

# Friday Sermon – 22<sup>nd</sup> April 2022



## **Hujjatul Islam Ustad Syed Jawad Naqvi**

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



## Sermon 1 : Intercession (Sha'fat) is in this world not hereafter

## Sermon 2: Take Ali out from where he is placed today

The orders which Allah has ordained for guidance of Human being the most emphasis is on Taqwa, the other practices are either mentioned once or few times. In Surah Baqarah it is mentioned that there is not alternate to Taqwa.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {47}

O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ {48}

And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped

To Bani Israel it has been told to remember the bounties of Allah and the privilege which Allah has given to you over others remember that. And at the same time it is mentioned that the reasons for which you were given excellence which you left and you should return towards that and top of the list is Taqwa. This means acquire the shield of Allah from that day on which nothing will avail any benefit to you. The way I mentioned in the previous sermon that man at times due to his own mentality or reminders by someone else gets into difficulty whereby he finds alternatives. This is more in the religious practices where we go towards alternative. This is the month of Ramadan which is the month of Taqwa. There are some etiquettes which are obligatory and some are not but by effectiveness they have the same effect. But some try to find alternatives to fasting. We leave the etiquettes of Ramadan and move to some alternative. This tragedy has taken place with religion where we try to find alternative ways in religion. This misguidance was first invented by the scholars of Bani Israel and they instead of drawing people toward the orders of Allah presented alternate ways. This misguidance which came into existence thousands of years before is still present and the outcome of this is that other religions also learnt this from Bani Israel. The way Quran presents distortion as one of the crimes of Bani Israel , whereby they perverted the teachings of Quran in many things.

By spending money to gets sins compensated was started by Bani Israel which turned into professionalism. Then selling religion and verses of teachings was an act by Bani Israel which is more in Muslims today. Similarly to find alternatives of religion as per desires and then declaring that as religion is the fabrication of Bani Israel. Holy Quran by mentioning Bani Israel has guided Muslims that the effect of religious practices which Allah has kept cannot be achieved through alternatives. The Bani Israel had some misunderstanding which people accepted as belief and one of them was that religious people of Bani Israel when they did some mistakes, commit evils the punishment will be on some other category of people declaring them as criminals. Either to the opponents of Bani Israel this was the preaching done by the scholars of Jews to them on which they had firm belief.

Hence they were not refraining from sins and disobedience because they had this in mind that the punishment will be borne by someone else which happens in worldly affairs. A big person does crime and gets some lower person trapped. In hereafter as well they applied same analogy that the punishment of crimes of Bani Israel will be borne by someone else because they are saints and privileged race hence laws for such excelling races are different. This impression was taken by the Muslims from Bani Israel whereby the opponents would be punished and this is a formal teaching that the good deeds of others would be written in your account and your sins would be listed in the book of deeds of others. This is a clear contradiction and opposition to Quran. There is no one who takes the burden of anyone's sin and everyone would be responsible for their own acts but still this distorted preaching is done. This makes human being irreligious and without Taqwa that in my place someone else would be presented. This vision says that first we won't be accounted and if done then someone else would do that. Quran has removed this misunderstanding that there is no alternative for Taqwa. Acquire Taqwa in this world and no sin of others would be taken over by other.

The scholars have interpreted intercession (Shaf'at) as someone else will recommend you. First vision was that someone else will bear the burden of sin. The Christians believe that the crucifixion was not due to any sin or mistake by Prophet Isa it was because man by birth is a sinner, criminal and he needs to be punished. But he won't be punished because Prophet Isa has taken the punishment for this. Some have presented the same vision about Imam Hussain (a) that his sacrifice was for getting the Ummah forgiven. It is a vision that the leader would bear the calamities for the sake of sins of Ummah. First of all no human being born is criminal or infidel by birth. Every human being is born on his Fitrat and not on any religion. The parents adulterate his Fitrat and they make him Jews and Christians. Thus this vision of man is criminal by birth is also nullified by Quran. Then the vision that someone else becomes a compensation for the crimes of man is also not correct. The Prophets, Imams, Saints of Allah and no one will bear the burden of anyone else's sins and crimes. If the Prophets have guided people they will get rewarded for that guidance. If someone guides anyone else and if he acts on this guidance throughout life then the person who guided will also get rewarded but not that the acts of this guided person will get transferred to the one who guided. The bad acts of someone doing gets recorded in the book of one who did and the one who instigated also gets the punishment.

The third was intercession which was the impression given by Bani Israel. You are free to do whatever you want to do because on the doomsday when your deeds will be presented your intercessors will come to give you salvation. They are Prophets and saints of Allah who will come to intercede you. This means Allah has given the rights to them to get pardon for as many criminals because these people are followers of them (prophets). This happens in this world and intercession is like this only in this world. When someone is arrested by police connected to some big personality or politician, and when they call the criminal is released. This is happening in the world and is more in our country. The hereafter is being interpreted from the world. The juggling we are doing in this world we have found ways in hereafter. Quran has denied this that anyone who has committed crimes does not get forgiven by intercession. It is true that Quran has mentioned about intercession that some will intercede with Allah's permission. *Shafa'at* originates from the word *Shaf* means to become together with someone. Man is either doing something alone (Witr) or along with someone (Shaf). Similarly man acquires intercession in this world which means becomes paired with someone. This means Allah has made a lot of arrangement for your guidance. He descended the book so that you become Shafi of Quran, that is become paired with Quran. You become companion of Quran in such a way that wherever you are Quran is also present there. This means Quran is not just in your pocket, it means its teachings, principles, laws and creation always accompany you. Man gets

acquainted with Quran in such a way. Then the Prophet and his progeny are the guidance. The intercession of Ahlulbayt (a) is not that they will come in grave to get us relieved. Shafaat means in this life the way others have become companions to Taghoot and misguided people. You establish similar relation with Ahlulbayt (a) where you are seen with Ahlulbayt (a) everywhere. You can see that Pakistani Muslims are with someone, they are under party or someone, or supporter of some politician. They are their Shafi, they move along. Man should get connected with Quran and Ahlulbayt (a) the same. Quran says certain things will become Shafi, one of them is Salaat. It is not that the Salat which you have not recited will come to your intercession. The Salat will go along with you, the one with whom man spends life becomes a companion to man. From here you know that those things which are left here cannot become Shafi. The means, wealth, assets, children, relationship all remain here and cannot become Shafi, they are not my companion. The companions are those who remain with me always. If I am in grave, they are with me and in hereafter. This recommendation type intercession Quran has denied and said no soul can intercede except Taqwa and no compensation would be taken as well.

This is also a common trend in world where man pays money or bribe to get rid of crimes. The Christian priests says that if you confess on the weekend your sins get forgiven. One more thing we listen that jewelry comes out of graves like in Egypt where protected body comes out of grave which are known as mummies. You can protect the life of anyone by using chemicals for generations, even today you can make a mummy and keep it for thousands of years. Some have made this is as miracle that if a non-decomposed body comes out from grave then we consider them as saints of Allah, then all the Firauns were saints of Allah? In those generations 1000's of years they had the chemical science by which they were protecting their bodies. In cold polar areas where people die and they are buried in graves the bodies remain secure for 1000's years as frozen completely intact. Everything of it is protected. This is not a miracle but an ability of land. There are certain places where there are minerals inside which gives protection to things when buried. There is nowhere present in Hadith that one who has done good deeds his body will not get decomposed. The purpose of burying is that the body should get decomposed. If this is not happening then this is due to some non-natural causes and there is no matter of someone being good or bad. The second thing about the graves is that some jewelry comes out. This was because these jewelries were buried along with dead person for the sake of using these as compensation to be paid to angels to get relief. Today some other things like blessed things are buried as certificates for getting relief. The human beings have made astonishing stories about graves and have denied Quran. The Quran says that only your deeds, Amale Saleh and nothing else is effective. This wealth which you have buried in the grave if this dead person during his life would have spent himself this would have helped him a lot in the grave. With compensations many things gets done in the world the Jews gave this impression that in hereafter also the same system would work where you can yourself relieved with compensation.

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And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

Then the Bani Israel gave the impression that we have Nasir, helpers they would come and help us in Qayamat. Allah says if Taqwa is not there then there is no one else who will take burden of your sins, no compensation, no intercession and no supporter. Taqwa will go along with you, when you put on the attire of Taqwa it goes with you in grave, Barzakh, Mashar and paradise. Man can himself

remove the attire of Taqwa in the world but if till grave man maintains Taqwa then this attire will go along till Qayamat. This has been mentioned by Quran two times in Surah Baqarah, second time in verse 123

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {122}

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وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ {123}

And be on your guard against a day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.

In this verse intercession comes later in verse 48 it came first. There won't be any intercession or support for you by someone else to solve your problem. The secret for solving your problems is Taqwa which will give you protection here and will go till hereafter.

The intercession is for Muttaqeen. The mention of Muttaqeen is in abundance and all virtues, rewards are attached with Taqwa. All the promises which Allah has made in this world and hereafter are all for Muttaqee. It is with Taqwa the abilities gets developed for those affairs which Allah has promised. The Jannah is decorated for Muttaqeen. The intercession, Wilayat, Nusrat is all conditional to Taqwa.

There are many such verses where the alternatives of Taqwa has been denied and asked us to not accept any alternative to religion. At times we see that some orator is being merciful to us and he is reciting majlis and giving us some alternative against the fees which we have given. This is fraudulent religion where there is an alternative to Taqwa. If someone is presenting any traditions as well then also do not accept it as they are against Quran. Imams have said that if any tradition whose chain is also found authentic but if against Quran then do not make them the basis of religion. We need to have another look on those parts of religion which are against Quran. If we search then a big portion of religion is that which are taken from those traditions that are contradictory to Quran. I am not telling about the fabricated traditions; these are those traditions whose chains are also authenticated but they are against the teachings of Quran. We have listened to this but we don't care as if this is taken from us then what is left for us.

There were 4000 fabricated traditions made by Banu Umayyah by paying money and they are preserved. If you have made religion from these then this is destruction. We have to do this filtering that we should not use adulterated things. Quran is also saying that you cannot make blessed things from impure things. When the pure religion is present from Allah and then what is the need to use adulterated things.

## Second sermon

The life of Amirul Momineen (a) is the practical Taqwa and the principles of Taqwa which Allah has mentioned in Quran is the practical Taqwa. The way it is said that the behavior of Prophet is Quran, the life of Ali is Quran. This reality is found in history as well as from the sayings of Ali (a.s) himself.

Today is the night of the Martyrdom of Amirul Momineen (a) and during these days we express our beliefs and we have found ways as well. We have made ways as well. In these days the best act

which benefits us is to go towards the Seerah of Amirul Momineen (a). This is the tragedy where Muslims and even non-Muslim scholars have expressed this pain.

In battle of Siffeen there is a dialogue between Malike e Ashtar and Ammar e Yasir, who were two shoulders of Ali on whom Ali was proud about. In this battle there are Muslims in front and they got perplexed as to who is on right Ali or Muawiya. Ali said that the world has got me down to this level that they are comparing me with Muawiya. You should be attentive that in this atmosphere and argument is going on who is right Muawiya or Ali. This argument is going on and Malike Ashtar and Ammar e Yasir are listening. When Ali is compared with Muawiya what goes on the heart of Malik and Ammar. The others might be enjoying this topic, and they will throw arguments in favor of either which today also we do. And those who do such arguments they lack the insight of Malik and Ammar. These two got severely grieved as to what is happening, where is their sense? Malik expressed a desire in front of Ammar that I wish if this was possible that we would have taken Amirul Momineen (a) from this region to such a land, community or group who would understand the value and status of Ali. Malik is not saying that I wish I should kill all of them but his desire I would have taken Ali from such people amongst those who understand what is Ali.

The oppression that was going on Ali and this itself was a big crime that he is being compared with Muawiya. Certain scholars of both Shias and Sunnis, and even Ali says about Ahlulbayt (a) that there is no comparison with the progeny of Prophet. They cannot be even compared with righteous people so forget about the deviated ones. When they are keeping Ali in front and comparing who is right and who is wrong, this is a big oppression. Hence both Ammar and Malik were getting the pain and unbearable that in which field they have got Ali. At that time Malik desired I wished it was in my authority to take Ali out from this field into that place who would know the worth of Ali. This could not have been done by Malik and it was his desire only.

But from then until now did someone get the Taufeeq to take Ali from this field into that where there are those who know the worth of Ali. If we say some personalities who got Taufeeq of taking Ali out of these fields of debates and arguments and someone who gave a practical attire to the desire of Malik and Ammar is Imam Khomeini. We cannot say that we have understood this act of Imam Khomeini completely. We are still in that field where others have taken Ali. Ali wanted to take them somewhere else and they took Ali somewhere else. Now the duty is that today we can do this. We can take Ali out from this field and take him where there are those who recognize the worth of Ali. He said in his sermon today you don't know the worth of mine but tomorrow you will understand it. Ali did not cry on the death bed that my life has ended, he said I am successful, I have got what I desired. What Ali wanted this stroke of sword? A wound or death? Ali was in an extremely bitter state and his heart was more wounded than his head. One stroke was on head by one Ibn Muslim but thousands of Ibne Muljim wounded the heart of Ali. That heart was so broken which we cannot estimate as to what was passing on his heart. Those hardships which Ali had to bear after the death of Prophet was nothing which Ali had to bear during the Caliphate. Hence he said by the lord of Kaaba, I am successful, I am relieved.

Imam Hassan cried and tears fell on the face of Ali. Imam Ali opened his eyes and said do not cry on me, because I am going in the world whose state is much better than this world. Hence do not cry on me, this was the will of Ali at the time of stroke. Today the time has come that we need to take Ali out from these fields where we have placed Ali and bring him into that place where Allah has stationed Ali. Where there is deviation and today's Pakistan needs Amirul Momineen (a) and the disgrace which the Pakistan is in, the powerful people what they are doing with the community here only one politics that can help, that is hikmah and hukmat of Ali. The Hikmat of Ali is the basis of

hukumat of Ali. Taking the standard of Ali and doing the politics of Muawiya are big tyrants. Ali does not like any of these politics, and specifically when he see his followers taking Ali's name and doing politics of Muawiya. It is the rights of followers of Ali to take him out int the field of hikmah, hukumat, seerat and religiousness of Ali. This is where Ali gets comfort and believers get salvation.