

Friday Sermon – 19th August 2022



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Sermon 1: Divorce is part of Taqwa

Sermon 2: Gazab (anger) and Gaiz (severe rage)

I invite you and myself towards Taqwa and emphasize you to live your lives in accordance with Taqwa and establish your lives on the foundations of Taqwa. It is the divine plan for security of human life. Human life whether political, social, individual, economic are all secure under Taqwa only.

Quran has presented Taqwa for every field of life and interpreted with practical cases on how such affairs can be secured. Amongst this one aspect is family life. The security of family life is foundation and other dimensions of life are established on family life. This is that dimension of life on which believers are inattentive and hence family life has become the most insecure which has become victim of various calamities. The family life has been overcome by various other cultures and hence has got family life into various difficulties. Since family life is the basis hence it has been given high importance and emphasis as regards to Taqwa. The Holy Prophet (s) for protection of this dimension of life has formed his own family life and guided the believers in accordance to that. The family life of Prophet and Ahlulbayt (a.s) is quite manifested, present in the sources and is the most useful guidance for believers but not discussed generally. The lectures related to Ahlulbayt (a) are wasted in emotional talks and various dimensions of their lives are not exposed and believers also don't seem to be attracted to understand their family lives so that they can live their lives as well in accordance to their family lives.

One means of Taqwa that is protection of life is marriage. If we term Taqwa as marriage then also it won't be wrong because Taqwa is the name of protection and the thing from which human life gets most protection is marriage. There is nothing greater than marriage which gives protection to human life. But this also has its own etiquettes. The Islamic family life is succumbed and has become means of destruction. Even when marriages are done on incorrect criteria there are destruction. All these destructions are due to Satanic counselling and there is no goodness in it. The big dowries, showing off, preserving prestige, getting married in big marriage halls are all Satanic marriages without any doubt. These are not marriages of Taqwa which can give protection. The one that is beginning with destruction whereby the family becomes indebted, they have spent all their savings on marriage then who will consider this as Taqwa? Marriage has to give protection to man and that marriage which destroys the family, makes them indebted just for the sake of false dignity in society is total destruction whereby it is all done without Taqwa.

Marriage is the foundation step of protection of life for individual (man and woman) and for family. Hence there is a strict discipline, organization has been done by religion so that there is no indiscipline in this affair of marriage and family life. We have presented this discipline to desires and lust. Since in marriage one aspect is lust and man gets married as per the need of

lust. If man has no lust in him then there is no need for marriage. This lust has been kept by Allah as an ability in both man and woman which has a wisdom and philosophy of preserving human race. The lust is not for pleasure but as part of a wisdom in the divine systems. The lust is an internal motivator to preserve the human race. We do not get motivated by religion and preaching's as compared to the motivation we get from internal instincts. Hence for Allah for securing the races of animals and man they all have this element of lust so that their race does not end. When man reaches this age of marriage this instinct of lust arouses and this is where there is an immediate need for marriage. You would have heard in villages that all daughters got married and there is no one to work at home , take care of elderly parents hence as a solution we have decided to get our son married. Who has presented this philosophy of marriage to serve the old parents? Marriage is not for protecting old parents but to protect this young man who needs it. Get married for your own protection first. He has become young, indulged in Haram which can be seen by everyone and he satiates his lust through various illegitimate means. And no one looks at his actions and says we should get him married. You should marry him for his own protection and not for elders.

When man gets married then this is the first step of Taqwa. The homes where young boys are presented who are not married then Taqwa is far from their homes, there is bad omen in such homes where all are silent on marriage. Then when they get married, they don't do it as a protection mechanism but as a cultural ritual. They do all such things which becomes the basis of destruction of family. This topic has been presented by Quran in a very precise manner but we have not observed this topic from social perspectives but instead only presented the laws related to marriage. Fiqh only presented the ways of getting married, the rights etc., and the Jurist do not consider the philosophy, purpose and need for marriage. You won't find a single law in Fiqh whose basis is the purpose which Allah has ordained. The Jurists have made their own argument. As an example, they present traditions, narrations which become arguments for laws but the need, purpose, philosophy cannot be used to deduce laws. This argument was present amongst Jurists at some point and it was established that there should not be any purpose presented for the religious laws which means they are purposeless. The Asharite have this vision that all practical laws are purposeless and they are just ordained by Allah as per his will and Allah does everything right, and you do not have the rights to question the laws of Allah. The second group had the argument that the laws have purpose and purposeless things are useless and Allah does not do useless things. But practically those who believe that laws have purpose and those who do not believe are both same. The Mutazilites and Imamia believe that the laws have a purpose. But when these two come in the phase of proving the validity of law they also say that purpose cannot become the basis of validating a law even though there is a purpose. Hence the purpose is again wasted.

There is a similar argument , that after Holy Prophet (s) whether Allah made any arrangement of guidance for the Ummah. One majority believed that Ummah was left on their own and let them decide. So till the death of Prophet Allah was making arrangement and after that Ummah has to take care on their own. The Shia, Imamia believe that this is not correct that Ummah can be left on their own and arrangement has to be there. There are various verses and narrations present that in every era man cannot be left on his own. Hence the

arrangement for guidance has been done. Shia present Ghadeer as an evidence that Prophet on order of Allah appointed Ali as Wali for guiding the Ummah. Then 250 years after the demise of Holy Prophet, as per Shia beliefs the Imam of age went into occultation and the Ummah again got deprived from guidance. So now the Ummah is left on whom? No one? So why this was not done 250 years before to leave the Ummah on their own? What difference it makes to reach the same conclusion 250 years before. The base which man makes does not secures it until end. You make monotheism as the basis of life but in between you will get away from monotheism. We could not maintain monotheism till the end phase of guidance.

We have to look at the Fiqh laws and see that the laws are not made in accordance to the purpose of marriage. Quran is presenting the purpose for presenting the laws. Since purpose is to protect human life hence it should be present across all laws. If marriage has no protection then it is not a religious order, it has losses in it. Today you see the harmful marriages done where millions are spent even by poor people, who beg and take loans to carry out such Satanic marriages. Someone from Lahore came to us, that I am poor person and today people are coming to see my daughter for marriage. I need money for 60 kg sweets, 100 kg of milk and 2 Kg pure Ghee so if you can give me then it will protect my dignity. I asked him what you do? He said nothing. I said today they are just coming to see your daughter for which you need all this so what about later and everyone in your area does like this only? He said yes we do all this in our marriage. We tried to convince him to forego such rituals, for which you are begging as well. I wanted to see his sincerity and just told him we can send sweets to your home directly. He said no this would be against my dignity. He is a poor person who has no money to feed his family for one time and this is what he is doing now. He has seen others doing such kind of marriages so he also came with the same demands. This is Satanic act and there is destruction in this. How can destruction become an element of marriage.

Protection is the meaning of Taqwa and Marriage is Taqwa and there should not be an obstacle, losses in this act of protection. There are various verses as regards to this. Since Taqwa has come in context of this. In Surah Baqarah, 231

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {231}

And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things

When man reaches the age of marriage, then immediate arrangement for the marriage of son has to be done, this is first step of protection. Second is selection of spouse where Taqwa

should be preserved. The spouse you are selecting will this person give protection to your family and is she/he protected need to be assessed. Then the next step is to preserve the way marriage is done. Then after Nikah is done now day and night of married life need to be spent. For this as well Taqwa is the basic condition. If you ignore some element then an unreasonable complex takes place. It could be one person is not fit in relationship economically, ethically, physically and for this as well Allah has kept a protection mechanism which is divorce.

If the stage of divorce comes then this should also be done as per Taqwa. Anything which we do should be with protection. We do various things like driving, travelling, doing labor work we do not take care of safety. We are all festival people where we take everything like politics, religion, education all as festival culture. Such persons do not need any protection. You want to get married as well have entertainment festival so how will protection come? The Quran has kept the security mechanism the most in marriage.

Divorce is a also a protection mechanism but not for the sake of fun. Many woman get married for fun and then they break. There is a case where one woman did secrete marriage and then again gets married without divorce. Allah has not created man for play and entertainment, he has a purpose and this entire system of life is for that purpose whose basis is marriage. Hence every stage is organized with protection including divorce. In this verse we can see this which says.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَّغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {231}

When you have divorced woman and they have passed the Iddah period. And till the time the time Iddah has not ended you can revert and re-establish the relationship without Nikah. If you do not want reversion then you can leave them with Maroof (فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ)

(سَرِّحُوهُنَّ بِمَعْرُوفٍ)

And it should not happen that you divorce woman for the sake of vengeance. Since believers are biological their biology does not change with any transgression they do. They get married for fun, then divorce for fun, then again revert and they do all this to trouble woman. Anyone who is not giving divorce which is happening in many homes and the Muftis are involved in it. If they are told Quranic way they strictly dislike. The Quranic system of marriage and divorce is disliked by every believer. We get frustrated with the Quranic way of marriage and divorce both.

If someone does divorce for troubling woman then this is oppression. Hence do not make mockery of Allah's signs and just witness the bounties of Allah and you are making mockery of religion of Allah? The book (organized system of guidance) and wisdom which Allah has presented for marriage should be maintained and acquire Taqwa.

Divorce should also be protection and not destruction of man or woman. If you have to leave woman then also do it in a good manner. You do not leave everything by kicking like you leave some home then you do not destroy the old home. If you do not want to stay then leave but what is the justification for destroying the old home? This is tyranny if you destroy the old relation. If you want to separate then this should be with Taqwa so that the basis of both families are preserved. Here Taqwa should be preserved.

These verses are related to marriage but our topic is Taqwa. Even though this topic needs an independent discussion on the wisdom, laws, principles, etiquettes for marriage which we might discuss in some other place. Allah says when you are destroying someone then remember the bounties of Allah whereby Allah established your family then do not destroy it. Whenever there is bitterness we should remember the bounties.

SECOND SERMON

In saying no 108

وَقَالَ عَلَيْهِ السَّلَامُ: لَقَدْ عَلِقَ بِنْيَاطِ هَذَا الْإِنْسَانِ بَضْعَةٌ هِيَ أَعْجَبُ مَا فِيهِ وَ ذَلِكَ الْقَلْبُ وَ ذَلِكَ أَنَّ لَهُ مَوَادَّ مِنَ الْحِكْمَةِ وَ أَضْدَادًا مِنْ خِلَافِهَا فَإِنْ سَخَّ لَهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ وَ إِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَ إِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسْفُ وَ إِنْ عَرَضَ لَهُ الْعُصْبُ اشْتَدَّ بِهِ الْغَيْظُ وَ إِنْ أَسْعَدَهُ الرَّضَى نَسِيَ التَّحَقُّظَ وَ إِنْ غَالَهُ الْخَوْفُ شَغَلَهُ الْحَذَرُ وَ إِنْ اتَّسَعَ لَهُ الْأَمْرُ اسْتَلَبَتْهُ الْغَرَّةُ وَ إِنْ أَقَادَ مَالًا أَطْعَاهُ الْغِنَى وَ إِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَّهَ الْجَزَعُ وَ إِنْ عَضَّتْهُ الْفَاقَةُ شَغَلَهُ الْبَلَاءُ وَ إِنْ جَهَدَهُ الْجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِنْ أَفْرَطَ بِهِ الشَّبَعُ كَظَّتْهُ الْبِطْنَةُ فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَ كُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ

Amir al-mu'minin, peace be upon him, said: In man there is a piece of flesh attached to him with a vein and it is the strangest thing in him. It is the heart. It has a store of wisdom and things contrary to wisdom or various states of wisdom. If it sees a ray of hope, eagerness humiliates it and when eagerness increases, greed ruins it. If disappointment overtakes it, grief kills it. If anger rises in it, a serious rage develops. If it is blessed with pleasure, it forgets to be cautious and protective. If it becomes fearing, it becomes heedless of precaution. If peace extends all round, it becomes neglectful. If it earns wealth, freedom from care puts it in the wrong. If trouble befalls it, becomes impatient. If it faces starvation, distress overtakes it. If hunger attacks it, weakness makes it sit down. If its eating increases, heaviness of stomach pains it. Thus, every shortness is harmful to it and every excess is injurious, corruptive to it.

The fundamental point is this which Ali (a) says that our heart are stores of wisdom which you should not close. As Quran says at times the capacity of heart closes and all possibilities of inserting something inside is not there. Then not a single word of guidance and wisdom enters inside. This has been mentioned about us that some people due to their acts lock their hearts completely. You would have seen while convincing about something simple to someone he is not ready to understand. When one wisdom enters your heart then space for hundred more wisdoms enter inside heart.

Then Ali (a) says if one thing enters like a seed then something else will come over it. With hope, desires will also get born and with desires greed will also come. If disappointment overtakes it, grief kills it. Similarly, in next sentence he says:

إِنْ عَرَضَ لَهُ الْغَضَبُ اشْتَدَّ بِهِ الْغَيْظُ

If anger rises in it, a serious rage develops.

We use this term Gazab very often. Gazab is a psychological state of heart. The terminological meaning of Gazab is severity of disliking which man develops in the heart by looking at something. When we see certain things we develop feeling of liking, but certain things develop feeling of dislike. At times it is little disliking. Like someone is speaking and you dislike but you remain silent. At times his words are so disliking that you express and develop severity which can be felt. It means this is something severely disliked by you and then you express this disliking as well. In Urdu we use incorrect term of "Gussa" but this is Gazab. Gaiz, Gussa and Gazab are Arabic words with separate meaning. Gussa in Arabic is not severe expression of emotions which is in Urdu, this is Gazab. In Arabic Gussa comes from the two tracts inside our body, one tract is for food and other is the respiratory tract. When you breathe from nose it enters lungs directly but when you breath from mouth, part goes into lungs and part into stomach which exits from somewhere else. At times certain food gets stuck in the food tract. When this happens the state of suffocation which develops in chest is termed as Gussa. Similarly when some food enters the respiratory act, this is termed as Khinaq in Arabic. And when something disliking severely gets stuck in heart this is Gazab. Then when this Gazab arouses, it heats your body and severity increases, whereby this severity gets transferred to body and expressions are seen in body like face turning red, watering from moth, or yelling, this is termed as Gaiz in Arabic.

If someone is speaking something disliked by you, first you remain silent but are annoyed from inside this is Gazab. But after sometime you lose control and express, this is Gaiz. For Gussa as mentioned before when something gets stuck in the food tract, but at times the same suffocation happens even without food being stuck in the passage. This happens when something unpleasant happens to you, where you cannot express it and you cannot even tolerate it as well. This gets stuck in his heart. He is not able to speak, maybe he starts to cry. This state is Gussa where you cannot tolerate nor express something unpleasant and severely disliked. Like parents scold you which you are not able to tolerate but out of respect cannot express your disliking as well. Those who are sensitive on everything get into state very often.

Ali says your heart is such that it develops anger (Gazab). As mentioned before the heart is like a womb which develops and nurtures. Any feeling that enters the heart starts to get nurtured. When rage (Gazab) enters heart, it gets nurtured into severe rage (Gaiz). Gazab was the discomfort, dislike in heart about someone else but Gaiz is when it gets expressed. When Gazab dominates your physical state it is Gaiz.

If you see on social media this category who are indulged into Gazab, which has turned into Gaiz, they do not close their mouths and keep on speaking whatever comes in their mouth. Gazab subsides after sometime but Gaiz does not end unless he destroys the one who develops Gaiz. The one on whom you are severely raged he is comfortably sitting. But this person who has developed Gaiz will die in this state only. Shaheed Beheshti would say that America should become furious on us and then die on this rage. The one who has malice, hatred will never get peace as this hatred kills them.

Ali says our heart is for this as well. When some seed of feeling gets inside heart, then be careful. If Gazab is coming in heart, it can turn into Gaiz and will destroy. Today medical science has proven that these feelings disturb the system of body resulting into pressure in blood which cannot be sustained by heart, mind. When heart develops such things like hatred, anger then control it and not allow it to turn into Gazab. Gaiz does not die even if the opponent dies, it will end when he himself dies. May Allah protect us from such calamities and make our hearts stores of wisdom, knowledge of Quran and Ahlulbayt (a.s).