

## **The Special System for the People of Specialty**

The Great Sufi Master of the Path and Reality

Mawlana Ahmad Al-Rifai the Grand

[(512 AH)(1118 AD)]-[(578 AH)(1182 AD)]

*May Allah sanctify his sacrament  
and be pleased with him*

**Nada S. Yousuf S. Hashem Al-Rifai**

In the name of Allah, the Compassionate, the Merciful

Praise be to Allah, glorifying He who is due praise, and may His peace and blessings be upon His noble Prophet and Messenger Muhammad, holder of the divine praising banner, and his descendants and companions who stood fast to the covenant and fulfilled the promise.

### **INTRODUCTION**

Having said so, O gentlemen!

The creation's atoms are governed by the Creating Sultanate, including the human world, which is subordinate and predestined to that divine sultanate. The world is within His fist, and every single person is owned by his creator, being a slave of Him (may He be glorified and exalted), free before anyone else other than the Almighty Creator.

People are equal in their rank of slavery and in their position of servitude to Him, the Almighty Creator. The more correct the slave's belonging to his master is, the more superior his rank rises above his brothers' in kind and the higher he ascends over them, until he begets a divine sultanate, a sense with which he presides over others. The scope of his leadership is in proportion to the sense that he has obtained from the saintliness of his Creator the Almighty. These messengers are higher in rank and leadership among the prophets. These are the steadfast messengers of high resolve, superior to the other messengers and more general in their mission. The Master of the steadfast messengers of high resolve is our beneficial merciful Prophet (may Allah's peace and blessings be upon him and upon them all). According to what was given to him of the dignified divine meaning, he has a greater status, a more comprehensive mission, a wider circle, a more complete rule, a more eloquent cogency, a more impregnable authority among the steadfast messengers of high resolve, the prophets and messengers (may Allah's blessings be upon them all).

### **THE PROPHETS' HEIRS**

Consequently, the command that is given and executed in the human worlds is the divine command, and the organizers who act according to the divine tradition are the prophets and

the messengers and, on their behalf, the men of divine knowledge and religious wisdom, who are the heirs of the prophets. Control of this command is within the hand of the prophecy's deputy in every era, and it is by this command that he roams and attacks, speaks and acts, and by this command that those in a superior position submit to him. Leadership belongs to him, as he is in charge of the collective authority entrusted to him, and after him come the people of insight who are in the tail of knowledge by the state of prophecy, the secrecy of creation, and the rule of creating. These people of insight all have, each one in proportion to his share, leadership over those of his brothers who are below him. He teaches them and purifies them, treating them with kindness to teach them and with toughness to discipline them. He drives them to the carpet of knowledge and the presence of understanding, to save them from the rut of ignorance and the imprisonment of deterioration from this secrecy, to take them from darkness to light—from the darkness of lowly human nature, low aspiration, shortsightedness, and ill-founded aims, into the light of honorable human nature, high aspiration, right vision, and lofty aims. He rectifies their crookedness and corrects their shortsightedness, so that the smudge of their failure and the outburst of their eruption are erased. Glory be to Allah, His Prophet, and the believers.

### **SONS OF THE ONE RACE**

Do not claim, O brother, that your brother the other man is your slave due to your money, time, fortune, prestige, or affairs. He is above that, and you are below it. Everyone who is equal to you in structure, and everyone who is similar to you in figure and pattern, is your brother in kind, your partner in humanity; he is not your slave, and you are not his owner.

Everyone who is different from you in structure is an extension of his race, no matter low or great, and you are an extension of your race. Therefore, know your limits and do not live in isolation. Your need obliges you to join the sons of your human race and to be sociable with them. It necessitates that you show courtesy to the categories of the races of things, animate and inanimate, prominent and hidden, superior and inferior.

### **DIVINE KNOWLEDGE**

Therefore, gather your opinion within the knowledge of Allah, in order to raise within the rank of your humanity among your race and to purify yourself. Do not be of little knowledge, low determination, and poor vision.

Observe the judgment of your Lord, walk by your soul, move your determination within Allah the Almighty's kingdom, and learn from His products. He the Almighty said: "So take admonition, O you who possess vision" (Qur'aan, 59:2).

### **FATALISM**

Its affair enslaved some people who, without this enslavement, would have been free. They disobeyed Allah, making them fall into the rut of slavery. They were enslaved by their disobedience and humiliated by their insolence. So, adopt a lofty intention and take the road of surrendering to Him, walking honestly toward him, not toward anyone else. Do not say: His fate stopped me from walking to him! Instead, it is because of your idleness, the laziness of your resolution, and the tepidity of your determination!

Align fate and destiny, and send with them your heart, your certitude, and your belief. Then align your mind and management, and send with them your opinion, your prudence, your hope in your Lord, and your reliance on Him. Set your mind on work, and be on the side of reason and order, supported by good thoughts in Allah and true reliance upon Him the Almighty, so that when it is over and the dust is driven away, your affairs may lead to triumph and the branch of hoping in Allah, of maintaining good thoughts toward Him and sincere reliance on Him, may yield the fruit that you had wanted. And if this work results in defeat, destiny is uncovered to you and hence you are excused; you will be thanked for your endeavor and your work blessed by Allah Almighty and His special slaves.

### THE IMPACT OF THE TONGUE AND THE ROLE OF THE WORD

I ask you in the Name of Allah and advise you to take care of yourself, O wise man! You are one of the treasures of Allah the Most Merciful. You are great to Him who formed you, if you valued yourself and knew your honor. Your Lord privileged you in mind, and through it raised your degree above those who are below you and gave you a tongue spewing pearls of wisdom to its hearers, enchanting them in their hearts, engaging their minds, developing their resolution, stopping them at their limits, and gathering them at their level of intention. So, do not belittle the honor of speech, neglecting its rank, which dangles from the superior world and descends to the lower world.

These are the letters of Arabic alphabet:

ا	ب	ت	ث	ج	ح	خ
alif	baa	taa	thaa	jiim	haa	kha
د	ذ	ر	ز	س	ش	ص
daal	thaal	raa	zaay	siin	shiin	saad
ض	ط	ظ	ع	غ	ف	ق
daad	taa	thaa	ayn	ghayn	faa	qaaf
ك	ل	م	ن	ه	و	ي
kaaf	laam	miim	nuun	ha	waaw	yaa

They are the spelling letters, the connection of the speech systems, and Allah's revealed Book to Adam (peace be upon him). Speech is Allah's sword, by which He collects and separates, makes things hateful or beloved, and creates wonders. By it, hearts become righteous and connect to secrets, thoughts are softened, and intimacy and affection are begotten. By it, allegiance is renounced and floods of strife descend. Its flowing waters are a succor in times of adversity and a source of determination. Its rising floods increase resolution to the presence of

divine nearness. By its attractiveness, talents trickle down into the heart's haven, followed by the drawn sword, which is hidden within it, first as the sword rises, and second as an instrument, an article, working to bring orderliness.

A word said by someone who is a heretic disbeliever makes him stand by the side of the firm believers! And a word said by someone who is a firm believer makes him stand by the side of the ungrateful disbelievers!

O intelligent man, by your pledge of allegiance to the name of your Lord, by your covenant on the path of your Prophet, you go ahead to heavenly attendance. I said this word and stood upon it; thus, I became among the people whom Allah had "imposed on them the word of piety and they were better entitled to it and worthy of it" (Qur'aan, 48:26).

The speech that your tongue pronounces and your mouth utters is your heart's evidence, your secrecy's cabinet, the total of your identity's nobilities, the content of your attributes, and your composition, as you empty your wholeness into it. After your speech came out of your mouth, it wrote about you, transcribing you on patches. It reported you, conveying you to others' ears. It toured you around the mouths and sheets, erected you in assemblies and bureaucracies, and confirmed you in others' eyes and hearts.

Be of noble word and noble determination, a brother of wisdom. Do not unveil wisdom through illusion, acting like a philosopher who has stripped wisdom of its honor, dressing it under the name of philosophy with clothing that is not hers!

Yes, be wise and speak with wisdom, and beware of philosophizing, whose illusive ways push you off the path of correctness, aiming to expand the imagination in the areas of implementation and dealing, so that the mind does not stand by idly. Thus, the intention itself is good, yet it is false in stripping rightness from the philosopher's words.

The same speaker meant to convey abstract wisdom. He dismantled the words, which he thought were good and from his own emptiness. This is a sign of good thinking, yet good thinking became linked to his prattle.

I wish that the philosopher had blurred his own emptiness, stuck to wisdom, and arose and spoke according to wisdom to benefit the people. I wish that he who is thought of as good had blotted out his emptiness and, following the rope of wisdom, washed his secrecy of its falsehood and calumny, clinging to the wise men's train to benefit from their knowledge and to benefit others from their knowledge.

It is a wonder that a man may be dissolute in himself and yet protect the secret of wisdom! Allah supports his matter through him and honors his soldiers through him. The Messenger of Allah (may Allah bless him and his family and grant them peace) said in the Battle of Khaybar: "Get up, Bilal, and announce: 'None shall enter Paradise except a believer, for Allah supports the religion with the dissolute man.'"

What would a wise man do with house rags, people whose veins have swelled with the claim, and who have no trace in the religion? Jabir (may Allah be pleased with him) said: "The

Messenger of Allah (may Allah bless him and grant him peace) said to us on the day of Al-Hudaybiyah: 'You are the best people on Earth and we were one thousand and four hundred, and if I could see today, I would show you the place of the tree,'" meaning the tree under which the Messenger of Allah (may Allah bless him and his family and grant them peace) pledged allegiance to them, which is referred to in the saying of Allah Almighty:

"Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree" (Qur'aan, 48:18).

So look, O intelligent brother, how the superiority became true for one thousand four hundred men at that time, from among the people of the Earth, east and west! Was that because they sacrificed themselves and their wealth to raise the word of Allah Almighty and to glorify His religion? And on that basis they pledged allegiance to His Messenger (may Allah's prayers and peace be upon him and all of them).

Is religion anything but a truthful word and a lofty ambition? The ambition of the noble and generous man falls on every honorable thing, and the ambition of the vile and base man falls on every fallen thing; and the Lord of doubt creeps into doubt, and the good man only thinks good. The ambition of the good man does not leap with him except to the sublime, and the loftiness of ambition is from faith. The fallen and lowly want to be elevated by their ambition, but they are overcome by their selves, while the good man is elevated by his removal. For the lowly man, his ambition collapses and he falls by nature, seeing his madness in the mirror of his imagination, his soul elevated by its deviation from determination!

May his mother bereave him! What is the difference between impudence and wisdom? Are darkness and light the same?

Ambition raises the servant to the station of secrecy and whispering supplication.

The ambition of the Master of divine knowledge, the wise one by His light, is higher than the throne. O prisoner of the claim, increase the level of your ambition, measure it against the levels of people of ambition, and judge whether you are among the believers, whether you are among the truthful.

Grind the barley flour of your imagination with the millstone of wisdom, so that the winds may blow away flour. Then, extract for your nature pure wheat from the seed of the wise, the notables of the ancestors, the inheritors of the Prophet of Guidance (may Allah bless him and grant him peace).

He (may Allah bless him and grant him peace) said: "A time will come upon the people when groups of people will invade, and it will be said: 'Is there among you one who accompanied the Prophet (may Allah bless him and grant him peace)?' It will be said: 'Yes, and he will be granted victory.' Then a time will come and it will be said: 'Is there among you one who accompanied the companions of the Prophet (may Allah bless him and grant him peace)?' It will be said: 'Yes, and he will be granted victory.' Then a time will come and it will be said: 'Is there among you one who accompanied the companion of the Prophet's companions (may Allah bless him and grant him peace)?' It will be said: 'Yes, and he will be granted victory.'"

This is the secret of the Muhammadan inheritance, and his Sunnah (may Allah bless him and grant him peace) is established and his wisdom is everlasting. Therefore, O righteous brother, do not be deprived of the spoils of his Sunnah, prevented by your worries and concerns from the table of his wisdom. If you revive one of his Sunnahs, or spread one of his wisdoms, then victory and continuous good news are yours, because you have become one of his party, having entered into the ranks of the best people on Earth, his special ones, and you will be with him tomorrow while he says from the hadith (saying): "A day's guarding in the way of Allah is better than the world and everything in it."

Stay in the way of Allah with your wealth, your self, your knowledge, your deeds, your wisdom, and your determination.

The noble (Sharif) one from the descendants of Fatima (peace be upon her) was restricted by the Shari'ah (religious law) from eating charity. The Prophet (peace and blessings be upon him) said to one of his two noble grandsons: "Did you not know that the family of Muhammad does not eat charity?"

The people of the Divine Presence act according to the deeds of the family of Muhammad, urging others to do the same. The ambitions of the people of the Divine Presence rise above idleness and laziness; their chivalry, effectiveness, and Muhammadan gallantry lead them to split the dust of the universes and enter all the arenas of existence, all of which is for Allah and His Messenger, and to raise the word of Allah in the kingdom of Allah with overwhelming wisdom and radiant ambitions. These combine not only the matters of this world and the hereafter, but also the successful, the close, and the beloved, that is, the accepted friends of Allah: "Indeed, the friends of Allah have no fear, nor shall they grieve" (Qur'aan, 10:62).

Allah took a covenant from the soul of simple Ahmad, the servant of Allah, not to dwell on trivial matters. Whoever has high aspirations for Allah, his status will be high with Allah, and whoever stands by his purpose will not be disappointed! And whoever does not overcome various incidents by turning a blind eye to them out of delight in his Creator, he is far removed from the sweetness of faith and the taste of ambition.

Do not let my urging you to have high aspirations make you ignore the condition of the weak and the poor; their professions and crafts, their customs and livelihood matter. For knowledge of their condition and acting upon that knowledge, understanding its secret and advancing toward that which has no end except the Shari'ah, is only from high aspirations and from the flashes of the secrets of prophethood.

These great prophets (peace and blessings be upon them), all herded sheep, including our Prophet, the Master of the Arabs and the non-Arabs, explore the ways of the nations, knowing the conditions of their sects, so that they can govern their worlds, train with kindness, and follow their paths, even with regard to non-speaking animals. They rise so high as to weave the veil of ambition, with general kindness toward every prominent and obscured, visible and invisible thing, so that as masters they would be a general mercy upon Allah's creation, a sweet, pleasant, and salubrious sea that flows over Allah's kingdom. This is the path of the inheritors, whom Allah has rewarded with divine opening, connecting them with the ropes of the messengers and making them representatives. He united their affairs for them, giving them

morals from the pearl of the messengers' necklace, the most honored by the Lord of the Worlds, our Master Muhammad, the trustworthy Prophet (upon him and them be the prayers of Allah the Righteous and Supportive King). He clarifies what is necessary for the creation regarding the afterlife and their livelihood, and he becomes like rain, benefitting wherever it falls. "Allah is the Guardian of the pious" (Qur'aan, 45:19), and "to Him return all affairs" (Qur'aan, 11:123). From Him is help and victory, and "Allah (Alone) is Sufficient for us, and He is the best Disposer of affairs" (Qur'aan, 3:173).

The honor of the mind lies in fairness; otherwise, it is defeated by what the soul presents to it of the delusion of passion. The honor of understanding lies in submission; otherwise, it is ruled by the intrusion of opinion, which crushes with the falsehood of greed and seeks to limit what is right. Whoever is taken by his falsehood and exceeds the limit of what is right is a traitor! And the mother of these false hopes is a swimming thought, which drags the mind to conjure up a pleasure that pleases the self and delights one's desire, bringing the willpower to a stop! In that way the mind leads determination into a conflicting set of purposes!

If he who is determined knocks at the door of heaven, and he has no sign of divine knowledge by which he could gather people to Allah and benefit them in their religion and their worldly life, then he is nothing. And he who is not jealous for the beloved and is not pleased to hear his blame in his ear is not a lover. And he who is not jealous for his friend, to the point of not being pleased to hear his blame in his ear, is not a friend! Chivalry is the slave's ladder to the lote tree of the utmost glory, and in it is a noble foundation of the fervor of jealousy for Allah. Uprightness is a description contained in the cloak of every great person. The pure Master of divine knowledge deems the world insignificant, so he does not see it except below the strap of his sandal. He considers things great for the Creator, so he does not see himself neglecting anything but returning that thing to its origin.

Come, O wise man, combine these two, and you are the great man. See with the insight of your knowledge the life of your trustworthy Prophet, his pure family, and his righteous and guiding companions. They conquered lands, protected people, paved the way, bestowed justice, organized affairs, and governed nations wisely. They were the most ascetic of people regarding this world and its trivialities, and the most distant from it and its purposes.

Walk between the two walls: the wall of action and the wall of submission. Ascend to the world of your unity with your differences. Do not confuse your being with the seniority of your Lord, for if you do, you will be drawn into the ranks of the misguided!

Combine by your differences your knowledge with His command, your actions with His gratification, your seeking with His generosity, and you will then be among the righteous.

Do not sleep on your current state, without rising to a spiritual state above it, for he whose two days are equal is deceived! How beautiful is the walk in Allah, toward Allah: "To Allah we belong and truly, to Him we shall return" (Qur'aan, 2:156).

Be wise in your preaching: "And be not a pleader for the treacherous" (Qur'aan, 4:105).

And act upon your knowledge if it is sufficient for you to act upon it, and do not stop at a limit in knowledge, for its limit is beyond your lifespan. Seek knowledge from the cradle to the grave: "I take Allah's Refuge from being among the ignorant" (Qur'aan, 002:067).

Raise your sight to the sublime through your religion, through your Prophet, and through your Lord. Do not lower your gaze to the dust of baseness, lest you crouch on every saddle. That is the mark of the idle. Armor yourself with the knowledge of the companions, and follow the path of the noble prophetic family (upon them all be contentment and peace). Then, your state will not overwhelm you, nor will your status misguide you. Align yourself, even if the distance is far, with their lineage. Achieving their spiritual states will enter you into them, and adopting their morals will bond you with them: "He who deceives us is not one of us" is a noble hadith of our Prophet (peace be upon him). Based on this, he who does not deceive us is one of us, whether the distance is near or far. This is in all matters and situations.

The rising star of the dawn of Muhammad's light rises and never sets until Allah inherits the Earth and all who are on it, and He is the best of inheritors. Whoever takes it upon himself to serve that noble entity by reviving its Sunnah and upholding its cause has succeeded and will receive the reward of one hundred martyrs. What I say is supported by the words of the Prophet (peace and blessings be upon him): "Whoever adheres to my Sunnah when my nation is corrupted will have the reward of one hundred martyrs."

The Messenger of Allah (peace and blessings be upon him) was asked: "O Messenger of Allah! Which people are best?" He replied: "A believer who strives in the cause of Allah with his life and wealth." They asked: "Then who?" He replied: "A believer in a valley, fearing Allah and avoiding people's evil."

Do you understand, righteous brother? Realize that your Prophet, the very secret of eternity and the light of everlasting sight (peace and blessings be upon him), divided people into three categories:

1. A beneficial man who strives in the cause of Allah with his life and his wealth. 2. A man who fears Allah and isolates himself from people so as not to harm them. 3. A man who, if he is not one of these two men, is a harmful one (may Allah protect us), and he is doomed! This is what the possessor of the sum of sayings included in his words, and the best of the three is the one who strives in the cause of Allah with his life and his wealth.

The aspirations of the successful are guided to seek the truth through jihad in its cause. This takes many paths and types: some are with the tongue, some with the hand, some with money, some with determination, and some with resolve. All of them lead back to Allah, encompassed by His statement: "As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths" (Qur'aan, 029:069). The most honorable of them are those who gather all types.

The gaze of authority judges character in various ways: right, wrong, illusion, and other things. Do not be captive in your actions to the gaze of authority. Whenever it is present, you act, and whenever it is absent, you are nullified! That is the stain of hypocrisy, the stain of hope, the stain of fear. Cast them away with your resolve, and strip them off, devoting yourself to your Lord.



How low is the ambition of the one who is restricted by looking at his actions, and whose absence of ambition frees him from acting. What audacity is there in a lofty ambition? What note does it have in the ears of events, and the levels of the ascension of the secret in the worlds of the unseen and the present? Ambition increases according to the light of reason bestowed upon it, and success is in the hand of Allah Almighty.

People of sight and insight are perplexed by what lies beyond these curtains. Bewilderment is the inability of rational beings to attain pure faith and stand on the path of safety:

“And they esteem not Allah as He should be esteemed” (Qur'aan, 039:067).

While this is His Book, including its established cogency and everlasting miracle, and while His Book contains all the wisdoms, the hidden and the obvious, the whole and the partial, the Master of divine knowledge recognized them and thus saw the greatest evidences of his Lord. And for this greatest secret, the Prophet (may Allah bless him and grant him peace) said: “The best of you are those who learn the Qur'aan and teach it.”

Clear verses, comprehensive words, divine secrets, and divine sciences are contained in the publication of this upright Book and ancient speech:

“In that, there is a reminder for men of understanding” (Qur'aan, 039:021).

There are the roving soldiers of Allah, the flowing seas of Allah, the pouring clouds of Allah, the effective swords of Allah.

“Alif, Lam, Mim (letters of the Qur'aan) \* This is the Book (the Qur'aan), whereof there is no doubt, a guidance to the pious and righteous \* Who believe in the unseen and perform prayer, and spend out of what we have provided for them \* And they believe in what was revealed to you, and in what was revealed before you, and of the Hereafter they are sure \* They are on guidance from their Lord, and they are who will prosper” (Qur'aan, 02:01-02:05).

Take the model of power, the state of knowledge, the affair of ruling, and the authority of command from this noble Book, to which “Falsehood cannot approach it from before it nor from behind it” (Qur'aan, 41:42).

Those who are bound by their nature are burdened, overcome by their desires, and subdued by their ego, making them believe they are above their kind. Beware of the temptations of Satan, for he tempts you and makes you believe you are above others! Fear Allah with regard to human beings. Your Lord (glory be to Him) said to the most noble and greatest of them: “Say, I am but a man like you” (Qur'aan, 018:110). And He struck for him the veil of superiority with authority: “But it is revealed to me” (Qur'aan, 018:110).

With him (the Prophet Muhammad), revelation was sealed, and after him, it ceased. The sameness in all of us remains with us, unsealed and uninterrupted as long as human beings exist.

On this point, "In whatever form He willed, He assembled you" (Qur'aan, 082:008). Take the portion of good behavior and a share of the lesson from your composition. He assembled you from the many, disjointed, composite parts of your species, and established you as you are. So protect your parts from the evil of your own choice.

Do not allow your ear to listen to lies, falsehood, and obscene speech. Do not send your eye to gaze at what is impermissible. Do not allow it to admire ephemeral things, lest your nature leads you to envy them, overstate their importance, or esteem things too highly.

Do not push your feet to walk with what displeases your Lord. Do not speak with your tongue except for good. Do not extend your hand except to your Creator in what leads to His pleasure. Protect your stomach, your back, and what you conceal from everything that would plunge you into the abyss of questioning and shame.

Thank Allah for prosperity and adversity, remember Him in times of hardship and prosperity, and be with Him in health and sickness, at His door in sickness and well-being. Do not let sickness and ailment prevent you from seeking His door (glory be to Him). The Prophet (may Allah bless him and grant him peace) said: "The example of the believer is that of a raw crop: wherever the wind blows, it bends the plant, but when it straightens, it is struck by calamity. The wicked person is like a cedar tree, straight and upright until Allah breaks it when He wills."

Therefore, rejoice in your faith, and rejoice in your Lord and what comes from Him, out of faith in Him and reliance on Him. Be content with Him in all your circumstances. For the wise person's contentment prevails over his discontent in all his affairs, while the foolish person's discontent prevails over his contentment in all his affairs! Similarly, one should not accompany a troublesome and discontented companion, and one should never separate from a contented and tolerant companion.

The soul finds pleasure in any state that leads it to tranquility, unity of condition, and vim, whatever it may be. It finds difficulty in any state that draws it to provocation by the path of discontent or that brings it to the pool of dispersion.

Stand upon the feet of patience to interact with human beings, for the body has only one head. Do not decide to make every limb in the body a head. Tell someone who has not fully realized the proportion of his creation in the ruling of the head: Be a tail and not a head, for the first blow falls on the head. Raise the ambition of the one who has descended due to his indolence from the right of his creation, as if he was created as a hand and became a foot, or was created as a foot and became a hip. Do not see your knowledge and actions as superior to others, for that is an audacity toward the Creator (may His majesty be glorified).

The Messenger of Allah (may Allah bless him and his family and grant them peace) said: "No one's deeds will admit him into Paradise." They said: "Not even you, O Messenger of Allah?" He said: "Not even me, unless Allah bestows His grace and mercy upon me. Therefore, aim and go near the aim, and let none of you wish for death. If a person does good, perhaps he will increase in goodness, or if he does evil, perhaps he will seek forgiveness." The forgiveness to which the Messenger of Allah (may Allah bless him and grant him peace) referred is the servant seeking the Lord through repentance and returning to Him, for He is the Most Generous of the generous.

O righteous brother, be kind with Allah's creation, merciful and compassionate toward your parents, your mother and father, and maintain close ties with your relatives. Be affectionate and compassionate toward your neighbors and toward the believers, and emulate the morals of your Prophet (peace and blessings be upon him): "He is solicitous to you, and full of pity and mercy toward the believers" (Qur'aan, 009:128), and "The Prophet has more authority over the believers than they have over themselves" (Qur'aan, 033:006).

And if Allah brings into your family someone who is not one of them, be merciful to them as you would be to your own family, following the example of your teacher, who planted goodness in the hearts of Muslims (peace and blessings be upon him and his family).

Usamah ibn Zayd (may Allah be pleased with him) said: "The Messenger of Allah (may Allah bless him and grant him peace) would take me and sit me on his thigh, and he would sit al-Hasan (the Prophet's grandson) on his other thigh. Then he would embrace them and say, 'O Allah, have mercy on them, for I am merciful to them.'"

Be kind to your neighbor, for the Chosen One Muhammad (may Allah's most perfect blessings and most exalted peace be upon him and his family) said: "Gabriel continued to advise me to be kind to my neighbors until I thought he would make them heirs."

You should recognize the right of a wali (saint), by refraining from doing anything that exceeds the right of Allah and His Messenger. The Messenger of Allah (may Allah bless him and grant him peace) said:

"Allah, the Blessed and Exalted, said: 'Whoever shows enmity to a friend of Mine, I declare war against him. My slave does not draw near to Me with anything more beloved to Me than what I have made obligatory for him. My slave continues to draw near to Me with voluntary acts of worship until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. If he asks Me, I will give him, and if he seeks refuge in Me, I will grant him refuge. I do not hesitate about anything I do as I hesitate about the soul of a believer. He hates death, and I hate to offend him.'"

Therefore, take from this sacred hadith knowledge of the saint; recognize his right and do not belittle him, nor exceed the limits set by him. Seek goodness because of him, follow him, and repent to Allah as he repented. Recite much of the Qur'aan at the time of dawn, for at that time there is meaning in the state of the Prophet (may Allah's prayers and peace be upon him). May Allah be pleased with Ibn Rawahah, the noble companion, for he said, praising the Master, our trustworthy Prophet (may the Lord of the Worlds' prayers and peace be upon him):

"And among us is the Messenger of Allah, reciting His Book when the well-known dawn breaks, shining.

He showed us guidance after blindness; thus our hearts are certain of it, that what he said will happen.

He spends the night, turning away from his bed when the beds of the polytheists become burdensome."

Perform the two rak'ahs (bowings) of Fajr prayer, as Aisha, the truthful one (may Allah be pleased with her), said: "The Prophet (may Allah bless him and grant him peace) was never more rigorous in his voluntary prayers than he was in his two rak'ahs of Fajr." Be keen to perform the obligatory duties of Allah. Fulfill the rights of your noble Prophet by adhering to his Sunnah, glorify what Allah has glorified, and be steadfast in the cause of Allah. Allah Almighty said: "Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves" (Qur'aan, 48:29).

Throw away everything that hinders the truth. Do not incline toward anything crooked; follow the straight path. Abandon every path in which you see something difficult that you disapprove of, and follow the path that you know. Follow in every word and deed the Shari'ah of your Prophet, the great and mighty Master (may Allah's prayers and peace be upon him and his family). And if you speak, then speak only good, and if you act, then do only what is right, and if you accompany, then accompany only the good, and if you stand and sit, be honest and clean.

Do not worship Allah on the edge! Worship your Lord and do not associate anything with Him. Make your argument the words of your Prophet, who is more deserving of your trust than your own self. And if you are afflicted, extend your hand of hope to your Creator, "And be patient for the judgment of your Lord" (Qur'aan, 052:048). "And despair not of Allah's mercy. Surely none despairs of Allah's mercy except the disbelieving people" (Qur'aan, 012:087).

And await Allah's relief, for the Messenger of Allah (peace and blessings be upon him) said: "Awaiting relief from Allah for my nation is an act of worship." And he (peace and blessings of Allah be upon him) said: "Indeed, in every blink of an eye, Allah provides a hundred thousand imminent moments of relief."

Pay attention to the glimpses of your Lord at every glance, and magnify things by their Manifester (glory be to Him). How great are the secrets of Allah hidden in the worlds of His creation! Nations have become accustomed to magnifying their great ones! And every nation has become accustomed to longing for the state of the great ones of other nations. Therefore, when they see them, even if they were above their great ones possessing strength and might in battle, their eyes lower them from their ranks and they see them as less than they are. You see them, then, magnifying what they have and belittling their customs, marveling at their large numbers and mocking them for their clothing! And that is only due to shortsightedness in gathering the affairs of the people and fathoming the wisdom of their state, the wisdom of their customs, the condition of their country and what they are like, because the condition of the great ones of that nation and its condition are firmly rooted in the hearts of the nation, and because those customs and inclinations are impressed upon the souls.

The matter is likewise with regard to beliefs and doctrines. The wise and rational person does not see this or say it, but rather the truth is hidden within him and he stops at it. He approves of what the Shari'ah approves of because it contains the most noble of virtues, and he disapproves of what the Shari'ah disapproves of because it is free from ugliness. He puts everything on the scale of wisdom. If it is weightier, he approves of it, and if it is less weighty, he disparages it. In both matters, he is on the platform of good manners. He does not tear apart the veil of Allah that is drawn over His creatures, and he speaks the truth, not fearing the blame of others in Allah's cause.

Thus, be that wise and generous man. If Satan tempts you and leads your nature to transgression and arrogance, or to aggression, stubbornness, and obstinacy, or if he spreads a carpet of envy in your thought and you become unjust and do things in the wrong place, then seek refuge in Allah from the accursed Satan. Remember your Lord and, by remembering Him, remember death, for it is the door to return to Him, and the return to the presence of His command, and the path to standing before Him. Remember there His questioning you about everything, and do not forget the secret meaning of His Almighty's saying: "Allah ever watches over you" (Qur'aan, 004:001).

Wander with your heart in every presence, and take what is pure. Leave what is turbid, and let your work be righteous so that it may be raised to Him (glory be to Him): "Unto Him good words ascend, and righteous deeds He exalt" (Qur'aan, 035:010). Gather the people around Him, not around you! Take them to Him, not to you, as He is the Guide on the straight path.

Stop! It is a house of lessons, O son! Consider it, consider it and walk with everything in it with Allah. Beware of anything that is outside of it distracting you from your Lord, and beware of idleness.

"How ugly the idle Sufi is, feigning asceticism while yearning to get money, his hand outstretched while begging! It is not according to determination that a man sees himself taking, but that a man sees himself giving. Lowering the hand is harder than cutting it.

Practice as a profession whatever your strength reaches up to, and whatever you're capable of doing. Within the lowest craft, business, or work—if you were aware—is the most noble attribute of the people of determination; that is, disdaining the gifts of others to rely on the generosity of Allah Almighty.

The Messenger of Allah (may the peace and blessings of Allah be upon him) said: 'Verily, Allah loves to see His slave tired in demanding allowed (halal) livelihood'" (narrated by Ibn Abi Al-Dunya and by Al-Daylami from Ali bin Abi Taleb, may Allah be pleased with him).

Weave the San'aa (of Yemen) patterns, the Persian clothes, the Sevillan silk between the columns of this village, and join the crafts of the Arabs, the Persians, and the Romans, then give charity to your brothers from what you have earned, which is lawful and good. "Say: Who has prohibited the adornment of Allah, which He has brought forth for His slaves, and the good provisions?" (Qur'aan, 007:032). Good things are for Allah, if they are earned lawfully and spent lawfully.

The Master of the determined (peace and blessings be upon him) said: "Indeed, Allah loves the believing professional."

The most abhorrent thing to see is a man with the appearance of an ascetic but the ambition of a beggar! Whoever bows down to receive and is content with begging is by nature viler than decrepit women!

I do not say this to alienate hearts from beggars. Fulfill your duty to show mercy to Allah's creation and give charity to the poor for the sake of Allah. This is what is required of you. Do

not let Satan tempt you, lest your souls be disgusted by them, and you humiliate them and view them with contempt! This, then, is the result of Satan's insinuations and plots!

But I say this to raise the spirits of my brothers, the seekers of truth, away from idleness. The Messenger of Allah (peace and blessings be upon him) said: "Indeed, Allah hates the idle slave."

I saw my maternal uncle and my master Sheikh Mansour (may his grave be showered with mercy) return the gifts of some of the poor, so I asked him about that.

He said: "There is something in it that is included in the demand, yet if it were through a clear and pure path, I would have accepted it." He meant that if that thing had not had a disfigured face from the demand, and was from lawful and good money, he would have accepted it, in accordance with the Sunnah of Muhammad, for he (may Allah's prayers and peace be upon him) returned the charity and accepted the gift.

This is the way of everyday people. Indeed, they give others precedence over themselves, even if they are in need.

Imam Ahmad ibn Hanbal (may Allah have mercy on him and perfume his grave) said to his son Abdullah, after he had accompanied the Sufi master of divine knowledge Abu Hamza al-Baghdadi (may Allah sanctify his resting place):

"My son! You should keep company with these folks, for they have surpassed us with their abundance of work, watchfulness, fear of Allah, asceticism, and lofty aspirations. May Allah have mercy on him." How fair he was! He described the people as they deserve, and these are the qualities that Allah Almighty loves in His slaves.

The Messenger of Allah (may Allah bless him and grant him peace) said: "Allah Almighty is Generous and loves generosity, loves noble morals, and hates their baseness."

And he, the Truthful and Trustworthy, said: "Renounce the world and Allah will love you. Renounce what is in the hands of people and people will love you."

Asceticism does not mean that you dig a niche for yourself in the mountain, wear rough clothes, and eat rough food. Rather, asceticism involves washing your hands of the world and not raising the world to your heart even if you own it in its entirety! The sign of asceticism is speaking the truth, because the dog of the world fears for its carcass, so it remains silent about speaking the truth and agrees with the people of falsehood! The ascetic does not worry about any of this, so he speaks the truth, and Allah supports the truth through the people of truth. Whenever the nation turns a blind eye to falsehood and leaves it as it is, then they have called upon themselves with shame and dispersion!

The Messenger of Allah (may Allah bless him and grant him peace) said: "If you see my nation afraid of the oppressor, afraid to tell him, 'You are an oppressor,' then they are bid farewell."

And according to a narration by the prince of the Faithful, Ali (peace be upon him), the Messenger of Allah (may Allah bless him and grant him peace) said: "A nation will never be

sanctified in which the weak are not given their rights from the strong without hesitation.” And how can they be given their rights unless someone speaks the truth and stands up for it? This is Allah’s way with His servants.

A wise man whose heart is illuminated by the light of prophecy does what a mighty army cannot do: “And he for whom Allah has not appointed light, for him there is no light” (Qur’aan, 024:040). A word can mend broken bonds, revive a truth, raise walls, and erect structures. And so it is that ignorance is darkness, knowledge is light, and “to Allah do all affairs eventually come” (Qur’aan, 042:053).

O brothers, unite your hearts in loving one another and your custodians. Be patient with your rulers. Do not rebel against your monarchs. The Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever dislikes something from his ruler should be patient, for whoever rebels against the ruler even a handspan dies a death of the Age of pagan Ignorance.” And as Ubadah ibn al-Samit (may Allah be pleased with him) narrated: “The Prophet (peace and blessings be upon him) called us and we pledged allegiance to him. Among the things he required of us was: ‘Give us the pledge of allegiance to hear and obey, in times of ease and hardship, in times of difficulty and ease, and that we favor him over ourselves. We will not dispute authority with those in authority unless we see clear disbelief, for which we have proof from Allah.’” These are the commands of your truthful and trustworthy Prophet, the beloved of the Lord of the Worlds. In them are guidance and blessings, security and safety for you. Adhere to them and you will never go astray.

Treat your families, women, children, and clients with kindness and gentleness, and do not be harsh with them except in what is related to the religion of Allah. Preserve for them the system of their chivalry, for chivalry is part of faith. Treat your families in a balanced way in your livelihood, with neither boring constriction nor an overabundance of space. Stand between the two states, for we are the middle nation. Gather your affairs in your livelihood; do not stretch out your hands and then shrink them in narrowness. Make your beds and coverings according to your measure. Live simply, for blessings do not last. Set aside greed and the love of clothing and the table. Be content with the part for the whole. Teach your children and your family religious etiquette; instill in them the requirements of chivalry. Restrict their tongues except for noble speech. Restrict their comings and goings except to a noble presence.

A poem is narrated on the authority of Ali the brave attacker, Prince of the Faithful (peace be upon him), which says: “A person is measured by another person when he is in line with him. There are standards and similarities between things and others.”

A person’s status is known by his peer. Compare the refined, the pure-hearted, and those who behave nobly. Do not view their poverty, humiliation, and destitution with contempt. How many swords Allah has sheathed in a shabby scabbard.

I am pleased with four things when they befall my companions, and I rejoice for them and with them, asking Allah Almighty to grant them patience through them: hunger, nakedness, humiliation, and poverty. These are the symbols of the poor. But what would these symbols be if you knew hunger in satiety? Nakedness in clothing? Humiliation in honor? And poverty in

power? Hungry, while one's guests are full! Naked, while one's visitors are clothed! Abject, while one's followers are honored! Poor, while one's loyalists are powerful!

It was similar for Umar ibn al-Khattab, the noble Faruq, and his likes (may Allah be pleased with them). Ali al-Murtada (peace be upon him) went hungry after sweeping the house of treasury for Allah's sake. He is the poor man of Allah in his prayer niche, and he is the lion of Allah on the day of battle, humbled before Allah's command and yet the victorious lion.

The honor of the Chosroes lies in the sincerity of the ascetics. The masterdom of the Caesars lies in the humility of the humble. If there is humility of the heart before the Almighty Lord, and self-denial before the True Creator, and starvation of the liver before the Most Generous, and a state of humility before the Almighty Supporter, who rules as He wills and does as He desires, then it is nothing but a model of a state that embodies the condition of the prophets and messengers (upon them be the blessings of the Lord of the Worlds). Patience in this state is a gift from Allah, whose names and praise are exalted.

was more ascetic than Uwais al-Qarni (may Allah be pleased with him and have mercy on him). This is because when pruned came to Umar, he fled from it and abandoned it, while it did not come to Uwais; however, he was ascetic and did not seek it.

O Allah, we ask You for knowledge of You, faith in what came from You, trust in You, and victory for You.

O gentlemen! The paths to Allah Almighty are as numerous as the breaths of creation, and I have not seen anything closer, clearer, easier, more righteous, or more hopeful than the path of humility, brokenness, submission, and need.

If Allah desires a servant to do something, He prepares him for it and makes him ready for the matter He desires for him. Those brought near to Him do not attain the station of revelation and witnessing except by abandoning choice, practicing humility, brokenness, and obedience to the Almighty King. An unlawful (haraam) morsel of food prevents supplications from being answered.

Chivalry, in its entirety, is forgiving the mistakes of one's brothers and not seeing one's own superiority over others.

Sufism is the refinement of morals, the nobility of character, and the loftiness of ambition. Whoever has good morals, a noble character, and a lofty ambition is a Sufi; otherwise, he is not. Brothers are branches united by a tree, which is the guide. Whoever deviates from them has been cut off.

If you gather for a meal, divide the portion equally and be just with one another. No one should intend to dominate the other, because the one who dominates will be defeated! The one who is selfless is praised, rewarded, and beloved. Eating is evidence of noble ambitions, and vice versa. The brother of gluttony is not noble in ambition, but rather greedy and voracious. Therefore, he should not reveal his faults in everything he does to people, and he should purify his heart from every fault that only Allah knows about. He who does not have an inner motivation will



not benefit from the motivation of anyone else. There is a prophetic saying: "Worship Allah as if you see Him, and if you do not see Him, then He sees you."

Sufism has praiseworthy qualities, the first of which is the abstraction of monotheism, then altruism, then the preference of altruism, then good companionship, then understanding what is heard, then abandoning choice, then quickness of ecstasy, then revealing thoughts, then much silence except in what leads to Allah, then abandoning the vision of acquisition, then prohibiting the saving of what is acquired.

The sign of the truly poor to Allah (Sufi) in all his actions is minimizing what is permissible, being deaf to many things heard, not seeking what is non-existent until he has exerted effort and seen what is available, and being without resourcefulness, so that he sees no one in his circumstances, his hardship, his ease, or his fluctuations other than his Creator and Maker. Whenever the poor to Allah (Sufi) looks at what he is wearing, his situation becomes confusing to him! And whenever he sees creation below him, his faults become apparent!

The poor to Allah (Sufi) is a son of his time. He sees every breath of his life as more precious than red sulfur. He saves for each hour what is appropriate for it, and wastes nothing. He must restrain his tongue from speaking, and not let it loose in ways other than what is right. When he speaks, he speaks with knowledge, and when he is silent, he is silent with patience. He does not rush to answer, nor does he rush into a conversation. And if he sees someone more knowledgeable than him, he listens attentively to benefit from hearing. He is wary of mistakes and guards against errors and slips. He does not speak about what he does not know, and he does not debate about what he does not understand.

The first thing a person should do is command himself to do good. If he obeys, he commands people and forbids himself from evil. If he refrains, he forbids people. Otherwise, he becomes a target for the arrows of Allah's words: "O you who have believed, why do you say that which you do not do? Great is hatred in the sight of Allah that you say that which you do not do" (Qur'aan, 61:02-61:03). And Allah, the Most High, says: "Do you enjoin righteousness upon people and forget yourselves?" (02:44).

If your souls are pleased with wisdom, then elevate your thoughts to the wisdom of your Prophet (peace and blessings be upon him) and to the words of your Lord, the Almighty and Exalted. If your thoughts are content with the wisdom of the Prophet (peace and blessings be upon him) and enlightened by the words of Allah, then they are on the right path. If they are not content with the wisdom of the Prophet and are not honored by the light of the Qur'aan, then they are Satan's bedfellow! So repent, seek forgiveness, and desist by turning to your Lord. For many kinds of knowledge yield ignorance, and many kinds of ignorance yield knowledge. Any knowledge that produces a claim to superiority yields pure ignorance! Allah Almighty says: "And of knowledge you (mankind) have been given only a little" (Qur'aan, 17:85).

It could be that:

- You know more by your manner than your brother, and he knows more than you by his patience.

- You know more by your jurisprudence than him, and he knows more by his actions than you.
- You know more by your philosophy than him, and he knows more by his path of wisdom than you.
- You know more by your contention than him, and he knows more by his reality than you.
- You know more by your language than him, and he knows more by his manner than you.
- You know more by your interpretation than him, and he knows more by his taste than you.
- You know more by your speech than him, and he knows more by his truthfulness than you.
- You know more by your eloquence than him, and he knows more by his state than you.
- You know more by your poetry than him, and he knows more by his sincerity than you.

The qualitative arts in the human race are endless, and the scientific arts are finite in relation to what is codified. So when you compare the codified with the qualitative, you will see that if you reached the goal in every codified area, you would fall short in the countless qualitative ones. This is the human species, about which your Lord, the Most High, said: "He taught man that which he did not know" (Qur'aan, 96:05). It came in the prophetic saying of the Master of Mankind (may Allah's prayers and peace be upon him): "How many a man carries jurisprudent knowledge to one who is more knowledgeable than him."

Expand if you investigate and scrutinize your path to your Lord and yet are not on that path, you are like a millstone donkey whose end is its beginning! Cross the obstacles of existence with your knowledge, your understanding, your mind, your insight, and your reasoning. Some people have deemed the path of reflection foolish due to the dominance of nature! So they have been veiled by the darkness of evil passion and dense misguidance, and they have deemed the people of sound insight foolish out of their ignorance! Those "are themselves the fools, but they do not know" (Qur'aan, 02:13).

Take the initiative, my brother, to do what is necessary, and rise to a favor by which you will be remembered in the gatherings of your people and praised in the highest assembly before your Lord, so that you may become a person of praiseworthy conduct among the two crowds, whose qualities will be praised in both worlds. A man is the one whose traces appear after him. Strive to leave a trace that is good and pleasing. The truth is enclosed under the ribs. The souls of the envious are certain of it, and the hearts of the deniers acknowledge it. It is enough for you that the souls of those who envy you acknowledge your truth, even if their tongues are tied from uttering it, and that the hearts of those who deny you acknowledge it, even if their denial turns them away from uttering it. This is the honor of the truth, so let the one who is truthful be proud, and let the people of truth rejoice.

I saw the Messenger of Allah (peace and blessings be upon him) on the night of Eid al-Fitr, and his light filled all of Allah's worlds. I said: "Peace and blessings be upon you, O Spirit of the Worlds, O Messenger of Allah!" He (peace and blessings be upon him) replied: "And upon you be peace." I said: "O my beloved, teach me the most noble of knowledge." He replied: "It is

standing firm in the truth: 'Have fear of Allah and Allah teaches you'" (Qur'aan, 002:282). And that is sufficient for you.

O Allah, send blessings and peace upon Your servant, Prophet, and Messenger, the Master of the people of truth, the supporter of truth with truth, Muhammad, the most honorable of Your servants and the most noble of Your servants, and upon all of his family and companions. O Allah, guide us through him to the truth and, by his blessings, make us among the special people of truth: "Our Lord, grant us mercy from Yourself and provide for us a right guidance in our affair" (Qur'aan, 18:10).

O people of the circles of truth in the presence of truth! Speak the truth wherever you are and wherever you find it. Destroy falsehood with your truth. Open the eyes of mankind with the inclination of truth, so that they may awaken from their heedlessness through you. Allah the Almighty says: "And who is better in speech than he who calls to Allah?" (Qur'aan. 41:33).

And the Prophet (peace and blessings of Allah be upon him and his family) said: "If Allah guides even one man through you, it is better for you than red camels."

O jurisconsult, do not be overcome by your jurisprudence, lest your knowledge overpower your mind, leading you to become arrogant, reckless, and distorted. Let you, your jurisprudence, and whatever your knowledge has conveyed be overcome by the truth. Be fair so that you may benefit people and yourself. Purify your heart with the remembrance of your Lord. Fill it with fear of Him, the Exalted, so that it may be reformed.

When the heart is reformed, it becomes the abode of secrets, lights, and angels. When it is corrupt, it becomes the abode of darkness and devils. When it is reformed, it will inform you of what is before you and behind you, and alert you to matters you would not have known without it. When it is corrupt, it will tell you falsehoods that obscure guidance and negate happiness. So blessed is he whose heart Allah has reformed. Share your benefit with all of creation, for the most beloved of creation to Allah is the one who is most beneficial to creation. Become a matter of benefit, for whoever does not benefit in this world will not benefit in the hereafter!

Correct your certainty with the signs of the righteous, and purify your soul with your jurisprudence, for the soul is of three types:

- A soul that commands evil: This is the soul of the ignorant and the disobedient.
- A self-blaming soul: This is the soul of the believer, whose good deeds please him and whose bad deeds displease him.
- A tranquil soul: This is the soul of those who are certain, knowledgeable, and devoted to Him. Whoever truly knows Allah will be completely devoted to Him.

Say to the masters of heedlessness: Our gatherings are gatherings of sorrow and mourning, for the person who is poor to Allah never ceases to regret the virtues he has missed, hoping for the truth and fearing it. If he hears something that points to separation, he fears; if he hears something that points to continuity, he hopes; if he is invited, he answers; if he hears a response, he weeps and is in awe. Intelligence guides him in these gatherings to seize the stray bits of wisdom until he becomes one of its people.

Allah Almighty said: "He bestows wisdom upon whom He wills, and he unto whom wisdom is bestowed has been given much good" (Qur'aan, 002:269).

Spread your benefits to all of creation, for the believer is all blessing, mercy, and benefit, wherever he may be. Cooperate in the interests of your religion and your worldly life. The hand of Allah is with the community. Allah Almighty said: "And cooperate in righteousness and piety" (Qur'aan, 05:02). Beware of cooperating in oppressing people and satisfying the desires of the selves. Allah Almighty said: "And do not cooperate in sin and hostility" (Qur'aan, 005:002).

The honor of the nation lies in cooperation in the interests of this world and the religion.

The prevailing experience, based on the original state of the human species, says: Those who are divided are doomed! Recognize the right of the pure groups within the nation, whether time brings them down or up, whether it makes them weak or strong.

Those with high-standing houses have chains in the hearts of the common people that shake them with whatever they encounter.

Do not destroy the balconies of your glorious homes with a base nature and bad mood! Indeed, the first builder of glory has ordained rights upon you, the most precious of which is the preservation of his glory after him. Let not your ambitions fall short of each one of you taking the lead and building a second glory above the first one. This is the Master of the people of glory, the most honorable and greatest of them in the sight of Allah and the people, our Master and our means to our Lord, our Master Muhammad, the Messenger of Guidance (may Allah bless him and grant him peace). He built for the Muslims a house of divine glory, religious and worldly, combining the honor of matter and meaning and reconciling the resolve of the hereafter and this world.

See, then, how you succeed him in preserving the glory of this solid religion and clarifying Book. Spend your wealth and lives to raise up the word of His divine Muhammadan glory. Stop at His limit; do not descend from this happy rank, for descending from it is infringement. Allah Almighty said: "So let those who oppose his command beware, lest a trial afflict them or a painful torment befall them" (Qur'aan 24:63).

If you see someone who is victorious for his Prophet, then support him and honor his word, for in that there is a benefit in your religion and your worldly life that cannot be described and that the tongue is unable to express. How lowly is the determination of one who opposes a man who seeks to reform the affairs of religion, defending the trustworthy Prophet (may Allah bless him and grant him peace). Shame on him; he has no mind.

This cogency has been established over every human being, and it is obligatory for him to defend the word of our Master Muhammad (may Allah bless him and grant him peace). If he understood, he would know that he is the one who erected the lampstand of justice, marked the road, established cogency, and instilled tranquility in hearts. With his noble law, he restrained the hands of people from people, paved the way for the foundation of security and faith, and fought for the sake of Allah on the word of Allah, to spread the secret of Allah's justice in Allah's kingdom, and to impose Allah's rule of security on Allah's creation. He is the one who, with his

law, equated the ruler with the ruled, the strong with the weak, the rich with the poor, the small with the big, the noble with the lower, all of whom are equal before Allah.

He is the one who demolished the foundations of transgression, annihilated the foundations of injustice, dissipated the pillars of oppression, spread the carpet of comfort and blessing, safeguarded the truth and protected its people, seated people on one level, and bestowed upon them the gift of security from the calamities and hardships of oppressive souls and domineering natures. He guided to Allah and directed to Allah, refined morals, reminded others of Allah, and tied hearts with the rope of Allah, binding them in the love of Allah. He wrecked and did good, cut and joined, and all his actions were for Allah, to glorify the religion of Allah, and to rescue Allah's creation from the abyss of faults that cut people off from Allah.

He is Allah's trustee over Allah's creation in Allah's lands until creation is gathered to Allah, "And the command on that day is Allah's" (Qur'aan, 82:19). So whoever Allah wants good for, He gives him understanding of the religion, and guides him to this honest path, so that he abandons stubbornness and obstinacy and holds fast to the rope of guidance and rectitude, taking the word of truth as a door and entering through it to the divine presence of Allah's safety, believing in Allah, in the Book of Allah, and in everything that came from Allah, to our Master Muhammad, the Messenger of Allah (may Allah bless him and grant him peace).

Which jurisprudence of his brothers the prophets (peace and blessings be upon them) could match his jurisprudence? And which way of his dependents the messengers were fulfilled the same way as his? Allah distinguished them from other people, honoring them as prophets and messengers. Allah distinguished him from all of them, supporting him as Prophet and Messenger but also granting wisdom and eloquence, lofty ambition, and strong resolve. He was told: "So be patient, as were messengers of strong will" (Qur'aan, 46:35). In eternal knowledge, his capacity of patience equals all their patience together.

The one who has knowledge is the one who is rational, the rational is the one who is wise, and the wise is the one who is a Muslim. Otherwise, the one who has knowledge, if he is not rational, is obsessive; the rational, if he is not wise, is confused; and the wise, if he is not a Muslim, is deluded. Islam is the spirit of wisdom. Allah Almighty said: "The religion approved by Allah is Islam" (Qur'aan 03:19).

Islam came with definite proof and decisive judgment. It bounded minds by truth to truth, stopping people from gathering their affairs around words and deeds that have no reality regarding the mind. Yet bring the perfect mind and surround it with Islam, take it into your notebook, and then contemplate it with the eye of your understanding and insight. You will find it to be a light in your heart, a state in your resolve, a blessing in your secrecy, tranquility in your thought, strength in your resolve, exercise in your nature, infallibility in your affairs, rhetoric in your tongue, honor in your qualities, contentedness in your phase, glory in your conduct, an increase in your magnanimity, a fortress in your livelihood, a pillar in your willpower, security in your afterlife, and profit in your worldly life. If your mind does not comprehend these amazing secrets of Islam after it has fully grasped them, then accuse your mind, for it has neither grasped them nor understood them nor grasped their understanding, nor reached their secret!

Cogency was established for My Lord through the mind. Allah the Most High said: "And He has placed no difficulty upon you in the religion" (Qur'aan, 22:78). The capacities of natures have taken their shares in an endless circle, and wisdom does not deviate from the truth. Allah the Most High said: "Allah does not charge a soul except [with that within] its capacity" (Qur'aan, 002:286). His watering sources are pure, and His watering places are fine.

I wonder how an ignorant person dresses in the clothing of a bully, then sees another dressed in merchants' clothing and despises him. Another sees someone dressed in soldiers' clothing and despises him. Another sees someone dressed in the clothing of the poor and despises him! And so on.

O you who have bound your mind with the headband of mere garments (appearance), take wisdom wherever you find it, and do not look to its source. Be oblivious to the source and take it, and from wherever it came, let it come. It is the goal, and in it is what is sought. Do not let the rope follow the bucket. Stop matters at their limits. Purify your vision so that it sees wisdom and turns away from its sources and resources.

Be aware of what you have and what you owe, and turn your gaze to yourself, contemplating the worlds of Allah Almighty: the world of water, in every sip of it, wonders of worlds! The world of air, in every breath of it, marvels of worlds! The Eternal Creator has revealed the secrets of His dazzling Lordship and overwhelming Greatness, and the wonders of His all-powerful sovereignty over all things, and said to you: "So consider, O you who possess vision" (Qur'aan 59:2).

If you grasped the wisdom of considering the thought, reached its hidden secret and its concealed world, put an end to heedlessness, stopped shrewdness, and gathered your state, then you will have achieved a great victory: "Allah is the Guardian of the pious" (Qur'aan, 45:19). "Allah is He who revealed the Book, and He befriends the righteous" (Qur'aan, 007:196).

This is a special system for special people "with which He guides whomever He wants" (Qur'aan, 06:88). "And Allah is of great Bounty" (Qur'aan, 62:04). May Allah's blessings and peace be upon our Master Muhammad, his family, and all his companions. Praise be to Allah, at the beginning and at the end, in the hidden and the apparent. "His is the judgment, and to Him you will be returned" (Qur'aan, 28:88).