

Friday Sermon – 1st July 2022



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(Principal Jamia Orwatul Wuthqa – Lahore)

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

Sermon 2: Compromising on religion for world leads to destruction

I invite you all and myself to acquire Taqwa in your lives and spent your lives on the basis of Taqwa. It protects humanity from calamities, evils and everything that could be dangerous for man in any way. If life is without Taqwa man gets indulged into various calamities and biggest threat for human life, religion, nation, community, trust, society is Hubbe Riyasat. A danger in which entire Islamic nation specifically Pakistan is besieged by it whereby the love of power, authority and leadership is present in everyone. The Imams have said that the love of leadership destroys the religion and humanity by those indulged in it.

Imam Sadiq (a.s) says *beware, protect yourself and do not go near them from those who have desire for leadership*. We take lightly the teachings of Imams or not give importance or do not trust it even though we listen as there is Thawab in it. We do not make these as manifesto of life. There is a danger which Imam says *“By Allah, anyone who desires to listen to the sound of footsteps behind him”*. Those who desire to become leaders and chieftains like that people should walk behind them and clap for them. These people lack the ability to lead but have the lust of leadership. None of the rulers of past and present of Pakistan possess the ability of leadership, governance but their lust, love for leadership is on extreme. The Imam says what is the threat from this person *“His definite end is perdition of himself and those who follow him”*. This perdition is a certain threat and these chieftains are the leaders of perdition. The perdition is of different forms.

When a person becomes leader then Amirul Momineen (a.s) says that the calamity of love of leadership is pride. This means to boast and present to people own self. In Arabic Fakhr means something hollow from inside which makes noise. The Pakistani community has got such hollow rulers and leaders who do not possess any ability to govern other than hollowness from inside. They will annihilate themselves and also the community.

There is one very enlightened hadith from Imam Sajjad (a.s) which should become a manifesto for our lives. This hadith is present in the Book Al-Ihtijaj Vol 2 where it is narrated by Imam Raza (a) but the actual hadith originates from Imam Sajjad (a.s). In this hadith Imam (a) has expressed this tradition to get people out of misguidance from that era. The verses of Quran also should be considered in context to the era. Every era has their own demands and specifics. In the descend of Quran the demands of that era and future both were considered. It is the task of Faqeeh to understand the verse of Quran considering both the era which is generally not done. Similarly the Hadiths those came from Prophet also carry the specifics of that era, place and also of future. The Faqeeh will interpret considering both the eras. He should look at the specifics of that era and see if those specifics are found in this era or not. As an example the Prophet has said to someone to put on a blanket or to use Meswak (toothbrush). In the era toothpaste and toothbrush were not present. The meaning of this

hadith is the purpose to brush teeth or put on something during cold. It is not that we should look for the objective reference of that era, that can be of this era. We need to expand our minds and not contract it. The guidance of Infallible carry a real value whereas we go after the quotes of other personalities.

Imam Zainul Abideen (a) says (from Al Ihtijaj – Vol 2, Hadith no 152). In Arabic Ihtijaj means to accomplish argument and prove something. Imam says (a): *“If you see someone whose outward appearance is very beautiful; like his face, personality seems very polished and there is lot of attraction in his talks and his behavior you will find him humble and very decent. If you see such a personality who’s outward, behavior, speech is very good then **beware do not get entrapped by him**. Then what should you do? Imam (a) is saying to keep a merit for gauging someone. We have to remember that this hadith is the era of Imam Sajjad (a) which was a very sensitive era. When Imam (a) is warning people to no get trapped by the outward appearance then there were such personalities who have trapped the people and the people were following them. Like when Imam (a) is present still people went after Mohammad ibn Hanafiya and other big names like Mukhtar e Thaqafi. There was a rush around these persons and Imam Sajjad (a) was isolated. Imam (a) is saying to beware of someone whose outward seems good, then this appearance should not deceive you.*

There are many who are followers of world but are helpless. This means the world is not approachable to them as they do not have means. They seem to be Zahid because they do not possess power to commit to sins. Zuhd is not that a blind person claims I have not seen Na-Mahram. *Those Zahid who do not possess courage are greedy for world and desire to do Haram because they are weak and not due to abstinence, they do not have strong intention to do sins but are afraid of consequences in this world. Such a weak person who is not committing sins due to inabilities and have made the outward appearance good has made religion a mouse trap.* They have made religion to trap believers. He is continuously deceiving people. Imam (a) saying that there are such people who are ready to commit all crimes by deceiving people through religion

We need to assess personalities around us who are abstaining from sins. There are such people who are just waiting for an opportunity to commit crimes that too very swiftly. I am narrating this tradition because we are indulged into the same calamity today. Imam has guided us if such personalities come then first you need to weigh them and then trust them. We have ignored this and then after 4 to 5 years we say they have deceived us. Imam is not guiding those who deceive but is guiding those who get deceived to not get trapped by the fraudsters. *Then if you see he is modest in illegitimate wealth.* This means he is very cautious about Haram wealth, *then beware and not get trapped by him, he should not deceive you. This is because lust is of different types.* The one who refrains from wealth is not having desires for wealth does not mean that he is not having desires, lust for other things. *There are many who pass over big amounts and deny it but the same person who avoids Haram wealth is having desire for adulteration. Then if you see someone who does not looks at Na Mahram at all, beware do not get trapped by him as well. Unless you see his sense, intellect because many are far from illegitimate wealth and women because they are intellectually weak and their minds do not become attentive towards these things. They are fools, stupid and do not get*

trapped by them. Then even if you find him intellect and not fool. This means his outward appearance is good, he abstains from Haram wealth, Na Mahram and is not a fool; then also beware do not get trapped by him. Now the last part needs elaboration later where Imam says Assess whether intellect is governing desires or desires are governing intellect.

May Allah grant us that vision which Imam Sajjad (a) is presenting us so that we remain protected from the calamities of our era.

SECOND SERMON

In saying no 106

. وَ قَالَ عَلَيْهِ السَّلَامُ: لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ أَمْرِ دِينِهِمْ لِاسْتِصْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضَرُّ مِنْهُ .

If people give up something relating to religion to set right their worldly affairs, Allah will inflict upon them something more harmful than that.

We should use these sayings in our routine talks. We generally give quotes of others so why we cannot use these small statements of Infallible.

The saying says that to set right their world some people lift their hands from some important religious affairs, for them Allah opens such a door where they fall into much more harm and losses than the harm for avoiding which they left religion. They want to save their world. Some people leave their religious affairs because if we become religious then it would affect my jobs and big positions. You can see these with senior officers in government organizations. They do not recite salaah so that their promotions are not stopped. If he is seen as Shia, then he becomes more careful. In India one scholar was saying that Muslims for the sake of protection from extremism of Hindus they have concealed their identity. They are in big jobs and have now hidden their identity like shaved their beards, kept short names. For the sake of saving world they have left religion. Ali (a) says that when someone adopts such a behavior Allah inflicts him in such a harm that destroys their world.

We need to look around and see where all for the sake of saving our world, we get into compromising on religion like dealings with relatives. Like if you keep your religious identity you won't get marriage proposals from good rich families. If you want to leave country to go to foreign lands you need to conceal your religious identity so that you get jobs over there. Similarly in your economic, social, political lives you hide your religious identity. It is not that they hide it, Amirul Momineen (a) is saying that they completely leave their religious identity and not just hide so that they can set right their worldly affairs and their world gets settled and the same people world gets destroyed but not on the same day they leave their religion. Allah has a system in which they fall and their destruction takes place as per that system. That is "Respite" which is amongst the Sunan e Ilahi which Allah has ordained for human being according to which man either gets guidance or gets destroyed. In Quran also people ask why the tyrants are not punished and destroyed. In Pakistan also where these rulers have got wrath on the people so why they are not getting destroyed. One reason is because the people still like them so they will remain. Our community has divided the Satan's and unless the people leave them Allah will also not destroy. Allah says first the people should change their

state then Allah will change their state. The second law is that Allah gives respite to oppressors. The third law is Istedraj (graduality) whereby we will gradually, step by step catch them. Like certain diseases attack immediately and signs are seen but the destructive ones are those which attack slowly and eventually destroy human being. Those who leave religion, and responsibilities, do not make their house atmosphere religious, do not nurture their children on religion they will definitely have to go in the valley of harm and destruction but gradually. In the past communities also we can see that well off families who left religion for the sake of world you can see their children. And those who left the world, took all hardships for the sake religion see how prosperous their children are. The world becomes destructive if you leave religion so do not experiment this. Amirul Momineen (a) is the one who have experimented complete religion on his life and his experience is enough for us. This happened in his era and many elderly companions testified that one day the Prophet examined us with hardships and we were successful, but later when we got the world we left the religion and eventually destroyed our world. This is the law of Allah which Amirul Momineen (a) is narrating this.

He is saying that if we people leave religion for the sake of world then Allah opens such a door of infliction on them on the same world for which they left religion. This is the elixir of Amirul Momineen (a) which he has given to religious people and believers. You should never make this deal to settle your world for the sake of religion. When there is a choice between religion and world, do not sacrifice religion. You should preserve your religion because in the worldly affairs there are ups and downs. You would have all seen that one day your world was good then situations became worse, then again good. But those who make world as their purpose and sacrifice religion their world gets destroyed. You should firmly hold and clinch to religion in all circumstances. There are no ups and downs in religion where we can leave religion one day for the sake of world and then come back in again. In religion once you leave religion you always remain out of it only.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ {54}

[5:54] O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing

In Surah Maida Allah says that one who forsakes religion Allah will keep them out of religion and bring new community for the sake of establishing religion, and they will be the people who would be beloved of Allah and they will also love Allah. Then they will never get tired in the way of Allah. The third quality is that they will be humble with believers and stern with disbelievers. Then one more quality of those who leave religion for the sake of their world is that when another community in their place they would not listen to anyone who censures and condemns them for the sake of religion. One who does not leave religion for the sake of

world the family, relatives, clients condemn, criticize, abuse them. When there is criticism for the sake of religion then what should we leave religion? We should not leave religion even if the entire world gathers to criticize us. They do not care unless they are delivering the religious duties. There will be ups and downs in the world. Today Allah has given you wealth, and then for some reasons it went down but tomorrow Allah might give you again. For religion if you leave once you will always remain outside and become apostate. One who leaves religion another community will come in his place. Hence do not carry out those exchanges to lock out religion for the sake of making your world. People condemn, criticize and taunt you which gets you on fire. The best way is you should not listen to criticism if you do not trust yourself that you won't get annoyed, then better not listen at all. Do not pay attention to the condemnation, you carry out your work and they will get tired.

I am telling this in the light of hadith that if you establish religion then your world will also get established. If you establish your world by compromising your religion then both world and religion will get destroyed. Do not use religion just for the sake of blessing but instead make it a manifesto life and it should be enough justification for us that Amirul Momineen (a) is saying this and he practically made religion as manifesto of life. He was offered rulership, power placed at his footstep. One was that Allah offered him governance in Ghadeer, but then people also kept several times power at his feet. In Shura organized by second Caliph, when the meeting started Zubair said my vote is with Ali, then other said my vote is also with Ali but with conditions and then the final casting vote which was with Abdur Rahman ibn Awf. He was the head of counsel to decide and he also offered the position under a condition but Ali did not make a deal which we easily do it. Ali was not getting a business but a rulership of a sultanate spread over three continents. He did not compromise on religion. Then after assassination of third Caliph when people came and he said they came with such a rush that Hasan and Hussain who were young man but were getting crushed. He said, I would have placed the reigns of Caliph in the same place where it was before but since people came the proof was accomplished and I had to accept this as a divine responsibility. He says in his famous saying this rulership is penniless for me if I cannot establish justice through it. We should feel proud on our Imam and at least glimpse of his character should get reflected in our lives. We should not try to please our Imams in our way of dancing with his slogans. Please Amirul Momineen (a) by following his character and one of the principles is that never compromise on your religion for the sake of world, hence eventually you would destroy both the world and hereafter.