

باسمه تعالى

حضرت مفتى رضاء الحق صاحب دامت بركاته

Majlis - 08 March 2020

Khanqah Madrassah Sheikh Zakariyyah

Lenasia

Honourable Ulama, Honourable Moulana Ishaq Saheb, Moulana Ebrahim Ganchi Saheb.

It is with the Barakah of Hazrat Moulana Hafiz Abdur-Rahmaan Saheb Rahmatullaahi Allaihi and Hazrat Moulana Ebrahim Saheb Rahmatullaahi Allaihi that we've gathered here in this Madrassah and Masjid. Hafiz Abdur-Rahmaan Saheb took special care of the Taalimi (educational line) and Moulana Ebrahim Saheb and his sons focused especially on the Khanqah and education, he established a Hifz class and girls Madrassah as well.

It is a result of the special connection that they had enjoyed/maintained with the Deen.

We, therefore, maintain contact with their children as well.

Allah (Ta'aala) mentions in the Qur'an:-

واما الجدار فكان لغلامين يتيمين فى المدينة وكان تحته كنز لهما وكان ابوهما صالحا الخ.....

Allah Rabbul Izzat protected the wealth of the orphans until it was due to them, their parents were pious.

Many pious people and Ulama believe that Hazrat Khidar (Allaihis Salaam) is alive, he had consoled the Sahaba Radhiallaahu Anhum on the passing of Rasulullaah (Sallallaahu Allaihi Wasallam), he comforted them by saying

ان فى الله عزائم من كل مصيبة

Allah (Ta'aala) provides an equal/an alternative/ a comfort for every difficulty to rely on and he further mentioned

وخلف من كل هالك

Allah Ta'aala replaces a loss/ destruction (the first Khalifa Abu Bakr Radhiallaahu Anhu)

وعوض من كل فاءت

Allah Ta'aala gives an Iwad (Replacement) for what may have perished

فالى الله فانيبوا

Therefore turn your attention to Allah Ta'aala

واليه فارغبوا

And turn/motivate each other towards Allah Ta'aala.

The Sanad of the above narration is weak, yet recorded.

Moosa (Allaihis Salaam) and Khidar (Allaihis Salaam) had been travelling together when they had arrived at a town where the locals were particularly hostile towards them even though advised of their duty to the visitors.

In the same given town there was a crooked structure/wall that was collapsing which Khidar (Allaihis Salaam) repaired by placing his hand on it. Hazrat Moosa (Allaihis Salaam) objected to Khidar Allahis Salaam's action stating that the people were hostile towards us but instead you've returned a favour for which you should have at least taken compensation and charged a price.

Later.....Khidar (Allaihis Salaam) explained his actions with

واما الجدار فكان لغلامين يتيمين فى المدينة وكان تحته كنز لهما وكان أبوهما صالحا الخ...

The structure/wall belonged to two orphans beneath which their parents had buried/concealed treasure for the orphans, according to some narrations, gold slabs and according to one narration inscribed upon the slabs was the Kalimah

لا اله الا الله محمد رسول الله

The Zikr that we make was revered by khidar (Allaihi Salaam) as well. Khidar (Allaihis Salaam) explained that he had repaired the wall for the protection of the orphan's wealth. He did the favour because

وكان أبوهما صالحا

The Orphans Father was Virtuous/Pious, according to one narration, the ancestors seven generations above were righteous.

We should serve their progeny, associate with them and remain in contact with them, one will be blessed, one will acquire knowledge from them and through the association with them ones Dunya and Akhirah will be made.

It is reported in some narrations that Ibne Abbas (Radhiallaahu Anhu) and Zaid bin Thaabit (Radhiallahu Anhu) were together when Zaid bin Thaabit (Radhiallahu Anhu) prepared to mount his animal. Ibne Abbas (Radhiallahu Anhu) held the reigns of the animal for easy mounting, Zaid (Radhiallahu Anhu) humbly asked Ibne Abbas (Radhiallahu Anhu) not to serve him since they were contemporaries

لا تفعل يا ابن عم رسول الله

Please don't do this for me Oh cousin (Paternal) of Rasulullaah (Sallallaahu Allaihi Wasallam).

Ibne Abbas(Radhiallaahu Anhu) replied

هكذا امرنا ان نفعل بعلمائنا

"We've been advised to honour and serve our Ulama, I therefore held the reigns to make mounting easy for you"

Then as they were departing Zaid (Radhiallahu Anhu) kissed the hand of Abdullah bin Abbas (Radhiallahu Anhu). Ibne Abbas (Radhiallahu Anhu) stopped Zaid (Radhiallahu Anhu) saying

لا تفعل يا زيد ابن ثابت

"Don't do this Oh Zaid bin Thaabit"

Zaid (Radhiallahu Anhu) responded by saying

هكذا امرنا ان نفعل باقارب رسول الله

“We’ve been advised to honour the family and relatives of Rasulullaah (Sallallaahu Allaihi Wasallam) in this way.”

The Ahlus Sunnah wal Jama’ah honour the family of Rasulullaah (Sallallaahu Allaihi Wasallam).

The Raafidi do not honour the family of Rasulullaah (Sallallaahu Allaihi Wasallam), they had poisoned Hassan (RA), they martyred Hussain (RA), they launched an attack on Ali (RA) and martyred him, the Khawaarij were Raafidi and later became known as the Khawaarij. The Khawaarij had taken Bay’at (taken a pledge) earlier but had turned on it.

**The Raafidi do not honour and believe in the Sahaaba (Radhiallahu Anhum).**

We believe in and accept the close relatives of Rasulullaah (Sallallaahu Allaihi Wasallam) in the like manner, it is our duty that we honour and respect the people Allah has given Izzat and honour to.

**Honouring the respectable earns respect for oneself.**

It is reported that Umme Ayman Radhiallahu Anha 's grandson performed his Salaah hurriedly, Ibne Umar (Radhiallahu Anhu) noticed him, he summoned him to teach and explain to him, on enquiring about the person he was informed that it is Umme Ayman Radhiallahu Anha 's grandson. Umme Ayman Radhiallahu Anha was Rasulullaah (Sallallaahu Allaihi Wasallam) caregiver. When Rasulullaah (Sallallaahu Allaihi Wasallam) mother had passed away Umme Ayman Radhiallahu Anha was with them. She took Rasulullaah (Sallallaahu Allaihi Wasallam) from Abwa to Makkah. On learning that he is Umme Ayman's grandson, Ibne Umar Radhiallahu Anhu kept quiet for a moment and commented that if Rasulullaah (Sallallaahu Allaihi Wasallam) had to correct him he would have done so most affectionately. Rasulullaah (Sallallaahu Allaihi Wasallam) was particularly caring towards Umme Ayman and her progeny. We learn from this that we should stay in the company of the Virtuous and we should care for the progeny of the pious. The offspring that are entrusted with the predecessors seat should guide and mentor their subordinates correctly with dignity.

During a drought it hadn’t rained for a while, Hazrat Umar (Radhiallahu Anhu) placed Hazrat Abbas (Radhiallahu Anhu) forward to make the Duaa for rain and as a Waseela (intermediate) to draw from Allah’s mercy. It is mentioned in a narration that Hazrat Umar (Radhiallahu Anhu) made Duaa

أَللّهُمَّ انا كُنا نَتوسلُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّد

We generally made Duaa with the Waseela (intermediate) of Rasulullaah (Sallallaahu Allaihi Wasallam), and here

هَذَا عَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

we had the uncle of Rasulullaah (Sallallaahu Allaihi Wasallam) Abbas (Radhiallahu Anhu) make the Duaa and Hazrat Umar Radhiallahu Anhu and the other Sahaba followed, in that way the Duaa was made and the Sahaba used Hazrat Abbas Radhiallahu Anhu 's Waseela, the Duaa was accepted and it poured.

وَهَذَا عَمِ رَسُولِ اللَّهِ كُنا نَتوسلُ بِنَبِيِّنا مُحَمَّد صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينا

وَالان نَتوسلُ إِلَيْكَ بِعَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينا

فَسَقُوا

Hazrat Abbas (Radhiallahu Anhu) stood in front and made the Duaa while Hazrat Umar (Radhiallahu Anhu) and his companions stood behind and made Duaa using his intercession, Allah Ta’aala poured his mercies upon them subsequently.

The Ahlus Sunnah wal Jama'ah accept the belief of using an intermediary (Waseela) therefore we must revere, respect and honour the children of the pious.

This gathering has come together for Tasawwuf and Suhbat.

A good comprehensive definition of Tasawwuf is

الاتصال لكل عمل و خلق سني  
والاجتناب عن كل عمل و خلق دنيي

Tasawwuf is to develop and imbibe good Akhlaaq and actions, and to avoid bad actions and bad character, and to develop a constant state of Zikr of Allah(Ta'aala).

We have gathered to benefit from our Sheikh, his Khulafa and from the advises and Suhbat of his visitors.

Suhbat is a very great concept, an incident has occurred in the era of Mahmood Gaznawi, there was a great Aalim by the name of Abul Hasan Kharaqaani, Mahmood Gaznawi summoned him but Abul Hasan refused, Mahmood Gaznawi sent his messenger with the following

اطيعوا الله والرسول واولى الامر منكم

Meaning, obey the ruler and come immediately.

Abul Hasan Kharaqaani replied as follows - I have failed in

اطيعوا الله,

I haven't even come to

اطيعوا الرسول,

so getting to

اطيعوا الله واولى الامر منكم is a far cry for me and again refused to go. Mahmood Gaznawi happened to pass by some time later and stopped over. Abul Hasan Kharaqaani didn't even stand to receive and welcome him. In the short while that Abul Hasan Kharaqaani had stayed with Mahmood Gaznawi, he was deeply affected by him and praised him greatly. Mahmood Gaznawi then requested a Duaa from Abul Hasan Kharaqaani. Abul Hasan Kharaqaani responded with

اللهم أغفر للمؤمنين والمؤمنات

Mahmood Gaznawi said that this Duaa serves as a Duaa for the general public, I want something special, Abul Hasan Kharaqaani added in Persian

البي عاقبت محمود گردان

Oh Allah grant him a good result and end. Mahmood Gaznawi requested for some more advice.

In essence, in the short while that he spent with Abul Hasan Kharaqaani he was benefitted like a person entering a perfume store leaving perfumed with a sweet scent. Abul Hasan Kharaqaani advised him to be:

generous,

perform salaah with Jamaat,

be sympathetic,  
be compassionate to his subordinates,  
and refrain from sin.

**When he prepared to leave Abul Hasan Kharāqaani stood up to see him off.**

Mahmood Gaznawi offered some Gold and Silver as a contribution for the running expenses and operations of the Khanqah. Abul Hasan Kharāqaani asked for his barley bread and regular food and offered it to Mahmood Gaznawi. Mahmood Gaznawi said that he wouldn't be able to digest it, Abul Hasan Kharāqaani retorted that he too wouldn't be able to digest the gold and silver, we don't have a need for it he replied, Allah Ta'aala takes care of his affairs.

Mahmood Gaznawi asked again that when I came to you, you did not stand to receive me but you stood up to see me off on my leaving, Abul Hasan Kharāqaani explained that you had come with the Ameery (Master) Haughty Mentality but you're leaving with humility and a Faqery (Slave) mentality, we don't honour haughtiness.

In the like manner, a great scholar namely Abul Hakiem, went to Shaam, the governor offered him plenty gifts of silver and gold he responded by saying with his legs stretched out:

اللذی یمد رجليه لا یمد يديه

He who stretches his legs out has no need to stretch his hands out.

It is the Sunnah of Rasulullaah (Sallallaahu Allaihi Wasallam) to accept gifts but be mindful of whose gifts you accept and whose you don't for many have ulterior motives. Hazrat Moulana Ahmed Ali Lahori Rahmatullaahi Allaihi was once asked what is Tasawwuf, to which he replied:

الله تعالى کو عبادت سے راضی کرنا  
رسول الله صلى الله عليه وسلم کو اطاعت سے راضی کرنا  
اور مخلوق کو خدمت سے راضی کرنا

This is a brief description of Tasawwuf.

Some books have recorded that Moosa Allaihis Salaam had asked Allah Ta'ala

من أحب الناس إليك

Who is the most beloved to you?

الذين يذكرونني ولا ينساني

Allah Ta'aala replied, those that remember me and don't forget me.

Moosa Allaihis Salaam further asked

من أعلم الناس

Who is the most knowledgeable?

الذي يبتغي علم الناس مع علمه

He who mixes/joins his knowledge with knowledge acquired from others. i.e. he grabs any opportunity to acquire knowledge and benefits from it by adopting it.

من اقضى الناس

Who is the best judge/decision maker?

الذي يقضي بالحق

He who judges honestly/fairly is best.

The best explanation and understanding of Tasawwuf is -

١. اصلاح القلب.

Reformation of the heart.

٢. اصلاح العين.

Correction of oneself.

٣. اصلاح اللسان و اصلاح الفم.

Correction of tongue and use of mouth.

٤. اصلاح الأذنين

Correction of ears.

٥. إصلاح اليدين و اصلاح الرجلين

Correction of legs, hand and all limbs in touching, feeling, proceeding.

٦. إصلاح البطن

Correction of stomach with what you consume.