

Fawā'id as Suhbah

*The Benefits and Advantages of
Adopting the Company of the Pious*

Transcript of Advices Rendered By
Hakimul Ummat, Hadrat Maulānā

Ashraf ‘ ‘Alī Sāhib Thānwī رحمۃ اللہ علیہ

On the Occasion of the Nikah of Hadrat
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الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسَبِّحُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
 وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ وَشَهِدُ أَنْ لَا إِلَهَ إِلَّا
 اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَشَهِدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ
 وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ . أَمَّا بَعْدُ
 فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ . وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
 وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

INTRODUCTION

Joint necessity for the masses and the elite:

The verse recited is from *Sūrah Kahf*. It contains a very important subject matter, which is important for both the masses and the elite. It is apparent that such a subject matter which is necessary for all will be extremely important. There are certain discussions only for the masses; some for the '*ulemā*' and pious, and some which are applicable to both. Even though the first two types are important in their place, a common need is of greater importance. Another reason for its importance is based on the following principle: there are certain matters which are known, but due to some reason, there is weakness in practice. However, there are also those matters which are not even known. These matters are given no consideration and regarded as very light by the layman, but are given due importance by those who are aware of realities. Similarly, certain actions and sicknesses are such that are well known. Even though they have to be

addressed, more importance is of those which are not known. In this verse, the contents are such that together with being necessary for all, very few people are aware of it. This claim which I have brought forth can be proven by finding out the beliefs of the people or by their manner of actions, since it will be understood that the importance of something is unknown when people act in such a way which shows their non-concern. This is more-so when one's belief also shows the same. I will mention this subject matter briefly, and then by the translation of the verse, in detail, this matter will be discussed.

CAUSE OF REVELATION

Before translating the aforementioned verse, it will be appropriate to mention the circumstances surrounding the revelation of this verse (*shān e nuzūl*).

NABĪ ﷺ'S COMPASSION FOR THE UMMAH

The compassion which Nabī ﷺ possessed for the *ummah*, including the *ummat e da'wah* (the Non-Muslims) can be gauged from the books of history and *sīrah*. By studying these books we learn that Nabī ﷺ possessed limitless mercy for all. The result of this compassion was that Nabī ﷺ was continuously immersed in the thought of how could the *ummah* benefit. None should ever think that Nabī ﷺ held this concern so that he could accrue personal benefit or for any other personal need. Never! The only reason was to benefit the *ummah* and so that they could gain success. It is another matter altogether that reward was given to Nabī ﷺ for this concern and propagation, without his intending

it; and in this way Nabī ﷺ attained benefit. Whilst propagating, Nabī ﷺ's gaze did not divert towards this benefit. Based on this reward for propagation (*tabligh*), Allāh ﷻ states with regards to the disbelievers, for whom all hope was lost.

سواء عليهم أأنذرتهم أم لم تنذرهم لا يؤمنون

Here the words سواء عليك 'it is equal for you' were not used, since warning and not warning was not equal for Nabī ﷺ. By warning the people, reward would be accrued; which would not have occurred by abstaining from warning. This also is the answer to an objection generally raised by the 'ulemā' that when both actions are equal, then why was Nabī ﷺ commanded to perform a futile action? The answer to this is that the action would have been futile if there was no benefit to Nabī ﷺ. Since there is a difference (reward accrued on warning, and no reward accrued if not done), this action does not remain futile. In short, there is no doubt that the *ambiyā'* (may peace be upon them) receive reward for their *tabligh* (propagation). The discussion here however is whether their object of *tabligh* was based on this reward or not. By studying the compassion of Nabī ﷺ, we see that Nabī ﷺ's object was not only reward, since if this was so, then what was the reason for the excessive pain and concern he felt for the *ummah*? The Noble Qur'ān refers to this condition

لعلك باخع نفسك الا يكونوا مؤمنين

Perhaps you will destroy yourself, because they are not accepting imān

وما انت عليهم بوكيل

And you are not responsible over them

لا تسأل عن اصحاب الجحيم

You will not be questioned regarding the denizens of hell

All these verses clearly portray the fact that Nabī ﷺ's extreme sorrow was due to their non-acceptance of *īmān*. Nabī ﷺ mentioned this in clear words.

NABĪ ﷺ'S EXTREME COMPASSION

A *ḥadīth* states that Nabī ﷺ said that his example and our example is like that of a man who lit a fire in which moths are falling. This man drives them away, but they overpower him. Similarly, we are jumping into the fire of hell, whilst he ﷺ is holding onto our waists, trying to shove us away from the fire. However, we are overpowering him and diving headlong into the fire. Every person can understand from these words that the object of Nabī ﷺ was to save people from the fire. It is for this reason that if Nabī ﷺ was offered a proposal by which there was hope of his objective being fulfilled, he would readily accept it.

A FUTILE REQUEST BY THE POLYTHEISTS

Due to this, the polytheists premeditated evil; and to vex Nabī ﷺ – as is done with reformers today – they submitted, “O Rasūlullāh, (they would have said – ‘you’ or ‘O Muḥammad’) we wish to present ourselves before you and listen to what you have to say. However, since there is always a gathering of poor people around you, we feel embarrassed to sit. You should separate from them and keep a special gathering solely for us. Whenever we come, send them away. By sitting with us, their boldness will

increase. If you do this we will present ourselves.” Their object was never to become Muslims, but merely to vex Nabī ﷺ and to separate him from his companions for some time.

TRUE LOVE OF THE SAHĀBAH ﷺ FOR NABĪ ﷺ

The sahābah ﷺ possessed such intense love for Nabī ﷺ which none else can, and will ever possess. This was the reason they followed him ﷺ totally. If there was not absolute love, there would not have been perfect obedience. Today in most pious people, there is merely love.

TWO TYPES OF LOVE

Friends! There is a huge difference between ritual love and love based on emotion. In the first type, there is always some motive concealed. There will always be neglect and omission. This form of love is based on some expedience and feasibility. At certain times one expedience takes the place of another one. The *nafs* says, “Your object is to save yourself from the fire. Therefore, commit this sin and thereafter you can repent. In this way you will be saved from punishment.” For this reason, we have made our *nafs* audacious and daring. The expedience of being saved from the fire is driven by an intellectual thought, due to which the demands of the *nafs* can overcome one, whereas love is a natural stimulant. Even if one knows that he will not be punished by being disobedient, he will still feel ashamed to do so, since the impulse towards actions of goodness is now inherent and natural. The poet says,

صنمماره قلندر سردار بمن نمائی که در از دور بینم ره ورسم بارسائی

O guide! Show me the path of the Qalandar¹, since the road of the pious is very long

The reason the *sahābah* ﷺ were اطوع الخلق (the most obedient of the creation) was because they were ‘*āshiq* (lovers). They did not look for expedience or benefit. Their condition was such,

رند عالم سوز را با مصلحت بینی چه کار کار ملک ست آنکه تدبیر و تحمل بایش

What relationship does a lover have with expedience? After understanding the command of the beloved, he only requires forbearance and planning

Due to their obedience, many benefits were attained, but it was never that their love and obedience was based on benefit. Their condition was such that even if they wanted to act contrary, they were unable to do so.

AN INCIDENT DEPICTING THE LOVE OF THE SAHĀBAH ﷺ

Gauge their love from the following incident: Once a *sahābī* ﷺ built a solid structure for some reason. However, it was not necessary, even though he regarded it to be. Once, Nabī ﷺ happened to pass by. On seeing the house, he asked, “Whose house is this?” The *sahābah* ﷺ replied, “O Rasūlullāh, it is the house of so and so”. Nabī ﷺ uttered nothing further and walked

¹ *Qalandar* are a group of *sūfis* in whose heart the love of Allāh ﷻ is brimming. Even though they may not engage in much *nafl* actions, their heart is connected to Allāh ﷻ all the time. - translator

on. When the owner of the house came before Nabī ﷺ and made *salām*, Nabī ﷺ turned away from him. When he came to the other side, Nabī ﷺ once again turned away. He became perturbed and enquired the reason from the other *ṣahābah* ﷺ. They replied, “We are not aware of any special reason for this. Yes, it did happen that Nabī ﷺ walked pass your house and on seeing it, asked who the owner was, whereby we informed him. He ﷺ did not say anything, but kept quiet after that.”

Note:

In this *ḥadīth*, there is no clear statement of Nabī ﷺ regarding the house. Thus there was no manner of knowing for sure the definite reason for Nabī ﷺ’s displeasure.

Someone has beautifully stated with regards to intellect,

آز مودم عقل دوراندیش را
بعد ازین دیوانه سازم خویش را

I tested my intellect which was prudent and far-sighted. When I found that my work would not be accomplished, I made myself mad.

A *fatwā* (ruling) would be sought, “Was this the reason for your anger or was it something else”? If this was so, then too, it will be excellent, since today people do not suffice on even this. In fact they will say, “O Rasūlullāh! What harm is there in this? There are so many benefits.” This is the attitude of people today with the heirs of the *ambiyā*’ (may peace be upon them) when they convey the laws of Allāh ﷻ and prevent them from wrong doing. The *ṣahābah* ﷺ could have also asked Rasūlullāh ﷺ the wisdoms and reasons behind this ruling, as is asked today. Nabī ﷺ was well aware of all the wisdoms, whereas the ‘*ulemā*’ are unaware. The ‘*ulemā*’ know the laws; not the secrets behind the laws.

Therefore, to ask the ‘ulemā’ is completely incorrect. However, Nabī ﷺ was receiving revelation. If we assume that Nabī ﷺ was unaware of certain wisdoms, he could have asked Allāh ﷻ and informed them. However, this saḥābī ؓ did not even regard it necessary to specify the cause of Nabī ﷺ’s disapproval. He immediately destroyed that which possibly may have been the cause of Nabī ﷺ’s anger i.e. he flattened the house. If this action was contrary to intellect, Nabī ﷺ would have been displeased when he demolished the structure. In short, he immediately flattened the house, and he did not even inform Nabī ﷺ of his action. He sat back, trusting that Nabī ﷺ would come to know of his demolition of his house just as he ﷺ had seen it. He realized that his success was in the pleasure of Nabī ﷺ, which would come to pass. If he had to inform Nabī ﷺ, then it would seem as though he had favoured him ﷺ by demolishing his house. He understood that the benefit was only for himself; and not a favour he had done to Nabī ﷺ.

قُلْ لَا تَمْتُوْا عَلٰٓى اِسْلَامِكُمْ بِاللّٰهِ يَمُنْ عَلَيْكُمْ اَنْ هٰدَاكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ

(O Muḥammad ﷺ) say, “Do not boast of your Islām in front of me, in fact Allāh ﷻ has favoured you that He guided you to īmān, if you are truthful.

Later, Nabī ﷺ again happened to pass there. On seeing no sight of the structure, he asked, “What happened to the house?” The saḥābah ؓ replied, “O Rasūlullāh, when the owner of the house came to know of your displeasure, he immediately demolished the house”. On hearing this, Nabī ﷺ was extremely happy; and he censored unnecessary building. Another question that arises here is that how much of building is regarded to be necessary. This is not mentioned here.

ALL THE ERRORS OF THE SAHĀBAH ﷺ ARE FORGIVEN

This was the condition of the love which the sahābah ﷺ possessed. The demand of this love is that their errors be completely forgiven. See, if a loyal servant commits any error, then one is not bothered about it. Recently, a person had a deep wound in his body. The doctor, after examining him said, “If another person’s flesh is placed here, it will heal”. A servant of this person was present. He submitted, “Take as much flesh as is needed from my thigh”. Think now, if this servant ever has to err, will his master punish him? Never! It is for this reason that it is not permissible to criticize the sahābah ﷺ.

ANSWER REGARDING THE DIFFERENCES AMONGST THE SAHĀBAH ﷺ

Friends! Whatever differences are narrated regarding the sahābah ﷺ, and whatever mistakes they committed are all forgiven. They would have been forgiven even if they had committed ten times more sin. How evil that you regard yourself to be appreciative that you will easily forgive a loyal devoted and loyal follower but you do not regard Allāh ﷻ and Rasūlullāh ﷺ to be so appreciative? Therefore, without any hesitation, we proclaim ‘*Every sahābī is trustworthy*’. We have our full belief on this hadīth, “*The fire will not touch the person who saw me.*” If a few actions of the sahābah ﷺ were erroneous, we will declare regarding them,

خون شهیدان ز آب اولی ترست
این خطا از صد ثواب اولی ترست

The blood of the martyrs is more valuable than water. Their error is better than one hundred rewards.

ANOTHER INCIDENT OF THE SAHĀBAH ﷺ'S DEVOTEDNESS

This is the rank of the sahābah ﷺ. Even the disbelievers recognized and gauged their love. Whilst the peace-treaty of Hudaibiyyah was taking place and the leaders of the disbelievers successively approached the Muslims, one leader returned to his people saying, "I have observed the courts of great kings. I have been to the court of Chosroes and Caesar, but I have never seen any person's subordinates as obedient as I found the companions of Muḥammad ﷺ. If Nabī ﷺ had to emit saliva, they would not allow it to fall to the ground. When he would make *wuḍū'*, they would catch the used water in their hands. If some were not able to do so, they would wipe their hands on the hands of those who collected that water, and then would rub it over their faces." It is as though their condition was such,

مر از زلف تو موئی بسندست

هوس را رده بوی بسندست

If the beloved is not attained, then his hair is sufficient. If the hair is not attained, then even his fragrance is a great bounty.

Friends! Is there any command in the Qur'ān or ḥadīth stating that it is necessary to wipe the used water of Nabī ﷺ over one's face? *Allāhu Akbar!* At this time, many groups criticize the sahābah ﷺ, but they do not appreciate these actions of theirs. It is possible that ṣalāh, fasting etc., were fulfilled due to having intense desire for Jannah. However, is there any compulsion or even merit in any verse, that one will receive a certain virtue by undertaking this action? By Allāh! At this time, some people's

disposition is so unyielding that if they had to see Nabī ﷺ performing *wuḍū'*, they would not budge at all. Is there even one in a hundred today who would carry out such an action which the *ṣahābah* ﷺ did? Nay, in fact it will not be unexpected that they would be disgusted with this action.

OUR BEING DISTANT FROM THE ERA OF NABĪ ﷺ IS A MERCY

Friends! We are very fortunate that we were born in this age, and not during the era of Nabī ﷺ, otherwise, only Allāh ﷻ knows where our disdain would have led us to. Today we are saved from the *fatwā* of *kufr* in many matters, because the '*ulemā*' (scholars) infer that this revulsion is not due to the command of Nabī ﷺ, but is due to dislike for so and so person, by whose means this command was relayed to us. Since there is a slight doubt in the link to Nabī ﷺ, this person is objecting. If we were in that era, and that was our condition, the *fatwā* of *kufr* would have been conferred from Nabī ﷺ due to our actions.

THE MEANING OF ACTING ON ONE TENTH OF DĪN

It is the mercy of Allāh ﷻ that we have been created in such an era, regarding which Nabī ﷺ said that such a time will approach in which if people will practise on one tenth of *dīn*, then he will be granted salvation. However, this does not suggest that if five *ṣalāh* were compulsory during the time of Nabī ﷺ, now half *ṣalāh* will be sufficient. This does not denote that the *fard* and *witr ṣalāh* were 20 *rak'āts*, so now 2 *rak'āts* will be sufficient. Since this doubt may arise, I am therefore explaining this *ḥadīth* that the concession refers to quality and not quantity i.e. if the

sincerity found in today's time was nine times less than that of those times, then this would be sufficient for one's salvation. This is Allāh ﷻ's immense mercy on us that we were created in this era of concession and ease.

AN EXAMPLE OF INTERPRETATION (TA'WĪL)

An example of this interpretation (which the *muftīn* pass for our safety) is that generally there is a bit of uneasiness in the heart during the second marriage of a widow. The heart is not as open during the second marriage as it was during the first. Consider what Allāh ﷻ proclaims with regards to this uneasiness:

فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في انفسهم حرجا مما قضيت و

يسلموا تسليما

By your Rabb, they are not believers until they do not make you a judge in their differences, then they do not find any restriction in their hearts in that which you decide, and they accept wholeheartedly.

Now, what ruling will be passed on such a person? However, in this time, we will interpret this uneasiness to be due to shame which envelops one due to the norms of people, and not because of revulsion for a *shar'ī* ruling.

However, if Nabī ﷺ had to directly command someone to perform a second marriage, and this type of uneasiness was created in his heart, then how would he be bailed out? A direct address is a proof that all excuses are futile. An example of this is found when Nabī ﷺ desired to perform the marriage of Hadrat

Zaynab *radiyallāhu anha* to Hadrat Zayd ؓ. Due to being from a family of high lineage, Hadrat Zaynab *radiyallāhu anha*, as well as her brother, hesitated. Immediately, the following verse was revealed,

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ

It is not the quality of a believing male and a believing female to have any choice in a matter when Allāh ﷻ and His Messenger ﷺ decide.

This was merely a worldly matter. However, in the face of the command of Nabī ﷺ, there was no permission for any objection. From here we learn that if Nabī ﷺ has to decide on any matter, whether it relates to one's worldly life or religious life, then it will be *kufr* (disbelief) to reject it. If, at that time, we had to reject it, then immediately, we would have become disbelievers. However, at this point in time, we will say that the person dislikes the manner in which the ruling was placed forward by the 'ulemā', and not the ruling of the *sharī'ah*. Our being distant from that era is a mercy. It was only the *ṣahābah* ؓ who possessed the moral fibre to lay forth their wealth, their lives, their children, their homes and all their expedencies.

AMAZING INCIDENT OF THE SAHĀBAH ؓ'S OBEDIENCE AND SUBMISSION

I have seen this incident somewhere, but I cannot remember where. A *ṣahābī* ؓ wanted to marry a certain woman. Nabī ﷺ

asked him, “Have you seen her?” The object was that he should glance at her at least once, in some way. It was not meant that he should go to the parents of the girl and convey to them the message that he wished to see their daughter. However, he was so simple-minded that he proceeded to her parents and said, “Show me your daughter”. The parents were highly upset by this. They intended to rebuke him. The girl was present behind the veil and as soon as she heard the name of Nabī ﷺ, she immediately removed her veil and declared to her parents, “Beware! Do not say anything in front of the statement of Nabī ﷺ”. She then addressed the man, “When this is the command of Nabī ﷺ, then I am present. Look at me”.

Friends! This is the distinguishing mark of love. All expediencies, shame and embarrassment are flung away. A poet says:

شاد باش ای عشق خود سوداے ما
 ای دواے جملہ علتھائے ما
 ای دواے نخوت و ناموس ما
 ای توافلاطون و جالینوس ما

O Love! May Allāh keep you happy, Due to you, thoughts are corrected and you are the cure for all ailments. You are the antidote for pride and self-admiration. You are for us like Plato and Galen

How beautifully he says that love is the cure for pride and conceit.

ANOTHER INCIDENT OF THE SAHĀBAH'S DEVOTEDNESS

Friends! Many times the ṣahābiyāt appeared before Nabī ﷺ and would announce, “Accept us as your slaves”. Nabī ﷺ would reply, “I have no need”. Were they reproached on this action of theirs? Never! See how much they were appreciated? Once the daughter of Hadrat Anas ؓ exclaimed regarding such an incident, “*How shameless!*” Hadrat Anas ؓ became upset and said, “She is a thousand times better than you that she actually presented herself in the service of Nabī ﷺ.”

THE REASON WHY A WALĪ CAN NEVER EQUAL THE RANK OF A SAHĀBĪ

This is the reason that a non-ṣahābī, no matter how great he may be, can never equal the rank of a ṣahābī. Once Hadrat Ghauth e A'dham رضى الله عنه was asked regarding Hadrat Mu'āwiyah ؓ. He answered, “If Hadrat Mu'āwiyah ؓ mounts his horse and rides, then the dust which flies up by the galloping of the horse and settles on its nose is more virtuous than 'Umar Ibn 'Abdul 'Azīz رضى الله عنه and Uways Qarnī رضى الله عنه.” We may not value this ruling; however the people of love understand what Hadrat Ghauth e A'dham رضى الله عنه pointed out.

قدر گوهر شاه داند یا داند جوهری

Does the king or the jeweller know the value of the jewel?

The impressive quality found in the ṣahābah was that they were perfect lovers. It is for this reason that they accomplished such 'ilmī (intellectual) and 'amalī (practical) reformation, which no

philosopher can accomplish amongst his people, and no ruler can accomplish in his subjects. The *nur* (illumination) which they possessed was of a different type, regarding which, Allāh ﷻ states,

□ او من كان ميتا فاحييناه و جعلنا له نورا يمشي به فى الناس

Is the one who was dead, then we granted him life, and we placed within him a light by which he walks amongst the people....

Refer to it as *nur* (illumination) or the benefits of companionship. The crux of all is one,

عِبَارَاتُنَا شَيْ وَحُسْنُكَ وَاحِدٌ

وَ كُلُّ اِلَى ذَاكَ الْجَمَالِ يُشِيرُ

*Our texts are different, but your beauty is one
All the different texts point to that beauty*

If we desire to reach the level which the *ṣahābah* ﷺ reached, (i.e. with regards to being gifted by Allāh ﷻ, since where can we ever reach that level), then the only manner is to create a link of obedience to them. Due to these blessings, we will link up with them. An example of this is a train engine which is travelling from Peshawar to Calcutta. An old, dilapidated carriage also desires to reach Calcutta. There will be no other way except to link its chains to the engine. We should thus endeavour to create a connection with the *ṣahābah* ﷺ.

Anyhow, all of this was stated in passing. The object was that the love of the *ṣahābah* ﷺ was of a great level. Even the non-believers were aware of this reality.

دشمن ارچه دوستانه گویدت

دامِ داں گرچہ زدانه گویدت
زانکہ صیاد آورو بانگِ صغیر
تا کہ گیرد مرغِ را آں مرغِ گیر

Even if the enemy says something to you in a friendly manner, you regard it to be deception, because to catch an animal of prey, you speak to it in its language

It has always been the path of evil-minded people that they perpetrate acts of evil in the form of well-wishing. Many people have done so to Muslims. The disbelievers did so to Nabī ﷺ. The intuition of Nabī ﷺ was remarkable. However, there was a possibility that these people would perhaps accept *īmān*, thus he ﷺ accepted their condition. As for the grief which the *ṣahābah* ﷺ would undergo, so Nabī ﷺ knew that the *ṣahābah* would be prepared to sacrifice anything for him ﷺ. If he ﷺ commanded them to separate from him for the rest of their lives, they would have readily accepted his command, since they were desirous of attaining his ﷺ pleasure. Their condition was such,

أُرِيدُ وَصَالَهُ وَيُرِيدُ هَجْرِي
فَأَتْرُكُ مَا أُرِيدُ لِمَا يُرِيدُ

*I desire to unite with him, whilst he desires separation.
Thus I leave that which I want for that which he wants*

فراق و وصل چہ باشد رضائے دوست طلب کہ حیف باشد از غیر او تمناے

*Uniting and separation? Have desire for the pleasure of the beloved
Having hope in anyone besides Him is a cause of sorrow*

PURSUIING THE PLEASURE OF THE BELOVED IS NECESSARY

Here, another beneficial point comes to mind, and that is, it is necessary for the lover to follow that which is pleasing to the beloved. From here we learn that the sahābah ﷺ would not glance at the immediate expedience of the command, even though there is much expediency in the laws of the *sharī'ah*, but one's obedience should not be subject to these. Obedience should merely be to attain the pleasure of the beloved. See, if a person falls in love with a woman and she commands him, "When I meet you, raise your lower garment, place a dust bin on your head, remove your shoes and run from one place to another ten times" then this lover will never ask, "What is the reason for this?"

رند عالم سوز را با مصلحت بینی چه کار ایلخ

What link is there between a lover and expedience?

If one is truly a lover, he will be prepared to do this twenty times. He will not care for any culture, nor fear anyone's disgrace. He will regard this تهذیب (way of life) to be تعذیب (punishment), since it is a barrier to meeting his beloved. At such an occasion, only that person void of love will look for expedience.

MANNER OF DETERMINING THE WISDOMS OF SHAR'Ī LAWS

I do not say that there are no wisdoms in the divine laws. There are definitely wisdoms, but firstly, we cannot encompass all of them. Secondly, the manner of ascertaining them is not by the system which is being employed today, but is divinely gifted, which generally comes about by adopting *taqwā* (piety). Glance

at history and study the great personalities who passed like Shāh Waliyullāh رحمۃ اللہ علیہ, Ibnul ‘Arabī رحمۃ اللہ علیہ, ‘Abdul Karīm Jayli رحمۃ اللہ علیہ and who had written regarding the wisdoms and secrets of the *shari‘ah*. Did they learn these things from any *madrasah*, or were they attained by debating? Never! After emerging from *madrasah*, they began practising on their knowledge, acquired sincerity, due to which a *nūr* (light) was created in their hearts. The result of this was that these realities were exposed to them.

بینی اندر خود علوم انبیاء
بے کتاب و بے معید و اوستا

*You will attain knowledge of the ambiyā’ without any helper,
teacher or book*

If there is any manner of acquiring these secrets, then this is the way. However, the seeker of truth should not possess the desire to know these secrets. This is contrary to love. When the lover of a mortal does not ask the secret underlying his command, even though he comes to know afterwards that there was no benefit at all, he will still dash forward in obedience. So then, how can the seeker of truth and the lover of Allāh ﷻ ever do such an action? In short, this action is completely contrary to the path of love. One becomes mad in obedience in the path of love.

اوست دیوانہ کہ دیوانہ نہ شد

He is mad who is not mad

Friends! If you had not experienced examples of this nature, I would never have addressed you such. This line of action is employed by lovers of mortals - they follow every command in totality without asking the underlying wisdom. Similarly, this is done with mortal rulers. If the tax-man says that I would like to meet you at 2am tonight at so-and-so place to discuss some matter, which we will bring into effect the day-after-tomorrow,

the thought will not cross your mind that when this rule will be implemented day-after-tomorrow then why don't we meet during the day? What benefit is there in keeping me restless at night? Even if the thought crosses the mind, you will repel it, since your object is to please him, whether there is some expedience or not. When this is the treatment with your lovers and rulers, then why not with Allāh ﷻ? Did you only find Allāh ﷻ and Nabī ﷺ a practising ground for probing expediencies? If there is any difference in these places, then inform us, and if not then why do you ask here, why? and how?. In fact, Allāh ﷻ is the true beloved and the true ruler. To a greater extent should our condition be,

زندہ کنی عطائے تو در بخشی رضائے تو
جان شدہ بتلائے تو هر چه کنی رضائے تو

If You bless us with life, then this is our fortune! If You confer death then this is our good fortune. When the heart exhibits love for You then You may do as you please

زبان تازه کردن باقرار تو
میستغن علت از کار تو

Affirming Your quality of sustenance is a barrier for seeking reasons in Your works

How can we object? What right do we have? What is our relationship to Allāh ﷻ that we can utter anything? Yes, this doubt may arise, that we ask these reasons to silence the objections of the enemies of Islām. To silence them is necessary; therefore, to inform us of these secrets is necessary. If however, I give you a better answer to give objectors, and I prove to you the weakness of your statement, then this doubt will not remain. Muslims are of two types: a) the people of knowledge and b) the

masses. If you are from amongst the masses, then inform the objector the name of some *‘ālim* and refer him to this scholar. Say, “We do not know more”. If you are amongst the people of knowledge or you regard yourself to be one, then there is another answer for you. Say, “There are laws and there are wisdoms underlying these laws. We are aware of the laws, we do not know the wisdoms of these laws; nor is it necessary upon us to explain them. If a judge has to pass a judgement, then the defendant cannot say, “I accept the law upon which you passed your judgement, but I feel that this law is contrary to expedience. Therefore, explain to me its wisdom.” If he utters such a statement, this will be regarded as a crime and an insult to the judicial system. The judge will then have the right to institute a claim against him of insulting the judiciary. If not, then the least is that they will catch hold of his ears and expel him from the court room. If the judge is dominated by wisdom and not sovereignty, he will answer, “We know the law, the initiator of the law is Allāh ﷻ. Enquire from Him the expedience, He will answer.”

This is with regards to the *furu’* (subsidiary matters) of Islām. Yes, if those opposed to Islām want to discuss regarding the veracity of Islām itself, then we will address them logically regarding the principles of Islām. Here we will not present the above mentioned answer. We will prove to them the truthfulness of Islām using logical proofs even though they continue questioning us for a long period of time. An example of this is of a person who is rebellious to the ruler, and he does not accept him as the ruler. If you wish to win him over, and you wish to do so by explaining to him the wisdom of every law, then you will be

undertaking a foolish venture. Yes, if you prove to him that he is the king and the law is his; then if he has to ask you the benefit of any ruling; you can answer him, “We do not know their expediencies. He is the king. These are his laws. The laws of the king have to compulsorily be followed. Thus you have to follow these laws.” This exact method will be implemented in the laws of Allāh ﷻ and Nabī ﷺ. Firstly, we will prove logically that they are true. Secondly, we will prove that these laws are attributed to them. Regarding the subsidiary matters, we will say, “These are the laws of a truthful one, and such laws are to be compulsorily followed.”

Take another example. One needs to verify that Hakīm ‘Abdul Majīd Khān is a hakim (herbal doctor). Once it is established that he is a qualified hakim, no sick person has the choice to debate his prescription and to question it. When this is accepted in worldly matters, then why are there objections in the laws of the sharī‘ah? Friends! Do not think that the maulvis (scholars) are unaware of the benefits of the laws. All is present by them, but

مصلحت نیست ک از پرده برون افتد راز ورنیہ مجلس رنداں خبرے نیست کیہ نیست

It is not beneficial if the secrets are made apparent; else in the gathering of the irreligious (free thinkers), there will not be any knowledge unknown

If anyone resides by me for a period of two years, I will *Insha-Allāh* prove to him that there are many logical wisdoms in every shar‘ī law. However, we do not regard this knowledge as great, because they are all speculative (zannī). People have recorded much wisdom, and till now, by means of ilhām (inspiration) they understand many more, but all of these are speculative (zannī).

Thus, the ‘*ulemā*’ (scholars) do not engage and immerse themselves in them.

‘ULEMĀ’ SHOULD NOT RECOUNT THE WISDOMS OF SHAR‘Ī LAWS

Another harm of this is that at times these wisdoms are flawed. According to the listener, the law was based on this wisdom. When this wisdom is found to be incorrect, it will now seem that the law of *shar‘ah* is incorrect. Thus, to answer anyone by relating wisdoms is not a beneficial manner. A clear answer will be that we do not know the wisdoms and underlying secrets. On the Day of Judgement, ask Allāh ﷻ and Nabī ﷺ. See, if any claimer calls out, “This is the ruling of the mayor” then none will dare say to him “Cite the wisdom of this rule.”

So we say, “When you fight with this announcer, and you force him to explain the benefits and wisdoms, then we will also do so.” In short, we are also aware of the wisdoms. *Alḥamdulillāh*, we are aware, however they are speculative (*ẓannī*). Definite knowledge is that this is the command of Allāh ﷻ. Allāh ﷻ’s law is definite. Thus, this knowledge is definite. However, in this definite knowledge, there is not much enjoyment, whereas in fictitious and concocted matters; one perceives great enjoyment. This is the actual cause for this sickness. On this, I remember an incident where once I was travelling from Shahjahanpur. A gentleman was sitting in the same carriage. At one station, his servant came and informed him, “Hadrat, it is not behaving”. He said, “Bring it here”. I was astonished on hearing this. What did the servant have which was not behaving? After a short while, I

saw the servant dragging a huge dog tied to a leash. The dog was pulling away with all its might. Finally, he handed over the dog to the master, who tied the dog to the steel columns of the train. Thereafter he turned to me and said, “Sir, it is prohibited to breed dogs, despite the fact that it has so-and-so qualities.” He mentioned so many qualities of the dog that possibly was not even in himself. I continued listening. After he terminated his speech, I said, “Sir, I have heard whatever you have to say. There are two answers to this. One is general, which will be an answer to many other doubts of this nature. One is specific to this question. Which one should I mention?” He replied, “Mention both”.

REASON FOR PROHIBITION OF BREEDING DOGS

I said, “The general answer is that Nabī ﷺ prohibited it. This answer is general, since it is the answer for doubts till *Qiyāmah*. However, there are two preludes to this. One is that Muḥammad ﷺ was a Messenger of Allāh ﷻ. Secondly, this is the command of Nabī ﷺ. If you doubt any of these two, present your proof?” He said, “This is our belief”.

This was the general as well as the true and intellectual answer. However, he did not appreciate it, and found no enjoyment at all. He asked, “Sir, what is the specific answer?” I replied, “All the qualities which you have mentioned are definitely found in it. Despite all these qualities, there is one flaw found within it, which is so immense that it destroys all the other qualities. That is it does not possess sympathy for its own species. You must have seen that when one dog sees another dog, how it loses its senses. On hearing this answer, he was extremely delighted, regarding it

to be a definite answer. However, this is only a point of wit. I did not know who he was. Coincidentally, when I went from Atāwah to Bareilli, then Mawlānā Zuhūrul Islām asked me, “Did you by any chance have such a type of discussion with anyone?” I answered in the affirmative. He said, “A student of Aligarh College was mentioning this answer and he was very pleased with your answer”. I had actually thought that he was a graduate from that place. I mentioned this just to show that the answer which he was so pleased about, I felt that, in addition to it being superfluous, it had no real value. I did not even regard it to be a proper answer. Questioning the wisdom and reason is completely contrary to love and ‘*ishq* ; as has been mentioned above. Yes, if one says, that he is not a lover, then this is a different matter altogether. However, Allāh ﷻ negates this. He ﷻ says,

□ وَالَّذِينَ آمَنُوا أَشَدَّ حُبًّا لِلَّهِ

And the believers possess intense love for Allāh ﷻ

Intense love is referred to as ‘*ishq*.

THE REASON WHY ‘ISHQ IS NOT MENTIONED IN THE QUR’ĀN AND HADĪTH

Since ‘*ishq* is a lowly word, it has not been used in the Qur’ān and *ḥadīth*. From here, we learn that to use the word ‘*ishq* for Allāh ﷻ and Nabī ﷺ is disrespectful. An example of this is of a person who praises the viceroy with the following words, “He has the power of the constable as well.” Even though this is true, however, this form of praise is disrespect and impertinence. In fact, negation of some qualities at times point to defect.

شاہ راہ گوید کسے جولاہ نیست
ایں نہ مدح است او مگر آگاہ نیست

If a person says to the king, you are not a carpenter, then this is not praise, but actually shows that the person is unaware of the status of the king

Therefore, that quality whose negation is not praise, how can affirmation of that quality be praise? This will actually be a greater form of dispraise. Thus, the word ‘*ishq* should not be used for Allāh ﷻ and Nabī ﷺ. This word has not been used in the Qur’ān and the *ḥadīth*. Yes, intense love has been used. When Allāh ﷻ has referred to you as being an ‘*āshiq* (lover), how can you then deny it? Therefore, adopt the path of the ‘*āshiq* (lover). How beautifully it has been said

یا مکن با نیل باتان دوستی
یا بنا کن خانہ بر انداز نیل

Do not befriend the elephant-handler; otherwise build your house so huge that the elephant may enter it

یا مکش بر چہ نیل عاشقی
یا فرو شو جامہ تقوی بہ نیل

Do not tattoo your face with love, nor wash your clothing of taqwā with the Nile water

Alḥamdulillāh! We have been forcefully pulled into the group of the lovers. It is as though our condition is such that we are running away, but we are being pulled and brought forward. “You are ours, where are you going?” A *ḥadīth* states, “Allāh ﷻ is very pleased with those people who are entered into *Jannah*, after being bonded in chains.”

ONE ATTAINS UNDERSTANDING OF SECRETS BY THE PATH OF LOVE

The way of the saḥābah ﷺ was of ‘ishq as has been mentioned above. You should also adopt this path. Amongst the blessings of this, it is possible that you may then acquire that knowledge of underlying wisdoms, which you so desire. See, if you say to the king, “Show me your treasury” then this will be regarded to be discourteous and it will be an act of insolence. If you desire to see it, obey the king. Then informality will be created. It is then possible that the king will favour you by taking you to his treasury, and allow you to enter it.

فہم و خاطر تیز کردن نیست راہ
جز شکستہ می نگیرد فضل شاہ

*Sharpening the mind is not the path to reaching the truth,
humbleness is necessary. Without humility, the grace of Allāh ﷻ does
not accept anyone*

This means that without lowering oneself and humbling oneself, one will not attain anything. In humility, the following effect is found

ہر کجا بستیت آب آنجا رود
ہر کجا مشکل جواب آنجا رود

*Water flows into that place which is low. An answer is given where
there is an objection*

ہر کجا دردی دوا آنجا رود
ہر کجا رنجہ شفا آنجا رود

*Medicine is required in those places wherein there is sickness. Cure
reaches that place wherein there is sorrow*

سہا تو سنگ بودی دلخراش

آزمون را یک زمانے خاک باش

*You have remained hard like a rock for years. Now for a few days,
test yourself by becoming sand*

در بہاراں کے شود سر سبز سنگ

خاک شوتاگل بر وید رنگ رنگ

*During spring, when does a stone become green and lush? If it
becomes soil, then diverse color flowers will develop.*

In short, one will be successful by handing himself over, and by completely humbling oneself. Whoever has received this treasure, has achieved it in this way. Those who spent their whole life in argumentation and discussion achieved nothing. The first path is praiseworthy and guidance, and the second path is blameworthy and misguidance. “*We have shown them both paths*”. Now, whoever wishes may go in the direction he wants.

Anyhow, this subject matter has become prolonged. The crux is that the *ṣahābah* ﷺ possessed so much love that if Nabī ﷺ had said to them, “Do not visit me for the rest of your life” then they would have done so. Two such incidents actually occurred:

THE INCIDENT OF HADRAT UWAYS QARNĪ رَضِيَ اللَّهُ عَنْهُ'S OBEDIENCE AND LOVE

One is of Uways Qarnī رَضِيَ اللَّهُ عَنْهُ, who despite having intense fervour to visit Nabī ﷺ, did not abandon service to his mother, on hearing the rule of the *sharī'ah*; and he was thus unable to meet Nabī ﷺ his whole life.

OBEDIENCE IS MORE VIRTUOUS THAN SEEING NABĪ ﷺ IN A DREAM

I am surprised at those people who desire to see Nabī ﷺ in a dream, but are not obedient to him. Seeing Nabī ﷺ alive is far superior than seeing him in a dream. However, Uways Qarnī رضی اللہ عنہ was so obedient that he did not visit Nabī ﷺ, in obedience to his command. He understood that there was no substitute for obedience. However, there is a substitute for seeing Nabī ﷺ. If one did not see him ﷺ in this world, then he will definitely see him ﷺ in the hereafter. Someone has so beautifully said,

کشتے کہ عشق دار گزار دت بدینساں بجزازہ گرنیائی بمرار خواہی آمد

The attraction of love is such that it will not leave you. In fact, if you do not go to his bier, it will definitely come to your grave

This poem contains the subject matter of substitution. When such an incident is found in the life of a *tābiẓ*, then what to say of the *ṣahābah* ﷺ?

THE INCIDENT OF HADRAT WAHSHĪ رضی اللہ عنہ'S OBEDIENCE

The second incident is of Hadrat Wahshī رضی اللہ عنہ. Even though he is not a well-known *ṣahābī*, he is still a *ṣahābī*. It is obvious that he is not on the same level of Hadrat Abū Bakr رضی اللہ عنہ and Hadrat Umar رضی اللہ عنہ,

آسمان نسبت بہ عرش آمد فرد
لیک بس عالیت پیش خاک تود

Even though the heavens are lowly in comparison with the Throne, it is very lofty in front of a hillock

He had martyred Hadrat Hamza ء. When he accepted Islam Nabī ﷺ said:

□ اهل تستطيع ان تغيب وجهك عنى

Is it possible that you conceal yourself from me?

A DOUBT AND ITS ANSWER

Here, a doubt may arise that Nabī ﷺ has such intense love for his uncle, that due to it, he was so grief-stricken by a Muslim that he disliked even seeing his face. Nabī ﷺ being so affected by this matter which was contrary to his nature seems to be a matter of great grief and concern. In this condition, what hope does a sinner possess on him ﷺ? Only Allāh ﷻ knows how unhappy he will be with us, and how distant he will cast us away. However, from this incident, we actually find very great glad tidings. It is these incidents which will be the solution to all our difficulties, since we learn from it that Nabī ﷺ became intensely affected by the worldly difficulty of one connected to him, that he could not bear it. On the Day of *Qiyāmah*, if we have to catch hold of Nabī ﷺ, then definitely Nabī ﷺ will not be able to see us in distress and he will assist us.

AN INCIDENT REGARDING THE ABUNDANT KNOWLEDGE OF THE SAHĀBAH ﷺ

The sahābah understood a very amazing point from a ḥadīth of a similar nature. Nabī ﷺ was mentioning something, when the sahābah ﷺ asked

هَلْ يَضْحَكُ رَبُّنَا يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Does Allāh ﷻ laugh?

From here, we can understand the depth of knowledge they possessed. They asked whether Allāh ﷻ laughs, but did not delve into its nature , as is the habit of the intelligentsia of today, since they realized that when we cannot recognize Allāh ﷻ in totality, then how are we understand the nature of His ﷻ qualities.

تو نہ دیدی گھے سلیمان را

چہ شناسی زباں مرغان را

When you have never seen Sulaymān ﷺ, then how will you understand the speech of the birds?

A person asked a *buzurg* a detailed question regarding the night of *mi'rāj*. How beautifully he answered when he said

اکنون کرا دماغ کہ پرسد ز باغبان
بلبل چہ گفت و گل چہ شنید و صبا چہ کرد

Does anyone have the courage to ask the gardener what the nightingale chirped, what the flower heard and what the morning wind did?

On hearing this *ḥadīth*, the *ṣahābah* ﷺ said, “We will *Insha-Allāh* not be deprived of receiving goodness from such a Being who laughs”. This meant that now we have no worry, because we do not know on which speech of ours He ﷻ will become pleased, thus causing our effort to be successful. Friends!! This is the knowledge of the *ṣahābah* ﷺ. We do not derive pleasure from it, because our hearts have become like a eunuch. It feels nothing, just as a eunuch gains no pleasure from women. Similarly we are

eunuch and immature in our hearts. How beautifully the poet said,

خلق اطفالند جز مست خدا
نیست بالغ جزر هیده از هوا

All of creation are like children, except that person who is infatuated with Allāh ﷻ. A mature person is he who is saved from sensual desires

Just as the ṣahābah ﷺ understood this point from this ḥadīth, Allāh ﷻ, in a similar vein, has placed this thought in my heart regarding the statement of Nabī ﷺ to Hadrat Wahshī ﷺ that if we are perturbed, then Nabī ﷺ will assist us. After Nabī ﷺ commanded Hadrat Wahshī ﷺ not to come in front of him, he fulfilled this command most admirably

أُرِيدُ وَصَالَهُ وَيُرِيدُ هَجْرِي
فَأَتْرُكُ مَا أُرِيدُ لِمَا يُرِيدُ

*I wish to unite with him, and he intends separation.
I will leave that which I desire for that which he desires*

What feelings and emotions must have passed his heart!

از فرق تلخ میگوئی سخن
هر چه خواهی کن ولیکن این مکن

*You are mentioning bitter words of separation
Do whatever else you want, but not that*

If you cut his neck, then there would not have been such sorrow. First is the sorrow of separation, and secondly, is the sorrow one experiences when being disgraced in the eyes of the people. However, a lover does not care for all of this. He is prepared to sacrifice his life, wealth and honour. Then, how cultured were the sahābah ﷺ that they did not even jeer or provoke him. In fact, some travelled to Shām to visit him. One such sahābī ﷺ went to visit him and asked him the incident relating to Hadrat Hamza ﷺ's martyrdom. He said, "All praise to Allāh ﷻ that this sin has been expiated when I killed Musaylamah, the Liar".

THE REMAINDER OF THE REASON FOR REVELATION

The sahābah ﷺ were such that they were prepared to obey Nabī ﷺ in such a challenging command. Nabī ﷺ was convinced that if he had to prohibit these poor sahābah ﷺ from frequenting the *majlis* (gathering) when these leaders came, they would not feel any displeasure. The result of this would be that the leaders would believe, or else a proof would be established over them. Whilst Nabī ﷺ was pondering whether to do so or not, the following verse was revealed:

واصبر نفسك مع الذين يدعون ربهم بالغدوة والعشى يريدون وجهه ولا تعد عيناك عنهم تريد زينة

الحياة الدنيا

The circumstance regarding the revelation has been mentioned together with a few other important points. Now I shall translate the verse.

Allāh ﷻ states, “Keep yourself with those people who worship their Sustainer morning and evening in this way that their intention is only for the pleasure of Allāh ﷻ.”

That is, bind yourself to them. Never mind asking them to go away, you yourself should not arise from there e.g. you waking up and going to sit in the gathering of the wealthy, in which there is no disgrace for the poor. See, ‘bind yourself, O Muḥammad ﷺ, even though you have the desire in your heart to stand up, since the cause for it is *dīn*, then too sit with patience. From here we can understand what the rank of these poor ones is. In addition to this, ‘they desire His pleasure’.

مبین حقیر کدایان عشق را کین قوم

شهان بی کمر و خروان بی کلاه اند

Do not regard the mendicants of love as insignificant, because they are kings without crowns and thrones

کدایان میکرده ام لیک وقت مستی بین

که ناز بر فلک و حکم بر ستاره کنم

I am the beggar at the tavern (of love). However, in the state of intoxication, that I am the envy of the heavens and I rule over the stars

It is for this reason that the king of both worlds, Nabī ﷺ made the following *du‘ā*,

اللَّهُمَّ احْنِنِي مِسْكِينًا وَآمِنِي مِسْكِينًا وَاحْشُرْنِي فِي رُؤْمَةِ الْمَسَاكِينِ

Nabī ﷺ did not supplicate that the poor must be resurrected with him, but he said, “Resurrect me in the group of the poor” i.e. they should remain where they are, I will join them. Where the poor are, I will be. Nabī ﷺ could have said, “Wherever I am, they should proceed there.”

THE VIRTUES OF POVERTY

From this we can judge the status of poverty. Friends! This is such a great quality which is the panacea for a very severe ailment, which is the root of all evils, by which ones worldly life and religious life is destroyed. This ailment is pride and arrogance. All transgressive evils e.g. fighting, back-biting, jealousy stem from pride.

ROOT OF UNITY IS HUMILITY

Our guide, Hājī Sāhib رَحْمَةُ اللهِ عَلَيْهِ once mentioned an amazing and profound point, which no reformer has mentioned till today. He said that people are all making effort to create unity whereas they are unaware of the roots of unity. The source of unity is humility. Every person should imbibe humbleness within himself, because disunity is always due to pride. When a person regards himself to be greater than another person, then he will regard his rights to be destroyed in many matters. In every action, he will try to outdo others. This will cause disunity. When there is humility in every person, then each one will regard others to enjoy rights over him, and he will find himself lacking in fulfilling them. In this way everyone will humble themselves before the other; and this is unity. Our intellectuals are making an effort for unity; but

together with this, they adopt pride and arrogance, thus severing the roots of unity. Their condition is such

کیے بر سر شاخ و بن می برید
خداوند بستان نگہ کرد و دید

A person is sitting on a branch and cutting its roots. The owner of the garden glanced at him

We are sitting on the branch of unity, but are chopping at its roots due to our pride. Today, people are taught to be proud. They have renamed it determination and resolution.

MEANING OF DETERMINATION

Friends! Determination is when a person kicks away sovereignty in this condition that he possesses nothing. The crux of determination is,

موحد چہ بر پائے ربی زرش
چہ فولاد ہندی نہی بر سرش
امید و ہراش بنا شد ز کس
ہمیں است بنیاد تو حید و بس

The unitarian and ‘ārif have no fear and hope in anyone besides Allāh ﷻ, even though gold is spread beneath their feet, or swords are placed above their heads. The basis of tawhīd is on this.

They enjoy the following condition:

آں کس کہ ترا شناخت جاں راچہ کند فرزند و عیال و خانماں راچہ کند

The person who acquires your recognition cares not for his life, his children and his possessions

THE DETERMINATION OF HADRAT KHĀLID ؓ AND HIS COMPANIONS

Friends! Determination is that which the saḥābah ؓ displayed at the time when Hadrat Khālīd ؓ, together with one hundred men, entered the court of Māhān Armanī. A silken carpet was spread out. Hadrat Khālīd ؓ removed it. Mahan said, “O Khālīd! I spread it out to honour you”. Hadrat Khālīd ؓ replied, “The carpet of Allāh ﷻ is superior to your carpet”. Think!! Hadrat Khālīd ؓ has come with only one hundred men, whereas Māhān has an army of two hundred thousand, yet he spoke so boldly. Māhān said, “O Khālīd, I desire to make you my brother”. Hadrat Khālīd ؓ replied, “Very well, then recite لا اله الا الله محمد الرسول الله.”

Māhān said, “This cannot happen”. Hadrat Khālīd ؓ said, “We have renounced our factual brothers who were not prepared to do so. How then can we take you as our brother?” Then Hadrat Khālīd ؓ continued, “O Māhān! Become a Muslim, else that day is close when you will be presented before Hadrat ‘Umar ؓ in this manner that a rope will be tied around your neck, and someone will be dragging you”. On hearing this, Māhān became infuriated and bellowed, “Seize these people”. Hadrat Khālīd ؓ immediately stood up, addressing his companions, “Do not look at one another. Inshā Allāh, we will meet at the Pond of *Kawthar*”. He then drew his sword from his sheath. Māhān became over-awed on witnessing this, and muttered, “I was only joking”. Hadrat Khālīd ؓ then sat down. This is what determination is. Determination is not pride, arrogance and hatred for the poor.

Today people regard determination to be that which the Qur'ān prohibits

لا يريدون علواً في الأرض ولا فساداً

They do not intend greatness in the earth, nor corruption

The ṣaḥābah ﷺ exhibited determination, and this is formed through *tawhīd*. Today pride is referred to as determination; and this is being taught. Friends! How sad that today children are being taught from a young age to be proud and conceited.

IMPROPER UPBRINGING OF CHILDREN

A wealthy person once asked me, “If the child does something wrong to a servant, what should we do?” What he meant was that should there be any form of reprimand or not. I said to him, “Command the children to seek pardon from the worker.” He said, “This is a matter of disgrace for the child. There will be weakness created in his determination”. When I explained to him the reality of this determination to be evil character and pride, he understood. Friends! By Allah! People do not know how to nurture and train their children. Nurturing is that which mentors in the past would do. An incident is mentioned of a prince who was studying by a tutor. One day, the king proceeded to the *maktab*, but did not find the teacher, or the prince there. The other children informed him that the teacher was out riding his horse, and the prince was running behind him. The king became angered when he heard this news. He searched for them and finally found the teacher riding the horse, and the prince scampering after him. The king asked the teacher the reason for doing so. He replied, “Sir, you know that he is a prince, and if

Allāh ﷻ wills he will gain control over the throne. When this happens, there will be many occasions where he will be riding his horse, and his servants and subjects will be behind him. Now I am showing him how difficult it is to run behind a horse, so that at that time he will remember his difficulties and have mercy on his servants and subjects. He will not burden them more than they can bear.” When the king heard this, he became very happy and exclaimed, “*Jazākallāh*, you have excelled in reforming him.” This is the manner of nurturing.

CURE FOR PRIDE

Today, pride is very common. May Allāh ﷻ save us! This is the cause of our destruction. The cure for it is *maskanat* (poverty). That which is achieved after ten years of striving with difficulty, can be attained in one day of poverty. This is the benefit of poverty which has come to my mind, otherwise poverty in itself is also beloved in the sight of Allāh ﷻ.

VIRTUE OF GOOD COMPANIONSHIP

Perhaps, this thought may cross the heart of someone after hearing this that we will relinquish our homes and enter into the ranks of the poor. Friends! This is not appropriate. The manner of being included amongst them is

المرء مع من احبّ

A man will be with those whom he loves (Bukhārī 8:43)

If you possess love for them, *Inshā-Allāh*, you will reach their rank. Nabī ﷺ said to Hadrat ‘Āi’sha *radiyallāhu anha*:

يا عائشة قربي المساكين وجالسهم

Make the poor close and sit with them

“*Make them close*”. This refers to allowing them to come close to one. The word “*sit with them*”, points to one level higher, that if they do not come, then you should go and sit in their gatherings. What great respect has been granted to the poor people? It is regarding these same people that Nabī ﷺ was commanded “*keep yourself binded*”. This was the translation. From the translation of the verse, you must have understood the point I am trying to arrive at. However, I will also clearly mention it. The literal meaning is that which I have explained. However, there is an objective and from this objective, you will understand my aim very clearly.

Understand what the aim of this command of *keep yourself binded* is. It is obvious that the benefit to the *ṣahābah* ﷺ is taken into consideration here, since one of the following two is necessary; either Nabī ﷺ is giving benefit to the poor or not. If not, then what is the benefit of the command? If someone says that perhaps Nabī ﷺ was acquiring benefit by gaining reward for *tabligh*, so this is incorrect to make this the basis of the command. This will be found when conveying the message to the non-believers as well. Thus, the object of this command is that the poor are receiving benefit from Nabī ﷺ. If they sit in his ﷺ company, they would obtain benefit.

BENEFIT OF KEEPING COMPANY OF THE ACCEPTED ONES

This proves that there is benefit by sitting in the company of the accepted servants of Allāh ﷺ. This is a concise statement, which I will elaborate on; and this is the purpose of my lecture. This *mas'alah* is accepted by all and is clearly mentioned in the Qur'ān “*Fear Allah, and remain with the truthful ones*”

In this verse, the command is evident. As for the verse, which I recited, even though it is not so evident, but it becomes evident after the explanation I have presented. Then, besides this, the ruling being accepted by all is sufficient.

HEEDLESSNESS AND UNMINDFULNESS OF RIGHTEOUS COMPANY

Despite this being accepted by all, it is sad to note that its necessity has not dawned on our hearts. This necessity has led me to give this lecture. The general perception is that righteous company is beneficial. However, as far as being necessary, there is heedlessness and unmindfulness in our beliefs as well as practically. A detailed explanation of this is as follows: all people seek worldly success for their children. Those who are a bit more religious minded, render their children into *maulvīs*; and those who are worldly orientated prepare their children for earning a living. In short, one has made effort for the success of *dīn* and the other has made effort for the success of *dunyā*. However, none of them have included in their list of effort pious

companionship, i.e. none have possessed this concern independently. Just as other works are regarded to be necessary, none have regarded this to be necessary. For example, no one has given time like one day in a week, in a month or even in a year, to derive benefit from pious company. This action of ours gives testimony to the fact that we have assigned no importance to this. See, we have fixed and allotted times for all our works. We have a fixed time for eating, for resting and even for travelling, but have we ever kept aside time for correcting our character by means of pious companionship? The answer is that no time is given for this. It is this subject matter towards which people have to turn their attention, since there is general apathy and indifference towards it; whereas its necessity is unlimited, since no perfection in worldly matters or religious matters can be attained without *suhbah* (company). Yes, in name, a person will be regarded to have achieved something, but in reality he will be such,

خواجہ پندار کہ دارد حاصلے

حاصل خواجہ بجز پندار نیست

Khāwajah (man of distinction) thinks that he has achieved something. Besides pride, he has achieved nothing

Today people regard the study of books to be a sign of perfection.

MANNER OF ATTAINING PERFECTION

I take an oath that perfection cannot be attained without an expert. To attain something from the expert is based on staying in his company. Leave aside worldly accomplishments; as I neither have experience in that field, nor is there a need to discuss it.

نہ شہم نہ شب پرستم کہ حدیث خواب گویم چو غلام آفتابم ہر ز آفتاب گویم

Neither am I the night, nor the worshipper of the night that I can interpret dreams. I am the slave of the true Beloved. I only discuss matters related to the Beloved

However, then the objection is raised against the *maulvīs* that they do not demonstrate to us a way to correct our worldly matters. I answer this objection by the following example: a sick person goes to Hakim Maḥmūd Khān. After he checks his pulse, he writes out a prescription. When the patient exits, he meets a shoe-mender who asks him what the Hakīm diagnosed. The patient shows him the prescription. After studying it, he remarks, “Your shoes are torn, did he mention anything regarding that?” When the sick person answers in the negative, this person retorts, “Hakim Maḥmūd Khān is completely unaware of worldly necessities.”

Friends! What answer will be given to this advisor, except that the Hakīm Sāhib has a certain occupation and you have yours. Similarly, we give prescriptions for spiritual ailments, and regard worldly objectives to be on the level of mending shoes. Why then are you casting slurs against us? Friends! Will you take a shoe to a jeweller for mending; or will you ask the judge to manufacture a bed for you? Yes, if Hakim Maḥmūd Khān prohibits a person from mending shoes, then he will be in the wrong. However, if the shoe is sewn in such a manner that a blister will be formed on the skin, then it is the duty of Hakim Maḥmūd Khān to prohibit this, as this can lead to a wound which can cause harm to the whole body.

WHEN DID THE SHARĪ'AH PROHIBIT PROGRESS?

In this manner, if the *maulvīs* prohibit earning wealth by permissible means, then they may be condemned. Yes, if people start finding faults in *dīn*, then they will definitely prohibit this. This prohibition in reality is not a barrier to progress. If a person has valuable coins in his pocket, and whatever space remains, he begins filling it with rubbish. When the pocket begins tearing due to the abundance of the rubbish, the gold coins begin falling out. A man seeing this prohibits the other from filling his pocket with this rubbish. Will it be said that he is a barrier to this man's progress? Never! What benefit is that rubbish which is earned by losing gold coins? Now, when your *dīn* which is more valuable than gold coins is being destroyed, then what success can you expect by gathering a bit of rubbish of this world? The *maulvīs* will definitely prohibit you from this condition. If you understand this, then you too will utter,

مبادا دل آں فردمایہ شاد
کہ از بہر دنیا بدیں بباد

*May that mean person not remain happy, who destroyed his dīn for
the sake of his dunyā*

Even though it is permissible for us to try to save you from worldly harms, we do not regard it to be our duty, since the abundance of our other religious duties, does not allow us to do so.

ماہر چہ خواندہ ایم فراموش کردہ ایم
الاحدیث یاد کہ تکرارے کنیم

*Whatever we have learnt, we have forgotten, besides the speech of the
Beloved, which we continuously repeat*

The English have passed their *fatwā* (ruling) that there should be one group appointed for one task. So according to this *fatwā*, leave the *maulvīs* to fulfil the works of *dīn*. Today, there is a staggering darkness and all the responsibilities are placed on the shoulders of one group; the group of *maulvīs*. Even if the *maulvīs* do something and ask for some collection of money for this cause as they possess none, they are answered, “You also do the collection”.

THE INCIDENT OF AKBAR AND A JESTER

The condition of these people reminds me of an incident in the era of Akbar. In happiness, he gifted an elephant to his jester. How was this poor man going to feed the elephant? Finally, he placed a drum around its neck and left it to roam around. Akbar, by chance, saw the animal in this condition. On enquiring, the man remarked, “Sir, I was unable to feed it. So I left a bucket around its neck and I said to him, ‘Brother, beg for your food and eat’”. So it is as though *maulvīs* are the elephant of Akbar’s jester. Why should the *maulvīs* do collection? Our work is that of the hand and tongue. Giving and collecting money is your work. I was explaining that it is not the work of *maulvīs* to intrude in your worldly matters; in fact it is a sign of their beauty that they are unaware of it, just as the perfection of a child is that he remains completely innocent.

THE HARMS OF THE ‘ULEMĀ’ BEING WORLDLY ORIENTATED

There is great harm in their being aware of worldly matters. Remember that they also possess a *nafs*. The result of this is that

in a few days, they will be selling sugar and rice. If a driver gets a new car, he will never sit driving a train engine again. Thus, a *maulvī* should remain ignorant of the world. Friends! It is so sad that we are sitting in the engine of difficulty, and for your comfort we are blackening our faces and clothing, then too the objection is sounded that why are we not guards. For this reason, I am not mentioning any reformation of our worldly matters, even though that is also based only on *suḥbah* (companionship). I will only make mention of *dinī* reformation, which cannot be accomplished by mere study of books. It will only take place by *suḥbah* (pious company). Reforming ones self by merely studying books is akin to studying books of medicine and then giving one's wife a laxative without asking Hakim Maḥmūd Khān, since we have a purgative in our possession. If you tell anyone to do so, he will tell you, "Sir, there are finer details in every field, which only the expert of the field is aware of. I will not administer the laxative without consulting the Hakīm." Similarly, there are some deeper points in our *din*. To suffice on simply studying books is a grave error. Never suffice on books, but adopt companionship. Since the time is limited, I will now abridge my lecture and end it. (The listeners implored him not to abridge the lecture, so Hadrat continued),

WITHOUT SUHBAH NOTHING IS ATTAINED

In short, there is a great need for good companionship. However, people have no inclination towards it, whereas without companionship even trivial things cannot be done properly. Looking at a cookbook, you can never prepare and fry a savoury. When worldly matters cannot be learnt without companionship,

how can Islamic sciences be acquired? I remember that in my younger days, a lawyer was once a guest at our house. I took a book of law from him and studied one section of it. I then asked the lawyer whether I understood the correct meaning of the text. He replied to me in the negative and elaborated on the precise meaning. After listening to his explanation, it turned out that the meaning which he mentioned was correct. Although Urdu is my mother-tongue, I could not understand the correct meaning as I was not aware of the science. Consequently, if the book were to be in another language, to understand the intricacies of that language is impossible without expertise. If that same book is then translated, the specialities of the original language are lacking. Therefore, just by studying a book, no person can grasp the depths of what is meant. For instance, if a poem of a famous Urdu poet is translated into Persian, than the enjoyment of the original poem will never be sensed. This is the condition of the Qur'ān and *ḥadīth*. First learn the language, then learn the different sciences relating to them from the experts. Thereafter, these sciences will be acquired. Understanding the Qur'ān without a *mufasssīr* (commentator) and *ḥadīth* without a *muhaddith* (expert in the field of *ḥadīth*) is impossible. The 'ulemā' can easily attest to this; that despite being engaged day and night in these fields, occasionally they are forced to find out something. On some occasions, I gave an opposing meaning to a certain text which they had explained; and they accepted this meaning. When this is the condition of those who are perpetually engaged in this field, then how can those who are not engaged rely on their own understanding? On some occasions, there are certain restrictions which are found with a certain *mas'alah*, which are not mentioned at that juncture, for which an

expert is needed. For this reason, when a student of the *shāfiʿī madh hab* requested me to teach him *fiqh* (jurisprudence), I refused since I know that at certain places, a *masʿalah* has certain restrictions which are not mentioned in that place, but at another juncture. I might then forget to mention it, due to it not being present in my mind and due to non-expertise.

IMPORTANT RULING OF DIVORCE

For example, since the word اختارى (choose) is an ambiguous word (كناية), it is placed in باب الكنايات. On seeing it here, some people have erred in their understanding thinking that if a person says this word to his wife with the intention of divorce, then the divorce will take place. However, this *masʿalah* is related to two chapters باب تقوض الطلاق and باب الكنايات. In باب الكنايات it is written that these words are ambiguous and in باب التقويض, it is written that for the divorce to fall, it is a condition for the woman to say thereafter اخترت نفسي (I have chosen myself). If the woman does not say anything, then by the mere utterance of اختارى by the husband, divorce will not occur. Therefore, I refused to teach the student the *shāfiʿī madh hab*. I pointed out to him Maulānā Ṭayyib Ṣāhib Urf *shāfiʿī*, since this is fairness. There are thousands of examples similar to this. As long as a *Shaykh e Kāmil* does not inform one of the intricacies, they cannot be solved. Therefore, there is a need for companionship. One need for *suhbah* is for reformation of knowledge.

The second thing which has to be reformed is one's actions and for this nurturing is needed. This is also based on *suhbah* (companionship). Actions based on nurturing, and mere

knowledge not being sufficient can be easily seen, when we find that ‘ulemā’ also make errors in their actions. The condition of those like us is:

واعظان کیں جلوہ بر محراب و ممبر میکنند جوں بہ خلوت می روند آں کار دیگر میکنند
مشکلی دارم زد انشمنند مجلس باز بر س توبہ فرمایاں چرا خود توبہ کمتر میکنند

*Lecturers on the pulpits and niches make great knowledge apparent.
When they are in solitude, they do contrary actions. One doubt arises
in my mind; ask the intelligentsia, why does the one commanding
others to repent not repent himself?*

What is the reason that we know the evils of backbiting, but are still engaged in it? We know that malice is evil, but thousands of knowledgeable people are afflicted with it. The reason is that *tarbiyah* (spiritual training) has not taken place. Due to this, actions are weak. For action, knowledge and intention are not sufficient; there is a need for *tarbiyah*. People have understood action (*amal*) to be an intended doing, thus intention is sufficient for it. However, the error of this is that one also needs strength for intention. People’s gazes do not fall on this. In another way, this can be explained that intention will only be sufficient when the impediments are not forceful. Without *tarbiyah*, many impediments are found.

THE DESIRES OF THE NAFS ARE NOT DESTROYED BY STRIVING

The desires of the *nafs* are impediments. On a cold night, you desire to wake up and perform *ṣalāh*, but your *nafs* hinders you. It is in need of *tarbiyah*. By this, the desires will weaken, even

though it will not be completely annihilated. Some people are deceived into thinking that by striving the desires are completely annihilated. This is incorrect. Yes, the desires are weakened.

نفس اژدهاست او کی مرده است
از غم بی آلتی افسرده است

“The *nafs* is a serpent. It has not died”

Mawlānā (Rūmī) رحمه الله عليه has written the incident of a snake, which was lying absolutely still due to the cold. A snake-charmer, regarding it to be dead, tied it with ropes and dragged it into the city. People gathered around him. He began boasting how he had captured and killed it. People stood around in amazement. Meanwhile, the heat of the sun caused the snake to begin moving. When the people realized it was alive, they all fled from there. All his stories proved to be false. After mentioning the incident, Mawlānā states,

نفس اژدهاست او کی مرده است
از غم بی آلتی افسرده است

“The *nafs* is a serpent which is not dead”

Most of our reformers always mention the commands, prohibitions, promises and warnings; but do not mention ways to practice on them, which is greatly required, since this is where the difficulty is. We desire not to lie, but our *nafs* says, “There is such and such benefit if you lie”. We then become overtaken by our *nafs*. In our bodies, if bile increases then by using tranquilizers, one will not be relieved. There is a need for such medication

which will remove the illness. Mere advice is like a tranquilizer. In short, there is a need for *tarbiyah* to repel these desires.

NECESSITY FOR PIOUS COMPANIONSHIP FOR KNOWLEDGE AND PRACTICE

The sum total of my lecture thus far is that the necessity of two things has been established. One is knowledge, the other practise. For the first type, there is a need for specialists; and for the second type, there is a need for specialists. Thus, knowledge and action are both dependent on companionship. However, we are completely unmindful of this. I had earlier mentioned that there is a severe need to discuss that which is necessary but in which there is neglect. For this reason, I am mentioning this point that *ṣuḥbah* (companionship) is that matter upon which the perfection of knowledge and practise is dependent. When we realize that knowledge and action are both necessary, then that which it is dependent on will also be necessary.

LACK OF KNOWLEDGE AND ACTION CAUSES WORLDLY HARM

So knowledge and practise are necessary. In short, we find that whatever evils relating to the world and hereafter occur, are due to a deficiency of knowledge or a deficiency in practise. The harms in the hereafter are apparent due to the clear warnings in the Qur'ān and Ḥadīth. As for the harms in this world, they can be easily seen by those who wish to do so. Whoever practises on the teachings of Nabī ﷺ is saved from every worry; and whoever

opposes his teachings is afflicted by a flood of worries and anxieties. I do not say that by practising one will be saved from every exertion, but definitely he will be saved from anxieties. I remember an incident of a friend of mine, Mawlānā Ghulām Mustafā. He used to teach a wealthy person's son; and would make him perform his five daily *ṣalāh*. This boy's mother used to complain that her son was suffering from colds, because Maulānā is telling him to make *wuḍū'* early in the morning. So friends, there is such exertion in *dīn*.

NO HARAJ (DIFFICULTY) IN DĪN

A person asked Mawlānā Faḍl ur Raḥmān Ṣāhib رحمۃ اللہ علیہ what should be done in the case when a woman's husband has disappeared. He said, "She should wait until the man reaches the age of ninety". The man remarked, "Sir, there is great difficulty in this, wherein there is no *ḥaraj* (difficulty) in *dīn*." Maulānā replied, "Brother, if this is *ḥaraj* (difficulty), then there is *ḥaraj* (difficulty) in *jihād* as well". This is not the meaning of *ḥaraj*. *Ḥaraj* refers to anxiety and perplexity, which is not found in Islām. Yes, there is exertion and effort. Is there no exertion and effort in worldly works?

NO ANXIETIES FOR ONE WHO PRACTICES ON THE SHARĪ'AH

By Allāh! Whichever person's practises on the *sharī'ah*, will remain saved from all worries. Perhaps someone may object that we have seen many pious people and they are generally in difficulty e.g. their income is little, and they barely manage to make ends meet. The answer to this is that this difficulty is

confined to the physical body, and is not on the soul. One becomes perturbed and anxious when the soul is in difficulty. An example of those who sacrifice their lives for the *sharī'ah* is that of a lover who meets his beloved after some time. From a distance, the lover makes *salām* and wishes to hug his beloved. Whilst still yearning, the beloved runs forward and embraces him with such force that he feels his bones are about to break. I now ask those who possess intuition "Will the lover undergo pain by this embrace or not?" Definitely, there will be some pain; however it is such pain that a thousand comforts may be sacrificed for this pain. If at this exact moment, the beloved says, "If you are undergoing any discomfort, I will leave you and embrace your companion standing by your side", then what answer will the lover give? It is obvious that he will respond in the following manner:

نشود نصیب دشمن که شود هلاک تیغ تیر دوستاں سلامت که تو خنجر آزمائی

May the enemy not be so fortunate that he be destroyed by your sword. May your friend's head remain safe so that you can test your dagger on it!

He will also shout out,

اسیرت نخواهد ربائی زبند
شکارت نجوید خلاص از کمند

*His prisoner does not want freedom from his clutches,
His prey is not seeking freedom from its net*

If there is love and infatuation, one will not be in the least bit bothered about any discomfort; in fact there is a type of enjoyment felt. Study the lives of the friends of Allah (*ahlullāh*)

that despite their minimal wealth and difficulty in making ends meet, they possess no spiritual distress. In fact, just as you feel sorry for their poverty, they feel sorry for your wealth. Hadrat Shiblī Ṣahib رحمۃ اللہ علیہ, looking at a wealthy person, recited the following *du‘ā’*:

الحمد لله الذى عافانى مما ابتلاك به وفضلنى على كثير من خلق تفضيلا

All praise is due to Allāh who has saved me from that which He has tested you, and who has granted me virtue over many of His creation

You see the outward condition of the *ahlullāh* and feel pity for them, whereas they feel no pity for themselves, since they do not regard it to be a cause of anxiety; which in reality is not. I openly declare that a follower of the *sunnah* can never be perplexed. His condition of every moment is such

کوئے نومیدی مرو کا میدہاست

سوئے تاریکی مرو خورشیدہاست

Do not follow the path of hopelessness, there is much hope. Do not walk towards darkness, there is much light i.e. do not lose hope in Allah, keep your trust in Him

Hope is that which causes a person to undergo great exertion in preparation for his university examinations. He only possesses anticipation and hope to pass. Someone has beautifully said,

اگرچہ دور افتادم بایں امید خورسندم
کہ شاید دست من بارد گر جاناں من گیرد

Even though I remain far from my beloved, I am happy keeping in mind this hope that perhaps my beloved might catch hold of my hand a second time

This poem applies more-so to those who have failed once or twice. Their condition is such that they neither care for food, nor for rest. They are engaged in their studies at all time. How amazing that those who sacrifice their food and rest in the hope of attaining a few rands, are regarded as those with great courage. No one regards them to be in difficulty. If a seeker of Allāh ﷺ has to renounce his luxuries, then he is regarded to be in anxiety and distress. So, I was proving the point that these people are free from anxiety and worry. (All the people then congregated for Asr *ṣalāh*. After *ṣalāh*, the lecture continued)

REASON WHY THE FOLLOWER OF SHARĪ‘ AH IS FREE FROM WORRIES

I had discontinued at this juncture mentioning that a person who practises on the teachings of Nabī ﷺ will be saved from every type of distress. I also answered the doubt which could crop up here. If we understand the reason why, then it will be better. One reason is ‘*aqlī*’ (logical) and the other is based on love. The logical reason is that in the teachings of Nabī ﷺ there is correction and reformation for every evil. Fair-minded people, even of other religions, have also accepted this. If some people, due to their bigotry, did not accept this point, they were refuted by others. The second reason is one of love. This is also logical, but (since the intellectuals have heard it very seldom, it is not referred to as logical). A logical axiom demands that whichever person is obedient to a person of position, then this person will save him from problems. Who can be a greater Being than Allāh ﷻ? Thus, by practicing on the teachings of Nabī ﷺ, which is in

fact obedience to Allāh ﷻ, He ﷻ will save them from every type of anxieties. Yes, if there is such a problem, which is out of Allāh ﷻ's control, then it is a different matter altogether. However, an accepted principle in the whole world is that nothing is out of Allāh ﷻ's control. If any matter outwardly is of difficulty, but in reality is not anxiety, then I do not claim that one will be saved from this. For example, parents protect their children. However, if some infected matter gathers in any of his limbs, then to remove it, the parents will even allow a surgical knife to be used to remove this matter. The child will think that his parents have not protected him; and he will begin crying. The difference between the opinion of the child and the compassionate mother is:

طفل ے لرزد زینش اجتام
مادر شفق ازاں غم شاد کام

The child fears for the surgical knife, but the compassionate mother is happy and pleased with it

So, this difficulty is in fact comfort. Nobody is saved from such difficulty when seeking something, nor does he make effort to save himself from it. This is the reason based on love, which is actually logical as well. I will not only suffice on this logical reason. I will also prove it by a verse of the Noble Qur'ān . Allāh ﷻ states:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْسِبُ

Whoever fears Allāh, Allāh ﷻ will make for him an exit, and He will sustain him from whence he never imagined

This is a promise of Allāh ﷻ. In short, this claim is proven textually and logically (*‘aqlī*). Thus, a person who practises on the teachings of Nabī ﷺ can never be involved in any perplexity.

EFFECT OF DISOBEDIENCE

Just as there is effect in obedience, there is an effect in disobedience. The disobedient person is always involved in uneasiness and perplexity. Even though he may regard himself to be in ease, in reality, he is in a state of uneasiness.

REALITY OF UNEASINESS

It is necessary that I first explain the reality of uneasiness. What does it mean? So, understand that uneasiness refers to anxiety in the heart; and not outward hardship. Study those who are engaged in disobedience, you will find that their heart is dark and perturbed at all times; and they are not blessed with peace and tranquility. The more one's connections increase in the world, his restlessness increases. If one cannot ever perceive this, then let him examine himself.

REALITY OF TRANQUILITY

The manner of doing so is that a person should free himself for a week; and make the *dhikr* of Allāh ﷻ with sincerity. After a week passes, then he should see whether he feels a different condition in his heart or not. Inshā-Allāh, he will definitely perceive it. Now, he should note down this condition. After leaving this solitude, the effects of negligence will automatically become

apparent to him. After another week, he should compare his condition which he had noted down, and the condition he finds himself in now. He will realize that definitely he is now perplexed and he will actually perceive darkness and uneasiness. The condition of the previous week will be one of illumination and tranquility. After this test, one will realize that all those engaged in the world are living in a state of turmoil. Without examination, most people do not even perceive this, since a person who has never experienced tranquility will never know what uneasiness he is in. He will regard his anxiety and uneasiness to be tranquility. This is just like how a village dweller regards disgrace to be his honour. Once a person came to India and he went to a sweet-meat shop. He possessed no money, but he desired to eat the sweet-meats; therefore, without asking any questions, he lifted many and ate them. The sweet-meat seller laid a case against him. The judge passed judgement that he will be punished in this way that he will be placed on a donkey, sent around a city, with young boys behind him beating drums. This was done. When he returned home, his people asked him, "Sir, you went to India how did you find the place?" He replied, "India is a wonderful place. The sweet-meats are free, a ride on the conveyance is free, a whole army of boys followed me for free and the procession of drums is free."

Just as this person attained enjoyment with these actions, similarly those accustomed to luxury regard their servants, honour and worldly possessions to be tranquility. One day the reality will be exposed that they are actually seated on donkeys and not horses which they feel, since they have not mounted horses before. If they ever rode a horse, they would have known that

they were sitting on a donkey; or it is possible that due to dust flying around, they cannot differentiate between a horse and a donkey. The poet says,

فسوف ترى اذا انكشف الغبار

افرس تحت رجلك ام حمار

Soon you will see when the dust settles, was a horse beneath you or a donkey

When the dust of negligence is removed, you will know what lay beneath you. Anyhow, in disobedience of Allāh ﷻ, there can never be tranquility . From this entire lecture, you must have understood how important action is; and how much of uneasiness that person who does not practise undergoes. The necessity of action has become clear; and knowledge is a prerequisite of action; thus it is also necessary.

NECESSITY OF TWO THINGS

Two things, knowledge and practice, has been proven to be necessary. For knowledge, *ta'lim* (instruction) is necessary and for practice, *tarbiyah* (training) is necessary. For *ta'lim* and *tarbiyah*, *subhah* (companionship) is a requisite. Thus, the importance of companionship can be gauged.

In fact I go one step further in saying, “If a person does not possess book knowledge, but has mere companionship, then according to necessity, this will be sufficient. Yes, one will not be technically termed a *maulvī*, since perfection in knowledge cannot be attained without *dars* and *tadrīs* (learning and teaching). Yes,

according to necessity, knowledge will be attained. In fact, if ones retentive power is strong and he has piety, then knowledge can be acquired by mere companionship without studying. Thus the knowledge acquired by most of the *ṣaḥābah* ﷺ was through mere *ṣuḥbah* (companionship), without formal teaching by use of books. Thereafter, when conditions changed, there was a need to compile this knowledge, so that it could be safeguarded. If it was not compiled, people would not have been able to safeguard this knowledge. None would place reliance on their claims of memorisation or the correctness of their narrations. Thus the necessity of compilations of books and formal teaching was secondary, and not an object itself. A person who studies is in need of *ṣuḥbah*, but one who acquires *ṣuḥbah* can be independent of learning from books. This is regarding the dependency of *taʿlīm* on *ṣuḥbah*.

TARBIYAH IS ALSO DEPENDENT ON SUHBAH

Now, as for the second part, *tarbiyah*, which is even more necessary than *taʿlīm*, so this cannot be attained to any degree whatsoever without *ṣuḥbah*. Even non-Muslims testify to its necessity. The boarding rooms built in colleges and universities in which even those residing in the same area are placed there, are only so that the qualities found in their teachers can be created in them. I have mentioned this so that those people whose taste and affinity is with modern people, can also feel satisfied. Otherwise there is no need for us to narrate the actions of other people. We regard the importance of *ṣuḥbah* to be beneficial with so much of conviction, in which there is no trace of doubt. Daily, we witness its benefits. At times, learned people come to me for their

reformation. Their character is not very good. They desire to ask for some *dhikr* and *shuḡl* (spiritual exercises), and then to return. However, instead of teaching them any of this, I advise them to stay here, which they do by remaining here for a few days. By the blessings of some person, their condition improves. Sometimes, the blessings are due to a junior. For this reason, the elders are in need of the juniors, since through their blessings, the reformation of the elders take place. At times people are told, “Reside here for six months or a year”. They do not understand the need for it. However, when they stay, a change occurs in their condition, and they are corrected in seemingly trivial matters, they then understand its necessity. Such incidents continuously occur here. Therefore, there is no need for us to narrate the views of the ‘modernized’ people. However, I have mentioned it as people today do not derive solace without their views.

There is therefore a need of two groups. One group from which *ta’līm* is acquired, and the other from which *tarbiyah* is attained.

MODUS-OPERANDI FOR EVERY GROUP

Regarding this, I will mention a procedure for attaining these two things. However, as there are different types of people, there will be a different program for each one of them.

PROGRAM FOR THE UNLEARNED

One is for the unlearned. The program for them is that if they are free, than they should try to acquire knowledge by means of *darsī* books. Even if one does not become a complete *‘ālim* he should at least continue for 2 or 4 years, not doing any other

work (this is my opinion). He should be completely engaged in his studies. He can study as much as he wishes, minimum being at least one year. After one year, if there is a need to study for some occupation, then worldly and religious knowledge can be pursued together. As for those who are able to complete the ‘*ālim*’ course, they should be allowed to do so as there is a severe need for this, which people regard as the work of useless people.

A person of Kalānūr came to me and he asked me what my nephew was doing. I replied, “He is studying Arabic”. He asked, “Does he intend to study English thereafter?” When I replied in the negative, he remarked, “Will you not let him progress so that he can study English and gain high posts?” I said, “If all are engaged in that, who will become the servants of *dīn*? There is also a need for this”. He said, “From Deoband madrasah, every year many students graduate for this work”. I said, “Subhānallāh! What fairness and well wishing! If being a *maulwī* is a cause of progress, then why are you not stipulating it for my nephew, and if it is a cause of disgrace and humiliation, then why are you stipulating it for the students of Deoband? Are they not the children of people?”

Thus those who are unoccupied should become a complete *maulwī*, especially the children of wealthy people. Poor people are generally concerned about livelihood. Either they will then get involved in other works, thereby not practising on their knowledge or else they will utilize some of their knowledge to earn. The result of this is that there will be no effect in their lectures and their *fatwās* (rulings) will not be regarded as trustworthy. The wealthy are independent. Therefore, the

reforms they undertake will have greater effect. It is thus necessary on the wealthy that they elect one or two of their children to complete studies of *dīn*. However, those students should not be chosen as is the manner generally followed today i.e. the one who is most foolish and dim witted is chosen to study Arabic. Then an objection is laid on the *maulvīs* that they are the most foolish.

Friends! *maulvīs* are not fools, fools are made into *maulvīs*. When selecting, choose a child who is intelligent and sharp-minded, then see how intelligent and sharp-minded the *maulvī* will be.

Generally people's nature has become such that whatever is useless, is kept aside to be spent in the name of Allāh ﷻ. Therefore, foolish and weak-minded people are chosen for the *dīn* of Allāh ﷻ. In this choice, there is benefit for the one studying, but no benefit for the people. People will benefit from such people who are intelligent and far-sighted.

Anyhow, this plan of action is for those unlearned who can become learned. As for those who cannot study, due to other preoccupations, they should occasionally go to the '*ulemā*' and ask them matters relating to their religious life. Today, people meet the '*ulemā*', but in an incorrect manner, that is, they discuss with them about what is written in the newspapers, and what news is famous in the city.

Friends! They do not need this. You worry about yourself and become your own lawyer i.e. go to them, inform them of your sicknesses and actions; and ask them the manner of curing them. These are the different methods of acquiring knowledge for those

who have not formally qualified. Thereafter, seek pious companionship. Go to the pious; and take your children as well to the ‘*ulemā*’, and let them listen to the talks of *dīn*. See now it is holidays. The children are whiling away their time in football and cricket. At least for an hour, take them to an ‘*ālim*. This detailed discussion is regarding those who are unlearned.

MODUS OPERANDI FOR THE LEARNED

The other group of people are those who have studied sufficiently. They have sufficient understanding of necessary knowledge, by which they can be referred to as a *maulvī* technically. For this reason, they don’t regard themselves to be in need of knowledge or *tarbiyah*. I say to them, that because of them having qualified, if they do not have much trust on the knowledge of other ‘*ulemā*’, then they should at least keep correspondence with the ‘*ulemā*’. I do not say that you should ask a certain ‘*ālim*, but I say ask all of them. A better form will be to send a letter every week, containing *masā’il* to four ‘*ālims*. Study their answers. We are not binding you to one specific *maulvī*. At the time of differences arising in the answers, without having formulated any pre-conceived opinion, study both views fairly. If there is still doubt, then without taking the name of the other person, place his proofs in front of the other. If you will continue doing so, then in all *masā’il*, the truth will become manifest. If, on an impossible assumption, the reality of any *mas’alah* remains hidden, then you will not be taken to task on the Day of Judgement, otherwise there is a great fear. Those who do not possess such affinity with knowledge; and they cannot compare and judge correctly, then the way for them is to choose one

person. An example of this is a person who has no affinity with medicine. When doctors differ in a certain matter, what will he do? What is appropriate for him? Should he look at both prescriptions and choose one; or should he choose one looking briefly at its proofs

دلار اے کہ داری دل درو بندہ

در چشم زہمہ عالم فرو بند

Whichever beloved you have attached your heart to, then close your eyes to all others in the world

This is also the solution to those who say, “If the *maulvīs* differ, what should we do? On whose view should we practise?” The answer is that doctors also differ. What do you do in that situation? You normally refer your matter to the one who is most senior. The sign of seniority is that he has attained his knowledge from an expert, he has been engaged in his work for some time, and most people are being cured by him. So, when there is differences amongst the ‘*ulemā*’, then see whose students are they, for how long they have been engaged in serving *dīn*, and what benefit are people deriving from them. If his teachers are experts in the field, he has been serving *dīn* for a lengthy period of time – which is a sign of expertise - and his followers are inclined towards *dīn* due to his efforts; whereas the second does not possess these qualities; then accept the view of the first, and leave out the second. This is also the way for those ‘*ulemā*’ who are unable to decide decisively. As for those who are able to make a decision, they should research both views; and then decide, as has been mentioned above. This is with regards to *ta’līm*.

SIGNS OF A PERFECT SHAYKH

Now, *tarbiyah* remains. The program for the learned and unlearned is the same. They should choose a person whose character has been refined. This can be deduced by observation. Go and see different *mashāyikh*. This is nothing difficult. People run around from city to city for business. If in search of a spiritual guide, a person has to travel to a few places, what difficulty is there? The signs to be observed in him are that he has sufficient knowledge of *dīn*; he practises on that knowledge; he compassionately corrects those associates connected to him, people's hearts become disinclined from the world; generally the pious remain in his company. If you find such a person then continue visiting him. When the opportunity arises, stay by him for a few days. In this way, one's character will become correct. When staying by him, the person will see how controlled his anger is on so many occasions. He will then try to follow suit, until it will become his nature. If it is not possible to stay by him, then keep correspondence. Note down your spiritual sicknesses e.g. I possess greed, avarice, inconstancy, etc. and send them to him. Practise on whatever he prescribes. These personalities will not prescribe *wazīfahs* for the refinement of character, but will prescribe some form of treatment. Even though these are mentioned in books, they are of no benefit to a beginner (*mubtadi*). Principles are mentioned in books. To apply them to your individual condition, according to your own understanding is not sufficient. So this is the manner of acquiring *tarbiyah* either by sitting in someone's company, or either by means of correspondence. Just as this method is applicable for you, so too is it applicable for your children, even if they are engaged in

studying English, etc. In this instance, at least let them spend a quarter of their holidays in the company of some *buzurg* (pious person.) A melon is grafted colour in the company of another. If a person spends only one month in a year with such a person, then neither science nor English will be harmful for him. Till now, a program for the men and children has been discussed.

PROGRAM FOR WOMEN

Now remains the women-folk. One manner for them is that if there is any pious woman in the family, then she should go and sit in her company. If not, then recite to them incidents of living *buzurgs*. Give them such books which they themselves can read. Read to them the books of Imām Ghazālī رحمه الله. I have experienced this. It is of great benefit. Anyhow, the whole program has been set out of *ta‘līm* by the ‘*ulemā*’; and *tarbiyah* by the *mashāyikh*.

ANSWER TO THE COMMON PERSON’S CRITICISM OF ‘ULEMĀ’ AND MASHĀYIKH

People err with regards to these two groups. The error is that they find fault in the ‘*ulemā*’ that they do not practise. For this reason, they do not derive knowledge from them. Similarly, they find fault in the *mashāyikh* that they are not *muḥaqqiq* ‘*ulemā*’. Therefore, they do not acquire *tarbiyah* from them. If you wish to find such a person who is skilled in all sciences, so remember that you will find very few such people.

Friends! If you do not find someone as skilled as Imam Abū Ḥanīfah رحمه الله, then what harm is there? If such perfection is a

condition for the acquisition of *dīn*, then for the acquisition of worldly things, there should be also a similar condition. Thus, do not keep a servant, because he has not received kingship. What will then happen to basic services? If you answer that even though he does not possess such qualifications, he is sufficient for the work, so we will answer likewise. If there is no Abū Hanīfah, then there is the *maulvīs* of today. Similarly, people are seeking *mashāyikh* like Junayd Baghdādī. The same answer is applicable here. Also, if you are searching for Junayd, then create such thirst within yourself like those who benefited from him.

Friends! Regard it as a blessing that you have found *buzurghs* according to your level. Anyhow, this fault is found in the ‘*ulemā*’ that they do not practise. This is true with regards to some of them. However, firstly to regard all as such is incorrect. Many ‘*ulemā*’ are practising. I can even name them, but since people do not ask, why must I mention them. If faults are found in practising ‘*ulemā*’, then the answer to this is, “No human being is void of fault”. Secondly, even if they are not practising, what effect does their action have on their teaching? If Hakīm Maḥmūd Khān does not follow proper dietary rules for himself, will you not ask him for a prescription? Definitely, you will do so. Yes, if you do not do your *tarbiyah* on his hands, we understand. He is however sufficient for imparting of knowledge e.g. if you ask him a certain *mas’alah* of beliefs, what connection does it have with his actions? Another doubt of this nature is that there are differences amongst the ‘*ulemā*’, who should we follow? I have already mentioned that you should give preference to one, following the rules mentioned before. This is just like a person who goes to different lawyers, who have differing opinions in a

certain matter. Finally, preference is given to one. When this rule applies everywhere, then why are all doubts and uncertainties found only in dīn? So even if the ‘ulemā’ are non-practising, attain knowledge from them.

With regards to *mashāyikh*, this fault is found that they are not complete *maulvīs*. Thus people are looking for such *mashāyikh* who have studied all the books in the curriculum i.e. they are complete ‘*ālims*.

Friends! Just as there is no need for a person to be practising in totality before he imparts knowledge, there is no need for a person to possess so much knowledge before he can make *tarbiyah*. Yes, necessary knowledge is incumbent and he should not be like that person who placed a wick of excreta in one of his nostrils, feeling that he was making *mujāhadah* (striving). Over one eye, he had placed a cake of wax, feeling that when one eye was in order, there was no need for the other. With one nostril, he could smell the fragrances of flowers, so from the other, he would smell something foul, thus balancing the two. It was as though he was presenting his opinion to Allāh ﷻ that one eye had been superfluously created. Perchance, a person who has stayed in the company of ‘ulemā’ once passed by him. He informed him that his *wudū*’ and *ṣalāh* were completely incorrect. He began crying, and thereafter corrected himself. Therefore, basic knowledge according to necessity is compulsory but there is no need for perfection of knowledge. Thus, look at the knowledge of the ‘ulemā’, and not their actions. Look at the actions of the *mashāyikh* and not their perfection in knowledge. However, if

you happen to find such a person who is an ‘ālim as well as a shaykh, then Subhānallāh!

بہار عالم حشش دل و جاں تازہ میدارد برنگ اصحاب صورت را بہ ہوا رباب معنی را

The spring of this beautiful world keeps vibrant and fresh the hearts of those who take things at face value by its colour; and keeps vibrant and fresh the hearts of those who understand reality by its fragrance.

Then keep connection with this one person. If you cannot find one such accomplished person, then keep connection with two; which is not a lot. For worldly reasons, you have connections with thousands, so if you have to bear two people for the sake of *dīn*, what difficulty is there? For this religious connection, the object of whom is Allāh ﷻ, if a person has to even keep connection with a thousand people, and bear their airs, then too it is less.

کشد از برائے دلے بارہا
خورد از برائے گلے خارہا
طلبگار یابد صبور و محمول
کہ نشنیدہ ام کیمیا گر ملول

For one heart, many difficulties are borne. For one flower, many thorns prick a person. A seeker should be one who bears patiently. I have never seen an alchemist dejected

If in one place, you do not find success, then turn to another place, just as a sick person, requiring treatment does.

دست از طلب ندارم تا کام من بر آید
یا تن رسد بجایاں یا ز تن بر آید

I will not stop making effort until I complete my objective, either my body will reach the True Beloved, or else my head will be severed from my body

This is what the poet is referring to:

طلب گار باید صبور حمول
که نشنیده ام کیمیا گر ملول

The seeker should be patient and tolerant. We have not seen an alchemist dejected

If a person remains in this concern his whole life, it is not possible that he will be deprived.

عاشق که شد که یار بحالش نظرنه کروای خواجه درد نیست و نه طبیب هست

It has never happened that there is a lover, and the beloved has not glanced at him. O friend, there is no desire for love, otherwise doctors are present.

To remain in this condition, the poet states:

اندریں ره می تراش و می خراش
تا دم آخر دمی فارغ مباش
تا دم آخر میا خربود
که عنایت با تو صاحب سر بود

Remain always in perplexity in this path to Allāh ﷻ; and do not remain unoccupied for even one second. Finally a time will definitely arrive when the mercy and benevolence of Allāh ﷻ will become your companion

This means that a time will definitely arrive in which you will attain your objective. Now I will complete the lecture. Even though I said that I will not name those practising 'ulemā', I have changed my opinion, and I will mention them. The reason is not that I am not worthy of reliance. I only mention *masā'il*, and I am

not saying this out of humility, nor do I have to be humble. I mention that which is by me. By Allāh's grace, I possess necessary knowledge. I am ready to mention them, even though I am not perfect. There are many matters which I do not know. If I am asked such a question, I will clearly say, "I do not know". I do not deny necessary knowledge, nor do I claim that I am worthy of reliance. I do not say that you should have reliance on these *buzurgs*, due to what I say. Go, examine them. I am not mentioning these names for that object. The purpose is only notification.

So the *buzurgs* are:

- 1) Maulānā ‘Abdur Raḥīm Raipūrī, who is present in this *jalsah*. He is sufficient for one's *tarbiyah*.
- 2) Maulānā Maḥmūd Ḥasan Ṣāhib - He is sufficient for one to gain benefit in knowledge and *tarbiyah*.
- 3) Ḥaḍrat Maulānā Khalīl Aḥmad Ṣāhib, who is sufficient for knowledge and *tarbiyah*.

At this time, I am not mentioning other names. I have written a bequest, mentioning the names of some *buzurgs*. Examine them yourselves. However, one cannot examine someone by meeting him once or twice. Many people used to regard Maulānā Rashīd Aḥmad Gangohī Ṣāhib to be harsh in temperament, because they either did not meet him, or met him only once or twice, when Maulānā was involved in some work or was reprimanding someone. Seeing him once, they passed an incorrect judgement on him for the remainder of their lives. This is similar to a

person who hears that a particular judge has beautiful character. On hearing this, he goes to the courtroom to meet him. He reaches there at such a time when the judge has passed a judgement of life-time imprisonment on two men and he is announcing his judgement of hanging for another two men. This man will definitely regard the judge to be blood thirsty. However, an intelligent man will say, "Brother, you have seen him in the courtroom, whilst a severe case was on. Go to his house and observe him." In a similar manner, people go to *buzurgs*, see them once and pronounce that they are extremely harsh.

Friends! Stay by them for at least a week and judge. If still too, you do not like anyone besides yourself, then we cannot cure you. Perhaps on seeing this list, a person may have this doubt that I have only named all our *buzurgs*. It seems that he is a conspirator. So only Allāh ﷻ knows whether I am a conspirator or not? Secondly, I have stopped making *bay'ah*. So, there is no possibility of conspiring. Yes, this doubt remains that he is praising *buzurgs*, which in reality is his own praises that we are *buzurgs*, thus we are able to recognize other *buzurgs*.

مادح خورشید مداح خود است

که دو چشم و نامر دااست

A person praising the sun is actually praising himself, since both his eyes enjoy vision

The answer to this is that you can understand it to be so. This will not harm us. Secondly, how do you know that I have

recognized them? It is possible that I have heard from another *buzurg*, whose piety is established by the following axiom “You are the witnesses of Allāh ﷻ on the earth”. Stay in the company of all of them and examine them.

ما نصیحت بجائے خود کر دیم
روزگارے دریں بسر بردیم
گر نیاید گوش رغبت کس
بر رسولاں بلاغ باشد و بس

We have advised to benefit ourselves. Some time has lapsed in this. If none have the desire to listen, then it is only the duty of the messenger to convey the message; whether anyone practises or not.

Thus, based on the benefit of *suhbah*, Nabī ﷺ is commanded not to deprive the *ṣahābah* ﷺ and to join himself to them. I will now merely translate the verse and terminate,

“O Muḥammad ﷺ, seat yourself amongst such people who call out to their Sustainer morning and evening, and let not your eyes turn away from them (i.e. keep your eyes fixed into them).”

From here, I extract another *mas’alah* – there is benefit in the *tawajjuh* (gaze) of the *buzurgs*. It is as though there is an indication of *ta’lim* in the first sentence because by sitting by one another, one will attain knowledge of laws, and in the second there is an indication towards *tarbiyah*.

Allāh ﷻ thereafter states,

تريد زينة الحيوۃ الدنيا
Intending the beauties of the worldly life

Some have regarded this to be an independent sentence i.e. Do you desire the beauty of the world? I have regarded it to be a circumstantial clause and the negative sentence to be its governor. ذوالحال is عَيْنُكَ. Here, both مقيد and مقيد are negated i.e. the turning of the eyes with the intention of attaining the beauties of the worldly life is negated. This means that there is neither turning of ones attention towards it, nor intention of its beauties. Thus there is no desire.

The second prohibition is,

ولا تطع من اغفلنا قلبه عن ذكرنا واتبع هواه وكان امره فرطاً

Do not obey the one whose heart We have kept unmindful of Our remembrance, who follows his desires, and whose matters exceeds the bounds

From here, a third point is learnt – accept the *mashwarah* (advises) of such a person who does not have these qualities of اغفلنا قلبه etc. (Those whose hearts We have kept unmindful) since there is no blessings in the *mashwarah* of the irreligious. Thus Nabī ﷺ was prohibited from accepting the *mashwarah* of the disbelievers of Makkah Mukarramah regarding having a special gathering. The summary of the verse is that both *ta'lim* and *tarbiyah*, by means of *shuhbah* are shown to be beneficial; and the *shuyūkh* have also been remedied that they should not be unmindful. Subhānallāh! What an amazing and comprehensive verse. We make *du'ā'* that may Allāh ﷻ grant us correct understanding and the ability to practise.



