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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

Chapter Eleven

On An Indication of the Noble Virtues of the *Shehu*, His Honorable Courtesy and His Superb Character Which He Demonstrated in His Lectures

Realize that he was nurtured ethically and religiously and possessed majestic pleasing states and was unparalleled in virtue. Leadership ended with him and camels were driven to him from the east to the west. He was the standard of the scholars and upholder of the banner of the religion. He revived the *Sunna* and brought about the demise of heretical innovation. He spread sciences and removed obscurities. Intellects were dazzled by his knowledge and he joined together the divine realities (*haqiqa*) and the *shari`a*. He made commentary upon the *Qur'an* brilliantly in the presence of the notables of the scholars and the righteous. He was learned in the recitation of the *Qur'an* and acquainted with its many sciences and laws. He knew the sciences of the abrogated verses and the abrogating verses, along with the fact that he was an *imam* in the science of Prophetic traditions. His jurisprudence was astounding along with his knowledge of the science of men of narration. He was unparalleled in sciences of the foundation of religion. He defended the *Sunna* and warded off obscurities. He stood firm with the Truth and possessed sound perceptiveness, being attentive to teaching those sciences that were perplexing and difficult. He was an *imam* in the transmitted intellectual sciences.

The *Shehu* was diligent in his worship and ascetic in this world. He initiated learning and disseminated knowledge, filling the regions of the west with gnosis and disciples. The people of his time stopped with his teachings. He carried the banner of scholarship and was the axis of council and legal decisions of his time. He was illustrious with the elite as well as the common people. He was the *mujaddid* at the head of this century of ours who combined within his noble character eloquent oration and fluent poetry. He was a person of superior and excellent character. His companionship with others was superb and his rapport with them was unselfish. His spiritual realization was intense based upon the nobility and dignity of his character. By means of his protected friendship with Allah and the station of *qutbaaniyya*, he was unsurpassed by the people of his times. He demonstrated much modesty with people and was unlimited in his compassion and sympathy for others. He was completely humble seeing himself less insignificant than grass. He stopped with the limits of the *shari`a* and authored unlimited scholarly publications. He encountered so much love and respect from people that he was more beloved to the hearts of people than they were to themselves. He always faced the throng with a joyous face, exquisite character and a happy demeanor. He showed forbearance and mercy towards the believers as a result the acceptance of people was established for him. There was unanimous agreement among men and *jinn* concerning the magnificence of his station.

In short, descriptions fall short of his true merit. He was the *shaykh* of the all the scholars of his time, rather, he was the spiritual pole of the *imams* in all times. These descriptions of the *Shehu* are not in need of enumerating. Does the light of the sun need a proof?

The *Shehu* was the pole of the time in spiritual states and teachings. He gave victory to the religion by his teachings and elucidations. He revived the *Sunna* by means of his actions. He was constant in his guidance and supervision of mankind. He was the proof of Allah to the world, who had taken a firm grasp of the Book and the *Sunna*. He was the master of his time, the *imam* of his age and one of the remarkable wonders of this period. He possessed the two lights of knowledge and action. He possessed manifest miracles, splendid spiritual stations, luminous secrets, brilliant insight, exceptional spiritual states, unique sincerity, exalted resolution, dazzling spiritual ranks, reverent perceptiveness, illuminated indications, spiritual diffusions, unseen secrets and divine appearances.

The *Shehu* possessed the highest ascent in the realm of intuitive knowledge (*al-ma`arif*) and the most brilliant methodology in the realm of spiritual realities (*al-haqaa`iq*). He attained the highest degree in the realm of nobility and a firm footing in the final stages of spiritual growth. He was well skilled in the sciences of arrival at Allah and was proficient in the dispersal of penetrating wisdom. He disclosed the realities of the divine signs in the most extraordinary manner and opened a multitude of meanings in the realm of direct witnessing of Allah ta`ala. He was the unique one of his times, whom Allah had manifested into existence and presented as a mercy to creation. Allah ta`ala established for him complete acceptance with the elite as well as the common people. Allah ta`ala declared him to the world and fixed him firmly in the sovereignty of sainthood (*wilaayaat*). Allah ta`ala broke natural laws for him and made him speak with the tongue of the unseen. Allah ta`ala manifested by his hands amazing wonders and brilliant miracles.

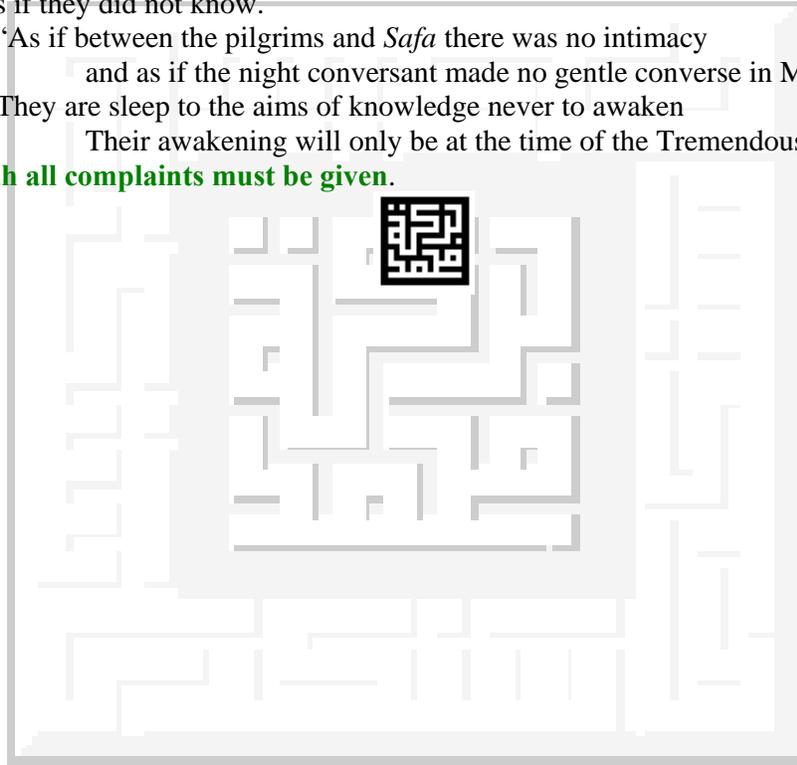
Realize, that I often saw that whenever he desired to come out to teach the people, he would stop in a corner of his home for a short time, say some words and then come out to the people. I once asked about that and he said, "I take the time to renew my intention and make a pledge to Allah that I would be sincere in the reason that I have come out to them. I then ask Allah to make those present understand whatever I speak about." It is for this reason that I, too, make sure to renew my intention in my lectures and always call to mind this pledge he took with Allah.

Whenever the *Shehu* would arrive at his assemblies, he would greet the people with a comprehensive greeting that would be heard by everyone present. Then when he sat upon his stool, he would salute then three times with a smile, happy demeanor and excellent character. Then the people would become silent. He would never become annoyed, showed revulsion or disdain towards those in his lectures, even though he was harried by many of the common people who possessed the most evil traits. They were the kind of people who when asked to be silent, would continue speaking and if they were prevented from asking questions would not cease asking. Then the *Shehu* would raise his voice not directing his words to any particular person. He was not hesitant to speak to any of the people present in his lectures; although many of the prominent *shaykhs* and envious scholars were present. Rather, the *Shehu* would speak to the entire assembly with words, which were of benefit to everyone, without exception. Sometimes people would ask questions while he was in the middle of speaking. He would then stop teaching in order to answer their questions.

The Shehu was steadfast in the religion and did not fear concerning Allah the criticism of those who criticize. He would judge with justice and equity, even against his nearest of kin. He never was overcome with the angry rage of ignorance, nevertheless he never swerved from the Truth in guiding people. This is a small glimpse of his noble virtues and brilliant character. I cited these as a lesson to the ignorant and as a reminder to the heedless learned person. I feel what we have mentioned fulfills what was intended. For if we were to try and mention all of the noble virtues that Allah singled out for the *Shehu*, it would take up volumes and we would completely forsake succinctness. For being succinct is an obligation in this age. This is especially true in an age where the resolution and concern of the people is inapt; where they have become completely preoccupied with the affairs of their livelihood and its objectives and they have turned themselves totally towards this world's life and its embellishments. They have thrown the Book of Allah behind their backs as if they did not know.

“As if between the pilgrims and *Safa* there was no intimacy
and as if the night conversant made no gentle converse in Mecca
They are sleep to the aims of knowledge never to awaken
Their awakening will only be at the time of the Tremendous Address!”

To Allah all complaints must be given.



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