

Friday Sermon – 11th March 2022



Hujjatul Islam Ustad Syed Jawad Naqvi

(Principal Jamia Orwatul Wuthqa – Lahore, Jamia Jafaria – Gujranwala)

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



Sermon 1: “Ittaqillah – How to get protection through Allah?”

Sermon 2 : Ali’s wisdom behind wearing worn-out dress-2”

The Taqwa in lecture does not leave any effect on human life, it is the practical Taqwa that helps human being and is effective. That Taqwa which interferes in human life, that can be felt and witnessed that this is a life of Taqwa and this person is Muttaqee.

In Quran all the acts which Allah has ordained as obligatory one of them is Taqwa. But for Taqwa carelessness that is present, and specifically when an order is repeatedly emphasized man should be attentive but still man is negligent.

Taqwa being not present practically in lives has various reasons. Fisk, Fujoor are elements which distances from Taqwa. But in a collective way a big elemental cause is the Tafsir, definition and explanation of Taqwa which has been presented as something non-practical in lives. It has been translated as fear and abstinence and the soul of actual meaning is not present in Taqwa which is security and protection. Giving protection to life from those affairs which are dangerous to human life and can destroy the human status of human being. This can be witnessed today where you don’t see the humanity in human life’s instead we see an artificial or animalistic life. This was before as well. The way Maulana Rumi has pointed out this and then his follower Iqbal made this part of his poem.

One intellect was searching during day with a lantern.

When questioned what are you searching for?

He said I am tired of these pests, animals and looking for human.

The status of human being is not from these legs, hands, eating and drink. If he is just growing then he is a plant, and if he is eating, moving then he is an animal. When humanity develops you can feel that he has turned into human. Our elders scold children and say “Become human”. This is the best Amr bil Maroof to ask someone to become human. Since you have come to become human and when you are told by someone to become human this means the signs of humanity is not being seen in you at individual level, family, social, business, politics and religious affairs. If you visit places of worship you won’t find many human behaviors. You see those who are yelling from pulpits how many you find them as human? The Prophet presented one sign of descend of his ummah that monkeys will mount the pulpit and do mockery. This means humans won’t be on pulpits because humans present the lectures of humanity. Those who call themselves as strict religious you won’t find even a little humanity inside them. They have martyred so many humans have been trained by madrassah, institutes, muftis and all these have done this incident you won’t find any humanity inside them. You saw in Sialkot a guest from Sri Lanka was brutally in a beastly manner killed by hundreds and others were making selfies. Today the fall of human being in today’s generation is the biggest downfall. Hence when someone does Amr Bil maroof and says become human then there is nothing above this. The peak of ascension of human is humanity and this gets protected by Taqwa.

But to understand Taqwa man has become deficient and due to this they changed the meaning of Taqwa. They did not change themselves but instead they changed the meaning of Taqwa in Quran. Taqwa is not such a complex act the way it has been done. The Quran says about itself that it is easy and Allah has repeatedly said that Quran has been made easy by us and not with difficulty. The way

in Madrassah the books are made intentionally tough because they believe that with tough things in books man becomes intellect. They don't see that with this difficult how many people gets despaired with the syllabus due to its complexity. Why don't you adopt the method of Quran in preparing syllabus of religion which has been made very easy?

Ittaqqu is the command of Allah which has been translated as fear because Allah is written along with Allah. Hence only meaning they say that comes out is fear but in other verses they translate Taqwa as abstinence. They are not translating Taqwa as protection in these words because they are not able to interpret how to protect Allah.

I have explained this last time on how these Arabic words are formed for ordinary persons to understand. AS Quran is the book is for common man and not just for university students. Naas means common masses without classification and categories. Quran is for common masses i.e Naas and we have made it easy so that common people can understand. It is later that Quran became victim of sciences and complications got developed in it. In the era of Prophet he would teach Quran to the people directly without any means. The companions after Prophet were doing the same thing. The Bedouins would understand and also act upon it. Later gradually the Madrassas were made, science got developed.

To listen to lectures and deliver lectures are both art. If the students understand the art of listening they can easily understand and similarly for teachers. Some teachers make simple things complicated. In the art of listening to lectures you need to prepare your minds for lectures. In that one point to prepare the mind was that the subject which you are about to study , you have listened from other teachers and other students that this subject is very tough. Talqeen is done to dead beings but to living beings' education is done. In our madrassah days they would tell us that such book is very tough, cannot understand easily. To express their expertise they do wrong admonition to students that this book is very tough and only I can teach. The student did not accept the greatness of teacher but he accepted this subject is very tough and this signal is present in the minds , which becomes effective on the entire system of human being. If you admonish yourself that this is very simple, then you will find tough things as well as simple. Hence preparation becomes essential to prepare the mind first. Like practically for some students to run was like death. They would not move and take a step. When they were told that this is good for your health and easy, they started to run faster than others.

This is not specific to students but to believers as well. Certain believers come with pre admonishment that my lecture is very long and difficult. Now here he sits dead that this is something complex spoken. If you want to listen to lecture or take guidance, first you need a scratcher to remove the rust of these admonishments on your mind that these lectures are very tough. You have to remove this rust. When you are coming to Friday you need to prepare the mind that I am going for worship, to become an Ummah, to understand Taqwa but instead if you say that I am coming here to avoid criticism. Prophet says it is hypocrisy if someone does not attend Friday prayers for 3 weeks intentionally. We never take the sayings of Infallible seriously and hence we do not understand and act upon it. Like one who does not attend Friday prayers does not take it seriously. Do we consider those as hypocrites who do not attend Friday prayers? Do we behave with them like hypocrites? So where does this go what the Prophet has said? We should not take that seriously. We do not consider those whom he says as believers or as infidels or hypocrites. This is Tagzheeb, denial of religion. The Prophet says so and so is Fasik, Fajir but we don't consider. If the Prophet is saying someone is hypocrite then consider him as hypocrite. The Prophet says in Ahle Sunnah books that one who does not love Ali is hypocrite. We should consider him as hypocrites. These are the criteria's which we need to take.

When Quran is saying it is easy then consider it as easy and remove this rust from mind that it is tough and complicated. We need to remove this weakening admonishments. Anything which Allah has made for human being should be understood by man as it is made for him. Just end these admonishments and your life would become easy. Like some people find it difficult to rise early in morning, to reach on time is difficult, to follow certain policies is difficult. We need to remove these rusts and similarly for Taqwa.

The word Taqwa comes from Waqaya which means protection of something fundamental that carries significance of life. Those which even though are costly but not fundamentally carrying life status this term is not used. The second is the thing from which you need to be protected is highly harmful. The third thing in Taqwa are the means of protection which is the shield. We should know from what means you have to protect what thing from what danger. Like you protect the head of warrior through helmet, these are all means of protection and all these are termed as Waqaya in Arabic. Taqiyya is from the family of Waqaya. At times man gives protection to life is Taqwa and at times man's religion is in danger and to protect religion is Taqiya.

In this context, which is as per Arabic as expressed in verses of Surah Ahzab

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {1}

O Prophet! be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {2}

And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا {3}

And rely on Allah; and Allah is sufficient for a Protector

The Prophet is told Ittaqillah and the translation done by all is Fear. This is not the instance of being afraid of Allah. This is because Taqwa is the name of protection from that thing which is highly harmful. With this translation it looks like the most harmful thing is Allah from whom we need to be afraid. When you do such translations everywhere then Allah becomes the most feared.

In last sermon I made you understand, that this word of Ittaqqu comes from the chapter of verbs. This means to acquire something. Like Ijtenabu to acquire a corner; Ikhtalfu means to acquire opposition. Ikhtiyar means acquire authority. If we put Taqwa in this column and make it verb, it becomes Ittaqqu means to acquire an action. This means to acquire , adopt Taqwa means Waqaya that gives you protection. The means of protection is Allah when we say Ittaqillah. There is no danger from Allah who gave life but the threat to human life from other beings. You should acquire Allah as the means of protection for your life. Allah can protect you so acquire Allah and his system made for protection. Adapt the plan of protection made by Allah. When man makes Allah for his protection then he gets secure from everything. If you acquire your own plans of protection you will create more harm. IF you trust Allah and like have Tawakkal on Allah, he makes things done. Those places where everyone gets despaired Allah provides the means when you trust and hand over the affairs to Allah. In battle of badr, they handed over the situation to Allah and they got success.

We consider these things in Quran and Sunnat as correct as it has come there but we never experiment it. Since Quran says hand over your affairs to Allah it is correct because Quran says, but in my life I have never done like this, I have got all the work done through friends and relations. Hand over to Allah the affairs , making him your sponsor. There is no indecency in this, it is the core of religion. To

make Allah your protector is faith. Allah has made the complete plan for protection and you have to acquire all those. Waqaya means to acquire Allah as protection.

The verse says the Prophet should acquire Allah's protection plan and the threat is from infidels and hypocrites. The threat is that they have made the circumstances such that they pressurize you to take decision as per their choice. Here you should not go by their suggestions and protect yourself through the essence of Allah.

The way we mentioned before that the words used in the verses of Quran have deep relationship with each other. We need to deduce that relationship. The Prophet has been told about the threat which is obedience of the suggestions, counselling of infidels and hypocrites. And at the same time it is told Allah is Aleem and Hakim. All the plans, conspiracies of infidels and hypocrites are in the knowledge of Allah and you are taking protection from that essence who is well aware about your enemies. We make arrangements for security and keep guards. The environment is such that everyone needs guards and security. Today there are security companies after terrorism started. If you bring a guard who has no knowledge about enemies, weapons then he cannot protect you as he does not know what to protect and from whom. Hence Allah is saying if you select Allah for protection then be certain that Allah is knowledgeable and wise.

Now Taqwa has started for Prophet. After acquiring Allah for protection then the first step to protect from infidels and hypocrites.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {2}

And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;

The first step is followed what Allah has revealed and Allah is aware and hence his revelations is as per the conspiracies of enemies. Then hand over your affairs to Allah , he is your guardian and sufficient for your guardian.

Now apply this to ourselves. What should Shias do? What should they acquire as Taqwa? In the verse of Surah Ale Imran Allah says acquire patience and Taqwa , which can solve the problems of Shias today.

SERMON 2

Wise sayings of Imam Ali (a.s) (a.s) no 103

رُبِّي عَلَيْهِ إِزَارٌ خَلَقَ مَرْفُوعٌ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ :

يَخْشَعُ لَهُ الْقَلْبُ وَ تَذِلُّ بِهِ النَّفْسُ وَ يَقْتَدِي بِهِ الْمُؤْمِنُونَ إِنَّ الدُّنْيَا وَ الْآخِرَةَ عُدْوَانٌ مُتَقَاوَتَانِ وَ سَبِيلَانِ مُخْتَلِفَانِ فَمَنْ أَحَبَّ الدُّنْيَا وَ تَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَ عَادَاهَا وَ هُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا شِئَ بَيْنَهُمَا كُلَّمَا قَرُبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ وَ هُمَا بَعْدُ ضَرَّتَانِ .

Ameerul Momineen (a.s) was seen by people in an altered patchy worn-out attire during the era of his Caliphate. He was asked as to why the Caliph is wearing such a dress.

He replied that by wearing this dress the heart remains tender and soul gets trained and believers can practically emulate it. The world and hereafter are opponents and two paths in different direction. Whoever loves this world becomes opponent of hereafter and one who desired hereafter went away from world. Their relationship is like East and West. If the walker between them gets near to one, he gets farther from the other. They are like two fellow-wives whom you cannot gather together.

Amirul Momineen (a) was wearing an altered patchy dress that too during the era of his Caliphate and hence this question was genuine. They asked him what is the issue as you do not have anything lacking being a Caliph. Amirul Momineen (a) gave three reasons for wearing this worn-out dress. One is that it makes the heart tender, second the soul gets trained and third is other believers can follow me. If we wear an expensive dress then others won't be able to follow me. These three wisdoms which Amirul Momineen (a) mentioned is necessary to understand as it can create misunderstanding as well.

First, before explaining this sermon I will present one more sermon which presents the same meaning and Amirul Momineen (a) also present the Seerah of Prophet in that sermon.

وَلَقَدْ كَانَ فِي رَسُولِ اللَّهِ (صلى الله عليه وآله) كَافٌ لَكَ فِي الْأُسُوءَةِ، وَذَلِيلٌ لَكَ عَلَى دَمِ الدُّنْيَا وَعَيْبُهَا، وَكَثْرَةُ مَخَارِجِهَا وَمَسَاوِيهَا، إِذْ قُبِضَتْ عَنْهُ أَطْرَافُهَا، وَوُطِئَتْ لِغَيْرِهِ أَكْنَافُهَا، وَفُطِمَ مِنْ رَضَاعِهَا، وَرُوي عَنْ رَحْرِفِهَا.

Certainly, in the Prophet of Allah (peace and blessing of Allah be upon him and his progeny) was sufficient example for you and a proof concerning the vices of the world, its defects, the multitude of its disgraces and its evils, because its sides had been constrained for him, while its flanks had been spread for others; he was deprived of its milk and turned away from its adornments.

وَإِنْ شِئْتَ تَنْتَبِهُ بِمُوسَى كَلِيمِ اللَّهِ (صلى الله عليه وآله) إِذْ يَقُولُ: (رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ)، وَاللَّهُ، مَا سَأَلَهُ إِلَّا خُبْزًا يَأْكُلُهُ، لِأَنَّهُ كَانَ يَأْكُلُ بَقْلَةَ الْأَرْضِ، وَلَقَدْ كَانَتْ حُضْرَةُ الْبَقْلِ تُرَى مِنْ شَفِيفِ صِفَاقِ بَطْنِهِ، لَهُزَالِهِ وَتَشَدُّبِ لَحْمِهِ

If you want, I will, as a second example, relate to you concerning Musa, the Interlocutor of Allah (p.b.u.h.) when he said:

O' Allah! I need whatever good Thou mayest grant me (Qur'an, 28:24).

By Allah, he asked Him only for bread to eat because he was used to eating the herbs of the earth, and the greenness of the herbs could be seen from the delicate skin of his belly due to his thinness and paucity of his flesh.

وَإِنْ شِئْتَ تَلْتَمِثُ بِدَاوُدَ صَاحِبِ الْمَزَامِيرِ، وَقَارِيءِ أَهْلِ الْجَنَّةِ، فَلَقَدْ كَانَ يَعْمَلُ سَفَائِفَ الْخُوصِ بِيَدِهِ، وَيَقُولُ لِجُلَسَائِهِ: أَتُكْمُ يَكْفِينِي بَيْعَهَا! وَيَأْكُلُ قُرْصَ الشَّعِيرِ مِنْ ثَمَنِهَا.

If you desire I can give you a third example of Dawud (p.b.u.h.). He is the holder of the Psalms and the reciter among the people of Paradise. He used to prepare baskets of date palm leaves with his own hands and would say to his companions: "Which of you will help me by purchasing it?" He used to eat barley bread (bought) out of its price.

وَإِنْ شِئْتَ قُلْتُ فِي عِيسَى بْنِ مَرْيَمَ (عليه السلام)، فَلَقَدْ كَانَ يَتَوَسَّدُ الْحَجَرَ، وَيَلْبَسُ الْحَشِيبَ، وَكَانَ إِدَامُهُ الْجَوْعَ، وَسِرَاجُهُ بِاللَّيْلِ الْقَمَرَ، وَظِلَالُهُ فِي الشِّتَاءِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، وَفَاكِهَتُهُ وَرِيحَانُهُ مَا تُنْتَبِ الْأَرْضُ لِلْبَهَائِمِ، وَلَمْ تَكُنْ لَهُ زَوْجَةٌ نَفْتَنُهُ، وَلَا وَلَدٌ يَحْزَنُهُ، وَلَا مَالٌ يَلْفَتُهُ، وَلَا طَمَعٌ يُدُّهُ، دَابَّتُهُ رَجُلَاهُ، وَخَايِمُهُ يَدَاهُ!

If you desire I will tell you about 'Isa (p.b.u.h.) son of Maryam (Mary). He used a stone for his pillow, put on coarse clothes and ate rough food. His condiment was hunger. His lamp at night was the moon. His shade during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only what grows from the earth for the cattle. He had no wife to allure him, nor any son to give grief, nor wealth to deviate (his attention), nor greed to disgrace him. His two feet were his conveyance and his two hands his servant.

The sermon continues about Prophet where he subsequently says

وَلَقَدْ كَانَ (صلى الله عليه وآله) يَأْكُلُ عَلَى الْأَرْضِ، وَيَجْلِسُ جُلُوسَةَ الْعَبْدِ، وَيَخْصِفُ بِيَدِهِ نَعْلَهُ، وَيَرْقُعُ بِيَدِهِ ثَوْبَهُ، وَيَرْكَبُ الْحِمَارَ الْعَارِيَّ، وَيُرْدِفُ خَلْفَهُ، وَيَكُونُ السِّتْرُ عَلَى بَابِ بَيْتِهِ فَتَكُونُ فِيهِ النَّصَالِيرُ فَيَقُولُ: "يَا فَلَانَةُ - لِأَحَدَى أَرْوَاجِهِ - غَيْبِي عَنِّي، فَإِنِّي إِذَا نَظَرْتُ إِلَيْهِ ذَكَرْتُ الدُّنْيَا وَزَخَارِفَهَا". فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ، وَأَمَاتَ ذِكْرَهَا مِنْ نَفْسِهِ، وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ، لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشًا، وَلَا يَغْتَفِدَهَا قَرَارًا، وَلَا يَرْجُو فِيهَا مُقَامًا، فَأَخْرَجَهَا مِنَ النَّفْسِ، وَأَشْخَصَهَا عَنِ الْقَلْبِ، وَغَيْبَهَا عَنِ الْبَصَرِ. وَكَذَلِكَ مَنْ أَبْغَضَ شَيْئًا أَبْغَضَ أَنْ يَنْظُرَ إِلَيْهِ، وَأَنْ يُذَكَّرَ عَنْهُ.

The Prophet used to (sit and) eat on the ground, and sit like a slave. He repaired his shoe with his own hands, and patched his clothes with his own hands. He would ride an unsaddled ass and would seat someone behind him. If there was a curtain on his door with pictures on it he would say to one of his wives. "O such-and-such, take it away out of my sight because if I look at it I recall the world and its allurements."

This continues and towards end Ali talks about himself

وَاللَّهِ لَقَدْ رَفَعْتُ مِدْرَ عَتِي هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ رَاقِعِهَا، وَلَقَدْ قَالَ لِي قَائِلٌ: أَلَا تَتَبَذَرُهَا؟ فَقُلْتُ: اغْرُبْ عَنِّي، فَعِنْدَ الصَّبَاحِ يَخْمَدُ الْقَوْمُ السُّرَى

By Allah, I have been putting patches in my shirts so much that now I feel shy of the patcher. Someone asked me whether I would not put it off, but I said, "Get away from me." Only in the morning do people (realise the advantage of and) speak highly of the night journey.

Those who have faced hardships at night that community will know in morning.

Just listen to the shoes of Amirul Momineen (a) as well

When Ali (a) left for Battle of Jamal, Abdul Ibn Abbas at the station of Zikkar came to Ali (a) where Ali's shoes get torn. He comes down from the horse and starts to stitch it himself. Ibne Abbas says Ali asked me what is the worth of this shoe? Ibne Abbas was reluctant to speak but Ali emphasized and he said there is no worth of it, even if you throw it. Ali (a) said By Allah! this shoe is much worthy then governing you if I cannot establish justice and eradicate falsehood.

The actual discussion was about sermon 103 where people saw his attire and questioned. In sermon 158 Ali says I have altered my dress so much that I am ashamed of tailor. And here Ali says that this shoe is more worthy than governance. Here the Shias can see the practical Taqwa.

Now we need to do Tafsir as to why Ali despite of having means adopted such a life style.