

الصوفية

Sufism
in
Quran & Sunna

Sheikh Fawzy Mohammed Abu Zeid

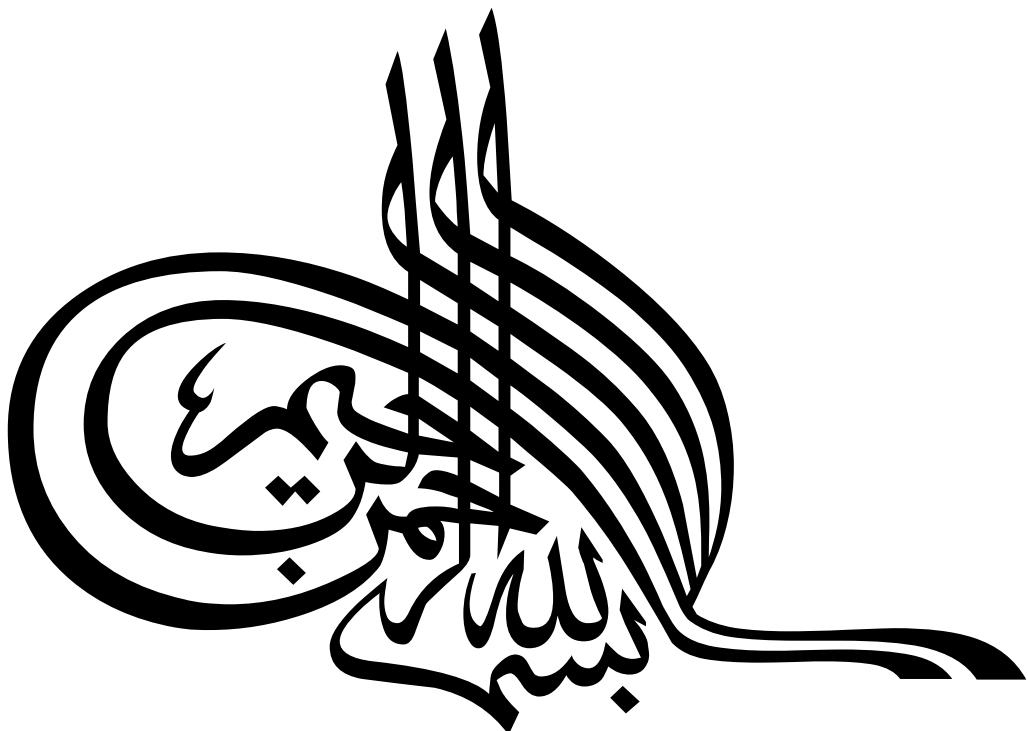
فَرِيقُ الْمُرْسَلِينَ

دار الإيمان في الحياة

Sufism
in
Quran & Sunna

Sheikh Fawzy Mohammed Abu Zeid

Original text is in Arabic,
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Introduction

Praise be to Allah, the Donor and the Generous. It is Him who granted us all good things. Blessings and peace of Allah be upon the prophet, the pen by whom Allah wrote in the preserved book, our master, Mohammed, the great honour of life and the source of light for the Arabs and non-Arabs. Allah blesses him, his family who gave life to the hearts from nothing, his companions and his followers who followed this example.

There are violent attacks against Sufism, in the past and nowadays, these attacks are not based on religion or science or logic.

A wise person uses his mind to judge things. Logically, there are premises lead to results and a religious person never says any thing from his own view, but he passes it on the decree of Allah, the book of Allah (the Quran) and the Sunna of the prophet (May the blessings and peace of Allah be upon him) and says only what matches the book of Allah and the Sunna of the beloved prophet.

Anyone who studies at a scientific institution follows the scientific methods on every scientific case. If we fulfill these scientific methods, e.g.: observation, experimentation, watching and how to make a perfect scientific research, we'll find that the Europeans who excelled the world in scientific research put Sufism at the top of proved scientific cases which all people need, for overcoming their problems, psychological stability, reforming souls, increasing body immunity, hearts' purity and to promote manners and morals which lead to societies' happiness.

Lots of things were proved and registered by them in world famous universities, but people who attack Sufism without evidence or a logical proved reason don't see this. So we should and must face them.

We tried in our monthly sessions held at the center of The General Association for Daawa (Calling) to Allah in Hadayek El-Maadi Cairo, to put Sufism in its right place and to originate its rules from the verses of the Quran, the words of the prophet (May the blessings and peace of Allah be upon him) and the life and behavior of the prophet and his companions.

God, praise to him, granted us success in doing this. We put this out in a book named: *Sufism in Quran & Sunna*

Someone may ask: Does Sufism exist in the Quran and Sunna? We say: Yes, we proved that in this book for God's sake and to clarify the reality and we want nothing but His satisfaction.

About how to become a Sufi (mystic), Imam Al-Ghazzali said:

(The way to that is: beginning with striving against one's self, or the erasing of bad manners, cutting all the attachments and coming thoroughly to God. When this happens, God assumes his servant's heart He takes the responsibility of enlightening it with learning. When God shoulders one's heart, it is filled with mercy and light and he knows the secrets of the heavens, and the heart could see with God's mercy and he could recognize facts. The servant should only get himself ready by purifying himself and true intention and looking forward to what God grants him by his mercy.)

And about the same way Ibn-Khaldun said:

(The prophet's companions were like that, and they had great deal of dignities but they didn't care about that. There were lots of dignities in the life of Abo Bakr, Omar Othman and Ali followed by lots of pious people mentioned in El-Qushayri's book: Resalah and others who followed them.)

This is about the way, but according to the topic, the feeling and the conditions, the mystics generally referred to the great importance of following the law of God.

Imam Abu El-Hassan El-Shatheli says:

(Whoever call to God not following the model of the prophet (May the blessings and peace of Allah be upon him), he is a heresiarch.) He also says: (If the pious don't attend the five prayers with people at the mosque, don't care for him.), Also, among his best words about this:

(There is no dignity greater than believing and following the Sunna when someone is given them, and he is eager to others, then he is a great liar, or he is mistaken in his knowledge and doing the good, like someone who met the king and is satisfied with him and in the same time he is looking forward to taking care of animals and doesn't want satisfaction.)

All the mystics follow this way, one of them: Abu Yazeed El-Bastami said in strength and truth:

(If you see someone who has given so many dignities that he can walk into the air, don't be deceived until you see what he does with the orders, prohibitions and the instructions of the Islamic law.)

Imam El-Gonayd mentioned, more than once, the connection between Sufism and the Islamic law eg:

(All the roads are closed in front of people except people who follow the Sunna of the prophet.) He also said:

(That who doesn't memorize the Quran and write the Sunna can't be followed in this matter, because our knowledge (Sufism) restricted to the origins of the Quran and the Sunna.)

Imam Al-Ghazzali, by word and deed and in his private and general life was limited to the Islamic law, he says:

(Researchers say: If you see someone flying in the air and walking on the water and he commits something against the Islamic law, you should know that he is a devil.)

In fact, the highest example for all the mystics is the prophet (May the blessings and peace of Allah be upon him). They always try to follow him, because he is their ideal in everything they do, they do this according to this verse in the Quran:

"Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much."

(Surat Al-Ahzab, Verse 21)

Imam Dr Abd El-Halim Mahmoud said in his book: Kadeyet Al-Tasawof (The Matter of Sufism), page 48:

(Sufism, mystics (in Islam) have a spiritual method, this method depends in its origin, way and aim on the Noble Quran and the Sunna. This method was experimented and flourished by them. The essence of this method is what they called: the grades and the status. The grades are the spiritual degrees passed by someone who wants to reach God's satisfaction, in each degree he stops for a period of time and strives his self until God guides him to the next degree, to go gradually from noble to nobler and from high to higher. The statuses are the spiritual breathes blow on

someone, he becomes refreshed for seconds, then it passes leaving nectar, the spirit is eager to return to breathe it.)

We beg our God to make this work only for his sake, his satisfaction and benefit for its readers.

*"Our Lord! Keep perfect our Light for us and grant us
forgiveness. Verily, You are Able to do all things."*
(Surat Al-Tahrim, Verse 8).

Original lectures of this book were first tape recorded during my speech, then it was hand written in Arabic from tapes by Mr. Mohesen Abd El-Hayee, Cairo& Mr. Mustafa Abd El-Mawgoud, Zagazig, computer typed by MSSRS. Ahmed Saeed& his sister Mrs Shi'maa, finally text was reviewed & prepared for printing in Arabic by my daughter Dr. Abeer Fawzy. Translation was done by. Mr. Gamal Abd El-Hameed for the English edition, I'm asking Allah to bless& he Almighty reward all of them the best here and in the day after, as well the pious people who took care to print this book for the face of Allah & calling for his last religion .

May the blessings and peace of Allah be upon our prophet Mohammed, his family and companions.

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Chapter One

Sufism In Islam

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Praise be to Allah for his kindness, may the blessings and peace of Allah be upon our prophet Mohammed, the guide to the pious and the good example to people chosen by Allah.

May the blessings and peace of Allah be upon him, his family who followed his light, his companions who followed his model all over their lives, people who adored his perfect manners and features, and upon us with them. O God, make us love the beauty of his soul, his body and his heart.

O brothers and lovers, God bless you all:

People argue nowadays a lot about Sufism and Sufis and there are lots of people who oppose, looking at people who assume Sufism unduly (who only pretend and not concerned with God's clear light.) They thought those are the Sufis. Others opposed saying that Sufism has no origins in the Islamic law.

We want to clarify this matter depending on the Quran, the Sunna and the practical life of the prophet (May the blessings and peace of Allah be upon him) and his companions in Mecca and Medina at the beginning of his call and mission.

The Fact Of Sufism

Sufism, O brothers, means, in short:

To act according to what you learn from the religion of Allah, i.e, the practical translation and practical life of the Quranic verses and the prophetic orders. The verses of the Quran call and lead the Quran people to high stations and well-pleasing conditions. The Sufis live this life with all their bodies, souls, hearts and spirits, until they find the happiness of connection and reach the perfect grades mentioned by Allah in the Quran.

Sufism is not a sophistry, a philosophy, theories or sayings, but it is:

- Behaviors, deeds and statuses.
- After that, Allah sees the servant and grants him, from his bounty, from the light of his connection or from the sources of

his wisdom: types from his favors and bounties, what no-one in mankind can limit or recognize, all of this is from God's bounty.

"And if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful." (Surat Al-Nahl, verse 18)

The First Actual Sufi

The source of Sufism: It is what the prophet (May the blessings and peace of Allah be upon him) did himself. When he went to the cave of Hiraa during the month of Ramadan every year to worship God alone and his pious wife Khadiga prepared him what he needed for the whole month.

In that cave, he worshipped God, sometimes he thought, other times he contemplated, other times he pronounced Allah's name and other times he worshipped God following the religion of Abraham, until the people in Mecca said about him (even before the mission was revealed to him): "Mohammed adored his God." They said that, because they saw him occupied and busy by his God. After that, God granted him purity and clearness.

He said about this period:

"The stones, the trees and the mountains were calling me by name saying: O Mohammed, O Mohammed," this happened before the revelation.

All those who have pure spirit and enlightened humanity, their higher realities speak and listen to realities:

"And there is not a thing but glorifies His Praise. But you understand not their glorification." (Surat Al-Israa, verse 44)

Whoever is pure can hear and understand this glorification and listen to these words even if it is without a tongue, a sound, uvula or lips, but if Allah (glory to him) wants, He does what He wants, this is the origin of Sufism.

After the revelation, he (May the blessings and peace of Allah be upon him) continued like that. He stood all nights until his feet swelled, thanking God for his favors. He used to fast until they say he never eats, it is, the never broken fasting (fasting day and night without eating or drinking). He was also, as lady Aa'isha said: he always pronounces God's name. He described himself saying:

"My eyes sleep, but my heart doesn't."

He didn't forget Allah, his guardian, even when he was asleep, why? Because he adored worshipping his God and never spent a single breath without remembering his God. All his life was as God says:

"Say (O Muhammad): *"Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah."*" (Surat Al-Anaam, verse 162)

His words, deeds, eating, drinking, sleeping, even the intercourse with his wives and his jokes are all acts of worship. He says: *"I make fun, but say only the truth."*¹ He made all his life worshipping to God (Glory to Him).

When God said to him in the Quran:

"And I am the first of the Muslims." (Surat Al-Anaam, verse 163)

His companions competed to be like that in their lives. So he originated the first school in practical Sufism, at Al-Arkam Ibn Abel-Arkam's house (near Safa mountain now), where he used to meet his companions:

"A multitude of those (foremost) will be from the first generations (who embraced Islam.)" (Surat Al-Waakiaa, verse 13)

They were not more than forty. The prophet (May the blessings and peace of Allah be upon him), began with them at this high Sufi school.

Sufism means, prevailing purity. We don't want to ask where this name comes from or to see philosophers' and wise men's sayings, but we want to go directly to purity, because it is the origin of Sufism. The Sufis care only for pureness and after that, God (Glory to Him) grants them gifts and favors.

When is a person ready for grants?

If he reaches, with himself and his heart, the grade of purity, countless grants and bounties come from God to him.

The prophet (May the blessings and peace of Allah be upon him) stayed with his companions at Al-Arkam Ibn Abel-Arkam's house preparing them for these bounties and graces, because the special bounties from God to pious come to hearts and souls, but other bounties of the life and bodies are available to disbelievers and ungrateful. All mankind have the right to get the bodily bounties or the bounties of the present life, the disbelievers may get more than the believers. Because God takes care of the believers, the prophet said in this respect:

*"God protects the believers from this life, as you protect your patient from food and drink."*²

¹

Narrated by Al-Tabarany by Ibn Omar and Al-Khateeb by Anas.

²

Mosnad Ahmed Ibn Hambal by Mahmoud Ibn Labeed.

If the patient gets food and drink, his sickness might increase. We all deal nicely with him to prevent him from them to get speed recovery. God knew by His ultimate knowledge that, the present life is the disease which attacks the souls and separates them from the grades of pious and good people, so He protects them, because He wants to give and grant them.

Preparing The Pure People For Granting

The prophet (May the blessings and peace of Allah be upon him) prepared his companions for the divine grants, this preparation included: the clarifying the souls and purifying the hearts. Clarifying the souls from vices and features which prevent someone from the lights and the bounties of the granter, the exalted and the Oft-Forgiving, such as, spite, envy, hatred, greediness, egoism, stinginess and others mentioned in the Quran and concentrated on by the prophet during his preparation course. The title of this training course is:

"And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones." (Surat Al-Hijr, verse 47)

The second part in the course is: preparing the hearts by purifying them from heart diseases. The biggest and the most dangerous disease is: the pride (conceitedness), because it prevents people from God's bounties, the prophet said: (*Written on the gates of the heavens: not entered by those whose hearts got an atom's weight of pride.*) and other diseases mentioned in this verse:

"Those in whose hearts is a disease." (Surat Al Al-Ahzaab, verse 60)

Those hearts are characterized by the features of hypocrisy, so we should purify ourselves from the features of hypocrisy and hypocrites' conditions to be as righteous people.

"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)" (Surat Al Al-Tawbah, verse 119)

This verse asks us to do this to be veracious. This course is called: the course of self-purification, i.e. clarifying the souls and purifying the hearts.

Who attended it?

Abu-Bakr Al-Seddeek, Othman Ibn Affan, Ali Ibn Abi-Taleb, Omar Ibn Al-Khattab, Abd-El-Rahman Ibn Oaf, Al-Zobayr Ibn Al-Awaam, Talha Ibn Obayd-Allah, Mosaab Ibn Omayr, Hamzah Ibn Abd-El-Mottaleb and others who carried the burden of calling to God looking forward to God's contentment not to position or wealth, but higher position and endless wealth from The Forever Endurer.

"Those who call on their Lord, morning and afternoon, seeking His Face." (Surat Al-Kahf, verse 28)

They only work for God's sake. They reached a degree that there's nothing in their hearts except God, even if they are fathers, mothers, brothers or sisters because they only know God and not deviate from His way in the twinkling of an eye or less.

Look at Imam Omar Ibn Al-Khattab, after the battle of Badr, (the first battle between the Muslims and the disbelievers), when he said to the prophet (May the blessings and peace of Allah be upon him): *"O messenger of God, give me so-and-so, (His relative captive) and give Abu-Bakr so-and-so, (his relative captive),"* and he mentioned some of the prophet's companions from the first emigrants and their relatives and said: *"Give them to us to kill them with our hands, so that God (Glory to Him) knows that our hearts don't incline to anyone except Him."*

Islam and Muslims won't prevail and dominate over the age and place unless we have men like this. They don't prefer anyone (even if he is their son or daughter), because they seek God's satisfaction. They don't praise people with words and don't dissemble people, but if they say, they do.

These are the men about whom it was said: *(God has men if they say, they do)*, he (May the blessings and peace of Allah be upon him) trained and prepared them for that. A man of them doesn't say a single word unless he values it, thought about it and showed it to the light of his heart and the law of God. If it matches them, he says it, if not, he doesn't say it.

Among these sessions of this blessed program, there were amazing sessions to most of us, there were remembrance of Allah sessions, knowledge sessions and sessions for reciting the Quran, these are familiar sessions, but what is amazing is: silence sessions, about which Abu-Bakr said: *"We used to learn silence as you learn how to speak."* So, there was a

session to teach them silence, so that no one of them say anything unless he can do it, and this is what a believer should be.

The vow is obligatory, who ordained it? The person himself. If he vowed and not fulfilled, God will punish him about that, why? To be accustomed to do when he says and to fulfill if he promises.

Is there anyone can force someone to vow? No, but when he vows he should fulfill, like this, marriage is a word and divorce is a word. The word is very important to the men of God; the prophet trained them to this. So, their graduation certificate was:

*"Scholars, wise and jurisprudents very near to (almost) prophets."*³

Who gave them this certificate? The prophet.

"And they are guided (in this world) unto goodly speech and they are guided to the Path of Him (i.e. Allah's Religion of Islamic Monotheism), Who is Worthy of all praises." (Surat Al-Hajj, verse 24)

Talking about those men in details takes long, but it's enough for us to show that the first school for purification and clearness was the house of, Al-Arkam Ibn Abel-Arkam, in Mecca entitled:

"Indeed whose ever purifies himself shall achieve success. And remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and Nawafel additional prayers)." (Surat Al-A'laa, verses 14-15)

They reached the state of knowledge, one of them, for example, Abu Bakr Al-Seddeek, made a room in his house for reciting the Quran. Slaves, women, boys and men used to surround his house to listen to his recitation to the Quran. Their relatives couldn't take them by force, because they were attached by Abu Bakr's recitation to the Quran. The people in Mecca and their leaders got angry and went to Abu Bakr and asked him to go out or read silently not aloud.

In that way, when Mosaab Ibn Omayr went to Medina, how did he open the hearts of its people? By reciting the Quran. When he recited the Quran, his heart was affected and he attracts the souls and hearts to these words. People in Medina called him: the reciter, because he reads the Quran.

He and his friends used to recite the Quran as a way of calling people. This recitation from hearts impressed by the Quran and glorified it,

³

Narrated by Abu-Naeem in Al-Helya, Al-Bayhaky in Al-Zohd and Al-Khateeb in Al-Tareekh from the Hadith of Sowayd Ibn Al-Hares.

affected people who listened to their recitation, because they were brought up according to the guidance of the prophet (May the blessings and peace of Allah be upon him).

The University Of The Suffa People

After the prophet (May the blessings and peace of Allah be upon him) had moved to Medina, this good increased. So the University of the Suffa people was established.

The mosque of the prophet was without a roof, it was only outer walls. They used to pray on the ground, on the bare floor and their bodies were exposed to the sky. The companions were the people employed by God to take the guidance from his beloved prophet and prevail it after that, to people everywhere.

God emptied their hearts from this life and from universal occupations and they went to the prophet caring only for accompanying him. Most of them had no wives, children or houses at that time, so they were with him day and night. If they wanted to sleep, the prophet allowed them to sleep in the mosque. The Ansaar (supporters: people of Medina who welcomed the prophet and the other migrants), made them a platform on a part of the mosque, they slept under it to protect them from the sun in summer and light rain in winter, however if it rained heavily it was falling on them.

Among those people were: Belal Ibn Rabah, Salman Alfaresy, Abu Hurayrah, Sohayb Alrumy, Anas Ibn Malek and others. They were about ninety men; their full time was for God and His prophet.

Don't think they made this because of poverty, but it is God's will. He emptied them as if He was taking them in a divine official delegation, with full stay, to transmit the knowledge of the prophet. It is what exists now everywhere.

The prophet encouraged them to do that and said to them, as was narrated by Ibn Abbas: (*The prophet stood and looked at the Suffa people's poverty, hardship and their hearts' clearness and said:*

*"Oh rejoice Suffa people, anyone from my nation who live satisfied in the same condition like you, he is among my companions in the paradise."*⁴ This is what made the followers (people who saw the companions but didn't see the prophet), their followers and the good people, follow the guidance of those people, because they want to accompany the prophet.

Asceticism

The Mohammedan University started with asceticism in desires, wishes, money and this life seeking God's satisfaction. The one who set the curriculum is the dean of the university. Al-Hassan narrated that the prophet (May the blessings and peace of Allah be upon him) came to the Suffa people and asked:

- *"How are you this morning?"*
- *"Fine,"* they said.
- *"Today you are fine, but what if your meals contains different dishes and you use curtains in your houses as it is for the Ka'ba?"* He said.
- *"Oh, messenger of God, is this going to happen while we are Muslims?"* They asked.
- *"Yes,"* he said.
- *"Then we are better than now, we will give charity and free slaves,"* they said.
- *"No, you are now better, because when this happens, you will envy each other, break ties with kith and kin and hate each other,"* he said.

This is true, because hatred and envy result from desires wishes, and loving this life which people adored.

So the companions began their faithful life and the base of their meeting and their entry to the prophetic university was asceticism.

Asceticism doesn't mean: not having anything in one's hand (possession), but the fact of asceticism is: the heart shouldn't rely on anything. A man may not have anything in his hand, but his heart is looking forward to it, this is not ascetic, because if he possessed it, he would be changed. The true ascetic is someone whose God gave him his bounties

⁴ Al-Kafy Al-Shafy by Ibn Abbas.

in his hand, but his heart isn't affected by them, so he spends them for God's satisfaction as we saw the prophet's companions. One of them brought all his possessions to the prophet. The prophet asked him: "*What did you leave for your family, Abu Bakr?*" He said: *I left them, God and his messenger.* The prophet didn't deny or opposed but agreed to this, because the condition (faith) of Abu Bakr required this.

Another man once said: *O messenger of God, I want to make my will and give all my wealth to charity.* The prophet said: *"No, only one third and this is much, it's better to leave your heirs rich than leaving them poor asking people for charity."* So we know that abilities, intentions, grades and positions differ from one person to another:

"There is not one of us (angels) but has his known place (or position)" (Surat Al-Safaat, verse 164)

What was the schedule of the Suffa people?

There were circles (sessions) for reciting the Quran, remembrance of God, knowledge and training for good works. They were soldiers and servants of the prophet (May the blessings and peace of Allah be upon him) and they were also his guests.

These were their deeds and the prophet used to observe them. One of them, Abu Said Al-Khudry said: *"The prophet came to us and we are weak Muslims, while someone was reciting the Quran and supplicating for us, I don't think the prophet knew anyone of them and they were hiding from each other because of bareness. The prophet signaled to us to make a circle, and then he asked:*

- *"What were you repeating?"*
- *"This is a man recites the Quran and supplicates for us,"* they said.
- *"Do it again,"* he said. Then he said: *"Praise be to God who made people in my nation and asked me to stay patiently with them."* He meant:

"And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost." (Surat Al-Kahf, verse 28)

Then he spoke to delight the poor and said that at the Day of Judgment, they will enter the heavens 500 years before the rich, while the rich are asked and called to account.

Another time, Thabet Al-Banany narrated that Salman Al-Faresy was in a group pronouncing God's name when the prophet passed, they stopped. The prophet asked:

- "What were you saying?"

- "Pronouncing God's name," they said.

- "Go on," he said, "I saw God's mercy falls on you, so I wanted to share you." Then he said: "Praise be to God who made men in my nation and asked me to stay patiently with them."

Sometimes they were two groups one of them pronounces God's name and the other teach and learn. Their scholars were from among them. The prophet prepared scholars to teach them. Abdullah Ibn Rawaha sometimes said: *Come to believe in God*, and he taught them how to believe.

The prophet appointed professors for this school in all branches of knowledge. He said: *The most merciful man in my nation is Abu Bakr, the strongest in religion is Omar, the most shamefaced is Othman, the best one to answer you is Ali, the best one who knows the lawful and unlawful is Mo'az Ibn Gabal, the most truthful one on earth is Abu Zar, the best reciter is Oba'y Ibn Ka'b and the best one who knows the shares of inheritance is Zayd Ibn Thabet.*⁵

The prophet appointed a professor for each subject to teach in the university and every professor, his students circled around him

The prophet was observing the university. He once entered the mosque and saw a group pronouncing God's name and another group studying knowledge, he said: *Both of them are good, but I was sent as an instructor* (a teacher) and he sat with the circle of the group studying knowledge, but he praised both of them.

The Origins Of Sufism

5

Narrated by Al-Bokharey, Muslim and Al-Termethy by Anas Ibn Malik.

The prophet set these origins himself. So this way lasted until now, carried on by working scholars and Rabbis wise people all the times.

Sufism began like this: the good man builds himself a small mosque and collects his true companions and does with them what the prophet did with the Suffa people. The same sight is repeated, some of them pronounce God's name, others contemplate, others recite the Quran, others teach, others learn, others fast during days and others stay nights up worshipping God.

He (the good man - the instructor – Al-Sheikh) gives each one, what matches his abilities and what his soul likes from good work which makes him nearer to God, because souls differ and each one prefers to do a certain work of worshipping. Then God gives them gifts and bounties which He previously gave to the companions of the prophet (May the blessings and peace of Allah be upon him) and the Suffa people.

This is the origin on which the true Sufis, pious and good people and wise rabbis followed. They followed, what the Suffa people did, with their students and lovers. So you find with them remembrance circles, knowledge circles, contemplation circles and circles for reciting the Quran.

Among them you can also see love, affection and harmony, because they stipulate, to be with them and share them, that the heart shouldn't have any envy or spite and the soul shouldn't have any desire towards this life, because they meet with God and want his face. So He gives them gifts and bounties mentioned in this verse:

"Then We gave the Book (the Qur'an) for inheritance to such of Our slaves whom We chose." (Surat Fatir, verse 32)

Do people of this age need this Sufism?

Yes, they need it in this age and in all ages, for pure hearts, healthy bodies and clear life.

May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.

The Conditions Of Truthful People

One of the followers went to Al-Sheikh Abu Asso'od and said to him: *I want to be your student.* He said: *Your Sheikh is Al-Sheikh: Othman Al-*

Moghraby and he is in Morocco and not come yet, so stay with us until he comes. (I.e. only a listener), because they are brothers:

"The believers are nothing else than brothers." (Surat Al-Hujuraat, verse 10)

After fifteen years, one day the Sheikh called that student and said to him: *Your Sheikh arrives today's afternoon at Manial Roda, (a port on the Nile) from Morocco via Alexandria, go and meet him.*

The student went to the port in Manial, he found the ship has just arrived; he waited until the passengers got off. He knew his Sheikh and went to meet him. He was astonished because when his Sheikh, just saw him, he said: *God rewards my brother Abu Asso'od, because he kept you for me that period.*

Those are the really heroes.

But, what happens from some modern Sheikhs, when one of their students leave them, he told people that, bad things will happen to him, this is not right. He's not a Sheikh who gets angry when one student leaves him to another Sheikh or leaves his session to other good people's sessions, because the true Sheikhs knew by heart that true brothers are sustenance from God to them: (*what is yours, will surely comes to you and what is not yours, you won't get it even if you pay all your possession.*)

"If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them." (Surat Al-Anfal, verse 63)

God Himself carries out the task of uniting students' hearts to Sheikhs' hearts. Any change only happens according to God's will. The records of students and their instructors were eternally decided (from very early). So Sahl Al-Tostory said: *I know my students and take care of them since they were in their fathers' spines, since the day of Alasto,* (the day when God gathered all people's souls and made them witness his unity and they confessed).

He took the record of his lovers since then. That who is not written in the record will surely leave, even if he comes and sits, because he is only a temporary guest. Good people know that, and there's no problem about it.

This is the condition of good people everywhere and at all times, between them there are purity, clearness and fulfillment. They are all scholars at the prophetic university and every night the staff meets, where? As my sir Ibrahim Al-Desoky said: *On the white jewel we met and in two bow-lengths is the meet of lovers.*

That who attend the meeting in two bow-lengths, will he still have something from this life? No, and also those who reached this high level. There is nothing bad in their chests towards their brothers, because those,

whose chests have bad intentions towards their brothers, are not allowed to reach this level or even attend by hearts in these high grades and levels.

Those good people, with the light in their hearts, know their students. Sometimes God informs them with the students and their Sheikhs. They don't find any anger in their hearts, if a student left their sessions and went to others.

This is the good Sufism and the good way transmitted by good people from the prophet (May the blessings and peace of Allah be upon him). Anything different may have soul's desire, wish or aims, related to this life. That, who has desires or wishes related to this life, has no medicine to cure him.

The Knowledgeable Struggle Against Self

So, from the very beginning, they took desires and wishes out from their souls and made their only desire to their God, The Holy. As it was said: (*I had disunited desires, but I gathered them since I set my eye on You.*). If a heedless has a desire for women or money or food or any wish, that, who knew God doesn't peek here or there for a single moment. God informed (witnessed) our sir, the messenger of God with all the beauties from the throne, the heavens and the chair, though; He praised him as He said:

"The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it)." (Surat Al-Nagm, verse 17)

He never turned here or there.

After God's beauty and perfection, does he look at anything? Is there anything attracts the sight, after God's beauties and perfections? And so, that, who sees the prophet, does he want to see something else? As it was said (*I had disunited desires, but I gathered them since I set my eye on You. I left people, their lives and their religion occupied by You, my religion and my life.*)

That, who is really and truly concerned by God, never turns to something else for a twinkling of an eye or less. Those are the true men, God said about them:

"Be afraid of Allah, and be with those who are true (in words and deeds)." (Surat Al-Tawba, verse 119)

Why? At least to be with them. That, who loved people will be gathered with them at the Day of Judgment. Or you may be like them, if you have the intention and the firm will. So you have the choice, to be with them, or to be like them.

Prophecy Heredity

That, who is like them, inherits, what does he inherit? He will inherit knowledge, light, enlightenment, revelation, inspiration and bounties, from the inheritance of the prophet, as he said: *"We bequeath knowledge and light."*⁶ I.e. takes his share from knowledge and light.

What's the knowledge, the prophet left?

They are the knowledge of the Quran, the knowledge of facts, the inspiration, the bounties, the enlightenment and the revelation.

Imam Abu Al-Aza'im said about this knowledge:

"If I tell people about some of my knowledge, I will set the fire of love in the whole world. I will fire the hearts with the love of that, who decorated all seekers."

He also says: *"If the far people tasted some of my drinks, they will leave argument and burn their material (physical) knowledge."*

Knowledge Imam Ali, said about it: *"If I interpret Al-Fateha chapter (the first chapter of the Quran) as I know, you will load seventy camels."*

These are endless kinds of knowledge, where did they come from?

This is inheritance from the messenger of God not a study. Because inheritance knowledge differs from the studied knowledge.

Studied knowledge, someone may spend all his lifetime without achieving the extreme, only in one field of it, as we see.

But the inheritance knowledge, someone can collect what he wants from it in less than the twinkling of an eye, if they opened the door and let him in, dressed him like their beloved and beautified him like them, and

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Sonan Abi-Dawood and Sonan Ibn-Maja by Abi-Aldardaa as: Prophets don't bequeath Dinar or Dirham but they bequeath knowledge, whoever takes it, he is lucky.

then the limitless treasures of The Most High and The Granter's bounties come to him.

"And Allah provides without measure to whom He wills." (Surat Al-Nur, verse 38)

The prophet's companions lived in and with this knowledge.

People say, according to the most modern educational theory, in the ministry of education and high education, that: We direct the student to get the piece of information himself; this is the Quranic (Islamic) theory, our sir, the messenger of God (May the blessings and peace of Allah be upon him) used to indicate them and they learn, i.e. from the highest world. Others used to learn from the signs in creatures.

The Benefits Of Verses' Science

If we read the good (holy) people's books, (because a lot of them were lost when the Maghool entered Baghdad, they threw them into the river making a bridge, and that knowledge was lost.), we will find the good people when they spoke about the properties (characteristics) of things, like plants, animals and stars, reveal facts (May be the modern science hasn't reached them yet), for example, what gives plants colors? Puts tastes in them? Gives them smells? Made their shapes and size?

Scientifically, it is said that, genes carries the origins of this and food strengthens and develops them after that. But we say: If the air hasn't got a taste, a colour or a shape, the earth hasn't got a taste, a colour or a smell, also water hasn't got a taste, a colour or a smell, and these are the elements which form what feed the plant. So where do tastes, colors and smells of the fruits, we see and eat, come from? How do their sizes form?

The good people who discover the properties of things like, Imam Abu Al-Aza'im and others of our good ancestors, when one of them look at the plants, they talk to him and tell him their benefits, he writes down these benefits after hearing them from the plant itself. The plant tells him its own properties, so his speech is not writing or guessing.

About this, Imam Abu Al-Aza'im said: There are stars for doing that, God chose them for these things. There are stars, which give plants and fruits their tastes, others give them smells and others give them shapes and size. We all can notice this when vegetables grow in shape during moony nights. Farmers and land owners know by nature, that during moony nights, vegetables and fruits grow, because the group of fruit (yield) stars appears at that time and they make the fruits grow.

But scientists can't discover this fact with their material equipment, that's impossible.

"And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves." (Surat Al-Nahl, verse 16)

I.e. in the darkness at nights, they are guided to tastes, colors, smells and others, God The Ever-living and The Self-Subsisting guides them to do that.

Studying can't lead to learning this knowledge, but inheritance knowledge. O brothers, know certainly, that this nation won't get over its stumble and achieve its aims, unless they turn to inheritance knowledge. For example, the Europeans and the Americans decided to deprive the Muslims from learning the nuclear technology and banned spreading them after the events of September 2001.

How can we learn it?

From The Omniscient (All-Knowing), because we already know it before them. Otherwise, who knew about the atom and the atom's weight?

It's the Noble Quran and its scholars, if someone becomes as God says: *"I will be his hearing to hear with,"* then, what is unknown to him, in the sciences of the universe? And also if he becomes as God says: *"I will be his eyes to see with"*, then, what facts can't he see in the universe?

He surely sees and hears everything in the world and beyond it. How?

"So be afraid of Allah; and Allah teaches you." (Surat Al-Bakarah, verse 282)

What will He teach us? He will teach us everything: Not only knowledges of bodies, minds, souls, hearts, spirits, manufacture, agriculture, and all kinds of known knowledges, but also, unknown or imaginary knowledges. The One who teaches us is The One and The Exalted (Glory be to him).

The Divine Technology

There are some people, with the divine technology, they could fly in the air without a space suit, others were walking on water. Lots of holy people used to do that, if we want to count these events, we will need registers to write them down.

Our sir, the messenger of God (May the blessings and peace of Allah be upon him), referred to that, he said:

*"If you know God, the true knowledge, you will fly in the air, walk on seas and remove mountains with your supplication."*⁷

The technology which was with the prophets is also with the divine people:

How could David, the prophet of God, make iron flexible? Did he use an oven or with his hands? And that, who made the three floor ship, without a nail, how did he do that? Our sir: Noah made the three floor ship, one hundred seventy cubits long. A floor for wild animals, a floor for domestic animals and a floor for people, without a single nail, where is the technology which can do that now?

Is there any ship arsenal in the world, has this technology now? Then, he painted it with bitumen, so that, there is not a single hole to let water in. The astonishing thing is that he made it alone. First, he planted the trees and waited two hundred years until they are ready, then, he cut them, dried them and buried them inside the earth so as not to be split, as God inspired to him. Then, he cut the wood and made that great ship which is a unique model in our world. Where did he get this technology?

This is God's knowledge, which He teaches the prophets and also the divine people. Is there a technology to heal him who was born blind, and the leper and brings the dead to life?

No, there isn't such a technology in the material sciences.

But this divine technology is already existed and taught, in the divine technology of the prophet, and it is inherited by the holy people from him, as it was previously inherited by the prophet's companions. There are lots of holy people nowadays, own and use this technology.

Is there a camera to photograph what inside chests? Where is it?

Yes, it is with:

"Muhammad is the Messenger of Allah and those who are with him."
(Surat Al-Fath, verse 29)

The prophet said about these cameras:

*"Be afraid of the believer's physiognomy (insight), because he sees with God's light."*⁸

People are not aware of this highest technology in the world. To travel, you need a plane or a car

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Narrated by Jareer Ibn Hazem by Waheep Al-Meccy.

⁸

Sonan Al-Termethy by Abi-Said Al-Khodrey.

But the prophet's companions and the holy people like them, used this divine technology.

My sir, Ahmed Al-Badawy, when he came from Mecca to Tanta (a town in the Delta, Egypt), he came this distance only in eleven steps. Also, when Ibn Dakik opposed him, he said: "*Shut up, or I'll fly your flour,*" and he pushed him with his hand, he found himself in a far place, he asked people and knew that he was in an Indian town. Where is the material technology which can do that?

There isn't. But this can be achieved when someone becomes as God says: "*I will be his hand which he uses.*" When he asked people, how to come back, they said: "*Go to the mosque and wait for the prayer.*" When the imam came, he was Sir Ahmed Al-Badawy, whom he opposed and accused of not praying. After the prayer, he went and apologized to him; he pushed him again and said: "*Go back to your house, your wife is worried about you and she is waiting for you by the door,*" it was as he said.

Where does this divine technology come from?

It is found in the Quran and the prophet's technology. You direct the computer with your hands, but that, who is with God (The one who takes account), doesn't need anyone to count for him, but God is sufficient for him.

The central institution for accounting of our sir, Omar was in the prayers. When the rulers came to him during the pilgrimage to make accounts, he said: "*Wait.*" He made ablution and prays two prostrations, after the prayer, he said: "*So-and-so your account is so-and-so...*" they ask him: "*How did you know that?*" He said: "*God told me during the prayer.*"

Where is Omar's central institution for accounting?

It was inside his chest, he didn't need pens or investigators, but as Allah says:

"If you obey and fear Allah, He will grant you Furqan a criterion (to judge between right and wrong), or (Makhraj, i.e. making a way for you to get out from every difficulty)" (Surat Al-Anfal, verse 29)

This is the Furqan (criterion) in the chests of the slaves of the Most Beneficent (Allah).

The Fact Of The Technology Of Materialism

The strange matter is that the material technology isn't something difficult, because they learned it from the world of inspiration by which God inspired some species of insects and other species in the universe.

When we see any European civilization, however great it is, does it reach in accuracy and organizing, to be like the bee kingdom or the kingdom of ants? No, this is impossible, because if they reached the level of those kingdoms, they would be in the extreme, but God gave us the succession and said to Adam: You are the master of the universe, but on condition that you be a servant to The Most Gracious (God).

Be a servant to The Most Gracious and He will make you the master of the whole universe.

The holy people humbled themselves before God and decorated their organs with God's worshipping and made every intention, either in doing or not doing, only for God's sake. They became God's servants, so everything in life submitted to them.

Our epidemic is that we gave up the righteous way and thought that the western people reached the extreme, and thought we should follow them. We left God's care, although we all deserve this care. To achieve a goal, we should believe in the people of that care and beautify ourselves by following God's commands, His prohibitions and His prophet's Sunna.

Be a servant of God, everything will serve you, because you are His servant, the earth, the heavens, the mountains and even the wild animals will be yours. If you want water, the heavens will respond. This technology is in the prayer for rain, but when the western people call the heavens, there is not a drop of water. They formed artificial rain, but it is too expensive and too little. But we have the natural rain, all that we need is to call and say: O, my Lord, then He answers you at once.

And so, is the earth, as soon as Abraham supplicated, all the blessings spread in the Arabia, there is oil and gold in the mountains. The Europeans work hard to excavate and get the oil, while those whom Abraham supplicated for them, take their share without any work. The whole world needs our resources, America, Japan and Europe; this is because of the supplication of our holy fathers and grandfathers.

All that we should do is to keep this by doing what God asks us to do and fulfilling His law. Even the great earthquake that happened in Asia (Tsunami 2004) was a sign from God's signs, because all the mosques were not affected. Why?

God shows us the value of our believe, when the earthquake happened in Medina during the time of sir Omar, he held his stick and hit the ground

and said: *O, ground stop and be quiet, because I'm fair on you*, and it stopped at once.

The believers and the pious got strength, when only the mosques weren't affected by the earthquake and they knew that their God keeps and protects them.

God provides the Muslim with everything he needs in life, on condition that he is for God, but we forgot that, Glory to God! We became like a great man who has a great fortune, enough for all people, but he gave it up and went to beg at poor people's doors. We beg the western people industries and technology, although we have everything!!

"And whoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from sources he never could imagine. And whoever puts his trust in Allah, then He will suffice him." (Surat Al-Talaak, verse 2 – 3)

Sir Okba Ibn Amer went to north Africa, he wanted to build a town for the prophet's companions, the engineers chose a place between the desert and the suburbs, (this what the Islamic army usually does), they chose a place which is now Al-Kayrawaan. In that place there were forests, what will they do with these forests?

Some of them said, they should cut the trees, others said, they should burn them, Okba rode his horse and went to the forest and called the animals inside it: *"O forest's inhabitants, go out, we will build a city here for the soldiers of the prophet, and you have only three days."*

Who translated this to the animals, snakes and lions, and every animal has a language?

All of them heard this call, with God's translation which reached ears everywhere, because God dressed him as He said: *"I will be his tongue to speak with."* After that, they saw the animals and the snakes, carrying their young and leaving the forest. In three days, there weren't any animals in the forest.

What a technology, we have deserted!! And we ask for a rough western technology, doesn't know mercy. But the Islamic technology is full of mercy, guidance and inspiration from God.

And so, in industry, who can keep a woolen suit from clothes moth for hundred years? But the prophet's clothes are still as they are in Istanbul, Turkey. Among them his Borda (a garment), he wore it and it was inherited and worn by hundreds of caliphs. Then sir Moaawya bought it from the heirs of Kaab Ibn Zohayr. Caliphs inherited and wore it after him, and also the Abbasides inherited and wore it. Then came the Turkish, took it and kept it there. Look, how long was it used!!

Which technology kept that Borda from the clothes moth? And so is his shirt, his sword and his spear and all his tools still exist as they are. And also the holy people, their things are here and there. These things are being kept by the technology of life, because they have the elixir of life, if they put it on something, it will last alive with God's order and according to His will. This is one secret of god's secrets.

You know the secrets of technology, in which the ancient Egyptians were very clever, they took them from the knowledges of our sir Idrees the prophet, he taught them, we see this clearly in the art of mummification and others. So, we have no choice to match the development of this age, unless we come back to our God's technology to take inspiration from Him, after we go directly to Him seeking His satisfaction.

We beg God to grant us, useful knowledge, pure hearts, shining lights and rising deeds.

**May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.**

The Men Of God

Question: How will we fight in the next battle against the Jews?

The next battle with the Jews, God willing, we won't be able to fight them with our traditional weapons, because they exceed us in them.

So, to win, we need men who can behave in the universe according to God's will. The first battle was simple and we won with the help of those men. The next battle also needs the same kind of men, so we prepare ourselves for this battle, to be among such men. A man of them can defend a nation, and God remove by them grief and hard things.

The locusts attacked the people of Persia in great numbers, they went to a holy man to rescue them, he said: Where are the locusts? Then he blew in them, they all went away and didn't eat a single plant there. Those are the men who carried out the burden of the religion, and God gives life to the earth with them, as it was said:

"They bring life to every place they get to, as if they are rain for patches of the earth, you always see a good sight of them, as if they are moons at the eyes of people."

A man of them equals a whole nation:

"Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation." (Surat Al-Nahl, verse 120)

Because God gives life and put away bad things with his blessing, to a whole nation. We need such men nowadays; we are in bad need for them, before getting the weapons and the equipment, because they are the people who go in life with God's light:

"And set for him a light (of Belief) whereby he can walk amongst men." (Surat Al-Anaam, verse 122)

All kinds of technology come from them; do you remember who put the basics of the science of chemistry? He's Gaber Ibn Hayaan, he was a student of our sir, Gaafar Al-Sadek, who dictated three hundred books in chemistry to him. This is only one specialization, where are the others? And so was Imam Abu Hanifa, he accompanied our sir Gaafar Al-Sadek for two years and after the two years, he said:

"But for the two years, Al-Noman (Abu Hanifa) would go to hell."

Because he opened his eyes to jurisprudential matters and taught him how to think (look) with a clear sight, to go on his life with God's light.

O brothers, they were all like this.

Inspiration Technology

Who inspired the bees?

"And your Lord inspired the bees." (Surat Al-Nahl, verse 68)

Who taught ants the technology which made them, in the rainy countries, build their villages, strong roofs not affected by destructive things or heavy rains to keep and protect the kingdom during the rain? And where is this technology?

Although it is a roof without concrete, cement, iron or any other modern components. How can we reach this technology?

Who inspired the ants, when they store seeds, to cut each into two parts so as not to grow? In which school ants learned these things?

How did Moses' mother make the box in which he was put, in a way not to let water in? Where did she study this industry? But God inspired her, this matter.

Inspiration is the source of every good, blessing and bounty for all Muslims at all times. Since we left the eye of inspiration, we became as orphans on the banquet of the means. What we suffer nowadays from

America and others is because we gave up the supplies (support) which God granted us.

We beg God with the sacrament (value) of his beloved prophet to breathe life into (arouse) this nation with God's law, to help all Muslims to follow the prophet's example, to grant us the useful and the rising knowledge in this life, to please us on meeting Him, to make us depend on Him, follow His law, held the prophet's Sunna and not to distract (busy) us from religion by this life for a twinkling of an eye or less.

We also ask Him to strengthen and support us with His victory, to spread His bounties over us, to make all of us among His specific holy men and to make us as His beloved servants.

**May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.**

The Beginning Of Sufi Schools

The Sufis schools began to appear with two Sufis schools. They resorted to the Quran and Sunna, made prophet Mohammed (May the blessings and peace of Allah be upon him) their example and made their eagerness to divine love, inspiration of Quranic spirit and the ideals of prophet Mohammed's manners a way for knowledge, a method in their behavior and an ascent to reach their goals.

So, they introduced to mankind, the best and the strongest believing spirit, guided and led by God. They both introduced :the Islamic Sufism, rising and clarifying with guidance and light to draw the shining straight way, the way of supplicated people, who turned the universe to a mihrab (destination) for their worshipping and supplication, and made its scenes, speaking and inspiring pages for the luminous and rising way to the satisfaction, the nearness, love, guidance, knowledge and plenty of God.

These two schools are the heart, the tongue and the declaration of Sufism, and to them is the authority (reference) in its rules, ways, behavior and ascent. Two schools, characterized by the true and complete knowledge, originated from the Quran and Sunna, not separated by paths and not inclined by their tastes and wishes. So they didn't confess the philosophical deviation (going to the extremes) and the ambiguous words

which sneaked to Sufism, tried to belong to it and to hide within its tastes and eagerness.

The first school:

The school of Imam Abu Al-Kasem Al-Gonayd, in Baghdad, it made mosques as platforms to its calling and made from their circles as institutions for graduating men, the men, by whom the books of original Sufism are filled, as they are marks, whose words draw and brighten the good way and define it.

The second school:

The school of Imam Abu Nasr Al-Serag Al-Toosy in Nysapoore, it made its calling through books, to explain its calling, to spread its knowledges, tastes and ascents. It made the pages of these books as institutions to graduate the great men, and as eternal safes to keep this great and bright heritage to generations.

The writer of Al-Lamaa (the brightness), Abu Nasr Al-Serag Al-Toosy, is really, the greatest Sufi writer and their master without exception.

Al-Hagwyry followed him in his book Kashf Al-Mahgoob (discovering the concealed), then Abu Abd-El-Rahman Al-Salmy the writer of Al-Tabakat (the classes) was his student, and under him, studied, Abd El-Karim Ibn Hawazen Abu Al-Kasem Al-Koshayry, the writer of Al-Resalah Al-Koshayryah (Al-Koshayry message).

So, the school of the writer of Al-Lamaa, beget the great pens which preserved and drew the Sufis way to us and also protected it from the strange and the extraneous. This school also kept and embraced the heritage of Al-Gonayd, his students and his men for us, so it is the only school through history, to which the servants of The Most Gracious resort and guided by its light. They only wanted God's face and rose with their hearts and true intentions to the highest part of the horizon with the chiefs on high. They don't reject worshipping their God or stop mentioning His name and praising Him. Their strength is obedience, their life is worshipping, their supplication is love, their existence is nearness, their taste is knowledge and their manners are those of the Quran. They are people in whom God trusts on land, His storages of secrets and knowledge and they are God's choice from creatures, as said by Al-Serag Al-Toosy, in Al-Lamaa.

It is the school of pure Sufi knowledge; its banner was carried by Al-Serag, Al-Koshayry, Al-Hagwyry, Al-Salmy and Al-Kalabathy. This school

fought fiercely each philosophical incline or wrong taste, came to the original Islamic Sufism.

Al-Serag says in the introduction of Al-Lamaa:

"Know that in our time, there are lots of people who tackle the knowledge of those people (Sufis), people who imitate Sufis, people who refer to them and others who respond their questions. Each of them add himself a book, he decorated and words he wrote. This is not accepted from them, because early people and sheikhs, who dealt with these topics, referred to them and said these wisdoms, only did this, after their souls died with fighting, training, ecstasy, burning with the fire of love and taking the initiative and eagerness to cut any relation separated and turned them away from God, for a twinkling of an eye. They called for knowledge and carried it out to reach the reality, so they gathered (connected) between knowledge, fact and deed."

Massenion said:

"The men of Sufis knowledge in Islam were always the examples which introduced the life picture for great thinkers in Islam."

The Islamic poet, Mohammed Ikbal said:

"Islam according to Sufis, takes a form of beauty, perfection, high humanity and worldwide brotherhood, not existed in the appearing Islam of jurisprudents and theologians. It designed the pure Sufis principles which express the spirit of the Quran, the essence of Sunna and the moral principles, studied under the prophet's acts and direction. These principles include everything in life, so they apply it with light, release the spirit in it, free love and deepen the holy feeling in it, the feeling of being close to God, closeness and observation in taste and emotion. The prophet said: "If you don't see Him (God), He is seeing you."

The principles which verify the words of God, described the Islamic nation of being the best of peoples ever raised up for mankind."

Chapter two

Sufis and clinging to the book (the Quran) and Sunna

- **The Ideal World.**
- **Sufis And Keeping The Islamic Law.**
- **The Opinion Of Sheikh, Abd-El-Wahed Yahya.**
- **Following The Prophet Example In Jihad (Holy War).**
- **Sufis And Disentangling From The Islamic Law.**

Sufis And Clinging To The Book (The Quran) And Sunna

Praise be to Allah who granted specific men from His pious servants, what He granted the prophets, messengers, veracious and holy people, and made this inheritance existing until the day of judgement, as our Imam Ali said: *O God, don't void the world from people who show your persuasions (evidences), either obvious and famous, or hidden and unknown, so that the world don't lack those who clarify God's proofs.*

O God, give pray, peace and blessings upon the secret of what is appeared and what is hidden, the hidden clear sun, to the people of evident and the hidden, our sir, Mohammed, the star of the circle of divine authority and the light of the holy luminous eyes.

O Allah, give pray, peace and blessings to him and give all of us, the degree of being very close to him and uncover every veil on us to be, by him, looking at his beauty and with his support, following him, and gather us completely with him in this life and the hereafter, Amen.

O brothers and lovers, God bless you all:

These days, because people followed their minds and gave up their inherited religious laws in their lives, lots of people shout to oppose the Sufis and say that they are far from the good way and they have no origins in the divine law. We hear and find this everywhere.

But the fact, to those who want it, is that, the Sufis are the best and the perfect people in following the beloved prophet, both in his appearing Sunna and in his inner conditions. If others allege that they follow the prophet's Sunna, they only followed him in outer conditions, but they never smell his conditions or feel his lights. Their souls and hearts never see his hidden spiritual situations.

But Sufis: They followed him apparently and he granted them his inner spiritual conditions, so they were a small pattern for his outer and inner situation. If we searched their origins, conditions and deeds, we would find that they built them on his original way and his Sunna.

Ask about anything done by the follower Sufis not the heresiers, you will find it, clearly coming from the prophet's way.

Imam Al-Gonayd, the Imam of the Sufis group said: "Our knowledge is based on the book and Sunna. The Sufis knowledge, wholly, comes from the Quran and Sunna. Our Imam, Abu Al-Azaaim said: Keep on the Sunna, even if you were told you will get to the heavens."

He also said:

"To the prophet's Sunna, you should submit and be polite, be careful; the fortress of Sharaa (Quran and Sunna) is the way to safety. On the flame you should stand with humility, if the Sharaa asks you, it will be cold and secure for you with God's mercy."

This means, if the Sunna asks you to stand on a firebrand, stand and don't oppose, because that, who opposes is dismissed. Allah ordered the hell (fire), to be cold and safe with our Khalil (Abraham), and also those who are like him, if it is, the hell (fire) of affliction, the hell of disease or the hell of any hardship, because there are different hells in this life, other than the known tangible hell.

These are the Sufis at all times and everywhere, even at times when the patient becomes confused or uncertain, it is the time when someone is dying and his soul is going to leave his body, even then, they are keeping to the sunna and not leaving it for a twinkling of an eye or less. Imam Al-Shiply, although he was one of the people of ecstasy and special conditions with Allah, he was described of madness and sent to the hospital of insane people (asylum), because he couldn't hide his great love to his God, he announced it, following what the prophet said: *"Announce Allah's name, till people say that you are insane."*

He reached this condition, as they say, madness is arts, the madness of holy people is as my sir, Ahmed Al-Badawy said:

They are mad, but the secret of their madness is odd, to it, the mind submits.

This is another madness, different from the loss of memory (amnesia) which affects the mind, this is madness in God, and increase, in the love of the prophet.

This man, Imam Al-Shiply, when he was on his deathbed, and his soul began to leave parts of his body, he signaled to one servant to help him to make ablution, during this, he forgot a piece of sunna of ablution, it is the intervening of the beard

(during ablution, it is a must to make water to intervene the beard to reach the skin or the origins of the hair, but those who haven't got beards only

wash their faces with water.), he held the hand of the servant, because he could no longer speak, and put it over his beard, the attendants said: *"Glory be to God! Even at the time of death, he doesn't leave a piece of Sunna of ablution."* Those are the holy people.

Also Imam, Khayr Al-Nassag, when he saw the angel of death coming to his house, at the call to sunset prayer, they talked, he knew that he was coming not as a visitor but to take his soul, he said to him: *"Stop, God forgive you, what you come for, you won't miss, but what I was asked, I will miss, it is time for sunset prayer, if you end my life now, then I am indebted the sunset prayer to God, so, stop till I pray it, then do anything."*

God says about such people:

"They shall have all that they will desire with their Lord." (Surat Al-Zumar, verse 34)

God ends their lives in the way they like and after their approval, not suddenly, but God consults and enables them to choose, how to end their lives, because God cares for them and seeks their satisfaction.

So, the angel of death waited till he made ablution, performed the sunset prayer, lay down and then he died with God's permission.

Those are the true holy Sufis everywhere and at all times, whoever contradicts is not one of them, but he is perishable, corrupt and offending them. He arrogates and pretends he is one of them, but in fact, he isn't, because they are the first people to follow the way of the prophet.

Imam Abu Al-Azaaim said:

"Whoever quits the noble Sharaa (The Quran and Sunna), is not one of Al-Alazaaim (people of true and strong intentions), understand my evidence."

This is the proof of Imam Abu Al-Azaaim, anyone who leaves the Sharaa, even for a twinkling of an eye, while he is aware (conscious and perceptive), is not one of them, but if Allah took what He granted someone (mind), He never asks him about His Sharaa. If God returns him his mind, he is asked to perform what he missed, those are the holy people everywhere and at all times.

This is Imam Abd-El-Kader Al-Geelani, a man from Balkh, Came to him in Baghdad, after travelling for three months. He had a school (sheikh's house), a school full of students, some of them study shariaa, others recite the Quran, others study hadith (prophet's traditions), others stay apart, with special rituals, others speak about holy dignities and others speak about the secrets of the Quran, a whole school, every group of students have their taste and their way.

Those are the holy people at all times. The school of our imam Abu Al-Azaaim in Kasr Al-Fareek (the palace of Faareek) was like this, a school full of students in all fields of knowledge.

The man from Balkh reached the school of Imam Abd-El-Kader during the afternoon prayer, after the prayers, they used to shake hands with their sheikh, in a queue. Sheikhs, as our imam Abu Alazaaim, when someone shake hands with him, he used to ask him, who are you? Even if he comes back again in the queue, he asks him again, who are you? Why?

Because he is completely occupied with God, when he shook his hands, although he didn't see him before, Sheikh Abd-El-Kader said to him: "Welcome, Mohammed Balkhy, we have a lot of good grants for you."

The Ideal World

Those are the holy people.

The dignities (charismas), in this respect are endless, you can write down registers if you want, because they are as God says:

"Say (O Muhammad): *"This is my way; I invite unto Allah, depending on sure knowledge (clear insight), I and whoever follows me."*" (Surat Yusuf, verse 108)

They call people to God using their clear insight and the sun of the prophet is always clear into their hearts, they see people with a sight from their God, the students (the followers), look with God's sight, the prophet said:

*"Be afraid of the believer's physiognomy (insight), because he sees with God's light."*⁹

But the sheikhs are in the grade of true confidence, so Allah beautifies them with the level of: (*I will be his sight to see with*), so he will see with Allah, not with the light of Allah, there is a great difference in degrees, between those who see with the light of Allah and those who see with Allah Himself.

⁹

Sonan Al-Termethy by Abi-Said Al-Khodrey.

The prophet didn't say: Be afraid of the beneficent's or the confident's insight, but the ordinary believer. Of course, the confident and the beneficent have greater grades, better grants and wider bounties from Allah to the people of these grades, as between those who see with Allah and those who see with the light of Allah, are they a like? Never.

Sheikh Mohammed Al-Balkhy rented a house and stayed there to learn from his sheikh. One day, while he was in his cell (apart), he saw two luminous persons in the ideal world, the ideal world appears to the eye of the heart after vanishing the shadows, the eye of the head sees the shadows, the eye of the contemplation (mind) sees the imagination and the eye of the heart sees the ideal world after vanishing the imagination and the shadows.

The ideal world is the world of transparency, luminous and holy spirits on the earth and in the heavens, seen by the eye of the insight, Imam Abu Al-Azaaim said about it: *"With the eye of the spirit, not the eye of mind, I saw the invisible after the arrival."*

But, what can the eye of the head see in the invisible?

It only sees the mud or what is formed from mud, the eye of the mind sees only the imagination and the shadows, but the eye of the heart can see the ideal world.

To make this fact clear, we have delegates from the ideal world, the world of angels with us, angels who record our situations, the heavens and the Kingdom, the Kingdom of every person and what is inside him, thoughts, states and God's bounties, all of these are from the ideal world which appeared in the prophet's traditions, but only understood by the perfect men.

For example, at the night of the prophet's ascension, the prophet says: *"They (angels) brought a pot (a wash tub) full of belief and wisdom,"*¹⁰ could belief and wisdom be put in a pot?

No, but this is the vision of the ideal world, so this is how to bring this fact close to people, but to understand the mere fact you need: *Taste to know*, and see with your heart's eye to recognize and don't think in these words with your mind, because thinking is a hobble from the grades of all real men, as Imam Abu Al-Azaaim said: *"O brother, the mind can't recognize my conditions."*

10

Sahih Al-Bokharey by Anas Ibn Malik.

The man saw two men in the ideal world, in one's hand, a garment, and in the other's hand, a drink, one of them said to him: *"I'm Ali Ibn Abi-Taleb and this is an angel, we have a garment of light and a drink from the spring of love, we were ordered to make you wear this garment and have this drink,"* so they dressed him, abstract not tangible or sensible, the garment, and gave him that drink, as imam Abu Al-azaaim said: *"They gave me the drink at the nights of nearness with the cup of light from the abstract sea."*

Where is the cup of light? Where is the abstract sea?

The abstract sea is, our sir, the messenger of Allah (May the blessings and peace of Allah be upon him). Imam Abu Al-Azaaim also said: *"I saw the sights appearing with the beats of the threes and twos."*

Some people didn't realize this meaning, they thought the threes and the twos, are musical instruments, like the lute and the guitar, but the threes and the twos mean, to see in the true servant, both the reality of the prophet and the divine reality, this is the threes, or promote to see the messenger of Allah (May the blessings and peace of Allah be upon him) and see in him the divine reality, these are the twos, or promote to see the reality of God and forget everything else.

So, at first, the follower sees the reality of the prophet in the servant (his sheikh), because he couldn't see the mere reality by himself, because, if the light of the prophet is not softened in the servant, it will burn what faces him.

Then The Great and The Exalted (Allah), appears and faces the servant according to his strength or abilities. The prophet says: *"Verily, God has seventy thousand veils from light, if one of them is removed; His face's glory will burn what He sees."*¹¹

Imam Abu Al-Azaaim said:

"I was struck (shocked) and the mountain was destroyed under me, I woke up and I was the model for my origin. I wished to see the unseen; my origin is dust, so the wish is very precious."

Where can I see?

In the servant (holy man – sheikh).

At the beginning, because I can't see by myself, unless He purifies me and fixes myself with Himself, then I can see with His bounties in me, His divine realities. But, how can I see by myself? What have I got?

11

Sahih Ibn Maja by Abi Mousa as: His veil is light.

The fact is that, with the characteristics, He granted you, you can see His divine invisible realities, but your origin of clay and water sees only the cosmic and this world sights. But the unseen matters and the divine facts can't be seen unless God grants and gives you from His highly divine bounties.

So, when they dressed him (Mohammed Al-Balkhy) and gave him the drink, he lost consciousness and he saw in the ideal world, the worlds of earlier holy and good people gathered with the chiefs on high. He said: *"I knew among them, Abu Bakr Al-Sedeek, Omar Al-Farouk, Othman Ibn Affan Ali Ibn Abi Taleb,* and he mentioned some sheikhs, he knew and saw, he said: *I heard someone saying: If God wants to increase the light of his holy people and the clearness of their hearts, the prophet (May the blessings and peace of Allah be upon him) comes down on a chair of light (he saw a chair of light), so they look at him to increase their light and clearness,"* then he lost his consciousness after that for three years.

After that, Sheikh Abd-El-Kader put a foot where he is and a foot at the house of Mohammed Al-Balkhy and said to him: *"O son, God ordered me to return you again, you saw so and so...."* (He told him what had happened to him, as if he had been with him). Then, he said: *"O son, do the duties you missed."*

Even at the times of ecstasy, he ordered him to perform the duties he had missed, because the true holy and good people are the first people to follow the prophet at all times.

Sufis And Keeping The Islamic Law

Imam, prof. Abd-El-Halim Mahmoud said: *"Any Sufi, surely, believe in God and the hereafter, because Sufism always has a target, and this target always a spiritual one, God's satisfaction, God's love, God's closeness and passionate love to be acquainted with God."*

These are the aims to which, or to some of them, the Sufi works for, so, only believers want this, because believing in God requires believing in His perfection and going for this perfection.

It is a struggle against the self, wishes and desires to get to the mentioned aims, these aims lead him towards perfection or the ideal, but acquiring (adopting) the manners of Allah, only comes from the protected revelation, so it is essential to follow the prophet's instructions correctly, so there is not Sufism without following the true Shariaa (the Quran and sunna) completely.

Verily, the Islamic Sufism began when the Sufis followed the messenger of Allah (May the blessings and peace of Allah be upon him), they loved him and followed him, so they became as God says:

"Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." (Surat Al-Ahzab, verse 21)

Sufism comes only by following, the example whose way is truly and confidently known, is the messenger of Allah (May the blessings and peace of Allah be upon him), he is the only example now to those who really would like to be close to Allah."

Sahl Al-Tustory says explaining the origins of Sufism: "The origins of our way (Sufism) are seven: keeping to the book (the Quran), following the sunna, eating the legal food, to abstain from doing harm, to avoid sins, to keep to repentance and to give rights to people."

The man of knowledge, said in front of Imam Al-Gonayd:

"The people of God's knowledge may stop doing something as a kind of piety (dutiful) to Allah." Al-Gonayd said: "These are the words of people who spoke about the omission of (leaving out) the deeds, to me, this is a great sin, and that, who steals or commits adultery, is better than that, who says this."

Imam Al-Ghazaly said in accurate details and strong conclusion (evidence): "Know that, those who are devoted to God are very few, and there are a lot of pretenders. We give you the sign of a true follower: All his optional deeds are lawful, either thinking, intending, doing or leaving. You can't be a Sufi, unless you do the deeds of the Islamic law and keep to the Sunna, how could a person be a Sufi while he neglects the duties?"

If you said: Does the follower reach a degree to give up the acts of worshipping, and don't care for the prohibitions, as some sheikhs are lenient or tolerant with such matters?

I say: This is the true deception (illusion), the true investigators said: If you see someone, flying into the air and walking on water, and he does the illegal, know that he is a devil (Satan), and this is true."

Finally, we come to Abu Al-Hassan Al-Shathuly, he says:

"If your vision opposes the Quran and Sunna, keep to the Quran and sunna and leave the vision, and say to yourself: God guaranteed my protection in the Quran and sunna not in the vision, inspiration or observation, unless they agree with (match) the Quran and sunna."

The Sufis follow the texts in the Quran and the word and the deed of the messenger (May the blessings and peace of Allah be upon him). They really know, as a historical axiom, that the prophet was the true example in doing the rituals till the last moment in his pure life.

The Opinion Of Sheikh, Abd-El-Wahed Yahya

Sheikh Abd-El-Wahed Yahya, the French Muslim orientalist says: *"We may see some people of Sharia, has no knowledge of Sufism, their ignorance doesn't justify their denial. But it is impossible for a Sufi to have no knowledge of Sharia, even its scientific side, because the wider, which is Sufism, surely include the less, which is Sharia."*

The view of those, who follow the way of Sufis, towards Sharia, as it is not important itself, and the importance of the practical side to them, this view shows, even theoretically, lessening the importance of the practical side in Sufism itself, and this is very dangerous. There is great suspicious, that the person who adopts this idea have the willingness as a Sufi. It is better for him to keep entirely to Sharia, before beginning his way as a Sufi, if he couldn't; he won't succeed as a Sufi.

Reducing the importance of Sharia is an aspect of the spirit which doesn't care for the revelation of God. The submitting spirit to the revelation of God is the first step in the way to Sufism."

Then, he explains this in a clear way, he says:

"Man can't build a house in the air, he should build it on a foundation. Every idea not depending on a basis of the true Sunna, is a building in the air, it is a baseless building. A building needs, to last a long time, a strong foundation, because on it, the whole building depends, even the higher parts, the foundation itself may last after the building."

This is the relation between Sharia and Sufism; the true Sharia is the inevitable base for every Sufi, so you can't leave Sharia after going that way.

Moreover, as the Sufi go forward on his way, he knows the importance of Sharia and deeply understands it, realizing its fact, better than those who only studied it without practising the Sufis way and living its spiritual atmosphere and living it.

If it is unacceptable for a religious man to announce that, without keeping to Sharia, it is also unacceptable for a Sufi to announce that, without making the rituals and duties of the religion, guiding and controlling his life."

Following The Prophet Example In Jihad (holy war)

The writer of Awaref Al-Maaref said: *"The Sufi, is the person who continually purifies himself, he usually purifies his times from what turbid them by clarifying his heart from the blights of the soul, strengthened by his ever poverty to Allah.*

By continuous poverty, God purifies him from turbid, every time, the soul rises one of its blights, he awakens his insight and hurry to his God, his continuous purity gathers him to God, and his soul's blights separates and worries him, his God helps him with his heart and his heart helps him with his soul, God says:

"O you who believe! Stand out firmly for Allah and be just witnesses." (Surat Al-Maida, verse 8)

This standing out firmly for Allah upon the soul, is the real Sufism."

He also says:

"The Sufi puts things in their places and manages all his times and actions with knowledge. He knows the position of people, the position of God's orders, he hides what should be hidden and shows what should be shown, he puts things in their places with an alert (a careful) mind, right monotheism, perfect knowledge, truth and good intention."

The Sufis kept themselves following the prophet (May the blessings and peace of Allah be upon him), either in simple or great matters, for example:

Shakeek Al-Balkhy (one of the greatest Sufis), used to hurry to share in the battles (jihad), unconcerned how he may die. He was so confident in

God, that, in one battle while people could only see swords cutting necks and heads falling down, he asked his neighbour:

- *"How are you? Do you remember the happiness of your wedding?"*
- *"No,"* he replied. Then Shakeek said:
- *"But, I swear I remember mine, the same as it is now."*

Another one, Hatem Al-Asam (also one of the great Sufis), used to enter the wars without fear or scare, but he trusted in Allah. This trust appeared clearly when he was taken as a captive, he was thrown down and one of the enemies jumped over to kill him, he described himself at that time saying:

- *"My heart wasn't busy in that, but I was busy in how God judge me. While the man was asking for a knife to kill me, an arrow killed him and I was safe."*

If we pass a long period of time and reach the battle of Al-Mansura, we will find the the good believers and the great Sufis in the middle of the war. Abu Al-Hassan Al-Shathuly (one of the greatest Sufis), although he was over sixty and blind, he left his house and went to Al-Mansura to take part in the battle as he could, one night, he saw the messenger of Allah (May the blessings and peace of Allah be upon him), in a long dream, in the morning, he announced that muslims will get victory.

Also, Abd-El-Kader Al-Gazairy, as one of the greatest Sufis and leaders, he fought colonization in Algeria, his strong believe, deep Sufism and courage, were very astonishing.

Sufis And Disentangling From The Islamic Law

It is strange to see some of those who allege (pretend) to be Sufis, lessen the necessity of keeping to Shariaa or neglect it. They contradicted (broke) the book of Allah (the Quran) and Sunna, because they left knowledge and morals, this is not right.

Someone said about them:

"They pretended to be humble only by patching their clothes, to be Sufis only by decorating their heads, to be worshippers only by followers in front of them carrying the carpet and to be ascetic only by having harsh mattress and pillow."

Another one described them, he said:

"The tents are like theirs (my beloved's tents), but I see the women are different."

The utility is wholly in the following of the prophet (May the blessings and peace of Allah be upon him).

Imam Al-Ghazaly was asked about the meaning of: The cancellation of hardship to the holy people.

Al-Sobky, mentioned his answer in his book Tabakat Al-Shafeya (The degrees of Shafeyas), he said:

"The cancellation of hardship to the holy person means, the worship becomes the delight of his eye and the food to his spirit, so he can't leave it and doesn't feel any hardship or trouble while doing it. He is like the boy, when he is sent to the Kottab (a place where a good man teaches small boys and girls the Quran and how to read and write), at first he is obliged to go, but after he has the perfect knowledge, it becomes his joy and he doesn't find any hardship or trouble. Also, asking (ordering) the hungry person to have the delicious food is impossible, because he eats and likes it, so giving him orders is unimportant (useless).

So, giving orders to the holy person is impossible, the hardship is cancelled in this sense, it doesn't mean that he doesn't pray or fast and he drinks wine and commits adultery. As it is impossible to ask a lover to look at his beloved, kissing his feet and humbling to him, because it is his desire and his pleasure.

The nourishment to the spirit of the holy man is in his continuous remembrance, obedience and humbling to God with his heart. He only shares the body with the heart, when he prostrates, and this is the perfect pleasure of humbling and glorifying, his body and heart share the pleasure, as it was said:

O, bring me the wine and say: This is the wine.

He means, so that my ears as my taste feel the pleasure. The holy man feels the pleasure while he stands calling and supplicating his God , until his feet are swollen, then they say to him (as the prophet): Doesn't God forgive you your sins of the past and the future? He says: why not I be a thankful servant."

We conclude this matter with these verified words of prof. Hassan Al-Sharkawy in his comment on Sha'arany's book, Al-Kawkab Al-Shahak:

"Accusing Sufis of, cancellation of hardship and the islamic duties, is a refused alligation and a false charge, because Sufis believe strongly that there is no Shariaa without reality and no reality without Shariaa, that, who keeps to Shariaa without reality is a dissolute and that, who keeps to reality without Shariaa is an atheist.

The deeds of the hearts should relate to the deeds of the organs, there is no difference, opposition or separation between them.

Each organ in the body has its duty in its dealings, worship and legal duties. Also, the mind, the soul and the heart of a person, should integrate with his organs to be close to Allah. If the deeds of the organs separated from the deeds of the hearts, the soul and the body will be corrupt.

After that, how could someone say that Sufis are idle, inactive and lazy people! And that, they call to the cancellation of lawful duties, although they call on their Lord morning and afternoon, seeking His Face.

Anyone who contemplates with a pure heart, will see that, there is a great difference between the true people who follow the Shariaa and sunna and the so called (pretenders) who contradict with the Shariaa and sunna and originate heresies and deeds themselves. They interpret the words of Allah to permit things and forbid others according to their desires. Those are not Sufis, they are aliens to Sufis and they have heart diseases, they pretend they are Sufis but they are nearer to atheism than to belief."

Chapter three

The early Sufis Imams

- * **Imam Abu Bakr Al-Seddeek.**
- * **Omar Ibn Al-Khattab.**
- * **Othman.**
- * **Ali Ibn Abi-Taleb.**
- * **True Examples Of The Honourable Companions.**

The Early Sufis Imams

Then, brothers, the beginning is legitimate and the end is Sufis (Mysticism).

The beginning is dominant (prevailing), as long as he (Sufi) is in this life, because he is an example in life. He should be the perfect person in following the prophet (May the blessings and peace of Allah be upon him), as he is the leader to the pure and faithful followers. Imam Abu Al-Azaaim said about this in his book, Mothakerat Al-Morshed Wal-Mostarshed (a note for the guide and the followers):

"The caller should be modest for the disciples and do the bodily deeds with them, even if he reaches the perfection stages, so that they could learn from him and follow his example."

He shouldn't say: I'm a preacher! It's not important for me to pray with people in the mosque, because I'm always with God! He shouldn't do that, because he is a followed example, he should be at the top in doing the religious duties, even if he is in a higher degree and very close to Allah.

Those are the true imams, preachers and Sufis everywhere and at all times.

Imam, Abu Bakr Al-Seddeek

So, who is the first imam, the Sufis followed after our sir, the messenger of Allah (May the blessings and peace of Allah be upon him)?

Definitely, he is our sir, Abu Bakr Al-Seddeek, then, Al-Farouk, then, our sir, Othman, then, Imam Ali, because they were imams, according to Sharia and reality.

At their times, there were no difference between Sharia and reality, as it is now. They were the men of Sharia and in the same time, imams of reality.

Our sir, Abu Bakr Al-Seddeek, was the example for the Sufis in giving up bad manners, to become adorned with good manners and ready for

God's appearance. He was the first person to give up all his worldly possessions for the hereafter, this was clear in the prophet's words: "*What did you leave your family?*" He said: "*Allah and his messenger.*"¹²

The prophet didn't contradict him or order him with the opposite thing, because he saw him ready for this, so he is an imam in this degree, the degree of giving up, or what the holy people call: The degree of freeing.

The degree of freeing, the holy people everywhere and at all times reached by freeing themselves from the life, desires, wishes and interests, so God gave them the bounties of divine perfection and the specialities of the prophet, (May the blessings and peace of Allah be upon him).

These situations of imams, who is their imam in them?

He's Imam Abu Bakr Al-Seddeek.

Also, what is the secret of reaching God's satisfaction? Who is the imam, the Sufis followed in this respect, in the past and nowadays?

Our sir, Abu Bakr Al-Seddeek, because if we explain what all the holy people, previous and subsequent said, it won't be more than the words of Al-Seddeek to the prophet, (May the blessings and peace of Allah be upon him):

"I love you, such love, if a little of it flows to mankind, they will die of love, even this, won't fulfill your due share, because you are at the greatest degree of my heart."

The first imam in the degrees of strengthening (reinforcement), in the past and the next, is our sir, Abu Bakr Al-Seddeek, because his great incomparable love to our sir, the messenger of Allah, didn't make him lose his mind, like some of the prophet's companions, when the prophet died, but God strengthened him and he strengthened them.

Our sir, Omar, despite his great force, drew his sword and said: *Whoever said that Mohammed has died, I'll cut his head with this sword.*

Our sir, Othman, was shocked, he sat and couldn't rise, when he knew the news, and so others and others.

But, the strengthened man appeared, he entered, uncovered the face of the prophet, kissed his forehead and said: *"O, messenger of Allah, delight alive or dead."* Then, he went out and said: *"Whoever worships Mohammed,*

12

By Omar Ibn Al-Khattab in Al-Mohalla as: The messenger of Allah ordered us to give charity, Abu-Bakr Fetched all his wealth, the messenger of Allah said to him: What did you leave your family? He said: I leave them Allah and His messenger.

Mohammed has died, whoever worshipped Allah, Allah is ever alive never dies."

"Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful." (Surat Aal-Imran, verse 144)

Our sir, Omar said: *By God! As if I never heard this verse before then, because he heard it from a strengthened man. So, the imam of the strengthened people is, our sir, Abu Bakr Al-Seddeek.*

Nevertheless, God gave him the clear insight, more than one time:

When the companions met and decided not to send the army of Osama (The prophet planned to send that army under the leadership of Osama Ibn Zayd), they said: *"People are still near from Gaheleya (the pre-islam period), and a lot of Arab tribes turned back to Gaheleya."*

The insight of Abu Bakr appeared, he said: *"By God, even if birds snatch me in Madina, I won't keep an army, the messenger of Allah wanted to send."*

He sent the army of Osama, his insight was the cause of annihilation of the Redda (apostasy, rejection), because when people (Arabs and Greeks) saw Usama going to Al-Shaam (now Syria and Lebanon), they knew that, Islam was still strong, they said: *"If Muslims hadn't had power, they wouldn't have sent the army of Osama."* So, a lot of them didn't think of Redda. After that, they agreed on making peace with the Arabs, leaving them and making armistice with them for some time, he insisted and this was the cause of rescuing the religion of Islam.

So, Abu Bakr was the one who helped to prevail the religion after the prophet, he was angry with Omar, when he didn't want to send the army of Osama and said to him: *"What is the matter with you Omar? Are you courageous in Gaheleya and a coward in Islam? By God, if they prevent me an ewe, they used to give to the prophet, I'll fight them for it."*

This is the insight of Abu Bakr and his spirit, which strengthened people around him, my sir, Mohye Al-Deen Ibn Araby says about it: *"If Abu Bakr's spirit appeared, it would defeat a whole army."*

Our sir, Abu Bakr, continued giving and guiding the great imams in dreams and awakening, recommending them, teaching them, guiding them, refining them and strengthening them with his high spirit and elevated state.

He has different dignities as other holy and true people everywhere and at all times, at his deathbed, he said to his daughter Aa'isha: *"I gave*

you a gift, they are your two brothers and two sister," Aaisha only had two brothers and a sister, Abu Bakr had a pregnant female slave, he said: *"I see she will be a female."* This was the perfect insight, in which the prophet said:

*"Be afraid of the believer's physiognomy (insight), because he sees with God's light."*¹³

Abu Bakr had other meanings (conceptions), the people of realities and pure hearts concern (recognize), if we mention all of them, this book will be too long.

It was narrated that, Bakr Ibn Abd-Ellah Al-Mazny said: *"Abu Bakr didn't exceed all the prophet's companions by lots of fasting and prayers, but by something in his heart."* Some people said: *"It was love and giving advice to God, in his heart."*

It is also said that, at the times of the prayers, Abu Bakr says. *"O sons of Adam, rise to the fire you lit, go and put it out."*

It was narrated that, once he ate some unlawful food (not on purpose), when he knew, he vomited and said: *"By God, even if it came out with my life, I will throw it up, I heard the prophet,"* (May the blessings and peace of Allah be upon him) says: *"A body has nourished on unlawful food, deserves to go to hell."*¹⁴

He used to say: *"I wished to be greenery eaten by animals and not be found, so as not to be tortured and feel the terror of the Day of Judgment."*

It was also narrated that, Abu Bakr Al-Seddeek said: *"Three verses in the book of Allah (the Quran), worried (occupied) me.*

The first is:

"And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor." (Surat Yunus, verse 107)

I knew, if He wants to grant me favour, no one could repel it but Him, and if He wants me to be hurt, no one could remove it but Him.

The second is:

"Therefore remember Me (by praying, glorifying, etc.). I will remember you." (Surat Al-Bakarah, verse 152) *So I was occupied remembering Him, not others.*

The third is:

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Sonan Al-Termethy by Abi-Said Al-Khodrey.

Al-Mustadrak on Al-Sahihayn Lel-Hakem by Abi-Bakr Al-Seddeek that the prophet said: "Whose flesh nourished on unlawful food, deserves to go to hell."¹⁴

"And no (moving) living creature is there on earth but its provision is due from Allah." (Surat Hud, verse 6) By God, I never worried about my sustenance, since I read this verse."

It is said that Abu Bakr Al-Seddeek said:

"O you, who is proud of this life and its decoration, it is not honoring to rise clay with clay. If you want to see the most honorable man of people, look at a king in miserable clothes. The first one is great only in people's eyes, but the second is fit for the life and the religion."

It was narrated that Al-Gonayd said: "The most honorable words about monotheism are the words of Abu Bakr: Glory to That, Who made the only way for mankind to know Him, is only by declaring failure (inability) to know Him."

Omar Ibn Al-Khattab

About Omar Ibn Al-Khattab, it was narrated that the prophet (May the blessings and peace of Allah be upon him) said:

*"There were inspired people in the previous nations, if there are any in this nation, he's Omar."*¹⁵

One of the knowledgeable people was asked about the inspired people, he said: *"It's a higher degree than the veracious people (truthful)."* This was clear with Omar:

He once was making a speech, in the middle of his speech, he shouted: *"O Sareya, the mountain."* Sareya was the leader of the Islamic army, near Nahawend, in Persia, he heard the voice of Omar and went towards the mountain and he won the battle. Sareya was asked: *"How did you know?"* He said: *"I heard the voice of Omar, saying: O Sareya, the mountain, the mountain."*

It was narrated that, Abi Othman Al-Nahdy said: *"I saw Omar, giving a speech, in a garment with twelve patches."*

It was narrated that, Omar said: *"May God be merciful to that, who gifts me with my faults."*

15

Narrated by Al-Bokhary and Muslim by Abi-Horayra and Aaisha.

It was narrated that, the prophet (May the blessings and peace of Allah be upon him) said:

*"Satan (Shaytan) is scared of the shadow of Omar."*¹⁶

Omar said: *"Whoever fears Allah, never revenges himself, whoever obeys Allah never does all that he wants and if it were not for the day of judgment, life would be different."*

It is said that, Omar took a greenery from the ground and said: *"I wished my mother never gave birth to me, I wished to be this greenery, I wished to be nothing."*

It was narrated that, Omar said: *"There is no affliction, but Allah gives me in it four gifts, it is not in my religion, it is not too great, I'm not deprived from satisfaction and I hope to be rewarded for it."*

Omar said: *"If patience and thanks are two camels, I don't mind which one to ride."*

A man came to Omar and complained poverty, Omar asked him: *"Do you have your dinner tonight?"* "Yes," he said. Omar said: *"Then, you are not poor."*

It was narrated that, Ali said: *"There is no one on earth, but shrouded Omar, I'd like to meet God with a sheet like his."*

One day, Ali saw Omar running, at noon, he asked him about his running, he said: *"The camels of alms were attacked and I'm running to get them."* Ali said: *"You overburdened the caliphs after you, O Amir Al-Momeneen (prince of believers)."*

The people of realities followed and loved Omar in special meanings, he chose:

He wore the patched and rough clothes, abandoned desires, deserted suspicion, exhibited dignities, never cared people's blame when supporting the right and wiping out the wrong, gave equal rights to both relatives and non relatives, kept to the greater in duties and worshipping and lots of things were narrated about him.

It was narrated that, Omar saw a group of people staying in the mosque, he ordered them to work. Maybe he knew their laziness, greediness and desire in other people or something else, so he ordered them to go out and work, because the prophet and Abu Bakr saw the Suffa

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Narrated by Al-Albany in Al-Selsela Al-Sahiha by Borayda Ibn Al-Hosayb Al-Aslamy.

people, they were more than three hundred, but didn't order them to leave the mosque and work.

It was narrated that, Omar said to his brother, Zayd Ibn Al-Kattab, at the day of Ohod: *"If you would like, I can take off my armor for you to put on."* Zayd said to him: *"I also like martyrdom as you."* This was a great evidence from them, to show the reality of reliance.

There are lots of similar things, but few can be enough.

It was narrated that, Omar said: *"I found worship in four things: Firstly, performing the duties of Allah, secondly, giving up the illegal deeds, thirdly, asking people with kindness to do favor, for God's rewards and fourthly, asking people not to do the abominable, fearing God's discontent."*

Othman

Othman Ibn Affan was specialized with strengthening (reinforcement), strengthening is one of the greatest degrees of sure people.

The people of realities, from Sufis, followed and loved Othman Ibn Affan in the following:

- Some ancestors narrated that, he was asked about affluence (wealth), he said: *"It's only right for prophets and veracious."* Being wealthy, like the veracious people, means to have things and at the same time, to be out of them, and to be with things and separated from them.
- Yahya Ibn Moaaz was asked about the holy man, he said: *"A man owns things, not concerned by them."*
- Ibn Al-Galaa was asked about the true poor, he said: *"He deals with things for others, not for himself."*
- Othman was like this, because it was narrated that, he said: *"If I hadn't known, I had been useful for Islam with this fortune, I wouldn't have collected it."*
- The mark of such people is to prefer spending, to abstention, what he pays out, is better than his income, like Othman, when he equipped the army of Al-Osra and when he bought the well of Ruma for Muslims, the prophet said about him:

*"Nothing can harm Othman, after today."*¹⁷

- It was narrated that, he sent to Abu Zarr, a bag of one thousand dirhams, with his slave and said to him: *"If he accepts it, you are free, for God's sake."* This showed that, his wealth, was for such ways and this is available, only for a perfect knowledgeable man.
- Sahl Ibn Abd-Ellah said: *"Wealth is good only for a man, who knows permission."* If Allah allows him to spend, he spends according to what is permissible, and if he abstains, it is also, according to the permission of Allah. He made his wealth for carrying out the rights not for desires, so he is like the agent who behaves within the wealth as owners, under owners' permission. This is a difficult position, a lot of people mistook this and alleged this position and in fact, they are slaves of this life, they think they are holy people.
- It was narrated that, Sahl Ibn Abd-Ellah said: *"A man may owns the world, (be rich) and be the most ascetic, at his time."* They asked him: *"Like whom?"* He said: *"Like Omar Ibn Abd-El-Aziz."* During his caliphate, Omar Ibn Abd-El-Aziz distinguished between the oil, used to light his own lamp, and the oil, used to light for the common people. He used to put his lamp, on three canes (to distinguish it from the lamp of the common or the exchequer), although he has the treasures of the Islamic state.
- Hence, some people mistook, and preferred richness to poverty, they forgot that, those people weren't rich with their wealth, or poor without it, because their richness is by Allah and their poverty is to Him.
- The people of realities, also loved and followed Othman, in what was narrated about him that, he carried a bundle of firewood, from one of his gardens, he had some servants, he was asked to give it to a servant, he said: *"I could do that, but I wanted to examine myself, if I refuse or hate doing that."* This showed that, he used to inspect and check himself so as not to rely on his wealth, because he is different from others.

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Al-Mostadrak Ala Al-Sahihayn Lel-Hakem by Abd-El-Rahman Ibn Samra.

- It was narrated that, he used to read the seven long chapters of the Quran, in one prostration, behind Al-Makam (Makam Ibrahim, near Kaaba) veiling his head at night.
- It was narrated that, he said: *"I have never masturbated, suffered or touched my penis with my hand, since I paid homage to the prophet."*
- The evidence that, he was specialized with strengthening, stability and straightness, is what was narrated that, at the day of his murder, he didn't leave his house, didn't permit anyone to fight and didn't let the Quran from his lap, until he was murdered, and his blood flowed on the Quran, his blood fell on this verse:
"So Allah will suffice you against them. And He is the All-Hearer, the All-Knower." (Surat Al-Bakarah, verse 137)
- Strengthening is a great position, Amr Ibn Olwan said: *"I heard Al-Gonayd, one night, during his supplication saying: My God, do You want to trick me with Your nearness, or to prevent me from You, with Your connection, how far! How far! I asked Abi Amr, what how far, refers to. He said: Strengthening."*
- It was narrated that, Othman said: *"I found the good acts (blessing), gathered in four things: Firstly, flattering (showing love) to Allah by doing the superfluous, (good acts, man isn't obliged to do), secondly, patience with Allah's well, thirdly, satisfaction (acceptance) with decree of fate, fourthly, shyness from God's sight."*

Ali Ibn Abi-Taleb

Abu Ali Al-Rothabady said: *"I heard Al-Gonayd saying: God be satisfied with Amir Al-Momeneen, (the prince of believers) Ali, if he hadn't been very busy in wars, he would have given us different meanings in our science (Sufism). He is a man given Elm Ladonny (the knowledge from God). The knowledge from God was the knowledge given to Al-Khedr,"* God says:

"We had taught him (Al-Khedr) knowledge from Us." (Surat Al-Kahf, verse 65)

Amir Al-Momeneen Ali has specialty among the prophet's companions, with great meanings, fine hints and explanation for monotheism, knowledge, believing, science and other things. He has also honorable characteristics followed and loved by the people of

realities among Sufis, if we mention all of this, the book will be too long, but we will mention some of this, not too many:

- When Amir Al-Momeneen Ali, was asked: "*How did you know your God?*" He said: "*By what He made me know Him with, no photo looks like Him, never be realized by senses, never be matched with people, near when He is far and far when He is near, upon all things and nothing is under Him, under all things and nothing is upon Him, in front of all things and nothing is in front of Him, inside all things, not like a thing, from a thing, in a thing or with a thing, glory to God who is like this and nothing is like Him.*"
- Amir Al-Momeneen Ali, used to say in his sermon: "*God created things not from a thing with Him, not as a thing He saw, every maker makes from things, every scientist knew after unawareness and God is The Knowledgeable not after unawareness.*"
- He said about belief, as it was narrated by Amr Ibn Hind: "*Belief, appears as a small white flash in the heart, the more, believing increases, the whiter, the heart becomes, if believing is completed, the heart will be white. Hypocrisy, appears as a small black flash in the heart, the more, hypocrisy increases, the blacker, the heart becomes, if hypocrisy is completed, the heart will be black.*"
- A man asked Ali Ibn Abi Taleb, about belief, he said: "*Belief relies on four pillars, patience, certainty, justice and jihad (holy war).*" Then, he described and divided patience into ten degrees, and so is certainty, justice and jihad, every item into ten degrees. So, he is the first one to talk about positions and degrees.
- Amir Al-Momeneen Ali was asked: "*Who is the best one to be free from faults?*" He said: "*That, who made his mind his chief, made his caution his minister, made sermon his rein (control), made patience his leader, made keeping to piety his supporter, made fearing of God his companion and made remembrance of death and affliction his friend.*"
- Komayl Ibn Zeyad narrated that, Ali said: "*Here are knowledges, if only I find carriers for them,*" and he pointed to his heart. He was specified, among the prophet's companions, with declaration and clarification of monotheism and knowledge, clarification is one of the most perfect meanings and the greatest positions, Allah says: "*And remember, when Allah took a covenant from those, who were given the Scripture (Jews and Christians), to make it, (the news of the coming of Prophet Muhammad and the religious knowledge) known and clear to mankind.*" (Surat Aal-Imran, verse 187)

Allah also says:

"This (the Qur'an) is a plain statement for mankind." (Surat Aal-Imran, verse 138)

- The servant only reaches the perfect honor by clarification, because not all those, who comprehend can know, and not all those who know can clarify, if a servant is given mind, knowledge and clarification, he will reach perfection.
- It was known that, the prophet's companions were used to ask Ali, when they didn't know something, and he used to clarify what they didn't understand.
- It was narrated that, Ali said: *"Love your beloved with ease, because he might be your enemy, one day, and hate your enemy with ease, because he might be your beloved, one day."*
- It was narrated that, he stood at the door of the exchequer and said: *"O yellow (gold) and white (silver), deceive or mislead others not me."*
- It was narrated that, he wore a garment, he bought with three dirhams and he cut it from his fingers tops. It was narrated that, he worked for a wage and he took his wage, a bushel (measure) of dates, he carried it to the messenger of Allah (May the blessings and peace of Allah be upon him) and he ate from it.
- It was narrated that, he said to Omar Ibn Al-Khattab: *"If you would like to meet your companion (the prophet), patch your garment, mend your shoes, shorten your hope and eat less than fullness."*
- It was narrated that, Omar said: *"Were it not for Ali, Omar would be perishable."*
- It was said that, when Ali was murdered, Al-Hassan (his son) went up Al-Kofa Menbar (a platform) and said: *"O people of Al-Kofa, Amir Al-Momeneen was murdered among you, by God, he only left four hundred dirhams, he wanted to buy a servant to serve him."*
- It was said that, at the times of prayers, Ali used to look very frightened and his colour changed, they asked him: *"What's the matter?"* He said: *"It's time for the trust, Allah offered to the heavens, the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment), but man bore it, I don't know, whether I do it properly, or not."*
- Ali said: *"Me and my soul are like a shepherd and his sheep, once he collects them, they go away again."*

- Ali has lots of similar positions, manners and deeds followed and loved by people of hearts, symbols and ecstasy, from Sufis.

Whoever left the whole life and all his possessions, and sat in poverty and freeing, without worldly love, he is following Abu Bakr. Whoever gave some to charity and kept some for his family and kinship, and fulfills rights, he is following Omar Ibn Al-Khattab. Whoever collects wealth for Allah, prevents it for Allah, gives it for Allah and spends it for Allah, he is following Othman Ibn Affan. Whoever rejects life, even if it comes to him without request, he refuses and flees it, he is following Ali Ibn Abi Taleb.

It was narrated that Ali said: *"All the good acts are gathered in four things: Silence, utterance (speech), sight and activity."* Any word not in Allah's remembrance is nonsense (chatter). Any movement (activity) not in worshipping, is langour (weakness). Allah gives mercy to a servant who, made his speech, remembrance of Allah, made his silence, for thinking or contemplation, made his sight, as a lesson, made his movement, for worshipping and people are not harmed by his tongue or hand.

True Examples Of The Honourable Companions

- As for Talha Ibn Obayd-Ellah, it was narrated that, Zeyad Ibn Hodayr said: *"I saw Talha Ibn Obayd-Ellah, with more than one hundred thousand and he is sewing his loincloth with his hand."*
- As for Moaz Ibn Gabal, it was narrated that, Al-Hares Ibn Omayra said: *"I was sitting at Moaz Ibn Gabal, when he was dying, he said: Throttle and choke, by your glory, I love you."*
- As for Emran Ibn Hosayn, he said: *"I wished to be dust blown by the wind and not be created, so as not to be punished."* Thabet Al-Benany said: *"His abdomen hurt him (Emran) thirty three years, his friends went to visit him, they said: We are embarrassed because of your long illness. He said: don't worry; the best to Allah is the best to me."*
- As for Salman Al-Faresy, it was said that, when this verse was revealed:
"And surely, Hell is the promised place for them all." (Surat Al-Hijr, verse 43)
He shouted, put his hand over his head and escaped for three days.

- It was narrated that, Salman visited Abu-Ddardaa, from Iraq to Syria, on foot wearing a hard colourless garment. People said to him: *"You exhausted yourself."* He said: *"The real good is in the hereafter, I'm only a slave, eat as a slave and wear as a slave, If I am emancipated, I will wear an excellent jubbah, (garment) which would last forever."*
- As for Abu-Ddardaa, he said: *"I was a trader in Gaheleya (pre-Islam), when I became a Muslim, I wanted to be a Muslim and a trader, but I couldn't, so I preferred worshipping."* His wife was asked about his best act of worshipping, she said: *"Thinking and contemplation."*
- As for Abu Zarr, it was narrated that, he said: *"My observance of truth and duties for God's sake, never left me a friend. My fear of the day of judgement never left flesh on my body. My confidence in God's rewards never left anything in my house."*
- It was narrated that, he said: *"My worry about a day not come yet, killed (affected) me."* They asked him: *"How?"* He said: *"My hope preceded my death; I wish God created me a tree."*
- Once, Abu Zarr was invited to a banquet, he heard a voice, so he left saying: *"Whoever increases the number of a group of people, he is one of them. Whoever agreed to the deed of a group of people, he is their partner."*
- Habeeb Ibn Maslama brought Abu Zarr, one thousand dirhams; he didn't accept it and said: *"We have a she-goat to milk and a riding animal to ride, we don't need anything else."*
- As for Abu Obayda Ibn Al-Garrah, it was narrated that, at the time of the plague, his hand was infected, the prophet's companions were afraid and deserted it, Abu Obaida swore that, he prefers it to great fortunes.
- A beggar came to Abu Obayda; he asked him for something, Abu Obayda didn't give him. He came to him another time and asked him, Abu Obayda gave him and said: *"That, who gave you and that, who refused to give you, is God."*
- Abu Obayda said: *"I wished to be a male sheep, to be sacrificed and not be created."*
- As for Abd-Allah Ibn Masood, it was narrated that, he said: *"I like both two hated things: Death and poverty, I never mind starting with any of them."*
- It was narrated that, there were martins' nests at his house, and he had children, people said to him: *"You should pull down these nests,*

he said: *By God, dusting off my hands from their graves (his children), is better than breaking one egg, from these nests.*"

- As for Al-Baraa Ibn Malik, it was narrated that, Anas Ibn Malik said: *"I saw Al-Baraa Ibn Malik, his legs inclined to the wall, intoning poetry, I said: O brother, after Islam and Quran, he said: O brother, it's the Arab's divan. Then, he said: "You think I will die on my bed, although I killed ninety nine, dueling, in front of the messenger of Allah (May the blessings and peace of Allah be upon him), other than I shared with others. At the day of Shohrok, the king of Tostor, Abu Mosa Al-Ashary said: I heard the messenger of Allah (May the blessings and peace of Allah be upon him), saying: "There are people of rags, who are not recognized, if they ask God, He will fulfill their desire, among them, Al-Baraa Ibn Malik."*¹⁸

Al-Baraa said: O God, I swear for giving me martyrdom and giving my companions victory. Abu Mosa said: Al-Baraa was given martyrdom and we were given victory."

- As for Abd-Allah Ibn Abbas, it was narrated that, he said: *"The best of sittings, is a sitting inside your house, where you don't see or be seen."*
- It was narrated that, he said: *"God may afflict his servant with poverty, longing to his supplication,"* it was said that, his cheeks were like a shoelace from tears.
- It was narrated that, he said: *"To patch a garment and wear it for promoting from God, is better than wearing a garment disparages me to God and promotes me to people."*
- As for Kaab Al-Ahbar, it was narrated that, he said: *"No one could get honour at the hereafter, without hating praise and accepting blame, for God's sake."*
- He also said: *"A slave couldn't get the perfect reward for pilgrimage and jihad, until he is patient when being harmed."*
- As for Haretha, it was narrated that, the prophet (May the blessings and peace of Allah be upon him), said:
*"Whoever wants to see a slave, God enlightened his heart with belief, this is Haretha."*¹⁹

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Sonan Al-Termethy, Al-Jamea Al-Sagheer by Anas Ibn Malik.

- As for Abu Horayra, Thaalaba Ibn Abi Malik, said: "*I saw Abu Horayra carrying a bundle of firewood, and he is the successor of Marawan Ibn Al-Hakam.* He said: *Make way for the prince, Ibn Abi Malik.* I said: *We can do this for you.* He said: *Make way for the prince, Ibn Abi Malik.*"
- It was narrated that, he wept, when he was dying, they asked him: "*What is the matter?*" He said: "*Farness of winning, littleness of provisions, weakness of trust, great obstacle and descending to heavens or hell.*"
- He said: "*I divided night into three parts, one third for praying, one third for sleeping and one third for studying the traditions of the messenger of Allah* (May the blessings and peace of Allah be upon him)."
- As for Anas Ibn Malik, it was narrated that, he said: "*The first people to come to Hawd* (trough, where the prophet gives people water to drink at the day of judgement), *the withered and the emaciated, who receive nights with sadness* (repentance)."
- As for Abd-Allah Ibn Omar, it was narrated that, he said: "*We only slept - when we were singles, at the time of the prophet - in the mosque; we had no house or shelter.*"
- It was narrated that, he said: "*Don't love anyone, except whom you trust his religion.*"
- He said: "*Only feed those who are pious and pure, and only eat from the food of those who are pious and pure.*"
- It was narrated that, he said: "*God gives free hand upon man, only to those whom he fears, if he fears God only, He will not give free hand to anyone upon him.*"
- As for Hozayfa Ibn Al-Yaman, it was narrated that, he said: "*The most delightful day to my eye, is the day, when I come back home, to find my family complain that, they need something.*"
- He said: "*There are lots of desires, each one lasts only for a moment, lead to long sorrow.*"
- Hozayfa was invited to a dining table, he saw Muslims in the uniform of non-muslims, so he left saying: "*Whoever imitates people, he is one of them.*"

- As for Abd-Allah Ibn Gahsh, Said Ibn Al-Mosayyab, narrated that, at the day of Ohod, Abd-Allah Ibn Gahsh said: "*O God, I swear on you to make me meet (fight) the enemies, and they kill me, then, they cut open my abdomen and mutilate me. When I meet You, You ask me why I was killed, I say: For your sake.* Said Ibn Al-Mosayyab said: *He met the enemies, they killed and mutilated him.*"
- As for Safwan Ibn Mehrez Al-Mazny, he said: "*If I came home, ate a loaf of bread, God punish people who love this life.*" He never exceeded this, until he died.
- As for Abu Mazwa, he is one of the prophet's companions, he was a servant of Bani Saleem, once he walked a mile, without remembering God's name, he returned and walked it again, remembering God's name, when he finished, he said: "*O God, don't forget Abu Mazwa, because Abu Mazwa doesn't forget You.*"
- As for Abu Bakra, he was fainted near a grave, they shouted at him, when he recovered consciousness, he said: "*Any soul reach its end, even if it is for an animal, is better to me than myself.*" They asked him: "*Why?*" He said: "*I fear to live until a time, when I can't order favor and forbid abominable acts.*"
- As for Abd-Allah Ibn Rawaha, it was narrated that, he once, wept, then his wife wept, he asked her why she wept, she said: "*You wept, so I wept,* he said: *I was told that I will pass hell, but I wasn't told If I will be saved.*"
- As for Tameem Al-Dary, it was narrated that, he stayed up for a night, till the morning, weeping and reciting this verse: "*Or do those who earn evil deeds think that, We shall hold them equal with those, who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.*" (Surat Al-Jatheya, verse 21)
- As for Adey Ibn Hatem, it was narrated that, he used to crumble (break up) bread for ants, being mercy to them.
- As for Abu Rafea, the servant of the messenger of Allah (May the blessings and peace of Allah be upon him), Ibn Omar narrated that, he said: A man said: "*O messenger of Allah, who is the best of people?*" He said: "*Everyone who has a makhamom heart and a truthful tongue.*" They asked: "*O messenger of Allah, what is a makhamom heart?*" He said: "*The pious and pure heart, which has no grief, oppression or envy that hates this life and loves the hereafter.*" They said: "*There is no one among us like this, except Abu Rafea, the servant of the messenger of Allah.*"

- As for Mohammed Ibn Kaab, it was narrated that, he said: *"If God has good will towards a slave, He grants him three qualities, gives him religious knowledge, induces him to abstain from this life (becomes ascetic) and informs him with his own defects."*
- As for Zarara Ibn Awfa, it was narrated that, once, he led the prayers at Bani Koshayr's mosque, he recited:

"Then, when the Trumpet is sounded. Truly, that Day will be a Hard Day." (Surat Al-Moddather, verses 8-9) And he died at once.

- As for Hanzala Al-Kateb (the writer), it was narrated that, he said: *"We were with the messenger of Allah, he mentioned the paradise and the hell, as we see them with our eyes, I returned home and laughed with my family, I met people and said: Hanzala is a hypocrite."* Abu Bakr asked: *"What's the matter?"* I told him. He said: *"We also do this."* Hanzala went to the prophet and told him. The prophet said:

*"O Hanzala, if you continue at home, as you are with me, angels will shake hands with you."*²⁰ Or as he said: *"O Hanzala, Sa'a Wasa'a (a time for your God and a time for yourself and your household)."*

- As for Al-Lajaj, his nickname is, Abu Katheer, the companion of the messenger of Allah (May the blessings and peace of Allah be upon him), it was narrated that, he said: *"I became a Muslim with the prophet at the age of fifty."* He died at the age of one hundred twenty. He said: *"I have never eaten my fill, since I became a Muslim with the messenger of Allah, but eat what I need and drink what I need."*
- As for Abu Gohayfa, it was narrated that, his wife hid thirty Dirhams and forgot it, after a year, she remembered it, he said to her: *"O you from Hazeel, take your Idda (the time a woman spends, after divorce before marrying another man), you are the worst housewife, if I died, God would ask me as a money collector. The prophet died, not long ago, he didn't leave a dinar, a dirham, a felse, wheat or barley."*

²⁰

Sahih Muslim by Hanzala Ibn Hozaym Al-Asadey Al-Tameemy.

- As for Hakim Ibn Hizam, it was narrated that, he said: *"If there is a morning, without having someone, who asks me for something, or needs help, I would think it is misfortune (a distress), I would ask God to reward me for it."*
- As for Osama, it was narrated that, he bought a horse on credit to two months, when the prophet knew that, he said: *"Osama is too hopeful."*
- As for Belal and Sohayb, it was narrated that, they went to an Arab tribe, to engage (marry), they were asked: *"Who are you?"* They said: *"Belal and Sohayb, we were stray (lost), Allah guided us, we were slaves, Allah freed us and we were poor, Allah enriched us, if you agree, praise be to Allah, if you refuse, Glory be to Allah."* They said: *"We agree and praise be to Allah."* Sohayb said to Belal: *"Why didn't you mention our situations (support) with the prophet?"* Belal said: *"Keep silent, you told the truth, and truth made them accept you."*
- As for Abd-Allah Ibn Rabeeaa and Mosab Ibn Omayr, they were in fraternization, Abd-Allah said: *"I used to look at Mosab and pity him, because I saw him in Mecca in welfare, looking after his hair. I used to go and work at some gardens in Madina, for a bushel of dates and carried it to Mosab."* One day, Mosab went to the messenger of Allah (May the blessings and peace of Allah be upon him), he found nothing but a piece of hard food; he ate half and took the other half to Abd-Allah Ibn Rabeeaa.
- It was narrated that, the messenger of Allah (May the blessings and peace of Allah be upon him), fraternized between Abd-El-Rahman Ibn Awf and Saad Ibn Al-Rabeea. Saad had two wives, he said: *"We'll share my possessions and I will divorce a wife for you to marry,"* Abd-El-Rahman didn't agree, he said: *"Show me the way to the market."* He went to the market and traded till he got some dates, butter and cheese.
- It was narrated that, a guest came to the messenger of Allah, he had nothing at his houses, a man from Ansar took the guest, he told his wife to switch off the lamp, he pretended to be eating till the man ate the food (it was only enough for one man). In the morning, the messenger said to him: *"Allah wondered what you did to the guest."*²¹ And this verse was revealed:

21

Sahih Al-Bokhary by Abi-Horayra.

"And they (Ansar) give them (emigrants) preference over themselves, even though they were in bad need of that." (Surat Al-Hashr, verse 9)

- It was narrated that, Ibn Omar said: *"One of the prophet's companions was given a head of a goat as a gift,"* he said: *"My brother needs it, more than me,"* and he sent it to him, people continued sending it to each other, till it went to seven houses and returned to the first. It was said that, this is the cause of revealing this verse:

"And they (Ansar) give them (emigrants) preference over themselves, even though they were in bad need of that.) (Surat Al-Hashr, verse 9).

- There are lots of similar deeds of the prophet's companions. Each one of them, had his own specialization, like the meanings mentioned.
- Believers are asked to follow such deeds and manners, either in worshipping or the sayings they said.

We only mentioned a small number of many.

Chapter Four

Knowledge According

To Sufism

The Sufis Knowledge.

The Route Of Certainty.

The Degree Of Verification.

The Reality Of Knowledge.

The True Vision Marvels.

**The Opinion Of Prof. Abd-El-Halim
Mahmoud
In Purity And Observation.**

Sufis Knowledge

Today we will discuss:

- To what extent, does man need sufis knowledge?
- Do pious people have a route for knowledge, differs from known and common routes?
- If so, what is it? How to reach it?

The affirmed ways for man to get knowledges and sciences are: Listening, reading and thinking or contemplating.

- He may listen to honourable scholars.
- He may read books and reference books, they wrote and included their knowledges, ideas and beliefs.
- Or he may think, remember and contemplate to reach facts by his mind.

Mind is also a way for reaching knowledges in all fields.

Devoted people have another way for getting knowledges, which is by the heart.

God confirmed these ways for getting knowledges in the Quran, He said:

"Verily! The hearing, the sight, and the heart, of each of those, you will be questioned (by Allah)" (Surat Al-Israa, verse 26)

As you see the miraculous of God. He created the hearing and the sight, then the heart, in other verses, He mentioned thinking:

"And think deeply about the creation of the heavens and the earth," (Surat Aala-Imran, verse 191)

"Verily, in it are signs for a people who think deeply." (Surat Al-Jathaya, verse 13)

Or *"people of understanding,"* as in other verses.

The heart is the most accurate way for reaching the metaphysical facts. The sight and the feeling are for getting the sensed and the tangible facts which we see and feel with our organs. To verify heat, cold or salinity, sweetness by taste, heat and cold be skin, and so on, all by senses, and so, by the eye man can realize only the tangible things.

But the unseen things or matters, on which the life and psychological harmony of any person rely, because God created man from an apparent

fact, deal with the outward world and an interior fact, deal and communicate with the inward world.

The external, is this body, it deals with the outer world. The internal, if it is the mind, the heart, the spirit, the secret or any other highly fine fact, deal with the concealed world, about which the revelation told us, no other way can tell us about it, except the revelation.

It is the revelation that, told us about the hereafter, because we can't sense, touch or experience it in a laboratory and no travel agency can organize a tour to the hereafter. How could it be prepared? What is the mean of transportation? What is the destination? What will they see? These matters are not available for any sense or thinking, because they are invisible matters.

And so are the metaphysical worlds, the worlds of paradise, the hell, the throne, the chair, the tablet, the pen and the angels, among them are those who preserve us from before and behind, the honoured writers who record our deeds, those who bring us our livelihood, those who bring us air, those who bring us light, others and others, endless types of angels. They are luminous fine facts, man can't see by his eye or realize by his senses, but he heard about them, believed and trusted them by the revelation came by prophets and messengers, and their imam is our sir, the messenger of Allah (May the blessings and peace of Allah be upon him). And also, the divine features of God, His subjective deeds, His sacred behaviours and His blessing appearances, all these metaphysical matters came to us by the revelation. Scholars tried to persuade common believers by evidences and proofs; there is no evidence or proof about these facts except from the Sunna and the Quran.

The Route Of Certainty

How could man ascertain these facts? He can't do that without opening the eye of his insight to see with it these metaphysical facts, he will see the world of hidden favors and see these unseen facts, because they can't be seen with the eye, but with divine subjective facts, imam Abu Al-Azaaim says about them: "*Not by quantity or quality, but by abstract highly lights.*" They don't have quantity or quality, but with divine lights. This is the only way for getting these facts, so the status of devoted people and sufis are divided into two kinds:

- Jihad (struggle) for purifying the soul, clarifying the heart and opening the eye of insight.

■ Then, seeing with the eye of insight what is hidden for the bodily eye, this is only available for the chosen, the pure and the righteous people, God said about them:

"Thus did we show Ibrâhim (Abraham) the kingdom of the heavens and the earth, that he be one of those who have Faith with certainty." (Surat Al-Anaam, verse 75)

Then, he (Ibrahim) is not alone, but people who reach the degree of certainty can see what the bodily eye can't see, because the bodily eye see by the light as we know in physics, how the refraction happens, the cavities in the eye and how they are prepared, all of this in order to see the sensed, but they can't see the abstract.

Even the mental abstract, man thinks about, the eye can't see and also the hearty abstract facts, man can't see. Who can see belief? Who can see love? Longing? Ecstasy which is in the heart of man, even if it is to other people, how can we see it? The bodily eye can't see them because they are abstract facts, although they are mental (intellectual) facts, not divine metaphysical facts.

So, sufis has in their hearts and interiors, thirst for the undoubted knowledge, they are not contented with apparent knowledges, or satisfied with evidence and proof, but they want the heart to see what the Quran mentioned from the unseen of The Most Gracious, God said that, this is possible:

"Allah bears witness that La ilaha Illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness)" (Surat Aala-Imran, verse 18)

Those too, witness, the people of this degree should witness, they said: for man, to worship God the real worshipping, he should know Him. How could you worship whom you don't see? For whom you pray? For whom you fast, perform Hajj (pilgrimage) and give charity? You should know whom you perform worshipping for, the positive knowledge, in order to be pure worshipping, to be as God said:

"Allah is well-pleased with them as they are well-pleased with Him." (Surat Al-Tawba, verse 100)

The first entrance for man to worshipping is: Shahada (witness), to be a Muslim, what should man say? He says: Ashhado (I witness) Alla Illaha Illa Allah (there is no God except God), he doesn't say: Aalamo (I know). The witness must have seen by his eyes, should man testify something he didn't see? No, because it will be perjury. Shahada means that, man must certify the reality of: Laa Ilaha Illa Allah.

Imam Ali was asked: *"Did you see your God?"* He said: *"How could I worship a God I didn't see?"* They asked: *"How did you see Him?"* He said:

“Eyes can’t see Him with iris and lids, but hearts see Him with the realities of certainty.”

“Some faces, that Day, shall be Nâdirah (shining and radiant). Looking at their Lord (Allah).” (Surat Al-Keyama, verse 22 - 23)

The Degree Of Verification

Man should reach this degree to ascend the degree of verification. This is what the sufis called: Verification. It means, to see the metaphysical facts, mentioned in the Quran and told by the prophet (May the blessings and peace of Allah be upon him), by the eye of the heart and certainty. How can he see them? Can he describe them?

This is impossible, all that can be said, is what Imam Abu Al-Azaaim said: *“It was as it was, that I can’t remember, think it is good and don’t ask about it.”*

So, imam Al-Ghazzali says at the beginning of his way as a Sufi, in his book, Al-Monketh Mena Ddalal (the rescuer from astray):

“Then, when I finished learning those knowledges (apparent knowledges), I turned eagerly to the way of sufis, I knew that their way needs knowledge and deed. They work hard to overcome the obstacles of the soul and refrain its bad manners and wicked features, to free the heart from everything, but God and decorate it, by remembrance of God.

Knowledge was easier than deed to me, so I began learning their knowledges from their books, such as, Koot Al-Koloob (the food of hearts), by Abu Taleb Al-Mekky, the books of Al-Hareth Al-Mohaseby, different narrations of Al-Gonayd, Al-Sheply and Abu Yazeed Al-Bostamy, and their sheikhs, until I recognized the reality of their scientific aims. I learned what could be learned by learning and listening of their way, I found out that, their very special features can’t be reached by learning, but by taste, status and exchanging characteristics.

There is a great difference between knowing about health and satiation, their reasons and their conditions and being healthy and satiated. Also, knowing about drunkenness and that, it is the result of rising vapors from the stomach that affects the mind, and being drunken. The drunken doesn’t know about drunkenness while being drunken, the sober knows about drunkenness while he is not drunken.

The doctor, while being ill, knows about health, its causes and its medicines, while he is not healthy. Also, there is a great difference between

knowing the reality of asceticism, its conditions and its causes, and being ascetic and your soul deserts this life.

So, I knew definitely that, they are the people of status not words, and what could be known by learning, I got it, and that what is remaining couldn't be got by listening and learning, but by taste and behaviour."

So, man couldn't realize the realities of sufis without living them and learning them from alive devoted man, this what made this man (Al-Ghazaali), follow the way of sufis, why? Because they want to know the realities of the Quran by the hearty tastes and spiritual acquaintance, this is available for him, who has a heart or gives ear while he is heedful. For him who has this readiness and this supplying (provision), like Imam Abu Al-Azaaim, who said: "*I see my heart beg me for seeing Him,*" my heart always begs me, I want this vision, is it impossible? No, it is possible, if it is impossible, Moses won't ask for it and says:

"O my Lord! Show me (Yourself), that I may look upon You." (Surat Al-Aaraf, verse 143)

He asks for it, because it is possible. When our sir Ibrahim asks his God to show him the way, he said: "*O my God! Show me how You give life to the dead*", he didn't say: "*O my God inform me...*" He (Allah) said: "*Do you not believe?*" He [Ibrâhim (Abraham)] said: "*Yes (I believe), but to be stronger in Faith.*" These are the status of of the sufis, they want to see the method and the highly lights, they want to see the divine appearances spread in the universe, because they are available for those who are pure and faithful, God opened before them this field, as it was opened for the prophets, the messengers, the veracious, the martyrs and the righteous, everywhere and at all times.

After Imam Al-Ghazzali followed the way of those people, he continued in his book Al-Monketh Mena Ddalal, saying:

"During these times of solitude, I saw endless events; I only mention what may be useful:

I knew undoubtedly that, sufis are the followers of the special way of God, their careers are the best ones, their way is the most accurate and their manners are the finest ones. If you collect the mind of the intelligent people, the wisdom of the wise men and the knowledge of scholars who know the secrets of Sharia, to change their lives and manners to better ones, they won't, because all their movements and stillness, either apparent or hidden, are quoted from the light of prophecy, there is no light on earth to illuminate, other than the light of prophecy.

Briefly, what could people say about a way:

- ◆ *Its purity, which is its first condition, is purifying the heart totally from everything but Allah.*
- ◆ *Its key, which is very urgent to it, is occupying the heart wholly in the remembrance of Allah, and its end, is the complete engrossment in Allah (love).*
- ◆ *This is its end, besides what the follower chose to do at the beginning, and the opposite is like a tunnel for the follower.*

From the very beginning, the acquaintances and observations

(Views) come to the follower, they can see angels and prophets' spirits and hear their voices and benefit from them, while they are awaken.

Then the status develops from viewing pictures and examples to degrees can't be declared, anyone who tries to talk about them will certainly do mistakes, that who reaches this, should only say: It was as it was, that I can't remember, think it is good and don't ask about it.

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism)." (Surat Al-Ankabut, verse 69)

So, God will guide them to those paths:

The paths of revelation, the paths of observation, the paths of insight, the paths of blessing knowledges and the paths of gracious inspirations of the Quran, which the pious people enter, to see truthful facts and talk about these knowledges after God's permission, to the people of hearts, who can bear and don't deny them, after seeing them with the light in their hearts from God."

This is the knowledge, the sufis seek.

The Reality Of Knowledge

What do they want from knowledge?

They want to know: Ash-hadu Alla Ilaha Illa Allah (I witness (see, confess) that, there is no God but Allah). They also want to know: Ash-hadu Anna Mohammed Rasoul Allah (I witness that; Mohammed is the messenger of Allah). To witness this Shahada, so it was said:

Those people are degrees in belief, among them, are the common people who were born to muslim fathers and mothers, among them, are the scholars who don't believe without proofs and evidences, these are simple (ordinary) people, but there are the matchless (unequalled) and the greatest people, who believed after witness not after proof or evidence, they witness by an eye from The Most Gracious God, this eye exists in the heart:

"Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind." (Surat Al-Hajj, verse 46)

"Say (O Muhammad): "This is my way; I invite unto Allah (i.e. to the Oneness of Allâh - Islamic Monotheism) with sure knowledge, I and who ever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge." (Surat Yusof, verse 108)

Sufism means this fact:

The sufis seek the tasted knowledge, or you can say the ocular knowledge, or you can say the witnessed knowledge to the unseen facts of the Quran and the revelation to the prophet (May the blessings and peace of Allah be upon him).

The True Vision Marvels

Can the mind believe that, this is possible?

Yes, why not. The true vision marvels confirm this. The truthful dreams, people see while they are asleep and come true in their lives, are excerpt from the metaphysical world, man see during his sleep and they come true in the real world. People who interpret (explain) these dreams don't deduce using their minds, but they cross by their spirits to these facts, came to their lovers and tell them as they saw and witness with their spirits, so they sometimes exceed (surpass, go beyond) or reduce (decrease, lessen, diminish) the vision.

For example, the dream of the king, in the chapter of our sir Yusof, when the king said:

"Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring - and of seven green ears of corn, and (seven) others dry." (Surat Yusof, verse 43)

How did our sir Yusof, interpret it?

He said: *"You will live seven years in prosperity, then you will live seven hard years in distress and then there will be a year in which people will have abundant rain and in which they will press (wine and oil)." Was this last year mentioned in the dream? No, because the dream has seven and seven only, this year is not in the dream, then where did he get it? God said: "If it be that you can cross dreams." He didn't say: "Explain", but cross by your spirits to the source, from which the dream comes, so he said:*

"This is of that, which my Lord has taught me." (Surat Yusof, verse 37)

He learned this knowledge from God.

So, why was Ibn Seeren very clever in interpreting dreams?

Because he saw our sir Yusof in a dream, he said to him: "*Open your mouth.*" He opened it, then our sir Yusof put his tongue inside it and Ibn Seeren sucked it, he awoke knowing how to interpret dreams, it's a heritage.

When people asked him to interpret their dreams, he used to explain with inspiration:

- In one sitting, two men came to him, one of them said: "*I saw in my dream that, I am calling to prayers* (Oathen)." He said to him: "*You will thieve and your hand will be cut.*" The other one said: "*I saw in my dream that, I am calling to prayers* (Oathen)." He said to him: "*You will perform pilgrimage to Kaaba.*" The attendants wondered, he said: "*When the first one was asking me, I remembered: "Then a crier cried: O you in the caravan! Surely, you are thieves!"*" (Surat Yusof, verse 70)

But, when the second one was asking me, I remembered:

"And proclaim to mankind the Hajj (pilgrimage), They will come to you on foot." (Surat Al-Hajj, verse 27)

- Imam Abu Hanifa went to him, when he was young and said to him: "*I saw a horrible dream*", and he was very scared, he asked him: "*What did you see?*" He said: "*I saw that I went to the grave of the messenger of Allah* (May the blessings and peace of Allah be upon him), *I went inside, I found him bones, I collected those bones.*" He said to him: "*You will collect the Sunna of the prophet,*" (May the blessings and peace of Allah be upon him).

This is inspiration knowledge from God. It's not right to interpret dreams from books of psychology or other books, even if they are the books of Ibn Seeren himself. Then, what does the interpreter do?

He stands by his heart until God opened for him the door of interpreting dreams, then he interprets by his God, not by himself, his mind or his knowledge. That, who interprets by his opinion, his mind or his knowledge, may do mistakes in his answer, but that, who interprets by his God, never do mistakes, because it is as God said:

"And whom We had taught knowledge from Us." (Surat Al-Kahf, verse 65)

He didn't say lots of knowledges, but only one type of knowledges, that he could bear, he is fit for it or needs it, because the knowledges of Allah are endless. So, these are the knowledges, God specialized these people (sufis) with, because they stood by their insights until God opened them, to

discover the hidden world and look at the grants of God and what He specialized his lovers and chosen people with.

Then, they tell pious people what they could bear (understand) from what God inform them. There still be knowledges and secrets, they couldn't spread or talk about, Imam Ali Zayn Al-Aabedeen says about them:

"I have essential knowledges, if I talk about them, people will say: You are idolater (pagan), even Muslims who see their bad deeds as good, will be delighted by killing me."

This is knowledge, according to sufis, in short. Clearness needs struggle, then observation comes with the lights of care to them.

Among them, those who are beautified by insight, those who are beautified by acquaintance, those who are beautified by conversation, those who are beautified by inspiration and those who utter vague wisdom. Every one according to what God grants him from the treasures of his favor.

So, if we look for the meanings and definitions of Sufism, we'll find that, all of them:

- Either, talk about the means, which is Jihad (struggle).
- Or, the purpose (end), which is observation.

The means aims at clearness, after clearness observation comes.

The Opinion Of Prof. Abd-El-Halim Mahmoud In Purity And Observation

Imam, prof. Abdel-Halim Mahmoud, says about this, in his book, Kadeyat Al-Tasawof (the Sufis affair, matter), while he was analysing Kettany's definition of Sufism, as it is clearness and observation, he says:

"If we recognize Kettany's definition, we will find that his short phrases contained two sides, together they form and refer to the perfect definition of Sufism.

One of them is the means, the other is the purpose. As for the means, it is clearness. As for the purpose, it is observation.

From this definition, we know that, Sufism is a way and a purpose. Its way includes different directions illustrated from the name itself. Maybe this is the secret beyond this name and making it a symbol for those people.

- Some people said: It was called this name, because of the clarity of their secrets and the purity of their appearances.
- Beshr Ibn Al-Hares said: The Sufi is that, whose heart is clear.
- Others said: The Sufi is that, whose treatment with God is clear and God granted him dignity.

These definitions show that, the word Sufism means, clearness. This meaning is not related to linguistic measurements, as it is a symbol not necessarily agrees with the language.

- Other people say that, sufis got this name because they were in the first row in front of God, by their rising intentions and present hearts and secrets before Him.
- These people express the sufis' symbol to the row, i.e. to the first row when working for reaching God and jihad for His sake.
- The word sufism, reference to the Suffa people, who were at the time of the messenger of Allah (May the blessings and peace of Allah be upon him), it refers to their descriptions like worshipping, staying awake praying at night, having no desire (greed) for this life and their continuous readiness for jihad for God's sake.
- The word Sufism refers to the description, i.e. the good description, where the heart doesn't cling to materialism, but to God. All of this is about means. These means have other means.

Among these means, as they say: "Not possess and not be possessed." They mean, "Not be enslaved by greed." This word has a wide meaning:

To be free from this life, even if he owns great deal of it, to be free from fame, to be free from desires, to be free from seeking money, to be free from authority or power, to be free from luxury and to be free from all bad moralities.

Generally, these means lead to clearness, when clearness comes, man will be ready for observation (view), so God grants him observation, if He wills.

This observation is the highest degree of knowledge. It is the final purpose for the people of sensitive feeling, angelic nature and divine personalities.

Sufism is knowledge, the highest degree of knowledge after prophecy, it is observation and a way for observation.

If we went to imam Al-Ghazzali, when he summarizes the way and the purpose, we find him saying in his immortal book, *Ihyaa Oloom Addin* (revival of religious knowledge):

“The way (to Sufism) begins with struggle, erasing bad features, cutting all connections and coming by true intention to God. When this happens, God takes care of the heart of his slave and enlightens it by the lights of knowledge.

When God takes care of the heart, mercy flows over it, light rises in the heart, the breast will be opened, it can see the secret of The Kingdom, the veil of fright will be removed by God’s mercy and it will see the realities of divine matters.”

When this happens, it is observation. Among the fine stories which shows easily, the way to observation, this story:

Tho-Nnoon said: *“I saw a woman at the shores of Ashaam, I asked her:*

- *Where did you come from, God’s mercy upon you?”*
- *“From a place where there are people, whose sides forsake their beds, to invoke their Lord in fear and hope,”* she said.
- *“What’s your destination?”* I asked.
- *“To men whom, neither trade nor sale, diverts them from the remembrance of Allâh (with heart and tongue),”* She said.
- *“Tell me their description,”* I said.
- *She said:*

“They are people whose distresses (worry) are only connected to God; they have no interests (attention) to people. They seek their Sir (Lord), what a great request they have, for God (The One and The Self-Sufficient). They have no desire for life or honor like food, delight or children. Nor they have desire for wearing elegant clothes, nor pleasure in any land. They only hurry, for a position for eternal luck and happiness. They are like brooks and valleys; you see them among great and high people.”

He also says about observation (witness):

“Observation, which is the end for sufis, is also a real achievement to the expression that we always say: Ash-hadu Alla Ilaha Illa Allah. The witness is the end for a sufi, he seeks it by all means to attain and fulfill by deed what he says literally.

There is no doubt that the different definitions of sufism, we find here and there, which are nearly a thousand, almost express one of its corners, relates means or purpose (end). If it is so, we can’t say that, it is completely wrong, but the mistake is to take it, as if it expresses the whole fact (reality).

The definition which expresses the whole reality is the definition of Al-Kettany: Sufism is clearness and observation (view).”
(Kadeyat Al-Tasawof pp 43 – 47 print Dar Al-Maaref 1988)

Chapter five

The Legitimacy of Sufis statuses and deeds

- **The Legality Of Awrad.**
- **The Greatest Name Of Allah.**
- **The Best Names Of Allah.**
- **The Virtuous People's Evidence for Their Sittings.**
- **The Virtuous People's Evidence For Their Chant (Recitation).**
- **The Virtuous People's Evidence For Their Processions.**
- **The Seyada (Excellency) Of The Family Of The Prophet.**
- **The Virtuous People's Evidence For Awrad and Ahzab.**
- **The Virtuous People's Evidence For Offering Joy For Their Brothers.**
- **The Virtuous People's Evidence For Their Statuses.**

- **Al-Aktab.**
- **Al-Awtad.**
- **Al-Abdal.**

The Legality Of Awrad ۲۲

Question: Why do sufis have Awrad?

Answer: Awrad, originally is a method (course), no one of us all can follow all that is in the book of Allah (Quran) and all the sunna, this is impossible, but every one takes one direction, he studies and works in it.

A course, which is taken and followed by a virtuous man until he reached the degree of clearness and became one of the pure people, when I go to him, he gives me this course. Where is it from? It must be from the Quran and Sunna. Sometimes, righteous people may be in special status with their God and utter phrases or words not easily understood, they, themselves don't ask their followers to say them.

It was narrated that, my sir, Ibrahim Al-Desoky, said some of these words in Al-Hezb Al-Kabir (the big section) and Al-Hezb Al-Saghir (the small section) like Aeh, Shrah,... They narrated some poems of high meanings, when they asked him about them after awakening, because he was sometimes in a status of great passion and became unconscious, he said to them: "If you hear me saying this, kill me with the sword."

This means that, he was not conscious, so he doesn't ask his followers to fulfill these words or deeds. But the original method, about which all of us are asked, is the Quran and Sunna narrated after the messenger of Allah, they can include the whole.

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Awrad, the plural of Werd, it is a part or a section of the Quran or a certain number of certain types of remembrance of God, a Sufi recite them regularly, according to the orders of his sheikh.

The Greatest Name Of Allah

What is the greatest name of Allah?

We collected in our book, Mafateh Al-Farag, twenty one of scholars' views about the greatest name of Allah, but the opinion we are satisfied with, is that, the greatest name of Allah, is the name, man supplicated by, in the condition God say about it:

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him." (Surat Al-Naml, verse 62)

If I am distressed and ask God with humility and invocation, He will respond to me, whatever name of His I use, but if someone knew the greatest name of God and used it to ask God, but he is inattentive, does God respond to him? The prophet (May the blessings and peace of Allah be upon him), said:

"God never respond to any supplication from a man whose heart is forgetful."

Then,, to sum up, if the heart is clear and you are compelled and you ask God, this status will be the greatest name by which God will respond to me. I shouldn't trouble myself that, so and so had a certain name, or so and so knew the name.

Every one of us, who passes times of hardship and he is truthful with God, God certainly responds to him everywhere and at all times from His bounties as He said:

"Invoke Me, I will respond to you." (Surat Ghafer, verse 60)

He didn't specify or say: Invoke Me by the greatest name, nor He said: Invoke Me near Kaaba, nor He said: At the time of the early dawn. It's true that supplication near Kaaba is better and supplication at the time of the early dawn is better, but supplication at the time of urgent

Sonan Al-Termethy by Abi Horayrah. ^{۷۷}

need and hardship, is more collecting man's intentions to God and nearer to His response. So, supplication at the time of great hardship equals supplication by the greatest name of God.

The Best Names Of Allah

Question: Could anyone collect the best names of Allah?

Answer : Our sir, the messenger of Allah (May the blessings and peace of Allah be upon him), collected them in the tradition (Hadith), he said:

“O my God, I ask You by Your best names, what I knew of them, what I don't know, what You only know and what You have of them at the unseen knowledge with You.”²⁴

And in the other Hadith:

“O my God, I ask You by every name You have, You called Yourself with it, or You revealed it in Your book, or informed it to one of Your creatures, or You had it at the unseen knowledge with You.”²⁵

The descriptions of Allah never be enclosed in a time or a place.

The descriptions of Allah, cause the universe to go and appear in man, by the secret of The All-Hearing (Allah) I hear, by the secret of The All-Seeing I see, by the secret of The Speaker I speak, by the secret of The Everliving I live, by the secret of The All-Knowing I know, by the secret of That Who Will I will, by the secret of The Powerful I am able. When man dies, what is missed of his

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Narrated by Al-Tabarany by Anas.

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Mosnad Ahmed Ibn Hambal, Sahih Ibn Hebban and Al-Mostadrak by Abd-Ellah.

apparent organs? Nothing! But, the best names of Allah left him, His name, The Everliving, has gone and His name The Causers of Death has come.

The best names of Allah and His higher descriptions appear in man and in the universe.

Who lifted the heavens without pillars? His name The Exalter.

Who expanded the earth? His name, The Generous Provider.

Who made in water everything alive? The Everliving.

Who strengthened the mountains? The Strong.

The best names of Allah, can be seen by the eye of the heart, man can't realize them by his mind, but as God said:

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth." (Surat Fosselat, verse 53)

Everyone witnesses (sees) from the features of Allah by his mind, the light of his heart and the secret of his soul, what he could bear, after that, we still should remember what the prophet (May the blessings and peace of Allah be upon him), said:

“All thoughts come to your mind, Allah is different from them.”

May the blessings and peace of Allah be upon our prophet Mohammed, his family and his companions.

The Virtuous People's Evidence for Their Sittings

These statuses, O brothers we are in now, are the same as the statuses of the companions of the messenger of Allah (May the blessings and peace of Allah be upon him), as we mentioned before:

The Suffa people were the first people who migrated from outside the enlightened Madina for God's sake and his satisfaction, and so, when we migrate, we follow the emigration of the Suffa people.

Why do we migrate?

Not for labour, food or drink, but we migrate to God for His sake and for His satisfaction.

If that, who migrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by, this is a part of a verse, but the greatest in position, is what God said:

"And who ever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah." (Surat Al-Nessaa, verse 100)

The death, for us here in this life is devotion, the meaning of, his reward is then surely incumbent upon Allah is that his reward is Allah.

What did the suffa people use to do?

As we mentioned before, they had sittings. Sittings for the Quran, sittings for knowledge, sittings for remembrance and sittings for thinking, these were their sittings, and so are our sittings, because we sit for the Quran, for praying upon the prophet (May the blessings and peace of Allah be upon him), for remembrance and for knowledge, so we want our brothers to go back to these origins.

They were deprived of reaching (the high statuses of the prophet's companions), because they neglected (missed) the origins.

Our imam Abu Al-Azaaim didn't call these sittings Hadrah (presence), but he called them: *Brothers' Sittings*. Because the text in the Hadith is, *sitting*, Abu Al-Azaaim always went back to the origins, a remembrance sitting, a knowledge sitting, Quran sitting or if the brothers are gathering, we call it brothers sitting.

People (Sufis) used to say sheikh so and so, our sheikh so and so, or our uncle so and so, he (Abu Al-Azaaim), said: *Say Ostaz* (teacher), our Ostaz Abu Al-Azaaim, because he (sheikh) is the teacher for going to Allah and the greatest granting at the presence of Allah.

So when you are going there and someone asks you:

- Where are you going?
- I'm going to the sitting.
- Which sitting?

- Knowledge sitting, remembrance sitting. You can say knowledge sitting, because there is knowledge in it, you can say remembrance sitting, you can say Quran sitting and you can say a sitting of praying upon the prophet (May the blessings and peace of Allah be upon him).

All of these are found in the texts of true Hadiths.

The prophet (May the blessings and peace of Allah be upon him), entered the mosque, he found two sittings, a knowledge sitting and a Quran sitting, he said: *“Both of them are Good, but I was sent as a teacher.”*

Also, where are you going?

I am going to visit the Ostaz, because he is really my Ostraz (teacher), every one wants to have a master degree in realizing (knowing) the self, or a doctorate in knowing Allah, he must have an Ostaz to direct this degree. So, all our deeds, our ancestors' deeds and the sufis' deeds, are found in (based on) the Quran and the Sunna.

The Virtuous People's Evidence For Their Chant (Recitation)

We also, refresh (revive) the souls by wise poetry. It is the result of passion, so when we hear it, it excites and arouse the latent passion and the inside moves by ecstasy.

Abu Al-Azaaim said about that:

It is sacred wine, poems after pure intentions directed (run, controlled) by the Hand of Allah The Deity.

These are extraordinary words, because the ordinary words arouse the souls, but these words excite the hearts.

These statuses were found at the time of our great sir, the messenger of Allah (May the blessings and peace of Allah be upon him). When our sir, the messenger of Allah entered the enlightened Madina, how did he enter?

By poems, because they were pleased with him.

So, when we are pleased with Allah and His messenger (May the blessings and peace of Allah be upon him), we express this by chanting and singing poems and wise religious poetry.

The Virtuous People's Evidence For Their Processions

Even the processions of the righteous people have a proof from the Sunna:

Our sir, Omar and our sir Hamza, when they entered Islam, our sir Omar went to the messenger of Allah and said to him: *O messenger of Allah, aren't we right if we are dead or alive?* The prophet said: Yes. He said: *Why are we satisfied with the least in our religion?*

Let's go to Kaaba, he made the Muslims into two rows, one with Omar at the front and the other with Hamza, and our sir, the messenger of Allah in the middle, they walked to Kaaba. And so are the processions of the virtuous people, a row on the right, a row on the left and Al-Sheikh in the middle, this is the procession.

It was done for our sir, the messenger of Allah another time, when he entered Madina. The procession from Dar Al-Arkam Ibn Abi Al-Arkam in Mecca, was without flags, but when he entered Madina, his procession was with flags.

When the prophet (May the blessings and peace of Allah be upon him) entered Medina and our sir Abd-El-Rahman Ibn Awf met him, he was coming with a trade from Ashaam. He had white clothes, he bought from delicate royal goods, he said: *O messenger of Allah, do you enter Medina like this? By God, never be.* He gave him two white royal clothes, our sir, the messenger of Allah (May the blessings and peace of Allah be upon him), wore them.

By coincidence, an Arab tribe was passing, it was the tribe of Aslam, they wanted to oppose the procession of our sir, the messenger of Allah, to win the prize which the disbelievers promised to give to anyone who brings him dead or alive, so their leader went with seventy man, he was called Borayda Ibn Al-Hassib Al-Aslamy, when he went to the prophet (May the blessings and peace of Allah be upon him), he asked him:

- *"Who are you?"*
- *"Borayda,"* he said.
- *"Baroda (became cool, cold) your matter, O Aba Bakr,"* the prophet said.

- "Where are you from?" The prophet asked.
- "From Aslam," he replied.
- "Salemta (you are safe) O Aba Bakr," the prophet said.
- "Who are you?" Borayda asked
- "Mohammed the messenger of Allah," the prophet said.

Borayda and those who were with him became Muslims. Then, he said to the prophet: *"O messenger of Allah do you enter Madina like this? By God, never be."* He unfolded his turban and brought his spear and made a flag. He made his seventy men into two rows, on the right and on the left, they walked in front of the messenger of Allah (May the blessings and peace of Allah be upon him), as they are presidential guards.

Isn't this a procession?

Two rows and the flag in front of them, the people of Madina received them singing: *"Talaa Al-Badro Alayna* (the full moon has risen upon us)." Aren't these the statuses and procession of the messenger of Allah (May the blessings and peace of Allah be upon him)?

And so are the processions the virtuous people made, following our sir the messenger of Allah (May the blessings and peace of Allah be upon him) in this matter.

A group of them wore a red turban, another group wore a green turban, another group wore a black turban..... Why? Following the deeds of the messenger of Allah (May the blessings and peace of Allah be upon him), he sometimes wore a red turban, so Al-Sayed Ahmed Al-Badawy chose it as his slogan.

The prophet attired our sir Ali, with a black turban he used to wear. When he saw him he used to say: *"Ali came in Al-Sahaab"* (the cloud), our sir, the messenger of Allah called this turban Al-Sahab (the cloud), so my sir, Ahmed Al-Refaey chose it as his slogan.

Imam Abu Al-Azaaim chose the best clothes to God, the white, he chose the white garment to his followers, this is also from the sunna of the messenger of Allah (May the blessings and peace of Allah be upon him).

But the ignorant people, because they don't know the origins, they fought (opposed) the people of Allah (virtuous people), who keep to the origins, driving and leading to the honorable messenger (May the blessings and peace of Allah be upon him).

The Seyada (Excellency) Of The Family Of The Prophet

Some people who oppose ask: *Why do you say, sir so and so?*

The answer is: Because the messenger of Allah (May the blessings and peace of Allah be upon him), said about our sir Al-Hussayn:

“My son, he is a master, by him, God will make peace between two great groups.” This is a hadith, in another hadith, he said:

*“They (Al-Hassan and Al-Hussein) are the masters of the youths of the people of paradise.”*²⁶

Aren't these the words of the messenger (May the blessings and peace of Allah be upon him), O brothers?

If you searched in the statuses of our good ancestors, you would see that, no one of them used to cut his nails, unless as the prophet (May the blessings and peace of Allah be upon him), did or ordered.

No one of them moved his eyes, unless as the honorable prophet (May the blessings and peace of Allah be upon him) did. All this is as the messenger of Allah did. Instead of attacking and fighting, I should first ask about the evidence from the Sunna, then I won't oppose, as it is from the messenger of Allah (May the blessings and peace of Allah be upon him).

²⁶

Sonan Al-Termethy by Abi-Said Al-Khodrey.

The Virtuous People's Evidence For Awrad and Ahzab ²⁷

Awrad (the plural of Werd): He is the messenger of Allah, who gave them to his companions; he gave each one a certain Werd special for him. For example, he said to Ali:

"O Ali, will I lead you to a treasure of the treasures of paradise?" He said: *"Yes, O messenger of Allah."* He said: *"Say: La Hawla Wala Kowata Illa Bellah Al-Aley Al Azeem* (we can't go far (from evils and sins), or have strength (to do good deeds), without support from Allah The High and The Great).²⁸ This is the Werd of Ali, and so others.

All these Awrad, are from the messenger of Allah (May the blessings and peace of Allah be upon him), to people from his companions. He used to give each one of them a special Werd for him, according to his abilities and energies.

Who gives these Awrad and renews these statuses? Those whom God says about them:

"This is my way; I invite unto Allah with sure knowledge, I and who ever follows me." (Surat Yusof, verse 108)

Because Awrad are existing, but the abilities are limited. Who knows the abilities and gives every one, what suits his spiritual powers and energies, both apparent and hidden? That, who is with sure knowledge and clear insight, where does he get these Awrad? From the Sunna, all of them are from the book of Allah or the Sunna of the messenger of Allah.

What is this Hezb (Werd) for? Because our master, the messenger of Allah (May the blessings and peace of Allah be upon him), when a disaster

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Awrad, the plural of Werd, (Ahzab, the plural of Hezb), it is a part or a section of the Quran or a certain number of certain types of remembrance of God, a Sufi recite them regularly, according to the orders of his sheikh.

²⁸ Sahih Al-Bokharey by Abi-Mousa Al-Asharey.

or an affliction happened to him, he resorts to prayer and prayer means supplication.

Also, the virtuous people tried when a distress happens to one of them, they supplicate by a certain supplication and God relieves and comforts him. His followers ask him, what do they do at the times of troubles? He gives them this supplication or Hezb (wird) which he tries, he ordered them to repeat it until relief and ease came to him.

For example, my sir, Abu Al-Hassan Al-Shathuly was on board a ship, the ship was about to sink, people surrounded him for help, God inspired to him at once with Hezb, which he called, Hezb Al-Bahr (wird of the sea), when he just finished saying the Hezb, the wind stopped and the ship relaxed. They knew that, this Hezb has a secret. When one of us is in trouble, what does he do? He supplicates by Hezb Al-Bahr.

All the virtuous people are like this, when one of them is in trouble, God inspires to him as He said:

"Then Adam received from his Lord Words." (Surat Al-Bakarah, verse 37)

God teaches him words at once and He keeps away these distresses and hardships. When his followers come, this is an examined matter, it's a tested medicine authorised by the ministry of prophetic health and registered in the divine records, should I leave it and experiment?

It's a confirmed and registered medicine, so I take it, but from wise and merciful doctors, they specify the ticket of this medicine, which suits my spiritual and bodily abilities and powers, so as not to be suspicious or doubtful.

So, you see that the followers of this good way, like our sir, Imam Abu Al-Azaaim and his followers, no one of them becomes crazy or insane or be out of his nature, as we see some other people. The other people, take Awrad by themselves, sometimes they are more than their power, so they lose their balance between the body and the spirit, they do strange acts and this is what makes people oppose the virtuous people.

Of course, this has no relation to the virtuous people, because they acted as they liked. The Awrad of the virtuous people are allowable, but I have no right to take from them, as I have no right to take a medicine from a pharmacy without a ticket from a doctor, because I don't know what suits me and can't know my disease.

There should be someone who has the spiritual potentialities and luminous energy which determine my disease that prevents me from seeing the prophets' master and reaching God's satisfaction everywhere. He gives me the procedures, by which I can treat this illness from the pharmacy of

the Quran and the preparations of the center of the prophet, not from himself, but he has the luminous insight.

Like this, brothers, are the statuses of the virtuous people, all of them are from the messenger of Allah (May the blessings and peace of Allah be upon him).

The Virtuous People's Evidence For Offering Joy For Their Brothers

So, people who sit in the sitting should have Nafha (grant, something to eat or drink), the companions of the messenger of Allah (May the blessings and peace of Allah be upon him), said this: *"If they met, they never separated without eating or drinking something."* This is the report of Al-Bokhary and Muslim (the two most accurate books of Hadith), narrated by our sir, Anas Ibn Malik and our sir, Abu Horayra, they were among the earliest journalists in the Mohammed journalists' association, what did they say? They said:

"When the companions of the messenger of Allah (May the blessings and peace of Allah be upon him) met, they never separated without eating or drinking something."

They used to eat dates or pressed dates, drink milk or honey, or any other thing, we call it today: Nafha, it is from the Sunna of the messenger of Allah (May the blessings and peace of Allah be upon him), without being burdened, but generosity is with what already exists.

So, all the affairs of the righteous people, have evidences and sources in their books, but people who are concerned with the apparent, as they studied the biography of the messenger of Allah apparently and never turned to his inner statuses, which virtuous people concentrated on, they also studied the biography of the companions of the messenger of Allah apparently and left their inner statuses, as we mentioned about our sir Abu Bakr, do books of biography contain these words? No!

People who mention these statuses are very few, like Imam Abu Al-Azaaim, in his book, Al-Ferka Al-Najea (the safe group), he mentioned examples and left us to find the rest. He mentioned examples of the companions of the messenger of Allah (May the blessings and peace of

Allah be upon him) and their inner statuses in details to establish the degrees and positions of the devoted people. You can measure after that, if you are one of the people of God's grants, when you look for them, look for these concepts and criteria.

The Virtuous People's Evidence For Their Statuses

They say: Where do the statuses of the devoted people come from? The statuses of the companions of the prophet were not like this.

We say: Who is the first inspired man and the first of the people of physiognomy (insight)?

Wasn't he our sir, Omar? The prophet (May the blessings and peace of Allah be upon him) said about him:

"Really, there were inspired people in the previous nations, Omar is one of them."

- He spoke to the land (when there was an earthquake), he said to it: *Be still and settle down, because I'm fair and just on you.*
- He sent a message to the Nile and it responded to him.
- The first one in transparency and insight, was our sir, Omar, he saw the man (Sareya) from a long distance and warned him saying: *O Sareya, the mountain.*
- The Quran was sometimes revealed according to his opinion.
- And so is our sir, Othman, imam of the people of Fanaa (having no desires), he was totally interested in God.
- Our sir, Ali, the first who talked in the knowledges of inspiration, whereas some opposers say: *Where do the sufis get these speeches?*

Our sir Ali was the first who talked about this, God gives mercy to our good ancestors, our sir Al-Gonayd said: *God gives mercy to Abu Al-Hassan (Ali), were it not for wars, he would leave us lots of knowledges, didn't he say: If I explain Fatehat Al-Ketab (Fateha chapter, the first chapter of the Quran), by what I know (and you write), you will load seventy camels (by*

sheets). He also said: *Ask me before you lose me, ask me about everything on land and in heavens*. Where is this from?

From inspiration knowledges. They asked him: *Did the messenger of Allah, specialize you by anything?* He said: *No, but things man understand from the book of Allah*, it's inspiration. The first one who talked about inspiration knowledges is our sir, Ali, Allah says:

"So be afraid of Allah; and Allah teaches you." (Surat Al-Bakara, verse 282)

"Whom We had taught knowledge from Us." (Surat Al-Kahf, verse 65)

These are the statuses of the companions of the messenger of Allah (May the blessings and peace of Allah be upon him), there are much more others, the opposers deny the devoted people's similar statuses.

We beg God, to renew to us and by us, the statuses of the companions of the chosen prophet (May the blessings and peace of Allah be upon him), makes us among the people of purity and fulfillment, grants us continence, piety, guidance and richness, enriches us by his bounty to let others, opens for us clear inspiration, and opens by us the hearts of heedless people, opens to us the hearts of his specialized men, makes us among his incoming men, gives us in this life, ease and satisfaction, continuous vision to the prophet, during dreams and awakening and makes us among the people of truthful seats and nearness degrees in paradises.

**May the blessings and peace of Allah be upon
our prophet Mohammed.**

Question: What is the difference between Aktab, Abdal and Awtad?

Answer:

Al-Aktab²⁹

Aktab (the plural of Kotb) are:

- The heads of divine circles.
- Imams of guidance in behavioral stages (to God's satisfaction).

²⁹ The poles.

- And imams of supporting in the reunion stages, for the people of their circles.

The Quran showed that, there are spiritual circles; the people of these circles have features, characteristics, deeds and kinds of fighting, when they do this, they reach the perfections, God prepared for the people of this circle, He will grant them the secrets, specialized for the people of this circle.

We will mention examples of these circles:

- The circle of:

"Verily, those who said: "Our Lord is Allah (Alone)," and then they Istaqamu (followed the righteous way)." (Surat Fosselat, verse 30)

We can match this circle at this age, with a division in the divine army, special armament, because they have specific features:

"They said: "Our Lord is Allah (Alone)," and then they Istaqamu (followed the righteous way)." (Surat Fosselat, verse 30)

This is a circle, the best of people in Istekama (following Sharia), at a certain age, is the Koth of this circle, because he is their teacher and the educator of their souls and their unseen supporter according to their statuses and readiness in this degree. The people of this circle:

"On them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for." (Surat Fosselat, verse 30 – 31)

Then, the people of this circle, they are the people of Istekama (following the righteous way), God makes the honorable angels serve them in all their needs, their stages and their statuses, this is a circle.

- There is a second circle:

"No doubt! Verily, the Awliya of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve." (Surat Yunos, verse 62)

What are their descriptions and their deeds?

"Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)." (Surat Yunos, verse 63)

What has God arranged for them?

"For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter." (Surat Yunos, verse 64)

And so the highest of people in this circle, in this work and in this status, is the Kotb of this circle, around whom they go around.

- There is a circle:

"And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness." (Surat Al-Furkan, verse 63)

- There is another circle:

"Then We gave the Book the (Qur'an) for inheritance to such of Our slaves, whom We chose." (Surat Fater, verse 32)

There are several circles of the Quran, each one has its Kotb, he is the highest of people in following its descriptions and deeds.

Who chooses this Kotb? The chosen prophet (May the blessings and peace of Allah be upon him).

How could good people know him? By what appears to them from lights and secrets. The chosen prophet (May the blessings and peace of Allah be upon him) makes them witness lights and secrets in that, whom he chose, so they know that this is the chosen Kotb.

There is also Kotb Al-Aktab, who heads all these circles, the inclusive inheritor of the beloved chosen prophet (May the blessings and peace of Allah be upon him). He succeeds the position of the prophet in his nation; he represents him in informing them his mission and working hard for Sharia.

These Aktab are numerous, who can count them? No one, if someone wants to count them, he should take the Quran from the very beginning:

"2 - This is the book; In it is guidance sure, without doubt To those Who Fear God. 3 - Who believe in the Unseen, Are steadfast in prayer And spend out of What We Have provided for them. 4 - And who believe in the Revelation Sent to thee, And sent before thy time, And (in their hearts) Have the assurance of the Hereafter." (Surat Al-Bakara, verses 2 – 3 – 4).

All these are circles; each one has its people and its men, who are the Aktab.

Of course, we should know these idioms, because they became part of philosophical sufis books. There are some sufis who mixed up Sufism with philosophy, they said a lot of speech needs purification, but we only say facts from the book of Allah.

Question: Then Aktab are not four only?

Answer: This is among the prevailed superstitions that, Aktab are only four, my sir Ahmed Al-Refaey, my sir Ibrahim Al-Desoky, my sir Abd-El-Kader Al-Geelany and my sir Ahmed Al-Badawy, and that they are responsible for the universe. This is one of the myths we want to fight. They also say that each one of the four has one hundred years and then comes the next, this means that, before them, weren't there Aktab in the universe? And when one of these four dies, doesn't another one come? Although God says:

“None of our revelations (signs) do we abrogate or cause to be forgotten, but we substitute something better or similar.” (Surat Al-Bakara, verse 106)

This means that we stop the grants of God at these four only. The grants of God are wide for all and continue to the day of judgement:

“Allah is choosing Messengers from angels and from men.” (Surat Al-Hajj, verse 75)

Is choosing, in the present continuous tense, from among angels and people, continuously. People, who are granted among you and become one of the people of clearness, will see at the world of eternity, the papers of the righteous people whom God chooses and announced at the world of the heavens everyday.

Everyday, for example, so and so of the pure people, was born today, so and so wore the degree of so and so of the pious and pure people, so and so of the devoted people was died today and so and so from the good people took his position, immediately, it is the same thing that happens in God's other affairs, the king died, live to the king. At the same moment when it is said: The king so and so died, before we bury him, we say: Live to the king so and so, it is the same in the news of the heavens.

Al-Awtad ³⁰

As for Awtad (the plural of Watad):

They are the people whom God granted divine luminous statuses, the plea of the Quran and the prophetic eloquence. They reinforce the hearts at the times of earthquakes, trouble, affliction, doubt and distrust, to keep to clear faith.

³⁰ The pegs or wedges.

God also granted these men the status by which they strengthen people, because at the times of troubles or distress, man may change to the other side, to aberration by a slip of the tongue or unexpected movement, as we see people in streets curse the religion, they have changed to the other side, unless God's mercy rescued them and they turned to God in repentance.

Also, those who object to God and fate, who can strengthen these people? They are what we call Awtad; they have statuses, pleas of the Quran and prophetic eloquence to strengthen people. Sheikh Ibn Araby used to say: Imam Shafeiy was one of Awtad, because he was one of those who strengthen people at the times of perversion.

We saw sheikh Al-Shaarawy at our time, he was one of Awtad. He used to reinforce people to the true faith, when people listen to his sermon in creed, their belief and certainty increase and they become more satisfied and tranquil to God. Those people are called Awtad.

Al-Abdal ³¹

As for Abdal (the plural of Badal), they are men who could, by jihad (to their souls): Change their descriptions by the descriptions of their beloved prophet (May the blessings and peace of Allah be upon him). A man of them struggles against his soul (desires), great struggle till he exchanges his features by the features of the messenger of Allah.

If he is hasty, he fights this feature to become as deliberate as our sir the messenger of Allah (May the blessings and peace of Allah be upon him). If he is irritable, he continues fighting this feature to become as patient as our sir, the messenger of Allah. And so on, he struggles his soul to change all his features and become as the manners and the way of our sir, the messenger of Allah.

These are the people, we call Abdal. Because they changed their descriptions, God would change their selves if they wanted, He would change their statuses if they asked and He would change people around them if they wanted, because they are in high position with God.

31

The substitutes, alternatives or equivalent.

Due to changing their features, these people are famous for having the ability (from God) to be in more than one place at the same time.

Like sheikh, Kadeeb Alban Al-Mawsely, the judge called him and asked him why he didn't perform Salah (prayers), he saw eleven men, all of them are Kadeeb Alban, one of them said to him: *Who doesn't pray from these?* The judge couldn't reply.

This is also like my sir, Abu Al-Abbas Al-Morsy; on Friday more than one man from his lovers invited him for lunch, after the prayer, he had lunch at his house with his lovers. After Asr (afternoon prayer), his hosts came to thank him each one said to him: *God grants you favor for visiting us and having lunch with us today.* They were more than ten, he visited all of them and had lunch with them, although he had lunch at his own house. This is a dignity, God granted these people specially.

Question: Can man be specialized in one of these positions, or can they be collected for one person?

Answer: They can be collected for one person and he may pass all of them, but he doesn't stop at any of them. The greatest are those who don't stop at any degree or position, but God designated them for Him, the prophet (May the blessings and peace of Allah be upon him), say about them:

*"Go on, the precedents are Al-Mofreeroon (those whose intentions are only for God), or as in another narration, the precedents are Al-Mofradoon (those whom, God chose), or the precedents are Al-Mofarreeroon (those who remember God only), according to different narrations, they asked: Who are Al-Mofreeroon O messenger of Allah? He said: The men and the women who remember Allâh much (with their hearts and tongues), remembrance put away their sins until they met God without sins."*³²

Those people, God asked them to be for Him, He never occupied them by His creatures and He specialized them by His favors, they are slaves for Him and never concerned with these shapes or degrees, but they overtook them to The Owner of High Ranks and Degrees (Allah).

God says about these people:

"They are in varying grades with Allâh." (Surat Aala Imran, verse 163)
Not with us here, but with Him.

32

Sahih Muslim by Abi-Horayra.

This is some of what we can mention from these matters; there are lots of ranks and degrees. Man should struggle his self to witness, after he witnesses, he will see not only one rank, but a hundred thousand ranks and not only one degree, but a hundred million degrees, with God, they are countless. At this time, man will see by his eye not by hearing.

But people at this time are busy and concerned with what was written by sheikh Mohye-Ddeen Ibn Araby and others, they study these statuses to talk about them, then what? What after words?

It is not the matter to talk about them, but it is to be one of them. Man shouldn't be concerned with the books of Shatahat (exaggeration and excessiveness), they have lots of philosophy and Sufis philosophy.

Because we only want Sufism from the Quran and Sunna.

**May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.**

Chapter six

The fact of their love

- **Love For God's Sake.**
- **The Secret Of God's Bounties.**
- **The Way To Love God.**
- **There Is No Worship As Thinking.**
- **Observation And Questioning.**
- **Loving The Beloved.**
- **Loving And Following.**
- **Sharia And Inspiration.**
- **The Legality Of Remembrance.**

In the name of Allah the most gracious the most merciful

Pray and peace be upon the spring of love, the treasure of lovers and the imam of the people of love with God at the beginning and at the end, our sir, Mohammed (May the blessings and peace of Allah be upon him), his family the conductors, his companions who loved him and all the followers who followed this method, amen amen O God, the lord of mankind and all creatures.

My brothers and lovers, God bless you all:

Today, we listened to verses of the book of our God explaining to us and to all people that, the believer should be as the prophet said:

*“Little wisdom is enough for the believer.”*³³

Praise be to God, there are lots of knowledges and we hear lots of them, but we need, in order to correct our statuses, purify our hearts, get our hopes from Allah, God repairs our lives and please our hereafter, we need deed, even if it is by a single verse of the book of our God, or a single hadith of two words of the prophet's traditions. Work only can get man what he hopes.

So, our sir, Abu Al-Azaaim says: *“Knowledge calls for deed, work and you will get all hopes.”*

What do we do, while there are lots of deeds and there are lots of varied branches of belief, praise to God?

We can do one thing to get us what we hope in this life, what we hope from God's favor and bounty and in the hereafter get the accompaniment of the beloved prophet (May the blessings and peace of Allah be upon him).

³³

Sonan Al-Termethy and Al-Gamea Al-Sahih as: *Wisdom is the goal of a believer*, narrated by Abi Horayra.

Love For God's Sake

The thing that we all need is:

Love

There is nothing, brothers, will mend and improve people's dealing with each other and promote their statuses with their God except love which we take from the master of lovers (the prophet, may the blessings and peace of Allah be upon him), we need doses of love, where can we get them?

There are not any doses, tablets or vitamins of love in our pharmacies, there are not any in libraries either, even the books about love can't give us love. We should get love from the messenger of Allah (May the blessings and peace of Allah be upon him).

With this love, his companions reached their goals, when God praised Ansar³⁴ in His book, why did He praise them?

For Salah (prayers)? For Seyam (fasting)? For Zakah (charity)? For Sadakat (alms)? For Ibadat (acts of worship)? For Athkar (remembrances)? For Hajj (pilgrimage)? Or others?

Not for this or that, but listen and understand what your lord said:

“They (Ansar) love those who emigrated to them, (Mohajereen³⁵)” (Surat Al-Hashr, verse 9)

God praised them because they loved the messenger of Allah; he is the one who migrated to them. This love, made them naturally work for God's sake, seeking His bounties. They think their deeds are little according to God's grants and bounties, so God said after that:

“And have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that.” (Al-Hashr 9)

Love makes the lover work to reach his hope. This only happens, when it is as the love of Ansar, but that, who alleges that he loves God, while he doesn't spend his money as God ordered, we say to him: Where is your love?

³⁴ *The people of Madina who welcomed the prophet and other migrants of Mecca.*

³⁵ *The people of Mecca who migrated to Madina.*

Also, that, who alleges that he loves his Lord, while his soul prevents him from going to the dawn prayer for God's sake, he loves sleep to satisfy his desire and neglects God's satisfaction.

Love should be practical translation for the creed of the heart; planted in my heart by God and the prophet (May the blessings and peace of Allah be upon him) takes care and guards it.

This is the love of Ansar:

Which made every one of them hurried and competed to the deeds that the prophet (May the blessings and peace of Allah be upon him) loved. It was narrated that, they were about to fight to take one of the migrants, each one wanted to take him to his house though there may be nothing in his house. The prophet sometimes chose by lot among them, the one who wins, takes the guest. He is very pleased with him, he takes him to his house, pleased with God's favor, because he will get God's and prophet's satisfaction.

All of us love, but God made us a divine scale from the Quran, for love. We love wife, money, children, fathers, mothers, job, position, food, drink, good clothing and every thing in this life, but all of this, in the heart of the believer is not as an atom of his love to his God and his prophet (May the blessings and peace of Allah be upon him), because he said:

*“He should love God and His messenger more than all other things.”*³⁶

Even he assured this matter although it doesn't need assurance and he swore to it, although is doesn't need swear, he said:

*“By God, no one of you would be a believer, unless he loves me more than his family, his wealth, his children, himself and all people.”*³⁷

This is the thermometer, by which you can measure the love of the prophet (May the blessings and peace of Allah be upon him), in your heart. If you find this love, at once the stores of God's bounties and all the doors of His favors are opened for you.

Imam Abu Al-Azaaim said:

“After a moment in love, you see his face and you win his grants of his secret and his status. You will be given knowledges to witness and express by the tongue of the people of nearness and Abdal.”

³⁶ Sahih Al-Bokhary, by Anas Ibn Malik.

³⁷ Al-Mostadrak Ala Al-Sahihayn Lil-Hakem, by Fatema bent Otba.

Even if you are illiterate and you can't read or write, you will be given beauty, not physical beauty, but inner beauty, moral beauty, beauty of the Quran, beauty of belief, prophetic beauty, splendid beauty and divine beauty seen only by the people of hearts who are granted the insight, the prophet says about it:

*“Be afraid of the believer’s physiognomy (insight), because he sees with God’s light.”*³⁸

Imam Abu Al-Azaaim said:

You will be given beauty, any truthful man sees you witness his shining light. Where are these knowledge and light you have been given in a moment, coming from? From the love of my heart to the beloved Mohammed, I got not only my wish, but also all my hopes.

The Secret Of God’s Bounties

So, all the virtuous, good and near people:

How did they reach God’s grace?

Why did God bequeath them the perfection of His beloved prophet?

Why did He unveil curtains to them? Why did He show them the veils of the unseen? Why did He make them see the beauty at the ultimate world?

Some of them saw paradise, while they are here among people. Others, always saw the prophet (May the blessings and peace of Allah be upon him) Others, look at the preserved tablet when they wanted to speak, by an eye granted to them from Allah, The Knower of the Unseen things, then he expresses the meanings of the written words of God. Others and others. How did they reach? How were they connected? With what did they get the grants of Allah?

By their love to the beloved prophet (May the blessings and peace of Allah be upon him) and to God (Glory to Him).

By love, O brothers.

Not verbal love, but practical and actual love.

38

Sonan Al-Termethy, by Abi Said Al-Khodry.

Some of them didn't sleep, not occupied by this low life or seeking worldly desires, because they knew that, what your molars are to chew, they will chew, this matter was done, two thousand years before creating this life, as the prophet (May the blessings and peace of Allah be upon him) said:

“God created this life and predetermined its nourishment in it, two thousand years before creating Adam.”³⁹

Nourishment is already existed, seen, limited and counted, no one could take the sustenance of another, every one only takes what God preordained for him. If he accepts what God preordained for him, he will get His satisfaction and takes what was preordained for him legally. But if he anticipates and accelerates his sustenance, he will take what was determined to him, but by illegal ways, the prophet (May the blessings and peace of Allah be upon him) and God didn't order. So my Lord said to His nearer lovers and slaves, and even to those who want the worldly sustenance:

“And in the heaven is your provision, and that which you are promised.” (Surat Al-Thareyat, verse 22)

Where is your sustenance? In the heaven. So ask for it with self-respect, because it is from The Glorified God not from anyone of mankind. Don't work hard for it, unless it is allowed by Sharia and you are sure that your deed is accepted by the book of Allah and the Sunna of the prophet (May the blessings and peace of Allah be upon him). You should also know that, you will only get what God predetermined for you, because sustenance is in the heaven not on earth.

Where is the kitchen? In the heaven.

Where is the restaurant? On land.

The table is on land, how do we prepare the table? And from where? From the kitchen which grows, ripens, cooks, and delivers the foods, where? Who ripens the fruits? Who gives them taste? Who

³⁹

Al-Mostadrak on Al-Sahihayn Lil-Hakem, by Abd Allah Ibn Abbas.

gives them colours and shapes? Who puts the nutrient which gives you strength to worship God The Everliving, who never dies, in them?

God, Glory to Him.

If we searched the earth which has the plants, could we find tastes? Sweetness? Bitterness? Sour? Colours?

Does water which we irrigate with, have any of these things?

Does air which nourishes them have any of these things?

No, but is is as God said:

“Growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat.” (Surat Al-Raad, verse 4)

Who made tastes, colours, smells and scents?

God, Glory to Him.

The Way To Love God

Love, which was among the companions of the prophet (May the blessings and peace of Allah be upon him), how did they reach it?

Our sir, the messenger of Allah showed them the way, but we don't understand that.

He sat with them, twelve years before the obligation of worship, Salah, Seyam, Zakah and Hajj, what was he doing?

He was fixing the plant of love, nourishing and growing it. The worship which enables man to reach the degree of love, lots of people neglects and ignored it nowadays, the prophet (May the blessings and peace of Allah be upon him) said about it:

“Love God, because He grants you bounties and favors, love me because God loves me and love my family for my love.”⁴⁰

How do we love God, O brothers?

If we are occupied by the worshipping of thinking and contemplation, how?

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Al-Mostadrak on Al-Sahihayn Lil-Hakem, by Ibn Abbas.

Because our minds are concerned with what we already have. They are thinking of food, what will I eat? What do I have for dinner? What do I build? How can I help this boy to marry? How can I educate him? How can I bring him up?

We occupied ourselves by what God guaranteed, although God said to you from the very beginning:

“And enjoin As-Salat (the prayers) on your family, and be patient in offering them (prayers).” (Surat Taha, verse 132)

This is your job. He said you should not be concerned with Food and drink, because this is our specialization.

“We ask not of you a provision, We provide for you and the good end is for righteousness.” (Surat Taha, verse 132)

We (God), by all Our names, features and Our treasury, apparent and hidden, Our possessions and Our worlds, that you see and that you don't see, all of them are at your service if you obeys the Most Gracious (Allah). This is what made Rabeaa Al-Adaweya, when she was asked about the high cost of living, she said to them: *High prices, in what?*

They said: *“The vessel of grains equals so and so, clothes equal so and so, gold equals so and so and we are worried and troubled.”*

She said: *“By the Glory of my Lord, if the grain equals a dinar, I won't be worried, I should worship Him as He ordered me and He will sustain me as He promised me.”*

I shouldn't be concerned by this matter. But we interfered by ourselves, so God let us to ourselves, can we do anything?

No, we can't do anything without God, when does this happen?

If we fear Him and follow the way He showed in the book of Allah:

“And who ever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources), he never could imagine”

(Surat Al-Talak, verses 2 – 3)

I.e. where man doesn't expect or imagine, bliss to anyone who trusts in God:

“And who ever puts his trust in Allah, then He will suffice him.” (Surat Al-Talak, verse 3)

What shall we do to our children?

Our sir, Omar Ibn Abdel-Aziz, was the caliph of the biggest nation on land at his time (the Islamic nation didn't reach this expansion, at any place or any time), when he was at his deathbed, he had eighteen sons and he had no wealth.

They said to him: *“You left your sons poor, shouldn't you make your will and leave them something from the exchequer, or saved them some*

money?" (Because he used to spend his wealth in the righteous good deeds that last.

He said to them: "My sons are two kinds, the good ones among them, God protects and supports them and He protects the righteous and the bad ones among them, I never leave them what helps them to do sins, they spend it on sins, and I will be questioned about it, because I gave it to them."

He left the eighteen sons, eighteen dinar. The biography and historic books said that, they worked in trade, after only one year, by the blessing of piety and belief, each one of them had one hundred thousand dinar.

"And their father was a righteous man," (Surat Al-Kahf, verse 82)

How did he bring them up?

This is the opened door:

"And who ever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty)." (Surat Al-Talak, verse 2)

I want to teach my son languages, educate him at foreign schools or special schools, it's ok, but before this or that, I must teach him the book of Allah and fill his heart by the fear of Allah, to be with God wherever he goes:

"Truly God is with those who fear Him, and those who do good." (Surat Al-Nahl, verse 128)

How can He be with them?

With them by His support, His strength, His grants, His backing, His protection, His sufficiency, His responsibility, His guidance, His care, you can say anything in the accompaniment of Allah. If you make your son with Allah, then the keys of this life and the keys of happiness in the hereafter will be with him, both of them, God willing. This is the secret God gave to us.

Whereas the successor of our sir, Omar Ibn Abdel-Aziz, was his cousin Hisham Ibn Abdel-Malek, he left each one of his sons, one hundred thousand dinar, they were fourteen sons, but he didn't leave them the fear of Allah. He was busy by life, as we are busy now, he left each one of them, one hundred thousand, before a year passed, they became beggars at doors, ask for food and drink.

What can save a son? The fear of Allah.

What can save a daughter? The fear of Allah.

What can make them happy at the hereafter? The fear of Allah.

Then, I should be interested in bringing them up on the fear of Allah and observing Allah. If I put the fear of Allah in their hearts, nothing can worry me after that, because livelihood is from The Provider (Allah).

As it was said: If the livelihood of people is connected with intelligence (understanding), animals will die, because they are ignorants. I.e. on mind,

because animals don't have minds. So, livelihood is on The Provider (Allah, Glory to Him).

There Is No Worship As Thinking

To plant love of God in the hearts of his children, what should man do?

He should actuate the circle of thinking, but after the clearness of the heart for God, because thinking before the clearness of the heart will be worldly thinking in the universal affairs.

Thinking should be concerned with God's bounties and His signs in man and around him. This is the first principle for growing love in man's heart.

Our sir, the messenger of Allah used to sit with his companions and remind them with God's bounties and signs. So, our sir, Abd-Allah Ibn Masood said: "*The messenger of Allah didn't leave us until he taught us knowledge about everything, even birds which fly by their wings in the sky.*" Why? To love God, come to Him and thank Him for His bounties more and more.

This kind of worship, O brothers, is the foundation of increasing love and the foundation of the people of nearness, because if man contemplates in the creatures of God, not in God Himself, a single moment will be better than a year of worship of Nawafel (not obligatory duties), we perform for God.

The prophet (May the blessings and peace of Allah be upon him) said:

"Thinking (contemplation) for Saah (a moment), equals worship for a year."⁴¹

It equals worship for a year of Nawafel (optional religious deeds), why O brothers?

Because this worship (thinking), attracts man to God.

41

Narrated by Al-Iraky in revising Al-Ihyaa as: Thinkimg for a moment better than worship for sixty years.

After the age of Abu Bakr Al-Sedeek, there was a group of people who were interested in apparent bodily worship, like staying awake at night in devotion and reciting the Quran, this was their only interest. Those people looked at the similar worship of the prophet's companions, they found it little, so some of them went to our sir, Abu-Ddardaa and said to him: "*Why didn't you fast as we fast on Mondays and Thursdays, or pray at night, or finish the Quran every three days?*"

They thought their worship is the secret of preference. Our sir, Abu-Ddardaa replied: "*I'm amazed, how can the blockheads blame the clever, for their sleep and fast breaking, an atom of piety by heart, is better than mountains of worship by the conceited.*"

What is important is the work of the heart, because it is the work that God likes, it also raises its doer with God. The beginning of the work of the heart is the intention for God.

The intention won't be for God, unless man truly loves Him and seeks His satisfaction. All his deeds should be for Him and His satisfaction. This was the status of the companions of the prophet (May the blessings and peace of Allah be upon him), God said about them:

"Those who call on their Lord, morning and afternoon, seeking His Face," (Surat Al-Kahf, verse 28)

Their work is for God's sake, they don't want people, or fame, or hypocrisy, they only want God's face. This intention makes the little work, very big and great to God. This is the first origin, on which they founded their deeds and statuses.

When man thinks of himself and of God's bounties, if man rises by this thinking, it will be the best remembrance, when our God mentioned remembrance in the Quran:

"Those who remember Allah, standing, sitting and lying down on their sides," What is the high remembrance here?

"And think deeply about the creation of the heavens and the earth," (Surat Aala-Imran, verse 191)

The prophet's companions were thinking, but in what?

Either in the signs of God in themselves and in the universe, or in the moment when they meet God (death), what will he say to God? And what will God say to him?

Our sir, Othman, says: "*Every time I attend a funeral, I'm concerned with what the dead says, and what is said to him?*" I.e. he is concerned with the fate and the return, will he be among those, whose faces are white? Will he be among those, who take the book with their right hands? Will he be under the shadow of the throne?

This is the thinking useful for remembrance.

So, I shouldn't be concerned with the stomach, what I put in it, with what I feed it, how I refresh the body and how I condition the air for it, because God said about the body:

"Thereof (the earth) We created you, and into it, We shall return you,"
(Surat Taha, verse 55)

But I should be concerned with: What I'm going to and where am I going? How will my life be finished? What good deeds did I do? How much is my balance? Man should examine his balance every night, because he is concerned with:

"Whatever is with you, will be exhausted, and whatever with Allâh (of good deeds) will remain." (Surat Al-Nahl, verse 96)

Will he be addressed with this verse of the Quran?

"Then, if he (the dying person) be of the Muqarrabun (those brought near to Allah)," (Surat Al-Wakeaa, verse 88)

Or he will be addressed by this verse:

"And if he (the dying person) be of those on the Right Hand,"
(Surat Al-Wakeaa, verse 90)

This is what concerns a believer during his lifetime; it only comes after thinking in what he is going to. This is the reality of remembrance, because it pushes man to work.

If I sit in a circle of remembrance in a mosque and said lots of verbal remembrance, without thinking by the heart in what I'm going to do on meeting God, I may do sins with disobedients, although I was in a circle of remembrance. What can prevent me from sins?

It is thinking, what should I do?

If people don't see me, God always sees me, I should always be concerned with these words of God:

"And He is with you (by His Knowledge) wherever you may be." (Surat Al-Hadeed, verse 4)

Observation And Questioning

Thinking strengthens observation and grows questioning and this is the foundation of getting God's bounties and His favor. Then anyone who wants to get God's bounties and His favor should observe God. The more observation you have, the more bounties you get from God's treasures. The

more questioning you have the less sins you do. Anyone who questions himself rarely does sins.

One of Sheikh Abu Al-Hassan Al-Shathuly's students, my sir, Makeen Eddeen Al-Asmar, was a dressmaker, he said about him: "*Makeen Edeen, a man from Abdal.*" I.e. among the people of high degrees. People who heard these words went to him, because the shop of a dressmaker is known as a place of talks, they found him working silently.

At the end of the day, they asked him: "What's your obedience?" He said: "As you see, in my work, but I promised my God, that I question myself before sunset on the words I spoke during the day, sometimes I find them eleven words, sometimes fourteen words, I pass them on the book of Allah and the sunna of our sir, the messenger of Allah (May the blessings and peace of Allah be upon him). If they match the book of Allah, I thank God, if they don't, I repent to God."

Why did he do this?

Because he questions himself.

The believers don't question themselves, the simplest sin they do nowadays is telling lies, which believer questions himself on telling lies, that it is a sin God will question him on? If anyone of us questions himself at the end of the day, how many times did he tell lies today if they photocopied his form?

When imam Bokhary was at his deathbed, the people around him wept, he asked them: "Why are you weeping? I'm going to my God without a single lie or a single backbiting written in my form."

Those are the men:

"*Among the believers are men who have been true to their covenant with Allāh.*" (Surat Al-Ahzab, verse 23)

He questioned himself from the beginning. That who doesn't question himself, God will question him.

What makes man question himself?

If he thought that he will meet God or remembered what he wants from God's bounties. He wants to be in a honored position with God, how does he get it? The highest position man can get, after the position of prophecy is the degree of truthfulness:

"*Then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Seddeekeen* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr Al-Seddeek)," (Surat Al-Nessaa, verse 69)

How could he reach this position? How many prostrations does he pray each night? How many times a month, does he read the Quran? How many days does he fast each month to reach this position?

Not by this or that, but by what the prophet (May the blessings and peace of Allah be upon him) said:

*“Man continues telling the truth and keeps to it until he becomes truthful with God.”*⁴²

This is the way followed by the righteous people.

People thought it is a matter of prayers, fasting, remembrance and worship, one holds a rosary and says: Ya Latif (O The Most Kind) and he says: Al-sheikh gave me Werd Al-Latif, one hundred thousand times. When someone asks him about another Muslim, he may say a word, the heavens and the lands are angry of this word. Man should question himself.

The righteous people not only question themselves at the beginning, but a righteous person questions himself every day and night once, then once at a day and once at a night, after that he says: I should question myself at every single breath, he asks himself: Why did I breathe this breath? Is it for God’s sake, so it will please me on meeting God, or it is for myself, so I’ll say:

“Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allâh has ordered me to do),” (Surat Al-Zomar, verse 56)

Even the word:

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).” (Surat Kaff, verse 18)

Then, thinking is the highest remembrance, because it is the remembrance of those who are nearest to God.

A group of Moslem youths went to the house of our sir, Abu-Ddardaa to ask about his worship, they found his wife and asked her about his worship. She said: *“He sits and thinks.”* In what things does he think? Not in this life, works or troubles, but in God’s creatures, His signs, his self, his end with God and the great position he wants from God.

If I have a great wish, I hope to be with righteous people and wish to have grants from God like them, this hope will push me to work and know how they reached their positions.

They reached by observation and questioning.

So, I continue observing God until I reach a position I never forget God for a twinkling of an eye or less. One is always with God even in his sleep, he sleeps as he remembers God, he wakes up to find his heart

42

Mosnad Ahmed Ibn Hambal by Abd-Allah.

remembers God, because his heart is safe when remembering God. This is the way that grows love and makes man as one of lovers as the prophet (May the blessings and peace of Allah be upon him) said:

*“Love God, because He grants you bounties and favors.”*⁴³

It will be better if he thinks of hidden bounties. If that who thinks of apparent bounties gets this position, what about that who thinks of the hidden bounties, such as, belief, the Quran, the prophet (May the blessings and peace of Allah be upon him) and guidance. When man thinks how God’s guidance reached him, God says:

“But Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience, hateful to you.” (Surat Al-Hojorat, verse 7)

Did belief come to us at the time when we were born?

No, it’s before eternity, the prophet says:

*“God created the creatures in darkness, then He sprinkled on them with His light, that who got this light was leaded and guided and that who didn’t get this light was misled and strayed.”*⁴⁴

If man doesn’t think and remember when God gave him light and specialized him by His care, *“God held a handful by His right hand and said: those to paradise, I never care, and He held a handful by His left hand and said: those to hell, I never care.”*

All of us are among the handful of the right hand, thanks to Allah.

How much money did we pay for this favor? How many prostrations did we pray? How much work did we do? God said:

“That is the Grace of Allâh, which He bestows on whom He wills.”

(Surat Al-Jomaa, verse 4)

After that, God chose nations and prefers among them, He made us the best of peoples ever raised up for mankind.

When man thinks of this care, this guidance and this precedence of good, he knows that God’s favor to him is endless and uncountable and he repeats God’s saying:

“And if you count the Blessings of Allâh, never will you be able to count them.” (Surat Ibrahim, verse 34)

⁴³

Al-Mostadrak on Al-Sahihayn Lil-Hakem by Ibn Abbas.

⁴⁴

Sonan Al-Termethy by Abd-Allah Ibn Amr Ibn Al-Aas.

So, he says: Thanks to God for the blessing of belief, the blessing of guidance, the blessing of care and the blessing of His grace.

Then, if God lessens the apparent livelihood for me, no problem, the important thing is: Belief.

He never says: O God, make this bounty lasts and continued, after meals, because it is already preserved and guaranteed, but he says this with the bounty of belief, because it is the continued bounty that lead to high paradise and high positions with God.

By this, he can enter this position.

Loving The Beloved

After that the prophet (May the blessings and peace of Allah be upon him) says:

*“love me because God loves me.”*⁴⁵

Then he doesn't only see the biography of the messenger of Allah (May the blessings and peace of Allah be upon him), where he was born, his marriage and his life, but he will also see God's grace to him at the book of Allah. *“Love me because God loves me.”* Did God love him? Yes. How much?

He reads the book of Allah and contemplates the verses in which He mentions and praises His beloved prophet to know God's bounty on us by this honored prophet (May the blessings and peace of Allah be upon him), so he loves the prophet as the prophet's companions loved him.

That love which made one of them, our sir, Abu Bakr, during the journey of Hijra (migration), once walks in front of him, another time at the back, another time on his right and another time on his left, because he is worried about the messenger of Allah, the enemies may be in front of him or at the back, on his right or on his left. He was also worried about him from snakes, scorpions and insects, so he said to him: *“Wait till I enter the cave before you,”* he began to close the holes in the cave by parts of his clothes, because he is very worried about the messenger of Allah.

Our sir, the messenger of Allah said:

⁴⁵

Al-Mostadrak on Al-Sahihayn Lil-Hakem by Ibn Abbas.

“O my God I’m satisfied with Abi Bakr, be satisfied with him in this life and in the hereafter and make him with me in paradise.” Why did he say this? For the love he saw from Abi Bakr.

In another narration he asked him: How much do you like me Abi Bakr? He said:

“I love you, such love, if a little of it flows to mankind, they will die of love, even this, won’t fulfill your due share, because you are at the greatest degree of my heart.”

If we reached this love, every one of us will sleep and find the beloved prophet in his hug.

Our sir, imam Malik loved the messenger of Allah like this, when he was walking at the streets of Madina, he used to take off his shoes and walked barefooted, why?

He says: I fear to tread on the place of the foot of the messenger of Allah by my shoes, when he wanted to excrete, he used to go outside Madina.

Before teaching knowledge at the mosque of the messenger of Allah, he must have had a shower, perfumed himself and worn his best clothes. He says: *“I’m going to the Hadith (traditions) of the messenger of Allah, I should glorify the Hadith of the messenger of Allah (May the blessings and peace of Allah be upon him),”* so he said: *“Every night I sleep, I see the messenger of Allah in my dreams,”* because he is totally busy by his love from everything.

The mark of loving the messenger of Allah (May the blessings and peace of Allah be upon him), is to see him at least during sleep, at dreams he sees him, sits with him, talks to him and takes his directions from him, this is the sign of his love.

If you haven’t reached this state, your love of the prophet is still weak, because you are still busy by this life, children, wife and position. The messenger of Allah (May the blessings and peace of Allah be upon him) is not satisfied until his love is at the top of the heart.

When man reads the verses of the Quran that talks about the prophet, he knows the position God gave him.

One of the prophet’s companions, he is our sir, Abd-Allah Ibn Zayd, the man of Athan (calling to prayers), was standing at his garden at the moment when our sir, the messenger of Allah died, his son came to him and told him that the messenger of Allah has died, he said: *“O my God, blind my eyes so as not to see anyone after your beloved, Mohammed,”* he lost his sight at once. The man reached a degree, by his love that; he doesn’t want to see anyone by his eyes after the messenger of Allah.

This love made those people sacrifice themselves, their fathers, their mothers and everything they have for him.

Even women, a woman from Ansar, when she heard that there are lots of martyrs at the battle of Ohod, she went out to assure about her husband, her father and her son, when people met her, they told her and said:

- *“Your husband has been killed.”*
- *“How is the messenger of Allah?”* She asked.
- *“Well,”* they said.

After a while they said:

- *“Your son has been killed.”*
- *“How is the messenger of Allah?”* She asked.
- *“Well,”* they said.

After a while they said:

- *“Your father has been killed.”*
- *“How is the messenger of Allah?”* She asked.
- *“Well,”* they said.
- *“Let me see him,”* she said.

They made her stand on a high rock, where she could see the messenger of Allah when he passed, when she saw him, she said: *“Every disaster away of you is easy,”* what is this belief? What is this love?

This is love, by which they reached their hope, got highly grants from God The Granter, reached high positions and by it they became among individuals, because they always had true love and adored God’s beloved (May the blessings and peace of Allah be upon him), while they are awaken or asleep and never be busy by anything from this life, God granted them grants as we mentioned, for their love to the messenger of Allah (May the blessings and peace of Allah be upon him).

The righteous people were like this.

One night, imam Abu Al-Azaaim was sitting, his hand to his face thinking and remembering in the statuses and positions of the messenger of Allah with God, they heard him saying:

“Nights with you are with no mornings, I became as a hunter on my liver. The eyes are full of tears and I put my cheek on my fingertips.”

Loving And Following

This is the busyness by the messenger of Allah (May the blessings and peace of Allah be upon him).

Complete busyness by the hidden facts until he (the prophet) became inside it by his beauty, his perfection, his lights, his grants and his bounties. This love pushes the lover to imitate him (May the blessings and peace of Allah be upon him), in all his conditions, walking, eating, drinking, sleeping and speaking, he always remembers:

“Indeed in the Messenger of Allah (Muhammad), you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.” (Surat Al-Ahzab, verse 21)

Love that doesn't push to the imitation of the beloved is faulty love, this lover is unsound, the unsound won't get the beauty of the beloved. A true lover imitates the beloved in both his manners and his dealings to get God's grace, because He will treat people like His treatment to their beloved.

That, who follows him, never utters a repugnant word or rough manners, but he should be on the exalted standard of character, with all people around him, because he is following the imam of prophets and messengers. Such a man must get the love of The Creator, the love of creatures and the love of the prophet; he will be beloved in the heavens and on land.

We beg God to put His true love for His honored Face, in our hearts, to make the love of his chosen beloved in our hearts, to grant all of us true love for His sake, to direct us to the deeds of lovers, to grant us the grants of the beloved, to make us always follow the prophet and his manners and to make all of us keep to his sunna to be with him in this life and with him at the day of judgement.

**May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.**

Sharia And Inspiration

Questions and answers:

Question 1: What are the foundations of the knowledge of inspiration from the book and Sunna?

Answer : When the children of Israel asked our sir, Moses: “Who of people has the most knowledge?” Hew said: “Me.” Then, God ordered him to go to the righteous slave.

Who's he? What's his name? It's not our matter, because God didn't tell us, there are some narrations say that his name is Belya Ibn Balkan or Al-Khadr. We shouldn't be concerned with this matter.

When our sir, Moses went to him and met him at the shore of the sea, as narrated by our prophet (May the blessings and peace of Allah be upon him), a bird came and drank from the sea, he said:

"O Moses, you have knowledge from Allah that I don't know, I have knowledge from Allah that you don't know, mine and yours according to the knowledge of Allah are as what this bird took from this sea."

This knowledge which is the inspiration knowledge is found in the books of the righteous people.

(Someone asked: what is the evidence?)

The first evidence: Not to contradict with Sharia.

The second evidence: (which is more important) His behavior should agree with his words. If he says what he doesn't do, he is a memorizer, because a lot of people memorize the words of Sheikh Mohye Eddeen Ibn Araby to be great sheikhs in the eyes of people.

The evidence here is his deed, they said about this: "*Istekama* (following Sharia) is better than a thousand *Karama* (dignity)." "*If you see someone who flies into the air and walks on water, don't think he is good until you test him at command and prohibition.*"

My sir, Abi Al-Yazeed Al-Bostamy heard about a man of the righteous people, he said to one of his students: Let's go to visit that man who is known for his piety. They went to the village and asked about him, people led them to the mosque where he performs prayers, they said that he is the imam of the mosque.

When they entered the mosque and went to the Kiblah (front), they found phlegm (the expectoration from the nose into the mouth), he said to his student: "*Let's go back.*" He asked: "*Why?*" He said: "*If he is not trustworthy about a politeness of Sharia and spit into Kiblah, how could God entrust him with His secrets?*"

This is the test.

- The first condition of inspiration knowledge is: To agree with the book of Allah.
- The second condition is: The deeds of someone who says it agree with his words.
- The third condition, which is important, is: People who hear it find echo for it in their hearts. Every one of us has this scale.

Al-Hassan Al-Basry was listening to a man, his scale lit the red light, he said to him: "*O you, you have a defect or I have.*" If the speech is coming out of light, people who hear it will be pleased.

Sheikh Ibn Ataa Allah said in the Hekam (The wisdoms): Any speech come out with clothing from the light of the heart where it comes from.

As they said: "*If utterance is coming out of the heart, it will reach the heart, if it is coming out of the tongue, it never leaves ears.*"

If I feel the echo of speech in my heart and its effect in my spirit, then it is inspiration.

- The fourth condition, which is also important, is to find that the inspired scholar tells me about what inside me without telling him, when I speak to him and he starts to talk, he puts his hands on my wound and talks about it, where did he know? God inspired him.

This is what makes followers keep to righteous people, one goes to the righteous man with lots of troubles and problems, when he sits with him, he tells him his problems and their solutions without telling him, where did he know?

"*The All-Knower, the All-Aware has told me.*" It is an inheritance from Allah Al-Aley (The Supreme) Al-Kabeer (The Great).

Our sir, Othman was sitting at the caliphate when one of his companions, who looked at a woman in the way, went in, Othman looked at him and said: "*Someone of you dare to enter here and the influence of adultery is in his eyes.*"

The man said: "*O Ameer Al-Momeneen* (prince of believers), *is this inspiration after the messenger of Allah* (May the blessings and peace of Allah be upon him)?" He said: "*No, but it is the insight of the believer, the prophet said: "Be afraid of the believer's physiognomy (insight), because he sees with God's light.*"⁴⁶

The Legality Of Remembrance

⁴⁶

Sonan Al-Termethy by Abi Said Al-Khodry.

Question 2: Does remembrance as it is now, was found at the time of the messenger of Allah?

Answer : Not everything we do, was at the time of the messenger of Allah, but as I said: The origin in everything is allowance unless there is a prohibition, like Taraweeh prayers (night prayers during the month of Ramadan), when was it performed in Jamaa (group of people praying together with imam)? At the time of our sir, Omar, but we agreed with it and followed it, because there is nothing in Sharia against it.

The remembrance which was narrated, as God says:

“Remember Allâh with much remembrance.” (Surat Al-Ahzab, verse 41)

It is in more than one verse, it was also narrated that there were circles of remembrance at the mosque of the messenger of Allah (May the blessings and peace of Allah be upon him), the narrations didn't describe them, it was narrated that he (the prophet) entered the mosque and found a circle of remembrance and a circle of knowledge. The narrations didn't show how the circle of remembrance was, but they were remembering God in a circle. What did he say about them? He said: *“Both of them are good, but I was sent as a teacher.”*⁴⁷

He sat with the sitting of knowledge, but he didn't refuse the sitting of remembrance or order them to get out of the mosque. He not only confirmed it, but he also said:

“God has touring angels, if they find people remembering God, they call each other, come to your goal, they surround them by their wings to the heavens.....(until), They are the group which their companion never be harmed”

The narrations about remembrance are endless, from the book of Allah and Sunna of the messenger of Allah (May the blessings and peace of Allah be upon him).

God said about the shape:

“Those who remember Allâh standing, sitting, and lying down on their sides,” (Surat Aala-Imran, verse 191)

If you perform as you are sitting, it matches the verse, standing and sleeping also match the verse. There is no forbidden form of remembrance according to this verse.

⁴⁷

Narrated by Al-Albany by Abd-Allah Ibn Amr Ibn Al-Aas.

What is the evidence that forbids the remembrance of Allah by any mentioned way? Is there a prohibition?

Someone asked: “Doesn’t standing mean thinking?”

The answer: O brother, the Quran didn’t determine, don’t limit the word to the meaning in your mind, the Quran is wide, it contains all the meanings, you take this meaning, I take another meaning.

When Satan met Ibrahim Ibn Adham, he asked him:

- “Have you Got a share of God’s mercy?”
- “Yes,” he said.
- “Where?” He asked.
- “God says:

“And My Mercy embraces all things.” And I’m a thing,” he said.

- “But God said after that:

“That (Mercy) I shall ordain for those who are the Muttaqun (pious).” (Surat Al-Aaraf, verse 156), said Ibrahim Ibn Adham.

Satan said to him: “I didn’t think you are so ignorant O Ibrahim, God generalizes and you specialize.”

The Quran contains all, so, don’t specialize a meaning as you understand. You understood *standing* as someone only standing, another one understood it as someone standing and thinking, another one understood it as someone standing praying at night and he is true, a fourth one understood it as someone standing at the battle field holding his sword, a fifth one understood it as someone standing caress the head of an orphan. We shouldn’t specialize the words of the Quran as a single meaning in our minds.

The words of the Quran are wide, they contain all.

Chapter seven

The door of nearness and The key of reunion

- The Door Of Nearness.
- The Reality Of Love.
- The Companions' Love To The Prophet (May the blessings and peace of Allah be upon him).
- The Disease And The Medicine.
- The Signs Of True Love.
- The Best Following.
- Submission To Sharia.
- Praying Upon Him (May the blessings and peace of Allah be upon him) Much.
- Glorification And Respect For Him (May the blessings and peace of Allah be upon him).

- **The Cheerfulness By The Messenger Of Allah.**
- **The Fruits Of Loving Him.**
- **The Purpose Of Seeing Our Sir, The Messenger Of Allah (May the blessings and peace of Allah be upon him).**
- **The Prophet's Interval Bringing up.**
- **Seeing Him (May the blessings and peace of Allah be upon him) Awake.**
- **Working Hard (Diligence) For Seeing The Messenger Of Allah (May the blessings and peace of Allah be upon him).**
- **Men's intentions.**
- **The Intention Of Praying Upon The Prophet And Honoring Those Who Do It.**
- **Preparing For Seeing Him.**

Thanks to God, The Lord of all creatures, who bestowed us the master of mankind, made him our imam in this life and rescuer for us at the day of judgement, made him prophet and messenger for us, chose him by His grace and favor to rejoice us and made us all among his best followers.

O God, pray, peace and bless upon the pole of the beauty circle who attracts the hearts to the degrees of nearness and perfection and the initiator of the treasures of grants and favors for all the righteous people, the good people and the men, our sir Mohammed, his family, his companions and all people who followed him until the day of judgement and upon us with them, amen amen O Lord of all creatures.

My brothers and lovers, God bless you all.

Thanks to God, we all heard and knew a lot about the birth of the messenger of Allah (May the blessings and peace of Allah be upon him), his blessed biography, good manners and great statuses.

Today and at this blessed night, I want to remember and remind my beloved of a great door for us all with the honored prophet (May the blessings and peace of Allah be upon him), God made him the door of nearness for all men and the reunion key to all the people of perfection. No one gets to God unless by his way, no one gets to God's grace, His bounty and His perfection unless by him, God doesn't allow anyone to be with Him and gets His grace unless by the way of the best of His creatures (May the blessings and peace of Allah be upon him).

The righteous people knew this fact and the people near to God verified it, so they rushed wholly by their hearts, secrets and spirits upon this beloved prophet and resorted to him, because they knew that he is the only way to satisfy God. My sir, Mostafa Al-Bakry says about this: "*You (the prophet) are the door of God, anyone comes to Him without you, won't get in.*"

The Door Of Nearness

He is the door of nearness to God and the door of any grace, bounty and favor for those who ask for it among the people of approximation, the

people of beauty and the people of perfection who want to be near to The One and The Exalted (Glory to Him).

How is that?

The virtuous imams and investigator masters said about that: *There is an opening in the heart only filled by the love of God (Glory to Him) and His messenger (May the blessings and peace of Allah be upon him).*

God made a luminous opening in the heart with spiritual transparency, sacred life and divine bright. This opening only moves, be motivated and brings man to God, when he fills these openings by the love of God and His messenger (May the blessings and peace of Allah be upon him).

God ordered man to come to Him by only one interest, he shouldn't leave his heart be ramified by desires and divided by wishes. The heart God accepts its approximation, is the one with only one destination and only seeks God and His messenger (May the blessings and peace of Allah be upon him). Nothing can reunite the intention of the heart and collects its divisions to one goal except the love of God and His messenger (May the blessings and peace of Allah be upon him).

If man doesn't fill his heart with the love of the prophet, loving mean things like wishes, desires and evanescent pleasure which will neither nourish man nor avail against hunger on his way to God, will infiltrate to him whether he likes it or not.

There is nothing could purify the heart from this meanness, expel these desires and empty it from other connections to be ready for descending lights and favors of God, The One and The Subduer, unless it is occupied by the love of the chosen prophet (May the blessings and peace of Allah be upon him).

This is the love that made the prophet pay attention and care for us, he swore and said to us: *"By God, none of you could be a believer until he loves me more than his wealth, his children, his self and all people."*⁴⁸

Our sir, the messenger of Allah swears although he needn't have done that, because his words are only inspiration sent down to him, but he wants to assure this fact to us, because it is inevitable for those who want to follow the way and reach these high positions, elevated degrees and eminent flows of God's satisfaction and approximation.

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Al-Mostadrak on Al-Sahihayn Lil-Hakem by Fatima Bent Otba.

The Reality Of Love

Anyone wants to be near from God, should fill the cavities and the hollows of his heart by love of the beloved (May the blessings and peace of Allah be upon him). The love which dominates his life until it controls him when he walks, sleeps, eats, drinks and works.

It makes him remembers the beloved prophet (May the blessings and peace of Allah be upon him) at every movement, when he walks, his love to the messenger of Allah overcomes him, so he tries to imitate and follow him in his walking as narrated to us by true narrations.

And so when he eats or drinks or does any work even when he laughs, he tries to smile as him, as we knew that his laugh was almost smile and as it was narrated that he used to smile without voice (guffaws), his teeth appears and they described them as they are brightly white as pearls, because God created him on the perfect appearance and beautified him as the best look.

He is the greatest example and the perfect model, God made him example for those who want to get to God (Glory to Him).

The Companions' Love To The Prophet (May the blessings and peace of Allah be upon him)

This is the door, all the companions of the messenger of Allah get through, God said about Ansar:

"They love those who emigrated to them." (Surat Al-Hashr, verse 9)

The one who emigrated to them is the messenger of Allah (May the blessings and peace of Allah be upon him).

They used to love him such love that one of them went to him and said: *"O messenger of Allah, if I didn't see you, I feel very upset, I can't afford being away from you for a twinkling of an eye or less, I remembered the hereafter and paradise and that you will be at the highest positions, but I will*

be at the lower positions at paradise." Then he started to weep, the prophet patted on him, put his hand on his shoulder and said:

"Rejoice, you will be with those whom you loved at the hereafter."

This love made Abd-Allah Ibn Zayd who got Athan (calling to prayers) as inspiration in his dream from God, The most Gracious; he was working at his garden when his son told him that the messenger of Allah has died, he said: *"O my God, take my sight so that I couldn't see anyone after your beloved."* God responded to his invocation and he became blind.

Even the disbelievers touched this love. At the time of Al-Hodaybeya reconciliation when Quraish sent Orwa Ibn Masood to the messenger of Allah to negotiate with him about the peace treaty with the people of Mecca, he saw something strange:

He saw the companions of the messenger of Allah, when he made ablution, they anticipated taking the water he used; they never left a drop to fall on the ground, they mopped their faces and bodies with it. He saw him when he called the barber to cut his hair, they anticipated taking his hair, everyone of them wanted to take from the hair of the messenger of Allah (May the blessings and peace of Allah be upon him), they never left a single hair to fall on the ground.

He even saw them when the messenger of Allah spitted taking his noble saliva they never left it to fall on the ground, when he saw this he went back to Quraish and said: *"O people of Mecca, I went to Kesra at his throne, Caesar at his throne and Al-Nagashy at his throne, I never saw anyone loves anyone as the love of Mohammed's companions to him."*

If we digressed at this topic, we will need a long time to express as we can about the love of the beloved's companions to him. By this love, they got the greatest share of God's bounties, the competition and the degrees among them were according to their degrees in loving the messenger of Allah (May the blessings and peace of Allah be upon him):

"But those who believe, love Allah more (than anything else)." (Al-Bakara 165)

This love was also among women, that woman from Ansar who was told that her husband was killed after the battle of Ohod asked them:

- *"What did the messenger of Allah do?"*
- *"Well,"* they said.

Then she was told that her father was killed.

- *"What did the messenger of Allah do?"* She asked.
- *"Well,"* they said.

Then she was told that her brother was killed.

- *"What did the messenger of Allah do?"* She asked.
- *"Well,"* they said.

- "Let me see him," she said.

She had all these calamities and never troubled by them, she was only interested in the best beloved to God (May the blessings and peace of Allah be upon him) and to be assured about him. This is the love by which they won and succeeded, they stopped her on a piece of rock and told her to wait to see the messenger of Allah when he passed. When he passed and they told her, she went to him, held his clothes and said:

- "Every disaster away of you is easy,"

I.e. it is small; it never concerns man, because the messenger of Allah is the elixir by which God gives believers His bounties at this life. If they concerns with loving him, God will relieve them from every trouble and drives away every problem, at the hereafter they will get what you know of great dignity and honorable reward for their love to the forerunner (May the blessings and peace of Allah be upon him).

Listen to God when He says:

"And Allah would not punish them while you (Muhammad) are amongst them." (Surat Al-Anfal, verse 33)

The heart which love the messenger of Allah will never be harmed by anything in this life, not a worry nor a grief nor a problem nor an affliction nor trouble nor distress, because God will be in charge of him and dismiss every worry by the blessing of the messenger of Allah (May the blessings and peace of Allah be upon him). Then, anyone who loves him and his heart is not totally concerned with him, if he seeks his help to God, by him, God will drive away all his worry as it was said by Al-Boseiry:

"Every time a distress happened to me and I resorted to him, I found him rescued me. Who ever resort to the messenger of Allah, if lions met him, they will be dumbfounded."

This is the matter of that, who calls God and begs Him by his beloved prophet, what about that whose heart is not only filled with the love of the beloved prophet, but it also floods over his organs! The prophet says about that:

*"If my love is mixed with the heart of any believer and he loves me, God will forbid his body from Hell."*⁴⁹

Because his heart is filled with the love of the beloved prophet (May the blessings and peace of Allah be upon him), God will protect his body from Hell.

49

Helyat Al-Awleyaa by Ismail Al-Saddy and Ismail Ibn Ragaa.

The Disease And The Medicine

O brothers, this love, we are talking about, is higher and above any other love to anything man loves in this life, even if it is wealth, wife or children.

So, when we see the highest beloved when he looked by his luminous insight at our present conditions nowadays, he diagnosed the disease by which our enemies defeated us and toyed with us, what did he say? He said:

"Nations will soon surround and control you, as hungry people who are going to eat ⁵⁰ *(hungry group of people who surrounds a bowl to eat), they asked: We are few then O messenger of Allah? The prophet said: No, you are so many, but as rubbish of dead leave floating on a stream (as foam on top of water), they asked: Why O messenger of Allah? He said: God threw weakness in your hearts. They said: O messenger of Allah, what is weakness? He said: Loving this life."*

After the love of the messenger of Allah, the love of God and the love of the Hereafter, Muslims now love this life, dirham, dinar, women, desires and wishes. The prophet said about this in the Hadith narrated by Imam Al-Bokhary and Imam Muslim:

"Miserable is he who worships dirham, Miserable is he who worships wife, Miserable is he who worships clothes, he is miserable and retrograde (i.e. never be cured) and if a thorn pierces him, never it be taken out of him." ⁵¹

I.e. if a thorn pierced his foot, the prophet asked that he won't find tongs to take it out, because he loved things other than the beloved prophet and made his love lower than them. God is not satisfied with this and He is jealous for this.

This is how the beloved prophet diagnosed our present condition, the conditions are exchanged and hearts are full of defects because they adore

⁵⁰ Sonan Abi- Dawood and Mosnad Ahmed Ibn Hambal by Thawban.

⁵¹ Sahih Al-Bokhary by Abi-Horayra.

desires, wishes, longing and pleasures God warned from them in the Quran:

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait."
(Surat Al-Tawba, verse 24)

This is what happens now and this is its cause. Then, the required love should be the love of God and his messenger; it should be more than any other love in the heart of a believer.

The Signs Of True Love

What are the signs of this love that enables me to get to the positions of nearness to God (Glory to Him)?

There are different signs of this love; we content ourselves with what the book of Allah has mentioned.

The Best Following

"Say (O Muhammad to mankind): "If you (really) love Allah then follow me." (Surat Ala-Imran, verse 31)

The first sign of love:

Following the messenger of Allah in Sharia that he brought from God, and following his way, his deeds, his manners and his dealings. We shouldn't follow him in worship only and leave manners and dealings between us and other people, but follow him as a whole, God said: *Follow me, in what?*

In all his statuses and matters he did in his life, this is the true following to the messenger of Allah (May the blessings and peace of Allah be upon him).

If someone follows him in one side, as it is nowadays, a lot of people now follow the prophet apparently and never follow him in dealings, manners, purity, sincerity and love to all people.

This following is rejected and never lead to aims.

So, you see people who follow him like this don't have the fruits of love and never get lovers' gifts, because the true following has fruits man gets, we will mention them at this sermon, by God's bounty.

Anyone who says that he loves the messenger of Allah and never follows him is as a virtuous man said:

"You disobey God whereas you say you like Him, this is horrible reasoning. If your love was true, you would obey Him, a lover is obedient to his beloved."

Our sir, Omar saw a woman wearing a golden ring, he said to her: *Take off this ring*, she took it off. After a period of time, Omar died, some neighbors went to her and said to her: *The one who told you to take off the ring has died, wear it again*. She said: *No, by God, I shouldn't obey him alive and disobey him dead.*

They accustomed themselves to this matter, the best following, all over their lives to our sir, the messenger of Allah (May the blessings and peace of Allah be upon him), because following inherits the love of God:

"Follow me, Allah will love you." After loving, God:

"And forgive you of your sins." (Surat Ala-Imran, verse 31)

Then, the fruit of following is loving God (Glory to Him).

The second sign of lovers which God mentioned is:

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (Surat Al-Nessaa, verse 65)

Man should find in his heart and chest complete satisfaction about everything the prophet, upon him the best pray and the complete peace ordered.

He shouldn't find any objections in his heart about anything from Sharia. He shouldn't find any dispute in his mind about any resolution decided by God or His messenger (May the blessings and peace of Allah be upon him), but he accepts everything in Sharia and doesn't allow his mind to judge anything decided by Allah or His messenger because the decisions of Sharia are over minds. The decisions of Sharia are divine matters, if the mind doesn't know anything about the mind, how can it recognize the inspiration from its creator (Glory to Him)?

Where is the mind to know or recognize it?

There is no field here for mind's resolutions, it should submit to all the decisions from Allah and the messenger of Allah and follow, during all his life, God's words:

"And whatever the Messenger (Muhammad) gives you, take it, and whatever he forbids you, abstain (from it)." (Surat Al-Hashr, verse 7)

He should never deceive, for example: The prophet said:

"Gold is forbidden for my nation's males, allowed to its females."

He shouldn't endeavor and say standard 18 is allowed for men, because the prophet said it is not allowed, it is not allowed and we shouldn't open this door.

(The rest of the sermon after the night prayer)

Thanks to God who helped us to worship Him, guided us to follow His Sharia, opened the way to His paradise for us and granted us following the best of His creatures.

Pray and peace be upon the best end, the perfect moon and the darkness lamp, our sir, Mohammed (May the blessings and peace of Allah be upon him), imam of every imam and the source of granting for every devoted man, God prays upon him, his generous family, his great companions, all his followers to the Day of Judgment and upon us all with them.

O brothers and lovers, God bless you all:

I don't want to expatriate, but I'm eager to talk with my brothers about what I feel to beautify the buildings by what comes from the world of spirits and bliss, because this is the door the companions got through and also the virtuous people to the Day of Judgment.

The door of love to the master of preceding and following people, (May the blessings and peace of Allah be upon him). There is no door other than this door, imam Abu Al-Azaaim says about this:

"After only a moment in love, you see his face and you get his secret and his status. You will be given knowledge and witness and then you express by the tongue of the people of nearness and Abdal. You will be given beauty so that any truthful man sees you will see his sparkling light. Where are these knowledge and light I was given in a moment from? From my heart's love of the beloved Mohammed, I got not only my wish but also all my hopes."

The example explains this:

Among the prophet's companions, the man the prophet said to him:

- *"How did you enter upon morning?"*
- *"I'm really a believer,"* he said.
- *"Every utterance has a reality, what is the reality of your belief?"*

Asked the prophet.

- *"I stayed up late during my nights and fast during my days after my soul deserted this life, I became as if I'm watching the people of paradise visiting each other, as if I'm watching the people of the Hell screaming and shouting and as if I'm watching the throne of my God apparent,"* he said.
- *"You knew, so keep to that,"* said the prophet.

Then he said to other people around him: *"He is a man, God enlightened his heart by belief."*

How did he reach this degree?

By loving the chosen prophet, upon him the best pray and the perfect peace.

The man who reached the knowledge of inspiration, our sir, Imam Ali, imam Al-Jonayd said about him: *"God gives mercy to Abal-Hassan (Ali), but for wars, we would benefit different knowledges from him."* He used to say: *"If I explained Fatehat Al-Ketab by what I know, you will load seventy camels."* Where is this knowledge from? From which library? From which source? From the love of the greatest beloved (May the blessings and peace of Allah be upon him).

Whenever you see a love in this life, from its beginning to its end, either from a person to a person or from a person to a thing, even those who love wealth, position or any other thing in this life, know surely God's words:

"But those who believe, love Allah more (than anything else)." (Surat Al-Bakara, verse 165)

I.e. no one is like them in this love and by the secret of this love they won and got all that they ask and want.

Why do we love the messenger of Allah? Because he is the reason that made us reach our God and he is the reason of Islam, belief, guidance and all good things we have, as imam Abu Al-Azaaim said: *"Before this we were darkness and ignorance, by Taha (the prophet) we became great men."*

We became of great value and great position with God and also with all nations God created by the blessing and the reason of the messenger of Allah (May the blessings and peace of Allah be upon him), not because of us.

This love should be higher and greater than any other love for any other person or any other thing, because he is God's beloved; we should love him so that God loves us.

The signs of true love, to know them and measure myself by them and to be assured that I will get the fruits, the blessings and the grants that God gives to the truthful men and women in their love to the best of all

creatures (May the blessings and peace of Allah be upon him). The signs are from the book of Allah:

"Say (O Muhammad to mankind): "If you (really) love Allah then follow me,"

What is the grant?

"Allah will love you." (Surat Ala-Imran, verse 31)

In what things should we follow him?

In all small and big things, at every moment, in every word the ear hears, in every letter the tongue pronounces, in every thing the hand handles and in every movement by leg in this life, we should follow the prophet (May the blessings and peace of Allah be upon him), as he said:

*"No one of you can be a believer unless his desire agrees with what I brought (Sharia)."*⁵²

There shouldn't be a desire for you, then a desire for God and His messenger, our sir, the messenger of Allah himself hasn't got anything because he is wholly for God, as God said:

"Say (O Muhammad): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the Alamin (mankind, jinn and all that exists)." (Surat Al-Anaam, verse 162)

He is wholly for God and God protects him, we have a share in this matter as God said:

"And He protects (supports and helps) the righteous." (Surat Al-Aaraf, verse 196)

Anyone who follows this way, God takes care of him by complete, perfect and preceding protection as He protected His chosen and beloved (May the blessings and peace of Allah be upon him), on condition that he is wholly for God not for his desire.

Submission To Sharia

The second sign:

He never opposes externally or internally against any decision from Allah or from the messenger of Allah (May the blessings and peace of Allah be upon him). You should never say that you are more

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Narrated by Al-Bayhaki by Abd-Allah Ibn Amr.

knowledgeable of the matters of your life, because in Islam there is no differences between religion and life, other religions say this, but in Islam every thing in life is also religion, there is no schizophrenia (separation) between religion and life, but for a believer everything in this life is religion.

If the believer preceded every deed by an intention, he will be rewarded for this deed from God even if it is a desire because if he intended to do it for God's sake, then it is worship. If he wants to eat or drink and intends to do that to get strength to obey God or any other good intention, this deed will be worship. So, a believer can make everything in his life worship to God, he shouldn't say: You are more knowledgeable of the matters of your life. He shouldn't also say that a certain matter has no relation to religion or scholars because Islam includes the life of man as a whole.

When the messenger of Allah went to Mrs. Zaynab Bent Jahsh and told her to marry Zayd, some people think that this is a worldly matter, she said: *O messenger of Allah I don't love him*, he told her once again to marry Zayd, then this verse was revealed:

"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision."

Anyone who never accepts this, he is a disobedient, then:

"And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error." (Surat Al-Ahzab, verse 36)

Disobedience here is disobeying the order, although we expect that this is a worldly matter, but the messenger of Allah sees by the eye of God, we should believe that his sight (view) has the usefulness in this life and happiness when we meet God. If we suspect this matter and think that our view is more perfect and more comprehensive than Sharia of God and the view of the messenger of Allah (May the blessings and peace of Allah be upon him), what do we say about this? It is insufficiency in belief and hypocrisy in the heart.

We should think and know surely that the sight (view) of the messenger of Allah (May the blessings and peace of Allah be upon him) has benefits of this life and happiness for man at the Day of Judgment because it is:

"With sure knowledge, I and whoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism)." (Surat Yusof, verse 108)

He looks by his insight, because they are divine lights shining themselves, they can see the unseen of the secret and everything by the

light of Allah, who has risen upon the essence of the beloved and his insight.

So, man should submit completely to the messenger of Allah (May the blessings and peace of Allah be upon him).

Praying Upon Him (May the blessings and peace of Allah be upon him) Much

The beloved says about the third sign:

*"When someone loves something, he remembers it much."*⁵³

So, that who loves the messenger of Allah, always remembers him, how? He prays upon him, as God says:

"O you who believe! Send your Salat (ask Allah to bless) on him (Muhammad), and greet (salute) him with all respect." (Surat Al-Ahzab, verse 56)

If you have luminous computer, instruct it to search the files of the righteous people and sees what the secret of their nearness is?

You will find that all of them were occupied by praying upon God's beloved (May the blessings and peace of Allah be upon him). How much?

Continually, our sir Obay Ibn Kaab said to the messenger of Allah:

- *"O messenger of Allah, how much should I pray upon you?"*
- *"As you like,"* the prophet said.
- *"One third?"* Asked Obay.
- *"If you increase, it will be better for you,"* said the prophet.
- *"Two thirds?"* Asked Obay.
- *"If you increase, it will be better for you,"* said the prophet.
- *"All of it (I always pray upon you),"* said Obay.
- *"Then, God protects you from distress and forgives your sins,"* said the prophet.⁵⁴

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Shoab Al-Eeman Lel-Bayhaky by Abu Abd-El-Rahman, Malik Ibn Dinar and Al-Haleemy.

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Narrated by Al-Albany in Sahih Al-Targheeb and Meshkat Al-Masabeeh by Obay Ibn Kaab.

Where are we from this Hadith?

We always complain from worry, grief, distress and affliction, isn't this the cure and the medicine?

Is there anyone who increases his pray upon the messenger of Allah and be attacked by distress or sedition? This is impossible, but we are occupied and God blames us in his honorable book saying:

"Our possessions and our families occupied us, so ask forgiveness for us." (Surat Al-Fath, verse 11)

They even have no time for repentance, this is what happens now, God said in the Quran:

"And Allah would not punish them while you (Muhammad) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness." (Surat Al-Anfal, verse 23)

Of course, we don't want to take this medicine, we want other people to drink medicine on behalf of us and we get recovery.

Can I drink the medicine for a patient to get recovered?

Like this, we want others to repent for us and pray upon the prophet for us, to drive worries, troubles and problems away from us. A man went to the messenger of Allah and said to him:

"O messenger of Allah, ask God to make me with you in paradise," he said to him: *"Support me against yourself by more prostrations."* i.e. you must work, but you want paradise without work, this is not possible. The cure for our problems and worries is:

"And Allah would not punish them while you (Muhammad) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness." (Surat Al-Anfal, verse 23)

Man must increase his pray upon the beloved of God (May the blessings and peace of Allah be upon him).

This is the food of the righteous people, some of them used to pray upon the prophet a thousand time in the morning and a thousand time at night, others used to pray upon the prophet ten thousand time during day and night and others used to pray upon the prophet forty thousand time during day and night, and so those who worked hard found result.

What did they find?

Lights, the face of the chosen prophet and being treated by love and secrets, all of this because of praying upon the prophet, because it is the greatest proof of loving the honorable prophet (May the blessings and peace of Allah be upon him).

Sheikh Abu Taleb Al-Mekky said in his book, *Koot Al-Koloob* (the hearts' food): "*The righteous people agreed that anyone who wants the way of the righteous people should pray upon the messenger of Allah* (May the blessings and peace of Allah be upon him) *every night not less than three hundred times.*"

They agreed on that because anyone who wants the great bounty should exert much good work.

As it was said: "*Whoever seeks the beautiful woman, never be stopped by the great dowry.*"

Glorification And Respect For Him

(May the blessings and peace of Allah be upon him)

The evidence for love:

"And that you assist and honor him." (Surat Al-Fath, verse 9)

Glorification of the messenger of Allah, when he hears his name, his chest moves and his heart shakes, why? Because he heard the name of the messenger of Allah (May the blessings and peace of Allah be upon him). When he hears the biography of the messenger of Allah, he gives complete attention. When he is doing something and someone reminds him of the messenger of Allah, you will see that his state and his thoughts change because the messenger of Allah is the joy of the eye of lovers and beloved, they only see by him in each guidance, inspiration and strengthening.

This was the status of the companions of the messenger of Allah (May the blessings and peace of Allah be upon him), some of them when the messenger of Allah is mentioned before them, they remain hours unaware because of great passion because he remembered the greatest messenger of Allah.

Our sir Bilal, after the prophet had died, he didn't bear staying in Medina without its light, its magnificence, its sun, its beauty and its perfection, he got permission from our sir Abi Bakr to go to Syria, after a period of time, he saw the prophet in a dream, he said to him:

"O Bilal, what is this alienation? Don't you want to visit us?"

He immediately went to Medina of the messenger of Allah.

He had his possessions with him, he only had a stick, a she-goat to milk and a bowl to eat, make ablution and wash his clothes in it.

He arrived at the mosque of the messenger of Allah a little before noon; he went to the honored grave and cried, then Al-Hassan and Al-Hussein came, patted on his shoulder, embraced him, kissed him and begged him to call to prayer as he did to the messenger of Allah (May the blessings and peace of Allah be upon him). When he said: "*Allah Akbar*," all the people of Medina went out as if it is the day of resurrection. When he said: "*Ashhadu Alla Ilaha Illa Allah*," the virgins and women went out of their boudoirs and the streets of Medina were filled with the tears of its people because they remembered God's beloved and chosen (May the blessings and peace of Allah be upon him). People who saw that said that they have never seen weeping people like that day, why?

Because they remembered the messenger of Allah (May the blessings and peace of Allah be upon him).

We should respect and glorify the messenger of Allah when he is mentioned and the moment when we hear his name.

People nowadays at every thing say: "*By the prophet do so and so or by the prophet give me so and so*," this requires questioning for those who do it. The beloved whose God swore by him, how dare you swear by him about a worthless thing in this life? God said to him:

"Verily, by your life (O Muhammad), in their wild intoxication, they were wandering blindly." (Surat Al-Hejr, verse 72).

After God swore by him, am I right to swear by him for someone to give me money, food, clothes or any other thing? We should swear by God's beloved only to God about urgent matters that could only be got from God.

This is what the righteous people agreed to it.

For example, if I had a difficult problem that could only be solved by God, I can ask God by him. Making the messenger of Allah subjected to everything deserves questioning and punishment, because he exposed the honored prophet (May the blessings and peace of Allah be upon him) to what is not appropriate for him.

The Cheerfulness By The Messenger Of Allah

Among the signs of loving the messenger of Allah:

"Say: "In the Bounty of Allah, and in His Mercy, therein let them rejoice." That is better than what (the wealth) they amass." (Surat Yunos, verse 58)

Man should be pleased by the messenger of Allah, rejoice by his birth, rejoice by his visit, rejoice by listening to his biography, rejoice by following him and rejoice more and more if God granted him seeing him at his dreams or saw the brightness of the lights of his face in this life, because then he knows that he is among those God said about them:

"And announce to the believers the glad tidings that they will have from Allah a Great Bounty." (Surat Al-Ahzab, verse 47)

We should rejoice by the messenger of Allah (May the blessings and peace of Allah be upon him), more than any other thing in this life.

There are lots of signs, but this is enough, they are spread in the book of Allah, they are found in the statuses of the honored companions and they also appears upon the righteous people followed them until now.

The Fruits Of Loving Him

Firstly:

He will be resurrected with him at the Day of Judgment.

These signs get man unlimited and uncountable grants, bounties and graces. If his heart is filled with the love of the prophet, he will ensure safety at the Day of Judgment, when our sir was asked:

- *"O messenger of Allah, when is the Hour of Resurrection?"*
- *"What did you prepare for it?"* Asked the prophet.
- *"I didn't prepare lots of Salat (prayers) or Seyam (fasting), but I love God and His messenger,"* he said.
- *"Rejoice, you are with whom you loved at the Day of Judgment,"* ⁵⁵ said the prophet. In another narration: man will be resurrected with people whom he loved at the Day of Judgment.

As God said:

"Then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqeen (veracious), the martyrs, and the righteous." (Surat Al-Nessa, verse 69)

This is a degree, but the higher degree is:

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Narrated by Al-Bokhary and Muslim.

"Muhammad is the Messenger of Allah and those who are with him."
(Surat Al-Fath, verse 29)

The prophets, the veracious, the martyrs and the righteous people are all together in one degree, but the messenger of Allah Mohammed and those who are with him is a special degree.

My sir Abu Al-Hassan Al-Shathuly said: *"One night I went to Al-Aksa Mosque and slept there, I saw crowds of prophets, messengers and righteous people, I asked about that, they said that they came to intercede for Al-Hallaj, then I saw the messenger of Allah alone on a higher chair from light and all of them are looking at him, I was very astonished. At this moment, the servant of the mosque awakened me saying: Don't be astonished, all of them are from his light (May the blessings and peace of Allah be upon him)."*

He said: *"I got up, it was the call to the Morning Prayer, I prayed then I looked for the servant, but I didn't find him."*

God says:

"It may be that your Lord will raise you to Maqaman Mahmuda (a station of praise and glory, i.e. the highest degree in Paradise!)." (Surat Al-Israa, verse 79)

This is a specialty for our sir the messenger of Allah (May the blessings and peace of Allah be upon him) and whom? Those who are with him, as God said:

"The Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him," (Surat Al-Tahreem, verse 8)

With him there (at the Day of Judgment), anyone who will be with the messenger of Allah there is lucky.

Our sir the messenger of Allah (May the blessings and peace of Allah be upon him) narrates that a man from his nation is ordered to the Hell, then Adam (peace be upon him) called and said: *"O Mohammed, O Mohammed, help this man from your nation."* I (Mohammed) held the angels, they say: *"We are the (appointed) angels stern (and) severe, who disobey not, the Commands they receive from Allah, but do that which they are commanded."* Then I say: *"O my God didn't You promise me that You won't disgrace me in my nation?"* Then God calls the angels: Listen to what My beloved Mohammed commands you.

Imam Abu Al-Azaaim said:

"If you (Mohammed) want, I will put out My fire or if you want, I will wipe off My threat. O My beloved delight your eye, I'm The Beneficent and The Guide. Come on to the Hell and step on it (to put it out), forbid and order O you happy. The Hell is to some people by your fair and Happiness (paradise) is for whom You will."

Secondly:**He will be with him in paradise:**

It is enough that anyone who loves the messenger of Allah (May the blessings and peace of Allah be upon him) will be with him at the Day of Judgment and in paradise, this is another higher degree because he said: "*That who loves me will be with me in paradise,*" when he said to our sir Anas:

*"O my son, if you can sleep with nothing of rancor or cheat in your heart for any Muslim, do it because this is of my Sunna, and that who did my Sunna surely loved me, and that who loved me is with me in paradise."*⁵⁶

The greatest and the most generous grant is what sheikh Al-Dabbagh was asked about: "*Is there a grant greater than the grant of paradise?*"

Sheikh Al-Dabbagh was illiterate, but he used to see the messenger of Allah not in dreams but awake, he replied: "*Yes, seeing the messenger of Allah* (May the blessings and peace of Allah be upon him) *is greater than the grant of paradise,*" they asked, "*why?*" He said: "*Because if man entered paradise, he will enjoy every favor alone, but if he saw the messenger of Allah, God gives him to drink all kinds of favors in paradise,*" how?

This happens without how (method), but it is: "*Taste to know.*" This is the most delicious thing to righteous people, so they used to say:

"A look from you O my request and my wish is more delicious to me than this life and everything in it."

Thirdly:**Seeing the messenger of Allah in dreams:**

A single look from the messenger of Allah (May the blessings and peace of Allah be upon him) is better than all kinds of favor, it is enough what the prophet said in different narrations:

*"Anyone who saw me in his dream, he really saw me because Satan can't imitate me."*⁵⁷

He didn't say: Saw my figure, because his figure has finished after his death, but, *really saw me* means saw the reality, the luminous picture, the

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Al-Moajam Al-Sagheer Li-Ttabarany by Anas Ibn Malik.

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Narrated by Al-Bokhary, Muslim and Abi-Dawood by Abi Horayra, narrated by Al-Tabarany by Abi Bakr and narrated by Al-Daramy by Abi Katada.

divine picture and the sacred picture. The prophet pleased these people and said:

*"Anyone who saw me in his dream, he will see me awake."*⁵⁸

According to his degree and his position:

Either he sees him awake during his life if the love of the messenger of Allah occupied him and controlled his exterior and his interior, or sees him on leaving this life to announce good news to him about what is prepared to him by God.

Some people say that he will see him in the hereafter, all of us will see him in the hereafter, there is no bounty in this because all people will see him in the hereafter.

Where is the bounty?

If he saw him in this life, in another Hadith, the prophet (May the blessings and peace of Allah be upon him) says:

*"Anyone who saw me in his dream, he surely saw The True (Allah)."*⁵⁹ i.e. by His countless higher descriptions, divine lights and His grants and bounties, anyone who sees the messenger of Allah will have a grant, because God said to him:

"This is Our gift," altogether with you,

"So spend you or withhold, no account will be asked." (Surat Sad, verse 39)

Look, by the eye of your heart, at the book of your God, *This* is a demonstrative pronoun, to whom does it refer? To the messenger of Allah (May the blessings and peace of Allah be upon him), first it addresses us: *"This is Our gift,"*, then He addresses him: *"So spend you or withhold, no account will be asked."* You will not be questioned, do whatever you want.

The greatest grant and the biggest bounty is being faced by the chosen prophet, but this is only available after the heart's clarity from all defects. That whose heart has an atom's weight of, loving this life, desires, arrogance, envy to a believer, hatred or hypocrisy, won't have a share of this bounty because he is faulty.

God says:

"Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)]." (Surat Al-Shoaraa, verse 89)

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Narrated by Al-Bokhary and Muslim by Abi Horayra.

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Mosnad Ahmed Ibn Hambal and Sahih Ibn Hebban by Abi Horayra.

Anyone who wants to get this great position, he should give full attention to clarify his heart, purify his secret and light his mind to make it suitable as a ready screen for the luminous, Mohammed's and divine transmission, if he wants to get this gift. Imam Abu Al-Azaaim says about this:

"Anyone who wants to know me, he should only follow Sharia if he wants to succeed. Light is banned for the people of desire and wish, hasten to us, we will give you drinking glasses."

Hurry and get rid of these things, after that, everything is available on the Mohammed table; it is prepared and full of all kinds of happiness, joy and blessing. It also has everything the spirits like not the souls, and everything the secrets long for, but it needs hearts which are pure, fulfill and high, so they saw these lights, blessings and grants specialized to the prophet (May the blessings and peace of Allah be upon him), by the eye of the spirit not the eye of minds.

Those are the great men whom the messenger of Allah (May the blessings and peace of Allah be upon him) never left them for a twinkling of an eye. We beg God to beautify us by the beauty of lovers, to grant us like the beloved, to fill our hearts with true love of the master of all mankind, to guide us in order to follow him in all our lives, to make us among the best followers and to make us among those who follow the best of the words to which they listen to.

**May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.**

The Purpose Of Seeing Our Sir, The Messenger Of Allah

(May the blessings and peace of Allah be upon him)

Some people may wonder and ask what is the purpose of seeing our sir the messenger of Allah for the good and righteous people?

We talked at the first degree, that it is a pleasant event for a believer, that his belief is perfect and that he will go to paradise God willing.

The greatest virtuous and righteous people and the people of strengthening start to see our sir the messenger of Allah (May the blessings and peace of Allah be upon him) in dreams then awake to guide and

instruct them. He supports them and answers their questions, they consult him about everything and do things only after his permission (May the blessings and peace of Allah be upon him).

This is what happens with those people, if man doesn't do anything without permission from the messenger of Allah (May the blessings and peace of Allah be upon him), then things he does are blessed and useful God willing, because the order of the messenger of Allah is the order of Allah, so God says to us about him:

"He who obeys the Messenger (Muhammad), has indeed obeyed Allah"
(Surat Al-Nessaa, verse 80)

Anyone who wants to satisfy our God, what should he do? We ask God. He said:

"Allah and His Messenger are worthier to please him,"
(Surat Al-Tawba, verse 62)

God is one, His messenger is two, the context requires saying: *to please both of them*, but He said: *to please him*, the pronoun refers to the nearest noun. Whom should they please here? The messenger of Allah, (May the blessings and peace of Allah be upon him).

"Allah and His messenger are worthier to please him," i.e. anyone who satisfies the messenger of Allah, he satisfied Allah. Those who satisfied the messenger of Allah and He took from them the homage, what did He say to them? He said:

"Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, (at once) and He rewarded them with a near victory," (Surat Al-Fath, verse 18)

Of course, it wasn't the victory of opening Mecca, but He gave them a near victory from Allah, luminous victory, divine victory and a sacred victory into their hearts, why?

Because they gave homage to the messenger of Allah and satisfied him, so God is satisfied with them. God said:

"O you who believe!"

Yes, O God.

"Answer Allah and Messenger."

Of course, to God then to the messenger, then He said again:

"When he calls you to that which will give you life," (Surat Al-Anfal, verse 24)

Who will call here?

Only one, then answering to the messenger of Allah (May the blessings and peace of Allah be upon him) is answering to Allah, there is no difference between them.

God even descended from the heavens and from his pride and said to those who gave homage to the messenger of Allah (May the blessings and peace of Allah be upon him) and put their hands in his hand:

"Verily, those who give Bai'a (pledge) to you (O Muhammad) they are giving Bai'a (pledge) to Allah."

He didn't say: As they are giving pledge to Allah, but He said: *They are*. To assure this, of course their hands are put then the hand of the messenger of Allah is on their hands, though He said:

"The Hand of Allah is over their hands" (Surat Al-Fath, verse 10)

If He said: Over your hands, then the hand of Allah is over all hands including the hand of the messenger of Allah, but he said: *The hand of Allah is over their hands*, the hand which was over their hands was the hand of the messenger of Allah.

The hand of the messenger of Allah (May the blessings and peace of Allah be upon him) at this respect is as the Hand of Allah as he said in His Quran which is recited during all night and day.

Then the topic is upon the messenger of Allah (May the blessings and peace of Allah be upon him). Anyone who thought that our sir the messenger of Allah delivered the mission and his task ended, he is a poor man and has no share in the degree of piety with Allah, the Lord of all creatures.

Because our sir the messenger of Allah is present, performing the tasks of mission and the tasks of prophecy by his spirit, his transparency, the light of his insight and the power God gave to him upon the universe.

Although people can't see this, because they can only see the humanity. Only the luminous eyes that went beyond the humanity to see the Mohammed reality or this reality descended to be truly seen. They see it like this when God grant a slave as He said:

"My slave still coming towards Me by Nawafel (not obligatory duties) until I love him, if I love him, I will be his ears to hear by, his eyes to see by, his tongue to utter by, his foot to walk byetc."

The Prophet's Interval Bringing up

If we instruct a divine computer to wander about the statuses of the righteous people and how the master of all mankind did brought them up, we will find countless things:

For example, the companions of imam Al-Jonayd asked him to give them a sermon; he refused for fear of charm, because giving speech without permission is charm, but that who has permission is preserved by God, they went to his sheikh Al-Serry Al-Sakty and asked him to permit him, he said to him:

"Give sermon to your brothers by what God granted you to benefit them." He said: *"I told myself that I won't speak without a clear permission from the messenger of Allah (May the blessings and peace of Allah be upon him)."*

He said: *"I slept on Friday's night and I saw the messenger of Allah in my dream and he said: O Jonayd, give sermon to people by what God granted you to benefit from your knowledge."* He got up an hour before dawn and hurried to his sheikh's house to please him by the dream; he knocked at his door, at once his sheikh Al-Serry said to him: *"You came to please me that the prophet gave you permission."* He went to the mosque and found it full of people; they seated him on the chair and asked him to give speech.

When he started his speech, a Christian man wearing a turban, because Arabs used to wear turbans and non-Arabs didn't, he said to him: *"O Jonayd, what does this Hadith of the messenger of Allah mean:*

*"Be afraid of the believer's physiognomy (insight), because he sees with God's light."**

He looked at him and said: *"It means that it's time for you to be a Muslim O Christian."*

The man said: *"I questioned by this Hadith a lot of good people before you, but they didn't reach your degree, congratulations great righteous man."*

The man became a Muslim at once, because he called to God with permission from the messenger of Allah.

Allah says:

"And as one (Mohammed) who invites to God's by His leave,"

What is the weapon with him?

"And as a Lamp spreading Light." (Surat Al-Ahzab, verse 46)

That who gives him permission to preach should have given him a lamp to know what is in people's and brothers' chests and tells them what Allah wants.

My sir Abd-El-Kader Al-Geelany said: *"Once I was sitting, I saw the messenger of Allah awake and he said to me: O son, O Abd-El-Kader, give sermon to people to benefit from what God granted you."* He said: *"I said: O*

my sir the messenger of Allah, I'm not Arab, how can I speak to the eloquent people of Baghdad?"

He said: "*Open your mouth,*" and he spitted in it seven times. After the noon prayers, he found a lot of people gathering; they seated him on a chair and asked him to preach. The mosque was full of people, he said: "*I was confused, just then I saw Imam Ali, God honored his face and he said to me: Why don't you speak?*"

I said: "*O my sir, I'm confused, I'm not Arab, how can I speak to the eloquent people of Baghdad?*" He said: "*Open your mouth,*" and he spitted in it six times, I said: "*Why didn't you spit the seventh?*" He said: "*Politeness with the messenger of Allah* (May the blessings and peace of Allah be upon him)."

This is a wide and grand field, it is countless and limitless. The messenger of Allah (May the blessings and peace of Allah be upon him) raises the righteous people and brings up the virtuous people and answers their questions if they ask him.

My sir Abd-El-Wahab Al-Shaarany said: "*Among God's grants to me is that there is not a distance between me and the messenger of Allah, sometimes I put my hand while I'm here on his window in Medina and ask him about what I want and he answers me.*"

These statuses are numerous, don't accuse of lying because anyone who accuses of lying about these statuses, he never reaches them, anyone who opposed will be dismissed, these are the statuses of the righteous people. This is the continuous guidance, orientations and the care of the messenger of Allah to the righteous people.

My sir Abd-El-Aziz Al-Dereiny, they made him sheikh in Derein, some people from Ashraaf (people of the prophet's parentage) opposed and said: "*We deserve it.*"

After long argument, some good people interfered and said: "*All people gather after the Jomaa (Friday) prayer and call the messenger of Allah, that whom the messenger of Allah answers, he deserves to be the successor.*" Ashraaf and my sir Abd-El-Aziz Al-Dereiny gathered, they said to him: "*Go ahead,*" he said to them: "*You go first, you are Ashraaf,*" they began one after another, each one says: "*O my sir the messenger of Allah,*" people hear no answer. When they finished, my sir Abd-El-Aziz Al-Dereiny said: "*O my sir the messenger of Allah,*" all people heard the answer: "*Yes, O Abd-El-Aziz.*"

People at the back said: "*This is a slander, only people at the front heard,*" he repeated the call three times, each time he said: "*O my sir the messenger of Allah,*" they hear: "*Yes, O Abd-El-Aziz.*" The conditions of virtuous and righteous people are above description.

You all know that no one among the righteous people move to call people to Allah, without a plain permission from the messenger of Allah.

They never move from a place to another without an order to go, he gives him the list of people he is going to bring up. The righteous people agreed to these matters, anyone who wants to be among them or with them, he should go to God's beloved and chosen (May the blessings and peace of Allah be upon him)..

O brothers, we want to thank God for this bounty He specially sent to us and because of him and his blessing we are the best of peoples, evolved for mankind.

Seeing Him (May the blessings and peace of Allah be upon him) Awake

Fourthly: Seeing him (May the blessings and peace of Allah be upon him) awake:

Know that the individuals of virtuous people and the greatest of righteous people who gathered with the messenger of Allah are always very few.

Ibn Abi Jamra said in his book: *Bahjat Al-Nofoos*, in which he explains summarizing *Sahih Al-Bokhary*, when he reached the prophet's Hadith:

*"Anyone who saw me in his dream, he will see me awake and Satan can't imitate me."*⁶⁰

He said:

"Seeing him (May the blessings and peace of Allah be upon him) was mentioned with the ascendants and the descendants about some people who saw him (May the blessings and peace of Allah be upon him) in dreams, they understood this Hadith apparently, then they saw him awake after that, they asked him about things they feared (problems) and he told them they will be relieved and showed them how they will be relieved and this what exactly happened."

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Narrated by Al-Bokhary, Muslim and Abi-Dawood by Abi Horayra, narrated by Al-Tabarany by Abi Bakr and narrated by Al-Daramy by Abi Katada.

Ahmed Ibn Al-Mobarak said in the book of Al-Ibreez, which he received from his sheikh, my sir Abd-El-Aziz Al-Dabbagh:

"A man of grants witnesses the righteous people and speaks with them although they are apart, as if they are sitting with each other, he also witnesses the spirits of believers over graves and the angels, the partition (interval) and the deads' spirits in it, he also witnesses the grave of the prophet (May the blessings and peace of Allah be upon him) and the column of light spreading from it to the dome of interval. When he sees the prophet (May the blessings and peace of Allah be upon him) awake, he is safe from the tricks of Satan because he is gathered with the mercy of Allah which is our sir and our prophet Mohammed (May the blessings and peace of Allah be upon him)."

Ostaz Abu Mansour Abd-El-Kaher Ibn Taher Al-Baghdady said:

((The researchers and scholars among our companions agreed that our prophet is alive after his death, he is pleased with the good deeds of his nation, he is sad by the bad deeds of the disobedients among them and that the pray upon him by his nation reaches him, he said that prophets bodies never decay, we know that martyrs are alive, takes their sustenance and pleased after their death, this is the description of alive people in this life. If these are the martyrs, then prophets are worthier for that, it was narrated that the land never decays the bodies of prophets, the prophet (May the blessings and peace of Allah be upon him) said:

*"I passed Moses at the night of the prophet's ascension near the red dune and he is standing praying in his grave."*⁶¹

This is a prove of Moses life, he described him of praying and that he was standing and these descriptions are not true to the spirit but to the body.))

Al-Seyoty said in his book: Tanweer Al-Halak Fee Royat Al-Nabey Wal-Malak (Lighting the darkness in seeing the prophet and the angel):

((From these narrations and Hadiths we knew that the prophet (May the blessings and peace of Allah be upon him) is alive by both his body and spirit, he acts and goes wherever he likes on earth and in The Kingdom, he is as he was before his death and he is hidden from sights (unseen) as angels are hidden although they are alive bodies. If God wants to unveil a person whom He wants to grant, He made him see the reality of the prophet, it's available, there is no need to give examples.))

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Narrated by imam Ahmed, Muslim and Al-Nassaey by Anas.

Imam Al-Shaarany said in the introduction of his book: Al-Menan Al-Kobra (The Greatest Grants):

((My sir Ali Al-Khawwas said: I took my way from my sir Ibrahim Al-Matbooly from the messenger of Allah (May the blessings and peace of Allah be upon him). The image of the righteous people taking from the messenger of Allah is by the meeting between him and their spirits awake, spiritually not bodily, their meeting with him is not like the companions, know this.))

My sir Abu Al-Abbas Al-Morsy said:

((A righteous man's position will never be perfect unless he meets the messenger of Allah awake and asks him as a student and his sheikh, we knew that my sir Mohammed Al-Ghamry when he populated his mosque in Cairo, he took permission from the messenger of Allah by a mediator, he said to him: Go and rely upon God, I don't know whether this was before perfection or he took permission by mediator because of shyness from the messenger of Allah (May the blessings and peace of Allah be upon him), this is seemly for his position because he was famous for perfection.))

My sir Yakoot Al-Arsh said:

((Anyone who said that he takes politeness and knowledge from the messenger of Allah, ask him how he did this, if he said I saw light filling east and west and heard a voice saying to me from this light in my exterior and interior, it never concerns any direction: Listen to the orders of my prophet and messenger, believe him, otherwise he is a liar and a slanderer.))

Al-Shaarany said in his book: Al-Ohoud Al-Mohammedia (The Mohammed Covenants), in the covenant of asking a Muslim to give much pray and peace upon the messenger of Allah:

((The interval accompanying of the messenger of Allah (May the blessings and peace of Allah be upon him) needs great clearness until a Muslim is ready for his accompany (May the blessings and peace of Allah be upon him). Anyone who has bad secrets he is ashamed of at this life or in the hereafter, he is not worthy to accompany the messenger of Allah even if he has too much acts of worship.))

Mohammed Ibn Illan said in his Resala (Mission):

((As for meeting with the honorable prophet (May the blessings and peace of Allah be upon him) awake everywhere and at all times, it is only available for those who won the special grants from Allah, reached the greatest degrees and positions in his religion and did special deeds that deserve to reach this.))

Among those whom it was narrated that they met awake and in dreams, Mohammed Abu Al-Mawaheb Al-Shathuly, Al-Shaarany said

about him in his Tabakat (Degrees): "*He saw the messenger of Allah lots of times,*" he used to say: "*I saw the messenger of Allah (May the blessings and peace of Allah be upon him) on the roof of Al-Azhar Mosque in the year of 825, he put his hand on my heart and said: O my son, Al-Ghayba (backbiting) is banned, didn't you hear God's saying:*

"Neither backbite one another." (Surat Al-Hojorat, verse 12)

Some people sat with me and backbit other people, then he (May the blessings and peace of Allah be upon him) said to me: "*If there is no way to escape listening to backbiting, read Surat Al-Ikhlas and Al-Maooothatayn (the last three chapters of the Quran) and present the reward to those who were backbiten, because backbiting and reward are inherited and agreed, God willing.*"

He also said: "*The messenger of Allah (May the blessings and peace of Allah be upon him) said to me: I don't meet those who sit in the sittings of backbiting with people and never leaves them.*" He also said: "*I saw the messenger of Allah and he said to me: O Mohammed, what is this inattention? What is this sleep? What is this abandonment? Why did you stop reciting the Quran and how big are these small Awrad compared with the Quran? Don't do that, recite everyday not less than two Hezbs (parts).*"

Among them also, Abd-Allah Al-Dahlawy, he said: "*One night I slept before performing the night prayer, he came to me and forbid me to do this and warned me. He, (May the blessings and peace of Allah be upon him) once visited me then he left, I was so sorry for his departure and put dust over my face, I found darkness from this bad deed. Once I saw him in my dream, I said: O messenger of Allah, you said: Anyone who saw me, he saw The True (Allah), he said: Yes. I used to recite remembrances and present the reward to his sacred position, once I didn't do, I saw him (May the blessings and peace of Allah be upon him) as he was described by Al-Termethy in his Shamael and he blamed me. Once I was very scared of Hell, I saw him visiting me at home and he said to me: anyone who loves us never goes to Hell.*"

Among them Othman Ibn Affan, Al-Seyoty transformed in his book, Tanweer Al-Halak (Lighting the darkness) by Abd-Allah Ibn Salam, he said:

"I went to Othman to see him while he was besieged, he said: Welcome my brother, I saw the messenger of Allah (May the blessings and peace of Allah be upon him) in that skylight, he said to me: Othman, they besieged you? I said: Yes. He said: They made you thirsty? I said: Yes. Othman said: He (May the blessings and peace of Allah be upon him) gave me a bucket of water, I drank my fill and I still find its coldness between my chests and my shoulders. Then he said: You choose to beat them or to break fast with us, I chose to break fast with him (May the blessings and peace of Allah be upon

him). He was killed that day." Jalal Eddeen Al-Seyoty understood that he saw him awake, or it won't be a dignity because seeing him in dreams is available to all people.

Among them the famous Kotb, Ahmed Al-Refaey, sheikh Jalal Eddeen Al-Seyoty transmitted in his book, Al-Sharaf Al-Mohatam (the assured honor) by Ezz Eddeen Omar Abi Al-Faraj Al-Wasety, he said: *"I was with our sheikh and master Abi Al-Abbas Al-Kotb Al-Ghawth sir Ahmed Al-Refaey Al-Huseiny at the year of five hundred fifty five, the year in which he performed Hajj, when he reached the messenger's Medina, he stood facing the room of the prophet (May the blessings and peace of Allah be upon him) and said in front of all people: Peace be upon you O grandfather, the prophet said: And peace be upon you O son. All the people who were in the mosque heard this. Then my sir Ahmed felt great ecstasy, his color went yellowish, he kneeled, then he stood and wept for a long time and said: O my grandfather, when I was far away I sent my spirit to kiss the ground on behalf of me. Now my body came, extend your right hand so that my lips get pleasure."*

The messenger of Allah extended his honored hand from the honored grave and he kissed it in front of about ninety thousand men, people saw the honored hand, sheikh Hayat Ibn Kays Al-Harrany, sheikh Abd-El-Kader Al-Jeely, sheikh Khamees, sheikh Adey Ibn Mosafer and others were in the mosque with pilgrims, we beg God to benefit us by their knowledge and honored us with them by seeing the hand of our prophet Mohammed.

When he performed pilgrimage again the year he died and visited the pure grave, he said in humility: *"If it is said: You visited, what you got? O most generous messenger, what would we say?"* All people in the mosque heard a voice from the grave saying: *"Say we came back with every good things and the branch met the roots."*

Among them Khalifa Ibn Mousa Al-Nahr Malky, Al-Seyoty said in his book, Tanweer Al-Halak (lighting the darkness), Ibn Al-Molakan said in Tabakat Al-Awleyaa (the degrees of the righteous people) when he talks about this sheikh:

((He saw the messenger of Allah different times awake and in dreams, he said that most of his deeds are after his orders (May the blessings and peace of Allah be upon him) either awake or in dreams, he saw him seventeen times during one night, at one of them he said to him: O Khalifa don't be bored, lots of righteous people died without seeing me, O Khalifa I'll teach you a repentance to say it, he taught him: O my God, my good

deeds are from Your grant, my bad deeds are from Your predetermination, Give me what You granted over what You predetermined and delete this by this, Your honor You are obeyed by Your permission and disobeyed by Your knowledge. O my God I didn't disobey You as disparagement of Your right or disdaining of Your punishment, but it is a previously preordained, I repent to You and You have the forgiveness.))

Mohammed Ibn Yahya Al-Tathfy said in his book, *Kalaid Al-Jawaher* (the necklaces of gems):

((When Khalifa Ibn Mousa was in his deathbed, he uttered Shahada and seemed to be pleased and said: These are Mohammed the messenger of Allah (May the blessings and peace of Allah be upon him) and his companions announcing good news to me by God's satisfaction and His pray, then he said: These are the angels, they are in a hurry to take me to The Generous God, then he laughed, he died in 604.))

We beg God to open for us the doors of seeing the honored Mohammed, to string us all in the necklace of this gathering, to bring us water from his honored hand we will never be thirst after it, to enthrone us by the crown of pleasure, to make us by his blessing (May the blessings and peace of Allah be upon him) among those who come to God, to gather us with him where we never be separated after that for a twinkling of an eye or less, to resurrect us under the banner of his intercession and to make us next to him in paradise and among the people who are near and with him.

**May the blessing and peace of Allah be upon our sir
Mohammed, his companions and his family**

Working Hard (Diligence) For Seeing The Messenger Of Allah

(May the blessings and peace of Allah be upon him)

Question: How can we work hard to see our sir the messenger of Allah in this life before death? And if someone worked hard and never saw him?

Answer: If anyone worked hard, he will surely see him, even it is for a moment before death to assure him, God says:

"Allah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter." (Surat Ibrahim, verse 27)

Question: Does he see him personally?

Answer : Yes, he sees him personally.

But this for whom who works hard, this working hard has rules, i.e. I shouldn't pray upon the honored prophet to see him and if I don't, I stop. This pray is unsound, lots of people do this, he prays to see the messenger, I should pray to thank God for sending our sir the messenger of Allah, I shouldn't connect between the pray and the seeing and if I don't see I stop praying.

This what makes the intentions of most people languish, why?

For example, he prays upon the honored prophet for a year or two, when he is about to see him, he becomes lazy and stops after he was about to get his hope, his soul controls him and he is deprived of getting his hope.

Men's intentions

But that who works for God's sake, as it was said: "*What was for God's sake will last and continued.*"

If I prayed upon the honored prophet, I should continue this praying upon him because I'm sure that my grants is saved for me with God, if He gave me a part of it as a good omen in this life, it's ok, if not, I'm sure that the hereafter is better and more lasting and that, which is with Allah is the best for Al-Abرار (pious).

There are some followers who are waiting for the result of his good deeds and hard working and he wants to have some good tidings in this life, some Karamat (charismata) or apparent dignities, if he didn't have these things, he would be very upset. Devoted people said about such a man: "*Sheikh who is waiting for Karama (dignity or miracle) is like a woman who is waiting for menstruation.*"

But a real man wants from Allah, only Allah and His satisfaction, when he does an act of worship to God, he only wants that his Lord grants him and makes him among those whom He loves and satisfied with them in this life and on the day of meeting Him.

If such Karamat appeared to them, they never change their intentions, so if God granted those men Karamat and signs, even if He opens paradise for them and gave them strength to witness, all these things never divert their sight from God for a twinkling of an eye, as one of them said:

"If the paradise of eternity appeared to them, their intention would distract its prettiness."

Even if paradise appeared to them, they would leave it, because they want the owner of paradise and the owner of grants.

These are the intentions of men who reach these goals and these grants, their intentions and all their deeds are for God. If He granted them anything apparent or hidden, even if it is a vision, a victory, a light or any other thing, all this never distract them from God for a twinkling of an eye or less. This is the worship about which God says:

"They should worship Allah, and worship none but Him Alone." (Surat Al-Bayena, verse 5)

I should also be sure that even a single praying upon the prophet even if it is by accident or absent-mindedly and also a glorifying or Shahada or any deed, God said about all this:

"Certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner." (Surat Al-Kahf, verse 30)

These trusts are found with Allah, they are not always the same, there is not a bank in the world gives interest as the banks of God. How much is the lowest interest? One thousand percent, this is the lowest interest, the good deed worth ten times the like thereof to its credit, it can reach seven hundred times and God double for whom He wills.

Where is that who gives like this of the divine profits He gives to us believers? There is no one ever who can give this interest our God gives to us, so the prophet (May the blessings and peace of Allah be upon him) said:

"A Muslim gives charity never concerned with it (i.e. he doesn't feel how big it is), he will find it at the Day of Judgment as the mountain of Ohod, God says to him: This is your charity, take it, he says: Where is it from O my God? He says: This is your charity you gave at the day of so and so, We took it grew it as you see."

This is what makes a believer work and work hard, he thinks surely as God said:

"Whatever is with you, will be exhausted, and whatever with Allah (of good deeds) will remain." (Surat Al-Nahl, verse 96)

It does not exist as it is, but it is growing and increasing without limits with Allah.

The Intention Of Praying Upon The Prophet And Honoring Those Who Do It

So, I pray upon the honored prophet, but what is my intention?

It is that he deserves this pray, or thanking Allah for sending him (May the blessings and peace of Allah be upon him) to us, or thanking God for making him our prophet and making us his nation, or expressing my simple praise upon him.

No one can pray upon the prophet the pray he deserves, or describe him by his real descriptions, or praise him as Allah did in the Quran, who can do this?

I pray by these intentions, when I pray by them or by others, then he feels pity for us as God ordered him in the Quran:

"When you are greeted with a greeting, greet in return with what is better than it or (at least) return it equally." (Surat Al-Nesaa, verse 86)

He comes to greet me, he says Salaam to me, makes me enjoy by his dialogue and beautiful words, or he sympathizes with me by some bounty, grace and grants.

It is enough for the people of this position that anyone who saw the prophet (May the blessings and peace of Allah be upon him) in a certain position, it's his generosity and donation that he grants him the same position in which he saw him, Allah grants him a greater position from Him (Glory to Him). When I pray upon the honored prophet, I think like this or at least following God's order in which He says:

"O you that believe send your blessings on him, and salute him with all respect." (Surat Al-Ahzab, verse 56)

How often should we pray upon him?

He left the door opened, all my pray is following God's order, I shouldn't think in my heart that I pray in order to see him.

Preparing For Seeing Him

What things deserve seeing him?

When I want to pray upon him, it's a kind of politeness to:

- Make ablution.
- Turn towards Kiblah.
- Remember that I'm in front of him and sitting with him.
- Remember his descriptions, beauties and perfections I knew or read about.

If I prayed like this, remembering his descriptions burns farness and turning away in my heart and makes it transparent, crystalline and luminous.

In this condition, when man sleeps the picture of the chosen beloved (May the blessings and peace of Allah be upon him) is printed on the screen of this heart, this is what speeds up the vision.

- When I pray upon him, I imagine I'm sitting and the messenger of Allah is in front of me as if I'm seeing him by my eyes. If I couldn't imagine this scene:

I imagine I'm in his grave and sitting in front of him and follow what God ordered me when I'm sitting in front of him in his grave.

This also can hasten the vision; we need purity not disinclination here of course, we also need reuniting the worries, reunifying intentions and to dedicate the heart on his honor (May the blessings and peace of Allah be upon him).

- We ask our brothers to pray upon the honored prophet one hundred times, he holds the rosary while he is on a bus or walking in the street looking at the shops or at men and women and his tongue chatters by praying upon the honored prophet, why am I saying chatter? Because he says and never hears or understands what he says. This pray can give you reward and recompense but does it bring you near to your goal? No. what will bring you to your goal O lovers?
- To sit at night before going to bed or between the sunset and the night prayers and turn to Kiblah while I'm pure after ablution and imagine that the beloved is in front of me, as he said:

*"If any Muslim greets me, God returns my spirit to me to reply his greeting."*⁶²

I.e. he is existed and he is witnessed, as he said:

*"Pray upon me, surely your pray comes to me."*⁶³

⁶² Mosnad Ahmed Ibn Hambal, Al-Sanan Al-Kabra Lel-Bayhaky and Helyet Al-Awleyaa by Abi Horayrah.

⁶³ Sonan Abi Dawood and Mosnad Ahmed Ibn Hambal by Abi Horayrah.

In another narration, he said: "*I listen to the pray of my lovers on Thursdays and Fridays.*" He himself listens to the pray of the lovers, i.e. he is existed, witnessed and present with his lovers, he never leaves them.

- When I imagine this picture in my heart and my secret and pray upon the honored prophet and continue just few nights, I'll sleep thinking of our sir the messenger of Allah (May the blessings and peace of Allah be upon him), when the heart is occupied by something and sleeps, he surely will see it.
- That which has to be taken into account here is not the form of pray nor the way of pray nor the number of pray, but it is how he remembers or imagine when he prays upon our sir the messenger of Allah (May the blessings and peace of Allah be upon him).
- This is what the righteous people maintained to see the messenger of Allah, if he continues like this; he will see him in dreams.

If he continues like this while he is awake, he will see that his spirit becomes free and goes to the ideal world, he will see the prophet (May the blessings and peace of Allah be upon him) in the horizon of clarity not by imagination, but in the ideal world while he is awake.

All of this is the result of great pureness and removing the veils to see the prophet (May the blessings and peace of Allah be upon him) without veils.

**May the blessing and peace of Allah be upon our sir
Mohammed, his companions and his family**

Chapter eight

The beauty of the people of Islam Which attracts all mankind

- **The Secret Of The Reformation Of Muslims' conditions.**
- **Islam Is A Way Of Living.**
- **The Dualism Of individual.**
- **A Muslim Deals With Allah.**
- **Devotion Of Deeds To Allah.**
- **The Men Of Truth.**
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- **The Manners Of The Quran.**
- **The Righteous People's Way In Daawa (Calling).**
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The Secret Of The Reformation Of Muslims' conditions

Thanks to Allah who takes care of us, gave us drinks from glasses of His care and made us among His chosen beloved in this life.

Pray and peace be upon our sir Mohammed Ibn Abd-Allah, the sun of right which rises by his guidance, the way of people who are near and the door of devoted people for grants, witnessing and strengthening, the one who was sent as a kind of mercy for all creatures in this life and the greatest intercessor for all mankind at the day of judgment, God prays upon him, his family the guides and guided, his companions, all the good followers to the day of judgment and upon us with them all, amen, amen, O Lord of Alamin.

My brothers and my lovers, God bless you all.

The doubtless fact, the unquestionable truth and the case with no more than one possibility is that the reformation of Muslims' conditions, individuals, families, groups, communities, peoples and countries is not existed and will not be existed without resorting to the manners of the honest trustworthy master (May the blessings and peace of Allah be upon him).

In this respect, I remember a French man, this happened this year; this man studied Islam in books and was persuaded so he embraced Islam. After living a period of time as a Muslim, he thought of visiting Muslim countries to increase his following to the principles of this religion. He went to a country in Maghreb. After he had lived for only a week in this country, he booked on board the first plane returning to his country, they asked him why he came back, he said: *"Thanks to God because I embraced Islam before I see Muslims."*

Because if he had seen Muslims and their behaviors, he would have hesitated to make this decision, because Islam is one thing and Muslims' conditions and deeds are something different.

Islam Is A Way Of Living

**What has happened O my brothers?
It may be that this is the result of schizophrenia in the European nations:**

The church there used to suppress peoples, prohibit the freedom of opinion and the freedom of thought so they revolted against the church and decided that religion should be inside the church only and that life has no relation to the church and secularism appeared. It means that religion is only inside the church, but agriculture, manufacture, commerce, house, factory and school, all this is not related to religion.

Of course they tried to prompt us these thoughts, but our religion is not like this, because it is with us all over our conditions, it is the everyday life religion.

Islam is found in everything, any relation between a Muslim and others, it is Islam that organized, found and codified it, his relation with his wife, his father, his mother, his sons, his neighbors, his grandparents, his grandchildren, his sons in law, merchants, scholars and rulers. All relations are mentioned by God and our sir the messenger of Allah (May the blessings and peace of Allah be upon him) explained it in details, as God says:

"We have neglected nothing in the Book," (Surat Al-Anaam, verse 38)

The Dualism Of individual

**Then, what is the problem?
A Muslim was always one, but nowadays he becomes two, he made himself duplicity (dualism).**

A Muslim inside the mosque, you see him as an angel, when he gets out of the mosque you see him in a completely different image. Either he is

a beast of prey wants to eat all in his way or a wild animal wants to raven all around him and takes their possessions or like a devil doesn't want people to love each other, he wants to differentiate between people and put dissension and disturbance among them.

Is this the image of a Muslim? How many faces has a Muslim got O messenger of Allah? He said: Only one. Then that who has a face inside the mosque and another face outside the mosque? He said: This is the worst of people. He said:

*"The worst of people is that who has two faces, he meets some people by one face and others by another face."*⁶⁴

A Muslim Deals With Allah

A Muslim never deals with people, but he deals with God even when he deals with people, he only wants rewards and repayments from Allah because he signed the contract with Allah.

So he deals people by what satisfies God and what He loves, if he deals people as he likes, he violates the contract he signed with his God and harmed himself because he has obligated himself to do what God likes.

Where is this covenant? God said:

"Among the believers are men who have been true to their covenant with Allah." (Surat Al-Ahzab, verse 23)

Allah promised us to tell the truth even in joking, to be honest even with enemies, to be chivalrous even with opponents, to do all the good manners brought to us by the master and leader of prophets (May the blessings and

peace of Allah be upon him). This is a covenant God made with us as soon as we said: La Ilaha Illa Allah, it is assumed that we observe everything included in this Shahada from Allah, His book and the Sunna of the messenger of Allah (May the blessings and peace of Allah be upon him). God said to us by His truthful prophet:

⁶⁴

Sahih Al-Bokhary by Abi-Horayra.

*"Anyone who says La Ilaha Illa Allah sincerely from his heart, he will get to paradise." They said: "What is its sincerity?" He said: "Its sincerity is to forbid him from God's prohibitions."*⁶⁵

I.e. to forbid him from everything prohibited by God, such as backbiting, talebearing, telling lies, falseness, perjury, cursing, insulting and licentiousness.

How could a Muslim behave?

As Allah's chosen and beloved (May the blessings and peace of Allah be upon him), God says:

"Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." (Surat Al-Ahzab, verse 21)

Who wants to be with him O brothers? All of us.

What can we do to be like him?

As he (May the blessings and peace of Allah be upon him) is not rough nor rude nor noisy at markets, a believer is like this, he said:

*"A believer does not curse or condemn, he is not obscene or filthy."*⁶⁶

It is the same image. As he (May the blessings and peace of Allah be upon him) never returns an evil by an evil, but he excuses and forgives, a believer is like this, as God says:

"Whoever forgives and makes reconciliation, his reward is due from Allah." (Surat Al-Shoora, verse 40)

A believer should also excuse and forgive seeking God's satisfaction, he wants nothing from mankind. Because a believer, this is an essential point if he keeps it in his heart, he will rest himself, deals with Allah in the whole universe. Where are people?

Those people are trade to gain profits and rewards from Allah by them. If I think people are equals and want to treat them as they treat me, then I made them partners to Allah, I want to curse him as he curses me and beat him as he beats me, but I deal with Allah, if I forgive someone it is for Allah not for him, if I honor someone it is for God's sake and if I treated someone kindly it is for God's words and the prophet's sunna.

⁶⁵ Al-Moajam Al-Awsat Le-Ttabarany by Zayd Ibn Arkam.

⁶⁶ Sonan Al-Termethy – Al-Jamea Al-Sahih by Abd-Allah.

This is the interests of believers, the intentions of righteous people and the ideas of Mokarrabeen (people who are near from Allah) at every deed they do in this life because they only do things for God's sake.

What ruined people everywhere and at all times is that he forgets that he made a contract with Allah that all his deeds are for Allah. Where are his deeds?

He thinks that his deeds with Allah are only inside the mosque, prostrations, reciting the Quran and fasting, he thought that only this is for Allah, but with people he opposes them and they oppose him, beat them and they beat him and says: The Hadith says: Who will never become a wolf, wolves will eat him, this is the Hadith of Satan not the Hadith of the prophet (May the blessings and peace of Allah be upon him), Allah says:

"Shayatin (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception)." (Surat Al-Anaam, verse 112)

As they also say: What a house needs is prohibited for the mosque, these are also the words of Satan, there are lots of Satan's words nowadays e.g.: Fear the evil of that to whom you did a favor, that who said this cut off the second part as that who said: Approach not Salat (the prayer).

The righteous people said: *"Fear the evil of that to whom you did a favor by keeping doing favor to him."* Don't stop doing favor, because you deal with Allah. There is a big difference between that who deals with Allah in all his deeds and that who descended himself to deal with people and thinks he is like them. With whom do the righteous people deal? With Allah.

I give a sermon like this not to attract attendants nor to be published in newspapers nor to be recorded and announced, but to satisfy Allah because I'm reporting the mission of Allah, this is my intention.

So it doesn't matter to record or not because I'm transmitting the mission of Allah, Allah said:

"Those who convey the Message of Allah." (Surat Al-Ahzab, verse 39)

Anywhere and at any time, it's for God's sake, what did people say? It doesn't matter, why do his ears get used to praise? He only wants to hear praise from Allah, this is the real praise which has great reward, but what does he do by people's praise?

It may lead to pride and conceit because that who is praised by people, they harm him because he becomes self conceited, then what do you want? I want to hear from Allah and He mentioned in His book praise upon those who do their deeds in the most perfect manner seeking God's satisfaction.

Why do I bring up my son? For God's sake. Because Allah ordered me this burden and this mission, so I don't wait for his gratefulness or rewards

or even a present after he is graduated and got married. That, for whom I do, guarantees my reward, why do I wait for rewards from others? This is a desire of the soul.

He may say to his son: "*I brought you up and educated you in vain, you didn't repay any favor,*" in this condition, if you want repayment, you won't fulfill the agreement between you and Allah.

A believer deals with Allah, this is an essential and crucial point in the case of belief, Allah said:

"Whoever works righteousness, whether male or female, while he (or she) is a true believer verily, to him We will give a good life (in this world with respect, contentment and lawful provision)," (Surat Al-Nahl, verse 97)

The "*good life*" here is that he never expects anything from people because he deals with The One (Allah).

What troubles all of us?

I did favor to so and so and he didn't repay me, I served so and so and he even didn't say thank you, if you did to hear the word of thanks, then this is your reward, the prophet (May the blessings and peace of Allah be upon him) said:

*"Allah said: Whoever does any deed for Me and seeks anyone other than Me, I left it to him, I'm in no need of polytheism."*⁶⁷

Devotion Of Deeds To Allah

Whoever does and expect reward from people, he revoked his contract with Allah, he shouldn't expect any reward from Allah, what does Allah want? He said:

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone" (Surat Al-Bayana, verse 5).

At all deeds, even if I bought my wife something to eat, I shouldn't say: I bought you so and so, because I bought it for Allah not for her sake

⁶⁷

Sahih Muslim and Ibn Maja by Abi Horayra.

because I want its reward from Allah, the prophet (May the blessings and peace of Allah be upon him) said:

*"A believer gets rewards even when he puts a mouthful in his wife's mouth."*⁶⁸

If he gets her food and said I get you what you want to satisfy you, then this is his reward, but it should be for Allah, so I should buy what satisfies Allah first not her, then her satisfaction after that because I deal with Allah. These are the statuses of believers.

There was a righteous man like this, he said: *"I never get out of my house until I have seventy intentions; all of them are for Allah."* The more good intentions you have the more rewards you get. The companions of the prophet (May the blessings and peace of Allah be upon him) were like this.

Once, they were opening a city in Persia, it was called Nahawend, it was the last stronghold of Persian kings, it was surrounded by a big fortress, they stayed for two months and couldn't open the city because of this fortress. One day one of the prophet's companions was thinking, not of getting the courage medal, but he wants to take the courage medal from Allah the lord of Alamin, and the Legion of Honor from the master of all people.

He put on his clothes and went to a group of soldiers he doesn't know and said to them: *"You lift me and throw me over this wall among the enemies next to the door."* They asked him: *"Who are you?"* He didn't tell them his name. They carried him and threw him over the wall among the enemies, swords came to him, he fought fiercely by God's support until he opened the door and called the Muslims to enter, God opened that fortress and that city by the blessing of that man. The leader announced a great reward for that man although he didn't know him.

The man didn't appear and no one reported him, after three days the man went to the leader and said to him: *"I know that man who opened the fortress, he wants to meet you but on conditions,"* the leader asked: *"What are his conditions?"*

He said: "Firstly, you don't tell Amir Al-Momeneen (the prince of believers) Omar Ibn Al-Khattab about him. Secondly, you don't give him a reward because he wants reward from Allah. Thirdly, don't let the soldiers know him." The leader said: "I agree, who is he?"

He said: "I'm," and then he left.

The Men Of Truth

Who are those men?

They are (as Allah says):

"Men who have been true to their Covenant with God: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least:" (Surat Al-Ahzab, verse 23)

They were men whose only interest was satisfying Allah because they knew from the very beginning that the contract is with Allah, the contract of us all, what is it? Allah says:

"Verily, Allah has purchased" (Surat Al-Tawba, verse 111)

Who bought? Allah. From whom?

"Of the believers"

Those who were with the prophet only or all of them? All of them until the Day of Judgment. What did He buy from them?

"Their lives and their properties"

What does Allah mean by *"their lives"*? He means their movements, stillness and their deeds are all for Allah, they spend their wealth following the orders of the book of Allah and Sharia seeking God's satisfaction, they never say: *"It's my wealth, I'm free to do what I want."*

If it is yours, why does He question you about it?

He told you that you should get it and spend it according to the orders of Sharia, your intention all the time is seeking God's satisfaction. You should get this wealth from a legal way and spend it where it is permitted by Sharia.

You want to satisfy your wife and your children, this is the greatest disaster, Allah says:

"The Day whereon neither wealth nor sons will avail. Except him who brings to Allah a clean heart." (Surat Al-Shoaraa, verses 88, 89)

Will I say to them: "*O my sons I bought you buildings and left you balance in banks.*" Will they be useful to me there? Is there one of them who will give me a favor if I need it?

No, there is not. Allah says:

"That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children. Everyman, that Day, will have enough to make him careless of others." (Surat Abas, verses 24, 25, 26 27)

That day, my son himself will say: "*O my God, get me my right from this man.*" "*What is your right O my son?*" He says: "*He collected this wealth for us illegally and he didn't distribute it according to the orders of the prophet.*" The prophet said in the Hadith what means:

"The family of man makes a complaint against him at the Day of Judgment, they say: O God, get us our right from this, he fed us illicitly and didn't teach us the orders of our religion."

Then a clever man deals with Al-Rahman (Allah), this is the contract:

"Verily, Allah has purchased of the believers their lives and their properties;"

What is the price?

"For the price that theirs shall be the Paradise."

How do they pay the property and the life?

"They fight in Allah's Cause, so they kill (others) and are killed."

Is this contract registered? Yes:

"It is a promise in truth which is binding on Him"

Where are the registration offices?

"In the Taurat (Torah) and the Injeel (Gospel) and the Quran. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success." (Surat Al-Tawba, verse 111)

Allah says:

"Then whoever breaks his pledge, breaks only to his own harm, and whoever fulfills what he has covenanted with Allah, He will bestow on him a great reward." (Surat Al-Fath, verse 10)

We all announced this contract when we said: *"La Ilaha Illa Allah Mohammed Rasool Allah."* (There is no God but Allah Mohammed is the messenger of Allah), this means that me, my life, my wealth, my time, my breath, my age and all my life are for Allah meaning that I should follow Sharia all over my life seeking God's satisfaction, this is the contract of the righteous people. Anyone who forgets this will get lost in this life and expose himself to questioning, God will ask him saying: You promise to do so and so and you didn't fulfill.

So imam Abd-El-Wahab Al-Shaarany who was one of the imams of the righteous people wrote a book explaining this contract called the

Mohammed contracts. The first contract was brief, he wrote a detailed note because he is a legal lawyer at the office of Prophet Mohammed (May the blessings and peace of Allah be upon him).

Like this, all the righteous people, every one of them take the orders of the people of his age, but they all work at the prophet Mohammed office. He wrote a detailed note for this contract, when we read it, he says:

"Allah and the messenger of Allah imposed a commitment on us to tell the truth and not to tell lies even when we joke or jest," and he mentions the words of the prophet that confirm this. *"The messenger of Allah imposed a commitment on us to be honest in selling, buying, saying and all our affairs even with those who are not honest because the prophet says:*

*Be honest to people who entrust you and never betray people who betrayed you."*⁶⁹

He mentions all the items we should carry out, so you should know all the items beyond this contract.

They are the Sharia of Prophet Mohammed, the manners of the Quran, the Islamic dealings and the conditions of the prophet Mohammed, we are ordered to follow them in our lives seeking God's satisfaction.

This is the difference between God's servants who works for God and those who are occupied in this life and forgot what they have covenanted with Allah, they work for themselves, for other people, dissemble, play the hypocrite, trick and betray.

Why?

Because they forgot that they deal with Allah.

God reminded them, he said to them: If you think you trick so and so in selling, buying and words, you don't, because you made a contract with Me. Allah says:

"They (think to) deceive Allah and those who believe,"
(Surat Al-Bakara, verse 9)

He began with Allah first, then whoever tricks a believer, he tricks Allah and so whoever betrays, tells lies and play the hypocrite.

Imam Abu Al-Azaaim said: *"Leave people behind and deal truly with your Supreme God."*

Suppose people are traitorous, it's none of my business because I fulfill my own agreement with Allah and I deal with Allah not people. Everything

⁶⁹

Narrated by imam Al-Shafey in Al-Sunan Al-Kobra Lel-Bayhaki by Abi Horayra.

the believer deals with others, Allah admonish him for it, because Allah took his promise to be a good image among people presenting the beloved prophet (May the blessings and peace of Allah be upon him) following Sharia and decorating his behavior and matters by the decoration of:

"Muhammad is the Messenger of Allah, and those who are with him,"
(Surat Al-Fath, verse 29)

People who see him remember the honored prophet, his guidance, his manners, his look and his dealings, so he attracts people to Allah.

But nowadays we say that we are with Allah only at mosques, after getting out, we put the picture of Satan on our faces, the picture of a lion, the picture of a male sheep, the picture of a monkey or any other picture. Allah says:

"And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they should have been unable to go neither forward (move about) nor they could have turned back."
(Surat Yaseen, verse 67)

This is the image which appears in this universe, some people fell in this problem, so they will be questioned hardly for this at the Day of Judgment, because the exterior of a believer should be the same as his interior, or his interior is better than his exterior, but that whose exterior is better than his interior is a hypocrite.

A believer's exterior is either the same as his interior or his interior is better than his exterior, his exterior as his interior as our sir Abu Bakr or his interior is better than his exterior as our sir Omar.

When our sir Abu Bakr said: *"I chose Omar to be the caliph,"* people said: *"No, he is hard;"* he told them that inside Omar there is a perfect mercy but they only see the exterior. He was really a perfect mercy for the whole nation because his interior was better than his exterior.

These are the conditions of believers, we beg Allah to purify our exterior and our interior from the descriptions of hypocrites, to beautify us by the manners of believers and the conditions of the master of all mankind, to grant us strength and fixing in this life and following Sharia of Allah, to make us at the day of judgment among people who are safe and there shall be no fear on them, nor shall they grieve and to preserve us from conceit and exhibitionism which destroy man.

**May the blessing and peace of Allah be upon our sir
Mohammed, his companions and his family**

The Secret Of Muslims' Pleasure

Thanks to Allah for his grants and bounties, pray and peace be upon our honored and beloved prophet, our sir Mohammed and upon his family and his companions. The prophet (May the blessings and peace of Allah be upon him) said:

"Surely the termination of this nation will get joy by what its beginning got joy."

The way of happiness which spread Islam among people at the beginning is also the same at the end.

If we think of what is happening in this life, it is the same scenario that happened at the beginning with the messenger of Allah (May the blessings and peace of Allah be upon him). The world at that time was controlled by the oppressive strength of the two empires, the Persian and the Roman. It was the time when the play of, "*Mohammed the messenger of Allah and those who are with him,*" started. The same events are repeated nowadays:

The world nowadays is controlled by unfair, unjust and power, man competes more fiercely than animals. This is a fact, we see people dare to use destructive weapons that destroy man and his health even far from battle fields, e.g. deadly weapons which assassinate bodies, diseases, epidemics and biological war.

Are these used at battle fields or with us now, O brothers?

They exist fiercely, even those who are in armistice with us, the armistice is in the traditional weapons but they export to us everyday biological weapons, if it is not in chickens, it is in bees, herbicides even in medicines. This is done by nations which pretend to be the highest in manners.

Last month, it was announced that Germany, although it is said that it is one of the countries that follow manners, it was announced that the medicines that they export to African and Asian countries, don't match the standard specifications and contain destructive substances. They sell them although people trust them as people who follow manners.

It is the same until short time ago, two countries controlled the world, one is atheist as the Magi (Persia) and the other is adherent of a revealed religion as the Roman. Those two countries were found at the time of Prophet Mohammed (May the blessings and peace of Allah be upon him), isn't it the same scenario?

Events repeat themselves, what we wait for is the role of Mohammed nation.

Scenario Of Light

How do we appear on this stage?

How do we carry out the scenario of, "*Mohammed the messenger of Allah and those who are with him*"?

God promised us in His book and said:

"It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions." (Surat Al-Tawba, verse 33)

Does it overcome all religions?

No, not yet, but it will master all religions in our time because it is a miracle and it must come true, did it come true at the time of the messenger of Allah?

No, there were the Magi, the Jews and the Christians, but it must overcome all religions, the prophet (May the blessings and peace of Allah be upon him) said:

"At the end of the world, God will annihilate all religions and creeds, only Islam will remain." ⁷⁰

This is the promise of Allah; He must make it overcome all religions, how?

70

Sonan Abi Dawood by Abi Horayra in: The descend of the Christ (He will fight people for Islam, he will break the cross and kill the pig and put the tribute, at his time Allah will annihilate all religions except Islam.)

As it appeared at the beginning, did they appear by the strength of weapons, the strength of equipment, the strength of money, the strength of industry or the strength of bodies? No, never.

What is the strongest effective weapon that opened the hearts?
Manners.

It is the weapon Muslims had, by it they opened the faraway lands, this technology only exists with them. The enemies have atom, spaceships, rockets and all the tangible technology, but they have not got the divine manners, only this can open the hearts and prepare them for the conditions of belief. How did our sir the messenger of Allah (May the blessings and peace of Allah be upon him) and those who were with him open?

This is the weapon, O brothers.

Every Muslim nowadays is asked to take his role at the preparing centers of Mohammed, following the manners of Islam and belief to display the beauty of this divine religion. Some inattentive brothers thought that displaying the beauty of religion is only by following the exterior of the messenger of Allah as growing a beard, having a long tassel of the turban, holding a tooth cleanser and wearing the Pakistani like clothes, he thinks that by this he can display the beauty of religion, in fact they display the sackcloth.

The Beauty Of Spirit

The beauty of religion can only appears by the spirit under these clothes, not by the clothes themselves. When our God described the prophet and people hurried to him, why did they come to him? Allah said:

"And by the Mercy of Allah, you dealt with them gently. (Leniency) And had you been severe and hardhearted, they would have broken away from about you;" (Surat Ala-Imran, verse 159).

All of them are noble deeds and manners which have no relation to the uniform or to the exterior.

What is important is the beauty of reality, the beauty of essence, the good faith, clarity of hearts and the great manners with people.

This won't be achieved unless man deals with people for Allah, he shouldn't deal with people because they are worthy of these good manners or dealings, but I deal with people even if they are not worthy of these

manners because I deal with Allah, so I deal with them by the beauty and perfection Allah ordered, seeking his satisfaction, the prophet (May the blessings and peace of Allah be upon him) said:

*"Do favor to all people not only those who deserve it, they said: O messenger of Allah, we do favor to people who deserve it, how do we do favor to those who don't deserve it? He said: If they don't deserve it, you deserve it."*⁷¹

Because your religion, your prophet, your Quran and your God's morals are like this, so call to this, if someone deals you ignorantly, avoid him because Allah ordered you not because you are feeble, I can bring double retaliation as they say, but Allah says:

"And turn away from the foolish (i.e. don't punish them)." (Surat Al-Aaraf, verse 199)

If someone offended me, I can pay him back twofold but Allah said: No

"Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly)," (Surat Fosselet, verse 34)

I follow the order seeking God's satisfaction not fearing of people, a believer only fears Allah.

Like that, I follow the divine morals in dealing with people seeking God's satisfaction and showing the beauty of the religion of Allah.

That man betrays me, he said: Ignore him, the prophet (May the blessings and peace of Allah be upon him) said:

*"Be honest to people who entrust you and never betray people who betrayed you."*⁷²

As you see O brothers, where are we from the manners of the former believers?

71 Takhreej Al-Ihyaa by Ali Ibn Abi Taleb.

72 Narrated by imam Al-Shafey in Al-Sunan Al-Kobra Lel-Bayhaki by Abi Horayra.

We only like them in rows, praying for a long time, reciting the Quran by tongue and larynx, but displaying the Quran in deeds, behaviors and manners, this is the most important.

We memorized the text, but we are not able to act it on the stage, the stage is life, what does the theater show? Allah says:

"Muhammad is the Messenger of Allah, and those who are with him,"
(Surat Al-Fath, verse 29)

In it, there are people who act the role of Al-Seddeek (Abu Bakr), there are people who act the role of Thee Al-Nourayn (Othman) and there are people who act the role of Ali Ibn Abi Taleb, everyone has a role of those men, how do they act the role?

By imitating his statuses, his manners, his behaviors and his deeds.

If this battalion appeared, who will lag from the religion of Allah in the whole universe? No one will lag, because the whole world is in bad need to the manners of Islam.

For example, a woman went to the Islamic center in France with her child to make him embrace Islam, they asked her if she was a Muslim, she said: "No." They asked: *"Why do you want your son to be a Muslim?"* She said: *"To treat me when I'm old as the sons of the people of northwest Africa treat their mothers not as the French."* The sons of the people of northwest Africa don't put their fathers and mothers in the old age hospital but all of them want to serve them and ask their satisfaction and invocation.

She wants her son to be like this, but the French sent their parents to the old age hospital, when they told him that his father is died, he calls the agency of burying the dead and said to them: *"There is so and so dead at so and so (place) prepare and bury him and take the expenses,"* that's all. He never attends the funeral, this is what happens there, they never visit each other, there is no cordiality or mercy, the cordiality and mercy are with us here.

The German television made programs to make the German deal in their families as Muslims nearly five years ago, under the pretense that it will increase the immunity, help the psychological harmony and personal balance and protect man against psychological diseases, because there are people to share and relieve him, he finds sympathy in solving all his problems in Muslims' magnanimity, will he find anyone to hear him there?

There is no time for this, if you have a problem, go to a psychologist and pay per hour, your hour is over and you need another, pay first.

But here, he finds a free psychologist in the mosque or outside it, ready to sit a whole day and night to hear the problem and try to solve it, where is this from, O brothers?

These are the manners and values of Islam spread by the religion of Islam and the prophet of Islam (May the blessings and peace of Allah be upon him).

This is the effective weapon we try to destroy unconsciously; of course we have no entity without it. We are weak in technology and weaker in armed forces; they give us what they want us to have, for example they give us the weapons they used in the world war and no longer need it, but will they give us the vital effective weapons? No they won't, under the pretense that the other bloc will take and decode it.

The Manners Of The Quran

Then, what make us entity in the world?

The weapon of the manners of the Quran and the prophetic manners.

We should deal by it among ourselves, when other people see us they will admire our statuses, they will see that this religion is true and they will enter in Allah's religion in crowds.

For example, our sir imam Ali, God be satisfied with him and honored his face, was a small example of our sir the messenger of Allah in his manners and his guidance. If they were examples in worship, they would be only one image, but they weren't, everyone has a field to struggle in.

Among them those who chose staying up during nights, those who chose fasting, those who chose knowledge and those who chose reciting the Quran, everyone took a kind of worship, but they were all beautified by the prophetic manners, there is no question about that. For example, we may disagree about standing in prayers, should I put my hands over my heart, in the middle or let them down, but we won't disagree about telling the truth and telling lies, is there a dispute about that? Because telling the truth is telling the truth and telling lies is telling lies.

We won't disagree about honesty and betray.

We won't disagree about generosity and meanness. There are things without questioning. They are the most important things by which the degrees differ, we can get dignities and we can be with the master of masters (May the blessings and peace of Allah be upon him).

Our sir imam Ali had a due upon a Jewish man or a non-Muslim as in another narration and he accused him to the judge, the judge sent for

them, he called imam Ali saying: "*O Abal-Hassan sit here beside me,*" imam Ali got very angry and refused to follow the order of the judge, after the session the judge blamed him saying: "*O Abal-Hassan why were you angry?*" He said: "*Because you nicknamed me and called him by the name while the right isn't mine yet and you asked me to sit and left him standing while I didn't have the right yet.*"

Our sir Ali didn't want favoritism in the religion of Allah.

These are the values our sir the messenger of Allah (May the blessings and peace of Allah be upon him) recommended, as God says:

"Fighting in the Way of Allah and never afraid of the blame of the blamers." (Surat Al-Ma-Eda, verse 54)

There are lots of similar situations, if we studied these enlightened biographies, we would know that people rushed to Muslims, their leaders and soldiers and embraced Islam because of what they saw of the great Islamic manners not because of their power or their equipment or weapons but for their manners which are found in the book of Allah and the way of the messenger of Allah (May the blessings and peace of Allah be upon him). The righteous people everywhere and at all times followed these examples.

The Righteous Peoples' Way In Daawa (Calling)

How did the righteous people succeed to call people to Allah?

By following the example of our sir the messenger of Allah (May the blessings and peace of Allah be upon him) in his honored manners in dealing with people seeking God's satisfaction.

His worship is only for himself not for people, if someone stayed alone in a mountain worshipping Allah for forty or fifty years, would people benefit from him?

No, but who can attract people to Allah?

He must be someone living among them and never affected by their meanness, stinginess, selfishness, aggressiveness or bad nature, but he

keeps to his pure nature and his Quranic manners in the middle of this material life.

This is what is important and this is the miraculous at this age.

The miraculous thing is that you see people compete wildly in material life, while at the same time you see a chaste man, life came to him but from unlawful way and he refused to take it because he only wants what is legal. His life may be in need to some of this material, because his life is difficult but he insists on taking only what is allowed by Sharia of Allah and our sir the messenger of Allah, this is what is miraculous, Allah says:

"(Charity is) for Fuqaraa (the poor), who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all." (Surat Al-Bakara, verse 273)

Although he can counterfeit, oppress, tyrannize, be bribed and cheat, to become a milliardaire not a millionaire, but fearing from Allah and piety prohibit him to be like these dogs about which the messenger of Allah said:

*"This life is as carrion and those who want it are dogs."*⁷³

Life in this Hadith is the disparaged life which people get illegally not following Sharia of Allah, so those who want it are dogs, but the life which a believer seeks to satisfy Allah, the beloved prophet said about it:

*"The lawful wealth is good for a good man."*⁷⁴

Because he uses it to obey Allah, fearing from him and to raise the word of Allah and this is the miraculous.

People who are like this, only one of them can attract millions and make them think what made him like this? Why did he refuse to take a bribe? Why didn't he do so and so of what other people do?

They are surprised to know that what prevents him is his religion, which religion is this? Then they study the religion and this makes them embrace the religion of Allah in crowds.

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Narrated by Abi Naeem In Al-Helya, Ibn Abi Shayba by Yusof Ibn Asbat by Ali, Al-Soyooty in Al-Dorar and Abu Al-Shaykh in his Tafseer by Ali, as this life is carrion, those who want it should be patient in the company of dogs.

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Narrated by Al-Albany by Abd-Allah Ibn Amr Ibn Al-Aas.

Do you know O brothers how will this way help the religion to prevail? But what if Muslims rush with non Muslims to cheat and deceit in order to get this mean wealth, will they pay attention to this religion?

No, but they may deride and say: what will he do by his Salat (prayers)? What will he do by his Seyam (fasting)? What will he do by his hajj (pilgrimage)? They will say this, but what will astonish them? Although he is in need, they see that Allah preserved him and made him accepts only what is allowed by Sharia of Allah because he wants to satisfy Allah and to be with the chosen and beloved prophet (May the blessings and peace of Allah be upon him).

These are the manners about which we need to take preparation courses, because whatever we took the computer courses, we won't invade the hearts of people and spread Islam in them because whatever we progress, we will be their followers.

We are still in nursery as for armed weapons or may be less, and so the other industrial and agricultural matters, but they are manners that can disable them.

They see the Muslim in spite of his poverty, his adherence to his God's Sharia and the guidance of his beloved prophet prohibit him from doing anything Allah hates or banned in his book or differs from God's chosen and beloved prophet (May the blessings and peace of Allah be upon him).

The Power Of Piety

If you search all mankind you will see that this is the major reason that made people embrace the religion of Allah in crowds, it's not the time now to mention even some narrations in this respect, I want some brothers who study this to collect these examples in books to be read by other Muslims.

These honored models in our history which followed the example of the prophet, they made kings submit to Muslims and admitted that this religion has great strength attracts them to it, the strength of fearing Allah, piety and the manners to which Allah prepared them and our sir the messenger of Allah encouraged them.

Among these amazing examples I'll mention one to finish my speech:

A Muslim man was captured by the Romans, he was a brave man, the king offered him to leave Islam and embrace Christianity and he will

marry him his daughter and share him his kingdom, he refused, although he is a captive.

He brought some prisoners and brought some oil and boiled it, he put them in the boiling oil in front of him and said to him:

"If you don't do what I ordered you, you will be like them," this didn't affect him either.

The people were amazed by the strong belief, these people have.

The more atrocities he sees, the stronger and more faithful he becomes, Allah says:

"Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). So they returned with Grace and Bounty from Allah. No harm touched them;" (Surat Ala-Imran, verses 173, 174)

When the king saw his insistence, the hearts are in the hand of The King of kings (Allah), He turns them over as he wills, Allah made him think that he shouldn't kill such a man.

He said to him: *"I don't want to kill you on condition that you prostrate for me,"* he said: *"We should only prostrate for Allah."*

When he refused to prostrate, he said to him: *"You kiss my hand,"* he said: *"I'll kiss your hand on condition that you free all the Muslim captures."*

He agreed, so he kissed his hands in return for releasing him and the other Muslim captures.

When he reached the enlightened Medina and Omar Ibn Al-Khattab heard this story, he held his hand and kissed it and said: *"I kiss the hand that released the Muslim captures."*

This is the effective weapon that affects those people and makes their minds think and their hearts confused.

Are these men or angels? Are they unusual men by their keeping to these manners and features?

The Muslim youths are in bad need for these stories, because our youths resorted to material life strongly, to get this material life, they leave the Islamic values and the manners of the Quran and this is the greatest problem which is the cause of all our problems in all fields and all societies.

There is no way out for us unless we return to our very beginning, the manners of Islam.

Anyone who keeps to these manners, Allah tells him that He will raise him over others and make him achieve his hopes, he will make him mighty in this life and happy at the Day of Judgment, Allah says:

"But honor, power and glory belong to Allah, His Messenger (Muhammad), and to the believers," (Surat Al-Monafeekoon, verse 8)

**May the blessing and peace of Allah be upon our sir
Mohammed, his companions and his family**

Chapter nine

The worship of Mokar'rabeen (the intimates)

- **The Work Of A Believer.**
- **Walking On Serat (The Path).**
- **The Rights Of People.**
- **Karamat (Charisma) Of The Righteous People And Their Manners.**
- **Nawafel Of The People Of Korb (Nearness).**
- **The Raising Worship.**

In the name of Allah the most gracious the most merciful, pray and peace be upon the greatest mercy for all creatures, our sir Mohammed, his family the people of nearness and closeness and his companions who gathered with him in the light of Sharia. God prays upon him and upon all who followed his guidance and his way until the Day of Judgment. We beg Allah to make us all among his companions and neighbors in paradise the house of pleasure and to make us at the hereafter among those about whom He said:

"For them (only believers) there is security and they are the guided."
(Surat Al-Anaam, verse 82)

The Work Of A Believer

The fact O brothers, is that the matter that should occupy all believers is what he is going to after this life, what did he prepare for himself? And what did he prepare for meeting Allah?

As I said before, the common mistake, lots of people commit at this time is that he thinks that he did his duty if he did Ibadat (the acts of worship) Allah obliged, although these Ibadat however man did them, Allah said about them:

"Whoever does a good deed, it is for his ownself, and whoever does evil, it is against (his ownself). Then to your Lord you will be made to return."
(Surat Al-Jathaya, verse 15)

Imam Abu Abd-Allah Al-Kortoby narrated in his book Al-Tathkera (The reminder) that:

((Jesus the spirit of Allah, upon him and our prophet the best prayer and the perfect peace, he passed a graveyard, Al-Hawareyoon (his followers) asked him to call the dead man in a grave, he called him, they saw the man with white hair and in torture. They asked Jesus: *"Did the Day of Judgment come?"* He said: *"No,"* he asked the man: *"What is this torture you suffer and why?"* He said: *"O spirit of Allah, I never did a single*

sin and I did my duties, but I worked as a woodcutter, (i.e. carrying firewood for people on his camel for money) I took a stick and cleaned my teeth without permission from the owner, so I have been suffering torture for seven thousand years.'')

Where will we go then?

We ignore these things, Allah is really merciful, compassionate and generous, but who is arrogant O brothers? Me and you.

Sheikh Abu Yazeed Al-Bostamy said a phrase only understood by the people of indication, he said: *"My grip (punishment) is greater than that of Allah."* They said: *"How?"* He said: *"The punishment of Allah includes mercy, but the punishment of man has no mercy,"* because man is arrogant, when Allah sends pain or disease to man, he sends with it his mercy, his favor and his kindness, but is there punishment or tyranny greater than that of man?

No, there isn't. Why do you ask or beg anyone?

This is the problem; a wise man gets out of this life without any grievance to people, because Allah calls after people stood at the Day of Judgment and says: *"O my servants, I listened to you for long, today listen to me, what was between Me and you I forgive it, but what was among you, abandon it among you and enter paradise by My mercy."* What would suspend (delay) us then, O brothers?

People, anyone who owe people any right, he should walk on the bridges of the Hell and Serat (the path), and that who doesn't owe any right to people, he will get out at once to:

"On thrones, looking (at all things). You will recognize in their faces the brightness of delight. They will be given to drink pure sealed wine." (Surat Al-Motafeen, verses 23, 24, 25)

The other should pass on Serat.

Walking On Serat (The Path)

Serat, as it was narrated in the true narrations consists of seven bridges over the Hell; every bridge is a thousand year up, a thousand year

straightness and a thousand year down, i.e. twenty one thousand years because that day is fifty thousand years long as Allah says:

"In a Day the measure whereof is fifty thousand years," (Surat Al-Maarej, verse 4)

All of us hope to be among those the honored prophet brought good news and said about them:

*"The day of judgment for a believer is as praying two quick prostrations."*⁷⁵

What are these bridges for? The other Hadith says:

"Whoever maintains perfect ablution passes the first bridge as the quick lightning, prayers passes the second as the quick lightning, fasting passes the third as the quick lightning, charity passes the fourth as the quick lightning, Hajj passes the fifth as the quick lightning, the sixth whoever is dutiful to his parents passes as the quick lightning, the seventh the people's rights, the vast majority of those who fall in the Hell are from this."

From this bridge, they are the tyrants they will fall in the Hell because the bridge over the Hell is thinner than a hair and sharper than the sword for ordinary people, but as for the believers the prophet (May the blessings and peace of Allah be upon him) said about them:

*"Serat will be as wide for the believer as the distance of walking for three days."*⁷⁶

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Narrated by Ahmed, Abu Yaale, Ibn Hebban and Al-Bayhaqy by Abi saad.

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Abd-Allah said that Jaafar Ibn Solayman said: I heard Malik Ibn Dinar asking Ali Ibn Zayd while he was weeping, he said: O Abal-Hassan how long is a righteous man kept at Serat? He said: As a man doing an obligatory prayer perfectly. He said: Do you know that Serat becomes wider for righteous people? He said: Yes. (From the book of: Al-Awleyaa by Ibn Abi Al-Donia).

As for the beneficent and the assured, there is no need for that because they will pass as the quick lightning. The notables and VIPs will watch these bridges from the windows of their palaces and they are away from this, the verse that says:

"There is not one of you but will pass over it (Hell);" (Surat Maryam, verse 71)

"Of you" here means some of you not all of you; He didn't say: All of you will pass over it, but some of you because the others are as Allah said:

"They will be removed far there from (Hell)." (Surat Al-Ambeyaa, verse 101)

Most of those who fall in the Hell are because of the rights of people, so anyone wants to be a righteous man, he should get rid of the rights of people.

Imam Ali, God honored his face was asked: *"Who are Awleyaa of Allah who are no fear shall come upon them nor shall they grieve?"*

He said: *"They are people whose souls are chaste, their needs are little* (i.e. they never crave for anyone or need anything from people), *their harms are secure* (no wickedness came from their tongues or deeds), *their tongues are stored* (their tongues only say what Allah likes, no one of them release his tongue to say irrational talk, whoever say lots of hallucination, know that he is far from Allah, because people who are with Allah are the people of wisdom)."

Who will take the inheritance of wisdom? Our sir the messenger of Allah (May the blessings and peace of Allah be upon him) says:

*"If you see a man who is given silence and asceticism, go nearer to him, because he teaches wisdom."*⁷⁷

That who talks a lot will mistake a lot, fearing of Allah in food, drink and clothes is something easy, but fearing Allah in speech is more difficult for the soul, this is what people who want to be Awleyaa (righteous) care for.

Fearing Allah in speech means before uttering a word, he should measure it, Allah says:

"And they are guided (in this world) unto goodly speech and they are guided to the Path of Him, Who is Worthy of all praises." (Surat Al-Hajj, verse 24)

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Narrated by Al-Albany by Abi-Horayra and Abu-Khallad.

So Imam Ali said about believers: *"Their harms are secure, their tongues are stored, they are safe to people and burdensome to their own selves."* So jihad and hard work is with the self because it needs jihad.

The Rights Of People

If we notice the book of Allah, it let Muslims pray as they like, but it questioned them and gave them a great lesson in:

"And why did you not, when you heard it, say?" "It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie. Allah forbids you from it and warns you not to repeat the like of it forever," (Surat Al-Noor, verses 16, 17)

Anyone of you should never do such a mistake, why?

Because Allah will never forgive such a mistake. That who should forgive is the person, because Allah is merciful, passionate and kind He said that what is between you and Him, He will forgive it but what is between you and people, what will Allah do in it? He should give him his right, as He said:

"And your Lord is not at all unjust to (His) slaves." (Surat Fosselet, verse 46)

This is the most important thing, so don't put your neck under the authority of a man or a woman, why?

Because he or she will control you, what will you do then?

If Hajj can forgive man, scholars said except the rights of people and so is Ramadan.

E.g. I take from a group of people fifty thousand pounds each, to make them travel to work abroad, then I take some of this money to perform Hajj and think that the sin has been forgiven, is that right? No.

Who will give those people their rights?

The rights of people are something obligatory, this is what all the righteous people care for.

Karamat (Charisma) Of The Righteous People And Their Manners

When you see Karamat that Allah granted righteous people, you find that all of them are in this respect.

Imam Abu-Hanifa for instance, there were lots of mice at his house, there were no poison at that time, a friend recommended him to get him a cat to eat these mice. He said: "No," his friend asked him why. He said: "*When the mice hear the cat, they will go to my neighbors, then I cause them harm.*" He is afraid of causing his neighbors any harm, this is fear of Allah.

At this time, one of us says: "*Me first no matter my neighbors or others.*" Islam is something different because it wants man to reform what among him and people and God will chose, rise and grant him. But if he said: "*Since the relation between me and Allah is good, no matter what is among me and people.*" This is not from Islam, because Islam is as Allah says:

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, (after that) and fear Allah, (fear of Allah comes after making reconciliation between you and people) make reconciliation between your brothers and fear Allah that you may receive mercy." (Surat Al-Hojorat, verse 10)

Nawafel Of The People Of Korb (Nearness)

When we go to Nawafel (sing. Nafela, not obligatory acts of worship), we have three types of Nawafel: useful Nawafel, pushing away Nawafel and raising Nawafel.

Some scholars may say: "*Where did you get this division?*"

Allah inspired me; verify it to the book of Allah and the Sunna of the messenger of Allah (May the blessings and peace of Allah be upon him).

The useful Nawafel means that man get useful rewards by them at the Day of Judgment and increase his balance in paradises.

The pushing Nawafel is that Allah drives away diseases from him at this life by them, as staying up at night in worship, fasting the optional days, reciting the Quran, different kinds of remembrance, Tasbeeh (glorification), Tahleel (saying La Ilaha Illa Allah), Al-Hamdulillah (thanking), Al-Hawkala (La Hawla Wala Kowwata Illa Bellah), praying upon the honored prophet and all the other Nawafel, is there anything better than these Nawafel?

Of course there are Nawafel which we call Faraed (sing. Fareeda, duty), is seeking knowledge fareeda or Nafela? Of course it is Fareeda.

Is there any former Nafela equal seeking knowledge? No.

Praying upon the dead, is it Fareeda or Sunna? It is a collective duty.

Then Fareeda is preferred to Sunna, because it (praying upon my dead brother) is the right of a Muslim. Should I recite the Quran instead of praying upon my dead brother? No.

Should I pray Nawafel instead of praying upon my dead brother? No.

Because it is a duty, although it is a collective duty if some people did it, it is not a duty upon others, but is it a duty or Sunna? It is a duty and it is preferred to Sunna.

It is the same as making reconciliation among Muslims, the prophet said about it in the Hadith:

"Shall I tell you what is better for you than Salat, Seyam, Zakat and Hajj (as Nawafel after obligatory duties)?" They said: *"What is it O messenger of Allah?"* He said: *"Making reconciliation among people, because corrupting among people is the shaver, I don't mean shaving the hair but shaving religion."*⁷⁸

This is called a raising Nafela because it raises man who does it.

We call the first kind useful if it gives me rewards and grants, or pushing away if it pushes away something bad from me, but this one is

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Narrated by Al-Albany in Sahih Al-Jamea by Abi-Addardaa.

raising because man get higher degrees and grades. Man gets the inheritance of prophecy, as for seeking knowledge because it is the work of prophets, or making reconciliation because it is the work of prophets too.

Allah says:

"I only desire reform so far as I am able, to the best of my power."

(Surat Hud, verse 88)

The deeds of prophets are raising duties and the deeds of worshippers, ascetic and obedient people are pushing and useful Nawafel according to what Allah granted us, righteous people keep to these Nawafel.

Our sir Abd-Allah Ibn Abbas was staying at the mosque of our sir the messenger of Allah (May the blessings and peace of Allah be upon him), we know the reward for Iatekaf, the prophet said about that:

*"Whoever stayed at a mosque during milking a she-camel, Allah gives him the reward as twice as Hajj and twice as Omra, perfect and accepted by Allah."*⁷⁹

A she-camel can be milked in about ten minutes and man can take all these rewards, so Imam Al-Shafeay taught us and said:

"When you enter the mosque, you pray two prostrations as salute of the mosque and intend Iatekaf to take these rewards on condition that you don't talk with those who are on your right or your left." Only talk with Allah who says to the thing: Be, and it is, talk to him by his words, flatter him by his bounties and sit with him by his remembrance and so on.

If you sit at the mosque and talked with people about this life and think that you do Iatekaf, that's not accepted. Iatekaf at the mosque of the messenger of Allah gets you more rewards and greater grants. A man came to our sir Abd-Allah Ibn Abbas while he was doing Iatekaf and said to him:

"O cousin of the prophet, I need something, to intercede for me to so and so to my interest." He said: *"All right."* Our sir Abd-Allah went with him, although the man only wanted him to send someone on his behalf because he knew he was in Iatekaf. The man said: *"Did you forget that you are in Iatekaf?"* He said: *"I know, but I heard the man in this grave (the prophet) saying:*

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Narrated by Al-Hussein Ibn Ali Ibn Abi-Taleb.

*"Whoever goes to carry out the interest of his Muslim brother, done (achieved) or not done, Allah gives him the reward of sixty years worship."*⁸⁰

Where can I find this reward? This is the raising worship, the prophet said in another Hadith:

*"Whoever goes to carry out the interest of his believer brother for God's sake, I will be at his balance, if his reward scale increases or I'll intercede for him."*⁸¹

No one could know thoroughly the rewards of these raising acts of worship, such as knowledge and reconciliation.

As for knowledge, the prophet (May the blessings and peace of Allah be upon him) said:

"A knowledge sitting however little, is better than seventy years worship, staying up during nights and fasting during days."

Today as you see, how many sittings have we had?

A sitting before praying Jomaa, the first part of Khotba is a sitting; the second part is a sitting, the messenger of Allah introduced the silence between the two sermons to be two sittings and a sitting after the prayer. If you go home and read a book, it is also a sitting. Where is the equal reward, people can get? There isn't any. If you read a book in the morning, the prophet (May the blessings and peace of Allah be upon him) said:

*"If you read a part of knowledge in the morning, it is better for you than praying hundred prostrations."*⁸²

It is knowledge that can correct worship, in order to be good and lawful worship.

When can Satan get to man?

Either at the time of forgetfulness, or in matters man doesn't know the legitimate decision. If man knows the legal judgment and remembers Allah, could Satan be able to get to him? No, because he get to people

⁸⁰

By Anas Ibn Malik in Al-Mataleb Al-Aaleya as "Whoever goes to the interest of his Muslim brother, God rewarded him by every step a reward until he comes back. If his interest is done, he will get out of his sins as if it's the day of his birth, if he died during that, he will enter paradise without questioning."

⁸¹

Helyat Al-Awleyaa by Abd-Allah Ibn Omar.

⁸²

Sonan Ibn Maja by Abi-Zarr Al-Ghefary.

through these two ways, if he is forgetfulness or if he doesn't know the legitimate judgment, it is knowledge that can make man safe from Satan, Allah says:

"Verily! My slaves (i.e. the true believers of Islamic Monotheism), you have no authority over them." (Surat Al-Israa, verse 65)

Who are they? Allah says:

"And whom We had taught knowledge from Us." (Surat Al-Kahf, verse 65)

Allah The Most Gracious teaches them, how could Satan get to them?

If Satan wants to get to them, the red light that Allah installed in their hearts is lightened, as Allah says:

"When an evil thought comes to them from Shaitan (Satan), they remember (Allah), and (indeed) they then see (aright)."

(Surat Al-Aaraf, verse 201)

The Raising Worship

These are the raising acts of worship which raise man because they make him following prophets and messengers.

The method of prophets and messengers is:

Knowledge, wisdom, making reconciliation among people and working for people's interests, this is the function of prophets.

That who sits alone or in a room or a cave in a mountain to worship Allah, how could he benefit people? His worship is little and he is called a worshipper.

Allah knows what is in his intentions, if the microbe of conceit came to him, he thinks that he is better than all people, then he is lost, isn't he?

If he is attacked by the fungus of pride and he is self-conceited, then he is lost too.

The individuals doing the deeds of prophets, never feel them because they are deeds with people, they think they didn't do anything, one of them may say to himself at the end of the day: *"I didn't read the Quran today and didn't remember Allah,"* because he didn't think of his deeds with people and for them, they are raising acts of worship.

What attracts man's attention?

These apparent acts of worship, he says to himself: "I prayed a hundred prostrations today and I finished the Quran in a day and night," this is something apparent, when the soul sees it, it transgresses all bounds, it is full of pride, conceit and lots of other diseases, but those who work with people never pay attention to their deeds although they are the deeds that raise man to become as Allah says:

"Then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqin (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr Al-Siddiq), the martyrs, and the righteous." (Surat Al-Nessaa, verse 69)

The companions of the prophet were like this; our sir the messenger of Allah explained this fact saying:

*"Abu-Bakr didn't exceed you by much more Salat or Seyam, but by something settled in his heart."*⁸³

How did our sir Omar become with clear luminous insight? What were his remembrances? How many thousands of times did he remember to become with clear insight?

While he was on Menbar in Medina (giving a sermon), he saw the Muslim army in Persia, was he sitting alone? Was he holding a thousand bead rosary? What was he doing?

He was concerned with the interests of citizens, how did he stay up all night?

In caring for the statuses of citizens, he used to wander, if he saw a woman giving birth, he fetched his wife and get flour and butter carrying them on his shoulders and made her the porridge while his wife assist in giving birth.

He found another group guarding their goods, he said to them: "I'll guard your goods to get some sleep," this was his staying up.

What was his Quran?

Carrying out people's interests, how often did he finish the Quran each day and night?

He didn't have time even in Ramadan to pray Taraweeh (night prayers in Ramadan), he asked Obay Ibn Kaab to pray as their imam (leader), while he is carrying out people's interests, he sees that this is the original worship by which he can get the prophetic inheritance of noble Mohammed.

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Narrated by Ibn Al-Kayem.

And so was Othman, what was his worship?

It was trading for Muslims, he gets the goods they need in order not to be monopolized by other traders, he didn't want them to increase the prizes. When he sees that the goods are less; he gets out all his goods for the poor for free, this was his goods.

So our sir the messenger of Allah invoked for those traders because they shared him and inherited his worship and helped him to inform Sharia of Allah all over the world. But today when you close your door and remember Allah a hundred thousand times, what did you do to people?

This doesn't mean that I hate acts of worship and say that they are prohibited or banned, but I say that there are priorities.

What is the first act of worship?

To carry out people's interests, such as making reconciliation among people and learn and teach people, these are the acts of worship our sir the messenger of Allah left us, they are the raising worship for that who wants to be raised by Allah, as Allah says:

***"Allah will exalt in degree those of you who believe and those who have been granted knowledge."* (Surat Al-Mojadala, verse 11)**

Not good deeds, but the other, the useful, as Allah says:

***"But if there is any good (done), He doubles it, and gives from Him a great reward."* (Surat Al-Nessaa, verse 40)**

Reward not degree, great reward, this is the difference between this and that.

**May the blessing and peace of Allah be upon our sir
Mohammed, his companions and his family**

The Author in lines

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He cruises all over Egypt to prevail Islamic call and for the revival of manners by wisdom and fair preaching in addition to the Islamic writes to revive the Islamic glory.

HIS CALL:

He calls to discard fanaticism and disagreement among Muslims, for collecting Muslims, the revival of the spirit of Islamic brotherhood and throwing away envy, spite, selfishness and other diseases of the soul.

He keeps teaching his lovers pure spiritual education after purifying their souls and clarifying their hearts.

He works for purifying Sufism from what is against the spirit of religion and for reviving the practical Sufism based on the Quran, the deeds of the messenger of Allah (May the blessings and peace of Allah be upon him) and his noble companions.

HIS AIM:

Restoration of Islamic glory by reviving the spirit of belief, prevailing the Islamic manners and establishing the principles of the Quran.

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