center that people have made cannot be equated with the mosque. It is the attested center of Islam, and today it is isolated in our culture of *Zaraar*. The mosques are either poor, or they are not present as compared to the population. We need a separate mosque for every 100 people because these 100 will become 500 in a few years. They make small mosques of a few feet as if they are sure that their generations will not grow. When you know that you will have children, they will have children, so at least make such mosques which will be useful for them. But we have decided that we don't need to go to mosques, we want to go to *Tanzeem* office, or make a stadium. They made a *Zaraar* masjid and it is the command of Allah to bring it down. Now don't justify that we have spent so much. The *Holy*

Prophet (s.a.w.s) had the power to take over the mosque, he could have done it that you have made it but now no interference from you and I will manage this. The instructions of Allah came that I don't want to change management, but this *Zaraar* mosque should be uprooted. By changing administration of *Zaraar* places, you cannot change its system. The *Zaraar* political system cannot be changed by replacing administration. Why Quran has presented this issue with so much sensitivity. If you look at it, it was a small issue that in the suburbs of Medina a group made a mosque and it could have been ignored. But Quran with high arrangement, that too in the most important chapter i.e. Surah Tauba these verses came to show that this issue is highly significant. Why? This is because all future generations will come across this, they will have *Zaraar* mosques, madrassas, centers, education institution, parties, and groups and by just changing their administration will not make any difference, you have to eradicate them, then only peace would be established, then only the system of the religion will get established.

The *Holy Prophet (s.a.w.s)* got the order. There are names of people around 12 to 15 in the tradition who made this mosque, and those who brought it down their names are also written, in some 3, 5 or 8 and amongst them one was *Ammar-e-Yasir*. The hypocrites also proposed this; they pledged that they are sincere and Prophet (s.a.w.s) should show them the way to run this. Allah sent revelation that this is a harmful step and do not go by their words.

The communities should have such standards, minds, and people who can immediately diagnose harmful things. The things that Sir Syed Ahmad thought as necessary for community development, but Allama Iqbal considered the same as *Zaraar* (harmful). He would say that this system of Churches (means British) is a conspiracy against our generations. This was the verdict of that awakened Iqbal, the student of Syed Jamal. This verdict

of Iqbal came true and we can see it today. See the *Zaraar* of this system of education, is there any *Murawwat* against this. *Murawwat* means manhood, courage, bravery and to bear the loss yourself for the sake of others. These are noble people who step into the field for others.

How much are we fond of this British system of education? We die for it, and we seek Imam Hussain (a.s) to get a place in that system of education, which is harmful. What we consider as necessity is harmful. The followers of Sir Syed Ahmed have declared many things as necessary, which are all harmful in the eyes of Allama Iqbal. Sectarianism, this economical system, are all harmful systems.

It isn't *Taqwa* that you made a place of worship (mosque), so that these *Reba* (interest on money) takers, when they are tired of eating interests, they come to mosques to pray and prostrate, where *Sajdah* (the act of prostration) also curses them.

*Jo mai sar ba sajda hua to zabeen se aayee sada
Tere dil to hai to Sanam qada tujhe kya milega Namaaz me*

*When I went into prostration a voice came from below
your heart is a temple of idols, what will you get out of prayers*

The earth is also frustrated from this illegitimate usurper, corrupt, transgressor and interest eating person. You have just deceived someone and now you have started to pray in mosque.

Many things which are told to you as necessary are instead harmful (*Zaraar*). The hypocrites said that a mosque is necessary for the old people in bad weather, but Allah says this is *Zaraar*. The same thing that you consider as necessary if you have sense then you will see this is as *Zaraar*.

In Pakistan some parts of the country are known as agency, there is a federal governance which is run by the local provinces. There is only one representative of Pakistani government. This is the law only found in Pakistan and not anywhere else in the world. Almost 35 Kms from Islamabad this area starts. Darra Adam Khel, which is a narrow valley between mountains, which starts from Afghanistan and comes up to Islamabad. What is this nonsense, that around it, is Pakistan and in between you have a strange and separate area called as Agency where there is no state intervention? They have their own laws and systems under which they work. Parachinar is besieged from all sides by Shia enemies. In past the enemies attacked Parachinar and the people there resisted and fought with them, and now they want to take their weapons away from them. But the same Parachinar now if you see there are disputes internally and in a short span of time this happened. All these discords started internally with elections. This politics of elections that you believe is very necessary for you but if you ponder deeply you will see what it has done to you, what harm it has created for you. For this you need sense, awareness so that you can differentiate between necessary and harmful. Today the western mufti, they educate how necessary is this western education but you don't listen to Allama Iqbal who has seen deeply through it.

Sir Syed Ahmed went to the West and in a coffee shop he picked up a magazine which had an article on the success of a community. He took that article and returned to India claiming that I found the path of salvation and success for Muslims which is to follow the path of English people. Allama Iqbal says that the experts over there gave me the opportunity to go deep inside and understand its destruction, corruption and harm present in this education system. There, Allah gave him this insight that this 'necessary' is how harmful for us.

*Kheera na kar saka mujhe maghrib ka johar e farang
Surma ha meri aankh ka khaake e medina o najaf*

*I could not be impressed by the gems of western culture
Coolness of my eyes are the dust of Medina and Najaf*

This person (Iqbal) sitting in Britain is saying that there is nothing here, the thing that was your need you have been distanced from it, and what is harmful you have been brought near it

All these commercial adverts are making harmful things as necessities for you, they are doing this day and night. When a youth watches TV; he comes to parents, that I need this. Parents are astonished how come such a dangerous thing has become necessity for you. This *Shaitan* has done this work, we should have sense. For women this media makes all harmful things as necessary in life. I have to go the mall, shopping center, all these are destructions. For necessary things Allah has given you Aql (intelligence) so that you can see what the real need for this era is. Do we have any standards for necessary things?

Hypocrites said this is necessary for us, but the *Wahy* (revelation from God) comes to bring it down. This is because if under the disguise of need and necessity, if harmful (*Zaraar*) things come up, then generations should know what is to be done, and that they should bring it down and not compromise.

The *Holy Prophet (s.a.w.s)* did this as a ruler of state, and on the order of Allah brought the mosque down. So that the people should know, if anyone takes this step, then the Islamic system has this path to bring down *Zaraar* things which anyone makes. *Zaraar* mosque, *Hussainiah*, madrassah, office, Marjaiyat, Rahbari, Tanzeem, Hizb (alliances), group, party, if any of those that are giving harm should be destroyed, and you

shouldn't make pacts with them that they should not spread harm. If there is no *Taqwa* then agreements do not have a standing. How can a person without *Taqwa* respect an agreement, one who does not follow the laws of Allah how can he take care of your laws?

At present MI6 with high capital within Shias, are creating *Zaraar* masjid, Marjaiyat and Rahbari. And the representative of this *Zaraar* Marjaiyat are present in Pakistan and all other places. These people are making Masjid e *Zaraar* against Masjid e Quba. They are making fraudulent Rahbari and Quran has expressed a standard.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْصَادًا لِمَنْ حَارَبَ اللَّهَ
وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَاذِبُونَ {107}

And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.

They are making places of refuge for enemies of religion, they are liars and there is no trust on their swearing. You should never enter inside this and only order there is that they should bring it down.

Distancing from Zaraar

There are four areas Quran has discussed in context to this mosque

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْصَادًا لِمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ

One was that the formation of the mosque of *Zaraar* (creating harm) was not based on Taqwa, hence Allah said that this mosque is harmful (*Zaraar*). The second weakness and defect in this center which was not made on the basis of Taqwa was that it cannot be a center of religion but instead a center of *Kufr* (infidelity and denial). The third evil in this is that it is made for discord amongst believers. The fourth evil inside this center without Taqwa is that it is a place of refuge for enemies i.e. anyone who is enemy of religion will take shelter here.

Quran says that when people established such *Zaraar* centers, those who made it will swear and pledge about their sincerity that they have made his for serving religion and Allah says they are liars, their oaths are also lies and they are deceiving.

لَيَخْلِفَنَّ إِنَّ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

For believers it is necessary that they distance themselves from these centers. The Prophet was commanded that you should stay away from this, and not even step inside it. This is Masjid e *Zaraar* which means harmful for religion and believers. Then after this Quran guides us that you should not consider *Zaraar* centers as places of need. Anything that is *Zaraar* (harmful) cannot be a necessity. This is the set order of the religion that there is no room for anything harmful in Islam. There is no possibility of any harm in any act or affair of religion. We have said before that those who end up doing harmful acts, they are first tricked through deception, and treachery by which harmful things are presented as necessity and believers get trapped by their words. They are experts in deceiving believers and convincing them, and hence they present the *Zaraar* (harmful) affairs as a necessity and when believers visit such harmful

places they also become convinced and become part of these harmful affairs.

What are things that are necessary is what Quran expresses in the next verse.

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ
أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ
الْمُطَهَّرِينَ

Never stand in it; certainly, a masjid founded on Taqwa from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.

The mosque that is built on the first day on the basis of Taqwa, that is worthier so believers should go in them, populate them and deliver their social affairs there. This mosque that has been established on Taqwa, their hosts had Taqwa and their intention was pure and their lives clearly demonstrated the purity of their intentions. We can see that those were of pure life.

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا

Those men who are pure and like purity too are inside the mosques which are based on Taqwa and Allah loves those who are *Muttahireen*, those who purify their atmosphere, relations, life, nation, city, town, community, house, family, children, friendships and businesses.

Those who do not have purity and instead they have filth and Haraam in their business, Allah does not like them, and they cannot make mosques. Those whose intentions, personalities, trading, relations are not pure, they can never establish a center of Taqwa. They cannot establish anything on the basis of Taqwa. They will make organizations (*Tanzeem*) which will spread corruption. A person whose life is not pure, how can he make a pure party to serve humanity? It is not possible that an impure person can do this. Quran compares and says that *Tayyaba* (purified things) and *Khabeesa* (filthy things) cannot be together. Wherever there is purity, there is no room for filth (*Khabeesa*) and corruption.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ
بُنْيَانَهُ عَلَىٰ شَفَا حُجْرٍ مُّسْتَوٍ فَأَنْهَارًا بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ {109}

Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people

Now Allah is questioning every believer in the above verse which is very clear but a deep question. Everyone should answer this question that one who lays the foundation of his life, affairs, centers on the basis of Taqwa and pleasure of Allah has goodness, or the one who has placed the foundation on an edge which is shrinking and falling down. This means the one who had laid his foundation on firmness or the one who has created a center at the edge of Hell are not same. By tongue we will say that we like whatever Allah likes. Allah wants a practical answer from life. If you believe that those centers which have Taqwa in them are good, than why

do you still continue to visit those centers and also become part of those centers which are made on the border of hell? A practical answer is required as to why you visit those places which have corruption (*Fasaad*), what relationship do you have over there;

أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ

The verse says that this foundation which they have made is on the edge of the fire of hell.

Masjid e *Zaraar* is an example of people without Taqwa, the ones whose society, atmosphere, center and all affairs are harmful. Wherever there are persons who are without Taqwa, there will be centers of *Zaraar*, personalities of *Zaraar* will take birth there. Since religious names, personality names are sacred, people will get impressed and step back from opposing even if they see people without Taqwa in such a place or personality, this is because they believe that if we think wrong about these places, we might be sinful. They see that these sacred people are harmful but still they close their eyes due to this fear. There are many centers that people of Taqwa remain connected in the beginning, but at a later stage they break the relationship when the doors are closed on them. If they are made president, secretary of such harmful places, they remain connected but when these centers close the doors and for whatever reason they remove them, then the believers start their opposition and make people aware about them. This is till the time they have hopes that we can also get a chance to get some position, even though they see the harm from these centers they remain quiet and do not make others aware. There are abundant *Zaraar* centers and personalities in every locality but we need awareness. Quran is training our insight with these examples of Masjid e *Zaraar*, the believers should

become so smart, aware, and sensible that they should be able to recognize the *Zaraar* centers, personality, seminaries (madrassah), organizations (Tanzeem) and highlight to others that these are harmful for religion. This event is reserved inside the Quran so that the believers are able to identify *Zaraar* and they should not become blind followers of such places. They should not be like a herd of sheep who follow each other and goes in any direction where it sees others are going. Quran does not like such blind followers. The flock of sheep do not see what is good or bad, they just follow each other. Since elders are going in harmful places the youngsters also follow them.

If this revelation would not have come, and the Holy Prophet (s.a.w.s) would not have shown sensitivity and this mosque would not have been demolished, then many visitors from Mecca would have passed by and prayed there, and would not have been concerned who is the host of this place. Though these who made Masjid e *Zaraar* swear in order to deceive people that we only seek goodness but their inner intention is different. They are liars in intention and have evil objectives in formation of these centers. The harms they want to create, a believer of deep insight should understand this and from the very beginning itself, the believer should admit it as to what they want to do with this nation. There are many such centers and personalities who get support from outside and they are not confined to Pakistan only, outside as well and in India also. They support them from outside to make such centers. Now there are such religious TV channels which are made by MI6 and the signs of these *Zaraar* TV channels as presented by Quran that is to create discord amongst believers. It is easy to identify *Zaraar* TV channels. They spread discord. If you open any TV channel where discord is spread they are *Zaraar*, made by enemies of Islam and elements of anti-Muslims who have supported them financially and technically to make such channels. The believers should have sense and by listening to such people believers should

understand that this is a center of hypocrites, and you should never watch them and instead the way it was ordered by Allah, that the centers of *Zaraar* should be demolished. Such mosques, centers, books, where discords are spread and taught are all *Zaraar*. We should be distanced from it. There is no Taqwa in it.

Specialties of Zaraar centers– Spreading Kufr (Infidelity)

One specialty which Quran has discussed about *Zaraar* mosques, centers, and parties is one that they will spread discord, then the other specialty is that they will be spreading *Kufr* and strengthening and propagating infidelity

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا

They have made mosque for spreading *Kufr* and to acquire the objectives of pagans. They have kept the name as mosque which means the house of Islam but their intentions are to spread *Kufr* from here. The believers should be aware and have sense that how *Kufr* can be spread from the centers of religion. It has happened and can happen. The Quran is not telling that this can happen but instead presented this case that this has happened. Masjid e *Zaraar* which was established was also a Masjid e *Kufr*

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا

The mosque was made for creating harm and for *Kufr*. They made a center of *Kufr*

Kufr in general understanding is a very limited picture in our mind and this is the reason *Kufr* has become very common. The true and real picture of *Kufr* is not present in our mind. There are many teachings of Quran, and

their correct picture is not present in the minds of the people. The picture which the preachers, lecturers and commentators have presented is very narrow and limited. The result of such limited picture is that people have indulged into that evil from which Quran wants to protect us.

Kufr has a very vast domain. I have mentioned before in other discussion that man's inclination is towards *Kufr* from inside, which means in human temperament there is *Kufr*. There are such internal inclinations, instincts, deviations (Tughyaan) inside a man which incites him towards *Kufr*. *Innahoo Kana zalooman wa kafoora*. There are many verses which present the *Kufr* of a man despite of him being a Muslim, and a believer. One state of *Kufr* is against Faith (*Emaan*), whereby a man is either Momin or Kafir i.e. whether he believes in Allah or not. Then if he has faith on Qayamat then he is Momin, if not then he is Kafir. If he has faith on heavenly books he is Momin, else he is Kafir. If he has faith on prophets he is Momin else he is Kafir. The base for *Kufr* is the essence of Allah; the other things (elements of faith) are not equal to Allah.

The elements of Faith should be elaborated in teachings that Allah, Prophet, heavenly books are not all the same. To become a believer, you need to have faith in Allah. There is nothing else required to be faithful other than having faith on Allah. It's not like we have to bring faith on Allah, then divine book, then Prophet, then Qayamat after which we will become a believer. If we become believer only after having faith on Allah, messenger, book, Qayamat then you cannot be monotheist (*Muwahid*), because there are multiple things on which you have to bring faith. Where is monotheism gone? Man becomes believer only by bringing faith on Allah. If we open the faith of Allah then the other affairs related to the essence of Allah also become essential to bring faith on them. If we bring faith on Allah, then you need to have faith on Qayamat as well because it is the day declared by Allah, and it's not some other reality. You cannot

separate Allah and Qayamat and bring faith separately on them. We have come from Allah and the day of Judgement is the day declared by Allah itself as the day of return towards Allah. The result of believing in Allah is the faith on Qayamat, to believe in the messengers and book of Allah. You cannot multiply these things or make them separate then bring faith on each of them, it does not make you a believer. When you do exegesis of faith on Allah only then these things come up. The faith on book, messenger and Qayamat are the elaboration and exegesis of faith on Allah. If a person considers them separately then he becomes *Mushriq*.

How is man *Kafoor*? When a man develops deviation (Tughyaan) inside his self he becomes a hypocrite. If this *Kufr* is present inside a man, and he keeps it concealed then he will be a hypocrite. But if he declares or exposes it, then he will be a Kafir. One meaning of *Kufr* as said before is in relevance to the faith which means if he denies Allah and the elements established by Allah then a man becomes Kafir. Here one meaning of *Kufr* which comes out is denial.

One another meaning of *Kufr* is when a man is not grateful (Shakir), he is not denying Allah and essentials of faith but is not grateful. Quran also considers him as Kafir;

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

We have given him guidance, shown him the way, destination now either he will be grateful (Shakir) or Kafir. Here it is not said that he will be a believer or Kafir. Either he will be grateful (Shakir) or Kafir.

Then one more meaning of Kafir, or comparison of *Kufr* is done with *Ita'at* (Submission). Like Quran says in context of Hajj that Allah has made Hajj

Wajib (Mandatory) on those who are *Mustatee* (eligible). In Pakistan we have another way, those who are able and eligible they don't go themselves but they send their parents. This is because they get social status by doing this. It is like when the time of jihad comes and this young son sends his parents there. You should go yourself and not send parents. One person had taken this oath that if I get a job I will take my parents by foot for *Ziarat*. If you are eligible (*Mustatee*) then do it (Hajj) yourself, but if someone does not he does *Kufr*. How can someone do *Kufr* by leaving the Hajj? If you do not obey (*Ita'at*) to this command of Allah then also you become a Kafir. Now can you see how broad the domain of *Kufr* is? If you do not believe in a reality which is true, means you say it is not daytime right now and it is day, then Quran says this is also *Kufr*. To deny obedience, deny reality, and deny facts is also termed as *Kufr*. When the domain of *Kufr* is so broad, then Quran is warning the believers to be careful that in your localities many such people will come, who will make mosques, religious centers for you then first you should see their intention, which might be full of *Kufr* from inside, as the hypocrites of Medina made the mosques for harm (*Zaraar*) and *Kufr*. The meaning of *Kufr* also can be; to take people away from faith. There are such centers in Pakistan who snatch or weaken the faith of people. They are in abundant numbers and some of them start classes (for youths) with the topic of *Mahdaviat* so that they can distance the believers from the true path of Shiite. They start classes among women, men, educated people and they are present in every city, and there are such centers and preachers who spread *Kufr* in the name of the religion. This means they weaken the faith of people, they make them lazy in obedience, they prevent them from performing righteous deeds and they take them away from gratefulness (*Shukr*). They stop them from coming towards religion.

One such center which does *Kufr* and has caused big damage before, and also now they are doing it. This center went through many ups and

downs. This group started their activities prior to the Islamic revolution and then it became weak due to the revolution but now again this has gained strength in the last few years. It has been given a global face and the name of this is *Anjuman-e-Hujjatia*. This group was made by a name sake scholar, pretending to be pious, sacred by the name Sheikh Halbi. He made this Anjuman which on the outward was against certain mischievous acts like *Bahaiyat* and some other such acts which were present in Iran at that time. But under the banner of Tableegh, *Amr-bil-Marooif* and *Nahi-Anil-Munkar* what they intended was to deviate people on a distorted face of Shiite. This was their vision and is still there you should not preach any goodness to anyone because this delays the reappearance of Imam-e-Asr (a.s). According to them for the return and reappearance of Imam (a.t.f.s) oppression is mandatory, the earth should be filled with crime, tyranny, Tughyaan then only He (a.t.f.s) will reappear. If someone does reformation and *Amr-Bil-Marooif* then he is delaying the return of Imam (a.t.f.s). They took away all obligations and responsibilities from believers except that you only have one responsibility i.e. to supplicate for Imam's reappearance and rest are the responsibilities of Imam (a.t.f.s). These teachings are common and if you listen to many people, speakers around; you will the same signs that we do not have to do anything instead Imam has to come and do everything. This group is spreading this and they have different names in different countries. They operate under the name of Foundations, Federations and in some places, they have kept beautiful names like *Noor* classes. But in these classes the thoughts which they are propagating are all *Zaraar* (harmful). There are abundant such *Zaraar* centers, groups and in Pakistan itself if we start to list down the *Zaraar* centers made in the name of religion, Islam, and Shiite then it needs a long time and might be a week to count and explain what teachings are being done from these *Zaraar* centers.

These *Zaraar* centers are present and we have lost the sense of distancing from them. In fact, we appreciate, praise them that are spreading *Kufr*. Anyone who takes people away from Quran, the path of Ahlulbayt (a.s) and from the pure path of religion, he is doing a work of *Kufr*. He is deviating people from obedience, he is making people deedless and non-religious. Those who make people non-religious in practice are the real harmful (*Zaraar*).

Those majlis in which non-religiousness is spread are harmful (*Zaraar*). Those majlis where people are instigated to leave obligatory acts, become non-religious in practice and are provoked to deviated acts in the name of religion are all *Zaraar*. These majlis, speakers, hosts are all *Zaraar* and Quran is telling these people as hypocrite as they start such activities and programs to spread harm and *Kufr*. A believer's sensitivity should be high against such harmful things, they should have insight (Baseerat) and have sense (Sha'oor). It is due to the lack of insight (Be-Baseerat) that a community faces all sort of calamities, and it is the deep insight and sense by which a community protects themselves from calamities. And Quran is preaching us this insight (Baseerat) by narrating these incidents to us. Today *Kufr* is announced publicly like they arrange the majlis of Imam Hussain (a.s) and the Orator mounts the pulpit and without any fear preaches *Nusairiyat* which means consider Imam Ali as Allah. To give Imams (a.s) the grade of Allah, consider them as Lord and associate the attributes specific to Allah to Imams (a.s), this is not religion but instead it is *Kufr* and pure Shirk. This is so common that now believers who are away from *Kufr* are afraid from them, and this *Kufr*, and shirk is becoming the identity of Shiite. This is because in big gatherings, expensive orators come and spread *Kufr*, and Shirk. Quran wanted to protect the believers from this calamity only that such *Zaraar* places will spread *Kufr* and Shirk, hence these should be demolished;

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْوَادًا لِمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ

Those who made the *Masjid e Zaraar* and are spreading *Kufr*, and Shirk with misguiding beliefs are spreading infidelity. So, what should the believers do now? There are two actions instructed for believers;

One is to not participate in these things and never go near them, and second is demolition. You should try to demolish them since Quran is not approving on *Masjid e Zaraar*. Allah is not supportive with the presence of centers of *Kufr*, hence Allah stopped them. We should not find justifications to cooperate with them or even accept them.

The infidels (*Kuffar*) tried to find ways to cooperate with believers. They came to believers and suggested them that we can live peacefully with each other and resolve our conflicts. We can do it this way, that for some days we will come to your places of worship, activities, and gatherings and for some days you visit our temples, and programs. We will worship your Allah and you will bow in front of our Idols. This way there will be cooperation and peace amongst us. This proposal was given by *Kufr* that a good atmosphere can be created and an understanding can happen between *Kufr* and Islam. The surah of Quran got revealed

قُلْ يَا أَيُّهَا الْكَافِرُونَ {1}

لَا أَعْبُدُ مَا تَعْبُدُونَ {2}

Tell the unbelievers openly I do not serve those whom you serve, even I know that that neither do you serve whom I serve. There is no

commonality amongst us, so why are you giving this proposal of cooperation. Then again it was repeated.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ {3}

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ {4}

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ {5}

لَكُمْ دِينُكُمْ وَلِيَ دِينِ {6}

So, what is the result? That no compromise can be done. You shall have your religion and I shall have my religion.

It is prohibited to compromise with *Kufr* and *Shirk* i.e. they come to our majlis and we go to theirs.

The purest school of thought on this earth is Shiite and I am telling this with responsibility and full claim. It is a highly enlightened, pure and most beautiful religion for those who have studied it and not just listened to it. The Shias have also not read it, they who are followers of this religion are themselves unaware about it. They do not refer to Quran, teachings of Ahlulbayt and they only have positive passions towards Infallibles and just appreciate the words of belief related to the Infallibles. They are only to this extent. If you do a survey in Pakistan and see how many followers, lovers of Ali are there? And that they have not read even one sermon of Ali (a.s) from Nahjul Balagha. They have high degree of love with Ameer-ul-Momineen (a.s) but they do not possess the cognizance (*Maarifat*) of Ameer-ul Momineen (a.s) himself and neither of his teachings. Both of these things are forsaken and abandoned. The day they become aware they will realize this claim of mine that on this earth, Shiite is the purest

religion and you will not find any other school like this. This claim is attested by others as well.

There are some who were not even Muslims but read and studied Shiite as a research subject or as an academic need. A French researcher did his PhD on Shiite as a subject of research. When he read Shiite, he went far ahead and wrote a book, proved that amongst all religions Shiite is the most esteemed religion. If the followers of other schools read Shiite their thinking will change. If they read the *Tafseer* (Interpretation) of Quran of Shiite, they read Nahjul Balagha and read sayings of Infallibles and read the books of certified Shia scholars, definitely even those who have hatred towards Shiite will also change. They have seen the behaviors of Shia and come to conclusion about Shiite but have not read Shiite. One Sunni Scholar came here and had bad opinion of Shiite and started to complain on what Shias do. I asked him did you study any Shia books; He replied in negative. I asked him if there were any Shia book in your library, he said it was prohibited. I asked him have you read Nahjul Balagha. He said no it was also not there. I told him these are the sermons of your fourth Caliph. You also believe in Imam Ali (a.s) as your fourth Caliph so should have at least read his sermons. But when Shias themselves do not read their own school how do you expect the others to read it? We just listen. Shiite is the most enlightened school. The most pure, clean, clear, beautiful vision of Tauheed which is present in Shiite is not present with any other school or religion on earth. Those scholars who read this vision of Tauheed could not deny it and could not bring anything against this. This is a prestige for Shiite, but on the other hand the cruelty is that we don't realize the need for reading it. This is because we have got many alternative content to refer. We have many alternative things against the sermon of Imam Ali (a.s), Imam Hussain (a.s) and many alternative teachings against the teachings of Imam Sadiq (a.s) and Imam Baqir (a.s). This enlightened school, but you can see how this has been introduced to the world, with

what face. This monotheistic religion has been introduced, associated as a school of polytheism (Shirk). This is because, in this religion such *Zaraar* orators, speakers have come who have done this harm;

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ

If the Prophet would not have brought this Masjid e *Zaraar* down and if it was not prohibited by Allah to enter this mosque then this entire hypocrisy would have been considered Islam, and the entire world would have considered them as Muslims. The mosque which is made by Hypocrites they will spread *Kufr*, shirk from inside and when people will go inside this mosque they will consider this *Kufr*, Shirk only as Islam. The way *Zaraar* organizations like Taliban, terrorist groups, ISIS have been made are the faces of recognition of Islam made by enemies, not by Muslims? America has made them. Hillary Clinton has written in her book that we have made this, their CIA directors have mentioned that we have made these barbaric terrorist groups as it was our need. They have made these dreadful, harmful faces of Islam and presented to the world so that everyone recognizes and believes that Islam and Muslims are these ISIS and this is their teachings. The accursed priest in America burnt the Quran with the slogan that this is a book that preaches terrorism. This type of evil introduction of the purest divine religion has been done by these hypocrites, and these dreadful organizations and parties. *Kufr*, and shirk spreads out from the centers of Shiite, and there is no sensitivity towards it? This adulterates the face of religion.

Quran is giving the insight of this only; that you are responsible, accountable when such centers are made in front of you, and if you

remain silent and in fact due to pragmatism you even participate with them then you are involved in their crime. If you have relationship and cooperation with these centers of *Kufr* then you are part of their crime.

These two attributes Quran has mentioned; one is that they made mosque of *Zaraar* which was to create harm and second it was with a vision of *Kufr* and *Shirk*. They made the center of *Kufr*. They make mosques, centers for spreading the thoughts of a specific school or a personality whose views would be spread. They use the money of religion, Shiite gets defamed and they use such places to spread the evil thoughts of a specific person which Quran terms as hypocrisy. Till the time such centers are present; Muslims will never get guidance and will remain away from guidance and will only get *Zaraar* (harm). Till the time *Zaraar* mosques, personalities, seminaries, parties, organizations which spread *Kufr* are present, Muslims will remain away from guidance. Quran says show reaction to them and if you stop visiting such places they will get isolated and demolished. Against this Quran says you should refer to the mosque of Taqwa where faith is strengthened, where the bond with Allah is made strong.

Centers and Societies on the basis of Taqwa

In Holy Quran Allah has presented Taqwa as basis in context of the incident of *Masjid-e-Zaraar* that the basis of a man's affairs should be on *Taqwa*. The needs of life, living, mosques, schools, madrassas and everything that is the necessity for a man has to be established and its basis should be on *Taqwa*. If he has made a colony, a society, a house, a locality on *Taqwa*, only then you are permitted to spend life in that, you should then only live in such places. If it is without *Taqwa*, then you don't have the rights to live there. It is said that do not enter inside such places, do not have relations with those place, and do not select that center for

your life in which *Taqwa* is not established. Do not live your lives in the societies without *Taqwa* and make societies without *Taqwa* your own, and spend your life and your children's lives in those places. For the sake of *Rizq* (Job), people migrate or live in societies where there is no *Taqwa* and whether they get sustenance or not, but end up taking their children away from the path of Allah;

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In Surah Tauba from verse 107, 109

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْصَادًا لِمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ

That group which has made a mosque for *Zaraar* and *Kufr*; 1) to do harm and 2) propagate *Kufr* & *Shirk*, and 3) to create discord amongst believers

and to make groups amongst them; and 4) They have made a shelter for the enemies of Islam, and those who have made this have four evil purposes behind these mosques, and the motivation behind making the mosques were these four. And after making this, they announce, pledge, put advertisements, spread in people and they take oaths that we have made this for good intention and only as a good step we have established mosques

وَلِيَخْلِفَنَّ إِنَّا أَرَدْنَا إِلَّا الْحُسْنَىٰ

We only have good intention, we have done this for religion, Allah, Ahlulbayt, Quran and for the service of humanity.

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

Allah is ordering the believers that they should not get trapped by their promises, as they are liars. Their mosques are not meant for believers, religion, Quran, or for the services of religion, instead they are built to fulfil these four ill-fated intentions. You should not get inside this mosque and is not worth for you. Such places, and centers the believers should not go there. Allah is prohibiting his Prophet, even though this is a mosque but Allah is telling it is forbidden for you to enter, as it is the Center of harm (Zaraar). If it is prohibited for Prophet then for all believers it is prohibited for believers to go there, and worship.

That mosque which is made from the very first day on the basis of *Taqwa*, whose makers possessed *Taqwa*, and it was made with the means of *Taqwa* is more deserving. If you want to go to a mosque, to do worship, if you like to visit mosques then go to those mosques where there is *Taqwa* and their foundation is on *Taqwa*. And the sign of a *Taqwa* mosque is that

the persons associated with it and inside are all Muttahireen and they like purity. They like purity and Allah likes these pure beings. They like to remain pure. Allah does not like impure beings, heart, and thoughts. Those men, youths, women, human beings are liked by Allah who are pure in both *Zahir* and *Batin*. The outwardly visible purity is a sign for inner purity (*Batin*). I have said this point before that every worship has three dimensions. One dimension of worship is the external structure, the next is the embellishment (*Zeenat*) and third is the soul of the worship. To create a skeleton, it gets built but might not be beautiful, like some people make homes but in a very bad, ugly way and there is no beauty in them. For a man, Allah has kept this dimension that you should decorate your personality. Your inside personality should also be ornamented with your acts. Some ornaments are made of metal they are not embellishments (*Zeenat*) for a man. The real *Zeenat* are the virtues, attributes like courage, self-respect, wisdom, intellects which are beauties and we should all adopt these as etiquettes.

As regards to *Taqwa* Allah orders Bani Adam that you have been given a dress so that you can cover the defects of your body, those parts which when exposed are considered bad should be covered. Thus, attire has two qualities; one it covers and second that there is embellishment (*Zeenat*) with this attire. Sometimes Man makes attire that covers but without *Zeenat*, sometimes there is *Zeenat* but not covering. There should be both of these things, veiling and beauty. A Man should look dignified. These tight shirts, and pants make a person look like a worm, and if a man leaves in this attire, he resembles like an insect, whose legs are like who are wearing jeans and T-shirt. Dress is a beauty for you, it should cover, should not be tight, or small and should cover the skin and also the curvatures of the body. Dress should not be such that every bone, muscle of the body can be seen. Such a dress is not a cover. It is like someone has bandaged the body. Bandage is not a dress. Dress is a cover and I have

said this, that this is a beautiful coincidence, that the best dress is this Salwar Kameez of Pakistan and may Allah reward that person who invented this. This dress is good in all aspects. If you see from all dimensions, like medical dimension also, the dress should be such that it does not block the flow of blood and from that perspective also this is a good dress for covering the body and also it is cheap. Though there are some perverts who are after this dress also to spoil it and destroy its essences. This is a very good dress from Qur'anic perspective whereby two specialties; covering and beautification both are present in it; and if you bring them together then there is no such specialty present in any dress. If you wear it properly, a man looks highly dignified in this dress. There could be some other dress also if it has these two specialties. That is 'Covering and *Zeenat*'. *Zeenat* means "to make yourself look more esteemed and dignified". It should not be for arousing lusts but we consider such attires as beautification which arouses lust and they are Satanic *Zeenat*.

Allah has made this arrangement that *Taqwa* is the best dress for the life of human being and this is also a dress which covers and also a *Zeenat* for you. *Taqwa* should be dominating your entire life. If you want to make some center, mosque or take a step for serving religion then its basis should be on *Taqwa*. So that you can be dignified and remain protected from 'Aafat' (Calamities) which are generally faced by persons without *Taqwa*. Religion also does not like you to wear 'sacks' because it brings your personality down. Even if you are a poor person, wear a dress that is clean, neat, and washed. Religion likes the outward cleanliness of the house, the people and a sign of a center built on *Taqwa* is that people with purity live there. They don't let impurity near them. These are the signs of people with *Taqwa* and believers, that you will not see uncleanliness anywhere in their homes, streets and towns. Such people are staying in these centers of *Taqwa* who like purity and Allah likes them.

Purity is the sign, element of *Taqwa* and is part of *Taqwa*. After this there is the second grade of inner side (*Batin*) *Taqwa* whereby a man's mind, heart, intention, thinking, orientations, inclinations, soul, self, inner-side should all be also pure. The people of *Taqwa* are not just those whose only dress is clean, but also those who's *Batin* (spirit) are also pure and when such pure persons live in this society then it is considered as a society with *Taqwa*. The place where there are arrangements for enhancing lusts then there are impure persons who prefer to live there. This is because their ways, intentions, thinking are impure. Even though they have taken clean bath still they are filthy.

You should make a center of *Taqwa* and it is being presented as a sign. After this there is a generic question to everyone. That should answer that what is *Khayr*? The one that is established from day one on the basis of *Taqwa* is *Khayr* or one that is without *Taqwa* is *Khayr*?

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا
جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {109}

Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people

Maybe they say practically by tongue, but Allah wants practical reply, which center is *Khayr*? With *Taqwa* or without *Taqwa*? if with *Taqwa* is *Khayr*, then why are you visiting homes, centers, houses society, markets that are without *Taqwa*, and Quran is questioning this not to check memory of a person but instead to change and rectify our acts. If you testify that centers with *Taqwa* are *Khayr*, then why you are seen in *Taqwa* houses, centers, college, school, university, town, taking plots that are without *Taqwa*? What have you gone there to take and it is a simple

question but very deep. All our affairs of life have been put under question to us. Those centers which are made on the edge of hell are essential for you, those without *Taqwa*? If you like *Taqwa* then why have you befriended people without *Taqwa*. Quran has questioned our entire life.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ
عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ {109}

The thing that has been established on *Taqwa* is *Khayr*, or that foundation which is made on the edge or slope? River cuts an edge and makes a shore, and you will see that water cuts the lands at side. If you make your house on this land, then in this house or if you make mosques over there, then this will certainly fall down. Any center that is made on the foundations of ‘*non-Taqwa*’, this center will collapse.

A society without *Taqwa* or cultural is as per Quran on the edge of falling down, but they will not fall down in river, instead they will follow down in Hell with the same system of colony, society. Believers should open their eyes in which direction they are going. You are living in a society without *Taqwa*. This unbalanced edge on which they have established their lives is soon about to fall along with the people. And the ones who are oppressors, who have left the path of Allah he will not guide them. Neither they will leave their oppressive life nor have they decided.

As said for *Masjid e Zaraar*, there are four objectives behind it which were active. I have said *Zaraar* is any group, or educational system which have been made under the title of *necessity* by believers. The NGOs, capitalists which are made under the tile of *necessity* are *Zaraar*, if any one trait out

of these four are present. First is that it causes harm, second it is a center of Kufr o Shirk. Any center in which the system of Kufr is spread, then this is Zaraar. Like they make hospital as a necessity, but when it starts business starts; there the organs of human body are traded. The one that you made as an essential necessity has become Zaraar (harmful) for you. Today many such hospitals are identified where such things are happening. Recently there was a news about the hospital where Cardiology is done. It came in news that in all hospitals of Peshawar there are fraud Stents being used for heart patients. These are all without Taqwa, hospital, doctor, minister. There is a hospital in Rawalpindi which does kidney trading. This is announced that Pakistan is number one in human organ trading. Human organ trading is done from people who die and from perfect beings, then they are sold; they are removed from graves and organs are removed. At present the Punjab government is trying with full force to stop the fake medicines Mafia, and they have not gotten even 1% success. Some who visit hospital for a small thing, they visit and get into trouble. At present the cheapest kidney is sold at 6 million Rupees. These things that are built as necessary like hospital are Zaraar since they are without *Taqwa*. If the same hospital is with *Taqwa* and believing men made them, then this will be a hospital based on *Taqwa*.

Specialties of Zaraar centers– Creating Discord (Tafarqa)

Their third objective is to create discord between believers, and they do this which is the most effective weapon. Since they are Momin, they can be separated from each other in the name of faith (Emaan). You can see these Zaraar acts and the losses, like this election issue. In Parachinar just due to the elections they came in opposition to each other, and have started to have severe hatred towards each other and even Scholars. These elections have put this line in between them and now the same

elections have divided believers. Anything that separates believers and they confront each other that is Zaraar.

These centers, mosques, Jamaat's create discord amongst believers and you can see that *Tafarqa (discord)* started from mosques. In these mosques corrupt, 'alleged' scholars, and people came; they conducted Friday prayers and religious gatherings in which they made Muslim enemies against Muslims. The fatwa of *Takfirist* for Muslims came from mosques and all these centers are Zaraar. Those madrassahs where Tafarqa is being taught, and developed amongst Muslims, Those Madrassa's where discords are being taught, whereby apart from themselves all others are declared as Kafir. These centers are means of discord between believers and have successfully distanced Muslims from each other. The mosques of Zaraar have played a very important role in Pakistan whereby there is discord, sectarianism in every street of Pakistan between Muslims, sects and groups. This has been hundred percent successful because those Generals, organizations, institutes rented them and used them. Today everyone is focused on Madrassahs and claim that the basis of sectarianism is Madrassah. They make laws for Madrassah, carry out meetings, the agencies carry out raids on Madrassahs because everyone has come to this conclusion that this all happens from Madrassahs. Now they want to close all Madrassahs, although they are well aware as to which Madrassahs teach hatred and terrorism. They all know this and instead give big grants to such Madrassahs. About a year ago, a very old Madrassah of Pakistan which is known and has brewed terrorism, but one provincial government formally donated \$300,000 as a donation

At that time also, the rulers, the army Generals and the accursed Zia-ul-Haqq who is on top of this list, he intentionally established these centers from the wealth of *Al-e-Saud* for the sake of shedding blood of Muslim

Ummah and to create discord amongst them. Al-e-Saud developed these harmful centers of Zaraar and there are 1000 such Madrassah's whose role is only to spread hatred and discord. The people without any Taqwa of that time established these Madrassahs and the people without Taqwa today are making those Madrassahs as an excuse to target pure and good Madrassahs. This has always happened with religion that they create some wrong thing as an excuse, and then the right thing as Target. Like there are some persons who have put on the attire of Scholars but they are not scholars in reality. They commit certain bad acts like do unethical and lustful deeds. This era is the worst for Pakistan where alcoholics come on TV channel to give lectures on Islam. The moral level has come down to this extent, and the era of Bani Umayyah has again come up, whereby criminals and people without Taqwa are managing mosques. In the era of Bani Umayyah they appointed alcoholic governors; who would come to lead prayers in a drunken state. Once the governor of Medina; Waleed recited four units of Fajr prayers instead of two in a drunken state, and when he was questioned he answered that if four were not enough I can recite more. The same type of Ulama come on TV Channel now a day to present an adulterated religion of Islam.

There was a TV program in which personalities from various Muslim sects were invited. One scholar from Deobandi; one mufti, one intellectual and amongst them was a Shia representative, a Sufi (*Malang*) and it was apparent that he has not even bathed for a year or trimmed his hair. This *Malang* had come with cats with him and was demonstrating his miracles with cats. These TV channels do this intentionally and present such persons as representatives of Shia. This is the Satanism of media, and that is to represent Shia they got a disgusting person and could not get a Shia Scholar? They do this intentionally that by bringing such persons as Shia representative on media they want to show that this kind of persons represent Shiite in front of our youths. This is the religion where you

target others by bringing one such person on TV. They are interpreting that all Shia scholars are like this. Now you can see from where they picked up the arrow and where they have hit the target, they selected him so that they can defame the enter Shiite in front of people.

The centers, affairs which are without Taqwa are used as an excuse to take people away from religion. In order to create discord, they do this. As I said the *Madrassas* were made at the time of Zia ul Haqq through foreign funding, and today they are only sealing the Madrassas that were made by them locally. It is in their knowledge that even today they (foreign donors) are supporting them with heavy funds, but now at national level they want to reform and discipline. First, they spent millions to make them terrorists, and now they are spending millions to bring them back to normal life; this is an astonishing country and government. But some persons who lack Taqwa use these Madrassas to target the right ones. Those Madrassas which are good; where affection, brotherhood is taught and Islamic unity is presented in a practical way. You would not have heard anywhere in Pakistan at least, where a Madrassah is of one sect and a teacher from another sect comes to teach except *Jamia Orwatul Wuthqa*. Here the scholars of *Ahle Sunna* visit to teach our Shia students. This is a pure center and the pure tree. There is not an iota of hatred, or prejudice neither in the heart of students or the teachers. This is true for both the regular in-house students as well as the short course ones. You can ask them that they don't have anywhere in their syllabus or teachings to teach hatred against Muslims. The scholars who come from outside also are made well aware as to not trigger any such harmful topic. I personally requested them that any argumentative issue you want to discuss; come to me but do not discuss these with students or other teachers. *Tafarqa* is forbidden here and Quran has prohibited us from creating discord very explicitly. Quran says do not create discord and hang tight to the *Hablullah* (Rope of Allah). Quran says neither create

discord and not become like those who create discord. We teach our students here formally that never follow anything from those speakers who discuss quarrelsome things that caused discord. There is a saying of Supreme Leader that speeches, write ups or even indications which bring out discord is forbidden and a crime. When the leader of a school of thought says this, then it becomes obligatory on the followers to follow. But there are such persons who use such personalities that create discord as a reference to target the right personalities and this is a difficulty for religion.

Zaraar mosques and centers as per Quran should be demolished. The government should not just put them in certain enforcement schedules as they are well aware as to which Madrassas spread discord, instead demolish them like Masjid-e-Zaraar. That mosque from where Kufr, infidelity is spread, and hateful speeches are made such mosques, centers should be destroyed. We shouldn't go and give them more funding to bring them in politics. The Quranic order is to destroy such mosques. But since there are people who are not *Muttaqeen*, they leave these 'discord-creating centers' open and instead target the other ones. It is like the dog is set free but the stone is chained. The stone (that is hurled) at dogs should not be in the cage whereas we have put stones in the cage. This is what they are doing whereby in two agencies; Kurram Agency and Orakzai agencies they are collecting weapons from Shias there because in the nearby agencies there are dogs. This is because you hit dogs when they attack you, so now you take the weapons from them. You should tie up dogs and not the stones.

The centers, and politics that lacks Taqwa creates discord. The Quran has presented the Masjid-e-Zaraar as a reference so that a criterion is understood. That wherever there is discord amongst believers, there is Zaraar. The Majlis, pulpits, speakers, Muftis who spread discord, and issue

inciteful Fatwas they are all Zaraar, and Quran is ordering these places to be destroyed but it is not done by us and instead they are kept open.

This particular group that creates discord has people inside them who are MI6 agents and Fake *Faqeeds* who promote sectarianism and teach Muslims to curse each other and defame other sects. Britain has made TV channels for them and provided all kinds of facilities. When Ale Saud rates the Shia scholars and categorizes them; they list those scholars who create discord as the best Shia scholar for them. Whereas those scholars who preach unity and brotherhood amongst Muslims the Ale Saud consider them as the worst scholars. From here you can understand that the criteria which Quran is presenting is so deep, that these mosques are places for spreading discord, and are places of refuge for the enemies of Allah and to spread disbelief. The Quran is giving sense to believers. If Pharaoh is doing oppression, the Quran comes forward and teaches the believers the sense of recognition. If believers develop this sense, then these conspiracies will fail and everything depends on the awareness of the believers. If believers are negligent, and foolish then Pharaoh and centers of Zaraar would be successful. Quran is informing the believers, giving them the sense of awareness. This is because people follow each other, and always bring such reasons that if someone else is doing it why can't we do it? Do not make those who are doing wrong things as an excuse for you to do the same. Even if your parents, relatives are doing such things then disassociate from them. Prophet Ibrahim (a.s) disassociated from A'zar. I am away from you, your acts and your Idols. He said to A'zar you are an enemy of Allah. Prophet Ibrahim is a role model for us and we should follow him. Do not follow those who are into wrong deeds.

Quran is making people aware about these Zaraar places so that the conspiracies of enemies get foiled. I am stating this with responsibility; if

believers develop sense and become aware then all plans, conspiracy of enemies would fail. Quran is developing this awakening that if you want to recognize such Zaraar places then see if discord is taught, or promoted there or do they preach unity and brotherhood? If hatred is spread against believers themselves then this mosque, center, scholar, organization are all Zaraar (harmful) i.e. to separate believers from each other. If believers can take this sense from Quran then all these Zaraar centers will get demolished. You don't need to take tools to physically bring them down but just your disassociation with such places will demolish them. The believers should disassociate from all such mosques, centers, scholars, madrassah, speakers and all such places where discord is spread. In any locality believers should decide that we will not enter that place where discord is being spread. You will see that the conspiracy of *Tafarqa* (sectarianism) would get demolished with this step of yours as they only and always take advantage from your lack of sense.

Quran says if those who possess Taqwa and purity do not build mosques then those who lack these will come forward and make mosques and take over pulpits. Wherever there is a gap and *Muttaqeen* are not present, the corrupt, and discord spreading elements will come and fill that gap as they have to do it for creating harm to believers. You can witness in this incident of Zaraar these hypocrites were in contact with Abu Aamir in Rome. Today also same is there in the Ummah of Prophet, whereby people sitting in America, and Britain have their place of refuge in Muslim and Arab states. This is the cause of destruction of Muslim Ummah and Muslims have reached to this stage. But if Muslims refer to Quran and adopt these teachings then all *Tafarqa* across the world would get demolished.

Tafakkur (Thinking) – A Quranic methodology for acceptance

Quran establishes *Taqwa* as obligatory on every aspect and system of life whereby a man's family system should be in accordance with *Taqwa*; his business, relationship, politics, education, living all should be in accordance with *Taqwa*. Everything of your life should be under *Taqwa* which means the way of doing all things should be with *Taqwa*. Like in Surah Tauba Allah says, that those centers which are established for either worship, education or any activity and amongst them mosque is the most sacred, Allah has made it a reference to present it to believers how the system of *Taqwa* should be. If Quran would not have specified this, then no one would have even thought that mosques can be without *Taqwa* also. Since believers have the sense of bondage in their heart, and when someone accepts a thing with this feeling of servitude that a certain thing (or place) is from my Lord, hence I should accept it as it is. This is known as *Ta'abbud*.

There is one more dimension which Quran emphasizes along with this is *Tafakkur* (thinking and pondering). This means Quran wants us to accept something only after thinking, pondering over its need, prerequisites, necessity and essentials. Every human being has been given the ability to think. Man has many dimensions and abilities amongst them one is the ability to think. But majority have suspended this ability, although it is easier to think than anything else as it does not consume any energy. Thinking does not mean imagination and illusion. Imagination means to create something out of own whereas thinking (*Tafakkur*) means to understand realities outside our mind. Like some children when the teacher is teaching they try to understand what he is teaching or written in the book, but there are some children who are drawing lines or making

things on paper. This is the difference; one who is making lines and drawing when teacher is teaching something else is an example of imagination; or another child is listening quietly but in his mind some other creation and dialogues are going on. This is not *Tafakkur* (pondering, thinking) instead these are imaginations. Such persons are not liked by Allah who are lost in imaginations. They are like drums which make a lot of noise because it is empty from inside if it was filled from inside it won't make any noise. The one who is empty from inside will make more noise.

Quran refers to such persons as Fakhour (boasters) who are empty from inside but with their tongues they keep on boasting, praising their own self that I have done this that my father is like this and so on. This person who boasts by tongue but in reality he is empty from inside. A sign of being empty from inside is that man boasts a lot from tongue. Imam Ali (a.s) used to tell his forces that you boast a lot that we will do this and that to our enemies. Those who are not empty from inside the enemy does not even think to attack them; the enemies remain quiet against them. People generally beat drums and not wood because they will get hurt if they beat the solid wood. The communities that are strong, enemies do not counter them because they know they will get injured. Allah does not like those who are into imaginations and Fakhour (boasters) like political parties who have not done anything but still boast proudly. They have not done any activity but only through speeches try to create a picture within people. Allah likes those who think and ponder and it is presented as a big worship. One moment of thinking is greater than a lifetime of worship. *Ta'abbud* is the best thing inside a bondsman (Abd) which means he should be ready for obeying every command of his master. But *Ta'abbud* is not the successor of *Tafakkur*; it's not something that is presented as sacred to us and we accept it out of respect. Like if someone comes and presents a mosque to us, it should not happen that

we just blindly accept it; we should first think what kind of mosque it is; is it a mosque of Zaraar or a mosque of Islam. If Quran would not have mentioned the incident of Masjid e Zaraar then this mosque would have been a big place of pilgrimage for believers. This is because the hypocrites would have propagated it that way. If they would have got some time to keep this mosque then they would have broadcasted this mosque more than *Masjid-e-Nabawi*. Masjid e Zaraar would have been in the hearts of people and people from Pakistan would have gone for Ziarat of Masjid e Zaraar. It happens that at times people leave obligatory things and go after recommended things. They say that we did not get time for Salaat because Majlis was going on. The obligatory should be given first priority and under the umbrella of obligations secondary things should be done, or else religion would become forsaken. Today also some people religiously carry out the secondary, recommended acts and leave the obligatory acts. Even the management of mosques and programs they themselves are deprived. They arrange congregation prayers and arrange for Majlis but do not listen to it themselves. One host was telling me that after forty years I have listened to Majlis. It is foolishness to do other things but be deprived of guidance.

If Quran would not have presented the reality of this center (Masjid-e-Zaraar) and had not aroused the Prophet against it then with the plans of hypocrites this would have been the biggest mosque of Islam. It was the revelation of Quran due to which this mosque got demolished and Muslims became secure from its evil. But this was one such mosque that got demolished but like this there are many such mosques present in abundance in the Islamic world in every country today. In Pakistan also, there are many such mosques which are Masjid –e- Zaraar because the four signs which Quran presented for such mosques either they are all present in them or at least one trait is present in them. Quran says that if you want to make a sacred place and *Taqwa* is not present in it, then this

will not be a sacred place. The sanctity given to mosques by Islam, the same status is not given to any other place. Madrassah, Hussainiah, Office of Islamic organizations and even Holy shrines do not possess the sanctity to the level of mosques. The rituals, and arrangements of mosques have been separately expressed by Quran, Prophet and Infallibles. But unfortunately what we have got as inheritance is that the most insignificant thing is mosque. If someone comes and disputes inside our homes we consider it as disrespect but if a dispute is going on in a mosque we are fine with it and even consider that as worship. The sacredness of mosques is to the extent that you should not even speak in a loud voice or make noise inside a mosque, it will be a sin. Discussing purposeless worldly things inside a mosque, sleeping in mosques are all not permitted and against the sanctity of a mosque. We only use the mosques for this purpose to fight, debate and dispute inside the mosques.

I remember in Iran around thirty years back where in the locality that we were living; in Ramadhan youths would play football inside the mosque as it would be cold outside with snow. And no one had the courage to stop them also. It is not permitted to use mosque for playing games. The mosques are centers of religion and if these centers are not on the basis of *Taqwa* then they are not worthy of any respect hence should be demolished. Then those centers which do not have the sanctity equivalent to that of mosques, if they become Zaraar (harmful) for religion, and society then the order for them is clear with this verse.

Specialties of Zaraar Centers- Refuge for enemies

There are four signs which Quran has discussed for any center to become Zaraar (harmful). One of them is that it creates harm, second it has visions of Kufr, Shirk being spread from it in any form. It could be beliefs, customs, rituals, visions of Kufr and Shirk being spread from there or

organizations of Kufr, Shirk are present inside it or political systems of Kufr, Shirk are attested there and in any form Kufr, Shirk is spread in a mosque then it is Masjid e Zaraar. The third sign is that it creates discord. It could be any mosque, center, office, secretariat are all Zaraar from where believers are divided, distanced and hatred is spread amongst them. The fourth sign which Quran has discussed for Masjid-e-Zaraar is that it is a place of refuge for the enemies of Allah and Prophet.

وَأَرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ

They have made a mosque as a place of safety, refuge, shelter for the enemies of Allah and his Prophet. The mosque that was made in Medina near to Masjid e Quba was made as a place of refuge, shelter for Abu Aamir the enemy of Allah. This person had a personality, social status in Medina and after the Prophet arrived he lost his status. Another big hypocrite *Abdullah ibn Obay* was a claimant of his leadership as well. Since it was a prevailing tribal system whereby two tribes were present in Medina who had conflicts amongst them, although ancestrally they had stemmed out from one source. In tribal system certain heads of tribes make their personality know and they are judges for the tribes. These heads and chieftains of tribes become obstacle in the path of religion. They like status, position, leadership and they accept religion only if religion accepts, attests their leadership so that they can use religion as a means for their leadership. But if they see that due to some religious center or personality their leadership is getting threatened they do not accept the religion. These tribes are all over the Pakistan with different titles. If they identify that religion is a threat to their position they come in the path of religion. They have come in the path of Prophets and severely confronted the Prophets. They consider the people as their slaves and rule over people considering themselves as owners of the community. If

someone shows orientation towards religion they confront him seriously. Abu Aamir was like this, a claimant of leadership that I am a big personality in my tribe but with the advent of Islam and presence of Prophet he saw that his leadership will go away and hence he came in opposition. He saw that his tribe has done allegiance to the Holy Prophet (s.a.w.s), they listen to him hence he left Medina to some other place, then to Mecca where he cooperated with the polytheists of Mecca, he aroused them to attack Medina and that he will support them. When the polytheists of Mecca got defeated Abu Aamir went to Rome and made them aware about the threat from Islam that this religion is spreading and before this army of Islam attacks, Rome should prepare and attack Medina. He sent a message to his companions in Medina that very soon I am coming with an army from Rome with Caesar and you should prepare a suitable place as a center for Romans. It was very difficult to make such a center in Medina explicitly hence they decided to make this in the name of a mosque that will please everyone. On the outwards there will be prayers but from inside there will be conspiracies and planning done from within, and when the Roman army comes they will camp here and attack Muslims.

They make the mosques and very important step is the opening ceremony in which they invite a specific personality. If the mosque is made by a poor person they invite a rich person just for the sake of getting funding. There are several mosques in Pakistan whose foundation stone has been laid by corrupt persons whose pictures are also present there. They do this because those ungodly political leaders desire only for their votes, and they come and give some funds also. These people are those who collect funds to make mosque and they invite wealthy persons for its inauguration. Certain mosques are made by rich, wealthy persons who do not have any issues of funding. When they do the opening they do not invite a personality to get funding from him because they have more

money than the one who is coming to do the opening ceremony. When such wealthy persons make a mosque they invite a specific personality for its opening for a certain purpose. There might be political objectives behind it or this mosque is made as a shelter for some specific group who will come later to carry out certain activities from there.

Abu Aamir also instructed them to make a center where the enemies of Islam can sit and make conspiracies. They did this in an intelligent manner under the cover of a mosque but their plans got foiled with divine revelation (*Wahy*). If this revelation would not have come then the hypocrites were moving forward successfully as no one was aware of this conspiracy, in fact people were happy that a mosque is being made and were praising them for making a mosque. A revelation came from Allah that this is a Masjid-e-Zaraar and a place of refuge for enemies of Islam and this enmity is continuing since long. As I pointed before that if divine revelation would not have come this Masjid-e-Zaraar would have been a sacred place. Even today itself whereby the Shahi mosques which were made by irreligious, tyrant, cruel, alcoholic Kings are highly respected and notable in India, and Pakistan. Wherever there are Shahi forts, mosques, markets, and localities are all memories of these kings, and emperors which were made by them for their own purpose. These mosques have given them effective results as the religion spread from these Shahi mosques is the religion of Kings and emperors.

Everyone has read about the religion of Shahs (Kings) and we liked that religion so much that today the Syed's (Sadat, progeny of Ahlulbayt (a.s)) have termed themselves as *Shah*. I am not talking about localized Syed who became Syed for certain gains, but I am referring to the original Syed's who are from the progeny of Holy Prophet (s.a.w.s) from Lady Fatema (s.a) that is from amongst the children of Imam Hassan (a.s) and Hussain (a.s). In Sindh all the Syed's who have titled themselves are Shah,

neither were nor are they Kings. This is the effect of kingship and emperorship that the most dignified lineage coming from Ahlulbayt (a.s) has also selected the title of Kings for themselves. They also want to present that we are also Kings. In Sindh all those who call themselves Shah are not from the progeny of Holy Prophet (s.a.w.s), they are feudal. Sadat is different and Shah are different who come from the family of Kings, but the effect of this Kingship is such that Syed's have even selected this title for themselves. Now this culture is changing and moving towards Westernization. First it was a Kingship culture and now we are moving towards the West.

The forts, centers, and mosques which were made by Kings, and since they were Muslims they made Islamic centers also for fulfilling their own purpose. Today we visit such places for entertainment but we should visit them for taking lessons. Where they who made this and what were was that purpose for which they made this? You visit and take pictures in the Forts of Kings and come back. We are sent to these places to take lessons from Shahi Mosque. It is better to recite Salaat outside on a street but go inside the Shahi mosque to take lessons. The same Shah who made this Shahi mosque also made centers of lustful corruption, and that too adjacent to the mosque. We came out of emperorship and went into slavery of British and they pushed us into slavery of feudal lords. We have not yet turned towards the school of Prophet and Imams. The way Allah tells the Prophet that first change your direction towards religion. Ibrahim was asked and he replied that I have changed my direction towards my creator and Lord. Our direction is still towards Kings, British, West, and America and in between we have belief on Imams. We are moving towards West and dragging our belief on Imamah along with us. We should change our orientation and turn towards Allah and the divine system.

We can see the respect that is present today for these Shahi mosques but were they made for spreading the religion? We in Pakistan have the inheritance of Kings and this spreading of religion is also from Shahs. If we study the religion of Prophets and see what religion they have brought and to the contrary what customary, ritualistic religion has been given by the Kings? These kings have spread cultural customs in the name of religion. They have spent treasury on rituals and have forgotten the religion of Prophets. The Masjid-e-Zaraar, the centers of Zaraar are shelters for the enemies of religion and not the centers, and shelter of religion. The enemies of Allah visit here.

Amongst those centers which are refuge, and shelter for the enemies of Islam one of them are these NGO's (Non-Governmental Organizations) which are voluntary public services organizations. They are made in abundance. The entire education system of Pakistan is under these NGOs. We see what these western NGOs who have come from Europe, UK, and America are doing in Pakistan, it's terrible. These are places of refuge, and shelter for the enemies of Islam, and look at the respect and sanctity our community has towards them. Similarly, those centers which are places of refuge for the enemies of religion, you see it every day in news that many terrorists who are enemies of the Islam, the Shia, Humanity, and Pakistan are caught every day from these mosques and religious places but none of these centers get demolished. Why have these become shelters of Islam, nation, country and people? They are caught every day and announced also, that from such and such place so many were caught, if these mosques are places of refuge for terrorists then why don't you demolish such places? These suicide bombers are identified with their DNA as to where they belonged from, so when you are aware who they are, and from which centers they are bred and nurtured, then why you don't take action against those centers? You take the terrorists out from there, but

leave the center as it is for them to make more. Until the time the place of refuge is secure, the terrorist is also secure.

The Masjid-e-Zaraar got demolished because it was not made on the basis of *Taqwa* instead it was made as a place of refuge for enemies, hence it was demolished which made Islam secure from its evil. By just sealing mosques you cannot stop its evil. There are Zaraar organizations in Pakistan who are declared only on paper as banned organizations, and coincidentally these same Zaraar organizations are the most active, as compared to those organizations which are not banned. Banning an organization in essence means abandoning it completely or making it non-existing. It's just like a man is present in a house, but no needs of house are fulfilled then this man despite of being present is non-existing although alive. If there is a doctor who does not attend duty, or a manager is present but his department is non-functioning, then these are all non-existing in reality. If a teacher is present in school but all his students fail, this means this teacher despite of being alive and present is in reality non-existing. This means if you see the effects of these people it is like they are not present. Now if you analyze those organization, and personalities on which there is no ban, can you see any effect of their presence in Pakistan? They have made themselves as non-existence in reality. On the other hand, there are some organizations, and parties that have been formally banned by the government, but if you read the newspaper you can see that big meetings, congregations take place almost daily by these banned organizations. You would see that almost every day these banned organizations gather, publicly meet for the sake of defending the *Haramain*. These banned organizations meet the rulers, they fight elections and even win, like a banned outfit leader won the elections in Jhang. Why these parties were banned? Because they were harmful.

They were refuge, and shelters for enemies. If Pakistan has enemies then these enemies have their place of refuge in Pakistan. If we consider India has enmity with Pakistan then they have their place of refuge in Pakistan, and if they don't then they are useless enemies. Our government also says that they have shelters and places of refuge in Balochistan, but it is not just there in fact it's everywhere. They have places of refuge in media, educational institutes, political parties and enemy cannot show its enmity without having such places inside Pakistan. Israel is an enemy of Hezbollah and it cannot fight Hezbollah unless they have a place of refuge inside Lebanon. An enemy can fight a successful battle with these infiltrations only. America and Russia were enemies and they had infiltrations both ways. An enemy cannot do enmity effectively unless it makes places of shelter inside its enemy's camps. The enemies of Islam are attentive towards the fact that they have to make such places of refuge inside Islam. Today after the arrival of Trump this animosity has become exposed in a crystal-clear manner. This crazy person when he came he exposed all their concealed things and hypocrisy. He first issued a statement that Muslims from seven countries cannot come, next it will be all Muslims, and then all Muslims who are in America they also cannot stay there. If he cannot do this then the next President will come and do this. Their enmity has come out like daylight, so have they not made places of refuge and their camps inside Islamic territories? If you see in Arab states, the entire countries have been made as their camps. Bahrain, Qatar, Emirates, Saudi Arabia are places of refuge, shelter for the enemies of religion. Their oil companies and other set ups are place of refuge for them. The enemies of Pakistan have made shelters and camps inside Pakistan. They give bribe and personal gains hence their shelters are not demolished.

Quran says that those who make Masjid-e-Zaraar it is not necessary that all of them will be corrupt persons, but the places that they have made

are destructive places. Now where will the enemies of Shiite make their places of refuge? They will not make these in their own places but inside Shiite. These places could be some organization, religious center, political parties, media, personality and they will make their shelters inside Shiite. If they do on their own land they will not be able to damage Shiite at all, the damage happens when they make places of refuge 'within Shiite', that is Qom, Najaf and places where Shiite are in big numbers and this is where it is the most damaging for Shiite. Quran is enhancing this insight for the believers to open their eyes and see the places of refuge that are being made for destroying you. Do not step inside such places.

لَا تَقُمْ فِيهِ أَبَدًا ۚ لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ
فِيهِ

Never step inside it, never become a party and supporter to it. If there is a majority of Shiite in some country or some locality they will visit that place and make their shelter over there. When a center, or a place of enemy gets established inside you, then it is the most dangerous. This is the reason Quran is demonstrating this much sensitivity towards a mosque, but if Quran would have gone by our thinking that everyone is a believer so let them make, then today Masjid-e-Zaraar would have been worshipped in place of Kaaba. The resemblances of Masjid-e-Zaraar are present everywhere today which are places of shelter for the enemies. The enemies are not always necessarily from another country, they might belong to the same country or even locality and this center will become a place of refuge for them. If it has become a place of shelter for them then this is evil and will definitely cause discord among believers.

There are two commands; one is to 'Demolish' and second is 'Not to Enter'. You should boycott them and as I said that believers can defeat such places by not being part of them, by not visiting them. But irrational believers with the intention of goodness ignore and become part of it thereby they give an opportunity for such places to spread. If this ignorant act would not have been done in history, then between believers such places would have never existed; Imam and Wilayat would not have been abandoned. In the history of Shiite, the hypocrites have done this, whereby the Imam is present but the system of Imam is not present because others have come inside to replace them, and people gave them the status as that of the Imam. They welcomed others and gave importance to them due to the lack of insight which is still ongoing. Quran is the source of recognition, sense, insight and not a book to recite and earn Thawaab (rewards). You should recite Quran for the sake of understanding and derive the sense which Quran is imparting and then everyone can become enlightened.

Immediate action against Zaraar centers

Though they have constructed a mosque but their intention is evil behind this, and there are four evil purposes behind making of this mosque which Quran mentions in this verse under four titles. One was the *Zaraar* (i.e. to cause harm), second was to strengthen the belief of *Kufr and Shirk*, third was to create discord amongst believers and fourth was to give shelter to the enemies of Allah, religion and Holy Prophet (s.a.w.s). This mosque has been made for these four purposes, and also with the intention that these objectives would remain concealed under the cover of the mosque. People would get deceived by the outward appearance of this mosque, they will make this mosque lively, and they will participate in various gatherings and in congregational prayers. This way under the cover and title of a mosque the four underground objectives of Zaraar, Kufr, Tafarqa

and shelter for enemies will get fulfilled. Then the Quran says that they do not accept these objectives because they are not fools that in a Muslim society they make a religious center with evil objectives, they cannot express it openly that we have done it for these purposes. Instead they express in front of people that our intentions are pure and for the sake of comfort of people, and for the sake of Allah we have done this. They swear that in making of this mosque other than goodness there is no other intention. Then Allah says that Allah bears witness that they are liars. The hypocrites are liars and externally they have established a religious center but the intentions are evil.

This one reference, or an example which got constructed, was eventually destroyed and people were made aware that whatever was being made in the name of mosque was harmful for the religion. If harmful centers keep on running and people close their eyes, or remain silent it gives them the opportunity to progress or with simplicity they even try to support such mosques practically, then with such poor vision of believers they unintentionally also become a helping party to Masjid-e-Zaraar. The Quran informed the believers immediately at the right time, when the mosque was made and it was about to become operative; then right at that instance the awareness was given by the revelation. If this revelation would not have come the hypocrites would have been successful and the hypocrites would have promoted and made this center more flourishing. They would have shown more activities in this mosque, and it's quite possible that today this mosque would have been one of the biggest historic mosques and pilgrims would have gone there for pilgrimage. This would have happened if the revelations would not have come.

If the divine revelation would not have come then believers would have kept different perceptions about it. Some would have rejected it; some believers would have accepted it because they accept anything that is

sacred even if it's manmade, like the calf of *Saamri* which is another example of the misguided acts of believers presented by the Quran. *Saamri* made a calf; it is mentioned that for Bani Israel the cow had a sacredness like the Hindus. Hence *Saamri* selected the calf because it was in the culture of Bani Israel that cow had a preference over other animals, and such thoughts were present in the minds of this community. This inspired *Saamri* to build a calf. E.g. if stones or amulets are sacred to a community then *Saamri* will make something out of this. The past condition of a community prepares the grounds for people like *Saamri* who then take advantage of this. When Allah ordered Bani Israel to slaughter a cow they started to make excuses as it was tough for them to sacrifice a cow. But Allah insisted to slaughter a cow only, and they were not prepared to do it. Since the command was becoming tougher then undesirably they had to do this. *Saamri* made a calf and the community of Bani Israel accepted it.

The hypocrites of Medina were much smarter than *Saamri* because making a calf and have it accepted as a God needs the presence of high degree of foolishness amongst people. When ignorance, foolishness is high then calves can be made, and the lower state of a community then more such degraded acts can be done. The hypocrites made a mosque and not a calf because the title of a mosque itself is sacred hence acceptability by believers is easy. The Holy Prophet (s.a.w.s) when he entered Medina he made a mosque of *Quba*, and then when he went inside Medina he made *Masjid-e-Nabawi*. A Masjid can be easily accepted by believers and in fact anything that is under the title of religion, believers get deceived easily. The background of this whole preface is to reveal the fact that under religious titles more dangerous things than Masjid-e-Zaraar i.e. mosques, centers, institutes, organizations, and cultures are present amongst Muslims which people have not only accepted but supporting them as well just because the title is of religion.

Just like in the Battle of *Siffeen* the Quran was raised on the spears to deceive Muslims. It is happening now as well that sacred titles are selected, and people are gathered under them to misguide people. Sometimes they do it in the name of Quran, Wilayat, companions, or wives of Prophet, they are all sacred titles and when such titles are used; simple, foolish believers can be easily deceived. This act is taking place in every street, and the sense which Quran is communicating from this verse has not been taken into account by the believers, because they don't read the Quran with this perception that Quran is a book of guidance that conveys sense. Believers recite Quran for *Thawaab*, *Istikhara* and other things but not as a source of wisdom, recognition, guidance, revelations, and inspirations and in fact they do not even turn towards the Quran for these real acquisitions. If you see the same verse related to Masjid-e-Zaraar the *Qaari* (reciters) have recited it in different tunes but the world is full of Masjid-e-Zaraar and the actual Masjid of *Taqwa* are different. About the mosque of *Taqwa*, Quran says that you should visit such mosques and practice your worships in such mosques.

Certain believers argue that both are mosques and houses of Allah, so what is the difference between the two. This is the best mentality of people for hypocrites, and this is a big support for the objectives of hypocrites. Such people who consider both types of mosques as same; one time they visit one mosque, next time the other. They are the best targets for hypocrites. This kind of thinking supports the hypocrites to fulfill their goals. We can see what dangerous step was taken in that young Islamic society that came into existence since few years only. They made a mosque to cause harm to Islam and Muslims. Then they wanted to spread *Kufr* and *Shirk* from this mosque. The *Kufr*, *shirk* to be spread from mosques are not the type of open idol worshipping *Kufr*, but instead this is hidden *Kufr* and *Shirk*. The *Kufr* that spreads from mosques is different from that what spreads from the temples and churches which is

open Kufr, but the one that spreads from mosques is open Kufr with the external title of belief. The way people did Kufr for the Prophet Isa (a.s), and they went to the extent of labelling him as the son of Allah out of belief and this was done from Churches. The Kufr that is spread from mosques, and pulpits has to complement with the center from where it spreads.

They made this mosque for spreading Kufr and Shirk. Then they had the purpose of creating discord amongst believers and to give shelter to the enemies of Islam and Religion. Now they want to make this operative to accomplish their goals. At this instance Allah sent revelations and made people aware about their intentions. Since at that time the Holy Prophet (s.a.w.s) was present, and he was receiving the revelations and accepting them. The specialties of Holy Prophet (s.a.w.s) which Quran has expressed due to which he received success. Quran has mentioned the secret behind the success of Holy Prophet (s.a.w.s) as to how he got a community that was immersed in darkness out from it, into enlightenment. How did the Holy Prophet (s.a.w.s) get this success? That secret is present in the last verses of Surah Baqarah which I have mentioned before also and should be known to everyone and specifically for students and scholars who desire to keep and continue on the path of Holy Prophet (s.a.w.s). The last but one verse of Surah Baqarah says:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ

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The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His messengers; we make no difference between any of His

*messengers; and they say: We hear and obey, our Lord! Thy forgiveness
(do we crave), and to Thee is the eventual course*

This was the secret by which the Holy Prophet (s.a.w.s) changed the state of that society and developed an Ummah from the same misguided beings. The verse says that the Messenger of Allah has faith in everything that is being revealed by Allah. This is the deficiency which we have today. Knowledge is present in abundance today. As per Bulleh Shah, they read books to the extent that no book was left unread, but they leave reading the secret in them. This is the deficit today, that is the group which is reading the books of Religion like books on Belief, Fiqh, Ethics, and History etc., but how much faith we have on what we have read? We have learnt the lesson on Imamah, but how much faith do we have on Imamah? Faith gets manifested with the action of a man. They study religion for twenty, thirty years and then finally they select a Qiblah (direction which they select) that is non-religious, and they make non-religious organizations, parties and ways. They select non-religious leaders, political systems and ways of living. This is what happens when a man reads the footnotes but not the actual content. When a person does not study the secrets of religion the problems don't get solved. The verse says that everything which has been revealed by Allah, the Messenger has Faith on it, not just knowledge. Martyr Muttahhari says that knowledge is light but the activator, the movement is created by Faith. Knowledge is like light but a person can still sit stagnant under light. For movement you need a separate engine which inspires and makes a man rise. Light only shows the ways but not makes someone move. It is the faith that produces the movement. This is the actual secret of all the privileges and successes of Holy Prophet (s.a.w.s). The Prophet had faith in this revelation also, that this is *Masjid-e-Zaraar*, which is a mosque of Zaraar, Kufr, Tafarqa and meant for giving refuge to the enemies. The Holy Prophet (s.a.w.s) did not develop any doubt about what was revealed unto him that may be some

misunderstanding has happened, that the people who made the mosque seem to be good and they are swearing as well. But the Holy Prophet (s.a.w.s) did not doubt the revelation. This revelation is present even today as is, and it is not about a movie hall, club or any other place of corruption. This revelation came to tell us that certain mosques have harm for believers, i.e. *Kufr*, and *Tafarqa* for believers. This is for mosques that is being said, because for the places of corruption Quran says they are clearly seen as evil. Quran says that right path and deviated path are separated, there is no mixing in them. The paths are clearly seen and hence revelations will not come for evil, deviated path, but you will be surely guided there where there is confusion still present. Even though these believers of Masjid-e-Zaraar visit the places of corruption as well, they go to clubs, dances, place of indecencies and then return back considering themselves as pure. It is like someone jumps into filthy water and then feels that good fragrance is coming out of his. They jump into every evil place and then think that we are very pure beings.

The message which Quran is giving is not for temples of idols, but for a mosque. There are certain things that are placed in mosques and you should keep your eyes open. But we have closed our eyes on such things. Today in every city, town, street such centers are established and simple believers have been deceived by their titles and are unaware about the evil intentions behind them. They justify that both are religious groups. You can see in your country and across the world as to what the religious groups are up to? If the believers would not have been deceived by them and not closed their eyes from the, then today these centers and groups will not exist.

One behavior of believers despite of the verse of Masjid-e-Zaraar, and being aware also is that they cooperate with these centers and groups; visit them frequently as well. This is one type of group of believers. One

other group is only after good deeds and participate in everything that is being presented as good. But they do not have the sense on deciding what to do. If a person has passion to do well, but does not have the common sense, then from his hands destruction takes place in the name of goodness. We need this common sense as to where we should go and do goodness. Here also their simplicity becomes the basis of the fact that they select the field of goodness without common sense. Religion is first telling us in 'which' areas and fields you have to do goodness and 'where' you have to do goodness. If goodness is not done at the right time then this won't be counted as goodness. This act which does not have the sense with it, will have no use in this world and hereafter. First find the path and right direction, as to which act I should participate in, and not just jump in anything which is 'seen' by us as goodness. What we see today is so much is wasted in the name of goodness and not done so much in the name of evil. There are people who are wasting so much money in the name of goodness. Today is the day of Friday and you can check where people have done goodness. There are some people who do goodness on Friday; they do charity and they look around to see some good act going on and participate in it without much sense. Few days back in the newspaper this figure came out that in Pakistan more than 4 billion rupees are spent in charity and good acts. If such a big amount is spent in the name of goodness then Pakistan should be the best nation in the world, when people desire this much goodness. Why are we not able to see the effects of goodness, and everything should have been good here, that is good governance, education, people, and children etc. but we are astonished that nothing is there. When you evaluate these 4 billion rupees spent in the name of goodness, you will see majority of it is spent on centers and acts of Zaraqar. It is spent on places which spread Kufr, Shirk and in those programs, activities and places from where *Tafarqa* is spread. These budgets are used to strengthen the places of refuge of the enemies.

Hence the result that comes out of spending in the name of goodness is evil; the shortcoming lies in the common sense. The passion for doing goodness is worth appreciating and cannot be criticized, but the sense that is required to do goodness is not present. You should know where to spend? Either in the centers, or groups of Zaraar considering them as good? A big amount is spend this way.

Religion says first find the *Sabeel*, or *Siraat* and it is said about *Siraat* that it cannot be discovered without sense. It is there in tradition that *Siraat* is thinner than hair (*Sha'r*). Sense (*Sha'oor*) also comes from the same family of word as hair. *Sha'oor* thus means that the level of understanding which can recognize a path that is thinner than hair. *Sha'oor* means very precise and sharp understanding. For people who want to do goodness should possess such sense. They call Zaraar speakers, cooperate with Zaraar centers and consider these to be assets for the hereafter. Quran says these are centers of destruction and everyone who cooperates with them is destroying his hereafter. A Masjid-e-Zaraar is being made in the vicinity and a believer contributes to it. This believer is a fool who lacks deep insight and sense. When the hosts of Masjid-e-Zaraar would be gathered on the day of judgement this simple minded believer will also be called with them that your lack of sense and contribution is also part of it. This Masjid-e-Zaraar is a place of refuge for enemies made by hypocrites, and this simpleton believer contributes to this shelter made for enemies of Islam. One group is totally unaware and unconcerned, another is the one who likes to do goodness but without the sense and out of passion gives harm to Islam.

These issues are such that if a person does not have sense then it is very difficult to identify them. Quran is the source of sense (*Sha'oor*); the Holy Prophet (s.a.w.s) and Ahlulbayt (a.s) are the sources of sense. The inheritors of Prophets that is the Ulama and Fuqaha who possess *Taqwa*

are the sources of sense. The Masjid-e-Zaraar was made by hypocrites, and the hypocrites are very clever as they do not allow anyone to know or understand the hidden objectives. Hypocrite makes such an outward appearance in front of everyone that he is the most sincere and dedicated person, but from inside he is the most harmful. In this situation where hypocrisy is active and that too under several layers, it is not easy to understand these evil objectives. If this revelation would not have come then who would have known that this Masjid-e-Zaraar is being made. As such there were only two mosques there; people would be and were happy that a new mosque is being built. The only way to know this, is to be associated with the source of sense. The Holy Prophet (s.a.w.s) had faith on the revelations that whatever comes from here is correct. It is not possible that everyone has sense, but then we should be associated with the sources of sense that is the Quran, Prophet and Imams.

Today those Fuqaha who have taken the sense from Quran, Prophet, Imams (a.s) are the sources for this generation to take sense from. This is because these social matters need awareness, analysis and it is not within the capability of everyone to analyze social affairs, to go deep down into social matters and discover the hidden facts. Every person with insight and sense also, it's not necessary that he becomes aware about deeply hidden elements so that he becomes acquainted with the intention of someone as well. It is not possible. The way the Ummah is acquainted with the Holy Prophet (s.a.w.s) and Holy Prophet (s.a.w.s) is linked to the divine revelation. The Holy Prophet (s.a.w.s) found out from the revelation and people found out from the Prophet. The Prophet had faith on the revelation and also the people had faith on the Prophet as well. There are certain persons who are not connected with any source of sense and hence unintentionally become partner in the Zaraar acts. They donate everywhere and want to be part of every good act. They want to have at least one brick from them in every mosque. There are certain

things which are told to believers for the sake of getting orientation and attraction towards a good deed. It is related in the tradition that you should serve Iftar in Ramadan even if it is to the extent of one date. Big rich wealthy persons do this, they serve dates to their workers. They serve one date and want to loot holiness. The poor person was fasting and this rich man by serving one date now wants to acquire all *Thawaab*. This tradition was for the sake of attraction. When the Prophet expressed the importance and virtues in serving Iftar, the people said we are all poor and hence we will remain deprived of this virtuous act. Then the Prophet said whatever is your ability you serve to that extent. Those who are earning big money every day should serve Iftar in an elegant manner and not just serve few cheap dates. On top of that, this rich guy first argues with the date hawker for one rupee. That hawker is a poor person and you are a rich person so why are you negotiating with him. If a poor person negotiates it is acceptable but not from a rich person. You should do as per your worth. If Allah has given you millions then spend millions, if billions then spend billions, if thousand then spend in thousands. وَمَا

رَزَقْنَاهُمْ يُنْفِقُونَ whatever we have given you spend from that. This is the first verse of Surah Baqarah. You know what Allah has given you and you should spend from it. Not that you donate one brick for the mosque. Allah says you should become the host of making a mosque and has been said that him who lays foundation of a mosque is a *Muttaqee*. On one hand Quran is arousing to make a mosque, but on the other hand it is also preventing from donating even a single brick to Masjid-e-Zaraar. If you donate to a Zaraar mosque or to a group, or a party that is causing harm, and discord then you are also part of them. There are people who donate to terrorists they are also partners with them and killers. You should acquire insight and that insight comes from the source of senses.

It is essential to be associated with the source of senses or else such situations will come when a man will not be able to recognize the truth. Why the centers of *Zaraar* are in abundance? This is because the four specialties which Quran has mentioned about *Zaraar* are not seen by us. These centers who are causing harm, discord, Kufr are present on every street. You can see mosques that are giving shelter to enemies and such people who cause discord. Anyone who supports them is part of them and is an act of oppression he is doing. Is there anyone who can say in Pakistan there is no misguidance, discord, or harm being spread from any center in any city of Pakistan?

Is there anyone who can say that there is not a single mosque, or center in Pakistan which is not supporting or giving shelter to the enemies of the religion? There are big banners, and posters that are put up, that in such a mosque this personality will deliver a speech today. Can you not see that terrorists who cause seditions are invited to these mosques? Everyone can see these but under some pretext they go and cooperate with them. It is necessary for a community; the way Allah has made the body of a man and there is a center of sense which is the mind made by Allah, every human being takes commands of sense from his mind. The stomach, the lust also gives commands but do not listen to them instead listen to the intellect which is having sense. It is there in tradition that the status of Imam in Ummah is that of a mind. Imam is the source of sense in an *Ummah*. If you think that if the Supreme Leader would not have mentioned as to what MI6 the British agency is doing in the world, then who else was aware. There are still many believers with good intentions that are watching MI6 channels, listening to their speakers etc. If the source of sense is like that of the Leader i.e. when he says (on the basis of the sense acquired from Quran) that MI6 has created Shia channels then you should have faith in him. When sense comes to you from Allah through some means, then accept it and distance yourself from that thing

that is being told to be distant from. We should submit and bring faith on the source of faith and accept that these centers are harmful for us. When these Zaraar orators stand on the pulpit then they present themselves as if they are the most pain bearing persons for the community. You should not become insane and get deceived because these hypocrites swear and say that we only want to do goodness. By making this mosque we have provided facilities to the believers and have taken one more step in the way of the religion. There is no evil objective behind us. We should not be impressed by their speeches and the crocodile tears which they shed.

You would have seen in films where actors cry, so are these tears real or are they doing as per the script given to them? These politicians who come on media after bomb blasts take place; they have roast lambs in front of them and then they express their grievances for these incidents. These are all actors specifically in the world of politics. Why does a community get impressed with the acts of the actors, isn't this itself a lack of sense? I remember in Qom, where there is a culture that drivers and all others consider everyone from our part of the world as Indian. They are quite impressed with Indians and not Pakistanis, this is because of Indian films and they know the names of the film actors too. They ask scholars about film actors. We sat in a taxi, the driver was a religious person and started to speak about Indian films. He said I like Indians a lot due to Indian films. He said at the time of Shah one Indian film was played and we all went to see the movie. He says my mother cried throughout the movie, and I said to my mother if you would have cried this much for Imam Hussain (a.s) you would have gotten salvation. Indians are expert in making emotional films and can make people cry on self-made stories. Actors are doing acting in film so why are you crying on their acting? In Pakistan when a marriage is done and the bride leaves on that day, she cries and in some cases the bridegroom also starts to cry. There was an incident when the bride was leaving and the bridegroom was smiling. A

young child who was the brother of bride asked his father as to why the groom is smiling when everyone is crying and my sister is crying so loud. The father said that for now she is crying for a few minutes only and he is laughing for a few minutes. After some time, she will laugh for the entire life and he will cry for his entire life.

When people are doing acting why are you getting impressed? An actor comes live on a pulpit and you cry. This is a weakness of a man to cry on someone's acting. They are all actors and you should not get impressed with their emotions. Similarly, those who do acting in politics; in the secular politics, do not claim sincerity but the religious politicians always talk about sincerity as if all their body organs are filled with sincerity. You see their activities and not go by their swearing. Quran says that they will swear that we have good intentions; we are here for your welfare, for the community we are doing all this. But Allah bears witness that they are liars. Be attentive that a hypocrite swears that I am telling the truth, but Allah is saying no he is lying. Then whom should a believer believe in? The witness that Allah is giving or the false swearing of the hypocrite? He should have faith on the witness of Allah because Allah is saying that he is liar even in his swearing. Here also if we fall into the deception of the swearing, then we have denied the witness of Allah too. If you see in Pakistan how mosques got exposed, the famous mosque of Islamabad was exposed to everyone that this is Masjid-e-Zaraar. Zia ul Haq laid the foundation of that mosque and we can see what damage that mosque did and till now they are doing it. Mosque is necessary and without it religion cannot be established. There is no replacement for the mosque; neither Madrassah, library, organization, institutes, centers nor anything else can take the place and deliver the role of the mosque. Mosque has its own position and *Masjid-e-Zaraar* are established in the name of the mosque itself. Here the believer should demonstrate their sense in building mosques on the basis of *Taqwa* and recognize the Masjid-e-Zaraar and do

not cooperate with such mosques. If you cannot physically bring down the structure of these Masjid-e-Zaraar then at least disassociate from them so that without the cooperation of the believers these mosques will get destroyed automatically. The believers unintentionally should not become part of these Masjid-e-Zaraar.

Centers of Shirazi – Centers of Zaraar

Quran presented an example that hypocrites established a mosque in Medina for four objectives; for causing harm to Muslims; for spreading Kufr, creating discord and as a place of refuge, shelter for the enemies of Islam. Quran then tells the Prophet that you should not enter this mosque. لَا تَقُمْ فِيهِ أَبَدًا ۚ

You should not have any excuse to step inside the mosque. Pay attention to this people, that the Prophet is strictly prohibited to not even step inside this *Zaraar* mosque. But today the opening ceremonies, the ribbon cuttings are done of such *Zaraar* centers by big personalities, where the Quran is ordering not to even step inside them. Today there are such big centers present in Pakistan and elsewhere as well which were made by foreign financiers. There is a big *Madrassah* outside in another country which was funded by American Ambassador and he did the opening ceremony of that *Madrassah*. There are many such examples present in Pakistan, but other countries also have in abundance; i.e. these centers which are made today for causing discord (*Tafarqa*). The way Supreme Leader has referred to the *Shiite of MI6* which has now become a *Fitnah* and is gradually dominating many Shia centers and places. They have planted people up to the level of *Marjaiyat* and have caused big *Fitnah* in *Shiite*. They have made *Madrassas* in various countries which are run by

the *Khums* of MI6. They take money from MI6 and take the name of some personality.

A clear case is that of Shirazi family who originally belonged to Iran then moved to Iraq, and this family had big personalities as well in the past, but since the last three to four decades they have played a very negative role. These people have been behind the back of big Fitnah's in Shiite today. The three groups i.e. Pakistanis, Indian and Afghanis are specifically associated with them including common people and scholars. The Scholars, and the students of seminaries associate themselves with the centers and personalities of this group, they do translations of their books, and they make their madrassahs and centers flourish. The transgressive scholar of this same group who lives in England has titled the Queen of England as *Syeda*. This is the wickedness and filth of these people for the Queen, for whom even titling her as a witch is a little title because of the oppression she has caused in her life, the communities which she and English have destroyed; and in her honor, this devilish scholar has associated her with the family of Prophet (s.a.w.s) and prohibited any form of opposition against her. This person wearing a turban has given an interview on British channel and said this on air.

Another person from the same family sitting there, is another turban bearer who insults every scholar and defames them and specifically he targets *Ayatullah Behjat* and curses him publicly. *Ayatullah Behjat* who passed away few years back was a highly respected, and dignified personality amongst Shias who was honored and respected by highest level *Marajae*, and this person belonging to this Shirazi family abuses such a pious scholar as well. All these clips are present on internet. He has used the most severe abuses, and filthy words for such scholars. These personalities are the elements of this Shirazi family. They ignite the fire of discord, and prejudice amongst Muslims by insulting the respected

personalities of the Sunni sect. They insult the opinion and condemn Islamic Unity. They find sensitive topics, write books on them and arouse the feelings, sentiments of Sunnis so that they develop extreme hatred towards Shiite. They want every Sunni to not think good about Shia and hate them. This is a big Fitnah that in order to arouse hatred towards Shiite they are taking these steps. This is the Shirazi family who under the guidance of MI6 are doing this, and they have centers, delegates, representatives, promoters present in Pakistan and in other countries. They are people and centers of Zaraar. Quran says do not go near them.

First of all, Muslims should have awareness and possess *Sha'oor*. They prove themselves as senseless and indifferent to society to present themselves as *Muttaqee*. This is a distorted *Taqwa* that a person makes a fool of himself to be considered a *Muttaqee*. Imam Khomeini (r.a) would say that there was a time that a person who was a fool and insane would be considered as *Muttaqee*, and the more the person is a fool the more *Muttaqee* he is. Hence even good scholars would present themselves as fools so that they could be counted as *Muttaqee*. This is not *Taqwa* instead being alert, clever, having deep insight, understanding Fitnah, and corruption; this is *Taqwa*. *Taqwa* means to understand the intentions of seditionists before they even act. *Taqwa* means when the hypocrites are making the mosques in Medina you should pick this in advance, do not enter there and demolish them; then you will be considered as a *Muttaqee*. If you say we were not aware, no one told us, which is generally the words that people speak as simpletons; they are not *Muttaqee*. In worldly affairs they are not simpletons; there without anyone telling them anything they are aware about everything. Like if a doctor, engineer goes out to find a job and you offer him \$ 50 a month salary there he will not accept it and reply do you think I am a fool. If an engineer, doctor accepts a job for \$ 50 salary, then later someone points it out to him, will he say that no one told me? In these situations, you don't

need a lecture, you intellectually understand that they are paying me only \$50 to get such a big job done. If this sense and intellectuality is present inside you then this should get demonstrated in religion as well. Cleverness, and insight is a virtue and not deficiency. They say we were not aware, we did not know and this excuse is not acceptable.

Today there are so many Marajae present, where there are big personalities like Ayatullah Khamenei and others, but you leave all of them and select a Marajae of MI6 for Taqleed? It is like a shining sun is in your solar system but you select some other planet in some other Galaxy and try to walk behind it then you say no one told me? Who can tell this Bat that does not see a shining sun? This is a sickness and lack of *Taqwa*. When believers go on Ziarat their agents are present in Qom, Najaf who are delegated to take believers to the offices of these MI6 Marajae and they get commission. And specifically when these agents take a full caravan to them and when people donate or pay Khums the commission of these agents is further increased. The rates of certain Marajae offices have very good rates. When you are students also; if you run away from this Madrassah then this is a good business for you as well. One or two students who left our seminary and went there are doing this business. They have become agents of some of the offices of these personalities and certain offices give 50% commission. If someone deposits \$ 1000 khums to these fraud offices, they take 50% themselves and give the other half to the agent. Some have done this work and have become millionaires and have acquired big properties in Pakistan. The agents are mostly from three countries; Pakistan, India and Afghanistan who do these things. They take the caravan of pilgrims to the offices of these Marajae who are associated with the MI6 and gain personal benefits by misguiding people. Many who visit get deceived.

Quran is asking us to be alert and awakened as these centers, and offices are place of harm, Kufr, discord and places of shelter for the enemies. These offices where the pilgrims are taken for visit are centers of refuge for the enemies. Why are you taking these people there? And if someone takes you there you should be alert. Some are awakened and alert and tell them that you have brought me to the wrong place. But some are simpletons who think that by remaining simple and unconcerned is *Taqwa*.

لَا تَقُمْ فِيهِ أَبَدًا ۚ لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ

Visit only centers of Taqwa

The center which has been established from day one on the basis of *Taqwa*, the believers should visit there, cooperate and provide their services there. That mosque which has been established on the real basis of *Taqwa* and not just the name of that mosque is *Taqwa*. In Lahore and other places there are mosques by the name of *Masjid-e-Taqwa* where even the government has declared these mosques as centers of terrorism and made by terrorist organizations. Visit those mosques whose hosts and persons inside them are Muttaqee. Those who's thinking, character, personalities and paths are that of *Taqwa*.

أَفَمَنْ أُسِّسَ بُنْيَانُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانُهُ عَلَىٰ شَقَا
{109} جُرْفٍ هَارٍ فَأَنْهَارٌ بِهِ فِي نَارٍ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.

This verse is for secular persons among those believers who are without *Taqwa*; those who consider transgressors and believers as the same, as voters. This verse is asking them as to what has happened to your minds, are the mosques made on the basis of *Taqwa* same as compared to ones that would get annihilated. The religion which has been taught to people, in the religion everything is the same, in fact in some cases the centers of Non-*Taqwa* are better because their personal gains are fulfilled in them. They get decrees of their choice, they get justifications for their forbidden acts. Hence, they have more inclinations towards them.

If a mosque whose Imam is *Muttaqee*, who talks on the basis of *Taqwa* and has personality on the basis of *Taqwa*. The sign of *Taqwa* is that he fears Allah, and one who fears Allah his sign is that he is not afraid of anyone else, He is not afraid of the trust, *Anjuman*, group, trustees, people and from any other group because he has fear of Allah. Those who are afraid and concerned about Allah they are not afraid of anyone else. Such a person will not be fulfilling the personal interests of anyone. A transgressor comes with a problem that I am eating usurped income or money on interests to an Imam of *Zaraar* that Imam will surely find a justification to make it permitted. But a *Muttaqee* Imam will say it is forbidden he will not like it. Since many problems of people are resolved in the favor of people they prefer to go to such *Zaraar* personalities. The *Marajae* who do not get black mailed by their *Muqallideen* (followers) do not like to follow them. At times *Muqallideen*, and followers black mail the *Marajae*, and Leaders that if you do not listen to us or do like we say, we will leave you, we will not listen to your lectures, and we will not study in your *Hauza*. So what? Do not listen, do not study because a person with *Taqwa* does not come under pressure and does not get blackmailed; but those without *Taqwa* come under pressure, start to compromise, they ask the followers; tell us what are your conditions, what should we do? The

followers then say we want these facilities, these rulings. You would have seen such examples yourself.

A *Maulana* came to us and was saying that I was a resident *A'lim* in some other mosque, and I made a contract and whatever their *Anjuman* wrote on the contract I signed it. Then later when he came under extreme pressure he came to us claiming that injustice has been done with him. He said that this is happening because I have agreed to certain undesired things in the contract. When we asked him but why did you sign off to such things? He said at that time I was under pressure, I had some certain personal difficulties at home and hence as undesirable as they were, I still agreed to every condition they had and signed off.

In one of my preaching visit outside the country, some believers invited me for a dinner and the resident scholar of that mosque was also invited but he did not turn up. Next day when I met him in the mosque I asked him we were waiting for you last night why did you not come? He said I was swayed and could not come. When I asked if everything is fine at home, he said I had no permission from the *Anjuman* to attend. I have a contract that I cannot attend any dinner or any function within the community without the permission of the Jamaat, and Anjuman. When I asked him why did you sign such a contract? Again the same excuses that I was forced to do so because of personal problems. Do not make yourself so helpless that you become employees or slaves of *Anjumans* of Zaraar and Trusts of Zaraar. The scholars are not helpless because their sustenance is promised by Allah. Allah has not left their sustenance (*Rizq's*) in the hands of merchants, it's not in the pocket of believers, and it is with Allah. Allah will make this sustenance reach you if you have trust and *Tawakkal* on Allah. If a believer does not fear anyone other than Allah, then he will not listen to anyone. People refer to such Zaraar personalities and centers because their personal interests get fulfilled

from there. People would come to Imam Khomeini (r.a) with big amounts of Khums so that by doing this, they could get permission of something forbidden or get justification of some wrong act. But Imam (r.a) would not come under any pressure and if they would complain, Imam would say take back your Khums. I am not in need of your Khums, in fact I am taking this responsibility of being your trustee for this Khums

At times they say that for the benefit of religion we have accepted this. You should not accept any such contract as this is a *Zaraar* contract.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ
عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ {109}

The Quran is questioning; is the mosque, center that is made on the edge of hell and the one which is based on *Taqwa* are they both the same? For secular persons they are both same, in fact they say that one that is dwindling to hell is better because we get more cooperation and benefits from there. These secular people who have removed *Taqwa* from everything and still kept a religious title for themselves, they are being asked in this verse to answer this question as to what is better. If you see practically the majority consider both as same, they do not differentiate.