

RAMADAN

IMMERSION



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Adab in Words

- There is a prerequisite in every science. The prerequisite of learning knowledge is adab.
 - Adab literally means to put things in their proper places.
 - The Prophet SAW said that Allah had taught him adab. He SAW embodied the pinnacle of adab.
- What separates the poets from everyone else is that they have adab in words.
 - They put words in the right places
 - This is how their poems can affect people.
- Poetry was the foundation of teaching in our tradition.
- Proverbs explain complex things in simple ways
 - The Gulistan is full of proverbs
- Sa'di had a lot of experiences in his life, from travelling for years to being in the dungeon of the Crusaders.
 - Rumi talks about the ney (a flute) in the Masnavi as symbolism for himself. There are a few reasons why he uses this particular instrument.
 - The outward look of it: a ney detaches itself from leaves, the way we should detach from dunya.
 - The inside: everything is taken out of the ney so that it is hollow. We need to get rid of the spiritual diseases of our hearts.

- The holes: no sound will come out of the flute until it has holes. This refers to the experience of life - it will mold us into something amazing if we see what's coming. The trials and tribulations of life are meant to teach us lessons.
- When Sa'di came back to Shiraz after over thirty years, that's when the poems flowed out of him. It takes time and experience.

Continuing Chapter 2 of Gulistan Story of a Thief and a Zaahid

- "A thief goes into the house of a zaahid (someone detached from the world), and no matter how much he searches, he can't find anything."
 - There was nothing worth stealing in the house.
- The man was really upset.
 - There is effort put into trying to steal - there are calculations and planning involved.
- The zaahid had a feeling something was wrong, and he saw the thief.
- The only valuable thing the zaahid owned was an expensive handmade carpet, and he slept on this.
- When the thief was leaving the house, the zaahid rolled up the mattress and threw it out in a way that the thief could see it.
- Then Sa'di begins his poem after the above prose, saying, "I've heard that the people of God don't even want to hurt their enemies."
- "How could you achieve this station, when you're always arguing and fighting with your friends?"
 - If you are treating your friends badly, how could you not treat your enemies badly?
- "The people of purity, whether they are in front of you or behind you, they are the same."
 - There are two relationships people have: how they are together and how they are when they are not together.

- When we depart from each other, we turn our backs towards each other.
 - When someone is good, but they have a certain deficiency, that is what is being spoken about here.
 - One of the greatest gifts in life is to have a good friend.
- “Behind you, they don’t speak about your deficiencies.”
 - It is not their essence, it is just something attached to them. If they remove that, they are all good.
 - We should give sincere advice to our friends regarding their deficiencies, but we shouldn’t talk about it behind their backs.
- “When they are in front of you, they don’t die for you.”
 - It’s not an extreme or fake relationship.
 - What Sa’di is saying is not to be extreme in front of them by over-praising them, but also don’t be extreme behind them by backbiting.
 - The Gulistan is full of advice, but the advice is given in a beautiful way.

Story #13

- “I saw a pious man near a river. He was sick and had an incurable wound. No matter how much medicine he would take, he wouldn’t get healed. For a long period of time, he was in pain and sadness. However, he’s in a state of shukr (gratitude) to Allah constantly. He was asked, ‘Why are you in a state of shukr?’ He said, ‘I’m showing gratitude because I am affected with a trial and tribulation from Allah, not sinfulness and disobedience.’”
 - He would rather not have health than use his health to disobey Allah.
- The man continues, “If my Beloved is killing me in the worst way and you see me crying, I don’t want you to think for a moment that I’m worried about my life. I would be crying because I would be wondering what wrong I did, and what sin I committed that Allah is upset with me.”

- This shows the foundational teaching of Sa'di. We should always do introspection when something bad happens.
- Pointing fingers is easy when calamity strikes, but we should really think about what we have done wrong.
- Prophet SAW said to make 70 excuses for people. We should think good of others.
- Everything of a human being is limited, including love. A child can't understand the love of their mother or father until they become a parent, but by then it's too late since all of their love goes to their own children.

Poem About the Prophet SAW

بلغ العلا بكماله
كشف الدجى بجماله
حسنت جميع خصاله
صلو عليه و آله

He reached the highest place by his perfection
He removed darkness by his beauty
Beautiful are all his qualities
Send blessings upon him and his family.

- This is a poem written by Sa'di about the Prophet SAW
- This is the most amazing poem written about the Prophet SAW in that it's the shortest poem, but has a high meaning.
- It used to be hanged in the Blue Mosque.
- The Prophet SAW was perfect in all of these ways - his inner beauty (his akhlaaq) and his outer beauty was amazing.
- Iqbal said, "When they saw the beauty of Yusuf AS, the women started cutting their fingers. The Prophet SAW was so beautiful that when the moon saw his finger, it split in half."
- Rumi said, "The moon is just one of the lovers of the Prophet SAW. There are countless lovers of the Prophet SAW like the moon. If you look at my heart, it's the splitting of the moon in every moment."

Conclusion

- We should live and embody all of the qualities mentioned in the Gulistan.
 - There are many messages, such as seeing people with the eye of beauty and being a beautiful person, loving the Prophet SAW, being people of gratitude, having mercy upon others, etc.
- If we don't practice these teachings, we have done an injustice to this work that Sa'di has left behind.
- Extremes are from Shaytan, and balance is from what Allah SWT.