

RAMADAN

IMMERSION



Ustadh Feraidoon
Mojadedi

Meaningful Words

- Sa'di was known as Wordsmith, since he had such eloquence in his language.
- Oftentimes, when people speak, it goes through our ears. But sometimes, it goes straight to our heart.
 - The words that come from the heart, go to the heart. The words that come from the tongue, go to the ears only.
 - Words that come from the heart are not fake.
- Rumi didn't write anything of the Masnavi except for the first 18 lines. The rest was written by his students, who wrote as Rumi dictated.
- Sa'di's words are from his heart.
- On the Day of Judgment, whatever intention we do our deeds for, that is what we will get.
 - For example, if we donate money and want others to praise us for it, and the people do praise us, Allah SWT will not reward that deed since we got the reward we wanted already.
- Scholars didn't write their books to be bestsellers, Allah SWT made them bestsellers.
- Thousands of times in our history, books of collections of forty hadith (أربعين) have been written based on a hadith of the Prophet SAW that says whoever learns and practices forty hadith will be in Paradise.
 - However, only Arba'een An Nawawi goes from generation to generation in different languages.

- Imam An-Nawawi's intention was solely for Allah SWT.
- When these people wrote poetry, they wrote the poetry with love.
- A Hindu man was reading the Gulistan of Sa'di and came to a line about the praise of the Prophet SAW. His tongue kept repeating this line, and he couldn't move to the next line.
 - The line was Sa'di saying to himself, "Oh Sa'di, it is impossible to be on a path that is pure (and enter Jannah) except by walking in the footsteps of Muhammad Al Mustafa."
 - When a poet gives advice and uses their own name, it shows the importance and sincerity of the advice.
 - He became Muslim and pursued the path of knowledge.
 - His name is Baba Shami
- Only words with love and sincerity can have a positive impact on others.

Chapter 1 - Characteristics of Kings

- This is about the akhlaaq of kings.
- We all are kings in some way, even if we don't realize it.
- This advice isn't just for real rulers such as kings and presidents, but it's for everyone.

Story of a King

- Sa'di is telling a story about a king who makes the indication that a man is to be killed.
- He describes the man as a poor man who was in a state of hopelessness
 - The man starts saying foul words to the king.
- Proverb: whoever's life is over, whatever is in their heart comes on their tongue.
 - There is no hypocrisy at this time.
- "At the time of dharura, your hand will catch the sword if it comes towards you."
 - Dharura is the time of necessity.
 - For example, when one is starving to death, eating something haram just enough to stay alive is permissible.

- If a sword comes to someone's head, they will catch it with their hand because they would rather lose their hand than lose their head.
- "When people become hopeless, their tongue becomes long, just like a cat who is met by a dog and has nowhere to run and stops fighting the dog."
- "The king asks, 'what is he (the man) saying?'"
 - The king is in a high position with many people in between him and the man, thus being too far to hear him.
- One of the ministers, who was a man of good character, says "master, he is mentioning those who swallow their anger and forgive people."
 - This is an ayah from Surah Aali 'Imran
 - A wazeer is a minister.
- The king had mercy upon the man and said not to kill him.
- Another minister didn't like the minister who influenced the king, and says, "People like us (ministers) are the ones who should present to the king cases in their true forms. We shouldn't lie."
 - He meant, the man who was about to be killed did not really mention the ayah, he was actually speaking with foul language to the king.
- The king frowned. He said, "I liked the lie of this wazeer better than the truth that you spoke. His lie had benefit, but the foundation of your truth was dirty."
 - In certain situations, lies are permissible
 - This is when we are trying to bring hearts together.
 - بهتان is when people make things up about others. This will be asked about on the Day of Judgment.
 - Allah will ask them to make that lie true. On the Day of Judgment, there will be so much time to do this, but that person will be unable to.
 - We will all see the movie of our lives on the Day of Judgment.

- We have the ability to edit and cut out scenes in this movie through tawba, as we all are sinners.
- “People of intellect and wisdom have said, ‘a lie that has benefit is better than a truth that makes fitna.’”
 - This is another proverb
- Continuing the poem, Sa’di says, “Whoever is in that type of position (where they are close to a high authority), it would be very unfortunate that they would speak anything but purity, and they should elevate people and not put people down.”
 - This could be any position where we are close to an authority or decision maker.
- It is written in Feraidoon's palace (a great king of Persia): “This world, oh my brother, you can take nothing with you.”
- “Connect your heart to the One who created the world.”
 - We shouldn’t put the dunya in our hearts.
- “Don’t lean on this world.”
 - This world is not long.
 - Out of our five lives, this life is the shortest. The life of the souls, the dunya, the barzakh (in the grave, the time between this life and the akhira), the Day of Judgment, and the final abode: either Jannah or Jahannam.
 - We should always be vigilant.
 - Shaqiq Al Balkhi was asked how he learnt muraqabah (awareness). He said, we learnt it from cats. When they asked how, he said he saw a mouse hole, and the cat was waiting for the mouse to come out. The cat’s eyes stayed in the same place, it didn’t move, and it was focused. “If cats can do that for this, I can’t do that for Allah?”
- “When the melody of death comes, does it matter what you die on?”
 - Don’t be deluded by the dunya.

Story #12

- “One of the mulook (oppressive kings) asked a righteous person what the best ibaadah he can do is.”
- “The person said, ‘the best ibaadah for you is to take the sunnah afternoon nap so that people can be free from your oppression for some time.’”
- Sa’di continues, “I saw a dhaalim (oppressor) sleeping after Dhuhr, and said ‘this man is a man of fitna, it’s better that he keeps sleeping.’”
- “The one who is asleep is better
- “A life like that - it’s better that they are dead than alive.”
 - These two types of people - the king who oppresses and the one who benefits neither themselves nor others, are better dead.
- “A tree that is dead and dry is better to be used for firewood.”

Story #29

- One of the ministers went to Dhun-Nun Al Misri, who was a wise man. He asked for advice, saying, “Day and night, I’m busy with the service of the sultan, and I have always hoped that he would give me good. I’m afraid that if I make a mistake he will punish me for my disobedience. Dhun-Nun starts crying. He says, “If I worship Allah SWT in the way that you are serving the sultan, I would be amongst the Siddeeqs.”
 - Sometimes we do more for people than we do for Allah.
 - Ex: we have more hope in science than we do in Allah, we fear people more than Allah.
 - We should first go to Allah SWT. We take medicine, but Allah is the One Who cures us through that medicine.
 - Why did Dhun-Nun say Siddeeq? It is the highest standing with Allah we can get. There are four categories of people Allah mentions in the Qur’an that
 - The prophets
 - They have all of the following qualities as well.

- The siddeeqeen
 - They are also amongst the shuhadaa and saliheen.
 - That's why Abu Bakr is the best of Allah's creation after the prophets.
- The shuhadaa - the martyrs
 - They are also amongst the saliheen.
 - 'Umar was a shaheed.
- The saliheen - the righteous
- Sa'di says, "If the wazeer has the same feeling towards Allah as he had towards the king, he would be an angel."

Chapter 2 - The Characteristics of the Citizens

- Sa'di is saying the relationship between the powerful and the powerless: kings and citizens.

Story About Husn Al-Dhann

- "One of the heads of the tribes went to a zaahid (someone who is detached from the world) and said, 'what do you say about so-and-so? A lot of people are saying bad things about them.'"
- "The zaahid replied, 'I don't see any deficiency in his outwardly, and I don't know anything about how he is inwardly.'"
- It's not up to us to judge people on whether or not they are muslim.
- We should have good assumptions about others.
- Sa'di says, "whoever has the clothing (meaning, the outward appearance) of a zaahid, assume they are good."
- "A muhtasib has no ruling inside your house."
 - Muhtasib - a religious police
 - They often check to see whether or not people are fasting in Ramadan, if they are eating on the streets, etc.
 - They have no right inside others' houses.
 - The same way, our hearts are our houses. No one has the right to assume bad about them, if the outward is good.

- The Prophet SAW told the sahaba that they shouldn't fornicate on the street. The sahaba asked why and how someone could do that. He SAW replied that if you talk about what happened on the bed on the street, it is as if you were fornicating on the street.
 - We shouldn't speak of what happens in the house to others.

Conclusion

- For centuries, the Gulistan was on the desk of the French presidents as a gift before taking office.
- We should see how these lessons apply to our own lives.
- Sa'di talks about a just king of Persia - he went hunting one day and they grilled the food. One of the soldiers was told to go get salt from a store, and the king specified that he should pay for it. The soldier said, "what will a little bit of unpaid salt do if I bring it to the king?" The king said, "All oppressions start with salt, and they keep building. Pay for it, so that we don't put the foundational brick of oppression."
- Iqbal said, "If there's a revolution within yourself, it is then that your surroundings will change."
- Raghīb al Isfahani said, "If love exists between people, who needs justice?"
 - Today, we lack love for each other.
- We need to bring these teachings to life.