

# الروح

# THE SOUL

Describing and chastening it

By

Fawzy Mohammed Abu-Zeid

فَزِيْ مُحَمَّدُ بْنُ زَيْدٍ

دلائل العبر

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# *Introduction*

## **In the name of Allah the most gracious the most merciful**

Thanks to Allah for His good bounties and great favors He granted man until He made him His caliph in the universe.

Blessings and peace be upon that who was the best caliph on behalf of Allah among people and that who represented Allah's descriptions, our sir Mohammed, his family, his companions and upon all those who beautified themselves by his morals and followed his guidance until the Day of Judgment, amen amen Oh Lord of mankind.

The soul (human being) is always exposed to seduction and temptation, if it is left with its seducement without advice, bringing up and guidance, it will naturally tend to sins and increase its errors until it becomes its usual way, aim, logic and habit, so it only looks for its desire, inclination and delight, thus it follows the plots of Satan, this happens to many people, so Allah says about it:

*"And a soul and Him Who perfected it. And inspired it (with conscience of) what is wrong for it and (what is) right for it. He is indeed successful who chastened it. And he is indeed a failure who spoiled it."*  
(Surat Ash'shams, verses 7, 8, 9, 10)

To advise the soul, moderate its mood, improve its nature and be in harmony and love with others, it needs a skilled doctor (Sheikh) who knows the human being and its devilish and angelic wills, he should also pass the behavioral experiment and be experienced of man's inward before his outward.

If the truthful follower could introduce himself to his guide (Sheikh) asking for help, he should be honest with him both in words and deeds, follow his orders, be truthful to him interiorly and exteriorly, he shouldn't hide his devilish thoughts from him, he

shouldn't lie to him about his desires. When he is truthful, the psychotherapist who is his bringing up Sheikh guides him, helps him to overcome obstacles, saves him from his trips and strengthens faith in his soul.

He also teaches him the right way so that his heart is enlightened by knowledge and his heart becomes luminous by truth, then he becomes a master of his soul after he was a slave of his desires, then he refuses the ways of desire following his Sheikh and doctor, he will follow what he inspired to him like loving acts of worship, doing good and fearing Allah. He is beautified by good descriptions, give up bad descriptions and cooperate for doing good and following Allah's orders. Then his personality becomes perfect both in religion and life, he only thinks about what is true and legal, he will be away from every sin and fault, his soul will be full of belief, seeking right path and working for reforming and construction, all this due to the wisdom of the guiding doctor, his sincerity, his knowledge and his experience.

We saw that Sufis reached the extreme in chastening their souls, they skillfully described the soul, explaining its faults and show the ways of chastening and fighting it, however some couldn't distinguish accurately between the soul's descriptions and its degrees as it is a very obscure matter, but generally, Sufis are the best of those who spoke about the soul as their talk is after experience and suffering not only philosophical and intellectual study.

Thanks Allah, He guided us to follow a new and unique method in this book in talking about the soul. We showed the types of souls according to their aims, their functions and their attractions in a human being from the context of Koran and Sunna.

We also talked about the diseases of the soul and prescribed the right medicine for every disease from the cure of Koran, the pharmacy of prophetic Sunna and the guidance of righteous ancestors.

After that we showed the degrees in which the soul can promote during fighting its desires and wishes, the description of every degree, the obstacles in every degree, the inspirations of every degree and the grants from Allah.

We followed the guidance of blessed companions and righteous ancestors in their great fights to their souls, Allah may be pleased with them all.

It suffices to say that this is the first completed book in this respect, we called it:

**"THE SOUL, describing and chastening it"**

We seek Allah, guidance is from Him, He always has favor on us and only He can guide to the right path.

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

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*Fawzy Mohammed Abu-Zeid*

Mail: Al-Jemmeiza, Gharbeya, A.R.E.

Tel. 0020-40-5340519

Fax. 0020-40-5344460

Site: [www.Fawzyabuzeid.com](http://www.Fawzyabuzeid.com)

E-mails: [fawzy@Fawzyabuzeid.com](mailto:fawzy@Fawzyabuzeid.com)

[fawzyabuzeid@hotmail.com](mailto:fawzyabuzeid@hotmail.com)

[fawzyabuzeid@yahoo.com](mailto:fawzyabuzeid@yahoo.com)

*"And a soul and Him Who perfected it (7). And inspired it (with conscience of) what is wrong for it and (what is) right for it (8). He is indeed successful who chastened it (9). And he is indeed a failure who spoiled it (10)."*

**(Surat Ash'shams)**

# *Chapter one*

## *Describing the soul*

**What is the soul?**

**Types of souls and their description**

**Firstly: Inanimate soul**

**Secondly: Vegetal soul**

**Thirdly: Beastly soul**

**Fourthly: Satanic soul**

**Fifthly: Predatory soul**

**Sixthly: Angelic soul,**

**Fine sign: the first thought**

**Seventhly: Divine soul**

*(The prophet came back from a campaign, he said to his companions: "You came back the best return, you returned from the smallest jihad (fight) to the greatest jihad." They asked: "What is the greatest jihad Oh apostle of Allah?" He said: "Fighting one's desires.")<sup>1</sup>*

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<sup>1</sup> Al-Iraqy said in authorizing the Ahadeeth of Al-Ihyaa: Narrated by Al-Bayhaky in a weak attribution after Jaber and narrated by Al-Khateeb in his Tareekh.

# What is the soul?

**What is the soul?**

**Or what are the souls I should fight?**

Before dealing with this ramified matter, I want to tell you dear reader that I am limited in talking about the soul to the book of Allah and Sunna of the apostle of Allah as Sufis are always keen not to occupy followers by philosophical definitions about the soul and what philosophers and psychologists in the past and present said about it, because they think that leaving such knowledge causes no harm, we should only keep to learning what we need and what we need in each branch to achieve goals.

I say, and by Allah is my guidance: The soul is the hidden power that operates and directs the body and causes it to move and walk in this life.

In other words, the human soul Allah created in man is the controlling essence on bodily divine powers that drives man in this life; it controls the nourishing power, the respiratory system, the circulation of blood and all working powers in man.

So you see yourself doing things and you can't control it, unless Allah wills that, e.g. you eat but can you drive your digestive system to digest food as and when you like?

Never, because the system that controls receives orders from Allah not from you, you only have and enter the food and you could only do that when Allah facilitates the joints and makes them work and give your mouth, after that, who operates digestion? It is the soul; it is the soul that requires and makes you feel hungry or satiated, where is the place of hunger and satiation? How can you feel hungry or satiated?

They are strange matters and wonders man can't realize, but the system controlling all this is the soul, it operates this being by the will of The most Gracious, as Allah says:

*"And a soul and Him Who perfected it. And inspired it (with conscience of) what is wrong for it and (what is) right for it."* (Surat Ash'shams, verses 7, 8)

You sleep, for instance, but your body organs don't, who digest food while you are asleep? Who receives and sends breaths while you are asleep? Who moves the heart and its beats while you are asleep? What makes the body feels all over its parts if any creature touches it even if it is an insect, so it moves at once to stop this creature?

It is the soul that controls all this; it controls the nourishing power, the beastly power, the power of desires, the power of anger and the predatory power, so look at yourself when you eat; do you eat what your eyes admire, what your tongue tastes or what your soul likes first?

Who likes the food? It is the soul. Who look at people and likes this or hates that, is it the eye? No, the eye is only a window through which the soul looks, the ear is a window through which the soul listens and the tongue is a window through which the soul expresses its hidden feelings.

Imam Abul-Aza'em said:

"The body is only tools for it to show and senses are its post that harmed it."

The whole body is its tools, so it will testify against it. Can the doer be a wetness? The doer is the criminal that receives judgment but the organs will be witnesses because they are only tools and the doer and the one who gives orders is really the soul, as Allah says:

*"On the day when their tongues and their hands and their feet shall bear witness against them as to what they did."* (Surat An'noor, verse 24)

He also says:

*"And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak."* (Surat Fos'selat, verse 21)

So, the organs are only tools and the commander is the soul. The soul is all the powers that move what in man as a being, but where are its shape, its figure and its fact? This is only known by that who says to anything only *Be*, so there it is (Allah). All those who talked about this is only conjectures at what is unknown, or from their souls or thoughts, because they are hidden matters man shouldn't talk about them altogether, we can see its deeds, but we can't know its essence or its fact because it is Allah's order.

Some may call it disregarding *the heart*, others call it *the articulating soul* and others call it *the hidden reality*. They all have the

same meaning because the heart of anything is its reality, the heart doesn't mean the piece of meat in you and also in animals, but it refers to the divine reality that operates this body and directs it by the order of that who says to anything only *Be*, so there it is.

In order to clarify the matter and remove obscurity, we say that the soul is not the luminous heart which is the place of belief, Allah's beauties, Allah's inspirations and the lights of our sir the apostle of Allah, this is something else, this heart is the divine fact Allah put in man from His higher universe and the Kingdom, so it can realize what comes from the Kingdom like the meanings of Koran, the explanation of the noble prophet and the other metaphysical things told by the prophet (May the blessings and peace of Allah be upon him) and not seen by the eyes. Allah says about those who don't have this heart like the disbelievers:

*"Most surely there is a reminder in this for him who has a heart."*  
(Surat Kaf, verse 37)

This divine luminous heart that receives and accepts the words of Allah only exists with believers, but disbelievers have souls not hearts, so when you talk to them, they say that they only believe in tangible things, they want to see Allah, paradise and angels and talk to them, they only believe in senses because Allah deprived them from other things and didn't give them the luminous receiver by which man receives these meanings, it is the healthy heart Allah mentioned in Koran and says:

*"Except him who comes to Allah with a heart free (from evil)."*  
(Surat Ash'shoaraa, verse 89)

The sign (meaning) here is that those people only have what is in their chests while others have hearts. To know more about the soul, I will ask you a question, when man dies, what dies in him so the body dies, who? It is the soul that dies not the spirit or the luminous heart, as Allah says:

*"Every soul must taste of death."* (Surat Al-Ankaboot, verse 57)

Allah also says:

*"And the angels shall spread forth their hands: Give up your souls."* (Surat Al-An'am, verse 93)

Allah also says in another higher verse:

*"Allah takes the (Anfos) souls at the time of their death, and those that die not during their sleep."* (Surat Az'zomar, verse 42)

Because Anfos here are few, it refers to those few people Allah takes their souls by Himself because they always ask Allah saying: "And take out our spirits by Your right hand as we are eager to meet You Oh Rahman (The Gracious - Allah)." These are the few souls, but Allah says about the others:

*"The angel of death who is given charge of you shall cause you to die."* (Surat As'sajda, verse 11)

Everyone has his charged angel to cause him to die not only Azra'eel, in fact Azra'eel go to special people, but those who are very special among special people Allah causes them to die by Himself. As for the spirit, it never dies or go anywhere at death as Allah says:

*"They shall not taste therein death except the first death."* (Surat Ad'dokhan, verse 56)

Or how can man feel the bounties of grave if he is a believer or the torture of grave if he is a disbeliever if the spirit dies when man dies. Among the best analysis of righteous men for souls is:

"The soul is a shining essence over the body, if it shines over the outward and the inward of the body, there it is the awakening. If it shines over the outward of the body not the inward, there it is the sleeping and if there is no shining at all, there it is death."

This is the soul in short.

## Types of souls and their description

We start with explaining its types and its description generally then in details, so we say and guidance is only by Allah:

At the very beginning, the soul which is responsible for this body is not one soul, they are various souls according to the needs of this body of man created by Allah to appear in this universe.

Allah created it so as to push man to get its needs and what it naturally tends to, it pushes him to its needs nothing else, each soul Allah created in man is useful for him in one direction if it follows Sharia of Allah and is contented by the Sunna of the prophet in what is suitable for man in this life. If man left this Sharia to its nature and

doesn't limit it to the orders of Sharia, it will release its nature, seduce itself, mislead others, fabricate excuses, overcome limits and breach the scale of the best stature that prevents it from doing harm to this body in this life and the hereafter. It assumes it works for man's benefits and contents him by its deeds and that it works for him and his utility, but in fact it leads him by its corruption to its and his ruin.

So a Muslim should always fight it to return to its awareness and keep to the orders of Sharia, so he gets its benefits and avoids its harm and to stop its unjust control of the body, so it is only controlled by Allah and His apostle, so it carries out his matters according to Sharia, so man becomes useful and gets uses, balanced with the universe around him, be ready for descending lights and going back to his origin before he came to this life.

The righteous people set up a general matter man can concentrate on in dealing with the soul, chastening it and fighting it, it is opposing it, whenever it orders something; man should do the opposite, as it was said:

"Disagree with the soul and Satan and disobey them, and accuse them if they advise you."

I.e. even if it advises you, you should accuse it, why? Because it only tends, calls and advises what agrees with its desires and wishes, it isn't contented by the little that is useful to it according to Sharia, so you should always disagree with it, so Imam Abul-Aza'em used to awaken those people of their souls and says to them:

"Come on and wake up Oh you who want to be connected, let delay and laziness away from you."

The first soul we start talking about is the inanimate soul: It requests man to laziness, stillness, inaction and solidity, it is the most dangerous soul for the people of the way to Allah because it stops man's action and whispers to him: "You are ok, you perform obligatory prayers and also non obligatory, what Allah wants from you after that?" It never lets man even if he is promoted but changes its method, at each degree it has different tricks and strange artifices to stop man from working hard in the way of Allah.

The second soul is that which is responsible for nourishment of the body, it makes you feel hunger or satiation; it arranges growth in different cells and organs and also substituting all the cells in the human body, it is called the vegetal soul or the nourishing soul.

**The soul that tends to desires like marriage, position, residence, vehicle and other desires that control man to construct life and societies, we call it generally, the desire soul, it is divided into two souls; beastly soul and Satanic soul.**

**The first type related to the third kind of souls; it is the beastly soul that concerns bodily desires like marriage, clothing, residence and vehicle, the second type is the fourth soul, it concerns psychological desires like loving fame, elevation and domination, it is called Satanic soul, it is the leader of abstract desires.**

**The fifth soul is the predatory soul; it appears at times of anger and pushes man to conquer, domination, beat, power and argument, it is called the predatory soul because it causes man to behave like beasts of prey (animals) when they are angry, he kicks like a donkey, butts like a bull, beat by hands like a lion or spits like a snake, all this is called beasts, this is from the predatory soul.**

**The sixth soul is the angelic soul that is similar to angels, it tends to obedience, following the right path, guidance, mutual love, friendly relation, brotherhood and cooperation, it is called the angelic soul that shows man like an angel.**

**Allah created it in man to prevail love, kindness, mercy, peace and rapport, and to enable man to subjugate his body to the authority of spirit, and to tend to higher conditions when he is righteous, and then he can subdue other souls so that they obey him by decreasing lower needs and self wishes so that man can authorize the orders of spirit then he is promoted and lessens the needs of this life.**

**If Allah grants man and subdued his soul to the angelic soul, He breaths in him from His spirit by a breath, this is a specialty, here it is called the divine soul, they are chosen slaves, this is the seventh soul. So, the biggest problem is the souls within you.**

**As I said, I don't have only one soul, but they are seven souls, an inanimate soul, a vegetal soul, a beastly soul, a Satanic soul, a predatory soul, an angelic soul and a divine soul, Allah created each one for a certain aim, Allah created in each one its tendencies, whispers, obsessions, ideas, diseases and plagues, at the same time He revealed in the noble Sharia what reform it, cure it and chasten it.**

**And now to the details:**

# Firstly: Inanimate soul

Allah mentioned it in His noble book in different verses, He says: "*And He began the creation of man from mud.*" (Surat As'sajda, verse 7)

He also says:

*"He created man from dry clay like earthen vessels."* (Surat Ar'rahman, verse 14)

The beginning of creating the body of man was from mud or clay, all these stages are inanimate, the inanimate is characterized by stillness and solidity in itself, it never moves or changes without an external stimulus.

So Allah created this soul that suits his origin in him, Allah made the inanimate soul in man to attract him to that origin, it pushes him to rest and stillness then to laziness and solidity, it doesn't whisper to man directly but says to him: "You worked hard, man needs some rest after hard work, this is naturally." Then it decorates rest and its benefits to stay for long, it also temporizes and deceives saying why you are in a hurry and that hurry is from Satan, you think it really advises you so you follow it once and stop it another time, and it doesn't stop until it beats you again and again, it makes your rest so long and you become lazy, unhealthy, solid and loose lots of benefits.

So if the Muslim in the way of Allah left his inanimate soul to its nature, it will impress him by the description of solid that doesn't have life or grow, he will become solid, inert and inactive, if he continues following it, doing its advice, neglects fighting it and leaves opposing it, he will be afflicted by loving rest unnecessarily, laziness when he needs to be active, lots of sleep, loving stillness and sitting with inattentive people.

The inanimate soul wants to stop me from acts of worship and makes me lazy, whenever I get up it stops me and prevent me from remembrance of Allah, obedience of Allah, visiting a brother for Allah's sake or any other deed that brings me near to Allah.

If I try to fight it , it never surrenders or stops but it argues getting reasons to quit questioning, it may say: "Sufism and this way was for those who have no work like the companions, they had the time and didn't have occupations like us." We say to it: "Oh solid and inert

soul, this is the allegation of ignorant people, who said that the companions had free time? Were they not working? No, but they were hard working, they were never free from work, they were either in fighting, when they come back from wars, they had another war in the field of working for their living or calling for Allah and prevailing the orders of religion, could such people have free time?"

Our sir Jesus said about them describing the followers of Prophet Mohammed (May the blessings and peace of Allah be upon him): "His followers are monks by nights and hard working by days." Imam Abul-Aza'em clarified this and said:

"You see them magnanimous by days like lions in working properly for this live as Allah ordered. At night they are like monks remembering their Lord, in drunkenness and puzzled from witnessing and remembrance."

The inanimate soul frustrates you when you want to pray at night saying: "You have to work in the morning if you stayed up at night, you won't be able to work hard in the morning." You listen to it forgetting that if Allah makes you stay up, He will support you.

Here is an example: our sir Omar used to sleep very little why? He said: "If I sleep by day I will neglect my people and if I sleep by night I will neglect myself." You may say: "How could such man survive?" It is easy, this man relied on Allah, if he only took a nap even while sitting, he got up as if he slept for a day or more, he doesn't complain of insomnia or roll about in bed, he doesn't need sleeping or sedative pills.

Imam Abu-Haneefa was a merchant in the market, as you know he continued for forty years praying the morning prayers (Sob'h) by the ablution of the night prayer (Ishaa), when did he use to sleep? He used to take a nap after sunrise and a nap after going home from market, in the afternoon he used to teach and at night he stays up worshipping Allah. The problem is that the soul limits us to reasons and tricks us to make us forget what Allah says:

*"And Allah gives means of subsistence to whom he pleases without measure."* (Surat Al-Bakara, verse 212)

Righteous people only go to Allah by this. The inanimate soul also trick you when the weather is cold saying: "Wait, water is cold and the weather is cold." You say that there is the heater and hot water, it says: "But it is cold outside the house, you may catch cold if you make

ablution by hot water and go out and Allah ordered you to keep your health." Glory to Allah, you get to it (the soul) from here but it gets you excuses from there and each time you disprove the excuse, it gets you others and others, what does the soul want? It wants to inert and immobile me from obeying Allah, this is the inanimate soul.

## Secondly: Vegetal soul

The vegetal soul is the nourishing power in man's body like stomach, intestine, liver and others as Allah says:

*"And Allah has made you grow out of the earth as a growth:"*  
(Surat Nooh, verse 17)

They work according to the orders of Allah; can you order the stomach to have lunch and wait for an hour then digest the food? Or can you order it to digest this food and leave that one? No, it is none of your business. Why?

Because it gets its orders from Allah and it works properly to give each organ its own nourishment, the nourishment of the eye is different from that of the tongue, the smell, the ear and so on, if the nourishment of the eye went to the ear, the eye won't see and the ear won't listen because each fact has its own nourishment, the body takes its needs by divine limits Allah informed the best of mankind (May the blessings and peace of Allah be upon him) about it, what is sufficient to this machine Oh apostle of Allah? He (May the blessings and peace of Allah be upon him) said:

"No man filled a pot worse than his abdomen; few mouthfuls are enough for him, if there is no way, there should be one third for his food, one third for his drink and one third for his breath."<sup>2</sup>

When should I enter this one third? When you are hungry because the prophet (May the blessings and peace of Allah be upon him) said?

"We are people who eat only when we are hungry, and if we are to eat, we won't get satiated."<sup>3</sup>

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<sup>2</sup> Narrated by Ahmed in his Mosnad, At'termedthy, Ibn-Majah and Al-Hakem in his Mostadrak after Al-Mekdam Ibn-Ma'd-Yakreb in Jame'a Al-Masaneed Wal-Maraseel.

Why? Because the factory only takes our needs and the rest is sent out to excretion, but this extra food exhausts the body, it exceeds its burdens and exposes it to diseases as you cause it to work too hard unnecessarily.

So, shouldn't we eat? No, but we should make food as medicine, we should only take from it what is enough to the illness of hunger and follow the orders of Sharia not the soul's desire or wish.

I shouldn't be only concerned with what to eat, what to drink, where to get this kind of food and how to make that type? Because too much food and drink is the aim of vegetal soul, but my scale should be what the prophet said:

"Few mouthfuls are enough for him."

Because strength is not from food or drink, but it is from The most Powerful (Allah), all these are only reasons.

The vegetal soul occupies man by the desires of foods and drinks and attracts him to the illegal things, if he eats or drinks what is prohibited by Allah, then he deserves Allah's anger.

If he could prevent it from known prohibitions, it turns and pushes him to take too much from various foods and drinks and suffer from fatness or satiety, consequently diseases come to him however he doesn't fear and it always says to him: "Will you ban what Allah made legal for you?"

## Thirdly: Beastly soul

Allah sys about those who are controlled by this soul:

*"(Disbelievers) Enjoy themselves and eat as the beasts eat, and the fire is their abode."* (Surat Mohammed, verse 12)

It is the soul that pushes man to tend to beastly instincts and desires for propagation so it pushes him to the other gender for reproduction.

So he tends to everything leads to this aim, clothing, habitation and vehicles, so he turns to construct the earth, he cultivates, extracts,

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<sup>3</sup> Narrated by Al-Hares Ibn-Abi-Osamah, Al-Baz'zar, At'tabarany, Ibn-Khozaymah and Ibn-Abi-Shaybah after Boraydah.

builds, manufactures, eats, drinks, wears, dwells, marries, begets and forms families, societies and countries.

This soul pushes him to construct life by numbers and equipments, if this beastly soul takes control over man, he will do sins and surrenders to desires, this will prevail corruption and lead man to adultery, sodomy, sins and wasting high expenses in clothing, residence and vehicles, then the society will be lower than societies of animals, Allah says about them:

*"They are nothing but as cattle, no but they are straying farther off."* (Surat Al-An'am, verse 179)

If they continue astray, never go back to their guidance, the desire soul impressed them by its low impression and they get contented by this, it will take them to their bad abode as said by the verse we started with in explaining this soul.

## Fourthly: Satanic soul

The Satanic soul is that which desires to prevail corruption in life by backbites, tale bearing, temptation, enmity, slyness, rancor and envy, these are the merchandise of Satan, Allah says describing people of this soul:

*"The Shaitans (devils) from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge."* (Surat Al-An'am, verse 112)

It is also the soul that asks man in these societies he constructed and filled by propagation, businesses and benefits to love elevation, appearance, leadership, position, headship and domination among people.

Allah created this soul in man originally to be tricky, sly and cunning to deal with different changes and situations of this life and to make him love highness and discrimination to find people who can lead the society, care for its individuals and find solutions for its problems, starting from the family to countries and nations.

## Fifthly: Predatory soul

The predatory soul is the soul of anger, it is the power of anger found in man, when man gets angry, he is like beasts of prey, so Allah says about those who are controlled by the power of this soul:

*"As if they were asses taking fright. That had fled from a lion?"*  
(Surat Al-Mod'dather, verses 50, 51)

At that time, he imitates these animals, he hits by his hand like a lion, butts by his head like a sheep or a bull, kicks by his leg like a donkey or spits like a snake, he is like those who brought themselves up in stockade or in predatory societies.

But the anger of a believer is to a scale determined by the prophet, when he gets angry? Why he gets angry? Hind Ibn-Abi-Hala said describing the prophet (May the blessings and peace of Allah be upon him):

"He doesn't get angry for this life or for anything in it, if right is violated, no one knows him and he never be contented unless he sets it right, he doesn't get angry for himself or fight for it."<sup>4</sup>

Although the disbelievers hurt him, fought him and broke his teeth and his companions asked him to supplicate Allah against them, he says:

"Oh Allah, forgive my people as they don't know."<sup>5</sup>

He used to bear harm without complaint, they said that he was a poet but he didn't answer them, but Allah responded to them, they said he was insane, he didn't answer them too, but Allah also responded to them, He says:

*"And it is not the word of a poet."* (Surat Al-Hak'kah, verse 41)

He also says:

*"And your companion is not gone mad."* (Surat At'takweer, verse 22)

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<sup>4</sup> Jame'a Al-Masaneed Wal-Maraseel after Hind Ibn-Abi-Hala, At'termedthy in Ashama'el and others.

<sup>5</sup> Narrated by Ibn-Hebban, At'tabarany and Al-Bayhaky after Sahl Ibn-Sa'd.

Whenever they accused him of anything, he (May the blessings and peace of Allah be upon him) didn't answer them, so Allah responds to them, as Allah says:

*"Surely Allah will defend those who believe."* (Surat Al-Hajj, verse 38)

When does Allah defend those who are believers?

Allah will defeat them if they are like the status of the apostle of Allah (May the blessings and peace of Allah be upon him). If there was anything deserves Allah's anger or violates Sharia, he (May the blessings and peace of Allah be upon him) got into rage because he gets angry for Allah's sake not anything else.

And so were all his companions, among them was our sir Ali for instance who fought the man fiercely until he was able to kill him, but the man spitted in his face before he killed him, then our sir Ali let him, the man said amazingly: "Why you let me after you beat me?" He said: "I was fighting you for Allah's sake, after you spitted in my face I feared that I kill you for my revenge not for Allah's sake."

Not as we do now, I get very angry and upset if my wife neglected me, but if she didn't care for Allah's right, I don't admonish or blame her.

I also get very pleased when my son gets high marks at exams and prepare lots of decorations and want all people to congratulate him because he passed an exam, although he might be a failure to Allah as he doesn't perform prayers and doesn't know the orders of Allah, but this doesn't occupy me, this is the disaster most people do.

I should only get angry when the orders of Allah are violated. The powers of predatory soul appear in disputes and conflicts among individuals and countries. Allah originally created it to give man strength and power to defend himself, his family and his home when necessary, it begets strength, courage, enthusiasm and similar meanings necessary for life and safety of any society.

If these two last souls; Satanic and predatory, disobeyed the orders of Sharia in society, there will be compulsion, despotism, injustice, domination, revenge, deceive, trickery, cheat, slyness, crimes and accidents instead of safety, strength, courage, good leadership and fair judgeship. When these two souls control individuals and leaders, they never keep to Sharia, but they follow the desires of their predatory and satanic souls.

## Sixthly: Angelic soul

**To have angelic soul, man should be as Allah says in His book:  
"Except him who comes to Allah with a pure heart."** (Surat Ashoaraa, verse 89)

When will the heart be pure? If it is free from all those previous diseases we mentioned, this only happens when you give the leadership of your kingdom to the angelic soul that is inside you, it urges you to obey Allah and makes you feel shy not to do sins fearing Allah's anger and His punishment, its first sign is shyness, so the apostle of Allah (May the blessings and peace of Allah be upon him) said:

"Shyness is belief."<sup>6</sup>

He (May the blessings and peace of Allah be upon him) also said:  
"Shyness only leads to good things."<sup>7</sup>

The angelic soul urges man to do good things and to obey Allah, both angels and man as for angelic soul are as Allah said:

*"They (angels) do not disobey Allah in what He commands them, and do as they are commanded."* (Surat At'tahreem, verse 6)

So Allah called angels, *Servants of The beneficent God* as He says: *"And they make the angels who are the servants of the Beneficent God--female (divinities)."* (Surat Az'zokhrof, verse 19) He also says about man: *"And the servants of the Beneficent God who walk on the earth in humbleness,"* (Surat Al-Forkan, verse 63) So angels are *Servants of The Beneficent God* and Allah also called those who obey him *Servants of The Beneficent God*, so, *Servants of The Beneficent God* come down to *Servants of The Beneficent God* as Allah says:

*"The angels descend upon them,"* (Surat Fos'selat, verse 30)

Who are they Oh Allah? Allah says:

*"(As for) those who say: Our Lord is Allah, then continue in the right way,"* (Surat Fos'selat, verse 30)

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<sup>6</sup> Narrated by Al-Bokhary after Ibn-Omar.

<sup>7</sup> "Shyness only leads to good things." Al-Hassan Ibn-Sofian and Abu-Na'eem after Yaseer Ibn-Jaber, Jame'a Al-Masaneed Wal-Maraseel.

**They authorized the angelic soul to control the human kingdom, so it controlled it and ruled all its movements.**

## **Fine sign: The first thought**

This is a fine and useful sign said by righteous people to those who go for chastening their souls and those who apply what the angelic soul asks and its inspirations. Righteous people say to you: *you should follow the first thought*, the angelic soul asks you to do something, if you waited and don't fulfill it at once, the other souls come to lessen this command, for example:

One of the followers of Imam Al-Jonayd was performing Hajj, they were polite, when he came back, he went to his Sheikh's house before going to his house to see him so as not to tire him to go to welcome him. After returning to his house, some one knocked at his door, he said: "Who is it?" It said: "Al-Jonayd." He said to himself: "He is my Sheikh as I don't know anyone in Baghdad called Al-Jonayd but him." Then he hesitated and said: "I've just come from there, why he comes then?" He didn't open the door, it knocked again, he opened the door and found his Sheikh in front of him, his Sheikh said: "Why didn't you open the door at the first thought?" He said: "Sir, I didn't expect you to come after I had come to you." The Sheikh said: "This is your favor (as you came to me) and this is your right (as I should come to you)."

And so, the angelic soul, for instance says: "I want to give so and so five pounds as he is poor." If you don't do it at once, the other souls come as Allah says: "*And the avaricious souls have been made to be present in the (people's) minds,*" (Surat An'nesa, verse 128) they say: "Give him three, give him two," Then they say: "He isn't poor, don't give him anything." So, you don't do the favor.

So you should follow the first thought, when your soul commands you to do something good, do it at once without delay.

If you wake up at night to pray, the soul says to you: "There is still an hour to dawn; we are still early, it's enough to pray two prostrations, sleep and get up twenty minutes before dawn." So you sleep and don't get up until you hear people going out from mosques

after performing the dawn prayers, why? Because you don't follow the commands of the angelic soul and don't follow the first thought.

And so when Allah gives you wealth to perform Hajj, the avaricious soul says: "Children deserve it." In fact, I don't know where they get these opinions, although scholars agreed that Hajj is an obligatory duty, whereas marrying children is not an obligatory duty for me, but only bringing them up is the duty.

If I have to perform Hajj and I have a son that need to get married, what should I do? I should begin with Hajj because it is a duty and it is a debt Allah will ask me for it, but I am not asked to marry my son, but I am asked only to bring him up. Of course it is different for the girl who is about to marry, I should begin with preparing her.

His soul tricks him and he says: "I'll wait until I finish marrying my children, then I will perform Hajj." But what will happen? When he finishes marrying his children, he either doesn't find money or not find health, they tell him that it is not a duty for him to do Hajj as he is not healthy. This is a fault caused by his soul, as Allah enabled me by reasons, I shouldn't delay fulfilling the order of The Granter (Allah) for a single moment or a twinkling of an eye or less.

The angelic soul is your way to the grants, after you chasten it, grants and clear insight come to you, as the prophet said:

"Be afraid of the believer's insight as he sees by light from Allah."<sup>8</sup>

Inspiration comes to you, then the prophet (May the blessings and peace of Allah be upon him) comes to you and Allah opens the doors of grants for you, it is written on the Most Holy esquire, not taken by those of souls.

Even the angelic soul has diseases:

The other souls may make it believe that I myself do this and that of good deeds, this is a problem in the way of Allah because I don't see the guidance, the support, the favor or the grants of Allah to me in these deeds.

So anyone who is going to Allah should continue fighting to see Allah's bounties upon him, he sees that his movements and stillness are by Allah's guidance, His support and His permission. Whoever sees his

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<sup>8</sup> Narrated by At'tabarany after Abi-Omamah.

deeds deeply, it is as if he sees a TV film, he sees Allah's guidance, His bounties and His support in them.

At this point he forgets his desires because he feels that his greatest pleasure is in remembering Allah not in eating meat or cakes and his greatest wish is to stand in front of the chosen prophet (May the blessings and peace of Allah be upon him), treasures of life altogether do not equal this grant.

The people of angelic souls are chosen servants, Allah grants them so that their angelic souls control them until they see scenes from the (Malakoot) Kingdom of Allah<sup>9</sup> and also the kingdom of man himself and what in him from the unseen of the Beneficent God, he sees the chests and what in them from luminous thoughts, he sees the hearts and what in them from the thoughts sent by that who does know the unseen (Allah) and he also sees the kingdom of heavens and the angels and parades in them.

But the people of angelic souls can't detect the divine esquire, at (sedrat Al-Montaha) the farthest lote tree he says: "Here is the end of my degree."

He keeps on this fight until Allah grants him and vanishes his soul and his feelings and grants him a breath from His divine spirit.

Allah grants him the divine soul.

## Seventhly: Divine soul

**It is the soul about which Allah says:**

*"He makes the inspiration to light by His command upon whom He pleases of His servants, that he may warn (men) of the day of meeting."*  
(Surat Ghafer, verse 15)

That who has the divine soul which is from the divine spirit, he watches the subjective descriptions, the dignity realms (kingdoms), the mightiness realms, the divinity realms, the graces realms and other realms only known by Allah The Ever Living, these are the universes of the higher Godhood which are for the people of divine souls.

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<sup>9</sup> The Molk (world) is what is seen by the eye of the body and the (Malakoot) kingdom (realm) is what is hidden from the eye.

**The divine soul is the soul that is protected from sins, if Allah granted it to his servant, he would preserve him as He preserved His prophets by His protection, He preserves his righteous people by His preservation and His guarding, even if one of them thinks of a sin (although this never happens), Allah keeps the reasons away so nothing helps him to do it but he finds reasons that keep him away from it as the prophet (May the blessings and peace of Allah be upon him) said:**

**"It is preservation not to find (reasons for sins)."<sup>10</sup>**

**It doesn't only mean that you don't find what helps you to do the sin as some people think like money, company or health, but among the highly meanings in the Hadeeth that you don't find in yourself what asks or pushes you to do the sin.**

**These are the kinds of souls and their descriptions.**

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<sup>10</sup> Ad'dorar Al-Montatherah by Jalal As'syooty, narrated by Imam Ahmed in Zawa'ed Az'zohd after Awn Ibn-Abdullah.

## *Chapter two*

### *The bases of fighting the soul*

**The medicine and the psychiatrist**

**The four foundations:**

**The first basis: Legal food**

**The second basis: Acquiring needed religious knowledge and applying it**

**The third basis: Working for Allah's sake**

**The fourth basis: The guide, the fulfilling scholar**

**Your soul is the way to Allah**

*The prophet ( May the blessings and peace of Allah be upon him ) said:*

*(Your enemy is not that if he kills you, you deserve paradise and if you kill him, it is light for you, but your enemy is your soul that is between your both sides.)*

*Narrated by Ad'aylamy after Abi-Malik Al-Ash'ary.*

## *Chapter two*

### *The bases of fighting the soul*

Fighting the soul is a very important matter for everyone who seeks Allah, everyone who reaches Allah's satisfaction, every righteous person and every strengthened or well-acquainted person. Righteous and devoted people spent their lives in understanding the thoughts of the soul and showing its degrees, explaining its hidden whispers in chests and what it does in the hearts of believers who fear Allah, like inspired ideas and divine statuses. Righteous people made the advancements of goers according to their fight to the soul, we will return to this in details later.

### **The medicine and the psychiatrist**

Righteous people decided that whoever wants to fight his soul, he should depend on medicines from the book of Allah and cures from the Sunna of our sir the apostle of Allah following the way of a divine wise spiritual psychiatrist who got clear permission from our sir the apostle of Allah (May the blessings and peace of Allah be upon him).

So at the very beginning we determine that:

Whoever prescribes a cure for the soul that opposes Sharia of Allah, it is a satanic matter or a personal matter away from the orders of Allah. So the first thing decided by righteous people in fighting the soul is that it must be by cures from the book of Allah and medicines from Sunna of our sir the apostle of Allah derived by a permitted righteous man by an explicit license from our sir the apostle of Allah (May the blessings and peace of Allah be upon him), we don't agree to anything else.

Anyone decides to fight his soul not according to Sharia or the way of Prophet Mohammed, then he follows his desires, his astray nature and his blind wish away from the orders of Sharia, so Allah says:

*"And whoever He causes to err, you shall not find for him any righteous person to lead (him) aright."* (Surat Al-Kahf, verse 17)

I.e. he follows the way of error and its reasons, so he won't find a righteous guide to lead him. When anyone orders a follower with something illegal, he should stop and talk with him even if he saw him doing plain dignities or heard him saying distinctive inspirations, he should say to him as Al-Khaleel (Ibraheem) said: "Tell me about the reality so that my heart get assured." A follower should only do what his heart is assured to.

You all may remember the noble Hadeeth in which our sir the messenger of Allah says:

*"Ask your soul, (he said it three times) the good deed is what the soul is assured to and the sin is what not accepted by your soul or your chest even if people say and assure it is right."*<sup>11</sup>

It is a clear and direct Hadeeth, if my imam or guide is preserved and protected, I am still not in the circle of protection or preservation yet, so I ask him to explain to me to stay away from obsessions, thoughts, suspicions and suppositions...etc, in order to go to Allah and His apostle with a pure heart, as Allah says:

*"Except him who comes to Allah with a pure heart."* (Surat Asho'araa, verse 89)

So our imam Abul-Aza'em shows how a man should sit with a woman even if he is a great sheikh and angels follow his orders, he says:

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<sup>11</sup> Narrated by Ahmed in his Mosnad and Abi-Ya'ly in his Mosnad after Wabesah, Jame'a Al-Ahadeeth Wal-Maraseel.

My beloved (May the blessings and peace of Allah be upon him) said a trusted words, he said:

"Whoever believes in Allah and the Hereafter he shouldn't be alone with a woman without unmarriageable person to her because Satan will be with them."<sup>12</sup>

I.e. in privacy, the privacy is a place which is closed for them, if they sit in an open place, then it is not a privacy. Imam Abul-Aza'em also says: "If the man is assured of himself and that Allah protects him, is he assured of the woman sitting with him? Won't suppositions and obsessions come to her mind?" I.e. if he is assured of himself, is he assured of the woman who is sitting with him? So safety is in following Sharia as it is said:

"Keep to Sunna even if you are preached or told you are going to paradise."

Imam Abul-Aza'em said:

"Keep to his (the prophet's) Sunna and be polite and be careful that the fortress of Sharia is the way to safety."

We all seek safety and safety is the way without remorse, so you don't need to feel inner pain, regret or ask yourself why you did so and so, so you should be assured from the very beginning, so the good deed is what the heart is assured to even if people say it is right and the sin is what not accepted in your heart and you don't want people to see it. So we say and repeat again that the first principles assured by righteous people and they kept to them in fighting the soul is:

- The means of fighting the soul must be from the book of Allah and the Sunna of the apostle of Allah (May the blessings and peace of Allah be upon him).
- The method, the way, the medicines and the cures taken by the follower to fight his soul must be prescribed by divine luminous wise man, what is his description?

He is an experienced wise man or doctor chosen and selected by Allah and promoted and bellowed by our sir the apostle of Allah, our sir the apostle of Allah permitted him frankly to cure people depending on insight from Allah as Allah says:

*"Say: This is my way: I call to Allah, I and those who follow me by clear insight."* (Surat Yusof, verse 108)

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<sup>12</sup> Narrated after Jaber Ibn-Abdullah in Mosnad of Al-Imam Ahmed.

**Imam Abul-Aza'em said: "Oh follower, these acts of exercising aims at submission and servility to Allah, if done, then you are a righteous man."**

**Fighting the soul is the greatest jihad as narrated in the noble hadeeth. To go in this way, man need equipment and tools to be alert or years will pass while he stands still and not promoted in his way to Allah, so he should put the basis first.**

**This basis consists of four columns, the first is legal food, the second is acquiring needed or inevitable knowledge of Sharia and applying it, the third is trying to work only for Allah's sake and the fourth is the guide, the latter is the door from which man can enter the infield of jihad while he is cautious. If he entered the field of jihad following the applying guide, the guide will teach him three things needed in this field; firstly what he should fight, secondly how he should fight and thirdly why he fights his soul and what is the aim of this battle he is involved in?**

**We will rationally deal with all this in a way that is not too short or too long, thus we say by Allah's guidance and help:**

## **The four foundations: The first basis: Legal food**

**It is the first basis, if someone neglects having legal food, then all his deeds are miscarried, fallen and valueless, so the principle before any chastening, the first principle is to look for legal food, why? The beloved (May the blessings and peace of Allah be upon him) explained that and swore, why you swore Oh messenger of Allah, he said:**

**"Someone may throw the illegal bite in his belly, his deeds won't be accepted for forty days, anyone whose flesh grows upon erodes and usury, he deserves to go to Hell."<sup>13</sup>**

**How could he benefit from his deeds and how could he go on the righteous people's way for a single step while his prayers, his fasting and his hajj are not accepted and they are sent back to him, Allah says to such person:**

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<sup>13</sup> Al-Mo'jam Al-Awsat by At'tabarany after Ibn-Ab'bas.

"No meeting and no happiness for you and your hajj is going back to you."<sup>14</sup>

Legal food is inevitable, and this is the first basis, we should follow that companion who went to the apostle of Allah (May the blessings and peace of Allah be upon him) asking him to promote him by a prophetic supplication so that his supplications are answerable, did the prophet (May the blessings and peace of Allah be upon him) supplicate for him? No, but he asked him to chasten his soul and prescribed a prophetic prescription to achieve his hope, what is the prescription of the beloved for him? He (May the blessings and peace of Allah be upon him) said to him setting the basis of chastening and showing the right way:

"Oh Saad, have the legal food and your supplications will be answerable."<sup>15</sup>

So the first basis to chasten the soul is: Having legal food and trying to get it in a legal way, this makes man nearer to his Lord because Allah ordered the apostles by this and also all believers, look at the order of Allah to apostles, what does He say to them? He says:

*"Eat from the good provisions, and work righteousness."* (Surat Al-Mo'menoon, verse 51)

Moreover the prophet said after he clarifies the effect of illegal bite in the abdomen of man, that even the garment that he wears can prevent deed from being accepted by Allah if there is an illegal penny in its price, he says:

"Whoever bought a garment by ten pence among them there is one illegal pence, Allah won't accept his prayers as long as he wears it."<sup>16</sup>

This shows that legal food doesn't only mean food, but it means food, drink, clothes, dwelling, vehicle and every thing man spends, it should be purely legal and he should spend it without excess, niggardliness or swagger.

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<sup>14</sup> Amaly Ibn-Mardaweh after Omar, he said that the prophet (May the blessings and peace of Allah be upon him) said: "Whoever performed hajj using illegal money and said: Labbayka Allahomma Labbayka (Oh Allah I'm coming to you), Allah says to him ..... (The hadeeth)."

<sup>15</sup> Al-Mo'jam Al-Awsat by At'tabarany after Ibn-Abbas.

<sup>16</sup> Sho'ab Al-Eeman by Al-Bayhaky, Mosnad Ahmed Ibn-Hambal and Mosnad Abd Hameed after Ibn-Omar.

So he shouldn't cheat, trick, sell delusion, humbugs, scrimp measures and scales, eat inheritor's right or portion, eat an orphan's right illegally, cheat believers by using hormones in agriculture, animals, birds or using forbidden pesticides, Allah differentiated between what is right and what is wrong and says:

*"The bad and the good are not the same, even if the abundance of the bad may impress you."* (Surat Al-Ma'edah, verse 100)

Whoever chastens his soul should be careful towards this abundance of the bad that impresses a diseased soul as it abates or void deeds as Allah says:

*"We will look at all the works they have done, and render them null and void."* (Surat Al-Furkan, verse 23)

How he constructs his strive and goes on chastening his soul while he knows it will be destroyed before he builds and knows its failure before the beginning, the prophet (May the blessings and peace of Allah be upon him) said:

**"Fear Haram (unlawful) in constructing as it is the root of destruction."<sup>17</sup>**

This is the basis and the first pillar in striving and chastening the soul that is to look for Halal (lawful) in all expenses whatever they are.

I should also refer that those righteous people don't agree to have unemployed person in their way, whoever doesn't have a craft to earn his living and suffice himself and his family, they returned him to learn a craft to dignify himself so as not to ask or beg people, after that they think about his companionship with them.

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<sup>17</sup> Mosnad Ashehab Al-Koda'ey after Ibn-Omar.

# **The second basis: Acquiring needed religious knowledge and applying it**

**It is the second pillar upon which we should construct striving and chastening our souls. Man should know and fulfill what is inevitable from the orders of Sharia in Ibadat (acts of worship), Mo'amalat (dealings), Akeedah (faith) and Akhlak (manners).**

**The way of righteous people is not a way of ignorance, arbitrary or laziness in gaining knowledge and fulfilling it, it is based on knowledge and seeking it, there is no other religion that dignifies knowledge and its people and gives great grants for both teachers and learners like our religion, everyone who wants to follow the way of chastening his soul to reach his guidance, he should make knowledge his leader and get what is inevitable from it, why? Because his soul that he wants to chasten and direct by the orders of Sharia and also Satan that supports and whispers to it, enter to man from the side where he ignores the orders of Sharia, so he should know the orders of Sharia in all his deeds either for life or religious or anything.**

**I tell you oh brothers and anyone who wants to reach Allah's satisfaction: The best thing man can do for Allah's sake is not Salah (prayers), Seyam (fastening), Zakat (charity) or Hajj (pilgrimage), but it is acquiring religious knowledge and jurisprudence. When you count the rewards of a knowledge sitting, you will know that it is more than all expectations and imagination, it was narrated that the reward of a knowledge sitting:**

**"A knowledge sitting however short it is, is better than worshipping for seventy years, nights up and days fasting."**

**I.e. worshipping seventy years without knowledge, if someone worshipped seventy years nights up and days fasting while he is ignorant and another one didn't do like him but he attended a knowledge sitting to correct his worship, he would have rewards from**

**Allah more than the first one because the first worshipped Allah while he is ignorant and didn't seek inevitable knowledge.**

**The first teacher (May the blessings and peace of Allah be upon him) said while he urges all Muslims to attend sittings of knowledge:**

**"Seek knowledge even if it is in China, seeking knowledge is a duty for every Muslim."<sup>18</sup> He (May the blessings and peace of Allah be upon him) also said: "If you pass heavens gardens, have shares. They asked: Oh apostle of Allah, what are heavens gardens? He said: Knowledge sittings."<sup>19</sup> He (May the blessings and peace of Allah be upon him) also said: "Anyone who leaves his home seeking knowledge, angels put down their wings for him satisfied with what he does."<sup>20</sup> He (May the blessings and peace of Allah be upon him) also said: "Everything asks forgiveness for knowledge seeker even whales in seas."<sup>21</sup>**

**So knowledge sittings are better than all these acts of worship, because the deeds of that who prays, fasts or stays up nights are all Sunna or Nafelah (not duties or obligations), whereas the apostle of Allah (May the blessings and peace of Allah be upon him) said that seeking knowledge is a duty.**

**Both men and women are equal in this because there is no difference between men and women in Ibadat (acts of worship), Mo'amalat (dealings) or other things except some things that relates to men not women and vice versa, but in general both are equal.**

**What is the obligatory knowledge for every male or female Muslim to be ready for following the way of Jihad? We take this from the Hadeeth of the apostle of Allah (May the blessings and peace of Allah be upon him) in which he talked about the pillars of Islam and without which there is not real Islam in the heart of a Muslim, he (May the blessings and peace of Allah be upon him) said:**

**"Islam is constructed upon five pillars, shahadet Ala ilaah illa Allah wa'ann Mohammed abdoho warasooloh) the confession that there is no God but Allah and that Mohammed is His slave and His apostle, ikam assalah (performing the prayers), eetaa azzakah (giving charity),**

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<sup>18</sup> After Anas Ibn-Malik, Al-Bayhaki in Sho'ab Al-Eeman.

<sup>19</sup> After Ibn-Abbas, Al-Mo'gam Al-Kabeer by At'tabarany.

<sup>20</sup> Ibn-Khozayma after Safwan Ibn-Assal Al-Morady.

<sup>21</sup> Ibn-Abdel-Bar in knowledge after Anas (Jamea Al-Ahadeeth).

**Hajj albayt (performing Hajj to Ka'aba) and sawm Ramadan (fasting during Ramadan).<sup>22</sup>**

**This noble Hadeeth is the basic rule that should be regarded by all, other things can be learned when a follower needs or about to need them such as Zakah, Hajj, marriage, children, trade, dealings or other things, so when they come, he is ready for them so as not to be tricked or deceived by ignorance to follow the traps of the soul or disobey the orders of Sharia.**

**So everyone must learn three things at once; Akeeda (faith), Salah (prayers) and Seyam (fasting), then fourthly things related to women for women and girls like the orders of privates, menstruation, purification and legal finery, they should learn this or their guardian learn it and teach them if he can.**

**We mention this in little details; Akeeda (faith) begins with Ashahadatayn the two confessions, and the secrets of this great confession of the oneness of Allah and the apostolate to his apostle (May the blessings and peace of Allah be upon him) and what this great confession requires from the contentment by fate and destiny which is the greatest pressure of the age, we also need to understand the bases of accepting or agreeing to deeds such as allegiance to Allah, seeking His satisfaction and how to seek legal sustenance.**

**He should also learn how to fortify himself by fortifications of Sharia; the verses of Koran and prophetic sayings, so as not to be an easy prey for illusion, quackery, conjurers, footpads, those who assume to be Sufis and extremists or other things when he experiments life and faces different attitudes like supply and demand, health and sickness, poverty and richness or other things in life which are inevitable. When he passes such things he might be affected due to his ignorance.**

**Then the second and the third which are the knowledge of Salah and Seyam and of course purification, ablution and wash, we are asked to know things required to perform Salah not erudition to answer questions about it and also Seyam, as for Zakah and Hajj, as I said before when it is time to perform them I must learn about them , there is no executions.**

**There are also lots of other rights every Muslim need to learn about them at their times such as, the rights of parents, relatives,**

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<sup>22</sup> After Ibn-Mohammed Ibn-Zayd Ibn-Abdullah Ibn-Omar, narrated by Ashaykhan (Al-Bokhary and Muslim).

kinship, neighbors, the poor, patients, the road, labor, food and others. He also needs to know the sacred words our sir the apostle of Allah (May the blessings and peace of Allah be upon him) used to say at every deed either at night or day to complete these legislating principles, we will deal with this later in details, the principle for all that we mentioned is to learn how to work for Allah's sake.

## The third basis: Working for Allah's sake

Whoever works and expects rewards from people, he broke his contract with Allah, he shouldn't expect any rewards from Allah, so what does Allah wants from us?

*"All that was asked of them was to worship GOD, devoting the religion absolutely to Him alone."* (Surat Al-Bayenah, verse 5)

At every deed even if I bought something for my wife to eat, I shouldn't say: "I bought you so and so." Because I do it firstly for Allah's sake not for her and I want the reward for this deed from Allah.

The apostle of Allah said:

"Man can get rewards even when he puts a bite in the mouth of his wife."<sup>23</sup>

If he brings this bite for her and said: "I get it to you to stop asking for it or to be silent." Then this is his reward nothing else, but it should be for Allah's sake, so I only buy her legal things as I don't seek her satisfaction only but I seek Allah's satisfaction then hers after that because I deal with Allah. Even when man makes love with his wife, the completion of the previous Hadeeth is: "Even when you do sex with your wife, you get favor." So make yourself a truthful intention for Allah even in your legal desires.

The woman who gives presents to her neighbors and relatives at different occasions and write down that she gave so and so fifty pounds and so and so a bottle of oil and a kilo of sugar, then she expects the same, if they don't do the same she complains and talk badly about them. Was her work for Allah's sake? If so, she shouldn't wait for rewards from anyone.

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<sup>23</sup> Saheeh Al-Bokhary and Muslim after A'mer Ibn-Sa'd after his father.

And so in bringing up my children, spending money for my kids, the mother who brings up her children and does housework, all should do such things for Allah's sake and seeking His satisfaction, not for a benefit or a wish I expect from them. What do they have to give or grant you? So you shouldn't boast by what you spend as some fathers or mothers say to their children: "We did so and so for you, we spent our lives serving you in vain, is this your answer for what we did for you?"

Such words spoil these great deeds and by this you loose them, why? Because all the deeds of believers are Ibadah (acts of worship), by them they seek Allah's face and ask for His satisfaction not from anyone else. A righteous man used to deal by these conditions, he used to say to his brothers teaching and urging them:

"I never go out of my house unless I think of seventy intentions for Allah's sake."

The more good intentions you have, the more grants and rewards you get. The companions of the apostle of Allah (May the blessings and peace of Allah be upon him) were like this, he trained them to this great condition in which they are loyal and sincere to Allah and seeking His satisfaction.

Once they were opening a town in Persia called Nahawend, it was the last bastion of Persian kings, there was a big castle around it, they continued for two months and couldn't open it due to this castle, one day while one of the companions of the apostle of Allah was thinking about this, he wasn't thinking about having the medal of courage or the Nile Medallion, but he wanted to have the Medal for Merit from The Lord of mankind and the decoration from the master of all people.

He got up, wore his clothes, went to a group of soldiers who didn't know him and said to them: "You will lift me and through me over the wall beside the door among the enemies." They asked him: "Who are you?" He said: "It's none of your business."

They carried him and threw him over the wall among the enemies, their swords rained to him, he used his sword and could kill them by Allah's help and he opened a part of the door and called other Muslims, they went in and they could open the town by the blessing of that man, the leader announced a big reward for that man, but he

didn't know him, the man didn't appear and no one reported about him, the leader waited three days.

At the end, the man went to him and said that he knew the man who opened the fortress and that he wanted to meet him but on three conditions, the leader asked about his conditions, he said the first one not to tell Ameer Al-Mo'meneen (the caliph Omar) about him, the second one not to give him any reward because he wanted his reward from Allah and the third condition not to make him known to the army. The leader agreed to his conditions and asked about the man, he said: "I am." He left him and went out.

This is the covenant and those are the men of chastening? Who are they? Allah says:

*"Among the believers there are people who fulfill their pledges with GOD. Some of them died, while others stand ready, never wavering."* (Surat Al-Ahzab, verse 23)

Those men used to care most for Allah's satisfaction because they knew from the very beginning that the contract was with Allah, what is the contract that concerns all of us? Allah says: "*GOD has bought*" Who has bought? Allah. From whom? "*From the believers*" Who were at the time of the prophet only or all of them? All believers to the Day of Judgment, what has He bought from them? "*Their lives and their money*" What does Allah mean by "*Their lives*"?

He means that all their movements, their stillness their deeds are for Allah's sake and they spend their money according to the orders of Sharia and the book of Allah seeking Allah's satisfaction, he doesn't spend it and say: "It's my money and I am free to spend it."

If it is your money, then why does Allah question you about it?

But He asks you to do everything devotedly to Allah, firstly you legally gain your money then you spend it according to Sharia, during all this you seek Allah's satisfaction, thank Allah for it, give out His right in it and you never forget that you are only a successor and the real owner is Allah, this is loyalty to Allah.

You want to satisfy your wife and your children, this is a big disaster, Allah says:

*"That is the day when neither money, nor children, can help. Only those who come to GOD with their whole heart (will be saved)."* (Surat Asho'araa, verses 88, 89)

If I say: "Oh my children, I bought you two buildings and put you balance in the bank." Can they be useful to me there? Can anyone of them give me a reward there if I need it? No, never, but Allah says:

*"That is the day when one flees from his brother. From his mother and father. From his spouse and children. Each one of them, on that day, worries about his own destiny."* (Surat Abas, verses 24-27)

At that day, he (your son) will ask Allah to take his right from you and take from your rewards, kids (boys and girls) are the mites of rewards as righteous people said and as the beloved (May the blessings and peace of Allah be upon him) said in his Hadeeth, he said:

"The first people who stop and attach man at the Day of Judgment are his wife and children they stop him in front of Allah and say: Oh Allah get us our right from him, he didn't teach us what we don't know and he illegally fed us while we don't know, and Allah retaliates from him."<sup>24</sup>

So, a smart man is that who deal with Allah not with people and he is devoted to Allah, this is the contract as Allah says:

*"GOD has bought from the believers their lives and their money"* What is the price: *"In exchange for Paradise."* How do they pay their lives and their money? *"Thus, they fight in the cause of GOD, willing to kill and get killed."* Is this contract registered? Yes. *"Such is His truthful pledge"* Where are the registration offices? *"In the Torah, the Gospel, and the Quran - and who fulfills His pledge better than GOD? You shall rejoice in making such an exchange. This is the greatest triumph."* (Surat At'tawbah, verse 111)

Allah also says:

*"Those who violate such a pledge, commit the violation to their own detriment. As for those who fulfill their pledge with GOD, He will grant them a great recompense."* (Surat Al-Fat'h, verse 10)

We all announced this pledge or contract when we said: La Ilaha Illa Allah Mohammed Rasool Allah, this means that me, my soul, my money, my time, my life, my age and all my life are for Allah, that is to have them according to the orders of Allah and my intention through all this is to seek Allah's satisfaction, this is the contract of righteous people.

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<sup>24</sup> Ihya Oloom Eddeen, Tafseer Hakky and Tanweer Al-Azhan (enlightenment of minds) by Ismail Al-Brosawy.

Whoever forgets this, he is lost, misled in this life and exposes himself for questioning, Allah will say to him: "You made a contract with us and you didn't fulfill." What a questioning, it is followed by great events.

So Imam Abdel-Wahab Asha'rany, who was one of the greatest righteous people, wrote a great book dealing with this pledge, he called it: "Al-Ohood Al-Mohammedeya", (the pledges of Mohammed). This pledge is synopsized so he wrote a marginal date as he is a lawyer in the office of Mohammed.

This righteous man wrote that marginal date for this pledge of Allah, when we read it we find him saying: Allah and the apostle of Allah took our pledge to say the truth and not to tell lies even if we are kidding or having fun, he cited by the texts that support this, the apostle of Allah took our pledge to do so and so and he mentioned everything we have to do, so we should know the items of this pledge?

They are the orders of Sharia, the manners of Koran, the dealings of Islam and the deeds of Mohammed, we are asked to fulfill this in our lives seeking Allah's satisfaction. This is the difference between slaves of Allah who work for Allah's sake and those who muddle on this life and forgot their covenant with Allah and they do only for themselves or for people, dissemble, trick and betray.

Why? Because they forgot that they deal with Allah, Allah reminded them saying : If you think you trick so and so in buying or selling or speech, you don't trick him or her because your contract is with me, Allah says:

*"In trying to deceive GOD and those who believe."* (Surat Al-Bakarah, verse 9)

He began by Allah first, so whoever thinks that he deceives a believer, he deceives Allah and so that who betrays, lies or dissemble.

Imam Abul-Aza'em said:

"Leave people behind you and deal truthfully with your Lord."

If other people are traitors, its not my business, I want to keep my covenant to Allah because I deal with Allah and try to be loyal to Him not to people, a believer will be excommunicated by Allah about the deeds that he did for people, because Allah took his pledge to be a loveable model, presenting Allah's beloved and chosen prophet among people, following the orders of Sharia and decorated in his life and behavior by the decoration of what Allah says:

*"Muhammad - the messenger of GOD - and those who are with him."* (Surat Al-Fat'h, verse 29)

When people see him, they remember the conditions of the noble prophet, his guidance, his manners, his appearance and his dealings, he attracts people to Allah. but now we say that we are with Allah only when we are in the mosque, when we go out of the mosque we wear the mask of Satan, the mask of a lion, the mask of a ram, the mask of a monkey or other things. Is this the loyal deed or the deed for Allah's sake? Without loyalty to Allah, a follower couldn't do jihad or chastening or achieve his goal even if he spends years and years.

As loyalty to Allah is very important in chastening the soul, I'll tell you a secret of true men's secrets by which Allah grants them this favor and benevolence.

Whoever wants to follow their way, guided by the lights of their chastening to their souls and take their grants, he should surely know that they reached this condition because they made their deeds and their chastening of their bodies, souls, money and everything for Allah's sake, they didn't get a price for this in this life even if it is all the treasures of life, following the prophets and the apostles of Allah.

The secret is loyalty in all deeds for Allah, nothing else, as Allah says:

*"O my people, I do not ask you for any money; my wage comes only from GOD."* (Surat Hud, verse 29)

They don't ask anyone for wage because they taught him, guided him, directed him, explained something ambiguous in knowledge for him or granted him hidden wisdom even if this wage is respecting or ennoblement for that, they are not contented by that, their hearts don't change or disturbed if they found revulsion or denying by those whom they guided because they teach and do for Allah and not want grants from anyone else for a twinkle of an eye or less.

But those of low or mean souls, if one of them taught three or four people and one of them passes him without giving him ennoblement, he says: "Why does he do this, I taught him so and so." And he makes a newscast and spread it everywhere, do you expect wage from him? Does he have anything to give you? If you expect wage from him, you are heedless because any amount of the treasures of life or hereafter doesn't equal a word of guidance leads to good or prevents from bad. Does it equal a million dollars? No, by Allah.

If a single glorification or praise in the paper of a believer as it was narrated in the trusted books, is better and greater than all apparent and hidden treasures of life, what you think about a word of guidance, how much is it? They only want from Allah, they don't ask anyone else, and they deal with Allah and teach people for Allah's sake.

That who says: "How I taught so and so and he left me and went to so and so?" We ask him: "Did you teach him in order to follow you? What do you do by him? If all people followed you, could they benefit or promote you? They might make you go astray or occupy you, what do you want then?"

Allah, nothing else as Allah says:

*"Those who worship their Lord day and night, seeking Him alone."* (Surat Al-Kahf, verse 28)

Oh brothers, if all the troubles of people in this life is caused by life among them, most troubles of people in the way of Allah is because everyone of them boast to his brother saying that he caused him to enter the way of Allah and taught him, he wants him to follow him permanently, oh brother, why can't a follower exceed a guide and he himself becomes the guide, nothing can stop Allah's favor.

Some brothers sometimes ask and say about themselves: "I come to this town for more than fifteen years and find no fruit for my call to Allah and no one wants to come with me to the way of Allah." In this case I say to him: "Do you call people to yourself or to your Lord, if you call them for Allah, why do you want them then?"

You tell them that this is the religion of Allah, the mosque, the acts of adoration or worship and the Koran, and you tell them to follow this and rely and seek Allah. But you want to call them for yourself to respect you, ennable and make you great sheikh, this is one of the greatest problems that make man has no fruit in life or at the Day of Judgment. Make a trial and make your call for Allah, call people to Allah, they will come as Allah says:

*"When triumph comes from GOD, and victory. You will see the people embracing GOD's religion in throngs."* (Surat An'nasr, verses 1, 2)

This is because he calls them for Allah, but that who calls them to himself in order to esteem or respect him, it is the prudence of Allah and His regard for him that they don't gather to him because if they gather to him, they will ruin him and make him go astray, Allah wants

him to review and look back at himself, think about the matter and recognize his mistake and make it right, but if they come to him he will think that he is right but he really has nothing.

The men of grants, when people come to them, they say to them: "We don't have time and we are occupied by Allah but come with us and we will show you the way."

What will you do by people? Is there a space in the heart for both people and Allah? No, either this or that, the heart that is occupied by Allah has no space for people.

So the righteous man whose heart is occupied by Allah, when someone comes to him to complain, he tells him that he has no time and at the same time he asks Allah to suffice him, Allah does because he asks Him. The other one who is occupied only by the desires of his soul, he says to him: "Why didn't you come to me. If you come, I will supplicate for you." He goes to him and he supplicates for him but there is no response because he supplicates by his soul. But the first one who is chastening his soul and who seeks Allah relies on his Lord because all his deeds are for Allah, such man, Allah always contents him as he makes himself altogether for Allah.

What you think of that who asks for the price of a lecture? He makes a contract with his host and asks about how they receive him and what they prepare for him, this is what he wants and what he wishes, so he is among the people who are interested in this life because he seeks wage not works for Allah, if he doesn't get the money, he won't go, if they don't entertain him, he won't come back to them even if they invited or needed him.

But the people of Allah who truthfully go in the hard way of chastening always train their souls that their aim is the face of Allah and they are always loyal to Him.

So Imam Malik hesitated a long time about the rightness of the prayer of Imam who takes wage for his prayers, when they asked him he said: "If he thinks that his wage is for his prayers, then his prayers are invalid or worthless." Imams stop taking wages and asked: "What should we do then?" He said: "The prayers are for Allah and he should think that the wage is just a gift or present from people." He shouldn't look forward to it or ask for it even by his condition without talking, but the prayers should be for Allah to be accepted and worthy.

And so in all religious deeds, there should be sincerity and loyalty for Allah, or his chastening even for a breath is worthless, then he won't leave his place or go forward, he might think or imagine that he goes forward but he is still as he is with those who sit.

## The fourth basis: The guide, the applying scholar

Fourthly: There must be the guide, it is the guide that takes his hands to the right path, he should be respectful to him at this, the same politeness that the companions used to have with the prophet (May the blessings and peace of Allah be upon him).

Although Allah chose our sir Moses as a prophet and revealed His message to him, when Allah wanted him to reach perfection and degrees of perfect men, He saw that his soul was still alive, He ordered him to go to a righteous man to seek perfection.

I'll mention the story in brief:

After Allah granted Moses and his people and they went out of Egypt and He destroyed the pharaoh and his soldiers, they were very happy by the favor of Allah and they met to thank Allah, our sir Moses numerated the grants of Allah over him and his people, he mentioned a lot of them even their eyes were always teary. When Moses finished, they asked him: "Oh Moses, is there anyone who has more knowledge than you?" He said: "No." Allah ex postulated him at once because Allah likes his slaves to be modest to Him, He said to all of us in the noble Koran:

*"Above every knowledgeable one, there is one who is even more knowledgeable."* (Surat Yusof, verse 76)

Never feel arrogance or that you not need the guide in the way of these devoted people even if you studied so much, got much knowledge, wrote lots of books and have lots of audiences, you surely need sheikh, conductor and the knowledgeable applying guide who directs you because Allah said to His beloved (May the blessings and peace of Allah be upon him) whom He taught things that He never taught anyone else:

*"And say, "My Lord, increase my knowledge."* (Surat Taha, verse 114)

Although Allah taught him all types of knowledge and gave him knowledge of past, present and future,<sup>25</sup> He also asks him to keep seeking more knowledge and never stop doing that.

There is no end to seeking knowledge and no end to studying it from birth to death.

So, Allah revealed to Moses and expostulated him: "How you say that while there is on earth someone who has more knowledge than you." He was astonished and asked: "Who's he? Oh my Lord, take me to him." Allah says:

*"One of our servants, whom we blessed with mercy, and bestowed upon him from our own knowledge."* (Surat Al-Kahf, verse 65)

"Go to Al-Khedr." He asked: "Where is he Oh my Lord?" He said: "You find him at the meeting of the two seas, take your servant, a roasted fish and food in a basket, when the fish jump into water, this is his place." Our sir Moses prepared what Allah asked him, he traveled with his servant, the basket with the fish and the food, he ordered his servant to watch the fish and tell him if he sees it moving, Moses vowed to walk to the servant (Al-Khedr) hundred years to learn from him as Allah says:

*"I will not rest until I reach the point where the two seas meet, no matter how long it takes."* (Surat Al-Kahf, verse 60)

That who seeks knowledge shouldn't stop or feel bored or tired, he should ask for more, whatever Allah taught him he always asks for more knowledge from Allah as the prophet said:

"Two crapulous never feel satiated; a knowledge seeker and life seeker."<sup>26</sup>

Moses and his servant walked, when they reached the rock where they were to meet the servant, they were tired and they slept, the servant came and did ablution, the water (drizzle or spray) reached the fish, it got back to life and it went into the sea, then the servant went, Moses and his servant woke up and continued traveling, they felt tired and hungry and wanted to eat, Moses said to his servant:

*"Let us have lunch. All this traveling has thoroughly exhausted us."* (Surat Al-Kahf, verse 63)

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<sup>25</sup> Our sir Ammar Ibn-Yaser said about that: "Mohammed (May the blessings and peace of Allah be upon him) left us after he mentioned us knowledge about everything even birds that move their wings in the sky." After Abi-Zarr, Mosnad Al-Imam Ahmed.

<sup>26</sup> After Anas, Al-Bazzar after Ibn-Abbas, Jame' Al-Ahadeeth Wal-Maraseel.

The servant looked in the basket but he didn't find the fish, he remembered and they went back, when they reached the rock, they saw Al-Khedr asleep, Al-Khedr said: "You are Moses of Bani-Israel?" He said: "Yes, who told you about me?" He said: "That who sent you to me." As Allah says:

*"Moses said to him, "Can I follow you, so that you may teach me some of the knowledge and the guidance bestowed upon you? He said, "You cannot stand to be with me. How can you stand that which you do not comprehend?" (Surat Al-Kahf, verses 66, 67, 68)*

At that moment, a bird came down and drank from the sea, Al-Khedr said:

"Oh Moses, you have knowledge from Allah that I don't know, I have knowledge from Allah that you don't know, both my knowledge and yours, according to the knowledge of Allah, is like what that bird drank from this sea."<sup>27</sup>

I.e. the drop, that the bird took from the sea, and so how much knowledge do all people have from Allah's knowledge, secrets and inspirations? All the knowledge of people from the beginning of this life to its end according to the knowledge of Allah doesn't even equal an atom, because the knowledge of Allah never to be counted or known as He is The All-Knowing and The All-wise.

Moses asked the good servant to follow him and to teach him from the guidance of Allah with him although Moses is the prophet of Allah, His interlocutor and one of the greatest apostles, the servant explained to him that they are higher conditions, it is not easy for him to understand or be patient when he sees them although he knows about Sharia because he doesn't know their secrets, but Moses promised to be patient, the servant stipulated that he shouldn't ask him about anything until he himself tells him about it first.

They are the manners and the commandments between the teacher and the learner, between the guide and the pupil between the chastening sheikh and his student.

Allah teaches us that the scholar of legislation should learn from the scholar of fact and the scholar of fact should also benefit from the scholar of legislation.

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<sup>27</sup> Tafseer Rooh Al-Bayan and Tanweer Al-Azhan by Ismail Al-Brosawy.

The true scholar is that who follows Sharia externally and gets knowledge and facts from lights of Allah internally until he becomes as Allah says:

*"He bestows wisdom upon whomever He chooses, and whoever attains wisdom, has attained a great bounty."* (Surat Al-Bakarah, verse 269)

Moses walked with the servant and the journey of the learned prophet and the teaching servant started, Allah mentioned it in His noble book to be as a guide and a way to us.

After this oh brothers, whoever scorn or disapprove to look for the conserving sheikh and guiding teacher however knowledge or deeds he has?

I'll explain it in more details oh brothers and readers, the need to conserving sheikh in the way of Sufis, and the guide who clarifies the way of chastening the soul and exposing what is hidden in it is essential because no one can chasten his soul by himself.

There should be the guide (sheikh, teacher, conserver), lets express this by modern terms, there should be the doctor, experienced doctor and expert in medicine graduated from the faculty of:

*"Muhammad - the messenger of GOD - and those with him."* (Surat Al-Fat'h, verse 29)

He should have certified rays by:

*"Say, "This is my path: I invite to GOD, on the basis of a clear proof, and so do those who follow me."* (Surat Yusof, verse 108)

He examines me by his rays, shows me my faults and gives me medicine from the pharmacy of Koran and the drug-store of the prophet, they are drug stores but I not to know my illness or the prescription, there should be an experienced licensee adviser as mentioned by Allah:

*"The Most Gracious; ask about Him those who are well founded in knowledge."* (Surat Al-Furkan, verse 59)

He knows my case and gives me the suitable medicine as the apostle of Allah (May the blessings and peace of Allah be upon him) used to do with his companions, for example:

Someone asks him for preach, he said to him: "Never get upset." He said to another one: "Never tell lies." He puts his hand on the chest of a third one and supplicates for him, he said to a fourth one: "Recite the Koran a little louder." He orders a fifth one to recite the Koran a

little quieter, a sixth one asks him to be with him in paradise, he supplicates for him and delights him, he orders a seventh one to prostrate a lot as this is to chasten his soul, he orders an eighth one to eat legal food, he orders a ninth one to tell the truth.

Another one asks him to give him a part of Koran to recite (as purvey), he tells him not to finish it in less than three days, he tells another one to finish it in a week and he advises another one not to be interested in numbering the verses.

He takes from someone all his wealth as charity because he sees him ready for this, he tells another that he should only give one third and that one third is much.

A poor man asks for money and he asks people to give him and he asks another one to buy an axe and collect wood to sell and comes to him after a week to see what he did.

Someone asks him to let him fast more days, he tells him to fast only three days a month and he tells another one to fast day after day.

Enough examples?

By Allah, if we numerate different prophetic prescriptions and numerous recipes of Mohammed and most of them are apparently similar but they are internally different, he gives everyone who asks him what suits his spiritual power and the organs of his body, we couldn't mention all these examples.

So, we assure and say: "Never pay attention to those who oppose the way of Allah." The experienced guide should have the rays of insight and permission from luminous prophet (May the blessings and peace of Allah be upon him), he doesn't help followers to reach Allah's favor by himself but by Allah's bounties and His support he guides and promotes people to his Lord because he took permission and signs of the way from his Lord as Allah says:

*"Inviting to GOD, in accordance with His will, and a guiding beacon."* (Surat Al-Ahzab, verse 46)

So, we say if the doctor hasn't got permission from the beloved (May the blessings and peace of Allah be upon him), he may give me a thousand unit antibiotic while I only need a two hundred unit one. He must give me the suitable dose or he ruins me and leads me to death, then he is not the spiritual doctor who can help me to chasten my soul.

He is a luminous doctor and spiritual wise man educated by a previous doctor. Oh you who is arrogant to know the tracks of the way

by an experienced guide, you should know that this experienced guide only knew the way and followed it by a previous guide and previous smart expert, and so they follow one another to the greatest expert (May the blessings and peace of Allah be upon him).

Can anyone learn medicine only from books? Without working in practical hospital? Or being taught by a doctor? He should apply this knowledge in a hospital, he should watch doctors and they teach and direct him that he should perform this surgery by this way and the other one so and so, and so in everything. If this is the medicine of bodies, what you think of the medicine of hearts? If the medicine of bodies needs practice and experience, then the medicine of hearts needs more and more, as the righteous man Ibn Al-Banna Assarkasty said:

"These people are traveling to Allah. They needed in their way to a guide, who knows when to go and when to rest. He went through this way and came back to tell people what he learned."

So, I do need learned applying experienced permitted smart guide or doctor, if I go to the applying knowledgeable guide, he will teach me and take my hands.

## **Your soul is the way to Allah**

He will mention the way that I should go through to Allah following his guidance and his directions. Do you know what is the way that we should go through to Allah?

This way oh my brothers, my lovers and my dear readers, is a unique separated way for everyone of us, there are not two ways completely similar.

It is incorporeal way; do you know where it is? It is inside you yourself, it is your soul that is amongst your both sides, the way is from you to Allah. The station of start is you, the way is your soul and the destination is to Allah. You travel from your soul by the help and support of the experienced guide to go to your Lord.

The soul which is totally incorporeal worlds, is the way to Allah that you should go through. So, it is intangible way, and reaching Allah is also intangible, the beauty of Allah and being near to Him is also intangible beauty and nearness or adjacency.

**The leader in this hard journey is the experienced guide who knows the roughness of the soul and the obstacles of the way, he followed the same way and come back with a graduated servant, so, Allah prepared him for that and permitted him to get people nearer to Allah. Allah made him a doctor of hearts and spirits, He gave him the key of righteousness and said to him: "Go to those people to guide them to the right way, you are their leader by Us to Us and you get people by Us to Us."**

**He is so happy, that who knows the experienced leader and the noble guide, went to him truthfully, submitted to him and asked him to show him the way, humbly put his sick heart in front of him, just at this time he starts the way.**

# *Chapter three*

# *Chastening the soul*

**With the guide and the tutor  
The deed and conversance  
of foundation**

**Truthful repentance**

**The science of chastening the soul**

**Firstly: What will I chasten or fight?**

**The difference between whispers of the  
soul and obsessions of Satan**

**Secondly: How can I chasten  
or fight my soul?**

**Ways and means of chastening  
or fighting the soul**

**Firstly: Decreasing food**

**Secondly: Decreasing talk**

**Thirdly: Decreasing sleep**

**Fourthly: Decreasing meeting people**

**Fifthly: Remembering Allah and  
permanent contemplation**

**Remembering Allah by reciting**

**the noble Koran**  
**Remembering Allah by repentance and**  
**keeping to Awrad and Azkar**

**In the name of Allah**  
**Azkar of morning and evening**  
**The secret of Ma'shaa Allah La**  
**Kowata Illa Bellah**  
**Saying: La Ilaha Illa Allah**  
**Praying upon the apostle of Allah**  
**The purpose of chastening or fighting the**  
**soul**

**Firstly: Following the manners**  
**of the apostle of Allah**

**Secondly: To set the right aim**  
**and awaken the interest**

**Thirdly: To be the king of his soul's**  
**kingdom not a slave for it**

**Fourthly: To go back to the origin**  
**and the first home**

**Fifthly: To reach the degrees**  
**of adjacency**

**Sixthly: To follow Allah's morals**

**Seventhly: To get luminous grants**

# *Chapter three*

## *Chastening the soul*

### **With the guide and the tutor**

If you come to the divine guide and he gets sure that you truly ask the way of righteous people and that you really want to chasten your soul, to purify and promote it, he will start with you.

The way is so long oh brothers, we'll only mention what suits the soul and chastening it. Before he accepts you to follow and accompany him to teach and guide you;

### **The deed and conversance of foundation**

Firstly, he gets sure that you have a craft or work to subsist and support yourself and your family. If you have no work and you want to follow them to exploit and get benefits, they send you back to work, then you chastely come to learn from them, this is what they always do.

Don't you know that their masters and great men were well known for Al-Warrak (the stationer), Az-Zajaj (the Glassman), As-Sammak (the fishmonger), As-Sayad (the fisherman), Al-Hadad (the blacksmith), Al-Khayat (the tailor), Ad-Dabbagh (the tanner)..... They used to be famous for their crafts, it was their first knowledge as if they were to say "We are not dependant and we don't accept unemployment or bone-idles among us."

This is the first thing, then comes the second and the third, before he teaches you or ask you to chasten your soul, he makes sure

that you master the foundation where you correctly start the way, as we said before, it is based on legal food, needed legislative (Sharia) knowledge and truthfulness to Allah.

If the guide sees any fault or shortage, he orders you to complete it and shows you how to complete it because you can't start the way while there is doubt or dubiety in food, there is a gap in legislative knowledge or the intention of knowledge and work is not for Allah's sake.

All these are obstacles that stop every successful conduct or useful guidance; it is a must to treat the defect before the start by the work that leads to achieving hope.

## Truthful repentance

If the guide assures these three things from you, he takes your hands to repent to Allah the truthful repentance as this is essential to stand by the door of Allah.

The most important condition of truthful repentance is to stop doing the sin, feel regret and shyness of sin and faults and to intend not to do it again.

This if the sin is related to His Lord, but if the sin or default is related to one of the people, then he must refund or pay back rights to him, he should do his best to pay back defalcated or stolen rights to their owners. If the owners are dead, he should give them back to their heirs. If someone injured or obfuscated anyone and he seeks Allah's forgiveness by every mean without paying him back his right, is he really a penitent or repentant? No, so he must repent by repaying rights then he becomes a repenting man after that, as Allah says:

*"You shall obey your Lord, and submit to Him totally."* (Surat Azzomar, verse 54)

When does this come true? After the perfect repentance, this perfection has signs, a servant feels asceticism towards all kinds of desires that Allah mentioned when He says:

*"Adorned for the people are the worldly pleasures, such as the women, having children, piles upon piles of gold and silver, trained horses, livestock, and crops."* (Surat Ala-Imran, verse 14)

As long as there is tendency in the heart towards any of these things, Allah hasn't accept repentance yet, it needs accessory or annex by man, he should be truthful in his repentance to be accepted by Allah.

When he repents truthful repentance, the guiding sheikh teaches him that repentance is essential by day and night, and that it accompanies him all over his degrees, phases and conditions, he assures him that if the apostle of Allah (May the blessings and peace of Allah be upon him) whose sins altogether were forgiven by Allah, used to repent to Allah seventy or hundred times by day and night, what about himself, how many times does he need to repent?

## **The science of chastening the soul**

After that, the guiding doctor lets him enter the scientific practical workshop for chastening the soul; in it the guide teaches him three things:

**Firstly: What will he chasten or fight?**

**Secondly: How can he chasten or fight?**

**Thirdly: What is the purpose of this hard and bitter chastening or fight of the soul? He does this to have his aim in front of him to help him pass the way.**

### **Firstly: What will I chasten or fight?**

I chasten and fight souls that are inside me, Imam Abul-Aza'em said about this:

"Nature of souls leads them to their pain but Allah guides them by noble Sharia. If it were not for Sharia that shows the right and good ways of guidance, souls would go astray by their desires. The soul naturally tends to desires and hopes only to abuse and corrupt man. It uses the body to do this and also feeling that spoils it."

I chasten and fight the soul that orders me by sins about which the apostle of Allah (May the blessings and peace of Allah be upon him) said:

"A believer always has one of these five distresses or severities: believer envies him, a hypocrite hates him, a disbeliever fights him, a disputant soul or a devil misguides him."<sup>28</sup>

The soul has traps, obsessions and conditions make man go astray if he follows it, so Allah mentioned this and says:

*"The self is an advocate of vice."* (Surat Yusof, verse 53)

Allah doesn't say that it orders because if he says this, it does only one time, but He described it as it advocates i.e. it always orders so many times, it doesn't get tired or bored of asking man to do vice.

Think of anything of vice, what ruins body, what ruins heart, what ruins between man and his brother, what ruins kinship and what makes man always never remembering Allah, all these kinds of sins, distresses and subversions are called vice.

The guide teaches him types of souls that he should chasten, we mentioned this before in details in chapter one of this book and they are seven souls.

The guide also teaches him how to differentiate between whispers of the soul and obsessions of Satan, how can he know that this is a whisper of the soul or it is an obsession of cursed Satan, how?

## The difference between whispers of the soul and obsessions of Satan

You oh who walks, you don't see Satan, as Allah says:

*"He (Satan) and his tribe see you, while you do not see them."* (Surat Al-Aa'raf, verse 27)

Satan is the hanger upon which we hang our faults, the noble Koran says: *"The devil's power is nil."* (Surat Annesa', verse 76) The spite of women is stronger than it, yes, Allah says: *"Indeed, your scheming (of you women) is formidable."* (Surat Yusof, verse 28) Our problem is not Satan, but it as the prophet (May the blessings and peace of Allah be upon him) said:

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<sup>28</sup> Narrated by Abu-Bakr Ibn-Lal from the hadeeth by Anas.

**"Your deadly enemy is your soul that is between your both sides."<sup>29</sup>**

How can I know that the obsession in my chest is from the soul not from Satan? There are many things; firstly, Satan orders me to do sin or stop obedience, he decorates the sin for me to do it or makes me sit and not to perform morning prayers before sunrise, he gets me smart tricks and psychic causes to persuade myself and obey his obsession, but the soul orders me by desires.

There is big difference between them, Imam Abul-Aza'em said:

**"The soul is the desire for food, drink, clothing or coital relation, beware, in it is the hidden disease."**

This is the first difference, the second difference is that when Satan asks me to do sin , he doesn't insist on a certain sin, he wants me to do any type of sins, when I refuse to do one sin, he decorates another one for me because he is only interested in doing sins.

But the soul insists on its desires and never stops until I do what it orders me. For example, my soul wants to eat a certain type of food, it never stops until I eat it, if I want to wear certain clothes, it continues to ask for it, without the soul, Satan can't do anything, so some righteous people said:

**"Some people are occupied by fighting Satan, this led them to imposture or cheating, others are occupied by fighting the soul and they put the whole life behind their backs, so Allah protected them from Satan and all other things."**

I can't occupy myself by fighting Satan, the wise man comes to Allah until he is among those Allah says about them:

**"You (Satan) have no power over My servants."** (Surat Al-Hejr, verse 42)

I.e. beware not to come near of these people, this is our sir Omar, when he was passing in a street, Satan couldn't pass through this street, this means that our sir Omar was protecting the people of that street from the obsessions of Satan, so the prophet (May the blessings and peace of Allah be upon him) said about him:

**"Satan is frightened of that man (Omar)."**<sup>30</sup>

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<sup>29</sup> Narrated by Al-Askary in Al-Amthal after Said Ibn Abi-Helal.

<sup>30</sup> Mottafak Alayh (narrated by Al-Bokhary and Muslim) after Sa'd.

## Secondly: How can I chasten or fight my soul?

Allah mentioned in His Koran, the prophet mentioned in his Sunna and righteous people mentioned in their chastening the means that help man to fight his soul until he finishes this fight so quickly, because man's age is short and what he is asked to do is something great and the soul dodges and quibbles man, if he gets it in a place, it goes to another, it has hidden traps even for great righteous men, so Imam Abul-Aza'em said:

"Fighting the soul never stops even for perfect righteous men until the last breath in this life."

Beware not to think that you finished fighting the soul, because this thought itself is a trick by the soul, it stops your way to Allah totally, but fighting and chastening it is something continuous and never to stop, Allah says:

*"You shall strive for the cause of GOD as you should strive for His cause."* (Surat Al-Hajj, verse 78)

How should I strive? They asked a righteous man: "What should we do to reach Allah?" he said:

"Oh you, who seeks the meaning of our beauty, our dowry is expensive for those who seek us."

The dowry is:

"Gaunt body, lovesick organs and sleepless eyes."

The body is always in striving, the soul is always in fight and the eyes are sleepless. Imam Abul-Aza'em came late at night in the month of Ramadan, he said to his brothers: "Come with me to visit our sir Al-Hussein." They saw some cafes and people staying up there and not leave until after dawn, he said to his brothers: "If people who content their desires and follow Satan sleep after dawn, what about that who wants to content The Most Gracious, what should he do and how does he sleep?"

He said: "How does a beloved sleep while his lover wants him to stay up?"

Once when he was in Hajj, he saw some brothers fell asleep, he said to them: "Come lets go round Ka'ba." His own servant sheikh Ahmed As-Sobky was with them, he said to him:

"Ahmed As-Sobky, you sleep and say you love us, the sleep of people of adjacency while they are very near is unlawful."

He said this to him to encourage him to strive, this strive doesn't finish until the heart is clean of places and people and all photos that forbid him from Allah, and then he lives the life of pious people, he sleeps like adorers, even when he is awoke he is like enamored, he is always with Allah, such person has finished.

But that who still does good and bad deeds, he must continue to strive. What will help you in this strive? Righteous people explained this:

The soul only controls man and directs him when he is always with people and if he is careful about its needs and desires like food, drink, coital, clothing, belongings, furniture and talk, the soul naturally tend to vice as we mentioned before.

The beginning of chastening for those who want adjacency from Allah is to fight the souls inside you, i.e. jihad is inside you yourself. Imam Abul-Aza'em said: "Fight the souls inside you by the noble Sharia." I.e. by the medial Sharia that comes to you by righteous people and leaders of pious people and never follow those who are odd (extremists), those who open abandoned parts of Sharia, but be medial and follow the way of Mohammed, as Allah says:

*"We thus made you an impartial community."* (Surat Al-Bakarah, verse 143)

So, Imam Abul-Aza'em also said: "Be medial oh you who ask for nearness."

We follow the way of medial.

Lets talk briefly about the field of fighting the soul and how could man fight it? The means and aids that help man in this strive to reach his goal.

# **Ways and means of chastening or fighting the soul**

For answering we say that strive has ways and means, they help man to reach perfection or Allah's grants, it is by decreasing and increasing.

**Decreasing four things and increasing and keeping to one thing.**

Decreasing food, talk, sleep and being with people and increasing and keeping to remembrance of Allah and contemplation. Imam Abul-Aza'em collected some of these means when he said:

**"Be hungry to weaken it, beware of its error, disparage your eyelids and beware the destruction of ambush."**

## **Firstly: Decreasing food**

When man fills his stomach with food, the soul moves at once to push him to sins and faults, so Sayeda Aa'isha said:

**"The first heresy that happened after the apostle of Allah (May the blessings and peace of Allah be upon him) is satiation (fullness), when people filled their stomachs their souls led them to this life."<sup>31</sup>**

When the belly is filled with food, man thinks of doing sins by his organs and he doesn't feel the pleasure of worship, but if the belly is empty he can't afford doing sins, instead, his spirituality gets stronger and he loves worship as we all do at the days of Ramadan, this is the greatest strive.

This strive is degrees and degrees, that who seeks Allah keeps striving and promoting until he reaches marvels. Some righteous people have amazing and surprising conditions; my sir Ahmed Al-Badawy used to stand forty days and nights in the cave of Heraa' worshipping Allah without food, drink or sleep, forty days. Imam Al-Jonayd who is the master of these people, used to fast and break fasting every forty days only by one date, don't say how? Because he reached this after strive and he was granted the inheritance of the prophet (May the

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<sup>31</sup> Sobol As'salam and Ihyaa' Oloom Eddeen by Al-Ghazaly.

blessings and peace of Allah be upon him), from the secret of what the prophet said:

**"I stay nights with my Lord, He feeds and waters me."<sup>32</sup>**

**I repeat again, don't ask how? Because these people are as Allah says:**

**"GOD blesses whomever He wills, without limits."** (Surat Al-Bakarah, verse 212)

This talk about these high conditions is when they are at the time of striving, but at the time of guiding they should eat to teach people how to eat like the master of mankind (May the blessings and peace of Allah be upon him).

One day a man went to Al-Jonayd and said to him: "I want to feel submission in prayers but I can't, what should I do?" He said to him:

**"Oh brother, you fill your stomach by food, you put a feedbag between you and your Lord and you want to feel submission in prayers!"**

He wants to return him to higher positions like the days of the age of the apostle of Allah (May the blessings and peace of Allah be upon him). When did they use to eat? Three inevitable times? No, they used to eat when they feel hungry, they didn't use to fill their stomachs and they used to leave food while they still want to eat, this is the way of righteous people.

When man feels hungry, motives of desire in his soul are less, he needs less sleep, he tends to silence, he doesn't like to listen to much talk and never moves much here and there.

Righteous people found that hunger is among the best means that help man to reach this degree, so they raced and competed in fasting not for counting days or getting more and more rewards but for destroying the power of lustful soul until the angelic soul got stronger and leads the body according to the orders of Sharia and the way of the chosen prophet (May the blessings and peace of Allah be upon him).

Here the intention is completely different, the worshipper fasts to take rewards for his fast, but the righteous man fasts to help his soul to break desires and to stop unlawful wishes to ask for higher things from Allah, as Allah says:

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<sup>32</sup> Narrated by At'termezy, Ibn-Majah and Al-Hakem.

*"What is with GOD is far better, and everlasting."* (Surat Al-Kasas, verse 60)

So some of them concentrated, while they were striving in this degree, on lessening food, they didn't say to leave food but to lessen and decrease food. Because leaving food totally affects man and makes him not normal and he might get mania, but decreasing means if he is used to eat three loaves in one meal, he makes them two and half, then two, then one and half, then one and so on, even some righteous people said about this:

"To lessen a mouthful of my dinner is better to me than staying up in worship for a night."<sup>33</sup>

I.e. if I could decrease a mouthful from my dinner, it is better than staying up for a night because staying up maybe a desire for man, but when he lessens food, he has determination especially if he left food while he still wants to eat.

Did our sir the apostle of Allah need food? No, but he used to eat to teach us how to eat and drink to teach us how to drink, he was at the degree of: "I stay nights with my Lord, He feeds and waters me."

There are lots of righteous people who controlled their souls and their souls never controlled them and they directed their souls according to the orders of Allah, so they said:

"The real man is that who controls his soul not that controlled by his soul."

They used to versatile and innovate in treating it until it follows the master of mankind as it was narrated after him that he used to eat what he found. Let me ask you a question to clarify the matter, tell me by Allah oh brothers, when you sit for food, which of your organs eat the food? Is it the mouth, teeth, tongue and lips? Is it the stomach? Or is it the soul?

The soul is the organ that eats, when you look at the food and the soul likes it, all the other organs move and start to eat, but when you look at the food but you don't like it, does any organ move? No, the saliva never flows, the mouth never opens because it is the soul that moves the organs, so when you are ill, sad or concerned, your soul never tends to food, so eating is by the soul.

Man continues striving his soul until food according to him is like medicine that cure the illness of hunger as righteous people said: "Food

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<sup>33</sup> Ta'reef Al-Ahyaa' Befadl Al-Ihyaa' and Awa'ref Al-Ma'aref.

is a medicine for hunger, only put in your stomach what is needed to make your body move, extra food is stored in your body; stomach gets bigger, the belly gets bigger, man gets fatter and he becomes sick." We all know that fatness is the cause of all diseases of the age, that who wants to chasten his soul never eats for his desire but he eats to treat the disease of hunger, he is always occupied by his Lord, saying as Imam Abul-Aza'em said:

"We are hungry, feed us certainty oh our God, and water all by the love of the chosen (Prophet Mohammed)."

He wants you to eat certainty from the knowledge of Koran, divine knowledge and divine secrets; this is the secret of this verse of Koran: "*Let us have lunch.*" (Surat Al-Kahf, verse 62).

The spiritual sign or meaning in lunch here by our sir Moses is not for the fish or food, it is a sign for longing for the food of spirit and knowledge from Allah by meeting the righteous servant (Al-Khedr), food of divine facts that sustain the soul and makes it adore these beauties and always love these perfections and Allah grants it these grants and favors.

Oh brothers, you must lessen food and drink, spiritual life is only promote by this, so anyone who follow this way should have his share of fasting, listen to what he (May the blessings and peace of Allah be upon him) answered his companions when one of them asked about what is useful for him:

"I said: Oh apostle of Allah, tell me something that is useful for me, he said: Keep to fasting, nothing equals it."<sup>34</sup>

Whoever wants to have a higher degree with Allah, he shouldn't confine fasting the month of Ramadan only, but he should for example fast six days in Shawal or fast Mondays and Thursdays like the beloved (May the blessings and peace of Allah be upon him) or at least fast three days a month and this is the least amount, the prophet (May the blessings and peace of Allah be upon him) said:

"Fasting the month of patience (Ramadan) and three days a month equals fasting the era (the whole year)."<sup>35</sup>

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<sup>34</sup> After Abi-Omamah Al-Bahely in Sonan An'nasa'ey As'soghra, look at their truthful following (after that Abu-Omamah, his wife and his servant were always fasting, if smoke was seen at his house by day, people knew that they have a guest.)

<sup>35</sup> After Abi-Horayrah in As'sonan Al-Kobra by Al-Bayhaky.

When he eats, he only eats when he is hungry as we said before about their golden age, as the prophet said:

"We are people who eat only when we are hungry and if we eat we never get satiated or full."<sup>36</sup>

So you don't see a fat righteous man, Sheikh of Imam Al-Jonayd was his uncle As'ser As'sakty, he used to say:

"I told her that I love her, she said (you lie to me, I can see your bones fleshed, no real love until bones are stuck to leather and you are silent not to answer a caller.)"

They mention the proof of a man who loves a woman and occupied by her, does he have appetite for food? No, what you think of that who loves Allah, wants to come to Him by all his organs, feelings, dejectedly and devoutly keep to His door, he is in need for hunger.

Before leaving this type of striving and before anyone starts to apply and fast, we remind you, oh who want to fast and decrease food, you should know that there is fasting for counting and there is fasting for victuals or grants.

Fasting for counting is that which is for rewards, whoever fasts by his body, he took his rewards, and whoever obeyed Allah beside fasting by body and organs, he took big grants from Allah.

Fasting that is for grants is fasting of people of striving to reach aims and goals and to be among the people of adjacency and suppliance, Allah mentioned this in His book and says about them:

*"I have made a vow of fasting (silence); I am not talking today to anyone."* (Surat Mariam, verse 26)

She (Mary) was fasting not to talk with people, with whom were she talking? With those of the Kingdom, with those whose spirits were promoted so they were like them or those who became divine higher spirits although they were like other people moving apparently among them in this life but their hearts and spirits tour the higher Kingdom of Allah without trouble, sadden or pain.

The beginning of fasting for those who seek Allah's satisfaction; firstly to fast from all kinds of fun and amusement that busy or occupy striving man away from his aim and his target, Allah says to us:

*"Do not be distracted by your money and your children from remembering GOD."* (Surat Al-Monafeekoon, verse 9)

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<sup>36</sup> As'serah Al-Halabayah and Sayedena Mohammed May the blessings and peace of Allah be upon him by Sheikh Rasheed Reda.

**Imam Ad'darany said about the attractions that mouse to hearts:**

**"Everything busies you away from Allah even if it is your money or your children, it is baleful for you."<sup>37</sup>**

Your occupation by your wealth, your children and your wife is legal, you are asked apparently to do it, but occupying your heart by them is undesirable and you are asked to purify your heart from this, so the prophet (May the blessings and peace of Allah be upon him) said that your greatest enemies are your wife, your children, your wealth, and your self if they occupy you away from Allah and make you as their slave to do what enrage Allah and stop you following the right path. The beginning of the way is to fast from fun, a follower only considered in the way of these people when he fasts from fun first, then he is promoted and fast from doing nonsense, he is a follower at the beginning of the way of the people of chastening only when he stops doing nonsense all over his life, so they assured the Hadeeth of the prophet that addresses those who seek higher conditions:

**"If you are to fast, your hearing, your sight and your tongue should fast from telling lies, doing sins and hurting your servant, you should have dignity and tranquility, don't make the day you fast equal the day you not fast."<sup>38</sup>**

**Is it legal to do these things while he is not fasting? Of course not, he strives his soul in fasting to stop doing nonsense until he becomes internally fasting by his behavior even if he is apparently not fasting. He stops doing nonsense all over his breaths because he is careful about his breaths in this life; a single breath is more expensive than life and everything in it.**

**Fasting from doing nonsense is the beginning of the people of chastening, so they said if your soul rebels and you can't direct it in the way of chastening, keep to the advice of the master of mankind and you will reach your goal and become one of the people of chastening, he said:**

**"Hold your tongue, keep to your house and weep for your sin."<sup>39</sup>**

**Your house refers to your heart, you should keep purifying it, repairing it, cleaning it, pickling it and populating it, after that you can**

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<sup>37</sup> Helyat Al-Awleyaa, Tafser Rooh Al-Bayan and others.

<sup>38</sup> Sho'ab Al-Eeman and Fada'el Al-Awkat by Al-Bayhaky, said by Jaber Ibn-Abdullah.

<sup>39</sup> After Okbah Ibn-Aamer, Jame'a Al-Ahadeeth Wal-Maraseel, by Abi-Na'eem in Al-Helya and by Al-Bayhaky in Sho'ab Al-Eeman.

start fasting from omission or inattention, what a fasting! That who fasts from omission never forgets his Lord for a moment either he is asleep, awake, doing something for this life or for the hereafter, as Allah says:

*"People who are not distracted by business or trade from remembering GOD."* (Surat An'Noor, verse 37)

There is fasting from fun.

Then fasting from doing nonsense.

Then fasting from omission.

These are the stages followers go through while they are striving by lessening food and using the prescription of fasting to control the soul and for adjacency to Allah.

Then the true servant strives in his fasting to reach the degrees of Ihsan (benevolence), Eekan (ascertainment), Ma'eyah (simultaneousness - being with Allah), Endeyah (being near Allah), Ladonneyah (at the presence of God), Mak'ad As'sedk (position of honor) and then fasting in order to see Him as the beloved (May the blessings and peace of Allah be upon him) said:

"Fast to see it (the moon or the crescent) (it refers to Allah too) and break fasting to see it (the moon or the crescent) (it also refers to Allah), if you don't see it, complete the number of Sha'ban to thirty."<sup>40</sup>

I.e. you fast so that Allah might grant you and you see Him, you should only break fasting after you see Him, if you can't do this, then continue fasting and do different types of striving until you reach your goal, then your reward is to see The Lord of all people, as the hadeeth preaches people of chastening, Allah says:

"All the deeds of man are for him except fasting, it is for Me and I reward for it."<sup>41</sup>

As if He says: "I am the reward of those who fast, I let them see My beauty and My perfection and I make them enjoy My adjacency."

So Allah says in the secret of fasting: "*Those who are ill,*" (Surat Al-Bakarah, verse 185) So they can't strive their souls, "*Or traveling,*" Or he still strives in traveling to his Lord, "*May substitute the same number of other days,*" I.e. he should continue striving more and more to oblige it to do what he likes, if it is too hard for him, "*Those who can*

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<sup>40</sup> Mottafak alayh (narrated by Al-Bokhary and Muslim) from the hadeeth of Abi-Horayrah and Meshkat Al-Masabeeh.

<sup>41</sup> After Abi-Horayrah in Saheeh Al-Bokhary and Muslim.

*fast, but with great difficulty,"* He should start another type of striving by fasting from loving money and piling it, he should give charity, "*May substitute feeding one poor person for each day of breaking the fast.*" (Surat Al-Bakarah, verse 185) You should open the door of spending money for the needy and feeding the poor for Allah's sake.

So Allah finishes the verses of fasting by mentioning to that who reached the highest degrees, he asks for Allah and fasted from everything else, Allah says to His prophet (May the blessings and peace of Allah be upon him) and to us:

*"When My servants ask you about Me, I am always near."* (Surat Al-Bakarah, verse 186)

Those who ask for Allah are very few; they are the chosen among people, those who chasten their souls for Allah's sake to continue being with Him (theopathy) and never to be apart from Him by anything.

We beg Allah to make us among them by His kindness and by the blessing of his prophet (May the blessings and peace of Allah be upon him), He always responds to supplications.

## Secondly: Decreasing talk

No one in the way of Allah talks without stopping as if he is a machine, how he is a follower then! The follower never utters a word unless he measures it by the light of his heart and the orders of Sharia, as it was said: (Ask your heart,) if the heart permitted it and Sharia agreed to it, he utters it, if not he doesn't utter it and keeps it in his secret, why? Because he knows that talk is deed as Allah says:

*"Not a word does he utter but there is a sentinel by him, ready (to note it)."* (Surat Kaf, verse 18)

Our sir Abu-Bakr used to say: "We used to learn silence as you learn talk."

The prophet (May the blessings and peace of Allah be upon him) said:

"Four things are hardly to be achieved: silence that is the beginning of worship, humbleness, remembering Allah a lot and lessening possessions."<sup>42</sup>

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<sup>42</sup> Narrated by Al-Hakem and At'tabarany.

**Our sir the messenger of Allah (May the blessings and peace of Allah be upon him) used to give them lectures in silence, Imam Abul-Aza'em said:**

**"Silence is a ladder and your hunger is depurative, silence is the elevator to Allah."**

**Silence is a ladder to Allah, because when the tongue is silent, sight is lowered and hearing is stopped, then the heart is captivated by love and the spirit tours the Kingdom of The Glorious, our sirs the righteous people said: "Whoever counted his talk as his deed, he will speak little."**

**The apostle of Allah (May the blessings and peace of Allah be upon him) said:**

**"People are three types; safe, winner or pale, the safe is that who is silent, the winner is that who orders good and forbids bad and the pale is that who talks badly and support oppression."<sup>43</sup>**

**Some wise men said: "The tongue of a believer is behind his heart, if he wants to talk anything, he thinks about it by his heart first then he passes it, the tongue of a hypocrite is in front of his heart, if he wants to talk anything, he passes it and never thinks about it by his heart."**

**Don't you know that the vast majority of great sins and disasters are from the tongue; lie, perjury, abuse, curse, damn, backbite and calumny are all from the tongue. The prophet (May the blessings and peace of Allah be upon him) said:**

**"In the morning all the organs call and remind the tongue saying: Fear Allah in dealing with us, if you are straightened, we are straightened and if you bend bad, we are bad."<sup>44</sup>**

**If man could stop sins of the tongue and control his soul, then he is as the prophet (May the blessings and peace of Allah be upon him) said:**

**"Whoever protected from the sound of abdomen, the shake of genitals and the movement of the tongue, then he is protected from all evils."<sup>45</sup>**

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<sup>43</sup> Narrated by At'tabarany from the Hadeeth of Abu-Said Al-Khodry.

<sup>44</sup> Narrated by At'termethy from the Hadeeth of Abu-Said Al-Khodry.

<sup>45</sup> Narrated by Abu-Mansour Ad'daylamy after Anas.

**This is the practical training of the follower in the way of Allah; he should stop talking unless he is going to satisfy those around him and his Lord.**

My sir Makeen-Ed'deen Al-Asmar who is the student of my sir Abul-Hassan Ashazuly was a tailor, he was one of Abdal (substitutes), people are used to sit at tailors' talking, his brothers asked him: "What do you do?" He said: "I sit with my Lord before sunset remembering my words through the day, I found them few words not more than ten words, I thank Allah for the good and repent for others."

By this he follows truthful people who heard the noble prophet said:

"If you see a man granted asceticism in life and talk less, go near him, he teaches wisdom."<sup>46</sup>

What are the features and the signs of striving of seekers of high wisdom who entered the school of divine wisdom? They strive to decrease their talk in order to take wisdom as Allah says:

*"He bestows wisdom upon whomever He chooses, and whoever attains wisdom, has attained a great bounty."* (Surat Al-Bakarah, verse 269)

To whom shall wisdom go? To those who are silent except from good useful talk, if they are to give a sermon or teach wisdom, it is ok, the prophet (May the blessings and peace of Allah be upon him) didn't use to talk in that which doesn't concern him, so he (May the blessings and peace of Allah be upon him) said:

"A Muslim is very good when he leaves what doesn't concern him."<sup>47</sup>

This is to be a good Muslim, what about that who wants to be a good believer? Man should occupy himself by Allah or any type of remembrance of Allah or contemplate in creatures of Allah to be like the messenger of Allah (May the blessings and peace of Allah be upon him) who only talk in things that return good rewards. He used to talk things that return good rewards, you know that he (May the blessings and peace of Allah be upon him) was described even before apostolate that:

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<sup>46</sup> Narrated by Ibn-Majah, Abi-Na'eem in Al-Helyah and Al-Bayhaky in Sho'ab Al-Eeman after Abi-Khallad and by Abi-Na'eem in Al-Helyah and Al-Bayhaky in Sho'ab Al-Eeman after Abi-Horayrah.

<sup>47</sup> After Hussein Ibn-Ali in Mosnad Ash'ehab.

"He was not harsh or rough or uproarious in markets."<sup>48</sup>

Imam Abul-Aza'em said:

"Among the benefits of lessening talk or being silent is that it makes man always honorable and noble, no one expostulate him for a bad word or a curse or backbite, he gets out of this life without owing any rights for people, Allah forgives a man what is between man and Allah, but the destroying thing is what is between man and other people, then Allah says to him: (By My glory and My dignity, you won't enter paradise until you placate your antagonists, whoever has right from so and so, he gets out.)"

That who releases his tongue and can't adjust its brake, how many antagonists he needs to content at the Day of Judgment, does he have? Such man even if he stays up all his nights and worships all his days, this won't be enough for him. You already know who are the bankrupts or the stone-broke people? They are those who released their tongues for everything.

The sign of righteous people is silence and decreasing talk, this requires great strive and hard work, man should train himself not to talk before measuring words by the light of his heart and the orders of Sharia.

When he talks, in what should he talk? He should only talk in his needs, oh brothers, if believers not benefactors are described in the book of Allah, listen to what Allah says

*"Successful indeed are the believers who are reverent during their Contact Prayers (Salat) And they avoid vain talk."* (Surat Al-Mo'menoon, verse 1, 2, 3)

What is vain? Scholars and experts of the book of Allah and Arabic language said: Vain is talk that has no benefits and no harms. Allah doesn't praise them by stopping backbite, calumny, curse and damn, because all these are surely unlawful and every Muslim must abstain them, but Allah describes them that they are away from vain, such as not useful talk about politics, talking about soccer and general talk of everyday life.

If a believer abstains from vain, what should he talk about? The prophet (May the blessings and peace of Allah be upon him) said:

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<sup>48</sup> After Ataa' Ibn-Yassar in Sonan Al-Bayhaki Al-Kobra and narrated by Al-Bokhary in As'saheeh after Mohammed Ibn-Senan after Folayh Ibn-Solayman.

"May Allah's mercy go to a servant who either says good and gets grants or be silent and gets no harm."<sup>49</sup>

If the word can send me a cheque to my balance, I should say it, if not, I shouldn't say it, instead of talking with people I should talk with their Lord who says to his servants:

"I am with My slave when he remembers Me and his lips utter My name."<sup>50</sup>

Listen to the decision of divine court in this respect, Allah says:

*"There is nothing good about their private conferences, except for those who advocate charity, or righteous works, or making peace among the people."* (Surat An'nesaa', verse 114)

Whose decision is this oh brothers? This is the decision of The Wisest of judges (Allah), let's ask the messenger of Allah (May the blessings and peace of Allah be upon him), who is the person Allah hates most and the farthest from you oh my sir the apostle of Allah? He said:

"Those amongst you Allah hates most and the farthest from me are the long-tongued, the loudmouthed and the mouthy."<sup>51</sup>

The long tongued is that who talks much, the loudmouthed is that whose talk comes from his chaps and talk much and the mouthy is that who pretends to have knowledge in everything, so the apostle of Allah (May the blessings and peace of Allah be upon him) repeated that and announced his hatred for those who talk much, he said something very hard about them:

"The worst of my nation are those who are long-tongued, mouthy and loudmouthed."<sup>52</sup>

All these ruining hateful features come from letting the tongue to talk much and becoming mouthy and loudmouthed. Man should lessen talk, if it is necessary for him to talk; he should think before he talks, because when the word comes out, it controls you, but if you stop it, you control it. You might utter a word makes you servile or seek satisfaction of someone lower than you, because it is related to a man however he is according to you, but it can make you humble or servile.

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<sup>49</sup> Hannad and Al-Khara'ety in Makarem Al-Akhlaq after Al-Hassan.

<sup>50</sup> Narrated by Ibn-Majah literally, Ibn-Hebban in his Saheeh and Al-Hakem in Al-Mostadrak from the Hadeeth of Abu-Dardaa'.

<sup>51</sup> After Abi-Tha'labah Al-Khoshny in Saheeh Ibn-Hebban.

<sup>52</sup> Narrated by Al-Bokhary in Al-Adab after Abi-Horayrah and in Jamea Al-Ahadeeth Wal-Maraseel.

Someone asked the apostle of Allah (May the blessings and peace of Allah be upon him):

"What is safety oh apostle of Allah? He said: hold (control) your tongue."<sup>53</sup>

A believer only talks when he is sure that his talk will go to the paper of his rewards, as Allah says:

*"Not a word does he utter but there is a sentinel by him, ready (to note it)." (Surat Kaf, verse 18)*

This is not only talk but it is talk and deed, a believer only utters words that go to the scale of his rewards, so the apostle of Allah (May the blessings and peace of Allah be upon him) said in another Hadeeth:

"Great grants are for that who holds (controls) the excess of his tongue and releases (spends) the excess of his wealth."<sup>54</sup>

### Thirdly: Decreasing sleep

Decreasing sleep means that one only sleeps when sleep dozes or overpowers him, this is the condition of righteous people investing their time. As it was said:

"Spend time to get priceless things by striving that you think can satisfy him (Allah)."

They are very careful about time so as not to be wasted, when Imam Abul-Aza'em explained these verses that Allah says:

*"But squander not (your wealth) in the manner of a spendthrift Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful." (Surat Al-Israa', verse 26, 27)*

He said:

The greatest squander or wasteful is to waste one's breaths and time not obeying Allah, you know that wasting money is something easy because money goes and comes back and can be compensated, but how can man compensate breaths that went out or return passed days? So the greatest and the most dangerous squander is to spend and shatter days and breaths away from obeying Allah because they can't be compensated. So the people of chastening turned to this description and thought how they can decrease sleep and invest their times in adjacency

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<sup>53</sup> After Okbah Ibn-Aamer, narrated by At'termethy, Ibn-Abi-Ddonya and Al-Bayhaky.

<sup>54</sup> Narrated by Al-Baz'zar from the Hadeeth of Anas.

from Allah, they found that the best description and the greatest deed is to perform prayers at night while people are asleep.

Here we need to talk about staying up night, as our ancestors said: "Whoever didn't use to stay up nights at his start, he won't enjoy a sitting (with righteous people and the prophet) at his end." They used to apply what Allah says:

*"They were in the habit of sleeping but little by night."* (Surat Azareyat, verse 17)

And what Allah also says:

*"Their sides readily forsake their beds."* (Surat As'sajdah, verse 16)

Whoever wants to be with his lover (May the blessings and peace of Allah be upon him), he should join himself with the group of people who are with him, it is a suite or a cortege of descriptions and deeds not of place and time as Allah says:

*"Your Lord knows that you meditate during two-thirds of the night, or half of it, or one-third of it, and so do some of those who believed with you."* (Surat Al-Mozamel, verse 20)

Whoever wants this, he should have a great share of standing in the queue of grants, favors, gifts, bounties, secrets and lights, it is the queue of staying up night which is adored by all righteous male and female people at all times, the prophet said:

"Keep to staying up night, it is the deed of righteous people before you, it is obedience to Allah, it forbids from sins, it forgives sins and it dismisses disease from body."<sup>55</sup>

And so every good follower in the way of righteous people, he should oblige himself to stay up nights to chasten it and control it in their way and says to it: Oh my soul, if your lover (May the blessings and peace of Allah be upon him) used to stay up nights as a duty and he (May the blessings and peace of Allah be upon him) stayed up nights with his companions until their feet were swollen. Sayeda A'ishah said to someone asked her about how the apostle of Allah (May the blessings and peace of Allah be upon him) stays up nights:

"Tell us about the morals of the apostle of Allah (May the blessings and peace of Allah be upon him), she said: Don't you read the Koran? I said: Yes, she said: It is the morals of the apostle of Allah (May the blessings and peace of Allah be upon him). I wanted to leave

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<sup>55</sup> Sonan At'termethy after Belal Ibn-Rabah.

and not to ask anyone about anything until my death, I remembered staying up nights, I asked her: Tell us about how the apostle of Allah (May the blessings and peace of Allah be upon him) stayed up nights, she said: Don't you read *O you cloaked one?* I said: Yes, she said: This is how the apostle of Allah (May the blessings and peace of Allah be upon him) used to stay up, the beginning of the Surat was revealed and the apostle of Allah (May the blessings and peace of Allah be upon him) and his companions stayed up until their feet swollen, then its end was revealed after sixteen months, staying up night became optional after it was obligatory.<sup>56</sup>

And so oh my soul, I force you to stay up nights so as to be with the apostle of Allah (May the blessings and peace of Allah be upon him); the master of all people and his companions. Oh my soul, didn't you listen to what Allah said to prophet Dawood (David) about those who stay up nights in front of Allah while other people are asleep, He said to him:

"Oh Dawood, I have servants who love me and I love them, they miss Me and I miss them, they remember Me and I remember them, they look at Me and I look at them, if you follow their way, I will love you, and if you not do, I will hate you. He said: What are their signs oh my Lord? He said: They care for shadows by day as the shepherd care for his sheep (shadows refers to their bodies), they long to sunset as birds long to their nests, when night comes and lovers meet each other, they stand their feet and spread their faces for Me, they called Me by My words and ask Me by My bounties, some of them cry, others weep, others groan and others complain, I see what they bear for Me and I hear what they complain of My love, firstly I throw from My light into their hearts so that they tell about Me as I tell about them, secondly if the seven heavens and earths are in their scales, they are not enough, thirdly I come to them by My face, does anyone know what I want to give that whom I come to him by My face?"<sup>57</sup>

Oh my soul, don't you know that anyone walked in the quarters and bystreets of Medina at the time of the apostle of Allah (May the blessings and peace of Allah be upon him) and our good ancestors at night, he used to hear like bee sound from mosques and houses as all people used to stay up supplicating Allah and talking to their Lord

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<sup>56</sup> Sonan Ad'daramy, Sonan Abi-Dawood and others after Sa'd Ibn-Hesham.

<sup>57</sup> Ihya' Oloom Ed'deen and Ta'reef Al-Ahyaa' Befada'el Al-Ihya'a'.

privately at early dawns, the beloved taught them and said about the time of early dawn:

"Our Lord comes down every night to the lowest heaven after two thirds of the night and He says: Whoever supplicates and I respond to him, whoever asks Me and I will give him, whoever repents to Me and I will forgive him."<sup>58</sup>

Oh my soul, the time of grants and bounties for righteous people is the time of early dawn. It was said that when the sons of our sir Ya'koob (Jacob) asked him to ask Allah to forgive them as Allah says:

*"He said, "I will implore my Lord to forgive you; He is the Forgiver, Most Merciful."* (Surat Yusof, verse 98)

It was said that he postponed the repentance to the time of early dawn,<sup>59</sup> i.e. I will ask Allah to forgive you at the time of early dawn as it is the time Allah made for His righteous people to open the treasuries of divine bounties and grants.

Oh my soul, this is not for those who are asleep, heedless or inattentive, it is for those who stay up nights praying, remembering Allah, kneeling, prostrating reciting the Koran and those who are completely seeking Allah the Lord of universe at that special time.

Oh my soul, don't you know that the apostle of Allah (May the blessings and peace of Allah be upon him) said to those who want higher position at the Day of Judgment:

"There are rooms in paradise, their inside is seen from outside and their outside is seen from inside, Allah prepared them for various types of people, among them are those who stay up at nights while people are asleep."<sup>60</sup>

Oh my soul, by staying up, you are with those who are with the beloved and join the promoted caravan, as Allah says:

*"Your Lord knows that you meditate during two-thirds of the night, or half of it, or one-third of it, and so do some of those who believed with you."* (Surat Al-Mozamel, verse 20)

Who are those chosen people, some of them used to stay up all night by two prostrations like our sir Othman Ibn-Affan, he used to

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<sup>58</sup> Narrated by Malik, Al-Bokhary, Muslim and At'termethy after Abi-Horayrah, At'targheeb Wat'tarheeb, then by Muslim and in At'tawheed by Abi-Khozaymah.

<sup>59</sup> Narrated after Abdullah Ibn-Masood and others, Tafseer At'tabary and others like At'tahajod Wa-Keyam Allayl by Ibn-Abi-Donya.

<sup>60</sup> "For those who give food, talk nicely, continue fasting and stay up at nights while people are asleep." After Abi-Mousa Al-Ash'arey by At'tabarany in Al-Kabeer.

read the whole Koran in them, others used to prostrate for long like my sir Ali Zein-Al-Abedeen Ibn Al-Imam Al-Hussein until he was called As'sajad, others were called the same nickname like Ali Ibn-Abdullah Ibn-Abbas who used to pray thousand prostrations a night,<sup>61</sup> others used to pray three hundred prostrations a night like Al-Jonayd.

Even women oh my soul, some of them used to pray all night long, she used to pray a thousand prostrations a night like Sayedah Rabe'ah Al-Adaweya, when she was asked about this, she said: So that the apostle of Allah (May the blessings and peace of Allah be upon him) can boast by me at the Day of Judgment. She used to pray at night, when dawn was near she used to sleep a little, then she got up and says:

"Oh my soul what a long time you sleep and woke up, soon you will sleep and not get up until the morning of the day of resurrection."

She used to do this until she died.

I tell you my dear brother readers, don't be astonished how they reached this huge number of prostrations, or how Othman could read the whole Koran in two prostrations, while a night has limited hours, Allah folds or abbreviates time if he wills for some people as he folded place for others, it is a kind of bounties and grants and there are no limits for Allah's favors and donations.

Lots of righteous people are well known for staying up all night and praying Fajr (dawn) by the same ablution of Isha'a' (night prayer) like Imam Abu-Haneefah, Said Ibn-Al-Mosayab, Fodayl Ibn-Ayyad, Abu-Solayman Ad'darany, Habeeb Al-Ajamy, Malik Ibn-Deenar, Rabe'ah Al-Adaweya and others.<sup>62</sup>

If man is tired at a certain time, Imam Abul-Aza'em made it easy for those who are tired or have hard work these days, he said:

"You can perform night prayers as separated parts; you can pray four prostrations after Isha'a', four before going to bed and you sleep while you still have your ablution as it is the way of the beloved (May the blessings and peace of Allah be upon him) and you get up little before dawn to pray other four prostrations and then Shaf'a (two prostrations) and Wetra (one single prostration)." Is this a difficult work oh lovers?

I think this is a very easy work for those who want to follow this way and be with the beloved (May the blessings and peace of Allah be

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<sup>61</sup> As'seerah Al-Halabeyah.

<sup>62</sup> Tafseer Hakky by Ismail Al-Brosawy.

upon him), we can't describe this companionship or know the degrees Allah prepared for these people or realize the grants Allah gives these beloved people, they are grants and bounties without limits.

The most important thing is continuity oh lovers, continuity, continuity, in it there is the secret, the beloved made it easy for those who continue, he said:

"Whoever slept without finishing his Hezb (the part of Koran or any kind of worship he is used to do every night) or part of it and he reads it between dawn prayer and noon prayer, he takes his reward as if he read (performed) it at night."<sup>63</sup>

He does this to be continued, if it is reciting, but if he missed staying up a night, he can perform it from twenty minutes after sunset to Dohr (noon prayers). He performs prayers that he is used to perform in order to be continued in working for Allah as Allah loves such people.

## Fourthly: Decreasing meeting people

This is the fourth mean, if Allah granted a slave and he went to call people, then Allah supports and helps him, but we should only be concerned with striving our souls, Imam Abul-Aza'em said in this respect:

"Not all people are asked to do this, but it is special only for few people. So treat people of your age, be apart from them and only contact them when necessary. People who deny oppress you, and those who believe get them nearer but be careful of their evils."

A follower should lessen meeting people, he should be with those who are righteous, pious and those who obey Allah, Sadakah Ibn-Abi-Omran narrated:

"I came to Abu-Zarr, I found him in the mosque covered by black garment alone, I said: Oh Abu-Zarr, why are you alone? He said: I heard the apostle of Allah saying: Loneliness is better than bad companionship, good companionship is better than loneliness, saying

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<sup>63</sup> After Omar Ibn-Al-Khattab in Sonan At'termethy and Saheeh Muslim.

good words is better than silence and silence is better than saying bad things.<sup>64</sup>

I should be with righteous and truthful people or sit alone or be silent, but Allah warned us from being with heedless people, Allah says:

*"O you who believe, you shall reverence GOD, and be among the truthful."* (Surat At'tawbah, verse 119)

We should totally avoid people who are occupied by backbite, calumny and tattles because Allah says about them:

*"Then, as soon as you remember, do not sit with such evil people."* (Surat Al-An'am, verse 68)

Because they oppressed themselves, it's better not to sit with them, we should sit with truthful people as Allah says, because they are pious people whose time is very precious and they always spend it obeying Allah. If those heedless people are my relatives and I have to visit them, then it should be a very short visit so as not to be involved in sins like backbite and calumny while visiting such relatives.

Pay the visit only for few minutes, but the real kinship that needs to be contacted is the luminous kinship that connects us with the honor of Mohammed. We have two types of kinship; the first one is material kinship and the second one is luminous kinship by which we can be chastened, promoted, purified and preferred, but the material kinship as you heard, if kinship leads to sins, it should be for necessity and for peace.

Why should we be careful for our time oh brothers? Because the capital of a believer is his time, his breaths or his age, your breaths separate you from your Lord, your breaths are counted by every single breath coming in or out, they never exceed or reduced, a believer is so careful for his time, he spends his breaths either in obeying Allah, or doing good deed for Allah's satisfaction, or in inadvertence, Allah protects us, or in sins and faults, this is permanent evil in this life and at the Day of Judgment, my sir Imam Ash'afe'ey said about the danger (importance) of time:

**"I accompanied Sufis for two years and I learned two words (aphorisms) from them; time is as a sword, if you don't cut it, it will cut**

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<sup>64</sup> Narrated by Al-Hakem in Al-Mostadrak and Al-Bayhaky in Sho'ab Al-Eeman after Abu-Zarr, Jame'a Al-Masaneed Wal-Maraseel.

you and your soul, if you don't occupy it by right it will occupy you by wrong."<sup>65</sup>

Every day passes it is a day of my age and I get nearer to Allah, what I have for myself? The slogan of righteous people is carefulness for time, some righteous people used to escape from people for this, some escaped to a mountain, others escaped to the desert.

But the strongest among them escaped from people while they are with them, they escaped from the conditions of people while they are among them but not with them, why? Because he is occupied by Allah, Imam Abul-Aza'em has a good opinion in the meaning of this verse:

*"But squander not (your wealth) in the manner of a spendthrift Verily spendthrifts are brothers of the Evil Ones;"* (Surat Al-Israa', verse 26, 27) He said:

It is the squander of breaths, money can be increased and decreased, but the breath that comes out doesn't return, if you spend a single breath in inadvertence , it won't come back again by any price, this is the greatest squander because your breaths are more expensive than jewels and more precious than every precious thing.

To know the value of time and not to waste it in inadvertence with people, one day my sir Kamal Ed'deen Al-Akhmeemy visited my sir Abdul-Raheem Al-Kena'ey in his mosque where he is buried, they were granted people who could see the people of partition and talk to them when they visit them, after they talked together, he said to him: Advise me Oh my sir, he said:

"Oh my son, don't waste a single breath without remembering Allah, I am in the highest degree in paradise as you see, but I say: Ah! Woe is me, in that I neglected (my duty) towards Allah."

This is not amazing, didn't the prophet (May the blessings and peace of Allah be upon him) tell us the secret for which the people of paradise feel sorry, do you know why they regret, as the beloved said:

"The people of paradise never regret for anything except the moment they didn't remember Allah."<sup>66</sup>

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<sup>65</sup> Madarej As'salekeen Bayna Manazel Eyaka Na'bod Wa-Eyaka Nasta'een by Ibn-Kayyem Al-Jawzeyah.

<sup>66</sup> Narrated by At'tabarany in Al-Kabeer and Al-Bayhaky in Sho'ab Al-Eeman after Mo'az, Jame'a Al-Ahadeeth Wal-Maraseel.

**So man should be so careful for time in this life, Imam Asha'rany said in Al-Ohood Al-Mohammedya explaining the cause of this regret and sorrow at the Day of Judgment:**

**"They regret because they only sit with Allah in paradise the same as they used to sit with Him in remembrance in this life regarding the big difference in degrees and preferences in the hereafter."<sup>67</sup>**

**Imam Al-Jonayd said: "If a servant obeyed Allah a whole year and forgot Him a single moment, he missed (in this moment) more than what he got (in the whole year)."**

**Look oh followers who strive your souls to obey your Lord, don't disparage the single breath with inadvertence because it can take ages you spent in obedience. Abel-Faraj Ibn-Al-Jawzy said stimulating followers so as not to waste their precious breaths in inadvertence away from their Lord, he said these clear and good words:**

**"Oh young man, you are in the desert, you have precious jewels and you want to reach a town to sell them, be careful not to be conceited by anyone who attracts your desires (he deceives you using your desires), he buys your jewels by the least price (i.e. he makes you to waste your precious breaths by deeds of this perishable life), you come to the town and you see winners and gainers and you die of grief and weep of saddening and say: Ah! Woe is me, in that I neglected (my duty) towards Allah, sorrow can't return what is lost."<sup>68</sup>**

**The apostle of Allah (May the blessings and peace of Allah be upon him) warns from that who wastes his time with people without limits or barriers as it is the greatest disaster, oh people listen to the advice of the apostle of Allah (May the blessings and peace of Allah be upon him), as such man becomes a regretful loser and a penniless at the Day of Judgment and there is no retraction or way back, being with people for much time leads to backbites, calumny, disputes, hatred, envy, eating people's rights and lots of others, the prophet said:**

**"The bankrupt of my nation is that who comes at the Day of Judgment by Salah (prayers), Seyam (fasting) and Zakah (charity), but he also cursed so and so, damned so and so, ate the right of so and so, murdered so and so and hit so and so, so and so is given from his rewards and so and so is given from his rewards, if his rewards finish**

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<sup>67</sup> Al-Ohood Al-Mohammedya by Imam Abdul-Wahhab Asha'rany.

<sup>68</sup> Tanbeeh An'na'em Al-Ghamr ala Mawasem Al-Omr by Abel-Faraj Al-Jawzy.

and he still owe people, their sins are thrown to him and he is thrown to Hell."<sup>69</sup> Ibn-Omar also said: "The apostle of Allah (May the blessings and peace of Allah be upon him) prohibited us from backbites and not to listen to backbites."<sup>70</sup>

I think this is more than enough for every cautious wise man. So oh lovers, we should decrease being with people especially if this meeting leads me to sins and faults or at least leads me to inadvertence, and always remember what Imam Abul-Aza'em said:

"Spend time to get priceless things by striving that you think can satisfy him (Allah)."

## **Fifthly: Remembering Allah and permanent contemplation**

Man should keep to permanent remembrance, this is the fifth mean, some heart doctors (righteous people) may make it two means or two medicines, that is ok as remembrance and contemplation are connected together, your tongue should be wet by remembering Allah and your unseen or hidden facts occupied by contemplation and thinking in what you remember and noticing its meanings, lights and secrets.

The prophet (May the blessings and peace of Allah be upon him) used to remember Allah all over his life and permanently think and contemplate in the bounties and signs of Allah. Oh you follower who strives his soul and seeks satisfaction of his Lord, you should permanently remember, think and contemplate in the signs and creatures of Allah until the follower is guided by the power of Allah to the light of Allah spread in the universe of Allah and be as Allah says:

*"We will show them our proofs in the horizons, and within themselves, until they realize that this is the truth."* (Surat Fos'selat, verse 53)

Nothing can help a servant to be near Allah like keeping to remembering Allah, of course this is after duties, duties is

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<sup>69</sup> After Abu-Horayrah, narrated by Muslim, At'termethy and others, At'targheeb Wat'tarheeb.

<sup>70</sup> After Ibn-Omar in Majma' Az'zawa'ed, narrated by At'tabarany.

unquestionable matter, we must do them as ordered by Allah and explained by His apostle.

Those who ask for more from Allah; the Praiseworthy and the Glorious, like that who went to the apostle of Allah (May the blessings and peace of Allah be upon him) asking for some kind of Nawafel (optional deeds) that can suffice him. When the man asked the prophet to mention something that he can keep to, he said:

"Oh apostle of Allah, legislations (orders) of Islam are so much for me, tell me something I keep to, he said: Keep your tongue wet by remembering Allah."<sup>71</sup>

Someone may say that he sometimes remembers Allah while he is occupied or heedless, we say to him that he should train himself gradually but never stop it, remember Allah because my sir Ahmed Ibn-Ataa' Allah said:

"Don't stop remembrance owing to inadvertence, remembrance with inadvertence may lead to remembrance with presence (thinking) and remembrance with presence can lead you to hear remembrance from whom you remember (Allah)."

Allah says boding and preaching those who remember Allah, what a great grant! It is greater than eyes and necks (life), Allah says:

*"You shall remember Me, that I may remember you."* (Surat Al-Bakarah, verse 152)

So it was narrated after the prophet (May the blessings and peace of Allah be upon him) in the rewards of those who remember Allah and remembered by Allah the Lord of Mankind, he (May the blessings and peace of Allah be upon him) said:

"Nothing man can do to protect him from the torture of Allah better than remembering Allah, they said: Nor Jihad (fighting in the cause of Allah)? He said: Nor Jihad except that who hit by his sword until it is broken three times."<sup>72</sup>

Who oh apostle of Allah amongst your companions has the highest degrees? It was narrated after him (May the blessings and peace of Allah be upon him):

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<sup>71</sup> After Amr Ibn-Kays Al-Kendy after Abdullah Ibn-Beshr in Mosnad Al-Imam Ahmed and Sonan Al-Bayhaki Al-Kobra.

<sup>72</sup> After Mo'az Ibn-Jabal, narrated by At'tabarany, his men are the men of Saheeh, Majma' Az'zawa'ed.

"The apostle of Allah was walking in Mecca, he passed a mountain called Jomdan, he said: Go, this is Jomdan, Al-Mofredoon preceded or distanced, they asked; who are Al-Mofredoon oh apostle of Allah? He said: Those who remember Allah a lot." Narrated by Muslim, verbally in At'termethy: "Oh apostle of Allah, who are Al-Mofredoon? He said: Al-Mostahteroon by remembering Allah (those who are easygoing by remembering Allah), remembrance forgave (destroyed) their sins until they come to Allah at the Day of Judgment very light."<sup>73</sup>

Some young men who joined Khawarej (extremists) at the time of companions, they were concerned with reciting Koran, fasting and staying up praying at night, they asked about the acts of worship of the companions of our sir the apostle of Allah, they went to our sir Abu-Dardaa's wife, he was called Owaymer, the apostle of Allah (May the blessings and peace of Allah be upon him) said about him: "Owaymer is the prudent (wise man) of my nation."<sup>74</sup> She said to them:

"His worship was not like yours, but he used to sit and think."

If he lessened his talk with people and not talked with Allah the King and the Knower, he occupied himself by thinking and contemplation, the prophet (May the blessings and peace of Allah be upon him) said in this respect:

"Contemplation for sa'ah (a moment) equals worshipping for a year."<sup>75</sup>

He also said:

"There is no worship equals contemplation."<sup>76</sup>

Sa'ah here means a moment, i.e. if he contemplates for a moment, he takes rewards from Allah as if he worshipped for a year fasting in days and staying up nights, Imam Abul-Aza'em said:

"Contemplating for a moment with certainty is better than worshipping for years."

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<sup>73</sup> After Abi-Horayrah in At'targheeb Wat'tarheeb and lots of others, Al-Mofredoon and Al-Mostahteroon are those who are fond of remembrance, those who keep to it, they don't care what is said about them or what is done to them.

<sup>74</sup> Al-Ha'res after Abel-Mothana Al-Maleeky Morsalan.

<sup>75</sup> Narrated by Ibn-Hebban in the part of Al-Azamah (the greatness) from the Hadeeth of Abu-Horayrah verbally: sixty years, by weak authentication.

<sup>76</sup> By Abu-Bakr Ibn-Kamel in his Mo'jam and Ibn-An'najjar after Al-Ha'res Ibn Ali.

Because it removes the veils and stains from the heart and gets bounties from Allah, it is the only worship that causes the hearts to submit and get nearer to Allah and the noble prophet (May the blessings and peace of Allah be upon him). You never reach the highest degrees from the beginning of the way, but you need to be patient and work hard to reach your goal, whoever prays and find submission from the first prayer? He should pray first and strive his soul to reach the degree of submission, this is the prayer Allah likes. A believer should always remember Allah and always contemplate if he is standing, sitting or whatever he is.

How you remember Allah oh brother who wants to seek His support by remembering Him?

You remember Him by reciting the Koran, repentance, keeping to Awrad (certain amount of Koran or remembrance recited every day) and Azkar (different types of remembrance), you remember him by praying upon the noble prophet, we'll mention this in details by the help of Allah:

## Remembering Allah by reciting the noble Koran

It is one of the greatest acts of worship, so my beloved and the joy of my eyes (May the blessings and peace of Allah be upon him) said: "The best worship of my nation is reciting Koran."<sup>77</sup>

Reciting is a kind of remembrance, listening to Koran is also a kind of remembrance, if I recite, it is remembrance, if I can't recite and I listen to a recorder, it is also remembrance, the prophet (May the blessings and peace of Allah be upon him) said:

"The listener and the reader have equal rewards," In another narration: "The scholar and the learner have equal rewards."<sup>78</sup>

The most important thing is when I hear the Koran either at home or in the car or at work, I should apply what Allah says: "*When the Quran is recited, you shall listen to it and take heed,*" Why? "*That you may attain mercy.*" (Surat Al-A'raf, verse 204) The word *may* in

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<sup>77</sup> Narrated by Al-Bayhaki in Sho'ab Al-Eeman after Anno'man Ibn-Basheer, Jame'a Al-Ahadeeth Wal-Maraseel.

<sup>78</sup> After Abu-Omamah in At'targheeb Wat'tarheeb.

**Koran doesn't mean possibility as it is in Arabic language but it means certainty.**

**When we listen to the Koran, we should be all ears and stop talking, if someone wants to talk to me while I am listening to Koran, I should say *Sadaka Allah Al-Azeem* and close the radio or the recorder until we finish talking, someone may say that it is the words of Allah and let the radio switched on, but who is listening here? Are Jinn and angels here more polite than me in listening to the words of Allah? No, listening to Koran not only requires me to listen carefully but also to be reactive or go with verses, if it is a verse with invocation Allah mentioned, I should repeat it or say amen or oh Allah respond oh Lord of Mankind.**

**If the verse urges for supplication, I should supplicate, when I hear the reader recites: "*Your Lord says: Implore Me, and I will respond to you.*" (Surat Ghafer, verse 60) What should I do? I should invoke by what comes to my mind as it is my provision and grants from Allah and He will respond to me God willing. My sir Ahmed Ibn-Attaa'-Allah Assakandary says in his great aphorisms:**

**"If Allah opens the door of invocation to you, then He surely opens the door of respond."**

**If I hear verses talking about paradise, I ask Allah to make me among its people, if I hear verses talking about the Hell, I ask Allah to protect me from its torture.**

**Herby I am reactive with the book of Allah during listening.**

**I should be alert at situations the noble prophet was interested, if I hear a verse of prostration, I should turn towards Ka'ba and prostrate if I have my ablution, but if I am not having ablution, or on a journey and can't turn towards Ka'ba, I should say *Sobhan Allah Wal-Hamduellah Wala-Illaha-Illa-Allah Wallah Akbar*, if I am in consolation and there is no suitable place for prostrating, I should also say *Sobhan Allah Wal-Hamduellah Wala-Illaha-Illa-Allah Wallah Akbar*.**

**If the reader recited the last verse in Surat At'teen: "*Is GOD not the Most Wise, of all the wise ones?*" (Surat At'teen, verse 8) I should say secretly as the prophet said: Yes, and I am one of those who testify that, if he read the last verse of Surat Al-Keyamah: "*Is He then unable to revive the dead?*" (Surat Al-Keyamah, verse 40), I say: Yes, He is able to do. And so I should be reactive with the verses of Allah.**

If I am going to recite the Koran to myself, then it is better to read in a book with explanation, there is the original Koran and beside it there is simple summarized explanation of difficult words and also the causes of revealing some verses that I don't know; why they were revealed, as the first duty for me after believing in Allah is to learn the book of Allah and know its meanings, if I don't know the meaning, I refer to the explanation margin, as it is not the matter of the number of verses I read, but it is the matter of understanding and remembrance, Allah calls and says: "*And We have indeed made the Qur'an easy to be understood and remembered: then is there any who will receive admonition?*" (Surat Al-Kamar, verse 17), He didn't say: Is there any who will recite. He didn't also say: Why do they not read the Koran? But He said: "*Why do they not study the Quran carefully?*" (Surat Annesaa', verse 82) It is not the matter of reciting, but it is the matter of the study or understanding, so it was narrated in the noble Hadeeth:

"There is no usefulness in recitation without study, or in worship without understanding."<sup>79</sup>

Sayedah A'isha said:

"To read Surat Azalzalah with study is better than reading the whole Koran harmazah."

Harmazah means to read without understanding as lots of people do in Ramadan.

That who reads and understand the Koran in Ramadan, does he take holiday from Koran after Ramadan as people do now? Who permitted such holiday? Do you forget that the Koran comes at the Day of Judgment and complains from you to Allah, Allah says:

"*The messenger said: My Lord, my people have deserted this Quran.*" (Surat Al-Forkan, verse 30)

How is it deserted while we put it on the table of the lounge or hang it in the car or put it in bedrooms or on desks? We put it only for decoration but do we open it, read it, understand it and the most important thing after that do we apply it? Desertion here is not desertion of reciting but desertion of applying and following Koran. When I read or listen to the Koran, I should think carefully, contemplate and remember the meanings of Koran, it is the moral or the philosophy of Koran that it is easy to be understood for all people

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<sup>79</sup> Narrated by Addara-Kotney in Al-Afrad after Ibn-Omar, Jame'a Al-Masaneed Wal-Maraseel.

and Jinn, if there is an illiterate man and he reads and thinks in the Koran with a present heart, Allah grants him types of knowledge never read by explanation scholar, this is what Allah says:

*"And We have indeed made the Qur'an easy to be understood and remembered."* (Surat Al-Kamar, verse 17)

*We made it easy* means that we facilitated it so that any Muslim reads and thinks with pure heart, he will certainly understand; some of you may have seen this.

Even Muslims who can't speak Arabic like those we see in Haramain (Mecca and Medina) but they want to read the Koran, all that they do is to open the book of Koran and they read the Koran in good Arabic.

When you listen to such person you think he knows Arabic, but when you talk to him you discover that they don't speak Arabic, why he reads the book of Allah, it is the facilitation of Allah the Sublime and the Grand. Someone may say that they read but they don't understand, no, because you see them reading and tears flow from their eyes and this means that they are reactive by the words and understand what they read, why did they understand while they don't speak Arabic?

It is the facilitation of Allah to the verses of Koran for all Muslims; those who can read and those who can't read. The aphorism of revealing the Koran from Allah to the prophet while he is illiterate to let us know that Koran is not only for those who read or for those who have fluency or those who have good knowledge of Arabic language and grammar because all these things come after revealing the Koran.

Understanding the Koran is for every believer who has certainty in his heart and thinks deeply in its verses while reading or listening to it. Our good ancestors used to have divine talent and some people still have it. Sometimes a blind man who doesn't know the Koran by heart asks another one to read for him to listen to Koran, during recitation the reader may forget a verse, the blind man says to him: You are mistaken, the same thing happens again, the reader asks the blind if he knows the Koran by heart, he says: No, he asks him how he knew that he was mistaken, he says: While you were reading I saw light, when the light stopped I knew that you were mistaken.

This happens everywhere and at all times as they were listening to Koran and still do as Allah the most Gracious says: *"That any listening ear may understand."* (Surat Al-Hakkah, verse 12)

**It is not the known corporeal ear but it is called listening ear if it listens to knowledge and wisdom or disporting ear if it listens to songs and fun, but the listening ear is the ear of the heart that listens to the words of Allah. So the greatest type of remembrance is the words of Allah, it becomes so easy now, if I can't recite, I should listen, the broadcast of Koran never stops by day or night and there are recorders and there are the tapes of the most famous readers, the most important thing is to listen carefully.**

**The follower who strives his soul should have Werd (certain amount of remembrance done regularly) reciting the book of Allah, he shouldn't close the book of Koran at the night of Eed (feast) and leave it until next Ramadan, this is not the action of servants who want higher degrees and want to be promoted at Allah the Praiseworthy and the Glorious. He should recite the Koran every day, the apostle of Allah (May the blessings and peace of Allah be upon him) explained this and said:**

**"Whoever stays up by reciting ten verses, he won't be one of heedless people, whoever stays up by reciting hundred verses, he is one of submissive people and whoever stays up by reciting thousand verses, he is one of those who pile up rewards."<sup>80</sup>**

**I.e. those whose rewards come to Allah by kantar or quintal, this means that one should recite not less than hundred verses every day and night, how long do hundred verses take? Not more than ten minutes, but the eye should look in the book of Allah and the ears should listen to the words of Allah and the tongue moves by uttering the words of Allah, this is an immunity for these organs against all diseases in this life.**

**The companions of the apostle of Allah (May the blessings and peace of Allah be upon him) used to feel chopfallen during all the day if they didn't start in the morning by reading in the book of Allah, why? Because he didn't start by the book of his Lord, you should have permanent Werd of the Koran as they used to have. The book of Allah was their amusement, their sociable and their supply when they stayed up nights, Badr-Eddeen Al-Einy mentioned in his book Omdat Al-Kary their great conditions, he said:**

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<sup>80</sup> Narrated in Sonan Abi-Dawood, Saheeh Ibn-Khozaymah and others after Abdullah Ibn-Amr Ibn-Al-Aas.

"Obayy Ibn-Ka'b used to finish it every eight days, Al-Aswad used to finish it every six days, Alkamah used to finish it every five days, it was narrated after Mo'az Ibn-Jabal that some of them used to finish it in one night or one prostration, this was also narrated after Othman Ibn-Affan and Tameem Ad'dary, Abu-Obayd mentioned that Solaym used to finish the Koran three times a night, the writer of At'tawdeeh said: The most that reached us is reading the Koran eight times by a day and a night. As'salmy said: I heard sheikh Abu-Othman Al-Moghraby saying: Ibn-Al-Kateb finishes the Koran four times by day and four times by night."

They used to see each other's ways in reading the book of Allah to know the bounties Allah granted to everyone of them, they didn't use to carp or criticize each other, no one of them saw himself better than his companions by his deeds, listen to this great conversation between our sir Abu-Moosa Al-Ash'ary and our sir Mo'az Ibn-Jabal, Mo'az asked him:

"How do you recite the Koran oh Abu-Moosa? He said: In my prayers, on my pack animal, walking, riding, standing, sitting and in my bed, I make it as parts or sections. Abu-Moosa said: How do you recite oh Mo'az? He said: I sleep at the beginning of night to afford staying up at its end and I expect rewards in my sleep more than in my staying up." In the narration of Al-Bokhary: "Mo'az said: I sleep at the beginning of night then I get up having my share of sleep, then I recite what Allah wills for me and I hope to get rewards for my sleep the same as my staying up."<sup>81</sup>

Look at this high understanding in worshipping Allah, they always had truthful worship at every moment, when they slept, they hope to get rewards in their sleep as they did it to afford staying up more than staying up itself.

Every moment in their age is worship, if they are walking or riding, moving or standing still, even their sleep is great light, wage and worship deserve rewards from Allah, its amount only known by Allah.

The famous worshipper Sayedah Hafsah Bent-Sereen; the sister of Mohammed Ibn-Sereen used to read half of the Koran every night during prayers, when she was standing at her mosque at night, the

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<sup>81</sup> After Said Ibn-Abi-Bardah after his father in Sho'ab Al-Eeman, Saheeh Ibn-Hebban, Saheeh Al-Bokhary and others by different narrations.

lamp might be extinguished, the house was full of light for her till morning she was one of the worshipper females of Al-Basrah.

When her brother Ibn-Sereen needed to ask anything in Koran he said: Go and ask Hafsah how she recites it. She used to say: Oh young people, exploit your youth, I think I could only work during my youth.<sup>82</sup>

These are few examples of the deeds of previous men and women, what you do yourselves oh young people? What you do oh you who have money, health and time for most of you?

Everyone claims that he is a great sheikh and conductor in striving his soul, where is the proof?

## Remembering Allah by repentance and keeping to Awrad and Azkar

Keeping to Awrad (plural of Werd: certain recitations, invocations or remembrances regularly performed) and Azkar (plural of Zekr: remembrance) is the best mean that helps a follower to strive his soul, we explain and say to that who thinks that these Awrad and Azkar are always Nawafel (optional deeds), how you are sure that you completed your Fara'ed (duties), don't you see that Allah says to the noble prophet:

*"Whereby GOD forgives your past sins, as well as future sins."*  
(Surat Al-Fat'h, verse 2)

However he said urging the whole nation:

*"I repent and ask forgiveness of Allah hundred times a day."*<sup>83</sup>

But the followers of righteous people nowadays say that they don't need repentance at all, if one of them repents one day, he leaves it a week or a month after that. We need Allah to cover our faults by keeping to repentance to Him, when you read biographies of righteous people, you see that they used to repent to Allah in different ways, so there are lots of narrated forms, be careful oh brothers, degrees are only by striving and hard work as Allah says: *"Your Lord is never unjust towards the people."* (Surat Fos'selat, verse 46)

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<sup>82</sup> Rooh Al-Bayan by Ismail Al-Brosawy.

<sup>83</sup> Saheeh Al-Albany.

Allah never changes the conditions of people until they change it themselves, he doesn't want to change his conditions however he wants to have his sociability and be among the people of grants without striving or Awrad or Azkar, how is that? It can't be.

We should keep to Awrad given by righteous people to followers at the beginning, they are:

- To repent to Allah hundred times by day and hundred times by night.
- To say **La Ilaha Illa Allah Wahdaho La Shareeka Laho Lahol-Molk Walahol-Hamd Yohyee Wayomeet Beyadehel-Khayr Wahowa Ala Kol Shay'en Kadeer** hundred times by day and hundred times by night, we'll mention this in more details due to the importance of **La Ilaha Illa Allah**.
- To pray upon the noble prophet hundred times by day and hundred times by night, we'll also mention this in more details due to the importance of praying upon the noble prophet in helping the follower to go through the way.
- To say **Sobhan Allah Al-Azeem Astaghfer Allah Al-Azeem** hundred times by day and hundred times by night.
- To have daily part (Werd) of the Koran not less than one part of thirty parts.

**This oh brothers because it was said:**

**"Whoever has no Werd, he has no incoming."** The prophet (May the blessings and peace of Allah be upon him) said:

**"If Allah loves a servant, He guides him to His remembrance."<sup>84</sup>**

**That who loved by Allah, Allah makes him always remember Him, hypocrites remember Allah, but Allah says about them: "And rarely do they think of GOD."** (Surat Annessaa', verse 142).

Permanent remembrance of Allah should be for adjacency from Allah the King and the Knower, not for falseness or fame or reputation. That who sits alone in a mountain or in privacy holding a thousand pebble rosary and always remembers Allah, does this mean that Allah loves him? Yes, this remembrance is a sign for Allah's love according to his value, but there is better and greater love, what's its sign? To

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<sup>84</sup> In another narration by Ibn-Abed'donia and Al-Bayhaky: "Remember Allah a lot at all times, there is nothing preferred to Allah or protects a servant in life and the hereafter better than remembering Allah."

remember Allah following the way of Allah's beloved and chosen who didn't leave work or family to live in a mountain, then how did he used to remember Allah? Sayedah A'ishah said: The Apostle of Allah (May the blessings and peace of Allah be upon him) used to remember Allah at all his times.

Every moment has its proper remembrance, every condition has its remembrance and every catastrophe has its remembrance, the pious devoted man who strives his soul following the way of the prophet is that who remembers Allah at every condition by the proper kind of remembrance from the sea (knowledge) of prophecy. Our sir the apostle of Allah used to remember Allah from the time he wakes up until the time he goes to bed, but how?

Did he used to say Ya Wadood (Oh Affectionate) one hundred thousand times? Or Ya Lateef (Oh Gracious)? Or remembers Allah by thirteen names? Or seven? Or five? Nothing from this, but every condition has its own remembrance or thinking or contemplation at all times and conditions.

He (May the blessings and peace of Allah be upon him) used to remember Allah loudly so that those around him could hear and learn.

What overtired our sons, our daughters and our women? Whoever amongst us remembers Allah, he remembers Him secretly, what will they hear? From whom will they learn? But great Imams said that the beloved used to remember Allah loudly to let all people around him hear, even during his prayers at prostrating or bowing, he used to glorify Allah loudly to let those behind him know and hear, he also used to invoke loudly, if my wife doesn't know and I repeat these remembrances beside her, she will know them by heart in one month, my children are the same, but we don't care for that and if we do it for one day, we forget it for a month.

## In the name of Allah

The best striving by remembrance is keeping to Besmellah (In the name of Allah), it is the stick of a Muslim at all his degrees and conditions, it is very important for us and for those around us to be accustomed to it, when I hold, raise, do, stop or write anything I say Besmellah Besmellah.

How we teach them? By deed and fulfillment, if I order him to say Besmellah, he may not say it, but when he sees and hear me saying Besmellah at all situations, he will learn and imitate me, at meals; say Besmellah and it will be blessed food, and so when water flows from the tap say Besmellah because Besmellah brings cure and blessing, before I, my wife or my children do anything I should say Besmellah and it will be blessed, the prophet (May the blessings and peace of Allah be upon him) said:

"Everything not starts with Besmellah it is cut."<sup>85</sup>

I.e. it is not blessed, even if I don't know remembrances by heart, can't I say Besmellah? I should say Besmellah first then the invocation whatever it is, when I go out of my house to go to work or to pay a visit, first I say Besmellah then the proper remembrance, if I went to the mosque there is a remembrance when I arrive different from that when I leave and so when you enter your house you should also remember Allah. At every movement of a Muslim there is a narrated invocation after the Imam of apostles and prophets.

Our children are taught some of these remembrances at nursery nowadays, aren't they? But the follower should learn all of them at the beginning of his way, he should fulfill them all over his life, when he walks, goes or comes, his tongue should utter an invocation narrated after the master of apostles and prophets, even for food and drink, there are invocations at the beginning and at the end, even marriage has an invocation for both wife and husband, they should be done loudly to remind each other.

Imam Ashafe'ey in his doctrine thinks that Imam should utter his intention in prayers loudly although it is originally from the heart, why? So that people behind Imam can learn, as most people are illiterate, how could they learn? They also used to say Khetam Asalat (remembrance after prayers) loudly so that people could learn. At Athan (calling to prayers) I should also do Athan, who performs Athan oh brothers? The caller only or all Muslims? All Muslims because the caller calls Athan and you repeat after him, so at the time of Athan all Muslims do Athan.

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<sup>85</sup> Narrated by Ibn-Majah, Ibn-Hebban and Abi-Dawood after Abi-Horayrah.

## Azkar of morning and evening

There are remembrances oh brothers for catastrophes. There are also remembrances for morning and evening. What should man say after morning prayers so that Allah protects him from lesions, keeps him from diseases and deformities and from the evils of people and Jinn? There is the prophetic prescription and it is perfect, there are invocations after Sob'h (Morning Prayer) and similar ones after Maghreb (sunset prayer); after Sob'h he says: Asbaht and after Maghreb he says: Amsayt and Asbahna or Amsayna for a group.

Keeping to these remembrances by night and day helps a lot in chastening the soul, but leaving these remembrances and invocations and just holding a rosary and saying Ya Lateef (oh Gracious) hundred thousand times, did I follow the guidance of the noble master, the servant of Allah the Gracious to get the grants of the Gracious as soon as I call Him? No, the key to grants is to follow the master of apostles and prophets not by words, but following the guidance as it is the secret of grants. So when Sayedah A'ishah said: "He (the prophet) used to remember Allah all over his life." How is that? By these remembrances because, if these remembrances are said at their proper times, will there be time to be free or wasted for man? No.

## The secret of Ma'shaa Allah La Kowata Illa Bellah

Everyone looks by his eyes, if he looks at his son, his daughter, food or furniture in the house, he should say: "Ma'shaa Allah La Kowata Illa Bellah" The apostle of Allah used to say it, when man says it, he immunizes what or whom he sees or looks at by Besmellah.

Muslims harm each others nowadays, one says: So and so looked at my son and bad things happened to him, and he is right, why? Because that man really looked at him and he might not intended to envy him, but he didn't immunize his brother by: Besmellah Ma'Shaa Allah La Kowata Illa Bellah. If we follow the apostle of Allah, will there be envy amongst us? No.

So Imam Abul-Aza'em said in his book Annoor Al-Mobeen: "Man can reach a situation by belief where sorcery and envy can't affect him." Because he immunizes himself, it might by you that envy yourself, how? You look at something that is yours and you admire it but you didn't immunize it, then there is effect from the hidden power to the apparent power. The prescription of Allah the Sublime and the Grand can protect from all this as He says:

*"When you entered your garden, you should have said, 'This is what GOD has given me (Ma'shaa Allah). No one possesses power except GOD (La Kowata Illa Bellah)." (Surat Al-Kahf, verse 39)*

How often should a believer say it by day? He needs it hundreds of times as he always looks here and there; whoever says it less than this, there is still hard work and hard strive to follow the great master (May the blessings and peace of Allah be upon him) so as not to be heedless, he should say Ma'shaa Allah La Kowata Illa Bellah as long as he looks at or sees anything.

Man shouldn't utter by his tongue while his heart and mind are absent, remembrances of the apostle of Allah stirs the heart and mind, every remembrance has its condition and the heart should be alert to get the proper remembrance, but when I sit to say *La Ilaha Illa Allah* hundred thousand times while my eyes look here and there, the tongue says but the heart is heedless, but the remembrances of the apostle need alert heart and alert mind.

When man follow this way of remembrance after clarity of the soul and purity of the heart, thinking starts and waves of divine knowledge and divine supply come to him originally from thinking. So the beginning of donative divine knowledge comes as a result of thinking or contemplating by this way. When man contemplates, he may forget everything around him and goes to another completely different circle where Allah the Patron takes care of him and grants him useful inspirations which are referred and supported by texts from the book of Allah and authentic Hadeeth after the master of all people (May the blessings and peace of Allah be upon him).

So the curriculum of the school of Mohammed for the followers of these Azkar and Awrad at morning and evening and at all situations and conditions is these remembrances, whoever wants to follow this way, he should read them in the book of Al-Azkar by Imam An'nawwy, Aa'mal Al-Yawm Wallaylah by Ibn-As'sonny or by Ibn-

**Majah or our books; Azkar Al-Abrar or Mafateh Al-Faraj so that a follower can learn them by heart by repetition and keeping to them, he shouldn't change a single word in a narrated invocation or remembrance, why?**

When someone asked the apostle of Allah (May the blessings and peace of Allah be upon him) about the remembrance of going to bed; he said an invocation contains: "Wabenabeyeka Allazy Arsalt" (and by Your prophet whom You sent) The man repeated after the prophet saying: "Waberasooleka Allazy Arsalt" (and by Your apostle whom You sent) The prophet (May the blessings and peace of Allah be upon him) said to him: "No, say: Wabenabeyeka Allazy Arsalt."

When we hear or read this, we may say that the word Rasool (apostle) is more general but the noble prophet says no to teach us not to change the narrated invocations, they are like medicines for illnesses, we have them as the doctor who was taught by his Lord prescribed, if the key has one wrong notch or dent, can it unlock? No, and so are invocations, if you change a word, it is as if you change a notch in a key, these are the keys of grants given and handled to him by Allah the Munificent and the Ever-Opening.

## **Saying: La Ilaha Illa Allah**

Among the remembrances of Allah, there is also La Ilaha Illa Allah, our sir Moses said: "Oh my Lord, grant me special remembrance for me not given to anyone, He said: Say: La Ilaha Illa Allah, he said: Oh my Lord all Your creatures say La Ilaha Illa Allah, I want You to give me something special, Allah said: Oh Moses if the heavens and the earths are in one scale-pan and La Ilaha Illa Allah in a scale-pan, the scale-pan of La Ilaha Illa Allah will outweigh."<sup>86</sup> The word of La Ilaha Illa Allah is more expensive and higher than the heavens and the earths and what in them all, the prophet (May the blessings and peace of Allah be upon him) said:

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<sup>86</sup> Kanz Al-Ommal by Al-Motaky Al-Hendy.

"The best thing I and prophets before me said at the night of Arafah: **La Ilaha Illa Allah Wahdaho La Shareeka Laho Lahol-Molk Walahol-Hamd Wahowa Ala Kol-Shay'en Kadeer.**"<sup>87</sup>

If we say **La Ilaha Illa Allah**, it is very good, if we say **Al-Hayy** (the Ever-Living), it is ok, if we say **Al-Kay'um** (the Existing), it is ok, if we remember Allah by **La Ilaha Illa Allah**, it is remembrance, if we remember the collective name **Allah**, it is the aim of remembrance, and if we remember by any description for Allah from the book (Koran) or Sunna, they are all remembrances, as Allah says:

*"Say, "Call Him GOD, or call Him the Most Gracious; whichever name you use, to Him belongs the best names."* (Surat Al-Israa', verse 110)

## Praying upon the apostle of Allah

(May the blessings and peace of Allah be upon him)

Among the remembrance that connects man to Allah, there is also blessing and peace upon our sir the apostle of Allah (May the blessings and peace of Allah be upon him). Who ordered us to pray upon him? Allah, why did He order us to pray upon him? Allah explained to us that praying upon him (May the blessings and peace of Allah be upon him) doesn't mean that he needs it, Allah says:

*"GOD and His angels pray upon (help and support) the prophet."* (Surat Al-Ahzab, verse 56)

When Allah and His angels pray upon him, does he need anything from anyone else? No, but we need it, how can we pray oh apostle of Allah? Should we pray a lot upon you? The greatest beloved said:

*"Pray upon me a lot, it is your light upon Serat (way over the Hell) at the Day of Judgment."*<sup>88</sup>

There will be eclipse of stars and the sun and everything comes to an end, the light there is as Allah says:

*"Whomever GOD deprives of light, will have no light."* (Surat An'noor, verse 40)

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<sup>87</sup> Ismail Ibn-Abdel-Ghafer Al-Faresy in Al-Arba'een after Ali, Jame'a Al-Ahadeeth Wal-Maraseel.

<sup>88</sup> Kanz Al-Ommal Fee Sonan Al-Akwal Wal-Af'aal by Al-Motaky Al-Hendy

**The light of good deeds is what comes to you there and amiably you at your grave. Praying upon the prophet is the greatest light at the Day of Judgment, it will light the bridges of Serat for you and it will give believers divine power to cross these bridges as quick lightening or quick wind, some people will cross as horses running, others will pass as they are walking, praying upon the prophet (May the blessings and peace of Allah be upon him) is what gives light for all of them.**

Praying upon the prophet is the key for his intercession, how will we enter paradise? The apostle of Allah (May the blessings and peace of Allah be upon him) said: "No one will enter paradise by his deed, they said: Nor you oh apostle of Allah? He said: Nor me, unless Allah gets His mercy upon me."<sup>89</sup> Then how will we enter? We will enter by the intercession of the apostle of Allah, how will we get this intercession? By something very easy and simple, the prophet said about it, listen to the Hadeeth and fulfill it, the most important thing is continuity, keeping to it, thinking and evoking to reach presence, God willing, he said:

**"Whoever prays upon me ten times in the morning and ten times in the evening, he deserves my intercession at the Day of Judgment."<sup>90</sup> He also said: "If you hear the caller, say as he says, then pray upon me, whoever prays upon me once, Allah prays upon him ten times, then ask Allah Waseelah (the mean) for me; it is a degree in paradise only legal for a servant of Allah, I hope I am that servant, whoever asks Waseelah for me, he deserves my intercession."<sup>91</sup>**

Our good ancestors said: "The caller should pray upon the prophet after finishing Athan." in order to remind the attendants and listeners to apply the Sunna ordered by the master of all people, so Imam Ashafe'ey said: "The caller should and must say after Athan at least: Wasalla Allah Ala Sayedena Mohammed Wa'ala Aalehe Wasahbehe Wasallam." At the end we mention the comprehensive Hadeeth about the bounty and the blessing of praying upon the prophet (May the blessings and peace of Allah be upon him), if a servant is occupied by it all over his life:

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<sup>89</sup> Narrated by At'tabarany in Al-Kabeer after Osama Ibn-Shorayk, Jame'a Al-Ahadeeth Wal-Maraseel.

<sup>90</sup> After Abed'dardaa' narrated by At'tabarany by two ways.

<sup>91</sup> After Abdullah Ibn-Amr Ibn-Al-Aas in Saheeh Muslim.

"The apostle of Allah used to get up after the first two thirds of night and says: Oh people remember Allah, remember Allah, the quake has come, followed by the second blow, death has come, I (Obayy Ibn-Ka'b, the narrator) said: Oh apostle of Allah, I pray upon you very much, how much should I pray upon you? He said: What you like? I said: One quarter (of his time after his duties)? He said: What you like and if you do more it is better for you, I said: One half? He said: What you like and if you do more it is better for you, I said: Two thirds? He said: What you like and if you do more it is better for you, I said: I'll give you all my prayers, he said: Then your worry will be removed and your sins will be forgiven."<sup>92</sup>

## **The purpose of chastening or fighting the soul**

That who chastens his soul is that who strives it to reach perfection in divine descriptions and prophetic qualities, they are people who adore the perfections of Allah, love the qualities of Allah's beloved and chosen and they want to accomplish themselves by these descriptions and these qualities. So the main field of chastening the soul is not acts of worship, or hard work, or lots of remembrances, or repeating verses of the book of Allah, but it is Takhally (disclaiming or ceding) and Tahally (decorating), leaving bad descriptions and decorating by good descriptions.

This is chastening or striving in general, whoever not understands this fact, he will be lost in the desert of atheism and he will not reach his aim even if he spends his age in striving.

Striving in general is: "Decorating by disclaiming after self-effacement." Man should understand, think and intend to reach the degrees of adjacency and perfections, perfections here is to be decorated by the qualities of Allah's beloved and chosen and Allah's manners.

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<sup>92</sup> After Obayy Ibn-Ka'b, Jame'a Al-Masaneed Wal-Maraseel, narrated by Ahmed in his Mosnad, Abd-Ibn-Hameed, Ibn-Manee'a Hassan, Ar'roubany, Al-Hakem in his Mostadrak, Al-Bayhaki in Sho'ab Al-Eeman and Said Ibn-Mansour in his Sonan.

He can't be decorated by these perfections and be assured of them without disclaiming his bad nature, ceding his bad manners that don't match these perfections and his habits which are not on the way of the master of masters (May the blessings and peace of Allah be upon him).

## Firstly: Following the manners of the apostle of Allah

(May the blessings and peace of Allah be upon him)

Man should strive his souls to leave these things, leave his habits to be decorated by the habits of the master of all people.

Thus the chastening of righteous people at their beginnings is to strive to be like the apostle of Allah (May the blessings and peace of Allah be upon him) in walking, sleeping, eating, drinking, wearing, talking, meeting people, meeting his enemies and meeting his lovers, they were very careful to be completely like the master of all people in these things and lots of other things too.

The apostle of Allah (May the blessings and peace of Allah be upon him) used to sleep on his right side, so he orders his soul to sleep on the right side, if it refuses, he keeps fighting it until it is used to this habit of prophet Mohammed until it only feels ease by sleeping on the right side, why? To imitate the apostle of Allah (May the blessings and peace of Allah be upon him), as Allah says:

*"The messenger of GOD has set up a good example for those among you who seek GOD and the Last Day, and constantly think about GOD."* (Surat Al-Ahzab, verse 21)

When the apostle of Allah wanted to sleep he used to sleep on his right side and keep his ablution, he (May the blessings and peace of Allah be upon him) said:

*"If a servant sleeps keeping his ablution, his spirit is raised to the Throne."*<sup>93</sup>

He also used to repent to Allah and recite verses from the book of Allah; Ayat Al-Korsey (the verse of the chair), the last two verses of Surat Al-Bakarah, Surat Al-Ikhlas and Al-Ma'oozatayn (Al-Falak and

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<sup>93</sup> Narrated by Al-Bokhary and Muslim from the Hadeeth of Hozayfah.

An'naas), then he continues remembering Allah until he falls asleep. The follower who strives his soul in the way of Allah and seeks his content never sleeps unless he fulfills this Sunna narrated after the master of all people (May the blessings and peace of Allah be upon him), as he tries hard to keep to this Sunna, he will inherit what the prophet said: "My eyes sleep but my heart never sleeps." Inheritance comes after keeping to Sunna, the more you keep to prophetic Sunna, you inherit the high position after the best of mankind connecting this Sunna.

So we saw the Imams of righteous people cared mainly for a great side of the sides of the master of all people (May the blessings and peace of Allah be upon him), they didn't care for his forays or fights but they cared for his descriptions and his manners, they only cared for certain type of books called the books of manners, they are about the descriptions of prophet Mohammed; Ashama'el by Al-Hakeem At'termethy, there are many explanations for it, Al-Mawaheb Al'lodonneyah which is explained in details, Ashefaa by Al-kady Ayaad and our books; Hadeeth Al-Haka'ek An Kadr Sayed Al-Khala'ek, Al-Kamalat Al-Mohamadeyah and Ar'rahmah Al-Mohdah.

They used to care for these manners of Prophet Mohammed to follow these perfect descriptions; this is the striving of righteous people. It was said to my sir Abu-Yazeed Al-Bestamy: So and so flies in the air, he said: He is not more than a bird, it was said to him: So and so walks on water, he said: Fish do more than this, and it was said to him: So and so travels from east to west in a moment, he said: Satan does this, they asked him: What is Karamah (miracle – phenomenal actions happen to righteous people) then? He said:

"Karamah is not to fly in the air or to walk on water or to go from east to west in a moment, but Karamah is to change a bad manner in you by a good one."

This is the reality of chastening the soul according to righteous people.

If man fought his soul in what we mentioned; in staying up nights and he stays up all night for forty years but he doesn't change his parsimony to the generosity of the master of all people, does such person chasten his soul? No, but chastening it means leaving bad manners and following good manners, he leaves his habits to be decorated by the habits of the master of mankind (May the blessings

and peace of Allah be upon him); his habits in eating, drinking and so on, as we said before these habits are collected in the books of deeds of day and night such as, *Amal Al-Yawm Wal-Laylah* by Ibn-Majah, *At'termethy* and *Abi-Dawood*, the one that collects most of them is *Al-Azkar* by *An'nawawy* because it contains the habits narrated by our good ancestors after the chosen prophet in everything.

Man should disclaim his habits and decorate himself by the habits of the master of mankind (May the blessings and peace of Allah be upon him), he should disclaim his bad qualities firstly and the most dangerous of them are: ignorance, parsimony, selfishness, egoism, miserliness, anger, hastiness, avidity and other descriptions the book of Allah mentioned their dangers and warned believers from them and asked them to have their opposites like: knowledge, patience, wisdom, humility and leniency, this oh brothers needs great striving as changing a manner needs strong will, true conation and high wish always in front of the soul in order to achieve this hope.

## **Secondly: To set the right aim and awaken the interest**

**Imam Abul-Aza'em said:**

**"I always seek this high Excellency; I'm not patient until my eyes see Him."**

Imam Abul-Aza'em teaches us in this hemistich and the following ones the proper destination of the follower on the way of Allah from the beginning to the end. At the beginning our way was as Imam Abul-Aza'em said:

**"Love is our beginning, face is our destination and the chosen one is my guide, realize our ladders."**

But there are new actions and conditions changed and also our destinations changed, we become as those who look at rainbow and think they will find water, whereas his destination was changed. Destination is the most important thing in the way of Allah, some followers seek Allah, others seek this life and come to righteous people to get this life by these pious people who follow the way of Allah, others seek this life and reputation, i.e. he wants to be a famous man like

**Sheikh Ahmed Al-Badawy or Imam Al-Jeelany and to have followers and students who write and narrate stories and tales after him.**

**Everyone has his wish, but those we mentioned never thought of reputation or fame and never thought of anyone write anything about them.**

**There are different destinations come to followers' minds and their souls on their way to Allah,**

**The real man is that who never changes, although this life beckons him by its pleasures, graces and glamour, because he seeks Allah.**

**That who knows his destination and appoints his aim, nothing in this life can change him as he is aware of his aim and doesn't want to change it, this is what Imam Abul-Aza'em referred to in his words.**

**For whom are longing, love, amicability and adoration? They are either for Allah or for our sir the apostle of Allah (May the blessings and peace of Allah be upon him) or for the mean or reason who connects us to Allah and His apostle. Once Abul-Aza'em directs us to Allah, he says urging and stirring hidden longing:**

**"For whom is longing oh my lovers and companions? This longing is for the Munificent and the Everlasting (Allah)."**

**Another time he directs us to the apostle of Allah, he says:**

**"This longing is for that to whom I am a photo which is decorated by the grants of the Ever-Opening (Allah)."**

**The photo that is decorated by the grants of the Ever-Opening is our sir Mohammed (May the blessings and peace of Allah be upon him). Righteous people always encourage followers by adoration, amicability, longing and love to Allah and to the apostle of Allah (May the blessings and peace of Allah be upon him). So the truthful follower keeps to these conditions and never changes his mind or his longing for money or for ended or mortal positions. He doesn't spend all his time and life for his wife and children or for things that disperse man's mind after he was completely with Allah. It is known that a follower always has different intentions before following the way of Allah and chastening his soul like: his children, his wife, money, reputation....., but as soon as he follows the way of Allah, he remembers what assured people said:**

**"I used to have different wishes; I unite my wishes since I saw you. I left people their life and their religion occupied by remembering you oh my religion and my life."**

If it is a tragedy not to know or feel longing and adoration for Allah, it is a greater tragedy for that who knew Allah and worked for Him and after that he came back to the valleys of disperse, this is the greatest problem that brings followers from the highest degrees back to the lowest and farthest valleys, Allah forbids, Imam Abul-Aza'em defines the follower, he says:

**"The follower is that who seeks only one thing and who is satisfied by what his beloved judges."**

I.e. he wants nothing but Allah's satisfaction, as he only wants one thing, he will be satisfied by what his beloved orders. So this story was narrated after Imam Abul-Aza'em, he was visiting Ashandaweely pasha from Shandaweelel, during the visit, one of the followers saw the daughter of Ashandaweely pasha, he admired her until he became fascinated by her, his condition changed because he changed his destination, when Sheikh noticed that, he called him and asked him about the matter, they were truthful people never to lie to Sheikh because lying to Sheikh is like lying to Allah and His apostle, whoever lie to Sheikhs, he won't succeed on the way of righteous people even if the lie is by a reason decorated to him by his soul, because this is not proper with Allah, His apostle or righteous people, how they are with righteous people and lie to them!

The follower told Sheikh about it and Sheikh asked pasha to marry his daughter to that follower, pasha obeyed the order and finished the marriage, the follower took his bride to her bedroom at the night of wedding and the marriage was done, the next morning, she was dead. He was upset and hurried to Sheikh and told him that his wife died, Sheikh told him to go back to her and wait for him there, Sheikh was late, when he arrived he found him outside the room, he asked him: Why you leave her alone in the room and don't sit with her? He said: She is dead, he said: But loyalty is to sit with her while she is dead, didn't she control your feelings and had your mind and your heart? Then he slapped him on his face to sober and he said to him:

**"Oh son, search for your beloved and choose the one that doesn't die or end."**

The follower loves nothing but Allah, he only seeks Allah, if he marries, he seeks a good wife to help him to reach satisfaction of his Creator so as not to look at this or that woman. If he works for provision, it is to suffice himself so as not to ask or beg people and to be free for Allah not for collecting money to build buildings or buy cars because this is not his aim, and if Allah granted him children, he brings them up according to the orders of Allah fulfilling what Allah says:

*"Protect yourselves and your families from the Hellfire whose fuel is people and rocks."* (Surat At'tahreem, verse 6)

He is never totally occupied by them and forgets Allah, but he only seeks Allah, as Allah says:

*"O you who believe, do not be distracted by your money and your children from remembering GOD. Those who do this are the losers."* (Surat Al-Monafekoon, verse 9)

Whenever they want to occupy him by their needs, make him as a slave to their matters, whenever the soul tends to respond to them and turns away from the true destination or gets lazy or delay or abridge or be heedless, he says to his soul: Where did you reach in the way to Allah? How much did you achieve from your aim?

This aim about which my sir Omar Ibn-Al-Fared said:

*"Your beauty is in front of my eyes, I totally turn to it."*

He completely turns to Allah, so he doesn't listen to thoughts of the soul that stop him, veil him and disperse him because he wants to be collected to the Gatherer (Allah). If the follower listened to these thoughts and left them moving inside his soul, he would be reactive to them, affected by them and then fails in the mud of unity, God forbids, it might be unwillingly, then he couldn't complete the way to Allah, unless Allah sends someone to save him from this mud.

The biggest mud that affects the follower is to forget or change his destination or loose his activeness to and for Allah, those who reached and connected to Allah's grants, how did they reach and connect? By permanent attentiveness for the wishes, needs and thoughts of the soul, if these thoughts support and help them to achieve their aim, they are contented and happy for them.

But if they disperse their intentions and lead them away from their beloved, they neglect them and go hastily to Allah, as Allah says:

*"You shall escape (hurry) to GOD. I am sent by Him to you as a manifest Warner."* (Surat Azzareyat, verse 50)

The word *escape* means that things that the follower faces are not easy, they require him to escape and hurry, if he lets them for a moment, they will control him and he will become a slave for desire, wish, keenness, avidity, greediness, wife, children and avarice. There is not true slavery for Allah unless you are free from everything else.

So we say that among the main aims of chastening the soul is to be granted ruling the kingdom of the soul, how is that?

### **Thirdly: To be the king of his soul's kingdom not a slave for it**

Invocations of prophets and apostles in the noble Koran is the door from which we know the high politeness in dealing with Allah and the secrets of their dealing with their Lord, and so are the invocations narrated after righteous people in their conditions and Awrad, so Imam Abul-Aza'em clarified this fact and said:

"There is beauty in my invocation realized only by the youthful or the hearty."

Invocation of righteous people has spiritual beauty only realized by those who reached the degree of Fotowwah (youthfulness - strength in applying the orders of Allah), so when we look at the invocation of our sir Ibraheem as Allah says:

*"O my Lord! Bestow ruling on me, and join me with the righteous. Grant me honorable mention on the tongue of truth among the latest (generations). Make me one of the inheritors of the Garden of Bliss. Forgive my father, for that he is among those astray. And let me not be in disgrace on the Day when (people) will be raised up. The Day when neither wealth nor sons will avail, But only he (will prosper) that brings to Allah a sound heart."* (Surat Asho'araa', verses 83 - 89)

We see that it implies highly knowledge not got by reading but knowledge by Allah, prophets reached the extreme in the knowledge of Allah. Enemies of Allah might have knowledge of the orders of Allah and Sharia better than believers, but knowledge of Allah is as Imam Abul-Aza'em said:

"Knowledge of Allah is ambiguous only realized by adorers who are in great adoration."

Knowledge of Allah is something ambiguous only known by those who have pure hearts for Allah from everything else, our sir Ibraheem started his invocation here by:

*"O my Lord! Bestow ruling on me, and join me with the righteous."*

The first thing he asked from Allah is to grant him domination or ruling, what ruling does he ask? When ordinary people listen to the verse, they think that he wanted kingship, i.e. he wanted to be a king, a leader or a president, but he didn't want that, he wanted to be a ruler or a king over the special kingdom given to him by Allah, it is the kingdom of man about which Imam Ali said:

**"You allege that you are small creature while in you lies the greatest world."**

Man contains universes by the facts Allah granted him, he is as a small universe and the universe is as a big man, if Allah loves a servant and this servant is a good follower on the way of Allah, Allah will grant him ruling his soul as Allah says:

*"When he reached full age, and was firmly established (in life), We bestowed on him leadership and knowledge, "* (Surat Al-Kasas, verse 14)

Revelatory knowledge only comes after man controls and rules his soul, whoever wants revelatory knowledge, he should control his kingdom first, he shouldn't deal with it according to his desire but he rules it by the orders of Allah, man shouldn't have wish with the orders of Allah, after ruling it, Allah grants him knowledge as He says: *"We bestowed on him leadership and knowledge,"*

Ruling comes first because if Allah grants him divine revelatory knowledge without ruling his soul, man naturally tends to reputation, then he will say the jewels of this knowledge not to its proper people, and this is high treason to Allah, such treasonous will be punished by cutting his neck on the way of Allah, he won't be accepted by Allah, Imam Abul-Aza'em said about this:

**"Keep my secret, my secret shouldn't be disclosed, whoever discloses the secret, he will be ended. Our knowledge is in a position higher than minds as it is clear hidden light. Our Lord granted it to us, it is an ambiguous secret, how it is disclosed!"**

That who is granted ruling his soul; he prefers to be jailed than to disclose it to improper people, as our sir Yusof said:

*"He said: O my Lord, the prison is more to my liking than that to which they invite me."* (Surat Yusof, verse 33)

He preferred to be imprisoned than disclosing secrets, however if he disclosed these secrets to them, they would promote him and give him great position and he wouldn't be sent to prison, but he kept these secrets inside his chest and didn't tell them anything. Our sir Moses did the same thing when he said: "*My breast will be straitened,*" i.e. from the knowledge and secrets of Allah inside it, "*And my speech may not go (smoothly),*" (Surat Asho'araa', verse 13) i.e. only to my brothers whose hearts afford these knowledge and meanings.

But if he sits among people and the desire to speech and longing to be respected died in his soul, he doesn't speak to be noticed or to be ennobled by anyone or to get anything in this life, but he only talks when Allah grants him provision from the treasure of his heart for those chosen by Allah. It is as if these meanings in the heart of the righteous man are as the trust of Allah, his heart is as a treasure for these divine knowledge and meanings, he tells people only what Allah permits, he knows this by the eye of his heart, if he sits with great scholars but they have no permission from Allah and their hearts are not ready for this knowledge, he won't utter a single word even if they backbite or insult him, because he only seeks Allah's face, the first thing our sir Ibraheem asked is what great righteous and truthful people ask followers to do.

The first thing I should concentrate on in the way of Allah to reach Allah's satisfaction, is to ask Allah to give me the control of my soul and not to make it controls me according to its desires and wishes. Everything Allah grants to righteous people of karamat (miracles), knowledge and bounties is the result of controlling to kingdom of the soul. When a righteous man was seen flying in the air, they asked him how he got this position, he said:

"I put my wish under my foot so Allah gave me the control of air."

The interest of a truthful follower should be the control of his soul, if he has other interests; they are the wishes of the soul.

Are there followers who have other interests? Or other lower aims from fighting their souls? Yes, some followers want Allah to grant them meanings to attract people or listeners even if they are not followers on the way of Allah, others want to show Karamat and be

mentioned that he is one of righteous people, others want to have shrines and visited by people after his death, what will people give you after your death and what will you get from them? Others want people to kiss their hands and confess their grace and they are happy to hear that mentioned in people's sittings, and also lots of other things the soul desires and the wish hopes for.

The truthful follower is that who understand the words of the father of prophets and apostles when he started his invocation saying: *"O my Lord! Bestow ruling on me, and join me with the righteous."*

I.e. give me control over my soul to join righteous people, who are righteous people?

The word Saleh (righteous) means, that who is ready for Allah, his heart is ready for the descending of lights of Allah, his secret is ready for seeing our sir the apostle of Allah, his spirit is ready for getting highly demands like sociability, amicability and adoration of Allah and his body is ready for obeying Allah externally and internally, secretly and apparently, so he becomes totally ready for Allah. The degree of righteous people is a high degree so our sir Ibraheem made it his aim and his hope. The hope of a truthful servant who is with his Lord is to join him with righteous people by making him following them, because Allah only decorates those He loves and chooses by the manners and conditions of righteous people, this oh brothers only got by hard strive of the soul.

## Fourthly: To go back to the origin and the first home

Those who are chosen are those who were eternally granted healthy hearts and a spirit from the light of the greatest beloved which is from the light of Allah, Allah also granted them before coming to this life, high spiritualities, high positions and precious secrets, so they witness Allah by Allah, by hearing from His name the All-Hearing they could listen to Him and by the secret of the Speaker that touched their tongues they could talk to Him, at this great situation they see all prophets, apostles, angels, those of high position and luminous spirits that will appear in this life to the Day of Judgment.

They saw all righteous and devoted people by their eyes, met them, sat with them, talked to them and watched them at this great situation, they saw lights and knew secrets of Allah that man can't tell in this life, they are only for hearts that purified, fulfilled, promoted, and soared to degrees Allah says about them:

*"Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth)."* (Surat Kaf, verse 37)

Fulfillment came after creating bodies, after creating the body and the appearance of highly facts in it, then comes the confusion by what man sees by his eyes, hear by his ears and touch by his feelings, Allah says about this:

*"That they should be in confused doubt about a new Creation,"* (Surat Kaf, verse 15)

If man is occupied by these bodily matters, the alert heart might have a snooze, inadvertence, sleep or ignorance and he forgets these sceneries and conditions although he feels them inside him and longs to them, this is the condition of the follower Allah chose and says about him in the noble Koran and also about all of us:

*"Allah chooses messengers from angels and from men for Allah is He Who hears and sees (all things)."* (Surat Al-Hajj, verse 75)

So the aim and the target is to go back to the first condition in which man was with the First (Allah), to achieve this, he only needs to remove the mist and to remove the ignorance he is involved in this life to go back to his first condition, then Allah removes his veil and the casement of feelings that veiled him from lovers as Allah says:

*"Now have We removed your veil, and sharp is your sight this Day."* (Surat Kaf, verse 22)

All that righteous people, wise men, divine people and spiritual individuals do, is that they treat the hearts until they remove the mist from the eye of the heart so that they can look by the sight of Allah and hear by the hearing of Allah and go back to the first condition where they were in front of Allah, then they are as Allah says:

*"Such as He created you in the beginning, so you will return."* (Surat Al-A'raf, verse 29)

Imam Abul-Aza'em said:

**"You are not at home, so be like a stranger, buildings (corporeal matters) are things that veil you. My first home is Elysium (paradise)**

and the Kingdom of My Lord, my very beginning is the beauty of my beloved (Prophet Mohammed)."

This is your beginning, you want to return to your first home in which the spirit was in this beauty and this perfection, longing here is for this degree and yearning here is for this beauty seen by the spirit and the heart by the eye of sharp insight. As Imam Abul-Aza'em said:

"Our hearts always yearn to the first home."

Longing here is for the first home it lived in and in which it used to have what it likes of spiritual life and life of the heart with Allah, apostles and prophets of Allah and chosen people and righteous people who will come to life to the Day of Judgment because they were all at this scenery, as Allah says:

*"When your Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): Am I not your Lord? They said: Yes, we do testify,"* (Surat Al-A'raf, verse 172)

Imam Abul-Aza'em said:

"From the time of Alasto (Am I not....?), we never forget what we have seen when we saw the beauty of the Most Beautiful when He talked to us. How can I forget You oh the Most Beautiful, while You are the throne of the lights of names and meaning?"

This is the yearning of righteous people and the longing of devoted people; it is for the beauty that appeared to the people of perfection and connection that they tasted and never forgot and the grants they took and Allah preserved in their hearts and it is the corporeal senses that tend to temporal deeds, oozy elements and low desires that veiled them away from these high scenery.

Chastening the soul to go back to the first luminous origin and first home depends basically on striving to get rid of the manners and habits of the oozy origin, its domination and its habits that Sharia hates and to decorate it by the manners and habits of our sir the apostle of Allah, this is the hard striving. It's easy to fast and pray, there is no problem in that, listen to the report of Abu-Horayrah; the reporter of the noble Prophecy about the decree of the prophet about two women and there is big difference:

"It was said to the prophet: Oh apostle of Allah, so and so (a woman) stays up night and fast during days and does lots of good deeds, but she hurts her neighbors by her tongue. He said: There is no good in

her; she is to go to Hell. So and so only prays the duties and does little charity and she does no harm to anybody, he said: She is to go to paradise.<sup>94</sup>

Striving according to righteous people is to install a brake for the tongue so that it utters only what satisfy the most Gracious, and to install an audiphones for the ear so that it only hears words and programs permitted by the most Gracious, someone may ask: Does this mean we shouldn't watch TV? Why not?

What Allah the most Gracious permits, you see it; religious program, scientific program, cultural program, social serial, news and sports, what is forbidden is video clips and dancing and similar things of nudeness scenes even if these scenes come in a useful social serial, we mustn't see it, there is everything on TV and you have the remote control in your hand.

This is the basics of striving, after that he tries to clarify the heart, this is another striving, in order to see telecasts on the screen, the receiver should be accurate, I want to see the telecast of Prophet Mohammed, the telecast of the Kingdom, the program of: "*(Allah) Most Gracious is firmly established on the throne (of authority).*" (Surat Taha, verse 5) and the program of: "*As to you, the Qur'an is bestowed upon you from the presence of one who is Wise and All-Knowing.*" (Surat An'naml, verse 6).

To see him while he is receiving the Koran, these programs exist and can be seen but they require souls free from desires and occupied by remembering Allah. They need striving to prepare the receiver and to receive these transmissions, he can't do this alone, he needs an experienced engineer to connect him to the stations of the Sublime and the Grand.

We all have these devices already, praise to Allah, but there are people who left the devices until they rusted, all these devices are already tested, when Allah first created them He tried them and we were all present and saw the first snapshoot, as Allah says:

*"When your Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves," He opened the devices," (saying): Am I not your Lord? - They said: Yes, we do testify," They heard and saw, "(This), lest you*

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<sup>94</sup> Al-Adab Al-Mofrad by Al-Bokhary after Abu-Horayrah.

*should say on the Day of Judgment: Of this we were never mindful."* (Surat Al-A'raf, verse 172)

Transmission has been tested for all of us, and these devices were proved to be accurate and all of us have installed the dish but the luminous dish that receives from Allah, it is with us but the dish has stopped, why? It's because of our bad behavior and because of wishes and desires.

So the apparatuses are there but they need repairing to see the lights and the grants of Allah while man feels happiness, beauty, and perfection with Allah the One and the Transcendent, as Allah says:

*"For Allah is with those who restrain themselves, and those who do good."* (Surat An'nahl, verse 128)

Allah is with them by lights, secrets, knowledge, bounties, hidden grants and everything man needs from the pure and permanent worlds, this is the inevitable striving.

Anyone who has a TV set and his children want to receive space stations, he should move, go to an engineer to install a dish to receive them, but if he doesn't respond or move, could he receive those channels?

And so man should move on the way of chastening. We now have planetary or wired stations and take the words, events, stories and what happens among people; we are occupied by this but those who want to hear:

*"Absolutely, this is the narration of the truth."* (Surat Ala-Imran, verse 62)

Who will narrate this? Allah, as He says:

*"We do relate unto you the most beautiful of stories,"* (Surat Yusof, verse 3)

Who narrates here? Allah, he will listen to the story from Allah, he will hear and see it as Allah says to His beloved (May the blessings and peace of Allah be upon him): *"Haven't you seen what your Lord did to the people of the elephant?"* (He said: *Haven't you seen....?*, He didn't say, *Haven't you heard....?*) *"Did He not cause their schemes to backfire? He sent upon them swarms of birds."* (Surat Al-Feel, verses 1 - 3)

He (May the blessings and peace of Allah be upon him) saw all of this, he saw the scene. Listen to Allah another time says: *"Have you not seen how your Lord designed the shadow? If He willed, He could have made it fixed, then we would have designed the sun accordingly. But we*

*designed it to move slowly."* (Surat Al-Forkan, verses 45, 46) Allah whispers the words to him and enjoys his heart by these scenes, both are connected together; these are the signs and the lights of care, how does this come true? And how you get prophetic inheritance from these conditions, scenes and tales?

You need to return your devices to the first case when they first came out of the first luminous factory, I should activate the devices for this case, they are also inside me; as there is an eye to see the universe, there is also an eye inside me by which I can see the hidden of Allah the most Gracious, it is inside me, by it I can see angels, Jinn, paradise, the Throne and the Chair, Allah says about it:

*"Indeed, the real blindness is not the blindness of the eyes, but the blindness of the hearts inside the chests."* (Surat Al-Hajj, verse 46)

What does Allah say about disbelievers? He says:

*"They have eyes with which they do not see, and ears with which they do not hear."* (Surat Al-A'raf, verse 179)

These devices with them don't work and can't be repaired, they originally have faults, but ours were experimented by the factory and they saw and heard, all that they need is to repair the damage to return to its very beginning, i.e. they need repairing and maintenance, first they need repairing then regular maintenance after that, so they enter the workshop of Muhammad to be prepared for the scenes of ascertainment about which Allah says:

*"If only you could find out for certain."* You will see, *"You would see Hell. Then you would see it with the eye of certainty."* You will see all this, then people will be questioned, *"Then you will be questioned, on that day, about the blessings you had enjoyed."* (Surat At'takathor, verses 5 - 8)

They ask you to describe the paradise you have seen, listen to the Hadeeth:

"The prophet (May the blessings and peace of Allah be upon him) said to Harethah Ibn-Anno'man: How are you this morning oh Harethah? He said: I'm really a believer. He said: Every speech needs a proof, what is the proof of your belief? (this is the strive) He said: Oh prophet of Allah, my soul abandoned this life (this is the first item in chastening) so I stayed up nights (not in sleep) and fasted days and it is as if I'm looking at the people of paradise visiting each other and the people of the Hell and how they cry. He said: You saw, so keep to it.

Then he said: He is a servant whose heart is enlightened by belief. He said: Oh prophet of Allah, ask Allah for martyrdom for me, he asked Allah. One day it was called out: Oh horses of Allah come on for Jihad, he was the first knight to ride and the first knight to be martyred.<sup>95</sup>

## Fifthly: To reach the degrees of adjacency

A righteous man's hope is to be as Allah says:

*"With those blessed by GOD - the prophets, the saints, the martyrs, and the righteous,"* (Surat An'nesaa', verse 69)

If his hope is greater, he wishes to be with:

*"Muhammad - the messenger of GOD - and those with him,"* (Surat Al-Fat'h, verse 29)

This is special companionship, but the other one is general companionship for all prophets, saints, martyrs and righteous, but this is a special companionship *"and those with him."* If he wants the companionship of Allah:

*"GOD is with those who lead a righteous life, and those who are charitable."* (Surat An'nahl, verse 128)

Or in a greater position, it is the position of Endeyah (being near Allah) as Allah says:

*"In a position of honor, at an Omnipotent King,"* (Surat Al-Kamar, verse 55)

These are high positions and promoted degrees, they can't be explained by words or phrases but by observations and clarifications for the people of luminous hearts, the greatest of these degrees is as Allah says:

*"Surely, you are receiving the Quran from the Most Wise, Omniscient (Allah)."* (Surat An'naml, verse 6)

This is a special degree for the apostle of Allah, Allah also grants it to the servants of Allah as He says:

*"Whom we blessed with mercy, and bestowed upon him from our own knowledge,"* (Surat Al-Kahf, verse 65)

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<sup>95</sup> After Anas by Al-Askary in Al-Amthal, Jame'a Al-Ahadeeth Wal-Maraseel.

It is the position of Ladonneyah, the positions of Ma'eyah (simultaneousness - being with Allah), Endeyah (being near Allah) and Ladonneyah (at the presence of God) are all divine blessed degrees need great will in human soul that make man totally occupied by these perfections and these beauties and they make man eager to have these descriptions to be among their people and to inherit its proper degree mentioned in the book of Allah, so he is beautified by its lights, decorated by its beauty and witnesses its observations. Takhally (disclaiming or ceding) is followed by Tahally (decorating), then Tagally (appearance of Allah's favors) and after that Tamally (witnessing Allah's bounties), these are the degrees of adjacency, he disclaims (bad descriptions), then he decorates himself (by good descriptions), if he is decorated by the descriptions of the beloved (May the blessings and peace of Allah be upon him), Allah appears to him by His perfections and His Glory, then he sees and witnesses what eyes can't see that which is seen only by people of adjacency, as Allah says:

*"If only you could find out for certain. You would envision Hell. Then you would see it with the eye of certainty. Then you will be questioned, on that day, about the blessings you had enjoyed."* (Surat At'takathor, verses 5 - 8)

The field of chastening the soul oh brothers as I said for people who seek connection, adjacency and high degrees is, striving in disclaiming his bad habits and to be decorated by the habits of the master of mankind mentioned in his biography in narrated Hadeeths, then he cedes his human manners controlled by nature and body to follow the manners of Allah the Lord of all creatures. Allah created man by this nature, before this explanation and before paradise, he was transgressing and ignorant.

When he chastens his soul he exchanges transgressing by justice and ignorance by knowledge and light.

## Sixthly: To follow Allah's morals

There is striving for hearts, after finishing talking about the soul, we talk about the conditions of the heart and its striving, how can man get to His Lord while he isn't decorated by the beauty He loves? Allah

loves the beauty of the people of perfection that He mentioned and praised, He says to the people of connection about it:

*"You shall resort to pardon, advocate tolerance, and disregard the ignorant."* (Surat Al-A'raf, verse 199)

The fruit of striving is following the manners mentioned in the book of Allah, the manners of the prophet (May the blessings and peace of Allah be upon him) was that of the Koran.

Striving is for manners, so some of our good ancestors used to give their followers some of divine best names to remember Allah like the name Al-Kah'haar (the Ever-Subduing), Al-Kay'um (the Existing), Al-Hayy (the Ever-Living) or others. Imam Abul-Aza'em explained this for us in details and summarized the way for us concerning this matter; he said that the best divine names are for appliance and fulfillment and the name *Allah* is for supplication, i.e. I should apply the best names of Allah first then remember the name *Allah* known by perfection and beauty looking forward to Him, but to remember the name *Allah* while I'm not applying His manners, how is that! This is not right; I should first fulfill the manners of Allah, as Imam Abul-Aza'em said:

"Follow the manners of Allah and keep to the way of the chosen (Prophet Mohammed) to be ranged in the necklace."

For example, if someone remembers the name Al-Afow (the Pardon) and said Oh Afow one hundred thousand times, and he himself doesn't have pardoning for those who oppress him, what did he get from remembering Allah by the name Al-Afow? Nothing, because remembering Allah by His name Al-Afow means to pardon those who oppress me.

And so the fruit of remembering Allah by His name Al-Hayy is to give life to the hearts that sit with me, anyone sits with me he feels life and his heart is alive by Allah and remembering Allah, but if I remember Allah by His name Al-Hayy and I'm sitting with dead people not remembering Allah and they only talk about desires, wishes, money, buildings and similar things, where is the remembrance of Allah here?

And so on, remembering Allah in this respect is to follow the manners of Allah with people until Allah remembers me in a way by which I could follow this name with Allah.

This is Jihad that leads to degrees of adjacency and amicability; man can achieve this in one breath, and man can live many years and

he can't change one of his descriptions or manners as this requires strong intention and will. The motivation that pushes man to these conditions is to look forward to these perfections and the strong wish for these frontages, because Allah is as the prophet (May the blessings and peace of Allah be upon him) said:

"Those who are loved by Allah among people are those who are following Allah's manners."<sup>96</sup>

He didn't say *those who stay up for long or fast for long or remember Allah for long* or any of other acts of worship, all these things are only as helpers or aids to achieve this goal, but that who wants to achieve his goal, the door for Jihad is as we said, and these are the fields of Jihad oh brothers. no one of you comes and says: I'm with you for twenty years but I have no grants yet, but look at your keyboard, have you changed any of your manners to get your grants, to have the appearance of this name and to take your share of the heritage of this manner, all degrees are in these strivings.

What confused most people in the past and present is that they are only interested in the aids and they made them their goal, but acts of worship and remembrances are only helpers in this Jihad. When they are occupied by these aids and left the original fields of Jihad, they haven't got the grants, rewards and bounties which are only for those who respond and always repent, as Allah says:

*"Those who respond to their Lord deserve the good rewards."*  
(Surat Ar'ra'd, verse 18)

Allah gives this by Jihad, bounty, benefaction and supplying.

## Seventhly: To get luminous grants

When the phases of people who are concerned only for appearance are disturbed, when their provisions are late, when their modes are upset and when their bodies are sick, all this happened because they didn't follow the orders of Sharia properly.

And so oh brothers, the people of grants who seek the grants of Allah, they should follow the way of our sir the apostle of Allah (May the blessings and peace of Allah be upon him).

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<sup>96</sup> Narrated by At'tabarany in Al-Kabeer and Al-Awsat after Ammar Ibn-Yaser: Good manners are the greatest manner of Allah.

It was narrated that the companions of the prophet (May the blessings and peace of Allah be upon him) were two types, one type used to follow his words and the other type used to follow his deeds, some used to apply what he says, and he (May the blessings and peace of Allah be upon him) used to order by easy things. Others were not contented in following his words as they knew that this was general orders for all people so they used to follow his deeds as they knew that his deeds are the strong will and determination but his words were permission (for weak and ordinary people) so they followed the strong will to be among the people of Aza' em (determinations).

You know the story of the three people who went to his house (May the blessings and peace of Allah be upon him) to ask about his personal acts of worship in which there is strong will in order to follow them and guided by their guidance to get the grants of Allah for such followers. Some followers oh brothers think that the way is according to his own wishes and his personal desires, so they are standing still and not move forward and yet have no grants. Anyone who wants the grants, he should revise the way according to the special and personal way of Allah's beloved and chosen, i.e. Allah ordered the commons by five obligatory prayers; Sob'h (morning), Dohr (noon), Asr (afternoon), Maghreb (sunset) and Isha'a' (night), but the beloved was ordered by a sixth duty as we said before, it is staying up night, Allah says:

*"O you folded in garments. Stand by night, but not all night."*  
(Surat Al-Mozamel, verses 1, 2)

That who wants to follow his way as we said before, is that who forces himself to staying up night, as Allah says:

*"Your Lord knows that you stay up during two-thirds of the night, or half of it, or one-third of it, and so do some of those who believed with you."* (Surat Al-Mozamel, verse 20)

They are those who are with the apostle of Allah in the personal lights, divine care, granted knowledge and hidden secrets.

Everyone of these people force himself to stay up night, he doesn't seek excuses for himself that grants are from Allah's bounties and that staying up night is only obligatory for the apostle of Allah and that he is not asked to do it, if he is lazy for that, how can grants come to him!

**Those who want to be among the people of this way, they want to get sacred divine grants for their hearts and spirits, these grants contains inspiration, insight, revelation and care of Allah.**

**Everyone should compare himself to this way, if he excuses himself; he will be deprived of this degree, but that who want to get this degree, he is always attentive to his soul and expostulate it. So when you study biographies of great righteous people, you find all of them used to blame themselves, whatever grants a man of them gets, you see him blame his soul and says to it: I'm not good in anything, I don't know anything, I'm poor, I'm miserable ....., why?**

**Because he knows that this is the door for grants, after Allah granted Imam Al-Boseiry and he said his poem Al-Bordah in front of the chosen prophet and our sir the apostle of Allah completed some of its verses for him, he said:**

**"I ask you to do good things but I don't do them, I'm not straight, what is the use of telling you to be straight?"**

**I.e. I told you to do good things, but I'm still not perfect in Jihad, chastening and purity, he used to blame himself, the sign of that who keeps to the way of grants is that he always blames himself and he doesn't blame others, but the lazy follower returns failure to his Sheikh, if he doesn't get grants, he thinks that Sheikh doesn't love him. The good follower is that who returns failure to himself and always blames himself, because if he is qualified no one will deprive him of Allah's bounties or stop Allah's grants for him because he is ready and qualified for those grants, but if he is not qualified, who can get him Allah's grants?**

**No one can get grants to his son even if he is one of the great people of grants. One righteous man gave his son Awrad and he stayed in privacy striving for a long time and went out and he found that he didn't get grants, he gave him Awrad for a second time and a third time but in vain, at the end he said to him: "Oh my son, if grants were in my hand, you would be my first follower but grants are in the Hand of Allah, He gives them to whom he wills." I.e. it is the care of Allah, it needs your qualification and then grants and favor are of Allah's will.**

**If you don't want to beautify your soul by purity and clearness, and the soul is full of conceit, pride, cockiness and self admiration, how will the grants of your Lord descend in it?**

**The grants of Allah don't get to a conceited soul, a cockish soul, a self admired soul or a soul thinks that it is among the people of perfection whereas it is among the people of wrack, how do grants come to it?**

**A follower should always care for his soul to know where he is standing, how can he care for his soul? He measures his conditions, his deeds and his manners by those of righteous people and search for fruits of grants given to righteous people in himself, he asks himself if he has any of these fruits and conditions, if I haven't got such conditions, then I should return to myself and think of the way I follow. The first thing I should think of in the divine way is not deeds but intentions and attentions, what's my intention in this deed? And what's my selective attention in this act of worship? Do I seek rewards or grants? Or do I only seek Allah's Face? Because Allah gives me grants according to my intention. The prophet (May the blessings and peace of Allah be upon him) said:**

**"Verily deeds are considered according to intentions, everyone takes as he intended."<sup>97</sup>**

**Allah says:**

***"If Allah finds any good in your hearts, He will give you good things (Where is this good from?), from what has been taken from you."*** (Surat Al-Anfal, verse 70)

**This is according to your intentions, a follower should also knows the conditions of the people of grants at the time of the master of all masters to follow their way and not to follow his desire, for example, our sir the apostle of Allah used to ask our sir Abu-Bakr and our sir Omar how they read Koran:**

**"Abu-Bakr said: I read to myself (low voice). The prophet (May the blessings and peace of Allah be upon him) said: why? He said: In order to here who I'm talking to. The prophet (May the blessings and peace of Allah be upon him) said: And you oh Omar? He said: I raise my voice. The prophet (May the blessings and peace of Allah be upon him) said: Why? He said: To awaken the sleepy and dismiss Satan. The prophet (May the blessings and peace of Allah be upon him) said: You oh Abu-Bakr, raise your voice a little and you oh Omar, lower your voice a little."**

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<sup>97</sup> Mot'tafak Alayh (narrated by Al-Bokhary and Muslim) from the Hadeeth of Omar Ibn-Al-Khat'tab.

What is the purpose here? That he (a follower) should leave his desire to the order of the apostle of Allah.

The truthful follower must leave his desire to the order of the apostle of Allah to get the grants from Allah, the prophet (May the blessings and peace of Allah be upon him) said:

"By Allah, no one of you becomes a believer unless his wish agrees with what is revealed to me."<sup>98</sup>

This is the way of grants, whoever still have wish or desire he is away of the way of grants, there will be no grants until his desire agree with the desire of the apostle of Allah, and so is their rule as Allah says:

*"We hear, and we obey. Forgive us, our Lord. To You is the ultimate destiny."* (Surat Al-Bakarah, verse 285)

When Sheikh tells the follower who seeks grants to do something as it is his cure, but the follower becomes lazy, Sheikh asks him: Did you do so and so? He says: But ..... but ...., and he invents reasons.

How do grants come to such follower? There is a sign for the follower who wants grants; if his opinion differs from what his Sheikh wants, he is surely still far away; he should reach a degree in which he feels inside him what his Sheikh wants because a truthful follower realizes the sign of his guiding Sheikh before his speech.

But when Sheikh orders him by what is useful to him and he is lazy and bone-idle, so he doesn't want grants, Allah says:

*"If you obey him, you will be guided."* (Surat An'noor, verse 54)  
He also says: *"So take what the Messenger assigns to you, and deny yourselves that which he withholds from you."* (Surat Al-Hashr, verse 7)

The truthful follower is that who goes this way, as we said before, setting the right direction, the follower who seeks grants exceeds the limits in doing acts of worship he is asked to do, our sir the apostle of Allah used to order them by lessening, as when he asked Abdullah Ibn-Omar to fast a day after a day instead of fasting all year, he also ordered him to stay up part of night and sleep part of it instead of staying up all night and he also ordered him to finish reading the Koran one time every three days.

The apostle of Allah himself (May the blessings and peace of Allah be upon him) used to order worshippers and strivers to reduce.

But the follower who only obeys Allah by force, how could he become one of the people of obedience? How does he promote on

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<sup>98</sup> Narrated by At'termethy Al-Hakeem and Al-Khateeb after Ibn-Omar.

ladders to reach meeting? The motive of a truthful follower should be from inside him so as not to invent excuses for himself or follow his wish, and to be with those blessed by Allah - the prophets, the saints, the martyrs, and the righteous.

So the truthful follower who seeks grants of Allah always follows the method, what is the method? To follow the strong will, like what our sir the apostle of Allah used to do and his very special companions and he follows the decencies they used to follow with him, so the way consists of two halves:

The first one is to follow the Aza'em (strong wills) the apostle of Allah used to do not what he (May the blessings and peace of Allah be upon him) used to order by, and the second is to study the decencies and moralities of noble companions, he should force himself to this in order to reach his target and to be among those the prophet (May the blessings and peace of Allah be upon him) said about them:

"Abu-Bakr didn't exceed people by lots of prayers or fasting or narrating or answering or speech but by something hidden in his chest."<sup>99</sup>

So our sir Abu-Bakr was the one that knew the signs of our sir the apostle of Allah, his companions used to race to hear them from him, he was not a man of words but he was a man of signs, he used to understand those signs , our sir Omar used to be astonished of these conditions, when this verse was revealed:

*"Today, I have completed your religion, perfected My blessing upon you, and I have decreed Islam as the religion for you."* (Surat Al-Ma'edah, verse 3)

Our sir Abu-Bakr cried, the companions of the apostle of Allah asked him why he cried, he said: Because this is the consolation of our sir the apostle of Allah (May the blessings and peace of Allah be upon him), he was directly with the inside of the apostle of Allah.

When this verse was also revealed:

*"When triumph comes from Allah, and victory, You will see the people embracing Allah's religion in throngs. You shall glorify and praise your Lord, and implore Him for forgiveness. He is the Redeemer."* (Surat An'nasr, verses 1 - 3)

He cried again and they asked him, he said: Redeemer means returns a lot; this refers to the prophet's (May the blessings and peace

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<sup>99</sup> Narrated by At'termethy.

of Allah be upon him) repentance to his Lord, i.e. his death, he used to realize what is inside the apostle of Allah (May the blessings and peace of Allah be upon him) before he utters it, as he is much more connected to Allah's beloved and chosen (May the blessings and peace of Allah be upon him).

Our sir Omar used to get the news from Heavens before revealing it by the book of Allah, after that the Koran was revealed supporting his opinion, how could he do that?

His spirit was very high and it gazed or observed these news before Gabriel came with them to the prophet (May the blessings and peace of Allah be upon him), he gets them from the world of secrets as his secret always wanders in the world of secrets.

This particularity is not only for Omar, but also Sa'd Ibn-Mo'az when he judged the Jews and the prophet (May the blessings and peace of Allah be upon him) said to him:

"You judged as Allah judged them from above seven heavens."

I.e. you are as the usher or the gatekeeper of the divine court and you uttered the decree, i.e. the court made the decree and you served it.

What are these spirits?

These spirits are those who controlled the bodies and never did anything unless it is on the way of Allah's beloved and chosen (May the blessings and peace of Allah be upon him).

This is the way of the people of chastening the soul to reach luminous grants.

They are always with the conditions and personal deeds that our sir the apostle of Allah used to do and they forced their souls to them.

They also looked at the conditions of the companions and learned decencies and moralities from them, if man left a single decency, he may be dismissed out of being with the prophet (May the blessings and peace of Allah be upon him). Satan was dismissed out of being with Allah because of one sin, it was because of his understanding when Allah said to him:

*"O Satan, what prevented you from prostrating before what I created with My hands?"* (Surat Saad, verse 75)

What prevented him from prostrating?

He thought that prostrating is only for Allah, his mistake was that he forgot that Allah is that who ordered him to prostrate, Imam Abul-Aza'em said about this:

**"A peccadillo of righteous people is the greatest sin, exert the soul (for chastening) and you will be granted my satisfaction."**

**The ordinary man is not like the great man, the fault of a scholar is a fault of the world, i.e. all people who follow him.**

**So a scholar always revises himself to correct his heart, to make the connection with Allah's beloved and chosen very good and to leave his wish and desire completely, he never allows them to return to the Day of Judgment, because the first condition of righteous and pious people is not to have any wish except a wish for Allah and his apostle.**

**That who still have wish for money, for any person, for a position or anything of this life or reputation or being Sheikh or leader or any other thing, such person needs great decencies to be on the way of the boding and omen prophet (May the blessings and peace of Allah be upon him).**

# *Chapter four* *Ladders and grades* *of the soul*

## **Grades of the soul**

**The first grade**

**The grade of the inciting soul**

**The second grade**

**The grade of the reproachful soul**

**The third grade**

**The grade of the inspired soul**

**The fourth grade**

**The grade of the secure soul**

**The fifth grade**

**The grade of the satisfied soul**

**The sixth grade**

**The grade of gratified or  
pleasured soul**

**The seventh grade**

**The grade of the perfect soul**

# Chapter four

## Ladders and grades of the soul

Praise be to Allah, Who granted every believer by a great position in belief. As He says:

*"Allah raises those among you who believe and those who acquire knowledge to higher ranks."* (Surat Al-Mojadelah, verse 11)

The soul or the souls we mentioned before can be promoted, the soul or the divine jewel or the fact that makes this body moves can be promoted in grades mentioned in Koran.

Righteous people described the grades in which the soul is promoted, they derived this from the noble Koran, they set descriptions, signs, conditions, advantages and disadvantages for the soul at every stage, they also mentioned certain type of remembrance for each stage, whenever it has certain description, it is called after that description by one of these names.

If it is a friend for the sinful soul and controlled by it, it is called *the inciting soul*, Allah refers to it saying:

*"The soul is an advocate of vice, except for those who have attained mercy from my Lord."* (Surat Yusof, verse 53)

If it is quiet under the orders of Allah and followed the right but there is still tendency to desires, then it is called *blameful*, it is that Allah swore by it when He says: *"And I swear by the blaming soul."* (Surat Al-Keyamah, verse 2) If this tendency is removed and it could stop the sinful soul and it tends more to the sacred world and received inspirations, then it is called *inspired*, Allah mentioned it when He says:

*"The soul and Him who created it. Then showed it what is evil and what is good."* (Surat Ashams, verses 7, 8)

If its trouble is stopped, the sinful soul couldn't order anymore and it completely forgot desires, then it is called *secure*. If it is promoted

over this and dropped grades and doesn't have any wish, then it is called *satisfied*. If this condition controlled it more, it is called *pleasured* according to people and Allah; Allah mentioned these three descriptions when He says:

*"As for you, O secure soul. Return to your Lord, pleased and pleasing."* (Surat Al-Fajr, verses 27, 28)

If it is ordered to return to people to guide and perfect them, then it is called *perfect*, as Allah says:

*"Recall that Abraham was put to the test by his Lord, through certain commands, and he fulfilled them. (Allah) said: I am appointing you an Imam for the people."* (Surat Al-Bakarah, verse 124) He also says:

*"Everything we have counted in a profound Imam."* (Surat Yaseen, verse 12)

This essence mentioned is also called the uttering soul or the heart or human fact or the fact of man, he is the creature that realizes, knows and is addressed by orders of Sharia.

The aim of following the way of righteous people is to promote this divine matter gradually to his first degree or grade by cures and medicines prescribed by the ultimate point of perfections and the spirit of spirits of perfect people (May the blessings and peace of Allah be upon him), they include as we said before, fasting, staying up, lessening talk, having mercy upon people, remembrance, thinking, having legal food, leaving illegal and other things ordered by Sharia because those who take medicines not from Sharia, their illness won't be cured but it will be increased. A follower still promotes by the cures of Koran and medicines of Prophet Mohammed a grade after another until he realizes the figure of Adam which was the destination of angels.

The striving of righteous people and followers is in disclaiming bad descriptions and being decorated by good descriptions, bad descriptions like ignorance, anger, rancor, envy, parsimony, arrogance, self admiration, cockiness, conceit, hypocrisy, loving position and reputation, talking and kidding a lot, decorating the appearance for people, boasting, laughter, forsake, abandonment, searching for people's privates, hope, avidity, avariciousness and bad decencies.

Good descriptions like lenience, knowledge, purity of inside, generosity, tolerance, humbleness, patience, thanking, asceticism, dependence (on Allah), love, longing, coyness, satisfaction, loyalty,

truthfulness, observation, questioning one's soul, thinking, mercy, love and hate for Allah's sake, crying, sadness, loving obscurity, loving loneliness, clearness of chest, giving advice, lessening talk, respectfulness, submission, alertness, contrition of the heart and good decencies.

## **Grades of the soul**

### **The first grade**

### **The grade of the inciting soul**

If the heart tends to the body by different types of worldly bounties, fun and desires of the soul, it will be veiled by the darkness of sins which is called stain or shield, it won't see anything of the lights of the unseen, he pays no attention to the sins and faults he does. The greatest veil between man and his Lord is the veil of sins because it comes from darkness, but other veils although a follower should strive to remove them but they are from light, they won't lead to complete remoteness or being out of the way.

At this grade the heart is called *the inciting soul*, because it is described by bad anger, rancor, envy, arrogance, self admiration, cockiness, conceit, and other bad descriptions hated by Allah. This is not something strange as following desires made the honored one servile. It was narrated that the wife of the governor said to Yusof: "Oh Yusof, avidity and desire made slaves kings and patience and piety made slaves kings." He said to her: "He that is righteous and patient, Allah never to waste the reward of those who do right."

To be free from this grade, you need strong remembrance, following the orders of Sharia, questioning the soul and frightening it by death, grave torture and terrors of the hereafter after that.

## **The second grade**

### **The grade of the reproachful soul**

The soul in this grade goes to Allah, its world is the world of interval, its place is the heart, its condition is love and it is described by blaming, thinking, self admiration, opposing people, hidden hypocrisy, loving reputation and leadership, it may still have some descriptions of the inciting soul, however it sees what is right and what is wrong as they are and knows that those are hateful descriptions.

It has good deeds like staying up, fasting and other good deeds. But it is described by pride and hidden hypocrisy, a man of this soul likes people to see him doing good deeds although he hides this from them and he doesn't work for people but he works for Allah. But he likes to be thanked and praised for his deeds, he also hates this description but he can't remove it completely from his heart, if he could remove it completely, he is a safe truthful man, but the fact is that truthful people are also in great danger.

Because a truthful man likes to be known by his truthfulness, this is the hidden hypocrisy. Apparent hypocrisy is to work for people; it is the hidden polytheism that is completely hateful.

Getting rid of this danger is only by not seeing truthfulness by knowing that Allah is that who causes me to move or stand still, a knowledge of sensation or feeling.

This feeling depends on following the way of people of adjacency, the people of this grade don't need truthfulness, they never think about it, because they don't see themselves as doers of any deed to seek truthfulness in it, they never see anyone but Allah does anything to feel sad about it.

The fact of striving in this grade is to leave habits; this needs six main pillars, lessening food, lessening sleep, lessening talk, leaving people, permanent remembrance and perfect contemplation or thinking, praise be to Allah we mentioned all of them in details in this book.

These six things are to lead to moderation on the prophetic method, the fruit of these strivings is that the follower enter the world of idealism, it is the first grade of the people of adjacency, in it the follower can see things without his five senses, this may happens in dreams or between sleep and awakening.

## The third grade The grade of the inspired soul

It is the soul that goes depending on Allah, i.e. the follower in this degree only sees Allah because the fact of belief appears on his inside, and he doesn't see anything but Allah.

Its world is the world of spirits, its place is the spirit, its condition is adoration, it receives knowledge, it is described by generosity, contentment, knowledge, humbleness, patience, tolerance, bearing harm, forgiving people, thinking of them as good, accepting their excuses and thinking that Allah is leading every moving creature.

It is called *inspired* because Allah showed it what is right and what is wrong and it can hear without a device the whisper of angel and the whisper of Satan.

The man of this degree should follow his Sheikh, follow Sharia, keep to decencies, force his soul to read Awrad and chain it by the limits of the way.

This degree contains both good and evil, if the good of the soul exceeds its evil; it is promoted to the highest degrees, if its evil exceeds its good, it will be abased to the lowest of the low, the sign when good exceeds evil is that:

The follower sees that his inside is full of the fact of belief and his appearance is following Sharia, his inside is sure that what happens in the universe is what Allah wills and under His force, man's appearance should be following acts of worship and away from all kinds of sins either among people or in privacy.

At this grade the soul can be leaded by adoration, love and longing to connection and meeting with lovers, remembering the meeting with the beloved and feeling great happiness by the beauty of the beloved. A follower is getting ready to such grade by six things that can make him among Abdal; they are remembrance, thinking, hunger, staying up, silence and loneliness, hunger is the greatest among them all.

Oh you who seek this grade, don't stop striving or exercise even if they are too hard for you, always recognize by the eye of your secret the words of Imam Abul-Aza'em:

"This exercise (striving), oh miserable aims at being miserable and mean, if you could do this, you are a righteous man."

Know that the secrets of divine majesty lie in miserliness and being a slave, so follow the way of meanness and humbleness and you will be one of free servants, you won't get anything you want without slavery, it might happen without it but it won't be perfect, Ibn-Ataa'-Allah said in Al-Hekam:

"Bury your existence in the land of carelessness; the parts that grow from what is unburied can't get fruit."

Some righteous people said:

"Our way only suits people whose souls swept places of rubbish."

So bury your existence and hide your personality until you are as it was said: "Die before you die." It is a state of denying one's soul comes to the truthful man at this grade, it makes him not tend to money, children or any other thing, no doubt that this state is the state of dead people, as the dead man can see the world of interval, the follower at this state can also see the world of idealism and interval.

The worlds of idealism and interval are both from the world of The Kingdom.

If you don't reach these states, you should long to them and seek them because anyone seeks anything truthfully and works hard for it, he will get it by the power of Allah.

## **The fourth grade The grade of the secure soul**

The soul at this grade goes with Allah, its world is the fact of Prophet Mohammed, its place is the secret which is the inside of the spirit, its condition is true security, it receives some of the secrets of Sharia and it is described by generosity, depending on Allah, mercy, worshipping, thanking, being satisfied by Allah's will and being patient when there is distress.

Among the signs of entering this grade is that the follower doesn't leave the orders of Sharia and he is only contented by the manners of the chosen (May the blessings and peace of Allah be upon him), he feels secure only when he follows his words as this is the grade of capacity, the eye of certainty and perfect belief.

The tongue of the follower at this grade expresses what Allah threw inside his heart of the facts of things and the secrets of Sharia, so he only says words that match the orders of Allah and His apostle, he should meet people at some times to tell them from Allah's bounties and tell them aphorisms from his heart, he should also have time for worshipping, obeying and supplicating Allah, the follower at this grade shouldn't be with people all the time so as not to be deprived from higher grades.

So when Allah exposes Karamat (dignities) for those protected perfect people, they never feel or know about that.

It was narrated that one of them passed a man; the man hit him by a pebble in his heel, he didn't turn back to the man who hit him and he went on, the man fell dead, they said to the righteous man: Why didn't you forgive him? Is it legal for you to kill that protected soul? He said: By Allah, I know nothing about what you say, I don't know the man. But they are the bounties of Allah that always come to his righteous people from where they not expect.

Realize the target and ask Allah to help you to destroy your veils, the veils at this grade are: loving and tending to Karamat, loving position, reputation, guiding and being Sheikh to gather people and guide them to get rewards, be careful not to be like this because this is from the whispers of the soul.

But if Allah helps you at this grade, makes you famous and makes you a Sheikh without asking or demand from you, do what Allah guides you to it as it is better for you than loneliness. If your soul became secure and never left the book of Allah and Sunna, and your blood and flesh mixed with Sharia, the Hand of graciosity will grab you to perfection. Whenever you think of anything in this life or the hereafter, you soon find it with you, if it is not with you, you forget about it because your heart always sees the beauty of Allah the Truth.

## **The fifth grade The grade of the satisfied soul**

**This soul goes for Allah, its world is the divinity, its place is the secret of secret where no one but Allah sees it, its condition is denying one's soul, denying here is erasing human descriptions, what finished from the servant is his descriptions not his being, his being doesn't vanish in the being of Allah as some ignorant people say and tell lies.**

**When a servant becomes near to Allah by slavery and disclaiming bad descriptions that oppose slavery, Allah grants him good descriptions instead of those he disclaimed, Allah is the Powerful and the servant is the powerless.**

**The satisfied soul at this grade doesn't receive anything as it receives things when there are descriptions but all descriptions finished at this grade, so a follower at this grade is finished or disclaims his soul.**

**This soul is described by asceticism in everything but Allah, truthfulness, seeking legal things, and being contented by everything in this world without any objection from the soul or deny from the heart because he always witnesses perfect beauty, this state doesn't stop him to guide and advise people, all people who listen to his words get benefits from it and his heart is always occupied by the world of divinity and the secret of secret.**

**A servant at this grade is totally involved in decencies with Allah, his supplication is always responded but he doesn't supplicate by his tongue due to his contrition and decencies unless he is obliged to do, then he supplicates and Allah responds to him. He is dignified and respectful by all people because he is called from adjacency: Today, you have a prominent secure position with us. People unwillingly dignify him so he is not occupied by them.**

# **The sixth grade The grade of gratified or pleasured soul**

**This soul goes after Allah, its world is the world of witnessing, its place is the unseen, its condition is puzzlement, it receives glorifying Allah, it is described by good decencies, leaving everyone but Allah, having mercy on dealing with people, excusing them, forgiving their sins, loving them and tending to them to save them from the darkness of their souls' natures to their luminous spirits.**

**This soul can also combine between creatures and the Creator, this is an amazing matter only available for the people of this grade, so the follower at this degree is not distinguished from other people apparently, but as for his inside, it is the origin of secrets and the guide of chosen people.**

**This soul is called gratified because Allah is pleased with it. Its going after Allah means that it takes its needs from Allah. Its condition is accepted puzzlement, it is what mentioned in the famous narrated saying: Oh Allah, grant me more puzzlement about You, and also what Ashebly said: Oh Guide of puzzled people, make me more puzzled.**

**The follower at this grade is described by fulfilling what he promised to do and doing everything properly, he is also described by moderation between the two extremes, only perfect people can afford this condition.**

**The good omens of the greatest succession appears on the follower of this grade at his beginnings, and he gets its grants which is: I will be his hearing by which he hears, his sight by which he sees, his hand by which he deals with things and his leg by which he walks. He hears, sees, deals and walks by Allah, this is the result of Nawafel (optional acts of worship), and the influence of the servant is from Allah's support.**

**If the follower reached the grade of denying his soul, his bad human descriptions that cause his excitement and sadness are destroyed as he gets nearer to Allah by doing optional acts of worship which are the strivings and fighting of the soul, that's the greatest striving, then Allah grants him contrasting descriptions of those ones,**

they are useful to him by the permission of the Granter, this is the actual certainty.

## **The seventh grade The grade of the perfect soul**

This soul goes by Allah, its world is numerous in unity and unity in numerous, its place is the most hidden, its condition is permanency, it receives all that other souls receives, it is described by all good descriptions of the other souls we mentioned.

The follower of this grade has no wish except Allah's satisfaction, his movements are rewards, his breaths are worship, when people see him, they remember Allah, why not and he is the perfect righteous man of Allah?

He never stops worshipping Allah either by all his body or by his tongue or by his heart; he repents a lot and he is always humble and asks Allah for forgiveness, he feels contented and satisfied when people go to Allah and he feels sad and angry when people go away from Allah. He loves that who seeks rightness more than his own son, he never hates any creature, he doesn't fear anything but Allah, he wants what Allah wants, Allah responds everything he wants as soon as he wants it. Oh Allah, we beg You to grant us good decencies with Your Majesty, make us always keep to Your sacred book, make us follow Your noble prophet, protect us from the desires of the soul and whispers of Satan, make us always seek You at all times.

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