

The Secrets of Fasting

A Discourse on the Words of Allah (The Exalted):

“O you who believe! Fasting has been prescribed for you as it has been prescribed for those before you, so that you may become God-fearing”



Authored by the Virtuous Teacher and Sayyid

Şāliḥ al-Ja‘farī

al-Şādiqī al-Ḥusaynī al-Mālikī

Imam and teacher at the noble Azhar mosque

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In the name of Allah, Most Gracious, Most Merciful

Abridged Foreword

Praise be to Allah, the Lord of the worlds: He introduced laws for His slaves in the religion which purify their lower-selves (nufūs), and cleanse their hearts and grant them felicity in their lives in this world and the hereafter, and may the blessings of Allah, Blessed and Exalted is He, be upon our Master Muḥammad, the Messenger of Allah, and upon his family and companions and those who support him, in every glance and breath, as many times as all that is contained in the knowledge of Allah.”

To proceed:

Verily fasting is obligatory for all, and a complete worship, by it is known the sweetness of faith, and one is raised to the station of Iḥsān (excellence), for it is a worship of the heart, soul and feeling, mind and perception, awareness (murāqaba) and witnessing (mushāhada). The aim behind the obligation of fasting is that the fasting person experiences the life of the righteous and purified ones, the chosen ones, and those drawn close [to Allah], in order that they do not engage in obscenity, iniquity, quarrelling, or sinning, whether physically or spiritually, externally or internally, as this is from treachery of faith which is reaped by limbs and hearts.

Fasting is from the most important of acts of worship and the greatest of acts pleasing to Allah. The Messenger ﷺ said regarding it in a ḥadīth qudsī, which he narrates from his Lord: **“Every action of the son of Ādam is for him except fasting, for indeed that is for Me, and I will reward him for it.”**

The whole pivot of the matter for those wayfaring to Allah the Exalted, is in controlling the lower-self (nafs), making it content with that which is disliked, curbing its willfulness for cravings, humbling it to the Creator, and annihilating its essence in His love and closeness to Him. Fasting is the straight way to actualizing these lofty goals, for fasting to them is passing from mere restraint from desires of the stomach and private parts to restraint of all the limbs from any forbidden act, then they ascend by it to a greater rank. Imām al-Ghazālī says about it: “Fasting of the heart is from lowly things, and from worldly competition, and complete abstinence from all that is other than Allah the Exalted.”

Since fasting—whether obligatory or voluntary—for the general Muslim is a healing remedy for the souls and bodies, then verily it is for the elite of them a way to closeness and a proof of love. Indeed, the people of the path gain the most benefit from the goodness of fasting and are the most knowledgeable regarding its secrets and lights. It is the shortest of ways to combatting the lower-self and



freeing it from its cages, redeeming it from the chains of its desires, and the strongest helper in rejecting the whispers of the devil; for indeed the accursed one runs in the son of Ādam like the running of blood in the veins, and fasting narrows his travelling, and weakens his tricks, “surely the devil’s plot is weak.”¹

For this reason, our master and Shaykh, the Knower of Allah the Exalted, Imam al-Ja‘farī wanted to alert the wayfarers in the path of Allah the Exalted, to the importance of fasting and its effect in training the ego, ridding it of its faults and elevating it to the highest ranks. Thus, he develops in the disciple the virtue of patience in avoiding the objects of desire of the ego and cultivates in his heart the fear of Allah the Exalted, and awareness of Him and taking himself to account. The result of all of that is taqwā of Allah the Exalted, and it is the best provision for the Day of Return. Fasting is half of patience which itself is half of faith (īmān), and by it the fasting person becomes worthy of being favored with entering Paradise from the well-known door called: al-Rayyān. Due to the many benefits found in fasting and what it contains of secrets and precious pearls, Imam al-Ja‘farī (may Allah be pleased with him) wrote this book. In it he explains what is in this obligatory act in terms of subtleties and gnosis and derives from it wisdoms, secrets and lights. He extracts from the flowers of its gardens, fragrances, and perfumes.

Imam al-Ja‘farī has established the principles of this book upon derived rulings and extracted principles from the verse obligating fasting, and it is the word of the Real – Blessed and Exalted is He – **“O you who believe! Fasting has been prescribed for you, as it has been prescribed for those before you, so that you may become God-fearing.”**² Our master, Imam al-Ja‘farī – may Allah be pleased with him and please him and benefit us by his knowledge, ameen – did not intend with this treatise, exhaustive speech on fasting from all its sides or a thorough examination of its rulings and details, as all of that has been undertaken by his amply provided lessons, which were filled with rulings of fasting and its jurisprudence in a complete, detailed yet simple manner. However, he intended by this treatise to call the attention of the wayfarers in the path of Allah the Exalted, to the significance of fasting, and guide them to benefit from what is in this complete act of worship and tremendous good deed, from secrets, lights and virtues beyond constraint.

Original Publisher’s Note:

I have published this book during the life of the Shaykh (may Allah be pleased with him), so that those who love him and those desirous of gaining from the emanation of Lordly knowledge, will hasten in possessing it. I published the first publication

¹ Sūra al-Nisā’, verse (76).

² Sura al-Baqara – verse (183).



as a general propagation of benefit and in service to the needs of the sons of the path, the wayfarers on the path of realization, to benefit from that which is in it, from emanations of knowledge of its author and its sweet breezes. We put forward this new print hoping in Allah the Exalted, to spread its benefit, and to continue its assistance, and Allah is the giver of success and the One who guides to the straight path.

The slave of his rich Lord
Sayyid ‘Abd al-Ghanī Ṣāliḥ al-Ja‘farī
Shaykh of the Ja‘fariyya Ṭarīqa



Introduction

May Allah bless our master Muḥammad, the guardian, by the light of His majesty and His true speech, and upon his family and grant them peace. There is no God but Allah, Muḥammad is the Messenger of Allah in every glance and breath, as many times as all that is contained in the knowledge of Allah. Allah the Exalted said, and He is the truest of speakers: **“O you who believe! Fasting has been prescribed for you, as it was prescribed for those before you, so that you may become God-fearing”**.³

The slave in need of the mercy of his Lord says: I will speak about this noble verse based on what Allah has opened for me on this.

This noble verse comprises of seven subjects:

(The first): The calling out of Allah the Exalted to all His slaves with extra concern for them and His honoring them.

(The second): Attributing them with faith, which is the greatest gift necessitating the obedience of the above command.

(The third): Attributing to them slavehood, which is contained in faith, because the believer is the one who believes in his heart that Allah the Exalted is his God and his Creator and that he is a slave of Allah and that there is no ability or power except by Allah, the Exalted and Supreme.

(The fourth): Mention of obligation.

(The fifth): Mention of fasting.

(The sixth): Mention of the connection of fasting with those before us.

(The seventh): The mention of taqwā

³ Sūra al-Baqara, verse (183).



The First: From the Seven Subjects of the Noble Verse Allah The Exalted calling out to his slaves

The call consists of seven parts:

(The first): Knowledge of the speaker with regards to being spoken to.

(The second): Seeking a response from the one being addressed.

(The third): Seeking his attention.

(The fourth): Seeking his obedience.

(The fifth): Seeking good manners from the one being spoken to because of his knowledge of the speaker.

(The sixth): Seeking the one being addressed to have knowledge of the speaker.

(The seventh): Purification of his interior and exterior.

The First: Knowledge of the speaker of the state of the one being spoken to

This is an expression that the person being spoken to believes that Allah is all-knowing about him, as He created him from non-existence and is fully aware of that which is best for him, since He assembled him from different parts, and made for him internal organs and an outward appearance. He made the exterior develop its strength from the interior; as a result, if He orders him with a command or prohibits him from something, then he should know that it is for a wisdom, understood by a sound intellect, even if this is not made apparent by the law, **“Does He Who created not know while He is The Subtle and Knowing”**⁴. **“Do you think that We have created you in vain?”**⁵ After He clarified for you that He knows all of His creation and what worries them and that which is suitable for them; and that He never creates a thing in vain, rather all His creation is for a wisdom, and all His actions are for a wisdom, and all His commandments and prohibitions are for a wisdom; and Allah the Exalted has commanded us to fast and clarified for us the

⁴ Sūra al-Mulk, verse (14).

⁵ Sūra al-Mu'minūn, verse (115).



wisdom behind it with His words: **“so that perhaps you may become God-fearing.”**⁶ All the scholars, doctors and others have realized the wisdom behind fasting.

In Fasting there are Benefits for the Soul and Body

The scholars of jurisprudence have understood that fasting calls to compassion for the poor and the destitute, and this compassion calls to the fulfilment of a sacred duty and a pillar of Islām and that is zakāt. Allah the Exalted says: **“and give the zakāt”**⁷. And fasting calls to repelling the lower self from desires and corrupt deeds that are manifest or hidden. The Exalted said: **“Say, “My Lord has prohibited only the shameful acts, whether open or secret, and (every) sinful act, and unjust aggression.”**⁸ And it calls to supporting one another in exertion in good works, The Exalted said: **“Help each other in righteousness and piety”**⁹. Also, to being active in doing good deeds and to hasten to it and being serious in attaining it, for indeed Allah the Exalted has blamed the hypocrites due to their laziness by His words (may He be exalted): **“And when they stand for prayer, they stand up lazily”**¹⁰ and other than these which pertain to the science of jurisprudence.

The scholars of taṣawwuf have discerned that fasting is the greatest means in purifying the soul, establishing its elevation and liberating it from the world of outward forms to the world of spirits; by this it remembers its original state (pre-embodiment) in terms of respect, might, knowledge, sustenance and tranquility,

“Allah gives an example: There was a town, secure and content with its sustenance coming in plenty from every place. Then, it turned ungrateful to the bounties of Allah; so, Allah made it to taste hunger and terror (that covered it) like a garment, as recompense of what its people used to do.”¹¹

I heard from my shaykh and teacher, al-Shaykh Muḥammad Bakhīt al-Muṭṭī, upon him be the mercy and pleasure of Allah, that he said about the interpretation of this verse: “it is said that it¹² is the soul”.

They (the Ṣūfīs: scholars of taṣawwuf) mentioned that the Abdāl (substitutes) practice Sufism with four things: hunger, silence, wakefulness, and seclusion.

⁶ Sūra al-Baqara - verse (183)

⁷ Sūra al-Baqara - verse (110)

⁸ Sūra al-A‘rāf - verse (33)

⁹ Sūra al-Mā‘ida - verse (2)

¹⁰ Sūra al-Nisā’ - verse (142)

¹¹ Sūra al-Naḥl - verse (112).

¹² I.e. the town (*qarya*) mentioned in the verse.



Silence is produced by hunger and so is wakefulness, and the remaining seclusion is its fruit, because it originates from the lights of dhikr which causes intimacy with Allah and estrangement from other than Him, as Ibn al-Fāriḍ (may Allah be pleased with him) said:

“... and I sought intimacy in loneliness, as from intimacy was my loneliness.”

So, hunger was the root cause for these three and it is caused by fasting.

They also mentioned that the medicine for the heart, when it becomes spiritually hardened, are five things:

(The first): Emptying of the stomach.

(The second): Reading the Qur’ān.

(The third): Getting up before fajr in humility and weeping.

(The fourth): Praying taḥajjud (the night vigil prayer).

(The fifth): Accompanying people of goodness and piety.

The four that are after emptying the stomach cannot be accomplished except with it, so it is the root of them, and an empty stomach occurs by fasting. So, the rank of the Abdāl and clearing hardness of the heart are both achieved by an empty stomach, and this occurs by fasting as has been taught, so how magnificent are the benefits of fasting! And how abundant are its blessings upon mankind, so in this **“let those who wish to compete, compete.”**¹³

Doctors have said that it is essential to allow the stomach to rest for a length of time and they have determined the minimum duration to be one month from every year and the one who increases this to more than a month, then that is a surety in increased benefit. As for the one who does not fast, there will come a time where he is forced to abandon eating and drinking until the stomach takes its right.

In Fasting there is Facilitation for the Umma (nation)

The wise sacred law came with that which agrees with human nature and is compatible with its universal states, so Allah has obligated mankind to fast one month from every year. If it were not for that, then the system of the Islamic law would not be perfected, which came with all that is befitting for the worldly and other-worldly life and how it complies with every age (of time) and with people of all regions in accordance with their purpose. The one who has an encompassing

¹³ Sūra al-Muṭaffifin, verse (26).:



knowledge of Islamic jurisprudence and what it contains of varying opinions of the Imāms, understands that this is expansion and mercy for the umma.

Allah obligated fasting upon the human being and not on angels and animals due to the human being's need for it; for the matter of the noble angels is known, which is that they do not eat, or drink and they have no bowels. As for dumb animals, Allah created (in them) strong bowels so that even a weak bird can swallow a hard stone and digest it, so they are not in need of resting their bowels due to its capability. So, the fasting person resembles the noble angels and the one who does not fast in Ramaḍān is closer to the state of a dumb animal, because he is imitating it "and the one imitated does not strengthen the strength of the one imitating him."

O one who abandons the fast of Ramaḍān! I see you leaving its fast not simply from ignorance, but due to your ignorance of your ignorance! As your defiant lower self believes that in not fasting there is benefit and the matter is the opposite of that. How can it believe harm is beneficial while your religion has clarified it for you and people of religions other than yours are taught it, so they have testified that your religion has wisdom? If it was not for stubbornness, they would have certainly become Muslim, because the scholar critiques with the light of his knowledge, just as a traveler in the night is guided by the light of his lamp. Foreign doctors have found that the religion of Islām has come with all which befits the body and what it consists of and what is proper for its nourishment. So now they are in accordance with Islām and have acknowledged its truth and wisdom in this respect. If they would only examine what remains of what they have acknowledged, with their scrutiny, then they would find what follows to be the same as what is claimed by Islām. So, they are now saying what Islām has said in this respect, even though they have not become Muslim in compliance to the light of their knowledge and in submission to reality, because non-compliance to the light of knowledge is blindness and denying reality is insanity. I do not know why they do not become Muslim and become callers to this religion that has come supporting their knowledge, agreeing with them, and solidifying their opinions, as it is the greatest soldier for them!

O the ones who deny the superiority of Islām, come and let us judge with doctors, geographers, physicists, engineers and mathematicians, for they all acknowledge that what is in the Qur'ān and Sunna and what they have is only a drop from its overflowing ocean as I will clarify for you by the will of Him the Exalted.



The medicine of the Qur'ān and Sunna is abundant and from it are His, the Exalted, words: **“and eat and drink, but be not excessive.”**¹⁴ and his words ﷺ **“And eat up to half the capacity of your stomachs”**, and other than that which has come in prohibition of filling the stomach, taking in food upon food and eating hot food.

And the words of Allah **“Do not even come close to fornication.”**¹⁵ All the doctors today prohibit fornication and have established that most of the destructive diseases for a person, such as syphilis, gonorrhoea, eye diseases, weakening of the body's strength and injuring spouses and offspring with infection, originates from fornication, so how far-reaching is the Qur'ān in its expression saying **“Do not even come close to fornication.”**¹⁶ And it did not say, “and do not fornicate”, because the prohibition of drawing near to something is more far-reaching than just prohibiting it and this is not except for the knowledge of Allah the Exalted, of the harm of fornication, which the doctors have not realized, except for some of them. His words ﷺ: **“A fornicator is not a believer at the time of fornicating,”**¹⁷ is because this action of his nullifies the light of faith; since by the light of faith one is able to perceive the harm of fornication. He sees in front of him and hears doctors after that prohibiting it and they show him its harms in health books and other places its diseases. Then his failing into fornication after that is evidence that there is a covering over the light of his faith and a hobbling cord upon the power of his intellect. Islām came with perfection, so anyone of its people that come with deficiency then he is not from them, meaning, he is not acting by their actions of perfection which our Prophet ﷺ came with.

His, the Exalted, words: **“O you who believe! Wine, gambling, altars and divining arrows are filth, made up by Satan. Therefore, refrain from it, so that you may be successful.”**¹⁸

O believer, reflect with me on His (may he be exalted) words: **“Therefore, refrain from it, so that you may be successful,”** for the sake of Allah! What do you think about your Creator? Is He a deceiver to you or a wise and sincere advisor? Is He incapable against you or powerful over you? Does He go against His promise or fulfil it? If you believe He is a wise and sincere advisor, then He has prohibited drinking alcohol and gambling, so why don't you stop? And if you believe that Allah is fully capable over you then why do you not fear His vengeance? And if you believe in the fulfilment of His promise, then why do you not leave the wine of this world in hope of drinking from the wine that is delicious for those who drink it

¹⁴ Sūra al-A'rāf, verse (31).

¹⁵ Sūra al-Isrā' - verse (32).

¹⁶ Sūra al-Isrā' - verse (32).

¹⁷ Narrated by Ibn Mājah.

¹⁸ Sūra Mā'ida - verse (90).



(wine of the hereafter)? It has been promised to you by the One who does not break His promise. The harm of alcohol is apparent and known medically and intellectually. From the greatest indications of this is that the doctor will order you to arrange all your circumstances to be in line with the principles of medicine and there is no doubt that intoxication opposes this, since it destroys the faculty of comprehension. Allah have mercy upon Ibn Wardī who said:

Avoid wine if you are clever How can the one who has reason proceed in insanity

I said in my work Lāmiyya titled “Lāmiyyatu l-Irshādi ilā tarqi l-Is‘ād”:

**You drink wine even after there-
Has come a prohibition from The Master, Most Majestic**

**You have sold a wholesome intellect in intoxication
For the intellect of a person is the scale of action**

Gambling leads to extended sitting, sadness, harm and mutual hatred and all of that contradicts medicine as well. For engineers there is evidence in His (may He be exalted) words: **“the doing of Allah who has perfected everything,”**¹⁹ As precision is one of the essentials in engineering calculations. So, there is an indication in it to the slave that when he builds something, he should do so with precision, just as He, the Exalted, said in His words: **“in six days,”**²⁰ Allah is teaching His slaves deliberation in matters. His (may He be exalted) words: **“and maintain balance in combining rings,”**²¹ meaning make the rings of the armor proportionately symmetrical, and His (may He be exalted) words: **“You will see nothing out of proportion in the creation of the Raḥmān (the All-Merciful Allah),”**²² meaning the right eye is like the left and the right hand is like the left, neither of them being at variance with the other, and His (may He be exalted) words: **“Surely We created man of the best stature,”**²³ and the word of the Sublime **“He has raised its height, then made it proper,”**²⁴ and so forth of verses of the Qur’ān.

¹⁹ Sūra al-Naml, verse (88).

²⁰ Sūra Yūnus - verse (3).

²¹ Sūra Sabā’ - verse (11).

²² Sūra Mulk - verse (3).

²³ Sūra al-Ṭīn - verse (4).

²⁴ Sūra al-Nāzi‘āt - verse (28).



For mathematicians there is evidence for them in the word of the Sublime: **“so that you may learn the number of the years, and the calculation (of time).”**²⁵ **“And He taught Ādam all the names.”**²⁶

For astronomers there is evidence for them in the words of the Sublime: **“I swear by the sky, the one having stellar formations,”**²⁷ **“And the sun is quickly proceeding towards its destination.”**²⁸ You know that all the sciences of the Qur’ān and the possessors of this knowledge acknowledge that, and they have seen its information is in conformity to reality, so there is no denial after conformity, except out of obstinacy and evasion.

The second: Seeking a response from the one being addressed:

As it is not feasible that the listening of the speech be an accepting and careful listening with reluctance. The Exalted said: **“And when the Qur’ān is recited, then listen to it and remain silent, that mercy may be shown to you.”**²⁹ Allah the Sublime has inspired us with some of the secrets of this verse in al-Azhar al-Sharīf after maghrib of the last Friday of Rajab, I ask Him (may He be Exalted) that it be correct and accepted, and it is:

If you hear the Qur’ān from other than you or your recitation of it to yourselves, then listen to it with your ears without listening to any other thing along with it, and reflect upon its meanings in your hearts, without thinking of anything else which comes from thoughts of the heart, hoping that Allah will inspire you with the urge to act upon that which you have heard, so you are aided to it and therefore shown mercy. And this mercy is something extra upon the reward of reciting the Qur’ān, listening to it, and manners in sitting and reflecting upon its verses. When the believer hears the speech of Allah the Exalted:

“O you who believe! Fasting has been prescribed for you,”³⁰ and he is someone who possesses an attentive ear and a dignified heart, so that his heart feels the light of the Qur’ān, then the light of the Qur’ān will connect with the light of faith, so that they both radiate. Then the believer will see by the light of his faith that for him to contradict this Qur’ānic light is a big shortcoming and an indication of lack of faith or a deficiency in it. For that he will wish to burn in the boiling fire like the

²⁵ Sūra Yūnus - verse (5).

²⁶ Sūra al-Baqara - verse (31).

²⁷ Sūra al-Burūj - verse (1).

²⁸ Sūra Yā-Sīn - verse (38).

²⁹ Sūra al-A‘rāf - verse (204).

³⁰ Sūra al-Baqara - verse (183).



people of al-Ukhdūd (mentioned in Sūra al-Burūj), rather than missing one day of fasting without an excuse.

If a prepared believer hears this verse, since assistance is based upon the level of preparedness, he will obtain sweetness that meets the sweetness of his faith and by these two he will forget food and drink. We have witnessed many of the Muslims experience pleasure in fasting so that if one of them were not able to fast due to an excuse, he does not experience the pleasure of food and drink. This has even been witnessed in menstruating women. If they do not obtain sweetness or enjoyment, even with the existence of an excuse, then what do you think about those without it! As everyone who hears the verse with an attentive ear and a witnessing heart well suited to realize that it has a soul (rūḥ) that connects the soul of his faith with the soul of his life. The soul of life overcomes the self that commands to evil, the soul of faith overcomes the devil and the soul of the Qur’ān overcomes passion. At that point, the believer will fast the ‘fasting of the righteous’, and be in a shelter, an impenetrable protection, and a fortified armor, such that his will reach the olive tree of his fast and he will pick its ripe fruit and take from the lights of its guidance, which guides to excellence, purification of the self, compassion for the poor, forgiveness, mercy and contentment.

“Indeed, there is a lesson in all this for him who has a heart and gives ear (to the truth) attentively.”³¹

The third: Seeking his attention

It is an expression on severing satanic thoughts which interrupt the hearing of the heart and its sight, from comprehending the secrets of the meanings by which one obtains to obedience and by which the human comprehends the wisdoms of things. At that point he will realize the wisdoms of fasting and will hasten to it and gain from it based on his level of readiness and according to his happiness.

The fourth: Seeking his obedience

Obedience to the command is an expression of acting on what he heard, so that he arrives to the state where the Qur’ān will become a proof for him and not against him. Everyone who heard the verse of fasting for example and acted by it, then that is a proof for him tomorrow with Allah, and if he does not act by it, it is a proof against him. So, obedience is the result of sending revelation and the sending of

³¹ Sūra Qāf - verse (37).



messengers. The Exalted said: “And say, “Do (what you do); Allah will see your deed, as will the Messenger and the believers.”³²

The fifth: Seeking good manners from the one being spoken to because of his knowledge of the speaker

The speaker in this verse is Allah the Exalted, so good manners with Him is to strive, so that He does not see you where He has prohibited you and He does not miss you where He has ordered you to be. He has ordered you with fasting, so beware of Him seeing you not fasting or cursing or perpetrating what He has forbidden for you, and beware and totally on guard from backbiting, talebearing, distraction, gambling and gatherings of evil, or that you abandon the prayer or consume usury. For the one who leaves the prayer has no reward for his fast, and the consumer of usury has his fast rejected. Or that you drink alcohol like whiskey, al-‘irqī, al-dukārā, al-marīsa (these are all types of alcoholic drinks), booze and everything that intoxicates the mind or makes it drunk. Or that you be miserly in the month of generosity, foolish in the month of forbearance, vengeful in the month of pardoning. Or that you turn away from Allah and be responsive to other than Him, or that you request from other than Him what should not be sought except from Him. All of that is from bad manners and it is from the worst of partitions from al-Ḥaqq (the Real, glorified and exalted is He), so the one who does not adhere to good manners is driven away to the animal stable.

The sixth: Seeking the one being addressed to have knowledge of the speaker.

The speaker is Allah the Exalted. It is incumbent upon every Muslim to know that Allah is one in His essence, one in His attributes, characterized by all perfection, free from all deficiencies, does what He pleases, creator of everything and independent of everything. He ordered creation with acts of obedience for their benefit and prohibited them from evil deeds out of fear of this harming them. He commanded the creation with obedience: promising reward for it, and prohibited disobedience and threatened punishment for it. Then glory be to the One who decreed and ordained, and commanded good and prohibited evil, so the one who obeys has carried out the command of his Lord, “**Allah enjoins to do justice and to adopt good behavior,**”³³ and the one who disobeys has carried out the command of his lower-self, “**Surely, man’s inner self often incites to evil.**”³⁴ (And it is incumbent to know) that the Exalted has revealed books and sent messengers, and that He will resurrect all creatures and recompense them for their actions on the day of

³² Sūra al-Tawba - verse (105).

³³ Sūra al-Naḥl - verse (90).

³⁴ Sūra Yūsuf - verse (53).



judgement, and that the resurrection is true, just like waking up from sleep is true, and that the Book of Allah has not omitted a small or big thing except that it contains it, **“So, whoever does any good act (even) to the weight of a particle will see it. And whoever does evil (even) to the weight of a particle will see it.”**³⁵

The seventh: Purification of his interior and exterior

As for purification of the exterior, then this is an expression of ghusl (bathing) and ablution with cleansing water because in it there is strengthening of the pure soul. As long as the body is clean, then the soul will be strong and expanded. The purification of the interior is to purify it from waswās (devilish temptations), harmful thinking with the mind and going along with the whispers of the devil. From the things that help to achieve this, is witnessing Allah the Exalted with the eyes of the heart, until he sees that which those who look do not see, for the Exalted and Real (al-Ḥaqq) has from his names al-Zāhir (the Apparent) and al-Bāṭin (the Hidden). Thus, your exterior has manifested because of the Apparent, and your interior because of the Hidden, Who bestowed His apparent and hidden gifts upon you: **“and has perfected His blessings on you, both outward and inward.”**³⁶

My master Muḥammad ‘Alī al-Yamanī al-Idrīsī (may Allah be pleased with him) said, and I have heard him recite this verse in the town of Dongola: “Allah the Exalted is reminding His slaves of His blessings, both outward and inward.”

The Second: from the Seven Subjects of the Noble Verse Faith

This is an expression on believing in the word of Prophet ﷺ: **“That you believe in Allah, His angels, His books, His messengers, the Last Day, and that you believe that destiny, its good and bad, its sweetness and bitterness, is from Allah.”** Narrated by al-Bukhārī and Muslim. This ḥadīth is the tafsīr (explanation) given for the verses mentioned on the matter of faith.

Belief in Allah

That you believe that Allah is one god without partner, nothing occurs in His dominion except for what He wills and He cannot be dominated by anyone, He does

³⁵ Sūra al-Zalzala - verses (7-8).

³⁶ Sūrah Luqmān - verse (20).



not err or forget, He is not heedless so that we must remind Him, He is not distant so that we must shout at Him, nor is He ignorant so that we must teach Him, He is exalted above needing a helper or an advisor. All His actions are good, and His word is true. He has clarified to His creation what they need, guided the believer to His light by His will, invalidated the proof of disbelievers by establishing His proof. The decree and ordainment are not objections against Him, rather His is the profound proof. The mind cannot comprehend Him and text cannot encompass Him, He is not perceived by sight, nor settled in any place, and the inhabitants of the heavens are like the dwellers of the earth in that regard. He has promised the believers with His vision in His Paradise and promised them that He is their guardian and helper who takes them out of the darkness of sins to the light of pious deeds. Whoever is ignorant of the reality of His essence and knows His attributes is a monotheist, and whoever believes he knows the reality of the essence, then he is a heretical disbeliever, for Allah not in anything and nothing is of Him: **“There is nothing like Him, and He is the All-Hearing, the All-Seeing.”**³⁷

Belief in the Angels

This is that you believe Allah has a creation called angels and Allah created them from light. They do not eat or drink or marry; they are neither male or female; they do not disobey Allah or precede Him in speech; and they are faster than lightning in fulfilling His command. They are slaves of Allah, Who honored them with worship and occupied them with obedience. They are soldiers of Allah in His heavens and earth, fulfilling orders forever and always. Not a single one of them is free of a work, for even a moment. From them are the four leaders **Jibrīl, Mikā'īl, Isrāfīl and 'Azrā'īl**. The first of them for revelation, the second for sustenance, the third for blowing the horn and the fourth for seizing the souls. The rest of the angels, every group from them, are carrying out some good work. From them are the carriers of the throne, scribes, guardians, travelers and examiners of the slaves [of Allah] and Muslims. They take shape in handsome forms; they are not dominated by one image, and no one can overpower them. Allah created them and their characteristics; then Allah will dispatch them and cause them to enter Paradise where they will greet the believers with salām from every gate. As for those of them who will be in the Fire like, Sayyidunā Mālik and those with him, then they are like those who are in Paradise and the fire will not catch them, and they are not affected by the screaming of the sinners. I heard about the angels, who fought with the Messenger ﷺ from my shaykh, al-Muṭṭī, an opinion which I did not hear from anyone else and that is: “the angels who descended to give victory to the Prophet ﷺ still remain between the heavens and the Earth, fighting alongside

³⁷ Sūra al-Shūrā - verse (11).



every sincere believer who strive for the sake of Allah, the Lord of the worlds.” That is the amazing wisdom of Allah, so reflect o believer and do not be heedless.

Belief in the Book

Al-Bājūrī (Allah grant him mercy) said: “To be precise: There is no set number that restricts them (books of Allah), so it is necessary to believe that Allah the Exalted revealed books from heaven in general; though yes, it is necessary to know the four books in detail and they are: al-Zābūr (the Psalms), al-Tawrā (Torah), al-Injīl (the Gospel) and al-Furqān (the Qur’ān). The first was given to Sayyidunā Dāwūd, the second to Sayyidunā Mūsā, the third to Sayyidunā ʿĪsā and the fourth to Sayyiduna Muḥammad, blessings of Allah and peace be upon them all.

Belief in the Prophets (peace and blessings of Allah be upon them all)

Al-Bājūrī (Allah grant him mercy) said: “What is correct, is to hold back in restricting them (the prophets) in number, because it may lead to affirming prophethood for one who is not or invalidating it for one who is, so it is necessary to believe that Allah has prophets in general, except for twenty-five who must be known in detail. The first of them is Sayyidunā Ādam, and the last of them is Sayyidunā Muḥammad (may Allah grant them peace and blessings).

Belief in the Last Day

It is to believe that the arrival of a day named the Last Day is inevitable, and it is called “the last”, because it is the last of days and it has been said: “because there is no proof after it”. Its beginning is at the second blowing of the horn, and it has been said: “at the congregation (al-ḥashr)”, and it was said: “from death and it has no end”, and it was said: “it will end by the entering of the people of Paradise into Paradise and the people of the Fire into the Fire.” What is meant by the second blowing is resurrection (al-baʿth) and that is Allah reviving the bodies in the graves, and that (i.e. the second blowing being called the resurrection) is because of the death of creatures with the first blowing which is the blow of death, and between the two blows are forty years. The sky will rain severely like the mouths of waterskins with water and like the semen of men for forty days, until the water will be twelve forearms in height. Then Allah will order the bodies and they will germinate, like the germination of herbs, until it is completed, and they become as they once were. Then Allah the Exalted will say: “Live” to Jibrīl, Mīkāʾīl and Isrāfīl. He will order Isrāfīl so he will take the horn, which is a horn from light, shaped like a trumpet that one blows into, but it is massive like the breadth of the heaven and the earth, as mentioned in the ḥadīth. Then Allah will summon the souls and cast them into the horn and order Isrāfīl to blow, so the souls will exit like bees and proceed into the bodies like the moving of poison in someone stung. That is



called al-nashr (the resurrection). As for al-ḥaṣhr, then it is the mobilization of people to the place of congregation. Then the scale will be erected: **“Then, as for him whose scales (of good deeds) are heavy, he will live a pleasant life. But he whose scales are light; his abode will be the Abyss.”**³⁸

Belief in Destiny

It is an expression that the believer believes all that occurs in existence is by the will of the Exalted, be it good or bad, sweet or bitter. You must know the Exalted may will something and orders it, like faith of the believer, and He may will something but not order it, like the disbelief of a disbeliever, and He may order something but not will it, like for Abu Jahl to believe, and He may not will something and not order it, like the disbelief of a believer. Therefore, if you are in difficulty, then seek ease from Allah, and if you are in disobedience, then fear Allah cautiously. As for the saying of the common people: “Allah wanted me to disobey so why is He punishing me for it?” This is satanic speech and there is no answer for it except silence, and it is better to say: “Allah wanted me to obey and granted me success to do it, so how can I attribute it to myself, and He is giving me reward for it, indeed this is a great bounty!” **“For the like of this, then, let the workers work.”**³⁹

The Third: From the Seven Subjects of the Noble Verse He (Allah) Attributed them with Slave-hood

Slave-hood is the actualization of a slave with spiritual perfections, and giving up attributes of the self, and submitting all matters to his Just Owner, acknowledging His ownership and being confident in His justice, like it has been said:

**And from the evidence that you see him submitting
All affairs to the Just Owner**

And that he leaves planning to Whom belongs the decision and effect. How can such a slave, whose past is non-existence, plan? And what follows is his passing away, as compared to the One who plans affairs from the heaven? Or how can he affect even the slightest thing in existence? Is the judgement for ice or for water? Allah rewards those characterized with the attributes of slave-hood, which are neediness upon Allah, weakness, humbleness, brokenness, humility, delegation, contentment upon restriction of the Restrictor and expansion of the Expander,

³⁸ Sūra al-Qāri'a - verses (6-9).

³⁹ Sūra al-Şāffāt - verse (61).



reliance upon Allah, joy in Allah and love in Allah with enrichment, strength, elevation, honour, inspiration, acceptance, victory, love and affection always.

“O mankind, you are the ones who need Allah, and Allah is Free-of-All-Needs, the Ever-Praised.”⁴⁰ My Lord and creator assisted me in the interpretation of this noble verse while I was in al-Azhar al-Sharīf and it is that Allah the Exalted is informing His slaves that they are poor and in need of Him in everything, as He is the One who supported them with existence, guaranteed their sustenance, decreed for them two lives and guided them to what He decreed for them for these two lives, **“everyone is facilitated to what he was created for”**. He made for every fate a time. Thus, mankind is in need of Allah the Exalted, in time and space, and in the creation of the fated person’s livelihood and other matters, in him attaining those things and in them arriving to Him. It may be that the person seeks something but finds no way to it, and it may be that something seeks him but never finds him; this is nothing but the lack of preordainment for the encounter to happen.

I said in my poem “al-Wuṣṭā” on al-tawḥīd (the science of theology), and it is larger than “Maṣlaḥatu al-Sarīrati fī Naẓmī al-‘Aqā’idī al-Munīra”, written by this poor slave also:

**The Master has already ordained all things
Our subsistence, our death and our life
And enumerated our breaths and places
On land or in water, like that is fate
For every creation is facilitated for what
Our wise master decreed to go ahead
So do not be a transgressor ruled by
The mind and custom but rather submit**

“And Allah is Free-of-All-Needs, the Ever-Praised,”⁴¹ He is not in need of any of that, as He is the Creator and there is no creator for Him and He is the One Who Decrees and no one decrees over Him: **“And He feeds and is not fed”**⁴², the Absolutely Rich, the Ever-Praised whose actions are praised because they are not without wisdom. Glory be to the One who enriched the rich one, for him to give thanks, and caused the poor one to be poor, for him to be patient, and if He were to enrich the poor one, he would sin, and if He were to cause the rich one to be poor, he would disbelieve. Glory be to the One Who was generous in withholding and giving and is praised in both by the intelligent: **“and your Lord is most**

⁴⁰ Sūra al-Fāṭir - verse (15).

⁴¹ Sūra Fāṭir - verse (15).

⁴² Sūra al-An‘ām - verse (14).



generous.⁴³ The Praised One in withholding and giving, and no one other than Him is praised for withholding because His withholding is the essence of giving.

I said in “al-Wustā”:

**And all that he removed from His slave
From that which His slave loves is for his good fortune
So, He is gracious in withholding and in giving
The Most generous God, possessing grace**

“It could be that you dislike something, when it is good for you; and it could be that you like something when it is bad for you. Allah knows, and you do not know.”⁴⁴ He is the Guardian Who decreed for you matters, as there is no one more knowing of what is good for you, suitable for your nature and purifies your egos apart from Him. If you are pleased with what He has manifested for you, then you are pleased with His decree and love what He has chosen for you in conformity to His eternal knowledge. **“And your Lord creates what He wills and chooses.”**⁴⁵ If you are in some country for example, then do not dislike to be there, because then you are disliking what Allah wanted for you, and do not move from there by yourself, because if you intended to move from there and He did not want that, then your intention would be in vain and impossible, even if you were to gather all of mankind and jinn for you to move from there. And if He wants you to travel from there and you did not want that, then you will travel despite your stubbornness, and it is impossible for you to remain there. If someone were to say, “so-and-so is in this direction and in that position and Allah did not want that for him” then he has disbelieved.

**And everything is decreed and ordained
And every fate so there is no escape from it**

The manifestations of the Godly names are two parts: without intermediary: like the creation of the heavens, the earth, and angels, and by intermediary: like the birth of these three: animals, plants and inanimate beings. That which comes into being without intermediary is greater than that which comes into being by an intermediary. **“Certainly, the creation of the heavens and the earth is greater than the creation of human beings.”**⁴⁶ This is in relation to your understanding, for in relation to the Exalted, then everything is easy for Him so there is no lesser or greater, but all His actions are original, perfect and wise. **“the doing of Allah who**

⁴³ Sūra al-‘Alaq - verse (3).

⁴⁴ Sūra al-Baqara - verse (216).

⁴⁵ Sūra al-Qaşaş - verse (68).

⁴⁶ Sūra Ghāfir - verse (57).



has perfected everything.⁴⁷ and in the Sublime's creation, the fact that people are here by an intermediary, is an indication that in this life it is essential to take means, as it is an abode of effort and action.

In the words of the Exalted: **“And whoever opts for the Hereafter and makes efforts for it as due, while he is a believer,”**⁴⁸ There are amazing things which will become clear, if Allah the Exalted wills, in my book titled “‘Ajā’ibu al-Qur’ān li-man Arāda al-Īmān”, such as desiring without effort is not appreciated by Allah, because the example of desiring is like the soul and effort is like the body, and the soul's impressions appear on its body, so then if the body is missing then the apparent impressions will also be missing. Also, from the amazing things from these words, are that the effort must be connected to effort for Him, because it is in relation to the goal that effort is made to it. Like a road and arrival are dependent on travelling on the road. So, whoever wants to visit the tomb of my master Aḥmad bin Idrīs (may Allah be pleased with him) for example, which is in Ṣabiyā’, because from the etiquettes of people of the path is visiting the graves of their mashāyikh (Shaykhs) and believing that openings come because of it, is it possible for him to arrive to it except through Yemen? So, the one who wants the abode of the hereafter, then let him perform good deeds for its which Allah made as a path to it, and the abode of the hereafter is Paradise, so al-taqwā is a path to Paradise and a shield from the Fire, and sin is a path to Hell and a partition from Paradise.

From these (amazing things) are that in the word of the Exalted: **“while he is a believer,”**⁴⁹ is an indication to his word ﷻ: **“Supplicate to Allah while being certain He will answer,”** narrated by al-Tirmidhī and al-Ḥākim. Then, the one striving in pious deeds must believe that Allah the Exalted will reward him for his deeds, enter him into Paradise by His mercy and multiply his reward. And the accusation is from the slave upon himself for not ascertaining perfection from it and blaming it with shortcomings out of fear of its oppression. **“Nay, but verily man is rebellious because he deems himself to be free of need”**⁵⁰ If the possessor of the lower-self praises it and shows confidence in it, then it will oppress other than it, and see its precedence because of its good deeds, and be independent of guidance from other than it, although from the etiquettes of the Folk (al-Qawm) is that they listen to the advice of every individual, even a blind person. If they find light in his speech that agrees with their state, then they act upon it and if not, then they excuse themselves, like I said in my tā poem (Tā’iyyātī):

⁴⁷ Sūra al-Naml - verse (88).

⁴⁸ Sūra al-Isrā’ - verse (19).

⁴⁹ Sūra al-Isrā’ - verse (19).

⁵⁰ Sūra al-‘Alaq - verses (6-7).



Mould yourself with honourable character and be for the one
Who admonishes you hearing, acting on advice
Be patient, be shy and do not mix with those who follow passionate desires
For they will blow you with desires in the direction of error

This amount is enough in that which concerns slave-hood.

The Fourth: From the Seven Subjects for the Noble Verse Obligation

[The obligation is] in the word of the Exalted: “**Prescribed for you,**”⁵¹ meaning that Allah the Exalted is saying: I have obligated and necessitated fasting upon you, so the fasting of Ramaḍān is obligatory and necessary upon every male and female Muslim. The one who fasts in it is rewarded and the one who does not, without excuse, is punished. Obligation and necessity (al-farḍ wa al-wājib) both have the same meaning to (Imāms) Mālik and al-Shāfi‘ī, except regarding Ḥajj where obligation cannot be rectified with a sacrifice and necessity can be rectified by it. And it is one of the five obligatory rulings, and they are:

Firstly: al-Wājib (necessary): it is what one is rewarded for doing and punished for leaving, such as the fast of Ramaḍān.

Secondly: al-Ḥarām (forbidden): it is what one is punished for doing and rewarded for leaving, like not fasting in Ramaḍān.

Thirdly: al-Mandūb (recommended): it is what one is rewarded for doing and not punished for leaving, like leaving the ṣaḥūr (pre-dawn meal).

Fourthly: al-Makrūḥ (disliked): it is what one is rewarded for leaving and not punished for doing, like the fasting person tasting salt.

Fifthly: al-Mubāḥ (permissible): it is what one is not rewarded for doing and not punished for leaving, like eating and drinking.

There are five others, called “situational rulings” and they are: al-shart (condition or precondition), al-māni‘ (prevention or prohibition), al-sabab (reason), al-ṣiḥḥa (validity) and al-fasād (invalidity).

⁵¹ Sūra al-Baqara - verse (183).



The Fifth: From the Seven Subjects of the Noble Verse Fasting (al-Ṣawm)

Allah the Exalted commands us with fasting in this verse and linguistically fasting (al-Sawm) means: Abstinence and abandonment. The Exalted said in a story about Maryam (may Allah be pleased with her): “**Say, “I have vowed a fast (of silence) for the All-Merciful,”**⁵² i.e., silence and abstention from speaking. The poet said:

**The fasting horse and the non-fasting horse
Is vociferous and the other chews the bridle**

In legal terminology fasting is: Abstinence from the desires of the stomach and private parts, for a whole day from the start of fajr to the setting of the sun, i.e. he leaves that which goes into the stomach or the throat from the mouth or other than it such as the eye or ear, and he leaves sexual intercourse or other than it of means that break the fast, such as touching that leads to ejaculation of sperm or pre-sexual fluid. The fast must be done with intention before fajr or at the time of fajr, outside the time of menstruation, post-natal bleeding or days of ʿĪd. It is best for him to intend to draw closer to Allah the Exalted with his fast, if he were not to intend drawing near the fast will still be valid. I say, but he must believe that this fast is obligatory and Allah the Exalted has imposed it, so if he does not believe this then his fast is invalid.

Ramaḍān was obligated on a Monday, the second of Shaʿbān in the third year after the hijra, and it is obligatory by the Book and Sunna and by consensus (ijmāʿ). Whoever denies its obligation has disbelieved and the one who abandons its fast without an excuse is a fāsiq (open sinner). It is the best month in relation to the remaining months of the year, and it is called Ramaḍān because it scorches sins, i.e., it burns them. Thereupon I am presenting general advice to every Muslim man and woman that it is essential to read the chapter of fasting. Every person should read it to a scholar of his madhhab (school of jurisprudence) until the fasting is complete and perfect in line with and in conformity to the Book and Sunna. Because every madhhab from the four madhhabs is upon the Book and Sunna, and I will compile, if Allah wills, the jurisprudence of the four madhhabs on fasting in a future book, I ask Allah to facilitate it, ameen. Allah has granted me openings in the meanings of the letters from the word ṣawm (fasting), with these words:

⁵² Sūra Maryam - verse (26).



From the Secrets of the Letters of Şawm

Letter Şād: Points to patience (al-şabr), the Exalted said: **“Certainly those who observe patience will be given their reward in full without measure.”**⁵³ It is said they are those who observe the fast. I say those who fast were attributed with patience externally because they were patient in parting from food and drink and other than that from which the fasting person is prohibited. The reward is full without measure due to the difficulty of fasting. There is in a ḥadīth of the Messenger ﷺ: **“Fasting is half of patience (al-şabr),”** (narrated by Ibn Mājah). Patience (şabr) is the greatest characteristic which the human requires because it is the reason for felicity, source of spiritual ascension and the epitome of bravery, because by it the heroes are distinguished and known. Patience is steadfastness of the human and keeping his humanity, and his responding to the caller to Allah as opposed to responding to the caller to whims, lower-self and Satan. He hears with his heart: **“respond to Allah’s herald”**⁵⁴, so he responds, and repents to his Lord. And if the caller to whimsical desire calls him, he replies to it with the word of the Exalted: **“and do not follow the selfish desire, lest it should lead you astray from Allah’s path.”**⁵⁵ And if the lower-self calls him, he replies to it with the word of the Exalted: **“Surely, man’s inner self often incites to evil”**⁵⁶. And if the Satan whispers to him, he replies with the word of the Exalted: **“Surely Shayṭān (Satan) is an enemy for you. So, take him as an enemy.”**⁵⁷ He will be with his patience, steadfast with his humanity i.e. he won’t shift from it to savagery by betrayal, or to beastliness by following passionate desires, or to perpetration of violations, separating people, bad conduct towards them, efforts in corrupting their community and all that contradicts the requirements of humanity which Allah the Exalted favored him with: **“O mankind, worship your Lord who created you and those before you,”**⁵⁸ Meaning, worship Allah who graced you with humanity, with bodies and beautiful appearances combined, and He blew into them a soul which inclines to intimacy, virtuous acts and gaining sciences. And He created those who were before you in the same manner. If they were beasts then you would have also been born as beasts, and the beast’s image is either frightening or not friendly. So, if He had blown your souls into the bodies of beasts then you would have fled and been angry at the bodies, let alone acquaint yourself with other than you. Glory be to the One Who knows the nature of souls and what they like, so He created bodies for them in the best form, in the image that Allah eternally knew, that if the souls

⁵³ Sūra al-Zumar - verse (10).

⁵⁴ Sūrah al-Aḥqāf - verse (31).

⁵⁵ Sūra Şād - verse (26).

⁵⁶ Sūra Yūsuf - verse (53).

⁵⁷ Sūra Fāṭir - verse (6).

⁵⁸ Sūra al-Baqara - verse (21).



saw them then they would like them and if it was not for that, they would have been in the most severe torment.

Also, with patience he becomes one who answers the summon to the Real (glorified and exalted is He) when his lower self incites to evil and his devil with wrongdoing, so he is patient upon always obeying his Lord and upon leaving the passionate desires of his lower self. With his patience he goes against the commands of his lower self which is from the worst of enemies to him, and which does not command except with evil, as long as it is not granted mercy. If Allah shows it mercy, then it is guided to Him by His light: **“Allah guides to His light whomsoever He wills.”**⁵⁹ At that time the nafs will see the light of obedience so it will command to it and hasten to it, and it will see the darkness of disobedience so it will forbid it and flee from it. **“He said, “I seek refuge with Allah. Surely, he (your husband) is my master. He has given me a good lodging. Indeed, the wrongdoers do not prosper.”**⁶⁰ He will contradict his devil when he brings him evil, vile deeds and wrongdoing; because the devil always and forever tries to harm the human and destroy him, make him sad and fear poverty, make him disbelieve and sin openly, make him leave the prayer, Zakāt, Ḥajj and fasting. So, every time a person wants to perform prayer, if he is someone who neglects his prayers, he says to him: “Why are you praying now? You have abandoned the prayer for a long time, what will the people say to you? It is better that you leave it, as is your habit in case the people will laugh at you.” And if he is someone who prays regularly, he will say to him when the time of prayer enters: “There is still time left, leave it for a little, then a little bit more until you rest and pray the due prayer after sleeping” until the amount of time lengthens and the time of prayer finishes and so the slave ends up under the threat which is in the word of the Exalted: **“Woe to those who pray. Who are neglectful of their prayer.”**⁶¹ Woe: (Wayl) it is a valley in Jahannam for those who delay the obligatory (prayer) until its time elapses? He (the devil) says to the wealthy: “Indeed Zakāt diminishes your wealth, so don’t give Zakāt. All the people have already abandoned Zakāt, so will you alone give Zakāt? Be like the others from your community and do not isolate yourself from them,” until years pass by him without paying Zakāt, so then he falls into the threat that is in the word of the Exalted: **“And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment”**, (two verses)⁶². And he (the devil) says to the one who wants to perform Ḥajj: “Delay it to the next year, you are still young, instead of Ḥajj buy some land or a shop,” **“You intend to have the stuff of this**

⁵⁹ Sūra al-Nūr - verse (35).

⁶⁰ Sūra Yūsuf - verse (23).

⁶¹ Sūra al-Mā’ūn - verses (4-5).

⁶² Sūra al-Tawba - verses (34-35).



world, while Allah intends the Hereafter (for you).”⁶³ So he remains like that until years pass and he has not performed Ḥajj and has gathered abundant wealth, and if he were to hear the word of Allah the Exalted: “**And pilgrimage to the House is a duty unto Allah for mankind, for he who can find a way to it. As for he who disbelieves, (let him know that) lo! Allah is Independent of (all) creatures,**”⁶⁴ He listens to it as though he never heard it and starts to resort to tricks like the tricks of a fox and presents excuses dictated to him by the devil while the Compassionate already knows their falsehood. And he (the devil) says to the fasting person: “Don’t fast, while hiding from the people in case your body becomes weak or feign illness so that you can stop fasting for two or three days,” so he carries on with him until he plunges him in what Allah has forbidden of fast breaking and so he falls into al-ḥamīm (the boiling water of hell).

The perfect, intelligent, and patient believer is the one who responds to his Lord and contradicts his lower-self, whimsical desire, and devil, and hastens to do good deeds before death; for indeed lifespans are not guaranteed, and there is no security from the fate of death. So, the gatherer of wealth dies and leaves his wealth behind, and the gatherer of good deeds dies, and his deeds are buried with him, so he knows his state. al-Bukhārī (may Allah be pleased with him) said:

Make use of your free time with the virtue of rukū’ (bowing) for it may be that your death will be sudden.

How many healthy persons without any illness have we seen his noble soul has departed suddenly?

And in my Lām poem:

**And remember death and do not be heedless for there is not
Someone more ignorant than the heedless from death descending
Using up his time accumulating wealth
You have wasted your life on something flawed (khalal)**

Letter Wāw: Alludes to scrupulousness (warā’), which is taking the most cautious approach in acts of worship, sincerity in dealings with others, taking the self to account at its due time, avoiding doubtful matters and turning to Allah in all states. For this reason, he ﷺ said: “**Scrupulousness (warā’)** is the master of action,” narrated by al-Tirmidhī. When Shaykh al-Saqā (may Allah grant him mercy) was asked about scrupulousness in these times, he was reading ḥadīth in al-Azhar al-Sharīf and he had just come across this ḥadīth, so he said: “Like Shaykh Muḥammad ‘Illīsh”, for from his scrupulousness was that he used to have a bag in which he

⁶³ Sūra al-Anfāl - verse (67).

⁶⁴ Sūra Āli ‘Imrān - verse (97).



would carry his shoes when he entered the masjid, and he was firm in religion and was not affected in the way of Allah by the blame of a critic, and he has many unprecedented books with the light of scrupulousness shining from them, and the fragrance of sincerity can be smelt from them, may Allah be pleased with him. By fasting the heart softens and fills up with the fear of Allah (the Mighty and Majestic), from there originates perfection of action and leaving what is doubtful in it and taking the most cautious approach. By taking the most careful approach, the one who does it will be upon certainty about the validity of his deeds with all the Imāms, as is the habit of the righteous, as is abandoning excessiveness in speech, sleep, food, and drink. Also, from scrupulousness is to not occupy oneself with that which does not concern him, hastening to benefit Muslims, to have sincerity for the religion and homeland and to ponder over what will benefit the community. And from scrupulousness is to sell oneself in that path, for the scrupulous believer is he who makes his self and his wealth for the sake of Allah and his homeland. As for the one who has no solicitude (ghīra) for his religion, land, and honour then he is not scrupulous, rather he is not a complete believer. For the scrupulous one is at the forefront in an encounter, daring when the two armies meet, and who sees, in the sacrificing of himself, the power of the One who gives life after it, so He will grant it to him generously for the sake of that: **“and they give preference over themselves, even though they are in poverty.”**⁶⁵

All of that we gain by fasting, which unveils for us the sciences of the soul which are personal, eternal attainments for it (the soul) by Godly instructions. Allah the Exalted sent down the soul and blew it into this body to manifest sciences and perfections. Its sciences have been veiled by the thickness of the body, and its perfections by the darkness of the lower self, which is illuminated by fasting. And fasting also thins down the thickness of the body with activity and work, because every time the thickness of the body thins then the power of the soul manifests, which is characterised by activity, strength and speed, and every time the darkness of the self lessens, then the perfection of the soul and its amazing secrets are manifested.

I said in my tā’ poem, called “Fathu l-Bābi ilā Ṭarīqi l-Aḥbāb”:

**The soul has come to you and it is honorable
 So be gentle with it by not letting it see you in baseness
 And rise with it to the way above wearing
 The garment of humility supported by honour
 Then you will be helped by the presence of Allah at His door**

⁶⁵ Sūra al-Ḥashr - verse (9).



**The people of fasting will triumph on the Day of Hardship
Far be it that the sleepers have a share in what
The one who is habitually awake at dusk, finds Paradise**

Letter Mīm: An allusion to muḥsin (one who is excellent or beneficent), meaning a possessor of excellence, which is a matter containing all goodness. It is also being good with Allah, meaning obeying His command and avoiding His prohibition. And being good to the Messenger ﷺ, meaning obeying his command, avoiding what he has prohibited and following his actions ﷺ.

Then **al-iḥsān** (excellence or beneficence) to the self, is to take it to the path of goodness and to keep it away from the path of evil.

And al-iḥsān to created beings is good behavior with them, doing that which is beneficial to them and leaving that which is harmful to them.

Al-iḥsān to animals is to not burden them with more than they can bear and to give them what is required of food, drink, shade, and rest.

Al-iḥsān to animals to be slaughtered is to sharpen the butcher's knife and to put the slaughter animal at ease.

And if anything is killed which is permissible to kill, like harmful predatory animals and insects, then iḥsān is to take the swiftest approach in annihilating its life without torture.

Al-iḥsān to the wife is to shoulder that which causes her harm and pain and carry out his duty towards her as much as he is able.

Al-iḥsān to children is to take care of their subsistence and give them a good upbringing and education.

Al-iḥsān to parents is to obey their command in that which they see is helpful to the religion and helpful to them, and in that which brings about benefit to it and to them.

Al-iḥsān to full brothers is to respect the older of them and be merciful to the younger of them and to look at him with the gaze of a compassionate parent at his child.

In a ḥadīth: **“Verily Allah prescribed al-iḥsān for everything,”** narrated by Muslim, Abū Dāwūd and al-Tirmidhī, and Allah said: **“Verily Allah commands justice and al-iḥsān,”**⁶⁶

⁶⁶ Sūra al-Naḥl - verse (90).



So, the one who has no justice has no iḥsān, because justice is to give every possessor of right their right. The just one (al-ʿādil) is he who carries out the rights of the Creator and creation and puts things in their proper places. Thus, the one who did iḥsān in the improper place is not just, or muḥsin, because his iḥsān turns into a misdeed, and his justice turns into oppression as al-iḥsān is in everything based on justice. How excellent is al-iḥsān that is preceded by justice! Now, if he were to take the necessary expenditure incumbent upon him for his parents or the necessary expenditure incumbent upon him for his wife and children and give it in charity, then is he just or an oppressor? A muḥsin or a muṣīʾ (wrongdoer)? He would be a sinful and oppressive wrongdoer, especially if they were poor or in difficulty.

Al-iḥsān also applies to the slave witnessing his Lord or knowing that his Lord sees him.

Therefore, fasting is iḥsān because it is iḥsān to the self which produces iḥsān to others.

It has been clarified for you that fasting is a good and pure tree whose roots are firmly established in the earth of the body and its reward illuminates the sky of the soul, which first shines upon the earth of the external body, so it becomes illuminated with the lights of the soul dwelling in the limbs. Then whenever its enemy approaches, it drops the blazing lights of its remembrance (dhikr) from its sky, repelling its enemy; and every time the limbs become exhausted, it rains upon them with sweet water, whose wise knowledge causes the limbs to shake, and commands and cultivates fear and trembling on their external being. It produces from the effects of its actions, pious deeds that Allah loves and pleases Him.

Thus, the fasting person is the believer who has collected all the attributes of goodness and from the greatest of them are wisdom, abstinence, bravery, and justice. The wise are unanimous that these four are the categories of virtue.

Wisdom: It is the virtue of the speaking and discerning mind. It is that you know divine matters and their related knowledge bears fruit by that; and that you know what the plausible things are and which of them is necessary to do and which of them is necessary to abandon. Wisdom is strengthened by an empty stomach; it is enlightened by it and its full effects are manifested. In my lām poem:

Wisdom in a person is known by being conscious of God (al-tuqā)
And emptying the stomach from the disease of heaviness

Al-ʿiffa (Abstinence): It is the virtue related to covetous feelings, and the manifestation of this virtue in a person, is that he directs his desires based on his judgement, I mean that he conforms with correct judgement so that he is not led by them (his desires). By that he becomes free of his desires and not a slave



to anything from them. And from his supplication (may the peace and blessings of Allah be upon him): “O Allah, I ask you for good health and al-‘iffa (abstinence),” narrated by al-Bazzār and al-Ṭabarānī. In my lām poem:

**Be abstinent (‘aḥḥan), indeed in abstinence is what
Prevents a person from all slips**

The one who abstains from the wealth of people and from disgracing their honor, then Allah grants him abstinence and protects his wealth and honor. The one who overwhelms the people, then Allah causes the people to overwhelm him; and the one who repents, then Allah forgives him and transfers him to a better state. “Surely, Allah does not change the condition of a people unless they change what is in themselves.”⁶⁷

Bravery: It is the virtue related to the irascible self. It manifests in the human being in accordance with it being implemented by a rational, discerning mind, and using what is required of the judgement in frightful matters, meaning he is not afraid of frightening matters, if doing them is good and being patient with them is praiseworthy.

In my lām poem:

**Be brave in the way of the truth, don’t
Show fear if war occurs
A person’s death is not in his bold undertaking
Verily death is dependent on the appointed time
How many a brave one received in his killing
Honour everlasting and the sword did not kill!**

Bravery is manifested in fighting. The believer knows without any doubt that he will not die except by the permission of Allah, and whoever doubts that has disbelieved. So, if he were to be assaulted by the guns of the world and its poisonous gasses and Allah did not want him to die from them, then by Allah, he will not die from them. And those in the rows of the battle will not die as well, except by the permission of Allah. So, his standing in front of guns does not change Allah’s decision in his life span. How many a soldier have we seen who attended a number of war battles and now he is alive and safe with command of his senses and how many a person in their home, on their bed, dies in the blink of an eye! Therefore, know my brothers that the matter of death is separate from it, because

⁶⁷ Sūra al-Ra’d - verse (11).



it is known to all that lifetime is but one. We have all heard the word of Allah the Exalted: **“No soul can ever die except by Allah’s leave.”**⁶⁸

**And he is dead by his life span, who is killed
And other than this is false and not accepted**

Then if it is asked: If the matter is as has been mentioned, then for what reason are we cautious and do we tire ourselves in using masks and other things?

Answer: Allah has ordered us to take caution whether He has decreed for us this thing that we are being wary of or not, the Exalted said: **“But take your precautionary measures.”**⁶⁹ So not exposing ourselves to poisonous gasses falls under this divine command, and from it is also is that we learn modes of resistance against the schemes of the enemies, fortification of our homes, and following our government in all that they order us to do from that which is beneficial for us, our army and country.

If it is asked: The enemy is not at war against us, so why should we prepare that which we will combat him with, should we not leave it until he wages war against us?

Answer: Allah the Exalted has commanded us to make use of power and prepare it before war takes place, have you not heard the word of the Exalted: **“And prepare against them whatever you are able of power.”**⁷⁰ Preparation does not take place except before fighting as at the time of war it is not possible for someone to prepare anything, rather then it is only victory or defeat. If he was ready then he will be victorious, and if he was heedless and neglected preparation, then he will be defeated. In the word of the Exalted, **“Whatever you are able,”**⁷¹ is an amazing secret, as though He is saying: “Every individual prepares to his capability,” even the women participate in taking preparations, so whoever from them is rich, then it is incumbent upon her to help her army and the men of her nation.

As for the incidence of war and the enemy’s invasion into the country, then it is incumbent upon every individual man or woman to manifest fighting and severe resistance. This is if he is participating with the army from what they have of knowledge and taking of precautionary measures. If he is just a civilian, then he should hasten to do what is commanded of him by his government, and let his support be a manifestation of patience, steadfastness and al-taqwā with words of

⁶⁸ Sūra Āli ‘Imrān - verse (145).

⁶⁹ Sūra al-Nisā’ - verse (102).

⁷⁰ Sūra al-Anfāl - verse (60).

⁷¹ Sūra al-Anfāl - verse (60).



victory, especially in front of women and children: **“Give glad tidings and do not cause aversion.”**⁷²

Justice: it is the virtue of the self which results by combining these three that we have enumerated, and like that in the conciliation of these, they strengthen each other. and they submit to a distinct power until they do not wrestle with one another or move in the direction of their wishes imposed by their natural dispositions. It (i.e., justice) produces for the person, a trait by which he always chooses justice and demands justice for others and for himself.

Every one of these four, yield certain things:

Wisdom: Yields intelligence, al-dhikr, discernment, swift understanding and its potency, pure mind, and ease in learning.

Al-‘Iffa: Yields shyness, mild-temper, patience, al-sakhā’ (munificence), freedom, contentment, gentleness, order, excellent guidance, peaceful character, gravity and scrupulousness.

Bravery: Yields self-eminence, courage, great ambition, steadfastness, patience, forbearance, lack of fickleness, boldness, and toleration of trouble. The difference between this patience and the one in al-‘iffa is that this is in frightening situations whereas the former is in rash desires.

Al-Sakhā’ (Munificence): Causes generosity, altruism, nobility, equality, tolerance, and forgiveness.

Justice: Yields friendship, intimacy, maintenance of ties of kinship, compensation, good partnership, good judgement, affection, worship, abandonment of hatred, recompensing hatred with goodness, use of gentleness, being manly in all states, abandonment of enmity and refraining from narrating from someone who is not upright.

You know that all these attributes are from the soul and every time these strengthen, then its sciences increase, and it does not strengthen by anything, like it does by nourishing it with fasting and for that reason, Allah the Exalted has obligated it upon the Umma (nation).

⁷² From a ḥadīth narrated by Muslim.



The Sixth: From the Seven Subjects of the Noble Verse Relating the Fasting of those Before Us

In the words of the Exalted: **“Just as it was prescribed for those before you,”**⁷³ [NOTE: the Shaykh begins by speaking about the Arabic grammar of the verse:] in the confines of nasb (subjunctive) as it is a naʿt (adjective) for al-maṣḍar al-muʿakkad (emphasized verbal noun), i.e. kitāban in the form of **“kamā kutiba (just as it was prescribed)”**, or that it is ḥāl (state) from al-maṣḍar al-maʿrifa (definite verbal noun), i.e. **“kutiba ʿalaykum al-ṣiyām kamā (fasting is prescribed for you)”**, the kutiba here resembles bimā kutiba so the mā here has two meanings, either maṣḍariyya (absolute object), or it is a naʿt (adjective) for maṣḍar (verbal noun) from the word al-ṣiyām (fasting), i.e. fasting that is similar to the fasting of those it was prescribed upon before you, so the mā is mawṣūla (relative pronoun), or it is a ḥāl (state) from al-ṣiyām (fasting), i.e. ḥāl resembling limā kutiba (for what it was prescribed) [END OF GRAMMAR], I have mentioned the grammatical analysis (al-iʿrāb) here, so that we can take it into consideration in following the fasting of the predecessors: **“for those before you,”**⁷⁴ from the Prophets (upon them be peace and blessings) and their nations since Ādam (peace be upon him). In it is assurance and awakening of desire for fasting and making the egos of those being addressed agreeable to it, because indeed if a difficult thing is generalized then it becomes easy to do. And what is intended by the similitude is either a similitude in the origin of obligation, or in time and amount, as it was narrated that the fasting of Ramaḍān was obligated for the Jews and Christians also. As for the Jews, they left it and fasted a day from the year which they claimed was the day that Pharaoh was drowned, and they denied it (Ramaḍān), as indeed that was the day of ʿĀshūrāʾ. As for the Christians, they fasted Ramaḍān until they encountered severe heat, so they gathered the opinions of their scholars to specify one season between summer and winter, so they made it in the spring and increased it by ten days as expiation for what they did and so it became forty days. Then, their kings became ill or something happened, so they added ten days, so it became fifty.

In the mentioning of the obligation of fasting on those before us, is ease for us, concern for our situation, and a favor upon us, since the Exalted prescribed for us that which will purify our egos and make them worthy for spiritual morals and Lordly secrets, as He prescribed it for those before us. In it is also that which makes us be serious and work hard, so that we do not become the least of them in rank. Because when we know that fasting was obligated on those before us, then our egos hasten to it, and refuses not to fast so that our rank not being diminished on the

⁷³ Sūra al-Baqara - verse (183).

⁷⁴ Sūra al-Baqara - verse (183).



Day of Judgement less than the predecessors. How can that be, and they are men and we are men? And we are greater than them due to the fact our Messenger ﷺ is the best messenger and by him we are **“the best community that has been raised up for mankind.”**⁷⁵ The poet Aḥmad Muḥammad Ṣāliḥ al-Sūdānī said:

My land is never disgraceful

Verily the free soul (nafs) is disdainful of injustice

My soul is not purified, and my body (‘awḍ) does not bear leaves

If I committed shameful deeds as a way of living

Which disgrace is greater than the disgrace of the Day of Judgement? What humiliation is greater than the humiliation of disobedience? And which exasperation is more severe than the precedency over you of one who is less than you?

Fasting was obligated on those before you and they are less than you in virtue, yet they complied and fasted for their Lord, and the ones who did not comply from them, were from the disbelievers. You are the best nation, and the best Messenger was sent to you ﷺ, beware that something occurs from you that is not befitting of you, for indeed the disobedience of a noble and virtuous person is greater than from other than him. Indeed, your Prophet ﷺ will boast of you to the other nations on the Day of Judgement as you know, and boasting is not from an abundance of numbers only, verily it is by abundance and pious deeds. The one who breaks their fast (with no valid excuse) in Ramaḍān —Allah’s refuge is sought—will not be, on the Day of Judgement, with those who will see the Messenger of Allah ﷺ feeling proud of them and drinking from his Ḥawḍ [lake]. How can they drink water in Ramaḍān during the day without an excuse and then drink from the Ḥawḍ which none will drink from except the one who suffered the thirst of fasting? Or how can they delight in the eating of the fruits of Paradise, and they delighted in eating food during the daytime of Ramaḍān and indeed the fruits of Paradise have been prepared for those who starved themselves with fasting. So, it will be said to them: **“Eat and drink at ease for that which you sent on before you in past days,”**⁷⁶ i.e., in the days of fasting. Our Lord (exalted is He) is All-Knowing and just, so it is necessary that the eye that took pleasure by gazing at what Allah has prohibited, that a day comes where it tastes the pain of that pleasure, and for the one who laughed at people out of mockery, that a day come where he takes the pain of that laugh.

⁷⁵ Sūra Āli ‘Imrān - verse (110).

⁷⁶ Sūra al-Ḥāqqa - verse (24).



The seventh: From the Seven Subjects of the Noble Verse- al-Taqwā

Taqwā: The Tā’: Alludes to tawakkul (reliance), **the Qāf:** to qanā’a (contentment), **the Wāw:** to wara’ (scrupulousness), **the Yā’:** to yaqīn (certainty).

Or: **the Tā’:** Alludes to tawḥīd, **the Qāf:** to qiyām (carrying out) the rights of the Creator and the slaves, **the Wāw:** to wajd (ecstasy) and witnessing, **the Yā’:** to yaqza (waking) up to every day passing then never returning. I said:

Taqwā of God is that you are seen listening
To His Word and obediently acting upon it
Supporting the Sunna of the Chosen One
Avoiding gatherings of sin
With seriousness in deeds and appropriate
In speech, and asceticism, with litanies
And that you study knowledge
And be a helping guide with forbearance

Al-Taqwā is the mount of all goodness, by which a person arrives to the goodness and felicity of this world and the hereafter. The one who has no taqwā, then there is no good in him and no felicity for him. With it, the scholar arrives to gnosis of the secrets of ‘ilm (knowledge) **“Observe your duty to Allah. Allah will teach you,”**⁷⁷ i.e. act upon what you know, your Lord will teach you the secrets of knowledge and unveil for you its secrets, in order that its lights shine forth for you and its effects manifest upon you.

With taqwā, a distressed person gains relief and a way out: **“And whosoever keeps his duty to Allah, Allah will appoint a way out for him,”**⁷⁸

I heard from my Shaykh, Muḥammad al-Samālūṭī (upon him be mercy and acceptance), a story that he mentioned when he recited the ḥadīth: **“Keep your duty to Allah and He will take care of you.”**⁷⁹ he said: “a pious man fell into hardship and a woman called him to her house. Once he arrived at the house, she closed the doors and called him to herself. So, he ordered her to bring food. When she went to bring it he got up and made ablution and prayed two rak‘a, then said: “O Allah this is taqwā, so where is the way out?” At that, the wall broke for him, and he exited from it. Allah made a way out for him because of his taqwā: **“Surely, Allah is**

⁷⁷ Sūra al-Baqara - verse (282).

⁷⁸ Sūra al-Ṭalāq - verse (2).

⁷⁹ Part of a ḥadīth narrated by al-Tirmidhī and Aḥmad.



with those who fear Him,”⁸⁰ i.e., by helping them and assisting them. He is there for them based on their situational necessities; the poor man requires food, the sick requires cure, the frightened one requires security, the weak needs strength, the oppressed requires justice, the beaten one requires victory and the idler requires activity. Thus, the Real (al-Ḥaqq) (Glorified and Exalted is He) is with every pious person, depending on what the pious person requires, and He increases them from His bounty: **“And He responds to those who believe and do righteous deeds, and gives them from His bounty.”**⁸¹

The Messenger of Allah ﷺ mentioned taqwā has two places, external and internal.

The Place of the First Taqwā:

In his word ﷻ: **“Fear Allah wherever you may be,”** narrated by al-Dārimī, i.e. in any place you are, because Allah the Exalted is with you wherever you may be.

“And He is with you wherever you may be.”⁸² That is with His knowledge, power, gentleness, strength, pardon, forgiveness, mercy, care, choosing, planning, force, domination, majesty, grandeur, protection, and protective jealousy.

Then, if you wanted to say something or do something, then know that Allah is with you with His knowledge. So, beware of that which emanates from you that displeases Him, and beware of not doing a job perfectly with One Who knows about you and your work.

If your lower self deems something as being far-fetched, like the occurrence of relief after hardship, healing after illness, wealth after poverty and guidance after error, then know that Allah is with you, with His power, capable of everything that your mind can imagine from that which your lower self deems far-fetched. Then, fear Allah that you don’t seek it from other than Him **“Lo! Allah is able to do all things.”**⁸³ Anyone other than Him is unable to do anything, rather his fate is predestined.

If your lower self tells you to sin, then tell it that Allah is with you with His power, capable of sending down punishment upon you right now. **“Say: He is able to send punishment upon you from above you or from beneath your feet.”**⁸⁴ And He is with you with His gentleness. Know when trouble, hardship or punishment descends on you, that Allah was gentle with you, because there is no punishment except Allah

⁸⁰ Sūra al-Naḥl - verse (128).

⁸¹ Sūra al-Shūrā - verse (26).

⁸² Sūra al-Ḥadīd - verse (4).

⁸³ Sūra al-Baqara - verse (20).

⁸⁴ Sūra al-An‘ām - verse (65).



has something more severe than it. Fear Allah in difficulties by being grateful to Him for His mildness with you. Do not be from those who He caused to forget the pain of distress accompanied with mildness, so he became displeased and denied, and said that which is not praiseworthy to say. I said:

For Allah is mildness with the slave

At the time of hardships and sorrows

Then thank your Lord always

Glorified be He! Knower of the Unseen

If you wanted to oppress someone or wrong him, then know that Allah is with you with His severe vengeance: **“Indeed, the vengeance of your Lord is severe.”**⁸⁵ Leave your weak force out of fear of your Lord’s powerful strike, otherwise you will be from those destroyed. Be afraid, and thus be safe.

I said in my lām poem:

Abandon oppression upon the creation of Allah, don’t

Forget the vengeance of our Master Allah the Most Sublime

In a ḥadīth: **“Woe to the one who gets angry and forgets the anger of his Lord,”** narrated by al-Daylamī, **“And when they get angry, they forgive.”**⁸⁶

And if you feel despair, then do not forget that Allah is with you with His pardon, and in a ḥadīth: **“Indeed, Allah is shy, Generous, when a man raises his hands to Him, He feels too shy to return them to him empty and rejected.”**⁸⁷

If you feel hopeless, then remember that Allah is with you with His mercy, and that His mercy has surpassed His anger, as in a ḥadīth qudsī: **“Verily I am Allah, there is no god but I, my mercy has surpassed my anger.”** If it was not for that, then the disobedient ones and sinners would have been destroyed. Glorified is the One whose mercy has surpassed His anger! He is patient with the sinners hoping that they would repent to their Lord, that they will be successful like their pious brothers. **“And repent to Allah together, O believers, that you may be successful.”**⁸⁸

If the sins become abundant upon you, then remember the forgiveness of Allah the Exalted and that He is with you with His forgiveness. When you seek His forgiveness, He rewards you and forgives you: **“Verily Allah forgives all sins.”**⁸⁹. But

⁸⁵ Sūra al-Burūj - verse (12).

⁸⁶ Sūra al-Shūrā - verse (37).

⁸⁷ Narrated by Abū Dāwūd, al-Tirmidhī and Ibn Mājah.

⁸⁸ Sūra al-Nūr - verse (31).

⁸⁹ Sūra al-Zumar - verse (53).



do not depend on forgiveness and then love to do depraved acts, such that if you are asked: what is this atrocity? You say: “Indeed Allah is Forgiving, Most Merciful.” No. This sentence is said by one who has repented to Allah and returned to sins when Satan says to him: “O sinner, you have already committed many sins which will not be forgiven and with them, repentance will not benefit you. Return to what you used to be upon from sins since there is no use in your repentance,” or this will be said to him by a person from the people of sin, so he will reply with his words: “Indeed Allah is Forgiving, Most Merciful;” because now he deserves the forgiveness and mercy, because it is for the pious, repentant one and not for the obscene wretch.

As for the one who is immersed in sins, then it is necessary for him to say: “Verily Allah is severe in punishment,” because his actions make him deserve punishment. If he is in the act of sinning and seeking Allah’s forgiveness while doing it, then he is like someone mocking his Lord and in a ḥadīth: **“The one seeking forgiveness of a sin while he is doing it is like the one who mocks his Lord.”**

I said in my lām poem:

**Remember forgiveness and don’t forget the One
Who forgives sin and accepts repentance
Don’t say, “Forgiveness, my Lord!” while
You are committing the sin, it is repulsively vulgar
Indeed, this is for the one who has come to
The pardoning of my Lord, repenting, hoping it will work**

If you are pious, then remember that Allah is with you with His care, enabling grace, compassion, goodness, kindness and iḥsān: **“Surely, Allah is with those who fear Him and those who are doers of good.”**⁹⁰

The poet said:

**If the eyes of care (‘ināya) look at you
Then sleep, for apprehensions, all of them, are secure**

I said in my tā’ poem:

**With your taqwā, O you, be honored
In the presence of Allah, observed by the eye of concern**

⁹⁰ Sūra al-Naḥl - verse (128).



If you are uncertain between two matters or more, and the matter returned to you not as you desired, then know that this is by the choice of Allah, so be pleased with it: **“And your Lord creates what He wills and chooses.”**⁹¹

And in a ḥadīth: **“O Allah, choose for me and select for me.”** So do not be displeased or sad, rather be pleased with the decision of your Lord and be patient upon it. **“And be patient, for the decision of your Lord.”**⁹² If you are not patient and you wanted something other than what Allah decided, then your decision is abrogated, and it will not be except what the Sublime Master decided. Do you not see how Allah the Exalted dealt with His prophet Yūnus (upon him be peace) when he left the country of his people to go to another country, so Allah returned him to his people? The Exalted said: **“And he thought that We would not decree [anything] upon him.”**⁹³ That is, he thought that Allah the Exalted will not decree him returning to his people, and after his return to them, he learnt that Allah the Exalted decreed his return to them because of their faith in Him. Because the prophets (upon them be peace) do not know the unseen, except what Allah teaches them of it, and his travelling was by his ijtiḥād (independent judgement), not by revelation from Allah the Exalted. Since it is for the prophet to formulate an independent judgement in what he sees is benefit and he is rewarded for acting upon his ijtiḥād, just as he is rewarded for acting on revelation when the endeavour (ijtiḥād) is in accordance with revelation. If it is not in accordance with revelation, then he is rewarded with a reward less than that.

If you wish to plan a matter, then fear Allah who is with you with His planning, and who ordained for you your sustenance and arranged it for you five hundred thousand years before He created you.

And in a ḥadīth: **“Your Lord is finished with this world,”**⁹⁴ i.e. finished with his ordainment.

I said in my lām poem:

**Leave planning to Allah Who
Planned everything before in eternity
Nothing is added by planning
By divine decree, everything has already happened**

⁹¹ Sūra al-Qaṣaṣ - verse (68).

⁹² Sūra al-Ṭūr - verse (48).

⁹³ Sūra al-Anbiyā' - verse (87).

⁹⁴ Narrated by al-Ṭabarānī with a similar narration in *“al-Mu'jam al-Kabīr”*.



The Exalted said: **“He arranges [each] matter from the heaven to the earth.”**⁹⁵

If laziness comes at the time of performing good deeds, then fear Allah Who is with you with His strength, able to strengthen you to perform them, so ask Him for strength.

In a ḥadīth: **“O Allah! Surely, I am weak, so strengthen my weakness in your pleasure,”** and ḥadīth, **“There is no ability or power except with Allah, The Sublime and Mighty,”** narrated by al-Bukhārī. There is no renunciation from the disobedience of Allah except by the protection of Allah, no strength in the obedience of Allah except with Allah’s enabling grace, and no one intervenes between you and the Satan and whim, except for Allah and no one invigorates you to obey Allah, except for Allah. My master Aḥmad al-Dardīr (Allah be pleased with him) said:

“O Almighty and Strong! Strengthen my resolve and ambition.”

If your lower self tells you to subjugate His slaves, then fear Allah Who is with you with His dominance and omnipotence. If you are subjugated to others, then know that this is a form of manifestation of the name of your Lord, “al-Qahhār” (The Subduer), since everything other than Him is subjugated to Him and there is no conqueror over Him (exalted is He). Even if the wife subjugates her husband, the child subjugates his father, the slave subjugates his master, the herd subjugates its shepherd, the day subjugates the night by taking a part from it, the night subjugates the day also and so forth. The creation does not subdue its Creator rather He subdues it: **“He is the Omnipotent over His slaves.”**⁹⁶

If there comes to you the feeling of grandeur and arrogance, then remember the majesty and grandeur of Allah the Exalted, and fear Allah who hates the arrogant and haughty one and loves the one who humbles himself for Him (exalted is He).

My master ‘Umar ibn al-Fāriḍ (may Allah be pleased with them both) said:

**Humility is for the one who desires it since desiring it is not easy
For in its love, discredit and disgrace are sweetened**

What he meant by humility is humbleness and diminution, just as he said:

**I humbled myself in humility and diminution for its honour
So my worth was honored in its desiring humbleness**

⁹⁵ Sūra al-Sajda - verse (5).

⁹⁶ Sūra al-An‘ām - verse (61).



Expose yourself to blame by an abundance of fasting, worship, and litanies until it is said about him that he is like a madman. If it is for the sake of Allah, then it is agreeable and its doer is praised, and if it is not for the sake of Allah, then it is not good. However, it has to be in conformity to the blessed sharī'a (sacred law) because al-taṣawwuf without it, is not called taṣawwuf, and al-ʿibāda (worship) contradicting it, is not called ʿibāda.

The sign of the possessor of divine love is that whenever his love for Allah the Exalted increases, his conformity to the Book and Sunna manifests upon him. He hastens to establish the prayer, give the Zakāt, [and performs] Ḥajj, fasting, doing good deeds and abandoning sins; because disobedience and love are opposites that do not gather together. The one who claims to have gathered them together has lied, since the companion of love is obedience, and the companion of hatred is disobedience: **“Say: If you love Allah, then follow me, Allah will love you.”**⁹⁷

I said in my tā' poem:

The sign of love of Allah is obeying His command

And the sign for hatred is disobedience for the people of misfortune

And the one who claims to love God and disobeys Him

Then he is a liar, companion of ignorance

If the devil whispers to you with apprehensions and fear, or a person threatens you with dangers, then fear Allah Who is with you with His protection and He will protect you from everything. He said ﷺ: **“Be mindful of Allah and He will take care of you.”** From that which is from Allah [of blessings to me] is that I learned this ḥadīth with its commentary from my shaykh, Shaykh Muḥammad al-Samālūtī, in Masjid al-Ḥusayn. He started explaining it after ʿaṣr almost up to maghrib, and that was in the blessed month of Ramaḍān. From his words: Be mindful of Allah in His commandments, He will take care of you in your religion, in your body, in your wealth, in your offspring, in your wife, in your family, in your life, in your death, in your grave, in your resurrection and at the Congregation (on the Day of Judgment).

I say: Remember Allah the Exalted inside yourself, for indeed He remembers you inside Himself whenever you remember Him, and it is impossible that anything overwhelms you and you are in that condition where Allah the Almighty is remembering you. From the most important part of His remembrance of you within that condition is protection, so rejoice with His protection as long as you guard His remembrance in your heart. The Exalted said: **“Remember me, I will**

⁹⁷ Sūra Āli 'Imrān - verse (31).



remember you.”⁹⁸ “Say: Who will protect you in the night and the day from al-Rahmān (the Most Compassionate)?”⁹⁹

If your ego tells you to do evil or violate sanctities, then remember Allah the Exalted, and fear Allah who is with you with His ghayra over the violation of sanctities. He ﷻ said: **“There is no one more jealous (aghyar) than Allah,”** narrated by al-Bukhārī, Muslim and al-Tirmidhī. Then be wary of the ghayra of the One Who does not care which valley his evil slave perishes. If you want to know your position with Allah, then look at the position of Allah in your heart, for if Allah is venerated and revered to you, then you are also like that to Him, otherwise you are with Him as He is with you and your proof is in your actions.

Rectify your deeds, so that they are a support for you, and if you do not rectify them, then they are against you. **“Whoever does righteousness it is for his soul, and whoever does wrong it is against it.”**¹⁰⁰ How can you fight Allah the Exalted, with all the evidence that there is of His oneness and dazzling power from His tremendous goodness to you? He ordered you with obedience and guided you to it, then He created it in you and then He attributed it to you: **“While Allah has created you and that which you do.”**¹⁰¹ And from His immense right guidance for you and His compassion for you is that He prohibited disobedience and clarified for you its harm, yet after that you still do it, then if you repent to Him, He accepts you and forgives it. **“Forgiver of sin, Acceptor of repentance.”**¹⁰² How heedless is the one who does not witness in his action, the sign of his Lord Who has in everything a sign that speaks of His oneness and indicates His magnificence and marvelous wisdom.

How excellent is the word of Abū l-‘Atāhiyya

How strange it is, how can he disobey God

Or how can the denier deny Him?

And in everything He has a sign

Which indicates that He is the One

And for Allah in every movement

And stillness, is evidence forever

⁹⁸ Sūra al-Baqara - verse (153).

⁹⁹ Sūra al-Anbiyā’ - verse (42).

¹⁰⁰ Sūra al-Fuṣṣilat - verse (46).

¹⁰¹ Sūra al-Ṣāffāt - verse (96).

¹⁰² Sūra Ghāfir - verse (3).



I said in my tā' poem:

The signs of your Lord are in all actions

They inform you truly about supreme power

In everything is a sign which guides to

The knowledge that, to God belongs all marvelous wisdom

So, look, my brother, to the sky, how many are there

From signs, for the onlooker to reflect upon

And the earth, the horizons, and the clouds that

Are amidst the sky, what a sign it is!

The Place of the Second Taqwā

In his words ﷺ: “al-taqwā is here,”¹⁰³ and he pointed to his blessed chest three times.

The first place is “**wherever you are**”, the second is the place of its (taqwā) manifestation. The heart is its abode and the place of its concealment because the heart is like a ruler and taqwā is its just law, and the limbs are his subjects. So, if the matter is like that, then the effects of this law must manifest on the subjects and the ruler. The example of the heart is also like a dark house with many corners and its lamps are taqwā, and whenever the slave increases in taqwā, the lamps in his heart increase and with them he has control over his devil and ego. **“If you fear Allah, He will grant you a criterion.”**¹⁰⁴ He is guided by it to the deeds of the people of goodness and righteousness, and to the travelling light of Allah flowing in the names and attributes (of Allah): **“Allah guides to His light whom He wills.”**¹⁰⁵

Then if you perceived, O believer, that your heart is the ruler of your limbs, then do not be heedless of it and of supplying it with a just law. Do you want it to be an oppressor to its subjects and you know that the grazing land of oppression is fatal? He ﷺ: **“Oppression is darkness on the Day of Judgement,”** narrated by Muslim and al-Dārimī.

I composed a poem about that, which I recorded in my Dīwān:

O oppressor of creation! Will you not

Desist from your sinful oppression?

Death is coming with a day

Where in it, you will be in your grave

¹⁰³ Narrated by Muslim.

¹⁰⁴ Sūra al-Anfāl - verse (29).

¹⁰⁵ Sūra al-Nūr - verse (35).



You used to be an oppressor amongst us
 What will you say to your Lord?
 And amongst the tyrants you will be
 O transgressor, on the day of your resurrection
 You used to be harsh and stern
 You insulted the sons of your species
 You used to be a poor slave
 Tired of your bitter life
 Then you became rich amongst us
 You put it in your vast purse
 You say: "I am this, I am that"
 And the people know about your poverty
 You came down to the earth with a body
 Without clothes due to your feebleness
 Then when you depart, your clothes are
 A single garment like everyone else
 Look at us for indeed we are
 Laying the dirt for your burial

Hasten to the glorious Qur'ān from which Allah did not neglect anything. Indeed, if you read it and act upon what is in it, you would live peacefully and die peacefully. Allah has not left in it any good path, except that He spurred you on to do it, or any evil path, except He cautioned you about it.

You must follow the Sunna of our Master Muḥammad, the Messenger of Allah ﷺ for it is the best way in connecting to the felicity of this life and the next. Indeed, he ﷺ was the best teacher, wise, an understanding guide, affectionately compassionate, anxious due to the anxiety of his umma, sad at their sadness, tranquil with their tranquility, pleased when they are pleased, and rejoices at their rejoicing. Due to that he barred the door of terror and sadness from them and brought iḥsān to them - for which his reward is the best and more. **"For those who do good is the best (reward) and more (thereto)."**¹⁰⁶ And that by which the umma is safe and happy on the Day of Judgement. **"The Supreme Horror will not grieve them."**¹⁰⁷ And he opened the door of everlasting joy for them that never ceases. That which is best of the world and what it contains is the joy of pledging allegiance to him ﷺ: **"In that let them rejoice; it is better than what they accumulate."**¹⁰⁸ And he opened the door of tranquility of the heart for the umma, which is the life of the soul and its secret, and the light of the heart, and the director of the mind to

¹⁰⁶ Sūra Yūnus - verse (26).

¹⁰⁷ Sūra al-Anbiyā' - verse (103).

¹⁰⁸ Sūra Yūnus - verse (58).



reflection with deliberation and calmness, and that is the blessing of remembering Allah the Greatest. **“Truly by the remembrance of Allah do hearts find rest.”**¹⁰⁹ And he opened the door of contentment for the umma and taught it how to be pleased with the decree of Allah and His ordainment, so the umma of our Master Muḥammad ﷺ, possessor of immense status, became content with the decree and ordainment of Allah according to what its Prophet ﷺ taught them. So, it acquired from Allah the Exalted, what He said about the condition of its men: **“Allah is pleased with them and they are pleased with Him.”**¹¹⁰ They were pleased with the decree of Allah the Exalted and were patient with His decisions, so they obtained contentment from Allah the Exalted. I said in my tā’ poem by the bounty of my Lord:

**We are pleased with Allah’s decision for us for indeed He is
Fully knowing about us, He decrees with truth and wisdom
And everyone who is pleased with the decision of his God
Attains the greatest garden from the acceptance
And in it, Allah casts His pleasure upon him
In an everlasting abode, in witnessing and blessing
Then trust in Allah and be pleased with His decision
And don’t pay attention, even for a day, to the abode of estrangement**

Then, if you brought for the ruler of your limbs, by that I mean your heart, this just law, and they are the Book and the Sunna, you become blessed with prosperity in your life before your death, healthy in your body, wealth and offspring, and will live a life of one that is under the leadership of a just ruler who will not burden him with more than he can bear nor cast him into that which will destroy him, nor will He set the fools on him, nor will He wrong him in anything from his right. As for the open sinner, indeed he is like someone ruled by an oppressive tyrannical ruler. He takes his wealth wrongly, which sends him to destructive perils and bears down on him the oppression of a ferocious predator. So, you see him suffering the most severe torment in the world and he is deprived from the worship of his Lord, which is the coolness of every good and pious eye.

If you know that, then you have understood from his words ﷺ **“al-Taqwā is here”** a marvelous meaning. The law of managing a kingdom, is only with its ruler, because he has a strong desire in executing it and his demand is heard, his command obeyed, and he is not affected by the blame of the critic in issuing his orders and regulations. So, pay attention, O believer, and rise with your contemplation in the gardens of the verses of the Wise Remembrance and the

¹⁰⁹ Sūra al-Ra’d - verse (28).

¹¹⁰ Sūra al-Mā’ida - verse (119).



ḥadīth of the Noble Prophet ﷺ, you will see in them some sciences and secrets which will suffice you from the opinions of the philosophers and the writing of the writers, because there is in them that which does not end until time itself ends.

And upon varied activity his life wavered in describing it

The time came to an end, and it is what has not been described

I said in my aphorisms, by the bounty of my Lord:

Make strong your soul before death—And make use of the pearls of meanings before passing—And know that when you die, your works will cease—Your hopes will be dashed—so do not be like the one who lived in it wretched—And left it bankrupt—Beware of despair and sorrow—Or that you refrain from action and say possibly—For ‘Umar and Abū Bakr did not sit—Rather they did for Allah all that He commanded—So focus and draw close—And be careful and take account—And do not turn your face to the sensual pleasures and every heedless action: **“And be patient. Your patience is bestowed by none but Allah.”**¹¹¹

¹¹¹ Sūra al-Naḥl - verse (127)

