

# Friday Sermon – 8<sup>th</sup> July 2022



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## Sermon 1: Assessment of religiousness by Imam Sajjad (a) – Part 2

### Sermon 2: Ignorance of scholars ruins him and society

I invite you all and myself towards divine Taqwa and emphasize , inherit , preach you all to establish Taqwa in your lives. Taqwa is protection plan from Allah for human life and by implementing this plan human life remains secure. If life gets out of Taqwa then that is Fisk, Fujoor, Kufr and Tughyan where human life gets annihilated. Human life becomes insecure both in the world and hereafter. In the world without Taqwa man makes a hell in this world and in the hereafter the outcome of the same hell becomes his fortune. The eternal life gets destroyed for man without Taqwa.

The Ummah , society who are living lives without Taqwa and there are many signs narrated by Ahlulbayt (a) and Holy Prophet (s). One sign of a society without Taqwa there would be social diseases and the most destructive disease is Hubbe Riyasat and the desire for leadership. This is destruction for the nation and community for which we don't need any evidence because we can clearly see this fire destroying our nation and this community is suffering from this wrath due to this disease. Those who are desirous for leadership and their lusts have aroused are dominating the community. The religion, society, economy are under their control and the way Prophet and Ahlulbayt (a) have said when the reigns of society come in their hands then they destroy the religion and world both of man and we are facing the same situation.

There is one tradition narrated from Imam Sajjad (a.s) which is present in almost all authentic sources. The origin of this narration is from Imam Sajjad (a) but narrated by Imam Raza (a) and Imam Askari (a). This Hadith is a manifesto of guidance for the current generation on how to save their nation , community and religion. When elections come in Pakistan related to politician an example I have quoted that when mustard crops are near to harvesting the fields turn golden. In villages they say that when mustard crops turn gold then the camels also become excited and crazy. When the time of elections come the Pakistani's turn like crazy camels and become dangerous like camel who in these days it attacks she camels and other animals. I have this experience myself when in childhood did not listen to advice of elders and went near a camel.

What do you go to select in elections? We have not considered Imam Sajjad (a) for guidance but instead use Ahlulbayt (a) for other things. He (a) says that do not become excited. You are going in elections to select the leader who has become aroused and excited like camel. The last government have got down this calamity on the people and not you are going to select from amongst the two parties? It is like Shias go to select between Yazid and Umar Saad. So where is your relation with Ahlulbayt (a).

Imam says (a) when you see such a person who seems to be religiously polished and speaks in a very low voice, politely and in actions demonstrates humbleness. When such a person with good outward experience confronts you then the Shias should beware and not testify or follow him. You should not become part of his rally because he should not entrap you from his outwardly pleasing personality. Why should you stop when such a good personality has visited our home, mosques? Imam says do not get deceived because many who are outwardly good are not because their hearts are pure because they are weak. They have extreme desire for the world but due to weakness of abilities, heart they do not perform it. For sins as well you need courage. He is afraid of being defamed and get caught. This outwardly religious person who has come to trap you and he has made religion as a mouse trap. He considers you as mice to be trapped. Imam says he continuously does Khatal means always does some plans or makes some religious, social, political face. He speaks few good things and you get into his laps. If he gets an opportunity for crime, sins he will get immediately jump into it. So you can also try to trap him with Haram and see if he protects himself or not. He continuously deceives people. If people would not have got trapped with such persons then Imams would not have become isolated specifically in the era of Imam Sajjad. If the Muslims had the sense to get trapped by such outwardly personalities then the situations for Imams would not have been like this. You should not make such persons your leader and check if he does Haram in isolation or when he gets an opportunity.

If you see at next level if he does not commit Haram even in seclusion then also Imam says beware do not become his party, or member of organization or voter. He should not deceive because if he not committing Haram in any situation can also be a trap. In Iran you have listened to two big incidents, one was of Shaheed Beheshti and his 72 companions who all got martyred in a bomb blast. And second was of President Mohammad Ali Rajaei and Prime Minister Jawad Bahrani both got martyred on the same day in the same room. Who martyred these two? The person who did this was the secretary general of security council. He would bring pen, water from home to show that he does not use Baitul Maal. He had developed so much confidence that he would lead prayers in office. He got the bomb in briefcase and kept it near their table and left. Then it got blasted and they got martyred. The one who martyred the 72 with Beheshti was also a revolutionary person who was given all work. The same person did the blast where all the 72 got martyred. These are lessons that how dangerous these religious persons turned out.

So if you see if someone protects from Haram wealth in seclusion then also do not get deceived because lusts, desires are of different types. There are many such deceivers who never go near Haram wealth and pass by even if they get opportunities to usurp Baitul Maal. The one who is not approaching Haram wealth, he in reality is an ethical criminal and is an adulterer. He needs Na Mahram woman and he spends wealth on such woman. He is used to do such filthy things and becomes indulged in these diseases as well. Few days before a Shia sage came over here and he said that I went to a small village where an orator came for reciting Majalis. The host made this orator sit at his home where only women were present where the young daughter of the host was also present. He recited Majalis and then again went to the house of host as the host was busy at the mosque. This orator took the daughter

of this host and left home. The host made noise and this sage was also present there , we called the orator and asked him why you did this. He said when I was presented with all this opportunity so what can I do? All these who come on pulpits when they get an opportunity to do such things they will do. He himself said you gave me an opportunity so what should I have done. If someone is not usurping wealth then do not get deceived.

If you see that the person is free from Haram wealth and does not go after women as well, so can he become your leader. Then also Imam says beware, do not get still deceived. You should now see if he is not going near any form of Haram assess the firmness of his intellect because you desire to make him leader. This is because there are many who refrain from all forms of Haram. They are least concerned even if a nude woman comes in front. I myself confess that I have got trapped by such persons before I came through this Hadith. We all do not assess and get trapped. Imam says that many are such that who leave all Haram but they are fools and lack maturity of intellect. They do not have planning, sense, they cannot understand issues. In majority of cases due to foolishness the damage he causes is much more than the reformation he does with intellect. This means he spreads more damage due to foolishness.

Now Imam says if you have assessed his intellect also and found him sound so you can make him your leader. Then also beware, stop and see if he is using his sound intellect against desires or uses desires over intellect. This means check if his desires are dominating intellect or intellect is dominating desires. He has lust, desires and will use all intelligence for his desires. He is destruction for you and hence you should not make him as your leader.

Then the last assessment Imam says you have to do for the leader amongst you or anyone behind whom you want to walk. You need to now see how much love , desire he has for false leadership. Check how much lack of interest and abstinence he has towards leadership. There are such people who lose their world and hereafter. There are some who win hereafter but loose world, some are opposite and some are those who lose both. Imam says those who have ruined both the world and hereafter are who? They are one who have abandoned world for the sake of world. Such kind of religion, guidance, criteria and nurturing is not present anywhere else other than the school of Imamat. The way Quran says that if you observe the entire world you won't see any deficiency in the system of Allah. You should also search and see that you won't get this type of guidance from anywhere else other than Ahlulbayt (a).

Where are those who have been trained by this school? Those who can assess using this scale are where? If you get outside and get something weighed by the shop, it would weigh less because they have made such scales which are deficient. When the scale is not good, and when we assess ourselves, society, scholars, Mujtahideen on such scales, then we should first take scale from Imam (a). We should assess leaders on this scale. Imam says there are many who abandon world for the sake of world. Since he has abandoned world, he suffered loss in the world and suffered hardships, but all this was for the sake of world, and hence he lost hereafter as well. Where this happens where people abandon world for the sake of world?

Imam Sadiq (a) says when you see some believer sharp in business but weak in religion then this person is misguided. We don't get deceived in business but we get deceived in religion and politics. This is because we have not used the right scale in these domains. The people

who abandon world for the sake of world are those who have a very humble life style so that I get popular amongst people that he is such a simple person, who has such a simple home, food and to listen to these words only he has made his life hard. Sheikh Saadi says that one day a person came to mosque and told Maulana to announce during lecture that my donkey is lost so if someone finds then please return. Maulana was giving lecture and asked is there any one who does not like good food at all? Everyone likes good food but one old person stood up and said I don't like. Then Maulana asked about good clothes, people remain silent as they all liked and the same old person stood up and said I don't like it. Then asked about house, wife and the old person said I don't like all these. Maulana said one who has lost his donkey we have found it; this old person is that.

This person wants his abstinence, Taqwa to be spoken about. He likes this popularity, people should say I am scholar, Allama and for this he has abstained from world. Imam says You will find many such who have left world for the sake of world. Then Imam says, he is such a person who likes all forms of leadership like religion, political, social, communal, spiritual. He believes that if he abandons world people would consider me spiritual leader, he gains such a pleasure which is not present in anything. There are many who leave Haram wealth and pleasure of woman but the pleasure of leadership is the highest pleasure. He suffers hardships for this and when people make him leader then he gains in this world the pleasure of leadership. The pleasure of leadership is more than Halal and Haram pleasure is what Imam says. There is one more incident from our Ustad who took the name of one person and said this person would do Nikah abundantly and when approaching his wife, he would divorce them and then go near the woman when she became Haram to her. His friends told him that when you have Halal way still you do Haram. The lustful person becomes lowly but at least gives a religious color by doing Nikah. When this person was asked why you do Haram. He says that that pleasure of adulteration which I get is not present in Halal. The wife is sitting in car next to him, but he will look at the neighbor. The pleasure in Haram is more than Halal. This is because it is carnal self which takes more pleasure. The pleasure of leadership is more than Haram.

You should not handover your nation to such a person who will destroy your world and hereafter. This narration continues and we will complete it later. May Allah protect us from this calamity and our country is under this calamity, may we all get sense to select our leader based on this scale.

## SECOND SERMON

In saying no 107

قَالَ عَلَيْهِ السَّلَامُ: رُبَّ عَالِمٍ قَدْ قَتَلَهُ جَهْلُهُ وَ عِلْمُهُ مَعَهُ لَا يَنْفَعُهُ

**Amir al-mu'minin, peace be upon him, said:** Often the ignorance of a learned man ruins him while the knowledge he has does not avail him.

It means there are many such scholars whose ignorance have killed them despite of knowledge being present. They are scholars but still ignorance has ruined them and their knowledge has not protected or given them any benefit. This is a very deep thing which Amirul Momineen (a) is mentioning.

First we need to assess and know the difference between Alim and Non-Alim. The Quran is also demanding this from us that we should be able to differentiate. The Quran is saying are scholars and non-scholars same? In our country there is no difference between them, like no difference between believer and transgressor. There is a difference so you should also apply this difference and keep distance. Do not make it one, in democracy they are all voters. In religion they are not same. The Banu Umayyah absolved this difference and accepted Fasik as leader, narrator of hadiths and they set up these standards that leader of prayers, state can be Fasik. For Ahlulbayt(a)'s school you can do this.

Similarly the difference between scholar and non-scholar should be maintained and this is not happening in all sects. The ignorant are dominating scholars. The terrorists ignorant make scholars afraid. The Shias can look at the pulpits and see how many are ignorant and how many are illiterates. There are some who have studied the full syllabus of religion and you should consider only those are scholar who have studied the full syllabus. If you consider those who have partially studied also can still be acceptable on good will. The majority who have turned into scholars are made scholars by people. Those who mount on the pulpit are qualified from the university of people which is present in every town, city, village of Pakistan. Wherever a ignorant sits on the pulpit and people praise him, he becomes a resembling scholar. Similarly there are people who possess humanity but some whose bodies are human but inside they lack any humanity hence Ali (a) says they resemble human beings only but are not. Amirul Momineen (a) says people have made them scholars and they are artificial scholars. You should not handover your religion, school to scholars and not just close your eyes because religion does not allow you to close religion. Someone asked a Faqih whether we should close our eyes in prostration or open. He replied that go and see Imam Sadiq (a) and do whatever he does. In prostration they would not close their eyes. It is not obligatory but an etiquette. You should keep these eyes, as well eyes of heart and mind open always. You should not blindly follow like flock of sheep. First assess whether he is a scholar or not which you can find out from assessment. If he is qualified from some seminary then also you should not close your eyes. Check whether he uses his knowledge for his materialistic life or like business. What benefit is his knowledge giving him?

The Prophet was asked to invoke Allah to ask for more knowledge even though he possessed the best knowledge. Imam Ali (a) says that the only thing that does not cause any damage to man is knowledge. If someone has knowledge then check if this is beneficial knowledge or

not. The Prophet would supplicate to Allah that I seek refuge from that knowledge which is not beneficial as that is destructive.

Hence first see if this person is a really knowledgeable or not, then see if this is beneficial or not. Now here ignorance is being interpreted in two ways; one is lack of knowledge but in traditions ignorance is used for more for lack of sense, vision, wisdom. If he is having knowledge but is fool, lacks sense then this knowledge will ruin him. His life, deeds will also get destroyed due to this foolishness. And if he gets opportunity to lead the nation he will destroy the nation as well. In democracy the people elect criminals and hence they are accountable.

This scholar has been ruined by his ignorance that is foolishness. The Prophet says protect yourself from the slips of scholars. When a scholar slips then you protect your religion, nation, community and everything. Scholar sliding is more dangerous than land sliding. This is because he will ruin the entire society which we can see today in our society. When there is a scholar then see if he is fool, stupid that is ignorant scholar. Knowledge is light but like a car headlight is not engine that runs the car. For human being itself Allah has kept the system. The knowledge is light and the engine is faith. If there is only light but engine has failed. This scholar who has not faith but only knowledge will fall and destroy the nation as well.

You should be agreeing with Amirul Momineen (a) in these wisdom? Are these fine to just listen? We should make these criteria for assessment. If someone is a scholar than his knowledge can destroy him as well.

Tomorrow is the Day of Arafa and for believers if they somehow are not able to get themselves forgiven then this is the final opportunity. We will have program for Dua e Arafa tomorrow afternoon and Eid prayers will be at 06:30 Amirul Momineen (a) in morning.