

Friday Sermon – 15th July 2022



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Sermon 1: What Allah does with those who have desires for leadership?

Sermon 2: Relation of Physical heart and spiritual heart

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. If life gets out of Taqwa then that is Fisk, Fujoor, Kufr and Tughyan where human life gets annihilated. Without Taqwa many calamities, threats and perditions come into existence amongst which one has been pointed out by Imam Sajjad (a.s) in his tradition. Without Taqwa those who are power, leadership worshippers get born who develop lust of power. Though this is not the only outcome instead all forms of lusts and desires get aroused inside human beings. The most dangerous lust is the love of leadership, power and popularity. If this gets developed in someone then he becomes a threat to the religion and life of everyone.

Imam (a.s) says if you see a person whose apparent outward is very good and is soft, lean in talking. They do this to deceive people. They pretend as if due to fear of Allah their voice is not coming out. This kind of dead voice to impress others is a deception from which you should beware and not get deceived. There are many such persons who have desires for world but due to weakness they could not fulfill their desires. They make the world as a window and try to deceive people continuously without their outwardness. If he gets an opportunity to do Haram he immediately jumps into it. If you see that he stops from Haram wealth as well then also stop and not get deceived. There are many who abstain from Haram wealth and do not eat, usurp and return that but he might be in much grave crime like adultery. If you see he abstains from Haram wealth, does not look at Na Mahram, then also stop and not get deceived because there are many who prevent from forbidden things but their intellect is not mature. So you should look at the maturity of their intellect. They lack vision and insight. The corruption which they do due to lack of wisdom is much severe. A fool can cause more damage than corrupt, transgressing persons. If you find his intellect also good then also do not get deceived. You should whether his intellect is dominated by desires or desires are dominated under intellect. He is using intellect against desires or the other way? Then at the end what you have to see if all the previous parameters are positive then see how much is the love for illegitimate leadership, power and popularity. If he gets an opportunity for these, then does he refrain from these as well?

There are such persons present amongst people who have lost their world as well hereafter. They are those who abstain from the world for the sake of acquiring world. They want to become popular by demonstrating abstinence but this popularity itself is worldliness for which they leave other things of world. The pleasure of illegitimate leadership is known to them as the most compared to other pleasures of world like food, wealth, etc. There are some who take pleasure of eating, some of clothing and everyone has a different criteria for

pleasure. Those who are most dangerous for the religion are those who have the desires of gaining pleasure of leadership. This is the verse of Quran which Imam presents for these people who leave the world for the sake of world. Their sign which Imam says for such persons when they are told Ittaqullah , means adapt the protection schema of Allah; he seems this to be an insult, disgrace for himself that I am being stopped from this. He says that am I such a lowly person that you are telling me to acquire Taqwa. It is not that someone is told by the word Taqwa it can be communicated by any other words or ways. In general it means if you stop someone to refrain from lust, he realizes his self-respect that you are trying to tell me to refrain from sins.

Imam uses the word Ism which means those sins which weakens the conviction, determination of man. Isyaan is another form of sin which is disobedience and stubbornness. Ism are those sins, crimes which weakens the intention and determination of man. Many times people think positive specifically in seclusion for himself, family, friends and at times make good intentions also for doing big things, to participate in taking some step in the way of Allah. But later he does not act on his thinking and intention because it has become weak. The strength in acts of man comes due to intention. Those who move forward and make their deeds reach its purpose this is due to strong intention. They are few persons who have such strong intention. This is human Fitrat which makes man form good intention. This good intention does not reach its end because it becomes weak in between. Those things which weakens intention is Ism. There are many other weakening causes also like laziness, or finds some alternative pleasures, some friends creates doubts which makes man change intention. But at times man does such crime which effects the intention of man. These sins are known as Ism.

This person when he is told to acquire Taqwa Imam says he brings forward is Izzat being weakened. Izzat in Arabic means hardness, which is that type of hardness which gives resistance for something attacking to enter inside. That thing which does not break , show resistance and does not allow something else to become effective on its existence is termed as Izzat by Arabs. One name of Allah is Azeez, which also means that anything else from creation cannot become effective or interfere on the essence, intention, knowledge and system of Allah. Against Azeez is Zaleel on whom others become effective on his religion, personality. The one who has this strength inside him to not allow anyone become effective is Izzat. This person who has desire for leadership is the most dangerous lust. We think that those who are doing adultery, sodomy are the worse people. Imam Sajjad (a) says worse than such are those who develop the lust, love for leadership. The one who have lust of worldly things can be stopped, controlled but the damage caused by the one who has lust of leadership is too dangerous. He destroys the world, religion and hereafter of people. He wants to become the center of community and wants to lead them hence his damage cannot be compensated.

The sign of such person is that when you see the desire of leadership, power in someone and he is counselled to not to do this, whether in the name of religion, politics or community he brings it to his dignity. The popularity desire finds various ways to enter inside. Iqbal says intellect is a deceiver and takes many forms. The color which this person gives for leadership

is such that people get impressed highly. If you make him understand that this desire for leadership is prohibited by the school of Ahlulbayt (a.s). As a result a sinful dignity will come around him. He will give impression that you want to break my intention and want to keep me away from leadership. He will consider this as an insult as he developed criminal dignity inside him, behaves stubbornly. He will do propaganda that you have stopped me from this great worship where I want to serve to community, society and wants to spread religion and you are taking away all these privileges from me. He never adapts Taqwa. The Taqwa for such persons who have desire for leadership is to remove this desire of leadership from inside but instead he becomes heard and stubborn.

What will happen to such person who is indulged into disease of leadership and on other side he has become stubborn that in any situation I will do this? He adopts a criminal stubbornness and does the same with more intensity. For him hell is enough and there is no treatment under this. This is the worse place for him. I have mentioned this that the Pakistani community, religious sects are indulged into this. Every sect in Pakistan has such persons who have high level of lust of leadership filled inside them to the extent unimaginable. If there is a meter to gauge you will get astonished to see the level at which this desire for leadership is present inside him. Imam says This person is engaged in Khabt. In Arabic Khabt means to travel in dark night without any direction or destination. In this darkness without direction and destination decide to walk out is Khabt. Anyone who is inflicted with the lust of leadership develops this one more disease of Khabt. He goes everywhere, to friends, strangers, groups and does not realize what to do and he is just crazy about getting power. For this Khabt is riding him whereby without direction he is going around in darkness without any light. This desirous of leadership is like that crazy who is trying in all directions to get this leadership.

Imam says this person who is Khabti when he walks out in this craziness the first evil cause that comes in his way to reach leadership, like some political party he sees through whom he can get into power he gets connected to them. This first evil cause drives him towards the farthest point of damage and destruction. This first evil could be a person, gang, group, party, scholar and anyone dumps into farthest destruction. When a person gets indulged into such disease then what Allah does with him? Is Allah just observing him to see whether he reaches leadership or not? Allah also does Imdad means stretching something needful towards him. This implies Allah stretches forward all those means which takes him towards destruction. When this person gets in pursuit of leadership then Allah helps him by keeping such a path in front of him that in this Tughyan he never reaches his goal.

Those who have desire for power you can see how much Tughyan they have. These parties in Pakistan are destroying their entire nation for the sake of power. They will come in power and become more wrathful. They do not want to come in power to help people, they just want to gain pleasure of leadership. They want to come on TV, sit on the seat of Prime Minister and develops this arrogance inside that he considers himself beyond Allah. Every lust ends in hell but Allah for this lust desirous person of power to drag him into hell keeps such an obstacle in the way he can never reach that destination. He develops this never-ending lust. Imam says since he has no power to reach that level he tries to destroy everyone. You can see in history that those desirous for leadership do not get contented unless they destroy their opponents.

The past Prime Minister has said I desire to hang 500 persons in Pakistan because there are 500 only who have desires for leadership of state. Hence he had the desire to kill them so that his position becomes permanent. Imam says he takes the support of Haram for the sake of reaching power. That which is Halal from Allah he makes Haram and that which is haram he makes Halal. He does not care where limits are crossed, religion is stampeded he does not care for anything. He becomes hard hearted for the power and they are the those on whom are the curse and wrath of Allah. For them there is disgraceful wrath from Allah who have desire for leadership.

Then after this Imam says ; Is there anyone who is left whom we should follow and back behind? That best man amongst all is present.

This would be continued in next discussion.

May Allah give salvation to everyone from this disease and protect us from evils of such person in this disease.

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 سَنَحَ لَهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ وَ إِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَ إِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسْفُ 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 اسْتَلَبَتْهُ الْغَرَّةُ وَ إِنْ أَقَادَ مَالًا أَطْعَاهُ الْغِنَى وَ إِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَّهَ الْجَزَعُ وَ إِنْ عَضَّتْهُ أَلْفَاةٌ شَغَلَهُ الْبَلَاءُ وَ إِنْ جَهَدَهُ الْجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِنْ أَفْرَطَ بِهِ الشَّبَعُ كَطَنَتْهُ 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.

This is a comprehensive saying of wisdom where Amirul Momineen (a) has done a analysis of human psychology. The first meaning is that Allah has created an organ which is connected

by veins inside man which is heart. This meaning also needs attention because after this the states of heart which Amirul Momineen (a) has mentioned is related to psychological, spiritual states, feelings and emotions of man. There are two states inside man, one is Gariza (instincts) and second are sensitivity (Ihsas). Then emotions and passions are also related states whose center is heart. Amirul Momineen (a.s) says that all these are connected to this organ of heart which creates a confusion. We can see many times a controversy between what Quran, science says and the sayings of Ahlulbayt (a.s). In this situation what should we do deny? We don't have to reject anything but acquire a third path to first understand the intention , objective behind the concept.

Once some intellectual came to Qom and wanted to ask some questions related to Quran. He desired to meet Ayatullah Jawadi Amouli. I was doing translation and did several questions and one question he asked about was incident of Zulqarnain in Quran where it is mentioned Sun was setting down in dust. This is proven by science as well that Sun is not near earth to set inside dust. Quran has written this clearly that Zulqarnain reached the place where Sun was setting in dust. There is Quran on one side and other side are sciences, witnessing by intellect which we cannot deny. Ayatullah replied that both are correct and we need to understand the intention , meaning behind what is being said. He told him what do you feel when the sun is setting. Ayatullah also said Quran says Sun and moon are swimming , so is this correct? Such things are present in many verses. He replied that Quran is presenting the scene which man is witnessing. When we stand on earth what do we perceive? Is the earth moving or sun moving? Even now you can see on science, weather website it says sunrise and sunset. We have interpreted through intellect and science that sun is not rising and setting but our perception remains the same.

In this hadith, what Amirul Momineen (a.s) says that all these states of emotions are present in this organ heart? What we see is only blood in this heart. The materialistic people have also made mind as the center for human being. Those who present philosophy with the help of science they say everything related to instinct; emotions are all inside mind. The religious philosophy claims that all these instincts, knowledge, wisdom, orientations, emotions are present in the soul of human being and not body. On the other hand though they are present in soul they are highly connected with body. If man understand this relation then life, death and hereafter becomes clear in a moment. If you know yourself, you know your lord. If you understand this reality which is not difficult because in guidance that is intended to man cannot be difficult else it would be against the purpose for which someone has been ordained. We have contracted our minds hence we are not able to understand these.

What Amirul Momineen (a.s) is saying are the states of soul but he is associating with the organ heart. This is because bodily organ heart and soul have a relation whereby man feels the state of soul on heart. When you are afraid the heart palpates. When we feel happy we can feel that in the physical heart. Man you become angry you feel that in this organ. Though the actual work is of soul and since body is connected with soul and is very precise. I have explained this several times before but we will do that again to express this relationship in details. For now soul used the body as a means and whatever soul has to do it has to do with

the soul. If you want to harm soul, it would be done through body, though happiness, sadness are all inside soul but the structure is such that it all gets done through body till death.

When Amirul Momineen (a.s) says all the states are in this organ heart is because we feel that in this heart. And we can see in other sayings, sermons of Ali where he has associated everything with the soul and he has also said in one place that the actual heart of man is in soul.