

Friday Sermon – 25th Feb 2022



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Topic: “Analysis of Verses ordering Taqwa – Threat to Prophet from Infidels and hypocrites in making decisions”

I invite you all bondsmen of Allah towards Taqwa and emphasize you to live your lives in accordance with Taqwa and establish the system of life on the basis of Taqwa. It is the divine protection plan for human life which Allah has ordained for protecting human life from calamities, banes and various threats as part of manifesto of guidance. Human life gets annihilated without Taqwa and current generation is the evidence for that. When there is no Taqwa and human beings are not living a life of Taqwa then humanity gets destroyed. You will see beasts, monsters and adulterated people living their lives under the skin of human being. Their relationship, dealings, actions, orientations are all inhuman. They are completely subjugated by non-human ways.

Allah has made many examples of inhuman resemblances. It is there in traditions that all animals are the symbols of human life. If man distances from humanity then what real face comes out can be seen around in the forms of various animals. These creatures are created to make us attentive by telling us that we are also a form of human life and you will become in your inner self like us though outwardly you will be seen as human being. The divine scholars have expressed this and this is present in Quran as well under a topic on adulteration of human being in animalistic form. The actions take the animalistic form inside the self of human being because man himself is making his character unlike animals. The animals get a personality by creation at the time of birth, but man is the only such creation who has been born with potential of human being and does not come with humanity, instead the purpose of creation is to reach the level of humanity.

This is a fundamental point related to human being and instead the recognition of religion is based on this point. This one point if understood by man then to understand religion and its concepts, ideology all becomes very easy for man. There are traditions as well when one Bedouin who was a nomad shepherd came to Prophet (s) in a rush in the mosque in presence of companions. He said I don't have time as my flock is herding and need to return, and at the same time I have to understand religion also but very briefly in a very short time. The Prophet made him understand the religion through one line of Surah ZilZal, that you will be accounted for every deed even atom size.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ {7}

So. he who has done an atom's weight of good shall see it

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ {8}

And he who has done an atom's weight of evil shall see it.

The shepherd replied that I understood entire religion and returned. The companions started to laugh tauntingly. The Prophet (s) to make the companions attentive said this Bedouin is returning after becoming a Faqeeh (Jurist). He came as a non-religious person but after listening to this meaning he is returning as a Faqeeh. For Faqeeh, it is present in traditions when Allah chooses a person, loves him then the signs gets manifested inside human being as its effect. One effect is that Allah develops

Tafaqquh (deep understanding) of religion. Whenever you feel the orientation towards recognition of religion ardently then imagine that Allah has chosen you. When you don't have any orientation to understand religion then repent. Imam Ali (a) scolded someone saying Woe on you, when this person said "Astagfirullah" , I seek forgiveness from Allah. Then Ali (a) explained six points of Istigfar. This explanation of Istigfar is the key to revive this desire of understanding religion. Tafaqquh does not mean simple understanding. The Prophet (s) in this tradition is not referring to Fahm (understanding) of religion, he says Tafaqquh. Allah grants Tafaqquh to that person whom he has chosen. Fahm means to understand the apparent meaning of something but to understand something deeply and going down to its root is Tafaqquh. And it is a fact that at times one thing is enough for someone to understand if some base is present inside self. That secret which this Bedouin understood was that every act, deed gets preserved and not wasted. Every action, looks, words are all preserved like today security cameras capture every movement of yours. Allah has made such an astonishing recording system where all actions, words, signals, movements of every individual's every moment is getting saved inside the self of man. Every atom size action is preserved in your self and you will yourself see the same goodness or evil which you have done. You will not see the punishment as that is the consequence.

Where will these deeds be stored which man will see? When there will be announcement from Allah on the doomsday that all should come here and read their book. Where is that book? We consider that the Kiraman Katebeen angels are making files of all their deeds and will take us to judge like we have case files in the world courts. In Allah's presence the angels won't be asked to present the book, but when man is told to read your book, then those files would be in their self. Allah will say look at yourself, everything is written in yourself. All these are preserved in yourself because these actions have made your self and personality. It is like the bricks that are taken for construction and placed in storage, but later they are not seen. They are under the plaster of building. Your actions are the bricks and your personality is the building. You will not see the actions in yourself. We have plaster on ourself. Everyone has plaster on their self and making our personality. This character which you are making does not end , gets preserved and on the day of judgement the curtains are lifted then you the scene will be that everyone will run away from brother, sisters, wives, children, parents. Why? In this world you were longing for each other but now the real personality has come out. When this secret gets understood by man, then he can understand religion as well and this is the moment of revolution for human being. Imagine if after sixty years I have understood the reality of religion so can I fix myself? This is the grace of Allah that that faulty building can be redone but the condition is first you have to demolish that old structure. As per Rumi you need to first demolish the old personality and then only you can make new one. And this demolishment starts from Istigfar.

As per Quran in the verses related to Masjid e Zarar, where it says one who has made his foundation on the basis of Taqwa and pleasure of Allah. In this context Taqwa is related to protection of human life. If human life is not as per this protection plan of Taqwa then he should seek forgiveness and return. Taqwa is the divine plan for protection and he has to implement. The difficulty for man is that he got stuck in the Tafsir. Instead of protection he did the translation as fear and abstinence. Now the life became insecure for the person who is abstaining and as well fearful. The Muttaqee is that person who has given completely security to his life, and this does not mean he will not become sick or suffer wealth losses or from enemies. This protection is that his humanity and human status has become preserved and will not fall down till end.

For this Allah has commanded related to Taqwa and the maximum verses say Itaqullah and other chapters also this command comes to acquire Taqwa

In Surah Ahzab , verse 2

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 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;

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا {3}

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

In these verses, the Prophet (s) specifically is addressed with the title of Prophet here , though the Prophet has been addressed with various other titles. But here the title of Prophet is used which also possesses a wisdom behind this. We use Prophet, Messenger as replacements though there is a difference. I will not translate ITTAQULLAH, first let us understand the context. In common translations it is Fear Allah but it is not. The Prophet is told to acquire Taqwa and do not obey the infidels and hypocrites. There is a question on every instance , that if this verse did not come so was the Prophet obeying the infidels and hypocrites, or was there a possibility? I have expressed this it does not mean that whatever the infidel say the Prophet is believing them. It happens at times the infidels and hypocrites create such a situation, atmosphere whereby they present a solution in an ongoing crisis and way out of some problem which seems to be correct. So do not listen to them in this situation. I have said Taqwa means protection but this protection has four attributes.

First in Taqwa there is something that needs to be protected. Second is protection of those affairs which is fundamental and in danger. Third the danger is highly annihilating and severe. Fourth is Taqwa which are means by which it is to be protected. Like Arab use the word Waqaya for protecting critical life saving element like head. The saddle that is put on horse is not that you cannot sit comfortably on the back of Horse, but the danger is that if rider sits directly on the back of horse it gets wounded. The horse is useful if its back is fit. Till the time the back of horse is fine it is a useful horse. Hence the saddle is used to protect the back. The second thing are the feet of horse where metal hoofs are placed. Both these saddle and hoofs are termed as Waqaya by Arabs. You have to protect the back, and feet by saddle and hoofs. These are the means of protection. Wherever Taqwa is used then immediately Fear should not come in your mind. From what danger should come in your mind and then what means should be used to protect. If we can find these meanings in the verse then we have understood Taqwa.

If we say Fear from Allah, then these infidels are most protected because they do not even come near Allah and do not take the name of Allah. If you want to translate Taqwa as fear Allah, then infidels would be more protected but Quran is not saying this. The infidels should be Muttaqee as they do not even come near Allah. Quran is saying you have to protect yourself from the threats on the affairs of human life. Taqiya has come from Taqwa only. It is the order of Quran only. Taqwa means protection of human life and Taqiyya means protecting religion. Every human being should protect his religion as well. In this context, in this verse the order is to Prophet to adopt the plan of Taqwa but what is the danger , what is to be protected, from whom to be protected and how it is to be protected.

The danger is the effect of infidels, hypocrites' views and opinions on your decisions, thinking directly or indirectly. You are Prophet, leader of the Ummah and this is a big danger that the views of infidels, hypocrites can affect your decisions and acts of wisdom. You have to protect your system of Prophethood from these dangers. Since the addressing title is Prophet it means this threat is associated with Prophethood. Then the verses says is Allah knows, is aware and wise.

Here someone can raise the question about what is the threat? I wrote in the book in 2010 about Gilgit Baltistan to protect your lands and now our PM has also told to protect your lands. Now there are drugs, corruption and tourist centers made in Gilgit Baltistan. I have written in the book how Palestine got transformed into Israel. One elderly person said at that time there are no Jews in Gilgit Baltistan.

So someone can question as to why the Prophet should devise protection plan. Many cannot see the threats and dangers. Hence Allah says he is knowing and wisdom of Allah is to inform about the dangers before time. Taqwa is not protection from those threats which have already dominated you. It is protection from those dangers which are proceeding towards you and if you remain negligent then it will dominate you. Then the verse says

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ

O Prophet you should not follow these suggestions, advices coming from different sources you should not pay attention to it and instead your means of protection is to follow the revelations that are coming from Allah. Your source of taking decisions are the divine revelations.

So does this mean the Prophet should not listen to the words of infidels, hypocrites instead follow the divine revelations but for Ummah this does not apply? The Ummah can take suggestions, advices from infidels, hypocrites and allow them to interfere, so the Ummah has no danger from them? This is a big calamity descended on Muslims today.