

Friday Sermon – 18th Feb 2022



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Topic: “Analysis of Verses ordering Taqwa – 4 essential elements of Taqwa”

I invite you all and myself towards Taqwa which is a divine plan for human life and established a purpose of life. In order to reach the purpose of life a manifesto of guidance has been ordained for which religion has been descended. And to make this purposeful life as secure Allah has made a protection plan which has been titled in Quran as Taqwa.

As regards to Taqwa the emphasis in Quran is most as compared to other topics as it is related to human life. In Quran Taqwa has been specified in various contexts. Somewhere its elements, its causes, its effects and amongst these one important chapter is the order of Allah made in abundance in Quran. At times individuals, groups and categories of people are asked to acquire Taqwa, that is Ittaqu

A difficulty with Taqwa is that it has been victim of human distortion and its real meaning which was protection, security got transformed into fear and abstinence. And this meaning got so much popular that today every scholar and non-scholar carelessly has this meaning embossed in their minds and wherever Taqwa or its associated words are used immediately the meaning that comes to mind of everyone is fear and abstinence. Though the sects are not united in other aspects but in Taqwa everyone has the same unified meaning, whereas the real meaning of Taqwa as per the scholars of vocabulary, and researching scholars and Arabs is protection and security. Why this meaning changed into awe, fear and abstinence when Taqwa came into Quran has been discussed before.

It's not that the scholars were not aware about the meaning of Taqwa, but when they came to translate the meaning of verse the real meaning of Taqwa was not aligning with the verse. Since they could not make Taqwa's meaning as subject of verse they used the pre requisite meaning of fear and abstinence instead of Taqwa.

The biggest difficulty has come when the object of Taqwa is Allah, that is Ittaquallah . How can we interpret Taqwa as protection and at the same time meaning adheres with the essence of Allah as well? If we translate Ittaquallah as protection then translation would be to protect Allah which does not makes sense that how man will protect Allah, so what are the dangers to Allah that man has been given this task of protection. And this meaning also does not befit that Allah should protect man because the object of action is Allah in the word. Hence in between many other pre requisite meanings were assumed and interpreted where Ittaquallah means to fear Allah or to abstain from certain things which have been ordered by Allah.,

But the law to understand religion and Quran is to first understand the real meaning and not the applied meaning. By keeping the real meaning in mind then these words should be analyzed in various verses. Across entire Quran the real meaning should remain preserved. When persevering the real meaning in all verses then this difficulty would come up in certain verses where the real meaning would not harmonize with the meaning of verse. Here a variation comes up where we change the meaning. Till the time the real meaning can adhere to the other meanings of the verse it is not permissible to present some pre requisite meanings of word.

We can now look at the verses where the object of Taqwa is the essence of Allah. To understand this we have to understand certain principles of Arabic language and Quran. We have mentioned before

that some verses have said that the Quran has been descended in Arabic for guidance. We will not get that much guidance from Urdu Quran as compared to the capacity of guidance in Arabic. It was not difficult that Quran could have been descended in various other languages. And Gabriel could have got the Quran in multiple languages, but it did not happen as it is against wisdom. Hence Quran came in one language and all other believers are asked to understand the Arabic Quran. And people understand it as well like labor working in Arab countries they all understand , speak Arabic even though many are illiterate. They learn Arabic for job but for guidance nd Quran you don't learn Arabic. And the strangest language for Pakistan is English and 90% potential of Pakistan is eaten up by English. The children who are not successful in the field of education where they fail despite of hard work is because of this strange language. The way our PM has said that our biggest cause of failure is English due to which inferiority complex has been developed. This is a difficulty as well and parents send their children to English medium school, why they don't send children to Arabic medium school. They say that they are Qari's but they are not acquainted with Arabic language. Shias are connected with Quran and Ahlulbayt (a) and the Imams are also all Arabic. They have expressed entire religion in Arabic. Our scholars learn Arabic so that they can understand hadith of Imam Sadiq (a). But still we are so far distanced from Arabic. This is also a wrong impression that Arabic has been considered as a religious language. It is like a normal other language. It is not that after studying Arabic you become religious scholar. You remain what you are after learning Arabic. This is a fear that if you learn Arabic you will be considered as Maulana. The benefit of learning Arabic is that you will become capable to understand Quran.

In intellectual fields Taqlid is a big obstacle. A knowledgeable person, scholar , mujtahid should not do taqlid of other, but someone who is not knowledgeable they should do Taqlid of others. Since the translations are all done by following others. I asked a common Pakistani translators how you did translation. He said I kept all the previous translations in front and whatever touched my heart I used that.

In Pakistan a modern translation is of Maulana Maudoodi. His Urdu was also very good and he kept one special aspect also in translation. If it is a translation of Madrassa in which the attempt has been made for not anyone to understand, these have different sources and they keep those more in minds.

Taqwa has a fundamental meaning from Waqaya that is shield and it has not root meaning other than this which is to protect something. Wiqaya is that means by which something else can be given protection. Arabs have given various things the title of Waqaya, like shield in battle and many other things like cover on top of food utensils is also termed as Waqaya so that no dust enters. Similarly to cover the head from being hurt like today people wear helmet all these are Waqaya.

In protection not every type of protection is termed as Waqaya . There are other words also in Arabic like Hifazat and Siyanat. And we use these words in translation but why Quran has used the word Taqwa when the word Hifazat (protection) was present. This is because Taqwa just does not mean protection , it has certain specifics of protection and if these specifics are not present then that protection would not be Taqwa.

Taqwa is protection but not every type of protection and not for everything. It is protection of something that has high importance, is fundamental and to protect that for human being is highly essential. That is something which has status of life. Like Helmet is Waqaya, Chest protection from shield is Waqaya, because they are used for protecting those things that are ordinary and can cost life. To protect wealth or cloth is not Taqwa. It is that protection of thing which can cost life or a damage that cannot be compensated.

Second, the thing from which it has to be protected should be highly damaging. Waqaya means protection from something that can cause very high loss. The losses also have degrees in which certain losses are such that they can cause serious damage. To protect these affairs from highly damaging things is Waqaya. Hence Arabs do not term every protection as Waqaya.

Another thing which we have to understand as per Arabic language laws, which Quran has used in the chapter of orders. For the words of Allah and Imams we need translation but what Bill gates say we don't need translation we understand it. Taqwa word used in whichever context as verb, adjective, noun a point is that there are two things involved; one is the object to be protected and the means through which it has to be protected. When the word Taqwa is used, first it is for protection of something that is at level of life and second the danger is very serious. Like Pakistan got divided from Bangladesh was a big threat, and second now with IMF it has been said that there is big danger of losing the country. To save from such dangers the word Taqwa is being used.

There are two more specifics of Taqwa, so four things should be in mind whenever you come across Taqwa.

One is thing to be protected is highly important, second the danger is highly serious. Third what is the thing to be protected and fourth is the means by which the protection has been done. The Taali of Quran should have these four meanings in mind. Tilawat means to remain connected with Quran without any distance and Taali means someone who has been connected with Quran. The Prophet wherever he would go would do Tilawat means he would join the people. Wherever we come across Taqwa there are four things involved.

Today let me just read the verses of Surah Ahzab

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {1}

O Prophet! acquire Taqwa and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;

The Prophet is been ordered exclusively to acquire Taqwa and do not obey the infidels and hypocrites.

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;

You should not listen to anyone specifically the infidels and hypocrites at all. This tone has been used because the infidels and hypocrites would try to impose their views, suggestions on Prophet and the verse is telling that do not listen to their suggestions. As they would come for compromise, that you should not talk this, step back and the verse would come down. The companions would also give suggestions that why should we create tension and these are also our Arab brothers. There were companions who were ready for compromise. When the enemies would come with some suggestions the companions would also agree with them and push Prophet to accept. These verses would come here.

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا {3}

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

All these verses have relation with Taqwa. Allah is knowing, Wise, not to follow infidels, Allah is aware, protector, have reliance on Allah are all related and the *Mufassir* should link all these to come out with the meaning.

O prophet the time has come to implement the divine plan of protection and your decision should have Taqwa. It is the time for leader should demonstrate Taqwa and not allow any support to the infidels and hypocrites