

# Friday Sermon – 22<sup>nd</sup> July 2022



**Hujjatul Islam Ustad Syed Jawad Naqvi**

*(Principal Jamia Orwatul Wuthqa – Lahore)*

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## **Sermon 1: The attributes of best person for leadership**

### **Sermon 2: Heart is the store of Hikmah**

I invite you all and myself towards divine Taqwa and emphasize , inherit , preach you all to establish Taqwa in your lives. Taqwa is protection plan from Allah for human life and by implementing this plan human life remains secure within the fortress of Taqwa. Whenever man has left Taqwa individually, socially, communally, politically human life has become endangered and clear example is this generation whereas the past generation were also like this only whereby they left this world living a life without Taqwa. They have left and cannot do anything for us or themselves but the current generation can protect themselves from all the damages which the past generations have suffered. Hence the past generation is witness that without Taqwa humanity gets destroyed whereby in the face of human beings' beasts, animals turn into human beings. To get out of this lowliness Allah has presented the plan of Taqwa in society. If a society , community, nation leaves Taqwa and adopts plans against Taqwa which could be ancestral methods, or ways of other communities their lives would become victim of destruction. The current generation and people living in Pakistan have done this experiment by running the nation on the ancestral methods and educated, developed their community on western methods. Today we can see how these beasts have come who have become danger for nation, community, atmosphere and have become basis of all wrath.

If a community leaves Taqwa then lovers of desires mushroom out from this community and the most dangerous lustful person is the one having ardent love of leadership. The most dangerous desire is to become head, leader, president, chairman. Imam Sajjad (a) says first the religion of that community gets destroyed when lovers of lust of leadership are seen within them. This wrath has descended on the Pakistani community and at present nation, society, community are all destroyed by these lovers of lust of leadership. Since we are all occupied and negligent of various things hence we are not able to estimate the damage in which we are all indulged.

The enlightened Hadith of Imam Sajjad (a) which we have been discussing whereby He (a) says when you see someone whose outward is good, deeds are good, his talks are humble, he is down to earth in his relationship then beware and not get trapped by such persons. Many people have good outward appearance not because their personality is not good from inside instead they are weak, afraid in doing crimes. They from inside desire to steal , do crimes and hence we should be cautious about such persons. Imam (a) says they are such people who decorate their outward to trap simple believers who get trapped by them. We can see the entire Pakistani community, all sects, organizations, areas are caught by these mouse traps of outwardly appearing good persons. Whenever they get an opportunity to commit Haram, they jump into it but moment they have fear of getting caught they refrain from Haram. Then Imam says even if you have not seen them doing Haram in isolation then

also do not get trapped because many persons are such that they do not love wealth but they are desiring of illegitimate relationship with Na-Mahram. Wherever they find Na Mahram, in colleges, work place, outside they do not refrain from looking at them with lustful eyes and having desires for relationship. If you see someone refraining from this as well, then see how much sense, intellect they possess because many due to foolishness seem to be good persons. Their goodness is not due to their intellect but due to stupidity they are not able to do Haram acts. Hence assess their intellect. If you find their intellect also complete, he is mature then also beware of him because many use their intellect in the wrong path. The last thing which Imam says to find in your leader is to see if he has love, desire of leadership. If there is even slight orientation towards leadership then beware of him as he is dangerous for your religion. This is because many people abstain from world for the sake of world. You need to see if he desires, becomes happy, pleased with leadership then abstain from him as he is dangerous and you need to stay away from this scholar, intellectual who has desire for leadership.

Then who is the one according to Ahlulbayt (a) whom we should follow? Imam Sajjad (a) then says, if you want to see a best, perfect, complete personality who is trustworthy then this great person is one who has kept his desires on the orders of Allah. He has organized his desires in accordance to the commands, orders of Allah. His intention goes by the orders of Allah. When you witness this in someone who is a scholar, intellectual, mature then see if he has made his intention, desires in accordance to the orders of Allah. Then second attribute Imam (a) says in this blessed person is that he spends all his potential, abilities for seeking pleasure of Allah.

Allah has given abundant abilities to every creation like plants, animals, natural things have various forms of strength, abilities inside them which Allah has distributed in the universe in various things, have been kept by Allah inside man as a seed of potential which man has to himself nurture and grow. Then these abilities need to be used by man and we all possess abilities. Some have ability to study, some to understand, teach, technical skills, experiences we have to see where they are used. Allah has kept all the abilities, potential inside us but we have been negligent about many abilities and some of them we are using for incorrect purpose. We have the ability of every type of work. There is nothing in the world which man cannot do if they recognize their abilities, not waste them and instead nurture them.

The abilities which we know are present inside me where am I using that? Some have the ability, potential to earn money, but for whom, what they are earning? Some have good skills of establishing relationship, but for what they are using? There are people who are using all their potentials, ability, education, skills only exclusive for their family and personal life. Imam Sajjad (a) says why these abilities were given by Allah? Not for pleasing your wife, friends, relationships, rulers, people, clients but instead Allah has given all these abilities for the sake of pleasing Allah. All the abilities which someone has spent for the sake of pleasure of Allah. If he does something for family, community, society for the sake of pleasure of Allah and not for creation then Imam is presenting the ideal person. Who is the ideal person for every generation who should be followed and obeyed? We have made our own ideals despite of Imam Sajjad (a) being present. Both Shias and Sunnis have isolated Imam Sajjad (a) at that time who spent a long time of Imamatus in isolation and was boycotted by all. It was not that

Imam was busy in Dua's and mourning, as Imam is for Imamah and not for Duas. But Imamah is done on Ummah. If Ummah comes towards Imam then only he can do Imamah. Imam Sajjad (a) has a painful statement in a Dua where he expressed his pain. He says, O Allah! One whose companion is you he is not afraid of any seclusion. Months, years would pass but no one would refer to Imam. He says I am not afraid of this seclusion because I am not alone when people are not coming to me, because I am with Allah as he is my friend, companion.

We are more interested about others like in every home they are discussing about other homes issues though the same disputes, issues, ungratefulness is found in their own homes. The current generation should only talk about themselves. I always request to the current generation to not waste your time and do not put courts for the past generations. Their cases are not presented to you, hence do not waste your time about them, try to understand your issues and find solution.

Imam Sajjad (a) says if you find such persons who are good but have the desires of leadership then distance from them, this is not for past generation but for your generation. You should apply this criteria in your life. Who is that person whom we should avoid and whom we have to accept? He has clearly expressed this. Like Rahbar has said I am not a diplomat but a revolutionary. This is because a diplomat never talks clearly and talks about double meaning things, hence he can change his stance anytime. Their education is like this only. The bureaucrats have this in their education on how to buy time on things. They are being taught that when the time is for decision, bring suggestions hence the issue drags. This way they buy time. The diplomats are also told that you should never openly classify truth and falsehood. They will always say up to some extent, from one perspective this can be true but we have to see other dimensions as well. Rahbar says I am revolutionary and speaks upfront you like it or not. The diplomat would say keep good intention about everyone which even though is an Islamic teaching but at the same time we are taught to not have blind trust on everyone. First assess on the criteria of religion.

Here Imam Sajjad (A) is saying very clearly whom to leave and whom to accept. This is because Imam is not made Imam by votes of people, he does not take fees or anything from people. The people need guidance, knowledge, leadership of Imam. The people are in need of Imam and not that Imam is in need of people. The way Allah is not in need of creation instead the creation is in need of people. Prophet Noah was denied by people, it did not affect Noah, the people, got punished. The people isolated and left Imams but this does not affect the Imams instead the people became victims of Imams of fire.

Imam in this hadith says that do not trust such kind of people whose outward is good, refrain from haram wealth, relationships, have strong mature intellect but have the desire, lust of leadership then do not pass near them. Such persons are big threat for your religion as they will make your religion as a tool for their leadership.

Now you should see who had this lust of leadership in the era of Imam Sajjad (a) if you have read history. Those who only listen to Majalis, their orators have this only knowledge that these people sitting in front are fools. You can see who had the lust of leadership in his era?

Who is the best, perfect human being? He is one who have kept his desire under the order of Allah and has spent all his abilities for the sake of pleasure of Allah. He is the person who gives preference to humiliation in the path of Allah over dignity from falsehood. He selects insults, disgrace on the path of Allah against getting dignity, honor from people. The people who condemn, criticize him considers this better rather than earning dignity withing falsehood. He is the person who knows that little calamities, difficulties which comes on him the outcome of this is eternal success. Today's little problems which he is facing on the path of Allah , for the sake of Allah, difficulties are coming with eternal comfort for him. That eternal comfort would never end or would reduce.

We should count the attributes of the best , perfect person as listed by Imam Sajjad (a)

1. Has made intention as per orders of Allah
2. Has spent all his abilities on acquiring pleasure of Allah
3. Gives preference to humiliation in the path of Allah against dignity earned from falsehood
4. Has this vision which is seen in his actions, whereby he does not care for small, little difficulties in the world because he is going towards eternal comfort and bounties.
5. He also knows that the big bounties which he is getting due to following desires, acting on the orders of Baatil is going to earn him fire , wrath of Hell which is also eternal.

Now assess the life of this person and his various actions. I have mentioned this before that there is a debate in religion whether the soul of religion is faith or actions. If belief is good then no one will look at the actions and many big orators have presented this as religion. Today when you see lack of religious actions in people then this is due to this teaching. Against them., there were other people who had this belief that there should be actions with faith.

If people would have studied Ahlulbayt (a) then would see that both are incorrect. The structure of practical manifesto of religion is values and not actions. Religion is placed on foundation of values which is perfected with faith and actions. This mosque has wall , but the ceiling is on the pillars. The building is made on pillars, the religious building is placed on values and then completed with other things.

Imam Sajjad (a) says that do not get deceived with someone whose actions are good in all perspective, has good intellect as well but he is desirous of leadership. This is from values hence this is rejected. The one who is doing salaah, giving Khums, doing Tahajjud, doing Hajj, zakat is rejected and thrown out of religion if you possess the desire of leadership in yourself.

When we go to buy homes, the women generally see the walls, painting, rooms they do not see the foundation of the home how strong it is. In religion also when homes are made by contractors, then they will decorate the religion with salaah, zakat, charity but see if their values present inside you or not.

Imam Sajjad (a) says if you find five such persons , who with all good deeds, righteous acts and is also not having desire of popularity then follow them. If he is possessing the five attributes mentioned about then he is the best, ideal personality. He is the ideal leader whom Imam Sajjad (a) is presenting to us. Imam says (a) now clinch to him, follow his ways and make

him the means to reach your lord. He is the person whose neither prayers are rejected nor his supplications. Allah does not reject his supplications though he gets into difficulties.

There are many traditions to acknowledge this Hadith and in volume 73 in Biharul Anwar and in many other traditions this is present.

It was necessary to present that the way Pakistani leaders are drowned in this disease. The Pakistani community have such people who are destroying this nation and indulged you into wrath. You should distance from them and this is the guidance of Ahlulbayt (a). Their duty is to propagate only and we have to accept. Imam has informed and in his era no one accepted this and people went towards others. Today also we are crying, mourning for Imam but are not ready to accept his criteria for finding leader

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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 أَذْلَهُ الطَّمَعُ وَ إِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَ إِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسَفُ وَ إِنْ عَرَضَ لَهُ الْغَضَبُ اشْتَدَّ بِهِ الْغَيْظُ وَ إِنْ أَسْعَدَهُ الرِّضَى نَسِيَ التَّحَقُّظَ وَ إِنْ غَالَهُ الْخَوْفُ شَغَلَهُ الْحَذَرُ وَ إِنْ اتَّسَعَ لَهُ الْأَمْرُ اسْتَلْبَثَتْهُ الْغِرَّةُ وَ إِنْ أَقَادَ مَالًا أَطْغَاهُ الْغَنَى 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 الْبُطْنَةُ 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.

As mentioned before this heart organ mentioned is based on perceptions of human being. Like man thinks he perceives that he is thinking through brain and knowledge, faith are all present in brain. This has been analyzed that these are not present in brain and actual mind is the soul. The brain is the name of ability of the organ. It's like eye which is an organ but

what sees is the soul which tells you what to see and what not to. The creation of soul is such that it cannot do anything without tool. Like Angels can do everything without any tool. The non-materialistic things do not need any tool, organ for communication but the soul which is non-materialistic reality needs a tool. Similar to a doctor, engineer, technician all need tools to deliver their skills even though the talent is present inside them. The soul needs tools for seeing, listening, thinking, feeling. The intellect is not inside mind, but is in soul. When soul wants to think it uses brain as a tool.

Similarly when feelings get developed inside man then also the mind is doing the work under soul. When various feelings like happiness, sadness, distress come inside man you can feel the effect on organ of heart. The feelings of man places an effect of Qabz and Bast on the body of man. Qabz means something that contracts and Bast means something expanding. The feelings place a big effect on these states of Qabz and Bast. When you are happy the blood circulates fast and when you are afraid the blood circulation slows down. There are feelings which contracts the body and against these are feelings which expands, flourishes the body. Like you look at someone and say today your face seems to be very happy or at times we say that your face has fallen down today. The body shows the reaction in accordance to the feelings of body. When Amirul Momineen (a) is mentioning about the organ heart is because man's feelings get reflected on this organ.

He says that in this heart many content of wisdom (Hikmah) gets stored inside. Hikmah in Arabic means those affairs which are decisive, separates truth and falsehood so clearly that there is no room left for any argument. Allah has not made a diplomatic religion whereas we have made a confused religion where someone says something and someone something else. Allah has made a decisive religion where no room is left for anything else. Government in Arabic is known as Hukumat and when government says something that is decisive. The Hakim is one who takes a decision. The Judge is also known as Hakim whereby he makes a decisive judgement. It is not like today where we have lawyers, etc., but in Islam the case goes to judge and he makes a decisive final judgement.

Allah has made heart the store of wisdoms (Hikmah) and has also made the heart the place for things contrary to wisdom. Since we have not been educated from Kitab and Hikmah instead we have learnt from English education system. The generation today in Pakistan is inflicted with this disease that they are under inferiority complex. Our education does not start with Kitab and Hikmah hence after education as well our humiliation does not end.

The Quran says that you were in clear misguidance before, then this Messenger came who did Tilawat of Ayah, Tazkiya and imparted Taaleem and Hikmah due to which you came out of humiliation. You have abandoned this method and went after British Lords. The two things which British did with government budget was one to make a religion by Gulam Ahmad Qadiani and second was to make a education system by Sir Syed Ahmad. We condemn the Qadyani but we do not touch the other. You can see the educated category how much humiliation has ended in them? This is because Kitab and Hikmah is not present in our education system. The Kitab here does not mean recitation of Quran because many are reciting but still they are humiliated. The word Kitab in Arabic carries the meaning of

manifesto and not these objective reference of paper bonded book. We can see that recitation, memorization and Tajweed has not ended humiliation. It ends with the teaching of Al-Kitab. From where Iqbal got attentive towards Quran and it went inside his heart is a miracle because he did not study in any Madrassa. The teachings of Al Kitab and second is Hikmah which takes man out of disgrace.

The companions of Prophets were not literate but the Prophet imparted them the teachings of Kitab and Hikmah. They were not educated but came out of disgrace but today's generation have been educated, literate with degrees but has not come out one step from disgrace. This is because the syllabus of Kitab and Hikmah has not been taught to them.

The heart has the attributes of wisdom and is opposite as well. When both can enter the heart then we need to be more careful about it. The opposite of Hikmah is Himakat (foolishness). Something that is crystal clear is Hikmah whereas something where nothing is clear is Himakat (foolishness).

Then after this Amirul Momineen (a) narrates a relationship of attributes. Like if one attribute comes inside self, then that trait has a progeny which will come along and not leave easily. These attributes have families. Imam Sadiq (a) has mentioned two families; one of Aql and second Jahl (ignorance). Then he mentioned 55 attributes of Aql and then its contrary 55 of ignorance. Amirul Momineen (a) is specifying which attribute is linked with which other relationship. When these relationships become clear then we can understand that if from this family if even one attribute comes inside my heart then it will open the ways for other attributes.