

Friday Sermon – 25th March 2022



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Sermon 1: All Muslims are secular by not following constitution of Allah

Sermon 2 : Meaning of World and hereafter

Taqwa is the divine plan for human life protection and without Taqwa bring practically present in lives the human life turns into a beast. A video came recently whereby people were attending a wedding dinner and hawker who was selling some snack were beaten by some people there to death and his death body was lying there and just aside hundreds of people were enjoying the dinner and no one was even picking up the body from there. This is inhuman beastly life which is the outcome of Taqwa not being present in our lives.

When the police, security forces are all empty of human values then how will they protect people. The protection plan for human beings is Taqwa. How will a believer implement this plan and in which fields? Quran has expressed this but in Translations and Tafsir this plan has got lost. The translations and Tafsir have become means to change the direction of guidance which Quran is giving. It is not that the translators and Muffasirin have done this intentionally, they do it at times due to lack of knowledge but at times due to reasons like sectarianism they change the direction of Quran. There are ample examples in sciences for this on how translators change the direction.

In Iran Hafiz is famous poet and in the Tafsir of his poetry he has been presented as someone deviated from religion. As per one translator the misunderstanding about Hafiz are all due to those who interpreted and did Tafsir of his words. If you read Hafiz without Tafsir then its different and if you read with Tafsir then it paints a different picture. The same has happened with Allama Iqbal as well. He has been talking in some direction and the Muffasirin have changed the direction. It came to my mind that before all this the same tragedy has taken place with Quran as well. The translators of Quran have done translation as per his own understanding. The Muslims are not living life with Taqwa even though they have faith. They are scholars, worshippers, preachers but all without Taqwa because they have not implemented this protection plan in their practical lives.

In Quran this guidance of Taqwa has been presented in practical form and not just as a vision. Whereas in sciences the Taqwa has been presented only as a vision and they leave its practical application for people. If you see the Fiqh laws they are also presented as theory and not something practical applicable. The preachers of religion should present the shariah laws in practical form. This means they should mention this order and in which state, circumstances of human life where this law is applicable and with example. This is applied Fiqh but today we have only visionary Fiqh which we can see that same laws which the students have studied is not present in their practical lives. The Visions are either present in book and mind. In practical life the relationship has to be established between law and practicality. Taqwa has been presented by Quran in practical applied form as to where you have to implement this practical plan

In Surah Baqra 21,-24

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {21}

O men! serve your Lord Who created you and those before you so that you may guard (against evil).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ {22}

Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {23}

And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ {24}

But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.

The addressee are Naas which means for general public whereas the public are saying that we cannot understand Quran. The first mistake which the Muffassirin have done is that they have changed the direction of Quran from general public towards specific class of only scholars and intellectuals. Some even say that Quran is only for fourteen infallible and not for anyone else. This means all other scholars, jurists are free from Quran. This mistake has been done whereby the direction of Quran which was towards common men has been changed towards either scholars, intellectuals or only infallible.

Allah is addressing to Naas, which is common men and if they cannot understand then this is purposeless thing and Allah cannot do anything purposeless. The common men have completed distanced from Quran.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {21}

O men! serve your Lord Who created you and those before you so that you may guard (against evil).

The common men are asked to do servitude of their Lord so that they remain protected from all calamities , dangers and you can get protection. But which Lord?

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ {22}

Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with its subsistence for you of the fruits; therefore do not set up rivals to Allah while you know?

The one who has prepared the earth and heavens for us. Here in this verse the lordship has been shown to you by your own eyes. Quran is not sending you far but presenting lordship in your own lives. Since you live on earth just ponder that this earth and everything between heavens and earth is been made by whom. The "Sama" is not the blue sky , which is just an error of eye. Scientists say that there are more than 800 faults of eyes like horizon, rail tracks joining etc. The simple meaning of

“Sama” is everything that is outside Earth and everything outside Earth is seen over the head. In this Allah has made a lot of arrangement for the protection ,survival for Earth. The climate, atmosphere are all created from outside. From outside earth the rains come, since the clouds are outside Earth and from this water the Earth gets life which is subsistence for human being. This is being done by your Lord, Allah whose servitude you are asked to do. This is the practical lordship which you are being asked to witness. When you are aware of all these then do not make anyone else as the Lord for these affairs.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ {23}

And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful

The constitution which we have revealed on you , there is doubt present inside you for this manifesto. To clear this you also produce one chapter like this which we have revealed to our Prophet. The doubt they have is that this is not from Allah but carved by Prophet, then if he can do this then you can also do this, so do it and show by just producing one verse. And it is not that you need to give this test of making constitution on your own, you can bring all your allies, witnesses who are aligned with you bring all the scholars, intellectual, philosophers, researchers and bring one chapter if you are truthful. This is a challenge of Quran for people so if you have doubt on this then you all bring one chapter or verse.

If you cannot do this, which you won't be able to bring as well the bring a plan to protect yourself from fire

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ {24}

But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.

If you free our minds from reservations which we have. The biggest collection of misguidance is present inside everyone. And this misguidance is of Talqeen, those things which we have heard. I have this experience that there are many who have not read a single book including Quran after school.

One youth when I questioned how many books you have read in your life said that I have never read any book and will never read. I asked him why? He said by reading books you waste time as well as money which both I don't want to do. This is being done by entire nation and everyone is satiated by just listening. Whatever you have heard from parents since childhood , from relatives, from pulpits are preserved in your mind. All this which is present in your minds are the biggest means of misguidance. And these have become our spectacles which do not allow us to witness any realities. If you keep these reservations aside we will understand many facts.

These four verses everyone of us have denied in our lives practically. We think that these verse are for unbelievers and consider us as strangers to these verse. Let us ponder ourselves and see if there is any relationship of these verses with us or not.

Allah says we have given you a complete manifesto , constitution of life. Religion are those laws, constitution in accordance of which you have to act. But what you have only read and have some

opinion is not religion because religion is that law which can be implemented , followed, practiced by human being in life. What is not implemented is not religion. Allah has made Quran as your religion which means you have to implement and live in accordance with it. But you are in doubt about this. We think that this verse is for infidels that they used to say that this Quran is made by Prophet and not from Allah. If we are certain that this manifesto is from Allah then look at our lives, if these laws of Allah are present practically in our lives? Which act in your life you are doing in accordance to Quran. Those who believe in Allah and Quran , they should see practically how much part of Quran is a practical manifesto of life. Our business, trading, dealing, relationships, politics , behavior, ethics are not in accordance with Quran. These verses are for Liberal in this era. You might say Liberals are not many in Muslims. Look inside your homes, and see your systems in house. See your marriages whether you do it in accordance with Quran. Do you select spouse as per Quran, you get married in the right age, do you resolve your marital problems with Quran? You are not acting on Quran and if you are not then you are in doubt. The secular are those who have made religion in parallel to religion. The believers who say neither we are secular or liberal but practical you are secular and liberal. There is not a single person who can say that we have not got anything against Quran. You have left Imamat and got democracy because you had doubt about Imamat. IF you were certain about Imamat then you would not have got democracy.

You have got it but the Quran is taking it forward. The Quran is saying that you have doubt and hence have abandoned Quran practically in your lives. So now Quran is saying bring all your allies and make a protection constitution. In your country the OIC members came for a conference. This organization spread more destruction. Our PM has asked to make a new Islamic bloc. So what was OIC? This was not an Islamic bloc and the PM has said that this is useless and make a new one. Why this suggestion was not given to end this organization and come towards Quran. The actual issue is that the way we all have left Quran practically in our lives in this country and is not present in field of our lives. The Quran is only for recitation.

The actual issue is not to make , the Quran says first you cannot make and even if you make then also it cannot give you protection from fire. This means the actual issue is perdition and you are falling in the pit. To protect from it you have made something , but is that an alternate to Quran. If it was then it should have saved you from this hell of destruction. That hell whose fuel is men and stones for those who deny the constitution of Allah. Who will save you from destruction from that fire? You are competing with Quran and made a system against Imamat. You have made education, economy and everything you have made in parallel to Quran and today all these have become means of your destruction. Today Pakistanis are yelling that they have nothing to live, their lives are not secure. Those who are having dinner with a dead body around, have this education, democracy saved you? Where has your humanity gone to this level? If you cannot , then acquire that protection system which Allah has made for you. The constitution of Allah is the means of Taqwa here and the danger is the fire. This fire is where you will burn yourself and not in fire, the heat will go to someone else and from this you have to be protected. That hell is here only in which you have stepped and Taqwa can save you from this.

SERMON 2

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 عَدُوَّانِ مُتَقَاوَتَانِ وَ سَبِيلَانِ مُخْتَلِفَانِ فَمَنْ أَحَبَّ الدُّنْيَا وَ تَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَ عَادَاهَا وَ هُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا شِ بَيْنَهُمَا كَلَمًا قَرِيبَ مِنْ وَاحِدٍ بَعْدَ مِنَ الْآخَرِ وَ هُمَا بَعْدُ ضَرَّتَانِ .

Amirul 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.s) lifestyle is representing certain human values which he narrates as the philosophy behind this worn-out dress. The human values which Allah has made for man need to be cultivated by man himself and does not come by default. To produce them inside self-there are some means which develop it.

The most fundamental is Khushoo e Qalb, that is tenderness of heart. The entire religion starts from here, that is the ground for worship, obedience. And second is controlling of desires and not becoming wild. And third is the life which others can also follow. These are the fundamental values which man has to produce inside self.

The second part of this wisdom which Allah narrates in this Sermon which some scholars have presented this as a separate absolute wisdom.

إِنَّ الدُّنْيَا وَ الْآخِرَةَ عَدُوَّانِ مُتَقَاوَتَانِ وَ سَبِيلَانِ مُخْتَلِفَانِ فَمَنْ أَحَبَّ الدُّنْيَا وَ تَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَ عَادَاهَا وَ هُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا شِ بَيْنَهُمَا كَلَمًا قَرِيبَ مِنْ وَاحِدٍ بَعْدَ مِنَ الْآخَرِ وَ هُمَا بَعْدُ ضَرَّتَانِ

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.

The world and hereafter are two enemies of each other, two separate paths. One who develops the love of world distances from hereafter. The one who disconnects from world, he starts to hate , dislike hereafter and becomes its enemy. The comparison of world and hereafter is like East and West which are two opposite directions. The one who is walking between world and hereafter then the principle is that if you walk towards East then naturally you go away from West and vice versa. The same principle applies for world and hereafter. And these two the world and hereafter are two fellow-wives is another resemblance of world and hereafter. The one who gathers two fellow-wives they get destroyed and both women enjoy. Hence men mostly keep one wife as secret. Here the comparison of world and hereafter is done by Amirul Momineen (a).

First we have to understand the meaning of both world and hereafter. All these unauthentic reservations and things which are present since childhood inside our head. The Arabs give an example of wood that is burnt for fuel. The Bedouins go to desert to collect the wood pieces at night. While collecting at times he also picks up snakes and places inside the sack. When he reaches home and opens the sack the snakes come out and bite him to death. This is a parable for those

who blindly at night are after hoarding, they will get destroyed by these collections only. All these hearsay things which are not authentic with no evidence present should be removed.

What is the meaning of world? We consider this life after birth as world. The youth age, wearing dress, exercising, job, earning money are all presented as world to us and for us hereafter it is to earn some rewards by doing good deeds like spending. So you are earning from this world and want to spend for hereafter, so how will you spend on hereafter if world is earning as interpreted generally. The terminological meaning of world (dunya) means something that is lowly (Adna). All those things, affairs which makes a person lowly is world. Money is world but that which makes a person lowly but that which elevates the persons level in hereafter is not world. Many things which we like are lowly things.

Hereafter (Akherat) is not something after death. Akherat means something that is after in a manner that it is an end where is nothing beyond. It means ultimate which is the final stage. We are in the beginning or middle and the hereafter is the ultimate. What is the end of democracy? What we are seeing today that is the ultimate outcome of democracy. It is lies, destruction, inflation. You start any act it has an ultimate end and that ultimate end is Akherat. The world is the first seed that comes out and it has to ultimately reach somewhere for all and that is hereafter (Akherat) which is the final outcome.

If you want the ultimate outcome of your life should be divine, human and good then you cannot achieve through lowliness. These are two contradictory paths. Where you live a lowly life and expect an good ultimate outcome is foolishness. You start from theft and then achieve trust? Trust is not the outcome of theft. You should keep the final outcome in mind and from now fix your direction. You can start from lowliness but lowly things are highly attractive and we all like it. Ali says that the lowly way of living and the esteemed outcome of life are enemies , they have different directions and no relationship with each other. They have different beginning and end. The one who likes lowliness, abased things dislikes hereafter and becomes enemy of hereafter. They are both like East and West. There are some clever people who say we can gather both together. Ali says this is foolishness as these are two fellow-wives who cannot be gathered together. Iranian curse someone to say that may Allah give you two wives together. You cannot gather them together. Those who gather world and hereafter are destroyed. Some have lowly thinking, attitude, behavior and expect that special privileges are for us in hereafter. These suicide bombers think that they will get highest status in heaven. The outcome of lowliness is lowliness. The journey towards esteemed life takes a person towards high status. It is foolishness to live a lowly life and expect hereafter.