

# Friday Sermon – 15<sup>th</sup> April 2022



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## Sermon 1 : No alternative to Taqwa Sermon 2: Meaning of Zuhd from Quran

I invite you all and myself towards Taqwa and emphasize you to live your lives in accordance with Taqwa. Taqwa is the divine protection plan from Allah for humanity. Allah gave creation to man and granted a system of guidance and made Taqwa as the divine plan for protection of human life. Man was ordered to acquire Taqwa which is the plan for protection and security. This tragedy has taken place with the religious concepts which have changed due to various doubts and conjectures thus proving harmful to man. Taqwa got interpreted as fear, abstinence hence despite of these human life is not secure. Even though Taqwa has the order for security and fear, abstinence can be the prerequisite for Taqwa but still despite of these the lives are insecure.

Quran has excessively ordered man for Taqwa. In Surah Baqarah verse 48, Allah has presented the model community of Bani Israel and they have presented a lot for the sake of guidance of believers. They were also a community like Muslims whom Allah granted the bounties and means of guidance, but their behavior against guidance was the same like that of Muslims today. In order to protect from that behavior Bani Israel has been presented as example. The same got repeated in verse 48

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

They have been remembered about the bounties and the privilege which Allah gave them over all nations.

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

And acquire Taqwa 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 they are told to acquire Taqwa against the day of Qayamat where there would not be replacement and none will suffer for the deeds of others. There would not be any compensation accepted against the deeds of man and no help would be available to man as well.

You have to acquire Taqwa against the threats of that day where no other alternatives can be adopted and only Taqwa can protect you from that day. This is an important reality which Quran has presented and has rectified a big misunderstanding of Muslims. That misunderstanding is that the means of guidance which Allah has made we can make alternative paths and get the same result which Allah has ordained for guidance. This is a common misunderstanding which can be seen in our generations and also past generations, if you read their books and also listen to the orators of the current generations we can see that every heart has this registered that even if we do not abide by religion of Allah we should not care because we have many other options. This way man becomes lazy in religiousness, that is religious acts and deeds despite of having belief and certainty. We stop studying in education when alternatives are presented to us. We can see the other means used for making

children pass in exams and similarly for jobs when we apply for jobs, then instead of skills you can get jobs through some alternate channels. Similarly in the world all the affairs which we have in the world we have many ways. One way is the actual principal's way but we have other alternate ways as well. From those paths the ones which we have adopted, one of them is recommendation by some senior authority who is respected or has authority. This is a common method which is used that unless we have relationships we won't get jobs and admission. If someone goes to Hospital he knows that there is a doctor present but still he will get recommendation from someone to take care of our patient. In courts if someone is righteous and there should not be any problem in court still he takes help from relationship. Similarly in other family affairs we try to use recommendations. This is one alternate means for principle. To take rights of yours from laws if you need some other means then this means the law, jurisdiction is not worth.

The second thing which we see and has become part of our culture is bribe. This means even if you want to take your rights as well you will have to give some money illegitimately to someone who has your case, file and has to give approval. Even though this person is taking salaries from government or the company, but still the person coming to him for referral knows that unless he gives this bribe his legitimate work would not take place. This is also one alternative way from which we take benefit.

The third alternative is where we present someone else in our place. Like when some big person does a crime like a car accident driven by some big political or religious personality. He kills a person but then he writes the name of his driver. He presents someone else in his place so that case runs on him. The person whom he presents is either relative or some money is paid to him to accept crime.

The fourth alternative which we all are practicing are the people's power and party where we take extended help from others to increase numbers because we are weak in numbers against opposition.

These are the things which Quran has presented that in the world you take support of these means but in the presence of Allah these would not be helpful to you. One is that you take support of alternatives and we need look at these that we don't have duplicate of religion but instead we use alternatives. Like we have found alternative to Quran and adopted it while abandoning Quran practically. Since we do not possess courage to accept our deficiencies that due to my fault this has happened. Some people suffer losses but do not accept that my behavior is not correct at home. Man commits mistakes definitely but the beauty is that man can compensate the loss due to those mistakes. This happens only when he accepts his mistake. At present the crisis which we have in our country the biggest problem is that politicians have done utmost mistakes as compared to people. But they do not confess any mistake so that they can compensate the losses done by them. Due to this everyone has to suffer losses. We should ponder over our lives how much Quran is present in our lives in context to being a constitution, religion in all our affairs of family, profession and all segments. How much is religion involved in various affairs of life? No just on tongue but in action how many principles, policies of Quran are present in life. This is a courageous thing which only a brave person can do and not cowards because when he assesses himself faults will come out and if I am found to be blamed then this is not acceptable. A courageous person accepts that I am responsible for this and is ready to compensate this. Like a sick person is made attentive that due to this mistake of yours you are into this sickness, and if he behaves stubbornly to not accept his mistakes will die badly as he is not accepting his mistake endangering his health. Those families will drown who do not accept mistake. That community will sink. The first mistake we have to accept is the company of Prophet that my community has abandoned Quran. They have not adopted Quran in their lives. We have the rights now to accept that Quran is not present in our lives. One sign of this is to check to whom we refer for guidance in practical lives. Quran is that source of guidance whom we do not refer even by mistake.

We refer to experts, scholars, personalities, books but not to Quran. If we get into mistakes we take advantage from amulets, magic but do not come near Quran. Similarly we refer to saints of Allah. Like if you see Sunni they refer to Ghaus Pak, so why is Quran descended. If Shias for all problems refer to Ali but Ali refers to Quran and his every sermon is referring us towards Quran. We have more orientation towards alternatives. We should not take support of alternatives. When you see evidential things accept those. There is no alternative to religion, Quran and the Prophet in Hadith e Thaqlain did not say that Ahlulbayt (a.s) are alternate to Quran, they are together with Quran. He says I am leaving two things, Quran and Ahlulbayt (a.s) and did not say Quran or Ahlulbayt (a.s). The Ahlulbayt (a.s) are together with Quran and not alternative.

In this verse the alternative of Taqwa has been presented. One misguidance in Bani Israel was what outcome they had to take from Taqwa they looked for the same in alternatives. You can see the labor working in our country they do not adapt any safety measures like helmets, boots, belts and gloves. In other countries these things are enforced strictly. With reference to the type of job they have to put on similar safety attire, but here we are free. These labor climb on big heights with plastic slippers where they need special boots. They do not even keep a cloth on head where ideally there should be helmet so that head is secure in accidents. We are allergic to safety. A Pakistani driver will never put on belt. This safety arrangement is made so why you consider this against your personality. To remain insecure you look like a hero with helmet. You look like a fool. Certain companies enforce on labor to wear helmets else they are fined. So they wear helmet for the sake of fines and no importance to life. These security measures for your life and Taqwa is the security plan for you. You should not find alternatives to Taqwa.

The point I want to draw your attention towards is that the religion which we are practicing is alternative religion. One day the alternative will not be useful and it will leave its effectiveness. Make arrangement for that day now when no one will be the alternative of someone else. Here you send your lawyer, friend which is the solution you have found in this world where you should not do this as well. One management weakness we have in all institutes, religious organization whereby the manager has placed a replacement in his place. The teacher takes 40,000 salary and he sends a young intern teacher for 15,000 as alternative to his place and the actual teacher is doing some other business. You are doing in this world. I feel this a lot where the manager has to be present and he hands over this to someone else the damage starts there. There is no soul as alternative to other soul. If he is doing your job then what about his own duties. Wherever we see alternatives then the problem starts. There are people who give exams in place of others. You have made this in your world and want to do the same in hereafter. You want to place people from our party in hell there also in your place.

This is not possible there لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ. There is no one as replacement of Taqwa.

There other alternatives present in this verse also need elaboration. There is nothing that would be useful other than Taqwa.

## SECOND SERMON

The practical interpretation of Taqwa on ground is present in the Serah of Prophet (s.a.w.s) and his progeny. In these the best references from Amirul Momineen (a.s). In the saying no 104

104. وَ عَنْ نَوْفِ الْبُكَالِيِّ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع دَاثَ لَيْلَةٍ وَ قَدْ خَرَجَ مِنْ فِرَاشِهِ فَتَنَظَرَ فِي النُّجُومِ فَقَالَ لِي يَا نَوْفُ أَرَأَيْدُ أَنْتَ أَمْ رَامِقٌ فَقُلْتُ بَلْ رَامِقٌ فَقَالَ:

It is related by Nawf al-Bikali that: I saw that one-night Amir al-mu'minin, peace be upon him, came out from his bed and looked at the stars, then he said to me: "O Nawf, are you awake or sleeping?" **I said:** "I am awake, O Amir al-mu'minin." **Then he said:**

يَا نَوْفُ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاعِبِينَ فِي الْآخِرَةِ أُولَئِكَ قَوْمٌ اتَّخَذُوا الْأَرْضَ بَسَاطًا وَ تَرَابَهَا فِرَاشًا وَ مَاءَهَا طَبِيبًا وَ الْقُرْآنَ شِعَارًا وَ الدُّعَاءَ دِنَارًا ثُمَّ قَرَضُوا الدُّنْيَا قَرْضًا عَلَى مِنْهَاجِ الْمَسِيحِ

Amirul Momineen (a) is the teacher who gets out of bed and comes to his student at this hour of night. He is asking his student whether you are awake or sleeping. When student said I am awake, the lecture started. This is the third part of night where the sleep is also very deep and man is enjoying the sleep and removing his tiredness. At this time Ali started this lesson lecture.

He is sending blessings on those who abstain from this world and are desperate for hereafter. The signs of such people is that the earth is their floor and dust is their bed. They have made Quran as their slogan, attire and Dua is their blanket. They have cut off their relationship with the world the way Isa ibn Maryam had disconnected.

يَا نَوْفُ إِنَّ دَاوُدَ ع قَامَ فِي مِثْلِ هَذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ إِنَّهَا لَسَاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ إِلَّا اسْتُجِيبَ لَهُ إِلَّا أَنْ يَكُونَ عَشَّارًا أَوْ عَرِيفًا أَوْ شُرْطِيًّا أَوْ صَاحِبَ عَرْطَنَةٍ (وَ هِيَ الطَّنْبُورُ) أَوْ صَاحِبَ كُؤْبَةٍ (وَ هِيَ الطَّبْلُ)

*O Nawf! The prophet Dawud (David), peace be upon him, rose up at a similar hour one night and said, "This is the hour when whatever a person prays for is granted to him unless he is a tax-collector, an intelligence man, a police officer, a flute player or a drummer.*

In this wise saying one point is that there are durations of nights which are for different acts. These moments are very important for servitude (Bandagi). During day time there are many things which distracts man's attention but at night when everyone is sleeping man comes in isolation. Here he can do things which needs peace of mind. The Prophet and Amirul Momineen (a.s) had this specialty that they would sleep immediately after Maghrib prayers but they would awaken in the second part of night. In some traditions it is present that the companions of Prophet would sleep after Maghrib and wake up at Isha and remain awake till morning. Since TV and electricity was not there, it would be total darkness. The third part of the night was exclusive for worship. This is a separate topic whether believers can do this because many of our affairs start at night and then sleep till 12 in morning. They become fresh at night. The way of Imams was this. As per his normal routine he got up in the middle of night and at times some companions would be there with him and at times Ali would be alone.

One night Nawf witnessed this and Ali asked whether you are sleeping or awake. Ali told him Tuba, which means be blessed on those who are Zahid. The word Zahid, that is abstinence has also lost its meaning because it got into the hands of sciences. Like the science of ethics turned the direction of Taqwa into something else and similarly it happened with Zuhd. The word Zuhd is used in Quran in some other context that is in literal sense but not the way it is common to us. It is used once in Surah Yusuf.

The brothers of Yusuf threw Yusuf in well and then lied to their own father. A caravan came and stopped near this well who wanted to water. They pulled him out of well and said we have found a youth and the caravan said this is a merchandise whom we will sell. Allah knew what they are thinking. They went to Egypt market to sell their merchandise and also youth. No one purchased Yusuf throughout the day and in the evening sold him at very low price

وَشَرُّوهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ {20}

And they sold him for a small price, a few pieces of silver, and they showed no desire for him

They sold him for a small price and they had no desire or interest in him. The misconception that Yusuf was very beautiful gets clarified here. Our people have turned the story of Yusuf into lust. The beauty of Yusuf which made the woman slit their fingers was when they saw his character. Here the verse says that this child was not getting sold and these merchants just wanted to get rid of him , they had no interest in him. If this couple would not have purchased Yusuf they would have left him in market. The beauty of Yusuf which we are presenting according to that Yusuf should have been sold at very high price.

Zuhd here as no interest or desire. The one who purchased Yusuf was the governor of Egypt also had no interest

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ  
وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {21}

And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yusuf in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.

He says take care of this child then might be he would be of some use, and if he is found worthy then we might consider him as our adopted son. All this was the plan of Allah.

In Quran Zuhd is used here which means not having any desire.

Amirul Momineen (a.s) is referring to Zahid of world. We will continue this later.