

# How God loves you

By

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مدير عام التربية والتعليم بطنطا  
رئيس الجمعية العامة بالدعوة إلى الله  
بجمهورية مصر العربية

دار الأمان للحياة



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*&*

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# *Introduction*

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

Praise be to Allah who is described alone by the best descriptions and complete features, He descended from His Majesty and appeared to people in His bounties and His grants, He is the Apparent that is hidden for the hearts of the people of adjacency and the Hidden that appears to the sights of the people of certainty, as Allah says:

**57-3: "He is the First and the Last, the Evident and the Immanent:  
and He has full knowledge of all things."**

Blessing and peace be upon the lamp of darkness, the full moon and the light of bodies, our master Mohammad who removed the darkness and the key of general and special rightness for believers and all people, Allah prays upon him, his dutiful family, his companions who inherited guidance and last men and all those who call by his call to the Day of Judgment.

Believers long, benefactors look forward and people of certainty hope to be near to Allah, their wish and desires to get a glance of His entire beauty by His bounty or to grant them His connection or to expose His grants for them or to grant them His greatest satisfaction to get His adjacency and His contentment.

When Allah sees the longing of lovers, the adoration of demasterous people and the love of people who always repent to Allah, He opened the door for His righteous people, showed them the unseen of his bounties and faced them by the secret of his duration. When He faced them by this, they got puzzled; He faced them by His hidden secret so they became heedful. Imam Abul-Aza'em said describing this:

*"The one single righteous man is loved by his creator; he passed all degrees by his reality and strengthening. In every single breath he faces light from the majesty of Allah to entertain and assure him. He walks on land in humbleness and humility; all creatures adore and long to him. You can see his body but his reality is unknown, the one single righteous man is*



*by his reality not by his body. Only people of confrontation can know the one single righteous man, they purified themselves and Allah purified them so they survived and followed the right way and religion."*

When we see that followers are confused about the right path that they should follow to get Allah's love and His satisfaction, we presented this fact for them according to what is narrated in the origins of Sharia and what the people of adjacency saw in the lights of fact.

The follower who wants to get Allah's love needs:

- To be occupied totally by Allah.
- To be truthful in following Allah's beloved and chosen.
- To be faithful in his intentions in all his deeds for Allah.
- To direct himself by good knowledge, assured determination and long patience until he gets Allah's protection, then he really follows what Allah says:

**50-37: "Or who gives ear and earnestly witnesses (the truth)."**

We made this book based on:

- Illustrating descriptions and manners Allah loves whoever followed them.
- As well as deeds and works that if someone followed them he is loved by Allah.
- In addition to deeds of Sunna that Allah's beloved and chosen kept doing and also righteous people that if someone kept doing them he gets Allah's love.

We dealt with these topics in spiritual sittings with lots of people of clarity and we concentrated on:

- Explaining the verses Allah says He loves those who follow them such as:

**1-222: "For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean."**

- As well as the Ahadeeth that show things Allah asks His creatures to do to get His satisfaction, such as what Allah says in the divine Hadeeth:

*"Whoever antagonizes one of my righteous people, he is my enemy. There is nothing get a servant nearer to Me better than what I ask him to do. A servant still does optional acts of worship until I love him. If I love him, then I am his hearing by which he hears, his sight by which he sees, his hand by which he deals, his leg by which he walks, if he asks me, I'll give*



***him and if he seeks protection by Me, I'll protect him. I never hesitate in doing anything as I do when taking a believer's life, he hates death and I hate offending him."*** <sup>1</sup>

I ask Allah to make this work useful for those who attend, read or hear it.

Oh Allah, give us what You promised to give us, grant us what You willed for us from grants and nearness, You never break a promise.

**18-10: "Oh Our Lord, bestow on us Mercy from Yourself, and dispose of our affair for us in the right way."**

May the blessings and peace of Allah be upon our prophet Mohammed, the secret of the treasures of care and suns of concern and upon his family and his companions.

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<sup>1</sup>It was narrated by Al-Bukhary in Al-Saheeh after Mohammed Ibn-Othman Ibn-Karamah.



# Preface

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

Allah tells in His glorious book about a group of people He chose from among His creatures and said about them:

**5-54: "Then GOD will substitute in your place people whom He loves and who love Him."**

Those people, whatever the eye sees or the ear hear about anyone's love to anyone, it won't reach one tenth of their love to Allah The One, so Allah says about them:

**2-165: "Those who believe love GOD the most."**

So you see them *Firstly*:

Hurry to beautify themselves by the descriptions Allah told that He loves those who follow them to get His love.

- You see them follow the descriptions of benefactors mentioned in the book of Allah e.g. doing good deeds, spending money for charity whether in prosperity or in adversity, restraining anger pardoning people and gracious forgiveness; they seek to be among benefactors Allah loves, as Allah says:

**2-195: "You shall be charitable; GOD loves the charitable."**

Allah also says:

**3-143: "Those who give to charity during the good times, as well as the bad times. They are suppressors of anger, and pardoners of the people. GOD loves the charitable."**

He also says:

**5-13: "You shall pardon them, and disregard them. GOD loves those who are benevolent."**

He also says:

**5-93: "Those who believe and lead a righteous life bear no guilt by eating any food, so long as they observe the commandments, believe and lead a righteous life, then maintain their piety and faith, and continue to observe piety and righteousness. GOD loves the righteous."**



- You also see them keep to fulfilling their covenants and obligations because Allah said that such people are among the righteous people whom He loves, He says:

**3-76: "Indeed, those who fulfill their obligations and lead a righteous life, GOD loves the righteous."**

He also says:

**9-4: "You shall fulfill your treaty with them until the expiration date. GOD loves the righteous."**

He also says:

**9-7: "If they honor and uphold such a treaty, you shall uphold it as well. GOD loves the righteous."**

- They also keep to justice all over their lives, their judges and their governments because Allah said that He loves those who are just, He says:

**5-42: "But if you judge among them, you shall judge equitably. GOD loves those who are equitable."**

He also says:

**49-9: "Once they submit, you shall reconcile the two groups equitably. You shall maintain justice; GOD loves those who are just."**

He also says:

**60-8: "GOD loves the equitable."**

- They also renew repentance and purify themselves externally and internally because those who do this are loved by Allah as He says:

**2-222: "For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean."**

He also says:

**9-108: "In it, there are people who love to be purified. GOD loves those who purify themselves."**

- They reinforce themselves by patience at times of hardship and when they face their enemies, Allah says:

**3-146: "Nor did they hesitate or become discouraged. GOD loves the steadfast."**

He also says:

**61-4: "GOD loves those who fight in His cause united in one column, like the bricks in one wall."**

- They depend on Allah all over their lives, Allah says:



**3-159: "Once you make a decision, carry out your plan, and trust in GOD. GOD loves those who trust in Him."**

Secondly:

On the other hand, we find those people run away from the descriptions Allah mentioned in His book that he hates people who do them.

- They run away from disbelief and disbelievers because Allah says:

**3-32: "If they turn away, GOD does not love the disbelievers."**

He also says:

**30-45: "He does not love the disbelievers."**

- They also desert oppression and oppressive people because Allah told that He doesn't like them, He says:

**3-57: "GOD does not love the unjust."**

He also says:

**42-40: "He does not love the unjust."**

- They don't waste their money, their words or their deeds because Allah banned lavishness and He announced that He doesn't like squanderers, He says:

**7-31: "And eat and drink moderately; Surely, He does not love the gluttons."**

- They keep to reformation on land and be away from corruption and corruptive people fearing bad destiny Allah prepared for such people, He says:

**5-64: "And GOD dislikes the evildoers."**

He also says:

**2-205: "GOD does not love corruption."**

- They also dislike boast and conceit because they see Allah dislikes those who do it, Allah says:

**4-36: "GOD does not like the arrogant show-offs."**

He also says:

**31-18: "Nor shall you roam the earth proudly. GOD does not like the arrogant showoffs."**

And so:

- They search for the verses containing the word "Likes" to know what He loves and soon follow and do it.



- They also count the verses containing the word "Doesn't like" to run away from their conditions, avoid their descriptions and leave their manners.

### Thirdly:

Those people as they are so connected to the supreme power (Allah) and totally occupied by Him, you see them searching the prophetic Ahadeeth for the deeds, conditions and descriptions that lead to Allah's love in order to follow them and beloved by Allah.

E.g. the prophet (May the blessings and peace of Allah be upon him) said:

***"If Allah loves a servant, He made him only obey Him and never occupies him by wife or children."***<sup>2</sup>

He (May the blessings and peace of Allah be upon him) also said:

***"If Allah loves a servant, He afflicts him, and if He loves him the most love, He made him only for Him and never left him wealth or children (to be occupied by)."***<sup>3</sup>

Love from a servant to Allah means tending by heart and clinging by heart to Allah and what follow this from higher grades a servant reaches in loving and being near to Allah like longing, adoration, love, passion and fondness. This is not like Allah's love to His servant ; Allah's love to His servant means willing good bounty and guiding the servant and also all good meanings, permanent grants and highly gifts.

So we see these honored people also cling to the prophetic Ahadeeth that show what Allah wants from His lovers and what He prepares for them, the prophet (May the blessings and peace of Allah be upon him) said:

***"If Allah wills to do good for a servant, He grants him good knowledge of religion and guides him to the right path."***<sup>4</sup>

He (May the blessings and peace of Allah be upon him) also said:

***"If Allah wills to do good for a servant , He grants him good knowledge of religion, made him not interested in this life and made him aware of his faults."***<sup>5</sup>

He (May the blessings and peace of Allah be upon him) also said:

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<sup>2</sup> It was narrated by Abu-Na'eem in Al-Helya and Ad'daylamy after Ibn-Mas'ood.

<sup>3</sup> It was narrated by At'tabarany in Al-Kabeer after Abi-Otba Al-Khawlaney.

<sup>4</sup> It was narrated by At'termethy after Ibn\_Abbas and Ibn-Mas'ood.

<sup>5</sup> It was narrated by Al-Bayhaky in Sho'ab Al-Eeman and Ad'daylamy after Anas.



***"If Allah wills to do good for a servant, He uses him before his death, they asked: How He uses him? He said: He guides him to good deeds before his death and makes him dies on this."***<sup>6</sup>

He (May the blessings and peace of Allah be upon him) also said:

***"If Allah wills to do good for a servant, He makes him a preacher from inside himself orders and warns him."***<sup>7</sup>

He (May the blessings and peace of Allah be upon him) also said:

***"If Allah wills to do good for a servant, He makes him satisfy people's needs."***<sup>8</sup>

He (May the blessings and peace of Allah be upon him) also said:

***"If Allah wills to do good for a servant, He makes him contented by what He granted him and blessed it for him."***<sup>9</sup>

He (May the blessings and peace of Allah be upon him) also said:

***"If Allah wills to do good for a family, He grants them good knowledge of religion, makes the young among them respect the old, grants them mercy in their life, grants them moderation in expenses and makes them aware of their faults so they repent from them."***<sup>10</sup>

Someone truthfully described those people and said:

*(They are people whose determinations are connected to Allah; they never have intentions to anyone else. Those people seek only their Lord and their master, how wonderful their request of Allah The One. When this life, honor, food, drinks, children attract them, or they want to wear elegant clothes or they eager to any kind of gaiety in any place, they only hurry to get the highest degree. They are hostages of streams and valleys and you always see them among the people of the highest degrees.)*

We are going to explain some of the descriptions narrated after the people of adoration about the best amongst them depending on what Allah grants us, so that we might be granted their companionship, follow them in their love and follow them in their highest will.

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<sup>6</sup> It was narrated by Ahmed in Al-Mosnad after Amr Ibn-El-Hamk.

<sup>7</sup> It was narrated by Ad'daylami after Om-Salamah.

<sup>8</sup> It was narrated by Ad'daylami after Anas.

<sup>9</sup> It was narrated by Ad'daylami after Abi-Horayrah.

<sup>10</sup> It was narrated by Ad'darakotny in Al-Afrad and Ibn-Asaker in his Tareekh after Anas.



*"Then GOD will  
substitute in your place  
people whom He loves  
and who love Him."*



## *Chapter one*

# *The method that makes a servant deserves Allah's love<sup>11</sup>*

**Obligatory duties**

**Legitimate (legal) excuses**

**Sonnan that follow duties**

**Nawafel (optional deeds):**

**Firstly: The Wetr (single) prayer**

**Secondly: Staying up night is light and remedy**

**Medical inimitability in the Hadeeth of**  
*(keep to staying up night)*

**Men of night**

**Thirdly: The Doha (forenoon) prayer**

**Fourthly: Permanent remembrance of Allah**

**Fifthly: Optional fasting**

**Sixthly: Optional charity**

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<sup>11</sup> This lecture was on Thursday's evening 8<sup>th</sup> Shawwal 1426 Hijri corresponding 10<sup>th</sup> Nov. 2005 in the main place of the Association of Calling to Allah in Egypt in Hada'ek El-Ma'ady after Isha prayer.



**Seventhly: Reciting Koran**  
**Eighthly: Hajj is proximity**  
**The good omens of lovers**



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

Praise be to Allah who opened the doors of nearness and talking to Him for us and for His lovers, made our bodies ready for serving Him, made our organs lenient to worship Him, filled our hearts by His true love and made our spirits adore His sacred majesty.

Blessing and peace be upon the leader of prophets and messengers, the secret of guides and pious people and the example of good and righteous people, our master Mohamed and his honored family, his blessed companions and all those who follow his guidance and his method to the day of judgment and upon us with them, amen oh Lord of all creatures.

Dear brothers and lovers:

The best thing a doer for Allah's sake clings to and the highest aim a righteous man seeks from his Lord is to be loved by Allah. We all hope, long and want to be granted Allah's love and to show us in ourselves or through others the evidence of his love and all of us want to be among those Allah says about them:

**5-54: "Then GOD will substitute in your place people whom He loves and who love Him."**

His love to us is before our love to Him, if it were not for His love to us, we wouldn't be able to love Him. If it were not for His support, we wouldn't be able to worship Him and without His guidance for us, we wouldn't be able to follow the way of guides, so He asks us to say in each prostration in our prayers as He says:

**1-5: "You alone we worship; You alone we ask for help."**

If Allah doesn't guide and help, what can a servant do in obeying and worshipping Allah?

Satan worshipped Allah for seventy two thousand years, the beloved (May the blessings and peace of Allah be upon him) told that there is no place in the sky as four fingers but Satan has a prostration in that place, but in one moment, he thought that this worship is from himself and his effort and he forgot his Lord's help, support and strength, so he was punished as Allah says:

**7-18: "Get out there from, despised and defeated. Those among them who follow you, I will fill Hell with you all."**



We all want to be loved by Allah, those who are loved by Allah He looks after them, supports them and also cares about them because He promised to be always their sufficient, their supporter and their protector.

*Then how Allah loves you,  
This is the question*

We read the answer in Allah's sacred Ahadeeth told by the best of mankind (May the blessings and peace of Allah be upon him). What is the method that makes a servant beloved by Allah?

The messenger of Allah (May the blessings and peace of Allah be upon him) said about such love:

***"If Allah loves a servant, no sin will harm him."*<sup>12</sup>**

Why?

Because Allah will protect him from sins, prevention is for prophets but protection is for righteous people and faults and going astray is for bad and miserable people.

Allah responded by Himself to let all creatures know the way to His love, Allah says in the trusted sacred Hadeeth narrated in different ways in the two Saheehs of Al-Bukhary and Muslim:

***"There is no worship beloved and can get a servant nearer to Me than what I ask him to do as duty, he still does Nawafel (optional acts of worship) until I love him, if I love him, I'm his ears by which he hears, his eyes by which he sees, his hand by which he deals, his leg by which he walks, if he asks me, I'll respond to him and if he seeks protection by me, I'll protect him."***

The Hadeeth is long and it is said by Allah.

This Hadeeth illustrates the method of righteous people, those who passed, the present ones and those who will come who followed it until they got Allah's love, it has the complete method after explaining.

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<sup>12</sup> It was narrated by Al-Kosheery in Ar'resalah and Ibn-An'najar after Anas, it starts: "That who repents from the sin is as that who has no sin ....."



## *Obligatory duties*

The best thing that can get a servant nearer to Allah is the duties Allah enjoined, so our master Abdullah Ibn-Mas'ood said:

***"Oh messenger of Allah, what is the best deed? He said: Performing prayers at their due times."***<sup>13</sup>

The most important and the first thing in the way of getting near to Allah and getting His love is:

Performing prayers at their due times, Allah says:

**2-238: "You shall consistently observe the Contact Prayers, especially the middle prayer, and devote yourselves totally to GOD."**

Devoting means worshipping but after keeping to prayers, any other acts of worship or good deeds only accepted after keeping the first basis which is performing duties at their due times.

Keeping to prayers means that a servant should prepare himself for prayers and waits for the call to prayers (Athaan) at the house of Allah (mosque), he shouldn't wait at his house until the caller calls to prayers because if he does then he goes without preparing himself. So we see all righteous people when the caller calls to prayers they are waiting at the house of Allah, the prophet (May the blessings and peace of Allah be upon him) said:

***"One of you is always as if he is in prayer as long as he is waiting for the prayer not going home until he performs it."***<sup>14</sup>

Why?

Because if I'm talking with people and then the caller calls, I'll go occupied and thinking in what we were talking about, how I am praying then!!!!

But before prayers:

I should stop all worldly matters and topics of this life; I should purify myself internally and externally and go to the mosque, there I should spend the remaining minutes remembering Allah, repenting to

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<sup>13</sup> Narrated by Muslim, its completion is: "He said: Then what? He (the prophet) said: Being kind to parents. He said: Then what? He said: Fighting in the cause of Allah." He said: I only stopped asking more questions so as not to tire him.

<sup>14</sup> After Abu-Horayrah in Jame'a Al-Ahadeeth Wal-Maraseel.



Allah, reciting the book of Allah or praying and blessing upon our master the messenger of Allah.

So the heart prepares for meeting and talking with Allah, this is the prayers of repenting people. So he should prepare himself before the prayers, imam Said Ibn-Al-Mossayab said about this: "For forty years now, the caller only calls to prayers when I am in the mosque of the messenger of Allah (May the blessings and peace of Allah be upon him)." They asked him: Who prays next to you? He said: "For forty years now, I pray and never think of those who pray on my left or my right." This is because he is totally thinking in Allah as Imam Abul-Aza'em described the prayers of righteous people and said:

*"The righteous people tend to their Lord's face during their prayers not the other sides or directions. They are also His direction as He prays and blesses them by His mercy to be safe. His prayers upon them got them out of darkness."*

Obligatory prayers at their due times especially the witnessing prayer (Morning Prayer) about which Allah says:

**17-78: "You shall also observe (the recitation of) Quran at dawn.**

**(Reciting) the Quran at dawn is witnessed."**

It is the prayer of witnessing Allah's face, witnessing the lights of His beloved and chosen, witnessing the treasures of Allah's bounty and witnessing the treasuries of Allah's grants opened for Allah's servant s, because it is the time of distributing physical and abstract sustenance for righteous people, it is enough in this respect what the chosen and beloved prophet (May the blessings and peace of Allah be upon him) said:

***"Whoever performs prayers in jama'ah forty days attending the first takbeera (Allah Akbar), he will get innocence twice; one from Hell and one from hypocrisy." In another narration: "Whoever prays the Morning Prayer in jama'ah ....."***<sup>15</sup>

This is something trusted and guaranteed by the beloved prophet (May the blessings and peace of Allah be upon him), we used to perform Morning Prayer at its due time during Ramadan, even while we were working, most of us used to do ablution and get ready before noon call to perform the Noon Prayer and we used to keep to our promises, why was this only in Ramadan?

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<sup>15</sup> It was narrated in Sonan At'termethy after Anas-Ibn Malik.



Oh lovers, we not only worship Allah in Ramadan or seasonal, whoever has a seasonal contract, he will have nothing from Allah, Ramadan is the same as Sha'ban and Shawwal according to the duties of Allah, as this is the way to the greatest grants from Allah for righteous people.

We should keep to duties at their due times and a believer should get ready for them before the calling (Athaan).

### *Legitimate (legal) excuses*

There is no excuse stops a believer from performing prayers at their due times to be alleged to Allah and accepted by Him unless someone is travelling a legal and necessary journey, then he can advance or postpone the prayer or if he is ill and the Muslim doctor orders him not to leave bed.

The legal travelling like going to perform Omrah or Hajj, going to seek knowledge, going to visit a sick person, going to attend a Muslim's funeral or going to content or obey parents, these are the legal journeys.

But that who travels to a summer resort, he has no excuse to delay prayers out of their due times, or that who travels to watch a match, this is not a legal excuse. There must be a legal excuse accepted by Sharia, excuses should be from the list of excuses admitted by the chosen prophet and accepted by the Most Glorified and The Forgiver.

One shouldn't seek excuses from himself because this is the problem of Muslims at this age. If a friend is visiting me or I am visiting him and the time of prayer comes, what if I said to him: Let's perform the prayer first and complete our talk after the prayer.

If I'm too shy to tell him that, Allah doesn't like this shyness and our master the messenger of Allah also hates it because it is not an excuse, even if that friend is not a Muslim and the time of prayer comes, I must show him that I glorify the deeds and rituals of my religion and say to him: Excuse me, I will perform prayers then I'll come back to complete my talk with you. Then he will respect me when he sees me glorify the rituals of my religion. But is this an excuse, to talk with someone in my house or on a café while the call is calling and I don't respond to it? No, this is not an excuse.

Sayeda A'isha says about the beloved (May the blessings and peace of Allah be upon him): He (May the blessings and peace of Allah be upon



him) used to sit with us talking to us and we talk to him, if the time of prayer comes, it is as if he doesn't know us and we don't know him.

This is what he does even with his family and children, because at the time of call (Athaan) he responds to it. We all should train our children to that, if the caller calls I say to those who are talking: Wait oh son and respond to the call, if we don't teach them, who will do then?

If someone calls me on the phone at the time of call, such a person doesn't know the instructions of Islam, I should tell him to wait and call after the call. I feel so angry when someone calls me at the time of the call, unless he is calling from a different country and he doesn't know our time, then it is necessity. We shouldn't let the time of Allah to anyone else, He is the great Creator and this is his time.

Our masters righteous people taught us that if I am travelling and heard the call, I should repeat the call, if I am with a group of people and can't get off to perform prayer, I should apology to Allah about delaying the prayer until I reach my destination or to the nearest place and I should repent to Allah as I am travelling. But if it is my car, I should wait and perform prayer. They even used to say: Perform prayer then start your journey so as not to see disasters. Righteous people taught us this wise behavior. That who performs prayer is in the protection of Allah, how disasters come to him? But if I say that I will pray after I arrive, how can I make sure that I will arrive? I should perform prayer first then start my journey, then I am as Allah says:

**10-22: "He is the One who moves you across the land and sea."**

Then He will move me and protect me by His protection.

It was narrated after the companions of the prophet that they used to condole that who misses the first takbeerah (Allah Akbar) in prayer; he receives their condolence for three days for what he missed of Allah's rewards and bounties. And that who missed the first prayer in Jama'ah with imam they used to condole him for a week for the misfortune and sadness that he had as he was deprived of Allah's grants and bounties for believers who perform prayer at its first time, the prophet said (May the blessings and peace of Allah be upon him):

***"(Those who perform prayers at) the beginning of due time get Allah's satisfaction, the middle of due time get Allah's mercy and the end of due time get Allah's forgiveness."16***

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<sup>16</sup> It was narrated after Abi-Mahzoora in Jame'ea Al-Ahadeeth Wal-Maraseel.



Are they the same that who performs prayer at the time of satisfaction and that who performs it at the time of forgiveness?

No, the time of satisfaction means that he will take a big share from the treasures of satisfaction, as Allah says:

**9-72: "And God's blessings and approval are even greater."**

This is the first thing in the way of Allah's love; the servant who seeks his Lord's love, such a servant is as the prophet said:

***"Seven people Allah makes them in His shadow in a day when there is no other shadow, ....., a man whose heart always clings to mosques."17***

Because when he finishes a prayer he is looking forward to the next prayer and is waiting for it and so he is always as if he is praying all day long, when he finishes the Noon Prayer, he is waiting for the Afternoon Prayer even if he is at his work, when he finishes the Afternoon Prayer, he is waiting for the Sunset Prayer, Allah says about such people:

**23-9: "And they observe their Contact Prayers (Salat) regularly."**

Such a servant is always in prayer.

Because he is waiting for the prayer and he is with his Lord all his time.

### ***Sonan that follow duties***

Because the beloved prophet (May the blessings and peace of Allah be upon him) cares so much for duties, he made Sonan (optional prayers) follow them, they are the pre and post Sonan. We think they are Sonan but our master Imam Abul-Aza'em when he explained this Hadeeth, he said: *"What completes something is part of it."*

That means:

If there is a cut in my clothes and I give it to the tailor to mend it by another piece of cloth, after he mends it the second piece of cloth becomes part of the clothes, before it was put in it, it was not part of it but after it was put in it, it became part of it.

No one among us can perform the prayer in which he is truthful with his Lord from the beginning to the end; there must be heedlessness and inattentiveness, so the prophet (May the blessings and peace of Allah be upon him) taught his companions to repent to Allah after the prayers and everyone says: Astaghfer Allah Al-Azeem Allathy la Ilaha Illa Howa Al-

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<sup>17</sup> It was narrated in Saheeh Imam Muslim after Abi-Horayrah.



Hayy Al-Kayyoun Wa-Atoobo Ilayh, (I seek the forgiveness of Allah The Almighty that there is no God except Him, He is The Oft Living and The Self-Subsisting and I seek his forgiveness) three times.

From what do they repent? They were just worshipping Allah!

They used to repent from omission, remissness and reduction in prayers so that Allah might forgive this and accept from them, then what can compensate the reduction?

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

***"The first thing a servant is asked about at the Day of Judgment is his prayers, if it is complete, he is winner and successful and if it is not accepted, he is loser, and if his duty is not complete, Allah says (to the angels): Look does he have Optional prayers to complete what is missing from his duty, and so all his deeds."18***

In the narration of Tameem Ad'darey in Jame'a Al-Ahadeeth Wal-Maraseel:

***"If it is completed, it's ok, if not, it is said: Look does he have optional prayers? The duty is completed from his optional deeds, if the duty is not completed and he has no optional deeds, he will be taken and thrown in the Hell."***

Then Nawafel (optional deeds) complete Fara'ed (the duties), so are they Nawafel or Fara'ed?

They are Fara'ed. For whom they are Nawafel?

For the matchless people about whom the prophet said:

***"The prayer in Jama'ah is better than the prayer of the unique by twenty seven degrees."19***

The unique is that who not matched in his worship, good deeds, piety and fearing his Lord. The unique is not that who performs prayer alone.

All Nawafel for us are like Fara'ed, until Allah grants man and occupies his mind away from all matters of this life and makes him perform prayer as righteous people, here only his Nawafel are really Nawafel for him that get him nearer to Allah the Lord of all creatures.

So Fara'ed are the first thing man should care for, and if he reduce or not perform them completely, it is reduction in his degree according to Allah. After he completes his Fara'ed, he starts to make lots of Nawafel.

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<sup>18</sup> It was narrated in At'targheeb Wat'tarheeb after Abi-Horayrah narrated by At'termethy.

<sup>19</sup> It was narrated in Saheeh Al-Bukhary after Ibn-Omar.



## *Nawafel (optional deeds)*

What are the Nawafel righteous people used to do to be loved by Allah?

***"My servant still does Nawafel (optional acts of worship) until I love him."***

They are the same Nawafel our master the messenger of Allah (May the blessings and peace of Allah be upon him) used to do for Allah's sake and Nawafel that follow Fara'ed, he (May the blessings and peace of Allah be upon him) said about them what means:

***"Whoever prays ten Raka'at (prostrations) during a day and night, a palace will be built for him in paradise."***

He (May the blessings and peace of Allah be upon him) used to pray:

Two prostrations before the Morning Prayer, two prostrations before the Noon Prayer and two prostrations after it, four prostrations before the Afternoon Prayer, two prostrations after the Sunset Prayer and two prostrations before the Night prayer and two prostrations after it.

If man performed ten prostrations of these, a palace will be built for him in paradise, there are different narrations about the ten prostrations, the most famous among them is that was narrated after Nafe'a after Ibn-Omar, he said:

***"Ten Raka'at the prophet (May the blessings and peace of Allah be upon him) used to keep to them; two prostrations before the Noon Prayer and two prostrations after it, two prostrations after the Sunset Prayer, two prostrations after the Night Prayer and two prostrations before the Morning Prayer." In another famous narration he said: "I kept after the messenger of Allah ten prostrations he used to pray in days and nights, (and he mentioned the ten prostrations)."20***

The assured Sonan that the messenger of Allah (May the blessings and peace of Allah be upon him) used to keep to them and recommend his companions to keep to them, what are they?

Our master Abu-Hurayrah said about them:

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<sup>20</sup> It was narrated after Ibn-Omar in Mosnad Al-Imam Ahmed Ibn-Hambal, the second narration in Sonan Al-Bayhaky Al-Kobra after him, it is also narrated by Al-Bukhary in Al-Saheeh after Solayman Ibn-Harb.



***"My close friend (May the blessings and peace of Allah be upon him) recommended me three things; to fast three days a month, (to perform) two prostrations at forenoon and to perform a single prostration before going to bed."***<sup>21</sup>

### ***Firstly: The Wetr (single) prayer***

Performing Wetr is a must.

The noble prophet (May the blessings and peace of Allah be upon him) said about it as it was narrated by Abdullah Ibn-Omar in Mosnad Al-Imam Ahmed Ibn-Hambal:

***"Perform a single prostration."*** In the other narration, he said: ***"Perform at least one prostration."***

If you are busy, perform only one prostration, anyway don't leave Wetr, I can perform it before I go to bed or if I am sure that I will wake up at night I can delay it after my pray at night.

If I performed it before I go to bed and Allah grants me and I woke up at night, I can start my pray then by one prostration and this one with the other one are two so they are not Wetr. Then I pray what I can and perform Wetr at the end so that there are not opposition between Ahadeeth.

The prophet (May the blessings and peace of Allah be upon him) said in another Hadeeth narrated by Ibn-Omar said:

***"Whoever prays at night, he should make Wetr at the end of his prayer because the messenger of Allah (May the blessings and peace of Allah be upon him) ordered that, if dawn comes, then there is no night prayer or Wetr, the messenger of Allah (May the blessings and peace of Allah be upon him) said: Perform Wetr before dawn."***<sup>22</sup>

This means that the last prayer before dawn is Wetr, the prophet (May the blessings and peace of Allah be upon him) said in another Hadeeth:

***"There are no two Wetr in one night."***<sup>23</sup>

I shouldn't perform Wetr two times, I will explain it again, righteous people made agreement between all these Ahadeeth:

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<sup>21</sup> It was narrated in Saheeh Al-Bukhary after Abi-Hurayrah.

<sup>22</sup> It was narrated after Ibn-Omar in Mosnad Al-Imam Ahmed Ibn-Hambal.

<sup>23</sup> It was narrated after Talq Ibn-Ali in Jame'a Al-Ahadeeth Wal-Maraseel.



If I know I don't wake up to pray at night, then I should perform Wetr before I go to bed. If Allah helped me and I wake up, I should start with one prostration, then perform what I can of prayer, then perform Wetr at the end. The Wetr should be only once and it is a must.

So I wonder how some of our lovers neglect Wetr and not perform it. Performing Wetr is among the assured Sunan.

Our master the messenger of Allah sometimes performed one prostration as Wetr and mostly thirteen prostrations, he sometimes performed three prostrations, sometimes five, sometimes seven and the most thing narrated after him was thirteen prostrations.

### ***Secondly: Staying up night is light and remedy***

The prophet used to keep to staying up night because Allah says to him:

**17-79: "During the night, you shall meditate for extra credit, that your Lord may raise you to an honorable rank."**

Whoever wants to have a honorable rank, he should stay up night, Allah made it a duty for him, Allah says:

**73-1, 2: "O you cloaked one. Meditate during the night, except rarely."**

My master Ahmed Al-Badawey says about this: "Two prostrations in the second half of night are better than one thousand prostrations by day." Glory to Allah, modern science showed us the secret of night prayer as mentioned in the Hadeeth of: *"You should keep to staying up night."*

### ***Medical inimitability in the Hadeeth of (keep to staying up at night)***

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

***"You should keep to staying up night; it is the way of righteous people before you, it is nearness to Allah, it omits faults, it forbids sins and dismisses illnesses away from body."***<sup>24</sup>

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<sup>24</sup> It is a trusted Hadeeth narrated in As'sonan Al-Kobra by Al-Bayhaky after Belal, and other narrations by At'trmethy and others after Abi-Omamah.



This Hadeeth is among the miracles of the prophet (May the blessings and peace of Allah be upon him).

Doctors proved this:

A professor doctor wrote in the Egyptian newspaper of Al-Ahram a quotation from a book written by an American group:

*"Getting up from bed at night, and doing simple movements inside the house, rubbing the limbs by water (this is like ablution), and doing some simple exercise (this is like the prayers) and breathing deeply (this is in supplicating Allah) has great usefulness for the health."* The professor doctor said:

*"Anyone thinks about these pieces of advice finds that they are the same as the deeds of ablution and prayers when someone prays at night, the prophet (May the blessings and peace of Allah be upon him) anteceded all these researches when he miraculously referred to the benefits of praying at night."* and he mentioned the Hadeeth.

He said about these benefits:

*"It was approved that praying at night reduces secreting the hormones of cholesterol and that it is the natural cholesterol for the body especially if it is few hours before waking up and this is what corresponds the time of the early dawn or the last third of night, this protects from the sudden increase in blood sugar which is very dangerous for blood sugar patients and it also decreases sudden increase in blood pressure and this protects from apoplexy and heart failures."*

Praying at night also reduces coagulation of blood in the retinal vein of the eye which happens as a result of slowness of blood during sleep and the increase of blood viscosity due to less liquids or loosing it due to fatness and difficulties in breathing. Praying at night lead to improving the movement and flexibility of joints especially for the disease of inflammation of joints and it is a successful cure for what is known as chronic overexertion disease.

It also leads the body to get rid of tripartite glycerol (a kind of fats that collects in blood and may lead to diseases of heart arteries coronary and it generally reduces deaths of all causes.

It also activates the memory and arouses different functions of the brain as it includes reading, meditation and supplications so it protects from, Alzheimer, dotage of old age, depression and others, it also reduces the severity of tinnitus or buzzing in the ear by unknown causes.



This was mentioned by the doctor, there are also other researches, the messenger of Allah (May the blessings and peace of Allah be upon him) was truthful when he said:

***"And it also dismisses illnesses away from the body."***

So in praying at night, there are medicine, cure, light, beauty, perfection and splendor, so our master Gabriel once came to the messenger of Allah by a great recommendation from Allah, he said:

***"Oh Mohammed, live as you like but you will die, do as you like but you will be questioned for it, love whoever you want but you will leave him, know that the honor of a believer is in praying at night and his dignity is in not depending on people."25***

After that, the beloved sent a message (fax) to all righteous people, those who preceded and those who follow, whoever wants to be among great and glorified people at the Day of Judgment, their souls responded and said (we), that message was:

***"Whoever prays at night while people are asleep, flags of honor will be ready for him at the day of judgment."***

He also said:

***"Inform those who walk in darkness to mosques that they deserve full light at the Day of Judgment."26***

Allah says:

**51-17, 18: "Rarely did they sleep the whole night. At early dawn, they prayed for forgiveness."**

This is the time in which Allah descends to the first heaven; descending means that He gets His bounty, His grants, His good, His gifts, His mercy and His care, it doesn't mean that Allah descends by Himself as Allah is not included in time or place, He calls, is there anyone who repents so that I forgive him? Is there an afflicted person so that I cure him? Is there anyone who asks for sustenance so that I give him? Is there.... Is there.... until the break of dawn.

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<sup>25</sup> It was narrated in Majma' Azzawa'ed after Sahl Ibn-Sa'd and there are also different other narrations.

<sup>26</sup> It was narrated by Hazem after Sahl Ibn-Sa'd Assa'edy in Sonan Al-Bayhaky Al-Kobra and Saheeh Ibn-Khozaymah.



## *Men of night*

There are different signs represent the degree of the men who pray at night:

What was narrated after my master Ibrahim Ad'desooky:

One of the judges of Alexandria opposed one of his followers and he started to insult them, one of them informed Sheikh (Ibrahim Ad'desooky), he gave him a piece of paper and said to him: Give it to the judge to read what is written in it.

When he gave the paper to the judge, the judge got more and more stubborn and he didn't open or read it, he thought that it was nonsense and he said that he wouldn't open it until he collects people, he collected people to read the message. After people had been collected, he started to talk and abuse righteous people and their lovers, he said in a ridiculous and sarcastic way:

*"That who alleges that he is a righteous man Ibrahim Ad'desooky sent me this small paper; I want to read it to you."* He opened it and found some wise lines of poetry by my master Ibrahim, he says:

*"Arrows of night don't miss their aims, if they strained by the strings of submission (arrows of night i.e. supplications late at night as they are arrows goes to chests). They are directed to their aims by men who bow and prostrate for long time. If they string and throw an arrow, there is no use of using armors."*

It is astonishing, though we shouldn't be astonished by the conditions of righteous people, when the man uttered these words (If they string and threw an arrow), an arrow got out of the paper and went into his chest and out of his back and he died at once.

Glory to Allah, how Allah willed his death when reading these words and the arrow came out when uttering the word (arrow), but don't be astonished as Allah says:

**39-34: "They will get everything they wish, at their Lord."**

This is the time of grants.

So when imam Abul-Aza'em at the beginning of his call when he was a teacher of Arabic in El-Minya, he used to go to any town on Thursdays and go to the mosque and teach people what Allah grants him about the religion of Allah, understanding the book of Allah and the secrets



of Ahadeeth of the messenger of Allah, and he insisted on staying in the mosque at night, at the time of early dawn, he used to climb the minaret and supplicated Allah, e.g.:

*"Oh my Lord, by the grants at the time of early dawn when its suns light for those who toil to go to Allah,"*

These are the times of supplication.

So all righteous people are called by the camp of meeting Allah at the time of late night, so our Master Suleiman Ibn-Dawood's mother said to him:

*"Oh son, the cock shouldn't be more understanding than you, it stays up at the early dawn."*

Righteous people used to get up when they hear the cocks; they were as their alarms unless they have alarms in their hearts, so imam Abul-Aza'em said:

*"Whoever doesn't pray at night at his beginning, he won't have a sitting with Allah at his end."*

Whoever wants to have a sitting in a position of honor or with those people who lead a righteous life and are charitable, he should pray at night as this is the time of being with Allah and this was the way of our master the messenger of Allah. We used to pray at night in Ramadan, oh brothers we should keep to praying at night.

Question : What about remembrance?

The answer: Performing prayers is remembrance as it includes everything, in it there is remembrance, reciting Koran, meditation, contemplation, submission, supplication and also physical exercises, it is a collective kind of worship, the best remembrance is that is in prayers as Allah says:

**20-14: "And observe the Contact Prayers (Salat) to remember Me."**

The best recitation is that is in prayers as Allah says:

**35-29: "Surely, those who recite the book of God and observe the Contact Prayers (Salat),"**

Recitation here is that in prayers.



### *Thirdly: Doha (forenoon) prayer*

The third type of Nawafel our messenger of Allah (May the blessings and peace of Allah be upon him) kept doing is two prostrations at Doha (forenoon). Its time begins twenty minutes after sunrise until twenty minutes before noon, it is minimum two prostrations and there is no maximum number for it.

The beloved (May the blessings and peace of Allah be upon him) justified the secret of keeping to doing it, he (May the blessings and peace of Allah be upon him) said from what Allah taught him: "Every morning man should pay a charity for every phalange in his body." (They are three hundred and sixty phalanges). Glory to Allah, this number only mentioned at modern time in anatomy, they are the phalanges in the back, the hands and all the body.

When I get up in the morning and find these phalanges work, who makes them lenient and lubricates them to work properly? Allah, if Allah the King of kings doesn't lubricate them, where can I find the oil for them? Can I find this oil in any pharmacy?

That who has coarseness, who can lubricate these phalanges for him? And that who has stiffening, who can cure this stiffening for him? No one can.

So I advise my brothers by this piece of advice recommended by the association of American doctors, they said: "Keeping to prayers as Muslims protects man from any defect in the vertebrae of the spine." When I hear that someone suffers from vertebral slide, I know that he doesn't keep to prayers at their due times, any believer keeps to the duties of Allah and the Nawafel of the messenger of Allah, how he suffers from vertebral slide or stiffening?

He won't suffer such illnesses because he keeps to divine fortifications. If he left these fortifications, he opened the door of these illnesses and these symptoms, the noble prophet said this:

***"Every morning man should pay a charity for every phalange in his body, (They are three hundred and sixty phalanges) every time you say Glory to Allah (Sobhan Allah) it is a charity, every time you praise Allah (Al Hamdu Lillah) it is a charity, every time you say there is no God but Allah (La Ilaha Illa Allah) it is a charity, every time you say Allah is the Great***



***(Allah Akbar) it is a charity, every time you order favor it is a charity and every time you warn of abominable it is a charity, (people got confused how to do three hundred and sixty charities but the prophet explained that it is easy, he said:) two prostrations in the forenoon can suffice all this.'<sup>27</sup>***

This means that if you perform two forenoon prostrations, then you thank Allah for the work of all the phalanges in your body and praised Him. Allah says:

**14-7: "The more you thank Me, the more I give you,"**

As Allah says, what if I do ablution after having breakfast and prayed two forenoon prostrations, and I also go to work with the weapon of ablution which is the weapon of every believer, the messenger of Allah (May the blessings and peace of Allah be upon him) said that ablution is the weapon of a believer and he also said:

***"Only a believer can keep his ablution."<sup>28</sup>***

If I am too busy, I can do ablution and after getting to work I can take any opportunity and pray the two prostrations and this can bless the place where I work from dangers, sins, bad people and hypocrites.

Righteous people always keep to continuity, we can't keep to continuity, someone who doesn't keep to medical treatment and only continue two or three days and then leave it, the same thing happens with the treatments of the Koran and the prophetic cures.

But the acts of worship of righteous people are permanent so they don't distinguish between Ramadan and other months as Allah says:

**24-37: "People who are not distracted by business or trade from commemorating GOD;"**

Is this only in Ramadan or all over the year? Permanently and these are the optional prayers.

### ***Fourthly: Permanent remembrance of Allah***

The first duty for us as believers is the two testimonies: To testify that there is no God but Allah and that Mohammed is the messenger of

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<sup>27</sup> It was narrated in Saheeh Muslim after Abi-Zarr (May Allah be pleased with him).

<sup>28</sup> It was narrated in Attargheeb and in Al-Irwaa' after Thawban (May Allah be pleased with him).



Allah, Allah ordered us to utter it in every prayer once or twice during last Tashahod, does it have Nawafel (options)? Yes, as Allah says:

***33-41: "O you who believe, remember GOD frequently."***

It is not enough to utter the two testimonies only twice in prayers. What prevents me during sitting, going, coming, or sleeping to move the tongue by remembering Allah? The prophet (May the blessings and peace of Allah be upon him) said:

***"There is no deed man can do to save him from Allah's punishment like remembering Allah."***<sup>29</sup>

Whoever Oh messenger of Allah amongst your companions is in higher positions? He said:

***"Al-Mofradoon exceeded. They said: Oh messenger of Allah, who are Al-Mofradoon? He said: Those who easily remember Allah, remembrance reduce their sins so they come light at the Day of Judgment."***<sup>30</sup>

### ***Fifthly: Optional fasting***

The first and the greatest is what the messenger of Allah (May the blessings and peace of Allah be upon him) mentioned, he said:

***"Whoever fasts Ramadan then he follows it by fasting six days of Shawwal, it is as if he fasts the whole year."***<sup>31</sup>

The age means the whole year.

One can fast the six days consecutively, he can also fast them separately.

He should only fast them during the month, after that, there is a minimum and a maximum for optional fasting.

Imam Abul-Aza'em (May Allah be pleased with him) mentioned this and said:

***"The maximum limit for optional fasting is to fast day after day and this is the fasting of Prophet David (Dawood) (peace be upon him)."***

When our master Abdullah Ibn-Omar (May Allah be pleased with him) fasted the whole year, the messenger of Allah said to him:

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<sup>29</sup> It was narrated After Mo'az Ibn-Jabal in Mosnad Al-Imam Ahmed Ibn-Hambal (May Allah be pleased with him).

<sup>30</sup> It was narrated in Sonan Attermedhy after Abi-Horayrah (May Allah be pleased with him).

<sup>31</sup> It was narrated after Abi-Ayoob in Saheeh Al-Imam Muslim (May Allah be pleased with him).



***"Fast day after day, this is the fasting of Prophet David (Dawood) (Peace be upon him) and it is the best fasting. He said: I can afford better than this. The prophet (May the blessings and peace of Allah be upon him) said: Nothing is better than this."32***

These are the words of the messenger of Allah. The middle limit is to fast Monday and Thursday weekly, the prophet used to do this at the beginning of his call, he said:

***"The deeds are shown on Mondays and Thursdays, I like my deed to be shown while I am fasting."33***

At the end of his life when he got older, and in order to give example for the weak and the ill people, the prophet used to fast three days a month, and this is the minimum limit, the messenger of Allah (May the blessings and peace of Allah be upon him) said about this:

***"Fasting three days a month and fasting Ramadan to Ramadan are like fasting the whole age."34***

So Imam Abul-Aza'em said: *"A follower shouldn't do less than this."*

I.e. he shouldn't fast less than three days a month, he can fast Monday or Thursday weekly or fast them consecutively, he should fast 3 days a month. The most important thing is to keep on doing this not to do one year and leave it all his age after that without having excuses.

As for youths, a faithful young man should fast Mondays and Thursdays weekly or fast day after day especially for single young men, at least he should fast Mondays and Thursdays, but it is better for him to fast day after day because it is the recommendation of the beloved, he said:

***"Oh young people, he who is able financially and physically to marry, he should marry because marriage will make him lower his sights and protect his private parts. He who can not marry, he should fast because fasting will be a protection for him."35***

Protection means guarding, should he only fast three days a month? No, he should fast Mondays and Thursdays or fast day after day. Or he can fast Mondays and Thursdays and also three days a month, the thirteenth, the fourteenth and the fifteenth of every lunar month, this is the minimum limit

<sup>32</sup> It was narrated after Abdullah Ibn-Omar (May Allah be pleased with him) in Saheeh Al-Bukhary.

<sup>33</sup> It was narrated after Abi-Horayrah takhreej Al-Meshkat in Atta'leek in Attargheeb and Al-Irwaa.

<sup>34</sup> It was narrated in Saheeh Muslim after Abi-Katadah, the completion is: Fasting the day of Arafat (the ninth day of Dhul-Hajja) expiates the previous year and the remaining year, and fasting the day of Ashouraa (the tenth day of Muharram) expiates the sins committed in the last year.

<sup>35</sup> It was narrated after Abdullah Ibn-Masood, (May Allah be pleased with him) narrated by Al-Bukhary and the rest of the six books.



for the youths. Those who have excuses, they should keep to fasting three days a month, because this is what the messenger of Allah kept doing and we should do as Allah says:

**33-21: "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."**

### *Sixthly: Optional charity*

The fourth pillar is Zakat (charity) for those who have due amount of money to give it. Whoever not have enough money to give charity he should give optional charity. Charity oh brothers, is the door of nearness and the secret of every grant, Allah said:

***"Oh son of Adam, spend your money in charity and I will spend money for you."***<sup>36</sup>

So if a servant comes with lots of worship but he is stingy or penny-pinching in spending money for charity, tell him that he won't have his share in the generosity of The Benevolent and The Creator, Allah says:

**59-9: "Indeed, those who overcome their natural stinginess are the successful ones."**

My master Ahmed Ibn-Ataa'-Allah Assakandary used to say:

***"Do a charity daily even if you give out half a date and you will be one of charitable people. Pray every night at least two prostrations in the middle of night and you will be among those who stay up late at night worshipping Allah."***

These are lists opened daily. One should do enduring charity for Allah's sake, as Allah says:

**2-273: "Charity shall go to the poor who are suffering in the cause of GOD, and cannot emigrate. The unaware may think that they are rich, due to their dignity. But you can recognize them by certain signs; they never beg from the people persistently."**

That who not trains himself to charity, he shouldn't ask for the generosity of The Creator, as Allah said:

***"Oh son of Adam, spend your money in charity and I will spend money for you."***

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<sup>36</sup> It was narrated after Abi-Horayrah (May Allah be pleased with him) in Saheeh Muslim, the messenger of Allah (May the blessings and peace of Allah be upon him) said: (Allah said: .....)



So my master Abdel-Wahab Asha'rany said:

*"The ugliest thing in ugliness is a stingy Sufi."*

Because generosity is the description of Allah and His name is The Generous, the stingy is not among His descriptions or His names. He is generous and He likes every generous because Allah loves from His creatures whoever following the descriptions or the manners of his prophet (May the blessings and peace of Allah be upon him) who said:

***"Generosity is a tree among the trees of paradise; its branches are hanging in this life, whoever keeps to one of its branches. It will lead him to paradise. Stinginess is a tree among the trees of Hell, its branches are hanging in this life, whoever keeps to one of its branches, it will lead him to Hell."***<sup>37</sup>

Whoever wants to be among the people of high mansions in paradise, what should he do oh messenger of Allah? He said:

***"There are mansions in paradise, their outside is seen from inside and their inside is seen from outside, Allah prepared them for those who give food to the poor, those who prevail peace among people and those who pray at night while people are sleeping."***<sup>38</sup>

These are the doors of granting oh brothers, it is enough what the prophet said:

***"Charity extinguishes sins as water extinguishes fire."***<sup>39</sup>

Who among us is without sins? The fastest thing to erase the sin is charity. Asking for forgiveness without mindful heart may increase sins, but charity is what extinguishes this fire and these sins. Whoever wants Allah to love him, he should be one of those who give charity and generous.

### ***Seventhly: Reciting Koran***

There is still one simple thing:

It is that man in order to be loved by The Most High and The Infinite, he should always recite His book, as only His lovers keep to reciting His book.

Our Lord facilitated the matter for us:

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<sup>37</sup> It was narrated in Jame'a Al-Ahadeeth Wal-Maraseel after Abu-Horayrah (May Allah be pleased with him).

<sup>38</sup> It was narrated in Saheeh Ibn-Hebban after Abi-Malek Al-Ash'arey.

<sup>39</sup> It was narrated in Majma' Azzawa'ed after Mo'az Ibn-Jabal.



If I am not able to read, I should listen. If you haven't got time at all, you should use a small recorder and listen to the Koran recitation regularly, e.g. during your breakfast in the morning and during putting on your clothes, you should listen to it, you will listen to two chapters, when you come back from work and during your lunch, you should listen to other two chapters, this will be half of one part. If you have a car, you have a great chance; you can listen to one part on your way to work and another part on going home from the car recorder.

Imam Abul-Aza'em (May Allah be pleased with him) said about this:

*"The follower in our way should recite a section of Koran daily not less than one part."*

So he finishes it once a month because the minimum limit is to finish the Koran once a month and the medium limit is to finish it once every two weeks and the maximum limit is to finish it once a week and the higher to finish it once every three days. So at least he should recite one part everyday with thinking and contemplation because Allah talks to that who recite His book, the prophet (May the blessings and peace of Allah be upon him) said:

***"Whoever amongst you wants to talk to his Lord, he should recite the Koran."***<sup>40</sup>

Reciting and listening to the noble Koran medicates 95% of illnesses

A strange study was done in a hospital in Italy about the possibility of curing diseases by listening to verses from the noble Koran.

They got a tape with verses from Koran by the voice of Sheikh Abdel-Baset Abdel-Samad and they got a group of Italian patients, they made them listen to the Koran by the Arab tongue, what was the result?

They found the proportion of recovery among them up to 95% whereas there was no improvement among the others who listened to loud music of similar sample of the study.

They put a tape of verses of Koran with the sound of a Muslim Arab reciter under a fruitful tree and another tape of loud music, what was the result? They found that the tree which listened to the noble Koran had sweeter and quicker to ripen fruit, but the other tree was slower to ripen and has less sweeter fruit.

The story of the Moroccan girl is not far:

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<sup>40</sup> It was narrated after Anas (May Allah be pleased with him) in Jamea Al-Ahadeeth Wal-Maraseel.



She had cancer, she went to many doctors specialized in cancer, the result was bad of course, they all tried but in vain. Suddenly she felt great desire to perform Omrah.

She went to Mecca and stayed there in the Holy Mosque of Mecca reciting and meditating the verses of the noble Koran and drinking the water of the well of Zamzam. She continued doing this for about a month. She felt so energetic and that she is full of life, the great surprise was that she was recovered by the nobility of the noble Koran.

Newspaper Arab Online mentioned one research done in the University of Harvard in the U.S.A.:

It emphasize that reciting the noble Koran has calmative effect after doing a research on a group of one thousand men and women of the American Arabs who are fluent in Arabic and American Muslims who not talk good Arabic.

They found that listening to recited noble Koran leads to unintentional physiological changes in the nervous system. It also helps to relieve strong nervous tense cases, cases of disaster and sadness and leads the soul to quietness ease and tranquility.

Researchers found out that reciting the noble Koran has tranquilizing effect on more than 79% of the cases that recited the noble Koran. They observed unintentional changes in the nervous system of the volunteers and this led to reducing their tense although about 50% among them are not good in Arabic.

It was obvious also that reciting the Koran helps to activate the functions of immune system in the body.

Researchers also observed that people who don't know Arabic felt tranquility and relaxation while listening to the verses of Koran although they don't understand most of the meanings.

The research proved that listening to quiet and slow rhythms and soft tunes like reciting the verses of Koran affects man and his psychological health positively.

Researchers alleged that such tunes can quiet the nerves and consequently lead to slow breathing and slow heart beats and this is useful especially for those who have heart problems or heart crises. On the contrary, listening to loud and high tunes lead to speed breathing and causes worry and lack of concentration.

Dr. Stephen Lock of Harvard University mentioned that:



The activity of killing cells in the immune system which are responsible for facing cancer diseases decreases severely when the effect of important immune substances decreases, they have a role in facing this illness when man is exposed to severe intense, worry and nervous tension.

Then, why we don't keep to reciting the noble Koran, or listening to it for those who are not clever at reading even for short time. The soul is always eager for desires however tens of hours everyday are spent in wishes, on cafes, shopping and watching space TV channels which contain much fun and most of the dancing video clip songs that stir the desires of the youths and helps to excitement and seduction or temptation.

We say, why don't we seek refuge in the book of our Lord, and try to give it small part of our time?

The messenger of Allah (May the blessings and peace of Allah be upon him) said what means: whoever wants to talk to Allah, he should start praying and whoever wants Allah to talk to him, he should recite the Koran. He also said:

***"Whoever recites a letter in the book of Allah, he deserves a favor, the favor equals ten times of its value, I don't say Alef, lam and meem is a letter but alef is a letter, lam is a letter and meem is a letter."***<sup>41</sup>

### ***Eighthly: Hajj is proximity***

#### **How can we get nearer to Allah by Hajj?**

Although it is a duty for one time only, and it needs high expenses and most of us are not asked to perform it as they can't afford the expenses, whoever doesn't have the needed money, he is not asked to do it, but righteous people said about this that our master the messenger of Allah gave us the chance to perform Hajj everyday, how?

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

***"Whoever performs the dawn prayer in Jama'ah then he stayed remembering Allah until sunrise, and then he prayed two prostrations, he has the favor as if he performed Hajj and Omrah." He said: the***

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<sup>41</sup> It was narrated in Sonan Attermedhy after Abdullah Ibn-Masood.



***messenger of Allah (May the blessings and peace of Allah be upon him) said: "Completed, completed, completed."42***

So there are two times the righteous people always keep to them everywhere and at all times following the prophet in this, they are the time before dawn and the time between dawn and sunrise, they never sleep at these times because this is the time of Allah and because Allah said:

***"Oh son of Adam, remember Me after Dawn and after Asr (afternoon prayer) for sometime, I'll suffice you what is between them."43***

But the soul comes and whispers to you that you are still young and you can do all that you need when you retired.

I should say to it: How can I guarantee this?

Or it may say to you that you are going to work and if you do this you will be sleepy at work and asks you to delay it to Friday and when Friday comes it tells you that you are tired and this is the only day for you to have some rest.

This is the talk of the soul, oh brothers, it wants to make man lazy and freezes him, but you should be sure that if you truthfully come to Allah, He will bless everything for you, so little sleep will be enough for you.

When our master Omar Ibn-Al-Khattab became caliph, he said: If I sleep by day, then I ignore my people and if I sleep by night, then I ignore myself. They asked him what he does, He said: I made day for my people and night for my Lord.

When did he sleep then? He used to sleep after sunrise, when he saw some of his companions stay up the last third of night and sleep after dawn, he said to them:

By Allah, the time when you sleep is better than the time you stay up. And he (May Allah be pleased with him) used to pray the forenoon prayer 20 minutes after sunrise, then he puts his head between his knees and has few doses of sleep, then he got up as if he slept all night. He sometimes used to hit himself by his stick and say to himself: Oh my soul, you slept so long time.

A traveler is always in a hurry oh brothers.

A traveler sometimes stays up for two or three days before his return saying that when he comes back he will sleep; it is the same, we are all travelers to Allah and we will sleep long sleep, so man shouldn't respond to

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<sup>42</sup> It was narrated in Meshkat Al-Masabeeh (971) - (2) (13).

<sup>43</sup> It was narrated in Jamea Al-Ahadeeth Wal-Maraseel (15120).



the talk of his soul, because when he goes with Allah, Allah grants him supplies in his sleep, if he is sitting and takes little nap, he gets up as if he slept for a day and night because Allah blesses his sleep.

It was narrated that most of Imams used to pray the Morning Prayer by the ablution of night prayer, like Imam Abu-Haneefah, didn't he have a work? He had two works, he was a merchant used to spend money on his family and his students, a scholar at that time was always spends money on his students not take anything from them. He was also a scholar teaching doctrine and religion for Allah's sake.

When did Imam Abu-Haneefah used to sleep? He used to sleep some time after the noon prayer, the prophet (May the blessings and peace of Allah be upon him) said:

***"Support yourself by napping by day to stay up by night."***<sup>44</sup>

And he was as if he was sleeping all night, but we now sleep all night and we pray the Morning Prayer and sleep, so we are lazy and idle, why?

Because we surrender to the soul, whereas we should fight it, Imam Abul-Aza'em (May Allah be pleased with him) said about this:

*(Sleep is just death that overpowers my spirit; it is not allowed to sleep as it is not created from dust.)*

The spirit never sleeps and if the spirit is awakened, it takes the body with it and then little sleep is enough for it. If we pity the body and let it to surrender to sleep, then the body and the soul control everything, thus the spirit won't be awakened until the day when the caller calls, Allah says:

**6-94: "You have come back to us as individuals, just as we created you the first time,"**

This is not good, so man should strengthen his intention, because strengthening the intention is from belief, Imam Abul-Aza'em said:

*(Heighten your intention and adore in order to watch Aden in paradise and its nymphs.)*

Some strange things happen to righteous people in this respect:

In the village of Al-Borollos in Balteem in Kafr El-Sheikh district, there was a righteous man called Sheikh Eesa buried in a mosque there, they called him the watchman of Al-Borollos, Imam Al-Sha'rany narrated in his Tabakat that this man stayed twenty five years without any sleep, don't ask why?

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<sup>44</sup> It was narrated after Ibn-Abbas (May Allah be pleased with him) in Jamea Al-Ahadeeth Wal-Maraseel.



Because these are higher conditions only known by the granter (Allah), the spirit here is raised high and elevated and if it is raised high and elevated, it relieves the body from sleep. The aim of sleep is to relieve the organs, compensate them and make general maintenance for them. Allah does all this during these little moments because the order of Allah is between the two letters of BE, as Allah says:

**36-82: "All He needs to do to carry out any command is to say to it, "Be," and it is."**

Whoever looks for sleep, he will find it and sleeps, but righteous people are not like this. A righteous man used to stay up all nights and in the morning he puts oil on his hair and kohl in his eyes and washes his face so that people who see him think he slept for long time, he doesn't want people to know that he was up all night. If your Lord helps and supports you, you should know that He can fold this body and grants it power and support from The Most Gracious. As long as power and support is from The Most Gracious, the bounty of Allah is not limited in certain time or limited in a place, so you should seek help from Allah.

These are the conditions of righteous people oh brothers in this respect, and this is the way they follow to be supported and strengthened by Allah, so we hear about them that Allah shortens time and land for them and that Allah blesses their food, their sleep, their reading and their writing, why?

Because they intended truthfully to obey The Praiseworthy and The Most Venerable, we should follow and keep to this way so that Allah may love us.

### *The good omens of lovers*

If a believer keeps to these deeds and follows this method, Allah will embrace him, grants him his love and makes him among His beloved. The good omens of lovers are not to be counted or limited:

It was narrated that our master Hateb Ibn-Abi-Balta'ah (May Allah be pleased with him) was one of those who fought in the battle of Badr. When the prophet (May the blessings and peace of Allah be upon him) told his companions that he intends to conquer Mecca, he wrote a message to the people of Mecca telling them about this and gave it to servant woman and told her if she delivered it to the people of Mecca, she would



be free, she went on her way. Gabriel came and told the beloved, so he sent our master Ali Ibn-Abi-Taleb and our master Azzobayr Ibn-Al-Awwam, they caught her after she gone out of Medina, Imam Ali told her to get the message out, she said she had nothing.

He said: By Allah, we neither tell lies nor anyone accuse us of telling lies, you either get out the message or I'll expose your private parts (it means to search her and that was something bad at that time), so she got it out from her hair. They took it and went to the prophet, the prophet called Hateb as it was great betray, he asked him: Why you did that Hateb? Our master Omar said: Oh messenger of Allah, let me cut the neck of this hypocrite, our master Omar was strong in doing right, but the prophet (May the blessings and peace of Allah be upon him) said:

***"He attended the battle of Badr, you don't know, maybe Allah looked at the people of Badr and said: Do whatever you want, I forgive you."*** In another narration: ***"He (Allah) said: Do whatever you want, this is what made him dare."***<sup>45</sup>

There is a question here: Those who come after Badr like us to the Day of Judgment, what will they get? The answer is in this Hadeeth: "If Allah loves someone, no sin will harm him." How is that? The book of Allah says about this:

**46-16: "It is from these that we accept the righteous works, and overlook their sins. They have deserved Paradise. This is the truthful promise that is promised to them."**

So Imam Abul-Aza'em gave us a scale to know men, what is this scale? He said:

***"If you see a man overpowered by spiritual life, don't look at his sins."***

i.e. don't stop at his sins, because Allah says about such people:

**"It is from these that we accept the righteous works, and overlook their sins. They have deserved Paradise."**

***"And if you see a man overpowered by animal life, don't look at his favors."***

As Allah says about such people:

**25-23: "We will look at all the works they have done, and render them null and void."**

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<sup>45</sup> It was narrated after Ali (May Allah be pleased with him), narrated by Al-Bukhary.



The important thing is the dominance of spiritual life. We beg Allah to make us among his beloved and near servants who are delighted and occupied totally by obeying and worshipping Him, to support us by His own to remember Him, to be grateful to Him and to be good worshippers for Him, to guide us all over our lives to remember Him, to make us with His beloved and chosen observed by his lights, to throw pure secrets from His luminous holiness into our hearts and to make us among those who have nothing to fear, nor will they grieve.

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



## *Chapter two*

### *Blessing upon the prophet*<sup>46</sup>

- **Types of blessings**
- **Manners of righteous people when visiting the beloved (Prophet Mohammed)**
- **Seeing the face of the beloved**
- **The picture (figure) of Ahmed**
- **Medicating hearts**

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<sup>46</sup> This lecture was in the evening of Thursday 6<sup>th</sup> Zul-Kea'da 1426 Hijri 8<sup>th</sup> Dec. 2005 Melady, after having dinner in the place of the general association for calling to Allah in Hada'ek Al-Ma'ady in Cairo.



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

Among the greatest works by which a servant deserves the love of Allah is blessing upon the prophet (May the blessings and peace of Allah be upon him), so Imam Abul-Aza'em (May Allah be pleased with him) who was the pivot of the people of inspiration and his inspiration was pure one not mixed.

The knowledge of inspiration has special feature, when someone listens to it, he records it at once without a recorder. Among his divisions of blessing upon the prophet, he (May Allah be pleased with him) says:

*"All the blessings found now and in the past upon the prophet (May the blessings and peace of Allah be upon him) are three types:"*

### *Types of blessings*

Numeral blessing, supplying blessing and optical or corporeal blessing, the numeral blessing is that which have number:

The biggest book in this is Dala'el Al-Khayrat (Guides for the good) by Sheikh Al-Jazooly (May Allah be pleased with him), he was one of the great men.

The secret why he was occupied by blessing upon the messenger of Allah was a girl, he was thirsty and went to drink from a well in Morocco, he couldn't drink because the water was far deep, that well was next to a palace, suddenly a girl looked out of a balcony in the palace and looked at the water in the well, the water rises until she drinks it by her lips without a glass or any other thing. He looked at her by great surprise and asked her: How did you reach this level?

She said: By blessing upon the prophet (May the blessings and peace of Allah be upon him).

Sheikh Al-Jazooly occupied himself by blessing upon the prophet at once, because he was completely occupied by this, he made for himself daily part of this, and everyday's part different from the others and also weekly part, he wrote down this in a book called Dala'el Al-Khayrat.

This man was so occupied by blessing upon the prophet (May the blessings and peace of Allah be upon him), after his death, he came in



dream to one of his family and asked him to move his body to another place in the city of Fas in Morocco, this was eighty three years after his death. When they disentombed him, they found his shroud and his body as it was just buried, they even smelled perfume from his tomb, they knew that this was because of blessing upon the messenger of Allah (May the blessings and peace of Allah be upon him) and Dala'el Al-Khayrat became popular.

Any deed becomes popular oh my lovers, it is a sign of the truthfulness and sincerity of its doer. E.g. the juristic doctrines were more than 30 doctrines, why were the four doctrines of Abi-Haneefah, Malik, Ashafe'ey and Ahmed got popular?

Because of their truthfulness and their sincerity to Allah, and so Dala'el Al-Khayrat was very popular because this man was truthful and sincere to Allah, however Dala'el Al-Khayrat contains: Oh Allah, pray, peace and bless upon our master Mohammed as the number of atoms of sand, drops of seas and leaves of trees, all are built upon numbers, can Allah give us the favor of those numeral blessing according to these numbers?

No, He gives you the favor of one blessing as if you blessed once upon the prophet. This is called numeral blessing as it is based on number and it comes as a result of thinking. A man got occupied by the messenger of Allah and he wanted to bless upon him, he thought about that, then he came by these forms, once he mentions trees, another time he mentions seas, a third time he mentions birds and so on. These are numeral blessings, what is its name? Dala'el Al-Khayrat, i.e. it guides to the good deeds.

Then Imam Abul-Aza'em said:

What Allah inspired me of blessings not only guide you but also give you the good deeds at once, so he called it Nayl Al-Khayrat (Getting the good deeds), and got means took or had e.g. so and so got the order of merit i.e. he took it.

Supplying blessing:

It is that which our master the messenger of Allah supplies righteous people with, he supplies all righteous people either by one form or two forms or more and they are all gifts, so you see each righteous man has a famous form.

These forms were collected in our time by a righteous man, he is Sheikh Yusof Annabahany (May Allah be pleased with him), this man



lived in the 20th century; he was a judge in a court in Beirut. Allah enabled him to collect these blessings in one big book about 700 pages called Sa'adat Addarayn fessalah Ala Sayed Al-Kawnayn (the happiness of both lives by blessing upon the master of the two universes), in this book he mentioned all the forms narrated after righteous people starting from our master Imam Ali till today, e.g. it was narrated after my master Abel-Abbas Al-Morsey (May Allah be pleased with him): (Oh Allah, bless upon our master Mohammed as the value of Your love to him, by his dignity to You, send away what we suffer from, oh my God, I don't ask You to stop predestination but I ask You to be benignant in it.)

It was narrated after my master Abdel-Salam Ibn-Masheesh: (Oh Allah, bless upon whom from him the secrets were split and lights were broken out.)

Some people of the way of Sufis call this form the means and read it in the morning and in the evening with some verses of Koran and other remembrances. The blessings of righteous people usually have life because they are inspirations from our master the messenger of Allah; we can call them inspiration blessings or supplying blessings because our master the messenger of Allah supplied them with it.

In fact, oh lovers, this is not boasting but it is talking about the bounty of Allah upon us, when we started the lights of the lover, we used to bless upon him (May the blessings and peace of Allah be upon him) by the blessings of Imam Abul-Aza'em, countless blessings were flowing to us, if we wrote it down, it would be volumes full of temporal inspirations, but we didn't have time to do this because we only seek Him. Thanks God inspiration is found in the school of Imam Abul-Aza'em (May Allah be pleased with him) supported by the messenger of Allah (May the blessings and peace of Allah be upon him).

### *Manners of righteous people when visiting the beloved*

As for optical corporeal blessings:

They are blessings facing the greatest beloved (Prophet Mohammed) not in absence, the beginning was with Imam Abul-Aza'em (May Allah be pleased with him) with the beloved and the chosen in Hajj. As you know the Holy mosque of Medina usually closed after Isha'a (night) prayer and



Imam Abul-Aza'em as the great righteous people never to enter the house or the mosque of the prophet unless he listens to the permission, as Allah says:

**33-53: "O you who believe, do not enter the prophet's homes unless you are given permission,"**

He never to enter unless he said to him enter oh so and so, or he won't enter, this is the behavior of righteous people.

When my master Abul-Hassan Ashazeley (May Allah be pleased with him) was in Hajj and went to visit luminous Medina, he camped outside Medina and stayed three days, his followers said they wanted to visit the messenger of Allah, (May the blessings and peace of Allah be upon him) he said: (I am waiting for permission.) so they stayed outside Medina until they had permission and he entered to visit the messenger of Allah (May the blessings and peace of Allah be upon him). Imam Abul-Aza'em (May Allah be pleased with him) entered to visit Allah's beloved and chosen, then the people of the mosque closed the doors and switched off the lights and they didn't realize that Imam Abul-Aza'em was in the noble grave and didn't get him out, he stayed the whole night with the messenger of Allah, he (May Allah be pleased with him) said describing his condition at that night:

*(My lover pleased my chest and delighted me to dawn.)*

Until he said that the messenger of Allah said to him:

*(Delight yourself, watch me and leave everything when you are with me. Tell those who seek my nearness by good omens from where they never expect.)*

After that, Allah inspired him some blessings express the facings and the degrees where he sees the master of masters (May the blessings and peace of Allah be upon him).

### *Seeing the face of the beloved*

Seeing the messenger of Allah oh brothers has two types:

It is either a seeing for dispelling grieves, taking man out of sins and faults or bringing good omens to him, this is by the picture of Mohammed as he is described in the books of Hadeeth, it was described by Imam Ali (May Allah be pleased with him and honors his face), it was also described by our master Abu-Horayrah and also by Hend Ibn-Abi-Halah, the uncle



of our masters Al-Hassan and Al-Hussein (May Allah be pleased with them), this is the tangible picture about which Imam Abul-Aza'em (May Allah be pleased with him) said:

*(The hand of omnipotence created him in this world; he is light in manly figure.)*

He is man like us but he is light, as you see every one of us has a shadow, but the figure of the beloved didn't have a shadow, when he walked he didn't have shadow, only light has no shadow. Whenever he sat with people, he exceeded them in height, whenever he walked with people, he exceeded them in height and he walks as his usual but they hurry or run after him and didn't catch him as if the land was shortened to him, there are lots of narrations about that, this is just a summary.

Our master Anas said about him: whenever he was seen with the sun, the moon or a light, he was more shining than the sun, more bright than the moon and more luminous than the light.

Our master Has'san said about this:

*(When I saw his lights shining, I put my hands over my face fearing his strong light.)*

He feared that the light of the messenger of Allah might burn him, so when he saw him, he put his hand over his face. He also said:

*(I fear his shining light on my sight, I only see him according to my degree. Lights from his light sank in his light, and his face as rising sun or moon. A spirit of light is in a body from the moon as a gown that is woven in the shining stars.)*

Even that manly figure or picture was not an ordinary one, but it is light as described by Imam Abul-Aza'em: *(He is light in manly figure.)*

### *The picture (figure) of Ahmed*

The people of Shohood (watching), the people of highly grants, the greatest degree and shining light from Allah, how do they go through high worlds and how their souls go?

There must be abstract, luminous and watching figure going in front of them to show them the unknown things in this way, this is called the picture of Ahmed, so our master Jesus saw the picture of Ahmed not that of Mohammed, as Allah says:



**61-6: "And bringing good news of a messenger to come after me whose name is Ahmad."**

This is what he saw, because the figure of Mohammed hadn't come yet, our master Jesus saw the figure of Ahmed which is the beauty of the Kingdom, the perfection of the dignity, the light of the mercy and the eminence of The Ever-living that never to die. Imam Abul-Aza'em said in this respect:

*(From the wine of the light of your beauty and from the scent of your reunion, I drank pure drink and I adored you, and so the people of your perfection. The heart turned into light after it was so dark. My missioner said: Come on, the sanctuary is ready for you. I went on as he was my guide until I reached there. I said I wish my people knew about this.)*

From the wine of the light of your beauty, take care to the words, the light of his beauty is wine, if the beauty of Josef caused the women to cut their hands by the knives, where is the beauty of Josef from the beauty of our master the messenger of Allah?

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

***"Josef was given half of the beauty."***<sup>47</sup>

Josef was given half of the beauty, whose beauty? It is the beauty of the messenger of Allah, because he got the apparent beauty, but the interior beauty is something different and it is for the messenger of Allah.

*(From the wine of the light of your beauty and from the scent of your reunion, I drank pure drink and I adored you, and so the people of your perfection.)*

When he saw this light and this beauty, what happened?

*(My missioner said: Come on, the sanctuary is ready for you.)*

The way became opened.

*(I went on as he was my guide until I reached there.)*

Then who guides man in the darkness of the unseen? In the hidden of the unseen? In the light of lights? In the world of secrets?

No one except the beloved and the chosen in the figure of Ahmed.

What is the shape of this figure?

Imam Abul-Aza'em described this in his blessings, so whoever reads the blessings, he sees the abstract figure of Mohammed, e.g. he says: *Oh*

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<sup>47</sup> After Anas Ibn-Malik in Mosnad of Al-Imam Ahmed.



*Allah bless and peace upon the house of Allah that is inhabited by Allah and the light of Allah that guides to Allah.*

Whoever wants the Face of Allah, he should be patient and work hard in order to reach happiness, there must be suffering and longing for the beloved in order to be pleased.

### *Medicating hearts*

What makes the heart good oh brothers and makes it suitable for meeting Allah?

There is nothing but the lights of the beloved and the chosen, we are at night and if we go along a road with no electricity, can you see anything? What gives light to the whole world? The sun does.

And so what enlighten the hearts?

It is the sun of the lover and the beloved (May the blessings and peace of Allah be upon him).

Whoever walks in the world of the unseen, he doesn't walk by his body but he walks by his heart his spirit and his secret, and he sees the light of the messenger of Allah (May the blessings and peace of Allah be upon him).

He is the light of spiritual, abstract matters and also upper and lower facts (May the blessings and peace of Allah be upon him).

Man should know the abstract picture, make his hearty feelings fine, thin his luminous sides and risen his spiritual secrets to follow the messenger of Allah in these high degrees and that gets him nearer to Allah.

When he bless upon the messenger of Allah by this condition, he doesn't bless only by tongue.

The heart remembers and the beautiful is in front of me, then it is not the tongue, it is the heart that remembers as if it is watching a different type of films. He sees by the eye of his heart the light of his Lord (May the blessings and peace of Allah be upon him). These oh brothers are the optical or corporeal blessings because they are said during watching the degrees of Mohammed and telling about the luminous reality.

If I want to be among the people of watching or the people of connection or the people of knowledge, I have to know:

These beauties and these perfections by which the eye can be set on the eye, so we find the way Imam Abul-Aza'em describes our master the



messenger of Allah not only physical descriptions, but all are abstract, luminous, spiritual and corporeal descriptions. All of these are just descriptions but the reality is over description and imagination. All these scenes one can watch in the blessings of Imam Abul-Aza'em, so when you bless he tells you not to read only by your tongue, what should you do then?

He says to you:

*(Bless as if you are watching so that you get the best grants and spend the time in watching without inclination.)*

Bless as if you are watching, he once was talking to the messenger of Allah and said to him:

*"I adored you by watching not by hearing narrations,"* i.e. I loved you as I saw you not hearing from people after each other but by watching. Whoever wants to be among the people of watching or connection and among the people of higher ranks and among the people of elevated degrees he needs to know something about the meaning of the messenger of Allah, when Imam Abul-Aza'em talks about ordinary individuals in life, he says about them:

*(His meaning is hidden and his body is watched, the individual is a meaning not just a physical existence.)*

So we can say that our master the messenger of Allah is not limited in a place, but he fills the universe by his light, his secret, his spirit and his transparency (May the blessings and peace of Allah be upon him).

This is the secret of these blessings:

You should keep to them and never leave them so that you get the high lights and elevated ranks in them; it is as our master the messenger of Allah said as narrated by Sayeda A'isha:

***"Oh people, do the deeds that you can afford as Allah doesn't get bored until you get bored, the best deeds that Allah likes are those you keep to them even if they are not many."***<sup>48</sup> Then A'isha said: *(When the*

*Mohammed's family does something, they keep to it.)*

Imam Al-Ghazaly (May Allah be pleased with him) in his book *Ihya' Oloom Addeen* (Reviving the Knowledge of Religion), he mentioned a nice example, he said: (If drops of water falls regularly on a rock, then one day this rock will be broken into small pieces, but if you get

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<sup>48</sup> It was narrated in Saheeh Muslim after Aa'isha (May Allah be pleased with her).



a bucket full of water and pour it over this rock, what will it do to the rock?)

This is the same with acts of worship:

Whoever does worship once or a month and leaves it after that, he won't go forward.

Because the heart is like that rock, the deed that rise need to be permanent, if you perform praying upon Allah's beloved and chosen continuously, Allah will fine the heart, prepare it and make it ready for the light of Allah's beloved and chosen.

*(Cling to the light of Allah and don't incline to desires as far people do.)*

If one drop of the light of the beloved fell into the heart, it will be enough and suffice it:

*(A dot of light from him can give life to our hearts, then what if I am a sea and stars.)*

One dot is enough.

What you think of the sea which is endless, he says about it:

*(The drinking places of all the messengers of Allah are one hundred and twenty thousand. They are clear to me and appeared in me, submit to us and you will get the best reunion.)*



## *Chapter three*

### *He loves those who keep to repentance and those who purify themselves*<sup>49</sup>

- **The degree of those who keep to repentance.**
- **Between repentance and asking forgiveness.**
- **Repentance from seeing good deeds.**
- **Repentance from existence.**
- **Repentance from repentance.**
- **The secret of the prophet's repentance.**
- **Permanent repentance.**
- **Conditions of sincere repentance.**
- **The beauty of those who keep to repentance.**
- **The degree of those who purify themselves.**
- **Purification of hearts.**

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<sup>49</sup> This lecture was in the evening of Thursday 6<sup>th</sup> Zul-Kea'da 1426 Hijri 8<sup>th</sup> Dec. 2005 Melady, after the prayers of Isha'a in the place of the general association for calling to Allah in Hada'ek Al-Ma'ady in Cairo.



*(Indeed Allah loves those who  
keep to repentance and those who  
purify themselves.)*



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

Praise be to Allah, who overwhelmed us by His satisfaction, He endowed our hearts with His pure Islam and belief, He made us among those who know Him in this life, we beg Him to make us among those who enjoy seeing His beauty and those He is satisfied with them in the Hereafter. Blessings and peace be upon the beloved that his Lord beautified him by what He loves from divine manners and perfection.

The prophet (May the blessings and peace of Allah be upon him) once went out to his companions, they were talking about previous prophets, his companions were inspired people, they told facts chosen and mentioned by Allah in His glorious book, one of them said:

***"It is amazing that Allah made close friends from people, He made Abraham a close friend, another said: It is more amazing that Allah talked to Moses, another said: Jesus is Allah's word and His spirit, another said: Adam was chosen by Allah. The beloved heard this conversation while he was inside his room, he was happy and pleased because he knew they seek the unseen and were inspired knowledge from Allah the Knower of the unseen and this is what is needed from them. He went out to them, he said: Assalam Alaykom (peace be upon you) and he (May the blessings and peace of Allah be upon him) said: I heard your talk and your surprise, Abraham is Allah's close friend and he is, Moses is the talker to Allah and he is, Jesus is Allah's spirit and His word and he is and Adam was chosen by Allah and he is, Oh I am Allah's beloved and I don't boast by this."***<sup>50</sup>

The degree of being beloved is what we should keep asking for, it deserves to exert precious things for it because we all hope to get Allah's love to inherit Allah's beloved and chosen (May the blessings and peace of Allah be upon him).

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<sup>50</sup> It was narrated in Sonan Attermedhy after Ibn-Abbas, its completion is: "I am the holder of the flag of praise at the Day of Judgment and I m not boasting by this, I am the first intercessor permitted at the Day of Judgment and I m not boasting by this, I am the first one who turns the shutters of the paradise and Allah opens for me to enter and take the poor believers with me and I m not boasting by this and I am the most generous among all people and I am not boasting by this."



It is Allah's bounty and His generosity that He opened for all of us endless doors, if man enters any door of them while he is truthful, he will get Allah's love, that who wants to be loved by Allah, what should he do?

***The degree of those who  
keep to repentance***

There are lots of ways for that:

But the greatest way which is the most important for all righteous and good people, no righteous or good man leaves it, Allah says about this door:

**2-222: "Indeed Allah loves those who keep to repentance and those who purify themselves."**

Who wants to be loved by Allah?

This is the way: To be one of those who keep to repentance or those who purify themselves, because these are the words of Allah.

Allah started His talk with indeed to assure what He says though all the words of Allah are assured, because they are the words of the worthy of all praise and full of all glory, **(those who keep to repentance and those who purify themselves)**.

Because of Allah's kindness and His mercy upon us, He didn't say He loves those who repent because to repent means to repent once and then close the door but He said those who keep to repentance means that the door of forgiveness is always opened.

Every time the servant does a sin and goes back to Allah, he finds Allah welcomes him and loves him as long as he is wrapped by repentance. That who oppresses himself is that who thinks he has no right to repent so he occupies himself by anything else and not resort to repentance.

Repentance doesn't leave any degree or any position or rank, the greatest beloved (May the blessings and peace of Allah be upon him) used to say about it:

***"Oh people, repent to Allah and go back to Him, I repent to Allah and go back to him one hundred times or more than one hundred times a day or everyday."*<sup>51</sup>**

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<sup>51</sup> It was narrated in Jamea Al-Ahadeeth Wal-Maraseel after Abi-Bardah after Al-Agharr.



I hope all brothers think about this Hadeeth and understand it well:

Most people thought that one should repent to Allah one hundred times a day, the Hadeeth never referred to this. What did my beloved and the joy of my eyes (May the blessings and peace of Allah be upon him) say?

Listen and be aware:

Oh people, repent to Allah (this is a part) and go back to Him (this is another part), (then he illustrated his state and what he does and said:) I repent to Allah (this is a part) and go back to him one hundred times a day.

### ***Between repentance and asking forgiveness***

Repentance is something different from asking forgiveness, because asking forgiveness is a deed by organs or by his heart, he turns to Allah asking Him to forgive him, he deserves by every time he asks forgiveness ten rewards to seventy or more if Allah wills.

But repentance has different conditions and different beauties man should be beautified by them to be loved by Allah, Allah didn't say that He loves those who ask forgiveness but He says:

**2-222: "Indeed Allah loves those who keep to repentance and those who purify themselves."**

It is true that repentance has different meaning, different requirements and different conditions in every degree of the degrees of going on the way to Allah, but it is still repentance. Some people repent from their sins, others repent from their good deeds, others repent from their heedlessness, others repent from their existence and others repent from their wetness.

High conditions and elevated degrees.

Repentance never separated from perfect righteous people for a twinkle of an eye or less, even the highest degree of the greatest beloved, he refers to the secret of this repentance he does and says about his degree (May the blessings and peace of Allah be upon him):

***"My heart got wrapped and I ask forgiveness from Allah one hundred times a day."*<sup>52</sup>**

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<sup>52</sup> It was narrated in Sonan Al-Bayhaky Al-Kobra after Al-Aghar Al-Mozney, also narrated by Muslim in Saheeh after Yahya Ibn-Yahya and Abi-Arrabea Azahrany.



This is another Hadeeth different from the first one shows why he repents, "My heart got wrapped and I ask Allah for forgiveness and repent to Him seventy times a day." My master Abul-Hassan Ashazuley said: I got confused by this Hadeeth and said to myself what wrap the heart of the messenger of Allah?

The word wrap means covering, as for us sins desires and bad deeds may wrap or cover our hearts, the beloved said about us:

***"When a believer does a sin, it is a black dot on his heart, if he repents, left it and ask Allah for forgiveness, then his heart will be cleaned, if he does more sins, that dot gets bigger and this is the covering that Allah mentioned in His book."***<sup>53</sup> It means the covering, then he recited these

verses:

**83-14, 15: "By no means! But on their hearts is the stain of the (ill) which they do. Verily, from (the Light of) their Lord, that Day, will they be veiled."**

Sins are the cause of wrap or covering on our hearts.

Whenever a servant does a sin there is a black dot or spot on his heart, many spots together make the stain or the covering that veil the servant from the light of Allah The Lord of Majesty and Bounty, then he lives in inattention, in the valley of lost, in the land of disconnection or in the descendant sins.

Then he is too far away from his Lord The Most Gracious because he covered the link between him and his Lord by the sins he did and never repent from them in his life, but the messenger of Allah hasn't got sins, Allah said this in His book, He says:

**48-2: "That Allah may forgive your faults of the past and those to follow."**

My master Abul-Hassan got confused about what the messenger of Allah (May the blessings and peace of Allah be upon him) repents from, people repent from sins:

Whoever repents truthfully and goes through the way of repentance to Allah The Forgiver and does acts of worship for Allah's sake, he may repent from shortage in acts of worship, no one can do acts of worship perfectly, even the angels who created by Allah, some of them always kneeling, others always prostrating, others always remembering Allah, those who prostrating rise at The Day of Judgment after one long

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<sup>53</sup> It was narrated in Saheeh Ibn-Hebban after Abi-Horayrah.



prostration since Allah created them and they say: *Glory to You, we never worship You the right way*, whoever amongst us oh brothers worship Allah perfectly?

Then one repents from shortage in worshipping Allah as the companions of the prophet (May the blessings and peace of Allah be upon him) used to do as Allah said about them:

**51-17, 18: "They were in the habit of sleeping but little by night. And in the hour of early dawn, they (were found) praying for Forgiveness."**

They repent because they see they do not do perfect worship as they see they can't be so truthful or sincere or intend honestly by their souls, hearts, bodies and intentions talking to Allah the Lord of mankind during acts of worship, whoever can do this?

Sheikh Ibn-Al-Fared once did a sin; he went out to the desert saying:  
*"Whoever never does mistakes or whoever always does good deeds?"*  
 He heard a voice saying:  
*"Mohammed the guide upon whom Gabriel descent."*  
 No one else, but all others always do sins and faults.

### *Repentance from seeing good deeds*

Some of them repent from attributing the good deeds they do to themselves, because if he saw himself that he worshipped or did without looking at the guidance, support and ability of Allah, then this is a sin Allah questions us about it because He ordered us to say at every prostration in prayers to admit and confess saying:

**1-5: "You do we worship, and Your aid we seek."**

We seek Allah's power, his support and his help to help us worship Him, if His care and His support left us for a twinkle of an eye, can anyone of us say Subhan Allah ((Glory to Allah)?

Who can do without the support of his Lord?

Can anyone prepare his body and his soul and stands in front of Allah towards the direction of Mecca (Kebala), and then remember the words of prayers, thanking Allah and talking to his Lord? How can he do this without the ability, support and help from Allah? If man is left with his skills and cleverness without the divine power and divine support, what can he do?



He can't do less or more, he won't be able to move a foot or a finger or an eye or say a word by his tongue because all this can't move without the orders of Who says to something BE and it IS at once.

So, those who think that they worship Allah by themselves and that they themselves obey and do the acts of worship maybe tested at the Day of Judgment by what Allah says:

**68-42: "And they will be required to fall prostrate, but they will be unable to."**

Because there is no support there, then how can he fall prostrate and how can he worship?

Man who reaches the highest degree of worship should repent from attributing acts of worship to himself and from being proud of them or boasting that he does this, because he sees that the doer is Allah and that he should be proud and honored that Allah enabled him to do movements of worship and got him to stand in front of Him. I should boast that He got me to stand in front of Him and directed me to talk to Him by His words or take me to His house and enables me to go round His Majesty and around His blessed house (Ka'ba).

What I have or do in all this, its only His support and His guidance. All that we mentioned are degrees in repentance that righteous people repent from.

### *Repentance from existence*

Some of them repent entirely from their existence, because if man sees that he has existence by his own then he committed polytheism in the Unity of Allah. We obtain power, life, ability, will and knowledge from Him, were it not for this, one couldn't do anything less or more by himself or his body.

So it is narrated that one of the righteous men entered the space of God's bounty, he found his brothers who work hard as worshippers seeing themselves better than the others, he stood among them at the time of calling to start prayers and said loudly to let them hear the reality:

*"By You and for You I start prayers"*

By You, means by Your power, Your support and Your guidance I do the prayers for You. Imam Abul-Aza'em said in this respect:



"I knew myself that I was nothing, so I became nothing for myself and inside all of me. By Him I am living now, by Him is my existence, my support and my power. Who am I? Nothing, beautified by Allah, so I became His highest model without any effort."

There are people who repent from their good deeds, there are others repent from their existence and there are others who repent from their presence.

### *Repentance from repentance*

There are even some people who repent from repentance, if they see themselves that they repent; such people need to look at themselves in front of The Benevolent and The Generous Giver. A man once said to lady Rabe'ah Al-Adaweya: I committed so many crimes; if I repent, can Allah (Glory to Him) forgive me? She said: No, but if He repents upon you (forgives you) you will repent. He said: What is the evidence? She said: What Allah The Almighty and The Wise said in Koran:

**9-118: "(Then He turned to them, that they might repent,"**

How He turns to them so that they might repent, what makes man repent to God? The heart is between two of God's fingers, He turns it as He wills.

Who sends the thoughts that come to the heart? He is God, if he sends good thoughts to my heart, I feel I am mistaken and I am heedless, then my soul and my body move seeking repentance and going back to God. Then who is to be thanked for my repentance? He is the one who sent divine thoughts that made me feel I am wrong and that I need to go back to God.

The beginning is from God. Is it me that sent the thoughts to my heart? Thoughts are from God. In life there are so many people who do sins, at the same time they think they are not defects, they might even boast and feel proud among people by doing sins. This is because God is so angry with them. The prophet said:

***"Oh Abu-Dharr, a believer sees his sin as if it is a big rock going to fall upon him, and a disbeliever sees his sin as if it is a fly passes his nose."***<sup>54</sup>

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<sup>54</sup> It was narrated in Jam'ea Al-Ahadeeth Wal-Maraseel and Ad'daylamy after Abu-Dharr, the complement is: "Oh Abu-Dharr, keep to being pious more than keeping to knowledge. Oh Abu-Dharr, if God wills good to someone, He makes him remembers his sins, .....(the Hadith above),



The second man doesn't repent because he doesn't see his sins, but the first one might not sleep or eat or feel any sweetness in his life if he said a word of insult to someone until he knows that he pardons him, or if he takes someone's right. What can make a heart afraid? He is God who says:

**91-8: "Then He showed it what is evil and what is good."**

God passes these thoughts on the soul.

### *The secret of the prophet's repentance*

(May the blessing and peace of God be upon him)

When my master Abul-Hassan Ashazuly got confused about the prophet when he said about himself in the Hadith mentioned before:

***"My heart got wrapped and I ask forgiveness from Allah one hundred times a day."***

He said: I slept thinking about this Hadith, then I saw the messenger of God, (May the blessing and peace of God be upon him), in my dream, he said to me: *"Wrap of light not wrap of others Oh blessed."*

What is the wrap of lights? In every single breath, our master the messenger of God, (May the blessing and peace of God be upon him), has degrees and positions only known by God. Whenever he is promoted to a position, he sees that the previous position was a veil hid him from God or His beauties or His perfections, so he repents from the previous position when he gets to a new position. Then, he doesn't repent from sins or heedlessness; did he forget God a twinkle of an eye or less? No, even what happened when he was in prayers, it was not forgetting or inattention as happens to lots of people. So he, (May the blessing and peace of God be upon him), said about it:

***"I forget or get to forget to set Sunna."***<sup>55</sup>

Why? To show us the prostration of inattention, if he doesn't do it, who teaches us other than him? He said:

***"Perform prayers as you see me performing it."***<sup>56</sup>

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Oh Abu-Dharr, don't look at the smallness of a sin but remember the greatness of whom you disobey. Oh Abu-Dharr, a man can't be pious until he questions himself more than partners do. He should know where his food, drink, and clothing come from, are they Halal (legal) or Haram (illegal)?"

<sup>55</sup> It was narrated in Mowat'ta' by Imam Malik ((222).



His inattentiveness is not like our inattentiveness but as the righteous man said:

*“Oh you who ask me how the messenger of God was inattentive while inattentiveness means one is heedless and busy-minded? He was absent-minded from everything so he was inattentive away from everything but God, Glory to Him.”*

He forgot everything but God. By God's beauty he forgot all creatures, he is the perfect servant never to neglect people for a twinkle of an eye or less by beauty and perfection as this is the position of the perfect beloved prophet. We can sometimes forget God for seconds, this is natural, but the degree of the messenger of God is the perfect, distinguishing and comprehensive degree. When he is with people, they see him as he is one of them, and with God he is always with Him, he never forgets Him for a twinkle of an eye or less because he can afford the two situations, the two positions and he has the two sights, he said:

***“Whenever anyone greets me with peace, God returns my spirit to me so I reply him with peace.”<sup>57</sup>***

From where does He return it (his spirit)? From the presence as it is in Sedra busy by being with God. Every second there are Muslims who greet the master of all mankind with peace. Then he is always completely attendant with God and at the same time in contact with people because he is the comprehensive greatest Imam, (May the blessing and peace of God be upon him), and he can afford doing both, none affects the other.

God says:

**55-19, 20: “He has let free the two bodies of flowing water, meeting together. Between them is a Barrier which they do not transgress.”**

He is the barrier in which the two seas are gathered, the sea of fact and the sea of orders of Sharia. He is in perfect contact with his Lord and with people at the same time. People see him as one of them, one of them said as mentioned in Qur'an:

**25-7: “What sort of an apostle is this, who eats food, and walks through markets?”**

Some people also said as mentioned in Qur'an:

<sup>56</sup> It was narrated by Al-Bukhary in Saheeh after Mohammed Ibn-Al-Mothanna after Abdel-Wahab . it was also narrated after Abi-Solayman Malik Ibn-Al-Howayreth in Sunan Al-Bayhaky Al-Kobra.

<sup>57</sup> It was narrated in Al-Fat'h Al-Kabeer after Abu-Hurayrah, Abu-Dawuud and Al-Bayhaky in Al-Da'awat.



**54-24: “What! a man! a Solitary one from among ourselves! shall we follow such a one?”**

(They think) He is not different from us, but he never forgets his Lord, His beauty and His perfection by his insight for a twinkle of an eye or less. This is the greatest perfection of the greatest beloved, (May the blessing and peace of God be upon him). Perfection is endless, the more he promotes in degrees of perfection and positions of connection with God, the more he repents to God and asks His forgiveness from seeing them or being busy by them as God says:

**53-17: “(His) sight never swerved, nor did it go wrong.”**

Simply, no position gets him busy from seeing beauty and perfection of God for a twinkle of an eye or less. He repents to God and asks His forgiveness exalting and glorifying Him if that position got him busy from God even for a little time because he is supposed not to forget God in life or the hereafter.

***Permanent repentance***

Then repentance is a great position, dear brothers. A believer should always take his share from this position as long as he is alive.

No one amongst people of nearness, those who reach God’s bounty or righteous people leave this position for a twinkle of an eye or less. Moreover, repentance accompanies all positions, but it differs according to each position.

In order to get God’s love by repentance, it must:

Change the conditions of a repentant from his conditions to the conditions loved by God. It is useless to say I repent while he stills the same as he used to be.

Sheikh Abdel-Haleem Mahmoud commented on this and said:

Imam Koshayry started biographies of righteous people by the biographies of Ibrahim Ibn-Adham, Al-Fodayl Ibn-Ayaad and many others who used to do so many sins, to open the door for disciples and simplifies the way to lovers so that they know that God can change sins to good deeds if He wills.

Ibrahim Ibn-Adham was the son of the king of Khwarizm in Persia. One day he went out to hunt, while he was riding his horse and chasing a



wild rabbit, the saddle talked to him and said: *“Oh Ibrahim, were you created for this? Were you ordered by this?”*

We should know that repentance come from God. When God wills, no one can change His will. He went off the horse, he saw a servant of his father, he gave him his clothes and his weapons, wore his clothes and migrated to Syria where he started his repentance to God. He had lots of miraculous conditions and truthful words that astonish minds; there is no time to mention this now.

You should read biographies of those righteous men, Imam Al-Jonayd said: *“Stories of righteous people are soldiers of God urge followers to God.”* He deduced and understood this from Qur'an. Why did God tell the stories of prophets and messengers? God says:

**12-111: “There is, in their stories, a lesson for men endued with understanding.”**

Haroon Ar'rasheed (the caliph) asked Al-Fodayl Ibn-Ayaad's permission to visit him in Mecca but Al-Fodayl refused. What was his story?

He was a bandit and a leader of a gang, one day they went to rob a house, he stood on the roof instructing his men, he heard a reader reciting this verse from Qur'an:

**57-16: “Has not the Time come for Believers that their hearts in all humility should engage in the remembrance of God.”**

He got weak, sat at his place and said: *“It comes Oh my Lord.”* He repented, went to Mecca and stayed there, later Ar'rasheed asked his permission to visit him but he refused.

### *Conditions of sincere repentance*

Why did Al-Koshayry tell these stories Oh brothers?

Because a repentant here has changed himself, the conditions of repentance are: Firstly to regret what he did and fear God deep in his heart.

He should also abandon sins at once; if he repents and soon goes back to sins again, this is derision to his Lord. He should leave sins at once and intend faithfully not to go back to them if these sins are between him and God.



If a sin is a right of people, he should give it back to that person if it is money and the owner is alive or has heirs, then he should give it back to him or to his heirs. If he doesn't know where the owner gone or where are his heirs, then he should give it as a charity on his behalf. If he backbit someone in a sitting, he should praise and compliment him in the same sitting so that the good deeds erase the bad deeds as God says:

**11-114: “For those things that are good remove those that are evil.”**

In each sitting where he insulted him, he should praise him to expiate his sin.

Imam Asheply was a governor of a part of Iraq; God granted him beauty of righteous people and secrets of the people of nearness. When he was about to die, he cried too much, they asked him why he was crying, he said: *“By God, I don't cry for sins, I never done any sin,”* they asked him: *“Then why do you cry?”* He said: *“Because I took one dirham illegally from a man when I was a governor, I searched for him for years but I didn't find him, then I gave charity by thousands on his behalf, but I still fear he asks me his dirham on the Day of Judgment.”* These are the conditions of righteous people, Oh brothers.

Do you want to be one of good and righteous people while you extort rights from people and needy here and there?

This is impossible, Oh brothers. We should follow the messenger of God, the prophet himself, (May the blessing and peace of God be upon him), stood before a battle amongst his relatives, lovers and followers and said to them:

***“Oh people, soon I am going to die, anyone I whipped his back, this is my back, come and take revenge. Anyone I insulted him, this is my honor, come and take revenge. Anyone I took his money, this is my money, come and take revenge.”***<sup>58</sup>

If this is the messenger of God, (May the blessing and peace of God be upon him), who said in another Hadith:

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<sup>58</sup> Jame'a Al-Ahadeeth Wal-Maraseel, Al-Awsat and Abu-Ya'ly after Al-Fadl Ibn-Abbas, the completion is: “No man should say: I never dispute against the messenger of God, dispute is not my nature or my ethics, the most beloved to me amongst you is that who seeks his rights or pardon me so that I meet God pure. I insist on saying again and again: Oh people, whoever has illegal thing he should give it back and doesn't fear scandal in this life, as scandal in this life is easier than scandal in the hereafter”



***“Oh my Lord, I trust You will not break my covenant, I am human, if I harmed, insulted, whipped or cursed any believer, make it as prayer, charity and a good deed for him in the Day of Judgment.”***<sup>59</sup>

His supplication is responded for sure, however he asks his brothers to pardon him, then what should we do? We should follow his guidance, (May the blessing and peace of God be upon him), in this because giving people's rights to them is a condition for God's love, God says:

**2-222: “For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.”**

Oh brothers, this is the interpretation of righteous people and this is what Imam Abul-Aza'em agreed to it because God says:

**25-70: “For Allah will change the evil of such persons into good,”**

What we said now is their interpretation of this verse:

When someone does a sin and he wants God to forgive him, he should do a good deed as we said before. If he backbit someone in a sitting, he should praise him in the same sitting. Some people think that God changes evil deeds to good deeds without returning rights to people, this is wrong, if he takes the right of someone, he should give it back to him so that God changes his evil deeds to good deeds. If he abuses someone, he should ask him to pardon and forgive him. Whenever he wants God to forgive a sin, he should do a good deed so that God pardons him and changes his evil deeds to good deeds. Some people wrongly understand that God changes all the sins in his records into good deeds! The fact is that you are the person who changes, as God says:

**13-11: “Verily never will Allah change the condition of a people until they change it themselves (with their own souls).”**

If you insulted someone and he complained to God and you repent to God and even did Hajj to Ka'ba but you don't ask forgiveness of this person, how God changes this sin into a good deed while that person still want his right.

You should introduce him a favor so that he can forgive and pardon you, then God changes the sin into a good deed because you did the good deed by which He forgives your sin. When a repentant realizes these meanings, he watches himself, his movements and his stillness. He rationalizes his words and codifies his deeds and movements so that he

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<sup>59</sup> It was narrated in Mosnad of Imam Ahmed after Hammam Ibn -Monabbbeh, he said that Abu-Horayrah told it to him.



doesn't say things that get people angry and then he gets confused in life and in the hereafter. He doesn't do anything that he can never return.

**What makes righteous people follow the straight path?**

They question themselves about words, deeds and intentions because bad intentions are kinds of sins which need repentance. God says:

**2-284: "Whether you show what is in your minds or conceal it, God calls you to account for it,"**

They should think of a good intention so that God forgives the first bad intention by good intention, this is what righteous people do. Does repentance occur just by saying: *"I repent to God; I return to God, I regret what I did?"* No, it can be done for someone whose record doesn't have any case, misdemeanor or felony ....etc.

Truthful believers always try to change what inside their souls, so if you look at the struggles of righteous people, you will see astonishing things. Why?

Because they struggle in revising sins and defects and they try doing deeds by which they deserve God's satisfaction. They do such deeds so that they get God's satisfaction.

***The beauty of those who keep to repentance***

To beautify myself by the conditions of righteous people I should completely get rid of the conditions of ignorant, disobedient, sinful and heedless people. I should totally come to God. A servant who likes God to love him should question himself at first, repent from sins, purify himself from defects and beautify himself by the beauty of the beloved (prophet Mohammed). Whoever looks at his defects, he never looks at the defects of others, blessed is that whose defects occupy him so he never looks at the defects of other people.

Such a person should measure himself by the beloved; he never sits in a sitting and searches for the defects of his brothers. Imam Abul-Aza'em said about this: *"Enough for you to contemplate inside yourself."*

If he repents from defects and beautifies himself by the beauty of the beloved, he questions himself about heedlessness. He questions himself severely about the moment that passed while he is heedless, and then he questions himself about thoughts which pass without remembering God, Ibn-El-Fared said about this:



***“If a thought except you comes to my mind only for a breath, I judge myself that I am an apostate.”***

Apostasy here means that he returns again to the beginning of his path. There is a big difference between a follower who repents from his sins, a follower who repents from the shortage in his acts of worship, a follower who repents from attributing acts of worship to himself, a follower who repents from his times of heedlessness and a follower who repents from his thoughts.

They are all called repentance but each one is different from the others.

### ***The degree of those who purify themselves***

The degree of repentance is endless, oh brothers. As long as man seeks God, he never leaves repentance for a twinkle of an eye or less, God says:

**2-222: “For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.”**

**"Those who keep themselves pure and clean,"** doesn't mean those who clean their body only by water. There is a higher lesson explained by Imam Abul-Aza'em, he said:

What purifies man is to remember his origin, what is his origin?

Despised fluid (sperm) or a quintessence of clay, when he remembers his origin and returns to it, he realizes that he is dust, can dust hear or see or speak?

No, you are from despised fluid or from dust and clay, everything other than despised fluid or dust or clay is the beauty of The Lord and Sustainer of the worlds.

Why do you attribute this beauty to yourself? It is from God, don't say: My voice, my knowledge, my sight, my mind, my thinking, all this should be attributed to God.

### ***Purification of hearts***

Purification is not purifying organs by water but it is total purification of the heart from all diseases, God blames such ill people and says about in Qur'an:



## **2-10: “In their hearts is a disease; and Allah has increased their disease,”**

There is purification for prayers and there is purification for connection to God. The purification of connection to God is the purification of the heart from everything but Him. A believer should purify the heart from all kinds of rancor, envy, spite, hatred, egoism, selfishness and all different types of sins and bad descriptions.

**There are different types of sins, there are Satanic sins, there are animal sins, there are omnipotent sins and there are predatory sins.**

**Animal sins:** They are those in which man looks like animals, like adultery, sodomy and similar sins.

**Satanic sins:** Like lies, tricks, temptation, backbiting, calumny and similar sins.

**Predatory sins:** Like arrogance by force, boasting by family, assaulting people either by words or by hand or by wealth.

The worst amongst them are **Omnipotent sins:** They are those in which man participates God in His special names like being haughty and arrogant with people and never be humble with the poor and the needy amongst people.

God says in His sacred Hadith:

***“Arrogance and Glory are My clothing, whoever contends Me one of them, I will through him in Hellfire.”<sup>60</sup>***

Imam Abul-Aza'em said:

***“Whoever has an atom of arrogance and rancor in his heart, he will never taste (nearness to God).”***

Man need to purify himself from all these descriptions and deeds. He should purify the heart then purify the secret from all other things so that there is only God The Almighty and The Forgiver. He should also purify the spirit even from counting on God's grants or endowments.

I.e. if God grants him and he relied on these grants, then he is lost, because he will see that he deserves these grants, he wants people to praise him and follow him due to these grants, he forgets that these grants are from God Al-Fattah. God can keep His grants; He can increase them and adorns him if He wills.

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<sup>60</sup> It was narrated in Saheeh Ibn-Hebban after Abi-Horayrah that the messenger of God said after His Lord.



Then, purification here is not only the purification of apparent body, but it is purification of apparent and hidden facts, this is what God wants, so He said about those people who purify themselves as God wants:

**9-108: “In it (mosque) there are men who love to be purified; and God loves those who make themselves pure.”**

We beg God to help us follow and fulfill what we heard, make us among those who listen to words and follow the best of what they listen to, grant us His satisfaction, remove all desires He doesn't like from us, make all our movements, stillness, thoughts and our intentions match the book of God (Qur'an) and make us seek God's satisfaction by them. We also supplicate Him to make us always remembering and seeking Him in this life and in the hereafter, and make us follow His beloved and chosen prophet (Mohammed).

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



## *Chapter Four*

### *Love for God's sake*<sup>61</sup>

- **Descriptions of the beloved.**
- **True love for God.**
- **Sitting for God's sake.**
- **The way of brotherhood for God's sake.**
- **Paying visits for God's sake.**
- **Giving for God's sake.**
- **Secrets of brotherhood for God's sake.**
- **Benefits of sittings with brothers**

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<sup>61</sup> This lecture was at the house of Doctor Hussein Al-Baz in Zagazig, on Friday evening 13<sup>th</sup> Zul-Queda 1426 Hijri, 15<sup>th</sup> December 2005 AD, after Ishaa, prayers.



## ***God says:***

*“I have to love those who love each other for My sake, those who give each other for My sake, those who sit with each other for My sake and those who visit each other for My sake.”*



## *In the name of God The Most Gracious The Most Merciful*

Praise be to God for His grants, His bounties, His endowments, His generosity and His benefactions, that He gives to believers especially righteous people. Thanks be to God as He grants us and guides us to Him, He puts true belief in Him and truthful love for Him in our hearts, He sends in our hearts continuous desires to obey His orders and He makes us truthfully work for His sake in all conditions. Blessings and peace be upon the best prophet He sent to the best nation with the best book, our master Mohammed the master of the best chosen ones and the Imam of all people in this life and the master of all people at the Day of Judgment. May blessings be upon him, his good family, his pious companions and all those who call with him and follow his way to the Day of Judgment and upon all of us with them by Your bounty and Your generosity Oh Glorified and Forgiver God. Dear brothers and lovers, may God bless you all:

### *Descriptions of the beloved*

Why does God endear believers to sit with each other?

He even mentioned the high degrees and elevated positions He prepared for them. As He is The Rich and we all poor for Him, He said in His famous divine Hadith:

***“I have to love those who love each other for My sake, those who give each other for My sake, those who sit with each other for My sake and those who visit each other for My sake.”***

God, who can't be questioned for His acts, He dominates, His decisions, acts and deeds never to be dominated, because He is The One, The Only, The Unique, The Eternal, He has no partner in His deeds, no helper in His Orders, no one to put back His Commands because He is The Fair Judge, The Almighty, The Sustainer of life, Benignant, The All-Aware.

He imposes on Himself to love such people, what are their descriptions, their features and their marks?

God sums them up in this great divine Hadith, ***"Those who sit with each other for My sake, those who visit each other for My sake, those***



***who give each other for My sake and those who love each other for My sake."***

There are four descriptions and four marks set by God. Anyone who fulfills them, God will certainly love him. If God loves him, what will he get from God?

Enough boasting, honor and pride for him, the prophet said about that:

***"If God loves a servant, no sin will harm him."***<sup>62</sup>

God says about him:

**46-16: "Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (They shall be) among the people of paradise!"**

God accepts their best deeds, their best words and forgives other things because He promised to do and He never fails in His promise. ***"If God loves a servant, no sin will harm him."*** How? As the verse of Qur'an says:

**"Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (They shall be) among the people of paradise!"**

Why?

**46-16: "A promise of truth, which was made to them (in this life)."**

Who are those people?

### ***True love for God***

Their first description and most important feature is that:

They love each other for God's sake, not for an instant or a tarry reason or benefit or purpose, but they only love each other in and for God's sake. ***"I have to love those who love each other for My sake,"*** means those who love each other in and for God's sake. They deserve good omens because the prophet, (May the blessing and peace of God be upon him), said:

***"God has servants who are not prophets nor martyrs, but prophets and martyrs envy them for their position and nearness from God at the Day of Judgment."*** His companions said: *Oh Messenger of God! People who are not prophets or martyrs and prophets and martyrs envy them!*

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<sup>62</sup> It was narrated in Helyat Al-Awleyaa' and Shu'ab Al-Eeman by Al-Bayhaky after Aasem after Ashu'aby.



*What are they like? What are their descriptions?* My beloved and the joy of my eye, (May the blessing and peace of God be upon him), said: ***“They are people from my nation, they are from different tribes and different places, and they love each other for God’s sake not for kinship or money amongst them.”***<sup>63</sup> They are not one family or relatives, there is no business or benefit or interest amongst them. Then the prophet swore and said: ***“By God, their faces are illuminant and they are upon illuminative platforms facing God’s Throne at the Day of Judgment. People get horrified but they are safe, people get frightened but they not.”*** Then he recited what God says in Qur’an:

**10-62, 63, 64: “Behold! Verily on righteous people of God there is no fear, nor shall they grieve. Those who believe and (constantly) guard (themselves) against evil. For them are glad tidings, in life and in the Hereafter; no change can there be in the words of God. This is indeed the supreme felicity.”**

Great happiness is waiting for those who love each other for God’s sake, they have this great position; they are upon illuminative platforms facing God’s Throne having the banner of safety. God says:

**“There is no fear, nor shall they grieve,”**

Because they love each other for God’s sake not for kinship or ancestry or interests or anything in this life but only for God’s sake.

### *Sitting for God’s sake*

To consolidate and enforce this love among lovers so that God recalls the good conditions that were among the companions of the prophet, (May the blessing and peace of God be upon him), to such lovers, they should follow the rest of the Hadith ***“those who love each other for My sake and those who sit with each other for My sake,”***.

I.e. they should sit with each other to cooperate in righteousness and piety and help one another to worship God and follow His orders in the darkness of this life. In these deep-black darkness about which the prophet, (May the blessing and peace of God be upon him), said:

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<sup>63</sup> It was narrated in Mosnad of Imam Ahmed Ibn-Hambal, Sunan Abu-Dawood, Attermedhy and Al-Jame’a As’saheeh after Omar Ibn-Al-Khat’tab and Abi-Malik Al-Ash’arey.



***“Certainly, there will be afflictions like deep-dark night masses.”<sup>64</sup>***

A believer needs someone to strengthen his will, support him, help him to do right, endear the right way to him, decorate moralities and ethics of the prophet to him. So he needs to sit with good brothers who help and support him to overcome the difficulties of this life or he falls in the vices of this life.

Life is full of desires, whims, liars, hypocrites, and others who decorate falsity, fight the right and cause righteous people to be confused if they don't sit together and strengthen one another.

A believer might tremble and even sit at his house thinking he is wrong and others are right because he sees wrong strong and dominating. So believers should sit together to help and support one another.

### ***The way of brotherhood for God's sake***

So the prophet, (May the blessing and peace of God be upon him), set the way for this brotherhood, he said about it:

***“Your (true) brother is that who reminds you (of God) if you forget and supports you if you remember.”<sup>65</sup>***

This explains the Qur'an when it showed all people from the very beginning to the very end the reason why Adam committed the sin by which he was sent out of paradise.

He got out of paradise by one single sin, how we want to go to paradise though we always commit tons of sins every day.

Moreover, when he committed the sin he repented to God and God forgave him but we might commit sins and forget to repent. Some of us might think their sins are good deeds and they talk about them and boast by doing them among people. God mentioned the sin of Adam and the reason why he committed it so that we don't commit the same thing; God says about Adam, may the blessings and peace of God be upon him and our prophet:

**20-115: “We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.”**

What is the cause of this sin?

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<sup>64</sup> It was narrated in Al-Mojam Al-Kabeer by At'tabarany and Musnad Abu-Ya'ly Al-Mawsely after Jandab Ibn-Sufyan.

<sup>65</sup> It was narrated in Al-Ikhwan by Ibn-Abed'donya after Al-Hassan.



Forgetfulness and being indecisive, the prophet, (May the blessing and peace of God be upon him), came as the greatest doctor and the greatest teacher with the prescription that medicates such illnesses, he said:

***“Your (true) brother is that who reminds you if you forget,”*** this is the cure of forgetfulness, as God says about Adam: **“But he forgot”** and the cure of weak determination is: ***“and supports you if you remember.”***

Then, the cure of such illnesses is being with a good, righteous and advising brother about whom Imam Omar Ibn-Al-Khat'tab said:

***“Be with truthful brothers, live with them, they are your support at times of affliction and your help at times of prosperity.”*** At times of affliction they are with you helping you so that you never do anything wrong but they help you to be as God likes, and at times of prosperity they tell you not to stop at the benefaction and forget The Benefactor. God says:

**96-6, 7: “Man does transgress all bounds. In that he looks upon himself as self-sufficient.”**

They ask you to be more thankful to God The Giver when you have more favors to be as God says:

**14-7: “If you are grateful, I will add more (favors) unto you,”**

So sittings are very important, the prophet said about that what means:

***“Man will be questioned about companionship even for a moment.”***

It means if you accompany a man for God's sake even for a moment, you will be questioned about that at the Day of Judgment. If he gets ill and you not visit him, if he is absent and you not ask about him, if he is in need and you not help him, if he is in a good occasion and you not share him his pleasure and if he is in hard time and you not decrease his sorrow.

These are responsibilities upon you decreed by God. They are rights legislated by the messenger of God as they are the rights of brothers and brotherhood for God's sake.

### ***Paying visits for God's sake***

There must be sittings, sittings need to visit one another, ***“and those who visit each other for My sake.”*** We should visit one another, there are few people who do this now, people think that by their wealth, positions and families they can live without brothers. This can never be true, enough



for someone who visits a brother for God's sake what the prophet said in his famous Hadith which was narrated in many ways, he said what means:

***“Pay visits for God’s sake, anyone who visits a brother for God’s sake, seventy thousand angels escort him saying: You have won, blessed are your steps, and you deserve paradise.”***

Seventy thousand angels surround him if he is going to visit a brother for God's sake, who else can be like this?

Not even a leader in the world can go accompanied by seventy thousand soldiers like those appointed by God The One who deserves being worshipped and they have unlimited powers and abilities. One of them carried the cities of Loot on one feather of his wing and he has seventy thousand wings, they were seven cities, he carried them with their men, women, houses and animals to the seventh heaven then he turned them upside down. It became a dead sea still there nowadays. He is one soldier among those soldiers. ***“Pay visits for God’s sake, anyone who visits a brother for God’s sake, seventy thousand angels escort him saying: You have won, blessed are your steps, and you deserve paradise.”***

Don't you want to hear these words being said to you at least once a day or once a week? A believer doesn't want to leave this work because he wants to get this hope; he wants to hear supplications of angels to whom God responds when they supplicate for those who have mercy among people.

God assigns angels to meet someone who goes to visit a brother for God's sake even if we can't see them by our eyes but people of facts see them and hear their words by their insights. The prophet, (May the blessing and peace of God be upon him), said about them:

***“A brother once visited his brother for God’s sake; angels met him and asked him: Where are you going? He said: I am going to visit my brother so and so for God’s sake. They asked him: Are you seeking any favor from him? He said: No. They said: Congratulations, God tells you that He loves you as you love your brother for His sake.”***

They congratulate him that God loves him as he does what He loves, it is brotherhood for God's sake and following what God says in His book (Qur'an):

#### **49-10: “Believers are only brothers,”**

This is the brotherhood loved and urged by the book of God, supported and done by the messenger of God, (May the blessing and peace



of God be upon him), he also praised those who do and follow it. The favor of brotherhood for God's sake can't be realized or declared by anyone because it is in and for God's sake and God is the one who gives the rewards for it.

It is enough for them that God gather them in front of all people and said to them as He said in His glorified Qur'an and His delightful concise words:

**43-68: “O My devotees: No fear shall be on you that Day, nor shall you grieve.”**

They don't have to fear about or from anything, when God allows them to go to paradise; He honors them as He is The Merciful Lord, by getting them to enter it as one group. He says:

**19-85: “The day We shall gather righteous people to The Most Gracious (God), as a group.”**

Look at what God says, they are not gathered to the judgment land or the resurrection land or the balance or the Path, but they are gathered to The Most Gracious (God), as God says:

**19-85: “The day We shall gather righteous people to The Most Gracious (God), as a group.”**

They are the delegations of God who sit on illuminative platforms facing God's Throne; they are not to worry about Resurrection, the Path or anything else.

Because God cares about them, they get His providence in this life and His happiness in the hereafter; they are among those who watch His divine face in paradise. When they have a look, this is the true honor for them in paradise. God says:

**39-73: “And those who feared their Lord will be led to the Garden in crowds,”**

They also walk together, the prophet said about some of them who used to be brothers, sit together and visit each other in life, when God says to one of them: “*Enter paradise,*” he says: “*Where is my brother so and so?*” God says to him: “*He didn't do good deeds as you did.*” He says: “*Oh my Lord, I was working for me and for him.*” (I.e. divide my deeds between me and him.) Then God says: “*Take your brother and go to paradise together.*”

Therefore, righteous people always say: “*Anyone who is safe among us helps his brother.*” These sittings about which God says to His angels: “*They are such people, he who sits with them, he never gets distressed.*”



Anyone who sits with them, he never get desperate, God gives them what they want and reassures what they fear. Angels say: *"Oh God, there is a man with them who is not one of them but he just sit with them for a reason."* God says:

***"They are such people, he who sits with them, he never gets distressed."***<sup>66</sup>

He who sits with them, he gets their grants and their happiness. They used to say: *"Oh God, don't let among us any desperate or underprivileged man."* Because the favor coming from God and the gifts from the prophet includes all of them as God The Generous has unlimited generosity.

### ***Giving for God's sake***

Then they should visit each other for God's sake, as the companions of the messenger of God used to do. A visit requires: ***"And those who give each other for My sake."*** It was narrated that when they were gathering together, they never leave without eating something, it can be dates, it can be fruit and it can be food or anything else. When they eat something together, God's mercy comes to them because they are grateful to God for His grants.

The prophet said about them: ***"Whoever eats with people who are forgiven, God forgives him too."*** They used to seek forgiveness not just the food or drink. Those people became brothers for God's sake to get God's grants and high degrees which He promised and to be among those He says about them:

**43-67: "Close friends on that day will be foes, one to another, except the Righteous."**

To be good brothers, love should be in and for God's sake, there should be sittings for God's sake, there should be visits for God's sake, and should fulfill what the prophet said:

***"Gift each other so you love each other."***<sup>67</sup> He said in another narration: ***"Visit each other so you love each other."***

There should be cordiality so lovers love each other, ***"Visit each other so you love each other."*** There should be giving also, because the

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<sup>66</sup> It was narrated in Saheeh Muslim after Abu-Hurayrah.

<sup>67</sup> It was narrated after Abu-Hurayrah in Sunan Al-Bayhaky Al-Kubra.



people of Medina only won and successfully passed by their generosity, giving preference to their brothers over themselves and being saved from covetousness of their own souls. God says about them:

**59-9: “But those who before them, had homes (in Medina) and had adopted the Faith,”**

What are their descriptions?

**“(they) Show their affection to such as came to them for refuge, and entertain no desires in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot),”**

Then God decreed they are successful, He says about them:

**“And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.”**

### *Secrets of brotherhood for God's sake*

Why did God and His messenger, (May the blessing and peace of God be upon him), urge believers to sit with each other?

Prophet Moses who talked to God, when he was talking to God and God promised to respond to his invocations, what did he ask?

He didn't ask for a house or money or food or anything related to this life because he realizes that such things already decreed before creating universe. The prophet, (May the blessing and peace of God be upon him), said:

***“God created the world and predetermined sustenance two thousand years before creating Adam.”<sup>68</sup>***

Everyone has his predetermined and known sustenance appointed by God Al-Hayy (The Everlasting) and Al-Kayyum (The Sustainer of life). What did Moses ask? Listen to the best thing he asked for:

**20-25, 26, 27, 28: “(Moses) said: "O my Lord: Expand me my breast. Ease my task for me. And remove the impediment from my speech. So they may understand what I say.”**

Everything he asked for is only one word, but look at the following request: 20-29: **“And give me a Minister from my family.”** Who is the minister? He said:

**20-30: “Aaron, my brother.”**

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<sup>68</sup> It was narrated in Al-Mustadrak Ala Assaheehayn by Al-Hakim after Abdullah Ibn-Abbas.



Then he mentioned the reasons, but the other requests he didn't mention any reasons like when he asked God to expand his breast or ease his task, but this time he mentioned the reasons, **"Aaron, my brother."** Why?

**20-31, 32, 33, 34, 35: "Add to my strength through him. Make him share my task. That we may celebrate Your praise without stint. And remember You without stint. For You are He that (ever) regards us."**

The secret of brotherhood our master Moses asked from God are three reasons: Give man more strength, share his task and consult him in his opinions and conditions so that he knows the right thing. God says:

**42-38: "Those who (conduct) their affairs by mutual Consultation."**

A brother also helps man to remember and glorify God.

Does the talker who talks to God need a brother to help him remember God? Yes. Then what do we, the weak people, need?

**20-33, 34, 35, 36: "That we may celebrate Your praise without stint. And remember You without stint. For You are He that (ever) regards us. God said: Granted is Your prayer, O Moses!"**

God opened for him the doors of respond. So our master the messenger of God, (May the blessing and peace of God be upon him), the light of the universe, the way to happiness for all people, the witnessed treasure of God, the greatest mercy which is more precious for us than parents and grandparents, the one who was given the treasures of bounty and ordered to divide them as he wished. He ordered all his brothers to fulfill brotherhood so every one of them at least has one brother for God's sake when they migrated to Medina.

What can a brother do?

He said: They share each other. One of them attends with the messenger of God while the other is working or resting, then the first one go to work and the other attends with the messenger of God, so they never miss anything, the one who attends with the messenger of God tells the other what he saw and heard from the prophet, (May the blessing and peace of God be upon him), this way they help and support each other.

He made them all brothers until Imam Ali gets alone with no brother, he said to him: *"Oh Ali, you are my brother in this life and in the hereafter."* Even our master the messenger of God had a brother who is our master Ali. The prophet said to Ali:



***“You are my brother in life and in the hereafter; to me you are like Aaron to Moses.”<sup>69</sup>***

If the prophet who is elevated and honored by God and God said to him in Qur'an:

**94-2, 3, 4: “And We removed from you your burden. That burden which did gall your back. And raised high the esteem (in which) you (are held)?”**

He made himself a brother for God's sake, how can one live in this time of darkness, whims and desires without a brother? He will fall in smallest trap made by Satan and encouraged by the soul God describes as it is always prone to evil, who can remind man?

A brother who reminds him, he reminds you if you forget and supports you if you remember.

The brother of our master Omar went to Syria, he asked about him, he was told that he started drinking alcohol; he asked for a paper and a pen and wrote:

In the name of God The Most Gracious The Most Merciful  
**40-1, 2, 3: “Ha Meem. The revelation of this Book is from God, Exalted in Power and Full of Knowledge. Who forgives sin, accepts repentance, is strict in punishment, has a long reach (in all things), there is no God but He: to Him is the ultimate destiny.”**

Then he wrote: *“If this message reaches you, leave what you do and repent to God.”* Why? They all used to say this, our master Anas, our master Abu-Hurayrah and our master Abud'dardaa', they all used to say: *“The messenger of God, (May the blessing and peace of God be upon him), took our covenant to give advice to every believer.”*

Why are we brothers? To give advice to each other, do we give advice for this life?

No one needs advice about this life; everyone knows the tricks and the artifices of this life. We need advice to show the reality of this life in order not to occupy us and make us forget God, God says about such people, after death they say:

**23-99, 100: “O my Lord: Send me back (to life). In order that I may work righteousness in the things I neglected,”**

Or he might say at his death:

**39-56: “Ah! Woe is me! In that I neglected (my duty) towards God,”**

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<sup>69</sup> It was narrated in Al-Mustadrak Ala As'saheehayn by Al-Hakim after Ibn-Abbas.



It is important for you to know your degree when you are at death bed. If you have fifty PHD in this life, they all will vanish, but when you are getting out of this life and at the gate of the customs (grave), it is written there as God says:

**3-163: “They are in varying gardens in the sight of God,”**

What is the degree of this new-comer so that they properly receive him? Should soldiers come to arrest him? Or angels of mercy come to welcome him? Or leaders of angels come to honor him? Or righteous people and prophets come to give him good tidings? Or loyal Gabriel and the greatest lover (Prophet Mohammed), (May the blessings and peace of God be upon him) comes to congratulate him?

Everyone according to his degree and his position as God says:

**3-163: “They are in varying gardens in the sight of God,”**

Your degree is what u did and what you offer for your Lord, God says:

**2-110: “And whatever good you send forth for your souls before you, you shall find it with God,”**

They took covenant to each other to give advice to each other, if someone says: *"It is none of my business."* This is not real brotherhood for God's sake, but it is the conditions of pretenders and nearer to hypocrites. Believers follow: *"Religion is advice."* Whoever doesn't give advice, he is not a believer. God says:

**7-79: “But you love not good counselors.”**

Such people are not believers because a believer accepts the advice of his brother even if he is younger than him. Our master Omar used to say: *"May God have mercy upon anyone who gifts me my defects."*

When the message reached the man who was drinking alcohol, he said: *"May God have good favor upon Omar for my sake, I repent and get back to God."* He promised God not to do this sin again.

These were the conditions of the companions of the messenger of God, there are unlimited examples about these conditions happened amongst them. They are in their fragrant biographies, may God be pleased with all of them.



## *Benefits of sittings with brothers*

Our ancestors followed the same method fulfilling what God says:

**6-90: “Those were (prophets) who received God’s guidance; follow the guidance they received,”**

What did they use to do?

They used to sit with each other. These sittings were away from backbites and spites, there were not too much talk or mentioning this life and evanescent matters.

They just remind each other by the hereafter, good deeds and high ethics to help each other on their way to God, so that they get out of this life with appreciation certificates from God Al-Aley (The Most High) and Al-Kadeer (The Potent).

What did the companions of the messenger of God used to do?

Books of biographies narrate that the messenger of God used to enter the mosque and find different sittings, a sitting reciting Qur’an, a sitting remembering God, he used to say: *“They all are good.”* Our master Abdullah Ibn-Rawaha used to pay more attention to newly Muslims among nomads, he used to gather them in mosque and say to them: *“Come so that we believe in God for some time.”* He explains to them bases of belief and pillars of true religion that lead to the degree of observation of God The Most Gracious. Belief only becomes upright when man reaches the degree of observing The Watcher (God).

If belief is only in books and there is no observation of God in the heart, then belief is frangible and weak, but strong belief is as God says:

**55-45: “But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens.”**

Like the belief of the companions of the messenger of God and righteous people who followed this method, what did they use to do?

They loved each other for God’s sake. Those who love each other for God’s sake should sit with each other good and blessed sittings, maybe once or twice a week. They are fixed dates to help each other seeking the hereafter, what can we do at such sittings?

We can recite verses from the book of God, we can repent to God, we can bless and pray upon the messenger of God, we can remember God, we can listen to knowledge from a granted brother, or we can refresh our



souls by some religious aphorisms confirmed by righteous people and agreed to by the messenger of God.

These are sittings made so that man becomes as God said: ***“I have to love those who love each other for My sake, those who sit with each other for My sake, those who visit each other for My sake and those who give each other for My sake.”***

They called it sittings; some people called it Hadra (Esquire). It is just a sitting as God said: ***“Those who sit with each other for My sake.”*** It was also narrated that our master the messenger of God found a sitting of knowledge. Then they are just sittings for knowledge, or Qur'an, or remembrance. If those sittings include all the previous things we call them brothers' sittings.

But Hadra (Esquire) is the Esquire of God (Glory be to Him).

We can't reach this condition as it requires a high rank of pureness, clearness and acquaintance by the eye of heart upon the world of chasteness, beauty, magnificence and illumination.

If the light of esquire of eternity shines in hearts of pure people and they look by the eye of eternity to The Eternal (God), they reach a condition higher than words and speech as it is the time they stand in front of The One being remembered (God).

This is what made righteous people keep to these sittings, why?

Because man needs sittings to strengthen his heart, purify his soul and clear his chest so that he can face the burdens of this life. If man in his life just move from work to problems to troubles to talks that make the mind turbid and disturb the heart, what will happen?

He will become ill and get diseases as we see people now, who get away from the way of the prophet, (May the blessing and peace of God be upon him).

Our parents, who followed this way, rarely go to doctors, because they used to discharge these loads twice a week at least.

One just go to the sitting and empty such loads of life, problems and troubles to God, and by the blessing of such sittings God used to dispel grieves, respond supplications and achieve hopes.

When people of this age learned knowledge of this life, they thought they can please themselves on their own, satisfy their needs and safe their children what they need too.



You can work hard to make your son an engineer or a doctor or any other thing, but after that, how and where does he work? How can he get married? Where does he stay? You just get too heavy burden for yourself.

But our ancestors left such things to God.

They didn't trouble themselves, we used to live by God and we were satisfied with what they did for us, we never used to complain or get annoyed or ask for more as our children do now.

They used to be in peace of mind, when a son finishes his study, he was told to be responsible for himself and to help his parents bringing up his other brothers and sisters too. God used to help all of them because they depended on God, so He cared about their matters. But now we think we are more clever, as God says:

**28-78: “He (Karoona) said: This has been given to me because of a certain knowledge which I have.”**

Someone says that he is clever, intelligent and knows so many things, even if you do your best as you think you are clever, what can you do?

If we depend on God and follow the way set by the messenger of God, all of us will be as God says:

**65-2, 3: “For those who fear God, He (ever) prepares a way out. He provides for him from (sources) he never could imagine. If any one puts his trust in God, sufficient is (God) for him,”**

Sufficient means enough for him, they used to be like this, and blessings used to fill and be everywhere with them, because God The Lord of people and The Creator says:

**7-96: “If the people of those communities believed and feared God, We should indeed have opened out to them (All kinds of) blessings from heaven and earth;”**

Blessings come from heavens and earth, but what can sustenance do without blessings?

It can never be enough, so our ancestors who were following the way of righteous people were always happy, they were always satisfied, they were always righteous and honored by the secret of relying and trusting God The Lord of the worlds.

Imam Ali said as a prescription: “Whoever wants to be rich without money, honored without family and knowledgeable without study, he should keep to fearing God.” This is the strongest weapon by which we can face the darkness of this life.



How can we fear God?

By sitting with pious people who fear God, sitting with scholars, sitting with wise people, sitting with pure people. These sittings removes natures and desires from the soul and prepare one to go and live with God, whoever goes and lives with God, God suffice him everything he needs. Life of countries at that time was always getting better as ethics were having love, cordiality and friendliness.

But as these sittings become fewer, we see rancor, spite, envy, and evils spread everywhere. A good man with good ethics gets confused when he wants to get his needs because he doesn't meet anyone who appreciates and values these ethics and these manners. People live as if they are in a wood. Inhabitants of a wood might have protocols amongst themselves but we don't have.

The king of the wood which is the lion is taught by God naturally good ethics. He never eats what other animals hunt, he only eats what he hunts, if he finds something hunted by others his dignity doesn't allow him to eat it. He only eats once from what he hunts himself and leaves the rest to weak animals to survive.

Where are these ethics even among the greatest people, we haven't reached even the ethics of the wood yet. Where can this come from?

Even on Friday, the day of preachment, most people only come to mosque at the time of prayers so as not to listen to preachment. If a religious sermon comes on TV, people don't listen to it, they only want series or movies, they have no time for religious sermon though it is only few minutes but no one listens to it.

When people buy newspapers, they are only interested in football, TV and useless things which might harm him. Where are those who read a book to get them nearer to God and improve their manners and dealings with people?

The young no longer respect the old or ask their advice; the old can never give advice because he can face insult and scandal. Things become complicated, we only can get them right by going back to the manners of ancestors, the prophet, (May the blessing and peace of God be upon him) and his great noble companions.

We need to prevail the sittings of guidance again, sittings of good, sittings of advice, sittings of piety, sittings of remembrance which tender hearts, sittings of mercy and sittings of cordiality.



This is the reason why God guides us, the prophet, (May the blessing and peace of God be upon him), frequently gives advice and Ahadeeth urging us to keep to such sittings and pieces of advice to renew our conditions, spend our time doing good deeds, get ourselves away from darkness, problems, troubles and suffering of this life and go forward to God, so that we get happy when we get out of this life and say as God says:

**35-34: "Praise be to God, Who has removed from us (all) sorrow,"**

**We beg God to beautify us by manners of companions of the beloved prophet, grant us piety, beautify us by knowledge, adorn us by clemency and make us among those who follow the best among things they listen to**

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



## *Chapter Five*

### *Affliction for devoted people*<sup>70</sup>

- Affliction for grants.
- The first covenant between God and people.
- The reason for the new creation.
- Treasure of facts.
- The evidence of true belief.
- The secret of affliction of devoted people.
- Variety of affliction for messengers and prophets.
- With God is the ultimate argument.
- The plant of belief.

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<sup>70</sup> This lecture was on Thursday evening, 12<sup>th</sup> Zul-Hejja, 1426 Hijri, 12<sup>th</sup> January 2006 AD, in the headquarters of General Association for calling to God, in Hada'ek Al-Ma'ady Cairo.



## *In the name of God The Most Gracious The Most Merciful*

Praise be to God, The Lord of the worlds, Who honored us by belief, adorned us by Islam, made us by His grace among His servants over whom Satan has no authority. Blessings and peace be upon the spirit of the higher and lower universe, the highest heart for everyone who reaches God's grace, the highest hope for every righteous man, and the greatest destination for every pious who seeks God, our master Mohammed, the leader of guided people, the master of pious people in life and our intercessor in the hereafter, may God bless upon him, his kind family, his guided companions, everyone who follows his way to the Day of Judgment and upon all of us with them, amen, Oh Lord of the worlds.

Dear brothers and lovers, may God bless you all, we still talk about another part of how God loves you, this time we remember the occasion of these days which is Hajj to the house of God (Ka'ba), sacrifice and greater Bairam. By them we remember Abraham, the close friend of God, and Ishmael who was strictly true to what he promised, as God described him, and all prophets and messengers who were before and after them. May the blessing and peace of God be upon them and upon our prophet, God says about them:

**37-106: "For this was obviously a trial."**

God afflicted them in an obvious and plain way

### *Affliction for grants*

Does God afflict His best beloved and the best among His people, His prophets and His messengers?

Yes, if we read through the book of God and Ahadeeth of the prophet, we will see that there are lots of stories about different types of trials and affliction prophets and messengers of God faced. For example, this is what God mentioned about Abraham, He says:

**2-124: "And remember that Abraham was tried by his Lord with certain words (commands), which he fulfilled,"**

It is not one trial, God mentioned them in the plural, this means different types of trials, what was the result? He fulfilled them, i.e. he fulfilled them as God likes and in a way that satisfies Him, so the result was as God says:



**2-124: “He said: “I will make you an Imam to Nations,”**

I.e. God chose him to be an Imam, an Imam here is a prophet or a messenger, this means there is no grant without trial, as Imam Abul-Aza'em said: *“No grace without an affliction, no grant without a trial.”* Whoever wants to get a grace without affliction, he seeks something impossible because God doesn't give it to His prophets and His messengers although they are the most beloved to Him. The greatest beloved, (May the blessing and peace of God be upon him), mentioned the general divine rule for all people, this is what we are talking about today. The prophet, (May the blessing and peace of God be upon him), said:

***“If God loves a servant, He afflicts him,”*** Why? ***“If he is satisfied (with that) He chooses him, and if he is patient, He prefers him.”***<sup>71</sup>

These are just two degrees as a result of dealing with God's affliction. Whoever accepts it with satisfaction, God chooses him among those He chooses, and he becomes as God says:

**22-75: “Allah chooses messengers from angels and from men,”**

Satisfaction means that a servant sees that this deed is from His Lord, so he surrenders to His orders and his soul doesn't argue about God's order. He doesn't accept it and at the same time feels pain, suffering, boredom or distress about God's order. This doesn't mean he tries not to resist the affliction, he does his best about facing it, if he can't stop it, he knows it is God's will, feels satisfied with it and surrenders to His orders. He follows what God says to His beloved and chosen about those He wanted to choose for His grants:

**4-65: “But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction.”**

He surrenders to what His lord has decreed as this is the best thing for him, because God will choose and prefers him as the prophet, (May the blessing and peace of God be upon him), said. If he can't get the degree of satisfaction, he should try to be patient. Patience means that he accepts it but feels some pain, but he doesn't get worried or impatient or anxious or say or do anything that deserves God's anger, this is patience with contentment. ***“And if he is patient, He prefers him.”*** There is a big difference between the best chosen ones and the purified preferred ones.

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<sup>71</sup> It was narrated in Shuab Al-Eeman by Al-Bayhaky after Ibn-Mas'uud.



The first are in a degree and the latter are thousands degrees behind them according to God, The Owner of Highest Ranks and The Lord of the Throne of Glory.

### *The first covenant between God and people*

Dear lovers, God took covenant of all people while they were luminous spirits or dark souls appeared in a luminous phase. There were amongst them luminous spirits which are the spirits of believers, Muslims, benefactors, pious and assured people. There were also darkened souls which are the souls of disbelievers, atheists, polytheists and those who are away from The Lord of the worlds.

God gathered the spirits and souls of all where there was no place, don't ask *where* because *where* is for place, they were in an esquire before creating place and time in the esquire of Lordship of God The One. The Lordship esquire is quite near the world of manifestation, before it there was the esquire of Godhood and before it there was the esquire of identity. Different esquires only known by assured people who entered the class of certainty and received by their spirits from the master of people of certainty (Prophet Mohammed May the blessings and peace of God be upon him). A disbeliever doesn't have a spirit or a heart, he just has a soul, but spirits and hearts are for believers and pious people, as God says:

**50-37: "Verily in this is a Message for any that has a heart,"**

For anyone who has a heart, then not everyone has a heart, a heart here means the heart which understands from God not the pineal flesh which is a part of this body. It means the unseen luminous fact that understands from God, receives the words of God and comprehends the words of the beloved and chosen prophet, (May the blessing and peace of God be upon him). This heart represents God's care for believers and pious people everywhere and at all times, whereas disbelievers are just people of souls. The spirit is a special degree, God, Al-Fattah says about it:

**40-15: "By His Command does He send the Spirit (of inspiration) to any of His servants he pleases,"**

When someone dies, don't say: "*His spirit leaves us*". But say: "*His soul leaves us*." You should be accurate and your words should match the statement of God and the hadith of his messenger. In God's book, who dies? He says:



**39-42: “It is God that takes the souls (of men) at death;”**

They are souls, God also says:

**6-93: “The angels stretch forth their hands,”**

This is for disbelievers:

**“(saying): Yield up your souls,”**

Even with believers, God doesn’t say: (O spirit, in rest and satisfaction), but He says:

**89-27: “O (you) soul, in (complete) rest and satisfaction.”**

The spirit doesn’t die because it is the description of God Who lives and dies not, it is one of God’s orders, so it is permanent as God, it doesn’t die or vanish. The body vanishes, the soul vanishes or tastes death but the spirit never dies because it is from God as He says:

**15-29: “When I have fashioned him (in due proportion) and breathed into him of My spirit,”**

It is permanent because it is from The Eternal (God), it can’t be given to a disbeliever or a polytheist or a mean, but God The Lord of the worlds gives this high spirit to His near servants, benefactors and pious people. Logically and rationally, can God torture someone who has a spirit from God inside him?

No, this spirit which is the secret of grants protects him from punishment of ignominy, separation, shunning and abandoning, it makes him always with God as He says:

**16-128: “For God is with those who restrain themselves, and those who do good.”**

I just wanted to illustrate the ambiguity with some of us about the time when God gathered us at the day of covenant. There is an example in the book of God (Qur’an) explaining this, when God ordered the angels to bow down to Adam, Satan was amongst them and included with them because he shared them their acts of worship although he is not as luminous or transparent as them. He was ordered to bow down with them because he was amongst them, but God mentioned the secret behind his refusal, He said:

**18-50: “He (Satan) was one of Jinn, and he broke the Command of his Lord”**

He was originally from Jinn, when he lived with angels and shared them worshipping God, he took their descriptions and was like them, he shared them the graces they had, the order they had included him too,



because God wants to elevate and teach them by bowing down to Adam, may the blessing and peace of God be upon him and upon our prophet.

It is the same fact:

Believers are luminous spirits and disbelievers are gloomy souls. God faced believers by His beauty, He faced messengers and prophets by His perfection and He faced disbelievers and polytheists by His Force and Compulsion, these are all names of God. God has perfect names by which He faces people of perfection, He has beautiful names by which He faces people of beauty and connection and He has forcing and revenge names by which He faces disbelievers and polytheists to force them to admit monotheism to have plea over them on the day when they meet Him in the hereafter, as He says:

**6-149: "With God is the ultimate argument,"**

God has plea over all people, as you know, there is a difference between two types of your children, some of them obey you willingly and don't mind more of your orders, but some others obey you forcefully because they know your strength and your power so they fear your anger, but if there is a chance they will disobey and resist you. This is what happened in the esquire with God, there was no choice for disobedience as they all saw and witnessed. They saw what is appropriate for them either beauty or perfection or forcing, so the viewing is not the same. They all spoke and expressed what they feel towards their Lord, miraculously, God mentioned this in one comprehensive word. Only righteous people whose hearts are aware of such meanings can realize these meanings in this verse. They witness by God's favor the secrets of initiating creation, God says about this:

**7-172: "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 (who cherishes and sustains you)? - They said: Yes! We do testify!"**

Some said: (Yes,) by love and those are the best lovers, others said: (Yes,) forced and obliged to do but they wished they had run away from this great situation because their souls only tend to sins, offenses and guilt so they wished not to be there by any way, when they said: (Yes,) God recorded this testimony as He says:

**7-172: "(This), lest you should say on the Day of Judgment: Of this we were never mindful."**

Here the plea of God is definite upon all people.



## *The reason for the new creation*

God who is The accomplisher of everything He plans wanted to set the destiny and positions of people, so He made a new creation for them by which they live in this life to test their faithfulness about testifying His monotheism. God says mentioning this:

**50-15: “They should be in confused doubt about a new Creation.”**

What is the reason for this confusion? It is the new creation in which we are living now. It is this body which is made of the elements of the earth, from mud, dust and despised water, because he totally tends to these elements from which he was made. Were it not for God’s preservation for His grace, no one can preserve it, God says:

**12-64: “But God is the best to take care, and He is the Most Merciful of those who show mercy.”**

So it was God’s reason for creating people successively in this world, God mentioned this, He says:

**67-1, 2: “Blessed be He in Whose hand is Dominion (of the world); and He over all things has Power. He Who created Death and Life, that He may try which of you is best in deed,”**

God says about luminous facts which can’t be seen by the eye of this body:

**36-83: “In Whose hand is the Kingdom of all things,”**

The Kingdom is the world of lights and secrets in which there is nothing else, no disbelievers can be acquainted with it. It is only for those of purification and chasteness among angels of nearness, those of the high rank and people of continuous worship and obedience to God, The Lord of the worlds.

**“In Whose hand is the Kingdom of all things,”**

I.e. He created it by one hand, and He said about the world where we live:

**“Blessed be He in Whose hand is Dominion (of the world);”**

Everything on the earth, of adornment, creatures, animals, birds, insects, plants, seas, rivers and everything all are created by God’s Hand. He said about you (man) admonishing that who refused to bow down to your father (God said to Satan):



**38-75: “What prevents you from prostrating yourself to one whom I have created with my hands (both)?”**

I.e. you man collected both the world and The Kingdom in you.

*Treasure of facts*

You (man) are the only one who contains the world and The Kingdom. Angels only represent The Kingdom and everything in this life only represents the world but you are the only one who contains the world and The Kingdom.

In you is the world of the unseen, the spirit, the heart, the mind and other luminous worlds, in you also is the world of witnessing, things seen by the eye. Everything God created in life is in you, all the elements of creatures are in you and all the atoms of lights are in you. You are the inclusive individual of your Creator and Originator because He gathered in you all the facts. Imam Ali said about this:

*“You (man) think you are a small body whereas you contain the biggest world. Your cure is inside you but you can’t see, and your illness is from you but you don’t know.”*

Imam Abul-Aza’em whose tongue was dressed by the light of fact, said to man:

*“Oh image of The Most Gracious (God) and the higher illumination, Oh Lote tree of descriptions and clear unseen. Inside you all the worlds are included; did you realize a secret in you from Al-Waley (God The Patron)?”*

Then all the worlds are inside you, all higher and lower worlds. Heavens is what inside you from pureness and chasteness, earth is this body including the elements of the earth and heart is the light in which God descends, as God says:

**24-35: “God is the Light of the heavens and the earth,”**

The secret (way to this) is the door of piety opened upon the secret of secrets, the antidote of other thoughts and the spirit of the best people from which you can get bounties from the treasures of grants of God The Mighty and The Exceedingly Forgiving where there is our master the messenger of God, (May the blessing and peace of God be upon him). If you will, you can see all higher facts and lower elements in you, the higher are called facts and the lower are called elements. All higher facts and



lower elements are in you, Imam Abul-Aza'em said about this: *"It is enough for you if you meditate in what inside you."*

Everything is inside you, in you there are mountains, rivers, valleys, plains, everything of the elements of the universe and everything of facts from the world of purity, but this requires you to switch on the luminous divine lens installed in you by your Creator so that you can see what inside you, no one ever can describe such scenes, God says about this:

**41-53: "Soon" (this is in the future)"Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth,"**

You abridge the universes and the universes are the inclusive secret which is inside man in the clearest and the most elevated statement.

You (man) are a small universe and the universe is a big man.

Because everything in the universe is in you, you are the divine remote control of all higher and lower treasures of the universe. You have the keys and if you will, you can affect them, you can enter them, and you can gift others from them if you get permission from prophet, (May the blessing and peace of God be upon him).

Everything is with you not outside you.

Man gets everything in the universes, I don't want to mention more details about this, because man needs to try and experience it with his mind after purification of his secret and clearness of his heart, then he can see by God's light what God grants him. He can never see by the light of whims or dark desires or lower life controlling the heart. Such things make despicable sight, the heart should be completely pure, the secret should be clear for God so that one can see by certainty of sight and becomes as God says:

**102-5, 6, 7: "No, were you to know with certainty of mind, (you would beware!) You shall certainly see Hell-Fire! Again, you shall see it with certainty of sight!"**

Then after that:

**102-8: "Then, shall you be questioned that Day about the joy (you indulged in!)."**

I.e. we will see the joy, how?

Imam Abul-Aza'em said about this:

*"With the eye of spirit not the eye of minds, I witnessed the unseen when I got nearer to God."*



## *The evidence of true belief*

God willed that man comes to this world successively, after He created this body on phases to see their faithfulness and how clear and pure are their responds, then He gives them their degrees He saved for them, as He says:

**29-1, 2: "A.L.M. Do men think that they will be left alone on saying, "We believe", and that they will not be tested?"**

Of course this can never happen, why O my Lord?

**29-3: "We did test those before them, and Allah will certainly know those who are true from those who are false."**

Or how can they be distinguished? At the time of affliction, the fact of things man alleged and iterated at the world of purification and clearness appears, this is the reason why God wills to afflict all people in this life.

## *The secret of affliction of devoted people*

Selection and trial of God to messengers, prophets and believers is:

To promote their degrees and increase their positions because God doesn't test prophets by affliction. Does God test His prophets and His messengers? Does he test believers whom He chose for this religion? No, but He tests disbelievers, atheists and polytheists.

The reason why God afflicts prophets, messengers, truthful people, martyrs and righteous people is to promote their position and increase their rank and for some of them to increase their favor or at least to purify the weakest among them from sins that require punishment.

If someone of them is weak and can't stop doing sins, God afflicts him to purify him from these sins. So it is not a test, you should know the difference so as not to generalize such things. If he is weak at doing acts of worship, God afflicts him to increase his favors and rewards. If he wants high degrees and elevated positions but he has weak determination for this, God afflicts him to elevate him to such positions and degrees. God mentioned the reason why He afflicted Abraham, He says:

**2-124: "And remember that Abraham was tried by his Lord with certain words (commands),"**



What are these words? Interpreters, scholars and righteous people said different explanations for these words. In general, they are affliction in him, affliction in his heart, affliction in his wife, affliction in his children and affliction in his wealth. God mentioned them all, in which things will You afflict us O our Lord?

**2-155: "Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who are patient."**

He told him to give glad tidings to patients as they are not in his degree. What about contented people? They are with him; they don't need glad tidings as they achieved their goals, as God says:

**4-69: "In the company of those on whom is the Grace of God,"**

Do passengers on a plane congratulate themselves by coming back and doing Hajj? No, but people meeting them congratulate them.

**4-69: "In the company of those on whom is the Grace of God,- of prophets, sincere people, martyrs, and Righteous people. Ah! What a beautiful fellowship!"**

We beg God to make us among this blessed fellowship.

God asked Abraham: *"O Abraham, do you know why I called you "A close friend"?* I.e. why you get this degree? As God says:

**4-125: "For God did take Abraham as a close friend."**

He said: *"No, O My Lord."* He said: *"Because you gave your body to fire, your wealth for guests, your son for sacrifice and your heart for Me (The Most Gracious)."*

Whoever wants close-friendship, he should be ready for such things to be God's close friend. God advise us and says:

**2-125: "And take you the station of Abraham as a place of prayer;"**

Where is the station of Abraham? Is it that stone there in Ka'ba? That is the place of Abraham's feet, but his degree is the degree of close-friendship. Take it as a place of performing prayers means you should try to reach this position, prepare your souls and spirits to work hard to get this degree because it is the greatest position with God The Mighty. The marks and good omens of the degree of close-friendship are:

**6-75: "So also did We show Abraham The Kingdoms of the heavens and the earth, that he might be one of those who have certitude."**

Then, he is not alone in that class, but the verse mentioned that there are many who have certitude, our master Abraham is just the first one in



the list, but the list have many others, they are people who have certitude and people of certainty.

They are people, who prepared for affliction satisfaction about God's will all the time and everywhere. Their souls are satisfied, nothing can change or tense them, they never get worried or anxious because they are sure that when their beloved (God) afflicts them, He just wants to select and choose them for a higher degree with Him as they are out of the circle of test but they are by God's grace among pure and chosen people. This is affliction for prophets, messengers and righteous people in this life. Someone may ask: Why doesn't God give us these degrees of choice and selection without trials?

Because God is fair, He is not unjust, as He says:

**41-46: "Nor is your Lord ever unjust (in the least) to His Servants."**

God will show all people at the Day of Judgment that those people only got what they deserve. In spite of this, God secretly prepared unseen grace of His kindness, support and guidance for pious and pure people. Before God sends His affliction to them, He sends support of mercy and support them from heavens, when the affliction arrives they are ready to accept it and express their satisfaction with God's will. Glory be to God who sends affliction and supports people to accept it then He gives rewards and elevates favors for it, this is from God's guidance for believers.

If God sends an atom of affliction without help and support from heavens, can anyone of us afford a prick of a needle?

No, by God O brothers, but God sends His help, support and guidance then He sends the affliction to give more rewards or lessens and conceals the defects or promotes the position and makes such man among righteous people who deserve high and great degree with God The Lord of the worlds.

### *Variety of affliction for messengers and prophets*

So God gives us many examples in His prophets and messengers. He sent different types of affliction to them so that you don't feel you are the only one God afflicts, but with every kind of affliction you have to follow messengers and prophets of God not just believers. If you are wrongfully imprisoned, it happened with Josef. If you are deprived from father and



mother at a young age without any reason, it happened to Prophet Mohammed and also to Josef without any reasons. If you faced a tyrant, it happened to all prophets, Abraham faced Nomroodh, Moses faced the pharaoh and Prophet Mohammed faced Abu-Jahl, he said about that: "My pharaoh is stronger than the pharaoh of Brother Moses."

If you are deprived of children, Abraham only got a child after the age of eighty, and after God gave him the child, he ordered him to take him with his mother to a barren desert where there is no plants, no people, no water, and leave them there alone. After the child grew up as a young man, he ordered him to slaughter him to take everything other than God out of his heart so that he only thinking and occupied by Him. This is another reason for affliction, God wants a believer to be only with Him, if he tends to any other side, God sends affliction so that he comes back to God and asks God to push away such affliction and helps him to face it. Only affliction can get a servant back to God, but if there is only grace, God says:

**96-6, 7: "No, but man does transgress all bounds. In that he looks upon himself as self-sufficient."**

If you only have girls, prophet Loot only got girls and our prophet only his daughters still alive. If you say that this life is hard and keeps you away of worshipping God, what excuse will you give when God tells you that prophet Solomon was a king, God gave him control upon the wind, Jinn and gave him a kingdom never been given to anyone else before or after him, in spite of all this, he never forgot God.

If you think you do acts of worship and have no time for working in this life and other people should support your food, remember that you will never do as David did and our prophet said about him:

***"The best food one can eat is that he got from his hard work, God's prophet David used to eat from the work of his hand."***<sup>72</sup>

If you think there is no hope as no one supports you in your place and you have no brothers, God says about Loot:

**51-36: " But We found not there any just (Muslim) persons except in one house."**

He didn't forget God for a moment or less though.

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<sup>72</sup> It was narrated in Saheeh Al-Bukhary after Al-Mekdam.



## *With God is the ultimate argument*

So God has the ultimate argument upon people by prophets and messengers, then He has ultimate argument at every age by good and righteous people, God sends them different types of affliction so that they can be an argument upon people at their times so that God always has the ultimate argument.

If you said: *"How can I reach God's grace while I am busy seeking sustenance?"* God says to you: *"Be sure that perfect righteous people at your time never get occupied by deeds of this life even if they are too many but they always remember God, call people to God and do tasks of the mission ordered by the messenger of God, (May the blessing and peace of God be upon him)."* Then what is your excuse and what would you say after you only sit still and be lazy?

If you say: *"The money I have can't be enough for calling to God and expenses of family."* God says to you: *"Do you doubt about sustenance though you see how God give righteous people at your time and at all times?"* People believe they are rich and wealthy people because they only trust God and God supports and suffice them in this life.

Just come to God and see what God will do with you, have you ever seen anyone comes to God and God abandoned him?

No, it never happens, God says:

**65-2, 3: "And for those who fear Allah, He (ever) prepares a way out. And He provides for him from (sources) he never could imagine,"**

Previous prophets and messengers, contemporary righteous and pious people at all times and everywhere are God's argument upon people. This is what God decreed, so the messenger of God asked us to read their stories and God says about them:

**12-111: "There is, in their stories, a lesson for men endued with understanding,"**

Prophet Mohammed used to tell their stories. Righteous people told us to read stories of truthful people to follow their way and their guidance, Imam Al-Junayd said about them:

*"Stories of righteous people are forces among the forces of God, they strengthen the hearts of followers to walk to God."*



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

### *The plant of belief*

The only thing that preserve man from temptation and makes him satisfied with God's will all the time is to plant belief in his chest and install its root in his heart. We wonder why God orders us to celebrate and remember the deeds of Abraham, his wife and Ishmael every year. God replies to this and says in His book:

**12-111: "There is, in their stories, a lesson for men endued with understanding,"**

There are great lessons, among these lessons a lesson followed by Abraham and all the prophets and messengers of God. This lesson made them live a happy life in this world, they have good obedient wives and faithful thoughtful children, they have no troubles or disputes with their wives and children, besides God's great rewards and numerous favors in life and in the hereafter. What is this lesson that we all need to learn? Abraham mentions this lesson and also Isaac, Jacob, and other prophets who followed them, as God says about them:

**2-132: "And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! God has chosen the Faith for you; then die not except in the Faith of Islam."**

The first lesson they teach their children and their wives is to believe in God, to trust in God, to depend and rely on God in doing everything in life, to seek God's guidance and His support to do any task. If there is a big problem or a disaster, they ask God's help, so God suffice their grieves and distresses, this is the story of Abraham, his wives and his children in brief.

The first lesson he teaches them before teaching them languages or mathematics, before sitting in front of computers or watching space channels, to immunize their hearts by God's fear, fill their chests by remembering God and teach them certainty, as God says:

**58-7: "There is not a secret consultation between three, but He (God) makes the fourth among them, - Nor between five but He makes the sixth,- nor between fewer nor more, but He is in their midst, wherever they be,"**

And after that:



**58-7: "In the end will He tell them the truth of their conduct, on the Day of Judgment,"**

If they understand this lesson, be happy as they will never disobey or disagree with you because they are with you in fearing and obeying God even if enemies or tyrants are all around them, God always prepare them a way out of every problem by the blessing of fearing God, that's it.

This is Sara, the beautiful wife who was the most beautiful woman after Eve, soldiers got her to the pharaoh of Egypt, he was a cruel lustful man. What could she do after he is alone with her and guards surround the place? She resorted to God who owns everything and she knows He can protect her, as He says:

**65-2, 3: "And for those who fear God, He (ever) prepares a way out. And He provides for him from (sources) he never could imagine."**

What happened? He stretched his hand to her but his hand got hardened, he begged her and said: *"Supplicate your God to let my hand go and I will never touch you again."* She supplicated God and God responded to her, he got well but he tried to touch her again, what happened?

All his body hardened except his tongue, he begged her again and called his guards asking them to get her out promising her that if she supplicated her God and he got well, he will let her go and rewards her. The astonishing thing here is not that his hand or his body got hardened but if she supplicated God, He responds to her, as God says:

**39-34: "They shall have all that they wish for, in the presence of their Lord,"**

She never feared the pharaoh at that time, but she feared Abraham's jealousy, she hurried to him fearing what he would think of her though she knew God would protect him from such thoughts but it is the human nature. When she stood in front of him and wanted to talk to him, he said to her: *"Don't panic, God let me see what happened."* As God says:

**6-75: "So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude."**

The pharaoh gave her a maid to serve her and also lots of rewards. As she was sterile, she willingly asked Abraham to marry Hajar so that he might have children, he did and he had a son. Don't believe what Jews and their followers said about that, they said that Sara got jealous from Hajar and her son so she asked Abraham to take them to the desert. If she was



really jealous and asked him to do, he could take them to another house at the same village or another nearby village where she could find people to live with and food, drinks and other things they need. But why did he take them to the desert where there is no plants, no water, no people?

To give us the ideal lesson about the teaching of God's prophets. As soon as Abraham got married to Hajar, he was eager to teach her a lesson of belief and trust in God before everything. His first mission with her was to teach her fearing God and faith, so when he left her with their son, she asked him: *"O Abraham, why you leave us alone here?"* He didn't reply. She repeated her question twice but he didn't reply, then she asked: *"Is it God's order?"* He said: *"Yes."* She said: *"Then, He never neglects us."* She didn't argue with him or insult him or blame him or say anything though it was her right.

He taught her that God never neglect believers. When her food and water finished, her baby got hungry, she didn't know what to do, she started to run between the two mounts Safa and Marwa looking for water. She saw birds above him and got scared, she hurried to him and to her surprise she found water springs between his legs and Gabriel guarding him from water, because water was gushing forth and it might drown him. She started to tighten and surround the water saying: *"Zemmy zemmy (tighten)."* Gabriel said: *"Don't be scared, God wills that this baby and his father will build a house for God at this place."* She got calm and knew that God never neglects anyone who depends on Him in all cases; soon reasons of God solve any problem because He provides whom He wills from sources they never could imagine.

The first lesson he taught his son as a young boy was belief, can a boy agree that his father slaughters him without argument? Can a father dare to consult his son about slaughtering him?

If he wants to slaughter him, he can do it suddenly without telling him because he knows he never to agree. But the greatest teacher of belief knows that his clever student will surrender with him to the order of God in this lesson of belief. He said to him as narrated in Qur'an:

**37-102: "O my son! I see in vision that I offer you in sacrifice: Now see what is your view?"**

If he said: "God ordered me to slaughter you", it would be easier for the boy to believe and surrender to him. If he said: "Revelation from God ordered me to slaughter you," he should believe and surrender to God's order, but the affliction was harder, he said:



**37-102: "I see in vision that I offer you in sacrifice,"**

What did the boy who learned the lesson of belief say?

**37-102: "(The son) said: "O my father! Do as you are commanded: you will find me, if Allah so wills one practicing Patience and Constancy."**

Who taught the boy that this is a command and that vision of prophets is true and that it was God's order? Then we see the boy gives advice to his father for fear that he might tarry about doing the order of God. The boy to be slaughtered tells his father to sharpen the knife, tie him well by ropes, turns his face down so as not to look at his face and feel pity and take off his shirt so that his mother doesn't feel sad if she saw it soaked by blood. The son to be slaughtered is giving advice to the father, no wonder, this is belief in God.

The first lesson his father taught him is belief in God. When he tied him, he said: *"O father, what do angels say about me? Do they say I am afraid of doing God's order? Untie the ropes, I will never move or tremble because I am surrendering to God's order."* He thought that tying with ropes contrasted with surrendering to God's order about which God says:

**37-103, 104, 105: "So when they had both submitted their wills (to God,) and he had laid him prostrate on his forehead (for sacrifice). We called out to him: O Abraham. You have already fulfilled the vision! Thus indeed do We reward those who do right."**

Abraham put the knife on his son's neck but it didn't cut. He asked the knife: *"O knife, why you don't cut Ishmael's neck?"* The knife said: *"And why didn't the fire burn your body O Abraham?"* Then, God sends a sheep from heavens as a ransom, does heavens have pasture for sheep to eat, the prophet said about heavens:

***"In it there are things which never seen by an eye, never heard about by an ear and never thought about by a heart of a human."***<sup>73</sup>

A sheep can be seen by eyes, it was the sheep sacrificed by Habeel when there was a dispute between him and his brother Kabeel. Habeel was herding sheep so he sacrificed a fat sheep, Kabeel was a farmer but he sacrificed bad crops, a cloud came from heavens and took the sheep to heavens until it came as a sacrifice for Ishmael, *(May the blessings and peace of God be upon him and upon our prophet).*

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<sup>73</sup> It was narrated in Musnad Ibn-Hanbal and Al-Mustadrak after Ibn-Sa'd.



This was the way of our prophet and his companions, their wives, daughters and sons all feared God. When a father was going out in the morning seeking sustenance, his daughter used to say to him: *"O father, get us Halal (lawful) food, we can afford hunger but we can't afford Hellfire."*

A man used to walk alone in land however he feared God so as not to be seen doing a sin that gets God to be angry with him. People of Medina led a happy and safe life without troubles or disputes among individuals or families because their hearts were full of belief in God.

Our master Anas Ibn-Malik went on a tour round Basra to see how Muslims live, he found them cheating at markets and lots of bad dealings all over society. He went to mosques; he found them full of people performing prayers. He went to schools; he found them full of children memorizing Quran by heart. He tested them, but he found them tell lies, play the hypocrite and not fearing God. He said: *"We used to learn belief before Qur'an but you learn Qur'an before belief."*

They used to learn belief first.

If they learn Qur'an, they fear God The Most Gracious. We have Qur'an now everywhere, lots of people recite it, others memorize it and others read it, our mosques are full of Muslims. To live peacefully at our houses, to have confidence in our children, to have strong relation with our wives and our brothers, we need to certify the connection with God in our hearts. This is the only cure for the moral diseases and cultural matters spread in our society, they can't be solved by ministerial decisions and constitutional laws, they can only be solved by good relation with God in hearts.

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



## *Chapter six*

# *Comprehensive following to the apostle<sup>74</sup>*

(May the blessing and peace of God be upon him)

*3-31: "Say: If you do love God, Follow me, God  
will love you and forgive you your sins,"*

- **True following**
- **In the company of Mohammed**
- **Perfect following**
- **The greatest Jihad**
- **Werd of great righteous people**
- **Degrees of righteous people**

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<sup>74</sup> This lecture was in the headquarters of General Association for calling to God, in Hada'ek Al-Ma'ady Cairo, on Thursday, 4<sup>th</sup> Safar, 1427 Hijri, 4<sup>th</sup> March, 2006 AD, after Isha' prayers.



*"Say: If you do  
love God, Follow  
me, God will love  
you and forgive  
you your sins,"*



## *In the name of God The Most Gracious The Most Merciful*

Praise be to God, Who granted us His favor by sending us His beloved and chosen prophet, He made him as light for our eyes, as insight for our hearts, as lamp for our spirits, as a spirit for our bodies and as a permanent life for us in life and on meeting our Lord. May blessing of God be upon him, his family who respected him, dignified him, followed him and kept to the light sent with him, upon everyone who followed their guidance and upon all of us with them, amen, O Lord of the worlds.

Dear brothers and lovers, may God bless you all. We still talk about how God loves you; in fact it is a long topic.

As we see the book is getting bigger, brothers asked me to make this the last chapter, as God's announcement is endless. We just review the verses of Qur'an and Ahadith of the prophet that refer to the deeds, the descriptions and the perfections by which God loves those who fulfill such deeds. Among the most inclusive and perfect verses is this one in which God orders His prophet to say to Muslim males and females from his time to the Day of Judgment, He said to him:

**3-31: "Say: If you do love God, Follow me, God will love you and forgive you your sins,"**

A divine issue mentioned in Qur'an shows if belief is truthful or not and how faithful is your dealing with God The Most Gracious, as if God says: Anyone who pretends that he loves God and that he is a good Muslim and a believer, he needs an evidence and a proof to assure his allegation. What are the proof and the evidence that he is truthful in his love to God?

To follow God's beloved and chosen prophet, this means that anyone who allege love but he doesn't follow the beloved, (May the blessing and peace of God be upon him), he is not among lovers. This is the proof set by God in His book; it is mentioned in a conditional sentence (**If you do love God**), the condition of love is: (**Follow me**), the great result and the fruit is:

**"God will love you and forgive you your sins,"**

This is the most important issue for Muslims everywhere and at all times.



## *True following*

How can we follow the messenger of God, (May the blessing and peace of God be upon him), in everything he got from God?

**59-7: "So take what the Messenger assigns to you, and deny yourselves that which he withholds from you,"**

What are the lights that show that a believer's heart is free from illnesses?

To follow the beloved and chosen prophet at all times, all deeds, all conditions and all sayings. If he follows him at one thing and opposes him in another, is it following?

Following is clear in the verse, (**Follow me,**) i.e. in everything, in acts of worship, good ethics and in dealings. Follow me in dealing with wives, caring about sons and daughters, caring about neighbors, keeping connection with relatives, even when we are dealing with enemies we should follow the guidance of the messenger of God, (May the blessing and peace of God be upon him), because it is the guidance chosen by God. Righteous people used to and still follow him in more different things. They follow his guidance in food and drink, the way of talking, the way he looks at people and the universe, walking, sitting, sleeping and all his movements and stillness. They only do things after they remember how the messenger, (May the blessing and peace of God be upon him), used to do them to follow him and wins his love and cordiality, they do as God says: (**follow me so that God loves you,**). God didn't say: (Follow me apparently,) but apparently, by heart, spiritually and in all cases. We should follow him apparently in humbleness, leniency, kindness, mercy and cordiality. We should follow his interior, in fearing God, piety, adoration, passion and true love to His God. Following should be comprehensive in all sides. The more man follows him, the more he gets nearer to homage. Those who paid homage to him, are those who were chosen by God and they followed him, God says:

**48-10: "Verily those who plight their fealty to you do no less than plight their fealty to God,"**

In the secret of this verse, it was in the conciliation of Hudaybeya, when the prophet, (May the blessing and peace of God be upon him), ordered his companions to cut their hair and slaughter their offerings but



they didn't do. The prophet, (May the blessing and peace of God be upon him), went to his wife Om-salamah complaining to her that they annihilate themselves by disobeying him. She said: *"Oh messenger of God, go out, slaughter your offering and cut your hair, they will all follow you."* She knew they used to follow his deeds, to them the messenger, (May the blessing and peace of God be upon him), was the true example.

The messenger, (May the blessing and peace of God be upon him), used to have sayings and deeds:

His sayings used to be easy as he addressed all people, but his deeds used to be harder. He used to do hard deeds but ordered others by easier and more lenient deeds. He used to order others by easy deeds but he himself used to do hard deeds. His companions used to love him and they were intelligent and clever, they knew this fact, so they used to listen to his sayings but they only do things after they watched him doing them, as God says: **"Follow me"**, He doesn't say: (listen to me) but **"Follow me"**, because they wanted to be with him, they shared him his intentions, interior wills and good deeds by which he faces God. They used to follow both his deeds and sayings, why?

Because they knew that sayings were for all people but following his hard deeds needs determination. They used to go to his wives and ask them about tiny things, his food, his sleep, his acts of worship, his remembrance and his obedience. History never tells a man's movements and stillness as it does with the master of all people, (May the blessing and peace of God be upon him). God made all his small and big movements visible for his lovers as they were connected to him because they were eager to follow him, (May the blessing and peace of God be upon him), and do his deeds.

So, a man in the way to God always does hard deeds and orders by easy deed. Anyone who does easy deeds and orders others by hard deeds, he doesn't understand the religion of God well, because this is not Sunna of the messenger of God. The messenger of God, (May the blessing and peace of God be upon him), went out; don't think that he did that obeying Om-Salamah, or that he didn't know this, but he just wanted to show her high position to show that his wives understand religion very well, as God says about them in Qur'an:

**33-34: "(O wives of the prophet) Remember what is rehearsed to you in your homes, of the Signs of God and Wisdom,"**

They were scholars, wise and knowledgeable women



He went out, (May the blessing and peace of God be upon him), and slaughtered his offering, people hurried to slaughter their offerings because they follow his deed before his saying. Then he called the barber to cut his hair, they competed to take his hair, they hurried to cut their hair too as they were following his deeds, (May the blessing and peace of God be upon him).

### *In the company of Mohammed*

So God put them with him, as He says:

**48-29: "Muhammad is the apostle of God, and those who are with him,"**

With him in what? In these conditions and these deeds not just with him in time or place. Whoever with him in conditions and deeds, they are really with him even if they are one thousand five hundred years after him or more or less, or even if they are too far away at the same time because farness and nearness is just related to following our master the messenger of God, (May the blessing and peace of God be upon him). God ordered the nation to follow the beloved prophet, (May the blessing and peace of God be upon him), if they want to dispel any grieve.

So his companions, their followers and the followers of their followers, if sustenance, victory or any other need got delayed or late, they search and reconsider their following of the messenger of God. If they rectify what they neglected of his Sunna, they find God's kindness and His grace come to them again. A righteous man once said: "I know and value my relation with God even from my animal's unrest or my wife's manner."

I.e. if his animal is not quiet, this means there is a defect in his following, and if his wife is not dealing well with him, then there is something wrong in the way.

God says to righteous people about such signs:

**7-201: "Those who fear God, when a thought of evil from Satan assaults them, they remember God and soon become perceptive."**

Imam Abul-Aza'em said:

*"Surrender and follow his Sunna, be aware as the fortress of religion is the way to safety. Stand on fire if it is the order of Sharia, then it will be cool for you by God's mercy."*



If Sunna tells you to stand on fire, follow it. Imam Abul-Aza'em recommends a believer at this respect by a short aphorism but has a strong and a great meaning, he said: *"Keep to Sunna even if you are told you will surely go to paradise."*

This means that even if you are told you will go to heavens, don't be lazy in following Sunna, because God guarantees happiness and satisfaction in following the prophet, (May the blessing and peace of God be upon him). Following the messenger of God, (May the blessing and peace of God be upon him), is the biggest door to get God's grace and His bounty, God says:

**3-31: "Say: If you do love God, Follow me, God will love you and forgive you your sins,"**

A Muslim still follows the messenger of God, (May the blessing and peace of God be upon him), in apparent and hidden matters because dignity is not in apparent following but in hidden intentions, deeds are accepted according to intentions.

Lots of people only care about apparent following, they neglect following him in intentions and pure inward thoughts, so they don't get hidden mercy, or rare wisdom, or unique knowledge from divine Exalted Esquire, because they only follow him apparently whereas the important thing is following him in intentions.

### *Perfect following*

The most important thing in perfect following is not acts of worship as some people think; it is what God mentioned when He said to His prophet:

**7-199: "Hold to forgiveness; command what is right and turn away from ignorant people."**

The prophet asked Gabriel the trustee of revelation when he descended with this verse: *"What does God want from me O brother Gabriel?"* He said: *"Wait, I'll ask God The Omniscient."* He went and came back, he said: *"God says to you:*

***"Keep relation with those who boycott relation with you, give those who don't give you and forgive those who offend you."***<sup>75</sup>

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<sup>75</sup> It was narrated in Saheeh Al-Bukhary and Sunan Abi-Dawuud after Ukbah Ibn-Amer.



This is the following of men of perfection. Hypocrites used to follow and stand behind him in prayers and go to battle fields with him. Who can follow him in his perfect ethics and hidden intentions?

They are men of perfection, the prophet, (May the blessing and peace of God be upon him), said about them:

***"The ones amongst you who sits the nearest to me on the Day of Judgment are those who have the best ethics, those who are humble and those who love and being loved by people."*** In another narration he said:

***"The ones I love the most amongst you ....."***<sup>76</sup>

The prophet alienated from those who are not like this, he said about a believer:

***"A believer loves and being loved by others, there is no good in that who doesn't love or being loved by others."***<sup>77</sup>

If the messenger of God said this, then there is no good in that who doesn't follow these perfections. How can one follow these descriptions? The following, by which one can win the companionship of the beloved and chosen prophet, beauty, perfection and light of God, is in perfect ethics and legal dealings on the way of Prophet Mohammed. This is what people now either neglect or exceed the limits, but whoever wants to be loved by God, he should follow his real ethics, it was narrated: *"God loves those who follow His ethics among people."* God is Al-Afoww (The Pardoner) and He loves those who pardon others, He is Al-Kareem (The Benevolent) and He loves those who are generous, He is Al-Baset (The Extender) and He loves those who ease things for people, and so on with all other best names of God, God loves those who follow His ethics among people. The ethics of the messenger of God by which God beautified him were just gifts from God. It was narrated in Adab As'sohbah by Abdul-Rahman As'salmy that the prophet, (May the blessing and peace of God be upon him), said:

***"God refined me the best way."***

There is no jihad, no hardship, no suffering because it was his nature, God kept him away from all other things, he said about himself: *"I never thought about any kind of pre-Islam fun except twice; the first time there was a wedding in Mecca, I asked my partner to care about my sheep until I*

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<sup>76</sup> It was narrated in Al-Mu'jam As'sagheer by Attabarany and Shu'ab Al-Eeman by Al-Bayhaky after Abu-Hurayrah.

<sup>77</sup> It was narrated in Al-Mu'jam As'sagheer by Attabarany and Shu'ab Al-Eeman by Al-Bayhaky after Jaber.



*go to Mecca to watch the wedding."* What happened? He said: *"God made me fell asleep until the heat of the sun awakened me."* The second time the same thing was repeated again. Why?

Because God protected him from such manners of pre-Islam, He educated him on divine manners and made them his nature, this was especially for the best of all people, (May the blessing and peace of God be upon him).

### *The greatest Jihad*

But we should struggle and we will get more favor in return for this jihad. The greatest jihad is not jihad in acts of worship nor in following the prophet, (May the blessing and peace of God be upon him), in his habitual Sunna like having long beard or wearing a turban as these are easy things anyone can easily do, but the greatest jihad is in following him in his ethics and his dealings. Master Abu-Yazeed Al-Bustamy said: *"Charisma is not to fly in the air or walk on water but to change a bad ethics in you by a good one."*

This is the greatest jihad.

Awrad (Daily types of remembrance) of beginners in the way of righteous people are some kinds of remembrances by which the soul gets chastened and the heart becomes alive, then man can live in the light of the book of God and in the love of God's beloved and chosen prophet, like asking God's forgiveness one hundred times, blessing upon the prophet one hundred times, saying La Ilaha Illa Allah (there is no God but Allah) one hundred times, reciting one part or half a part of Qur'an daily and to perform some optional prostrations every night, but what are Awrad of those who seek perfections?

We tell them to change a bad ethics in him, exactly as the prophet did with his great companions, for example, he told one of them when he asked him:

*"O messenger of God, recommend me."* He said to him: *"Don't get angry."* He asked him again: *"O messenger of God, recommend me."* He said: *"Don't get angry."* He asked him for the third time: *"O messenger of God, recommend me."* He said: *"Don't get angry."* It was narrated in Saheeh Al-Bukhary after Abu-Hurayrah.



If you can get rid of anger, you will see marvelous favors of God because you follow ethics of prophets about which God says:

**9-114: "for Abraham was most tender-hearted, forbearing."**

You become tender hearted praised by God in His noble book. Another one asked the prophet for recommendation, he said to him: *"Don't tell lies."* These are Awrad of great righteous people; he looks inside himself for what he can follow the messenger of God, what he has to leave and what he should reform among his ethics.

Imam Abul-Aza'em said:

*"Ethics are secrets of high degrees; they are gifted to the people of strong determination."*

Ethics are the bases by which honored people became special to God, when God praised His true servants, He said:

**25-63: "Those who walk on the earth in humility,"**

This means they are modest.

**25-63: "When ignorant people address them, they say: Peace."**

This means pardoning and forgiving. After that:

**25-64: "Those who spend the night in adoration of their Lord prostrate and standing."**

Then the beginnings are the secret of gifts at the ends. This is what the book of God concentrated on in its verses. When God praised Ansar (people of Medina), He says:

**59-9: "Those who before them, had homes (in Medina) and had adopted the Faith,"**

How much do they perform prayers or fast? Nothing, but He says:

**"They show their affection to such as came to them for refuge,"**

He is our master, the messenger of God, what was the result of this love? He says:

**"They entertain no desire in their hearts for things given to the (latter),"**

Whenever he orders them something, they soon fulfill it without any anger, lagging, wait, but they hurry to perform his orders at once because they want to be among righteous people, there is still another thing, God says about it:

**"They give them preference over themselves, even though poverty was their (own lot),"**

Where are acts of worship? There is none, because all acts of worship are supposed to help man to reform himself and chasten his ethics



according to the perfections God granted the prophet, (May the blessing and peace of God be upon him). For instance, God says about prayers:

**29-45: "For Prayer restrains from shameful and unjust deeds,"**

He says about fasting:

**2-183: "Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint."**

He says about charity:

**9-103: "Of their goods, take alms, that so you might purify them,"**

This is the main purpose, inner purification, then He says:

**9-103: "And you might sanctify them;"**

Chastening the soul by charity, after that he didn't say they perform prayers but he tells him to pray upon them, He says:

**9-103: "And you pray on their behalf, verily your prayers are a source of security for them, and Allah is One Who hears and knows."**

We need someone to pray upon us not just to perform prayers. If we pray one thousand years, it will never be equal to him praying upon us for a single moment. When they perform prayers, only God knows if this prayer is accepted or not as their prayers have obstacles. He says about Hajj:

**2-197: "If any one undertakes Hajj therein, Let there be no obscenity, nor wickedness, nor wrangling in Hajj,"**

Then it is all about perfections, the prophet said about them:

**"I was sent to complete good ethics."** It was narrated in As'sunan Al-Kobra by Al-Bayhaky after Abu-Hurayrah.

Where does he perfect them? In his companions, he perfect good manners in them so they all follow this great way of good ethics, this is the secret by which all horizons were opened to them, why? By good ethics of the beloved and chosen prophet, (May the blessing and peace of God be upon him), which they followed, so God enabled them to open hearts easily.

### *Werd of great righteous people*

O brothers, the greatest kind of following is following the good manners the prophet used to have.

Who can fulfill: *"My lord recommended me by nine recommendations, I recommend you by them, ...."*?



Who can follow this Werd (regular daily remembrance)? We can perform one hundred prostrations every night; we can fast Mondays and Thursdays weekly.

But he gave great righteous people this Werd, the prophet, (May the blessing and peace of God be upon him), said what means:

***"My Lord recommended me by nine recommendations, I recommend you by them; to keep relation with those who cut my relation, to give those who don't give me, to pardon those who offend me, to make my silence just contemplation, to make my utterance just remembrance, to make my sight just meditation, sincerity in privacy and openness, moderation in richness and poverty, being just in satisfaction and anger."***

This is the Werd for anyone who wants to be with the messenger of God.

People used to test righteous people about these things, Imam Ashafe'ey went to a tailor to make a jubbah for him, some envious people wanted to test his good ethics, they told the tailor to make one sleeve very wide and the other very tight, he made the right sleeve very tight and the left one very loose. They don't know that such righteous people always believe that God is The Doer of everything, they see everything done by God, the feeder is God, the one who give water is God and everything in life is from God's grants, His grace and His generosity. They went at the fixed time to see what Ashafe'ey will do, when he tried the jubbah, he looked at the tailor and said: *"It seems you knew what I need."*

He asked him: *"What did you want?"* He said: *"My right sleeve used to trouble me when I want to write something with the pen, now it won't trouble me again, and when I was carrying a book in my left hand, my sweat used to affect the book badly, now the wide sleeve protects it."* What is this oh brothers?

These are the manners of righteous people by which they attracted people everywhere, they attracted them by the ethics of the messenger of God, (May the blessing and peace of God be upon him).

Imam Abul-Aza'em said:

*"Keep to the ethics of God and follow the method of the chosen prophet so you will be arranged in the necklace (of followers)."*

This is what righteous people concentrate on, when they read the prophet's battles, they don't just mean the battles but they want to know his manners at such situations to follow them when they face similar



situations with people. This is the first principle in following for those who want to be with the beloved prophet. The prophet, (May the blessing and peace of God be upon him), said about them:

***"The heaviest thing in your scales at the Day of Judgment is a good ethics."*** It was narrated in Sunan Attermedhy after A'isha.

This is the following, by which one can reach a great degree in following the messenger of God, (May the blessing and peace of God be upon him). We all need to put ethics of the messenger of God in front of us and try to follow them. One can never follow all of them at one time but he should follow one at a time, if one does his best at this, he should feel happy and get sure that God will love him as He says:

**3-31: "Allah will love you and forgive you your sins: For Allah is The Oft-Forgiving and The Most Merciful."**

Then the complete Werd is as we mentioned before:

***"My Lord recommended me by nine recommendations, I recommend you by them ..."***

Whoever fulfills these nine recommendations, he is one of God's men, God says:

**33-23: "Among the Believers are men who have been true to their covenant with Allah,"**

If he can't, he should try to fulfill one by one of these ethics, he should carry them out in his life with his wife, children, neighbors, and even with his enemies. He fulfills them himself to get God's love and the lights and grants of God's beloved and chosen prophet, (May the blessing and peace of God be upon him). One who reaches this position; he already reaches the position of benefaction, the position of benefaction is the degree of being loved by God The Most Gracious.

### ***Degrees of righteous people***

We have, in the roll of positions of belief and divine degrees, the degree of Islam, the degree of belief, the degree of benefaction and the degree of certainty.

The degree of Islam is for everyone who utters the two testimonies. The degree of belief is for that whose heart is full of the fact of belief and his organs fulfill God's orders. The degree of benefaction is for that who follows the prophet, (May the blessing and peace of God be upon him), in



everything, because he ameliorates performing deeds and manners, because he follows what God says:

**33-21: "You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah, the Final Day, and who engages much in remembering Allah."**

God grants such person if he is a benefactor and keeps to benefaction, as He says:

**5-93: "For Allah loves those who do good."**

God selects and chooses him by His bounty as He says:

**22-75: "Allah chooses messengers from angels and from men,"**

God grants him certainty and assurance; he might be among the people of knowledge of certainty as He says:

**102-5: "No, were you to know with certainty of mind."**

Then God teaches him knowledge of certainty.

Knowledge of certainty comes from God to the hearts of His righteous people, as He says:

**18-65: "So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence."**

God might grant him the eye of certainty, as He says:

**102-7: "Again, you shall see it with certainty of sight."**

The eye of certainty is a luminous eye in the spirit of a human, if God grants it to a servant, He opened it so that one sees what others can't see, it watches what naked eyes can't see, it watches God's unseen, His luminous light and secret because God made him among the people of this position, as He says:

**6-75: "So also did We show Abraham the power and the Kingdom of the heavens and the earth, that he might be one of people who have certitude."**

If God increases his certainty, He promotes him to the degree of real or factual certainty.

Real certainty means that God grants him an eye by which he looks at the universe created by God, as God says in His divine Hadith:

***"I will be his hearing by which he hears, his sight by which he sees and his tongue by which he talks....."***<sup>78</sup>

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<sup>78</sup> Revise page 4 of this book to see the full Hadith and reference.



He sees by God what people can't see of this life, his Lord never leaves him for a twinkle of an eye or less. He gets all this by the blessing of following God's chosen and beloved prophet.

We beg God to grant us all, truthful following to the master of all people, to guide us to be among his lovers, to resurrect us among his followers at the Day of Judgment, to grant us his luminance, knowledge and wisdom at all times.

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



## *Chapter seven*

### *"Those who are with him"<sup>79</sup>*

- **God prepares His prophet's companions**
- **Principles of Islamic call**
- **Beauty of people of perfection**

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<sup>79</sup> This lecture was in the headquarters of General Association for calling to God, in Hada'ek Al-Ma'ady Cairo, on Thursday, 4<sup>th</sup> Safar, 1427 Hijri, 4<sup>th</sup> March, 2006 AD, after having dinner.



*"Muhammad is  
the apostle of  
Allah, and those  
who are with  
him,"*



## *God prepares His prophet's companions*

God disposed our master's the messenger of God upon divine manners, once our master Abu-Bakr asked him: *"O messenger of God, I went to Persians, Romans and Arab tribes; I haven't seen anyone like you, who educated you?"* He, (May the blessing and peace of God be upon him), said:

***"God refined me the best way."***<sup>80</sup>

The issue here is that God prepared the people of Arabia though they were ignorant and didn't have any kind of civilization; He prepared them to carry out the mission of the noble prophet. As if God teaches us that carriers of the mission don't need to be rich, the Arabs were poor people, they had no modern equipment, they were just barefooted and undressed. How did God prepare them to spread the mission of Islam with His beloved and chosen prophet?

When we investigate history, we see that neighboring civilized nations like the Persians and the Romans didn't reach good manners as the Arabs did. They (Arabs) used to keep to good ethics, when the prophet, (May the blessing and peace of God be upon him), was young before revelation, the people of Mecca noticed that some rich merchants used to oppress poor traders, they took their goods and didn't give them proper prices, what did they do?

They held a meeting at Dar-An'nadwa and they agreed to help and defend the oppressed though they had no religion. The prophet, (May the blessing and peace of God be upon him), said: *"I attended an ally before Islam, if I am invited to it in Islam, I will respond at once."*

Where are those who drawl about civilization now alleging they support oppressed people while they are tyrants?

They formed the United Nations to achieve their aims pretending that it is to help oppressed people. No one in the world help the oppressed except Muslims if they have a strong state. Is there anyone else among those who have power help oppressed people?

No, but before Islam, the Arabs agreed to help oppressed people although they were just nomads. There are so many examples about this; I will just mention few of them.

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<sup>80</sup> It was narrated in Adab As'sohbah by Abdel-Rahman As'salmy.



When the messenger went out from his house at night emigrating from Mecca to Medina, the people of Mecca had chosen a strong man from every family and gave him a sword so that they all kill the messenger by one hit. They were about fifty men surrounding the house of the prophet. The prophet went out from among them and our master Ali slept in his bed. Later, Abu-Jahl came and they knew the prophet went out, they looked above the door, doors were low, they didn't see the prophet, they knew he went out. Some of them suggested to enter to look for him, but they said: *"What will the Arabs say? They will say that we enter a house with women of our families."* Where is modern civilization from this noble manner of crude Arabs?

After Abu-Salamah emigrated to Medina, his wife took her son and followed him, his family stopped her, her family came too and they were about to fight, both wanted to take the child, they nearly broke his arms, at last her husband's family took the child and her family took her. So they were all separated, her husband in a place, her son in another place and herself in a third place. She used to cry a lot, at last they became merciful and one of them said:

*"Don't you let this poor woman; you separated her from her husband and her son."* They gave her son back to her and gave her a camel and let her emigrate to her husband on her own.

Othman Ibn-Maz'oon saw her; he was not a Muslim yet, he asked her about her destination, she told him she was going to her husband in Medina. He asked her if anyone was with her, she said she was alone, he said: *"I can never leave you alone."* Don't think he wanted to accompany her for any reason but just to guard her.

Where are such manners at this modern time though we are Muslims?

She said: *"He was walking in front of me holding the bridle of the camel, if we wanted to rest, he made the camel kneel down and moved away turning his back until I get off and rest, when we wanted to go, he prepared the camel and turned his back until I get on the camel, then he came and took the rein of the camel, until we reached Kebaa' (suburb of Medina)."* Then he said to me: *"Here we are, your husband is at this village."* Then he left me and went back. Where are these manners nowadays among Muslims, even among brothers, they are so rare.

The other man who saw the prophet, (May the blessing and peace of God be upon him), he was in a battle, it rained and his clothes got wet,



they rested at noon, the prophet told the soldiers to spread, he went to a tree and he took off his garment and spread it on the tree to dry, he hung his sword and lied under the tree without any guards. That man was an Arab knight, he saw the prophet lying from a high point in the mountain without anyone with him, he thought: *"This is my chance to kill him and relieve the Arabs."*

It was their habit not to kill anyone perfidiously; this is what I want to talk about. The man got there, he held the sword and awakened the prophet though he was able to kill him while he was asleep, but it was a defect to do this in their culture. He said to him: *"Who can protect you from me?"*

The prophet, (May the blessing and peace of God be upon him), said: *"Allah,"* the sword fell from the man's hand.

What I want to say is that he didn't accept to kill the prophet perfidiously while he was asleep because treachery was not their nature.

Are these manners Islamic or pre-Islamic? They are pre-Islamic manners but they are Islamic too, this is God's preparation for them, God prepared them by Islamic manners, they didn't use to tell lies even at very hard and critical situations.

When the prophet, (May the blessing and peace of God be upon him), sent his message to Heracles the king of the Romans, Heracles told his men to get him people from the prophets family. They found Abu-Sufian and few others from Kuraysh, Heracles asked him about the prophet. Later Abu-Sufian said: *"If I didn't fear the Arabs rebuke me for telling lies, I would tell lies at that day."* These were pre-Islamic manners, they never betray or cheat or tell lies, a man never to oppress or assault a woman or expose her for any reason.

The same thing about honesty, this is Al-Aas Ibn-Ar'rabea', husband of lady Zainab, daughter of the messenger of God, (May the blessing and peace of God be upon him). He was a leader of a trade caravan for Koraysh, when he was coming back from Syria, he believed in Islam, he went to Medina and paid homage to the prophet, (May the blessing and peace of God be upon him), some hypocrites went to him and told him to take the trade of Kuraysh as a booty for himself as he is a Muslim now.

He refused and said: *"Should I start my life as a Muslim by treachery, never to be."*

These were original principles for them, he went to Mecca, he didn't fear being killed as he became a Muslim, he gave them all their trades and



said to them: *"O people of Mecca, do I owe anyone of you anything else?"* they said: *"No, thanks, may God bless you."*

He said: *"You witness that now I believe in Mohammed, (May the blessing and peace of God be upon him)."*

He refused to start his life as a Muslim by treachery. If we continue talking about such examples, we will see that the good manners of pre-Islam people are endless. This explains why God choose them to carry out the mission of Islam.

Because they were people of good manners accepted by God, revealed in the book of God and done by God's beloved and chosen prophet.

### *Principles of Islamic call*

So they helped him to apprise the call of Islam. The call of Islam mainly means what the prophet said:

***"I was mainly sent to complete good ethics."*** It was narrated in As'sunan Al-Kubra by Al-Bayhaky after Abu-Hurayrah.

They went everywhere in the world where there are lies, treachery, betrayal, adultery and alcohol, they went to the Persians, the Romans and other places. Their aim and their mission were to purify societies from, such defects as God says in Qur'an:

**17-16: "When We decide to destroy a population, We send a definite order to those among them who are given good things of this life and yet transgress; so that the word is proved true against them, then We destroy them utterly."**

The other recitation is: **"When We decide to destroy a population, We make those among them who are given good things of this life, their leaders,"** I.e. they become governors, **"We make those among them who are given good things of this life, their leaders, and yet they transgress, so that the word is proved true against them, then We destroy them utterly."**

So the people of the areas they opened were astonished, as they were just barefooted and uncovered who have nothing of this life, however treasuries were offered to them. The astonishing thing is that those poor and needy people never aspired to such richness or wealth because they



had certainty in their Lord and they were truthful to their prophet, (May the blessing and peace of God be upon him).

This is what made such nations embrace Islam. They were poor but they were honest, they were needy but they were uninterested in joys of this life, they only ask things from God The Lord of the worlds.

They entered the palaces of Kesra the king of Persia, when they saw those palaces and those superior treasures, our master Sa'd Ibn Abi-Wak'as recited these verses of Qur'an:

**44-25, 26, 27, 28: "How many were the gardens and springs they left behind? They also left corn-fields and noble buildings. They also left wealth (and conveniences of life), wherein they had taken such delight. Thus (was their end), and We made other people inherit (those things)."**

He reminded soldiers who were around him. After they entered the mansion of Kesra and searched everywhere, he told them to bring everything they found to him. Here was the most astonishing thing for the Persians, anyone who found even a needle; he brought it to the leader. He sent the treasuries of Kesra on camels to Medina, the forefront reached Medina while the back was still in Persia. You can imagine this enormous quantity; however no one kept anything for himself because they watched and feared God. When our master Omar showed those treasures in Medina, people were amazed, Omar said:

*"People who brought this are really honest." Imam Ali said: "You abstained (from what is forbidden), so your subjects abstained, O prince of believers."*

The prophet, (May the blessing and peace of God be upon him), gave us this example in everything, whoever wants to protect his harem, what should he do? The prophet said:

***"Abstain; your harem will abstain too."*<sup>81</sup>**

This is God's settled rubric at all times and everywhere in this life.

Then the manners of the Arabs before Islam made God select and choose them to apprise His religion. I want you to know this fact to reply to anyone who talks about this. Some ignorant people ask: *"Why did God choose the Arabs and Arabia so that the messenger be among them?"*

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<sup>81</sup> It was narrated in Al-Mustadrak Ala-As'saheehayn by Al-Hakim after Abu-Hurayrah.



They were qualified to spread this religion as they were stuck to great perfections and manners God loves from people. If the mission had needed weapons, God would have given it to Caesar or Kesra.

### *Beauty of people of perfection*

The effective weapon that works as magic in getting belief to people's hearts is divine manners. God says:

**3-159: "It is part of the Mercy of Allah that you became compassionate towards them, had you severe or harsh-hearted, they would have broken away from about you, so pass over their faults, ask forgiveness for them; and consult them in affairs (of moment),"**

God prepared them, either the people of Mecca or the people of Medina or the people of Arabia, God prepared them all by good manners, they kept to them though they were ignorant people, they gave them to us, where are those who keep to such good manners now?

We just keep to formalities, we also keep to prayers, fasting and visiting the house of God (Ka'ba), but where are the perfections of the companions of the messenger of God. This is what needs high will, strong determination and elevated struggles so that we can be as God says:

**56-13, 14: "A big number of people from those of old. And a fewer number from those of later times."**

We can be among such people by following their deeds, as it was said:

*"Imitate (good people) if you are not like them, as imitating good men is a great success."*

If you search biographies of all former and current righteous people, you will see that they got such degrees by being beautified by good manners of good ancestors and our prophet, the master of all people, (May the blessing and peace of God be upon him). By this they reached perfection not by rosaries or numbers but by support.

A Muslim shouldn't struggle in remembering God's name Al'lateef (The Benignant) one hundred times, but he should struggle to be kind with people, following the prophet, (May the blessing and peace of God be upon him). He should beautify himself by the manners of Prophet Mohammed all over his life, whenever he follows one manner; he inherits



the treasures of that manner. If he follows truthfulness God grants him the degree of As'sedeek (Abu-Bakr), as the prophet said:

***"A man still tells truth and keeps to it until he becomes truthful to God."***<sup>82</sup>

So he gets this degree. If he follows the manner of Honesty, God makes him guardian for His secrets and trustee for His illuminations, he becomes a keeper for secrets of the Esquire, secrets of God's book, secrets of God's destiny because God finds him honest and deserves such gifts as he follows the manners of God's beloved and chosen prophet. If God beautifies him by clearing his soul and purifying his heart, He grants him and prepares him to witness the world of purity, chastity and serenity while he still in this world among people. If God grants him and he follows what God says:

**59-9: "They show their affection to such as came to them for refuge,"**

And also follows what the beloved prophet said:

***"Whoever believes in God and the Day of Judgment, he should be benevolent to his guests."***<sup>83</sup>

And he follows Prophet Mohammed's generosity; God opens divine benevolence treasures for him and grants him things never seen by eyes, or heard by ears or thought about by anyone, of divine grants and divine privacies of treasures of God. If God grants him faithfulness and he becomes faithful even with enemies as the prophet used to be, God fulfills what He promises His righteous people, His beloved prophets and messengers and he becomes as God says:

**33-23: "Among believers are men who have been true to their covenant with Allah, of them some have completed their vow (to the extreme), and some (still) wait, but they have never changed (their determination) in the least."**

Then, inheriting conditions, inheriting illuminations, and inheriting prophecy are just for those who follow the manners of the messenger of God and follow the way of his companions. This is the method chosen by the prophet, his companions, their followers, the followers of their followers, and righteous people to the Day of Judgment. Then what should I do?

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<sup>82</sup> It was narrated in Musnad Ahmed Ibn-Hambal and Saheeh Ibn-Hebban after Abdullah.

<sup>83</sup> It was narrated in Saheeh Al-Bukhary and Muslim after Abu-Hurayrah.



I should search myself, weigh and measure myself by the beloved prophet and his companions; I should see where I am from them. No one would show you what is inside you, but you can show yourself. The prophet said:

***"Blessed is that who is occupied by his own defects not by the defects of other people."***<sup>84</sup>

If you suffer from an illness and went to a doctor, but you deny your illness at the same time, can you respond or benefit from that doctor? No.

But you should know what you suffer from, how should I know? I should measure myself by the conditions of the prophet and his companions and try to reform my manners one after another. I should start by purity and chastity of wills and intentions of the heart, this is the first step, as God says:

**15-47: "We shall remove from their hearts any lurking sense of injury, (they will be) brothers (joyfully) facing each other on thrones (of dignity)."**

My exterior should be the same as my interior. Those who were with the messenger of God were two types:

The first one, their exterior was the same as their interior, the other one, they pretend things different from what inside them, he said about the last type:

***"The worst among people in front of God at the Day of Judgment is that who has two faces, he meets some people by one face and meets other people by another face."***<sup>85</sup>

This is hypocrisy; can such person be a believer even if he sits with believers for ages? No.

Firstly, I should:

- Purify my interior from the descriptions of hypocrites and make my exterior the same as my interior, purity, chastity, beauty, light and brilliance.
- I should get rid of hypocrisy, self-conceit and duplicity because these descriptions will block my way to God and my nearness to the master of prophets. If I want to be known, I feel joy when people praise me and I feel proud when I do something, I should get rid of these defects at the beginning.

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<sup>84</sup> It was narrated in Shu'ab Al-Eeman by Al-Bayhaky and Helyat Al-Awleyaa' after Anas.

<sup>85</sup> It was narrated in Saheeh Al-Bukhary and Muslim after Abu-Hurayrah.



- After that I should perfect my ethics.

In short, this is the prescription of:

**48-9: "Muhammad is the apostle of Allah, and those who are with him,"**

We beg God to beautify us by His beauty, to perfect us by His perfection, to make us among the people of His love and cordiality, to open the treasures of His gifts, grants and bounty for us, to make us all among His granted people in this life and among those who watch His Beauty in the hereafter.

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



## *Epilogue*

### *The method of reaching God's grants<sup>86</sup>*

- **Wills of men**
- **Following men**
- **Drinking places of men**
- **The way of righteous people**
- **Roles of people of nearness**

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<sup>86</sup> This lecture was on Friday morning, 14<sup>th</sup> Zul-Que'da, 1426 Hijri, 16<sup>th</sup> December, 2005 AD, at engineer Said Fahmy Al-Ashkar's house, in the city of Zagazig, before Jom'ah prayer.



*"Among Believers,  
are men who have  
been true to their  
covenant with  
Allah,"*



## *Wills of men*

Every man should have a motivation in his heart that urges him to go rapidly through the world of benignity and abstracts to his Lord until he reaches his aim and gets God's illuminations and His secrets.

How can he achieve this?

Every one from the people of later times should follow, by the eye of his insight an example of those of old times. He should follow his steps, beautify himself by his good manners and follow the way by which he reached his God and keep to it.

No one can reach his God without a way or a method. Whoever wants God's great grants; he should show God his good intentions, pure interior and does his best to satisfy God to get His grants and His generosity.

But if someone just sleeps and at the same time he wants to be listed in the list of great people! Can this happen, O brothers?

Someone always turns away from his work and he does not bear responsibility, can he expect a reward for hard work with those who do their best. Even if this can happen in this life, it can never happen with God who says:

**41-46: "Nor is your Lord ever unjust (in the least) to His Servants."**

So every man should be following a man, some of us might feel pride and wonder why he should follow Abu-Bakr or Omar or Othman? Why doesn't he follow the example of the prophet directly? We say to him:

You should follow men first, then those men take you and prepare you to follow the master of men and Imam of people of perfection, (May the blessing and peace of God be upon him).

Can anyone go directly to meet the president? He should first meet the secretary who prepares him and get him ready to meet him, or can he just come from the street and meets him? This can never happen. God says:

**48-23: "(Such has been) the practice (approved) of Allah already in the past, no change will you find in the practice (approved) of Allah."**

Can anyone of us be a part of a nail of Abu-Bakr? Or who can be a single hair in Omar's body? Who of us can be one of such great men?



## *Following men*

A man should see such a man among those men and follow his way, he should see his way to God, and his behavior with people, his acts of worship and his struggle with his soul and his heart and follow him at all this because this is God's reason. *Every man should be following a man.*

When Imam Abul-Aza'em entered graves of former righteous men, he used to refer to their degrees, for example, when he entered the grave of master Ibrahim Ad'desooky, he described him with lots of words, at the end he said:

*"He took all his grants and bounties from Abu-Dharr Al-Ghefary."* This means that all the grants were dictated to him by Abu-Dharr, i.e. he was following the way of Abu-Dharr. This is a fact, our master Ibrahim Ad'desooky didn't use to have lots of this life the same as our master Abu-Dharr because he was following Jesus the son of Mary. Every one of the companions was following a prophet, and every righteous man is following a companion, the prophet, (May the blessing and peace of God be upon him), said about our master Abu-Dharr:

***"Whoever wants to see Jesus the son of Mary, (in another narration: Whoever wants to see someone resemble Jesus the son of Mary) in my nation, he should look at Abu-Dharr."*** It was narrated in Al-Mo'jam Al-Kabeer by

At'tabarany after Abdullah Ibn-Mas'ood.

Our master Ibrahim Ad'desooky never got married nor looked for a job, he just entered his cell at the age of seventeen and never went out until he was twenty nine. He went out from cell to people calling them to God until he died at the age of forty three.

Most of us live longer than this age, but what we did? Nothing, because we just want to do things for our children, to build a house for them, to marry them or other things, but what we do for ourselves? Nothing and we expect as some brothers of bounty say: *By bounty without doing any effort.* Who said this?

*By bounty without doing any effort*, means to work hard and exert all efforts, then I say (to God): *"What You given to me is by your bounty not by my effort."* I shouldn't see my effort but I just see God's guidance and His support. Some people thought they don't do any effort and at the same time they expect God's grace, how?



Physical sustenance of this life only comes after doing great efforts and hard work; can anyone just hit the ground by his feet to get a treasure? No.

But there must be hard work. Then how we seek God's grace and bounties while we are lazy, doing sins, doing no effort and not working hard? No.

### *Drinking places of men*

This is God's rule all the time, because they are drinking places. This drinking place was for a prophet and someone among the companions inherited it, then some people among righteous people inherited it until the present time. If you gather all the men of this drinking place, you will find them all as God says:

#### **33-23: "Men who have been true to their covenant with Allah,"**

All these men agreed to one thing though they had different conditions at different times:

That they sold their souls to God, they made their lives, their intentions, their deeds and their struggle for God's sake not for themselves or for their children, there is no question about that.

As a result of their truthfulness, if we read through their biographies and their lives, we see that God Himself was responsible for fulfilling their needs not by His reasons or His angels. People who were following our master Jesus didn't see Jesus but they saw our master Abu-Dharr, how he used to struggle, what he did, how he was with God, what were his Awrad and remembrances.

They should follow all this. There should be a door to get in, what is your door? He is the man you choose to follow his way and his method. You should have an Imam to follow his way, if you don't have an Imam, Imam Abuil-Aza'em said:

*"Whoever has no Werd, he can never reach anything."*

Where can he get or reach anything?



## *The way of righteous people*

You should have a way to follow, this way starts when you wake up until you go to bed again, either in acts of worship or struggles, besides the first basis, to do everything for God's sake and to seek His satisfaction.

As for my needs and my family's needs, they are all upon God without any doubt. I just need to work hard for His satisfaction and He fulfills my needs the way He wills, this is the way of righteous people. As for those who work for themselves and for their families, this is not the way of believers but it is the way of other people, our Lord and the prophet, (May the blessing and peace of God be upon him), warned us not to be like them, as it is a way disliked by God and His beloved and chosen prophet.

The way of righteous people is obvious, as lady Rabe'ah said: *"I have to worship Him as He ordered me and He will sustain me as He promised."* This is the way of righteous people. Does this mean I don't seek sustenance? I should seek it but in a moderate way with dignity of belief as the prophet said: ***"Fear God and seek sustenance moderately."*** By the beauty of dignity, the beauty of belief and the beauty of fearing God, but I shouldn't be like dogs, the prophet said:

***"This life is as a corpse and those who seek it are just dogs."***<sup>87</sup>

Imam Ashafe'ey said:

*"If you pull it, dogs quarrel with you. If you leave it, they will be friends with you."*

Believers are always kind-hearted, they never be harsh or cruel, they never have nails or hoofs. No one of us can be among such cruel and severe people.

God mentioned that we shouldn't be like dogs and that He will get us sustenance without limits while you remember and glorify God in mornings and evenings, what do you want other than that?

You should only seek it moderately with dignity of belief. If man fell to these pits we mentioned, he will meet those who will hit him or insult his honor here and there and he will get himself into endless conflicts. But

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<sup>87</sup> It was narrated by Abu-Na'eem in Al-Helyah and Ibn-Abi-Shaybah after Yusof Ibn-Asbat after Ali. As'soyoty mentioned it in Ad'durar and Abu-Ashaykh in his Tafseer after Ali as: "This life is a corpse, whoever wants it, he should be patient with dogs."



believers are always in God's safety He said about them in His divine Hadith:

***"My righteous people are under my umbrella, no one else know them."***

What are they like O our Lord?

He said: He would made for them a way out of every grief and give them sustenance without limits, not only food and drink, but also knowledge, grace, illuminations, inspirations, grants and everything without limits because they followed the way of the beloved and chosen prophet, (May the blessing and peace of God be upon him), his companions, their followers, righteous people and lovers.

### ***Roles of people of nearness***

A believer should look for a role for himself, whoever wants to be an actor, he looks for a band that agrees with his tendencies, either comic or tragedy, he takes a text, reads it and chooses suitable role in which he can excel and do it well, our play is as God says:

**48-29: "Muhammad is the apostle of Allah, and those who are with him,"**

One reads this play and chooses the role that suits his abilities and his potentialities, a role that he can perform on the stage of this life to attract people to God and shows them the beauty of God's religion and the perfection of God's beloved and chosen prophet so that people embrace the religion of God in crowds. This is the issue dear brothers, it is not to take a Word one hundred thousand times of any remembrance, close the door and count to God Al-Kareem (The Benevolent) Al-Wahab (The Giver). God doesn't want this, but He wants an actor to play the role of earlier people about whom God says:

**56-13, 14: "A big number of people from those of old times. And a fewer number from those of later times."**

He says: *fewer number*, because at this time there are many who play the role of Abdullah Ibn-Obay and his group (hypocrites), and there are more who play the role of Abu-Jahl and Abu-Lahab (disbelievers), but at this time who will play the role of:

**48-29: "Muhammad is the apostle of Allah. and those who are with him,"**



They are few, the play might only need one actor for every role and not even needs an extra actor, why? Because such actors are too few, man should search for such roles and live it in his life. If you choose the role of one of the prophet's companions, you should live that role. For example, if someone chooses the role of Obay Ibn Ka'b, he should memorize and intonate Qur'an, he should learn Qur'an with the seven and the ten recitations, because the prophet said in his Hadith: *"The best reciter (of Qur'an) among you is Obay Ibn-Ka'b."*

Is that enough?

No, but after he masters this, he should teach others for God's sake and for His satisfaction, not just for favors. If someone chooses the role of Mo'az Ibn-Jabal, he should search in books and references to know Halal (legal) and Haram (illegal). He should avoid Haram altogether and follow Halal patiently all over his life. Then he should teach it to other people for God's sake and for His satisfaction.

If someone wants any role of the roles of companions of the messenger of God, he should study these roles, learn them and live them so that God grants him and bestows upon him scenes, grants and favors former people got. All kinds of roles are found in this play even the servant, our master Abdullah Ibn-Mas'ood used to keep the stick of the messenger of God and keep his shoes in his sleeve so as not to be lost, he also used to bring water for ablution to the messenger of God, (May the blessing and peace of God be upon him). It was an important role; we need to live each role in order to get its grants. Those who have no role, they are just spectators, how much does a spectator get as a wage? Nothing, he should pay money.

To us, the wage is grants, favors, generosity, scenes, inspirations, and divine gifts, this is the wage, it is not evanescent money. The wage of the messenger of God and his companions was as God says:

**8-41: "And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger,"**  
**May the blessings and peace of God be upon our prophet Mohammed,**  
**his family and his companions.**



## *Biography*

### *Ostaz Fawzy Mohammed Abu-Zeid*

- **NAME:** Fawzy Mohammed Abu-Zeid.
- **DATE OF BIRTH:** 18<sup>th</sup> of October 1948.
- **PLACE OF BIRTH:** Al-Jommeiza, Al-Santa, El-Gharbeya.
- **QUALIFICATION:** Dar Al-Oloom License, Cairo University 1970.
- **OCCUPATION:** Ex. General Director, El-Gharbeya Educational Governorate, retired 2009.
- **ACTIVITY:**
  1. Head of Da'wa Ila Allah General Association - A.R.E. announcement number 224, headquarters: 114, 105 ST. Hada'ek Al-Ma'ady, Cairo. Branches all over A.R.E.
  2. He cruises all over Egypt to prevail Islamic call and for the revival of manners by wisdom and fair preaching.
  3. In addition to Islamic writings to revive Islamic glory.
  4. By recorded tapes and other means of multimedia for his sermons and meetings on tapes and CDs.
  5. Also through his internet website:

[www.fawzyabuzeid.com](http://www.fawzyabuzeid.com)

### **HIS CALL:**

1. He calls to discard fanaticism and disagreement among Muslims. He calls for collecting Muslims, the revival of spirit of Islamic brotherhood and throwing away envy, spite, selfishness and other diseases of the ego.
2. He teaches his followers pure spiritual principles after clearing their souls and purifying their hearts.
3. He works for purifying Sufism from appearances not related to the reality of religion. He tries to revive practical Sufism based on Qur'an, Sunna and deeds of noble companions.

### **HIS AIM:**

He works for restoration of Islamic glory by reviving the spirit of belief, prevailing Islamic ethics and assuring the principles of Qur'an.

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

**FINISHED BY GOD'S GUIDANCE AND HIS SUPPORT**



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