INFLUENCE OF ETHICAL AND SPIRITUAL TEACHINGS OF SYED ALI ḤUSSAINĪ ON SOCIETY

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ABSTRACT

Man is destined to look for the ways and means for his salvation. In this age of modernization, it is difficult to find a way closer to the Creator. Allah, the Almighty has established these ways since the very beginning of humanity, yet we need to find them. *Khwaja* Ma'ṣum defines their duty in his letters: "*Ṣūfis*... are duty bound to guide the people along the right path". Syed Ali Ḥussainī is one of these blessed people in this contemporary era, who influenced the hearts of the Muslims, transformed their lives as per *Qur'an* and the *Sunnah*; and brought them closer to Allah, the Almighty. This article is an analytical study of the impact and influence of his ethical and spiritual teachings on society. The basis and standard of the study are the ethical and spiritual teachings of Syed Ali Ḥussainī, extracted from his books written mainly on "*Taṣawuf*". This study is a Qualitative Research, which will help in (1) introducing us to a spiritual personality___ a *Ṣūfi* (Syed Ali Ḥussainī) of the contemporary times, (2) his Ethical and spiritual Teachings, in order (3) to show as to how much degree he has succeeded in preaching the teachings of the *Qurān* and the *Hadith* and (4) fulfilling his duty as a *Ṣūfi* as quoted from *Khwaja* Ma'ṣum. The study mainly focuses on his imparted influence, and particular impact of his Ethical and Spiritual teachings upon the masses.

Keywords: Ethical, Influence, Syed Ali Ḥussainī, Taṣawuf

INTRODUCTION

Ṣūfism can be defined as a process of purification and purgation, in order to get the ultimate Truth and Love of Allah. The *Ṣūfis* are the celestial spirits, who enlighten the society with the splendour of Islam by illuminating it with their knowledge and wisdom, as derived from the *Qurān* and the *Hadith*. As Justice Dr. Munir Ahmad *Mughal* says in his article:

"The *Auliya* are the *Israfil* of the time. They cause the life to the dead".[1]

Damsaz Ali (2011) refers to a Hadith and says :

> "…all pious persons… up to the day of Judgement are my representatives. They are the true successors of my deep insight spiritual hierarchy known to Allah only, which human beings cannot understand".[2]

The *Ṣūfis* believe that this spiritual hierarchy is known in Arabic as *Silsila*".[3] Many researchers pointed out the titles of these universally acknowledged Orders___ *Silsilas* as *Qādri*, *Naqshbandi*, *Soharwardi* and *Chishti* along with other local and regional orders. Syed Ali Ḥussainī succeeds these *Ṣūfi* Orders, out of which *Naqshbandi* comes down from *Ḥadrat* Abu Bakar (Allah be pleased with him); whereas, rest of the Three (03) Orders i.e. *Qādri*, *Soharwardi* and *Chishti* Orders come down from *Ḥadrat* Ali (Allah shower His Blessings upon his face). Syed Ali Ḥussainī

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[1] Munir Ahmad Mughal, "Life History Of Ḥadrat Mujaddid Alf Thāni", Online Accessed on 21 Feb, 2022, @ **https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1986366**, Pg. 108

[2] Damsaz Ali, "Shaikh Abdul Qādir Jilāni Epitome Of Islamic Propagation And *Taṣawuf*", *International Multidisciplinary Research Journal* 2011, 1(5): 17- 19, Online Accessed on 09 Feb, 2022, @ https://irjs.info/updatepublishing.com

[3] Bareera Saeed, Syeda Salma Hasan, & Muhammad Asir Ajmal, "Impact of Ṣūfism on Pakistani society in the 21st Century: A Grounded Theory",

worked for the revival of another *Ṣūfī* Order i.e. *Qalandri* Order bringing it from the attics of history. It also descends from *Ḥadrat* Ali (Allah shower His Blessings upon his face).

Syed Ali Ḥussainī was an eminent religious scholar and a prestigious spiritual mentor, who served Islam by influencing the hearts of the Muslims through his ethical and spiritual teachings. His words and practical implementation of the teachings of the Holy *Qurān* and the *Sunnah*, inspired the Muslims of his era. His selfless dedication enlightened the dark alleys of the straying hearts, and confused minds of the Muslims. His enthusiastic and strict subordination to the *Sunnah* of The Prophet (PBUH) enlivened the true spirit of Islam in this age of Science and Technology. The people, who ever came in contact with him, fell in love with his noble personality and sublime character.

Dwi Afrianti (2016) elaborates this role in these words:

> "the *Ṣūfī* master (*Murshid*) helps *sālik* (pupil, the follower of spiritual path) to get closer to God".[4]

Syed Ali Ḥussainī___ blessed with magnanimity, eloquence and endurance___ has established this role very successfully. He disciplined their Ethical codes and reinforced their Spiritual status. It helped them getting the better understanding of their own selves, as well as, they were enabled to develop a closer relationship with Allah, the Almighty.

[4] Dwi Afrianti, "Ṣūfism Scholars Network in the Middle East, India, and Indonesia", *International Journal of Nusantara Islam*, Vol. 4, No. 1 (2016), Pg. 79- 92, Online Accessed on 29 Jan, 2022, @ **https://dx.doi.org/10.15575/inji.v4i1.122685**

2.0: LITERATURE REVIEW

A major work has been done on Ṣūfism in general, but we find a very little work particularly on *Ṣūfis;* and influence of their teachings upon the masses.

Shaikh Abdul Qādir *Jilāni* discusses the *Ṣūfis* and their significance, in general, as:

> "They are a few, isolated individuals to whom everyone comes... It is through their agency that the earth becomes full of plants, rain falls from the sky, and affliction is removed away from the creatures". [5]

Abdul Majeed Dars and Bashir Ahmad Rind (2021) discuss the Role of *Mujaddid Alf Thāni* and hold a comparative study with that of *Pīr* Muhammad Rashid Roza *Dhani* in their Research Article. They concentrate on their works for the revival of Islam. They also highlight the current issue of disguised *Ṣūfis*:

> "Unfortunately, some people disguised themselves as *Ṣūfis* and entered *Ṣūfi* circles... To them, *Shari'a* was a meaningless display".[6]

Ath-Thaqāfat Al-Islamiya (2018) quotes Dr. Mehmood Ḥussain (VC Karachi University, Karachi, who defines the efforts of *Ḥadrat Mujaddid Alf Thāni* in the following words:

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[5] Abdul Qādir Jilāni, "Purification Of The Mind (*Jila' Al-Khawtir*)", Translated: Shetha Al-Dargazelli & Louay Fatoohi, Chapter: The Knowledge Of Saints, pg. 78, online accessed on 05 Feb. 2022.

[6] Abdul Majeed Dars & Bashir Ahmad Rind, "The Movement Of Mujaddid Alf *Thāni* Shaikh Ahmed Sarhandi And Pīr Muhammad Rashid Roza Dhani For The Revival Of Din: A Comparative Study", *The Scholar Islamic Academic Research Journal*, Vol. 7, No. 1 (June 2021), Online Accessed on , @ https://doi.org/10.29370/siraj/issue12ar3

> *has rendered great services for the revival of Islam, and its political elevation in the Sub-Continent.** [7]

A very few work has been done, so far, on the focused personality (Syed Ali Ḥussainī): Muhammad Azam in his research (2019) has presented only a simple introduction to Syed Ali Ḥussainī, peculiar qualities of his esteemed character, and a brief introduction to his literary works.[8]

Muhammad Azam, Muhammad Tahir Ḥussain and Muhammad Zakā Ullah (2021) discuss the concept of heart[9] in the context of the *Qurān* and the *Hadith* and present twelve (12) types of hearts as described by Syed Ali Ḥussainī (the focused personality) in his various literary works.

3.0: RESEARCH GAP & RESEARCH OBJECTIVES

The Researcher found some gaps regarding the topic and the focused personality, which helped to design the following Research Objectives:

- To analyze the ethical and spiritual teachings of Syed Ali Ḥussainī through his literary works
- To summarize and enumerate the Role of Syed Ali Ḥussainī in influencing the modern Muslims through his Ethical and Spiritual teachings

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[7] Muhammad Zubair & Adnan Malik, "The Personality of Mujadded- Alif- *Thāni* and his Services through the eyes of Scholars", *The Islamic Culture*, No. 40 (2018), Online Accessed on 21 Feb, 2022, @ **https://doi.org/10.46568/tis.v0i40.540**
*(Translated by the Researcher)

[8] Muhammad Azam, "*Tazkiya e Nafs Me Syed Ali Ḥussaini Lahori Ka Muáqâf Aur Mânhaj*" (The Stance And Approach Of Purification Of The Mind By Syed Ali Ḥussaini Lahori), 2019, Department of Islamic Studies, The University of Lahore.

[9] Muhammad Azam & Muhammad Ḥussain & Muhammad Zaka Ullah, "*Hazrat Shaikh Syed Ali Ḥussaini Lahori Ka Tassawar-e-Qalb*" (The Concept Of Heart By Shaikh Syed Ali Ḥussaini Lahori*), Al Hidāyah, 2021, Vol 03 No. 02, pg. 27__38, ISSN (print): 2707-7454/ ISSN (online): 2788-7537

Analytical mode of Research has been used in order to find out the answers, expressed in Descriptive mode.

3.1: RESEARCH DESIGN

Qualitative type of Research has been designed.

The written content has been critically analyzed to filter out the teachings of Syed Ali Ḥussainī. Later, the statements of the Focus Group, has studied and analyzed in the context of these filtered out teachings, in order to measure the frequency of the impacts and influence of the Ethical and Spiritual teachings of Syed Ali Ḥussainī upon the people, in general and upon his followers, in particular.

4.0: ETHICAL AND SPIRITUAL TEACHINGS OF SYED ALI ḤUSSAINĪ

His ethical and spiritual teachings have all been derived from the *Qurān* and the *Sunnah*. He imparted these teachings through his words (his books, sermons, lectures and letters), and his actions.

Ethical and Spiritual teachings of Syed Ali Ḥussainī, as drawn from his books are as under:

- One, who seeks pleasure of Allah through the *'means'*__ a *'Murshid'* (a Guide and a Mentor to the righteous path)__ will find it easier to do noble deeds when he gets a proper guidance of *'Murshid'*... .[10]

- The only way to seek pleasure of Allah, is through the attainment of the pleasure of the Holy Prophet (PBUH). The blessings of the Holy Prophet (PBUH) were showered directly upon his Sacred Progeny (*Ahl-e-Baet*) and the Holy Companions, (*Sahābā Karām*) (May Allah be pleased with them)

[10] Ḥussaini, *Anwaar-e-Sunnat,* Ch: 13 *Bait-e-Tariqât,* Pg. 492

which have been transferred to their successive *Ṣūfis* through this Order of Ṣūfism___ *'Bait'*.[11]

- A *'Murshid'* (Guide) helps a person to get closer to Allah through defining the phases of *'Bait'*. *'Bait'* is meant to love Allah, through making a promise to keep along the path of *'Tâqwā'*, to follow the Islamic teachings,... It leads to *'Dhikr'*, *'Fikr', Mujāhida* and *'Riyādât'*, which ultimately brings welfare and nearness to God.[12]

- Syed Ali Ḥussainī brings example of *Ḥadrat Yāqūb* (Jacob), and *Ḥadrat Yousaf* (Joseph)__ PBUH__ from the Holy *Qurān*[13] to prove as to how a *'Murshid'* (guide) helps his devotees.[14]

- The scholars preach the teachings of the *Shari'a*, whereas, the *Ṣūfis* encourage and inspire through their characters.[15]

- One, who acts against the *Shari'a* can not be a *Ṣūfi*, rather, he is disobedient to Allah and His Prophet (PBUH).[16]

- Knowledge benefits only those, who follow a real '*Murshid'*, otherwise, they maybe misguided by Satan.[17]

- Love of wealth directly affects one's ethical motives… that lust can be cured only through the bitterness of patience, sweetness of knowledge, and trouble of actions.[18]

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[11] ibid
[12] ibid, Pg. 493
[13] *Al-Qurān, Al-Yousaf* 12:24
[14] Ḥussaini, *Anwaar-e-Sunnat*, Ch: 13 *Bait-e-Tariqât*, Pg. 495, 496
[15] Ḥussaini, *Dastgīr-e-Sādiqeen*, Pg. 70
[16] Ḥussaini, *Dastgīr-e-Sādiqeen*, Pg. 344
[17] Ḥussaini, *Hidāy'at-e-Auliya*, Pg. 14

- Three attributes are needed for a man___ body is essential for the senses, senses for enlightenment, and enlightenment is required for one's heart____ in order to get close recognition of Allah.[19]
- He, who loves to be powerful, always remains in distress because love of Allah leaves his heart, as soon as, lust for power enters.[20]
- The obedience of Allah and the performance of noble deeds must only be executed purely for seeking pleasure of Allah, The Almighty.[21]
- Anger is associated with Satan, and … may damage sapience, and blocks the way of a man to seek the righteous path. A man must mediate his anger in order to follow the *Sunnah* of the Prophets and the *Ṣūfîs*.[22]
- A '*Murshid'* guides his disciple to eliminate this evil passion (prejudice) from his heart once and for all.[23]
- Many ignorant scholars amuse others in religious gatherings through their non-serious discussion, are not afraid of Allah. They preach their carelessness about the Day of Judgement among the public. [24]
- *Ḥalal* food causes purgation of one's spirit, whereas, intake of prohibited food causes negligence and viscidity.[25]
- The source of good manners…, he sits in the company of noble people, assimilates good manners and exercises them involuntarily, even if, good manners are not yet absorbed completely in his spirit.[26]

[18] ibid, Chapter 1, Pg. 15
[19] ibid, Chapter 2, Pg. 25
[20] ibid, Chapter 3
[21] ibid, Chapter 5
[22] Ḥussaini, *Hidāy'at-e-Auliya*, Chapter 6
[23] ibid, Chapter 7, Pg. 55
[24] ibid, Chapter 9, Pg. 68
[25] Ḥussaini, *Asool-e-Auliya*, Chapter 2, Pg 12
[26] ibid, Chapter 3, Pg. 18

- Patience is mandatory at every stage of obedience.[27]
- 'Hope' is the string that pulls man ahead, and 'Fear' is the whip striking him every time… .[28]
- Syed Ali Ḥussainī quotes a Hadith: that he is a blessed man, who has witnessed the righteous path of Islam and is satisfied with what he has been given.[29]
- Syed Ali Ḥussainī regards that one, who attains perfection in intention, is ranked as veracious.[30]
- The reality of Oneness is based on Trust upon Allah; and Trust is based on the *Shari'a*. [31]
- Trust can not be true in the absence of true belief in Allah.[32]
- Allah had created 'wish' in man before He created 'intellect'; sent the Prophets with the Books containing the guiding principles… planned to make man… live a successful life one liked by Allah.[33]

It is a duty of a spiritual guide (*Murshid*) to instruct, and guide his disciples while keeping in consideration their individual attribute and personality; behaviour; interests and ability; and determination and perseverance.

> "This is why understanding the *Shaikh's* words and their applications is a science in its own right".[34]

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[27] ibid Chapter 5, Pg. 67
[28] Ḥussaini, *Asool-e-Auliya*, Chapter 6, Pg. 106
[29] ibid, Chapter 7, Pg. 137
[30] ibid, Chapter 8, Pg. 181
[31] ibid, Chapter 9, Pg. 186
[32] ibid, Pg 213
[33] Ḥussaini, *Dunya-o-Tarkān-e-Dunyā*, Chapter: "*Dunyā Ki Pehchān*" (Recognition Of This World), Pg. 10, 11

4.1: INTRODUCTION TO THE 'FOCUS GROUP'

The impacts have been studied in a 'Focus Group' of only Twenty-One followers__ (13) male and (08) female members from 46 yrs. of age to 86 yrs., belonging to different classes, various education levels, different cities (of Punjab, Pakistan only), and assorted professions. (Only those followers were selected, who had met Syed Ali Ḥussainī in person)

4.1.2: THE CITY OF THE FOCUS GROUP

Fourteen members (67%) belong to Lahore, Seven members belong to other Cities of Punjab, Pakistan including Muridke, Gujranwala, Faisalabad, Rawalpindi, and Islamabad.

4.1.3: THE EDUCATION LEVELS OF THE FOCUS GROUP

The education levels vary as follows: Six (30%) members have Matriculation degree. Three (15%) hold Intermediate degree. Only One member (05%) was Graduate with Sciences. Five members (25%) have Masters, M.Phil and PhD degrees in different subjects. Whereas, Five members (25%) have assorted levels entitled as 'Others' in the chart containing Illiterate, Literate, Middle pass and Pharmacy certified.

4.1.4: PROFESSIONS OF THE FOCUS GROUP

Six females (30%) are 'Housewife'. Three of the members (15%) are working as Teachers & Professors. Others (48%) including the categories of Business, Jobs and Retired were Ten. Two members (7%) were working on Daily Wages.

4.2.0: ANALYSIS OF THE QUESTIONNAIRE

[34] Jillani, Syed Abdul Qadir, Purification Of The Mind (Jilā' Al-Khatir), Translated by Shetha Al-Dargazelli & Louay Fatoohi, 2nd Edition, Introduction Pg. 5, Online Accessed on 22 March, 2022

4.2.1: QUESTION 1: WHAT WAS YOUR AGE WHEN YOU CAME TO MEET SYED ALI ḤUSSAINĪ?

The members of our Focus Group met Syed Ali Ḥussainī in different phases of their age. If we divide our members in Four (04) groups of age: the first group__ 05 Followers (25%) range from birth i.e 0 Yrs.__10 Yrs. (Four persons of them have been coming to Syed Ali Ḥussainī since their birth. Second group__ 11 Followers (52%) were between 11 Yrs.___20 Yrs. Third group 4 Followers (19%) range from 21 Yrs.__30 Yrs. Fourth group only One member (4%) was 31Yrs.__40 Yrs., who met Syed Ali Ḥussainī in the age of Thirty-One years.

4.2.2: QUESTION 2: HOW DID YOU COME TO SYED ALI ḤUSSAINĪ?

This question covers the factors, which caused the followers meet Syed Ali Ḥussainī. Majority of the Focus group belonged to the families, who had been the followers of Syed Ali Ḥussainī well before their birth. Even, some of the families had pledged for his allegiance far more than five decades. As Hamid Nazir (Lahore) tells,

"My maternal grand father was the disciple of Syed Ali Ḥussainī, in his early age well before the creation of Pakistan. Later, my parents took pledge for allegiance. Thus, I saw Syed Ali Ḥussainī, as soon as, I opened my eyes".

Bushra Jabeen (Bana Bibi, Lahore) also mentions the same and says,

"My maternal grand father Mr. Siraj Din met Syed Ali Ḥussainī, and pledged for his allegiance. My mother was only eight (08) years old, then".

Similarly, there are some who have been coming to Syed Ali Ḥussainī for more than Fifty (50) years. As Hanifan Bibi (Lahore) says,

"My husband Mr. Ali Muhammad pledged for allegiance to Syed Ali Ḥussainī. He used to admire him every time. One day, I asked him to take me there. I saw Syed Ali Ḥussainī, and got inspired by boundless luminosity on his face. Thus, I pledged for allegiance".

Bushra Bibi (Awan Town, Lahore) tells,

"My mother used to visit *Data Darbar*, Lahore and pray to see a true *Murshid* (Spiritual Mentor). Then, a neighbour brought her to Syed Ali Ḥussainī".

Fahmida Bashir Butt (Lahore), Surraya Munir (Lahore), Nighat Jabeen (Muridke), Muhammad Ata Ullah Butt (Lahore), Muhammad Iqbal (Lahore), Arshad Mahmood (Lahore), *Maulvi* Muhammad Bashir (Faisalabad), and Dr. Jamila Bashir Butt (Islamabad) have been coming to Syed Ali Ḥussainī since their early age.

Another group consists of the followers, who got inspired by someone's personality, his views or his comments about Syed Ali Ḥussainī. This caused their first meeting with Syed Ali Ḥussainī. As Muhammad Ilyas (Muridke) tells,

"My friend Sardar Ali was the disciple of Syed Ali Ḥussainī. He used to admire Syed Ali Ḥussainī for his noble conduct. It inspired me to meet Syed Ali Ḥussainī".

Similarly, *Qāri* Muhammad Abbās *Hāshmi* (Rawalpindi) says,

"I had been teaching at *Jāmia Rizwia Ziā-ul-Uloom*, Rawalpindi, where I met a University Professor *Maulānā* Ghulam Din. His personality inspired me a lot. He referred me to Syed Ali Ḥussainī. I saw him; and my heart verified that I had not seen such a luminous personality like Syed Ali Ḥussainī. Thus, I pledged for allegiance".

As for Abdul Rauf (Gujranwala), he says,

"I have been the student at *Madrassa Ashā'at Al-Qurān Mufti* Abdul Hakim, Mirpur Azad Kashmir. My teacher *Mufti* Ghulam Din was a disciple of Syed Ali Ḥussainī. I met Syed Ali Ḥussainī through his reference".

A. R. Ejaz Qalandar (Lahore) refers to an argument, which changed his life altogether. He says,

"Once, in a *Masjid* the people were discussing that *Auliya* (the *Ṣūfis*) are not found, now a days. Mr. Muhammad Ali refuted this idea with a firm confidence; and told about Syed Ali Ḥussainī. I asked him to meet him and he took me to Syed Ali Ḥussainī".

Similarly, Muhammad Sana Ullah Butt (Lahore) met Syed Ali Ḥussainī through his neighbour.

There are some members, who struggled, prayed and searched for such a personality, who might be worthy of being a Mentor. Eventually, they met Syed Ali Ḥussainī in one way or the other. As Muhammad Usman (Lahore) says,

"I used to offer prayer at *Darbār Mujaddadi* by now and then. One day, I saw Syed Ali Ḥussainī, and felt the luminous rays of light coming out of his face. I requested to pledge for the allegiance; and he approved".

Similarly, Muhammad Rashid Akhtar (Lahore) says,

"I was in search of such personality. I told this to my friend Mr. Bashir Ahmad Chishti; and he took me to Syed Ali Ḥussainī".

Muhammad Arif Ali (Gujranwala) gives the same note of his search, and tells,

"My mother used to love '*Ahl-e-Bai't'* (progeny of the Holy Prophet (PBUH). I inherited that love from her. I used to search for a spiritual personality. Later, one of my uncles, brought me to Syed Ali Ḥussainī".

Akhtar Perveen (Lahore) says that she was fortunate enough to meet Syed Ali Ḥussainī, and this meeting changed her life altogether:

"I had four daughters, and was worried to have a son. One of my student's mother told my mother to take me to Syed Ali Ḥussainī. He prayed for me; and Allah blessed me with two sons. I had pledged for allegiance, in the meanwhile".

4.2.3: QUESTION 3: WHAT KIND OF CHANGE DID YOU FEEL IN YOUR ETHICAL AND SPIRITUAL NORMS AND THOUGHTS?

It provides with the information as up to how much degree Syed Ali Ḥussainī has influenced his followers by improving their ethical, and spiritual values. It can be started with the statement of Hanifan Bibi (Lahore), who says,

"We achieved inner satisfaction; and were inclined towards the Religion; and got rid of all problems. Our ethical values were purgated and purified".

Muhammad Usman (Lahore) tells,

"He made me virtuous enough that people recognize me as a noble man, now".

Muhammad Arif Ali (Gujranwala), who is an illiterate, states this answer in a comprehensive manner, and says,

"I learned respect for *Auliya* (the *Ṣūfis*) and the '*Ahl-e-Bai't'. H*is company made me comprehend the Islamic *Shari'a*, *Tariqât*, *Mā'arifât*, and *Haqiqât* (The Absolute Truth). This is only due to Syed Ali Ḥussainī, that an illiterate like me comprehends the Religion better".

Abdul Rauf (Gujranwala) states:

"I spent almost twenty five years in the company of Syed Ali Ḥussainī, and never witnessed any of his action against the Islamic *Shari'a*.

His followers are regular in their prayers. I have seen young children of his disciples, who are regular even in *Tahajjud* prayer".

Later, he discusses the impact upon his own personality as,

"I am afraid of doing anything against the Islamic *Shari'a*".

Surraya Munir (Lahore) endorses his point in these words:

"Syed Ali Ḥussainī keeps his disciples away from religious, ethical and spiritual vices".

Nighat Jabeen (Muridke) tells that Syed Ali Ḥussainī not only blessed them with religious and spiritual developments, rather they received the Blessings of Allah in this materialistic world. She says,

"I got a valuable wealth of inner satisfaction. We were very poor, before we met Syed Ali Ḥussainī. After we have met him, we possess our own houses, business and cars, now. We were not very particular towards the Religion. After we met Syed Ali Ḥussainī, we have become very regular in our prayers".

Muhammad Ata Ullah Butt (Lahore) says,

"I learned the love of the progeny of the Holy Prophet (PBUH)".

Similarly, Muhammad Rashid Akhtar (Lahore) tells,

"I became regular in my prayers, recitation of the *Qurān,* and observing Fasts".

His impacts inspired and changed the personalities of his disciples, as Fahmida Bashir Butt (Lahore) says,

"I have been very rude, and arrogant in my childhood. His company made me soft-natured. I have been a fearful child; but Syed Ali Ḥussainī relieved me from all such fears".

Muhammad Ilyas (Muridke) confesses,

"I used to drink and take drugs in early young age. The company of Syed Ali Ḥussainī inspired me enough to leave all these things".

Similarly, Arshad Mahmood (Lahore) tells,

"I had no Religious awareness, before I met Syed Ali Ḥussainī. I had been fond of making fun of others, not offering prayers; and watching movies. After I met Syed Ali Ḥussainī, I was changed altogether; and became regular enough in my prayers that I have been offering my *Fajr* prayer behind Syed Ali Ḥussainī".

Muhammad Iqbal (Lahore) tells about the impacts in these words:

"The company of Syed Ali Ḥussainī made the Islamic *Shari'a* easy to learn and comprehend, which had been very confusing due to the scholars. He also made me unique in the possession of spiritual values".

Similarly, Bushra Jabeen (Bana Bibi, Lahore) relates to the background of her family; and says:

"My grandparents possessed the beliefs of '*wahabis'* (*Ahl-e-Hadith*). Their religious, ethical and spiritual values improved altogether, after they had met Syed Ali Ḥussainī ".

Hamid Nazir (Lahore) quotes Syed Ali Ḥussainī:

طریقت فیض صحبت ہے

Translation: "*Tariqât (*Spiritualism) needs the company of a spiritual Mentor". Syed Ali Ḥussainī has made us unique among our contemporaries through a continuous sitting in his company".

Akhtar Perveen (Lahore) tells,

"Syed Ali Ḥussainī strengthened the relationship with the Religion; and lessened the inclination towards materialism. He developed the idea of mortality of this world in our hearts. Our ethical values got improved".

The scholars have almost same feelings about Syed Ali Ḥussainī. As, *Maulvi* Muhammad Bashir (Faisalabad) says,

"Syed Ali Ḥussainī developed my ethical and spiritual values. He groomed both of my worlds".

Muhammad Sana Ullah Butt (Lahore) explains the impacts in these words: “Syed Ali Ḥussainī saved us from the deviated sects, and wrong beliefs. He made us more courteous”.

Qāri Muhammad Abbās *Hāshmi* (Rawalpindi) says,

“Syed Ali Ḥussainī changed me altogether”.

A Researcher, Professor Dr. Jamila Bashir Butt (Islamabad) tells,

“Syed Ali Ḥussainī blessed us with mental satisfaction, and motivation to keep doing good things”.

Syed Ali Ḥussainī preaches true teachings of Islam. As he asks Muhammad Usman (Lahore) to follow the *Qurān,* as ordered by Allah about the attitude towards the parents. He tells,

“My father kicked me out of his house. Syed Ali Ḥussainī told me to ask for his forgiveness. I did so”.

Similarly, he taught A. R. Ejaz Qalandar (Lahore), who tells,

“I had been a wrestler, before I met Syed Ali Ḥussainī. One day, he told me the future during routine conversation. He said that a young wrestler changes into an old goon. I understood him. Thus, he saved me from becoming a goon, because I never went for wrestling afterwards”.

If the impacts of Syed Ali Ḥussainī upon his disciples are summarized, Bushra Bibi (Awan Town, Lahore) explains it very well in saying:

“I learned *Tauheed* (Oneness); *Risālat* (the Prophet hood); respect and regard for the sacred progeny of the Holy Prophet (PBUH) and the *Ṣūfīs*; the best way to live life according to the *Qurān,* and the *Sunnah*. His company taught us the ethical and spiritual values”.

Question 3 shows that all of them developed into an upper status of ethical values; and converted into more noble and gentle personalities. Even, some of them shunned vicious activities for good.

4.2.4: QUESTION 4: WHY DID YOU FEEL THE NEED OF GUIDANCE OR HELP EVEN WHEN WE HAVE THE *QURĀN* AND THE *HADITH*?

This was a sensitive question, but all the members (except for one who did not answer) answered it in a quite reasonable manner. They have quoted the *Qurān* and the *Hadith*, in order to support, and endorse their views. As Hanifan Bibi (Lahore) starts the argument by saying:

"Undoubtedly, the *Qurān* and the *Hadith* guide mankind. Yet, there are many points in them, which need a mentor to be comprehended. The Prophets came for the guidance of mankind, this responsibility has been taken over by *Auliya* (the *Ṣūfis*), now. A man can deviate from the Righteous path without the guidance of a *Murshid* (Spiritual Mentor)".

Muhammad Usman (Lahore) quotes and says,

"Recall that particular *Hadith* telling that: "I am leaving Two (02) entities among you: the *Qurān* and my progeny"… We need the worldly scholars to learn the worldly knowledge, yet we need the *Murshid,* in order to learn the *Shari'a*, *Tariqât* and *Haqiqât* (the Absolute Truth)".

Abdul Rauf (Gujranwala) tells this significance in an easy and comprehensible way as:

"The knowledge of the *Qurān* and the *Sunnah*, known as the Islamic *Shari'a*, is necessary to learn for the purification of body. Whereas, the knowledge of *Tariqât* is required for the purgation of the soul, which cannot be achieved without the guidance of a *Murshid* ".

Similarly, A. R. Ejaz Qalandar (Lahore) says,

"As Allah says in the *Qurān* to come to the Righteous (people), and the *Hadith* tells that the *Qurān* and the progeny of the Holy Prophet (PBUH) must be followed, they could save like Noah's ship".

Muhammad Ata Ullah Butt (Lahore) expresses the same:

"The progeny of the Holy Prophet (PBUH) is the practical interpretation of the *Qurān*".

Even, a housewife Bushra Bibi (Awan Town, Lahore) elaborates:

"As the children cannot differentiate between right and wrong, similarly, one cannot understand the *Qurān* and the *Hadith* in their true spirit, without a *Murshid*".

Fahmida Bashir Butt (Lahore) extends it further as:

"Merely an education of the *Qurān* and the *Hadith* cannot make anyone a successful Muslim. For being a successful Muslim, one needs to sit in the company of a true *Wali* (Spiritual Mentor)".

Muhammad Ilyas (Muridke) says,

"The books never speak. So, a *Murshid* is always needed, who practises the Islamic *Shari'a*, and thus inspires others to follow him".

Surraya Munir (Lahore) also expresses in terms of teaching:

"As the students cannot succeed with the help of books without the guidance of a teacher, similarly, we need a mentor, who could make us successful in both the worlds".

Nighat Jabeen (Muridke) quotes the same example:

"A teacher is needed to comprehend the *Qurān* and the Hadith. Similarly, a *Murshid* is required to guide and teach the Religion".

Akhtar Perveen (Lahore) states the same but in a comprehensive manner:

"Firstly, the knowledge of any book cannot be comprehended well, without a teacher. Similarly, none can understand the *Qurān* and the *Hadith* without the guidance of *Ahl-e-Bai't*. Secondly, a book on values cannot make a man follow them, rather a practical demonstration by a personality inspires a man to follow them".

Muhammad Iqbal (Lahore) discusses it in a very comprehensive way as:

"Allah has sent the Prophets for guiding mankind towards the Righteous path. Similarly, me and my father believed that none can be lead to the Righteous without the guidance of a *Murshid*. My father used to quote:

یک زمانہ صحبت بااولیاء بہتر از صد سالہ طاعت بے ریا

Translation: "Sitting in the company of *Auliya* (the *Ṣūfis*) for a little time, is better than offering the prayers for hundred years". My father had been considering him alone and aloof, before he met Syed Ali Ḥussainī".

Arshad Mahmood (Lahore) expresses the same as:

"None can reach his destination only through religious services. A man can get closer to Allah with the help of *Auliya*, sooner".

Bushra Jabeen (Bana Bibi, Lahore) defends the argument in a scholarly manner as, :

"In this time of distress, man needs the Righteous people, as Allah says in the *Qurān*:[35]

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِیْنَ

Translation: "O ye who believe! Fear Allah and be with those who are true (in word and deed)".

It is because, their love and company are the source of welfare in this world , and the salvation in the Hereafter. Syed Abdul Qādir *Jillani* says in his book "*Fath-ur-Rabbani*" (pg. 158): you need such a *Murshid*, who is an obedient servant of Allah, and he possesses the wisdom; he will teach you ethics, give knowledge; and give better piece of advice".

Maulvi Muhammad Bashir (Faisalabad) states,

[35] *Al-Qurān, At-Tawbah* 9:119

"Since, we need a mentor besides the facility of a computer, similarly, we need the Righteous scholars, and the guidance of a true *Murshid* to comprehend the *Qurān* and the *Hadith.* As *Ḥadrat* Musa (Moses) asks for an assistant (*Ḥadrat* Haroon) in the verse no. 29, *Surah Tahā* (Allah's Blessings be upon them):[36]

وَ اجْعَلْ لِّیْ وَزِیْرًا مِّنْ اَهْلِیْۙ(۲۹)هٰرُوْنَ اَخِیْۙ-

Translation: "And give me a Minister from my family, Aaron, my brother". It shows as to how much we need a guide for us".

Muhammad Sana Ullah Butt (Lahore) simply explains it as:

"This world is an examination hall. A man needs an experienced mentor for the success, besides the helping notes. Similarly, a true *Murshid* is required for the success in both of the worlds. The company of Syed Ali Ḥussainī has enabled me enough, that I can resist the satanic and misguiding traps of a person. Syed Ali Ḥussainī did not make prolonged speeches, rather a continuous sitting in '*Dars-e Qurān* had done the miracles".

Qāri Muhammad Abbās *Hāshmi* (Rawalpindi) concludes as:

"This is a fact that, in order to comprehend the *Qurān* and the *Hadith*, such a Righteous Mentor is needed, who must be the practical manifestation of the *Sunnah* of the Holy Prophet (PBUH)".

Hamid Nazir (Lahore) also discusses it logically as:

"A man needs a scholar to understand every field of knowledge, even if, he has a little know-how of it. Similarly, besides we have the *Qurān* and the *Hadith*, we need a *Murshid* to guide us to the best possible way to please Allah".

Similarly, Prof. Dr. Jamila Bashir Butt (Islamabad) tells,

[36] Al-Qurān, At-Taahaa 20:29

"Undoubtedly, the *Qurān* and the *Hadith* are there containing certain rules (and principles). Yet we, as human beings require some person, who actualizes these rules through a practical demonstration. Thus, Syed Ali Ḥussainī practically demonstrated them for us".

This argument can be summarized through an astonishing statement of an illiterate person Muhammad Arif Ali (Gujranwala), who says,

"Allah, the Almighty has declared the status of His *Auliya* at many places in the *Qurān*. He asked us to follow them, in order to get closer to Him. The same subject has been discussed in the *Hadith*. There are many scholars having bookish knowledge, but they do not know a single bit of the Truth. As, there were many scholars and *Haafiz* in the battle of Karbala, but they were unable to recognize their true Mentor. Thus, such a Mentor is required, who may help in both the worlds".

5.0: DISCUSSION

Dr. Seyed Mostafa in his article (The Teachings Of A *Ṣūfi* Master) discusses *Ṣūfi's* role in the context of its consequences:

> "The authenticity of the mystical way is proven by its educational method. If a mystical school does not function accordingly, it is not authentic".[37]

Syed Ali Ḥussainī inspired, and satisfied the masses enough in getting inner satisfaction and peace. The same ethical and spiritual values, and thoughts have been exhibited by his followers, as were conveyed and preached by Syed Ali Ḥussainī through his words and actions. It shows that he has succeeded in his task of guiding the people towards the Righteous

[37] Azmayesh, Mostafa, Dr. Seyed, "The Teachings Of A Ṣūfi Master", Simorgh Ṣūfi Society, visited on 31 Jan, 2022, 6:30 p.m

path. It also appears that none was pressurized by Syed Ali Ḥussainī, rather his luminous personality and his noble company inspired these people to adopt virtuous qualities, and follow ethical values.

He also inspired the highly educated, as well as, professionally qualified people, and it is acknowledged that modern man seeks for inspiration at intelligence level besides being only emotionally targeted. A personality like Syed Ali Ḥussainī__ an "Encyclopedia of Knowledge"; presented himself as the practical manifestation of the *Sunnah* of the Holy Prophet (PBUH); and the Islamic *Shari'a*. It inspired the people; and drew them towards this Modern *Ṣūfi*.

6.0: CONCLUSION

Syed Ali Ḥussainī established a simple and a common, but an extensive and formal phenomenon of a universal spiritual activity, which proves to be a manifestation of an exalted and sublime status. His sublime character; and his Ethical and Spiritual teachings have been guiding millions of people towards the righteous path and getting them acquainted with good ethical and spiritual values; during his life, as well as, afterwards.

He put these series of spiritual activities into a practical framework of a constant training process for the people including their moral, ethical and spiritual education; and grooming and guiding the disciples with persistence, perseverance and discipline. In this way, he enabled them to get the ultimate goal of achieving the pleasure and Love of Allah and His Beloved Prophet (PBUH). Thus, he treated their Ethical vices and Spiritual diseases, in an effective way. In this way, the bond of his allegiance has become an eternal source of internal peace, spiritual harmony and social reform.

Syed Ali Ḥussainī has influenced a great deal through the practical manifestation of the *Sunnah* of the Holy Prophet (PBUH); has left an everlasting and powerful impact through his Ethical and Spiritual teachings; and has inculcated True love in the hearts of modern man, quite successfully.



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