

Friday Sermon – 24th June 2022



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Sermon 1: Calamity of a scholar is Love of Leadership

Sermon 2: Remain silent on things where Allah is silent

I invite you all and myself towards Taqwa and emphasize you to establish your lives on the basis of Taqwa. It is the divine security plan from Allah which man has to implement in his life. It is the protection of humanity, abilities, potential, perfect trait and for every segment of life. If Taqwa is not present in essential fields of life man faces severe calamities. The current human generation is a witness to this fact, that their lives without Taqwa specifically the Muslim generation despite of being related to religion, Prophet (s) Seerah being present, Quran as a manifesto of guidance present but still their lives are not secure from any perspective. The reason for this is lack of Taqwa in the important fields of life.

The essential fields of life for everyone is religion where man spends a big part in the field of religion. The second field of life where everyone is indulged is politics. The third field is economy (means of living) and there are sub fields for these. In all these fields if we want to witness the scene of how they are without Taqwa then we can look at our society to assess the practical example of life without Taqwa and also realize the calamities, banes and insecurity with our own eyes. This reality is clear like Sun in our country. If Politics is without Taqwa and economy is not on the basis of Taqwa then this is what happens. We have this in mind that Taqwa is acquired by reciting Salaat but Quran says that you do Salaat and acquire Faith only after Taqwa. We think that man does charity to acquire Taqwa, but Quran says if you have Taqwa then you will do charity.

We were analyzing one chapter related to our country which is lack of Taqwa in political system. The sign of politics without Taqwa is that people get involved with merciless politicians. Those politicians who have no abilities, talent to do politics but they become rulers of a community without Taqwa. The worst trait which is presented in narrations by Ahlulbayt (a) is *Hubbur Riyasah*, which is the desire, lust, passion for leadership and power. When man develops this calamity that he want to become leader of the community, religion, politics this is the sign of the both nation and ruler that they lack Taqwa in its extreme form. When Fisk and Fujoor which itself is a corruption reaches peak of corruption turns into a cancer that does not gets treated for years giving pain, puss, blood to man. If Taqwa gets destroyed in society and Fisk and Fujoor becomes cancer than this corruption of self, lust turns into *Hubbur Riyasah*. The current generation is extremely indulged into this calamity, specifically our country and people. The biggest bane for this community are those people who have this disease of desire for power and has turned into cancer which is disturbing everyone. Due to this all the segments of life are facing difficulties. The economy is destroyed due to these people who are power hungry to become leaders of country. Every segment of country is victim of destruction and most is economy. The inflation and every essential need of life has gone out of reach for common man. We need to find the cause for this, what media and politicians present is only misguidance, they do not present the truth of anything.

Ahlulbayt (a) have expressed that this disease can destroy economy and everything of a community when they get dominated by power hungry people. The word and hereafter both gets destroyed. Imam Raza (a) and Imam Sadiq (a) and in the books of Hadith of Ahle Sunnah the same is narrated by the Prophet (a). The Ahlulbayt (a) also have narrated this Prophetic tradition and as per this Hadith

this person who is a worshipper of power is more dangerous than wild, hungry wolves attacking flock of sheep unattended by shepherd. The destruction caused by these wolves on sheep is less than the leaders who are power hungry. Wherever man develops this desire to be worshipped by people by becoming leader and this is the calamity in which Pakistan is besieged now.

There are multiple traditions in this Book Mizan Al Hikmah, vol 4.

Imam Ali (a) says that *Aafatul Ulama Hubbur Riyasat*. The calamity for Ulama is love of leadership. It is for all but for scholars if this gets developed it annihilates them completely. There are many calamities for scholars mentioned in traditions from Prophet and Ahlulbayt (a) present in Usool al Kafi. Many scholars both Sunni and Shia have written books as well on this chapter. Imam Gazali has compiled this chapter very beautifully and other scholars have taken from there. Allama Majlisi in Bihar ul Anwar has started the book from this chapter. He presents the status, level of Scholars that their position is next to Prophet but those scholars who have the divine signs of being scholar present, for them there is one common calamity which is this. A scholar when he gets indulged into spiritual disease he develops the love for leadership and goes after acquiring authority. A tradition from Imam Sajjad (a) which is very beautiful and should be memorized by believer. That tradition is the practical criteria for religion and religiousness. In that tradition many diseases are present but the most destructive which destroys not just the Alim but Alam (world). When a Alim becomes corrupt then the Alam, that is the world gets destroyed. Two categories when they get corrupted then entire society becomes corrupt, one is Alim second is Hakim. Their corruption becomes culture and gets implemented in society and people also gets victimized by following them.

In our country the politicians are after each other, but this corruption you will see being present in all categories of people in society. When something becomes a social disease it becomes generalized. This is the field of religion which are the social principles which we have ignored due to considering ritual worships as religion only. The entire time of life is religion. It is not that you have some breaks in between where you are out of religion. The religion is not like shop or office where you get free time to get out of religious atmosphere. For every segment that is trading, office, employment guidance is present and they are just like being in mosque. In mosque we feel we are in religion and the same state should be in every step of our life. In office, street, lane, shop, education, politics everywhere we should be like we are in mosque delivering the obligations of religion.

When the social diseases gets developed then the biggest disease is which develops the desire of leadership inside man specifically for the two categories Scholar and Ruler. In both of them this disease is the destruction of entire nation. If a scholar develops this disease then the people following him will also develop this disease. Like you are sitting in a bus doing Zikr of Allah and you have not committed any sin in life, but the driver is drunk then in this case you will also get destroyed because the one holding the steering is drunk. This example is also from Imam Sadiq (a) who has given example of a boat. He says if in a boat where good and bad people both are sitting, and if one person drills a hole in that boat everyone will get destroyed. The society also possesses the status of a boat where everyone gets destroyed. The Alim and Hakim are both drivers of the bus, one has the steering of religion and other has nation. If both become drunk then society gets destroyed. Today the people are not getting Ghee which is completely a local produce, why? This is because the one holding steering is drunk. He is drunk with the lust of power. If you see the past government they were record holders in lust of power. In the entire history of Pakistan the lust of power, raging out was not present in anyone before in Pakistan. The current government also has the lust of power in severity. They are announcing that we are creating difficult times and destroying the nation. Anyone who is drunk can only talk like this. When the ruler is drunk then the people have

to suffer. This is the journey of the people's destruction whom you have given the steering. The entire system is like this. And above this you have got democracy which allows every corrupt person to reach power. This ability is given by democracy that a corrupt person becomes the chief of righteous people that too by deceiving people.

The second person is scholar who has the reigns of all affairs of people. If a scholar becomes scholar irrespective of whether he has knowledge or not. Anyone whom people consider as scholar they turn into scholar and he plays the role of scholar. Irrespective of being a real scholar or manmade if they develop *Hubbur Riyasah* then they are the most corrupt persons who will destroy the most, even more than hakim. Today sectarianism, terrorism, disputes have been spread by the scholars. There are man made scholars and some are those who have knowledge though not Taqwa. If Alim has no Taqwa then he creates destruction. You can see social media full of such scholars who are breaking the nation of Prophet, creating discords, presenting Ghuluw to divide the nation. You can see the filth of these scholars on social media. They are those who have lust of power, leadership. The way the Prophet has predicted that a time will come on my nation when Maroof will become Munkar and Munkar will become Maroof, whereby people will love Munkar. The companions expressed if this time would really come. The Prophet said a worse than this time would come. A time will come when people's orientation towards Maroof will end and they will develop liking of evils. The worst person is one who becomes leader. You can see your community and you will find such people who are hated by religion, Prophet and Ahlulbayt (a) are liked by our community. Every sect has gathered around some personality and entire community is divided. You try to find and see if across entire Pakistan there are people who are gathered around Quran, Hablullah. You can do a sample survey and realize yourself. People are divided and gathered most around those who have lust and love for power. Whereas Ahlulbayt (a) says he is the most corrupt and will destroy everything of yours. You can see in Pakistan that everything will get destroyed. What is the treatment?

You cannot end their lust for power. They can die but will not leave the desire for leadership. Even if you drag them down from power they will not come down. For every leader the leadership is like skin. The solution is not that they are admonished, preached to become human and not leaders. How can they become human after strenuous efforts to become leader? The people are guided by these narrations that people should protect themselves from such sick persons and not board their ships. Power is the worst drug then cocaine, heroin which is temporary but the one indulged in the lust of power destroys entire nation.

In the next tradition from HP

Anyone who desires that people should be gathered around him, follow him, gather crowd for him his final resting place is fire. This means one who wants to become leader whose traits are mentioned in this tradition.

The next tradition from Imam Sadiq (a)

One who desires that his name is mentioned more, he is praised everywhere, his slogans are raised then these traits of self-manifestation does not develop in God fearing person.

We can find these traits in many and still we make them our sages and spiritual guides.

It is present in tradition, that if some scholar is present in a gathering and people respect him, and if another scholar comes he also gets respected by people, and if the first scholar develops this feeling

that the second one should not have been respected, then this person's heart is empty of love and fear of God.

There is a tradition which Imam (a) mentions ten diseases of scholars. One of them is envy, which as per other tradition is that out of 10, 9 parts are specific to scholars and one part is for everyone. And in this one part also for all, the scholars are part of it. You can see that this disease is so dangerous as envy present in a scholar destroys religion and community. In the same narration the *Hubbur Riyasah* is also mentioned as a big disease. May Allah give salvation from this disease to everyone.

SECOND SERMON

The roadmap of Taqwa which means the practical Taqwa on ground that can be implemented in our lives.

In saying 105, AM presents a policy related to Taqwa

وَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ اللَّهَ افْتَرَضَ عَلَيْكُمْ فَرَائِضَ فَلَا تُضَيِّعُوهَا وَحَدَّ لَكُمْ حُدُودًا فَلَا تَعْتَدُوهَا وَنَهَاكُمْ عَنْ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا وَسَكَتَ لَكُمْ عَنْ أَشْيَاءَ وَلَمْ يَدْعُهَا نِسْيَانًا فَلَا تَنْكَلِفُوهَا

Amir al-mu'minin, peace be upon him, said: Allah has placed on you some obligations which you should not ignore, laid down for you limits which you should not transgress and prohibited you from certain things which you should not violate. He has kept silent about certain things but has not left them out through forgetfulness, so do not burden yourself with them.

if we trust Amirul Momineen (a) what he says that Allah remains silent about certain affairs and is not present in Quran as well, there you should also not put yourself into trouble. Whatever was necessary for guidance came in Quran and what did not come in Quran is not necessary for guidance. If you see there are certain things which are not expressed very clearly in Quran but in Tafsir we see chapters of discussion around these. Like in Quran it is not mentioned which was the tree that Adam went near. But in Tafsir big arguments are present. If this was essential then Allah would have named the tree so why you are getting in formality. The birth dates of Prophet is not mentioned in Quran, this has nothing to do with guidance. So why you are going after that? Similarly Quran has not mentioned the names of wife, cousin names of Prophet Moosa. How many were the people of cave? And Quran condemned those who would argue about how many were they. If there was guidance in these numbers they would have been mentioned. When Allah has not written this in book, Amirul Momineen (a) says it does not mean Allah forgot these. It was because they were not important for guidance. When you read Quran you see some write footnotes on Quran to complete the verses. Something which Allah has not mentioned then you do not get into formality and hardships to prove that.

In Surah Maida, Allah has guided this; Allah says do not ask about many things as it would turn out costly for you. Shaheed Hussain (r.a) was asked in the gathering that who put on the first Turban in history. This person doubted about the leadership of Shaheed. One ordinary person stood up and said if I can answer. He said, Prophet Noah had put on. When later Shaheed asked from where you found, he said I also did not know and I just removed his doubt about your knowledge. Shaheed then scolded him to not do like this.

In Surah Maida 101

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا	101 O you who have faith!
لَا تَسْأَلُوا عَنْ أَشْيَاءَ	Do not ask about things
إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ	which, if they are disclosed to you, will upset you.
وَإِنْ تَسْأَلُوا عَنْهَا	Yet if you ask about them
حِينَ يُنْزِلُ الْقُرْآنُ	while the Qur'ān is being sent down,
تُبَدَّ لَكُمْ	they shall be disclosed to you.
عَفَا اللَّهُ عَنْهَا	Allah has excused it,
وَاللَّهُ غَفُورٌ حَلِيمٌ	and Allah is all-forgiving, all-forbearing.

On one hand we have been motivated to ask questions about those things which you are not aware. Like you should be aware about your obligations, which you should study and question as well. Then the limits of Allah you should question, similarly gain knowledge about forbidden things and then ask questions. But there are certain things which you should not ask, because if you ask then you will dislike the answer.

The verse says that if you emphasize about knowing certain things, if they become manifested then you will become upset.

In one gathering, one person asked about a personality which generally people do. I said I won't say anything about that personality. He emphasized so I said if I tell you won't like it. Quran is saying the same that do not ask about certain affairs, let them be concealed which you will not like. When Allah has not exposed certain things, then why you want to remove those veils.

The verse says if you ask about certain things at the time when Quran is being revealed, then it might get disclosed and you will regret.

In this saying 105, Amirul Momineen (a) is saying that Allah adopted silence for certain things not out of negligence or forgetfulness so you should remain also silent. This was because there is no guidance in those things. Amirul Momineen (a) says make Quran your Imam and not become Imam of Quran. You reach to that point where Quran goes and where Quran stops you should also stop and do not take precedence over Quran. Similarly for Imamat. In Salaat we are trained to follow every element of Salat, where I should be following the Imam of Salaat. If you precede Imam of Salat in any element like get into prostration even by one second then you are not following but leading the Salaat. We should follow Quran and Imam.

Things on which Allah has remained silent, you also remain silent, do not question and do not research. For a particular type of scholar it has been said in narrations that this scholar does not know about anything which Allah has revealed but whatever is not been revealed he knows everything about this. One Mujtahid went to Faqeeh to meet and he was doing research. He told the Faqeeh why you are making those things as obligations, duties which are not mentioned by Allah. IF we stop at these four principles; not leave obligation, not break limits, prohibit from evils and remain silent on those things not mentioned by Allah, then there is a guidance and Taqwa in this.