

Breezes of the soul

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Prologue

When Allah sent Man off into this universe, He didn't leave him detached. Instead, He has created him for a cause and has retained a connection between Him and Man. If Man knows how to nurture this thread, he will embrace its grace. But if he neglects its needs, and traps himself in worldly desires, he will be burdened and disconnected.

This thread is the soul; the only way to connect with the upper universe. It is the means to feel close to Allah the Almighty, to relate to His holy words, to sense the impact of the prophets' and messengers' imprints in our souls, especially those of prophet Mohamad (pbuh), and to reap the unlimited profits and delights of the world and the after world.

The hidden powers of the soul can't be reckoned except for those who seek and bestow knowledge. This book will try to illuminate the ways for this soul to transcend, learn, and breeze.

Islam is not only a religion of worship, nor a religion of work. It is a religion of fondness between Man and his Creator. Allah the Almighty says: {Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection} (19:96).

Man's body is his tool for worship and work; his thought is his means for meditation and reflection; and his mind is his device for planning. Whereas his soul is the essence of proximity with Allah. Through this medium, Man's intentions, deeds, and reverence achieve their ultimate goal which is closeness to Allah.

How can Man approach something he doesn't know? How can he yearn for something he doesn't love? The soul's grand mission is to answer these queries.

Man needn't miss his lifetime without disclosing and profiting from his soul's vast hidden spiritual powers.

Praise be for those who read and contemplate in order to change and gain.

I ask Allah the Almighty to enlighten with these pages the paths of those who seek knowledge and guidance.

M.F.

To whom do the doors of heaven open?

The soul, the supreme part of man, is a gentle essence that disseminates heat when entering man's dense body to project life in it.

The fundamental nature of man's soul remains a mystery. It is a great secret of creation and life; a divine gift bestowed upon man and will be procured from him without his consent.

The soul is man's means of connection with the heaven. With it, man cherishes humanitarian ideals and values; and through it, he senses the majesty of The Creator versus the triviality of all other creatures. The essence of this soul is as pure as milk; just like the milk chosen by prophet Mohammad (peace be upon him) on the night of Israa'.

Those who preserve the soul's virtue will reach salvation; whereas those who indulge in worldly matters and corruption will suffer.

The essence of man's soul is pure faith unless his parents drift him otherwise; this is what the Prophet (Peace be upon him) says, "Every child is born with a true faith (that is to worship none but Allah) but his parents convert him to Judaism or to Christianity or to Magainism"¹. Nevertheless, many have swerved

¹ Sahih al-Bukhari 1358

and condemned their destiny despite their parents' righteousness; Allah confirms this in Surat Al-Insan by saying: {Indeed, We guided him to the way, be he grateful or be he ungrateful} (76:3).

The soul's genuine foundation is in the upper world from which it descended to the realm of experimentation and menace. Only with virtue and good deeds, can man's soul return to where it belongs; otherwise it will forever not.

On this Al-Bara' ibn Azib narrated: "We went out with the Messenger of Allah (Peace be upon him) accompanying the bier of a man of the Ansar. When we reached his grave, it was not yet dug. So the Messenger of Allah (Peace be upon him) sat down and we also sat down around him as if birds were over our heads. He had in his hand a stick with which he was scratching the ground.

He then raised his head and said: Seek refuge with Allah from the punishment in the grave. He said it twice or thrice".

The version of Jabir adds here: "He hears the beat of their sandals when they go back, and at that moment he is asked: O so and so! Who is your Lord, what is your religion, and who is your Prophet?"

Hannad's version says: "Two angels will come to him, make him sit up and ask him: Who is your Lord?"

He will reply: My Lord is Allah. They will ask him: What is your religion? He will reply: My religion is Islam. They will ask him: What is your opinion about the man who was sent on a mission among you? He will reply: He is the Messenger of Allah (Peace be upon him). They will ask: Who made you aware of this? He will reply: I read Allah's Book, believed in it, and considered it true; which is verified by Allah's words: "Allah establishes those who believe with the word that stands firm in this world and the next."

The agreed version reads: "Then a crier will call from Heaven: My servant has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise. So some of its air and scent will come to him, and a space will be made for him as far as the eye can see".

He also mentioned the death of the infidel, saying: "His spirit will be restored to his body, Two angels will come to him, make him sit up and ask him: Who is your Lord?

He will reply: Alas, alas! I do not know. They will ask him: What is your religion? He will reply: Alas, alas! I do not know. They will ask: Who was the man who was sent on a mission among you? He will reply: Alas, alas! I do not know. Then a crier will call from Heaven: He has lied, so spread a bed for him from Hell, clothe him from Hell, and open for him a door into Hell. Then some of its heat and pestilential wind will come to him, and his grave will be compressed, so that his ribs will be crushed together".

Jabir's version adds: "One who is blind and dumb will then be placed in charge of him, having a sledgehammer such that if a mountain were struck with it, it would become dust. He will give him a blow with it which will be heard by everything between the east and the west except by men and jinn, and he will become dust. Then his spirit will be restored to him".

1

The soul's reminiscent essence, that is derived from the upper world, is polluted by earthly matters, food, or mischief. It temporarily resides in the body and acts upon it, yet it doesn't need this body due to its eternal nature; even a dysfunctional body does no harm to it. The soul is perceptive of the specific and the whole. It neither degenerates nor does it propagate; Allah says {Think not of those as dead who are killed in the way of Allah, Nay, they are alive, with their Lord, and they have provision} (3:169); Prophet Mohamad (peace be upon him) also says: "If the deceased is placed on his coffin, his soul flutters over his coffin while he says, "O my son, o my people"².

Indeed, this soul, revealed by Allah as {one of the things, the knowledge of which is only with my Lord} (17:85), is vital for determining man's destiny. Any negligence of its affairs is detrimental to man's grand pursuit and his eternal liberation. Hence, man is

¹ Sunan Abi Dawud 4753

² Narrated by Ahmad- abridged from Abi Hurraira

summoned to embrace his soul's plea and consent to attain redemption; a plea embraced by prophets, messengers, and righteous people. We ask Him, Almighty, to benefit from their wisdom and preaching. Praise be to Him and peace be upon our prophet.

2- The soul is the affair of my Lord

When Qureysh's people were unable to oppose the prophet's call, they turned to the Rabbis in Al Madina asking them to advise on what the Jews knew about some deep words in the Torah. Attempting to test the prophet's authenticity, the Rabbis prepared three of the most difficult questions, answered only by a prophet. The Rabbis requested knowledge about the youth that vanished in the primary era and the man who wandered in the land. The third cunning question was about the soul. The Rabbis thought that our prophet would fail in answering the three questions whose answers were known only by the elite Rabbis.

Because discoursing the soul's matter is reprehensible and provocative, the prophet, peace be upon him, turned to Allah seeking inspired divine responses to those questions. Accordingly, the confrontation ensued between Allah Al-Mighty and

the Rabbis, who hid various Torah verses and revealed those that served their plots. Henceforth, the prophet's revelation was delayed, surprising Qureysh and deluding them that Mohammad, peace be upon him, was neither Allah's prophet nor His messenger. Qureyesh spread the rumors and exploited the news of the delayed revelation boasting and swaggering until Allah revealed in Suwrat Al Kahif the two responses: the cave youth and Zul – Qarnain; and in Suwrat Al Israa' the most astounding response on the soul {And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."} (17:85).

The underlying divine message apprised to the Rabbis that they would not earn the honor of disputing with Allah's prophet nor would they discern the true essence of the soul. In fact, those who received this honor later were the prophet's privileged companions

who believed in him, followed him, and supported him upon reaping the blessings of Allah's verses and His prophet's preaching. Their souls embraced the genuine truth, so they never doubted nor swayed; likewise any believer who embraced this precious knowledge revealed by Allah through His prophet's speech and conduct.

On that prophet Mohammad, peace be upon him, inquired about Haritha's genuine belief. Haritha declared himself as "a true believer", someone who has abandoned lust for this world and could foresee Allah's throne, heaven, and hell. Prophet Mohammad, peace be upon him, then described Haritha as a sensible, enlightened man and pleaded that he remained observant of what Allah has lightened his heart with¹.

¹ Shoa'b Al Iman (13/159)

More surprisingly, we hear about the spiritual capacities of the prophet, peace be upon him, from Allah's and the prophet's enemy, Abu Jahl Al-Hakam Ibn Hisham. For it has been narrated that a man from Irash tribe imported a herd of camels to Macca. Abu Jahl bought this herd but deferred paying its cost, so Al Irashi pleaded Qureyesh to support him in his claim against Abi Al-Hakam Ibn Hisham. Al Irashi was satirically advised to resort to prophet Mohammad, peace be upon him, to reclaim his money from Abu Jahl; and so he did.

In quest for Al Irashi's money, prophet Mohammad, peace be upon him, head to Abu Jahl's dwelling followed by a man from Qureyesh. Upon the prophet's demand, Abu Jahl instantly approved and willingly paid Al Irashi's dues. Al Irashi was thankful for what the prophet did, but Qureyesh was bewildered and probed their emissary to report what he has seen. Shortly, Abu Jahl joined the mob and

narrated how he envisioned a humongous dreadful camel above the prophet's head. Abu Jahl vowed that had he not given Al Irashi his money, that outrageous camel would have eaten him².

These are distinct accounts for two souls that roamed the universe either seeing the heavens and Allah's throne, or allegorically envisioning what is dreaded and dismayed.

Although located in the body, a faithful authentic soul can transcendently roam the universe and penetrate the divine veil. On that, Allah narrated in Suwrat Al-Namil the account of two mystical beings: "(27:38) He said (to his own men): "Ye chiefs ! which of you can bring me her throne before they come to me in submission ? (27:39) Said one who had knowledge of the book: " I will bring it to thee within the twinkling of an eye ! " Then when (Solomon) saw it placed firmly before him, he said: "This is by the grace of

² Biography of Ibn Hisham T. Al-Sakka (1/389).

my Lord! — To test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is (again) for his own soul; but if any is ungrateful, truly my Lord is free of all needs, supreme in honor!”

Allah mentioned this narrative in the Holy Qur’an to reveal the spiritual qualities of the prophet and His elite people. A soul that roams the earth and the skies, disclosing itself with gratification for believers or with dismay for nonbelievers, molding, elevating, and manipulating figures and matter.

More on the features and capacities of the soul is yet to come. May Allah bestow His knowledge on us and His peace and blessing upon His prophet, peace be upon him.

3. Soul in the Holy Qur'an

{Of knowledge, you have been given only a little}

The word 'soul' is detected in numerous connotations in the Holy Book of Allah. In one context, the soul is literary referred to as the human soul that Allah dispersed in Adam to generate life in him. In another context, the soul is portrayed as a fabric that extends between the earth and the skies sensing the truth of creation and yearning to its genuine Creator. At other instances, the terms soul and spirit [Nafs] are used interchangeably. In other Qur'anic verses, the soul may also imply Gabriel, the angels, or the elite of the angels.

The variant connotations of the term 'soul' are mystical; perhaps they are meant to imply the diverse secret or secrets of the soul, or to signify that man will never comprehend the dimensions of the soul. This variation may further reveal the hypocrisy of

nonbelievers; those who seize the metaphoric implications of the Qur'anic verse to distort its interpretation. Following is a precise and thorough interpretation of some Qur'anic verses that associate with the soul.

With Adam, the father of all prophets, the journey of the soul initiated. Once Allah, the All-Wise Creator blew His secret in Adam's earthly body, it gained its humanitarian qualities. Due to the greatness and majesty of this secret, Allah commanded his angels to prostrate to Adam; so they all did but Satan. On that Allah says: “[38:71] [So mention] when your Lord said to the angels, ‘Indeed, I am going to create a human being from clay. [38:72] So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.’ [38:73] So the angels prostrated - all of them entirely. [38:74] Except Iblees; he was arrogant and became among the disbelievers. [38: 75] [Allah] said, ‘O Iblees, what prevented you from prostrating to that

which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?’ [38:76] He said, ‘I am better than him. You created me from fire and created him from clay.’ [38:77] [Allah] said, ‘Then get out of Paradise, for indeed, you are expelled. [38:78] And indeed, upon you is My curse until the Day of Recompense.’”

Iblees couldn't see but Adam's earthen body, thus failed to comprehend the secret emitted by Allah in this physical figure. Likewise, a lot of mankind and jinns conceitedly abstain from prostrating to Allah and acknowledging the soul's mystical being.

On the emission of the soul, Abraham, the father of Muslims, peace be upon him, inquired; and on that Allah says: “And [mention] when Abraham said, ‘My Lord, show me how You give life to the dead.’ [Allah] said, ‘Have you not believed?’ He said, ‘Yes, but [I ask] only that my heart may be satisfied.’ [Allah] said, ‘Take four birds and commit them to yourself. Then

[after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise." [2:260]

Despite its obscurity, the effect of Allah's treasured secret, the soul, can still be discerned. Indeed, in Suwrat Al Baqara, Allah demands from Moses to slaughter a cow and beat it to a corpse to revive the deceased body's soul and reveal the murderer. Whereas the chronicle of prophet Yunus recounts how Allah Al Mighty conserved this prophet's soul despite his inevitable death in the belly of the whale. On that Allah says: "(37:142) Then a fish swallowed him, and he was blameworthy. (37:143) Had he not been one of those who glorify Allah, (37:144) he would certainly have remained in its belly till the Day of Resurrection", implying Allah's might in sustaining the soul in the mortal body till the day of resurrection.

We know further about the soul's affairs from the story of Mary, the virgin mother, who conceived the Messiah, peace be upon him by Allah's command; and the story of the cave youth whose souls revived after three hundred and nine years; and Salih's she-camel that was born out of an inanimate object. These accounts prove that the source of life is neither a father or a mother nor mother nature, and that Allah's messengers have no virtue in that; they are only means to display the Creator's powers. The power to emit a soul in an earthen body, to blow a soul in a virgin womb, and to revive lives that have seized for decades.

Allah's divine declaration of the soul was bestowed to humanity through prophet Mohammad, peace be upon him, who was asked by the Rabbis about the essence of the soul, so the prophet resorted to Allah who answers: "And they ask you, [O Muhammad], about the soul. Say, 'The soul is of the affair of my

Lord. And mankind have not been given of knowledge except a little' [17:85]. This belated divine response negated the polytheists' and nonbelievers' malicious endeavors to dispute the issue of the soul and distort the prophet's virtuous image, and so they grieved for asking him¹.

A lot has been said about the soul and the spirit [Alnafs]. One of which is the saying of Abu Aldarda', may Allah be pleased with him, who said: "Upon sleeping, man's soul transcends to the throne; if pure [tahir], it is allowed to prostrate"². On that, Allah says "Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought" [39:42].

¹ Sahih Al-Bukhari (9/136), about Abdullah

² Murkat Almafateeh Sharih Mushkat Almasabeeh (3/272). Cited by Ibn Manda in the Book of the Soul

On that, Maktal also spoke: "Man is bestowed a life, a soul, and a spirit; once he sleeps, his spirit, with which he envisions and senses worldly matters, stretches from his body as an extended rope with a beam. Yet life and soul remain in this sleeping body, fluctuating and breathing. Once the body moves, its spirit returns to it faster than a blink of an eye”³.

This soul is characterized by several attributes: the first is its divine nature, a mystical being revealed to the elite only; the second is being emitted and withdrawn only by Allah; the third is proclaiming the beginning and cessation of life; the fourth is that no one but He has command on it; and the fifth is its promptness to Allah’s command to the word ‘Be’ [Kuhn] and so it is.

Indeed, the soul is not the order of prophets, messengers, or holy men. It is a grand divine secret of

³ The Soul by Ibn Al Kayim [p. 256] {Muktal Bin Solmon, a follower who died in 105 AH).

transcendent nature, only sensed by mankind but never comprehended nor recognized. A secret that has bewildered philosophers, physicians, and scholars, perplexing and misleading those who have dared to figure its essence. Only Allah's messengers, prophets, and the righteous forefathers have profited from the soul's revelations to get closer to Allah.

Allah has bestowed this gift on mankind and has pleaded him to follow the prophets' legacy and that of righteous ancestors to confide to His holy message. We cannot but abide by Allah's words "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination" [2:285]. O Great Allah, we seek wisdom from You.

4. The Breezes of Soul

We spend time talking and listening to each other; but have we ever reflected on those conversations to evaluate what have we gained from them? Have we ever wondered what moral, thought, or knowledge have we gained from discoursing with others? Or perhaps have we grieved and erred from those talks? Have we ever reflected if our meetings were mischievous and worldly, or genuine and mystical? Most importantly, have we ever wondered what happens to souls and spirits that meet?

A sincere man is not bound to physical matters only; he is a reflective being who contemplates on his mindset: Is he content? Optimistic? And relaxed? Or is he rather distressed? Dismayed? And anguished?

These are the affairs of the soul. This concealed transcending energy that is bound neither to place nor to time. Despite being trapped in man's bosom, the

soul can roam this vast universe, reaching the higher horizons where there is no gossip, calumny, malice, or evil, but only virtuous intents and pure hearts for those “who come to Allah with a sound heart” [26:89].

Bearing sincere and sensible witness that there is no Goddess to be worshiped but Allah and that Mohammad (PBUH) is the messenger of Allah is the first sign of Allah’s gratification and a believer’s initial step to set his soul free; only then would he sob and shiver, eradicating past sins and embracing Allah’s mercy and grace. The supremacy of the soul extends beyond the heart, the mind, and the body, hovers the universe, and reaches beyond the planets and stars (Beyond stars & planets).

The second sign of Allah’s gratification is blessing the believer with an enlightened soul that eases his heart, relieves anguish, and wipes out despair; on that Allah says: “And is one who was dead and We gave

him life and made for him light by which to walk among the people like one who is in darkness, never to emerge there from?” [6:122].

Allah’s third sign of gratification is bestowing this radiant soul with the ability to distinguish right from wrong, to preserve man’s integrity, and to maintain his dignity and pride. On that Um Salameh narrates the prophet’s saying: “If Allah wants good with man, He will make him a preacher of himself”¹.

With rectitude, this soul will be further honored by Allah to become intuitive and insightful as prophet Mohammad, peace be upon him, says: “Beware of the believer's intuition, for indeed he sees with Allah's Light”². This intuition and keen insight are what a thoughtful attentive believer bears from Allah upon abiding by His creed; only then would the soul’s

¹Al-Bukhari's explanation to Al-Safiri = The Preaching Councils in explaining the hadiths of Khair al-Bariya (2/96)· Abu Naeem in Hilliya (2/264) about Um Salameh.

² Sunan Al Tirmizi (149/5) on Abi Sa’ed Al Khodri and Al Tabarani in Al Awsat On Abi Umamah

boundless perception unleash the mystical and comprehend the rationale behind affairs; this is Allah's justice and wisdom with which He enlightens man and discloses mysterious realms.

We might mistakenly confuse a spiritual message in a form of a buzzing sound for an ear pain or an echoing sound. On that prophet Mohammad, peace be upon him, says: "If you hear a buzzing sound, pray for the one who reminisced you"¹. It is the soul's notification of an embedded message that may be obscured with sins yet disclosed with a pure repentant heart. Prophet Mohammad, peace be upon him, says in this context "But the hearts rust as iron and its polishing is in reciting the Qur'an"².

Souls connect despite distances; this explains meeting or receiving a message from someone whom you just thought of. On that prophet Mohammad, peace be

¹ Al-Tabrani on Abi Rafi.

² Beheki in Sho'ab Al Iman on Ibt Omar.

upon him, says “The souls of remote believers meet on the march of a day¹”.

One may wonder if messages can be merely communicated with thoughts. Indeed, with proper focus and sincere affection this is possible. Focus is crucial; with it, one transcends beyond trivial matters; whereas affection is the soul’s secret and energy; with it, messages are conveyed and communicated.

On souls, the messenger of Allah, peace be upon him, explains: Souls of believers and nonbelievers roam the universe searching for akin souls; accordingly, they either bond or detach. On that the prophet, peace be upon him, says: “The spirits are in marshaled hosts; those who know one another will be friendly, and those who do not, will keep apart”².

¹ Musnad Al Imam Ahmad on Abdullah bin Amr.

² Al Bukhari (3158), (Muslim) 159 - (2638) , (Abu Dawood) 4834 , (Ahmad) 7922.

How do akin souls connect? On that, Imam Ali says “Souls smell” each other; and Ibn Masoud, Allah be pleased with him, says “They smell each other like horses do”¹. On that he narrates “Souls are massed armies that meet in air, they smell each other like horses do. Those of them that knew one another are friendly. Those that did not know one another disagree. A believer will be naturally inclined to sit next to a believer among a hundred hypocrites”². Indeed, liberated and enlightened souls can roam the universe, exploring the good gatherings before being assembled.

How misfortunate it is to live an entire life without realizing that we possessed a remarkable and mighty instrument that we failed to use.

¹ Al Buhaiki, Shu’ab Al Iman (11/339)

² Shu’ab Al Iman – Al Buhaiki. Al Imam Ali and Al Imam Ja’afar Al Sadik on prophet Mohammad, peace be upon him.

It is least influential to live solely with our bodies and slightly more prominent or perhaps distressing to live with our minds. Nevertheless, it is ultimately prevailing and immortal to live with our serene hearts and souls. Getting both a peaceful life on earth & winning the eternal life.

5. The Soul of Prophecy

Allah, The Almighty, has granted his messenger, peace be upon him, both the beauty of appearance and the beauty of the morals. Whoever met him couldn't help but love him and whoever associated himself with him couldn't help but feel intimate. This prophetic love propagates sincere hearts, rescues the oppressed, comforts anguished moods, and enlightens the minds. Among the elite of prophets, Allah has chosen Prophet Mohammad, prayer and peace be upon him, to deliver His latest divine message, set souls free, and ease aching hearts. Glory be to Him, who has subjected the angels to support His message "He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, 'Warn that there is no deity except Me; so fear Me'". [16:2]

The prophet's biography and Allah's divine book account how Mohammad, peace be upon him, was

sent to humanity in the most critical era and in the most holy place. Allah has nurtured prophet Mohammad, peace be upon him, with utmost divine care in affinity, figure, posture, mindset, attitude, and morals. Yet His most prominent care is the divine spiritual care that has been bestowed upon the prophet's soul to preach people, invite them to know Allah Al mighty, and yearn for His encounter.

Soul is a dynamic, strong, and mystical power, when emerged, it would have distanced mankind from all worldly matters like rest, food, and necessary slumber; and would have immensely occupied him with fasting, praying, sacrificing easily his money and exerting his energy to help and save people.

Praise be upon Allah who steadily empowered this prophetic soul gradually and accordingly with what it needed, as much as it can bear.

The initial sign of Allah's divine blessing is cherishing the prophet, peace be upon him, during the different phases of his upbringing. He guarded him as

an orphan infant then as a tolerant youngster and blessed him with a guardian nurse and a supportive patronage. Thus, he was known as a man of substance, respected in his community, and admired for his nobility, honesty, and morals. Before being sent as a prophet and messenger.

Prophet Mohammad, peace be upon him, tended sheep so he became full of mercy, fond of serenity, mindfulness, and meditation; then he matured into a tolerant and compassionate youth and was blessed with a wife who admired his exceptional manners and character. In him, she observed a robust enlightened soul and subtle heart that finds comfort in solitude, meditation, scarcity of food, and slumber yet overindulgence in prostration and worship.

There the veil of the heart was shed, and his mirror was evangelized, there the vision of the soul opened, and the lover felt the night cooling down, and the waxing breathing.

Prophet Mohammad, peace be upon him, sought seclusion and mediation; for that he would retreat for days, months, and years. Conserving his substance from worldly matters, prophet Mohammad, peace be upon him, transcended to a broader realm where there is no chaos nor hatred and no sound but that of the soul declaring ‘there is no God but Allah’.

Prophet Mohammad was forty years old, the age of maturity, when he, peace be upon him, received his first revelation. This critical age is crucial for attending to the soul, nurturing it, and cherishing its grand needs instead of wasting time in negligence and trivial worldly matters. On that, Allah Al Mighty says:

"... And when he is grown to full maturity and reaches the age of forty, he prays: ‘My Lord, dispose me that I may give thanks for the bounty that You have bestowed upon me and my parents, and dispose me that I may do righteous deeds that would please

You, and also make my descendants righteous. I repent to You, and I am one of those who surrender themselves to You'. [46:16] Such are those from whom We accept their best deeds and whose evil deeds We overlook.” [46:15]

Have we ever pondered or reflected on our soul's mission? Or perhaps have we ever contemplated if we have efficiently employed our soul's capacities before it is too late? Indeed, attending to these questions is of utmost importance; and gaining the profits of the soul's capacities requires ample training. This is the same reason why the prophet, peace be upon him, received spiritual preparation to be able to receive Allah's revelation. Only then was he capable of meeting Gabriel who recited “Read! In the name of your Lord Who has created” [96:1]. Thus, began the magnificent story of the prophet's encounter with a being from the realm of the unseen

for twenty-three years, bearing Allah's final revelation to humanity until the end of times.

An exceptional spiritual love, the love of Allah, occupied the prophet's heart and got total possession of it; a love that Qurayish (his folk) failed to comprehend and thus said 'Mohammad adored Allah'. No wonder then why the atheists and polytheists fought the early believers, for the latter's worldly indulgences blurred their minds from comprehending the issues of the soul.

This is the same reason why throughout ages polytheists have described prophets and messengers as madmen, fortunetellers, or poets. For instance, they attacked prophet Hood: "We only say that some of our gods have possessed you with evil." He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah" [11:54]; and they condemned prophet Noah: "The people of Noah denied before

them, and they denied Our servant and said, "A madman," and he was repelled" [54:9].

Likewise, the polytheists of Qurayish, despite their good sense, described the prophet, peace be upon him; on that Allah said "Then they turned away from him and said, "[He was] taught [and is] a madman" [44:14], Allah (sbh) exalted him from what they said in several verses and soothed his distress saying: "So remind [O Muhammad], for you are not, by the favor of your Lord, a soothsayer or a madman" [52:29], and "By your Lord's Grace, you are not afflicted with madness [68:2] surely yours shall be a never-ending reward [68:3], and indeed, you are of a great moral character" [68:4].

The prophetic soul was robust and keen, consistently yearning for further mystical and divine revelations. If those revelations were deliberately delayed, the prophet, peace be upon him, would sob and moan. Allah would then console him by saying: "By the

glorious morning light [93:1], And by the night when it is still [93:2], The Guardian-Lord hath not forsaken thee, nor is He displeased” [93:4].

The prophetic soul stood before various successive hardships one of which is the feud between Qurayish and the prophet. Qurayish sieged the prophet’s family, tribe, and followers; thus, prophet Mohammad, peace be upon him, they resorted to a mountain near Macca where they resided for quite a long time. Shortly after this incident, both the prophet’s uncle and wife passed away. The hostility of Qurayish’s polytheists intensified, so the prophet, peace be upon him, had to depart to Thakeif in Taif; yet its people brutally declined the prophet’s request to reside there, abusing him, peace be upon him, until his feet dripped with blood. Seeking refuge in Allah, the prophet pleaded His mercy in a supplication: “O Allah! I complain to You of my weakness and humiliation before the people. You are the Most

Merciful, the Lord of the weak and my Lord too. To whom have you entrusted me? To one who does not care for me? Or have you appointed my enmity as master of my affairs? So long as You are not angry with me, I care not. Your favor is abundant for me. I seek refuge in the light of Your Face, by which all darkness is dispelled and every affair of this world and the next is set right, lest Your anger or Your displeasure descend upon me. I desire Your pleasure and satisfaction. There is no power and no might except in You”¹.

To such supplications, Allah responds so that mystical souls can ascend the doors of Heavens; and with such prayers, He bestows mankind with His blessings, victory, and gratification.

Truly, the prophetic soul endorsed Allah’s commandments in a sublime example of the precept

¹ The Great Dictionary of Al-Tabarrani (13/73), about Abdullah ibn Jaafar.

until this message propagated humanity and will continue to do so till the Day of Judgment.

6. The Revelation and the Soul

“Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing” [22:75]; this divine notification is merely the first phase among a series of tasks that Allah’s elite messengers will be engaged in. On that Allah says: “So is there upon the messengers except [the duty of] clear notification?” [16:35].

Upon receiving Allah’s message, Man has no excuse; for His words are neither those of prophets or messengers nor those of angels; indeed, they are words communicated in the most accurate and flawless sense. Allah says in Surrat An-Nisa “[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise” [4:165].

This revelation which the True Spirit hath gradually brought down with Allah's words is emitted into prophet Mohammad's bosom, preparing him for prophethood. It was during this time when the prophet, peace be upon him, began to see pleasant dreams which in turn proved true¹. Such sincere visions are the early signs of the soul's connection with Heaven; for when the body rests and the senses arrest, the pure soul can roam the universe.

At the age of forty and after six months of sincere visions, it was time for prophet Mohammad, peace be upon him, to meet the Angel of Revelation, Gabriel. Yet this encounter was in a disguised manner otherwise the prophet would have been astounded by the angel's traumatizing appearance. On that Al Thaalabi and Ibin Al Mubarak narrated what Ibn Abbas recounted on the prophet's request to meet Gabriel in his genuine manifestation. Though Gabriel

¹ Bukhari and Muslim on Aisha.

denied this request, prophet Mohammad, peace be upon him, insisted. Thus, Gabriel asked the prophet to propose a location for this encounter. Prophet Mohammad, peace be upon him, suggested Al Abtah, but Gabriel said it wasn't spacious enough, so the prophet suggested Arafat where the angel revealed himself in his gigantic form, his head in the heavens and his feet in the earth, extending between the east and the west. Upon this breath-taking encounter, the prophet, peace be upon him, fainted, so Gabriel returned to his previous figure and embraced the prophet. Gabriel calmed the prophet's fear and reassured him that witnessing Raphael would be far more distressing. For Raphael carries the throne with his head while his feet reach the seventh earth. He sometimes diminishes from the fear of Allah, so nothing holds the throne but Allah's greatness"¹.

¹ Al Zuhid and Al Rakaik- Ibn Al Mubarak (74/1)

Upon Allah's consent, Gabriel and prophet Mohammad, peace be upon him, established a friendly relationship that initiated with hearing a light sound then seeing a dim light. The prophet, peace be upon him, told Khadija about the sound he heard and the light he saw, expressing concern that he might be insane. After Khadija reassured him that Allah would never disgrace him, she accompanied him to her cousin Waraqa Bin Naufal who said: "This is the same one who keeps the secrets (Angel Gabriel) whom Allah had sent to Moses¹."

Indeed, when Man closes his eyes, evades noises, and contemplates The Creator, his soul starts to penetrate the veils; and this is how the prophet's revelatory experience started.

With the first revelation, Mohammad, peace be upon him, had been appointed as a prophet; and with the

¹ Sahih Al-Bukhari 3- Book 1, Hadith 3

second revelation, he was made Allah's Messenger, entrusted with the task "arise and warn".

Revelation, or inspiration, is the indirect communication of ideas disseminated silently to the heart and emotions. The soul receives its ethereal message from the entire universe; on a similar note, prophet Moses said: I heard Allah's words with my entire being and not from a single side.

Similarly, prophet Mohammad's soul received those Divine messages. They landed in his heart just as Allah said in Surat Al-Shua'raa: "And indeed, the Qur'an is the revelation of the Lord of the worlds [26:192]. The Trustworthy Spirit has brought it down [26:193] upon your heart, [O Muhammad] - that you may be of the warners [26:194] in a clear Arabic language [26: 195]".

Because this Divine connection was so overwhelming, memorizing and cherishing Allah's words wearied the prophet, peace upon him; that is why Allah addressed him, in Surat Al Qiyamma: "(O

Prophet), do not stir your tongue hastily (to commit) [75:16] surely it is for Us to have you commit it to memory and to recite it [75:17]. Then it will be for Us to explain it and so when [75:19] We recite it, follow its recitation attentively” [75:18].

Man’s soul has an enormous potential to communicate, receive, comprehend, learn, memorize, and remember; yet the prophetic soul needs no remembrance for it is directly and eternally connected to The Divine source. It is with This Source that the soul connects and resonates; and from It, the soul embraces and understands its lofty purposes and how those goals assimilate into worldly matters. Neither prophets nor kings can amend those Divine messages, for they are Allah’s holy words disclosed to prophets and messengers by thousands of angels.

On that Aisha’ narrated: “Whoever tells you that the Prophet (peace be upon him) concealed something of the Divine Inspiration, do not believe him, for Allah said: 'O Apostle Muhammad! Proclaim (the Message)

which has been sent down to you from your Lord, and if you do it not, then you have not conveyed His Message' [5.67]¹. That is only natural of this trustworthy prophet, peace be upon him. On that Allah says: "And if Muhammad had made up about Us some [false] sayings [69:44], We would have seized him by the right hand [69:45]; Then We would have cut from him the aorta [69:46]"

The different forms of revelation were described by prophet Mohammad, peace be upon him, to Al Harith Ibn Hisham, may Allah bless him, who asked: "How does the revelation come to you?". The Messenger of Allah, may Allah bless him and grant him peace, said, "Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, and when it leaves me, I remember what it has said. And sometimes the angel appears to me in the likeness of a man and talks to me and I remember what he says"². On that narrated Zaid

¹ Book 97, Hadith 156

² Book 15, Hadith 7

bin Thabit: “Allah revealed to his Apostle while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh”¹.

This Divine revelation intrigued the prophet’s finest companions, so Ya'la said to 'Umar, "Show me the Prophet (peace be upon him) when he is being inspired Divinely." While the Prophet (peace be upon him) was at Ji'rana (in the company of some of his Companions), he was Divinely inspired. 'Umar beckoned Ya'la. So he came, and the Allah's Messenger (peace be upon him) was shaded with sheet. Ya'la put his head in and saw that the face of Allah's Messenger was red and he was snoring”². The intensity of the revelation was described by Allah in Surat Al-Muzzammil where He says: “Indeed, We will cast upon you a heavy word” [73:5].

¹ Book 65, Hadith 114

² Book 25, Hadith 24

Upon the prophet's death, Allah's Divine revelation ceased; so the prophet's finest companions dreaded losing their faith or weakening their attachment with Allah. On that, Anas reported: "After the death of Allah's Messenger (peace be upon him), Abu Bakr said to 'Umar: Let us visit Umm Aiman as Allah's Messenger (peace be upon him) used to visit her. As we came to her, she wept. They (Abu Bakr and Umar) said to her: What makes you weep? What is in store (in the next world) for Allah's-Messenger (peace be upon him) is better than (this worldly life). She said: I weep not because I am ignorant of the fact that what is in store for Allah's Messenger (peace be upon him) (in the next world) is better than (this world), but I weep because the revelation which came from the Heaven has ceased to come". This moved both of them to tears and they began to weep along with her¹.

¹ Book 44, Hadith 148

One may wonder, what aspects of the Divine revelation have remained after the prophet's decease? Indeed, what has and shall remain till the Day of judgment is the comprehensive form of revelation: The Quran and Sunnah as well as the true good dreams. On that Abu Huraira narrated: "I heard Allah's Messenger (peace be upon him) saying, "Nothing is left of the prophetism except Al-Mubashshirat." They asked, "What are Al-Mubashshirat?" He replied, "The true good dreams (that conveys glad tidings)"¹.

Also, the believer's genuine connection with the heavens has remained. His soul's ethereal connection with Allah Al- Mighty is practiced when he prays, prostrates, or recites Qur'an. However, Man's soul seeks further purification and empowerment; and this can only be achieved when Man contemplates, praises Allah, forbids the bad, and observes the right in everything.

¹ Book 91, Hadith 9

Therefore, our souls appeal to us, to our bodies, our hearts, our minds, and our entire being. They ardently plead to be cherished and to be endlessly connected with the heavens because this is the soul and Man's only means of salvation.

7. The Ascension of the Soul

Allah has rewarded the merciful prophet, peace be upon him, with the greatest journey that has never taken place in the entire universe, to Jerusalem and then to the highest levels in the sky. In this ascension, Allah brought the prophet close to him and rendered him the most honorable of all beings.

The soul that is capable of ascension is that of the prophet, peace be upon him. Despite being trapped in the prophet's honorable body, his soul withstood violent falsehood and endured a lot until Allah alleviated the relieved his prophet, peace and blessings be upon him, with Al-Israa' – The land-to-land Journey- and Al-Mi`raj Ascension to the Heavens.

On that holy night, the prophet, peace be upon him, did not miss his bed for long; so how did he pass those distances in a short time at night? And how did he cross the universes, until he met Allah, The Most Gracious?

The public of scholars believes in the ascension of both the soul and the body, and some confine it to the soul; whereas the common people either believe or doubt the prophet's ascension. Undoubtedly, whoever complies in this incident to the mind alone, falls into a deeper 'fitna'; he would have plunged himself into trouble with the veracity of prophecy, the sincerity of the hadith, and what is stated in the Holy Quran. For the prophet, peace be upon him, is no longer an ordinary man after what he has inspired; he has become the messenger of Allah and he holds a profound message to deliver. Jabir bin `Abdullah narrated that he heard Allah's Messenger (peace be

upon him) saying: "When the people of Quraish did not believe me (that is: the story of the Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it¹."

So, a true believer does not doubt the authentic Hadith nor does he have reservations on Allah's Devine words in the Holy Quran. This is true for Al-Israa' and Al-Mi`raj as well as the story of prophet Solomon and Balqis in the Quran. In this story, we know more about the characteristics of the soul; On that Allah says in Suwrat Al-Naml: "Solomon asked, "O chiefs! Which of you can bring me her throne before they come to me in 'full' submission?"[27:38] One mighty jinn responded, "I can bring it to you before you rise from this council of yours. And I am quite strong and trustworthy for this 'task'." [27:39]

¹ Sahih Al-Bukhari 3886: Book 63, Hadith 112

But the one who had knowledge of the Scripture said, “I can bring it to you in the blink of an eye.” So, when Solomon saw it placed before him, he exclaimed, “This is by the grace of my Lord to test me whether I am grateful or ungrateful. And whoever is grateful, it is only for their own good. But whoever is ungrateful, surely my Lord is Self-Sufficient, Most Generous” [27:40].

A series of interrogations may rise: How was the throne transferred from Al Yamman to Palestine in an instance and remained intact? How did the one who has knowledge of the Scripture do that? What makes the prophet’s ascension and the story of prophet Solomon similar? What is the Divine science behind both occurrences?

Well, what happened to the honorable body of the prophet on the night of Al-Mi`raj may not be far from what happened to the throne of Balqis. But the one who brought the prophet from Mecca is not the one

who has a knowledge of the Scripture but is Allah All-Knowing, All-Powerful, and Almighty.

We learn from Hadith about the preparations that happened to the honorable body of the prophet, peace be upon him, before Al-Israa' and Al-Mi`raj . On that narrated Anas bin Malik that Abu Dhar said: "Allah's Messenger (peace be upon him) said, "The roof of my house was made open while I was at Makkah (on the night of Mi'raj) and Jibril descended. He opened my chest and washed it with the water of Zamzam. Then he brought the golden tray full of Wisdom and Belief and poured it in my chest and then closed it". Anas interrupted the Hadith saying that prophet Mohammad, peace be upon him, showed them that scar then continued "Then he took hold of my hand and ascended to the nearest heaven. Jibril told the gatekeeper of the nearest heaven to open the gate.

The gatekeeper asked, "Who is it?" Jibril replied, "I am Jibril"².

From here we recognize the speed with which the journey of Al-Israa' and Al-Mi`raj was accomplished that holy night. The speed of the soul is faster than the speed of light; it reaches where the mind reaches. The honorable prophetic body that night became obedient to the soul, so no wonder if the prophet left his family for a very short time to relish the most eerie journey ever.

On that night, prophet Mohammad, peace and blessing be upon him, led the other prophets in prayer (imam) within The Holy House. This is not as much a source of pride as it is in conformity with the eternal Divine order, that the prophet and his followers must

² Sahih Al-Bukhari 1636: Book 25, Hadith 119

abide by his command. On that, Allah says in Surat Al-Imran: “Remember when Allah made a covenant with the prophets, saying, ‘Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what you have, you must believe in him and support him.’” He added, “Do you affirm this covenant and accept this commitment?” They said, “Yes, we do.” Allah said, “Then bear witness, and I too am a Witness” [3:81].

From Al-Israa’ Journey, we conclude the various capabilities of the prophetic soul. To begin with, it is a soul capable of exploring, discovering, and verifying. On that, prophet Mohammad, peace be upon him, has given a proof when he described the camels that he passed by on his way to the heavens. It is also a soul capable of smelling pleasant odors. On that, Ibn Abbas narrated that on the night when the prophet, peace be upon him, was taken on the

Night Journey (Israa’), he noticed a good fragrance and said: “O Jibril, what is this good fragrance?” Jibril answered: “This is the fragrance of the grave of the hairdresser of Pharaoh’s daughter and her sons.³” This is a noticeable reward for someone who preferred to fall into the trench of fire over disbelief and disobedience.

Not only that, but the prophetic soul is also capable of seeing images of the present and revisiting images from the past. On that, he, peace be upon him, saw a white pillar of light as if it were a pearl carried by angels. When he asked about it, he was told that it is the pillar of the Holy Book placed in the land of Al Sham⁴. This might be one of the reasons why this region is witnessing those battles nowadays.

³ Sunan Ibn Majah 4030: Book 36, Hadith 105

⁴ Ahmed and Al-Tabrani on Abdullah Bin Amro Bin Al-As

As for the method of Al-Mi`raj, prophet Mohammad, peace be upon him, described several strange things like the speed of Al-Buraq, which is faster than lighting, and his shape which is like a flying saucer. In the language of our time, it is more like a space capsule carrying astronauts. These are authentic evidence on the ascension of the soul and the body in this Holy Journey.

Several wisdoms can be derived from Al-Mi`raj Journey; one of which is the connection between ascension, prayer, and the soul. For upon returning from this holy journey, the prophet, peace be upon him, delivered Allah's order and the message of prophet Abraham which is a continuation of the command of Allah Almighty.

On that Ibn Mas'ud reported Allah's messenger as saying he met Abraham on the night he was taken up

to heaven, and he said, “Convey my greeting to your people, Mohammad, and tell them that paradise has good soil and sweet water, that it consists of level, treeless plains, and that its plants are ‘Glory be to Allah’; ‘Praise be to Allah; ‘There is no god but Allah’; and ‘Allah is most great’.⁵” In this Hadith, Abraham is referring to the five prayers that Allah ordered. Allah says: “Wealth and children are the adornment of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope” [18:46].

One may ask: can the believer’s soul ascent? The answer is yes; a believer can ascent in soul while he is in prayer. In other words, prayer is the ascension of the believer’s soul. Also, when maintaining physical and spiritual purity upon sleeping, the soul ascends to the throne and witnesses sincere visions⁶.

⁵ Mishkat al-Masabih 2315: Book 9, Hadith 89

⁶ From Hadith of Sayyida Ali, narrated by Al-Tabrani in Al Awsat

In this ethereal cruise, the prophet's soul also beheld the heaven and hell and their inhabitants and was told what got them there. Some of those scenes were those of people who grew plants in one day and harvested in one day. Whenever they harvested, their crops returned as they were. Those were the mujahideen for Allah. Their good deeds are multiplied by seven hundred times. Then he, peace be upon him, came on a people who bowed their heads with rocks; their crushed heads returned to normal shape only to be bowed again and again. Those were the people who held their heads asleep off from the written prayer. Then he came across people wandering like herds of camels, eating rocks from hell; those were people who didn't do Zakat. The scenes kept unfolding while the prophet inquired from Gabriel about the stories of each.

One of the most profound lessons that one may learn from the soul's ascension is that Man is both soul and matter; and that it is only normal for matter to ascend through soul. For when the soul is rectified, it can transcend and govern the physical matter unlike a sinful soul which renders its holder to a tyrannical being.

On the power of the ascending soul, Allah says: "The 'Prophet's' heart did not doubt what he saw". [53:11];

whereas on the glorification of the soul, Allah says: "The 'Prophet's' sight never wandered, nor did it overreach" [53:17] He certainly saw some of his Lord's greatest signs [53:18].

Hence, both the prophetic physical being and his ethereal being had a share in this grand journey and we can't but comply.

8. The ‘Soul’ of the Prophetic Message

Humanity has never witnessed nor perceived a prophet, a messenger, a leader, or a guru who has accomplished what prophet Mohammad, peace be upon him, has achieved in a very short period. For he has resurrected a dorm nation from its chronic sleep; a nation that is still invigorated to spread Allah’s word in the most profound manner.

Nor has humanity ever witnessed a soul, but the prophetic soul that was capable in thirteen years only of cultivating hundreds of men. Those men grew, despite the torments and the community’s outraged violence, to become the leaders, gurus, and prototypes that people followed.

Humanity has never witnessed nor heard a story but that of prophet Mohammad, peace be upon him, who was outcasted, persecuted, and abandoned from his hometown, yet managed to return, after eight years only, on board of a colossal army only to set his rivals and opponents free!

Humanity has not even encountered a leader, but the prophet, peace and blessings be upon him, who sacrificed himself instead of his soldiers. On that Al Bara' said: "When the battle grew fierce. We, by Allah, would seek protection by his side, and the bravest among us was he who confronted the onslaught and it was the Prophet¹". He, peace be upon him, was an exceptional leader who forwarded his own family, his uncle Hamza and his cousins Ali and Obeida, to the front rows in battlefields, setting examples of sacrifice, martyr, and sincerity.

¹ Sahih Muslim 1776b: Book 32, Hadith 98

This enlightened prophetic soul transcended above all boundaries; for it is reported on the authority of Sahl Bin Sa'd that there was an encounter between the Messenger of Allah (peace be upon him) and the polytheists, and they fought (against one another). At the end of the battle, the prophet Mohammad (peace be upon him) bent his steps towards his army and they (the enemies) bent their steps towards their army. And there was a person (his name was Quzman and he was one of the hypocrites) among the companions of the Messenger of Allah (peace be upon him) who did not spare a detached (fighter of the enemy) but pursued and killed him with the sword. The prophet's companions said: "None served us better today than this man". Upon this the Messenger of Allah (peace be upon him) remarked: Verily he is one of the denizens of Hell. One of the people said: I will constantly shadow him. Then this man went out along with him. He halted whenever he halted and ran along with him whenever he ran. He (the narrator) said: The

man was seriously injured. He (could not stand the pain) and hastened his own death. He placed the blade of the sword on the ground with the tip between his chest and then pressed himself against the sword and killed himself. Then the man (following him) went to the Messenger of Allah (peace be upon him) and said: I bear testimony that verily thou art the Messenger of Allah¹.

One may wonder, how did the prophet's soul feel during calamities? What did it tolerate after the Battle of Uhud when the idolaters retreated? How did this soul bear the scenes of wounded soldiers carrying their severely injured brothers? On that occasion, the Messenger of Allah, may Allah bless him and grant him peace, addressed his soldiers saying: 'Form straight ranks so that I can praise my Almighty Lord.' They formed in ranks behind him. He said, 'O Allah, all praise is due to You. O Allah, none can contract what You expand nor bring near what you put far

¹ Sahih Muslim 112: Book 1, Hadith 213

away. None can put far away what You bring near. None can give what You withhold nor withhold what You give. O Allah expand to us some of Your blessings, mercy and favor and give us provision! O Allah, I ask You for the abiding blessing which is neither changed nor removed. O Allah, I ask You for blessing on the Day of Utter Poverty and security on the Day of Fear. O Allah, I seek refuge with You from the evil of what You give us. O Allah make us love belief and adorn our hearts with it. Make us hate disbelief, deviance, and rebellion. Place us among the rightly guided. O Allah, make us die Muslims and make us live as Muslims and join us to the rightly, acting, who are neither disappointed nor afflicted...¹”.

He, peace be upon him, praised Allah instead of complaining to Him about the calamity that hit the Muslim’s army; thus, setting standards of integrity

¹ Al-Adab Al-Mufrad 699: Book 31, Hadith 0

and tolerance which are the essence of prophetic morals.

After the Battle of Uhud and in an attempt to glorify those who witnessed this grand Battle, the prophet, peace be upon him, ordered only those who witnessed Uhud to join him¹, excluding by that the hypocrites and sending a profound message that victory has nothing to do with the number of soldiers but rather with true belief and faith in Allah Almighty.

Humanity has never witnessed a leader, but prophet Mohammad, peace be upon him, who invaded nations all around the globe, preaching its sovereigns to Islam and warning them of the consequences of rejection and cynicism. Lead by his confident soul, prophet Mohammad, peace be upon him, carried this holy mission racing time to accomplish his message in the most profound and seamless way.

¹ Mohammad Sai'd Al Butti, Fuhk Al Sira: 176

Nor has humanity ever encountered a leader, but the prophet, peace be upon him, who could precisely describe a battlefield miles apart! On that narrated Anas that the Prophet (peace be upon him) had informed the people about the death of Zaid, Ja`far and Ibn Rawaha before the news of their death reached them. He said with his eyes flowing with tears, "Zaid took the flag and was martyred; then Ja`far took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally, the flag was taken by one of Allah's Swords (i.e. Khalid bin Al-Walid) and Allah gave them (i.e. the Muslims) victory.¹" This is another testimony of the prophetic soul; a soul that has dominated the battlefield, conveying the battle's scenes in miraculous details.

Humanity has neither witnessed a leader but the beloved prophet, peace be upon him, who consoled

¹ Sahih al-Bukhari 3757 : Book 62, Hadith 103

his anguished soldiers assuring them that they would conquer Persia, Constantinople, Syria and Yemen. These are the wonders of the prophetic soul that could foresee and witness events before they even happened!

Numerous incidents depict the grandness of this prophetic soul; it was narrated that a man among the companions of the prophet (peace be upon him) said: "When the prophet (peace be upon him) commanded them to dig the trench (Al-Khandaq), there was a rock in their way preventing them from digging. The Messenger of Allah (peace be upon him) stood, picked up an axe, and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.' Each time he hit the rock, one-third of it broke off while Salman Al-Farisi was standing there watching, and there was a flash of light when the Messenger of Allah (peace be upon him) struck

(the rock)... Salman said: 'O Messenger of Allah, Each time you struck the rock there was a flash of light.' The Messenger of Allah (peace be upon him) said 'When I struck the first blow, the cities of Kisra and Caesar and their environs were shown to me¹'.

Humanity has neither witnessed any prophet or messenger but Mohammad, peace be upon him, who has invested his time till the very last days preaching, guiding, and teaching "O people, learn your rituals (of Hajj) for I do not know whether I will perform Hajj again after this year²".

This enlightened soul that believed in Allah's promise and trusted Him without controversy nor reverence, has been endorsed by its Creator who said in Surat Al Hashr: "He is the One Who expelled the disbelievers of the People of the Book from their homes for 'their'

¹ Sunan an-Nasa'i 3176: Book 25, Hadith 92

² Sunan an-Nasa'i 3062 : Book 24, Hadith 445

first banishment 'ever'. You never thought they would go. And they thought their strongholds would put them out of Allah's reach. But 'the decree of Allah came upon them from where they never expected. And He cast horror into their hearts, so they destroyed their houses with their own hands and the hands of the believers. So take a lesson 'from this', O people of insight! [59:2].

Despite all those crisis, calamities, and toils, prophet Mohammad, peace be upon him, never seized to pursue his message nor was he distracted from his relationship with Allah Almighty; for he spent days preaching people to Allah and nights praying and showing gratitude to Allah for His blessings. Indeed, this is the 'soul' of the prophetic message.

9. The Essence of Love

Once we recognize the genuine value of love in Islam, we can understand the interrelatedness of love and the soul. In His Holy Quran, Allah, Al Mighty addresses believers with love, on that He says: “O believers! Whoever among you abandons their faith, Allah will replace them with others who love Him and are loved by Him...” [5:54]. He also addresses His prophet, peace upon him, saying: “Say, ‘O Prophet,’ ‘If you ‘sincerely’ love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful” [3:31].

False claims that Islam prohibits love are mere rejected alleges. For as Muslims, we believe in Allah in accordance with His beautiful names and attributes; Allah has revealed His ninety-nine names repeatedly in the Holy Quran. Out of those ninety-nine names, sixteen names associate with love and its qualities. For love is intertwined in Allah’s names and attributes; love manifests itself in: The Bestower of

Mercy, The Most Loving, The One Who gives Security, The All- and Oft-Forgiving, The Subtle One, The Gentlest, The Most Forbearing, The Most Kind, The Most Generous, The Most Esteemed, The Responsive One, The Source of Goodness, The Ever-Pardoning, The Exceedingly Forgiving, The Patient, and The Most Merciful.

Our beloved prophet, peace be upon him, also validates the value of love, for he says in his holy hadith: “The most excellent action is love for Allah’s sake and hatred for Allah’s sake¹.” On that also Anas narrated that the prophet, peace be upon him, said: "None of you believes until he loves for his brother what he loves for himself²".

Above all, love is a Divine benediction, a blessing rather than an earned quality. On that narrated Abu Huraira: “The prophet, peace be upon him, said, "If Allah loves a person, He calls Gabriel saying: 'Allah

¹ Mishkat al-Masabih 32: Book 1, Hadith 29

² Sahih :Book 37, Hadith 2705

loves so and so; O Gabriel, love him.' Gabriel would love him, and then Gabriel would make an announcement among the residents of the Heaven, 'Allah loves so-and-so, therefore, you should love him also.' So, all the residents of the Heavens would love him and then he is granted the pleasure of the people of the earth¹".

Knowing the utmost value of love, we may ask: "What do we do to earn Allah's love?"; and the answer is in the following Holy Hadith: On the authority of Abu Huraira, may Allah be pleased with him, who said that the Messenger of Allah, peace be upon him, said: "Allah, Mighty and Sublime be He, said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with

¹ Sahih al-Bukhari 6040: Book 78, Hadith 70

supererogatory works so that I shall love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him”¹.

This Holy Hadith encompasses several morals and conditions that are essential for anyone who seeks to empower his soul and embrace the essence of love.

The first condition is to be inclined to the guardians of Allah Almighty; opposing them means opposing Allah, for their ‘meat is poisonous’, and being neutral means becoming a hypocrite. Allah describes those

¹ Hadith 25, 40 Hadith Qudsi

hypocrites as: “Torn between belief and disbelief— belonging neither to these ‘believers’ nor those ‘disbelievers’. And whoever Allah leaves to stray, you will never find for them a way [4:143].

On failing Allah’s guardians, prophet Mohammad, peace be upon him, says: “No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honor aspersed without Allah deserting him in a place here he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honor may be aspersed and his respect violated without Allah helping him in a place where he wishes his help¹”.

As for the second condition, the soul will never be empowered unless one fully accomplishes his religious deeds; on that prophet Mohammad, peace be upon him says: “There are five things, if anyone

¹ Sunan Abi Dawud 4884: Book 43, Hadith 112

observes them with faith, he will enter Paradise. He who prays the five times prayer regularly, with the ablution for them, with their bowing, with their prostration and their (right) times; keeps fast during Ramadan ; performs Hajj (pilgrimage) to the House (Ka'bah), provided he has the ability for its passage; pays Zakat happily ; and fulfills the trust (he will enter Paradise). People said: Abu al-Darda', what is fulfilling the trust? He replied: Washing because of sexual defilement”¹.

The third is a precondition for Allah’s love and it entails committing oneself to Nawafil (voluntary deeds) with the intention of proximity to Allah. Some of those Nawafil that are genuine signs of honesty in seeking Allah’s love are: Observing al-Sunan al-Rawatib, reciting and contemplating the Holy Quran, praying at night (Qiyaam al-Layl), arising at night for prayer (Tahajud), abiding good deeds, etc...

¹ Sunan Abi Dawud 429: Book 2, Hadith 39

Fulfilling these conditions are extremely difficult for hypocrites, unlike genuine believers who thrive for their Holy commitments upon which Allah Almighty will reward them with genuine benedictions, promised for sincere believers.

Of those metaphoric benedictions is earning an empowered sense of hearing. For Allah has promised to boost the hearing of His believers so they can hear what normal people can't. He has also promised them another benediction which is related to sight; a keen perception that will enlighten their path for the worldly life as well as for the afterlife. On that Allah says: "And he for whom Allah has not appointed light, for him there is no light" [24:40].

A third benediction is an energized power of the limbs. For Allah Almighty pledged to endorse His genuine believers with forceful hands just as He told His prophet, peace be upon him, in the Holy Quran: "You killed them not, but Allah killed them. And you (Mohammad) threw not when you did throw but

Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower” [8:17].

Genuine believers are also promised limbs that move only for what Allah approves of. Indeed, Allah’s sincere believers will be guided by Him for the good only. Above all, their prayers will be answered for they are Allah’s elite lovers. On that Allah expresses His Divine love by saying: “I hate to disappoint him”.

On another note, sincere lovers should be aware of the venoms that kill love and spiritual powers; those are envy, jealousy, prejudice, slander, and tattle. On that Az-Zubair bin Al-'Awwam narrated that the Prophet (peace be upon him) said: "The disease of the nations before you is creeping towards you: Envy and hatred, it is the ‘Haliqah’. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love

each other. Shall I tell you about what will strengthen that for you? Spread the Salam among each other.¹"

That's why true believers must commit themselves to goodness both for themselves and for others.

On another note, those who are envied need to overlook any vicious deeds that are plotted against them and forgive for the sake of preserving the essence of love that is embroidered in their hearts and souls.

Hence, we can see the true value of love in Islam and its interrelatedness with the soul. Those who have embraced love have enhanced the power of their souls so their perception of events and the revelation of what's yet to come becomes intensified.

Truly, love is a sign of fidelity and detachment from worldly pleasures. Whoever attains it will be enlightened and mindful of his spiritual powers which

¹ Darussalam: Vol. 4, Book 11, Hadith 2510

align with Allah's creed, His prophet's guidance, and Islam's doctrine.

Love, the wave of ether that carries the messages of lovers, is one of the secrets of the power of the soul. Indeed, he who loves Allah Almighty and sincerely in intention, will be blessed with an empowered soul that will roam around the globe nurturing the souls of lovers, motivating them, and preaching them to the right track.

For all that has preceded we pray: 'O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love'.

10. The Absolute [Unrestricted]

Soul

An absolute soul resembles the prophetic soul; a gift that has been bestowed upon Allah's messenger, peace be upon him, for being a true servant of Him. He, may Allah's blessings be upon him, devoted his worldly and divine matters genuinely to Allah, Almighty, who released His prophet's soul free of boundaries, and set it to roam the universe, explore, and hover over the earth to witness Allah's grand creation.

An absolute unconfined soul serves Allah's creed; it describes what it witnesses to reveal Allah's ultimate supremacy verses man's vulnerability, preaching humanity to believe in Him, Almighty. Though the spheres of the absolute soul are numerous, their ultimate focus is saving humans and guiding the conduct of potential believers.

The absolute soul is the first sign of Allah's favorable reception of His messengers, prophets, and even guardians both in war and peace. On that Abu Huraira reported that the Messenger of Allah, may peace be upon him, said: "I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me"¹.

On the night of Al-Miraj, the messenger of Allah witnessed with his eyesight the kingdom of heavens while his absolute soul roamed the universe, gazing into the stars and skies and perceiving the true

¹ Sahih Muslim 523a: Book 5, Hadith 7

meaning of The Throne. On that prophet Mohammad, peace be upon him, said: “The heavens and the earth are not taken from the throne except as the ring is taken from the land of the wilderness¹”.

Prophet Mohammad, peace be upon him, could perceive the entire dimensions of the globe just like observing a ball. Thawban reported that Allah's Messenger, peace be upon him, said: “Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me... ²”.

These are the capabilities of the absolute soul! With its attributes, Allah’s messenger, peace be upon him, could inform about the entire universe, see the roaming planets, and hear dialogues between two

¹ Al Azama – Abi Al Sheikh Al Asbahani (587/2) On Abd Al Rahman Bin Zeid Bin Aslam

² Sahih Muslim 2889a: Book 54, Hadith 24

humans. Examples on the prophetic absolute soul are many some of which follow in the upcoming Hadith.

When Abbas, the prophet's uncle, fell into the grip of Muslims captured on Badr day, the Messenger of Allah imposed a ransom on the rich prisoners of Quraysh. The prophet, peace be upon him, boosted the ransom of Abbas and made it several ounces of gold; then he, peace be upon him, said to his uncle: "Save yourself Abbas and your nephews Akeel Bin Abi Taleb and Nawfal Bin Al-Harith the sons of your brother Akil and your ally Ataba Bin Amr". So, Abbas replied, " Quraish left me poor"; then the prophet, peace be upon him said, "How can you be poor when you have deposited gold guns and asked Um Al-Fadel to restore them telling her 'If I were killed, I would have left you forever rich'" ¹. This puzzled Al-Abbas for this dialogue took place

¹ Evidence of prophecy by Abu Naeem al-Asbahani (p. 477); Imam Ahmed (5/334) About Ibn Abbas.

between him and his wife with no witness other than Allah Almighty.

Allah briefed his messenger on foreseen events too; In Sahih Bukhari, Anas narrated: “The prophet, peace be upon him, ascended the mountain of Uhud and Abu Bakr, Umar and Uthman were accompanying him. The mountain gave trembled underneath them. Prophet Mohammad, peace be upon him said, "O Uhud! Be calm; For upon you there are none but a Prophet, a Siddiq, and two martyrs¹".

On another note, skeptics of the above Hadith may read Allah’s words in Suwrat Al-Jin: “He is the Knower of the unseen, disclosing none of it to anyone [72:26]; except messengers of His choice. Then He appoints angel-guards before and behind them” [72:27].

¹ Sahih al-Bukhari 3699: Book 62, Hadith 49

In moments of serenity, prophet Mohammad, May Allah's blessings be upon him, told his companions about the upcoming calamities that they will be subjected to after his decease.

Narrated Abu Musa Al-Ash'ari: "I went with the prophet, May Allah's blessings be upon him, and he entered a garden of the Ansar. He said to me: 'O Abu Musa! Watch the gate for me, and do not let anyone enter except with permission.' Then a man came and knocked at the gate, so I said: 'Who is it?' So, he said: 'Uthman.' I said: 'O Messenger of Allah! It is 'Uthman asking permission.' He said: 'Open it for him and give him the glad tidings of Paradise due to a calamity that will befall him'¹...".

Also, on Al Dahhak, narrated Ali: "Prophet Mohammad, peace be upon him asked, "O Ali, do you know who was the most wretched of the

¹ Darussalam: Vol. 1, Book 46, Hadith 3710

ancients?" I said: Allah and His Messenger know, he said: 'Those who hamstrung the she-camel', then he said: "Do you know who will be the most wretched?" I said: Allah and His Messenger know, he said: 'your assassin'¹".

Wabisa Bin Ma'bad reported Allah's Messenger as saying, "Have you come to ask about righteousness and sin, Wabisa?" When he replied that he had, he joined his fingers and striking his breast with them said, "Ask yourself for a decision, ask your heart for a decision (saying it three times). Righteousness is that with which the soul is tranquil, and the heart is tranquil, but sin is that which rouses suspicion in the soul and is perplexing in the breast, even if people give you a decision in its favor²".

¹ The Virtues of the Sahaba by Ahmed Bin Hanbal (2/566)

² Mishkat al-Masabih 2774: Book 11, Hadith 16

On Abd Allah Bin Masood, he said: “We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Messenger (peace be upon him) on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Messenger (peace be upon him), and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him); So, the Prophet (peace be upon him) said: 'Hasten to the blessed Wudu and the blessing from the heavens' until all had performed Wudu ¹”.

Narrated Jabir bin Abdullah: “My father was martyred on the day (of the Ghazwa) of Uhud and left

¹ Sahih al-Bukhari 3579 :Book 61, Hadith 88

six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allah's Messenger (peace be upon him) and said, "O Allah's Apostle! you know that my father was martyred on Uhud's day and owed much debt, and I wish that the creditors would see you." The prophet (peace be upon him) said, "Go and collect the various kinds of dates and place them separately in heaps". I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the prophet (peace be upon him) saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (that is the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, (as they were) and I looked at the heap where Allah's Messenger (peace

be upon him) was sitting and noticed as if not a single date had been taken thereof¹”.

Also on Al-Bara, he narrated: “Do you (people) consider the conquest of Mecca as Victory? We really consider that the actual Victory was the Al-Ridwan Pledge of allegiance which we gave on the day of Al-Hudaibiya (to the Prophet). On the day of Al-Hudaibiya, we were fourteen hundred men along with the Prophet (peace be upon him) Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet (peace be upon him) was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves

¹ Sahih al-Bukhari 2781: Book 55, Hadith 44

and our riding animals. And he, peace be upon him, has done so for several other wells¹”.

Indeed, the prophet’s soul roamed the universe and foretold about grand and minute matters, those that mattered to nations and others that mattered to individuals! Just like when the prophet told his companions, even before the news arrived to Madina, that Al-Aswad Al-Ansi was killed in Yemen, and that the one who killed him was the virtuous slave, Fairuz Al-Dilmi².

Examples of the prophet's absolute soul are many, and the conclusion that can be drawn is that Allah unleashed this soul to give evidence that Mohammad is His messenger, and that he, in turn, didn’t use it to build palaces nor to attend to any worldly matters yet to cultivate souls. These souls will in turn nurture

¹ Sahih al-Bukhari 4150: Book 64, Hadith 194

² Al Rahik Al Makhtoom (p: 416)• Safi Rahman Al-Mubarakfour (Deceased: 1427 Ah)

bodies that are meant to serve a worldwide religion which will eventually encompass the earth no matter what.

11. Vigilant Souls

Wondering about the spiritual condition of the prophet's companions, we may ask: what characterized it? How did prophet Mohammad's soul nourish theirs? The answer to these questions is sound; for we are not delving into the nature of the soul nor its composition which is the 'affair of Allah'. On that, Allah Almighty says: "And they ask you, [O Mohammad], about the soul. Say, 'The soul is of the affair of my Lord. And you have not been given of knowledge except a little'" [17:85]. It remains crucial, however, to explore the soul's properties and its function in the true believer as well as in polytheists, atheists, and infidels.

Man has always wondered about the matters of the soul. On that, Salem Bin Abdullah on his father narrated a discussion between the prophet's companions, Omar Ibn Al Khattab and Al-Imam Ali, may Allah's blessings be on both: "When Omar Bin

Al Khattab met Ali Bin Abi Taleb, he asked him: ‘Oh Aba Al Hassan! Maybe you have witnessed, and we haven’t, or we have witnessed, and you haven’t. I shall ask you about three you may have knowledge about. Ali Bin Abi Taleb asked: ‘what are those?’; Omar said: a man may be fond of another man, yet he hasn’t seen any good of him; and a man may detest another, yet he hasn’t seen any evil from him. So, Ali replied: ‘I heard prophet Mohammad, peace be upon him, say: ‘The souls are massed armies. Those of them that recognized one another are friendly. Those that did not find harmony between each other disagree’’. Omar said: ‘This is one’; then he continued: ‘A man may forget a thought whilst discussing it’’. Ali replied: ‘Yes, I heard Allah’s messenger say: ‘when hearts are clouded at some instances, man forgets; otherwise, he remembers’’. Omar said: ‘This is the second’; ‘How about the visions that man sees; some of them are true and others are false! Imam Ali replied: ‘Yes, I have heard

the prophet, peace be upon him, say: ‘Whenever someone sleeps, his soul ascends to the holy throne. Those who awake before reaching the throne, see false visions’. Omar responded: ‘I inquired about three things, and I got their answers; I thank Allah that I knew those before I died¹’.

It is clear then that both Omar and Ali never denied the impact of the genuine believers’ souls.

At another instance, Ibn Omar narrated the incident when Omar Ibn Al-Khattab’s army set to battle under the supervision of Sariah. While Omar was lecturing, he suddenly shouted: “Oh Sariah! Beware the mountain!” When the army’s message-bearer returned to Madinah, he narrated how they defeated the enemy upon hearing Omar’s voice alarming them to be cautious and attend to the mountain².

On Omar’s foresight, the prophet, peace upon him said: "Amongst the people preceding you there used

¹ “ Faith” Al-Bayhaki (p.314) and “The Virtue of the Companions” Ahmad Bin Hanbal (269/1) on Abdullah Ibn-Omar

² Musnad Ahmad “The Letter” (201/2) On Wahib Al-Suwa’y- “The Virtue of the Companions” Ahmad Bin Hanbal (442/1) On Abi Amr Al Shaybani

to be 'Muhaddithun' (people of mental perception), and if there are any such persons amongst my followers, it is Omar Bin Al-Khattab¹.

These are people whose souls have been purified to the extent that they get inspired by the holy angels.

On the prophet companion's dignities, narrated Anas Bin Malik that the Messenger of Allah (peace be upon him) said: "How many are there with disheveled hair, covered with dust, possessing two cloths, whom no one pays any mind to - if he swears by Allah, then He shall fulfill it; among them is Al-Bara' Bin Malik". Later, when Al-Bara' and his fellow companions met an army of disbelievers, they asked him to pray Allah for victory and so he did and the Muslims won. In another battlefield, at Kantarat Al-Sous, when the Muslims were struggling defeat, they also asked Al-Bara' to pray Allah for victory. Al-Bara' prayed Allah for victory and martyrdom; so they won and he earned

¹Sahih al-Bukhari 3469: Book 60, Hadith 136

martyrdom also¹. Al-Bara' asked Allah for martyrdom before having to plea Allah once again. Allah Almighty praised His prophet, peace upon him, and his companions and described their high spiritual potentials: "Mohammad is the Messenger of Allah. And those with him are firm with the disbelievers, and compassionate with one another. You see them bowing and prostrating 'in prayer', seeking Allah's bounty and pleasure. The sign 'of brightness can be seen' on their faces from the trace of prostrating 'in prayer'. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its 'tiny' branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters—in this way Allah makes the believers a source of dismay for the disbelievers" [48:29]. Allah praised and blessed the prophet's companions and promised them forgiveness and great

¹ Darussalam: Book 49, Hadith 254

reward : “To those of them who believe and do good, Allah has promised forgiveness and a great reward” [48:29].

One may wonder what is it that they did to have vigilant souls? What reverence did they do to have such spiritual lucidity? The answer is in their serene love and profound worship; their souls homogenized with that of the prophet, peace be upon him. So, whatever enlightened the prophet’s soul, enlightened theirs, each according to his readiness, longing, and perception.

Usayed Bin Hudair narrated that he was reciting Surat Al-Baqara at night and his horse was tied beside him. Every time he recited, the horse startled and troubled. Whenever he stopped reciting, the horse became quiet. Usayed Bin Hudair was afraid that the horse might trample on his son Yehya, who was directly next to the horse. When he took the boy away, he gazed at the sky but couldn’t see it. Next morning, he informed the prophet who said, "Recite, O Ibn

Hudair! Recite, O Ibn Hudair!" Usayed replied, "O Allah's Messenger! My son, Yahya was near the horse, and I was afraid that it might trample on him. As I moved him away, I looked towards the sky, and saw something like a cloud hanging like lamps, so I went in to avoid seeing it." The prophet (peace be upon him) said, "Do you know what that was?" Ibn Hudair replied, "No." The prophet (peace be upon him) said, "Those were Angels who came near you to hear your voice; had you kept on reciting till dawn, they would have remained there till morning when people would have seen them as they would not have disappeared¹.

Anas Bin Malik narrated another account of Usayed Bin Hudair's transcending spiritual status; he described when Usayed and another companion from Al Ansar visited prophet Mohammad, peace upon him, till a late hour at night. When they left, they were

¹ Sahih al-Bukhari 5018: Book 66, Hadith 40

carrying two canes; so, one of them lightened their way in blurred darkness. And when they departed, each cane lightened the way of its carrier till the two reached their destination¹.

Their translucent souls dominated their physical matter so they could perceive what their souls did. Likewise, would be the state of anyone who sincerely abandons his Nafs and seeks the reverence of Allah. Their souls have been nourished by the soul of their teacher, peace be upon him, who said: “You are not like me in this matter, for I spend my night (in a state) that my Lord feeds me and provides me drink. Devote yourselves to the deeds (the burden of which) you can bear”².

Their vigilant souls transcended them to the finest horizons. On that Hanzalah Al-Usayyidi (May Allah be pleased with him) who was one of the scribes of the prophet (peace be upon him), reported:

¹ Al Iktead Al Bihayki [p 310]

² Sahih Muslim 1103b: Book 13, Hadith 73

I met Abu Bakr (May Allah be pleased with him), he said: "How are you O Hanzalah?" I said, "Hanzalah has become a hypocrite". He said, "Far removed is Allah from every imperfection, what are you saying?" I said, "When we are in the company of the Messenger of Allah (peace be upon him) and he reminds us of Hell-fire and Jannah, we feel as if we are seeing them with our very eyes, and when we are away from him (peace be upon him), we attend to our wives, our children, our business, most of these things (pertaining to life hereafter) slip out of our minds". Abu Bakr (May Allah be pleased with him) said, "By Allah, I also experience the same thing". So, Abu Bakr (May Allah be pleased with him) and I went to the Messenger of Allah (peace be upon him) and I said to him, "O Messenger of Allah (peace be upon him), Hanzalah has turned hypocrite." Thereupon the prophet (peace be upon him) said, "What has happened to you?" I said, "O Messenger of Allah, when we are in your company, and are reminded of

Hell-fire and Jannah, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds." Thereupon the Messenger of Allah (peace be upon him) said, "By Him in Whose Hand is my life if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the angels will shake hands with you in your beds and in your roads; but Hanzalah, time should be devoted (to the worldly affairs) and time should be devoted (to prayer)". He (the Prophet (peace be upon him)) said this thrice¹.

The prophet's companions are among the finest people. They had a profound relation with Allah Who chose them for their pure hearts and potent souls to be His messenger's companions and supporters.

¹ Riyad as-Salihin 151: Introduction, Hadith 151

Likewise, anyone who preserves his heart and abandons iniquity will forever live with a lucid perception and an enlightened soul.

And the breezes of the honorable companions' souls shall follow...

12- Souls Breathing from the Prophecy's Spirit

The piety of the prophet's companions is astounding, for their spiritual condition has transcended to the extent that they could witness the absent and foresee the unseen!

An initial example is that of the caliph Abu Bakr, may Allah bless him. On his death bed, he entrusted his daughter Aisha Um Al Mo'meneen to take good care of her siblings: both brothers and sisters. Aisha was had only one sister, Asmaa' the wife of Alzubair Bin Al Awwam, May Allah bless them both. Astonished, she inquired who the other sister was; Abu Bakr referred to his unborn daughter whom Habiba Bint Kharija was expecting¹. So, how did Abu Bakr know that his birth would be a female?

¹ Takameel Fi Al-Jarh wa Al-Ta'deel, and the Knowledge of the Trustworthy, the Weak, and the Unknown (4/351).

Another case is that of the prophet's companion Zaid Bin Kharija Al-Ansari, the brother of Abu Bakr's wife, Habiba Bint Kharija and a narrator of the prophet's Hadith. He witnessed the battle of Badr and died in the succession of Othman Bin Afan in Al Madina. Zaid Bin Kharija spoke after his death preaching and warning the people to obey their Imam¹; his words were narrated by Al-Numan Ibn Bashir who said: "I witnessed the decease of Zaid Bin Kharija. Barely had we laid a garment over his corpse, when we saw him moving and heard him saying, 'Omar is the most patient, Abu Baker is the trustworthy, Othman is the righteous, the Merciful... O people obey your Imam...Peace be upon you, O Allah's messenger...' We thereupon looked at him to find him dead"².

¹ Famous Egyptologists (p. 37)

² Knowledge of the Companions of Ibn Menda (p. 509-510). Middle History (1/61)

So, what did the soul of this companion see? Where and when was his soul roaming while his corpse was deceased?

Another companion whose soul breezed from the soul of prophecy is Salman Al-Farisi, may Allah bless his soul. Asha'ath Bin Qais and Jarir Bin Abdullah Al-Bejali came to him in his fortress and greeted him, asking if he was Salman Al-Farisi which he assured. However, when they asked if he was the prophet's companion, he declined. So, they doubted his identity. Salman Al-Farisi reassured them that it was him whom they were looking for; for he met the prophet, peace be upon him, and sat with him; however, he wouldn't call himself the prophet's companion until he meets him, peace be upon him, in heaven. Salman Al-Farisi questioned what they wanted, so they told him that they were sent by Abi Al Darda', his brother in Islam. He asked them to hand him the gift that Abi Al Darda' sent him, but they denied having any, so he told them to fear Allah

and give him the gift, for nobody came from Al Darda's side but submitted a gift. They asked him to take whatever he wanted from their money, but that wasn't what he really wanted. They told him that Abi Al Darda' simply told them to greet Salman Al-Farisi whom the prophet, peace be upon him, relished his companionship the most. Only then did Salman Al-Farisi assure them that there was no better gift than this greeting; Allah's blessed greeting¹.

All Salman asked for was to recall the previous days spent with the prophet, peace be upon him, and his companions so that his soul would revive by their blessed breezes.

Another virtuous companion was hailed by the angels. He was Imran Ibn Husain, may Allah rest his soul. He remained in bed for a long time due to chronic ailment and witnessed the guardian angels as he himself told Kotada². This has also been narrated

¹ Al-Tabrani about Abu Al-Bakhtari

² Al Tabakat Al Kubra- Dar Sadir (288/4)

in several accounts: “The Knowledge of the Companions” for Abi Nai’m, the testimony of people of Al Basra¹, and “Tabakat Al Shafi’ya Al Kubra”².

Was this exclusive of the honorable companions or does it apply in contemporary times? Prophet Mohammad, peace be upon him, answered this question; for Salman Al- Farisi reported: “Prophet Mohammad, peace be upon him, said: ‘If a man was in an empty deserted land, and it was time for prayer, let him perform ablution or tayammom. Once he started his prayer, his two companion angels would pray with him, and if he called out for prayer then performed it, an outnumber number of Allah’s creatures would pray behind him’”³.

May Allah bless those who perform the ablution ritual properly and pray with sincere humility both

¹ Knowledge of the Companions of Abu Naeem (4/2108)

² The Great Shafi'a Layers of The Sebki (2/333)

³ Al Mu’jam Al Kabir- Al Tabarani (249/6)

physically and spiritually; their souls will transcend and feel what surround them from other worlds.

When Imam Al Hassan Bin Ali, may Allah bless them both, renounced the caliphate to Maaouiya and came from Kufa to Medina, a man named Sufyan Bin Al-Layl insulted him. So, Imam Al Hassan said: “Don’t say that, for I heard my father say that Maaouiya would be eventually ruling, so I realized that Allah’s willpower would take place and thus I saved the Muslim’s blood¹.”

This is an act of wisdom, foresight, and careful consideration rather than personal revenge and prejudice in order to prevent further sedition of Muslims’ blood.

Another account is that of Khaled Ibn Al-Walid, may Allah bless him, who drank poison but wasn’t harmed simply because he said: “In the Name of Allah, Who with His Name nothing can cause harm in the earth

¹ Lexicon of the Companions of Al-Baghawi (5/372), on the Authority of Sufyan Bin Al-Layl

nor in the heavens, and He is the All-Hearing, the All-Knowing”¹. Where was Khaled Ibn Al-Walid’s soul then and how could it purify his body from that toxic poison? In effect, the physical body can’t but obey the soul that heals with Heavenly medicine.

Another case is that of Al-Bara’ Bin Ma'arour, may Allah bless him, whose soul longed to pray to the Kaaba before the Qur'an recorded that. So, every time he stood up to pray, he bemoaned that the Qibla was still at the side of the Al-Aqsa Mosque.

Al-Bara’ Bin Ma'arour was the first to face the Qibla both alive and dead before the Messenger of Allah was directed to it. The prophet ordered him to face Beit Al Maqdis while he, peace be upon him, was still in Makka, and Al-Bara’ obeyed. However, he died a month before the prophet, peace be upon him, arrived to Al Madina and thus before the direction of Qibla was changed; yet, he pleaded that his corpse face Makka. Once prophet Mohammad, peace be upon

¹ The Prophetic Medicine of Abu Naim al-Isfahani (2/549).

him, arrived at Al Madina, he prayed for Al-Bara' and asked Allah to forgive and bless him just as he, peace be upon him, did¹.

So, Al-Bara's soul traveled to the future and desired to witness the Divine order that changed the direction of Al Qibla.

The bodies of these honorable companions were bound to earth, yet their souls yearned to their Creator. Their love of Allah and His prophet was sincere; to Him they sacrificed, so He cherished them and 'opened a heavenly door' through which their souls breezed Allah's Mercifulness.

They dwelled on Allah and His prophet's love with unconditional obedience, compliance, and constant remembrance of Allah, avoiding worldly matters as much as they could.

And the sequel with other companions and honorable followers shall follow...

¹ Al Sunan Al Kubra of the Bayhaki (3/539)

13-The Essence of Integrity

Integrity, honesty, and sincerity are all descriptors of a soul that has reconnected with its Creator and has yielded to and trusted a master who served as a mentor and guide. A soul alike that of the great companion Thabit Bin Qais Bin Shammas, Al Ansariy Al khuzrajiy, may Allah be pleased with him. He was put to test several times and subjected himself to the most stringent self-criticism and has proven honesty, reliability, and sensitivity to the commands of Islam and readiness to observe the letter and the spirit of its laws.

On him, the prophet, may Allah bless him and grant him peace, said "...the best of men is Thabit Ibn Qais Bin Shammas"¹.

¹ Al-Adab Al-Mufrad 337: Book 16, Hadith 337

Thabit Bin Qais was known for the sharpness of his mind and the power of his oratory, and so he became the prophet's orator. His initial speech was when the prophet, peace be upon him, arrived at Al Madina. He delivered a speech in his presence in which he said: "We give our pledge to you, O Messenger of Allah, that we would protect you from all that we protect ourselves, our children and our wives. What would then be our reward for this?" The prophet's answer was "Al-Jannah - Paradise!"; When the people of Madina heard the word "Al-Jannah" their response was: "We are pleased, O Allah's messenger!"¹.

Al Imam Al Zuhrey reported that when a delegation from the tribe of Tamim came to the prophet, bragging about the greatness and achievements of their tribe, Thabit Bin Qais eloquently addressed them on behalf of the Messenger, upon him peace, in the most articulate manner².

¹ Al Sunan Al Kubra for Al Nisa'l (340/7) on Anas

² The great characteristics of Al Siyoti (2/ 58) On Al Zahrai and Said Bin Amr

Thabit's total submission to the prophet, peace be upon him, was his most unique feature. He wasn't a handsome man, so his wife abhorred him and came to the prophet requesting divorce though she didn't complain about Thabit's character or religion. Prophet Mohammad, peace be upon him, asked her if she would return the two gold bracelets that Thabit Bin Qais had given her in dowry. She approved, so Thabit complied and pronounced the divorce despite his deep passion towards her¹.

Several verses of Quran were revealed about him one of which was regarding Thabit's generosity. For when his fruit was ripe, he decided he would give anyone that came to him that day some dates as a gift. By the end of the day, he had no dates left for himself or his family and Allah revealed the verse: "Eat of the fruit they bear and pay the dues at harvest, but do not

¹ Al Sunan Al Nisa'y 3462; Abu Dawood 2227; Ahmad 27484; Al Bukhari 4971 on Aisha

waste. Surely, He does not like the wasteful”[6:141]¹.

Another Holy verse was on Thabit Bin Qais’s behalf when he bragged against a Jew who narrated how the Jewish people killed themselves upon being ordered to do saw by Moses. So, Thabit Bin Qais assured that he would kill himself upon the prophet’s request. Prophet Mohammad then said: “And by Him in Whose Hand is my soul, there are men of my nation who have faith firmly rooted in their hearts”². On that too Allah Almighty said: “If We had commanded them to sacrifice themselves or abandon their homes, none would have obeyed except for a few. Had they done what they were advised to do, it would have certainly been far better for them and more reassuring” [4:66]. Islamic scholars assured that

¹ Tafsir al-Tabari = Jami’ al-Bayan Shakir (12/174). In the interpretation of verse 141 of Surat Al-An'am

² Al Tho'loby Interpretation: disclosure and statement of the interpretation of the Qur'an(3/ 340)

Thabit was one of those few men whom Allah has excluded¹.

It was narrated that Thabit Bin Qais came once to the prophet, peace be upon him, and said: "O Messenger of Allah, I am afraid that I might perish. The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Why?" He said: "Allah Almighty has prohibited us from desiring to be praised for what we did not do, but I find myself liking praise. He has prohibited us from being proud, and I find myself tending towards vanity." So, the Messenger of Allah, peace be upon him, calmed his anxieties and allayed his fears by saying: "O Thabit, aren't you pleased to live as someone who is praised, and to die as a martyr and to enter Paradise?" Thabit said: "Certainly, O

¹ Al Tho'loby Interpretation: disclosure and statement of the interpretation of the Qur'an(3/ 341)

Messenger of Allah." "Indeed, that shall be yours," replied prophet Mohamad, peace be upon him ¹.

Thabit had a loud voice and was fearful that some verses in Surat Al Hujurat were about him. The first was: "O believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another, or your deeds will become void while you are unaware" [49:2].

Assim Bin Uday saw Thabit dwelling in the street, so he asked him what made him sad. Thabit told him how much he feared that those verses referred to him and that he would be one of the people of hell. So, Assim went to the prophet, peace be upon him, and told him about Thabit. Prophet Mohammad, peace be upon him, asked Assim to find Thabit who had locked himself in the stable and refused to get out until Assim told him that the prophet wanted to see him. There, he said: "O Messenger of Allah, I am afraid

¹ Mawarid Al Tham'an to Zaw'id Ibn Habban (7/239) On Ismail Bin Thabit

that I might perish for I am a loud person.” So, the Messenger of Allah, peace be upon him, said: “O Thabit, will you not be content to live in praise, die a martyr, and enter Paradise?” He said: “Yes, O Messenger of Allah, and I promise not to raise my voice above that of Allah’s prophet”¹. Only then did Allah say: “Indeed, those who lower their voices in the presence of Allah’s Messenger are the ones whose hearts Allah has refined for righteousness. They will have forgiveness and a great reward” [49:3].

Anas recorded: “We used to see Thabit walk among us knowing that he was (to be) among the dwellers of Paradise”².

Thabit Bin Qais indeed lived praiseworthy and was martyred in the battle of Al-Yamamah on Musailama’s day.

¹ Mawarid Al Tham’an to Zaw’id Ibn Habban (7/239) On Ismail Bin Thabit

² Al Tho’loby Interpretation : disclosure and statement of the interpretation of the Qur’an (9/72)

Ibn Abbas narrated: “The prophet (peace be upon him) and Thabit Bin Qais on his side stood before Musailama (the Liar) who pleaded the prophet’s announcement of a divine 'prophetic partnership' with him. Prophet Mohammad, peace be upon him, replied to such a request: "If you ask me for this piece (of palm-leaf stalk), even then I would not give it to you. You cannot avoid what Allah has ordained for you, and if you turn away from Islam, Allah will surely ruin you! "1.

The Messenger of Allah, peace be upon him, kept Thabit Bin Qais by his side during that encounter for a reason that wasn’t realized until the War on Apostasy; that confrontation with Musailama (the Liar) has prepared Thabit Bin Qais for a great endeavor that he carried until he met Allah Almighty.

¹ Sahih al-Bukhari 7461: Book 97, Hadith 87

After the death of prophet Mohammad, peace be upon him, many Arab tribes revolted against the State of Medina. Caliph Abu Bakr organized the corps to deal with the rebels, so he appointed Thabit Bin Qais as the commander of Al Ansar, and Khalid Ibn Al-Walid was chosen to command the forces apposing Musailama after he dealt with other Tulayha and his apostates. On the day of Al Yamama Battle, Thabit became wretched upon the refraction and defeat of Muslims, so he dug a trench for himself and persisted there with the immigrants' banner, then fought until he was killed as a martyr¹.

While describing the battle of Yamama, Musa Bin Anas said, "Anas Bin Malik went to Thabit Bin Qais, who had lifted his clothes from his thighs and was applying Hunut to his body (preparing himself for burial). Anas asked, 'O Uncle! What is holding you

¹ Al Bukhari (2690), Ahmad (12422) On Anas

back (from the battle)?' He replied, 'O my nephew! I am coming just now,' then he came and sat (in the row) and said, 'Clear the way for me to fight the enemy. We would never do so (that is flee) in the company of Allah's Messenger (peace be upon him). The worst habit is the one you acquire from your enemy and do not set a bad example for your companions!'"¹ The rebels stepped back as the fighting became more vicious until the garden opened to the Muslims, and they triumphed with Allah's help.

When Thabit bin Qais was martyred in the battle of Al-Yamamah, he had a precious shield on him, so one of the Muslims took it. The next day one of the companions saw Thabit in a dream, saying to him: "When I was killed yesterday, a man from the Muslims passed by me and took my shield, and he is staying in one of the furthest houses. In front of his tent, there is a horse that he is preparing to be trained.

¹ Al Bukhari (2845); Muwta' Malik (38/6) on Anas

On top of the armor is a twine on which is a saddle. So go to Khalid and tell him to send someone to retrieve it. Also, when you get back to Madina, inform Calipha Abu Bakr that I owe so and so such and such, and to emancipate my slave, 'so and so'...."

So, the man went to Khalid and Thabit's will was executed, the only will that has been altered and executed after a person has deceased¹.

We did not inspect the biography of Thabit Bin Qais, may Allah rest his soul, except to exemplify how his sincerity and integrity preserved his religion and his piety and to demonstrate how Allah is indeed Gracious to those who are righteous and patient and that never will Allah suffer the reward of those who do right. Thabit Bin Qais is a mere example of a man who complied with Allah's order and lowered his voice in the presence of the prophet, peace be upon him, so his voice 'raised' after his death and reached

¹ Al Baghwi Interpretation- - Heritage Revival (4/ 254).

the Caliph, the immigrants, Al Ansar, and Muslims until this day.

Indeed, the essence of integrity entails obedience and compliance without doubt or hesitation. It is the belief that resides in one's bosom and safeguards the believer from iniquities and vices even if this means dying as a martyr. It is a soul that is neither obscured by death nor by grave and can surpass any veil and reach wherever Allah wants.

14- The Soul of the Qur'an

The Qur'an, Allah's literal words, with its unique composition, style, and discipline is the pre-eminent masterpiece of all disciplines and the source of all knowledge; most importantly its words and divine verses are enlightening and educating. They enlighten and guide the advocates of the holy Qur'an to the path of righteousness. Allah, The Illuminator, says: " O humanity! There has come to you conclusive evidence from your Allah. And We have sent down to you a brilliant light" [4:174].

The content of the Qur'an unfolds comprehensive explanations of everything that exists within the universe including scientific, medical, and scholarly knowledge.

The soul of the Qur'an bestows upon its advocates breezes of spirituality and tranquility. It transcends and reminds them of their serene and pure fundamental origin. On that Allah, The Resurrector,

says: “On that Day all will follow the caller ‘for assembly’, ‘and’ none will dare to deviate. All voices will be hushed before the Most Compassionate. Only whispers will be heard” [20:108].

The soul of the Qur'an cultivates Man's abilities in communication, logical thinking, and wisdom. There is no one definite value for reading the Qur'an: a literal reading of the Qur'an enriches style; a reflective reading enriches wisdom; and ultimately a spiritual reading discloses the Holy Qur'an's embedded meanings and mysteries.

Those who perceive the words and verses of the Holy Qur'an as mere rhetoric, have missed its embedded meaning, its wisdom, values, and discipline. Allah, The All-Wise, says: ‘It was later said,’ “O Yehya! Hold firmly to the Scriptures.” And We granted him wisdom while ‘he was still’ a child, [19:12]; “O you covered up ‘in your clothes [74:1] Arise and warn ‘all’ ‘!’” [74:2].

Souls that are fond of the Qur'an feed on its divine verses and revive upon hearing and reciting them, yearning to paradise and dreading hell. Those souls have genuinely glorified Allah, The Supreme, and have realized that abandoning the Qur'an renders them lost and defeated.

The soul of the Qur'an connects its advocate with Allah, The Subduer and The Forgiving, in the most majestic manner. On that Allah says: “Inform My servants ‘O Prophet’ that I am truly the All-Forgiving, Most Merciful [15:49], and that My torment is indeed the most painful” [16:49].

The soul of the Qur'an nurtures its devotees with ease and passion: Allah says: “‘It is’ Allah ‘Who’ has sent down the best message—a Book of perfect consistency and repeated lessons—which causes the skin ‘and hearts’ of those who fear their Allah to tremble, then their skin and hearts soften at the mention of ‘the mercy of’ Allah. That is the guidance of Allah, through which He guides whoever He wills.

But whoever Allah leaves to stray will be left with no guide” [39:23].

The soul of the Qur'an guides bewildered souls and restores broken ones: Allah, The Subtle One, says: “We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss” [17:82]. Allah, The Guide, also said: “O humanity! Indeed, there has come to you a warning from your Allah, a cure for what is in the hearts, a guide, and a mercy for the believers” [10:57].

The soul of the Qur'an incites reflection and contemplation: Allah says: “We know best what they say. And you ‘O Prophet’ are not ‘there’ to compel them ‘to believe’. So, remind with the Quran ‘only’ those who fear My warning” [50:45]. He too says:

“Indeed, when Satan whispers to those mindful ‘of Allah’, they remember ‘their Allah’ then they start to see ‘things’ clearly” [7:201].

Sadly, souls are contaminated with sins, yet the soul of the divine Qur'an promptly reconnects them with their origin and source, so they yearn, cry, and repent.

The soul of the Qur'an makes the bearer of the Qur'an thoughtful and considerate; prophet Mohammad, peace be upon him, said: "This Qur'an was revealed with sorrow, so when you recite it, then weep. If you cannot weep, then pretend to weep and make your voice melodious in reciting it. Whoever does not make his voice melodious, he is not one of us"¹. On that prophet Mohammad, peace upon him, also said: "The holder of the Qur'an should not stand with those who are angered, nor should he be ignorant like those who are ignorant, because the Qur'an is in his bosom"². No wonder then why the holder of the Qur'an inspects and accounts his utterances and movements as the prophet, peace be upon him, said.

¹ Sunan Ibn Majah 1337: Book 5, Hadith 535

² Treasure of workers (1/525) (fiacé for Ibn Omar)

The genuine and sincere holder of the Qur'an becomes vigilant and mindful; the Messenger of Allah said: "Allah has His own people among mankind.' They said: 'O Messenger of Allah, who are they?' He said: 'The people of the Qur'an, the people of Allah and those who are closest to Him'"¹ .

The Qur'an teaches those who live with the divine verses of the Qur'an; so, they become wise and eloquent; they learn from the Qur'an's values and judgements and avoid pitfalls of lust; and thus, they ponder upon Allah's superb creations.

The bearer of the Qur'an benefits from the hidden meanings of this holy book and thus becomes patient upon reading verses of patience, forgiving upon reading the verses of forgiveness...

Monotheism is the foundation of faith and the greatest cornerstone of the holy Qur'an upon which one's

¹ Sunan Ibn Majah 215: Introduction, Hadith 215

happiness in this world and in the hereafter depends. The Qur'an dwells upon the attributes and qualities of Allah and guides Man about every matter of life and afterlife. It reminds its reader that the soul of the holy Qur'an would accompany Man's soul in Al Barzakh, which will either be a hole in hell or a garden in Paradise. It would definitely reside in the graves of those who spent their time with the Qur'an. Eventually, the Qur'an would either lead Man to paradise or to hell. On that prophet Mohammad, peace be upon him, said: "The Quran will come on the Day of Resurrection, like a pale man, and will say: 'I am the one that kept you awake at night and made you thirsty during the day'"¹.

The soul of the Qur'an unveils the hypocrisy or piety of its bearer and questions the soul of Man 'on behalf of Allah': "Whenever Our clear revelations are recited to them, you 'O Prophet' recognize rage on

¹ Sunan Ibn Majah 3781: Book 33, Hadith 125

the faces of the disbelievers, as if they are going to snap at those who recite Our revelations to them. Say, “Shall I inform you of something far more enraging than that? ‘It is’ the Fire with which Allah has threatened those who disbelieve. What an evil destination!” [22:72].

On that, Allah, The All- and Ever Witnessing, also says: “When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears for recognizing the truth. They say, “Our Allah! We believe, so count us among the witnesses” [5:83].

Such divine verses invite their readers to contemplate on their true relation with the holy Qur’an; is it a delightful experience or a melancholic one?

The soul of the Qur’an elevates those who bore its divine verses, so they feel that they are hearing those verses from Allah, The Creator, and thus they yearn to His encounter.

The soul of the Qur’an also reminds those who bore its profound verses that they need to ponder upon

their embedded meaning and abide by their letters; it incites them to reflect how Allah, The Exalted, has humbled Himself to reveal those words to humans.

The soul of the Qur'an empowers Man and preserves his dignity and integrity. Allah, The All-Strong, says: "... But all honor and power belongs to Allah, His Messenger, and the believers, yet the hypocrites do not know" [63:8].

The soul of the Qur'an reminds its bearer of Allah's Grace in bestowing His Words upon humanity. Allah, The Infallible Teacher, says: "Do not take Allah's revelations lightly. Remember Allah's favors upon you as well as the Book and wisdom. He has sent down for your guidance. Be mindful of Allah and know that Allah has 'perfect' knowledge of all things" [2:231].

Indeed, the soul of the Qur'an calls upon every human being: 'Approach, learn, and gain; do not walk away and become tired, wretched, and then regret it'.

15-The Soul of Prayer

The importance of the prayer in Islam cannot be understated. It is the first and most profound pillar of Islam after mentioning the testimony of faith, by which one becomes a Muslim. Because of its great importance, Allah has declared its obligatory status under majestic circumstances during the prophet's ascension to heaven on the night of Al-Mi'raj. Mind that all other ordinances were decreed on the Earth.

Thus, prayer is the gift that the prophet, peace and blessings be upon him, brought with him from that journey to every Muslim, so that he can worship Allah Almighty through humbling and surrendering oneself out of earnest devotion and reverence to Allah, The Gracious One.

The first matter that Man will be brought to account for on the Day of Judgment is the prayer. If it is sound,

then the rest of his deeds will be sound; and if it is bad, then the rest of his deeds will be worst. Abu Huraira told of hearing Allah's Messenger say: "The first of his deeds for which a man will be considered on the day of resurrection will be his prayer. If it is sound, he will be saved and successful, but if it is unsound, he will be unfortunate and miserable"¹.

If the prayer is performed properly, with true remembrance of Allah and turning to Him for forgiveness, it will have a lasting effect on the believer. The soul of prayer will fill the worshiper's heart with the remembrance of his oath to Allah. On that, the Qur'an declares: "And 'remember' when your Lord brought forth from the loins of the children of Adam their descendants and had them testify regarding themselves. 'Allah asked ' "Am I not your Lord?" They replied, "Yes, You are! We testify." 'He

¹ Book 4, Hadith 738 Mishkat al-Masabih 1330, 1331

cautioned,’ “Now you have no right to say on Judgment Day, ‘We were not aware of this’” [7:172].

On the authority of Uqbah Ibn Amir (may Allah be pleased with him), he said: “I heard the messenger of Allah (peace be upon him) say: ‘Your Lord delights at a shepherd who, on the peak of a mountain crag, gives the call to prayer and prays. Then Allah (Glorified and Exalted Be He) says: ‘Look at this servant of Mine, he gives the call to prayer and performs the prayers; he is in awe of Me. I have forgiven My servant [his sins] and have admitted him to Paradise’”¹.

Preserving this profound pillar signifies preserving the covenant between Allah, His messenger, and the Islamic community. Allah’s Messenger, peace be upon him, said: “The covenant between us and them

¹ Hadith 7, 40 Hadith Qudsi

is prayer, so if anyone abandons it, he has become an infidel”¹.

The most important aspect in prayer is one’s compliance and surrender to Allah, The Guardian. This cannot be achieved unless one truly feels Allah’s presence with him during prayer. Prophet Mohammad, peace upon him, said: “When anyone of you is performing prayer, Allah is in front of him”².

The soul of prayer generates within the subliminal self of Man a harmonious and complementary relation between the two main aspects of human existence: physical and spiritual, so the soul may both soothe and transcend. The body and the soul participate in prayer jointly and in an ideal manner; the acts of standing erect, kneeling and prostrating appertain to the body, whereas reflection and

¹ Mishkat al-Masabih 574: Book 4, Hadith 10

² Sunan Ibn Majah 763: Book 4, Hadith 29

contemplation, fear, repentance and lamentation appertain to the soul.

Such spiritual practice requires from the worshiper to turn his back from all worldly matters and perform ablution for it not only helps to achieve physical cleanliness but also spiritual and mental preparation.

Prophet Mohammad, peace upon him, said: “Allah has an angel who calls out at every prayer, O children of Adam, rise to your fires that you have lit on yourselves, and extinguish them with prayer¹”.

He, peace be upon him, also said: “If any Muslim performs ablution well, then stands and prays two rak'as, setting about their performance both inwardly and outwardly, he will be guaranteed paradise”².

The soul of prayer promotes the sentiments of reverential fear, concentration, and solemnity in the

¹ Al-Tabarani in Al-Mu'jam Al-Awsat (9/173) on the authority of Anas

² Mishkat al-Masabih 288: Book 3, Hadith 7

worshiper. Ali Bin Al Hussein, may Allah be pleased with them both, used to turn pale when performing ablution for the mere thought of preparing himself for standing in front of Allah, The Ever Dominating.

The soul of prayer teaches us that prayer does not begin with proclaiming the eloquent and forceful affirmation of Takbir, rather by initiating the intention to perform prayer, abluting, making footsteps to the mosque, and waiting for prayers.

The Messenger of Allah, peace and blessings be upon him, said: “Whoever leaves his house for the prayer and says: “O Allah, I ask You by the right that those who ask of You have over You, and I ask by virtue of this walking of mine, for I am not going out because of pride or vanity, or to show off or make a reputation, rather I am going out because I fear Your wrath and seek Your pleasure. So, I ask You to protect me from the Fire and to forgive me my sins, for no one can forgive sins except You”, Allah will turn His Face

towards him and seventy thousand angels will pray for his forgiveness”¹.

Payer is not a mere sequence of certain physical movements; the worshiper should wholeheartedly mind every aspect of his being during prayer including his heart, mind, Nafs, and body.

Caliph Ali, may Allah honor him, used to shake and go pale whenever he attended himself to prayer upon remembering the arduous responsibility of trusteeship after the heavens, the earth and the mountains had declined to shoulder it.

The soul of prayer means attaining the fulfilment of spirituality, the noble qualities of humility and earnestness, and the love and fear of Allah, dissociating oneself completely from everything but Allah, The Supreme.

¹ Sunan Ibn Majah 778: Book 4, Hadith 44

Allah says: “‘Today’ you have come back to Us all alone as We created you the first time—leaving behind everything We have provided you with. We do not see your intercessors with you—those you claimed were Allah’s partners ‘in worship’. All your ties have been broken and all your claims have let you down” [6:94].

The soul of prayer bestows the most secure, soothing, pleasing, and comforting refuge for the believer. It is the rope- strong and unbreakable-, which stretches between him and Allah. It is the sustenance for his soul, balm for his wound and panacea for his ills, and the shield against hypocrisy. It is the salvation and the dividing line between a Muslim and a disbeliever and a fundamental requisite of piety. The Qur’an reads: “Successful indeed are the believers [23:1]: those who humble themselves in prayer” [23:2]; and the worshipper reads: “O Allah, separate me from my sins as You have separated the East from the West. O

Allah, cleanse me of my transgressions as the white garment is cleansed of stains. O Allah, wash away my sins with ice and water and frost”¹.

It was narrated that the Messenger of Allah (peace be upon him) said: "Allah, Glorified and Sublime Be He, continues to look upon His slave while he is praying, so long as he does not turn away. If he turns his face away, He turns away from him"².

In the systematic ordering of prayers, and in its repetition and continuity lies great wisdom. Ibn Umar reported Allah’s Messenger, peace be upon him, as saying: “If anyone misses the afternoon prayer, it is as though he had been cut off from his family and his property”³.

¹ Muslim 147; Al Bukhari 711; An-Nasa’i in Asunan Al Sughra; Abu Dawood 781 on Abi Huraira

² Sunan an-Nasa’i 1195: Book 13, Hadith 17

³ Mishkat al-Masabih 594: Book 4, Hadith 29

Abu Darda' said: "Do not associate anything with Allah even if you are cut to pieces and burnt; do not abandon a prescribed prayer intentionally, for if anyone abandons it intentionally protection will not apply to him..."¹.

Jundab Bin Abdullah reported Allah's Messenger (peace be upon him) as saying: "He who prayed the morning prayer (in congregation) is in fact under the protection of Allah. And it can never happen that Allah should demand anything from you in connection with the protection (that He guarantees) and one should not get it. He would then throw him in the fire of Hell"².

Making a distinction between those who establish worship and those who persist in evil and are debased

¹ Mishkat al-Masabih 580: Book 4, Hadith 16

² Sahih Muslim 657a : Book 5, Hadith 326

and perverted, the Qur'an declares: "What has landed you in Hell?" ;They will reply, "We were not of those who prayed" [74:43].

From the above it follows that man should always hold himself in prayer in a state of obeisance, loyalty, worship, and supplication before Allah who is the King of Kings.

The soul of prayer guides and preaches the worshippers; on that the prophet (peace be upon him) said, "No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them"¹.

¹ Sahih al-Bukhari 2420: Book 44, Hadith 10

The soul of prayer breezes upon the worshiper various forms of willpower, peace, and tranquility. For that, Allah’s Messenger, peace be upon him, said, “Declare that the time for prayer has come, Bilal, and give us rest by it”¹.

Glory is to you, O Allah, and praise; accept our prayers, our standing, our bowing and prostration.

¹ Mishkat al-Masabih 1253: Book 4, Hadith 668

16- The Soul of Charity

Praise be to Allah, The Gatherer of people in this world and in the hereafter, The One Saying: “O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware” [49:13].

And prayers and peace be upon our Master Mohammad who explained Man’s obligations towards this assembly, one of which is practicing charitable giving. He, peace be upon him, said: “Allah has enjoined upon the rich Muslims in their wealth in proportion to that which suffices their poor”¹.

Indeed, this is the soul of charity, the virtue that entices giving, spending, helping, supporting, and

¹ Al-Tabarani in Al-Mu’jam Al-Awsat (4/49), on the authority of Ali.

cheering those who are in need, weak, sick, and distressed. This virtuous act of giving not only generates self-satisfaction, happiness, and ease in the giver, but also promotes physical healing just as the prophet, peace be upon him, said: “Treat your sick ones with charity”¹. It further elevates the worst of spiritual ailments, those of Al Nafs, like selfishness and greed. On that Allah says: “Humans are ever inclined to selfishness. But if you are gracious and mindful of Allah, surely Allah is All-Aware of what you do” [4:128].

Giving and charitable donations promote happiness and joy, ease what is distressing, and resolve what is complicated. The soul of charity teaches the person to avoid the vicious cycle of greed and selfishness and incites him to give and donate and thereby earn happiness. On that Allah says: “And whoever is saved from the selfishness of their own souls, it is they who are truly successful” [59:9].

¹ Al-Tabarani in Al-Mu’jam Al-Awsat (4/49), on the authority of Ali

Charity is also a cure from hypocrisy. The Quran declares that belief and the act of doing go together. That is also why the act of prayer and zakat appears simultaneously in thirty-two instances in the Holy Quran. So, true belief necessitates truthful work and performance.

The soul of charity warns those who hold charity from its beneficiaries and keep belongings to themselves from losing all their money. Allah says in the Holy Hadith: "O son of Adam, entrust some of your treasure with me that is neither burnt, nor drowned, nor stolen"¹. On that prophet Mohammad, peace be upon him, also said: "Good deeds protect against evil afflictions, pests and dooms"². He, peace be upon him, further promised believers that: "Indeed charity extinguishes Allah's anger, and it protects against the evil death"³. He, peace be upon him, likewise said:

¹ About Al Hassan Mursalan, Treasure workers (6/352).

² Al-Tabrani in Al Awsat and Al Kabeer about Um Salameh and about Abu Imama

³ Jami` at-Tirmidhi 664 : Book 7, Hadith 48

“Handling the poor person prevents bad endings”¹, most of which is Man’s dreadful doom.

The soul of charity indicates the validity of monotheism and the faith of certainty upon which the believer trusts that Allah has seen him give, even more that it is Allah who took charity from his hand and gave it to its beneficiaries. On that Allah says: “Do they not know that Allah alone accepts the repentance of His servants and receives ‘their’ charity, and that Allah alone is the Acceptor of Repentance, Most Merciful?” [9:104].

Allah, The Self-Sufficient and The Enricher, saves the believer’s charity and returns it to him whenever he is in need. The Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever gives Sadaqat from good earning - and Allah only accepts the good - it is as if he placed it in the palm of the

¹ Al-Tabarani in Al-Mu’jam Al-Kabeer (3/230), and Al-Bayhaqi in Al-Sha’ab, on the authority of Harithah bin Al-Nu’man

Merciful to raise it, as one of you raises his foal or young camel until it is like the mountain”¹.

Indeed, the more one gives, the closer his relation to Allah becomes and the more he resides by His protection and realm. The messenger of Allah encouraged people to: “ Give the Sadaqat without delay, for it stands in the way of calamity”².

The soul of charity has no limit nor type; prophet Mohammad, peace be upon him, said: “There is zakat applicable to everything, and the zakat of the body is fasting”³. Even one’s property requires zakat just like all other blessings do. Prophet Mohammad, peace be upon him, said: “The zakat of the home is in hosting”⁴. Likewise the zakat of health is in helping others; the zakat of knowledge is teaching it; the zakat

¹ Book 58, Hadith 1 about Abu Hurira

² Mishkat al-Masabih 1887: Book 6, Hadith 114

³ Mishkat al-Masabih 2072: Book 7, Hadith 115

⁴ Al-Tanweer Explanation of Al-Jami Al-Sagheer (9/83), Al-Rafei on the authority of Thabit, on the authority of Anas bin Malik.

of food is feeding some of it; and the zakat of happiness is pleasing others. On that prophet Mohammad, peace be upon him, said: “The most beloved deed to Allah is to bring joy to the Muslim, or to relieve him of his grief, or to repay him”¹.

Giving isn't bound only to the rich; the poor too are expected to give, for charity is a cure from scarcity. Not only that, but charity is also an absolute cure from hypocrisy. It is only by attending to the soul of charity that one knows that the Nafs is the reason for every ailment, scarcity, and stinginess. It is the reason for Allah's rejection and the angels' hatred because the miser wouldn't be one of the people; he wouldn't feel with them nor share with them what Allah has bestowed upon him. On that Allah says: “Take from their wealth 'O Prophet' charity to purify and bless them and pray for them—surely your prayer is a

¹ Kanz al-Ummal (6/432), “Ibn al-Mubarak, on the authority of Abu Sharik, in a mursal form.”

source of comfort for them. And Allah is All-Hearing, All-Knowing” [9:103].

The soul of charity warns the giver that the feasts of the rich do not fall into the account of charity and that showing off in giving has a serious consequence. The first of people against whom judgment will be pronounced on the Day of Resurrection will be a “man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought, and Allah will make known to him His favors and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied - you did but do so that it might be said [of you]: He is open-handed. And so, it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire”¹.

¹ Hadith 6, 40 Hadith Qudsi

The soul of charity means that the spender should give from his dearest earning; on that Allah says: “You will never achieve righteousness until you donate some of what you cherish. And whatever you give is certainly well known to Allah” [3:92].

It also means to give with love, for the needy is a brother in humanity and should be treated tenderly and without expecting any return. Allah says: “Do not do a favor expecting more ‘in return’” [74:6]; He also says: “Kind words and forgiveness are better than charity followed by injury. And Allah is Self-Sufficient, Most Forbearing” [2:263].

It further warns the givers to give without superiority, fearing that Allah Almighty might not accept their charity: “And who do whatever ‘good’ they do with their hearts fearful, ‘knowing’ that they will return to their Lord” [23:60].

The soul of charity warns us of treasuring money; the prophet, peace be upon him, said: “Two angels come down every morning and one says, ‘O Allah, give him

who spends something in place of it'; the other says, 'O Allah, give him who withholds destruction'"¹.

The soul of charity teaches us that giving is a blessing on the money of the spender, his family's wellness, and his own faith and tazkiah. And that Allah is The Wealthy, and He does not need charity from anyone, the Holy Quran reads: "Anything you spend will be replaced by Him. And He is the best of Providers" [34:39]. Allah also says: "You are not responsible for people's guidance 'O Prophet'—it is Allah Who guides whoever He wills. Whatever you 'believers' spend in charity, it is for your own good—as long as you do so seeking the pleasure of Allah. Whatever you donate will be paid back to you in full, and you will not be wronged" [2:272].

Prophet Mohammad, peace be upon him, re-counted Allah's words in the Holy Hadith as saying: "Allah told me to give so He would give me"; he also said:

¹ Mishkat al-Masabih 1860 : Book 6, Hadith 87

“Allah’s right hand is full and pouring out blessings night and day, being decreased by nothing”¹.

The soul of charity promises the giver of great blessings in the Isthmus and on the Day of Resurrection. On that, the Messenger of Allah, peace be upon him, said: “The believer's shade on the day of resurrection will be his Sadaqat”². He, peace be upon him, also said: “It is part of your complete Islam that you pay the zakat on your money”³. He also said: “Fortify your money with zakat”⁴. He, peace be upon him, has also been commanded to : “take alms from the rich and return it to the poor”⁵.

The soul of charity keeps the energy of life moving and reduces the differences in society, alleviating the resentment of the poor against the rich. It spreads the spirit of fraternity, and saves countries from

¹ Mishkat al-Masabih 92: Book 1, Hadith 86

² Mishkat al-Masabih 1925 : Book 6, Hadith 151

³ On the authority of Alqamah Al-Khuza’i, in “The Ones and the Mathani” by Ibn Abi Asim and Al-Tabarani in Al-Kabeer.

⁴ Al-Tabarani in Al-Awsat and Al-Kabeer on the authority of Abdullah Ibn Masoud and in Shu’ab Al-Iman on the authority of Abu Umama.

⁵ Explanation of Sahih Al-Bukhari by Ibn Battal (3/562), an explanation for the explanation of the Sahih Mosque (10/512).

revolutions and crises, and encourages sympathy and collaboration between the poor and the rich. People would then be competing on the blessings of the afterlife rather than those of worldly matters. Allah says: “‘So’ compete with one another for forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those who believe in Allah and His messengers. This is the favor of Allah. He grants it to whoever He wills. And Allah is the Lord of infinite bounty” [57:21].

On the authority of Aisha, may Allah be pleased with her, she said: “The family of Mohammad, may Allah bless him and grant him peace, stayed for four days, and did not eat anything until their boys enraged. The prophet, peace be upon him, asked me if we earned anything. So, I denied since he himself didn’t earn anything. After prophet Mohammad, peace be upon him, performed ablution, he went out wary, praying and supplicating. Uthman came to us at the end of the day and asked permission; I was about to cast him

away, but then thought that he is a very generous Muslim, perhaps Allah led him to us to do us good. When I admitted him, he asked where the Messenger of Allah was. So, I told him that the family of Mohammad has not tasted anything in the past four days. When the Messenger of Allah, peace be upon him, came back, I told him about Uthman's visit and the speech that took place between us ... (أشكلكم) الجملة هنا هي: أنها أخبرت عثمان وليس النبي بما دار بينها وبين النبي صلى الله عليه وسلم) and that he cried and said: 'Hate for the world, O Mother of the Believers! Why didn't you mention that to me, or to Abd Al-Rahman Ibn Awf, or Thabit Ibn Qais, or any of the most prolific Muslims?'; Then, he went out and sent us loads of flour, wheat, dates, a sheep (that has been stripped of skin), and three hundred dirhams in a bundle. Then he said: 'These shall take time to cook', so he brought us a lot of bread and roast that we may eat, and he said: 'Eat these and offer to prophet Mohammad, peace be upon him, when he arrives'. Then he swore to me that

I inform him of such occurrences if they ever happen again. When the Messenger of Allah entered, he asked: “O Aisha! Did you earn anything?” I said: Yes, O Messenger of Allah! I knew that you only went out praying to Allah, and I knew that Allah would not turn you away from your question. He, peace be upon him, asked: “So what did you earn?” I told him about the camel, (loads) the flour, dates, the three hundred dirhams, the bread, and the roast. He, peace be upon him, asked “From whom?” I said: “Uthman Bin Affan entered upon me, and I told him, so he cried cursing the world, and swore to me never to hide anything like that from him. The Messenger of Allah, peace and blessings be upon him, went out to the mosque, raised his hands, and said: “Oh Allah! I have been pleased with Uthman, so be pleased with him (thrice).¹”

The soul of charity bestows upon the doner Allah’s blessings; contrary, the more one becomes scarcer,

¹ The Virtues of the Rightly Guided Caliphs by Abu Naim Al-Asbahani (p. 52), on the authority of Aisha.

the more he will be tight on himself. The Messenger of Allah, peace be upon him, told Asmaa the daughter of Abu Bakr: ‘Give and do not hoard so your sustenance will be hoarded’¹.

Indeed, Allah feeds whoever He wants to feed, for He is The Most Esteemed, The Most Generous, and The Most Benign. He is to be thanked for giving and prompting Man to give, and above all blessed him with this goodness. Allah blesses people who are marked by goodness, so that they can fulfill the needs of the needy with them. If they withhold it, He transfers His blessings to those who are more generous than them.

The soul of charity bestows prosperity in nations and elevates its members, says our prophet: “Zakat is the bridge of Islam”². The meaning is that the pride and

¹ Sunan Abi Dawud 1699: Book 9, Hadith 144

² At-Tabarani in al-Awsat and al-Bayhaqi in al-Sha’b, on the authority of Abu al-Darda’.

power of Islam are based on what Muslims are doing. Indeed, if Muslims do what they are required to do, poverty, hunger, and displacement would perish, ultimately social justice would be manifested. This would be the Muslims' most subtle preach to Allah and the supreme depiction of Islam.

17- The Soul of Fasting

With the commencement of the holy month of Ramadan, Muslims experience contradictory feelings. On one hand, they fear not being able to fast, not having enough sleep, or enduring the influence of fasting on their bodies; on the other hand, they feel excited for welcoming the good days of Ramadan that radiate energy for worshiping Allah, gathering with family members, and reading the holy Qur'an. During this holy month, Muslims experience a strong desire to repent, aspiring Allah's forgiveness and acceptance. Ramadan's spiritual blessings dominate Islamic cities where people fast, visit Mosques, eat the best food, and utter the best words too. Indeed, they are blessed with the soul of fasting!

On the first day of the holy Ramadan, Muslims' sincere intention and strong will facilitate their fast. On fasting, Allah Almighty says: "Allah intends ease

for you, not hardship” [2:185]; meaning that Allah imposed fasting solely for Man’s wellbeing; indeed, when abstaining from food, bodies recover and get rid of poisons, and so He says: “And to fast is better for you, if only you knew” [2:184].

Souls fast too just like bodies, and the ultimate and most rewarding is physical and spiritual fasting. On that prophet Mohammad, peace be upon him, said: “There are people who fast and get nothing from their fast except hunger, and there are those who pray and get nothing from their prayer but a sleepless night”¹.

The physical fast entails abandoning food, drink, and lust; prophet Mohammad, peace be upon him, said: “Allah (Mighty and Sublime be He) says: Fasting is Mine and it is I who give reward for it”².

The spiritual fast, on the other hand, entails from the Muslim making the intention to fast and being determined to do so rather than surrendering for Nafs excuses that he can’t fast. Allah’s messenger, may

¹ Sunan Ibn Majah 1690: Book 7, Hadith 53

² Hadith 10, 40 Hadith Qudsi

Allah bless him, said: “He who observes fasting during the month of Ramadan with faith while seeking its reward from Allah, will have his past sins forgiven”¹.

The soul of fasting will play the role of resistance throughout the holy month of Ramadan, so that the Nafs does not weaken, and the will of fasting is sustained. It will boost man’s patience by promising him delicious food upon breaking his fasting and portraying the profits of fasting upon decease.

The soul of fasting will encourage the Muslim to search for the asset of good company and to abandon previous ill-mannered companies; only then will the blessings of this holy month be sustained. This soul will encourage the Muslim to read the Qur’an in the ‘Month of the Qur’an’, for it is the ultimate company and best preacher.

The first thing inspired by the soul of fasting is monotheism. For upon observing the crescent,

¹ Riyad as-Salihin 1219: Book 8, Hadith 229

Muslims remember the decedents who worshipped the moon, the sun, and the planets, so they thank Allah for blessing them with monotheism. That is why the prophet, peace be upon him, used to say upon witnessing Ramadan's crescent: "O Allah, bring us the new moon with security and faith, with peace and in Islam, and in harmony with what our Lord loves and what pleases Him. [Addressing the moon] Our Lord and your Lord is Allah"¹.

The soul of fasting has a fundamental enemy in man, namely it is the Nafs that feeds on food and drink. It bestows itself in the form of ego yet perishes if left hungry. That is why it fights fasting fiercely, portraying to man that if he is hungry, then he will die and if he is thirsty, then he will faint. Yet, Allah the Creator of this Nafs, assigned fasting to cultivate it rather than humiliate it. Indeed, fasting is meant to

¹ Hisn al-Muslim 175

train this Nafs and heal the body from poisons and fats.

The soul of fasting will seize the opportunity of abstaining from food to revitalize the body and boost its power. These benefits are also achieved by undergoing a medical treatment known as Autophagy; this treatment proves that hunger causes some cells to decompose and recycle their cellular components, which leads to revitalizing the human body! On that prophet Mohammad, peace be upon him, said: “Fast so that you heal”¹.

Similarly, once this Nafs hungers, its stubbornness fades; thus, the spiritual forces inherent in man dominate his entire being: he worships Allah, reads the Qur’an, prays the obligatory prayers, performs Al-Kiyam (praying part of the nights), and relishes patience and serenity. On hunger and lust, prophet

¹ The Prophet’s Medicine by Abu Na’im al-Isfahani (1/236), on the authority of Abu Hurairah.

Mohammad, peace be upon him, said: “Shall I not tell you of that which will take away impurity from the heart? Fasting three days each month”¹. By that he, peace be upon him, is referring to hatred, anger, and envy.

The soul of fasting reassures Muslims that fasting is meant to benefit rather than burden them; on that Allah says: “But whoever is ill or on a journey, then ‘let them fast’ an equal number of days ‘after Ramaḍan’. Allah intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful” [2:185].

On that prophet Mohammad also said: “Whoever forgets that he is fasting, and eats or drinks is to complete his fast, as it was Allah who fed him and gave him something to drink”².

¹ Sunan an-Nasa'i 2385: Book 22, Hadith 296

² Book 5, Hadith 20

The soul of fasting encourages Muslims to spend their spare time that was used for eating and sleeping in visiting parents and relatives, doing good deeds, comforting the poor or orphans.

The soul of fasting becomes a deterrent observer. If the Nafs attempts to waste time or do any bad act, the soul of fasting will confront it and urge the Muslim to rectify the deed so as not to lose the benefit of fasting and thereby earn Allah's disgrace.

The soul of fasting boosts the Muslim's tranquility, patience, and serenity, (at home and at work) bestowing those qualities on everyone around him so that the son and daughter, sister and wife, colleague and friend quote him. Nevertheless, anger and foolishness of the fasting person are nothing but follies and submissions to Nafs and subordinating to it. Instead, the Muslim should increase alimony for his family and sacrifice until his anger subsides, and he regains control over himself, mimicking the

prophet, peace be upon him, who was very generous and mostly in Ramadan¹.

The soul of fasting inspires its beholder to look for the hungry and share food with them either as charity or Birr. On that prophet Mohammad, peace be upon him, said: “If someone gives one who has been fasting something with which to break his fast, it will provide forgiveness of his sins and save him from hell, and he will have a reward equal to his without his reward being diminished in any respect”².

The soul of fasting knows that inviting others to iftar has a spiritual reward, the messenger of Allah, peace be upon him, said: “Whoever breaks the fast of a fasting person, Gabriel shakes hands with him on the Night of Decree, and whoever shakes hands with Gabriel, his heart softens and his tears multiply”³.

¹ Sahih Bukhari (4/113) about Ibn Abbas.

² Mishkat al-Masabih 1965: Book 7, Hadith 9

³ Morality of the Tabrani (p. 366), about Salman al-Farsi.

The soul of fasting endears the fasting person to dwell in solitary with the Qur'an; to read, contemplate, remember, and repent. He would then assess himself with respect to the Qur'an, figuring out which kind of people he belongs to: Muslims, believers, hypocrites, infidels, or mobs who do not know what to do and what they condemn!

He does not know the meaning of awakening, who has not had an hour of night, standing in the hands of his Lord, reciting, kneeling, prostrating, praying, and repenting for what has passed, and asking Allah to help him for what is coming, for good ending, and good destiny.

The soul of fasting pushes the Muslim to meditate and think about everything, in the matters of his religion, and in the affairs of his world, and raise the level of his awareness from gossip and trivial matters to changing habits and making fateful decisions. Such kind of contemplation is necessary; he, peace be upon

him, said: “If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink”¹.

It is necessary to reconsider one’s companions and acquaintances and spend time with those who preach, advise, and rectify. What do believers gain from backbiting, slandering, and annoying believing women undeservedly? What do they gain from lust and desire? Have those gained anything from their fasting? Indeed, it is time for lowering the gaze and holding one’s tongue.

The soul of fasting reminds Muslims of a vital yet overlooked worship and that is the spiritual retreat in the Mosque (I’tikaf) in the last ten days of Ramadan. Muslims who try I’tikaf, even for one day, reap overwhelming benefits and emotions upon feeling

¹ Riyad as-Salihin 1241: Book 8, Hadith 251

that Allah is sheltering, feeding, nurturing, and showering them with unconditional love.

The soul of fasting protects the one fasting just like prophet Mohammad, peace be upon him, said: “Fasting is like a shield”¹. Indeed, it is a shield in the world of sins, and a shield from the torment of the fire on the Day of Resurrection.

The soul of fasting strengthens the watchful eye of the slave towards his Lord. Will he fast in public, yet eat in solitude? The faithful spirit of fasting alerts him that Allah, Almighty, is watching; nothing in the earth or in the heavens is hidden from Him. He knows the treachery of the eyes and what the hearts conceal.

The month of Ramadan is not the month of series, nor evenings or humor, it is the month of the spiritual journey of fasting, praying, reading the Qur'an, going to mosques, and doing good deeds. It is the month of sympathy and mercy; the month of glorifying Allah

¹ Hadith 10, 40 Hadith Qudsi

Almighty, praising him, and praying to His prophet peace be upon him.

The messenger of Allah, peace be upon him, says: “When the fasting person breaks his fast, his supplication is not turned back”¹. Why? Simply because this supplication is emanated from a hungry slave with calm limbs, pure soul, clear thought, and soft heart. Thereby his lust is weakened, and his intentions have cleared. Genuinely, he has surrendered to His Creator, His Pride, and Power thus summoning Allah’s acceptance. Allah’s immediate response to him is preserving the Divine covenant that keeps Man in the path of guidance. On that Allah Almighty says: “As for those who struggle in Our cause, We will surely guide them along Our Way. And Allah is certainly with the good doers” [26:69].

In conclusion, the soul of fasting is the will power of the fasting person in matters of religion and world, so

¹ Sunan Ibn Majah 1753: Book 7, Hadith 116

he is not subjected to temptation and does not dissuade obedience after having known the true value of Allah's obedience, the pride of Allah's religion, and the dignity of believers.

18- The Soul of Hajj- Pilgrimage

Praise be to Allah, The Gatherer of people on The Day of Judgment; and peace and blessings be upon the Prophet who said: “Allah has made Hajj obligatory for you; so, perform Hajj¹”.

The soul of hajj takes us on a journey through which we learn the virtue of honesty in demand and sincerity in asking for Allah’s forgiveness. It is the journey of erasing sins, addressing defects, and revealing distress.

The soul of hajj evokes the initial record of humanity on this earth when Adam, glory be to him, summoned Allah, Almighty, longing to float around Al-Bait-ul-Ma'mur (the Sacred House) in the seventh heaven; the Divine Response was: ‘Float around the Ka’bah’. It was said that when Adam, peace be upon him, finished floating, the angels called him: “Bless your

¹ Sahih Muslim 1337: Book 15, Hadith 461

circumambulate, O Adam, we made this circumambulation two thousand years ago¹”.

The soul of hajj takes us back to the day Allah ordered Ibrahim to relocate his wife Hajar and her child Ismail (peace be upon them), from Palestine to the Valley of Mecca in the Land of Hijaz. Allah ordered him to leave them at the Ka'bah, the Sacred House in a deserted area where there is no company but Him. Hajar asked him: “O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to relish)?” She repeated that to him many times, but he did not look back at her; Then, she asked him, “Has Allah ordered you to do so?” He said, “Yes.” She said, “Then, He will not neglect us,” and returned while Ibrahim proceeded onwards, reaching the Thaniya where they could not see him, he faced the Ka’bah, raised both hands, and invoked Allah saying

¹ Narratives of Alraka’ik

the following prayers¹”... “Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House, our Lord, so that they may establish prayer. So, make the hearts of ‘believing’ people incline towards them and provide them with fruits, so perhaps they will be thankful” [14:37].

Since then, hearts not only are nostalgic but also inclined towards this holy place, responding to Ibrahim’s blessed prayer: “So make the hearts of ‘believing’ people incline towards them”.

The soul of hajj demands that we regain at every Sa’iy, rapid walking, in umra or hajj, the sight of this patient and striving mother, who went mad upon seeing her thirsty child crying and writhing, so she rushed from Al-Safa mountain (hill) to Al-Marwa mountain (hill), wishing to see an arriving convoy that carried carried some water to save her son from inevitable death, and then begged Allah Who sent His

¹ Sahih al-Bukhari 3364: Book 60, Hadith 38

Messenger Jibril to hit the earth with his wings and crack it so pure water flew from its crevices. This has been the case ever since: an ever-flowing water, pure, “blessed and healing and leaving no trace of sickness behind”¹.

The story of Hajar, peace be upon her, is the story of all struggling women and patient mothers who dedicate their lives to raising their orphan children; prophet Mohammad, peace be upon him, said: “I will be the first one to whom the door of Paradise would open, but a woman will rush towards me, I would ask her: “What is the matter with you? Who are you?” She would respond: “I am a woman who dedicated herself to taking care of my orphan children”²”.

The soul of hajj clarifies to us that the separation of residence between the wives of Ibrahim, Sara and Hajar, may Allah bless them all, was not due to any form of dispute as some rabbis may ridiculously

¹ The Dictionary of Tabrani (1/186) about Abu Zar

² Majma’ al-Zawa’id wa Manba’ al-Fawa’id (8/ 162) on the authority of Abu Hurayrah

portray. Rather it is a Divine issue that recommended from the father of prophets, Ibrahim, to lay the foundation stone for two nations that descended from his two sons, Isaac and Ismail, on the condition that the second nation, that of Mohammad, peace be upon him, carries the message of monotheism to the world if the former fails in doing so. Accordingly, that was the case.

The soul of hajj narrates in the holy Qur'an how Ibrahim saw a genuine vision that prompted him to carry out Allah's Command; on that He Almighty says: "Then when the boy reached the age to work with him, Ibrahim said, "O my dear son! I have seen in a dream that I 'must' sacrifice you. So, tell me what you think." He replied, "O my dear father! Do as you are commanded. Allah willing, you will find me steadfast" [37:102].

What an obedient and righteous son, Ismail!

The soul of hajj reminds us to retrieve when attempting to slaughter this majestic incident; when

Ibrahim attempted to slaughter his one and only son whom he gave birth to at an old age. A reminder that a true believer must sacrifice abundantly, give unconditionally, feed the poor and needy for the sake of his children, wealth, and his entire wellbeing.

The soul of hajj inspires us to remember when we throw the ‘jammer’ (stones toward Satan’s symbols), to follow the example of our father Ibrahim whom Satan deceived into unfollowing Allah’s Almighty orders, enticing him to believe that the vision he saw was merely a jumbled dream. Then, we would follow Ibrahim’s example, abide by Allah’s Divine orders, and avoid falling into Satan and Nafs temptations.

Once Ismail matured, Allah ordered him and his father to rebuild the holy Ka’bah to which we gaze and pray to Allah Almighty asking him to bless us with gazing at His Holy Face as we are blessed by gazing at this magnificent holy monument.

The soul of hajj invites us to imagine, as we roam the House of Allah, how Ibrahim was building it and

Ismail was helping. He, peace be upon him, was praying for prophet Mohammad's nation; on that Allah says: "And 'remember' when Ibrahim raised the foundation of the House with Ismail, 'both praying,' "Our Lord! Accept 'this' from us. You are indeed the All-Hearing, All-Knowing [2:127]. Our Lord! Make us both 'fully' submit to You and from our descendants a nation that will submit to you. Show us our rituals and turn to us in grace. You are truly the Acceptor of Repentance, Most Merciful [2:128]. Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You 'alone' are the Almighty, All-Wise" [2:129].

Accordingly, we pray for him in the Ibrahimic prayer in honor and gratitude.

Allah Almighty has also honored Hajar, may Allah bless her, by requiring Muslims to move swiftly, sai'y, just like she did before. Allah has also ordered

us to pray behind the shrine of Ibrahim two rak'ahs after each circumambulation, to learn from Ibrahim the veneration of the Holy House and its preservation and preparation for pilgrims until the Day of Judgment. Allah says: "And 'remember' when We made the Sacred House a center and a sanctuary for the people 'saying', "'You may' take the standing-place of Ibrahim as a site of prayer." And We entrusted Ibrahim and Ismail to purify My House for those who circle it, who meditate in it, and who bow and prostrate themselves 'in prayer'" [2:125].

The soul of hajj invites us to restore the scene, when Ibrahim finished building the Ka'bah, and Allah ordered him to call people for hajj. Ibrahim then wondered who will hear him in this place of wasteland? Allah responded: "Then, Ibrahim, you call out for prayer, and We deliver". So, Allah delivered Ibrahim's call to the entire globe, to men's loins and women's wombs till the Day of Judgment. Allah has guaranteed that believers would head

towards this Holy place from all around the globe calling “I respond to Your call, O Allah”. On that Allah says: “Call ‘all’ people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path” [22:27].

The soul of hajj inspires millions of pilgrims standing in Arafat to look in every direction and witness this great gathering: it is indeed a miniature scene of the Day of Resurrection. Allah says: “Say, ‘O Prophet,’ “Most certainly, earlier and later generations [56:49] will surely be gathered ‘together’ for the appointed Day” [56:50].

Now we comprehend why Allah initiated Surah Al Hajj with this scene: “O humanity! Fear your Lord, for the ‘violent’ quaking at the Hour is surely a dreadful thing [22:1] The Day you see it, every nursing mother will abandon what she is nursing, and every pregnant woman will deliver her burden ‘prematurely’. And you will see people ‘as if they

were¹ drunk, though they will not be drunk; but the torment of Allah is 'terribly' severe" [22:2].

The soul of hajj wants us to comprehend the analogy between cutting the hair, at the end of the pilgrimage rituals, and Allah's promise to pilgrims to set them free from Hell just as Masters set their slaves free.

The soul of hajj calls upon every monotheist to seize this opportunity before it is too late; prophet Mohammad, peace be upon him, said: "Perform Hajj now that you still can¹". For one might be unexpectedly incapable of performing hajj due to ailment, disability, poverty, epidemy, or road disconnections. It is a call to abandon family, wealth, work, and children in response to Allah's command and to head towards this Grand Holy House, repenting and asking Allah's forgiveness on all what has passed, hoping to return to families as pure as newborns.

¹ Al-Sunan Al-Kubra by Al-Bayhaqi (4/557), and Al-Daraqutni in his Sunan, on the authority of Abu Hurayrah.

The soul of hajj wants us all to live the unified humanitarian state from the days of Adam and Ibrahim to this day, and until Allah inherits the earth and all its inhabitants. Indeed, we are all the descendants of Adam, abiding by one religion, following the same rituals, and worshiping the One and Only Lord.

The soul of hajj is a school of pride and dignity at which Muslims from everywhere gather, to witness what benefits them, to remember Allah Almighty, and to see with their own eyes the flow of pilgrims like sparkling springs. It is a reminder for those who dispense hajj that Allah has dispensed them and replaced them by tens, hundreds, and thousands. Indeed, it is a reminder that believers are brothers, and that Allah is All Dominant.

19- The Soul of Dhikr Allah's Remembrance

"All praise is due to Allah, the Lord of the Worlds, who says: "And He is with you wherever you may be" [57: 4], and peace and blessings be upon our master Mohammad who said: "The example of one who remembers his Lord and one who does not remember his Lord is like the living and the dead¹".

The soul is nourished by the remembrance of Allah just as the body is nourished by food and drink, and the mind is nourished by knowledge and wisdom, and the heart is nourished by love. The soul descended from being with Him, glorified be He, where it found comfort in His remembrance. Yet, when it entered the human body, it was occupied with what was not suitable for it, and thus it forgot its origin and became like a precious gemstone, whose value is not known

¹ Mishkat Al-Masabih 2263 Book 9, Hadith 38

by its owners, so they left it neglected, and their children played with it, or like a plane that was used to transport firewood.

Indeed, the soul is naturally devoted to the remembrance of Allah, and knows its lofty position, then it was imprisoned in the body of a heedless, sinful human who commits sins. The remembrance of the soul is what releases it from its prison and makes it soar once again, regaining virtue after virtue and ascending through levels of excellence, one after another. The remembrance of the soul is what enables it to regain its connection with its Lord, and as a result, its companions - body, heart, and soul - are saved along with it.

The opposite of remembrance is forgetfulness and oblivion. The soul of remembrance preserves the constant presence with Allah and the awareness of Allah in words and deeds. Remembrance has degrees, starting with remembrance through speech

(oral dhikr), then remembrance of monotheism, then remembrance of the heart, and finally remembrance of the soul.

Oral dhikr feeds from the soul of remembrance that comes from the commandments of the Messenger of Allah, peace be upon him; What Allah's servant should say: no matter how he turns and moves, walks and sits, meets and talks, and for each position there is a special remembrance. If he wakes up, he should read a verse from the verses of contemplation in the Quran; if he enters the bathroom, he should seek refuge; if he leaves, he should be thankful and seek forgiveness; if he performs ablution, he should recite a supplication for each limb that the water is being poured over; if he puts on his clothes, he should make a supplication; if he lies down, he should seek refuge; if he leaves his house, he should ask Allah for stability; if he goes to the mosque, he should seek refuge; if he enters it, he should pray upon the

Prophet and ask Allah for mercy; if he sits in the mosque, he should seek forgiveness, and when he finishes his prayer, he should glorify, praise, and thank Allah; if he leaves the mosque, he should pray upon our Prophet and ask Allah for His blessings; if he enters the market, he should say: "There is no deity but Allah alone, with no partner, to Him belong the Kingdom and all praise, He gives life and death, and all goodness is in His hand, and He is over all things omnipotent."¹ And when he eats, he should mention the name of Allah and praise Him for His blessings, and likewise when he drinks and when he returns to his house, he should greet, pray, and be thankful.

With oral dhikr, the tongue is naturally protected from saying harmful words that Allah doesn't approve of and substitutes them with expressions of

¹ The Prophet Muhammad (peace be upon him) is reported to have said: "When one enters the market and says, 'There is no deity but Allah, He is One and without any partners. To Him belongs the kingdom and all praise. He gives life and takes it and He is the Ever-Living who never dies. In His hand is all good, and He is over all things all-powerful,' Allah writes for him a thousand good deeds and erases a thousand of his bad deeds, and raises him a thousand levels." (Sunan at-Tirmidhi)

contentment and submission to the All-Knowing Provider. Abdullah Ibn Busr once told the Prophet Mohammad, peace be upon him, that the rules of Islam had become too much for him, to which the Prophet replied "Keep your tongue moist with the remembrance of Allah.¹"

The benefit of these dhikrs is that they serve as reminders to a person about the need to remember Allah frequently, about the fear of Allah, about being under Allah's watchful eye, about expressing gratitude to Allah, and about having complete trust in Allah. By doing so, the person becomes one of those who remember Allah frequently, and this leads to the elimination of hypocritical traits, as Allah says in the Quran, "The hypocrites try to deceive Allah, but He is deceiving them. And when they stand up for

¹ "Sunan Ibn Majah" (4/708), "Sunan al-Tirmidhi" (3671) through the chain of Zaid ibn al-Habab, and in "Musnad Ahmad" (17698) and "Sahih Ibn Hibban" (814).

prayer, they stand up lazily, showing off to people and not remembering Allah except a little" [4: 142].

He who constantly indulges in oral dhikr dwells in the constant feeling of the existence of Allah, then relies on Him and makes his affairs dependent on Him. It becomes then possible for him to attain the remembrance of Tawhid, Allah the Exalted says: "So know that there is no deity except Allah and seek forgiveness for your sin and for the believers, both men and women. And Allah knows your movements and your resting places" [47: 19]. His first step in this remembrance is to repeat the phrase 'There is no deity but Allah' sincerely and genuinely. This means that he feels that if he says, 'There is no deity', he is removing all his beloved ones and attachments from his heart. But when he says, 'but Allah', he feels as if he is planting the name of Allah alone in his heart, emptying it from worldly distractions and occupying it with Allah. When he becomes accustomed to this,

his heart trembles with 'There is no deity but Allah', for he has been taught this sacred phrase. The Messenger of Allah, peace be upon him, said: "The best remembrance is 'There is no deity but Allah', and the best supplication is 'praise be to Allah.'¹"

It is here that the servant's tongue should delight in Tawheed and cherish it. Prophet Mohammad, peace be upon him, said, "The Mufarridun have gone ahead." He was asked, "Who are the Mufarridun?" He (peace be upon him) replied, "Those men and women who frequently celebrate the remembrance of Allah²".

Only then would the person become worthy of mentioning Allah in his heart, with humbleness, fear, and secretly, as Allah says in the Qur'an: "And

¹ Sunan Ibn Majah (1249/2), Al-Tirmidhi, Al-Nasai, and Ibn Hibban, narrated by Jabir bin Abdullah.

² Riyad as-Salihin 1436 : Book 15, Hadith 29

remember your Lord within yourself, humbly and with fear, without loudness in words, in the morning and in the evening. And do not be among the forgetful" [7: 205]. One starts by mentioning Tawhid with his tongue, then the sound fades and the feeling of Tawhid in the heart takes its place. When the declaration of faith, "There is no deity but Allah" becomes established in the heart, this phrase, "Allah, Allah, Allah, there is nothing but Allah", becomes not just a phrase, but rather the life, nourishment, light, and cure for the heart. Allah says in the Qur'an: "Those who believe and whose hearts are reassured by the remembrance of Allah. Verily, in the remembrance of Allah do hearts find peace" [13: 28].

As for the soul's dhikr, (Remembrance of the Soul), it is the remembrance that makes a servant feel a sense of consciousness and vigilance. As Allah says, "And He is with you wherever you are. And Allah is all-seeing of what you do" [57:4]. The soul's dhikr

starts with making remembrance (dhikr) and ends with contemplation. In the Quran, Allah says, "Indeed in the creation of the heavens and the earth and the alternation of night and day are signs for those of understanding [190] who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire" [3:191].

The soul's dhikr is the remembrance that leads to the state described by Haritha, may Allah be pleased with him, when he said to the Prophet, peace be upon him: "I have made my soul averse to the world and its luxuries, and its gold and silver seem equal to me. I am as if I were sitting on the throne of my Lord and as if I were enjoying the blessings of Paradise with its people, or as if I were with the people of Hellfire suffering their torment." The Prophet, peace be upon

him, replied: "This is a servant whom Allah has illuminated his heart. O Haritha, you have known, so hold on¹." That is, hold on to the remembrance of Allah that has brought you to this high spiritual level.

This remembrance is the ultimate protection and immunity. Prophet Mohammad, peace be upon him, said: "Indeed, Satan places his snout on the heart of the son of Adam, and when he remembers Allah, he retreats. And when he forgets Allah, Satan swallows his heart²."

This is a form of worship that has been neglected by many Muslims to the extent that some people deny it because they feel unable to achieve it. In truth, it is the worship of sincerity that can only be realized through constantly remembering Allah not only

¹ "O Haritha, you have known, so hold on" - three times. Al-Mu'jam al-Kabir by Al-Tabarani (3/266).

² The supplication of Al-Tabarani (p. 521) reported by Anas ibn Malik.

through fulfilling other obligatory acts of worship, but also by increasing and adding to them.

According to Anas bin Malik, the Prophet, peace be upon him, said, "For me to sit with people who remember Allah from the morning prayer until the sun rises is more beloved to me than to set free four of the sons of Ishmael. And for me to sit with people who remember Allah from the afternoon prayer until the sun sets is more beloved to me than to set free four¹."

Abdullah Ibn Rawaha, may Allah be pleased with him, was passionate about the remembrance of Allah. Abu al-Darda' reported: Ibn Rawaha would take me by the hand and say, "Come, let us 'practice faith' for an hour, for the heart is more prone to change than fate when its passion is aroused²." Then a man came

¹ Sunan Abi Dawud, Tirmidhi (5/508), and was also reported by Al-Tibrani in "Ad-Du'a" (1878) and Al-Bayhaqi in "Shu'ab Al-Iman" (561) through the chain of narrators including Moses Ibn Khalaf.

² "Sharh Al-Sunnah" by Al-Baghawi (1/168)

to the Prophet, peace be upon him, and said, "O Messenger of Allah, do you not see that Ibn Rawahah is trying to tempt people away from your faith for only an hour's worth of faith?" The Prophet, peace be upon him, said, "May Allah have mercy on Ibn Rawaha, for he loves the gatherings that the angels are proud of¹."

Surprisingly, all acts of worship have a specific time except for Allah's dhikr, it is permissible and available at all times and places. At home, at work, in the market, on pilgrimage², and even in battle³. There are many verses in the Quran that supports this.

The soul of dhikr is the soul of all worship, for if it is absent, there is no worship left but the acts of the

¹ Musnad Ahmad, a collection of hadith volume 21, page 309, hadith narrated by Anas Ibn Malik.

² Allah the Almighty says: "So when you depart from 'Arafāt, remember Allah at Al-Mash'ar Al-Haram, and remember Him as He has guided you, for indeed, you were before that among those astray (198) ... And when you have completed your rites, remember Allah as you remember your forefathers or with greater remembrance (200)" [Quran 2: 198-200].

³ Allah says: "Oh you who believe, when you encounter a group, be steadfast and remember Allah much, that you may succeed." [Al-Anfal 45].

body. And the evidence of the validity of dhikr is its continuity. The Prophet, peace be upon him, said: "The residents of Paradise will only regret one moment that has passed by them in which they did not remember Allah.¹"

The remembrance of Allah is what keeps the servant steadfast in obedience to Him, shields him from disobedience, engenders love, makes him feel connected to and close to Allah, and opens up the door to supplication at all times. It is the remembrance of gratitude, thankfulness, and contentment. It is the remembrance of loyalty to Allah and His religion, and the remembrance of being connected to the people of Allah and taking pride in the religion of Allah. Indeed, it is a sign of life and resurrection in the individual and in the community.

¹ "Al-Kabiir" by Al-Tabarani ; narrated by Mu'adh ibn Jabal, may Allah be pleased with him.

20- The Soul of Allegiance

The soul of allegiance is the soul of everyone who takes on the religion of Allah, so Allah took care of him, enveloped him with His mercy, and inspired him with wisdom and knowledge from His own knowledge.

One of Allah's mercy to this Ummah is that He did not leave it lost and astray after the death of its Prophet, peace be upon him. Immediately, Abu Bakr Al-Siddiq (may Allah be pleased with him) stood up to awaken people from their shock and said, "O people! Whoever worships Mohammad, then Mohammad has died, but whoever worships Allah, then Allah is alive and does not die." Then he recited: "Mohammad is not but a messenger. [Other] messengers have passed on before him. So, if he was to die or be killed, would you turn back on your heels

[to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful" [3: 144]¹.

The soul of allegiance continues from the time of Abu Bakr until Allah inherits the earth and whoever is on it. History has immortalized the names of many of the Allies of Allah, while neglecting the names of even more. Among them are famous figures such as Al-Hasan Al-Basri, Jafar Al-Sadiq, Al-Junayd, Sari Al-Saqati, Al-Karkhi, Abu Yazid Al-Bistami, Al-Shibli, Shah Nqushband, Al-Shadhili, Sahl Al-Tustari, Abu al-Abbas, Al-Khawas, Al-Sha'arani, Ibn Ata' Allah, Ibn Arabi, Al-Hallaj, Al-Qushayri, Al-Suhrawardi, Al-Jurjani and Ibn Qayyim, and the list goes on...

¹ Sahih Al Bukhari (5/7)

The soul of allegiance is the soul of every guardian who rises to carry the torch of guidance and serves the religion according to the requirements of his era. The soul of allegiance is a spark of the ‘Mohammadan’ soul, a soul attracted by the love of Mohammad, the love of his religion, and the love of his Lord. It is an invigorating soul that influences souls, a soul that inspires the spirit of the nation with ambition and instills hope and action in it.

The soul of allegiance was instilled by the soul of Prophet Mohammad peace be upon him, so it followed his path step by step, inch by inch. Indeed, it is a soul that has followed the soul of the greatest beloved, peace be upon him, so it moved away from moodiness, self-interest, fanaticism, and purposefulness. Its only goal became the pleasure of Allah, the service of His religion, and guiding the servants of Allah to Him, Almighty.

The Allies of Allah are the inspired ones who stood behind the conquests of lands. Among them is Al-Az Bin Abdul Salam, the inspirer of the Mujahideen in the Battle of Ain Jalut, where the Mongol army was defeated for the first time. Also, there is Aq Shamsuddin, the sheikh of Sultan Mohammad Fatih who conquered Constantinople. They are the preachers who spread throughout the earth, and Allah granted them what armies were unable to conquer, like Saifuddin Al-Baharzi who guided Mongol leaders to Islam. They are the ones who raised generations on guidance, light, and righteousness, and fought against corruption and immorality. Among them are Abdul Khaliq Al-Ghujdawani and Al-Baqalani. They instilled the spirit of resistance against invaders, led by Abdul Qadir Al-Jilani, Abu Ali Al-Farmadi, and Yusuf Al-Hamadani, who raised the children of refugees and later became the soldiers

of Nur Al-Din and Salah Al-Din. They sacrificed themselves to inspire hope in people's hearts, like Ibn Taymiyyah did during the Mongol invasion of Damascus. Some of them corrected the creed and eliminated misconceptions and myths that were attached to it, like Al-Ghazali, Ahmed Farouqi Al-Sirhindi, and Al-Nawawi, and the list goes on...

The soul of allegiance combines knowledge and spirituality, and among its pillars are: Abu Hanifa, Malik, Al-Shafi'i, Ibn Hanbal, Al-Awza'i, and Al-Suyuti. The Messenger of Allah, peace be upon him, said: "Scholars are the heirs of prophets."¹ The soul of allegiance rises to the level of the Allies of Allah, alongside some prophets, and Imam Al-Shafi'i said: "If the knowledgeable workers are not the Allies of Allah, then I do not know who is²."

¹ Narrated by Al-Tirmidhi, Al-Bukhari, Ibn Hibban, and Ibn Majah, from Abu Darda

² The Classes of the Shafi'is" (p. 32)

Allah Almighty has concealed some of His servants among people to protect them, so they may thrive without harassment or pursuit. Those who sit with them recognize them, and their souls find peace and their hearts are comforted. When they become famous, many people follow their example, while others launch campaigns of slander, accusation of disbelief, and incitement against them. It is amazing how the righteous and the guided point to them, as do their enemies and those who hate them.

The spirit of allegiance organizes the ranks of the Allies without formal structure or labeling, yet they still have foundations and levels. Among them are the pillars (Awtaad), the substitutes (Abdaal), the preservers (Alhuffaz), the narrators, the jurists, the scholars, the teachers, the imams, and those who have knowledge of Allah; those too have degrees like mentors and leaders do.

The "Awtaad" are the pillars of the earth who are spread out in neighborhoods and districts, and they establish the religion in those areas and remain steadfast in the face of trials and adversity. Prophet Mohammad, peace be upon him, described their spiritual state, saying: "Verily, the mosques have pillars, and their sitters are the angels. If they are absent, they miss them, and if they fall sick, they visit them. And if they are in need, they help them."¹

And the highest among them are the "Abdaal" and much has been said about them. The Prophet, peace be upon him, said: "There will always be forty men from my nation whose hearts are like the heart of Ibrahim, and Allah will protect the people of the earth because of them. They are called the "Abdaal". He

¹ Narrated by Abu Huraira in Musnad Ahmad, with an authentic chain of narration according to the conditions of the two sheikhs (Al-Bukhari and Muslim), it is attributed (to the Prophet) and it is recorded (in the book). And Sa'id Bin Al-Musayyib also narrated it in Shu'ab Al-Iman (volume 4, page 382)

also said: "They did not attain this status through prayer, fasting, or charity." They asked: "O Messenger of Allah, then how did they attain it?" He said: "Through generosity and advising Muslims."¹

Ma'ruf Al-Karkhi was heard saying, "Whoever says ten times every day, 'O Allah, rectify the nation of Mohammad, O Allah, relieve the nation of Mohammad, O Allah, have mercy on the nation of Mohammad,' will be written from among the Abdal²." This indicates their concern for the nation (Ummah). Yazid ibn Harun was asked, "Who are the Abdal?" He said, "The people of knowledge."³

A hadith is narrated by 'Ubadah Bin Samit, may Allah be pleased with him, who reported that the Prophet, peace be upon him, said: "There are thirty people in

¹ Al-Mu'jam al-Kabeer" by Al-Tabarani (10/181), narrated by Ibn Mas'ud

² The Adornments of the Saints and the Ranks of the Pious (8/366)

³ Al-Majlisah wa Jawaahir al-'Ilm (2/182)

this ummah (nation) who are like Ibrahim (Abraham), the Beloved of the Most Merciful (Allah), for whenever a man dies, Allah substitutes him with another¹."

It is said about the Abdaal that whoever sits with them, his state, manners, and thoughts change, and his soul becomes elevated, and his feelings become tender. Awf Ibn Malik, may Allah be pleased with him, addressed the soldiers of Egypt, saying: "O people of Egypt, I am Awf Ibn Malik. Do not revile the people of Syria, for I heard the Messenger of Allah, peace be upon him, say: 'Among them are the Abdaal, and through them you are granted victory, and through them you are provided sustenance.'²"

As for those who have knowledge of Allah, they are the most refined and spiritual people on earth. They

¹ Musnad Ahmad; vol. 37, p. 413

² Al-Mu'jam Al-Kabeer by Al-Tabarani (18/65)

learn, understand, and behave with decorum, and follow in the footsteps of the prophets and messengers. They rise above the world and its pleasures and come to know the reality of the ultimate truth, and they turn to their Lord. They become so detached from the joys of the hereafter that they don't even look towards anyone other than Allah Almighty. Abu Yazid Al-Bistami was asked, "What is the sign of the knower (of Allah)?" He replied, "Indeed, when kings enter a city, they ruin it and render the honored of its people humbled. And thus, do they do"; meaning that when the Name of Allah enters the heart, it expels all falsehood, leaving nothing for the knower but Allah. They forget everything else, their pleasures, and occupy themselves only with their Lord.

The sustenance of those who know Allah is light upon people, and their demands from themselves are

heavy. They do not demand or reproach, and people are at ease with them, while they themselves are in difficulty. They rectify people's beliefs, remove their myths and bad habits from them, and they mend what is corrupted when people go astray. They remain patient and calm when people become angry.

The soul of guidance manifests itself in prayer and remembrance with the Allies of Allah. It removes the distractions of the ego (Al Nafs) and the anxieties of competing for worldly desires. The soul of guidance reminds people of Allah and His mercy. It inspires them to perform acts of obedience. It instills in the heart a sense of pleasure, comfort, yearning, and closeness to Allah.

The Allies of Allah are those who remember Allah frequently, they are the ones who retreat to the houses of Allah and their own homes. They are the ones who

purified their souls and thus are able to purify the seekers of knowledge, call the disbelievers to faith, alert the heedless and attract those with strong wills and noble intentions, preparing them to carry the message of Allah and save the drowned and perished. From among them, they choose those who will succeed them and complete their mission and journey.

The soul of allegiance makes us recognize the Allies of Allah; when we sit with them, we feel at ease with them and then we hesitate to leave them, and we feel the change as bad habits are replaced with good morals and virtuous qualities, and goals rise and motivation increases and objectives are elevated, until one becomes a sincere companion and a support for the community or the neighborhood. Congratulations to those who have met one of them, for he is the best companion and the kindest friend,

he loves for the sake of Allah and His messenger, he is like a holder of musk as the Prophet, peace be upon him, described him, so either you will be affected by his goodness, or you will benefit from him, or he will guide you¹.

In their gatherings, the angels are delighted by the remembrance of Allah, and they spread their wings over those who remember Him. Tranquility descends upon them, and mercy envelops them. Those who leave their gatherings know that they were walking in the gardens of Paradise and that their souls were soaring in the highest heavens.

Some of them perished under torture, enduring the harm, and emulating the sufferings of the prophets and messengers. They do not see hunger as a hardship or poverty as a burden. If they see a flaw, they cover

¹ (Al-Bukhari) 5214, (Muslim) 146 - (2628), on the authority of Anas.

it up, and if they see a virtue, they spread it and encourage it. When people enjoy blessings, they forget the Allies of Allah, and when they fear or become troubled, they turn to them, knowing them as they know their own children. Ingratitude and denial are common traits, except for what Allah has mercy on. As for the people of neglect and misguidance, they do not acknowledge their merit except after their departure, when they are relieved of them after becoming under the ground, and they can no longer be reminded of their obedience or be constrained by the poverty, deviation, luxury, and misguidance and eating of the forbidden.

The soul of allegiance provides protection for itself and for those who seek refuge in it, until the message reaches its destination. Allah, the Almighty, says: "No doubt! Verily, the Auliya' of Allah (Allies), no fear shall come upon them nor shall they grieve" [10:

62]. They are under strict divine supervision, monitoring the performance of the Allies and those who support them, and even those who oppose them. Allah says: "He (alone) knows the Unseen, nor does He make anyone acquainted with His Unseen except those whom He has chosen [72: 26]. And then, He makes a band of watching guards to march before him and behind him [72:27], that He may know that they have indeed conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things " [72: 28].

Their departure leaves a burning pain, and their absence leaves an indelible mark. They used to say about them: "The death of a scholar is a loss in Islam that cannot be compensated for by anything, day or night."¹

¹ "Sunnan Al-Darimi (1/351) and its chain of narrators is authentic according to Al-Hasan Al-Basri. Musnad Al-Bazzar is equivalent to Al-Bahr Al-Zakhkhar (18/185).

The soul of allegiance does not know laziness or inactivity, it becomes active where there is a defect, tirelessly and without boredom. It derives its determination from the divine strength that never runs out. Its comfort during the day is to see a sinner repent and return to the right path, and its joy at night is to feel close to Allah, cry out of longing, and delight in remembrance.

The soul of allegiance has a characteristic and a sign. Its characteristic is the abundance of its critics and envious people during its lifetime, and its true essence is revealed to people after its passing, when regret is of no use. As for its sign, it is the continuation of its impact, interaction, and multiplication after death. The soul of allegiance becomes more vigilant and radiant after passing. Ibn al-Qayyim said: "For the soul, detachment in the

Barzakh (the period between death and the Day of Judgment) is more complete and stronger.¹”

In conclusion, let no one think that the Allies of Allah have disappeared and become a part of history. They continue to exist, and each era has its own. They are the refuge of the Ummah and the door to its victory and success. But do people make an effort to search for them? Blessed is the one who learns how to find them, and when they find them, they do not disregard them but rather adhere to them, follow their guidance, and act upon their teachings.

¹ "The Soul" by Ibn al-Qayyim, p.79

21- The Soul of Sacrifice

The noblest of souls is the soul of sacrifice and redemption, sacrificing everything precious and valuable in order to elevate the word of 'There is no god but Allah' and defend the nation of 'There is no god but Allah'.

What transforms a selfish and greedy person into someone who is bursting with love and mercy, and who is willing to give money, child, or even life without hesitation, and wishes he had more so he could give more, and if he had a second soul, he would also sacrifice it in the path of Allah?!

It is faith in Allah and believing in what the Messenger of Allah, peace be upon him, brought, it is the love of Allah.

The soul of sacrifice begins by dedicating some time, effort, and good deeds for the sake of Allah, such as donating some food or money. Ibn Al-Khasaibah (may Allah be pleased with him) narrated that he came to the Messenger of Allah, peace be upon him, to pledge allegiance to Islam. The Prophet, peace be upon him, stipulated the following conditions for him: "You testify that there is no god but Allah and that Mohammad is His servant and messenger, you establish the five daily prayers, fast during Ramadan, pay Zakat, perform Hajj, and strive in the way of Allah." He said: "O Messenger of Allah, I cannot fulfill two of these conditions. As for Zakat, I only have ten young camels with their young ones and my family and dependents need them. As for Jihad, they say that one who refuses to participate in it incurs the wrath of Allah, and I fear that when the battle approaches me, I will dislike death and my soul will become greedy." The Messenger of Allah, peace be

upon him, then held his hand, shook it and said: "There is no charity or jihad, then how will you enter Paradise?" He said: "Then I said: O Messenger of Allah, I pledge allegiance to you and agree to fulfill all of these conditions."¹

The soul of sacrifice urges towards sacrifice and warns against slackness. Abu Dharr (may Allah be pleased with him) narrated: "I went to the Prophet (peace be upon him) while he was sitting in the shade of the Ka'bah. When he saw me, he said: 'They are the losers, by the Lord of the Ka'bah.' So, I came and sat down, but I could not stay longer and then stood up. I said: 'O Messenger of Allah, may my mother and father be sacrificed for you, who are they?' He said: 'They are those who have the most wealth, except for those who say this and that and the other (meaning, those who spend their wealth generously

¹ Al-Mu'jam al-Awsat" (Volume 2, page 28), "Al-Kabir" by Al-Tabarani, and "Shu'ab Al-Iman" by al-Bayhaqi

on those whom they find in front of them, behind them and on their right side and on their left side). They are few. No owner of camels, cows, or sheep will not pay their Zakat (obligatory charity), but it will come on the Day of Resurrection as the greatest and fattest (punishment), and it will gore him with its horns and trample him with its hooves. Whenever its last portion is exhausted, its first portion will return to him until the matter is settled among the people¹."

The soul of sacrifice treats one's selfishness and allows the servant to taste the pleasure of what he has given; so, if he longs for more, he would hasten to give more. This leads to the virtue of altruism, which is to deprive oneself in order to give to others, in accordance with the saying of Allah: "And they give preference over themselves, even though they are in need" [59:9].

¹ Sahih Muslim (2/686) narrated from Abu Dharr

The soul of sacrifice is tied to the amount of love we have, and its test is spending from what we love. Abu Talha, may Allah be pleased with him, was one of the Ansar in Medina who had the most wealth from palm trees, and his most beloved property was Bayruha, a garden of lush palm trees that faced the mosque. The Messenger of Allah, peace be upon him, would enter it and drink from its fresh water. Anas narrated, "When this verse was revealed, 'You shall never attain piety until you spend out of what you love,' [3:92] Abu Talha went to the Messenger of Allah, peace be upon him, and said, 'O Messenger of Allah, Allah, the Exalted, says, "You shall never attain piety until you spend out of what you love," and indeed the most beloved of my wealth is Bayruha. It is a charity for Allah, and I hope for its reward and treasure with Allah. Place it wherever Allah shows you.' The Messenger of Allah, peace be upon him, said, 'Well

done! That is a profitable property. That is a profitable property. I have heard what you said, and I think you should give it to your relatives.' Abu Talha said, 'I will do so, O Messenger of Allah!' So, Abu Talha distributed it among his relatives and cousins.¹”

The soul of sacrifice makes a believer differentiate between what he will offer for his afterlife and what he will leave for his heirs. This is how the Prophet, peace be upon him, taught his companions, saying: "Which of you loves the wealth of his heir more than his own wealth?" They said, "O Messenger of Allah, there is none of us but loves his own wealth more." He said, "So his wealth is whatever he sends forth, and the wealth of his heir is whatever he leaves behind."²

¹ Sahih Al-Bukhari (2/120) narrated by Anas Ibn Malik, may Allah be pleased with him

² Sahih Al-Bukhari (8/93) on the authority of Abdullah Ibn Mas'ud

The soul of sacrifice with one's wealth, self, and children is not an easy matter, and it can only reach its level by those who have reached certainty in their faith, knowing what awaits them, so it becomes easy for them to give. In critical situations, the companions gave some of their wealth, except for Abu Bakr, who gave everything he had. The Messenger of Allah, peace and blessings be upon him, said, "No amount of wealth has benefited me like the wealth of Abu Bakr." Abu Bakr wept and said, "I and my wealth are only for you, O Messenger of Allah¹".

The soul of sacrifice classifies believers according to their sacrifices, whether with wealth, health, children, or soul. The Prophet, peace be upon him, said, "No one enters Paradise and wishes to return to this world,

¹ Ibn Hibban's Sahih (15/274), Al-Sunan Al-Kubra by Al-Nasa'i (7/296), Sunan Ibn Majah (1/36), Ahmad's Musnad (12/414), narrated by Abu Hurairah

even if he had everything on earth, except for the martyr. He wishes to return to the world and be killed ten times because of the honor he sees.¹"

The soul of sacrifice reflects the extent of the believers' attachment to their religion, to the point of being content with offering their dearest ones as a sacrifice to Allah. This was the attitude of the Muslim women after the Battle of Uhud. After the battle was over, some women from the Muslim community came to the battlefield to check on their loved ones who had fought alongside Prophet Mohammad (peace be upon him). Aisha, may Allah be pleased with her, narrated: "We saw a woman approaching us with a camel between two humps. We approached her and found out that she was Hind Bint Amr Al-Jumuh. We asked her about the news, and she replied, 'Allah has saved the Messenger of Allah (peace be

¹ Sahih Al-Bukhari (4/22) narrated by Anas Ibn Malik (may Allah be pleased with him)

upon him), and he has taken martyrs from among the believers. Allah has repelled those who disbelieved in their rage, and they did not achieve any good. Allah sufficed the believers in the fighting, and Allah is Strong and Mighty.' Then she said to her camel, 'Move on,' and she descended. We asked her about the two humps, and she replied, 'My brother and my husband¹'. Allah bless her for her struggle; she lost two dear ones and remained steadfast.

The mother of Saad Bin Muadh, the leader of the Aws tribe, approached the Messenger of Allah (peace be upon him) while he was on his horse, and Saad was holding the bridle of her mount. Saad said, "O Messenger of Allah, this is my mother." So, the Prophet (peace be upon him) welcomed her and dismounted for her. She approached him and looked at him, and he comforted

¹ The Prophetic Biography by Ibn Kathir (3/83), on Aisha

her by mentioning her son, Amr Bin Muadh. She said, "When I saw you safe and sound, I felt relief from my calamity" (meaning her son's death). The Prophet (peace be upon him) said to her, "O Um Saad, be glad and give glad tidings to their families that they have all gathered in Paradise, and they have interceded for their families." She said, "We are pleased, O Messenger of Allah, and who will weep for them after this?" Then she said, "O Messenger of Allah, pray for those they left behind." He said, "O Allah, remove grief from their hearts, alleviate their calamity, and treat those who remain well."¹

And Mus'ab Ibn Umair, may Allah be pleased with him, remained steadfast when the Muslims were defeated in Uhud while fighting to defend the Prophet of Allah. When the news of the Prophet's death was rumored, he kept repeating: "Mohammad is no more

¹ The Sealed Nectar" (p. 257) by Al-Mubarakfuri, The Campaigns of Al-Waqidi (1/316)

than a Messenger. Other Messengers have passed away before him"; and he continued to recite this verse, which had not yet been revealed to the heart of the Prophet, peace be upon him¹. Mus'ab was then martyred. So, from where did his soul receive this verse that had not yet been revealed?

The soul of sacrifice gives the believers unbreakable strength and drives them towards dedication, without fatigue or retreat. This is Abu Talha Al-Ansari, standing before the Prophet, peace be upon him, on the day of Uhud, throwing himself in front of him. When he threw himself, the Messenger of Allah, peace be upon him, lifted him up and looked to see where his arrow would fall, and Abu Talha lifted his chest and said, "May my father and mother be sacrificed for you, O Messenger of Allah! No arrow shall strike you. Sacrifice us, but not you." Abu Talha

¹ "The Great Characteristics" (Al-Khasa'is Al-Kubra) by Al-Suyuti

used to position himself in front of the Prophet, peace be upon him, and say, "I am a shield, O Messenger of Allah. Use me as you wish."¹

The soul of sacrifice is not blind enthusiasm, nor is it recklessness without awareness. It is a sacrifice for a cause that is under threat, and it is necessary to give the best one has to protect and secure its continuity. This is Talha Ibn Ubaidullah, the Quraishi Muhajir, who defended the Prophet, peace be upon him, from the attack of the polytheists. He was thrown with an arrow, which stuck in his hand, but he and Sahl Ibn Haneef continued to cover the retreat of the Prophet and his companions until they reached the mountain. The Prophet's wounds prevented him from climbing the rock, so Talha went under him and lifted him up until he was level with it. The Prophet said: "Talha performed a deed worthy of a reward." Then Abu

¹ The Prophetic Biography by Ibn Kathir (3/53)

Bakr and Abu Ubaida rushed to help the Prophet, and he said: "Take care of your companion Talha." Talha was wounded more than seventy times, and his finger was even cut off¹; so, several companions tended to his wounds and helped him.

The soul of sacrifice made the Ansar strive to defend the Prophet and the honor of the Muslims when Ka'b Bin Al-Ashraf, the son of the Jew, insulted them with the worst insults. The Prophet, peace be upon him, said, "Who will rid me of Ka'b Bin Al-Ashraf, for he has harmed Allah and His Messenger?" Mohammad Bin Maslama said, "O Messenger of Allah, do you want me to kill him?" He said, "Yes." So, Mohammad Bin Maslama went to him while he was in his fortified castle, and he continued to talk to Ka'b Bin Al-Ashraf and win his trust until he was able to

¹ (Al-Tirmidhi) 1692, (Ahmad) 1417, Mukhtasar Al-Shama'il: 89, Ibn Kathir's Biography of the Prophet (3/59)

kill him while he was in his own home and among his people¹. Indeed, this is the soul of sacrifice!

In the Battle of Badr, the Prophet of Allah went out from his tent to the people and incited them, saying: "By Him in Whose Hand is the soul of Mohammad, no man will face them today, but he will be patient and persevering, hoping for Allah's reward, and going forward without retreating, except that Allah will admit him into Paradise." Upon hearing this, 'Umair Bin Al-Hamamah, may Allah be pleased with him, who had some dates in his hand which he was eating, said: "Crunch, crunch, (I will not taste) the sweetness of Paradise unless I fight them until I am killed, for Allah will surely prolong my life if I am destined to eat these dates." He then threw away the

¹ Sahih Al-Bukhari (4/64), on the authority of Jabir Ibn Abdullah, may Allah be pleased with him

dates, took up his weapons and fought until he was martyred ¹.

The soul of sacrifice is the spirit of love and loyalty. When the companion Khubayb Ibn Adi Al-Ansari was captured by the idolaters of Mecca and Quraysh had tortured him, then hung him on a tree trunk and asked him, "Do you wish that Mohammad were in your place?" Khubayb replied, "By Allah, I would not want to be with my family while Mohammad is even pricked by a thorn." Then he called out, "O Mohammad," and he surrendered his soul².

The soul of sacrifice does not mean recklessness or provocation, but rather a combination of intellect, consideration, love, and determination. In the Battle of Mu'tah, the first leader Zaid Ibn Harithah is killed, and the flag is taken by Ja'far Ibn Abi Talib who is

¹ Musanad Ahmad (19/390) from Anas and Sahih Muslim (3/1510) from Al-Bara'a

² Al-Mu'jam Al-Kabeer by Al-Tabarani (5/259), narrated by 'Urwah, and Hilyat Al-Awliya (1/246), narrated by Sa'eed Ibn 'Aamir

also killed. Abdullah Ibn Rawaha takes the flag but hesitates when faced with inevitable death. He speaks to himself to persuade, encourage, and warn himself:

*“Why do I see you afraid of paradise,
When before this, you were so assured?
If people gather and shout with all their might,
Are you nothing but a sperm drop in the loins?”*

Then he speaks to himself again, urging himself to follow in the footsteps of the two leaders who were martyred before him:

*"Oh soul, if you do not kill (in battle), you will die.
This is the bath of death that you have already
prepared for.*

*And what you wished for, you have already been
given.*

If you do as they did, you will be guided."

He then advances and fights until he is martyred¹, may Allah be pleased with him.

¹ The Comprehensive Book of Knowing the Companions) by Ibn Abd Al-Barr (3/899)

The soul of sacrifice is guaranteed by the saying of Allah Almighty: "Do not consider those who are killed in the cause of Allah as dead. Rather, they are alive with their Lord, being provided for [169] rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve [3:170]."

The soul of sacrifice promises us: "Tomorrow, we will meet our beloved Mohammad and his companions." The path of sacrifice is guided by the saying of Allah Almighty: "And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds [4]."

He will guide them and amend their condition [5].
And admit them to Paradise, which He has made
known to them" [47:6].

The soul of sacrifice leads to one of two good
outcomes: either victory or martyrdom. Allah, may
He be exalted, says: "Indeed, those who oppose Allah
and His Messenger are among the most humiliated
[20]. Allah has written: 'I will surely overcome, I and
My messengers.' Indeed, Allah is Powerful and
Exalted in Might" [58: 21].

The soul of sacrifice calls out: "O people, neither
charity nor Jihad (striving), so how shall we enter
Paradise?"

22- The Soul of Indoctrination (Talqeen)

The Teacher and the Learner Souls

What is the soul of indoctrination (Talqeen)? It is a teaching soul that imparts knowledge to the learning soul. Souls have different levels and are constantly evolving. They teach and fertilize each other. When they meet physically, teaching happens through "talqeen" which means teaching in close proximity. When bodies are absent, teaching happens through "talqeeh" which means teaching from a distance, that is, through remote instruction.

Just as the soul can be attached to desires that hinder its progress, both the mind and the heart also have their attachments, and so does the soul. It may find comfort in the realizations and openings that has been bestowed upon it, and therefore become complacent and cease to pursue further advancement.

The attachments to the soul do not fade away except when it receives from a superior soul, takes from it and learns from it, then corrects and strengthens itself. Allah the Almighty says: "We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing" [12:76].

And an example of this is what happened between "Khidr", the righteous servant, and our master Moses¹, peace be upon them both, as mentioned in Surah Al-Kahf:

Regarding this story, Prophet Mohammad (peace be upon him) said: "Prophet Moses stood up to address the Sons of Israel and was asked who was the most

¹ Narrated by Abu bin Ka'ab Al-Ansari, "While Moses was in a gathering among the Children of Israel, a man came and asked, 'Is there anyone among you who is more knowledgeable than you?' Moses replied, 'No.' Then Allah revealed to Moses, 'Yes, there is a slave of ours who is more knowledgeable than you.' Moses asked Allah how he could meet this knowledgeable slave. So, Allah made a sign for him to follow a certain fish, and when the fish disappeared into the sea, he would meet the knowledgeable slave. The story continues in the hadith." (Sahih Bukhari, Book 9, Hadith 140)

knowledgeable among the people, to which he replied, 'I am the most knowledgeable.' So, Allah rebuked him, for he did not attribute his knowledge to Allah. Then Allah revealed to him that one of His servants, a slave called Khidr, at the meeting point of the two seas, was more knowledgeable than him. Moses asked how he could meet him, and was instructed to carry a fish in a basket, and when the fish disappeared, he would find Khidr...¹"

So, Moses, the prophet and messenger of Allah, and the most knowledgeable among the people of the earth regarding religious knowledge, had to pursue the acquisition of a knowledge that he was unaware of, and that is the knowledge of spirituality, which he had to learn from someone whom Allah had specially endowed with this knowledge.

¹ Sahih Al-Bukhari (1/35) and Sahih Muslim (4/1847), reported by Ibn Abbas from Ubayy Ibn Ka'b

So the teaching soul is the one that will teach the learning soul some foundations, and they will work together to apply these foundations as evidence in the real world.

One of these foundational principles is that knowledge never stops, and whoever stops seeking, stops progressing and allows others to surpass him; and whoever is not increasing, is thereby decreasing. Indeed, Prophet Moses succeeded in proving his determination to seek knowledge at any cost when he said to his companion, "I will not give up until I reach the junction of the two seas or spend years and years in travel" [18:60].

The second principle is that there is no knowledge without a teacher, and one must make every effort to search for it and sit before it. Prophet Mohammad, peace be upon him, said, "Whenever anyone goes out

in search of knowledge, the angels spread their wings over him as a sign of their pleasure with what he is doing¹." Imam Malik, in his conversation with Al-Barmaqi, the messenger of Harun Al-Rashid who had summoned him to hear the Muwatta', said, "Offer him my greetings and say to him, 'Knowledge is sought, not begged for. Knowledge is given, not taken.'²" Prophet Moses (peace be upon him) also succeeded when he humbled himself before his teacher and asked permission to accompany him, explaining his noble goal in seeking his companionship, saying, "...may I follow you so that you may teach me some of the knowledge and guidance you have been taught" [18:66].

Third principle: The teaching soul can sometimes be harsh towards the learning soul. The righteous

¹ (Al-Bayhaqi in Shu'ab Al-Iman) 1696, (Al-Tirmidhi) 3536, (Al-Sunan Al-Sughra by Al-Nasa'i) 158, (Abu Dawud) 3641, (Ibn Hibban) 1319

² (Al-Durr al-Manthoor fi al-Tafsir bil Ma'thur) by Al-Suyuti, Vol. 2, p. 640

servant said, "Surely, you cannot bear with me in patience." He did not mean to boast or be arrogant, but rather to show respect and reverence for knowledge and the teacher. Knowledge is a hidden gem that should not be taken lightly or treated with levity. Then, the teaching soul descends to the level of the learning soul with humility, compassion, and understanding, saying, "How can you bear with that of which you have no knowledge?" [18:68]. The righteous servant explains further, saying, "O Moses, I possess knowledge that Allah has taught me, which you do not know, and you possess knowledge that you have been taught, which I do not know."¹

The fourth principle: The learning soul must submit to the teaching soul, as neither the objector nor the arrogant can attain knowledge. As Moses said, "You

¹ Sahih Al-Bukhari (1/35) and Sahih Muslim (4/1847), on the authority of Ibn Abbas, who narrated from Ubayy Ibn Ka'b

will find me, Allah willing, patient and I shall not disobey you in any matter" [18:69].

Then the teaching and learning began, while they were on a boat in the sea, a bird stood on its edge and pecked the water once or twice. The righteous servant said, "O Moses, what my knowledge and your knowledge have missed compared to the knowledge of Allah is like the peck of this bird in the sea." The first lesson was similar to what Allah Almighty said, "Say: If the sea were ink for the Words of my Lord, the sea would be exhausted before the Words of my Lord were exhausted, even if We brought the like thereof to help" [18:109]. As He also said, "And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise" [31:27].

The first lesson served as an introduction to reveal the impact of the divine knowledge that Allah bestowed upon the righteous servant. After that, there were a series of lessons given with Moses' objections, as the righteous servant broke the ship and caused it to dock on the shore with difficulty. Then he killed a boy who was causing trouble for other children playing, and asked the people of a village for food but they refused and were stingy. After that, they found a wall that was about to collapse, and the righteous servant repaired it alone without any help from Moses.

With Moses' third objection, the righteous servant put an end to the meeting. Prophet Mohammad, peace be upon him, said, "May Allah have mercy on Moses. We wish he had been patient so that he could tell us more about their story."¹

¹ Sahih Al-Bukhari (1/36)

And the righteous servant reveals to Moses what was hidden from him regarding the incident of the ship. What is the wisdom behind the incident of the ship? The servant said, "As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force" [18:79]. This was a rational action carried out with wisdom, which may appear bad to the observer at first glance, but in reality, it concealed a benefit and goodness for the poor owners of the ship.

What is hidden in the story of killing the boy? The righteous servant said: "As for the boy, his parents were believers, and we feared that he would overburden them with transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy" [18:80-81]. Here the enlightened soul delved deeper

into the story and found that if the boy had lived, he would have caused his parents to fall into disbelief, and it was divine wisdom that decreed that they should be blessed with a daughter who would maintain the ties of kinship and be more loving and kinder to her parents, especially in their old age. And since the boy died before reaching the age of puberty, he too became one of the people of Paradise, and thus the fate of the entire family was destined for Paradise. Allah Almighty says, "It may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is bad for you. And Allah knows, while you know not" [4:19].

Regarding the incident of repairing the wall, the righteous servant said, "As for the wall, it belonged to two orphan boys in the city and there was a treasure beneath it that belonged to them. Their father was righteous, and Allah wanted them to reach maturity

and retrieve their treasure as a mercy from Him" [18:82].

The soul of the righteous servant penetrated the wall of the past in this matter, and in the first round, it discovered that a treasure had been buried under the wall in the village, which belonged to the orphans who owned the wall. In the second round, it discovered that the orphans had a righteous grandfather who faithfully returned people's trust and deposits to their owners, and who prayed a lot for his descendants. Who is more faithful to his duty than Allah? Since the people of the village did not show any generosity or chivalry by refusing to feed the wayfarers, the righteous servant carried out the command of Allah and repaired the wall, thereby concealing the treasure.

The transmission of spiritual knowledge from one soul to another did not stop at this point, and lessons continue to unfold. The righteous servant said: "And

what I did was not of my own accord. That was the interpretation of something which I could not bear with patience" [18:82].

The first lesson is that this knowledge is divine, unlike other sciences, and can only be attained by someone who has a soul that has abandoned the fleeting world and the visible hereafter and desires only Allah.

The second lesson is that whoever Allah blesses with knowledge should attribute the credit to Allah alone, not to oneself or anyone else.

The third lesson is that the righteous servant attributed the outcomes of his actions to Allah in different ways. In the story of the ship incident, he said: "So I intended", and in the story of the boy, he said: "So we intended", and in the story of the wall,

he said: "So your Lord intended". So, what is the reason for changing the wording between singular, plural, and third person in these stories?

When the servant of Allah said "I intended to damage it," he meant that the matter is no more than a wisdom that can be understood by any wise and experienced man. And when the servant of Allah said "we intended that their Lord substitute for them" regarding the story of the two companions in the cave, he meant that the will is divine, and that its decree is in the hands of Allah. And when he said: "your Lord willed that they should reach their full age," he made us understand that the unseen is in the hands of Allah, and He deals with it as He wills, while the servant of Allah did what he could, and the rest is up to Allah.

The fourth lesson to be learned is why did he [Khidr] say to Moses at the beginning: "Indeed, you will never be able to have patience with me" [18:67], and likewise after the first round [18:72], but he said to him after the second round, "Did I not tell you that you will never be able to have patience with me?" [18:75]. The intentional and sharp word "for you" was added only after some time had passed in teaching, and the teacher was able to be tough on the one whom he wanted to benefit. This is exactly what happened to our master Umar Ibn Al-Khattab, may Allah be pleased with him, when he came to the Prophet, peace be upon him, with a book that some of the people of the scriptures had given him. He read it to the Prophet, peace be upon him, who became angry and said, "Are you hesitant about it, O son of Al-Khattab? By the One in Whose Hand my soul is, I have brought it to you pure and white. Do not ask them about anything lest they inform you of the truth

and you deny it, or they inform you of falsehood and you believe it. By the One in Whose Hand my soul is, if Moses were alive, he would have no choice but to follow me.¹"

Fifth lesson: What is the reason for the omission of the letter "taa" in the word "tas'ti" in Allah's saying: "That is the interpretation of what you could not have patience with" [18: 82]. The conciseness may mean that there is no longer a need for detail because Moses (peace be upon him) already knew it. It may also mean that Moses was hasty in his questioning, and evidence of this comes in the same surah afterwards in the story of Dhul-Qarnayn in Allah's saying: "They could not uncover it, nor could they make a hole in it" [18: 97]: evidence of the hastiness of Ya'juj and Ma'juj in attempting to climb the barrier.

¹ Ahmed (349/23) narrated from Jabir ibn Abdullah

The final lesson is that Allah Almighty only wants what is good for His servants. If something bad appears to people, perhaps Allah Almighty has placed within it and after it much good. So, one of the things that the righteous servant can learn from the story of Prophet Musa and Al-Khidr (peace be upon them) is the following supplication: " In the name of Allah, whatever Allah wills [will happen], only Allah drives [brings] goodness. In the name of Allah, whatever Allah wills [will happen], whatever blessings come [to us] are from Allah. In the name of Allah, whatever Allah wills [will happen], only Allah averts evil. In the name of Allah, whatever Allah wills [will happen], there is no power or might except in Allah¹.

In conclusion, the teaching soul implants a spirit of wisdom, guidance, and enlightenment in those who

¹ Ibn Adi narrated in Al-Kamil, from the hadith of Ibn Abbas, who reported it as a saying of the Prophet Mohammad (peace be upon him)

follow it. It imparts wisdom, as the righteous servant did on the ship; guidance, as in the story of the young boy; and enlightenment, as in the revelation of past and future events in the story of the wall. The teaching soul does not withhold water from the thirsty, but it does not reveal its state to those who do not have a soul, nor does it offer its goods to those who are not worthy.

The teaching soul imparts knowledge up close and from a distance, and the one who possesses the teaching spirit will not reveal their teacher except to someone with a thirsty soul. A soul that, when it hears, sees, or smells, will recognize, and be attracted to it. It will ask for permission, approach, be impregnated, and then ascend; and whoever tastes, will know.

23- Nurturing the Soul

What does the term the Uwaisian soul mean?

When physical meetings are not possible, souls can still connect and grow. The strong soul provides remote support, while the weak soul receives its full share of cultivation through complete spiritual fertilization. Some souls may even exceed those who are occupied with mere talk and rumor. An example of remote spiritual fertilization is the venerable Tabi'i, Sayyiduna Uwais Al-Qarni, may Allah have mercy on him.

Narrated by Omar Ibn Al-Khattab, the Messenger of Allah, peace be upon him, said: "Verily, the best of the Tabi'in (successors) is a man named Uwais. He has a mother, and he had white leprosy (spots on the skin), let him ask Allah to forgive you."¹

¹ Sahih Muslim (4/1968), narrated by Umar Ibn Al-Khattab (2542) and Asir Ibn Jabir

Uwais's hometown was from the tribe of Banu Qaran, the place of miqat for the people of Yemen on their way to Hajj. He was a Tabi'i (follower) from among the greatest ascetics, whom Prophet Mohammad, peace be upon him, said about: "O Abu Huraira, Allah loves from His creation the pure and simple-hearted people with shaggy heads, dusty faces, and empty stomachs from the earnings of halal. They are those whom, if they seek permission to enter upon the rulers, they are not granted permission. And if they propose to marry a woman adorned in the world, they are not married to her. And if they are absent, they are not missed. And if they attend, they are not invited. And if they die, their death is not attended (that is not mourned)¹."

¹ Hilyat Al-Awliya' wa Tabaqat Al-Asfiya" (2/81), reported by Abu Hurairah

He was known as the patient and persevering poor man. He did not have the opportunity to meet Prophet Mohammad, peace be upon him, but he had a compelling soul that attracted the soul of the Prophet, peace be upon him, so it informed him of its news and received its share and absorbed its light.

The poor man was held back by his service to his mother until she passed away, and his illness as he suffered from leprosy. By the blessings of Prophet Mohammad, peace be upon him, his leprosy retreated except for one spot that was covered by his cloak¹.

He was preoccupied with worship and avoided socializing with people, to the point that his family thought he was insane. They built a house for him at the entrance of their house, and he would stay there for a year or two without them seeing his face. His

¹ Hilyat Al-Awliya' wa Tabaqat Al-Asfiya" (2/81), reported by Abu Hurairah

food consisted of what he could find from kernels, and if he obtained a handful, he would sell it to have something to break his fast with, and if he had some left, he would save it for his next meal¹.

The news came from Abu Huraira that the Messenger of Allah, peace be upon him, said, "When it is the Day of Resurrection, the slaves will be told to enter Paradise, and it will be said to Uwais: 'Stop, intercede.' Allah will then allow him to intercede on behalf of a number of people equal to the number of Rabia and Mudhar². O Omar and Ali! If you meet him, ask him to seek forgiveness for you."

So they stayed seeking him for ten years, unable to find him. Then, in the final year of Omar's life, he stood up on Abu Qubais and called out in a loud voice, "O people of the Hajj from Yemen, is there

¹ History of Damascus" by Ibn Asakir (9/432)

² The scholars estimated their number to be seventy thousand

among you Uwais Bin Amir?" An old man with a long beard stood up and said, "I do not know who Uwais is, but I have a nephew whose name is Uwais. He is insignificant and poor, and it is beneath us to raise him to you. He grazes our camels, a humble servant among us." Omar's eyes clouded as if he didn't hear and he said, "Where is the nephew of your brother who can serve us?" The man said, "Yes." Omar said, "Where can we find him?" The man said, "At Arafat." So Omar and Ali, may Allah be pleased with them, mounted their camels in haste and went to Arafat. There they saw him standing in prayer near a tree, with his camels grazing around him. They greeted him and said, "Peace be upon you, and the mercy of Allah."

Uwais shortened his prayer and said, "Peace be upon you, and the mercy and blessings of Allah." They asked him, "Who are you?" He said, "I am a camel

herder and worker for some people." They said, "We are not asking you about your job or salary, what is your name?" He said, "Abdullah." They said, "We have learned that all the inhabitants of the heavens and the earth are slaves of Allah, so what is your name that your mother gave you?" He said, "O you two, what do you want from me?" They said, "The Messenger of Allah (peace be upon him and his family) described Uwais al-Qarani to us, and we have learned about the signs of his appearance. He informed us that there is a white spot under your left shoulder, so show it to us. If it is there, then you are Uwais.

So he clarified his shoulder, and when the lightning flashed, they rushed towards him and said: We testify that you are Uwais al-Qarani, so ask forgiveness for us, may Allah forgive you. He said: I do not single myself out for seeking forgiveness, nor any other

descendant of Adam, but rather it is for the believers, both men and women, on land and sea. O you two, Allah has made my situation clear to you and informed you of my affair, so who are you? Ali said: As for this one, he is the Commander of the Faithful, and as for me, I am Ali Ibn Abi Talib. So Uwais stood up and said: Peace be upon you, O Commander of the Faithful, and the mercy and blessings of Allah, and upon you, O son of Abu Talib. May Allah reward you both for the sake of this ummah." They said: And may Allah reward you for yourself. Omar said: May Allah have mercy on you. I will give you an allowance and clothing from my own possessions until you reach Mecca. This place is between me and you. He said: O Commander of the Faithful, there is no appointment between me and you. I will see you after today, will you recognize me? What will I do with the allowance and clothing?

Do you not see me wearing a woolen cloak and a woolen robe? When do you see me tear them? Do you not see my two sandals with holes? When do you see me mend them? Have I not taken four dirhams from my flock? When do you see me eat them, O commander of the Faithful? Indeed, between me and you there is an obstacle like a thorny branch that cannot be crossed except by a humbled and hidden person. So be discreet, may Allah have mercy on you.

When he heard this from his speech, he struck the ground with his staff and called out in a loud voice: 'Oh, if only Um Omar had not given birth to him! If only she had been barren and her pregnancy had not been treated except by what would have caused her death, and then we could have taken him out of her and given him to someone else!' Then he said: 'Oh, Commander of the Faithful, you take what is here until I take what is there.' Omar asked: 'Where do you

want to go?' He said: 'To Kufa.' Omar asked: 'Shall I write to its governor to receive you?' He replied: 'No, I would rather be in the midst of the people.' So Omar appointed Uwais to take care of his camels and left the flocks, and he set out for Kufa¹.

And Asir Ibn Jabir narrated: "There was a narrator in Kufa who would narrate to us, and when he finished his speech, the people would disperse, except for a group in which there was a man who spoke in a way that no one else could speak. I became fond of him, but then lost him. So I said to my companions, 'Do you know a man who used to sit with us and talk like this and that?' A man from the people said, 'Yes, I know him. He is Uwais al-Qarani.' I asked, 'Do you know where he lives?' He said, 'Yes.' So I went with him until we reached his room and I knocked on his door. He came out and I said to him, 'Brother, what

¹ The Chronicles of Qazvin News" (1/92-95) narrates some of it, and Muslim reported a summary of it in his Sahih (4/1969) from Asir bin Jabir

kept you away from us?' He said, 'My poverty.' And his companions used to make fun of him and hurt him. I said to him, 'Take this cloak and wear it.' He said, 'Don't do that, for they will hurt me more if they see me wearing it.' But I persisted until he put it on and came out to them. They said, 'Who do you see has been deceived by his cloak?' He came and placed it down and said, 'Do you see?'"

Asir said: "So I went to the gathering and said, 'What do you want from this man? You have hurt him.'"

The man stripped once and dressed once. So I rebuked them severely¹. The people of Kufa did not know his true identity until they went to Omar Ibn Al-Khattab in Medina, and he informed them of his story. They returned to apologize to him and asked him to pray for them. He said to the one who used to

¹ The Great Classes (Al-Tabaqat Al-Kubra) Volume 6, Page 204

mock him, 'I will not do so until you promise me not to mock me again and not to mention what you heard from Omar to anyone else.' So the man asked for forgiveness. Then Asir said: He stayed for a while in Kufa until his matter became known¹. Later, some saw him heading towards the coast and he was never seen by his people again².

The story of Uwais Al-Qarni is not a myth, but rather well-known and documented. He had brothers in faith among the best of the Tabi'in, including Sa'id Bin Al-Musayyib and Hurmuz Bin Hayyan, may Allah have mercy on them.

Hurmuz sought out Uwais for the first time, and Uwais recognized him immediately. Hurmuz asked, "How did you recognize me?" Uwais replied, "Verily, souls are like recruited soldiers; those that

¹ "The Great Classes" published by Al-Alamiyah Press, 6/205

² History of Damascus" by Ibn Asakir (9/426)

recognize one another will join in affinity, and those that disagree will clash." Uwais then asked Hurmuz to recite a verse from the Book of Allah, and Hurmuz recited the verse: "And We did not create the heavens and earth and that between them in play." Uwais then fell unconscious, and when he woke up, he told Hurmuz, "I do not wish to accompany you, but when I die, shroud me and bury me. Then the two parted ways...¹".

Uwais Al-Qarni used to say, "I worship Allah on earth as the angels worship Him in the heavens." So when the night fell, he would say, "O my soul, stand up for the night prayer," and he would stand on his feet until morning. Then, he would welcome the second night and say, "O my soul, bow down," and he would continue bowing until morning. And when the third night came, he would say, "O my soul,

¹ History of Damascus" by Ibn Asakir (9/437)

prostrate," and he would continue prostrating until morning.

And from Rabi' Bin Khuthaym who said, "I came to visit Uwais al-Qarni and found him sitting and praying Fajr. I did not want to distract him from his tasbeeh (glorification), so I waited in my place until he finished and prayed Dhuhr. Then he stood up to pray, and I thought to myself that I shouldn't distract him from Asr. He prayed Asr and then Maghrib. I thought he must be hungry and should break his fast, so I waited in my place until they prayed Isha'. I thought he would break his fast after Isha', but he remained in his place until he prayed Fajr. Then he sat down, and his eyes became heavy. He woke up and said, 'O Allah, I seek refuge in You from drowsiness and from a stomach that is never satisfied.' I thought to myself that what I had seen of him was enough, so I left. Whenever night fell, Uwais

al-Qarni used to say, 'O Allah, I seek your forgiveness from every hungry liver and from every naked body. O Allah, I only possess what You see.'¹

Uwais exhausted those who followed him, as they would ask him for prayers or their curiosity pushed them to see him. Whenever his matter was revealed in a place, he would slip away and head to the farthest place. He came from Yemen, and his hometown was in Qarn near the pilgrimage site of the people of Yemen. As soon as his people learned of his news, he left them for Kufa. Once his matter was revealed in Kufa, he left for Azerbaijan. The people even differed on the date and place of his death. Some said his last act was martyrdom in the Battle of Siffin while fighting in Imam Ali's army, while others said it was in Sistan, Damascus, or Jazirah. He died as he lived, hidden, and has a shrine that is visited in Raqqa². He

¹ History of Damascus" by Ibn Asakir (9/443)

² In Syria, north of the Euphrates River, between Aleppo and Deir ez-Zor

has a descendant to this day in Turkey, who presents the Burdah poem gifted to Uwais by Prophet Mohammad every year during the last ten days of Ramadan in the Burdah Mosque in the Fatih district of Istanbul. This Burdah poem has a miraculous dignity, as a committee of Italian experts on restoring antiques examined it and found it completely free of germs, despite the passage of time. This is unlike the rest of the clothes of Uwais, which he kept with him and still bear the traces of his skin disease¹.

The soul of Uwais nurtured from the Prophet's soul beyond what those present in gatherings would take from him face to face. It satisfied its thirst, nourished its spiritual desires, and nothing was lacking from her request, neither in knowledge nor in wisdom nor in worship.

¹ For more information, please check the following link:
https://www.youtube.com/watch?v=hJea_q2l25A

Asir Ibn Jabir said: Whenever Uwais al-Qarni spoke, his words penetrated our hearts¹. Where did he acquire such insightful teachings, while he did not sit with anyone to learn from them?

That is the Uwaisian soul, a term that was later applied to every soul that drew from a higher soul, even if their bodies never met; it can draw from the soul of a contemporary or a predecessor.

Indeed, those are recruited souls supported by their Lord, their lights are lit, illuminating the hearts, and hovering free from constraints.

¹ "History of Damascus" by Ibn Asakir, (9/450)

24- Realms of the Soul

The remembrance of Allah the Almighty in the Noble Quran encompasses multiple worlds and countless creatures who glorify Him. Allah says: "The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving" [17: 44]. It is also mentioned that all of His creation worship Him and prostrate to Him, except for two types of people; on that Allah says: "Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills" [22:18].

So, who are those people who prostrate and others who disbelieve? The answer is in Surah An-Nas where Allah says: "Who whispers [evil] into the breasts of mankind, [5] from among the jinn and mankind" [114:6].

Therefore, Allah directed calls to faith in the Quran to these two categories of creation, jinn and humans, and called them "Al-Thaqalain" (the two heavy ones), indicating the greatness of their creation, the great responsibilities that accompany them, and their intellectual empowerment and obligation. Allah says in Surah Ar-Rahman: "We will attend to you, O the two heavy ones. [31] So which of the favors of your Lord would you deny? [32] O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah] [33]". They are

thus given a choice, and a reckoning will be conducted upon them: an account, description, and promise.

They are created by Allah; each of them has its own innate characteristics. One of them is made of dust and has a soul, which is the human being. The other is made of fire and has a soul, which is the jinn. Each of them has its own spiritual abilities. The jinn existed before humans and one of them, Satan (Iblis) (may he be cursed), witnessed the creation of Adam (peace be upon him). Satan had been worshipping Allah for a long time before that, but he became envious and arrogant, disobeyed Allah, and was expelled from His mercy. So, he harbored hatred towards Adam and his progeny and decided, with Allah's knowledge of course, to lie in wait for mankind, tempt them, and whisper to them. This was the first infiltration of the world of jinn into the world

of humans. Everyone knows that Allah has warned us against Satan and his offspring, as He said, 'Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze'" [35:6].

And He, Almighty, warned us that Satan and his allies strive to strip us of our clothing and expose our private parts, and that they can see us. He said, "O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe" [7:27]." Here, the second infiltration of the world of jinn into the world of humans is revealed.

The danger of the second intrusion is that demons may participate with people in wealth and children;

in wealth through unlawful money and in extravagance without guidance, and as for children, the intended meaning is in procreation, because demons look at the gathering of a man and a woman, and they desire it and may participate if humans do not take caution, so they should seek refuge and cover themselves. The Prophet, peace be upon him, said: "If one of you says when he enters upon his family: In the name of Allah, O Allah, keep the devil away from us and keep the devil away from what you provide for us, and if a child is decreed, he will never be harmed by the devil."¹

And thus, Allah has made it easy for the Sons of Adam to rid themselves of the influence of the devils. Allah says: "And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing [200]. Indeed, those who fear

¹ Sahih Al-Bukhari (7/23), narrated by Ibn Abbas

Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight [201]. But their brothers [the devils] pursue them in error and do not relax [their pursuit] " [7:202].

And as for those who persist in indecency, no one is to blame except themselves because they have enabled the devils to affect themselves and their families, as Allah says: "Like the example of one who is bewitched by the devils into madness" [6:71]. They may become infatuated with what they have seen, and their actions will not be free from jealousy and deceit, causing them to hinder their own marriage or procreation, or even resulting in disobedience or disability in their offspring. Indeed, the astute one understands from the sign!

Human beings are protected by Allah and surrounded by His angels and other creations of Allah as long as

they do not commit sins and transgressions. However, if a person persists in committing sins, the protection gradually decreases. Allah says: "For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah. Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves" [13: 11].

As for the jinn, they are like humans, some of them are righteous, while others have different beliefs and ways. Allah says: "And of us (jinn) are some who are righteous, and of us are some who are otherwise. We have been following divergent paths" [72: 11].

On the other hand, there are some people among humans who try to penetrate the world of jinn to acquire some spiritual abilities or material gains. However, this is not permissible, and it is only

allowed if they disbelieve in Allah. Allah says: "And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew" [2: 102].

At that point, the divine barriers are lifted, and the guardianship recedes, leaving the disbeliever to his own fate, for by doing so, he has distanced himself from the mercy of Allah and has made himself a servant to satanic creatures who use him, not to mention that it leads him to a bad end for himself and a bad outcome for his descendants and followers. Allah says in this regard: "And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden" [72: 6].

The creatures of Allah are numerous and the animals on earth are countless. Each has its own role, and we know some of them while we are ignorant of most. We, as humans, have only been given a little knowledge by Allah. Allah teaches us that entering into the world of the jinn from the world of humans is only permitted for the purpose of pointing towards Allah and conveying the message of Allah to that

world. There is no way to enter except with the permission of Allah, and the meaning of permission is the granting of ability, power, and authority over them, as was the case with our master Solomon. Those among the jinn who believe will be believers, and those who persist in disbelief will be warned, and their power over the righteous believers will be diminished. Allah said to Iblis: "My servants, you have no authority over them except for those who follow you from among the deviators" [15: 42].

Similarly, this was also the case with Prophet Mohammad, peace be upon him. Allah Almighty sent him as a mercy to all mankind without exception and informed us of some of the jinn who believed in him. Among them were the seven who heard him recite the Quran in the belly of a palm tree on the night he was driven out of Taif. Allah Almighty says: "And [mention, O Mohammad], when We directed to you

a few of the jinn, listening to the Quran. And when they attended it, they said, 'Listen quietly.' And when it was concluded, they went back to their people as warners [29]. They said, 'O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path [30]. O our people, respond to the Messenger of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment [31]. But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error'" [46:32].

The path of guidance became embodied in the Prophet of guidance, our master Mohammad, peace be upon him, and after his prophethood, the doors of the heavens were closed in the face of anyone who

tried to eavesdrop under the dome of the earthly sky. Allah Almighty says: "And we have certainly touched the heaven, and found it filled with powerful guards and burning flames [8]. And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him [9]. And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course " [72:10]. They have become unable to investigate the conditions and destinies of people after they had roamed before, prolonged, denied and exploited.

Ibn Abbas reported: "While the Messenger of Allah, peace be upon him, was sitting with a group of his companions, a shooting star appeared and illuminated the sky. The Messenger of Allah, peace be upon him, asked, 'What did you used to say about such a thing in the pre-Islamic era when you saw it?'

They replied, 'We used to say that it indicated the death or birth of a great person.' The Messenger of Allah, peace upon him, said, 'It is not cast for the death or birth of anyone, but when Allah, the Almighty and Glorious, decrees a matter, the bearers of the Throne exalt Him and glorify Him, then the inhabitants of the heavens, who are below them, do the same until this glorification reaches the lowest heaven. Then, the angels of the sixth heaven ask the angels of the seventh heaven, 'What has your Lord said?' They inform them, and they inquire from each other until this news reaches the angels of the lowest heaven, whereupon the devils intercept this news and attempt to overhear it. They carry it to their friends and mix it with more lies.¹"

The Prophet, peace be upon him, once asked people about the fortune-tellers, and he said, "They are nothing." They replied, "O Messenger of Allah,

¹ Sunan At-Tirmidhi, as narrated by Bashar (5/215), from Ibn Abbas

sometimes they inform us of something that turns out to be true." The Prophet, peace be upon him, said, "That statement is from the truth, snatched by the jinn and conveyed to his confidant, who then mixes it with a hundred lies.¹"

Our Prophet, peace be upon him, is the only reliable source who receives revelations from his Lord that guide both human and jinn worlds. Allah says about them in Surat Al-Jinn, "And among us are Muslims, and among us are the unjust. So whoever has submitted to Allah, then those have sought out the right course" [72:14]. The unjust are the oppressors who persisted in disbelief after hearing the guidance from the Prophet of guidance. The council of the Prophet, peace be upon him, was attended by people, angels, and righteous jinn, inviting each other to listen, comprehend, and seek guidance.

¹ Sahih Al-Bukhari (7/136) narrated from Aisha

It was necessary to elaborate on this matter so that we can understand the Mohammadan spiritual abilities in this area. The matter of prophethood, guidance, and instruction is absolute and not limited, allowing the Prophet to penetrate other worlds to address anything that might affect his call to Allah and those invited to faith. We will continue this discussion in the following chapters...

25- The Intruded Soul

Night of the Jinn

He is the Prophet of Allah and His messenger, there is no prophet nor messenger after him; entrusted with an everlasting message that will remain until Allah inherits the earth and all that is on it. Our Lord wouldn't leave this message with puzzles and ambiguities, He is exalted high above that. So, He disseminated it to humanity in the purest manner, its night is like its day, and it contains a clear explanation and detailed description of everything. Whatever is difficult to understand for people, our Prophet, peace be upon him, explained. The beloved and chosen one used to say about it, 'Ask me.' He said to his family, 'Ask me from my wealth,' and he said to the Jewish scholars, 'Ask me about whatever you wish.'¹

¹ Sahih Al-Bukhari (1/30) narrated from Abu Musa Al-Ash'ari, and Musnad Ahmad, Al-Risalah (4/311), narrated from Ibn Abbas."

Allah Almighty has granted His Prophet, peace be upon him, spiritual knowledge and abilities that can influence those who seek good and repel those who seek evil. He also allowed him to have access to other worlds and gave him spiritual abilities that enabled him to intervene in these worlds to attract their inhabitants to Islam. Allah said to His Prophet in this regard: "Say: 'It has been revealed to me that a group of jinn listened and said, "We have heard a wonderful Quran [1], which guides to righteousness, so we have believed in it and will never associate anyone with our Lord"' [72:2].

It is unthinkable for the Prophet of Allah to use these abilities for personal gain or profit, as the disbelievers do, who subjugate themselves to other creatures, including the jinn. Some of them worship the devil out of fear, while others turn to him for benefits and interests. The consequence for these people is the

wrath of Allah, and a bad end, as has been mentioned before.

And whoever believes in our Prophet from among these people has been guided and saved from distress and misery. Allah says: "And when we heard the guidance, we believed in it. And whoever believes in his Lord will not fear deprivation or burden" [72:13].

The Prophet, peace be upon him, knew the plots of the devils and guided his companions on them, and we have received this knowledge from them, all thanks be to Allah. One of the things we have learned from Abdullah Ibn Amr Ibn Al-Aas is that the Prophet, peace be upon him, used to say when he entered the mosque, "I seek refuge with Allah the Almighty, and with His Noble Face, and His eternal authority, from the accursed devil." I asked, "Did he do that?" He said, "Yes, and when he said that, the

devil would say, 'He has been protected from me for the rest of the day.'¹"

Narrated Anas Ibn Malik: The Messenger of Allah, peace be upon him, said: "Whoever says when he leaves his house: In the name of Allah, I have relied upon Allah, there is no power or strength except from Allah, it will be said to him: You are guided, defended, and protected. The devil will go far away from him²."

Narrated by Jabir Ibn Abdullah, the Prophet, peace be upon him, said: "When a man enters his home and remembers Allah at the time of entering and when he eats, Satan says: 'You have no place to stay and no dinner.' But if he enters without remembering Allah, Satan says: 'You have found a place to stay.' And if he does not remember Allah at the time of eating,

¹ Sunnan Abi Dawud (1/127), from Abdullah Ibn Amr Ibn Al-'As

² Sunan At-Tirmidhi (5/365), as narrated by Anas

Satan says: 'You have found a place to stay and have dinner.'¹

And on the authority of Zaid Ibn Arqam, the Messenger of Allah, peace be upon him, said, "Verily, these lavatories are frequented by jinns, so when anyone of you goes to the lavatory, let him say, 'I seek refuge in Allah from filth and evil spirits.'²

The Messenger of Allah, peace be upon him, did not content himself with teaching his companions what they should say, but he also delved into teaching them the meaning of what they say and its impact in other worlds. Abu Sa'id Al-Khudri reported: I heard him saying: "Verily, there is a group of jinn in Al-Madinah who have embraced Islam. So, whoever sees anything of these 'awamir' (immense creatures),

¹ Sahih Muslim (3/1598), and Ahmad, Ibn Majah, An-Nasai, and Ibn Hibban, on the authority of Jabir, may Allah be pleased with him

² Ibn Hibban in his Sahih (1406), Ahmad in his Musnad (19350), Abu Dawud in his Sunan (6), and Ibn Majah (296), narrated from Zaid Bin Arqam

he should warn it three times. If it appears before him after that, he should kill it, for it is a devil.¹

And from Amir Ibn Abdullah who said: Abdullah said, "Indeed, Satan may take the form of a man and come to people and relate to them false stories causing them to disperse. Then one of the men will say, 'I heard from a man who I know his face, but I don't know his name who related (this story) to me.'²"

Not only that, but the Prophet, peace be upon him, also provided the scholars of this nation with detailed information about the jinn and their methods of operation. Ibn Abbas reported that a man went out and two men followed him, and a man was reciting behind them, saying, "Go back." So, they went back, and he said to them, "These are two devils, and I have not ceased to follow them until I drove them away. When you come to the Prophet, peace be upon him, give him my greetings and inform him that we are in

¹ Sahih Muslim (4/1757), on the authority of Abu Sa'id Al-Khudri

² Sahih Muslim (1/12), on the authority of Abdullah Ibn Masud

the gathering of our charity. If it is suitable for him, we will send it to him." The Prophet, peace be upon him, then forbade seclusion¹, meaning that a person walks alone or sleeps alone at night.

The Messenger of Allah, peace be upon him, used to disclose about these realms only to the extent that his companions could comprehend. It is narrated by Mohammad Ibn Sirin, from Abu Hurairah, may Allah be pleased with him, who said: "The Messenger of Allah, peace be upon him, entrusted me with the duty of keeping the zakat of Ramadan, and someone came to me to receive it. He began to take a handful of food, so I took hold of him and said, 'I swear by Allah, I will take you to the Messenger of Allah, peace be upon him.' He said, 'I am in great need, and I have family to support, and I have a severe need.' I said, 'I will let you go.' So, I let him go, and in the morning,

¹ Musnad Ahmad (4/308), narrated by Ibn Abbas

the Prophet, peace be upon him, asked me, 'Abu Hurairah, what did your prisoner do last night?' I said, 'O Messenger of Allah, he complained of a great need and has a family, so I felt sorry for him and let him go.' The Prophet, peace be upon him, said, 'Indeed, he lied to you and will return.' So, I waited for him, and when he returned and began to take a handful of food, I took hold of him and said, 'I swear by Allah, I will take you to the Messenger of Allah, peace be upon him.' He said, 'Let me go, for I am in great need and have a family, and I will not return.' So, I felt sorry for him and let him go. In the morning, the Prophet, peace be upon him, asked me, 'Abu Hurairah, what did your prisoner do last night?' I said, 'O Messenger of Allah, he complained of a great need and has a family, so I felt sorry for him and let him go.' The Prophet, peace be upon him, said, 'Indeed, he lied to you and will return.' So, I waited for him a third time, and when he returned and began to take a

handful of food, I took hold of him and said, 'I swear by Allah, I will take you to the Messenger of Allah, peace be upon him. And this is the last of the three times that you will assume that I will feel sorry for you.' He said, "Let me teach you some words that will benefit you with Allah." I said, "What are they?" He said, "When you go to bed, recite Ayat Al-Kursi: {Allah! There is no god but He, the Living, the Self-Subsisting, Eternal} [2: 255] until you finish the verse. Then there will be a protector for you from Allah, and Satan will not come near you until morning." So, I followed his advice and Satan did not come near me until morning. The next morning, the Messenger of Allah, peace be upon him, asked me, "What did your prisoner do last night?" I said, "O Messenger of Allah, he claimed that he could teach me some words that would benefit me with Allah, so I let him go." He said, "What were they?" I said, "He told me to recite Ayat Al-Kursi from the beginning

until the end and said that Allah would protect me, and Satan would not come near me until morning." The Prophet, peace be upon him, said, "Verily, he has told you the truth, although he is a liar. Do you know with whom you were speaking for the past three nights, O Abu Hurairah?" I said, "No." He said, "That was a devil.¹"

These special spiritual abilities of the Prophet, peace be upon him, were not subject to the approval of the enemies of Allah and the devils of the earth. So, when the enemies of the Prophet among humans were unable to harm our Prophet, peace be upon him, the devils themselves attempted to harm him directly and without any intermediary. The Prophet, peace be upon him, said: "Last night, a jinn tried to disturb my prayer, but Allah enabled me to overpower him. I wanted to tie him to one of the pillars of the mosque

¹ Sahih AL- Bukhari (3/101), on the authority of Abu Huraira

so that you all could see him in the morning, but then I remembered the supplication of my brother Sulaiman: 'O Allah, grant me a kingdom that no one after me will have.' So, I let him go humiliated.¹"

The Messenger of Allah, peace be upon him, did not just mention this to the companions in words, but he also taught some of them how to resist the devils. Abu Sa'id Al-Khudri reported: "The sky was filled with lightning on that night when the Messenger of Allah, peace be upon him, went out to perform the Isha prayer. He saw Qatadah Bin Nu'man and said, 'What brings you out, O Qatadah?' Qatadah said, 'I knew, O Messenger of Allah, that few would be present for the night prayer, so I wanted to be one of them.' The Prophet, peace be upon him, said, 'When you have prayed, stay where you are until I tell you to move.' After the Prophet, peace be upon him, finished his prayer, he gave him an 'urjun (a kind of

¹ Sahih AL- Bukhari (4/162), on the authority of Abu Huraira

stick) and said, 'Take this, it will light up for you a distance of ten yards ahead of you and behind you. If you enter your house and see a blackness in a corner of your house, strike it before you speak, for it is Satan.' He said, 'So he did that, and we love these 'urjun for this reason¹.'"

The notable thing about this story is that the Prophet, peace be upon him, knew what was waiting for this companion in his house. With the grace of Allah in the Islam of the jinn through the Prophet's, peace be upon him, hand, and their attendance in his gatherings, the Prophet used to influence his companions on them and stir up a spirit of competition among them. Jabir Ibn Abdullah narrated that the Prophet, peace be upon him, went out to his companions and recited Surat Al-Rahman from the beginning to the end, and they remained silent. He then said, "I have recited it to the jinn on

¹ "Sahih Ibn Khuzaymah" (3/ 81) and "Musnad Ahmad" (18/ 169) from Abu Sa'id Al-Khudri

the night of the jinn, and they responded better than you. Whenever I came to the verse, 'Then which of the favors of your Lord do you deny?' [55:13], they would say, 'We do not deny any of Your favors, O our Lord, so to You is due all praise.'¹

And whoever wants to increase knowledge about the Prophet's, peace be upon him, spiritual abilities, he should refer to the hadith of the companion Abdullah Ibn Mas'ood about the night of the jinn. When he was asked: 'Did anyone among you witness the night of the jinn with the Messenger of Allah, peace be upon him?' He said: 'No, but we were with the Messenger of Allah on a certain night, and we lost him. So, we searched for him in the valleys and mountains. We said: He might have been taken captive or killed. We stayed until dawn with a man who happened to be with us that night. When we woke up, we saw the

¹ Sunan Al-Tirmidhi Bashir (5/252), on the authority of Jabir

Prophet coming from the direction of Hira'. We said: O Messenger of Allah, we lost you and searched for you but could not find you, so we spent the night with a man who was with us. He said: 'I was called by the caller of the jinn, and I went with him and recited the Quran to them.' He said: 'Then the Prophet led us and showed us their traces and the traces of their fires. We asked him for provisions, and he said: 'Every bone on which the name of Allah is recited is your provision, and every dropping (that is dung) which will feed your beasts is your provision.' He then said: 'Do not use these two things for cleaning yourselves after relieving yourselves, for they are the food of your brothers among the jinn.'¹

And in a narration from Ibn Mas'ud, the Prophet, peace be upon him, drew a line for him on that night and said to him, "Do not leave, for if you leave this

¹ Sahih Muslim (1/332) narrated by Alqamah

place, you will not see me, and I will not see you until the Day of Judgment." Abdullah saw that the blackness had covered the Prophet, peace be upon him, so he feared for him. He said, "When it was close to dawn, the Prophet, peace be upon him, came to me and asked, 'Did you sleep?' I said, 'No, by Allah, and I had intended to call out to the people when I heard you striking them with your staff and saying, 'Sit down.' He, peace be upon him, said, 'If you had left, I would not have been safe from them taking you away.' Then he said, 'Those jinn saw in the corpse among them, so I ruled between them with justice¹.'" "

In summary, no believer should fear the jinn as much as they should fear human devils. Allah has taken it upon Himself to repel the plots of the jinn and has subjugated those who have embraced Islam among

¹ "Kanz al-Ummal" narrated by Abdullah bin Masud (15234) "Al-Jami' li-I-Ahkam" by Abdul Razzaq

them to protect the believers. As long as the believer adheres to the Quranic injunctions and the teachings of our Prophet, peace and blessings be upon him, there is no fear or sorrow. All sorrow and regret is for those who succumb to human devils, especially the companions of evil, no matter how high their social status or how low it is. Allah has promised to protect His righteous servants and those who are most faithful to His trust. All that has been mentioned is to make it clear that the Messenger of Allah, peace and blessings be upon him, possessed multiple spiritual abilities. Those who belittle this great Prophet have failed and lost, especially those who claim that the mission of the Prophet, peace and blessings be upon him, has ended. Such people have lost faith in their hearts, and to Allah we belong and to Him we shall return.

26- The Release of the Soul

Praise be to Allah who created death and life to test you [as to] which of you is best in deed, and He is the Exalted in Might, the Forgiving" [67:2] And may peace and blessings be upon the Prophet of Mercy who said, "Be in this world as if you were a stranger or a traveler on a path."¹

The soul is now preparing to move on, as the test of worldly life is nearing its end. The Divine command is almost due for the fulfillment of the trust, which is the soul that Allah Almighty entrusted to the son of Adam. Allah says: "To test which of you is best in deed". So how is this done? And where does the soul go?

¹ (Al-Bukhari) 6053, (Al-Tirmidhi) 2333, on the authority of Abdullah Ibn Umar

There's no need for panic or alarm! Aren't we believers? Hasn't our Lord entrusted us to believe in Allah and the Day of Judgment? Shouldn't we be certain of the coming reality that cannot be avoided? Therefore, there's no need to worry or hide, just like the ostrich burying its head in the sand. It's the truth and it's definitely coming. Allah says: "Then, surely after that, you will die [15]. Then surely, on the Day of Resurrection, you will be raised up" [23:16].

The lifespans of people are written on the day their souls are breathed into them while they are still embryos in their mothers' wombs. Then the list of deaths is issued in the month of Sha'ban every year. The Messenger of Allah, peace be upon him, said, "Lifespans are determined from Sha'ban to Sha'ban, such that a man may marry and have a child, and his name has already been written among the dead."¹

¹ Al-Dailami narrated it from Abu Hurairah

One of Allah's mercies to His servants is that He never closes the door of repentance on anyone until their time comes. Allah says: "And repentance is not for those who go on doing evil deeds, until, when death approaches one of them, he says: 'Now I repent,' nor for those who die while they are disbelievers. For such We have prepared a painful torment" [4:18].

When the time comes, the opportunity for repentance has passed; on that Prophet Mohammad, peace be upon him, said: "Allah accepts the repentance of His servant as long as he is not in the throes of death (Al-Gharghara)¹". Allah Almighty says: "Do they wait except that the angels should come to them or there

¹ Imam Ahmad, Abu Dawud, At-Tirmidhi, Ibn Majah, and Ibn Hibban reported from Abdullah ibn Umar that the Prophet, peace be upon him, said, "Verily, Allah accepts the repentance of His servant as long as the soul does not reach the throat (at the time of death)." "Al-Gharghara" (gargling) is when the water enters only into the throat and remains in the mouth.

comes the command of your Lord? Thus, did those before them. And Allah did not wrong them, but they had been wronging themselves. Then, the evil consequences of what they did overtook them. And those who have wronged of these [people] - the evil consequences of what they earned will strike them. They will not cause failure [to Allah]" [6:158].

And the believer is given glad tidings at the time of death when those around him are cut off from him, and his eyesight opens. The soul of the believer is not taken except after the Angel of Death and his assistants have greeted him, and they say to him, "Your Lord sends greetings to you, so be at peace." Allah Almighty says: "Those whom the angels take in death [while] they are pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do" [16: 32].

A man came to Um Salamah, may Allah be pleased with her, and said, "So and so is dying." She said to him, "Go, and when you see him in agony, say: 'Peace be upon the messengers, and praise be to Allah, the Lord of the worlds.'¹"

The moment of death is called "al-nazaa" in Arabic (according to "The Tongue of the Arabs"), and the root of "nazaa" means pulling or extracting. The soul is dispersed throughout the entire body, and it begins to be extracted from the bottom of the feet and toes, ascending upwards until it exits from the top. Ibn Abi Al-Dunya narrated from Ikrimah in the verse of Allah, "Nay! When the soul reaches up to the throat [26], and it is said, 'Who can cure him?'" [75:27], that some of the angels of death say to each other: "Who

¹ Al-Suyuti, "Explanation of the Chests with an Explanation of the State of the Dead and the Graves", p. 40

will elevate his soul from the bottom of his foot to the place of his departure¹? And which angels will do this: the angels of punishment or the angels of mercy?²

And the soul will have reached the throat, and Allah says, “Why then ‘are you helpless’ when the soul ‘of a dying person’ reaches ‘their’ throat [83], while you are looking on? [84], And We are nearer to such a person than you, but you cannot see” [56:85].

The soul of the believer departs with ease, as Allah says, "And by those [angels] who bring the soul gently" [79:2]. This refers to the angels who are entrusted with taking the souls of the believers and who gently and smoothly remove them.

¹ Narrated by Ibn Abi Al-Dunya from Ikrimah, the same source, (p. 50).

² The same source, page 67, and from Ibn Abbas, "Who will ascend with his soul to the sky?" Tafsir Al-Waseet - Majma' Al-Buhuth (10/1692)

As for the souls of the disbelievers, the angels extract them harshly, as Allah says, "By those [angels] who take out [the souls of the disbelievers] violently" [79:1] from their feet to their throats. This stage is called the agony of death, as Allah says, "And the agony of death will bring the truth; that is what you were trying to avoid" [50:19].

And Allah Almighty describes this scene with His saying: "And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant" [6: 93].

The process of passing away differs from person to person. For a believer, the soul departs smoothly and easily, while for a disbeliever who performed a good deed, the pangs of death are eased as a reward for their good action. This enables them to receive their reward in this world. On the other hand, a believer who still has some sins left will find the process more difficult in order to expiate their sins before departing the world without any sins¹. The Messenger of Allah, peace be upon him, said: "The soul of a believer departs like a drop of water, while the soul of a disbeliever gushes out like pus from a sore. A believer may commit a sin which becomes more difficult for him at the time of death, so he is purified by it, while a disbeliever may do a good deed which becomes easier for him at the time of death, so he is rewarded for it."²

¹ Hadith: "Death is an expiation for every Muslim" (reported by Anas); [Source: Majalis wa Jawaahir al-Ilm (1/354)]

² The Great Dictionary of Tabarani (10/79) and Shu'ab Al-Iman (12/456), on the authority of Abdullah Ibn Masud

The Prophet, peace be upon him, said, "The believer dies with sweat on his forehead¹". This sweat on the forehead may be due to the severity of what remains of his sins, which he is being purified from at the time of death, or it may be due to shyness when some of his sins are presented to him. Mujahid said: "We have learned that the soul of a believer does not depart until his deeds, good and bad, are presented to him."²

Salman Al-Farisi, may Allah be pleased with him, reported: "I heard the Messenger of Allah (peace be upon him) saying, 'Watch for the signs of a dying person, and when you see them, then know that his soul is in a state of submission. When his eyesight is blurred, and his forehead is covered with beads of sweat, and his throat becomes obstructed, this is a mercy from Allah which descends upon him. But when his throat makes a gurgling sound, and his

¹ Narrated by At-Tirmidhi, An-Nasai, and Ibn Majah, from Buraida

² Al-Suyuti, Sharh Al-Sudur, p. 81

complexion changes, and foam appears at his mouth, then know that this is a punishment from Allah which has befallen him ¹".

The Prophet, peace be upon him, entered upon Abu Salama (may Allah be pleased with him) when he was on his deathbed. As his eyes began to roll back, the Prophet, peace be upon him, reached out his hand to him, but Abu Salama closed his eyes. The family members of Abu Salama began to cry out, but the Prophet, peace be upon him, quieted them and said, "When the soul departs, the eyes follow it. The angels attend the dying and accept what the family says." Then he, may Allah's blessings be upon him, said, "O Allah, elevate the rank of Abu Salama among those who are guided, and be his deputy among the

¹ "Record of the News of Qazvin" (1/ 168), as narrated by Sa'id Ibn Suqah

grieving. Forgive us and him on the Day of Judgment¹."

As it is recommended to say when closing the eyes: "In the name of Allah, and upon the religion of the Messenger of Allah."²

Yet, the last temptation of Satan remains; the Prophet, peace be upon him, said: "Prepare your dead and teach them to say 'La ilaha illallah' (there is no god but Allah), and give them glad tidings of Paradise, for Satan is closest to man at the time of death. I swear by Allah, no servant dies until all his veins suffer severe pain³."

¹ Musnad Al-Bazzar = Al-Bahr Al-Zakhkhar (9/121), on the authority of Abu Bakrah, may Allah be pleased with him

² Musannaf Ibn Abi Shaybah (2/448), Al-Sunan Al-Kubra by Al-Bayhaqi (3/541), from Bakr Ibn Abdullah

³ "Hilyat Al-Awliya' wa Tabaqat al-Asfiya" (5/186), reported by Wathilah ibn al-Asqa'

And it has been reported: "Verily, the angels surround the servant and keep him confined, and if not for that, he would wander in the deserts and wilderness due to the severity of the pangs of death."¹ The Prophet, peace be upon him, said, "...then the angel of death sits at his head, and the angels crowd around him, and each angel places his hand on a part of his body..."²

It is said that Satan appeared to the Prophet, peace be upon him, holding a bottle of water and said, "I will sell it in exchange for people's faith at the time of their death." The Prophet, peace be upon him, cried, and Allah revealed to him, "I will protect my servants from his plots in that state (that is at the time of death)"³. The Prophet, peace be upon him, used to say, "I seek refuge in Allah from Satan, from his

¹ "Sharh Al-Sudur bi Sharh Hal Al-Mawt wa Al-Qubur" (p. 39), attributed to Anas who narrated it from the Prophet, peace be upon him

² "Sharh Al-Sudur bi Sharh Hal Al-Mawt wa Al-Qubur" (p. 57)

³ Ruh Al-Bayan (10/315)

blowing, his spitting, and his suggestion," and this is in accordance with Allah's saying, "And say, 'My Lord, I seek refuge in You from the incitements of the devils [98]. And I seek refuge in You, my Lord, lest they be present with me'" [23: 98]. That is: Protect me from Satan's presence in all situations and at all times, including the time of death, which is the most difficult of situations.¹

According to “Revival of Religious Sciences” (Ihya Ulum Al-Din), Satan appeared to some of the Allies of Allah at the time of their death, and they still had some life left in them. Satan said to one of them, "Have I let you go, O so and so?" and he replied, "No, not yet²." One of the things that can make death easier is reading some Quran, especially Surah Yasin, as the

¹ "Al-Tafsir al-Wasit - Majma' Al-Buhuth (6/1330); the most appropriate time to seek refuge in Allah from Satan is during prayer, recitation of the Quran, and at the time of death

² Ihya' 'Ulum al-Din" (Revival of the Religious Sciences) (3/ 414). It is mentioned this incident happened with Imam Ahmad ibn Hanbal, may Allah have mercy on him

Prophet, peace be upon him, said, "There is no person who dies, and Surah Yasin is being read to him, but Allah will make his passing easy."¹ The Prophet, peace be upon him, also said, "Recite Yasin upon your dead²." Many righteous people also used fragrances to honor the presence of the angels of Allah. Salman Al-Farsi said to his family before he died, "What happened to the musk that I brought from Balanjur (a region in the Caucasus)?" They said, "Here it is." He said, "Damp it and then sprinkle it around my bed, for I will be visited by those who smell fragrance and do not eat food." Then he passed away, may Allah be pleased with him³.

It appears that using the Siwak and having a good-smelling breath facilitates the departure of the soul,

¹ In the book "Kanz al-Ummal" (15/563), Abu Nu'aym narrates from Abu Darda' and Abu Dharr together

² Reported by Ibn Abi Shaybah, Ahmad, Abu Dawud, Al-Nasa'i, Al-Hakim, and Ibn Hibban, on the authority of Mu'qil Bin Yasar

³ Recorded in Al-Jami' al-Saghir (2/91), (The Compilation of Qazvin's News), and narrated by Sa'id Bin Suqah

as some scholars have cited the narration of Aisha in Sahih about the story of the Prophet's, peace be upon him, using the Siwak of her brother Abdur-Rahman at the time of his death. Perhaps this also hastens the work of the angels who love pleasant smells and dislike foul odors.

The repetition of 'There is no god but Allah' should not be absent from one's mind until the dying person says it, making it their last words in this world. The Messenger of Allah, peace be upon him, said, “Teach your dying ones to say, 'There is no god but Allah'.¹” He also said, “Whoever's last words are 'There is no god but Allah' will enter Paradise².”

Abu Huraira reported that “when a person dies, the angels ask, 'What did he send forth?' And the people

¹ Sahih Muslim (2/631), narrated by Abu Sa'id al-Khudri and Abu Huraira

² Sunan Abu Dawud (5/34), narrated by Mu'adh Bin Jabal, and Imam Ahmad narrated it from Mu'adh

(that is family and inheritors) ask, 'What did he leave behind?'¹' (referring to his wealth and inheritance).

It was necessary to describe the state of the dying person in order for us to understand what the soul sees and hears from the words and actions surrounding it. It is the way of creation, and it is narrated that when Allah touched Adam's back and brought out his offspring, the angels said, "O Lord, they will fill up the earth!" Allah Almighty said, "I shall make death," and they said, "O Lord, they will not be happy with life!" He said, "I shall make hope²."

So, hope is a mercy from Allah, by which people's means of livelihood are regulated, their struggle for

¹ Shu'ab Al-Iman" (13/84)

² "Remembrance of the Affairs of the Dead and Matters of the Hereafter" (page: 344)

survival is maintained, their desire for offspring is preserved, and their efforts for construction and improvement is sustained.

The believer, in reality, was not created for perishability, but for eternity and comfort in forever bliss. This is if he takes heed and finds in his striving the means to be transferred from the 'house of toil' to the 'house of reward'. So, congratulations to the one who understood and sought the pleasure of Allah, for the best deeds to settle in the abode of permanent residence.

27- Witnesses of the Soul

“What does the soul witness when the time comes, and death is a better preacher? A woman complained to Aisha, the respected wife of Prophet Mohammad, peace be upon him, about the hardness of her heart, so the mother of the believers said: “Remember death more often, it will soften your heart.”

Hardness of the heart will not be relieved unless one reflects; and people's rage will not subside, nor will they stop fighting over worldly matters unless they are awake. For that, the best advisor is the Book of Allah and the teachings of Prophet Mohammad, peace be upon him. Once, Umar entered upon the Messenger of Allah, peace be upon him, while he was lying on a mat that left marks on his side. Umar said: “O Messenger of Allah, if you took a softer bed than this.’ The Prophet replied: ‘What do I have to do with

the world? What is my example and the example of the world but like that of a traveler who took shade under a tree for an hour in a hot day then moved on and left it.¹”

Did the Prophet, peace be upon him, love death for its own sake? Of course not. The Prophet's wife, Aisha, narrated that the Prophet, peace be upon him, said, "Whoever loves to meet Allah, Allah loves to meet him. And whoever hates to meet Allah, Allah hates to meet him." She then asked, "O Messenger of Allah, we all hate death." He replied, "That is not what it means. Rather, when a believer is given the good news of Allah's mercy, pleasure, and paradise, he loves to meet Allah, and Allah loves to meet him. As for the disbeliever, when he is given the news of Allah's punishment and anger, he hates to meet Allah, and Allah hates to meet him."²

¹ Reference to a hadith in Musnad Ahmad (4/473) narrated by Ibn Abbas

² Al-Bukhari and Muslim reported this hadith from Aisha

On that, Prophet Mohammad, peace be upon him, also said, "The world is a prison for the believer, and a paradise for the disbeliever."¹ The Prophet, peace be upon him, said: "The world is a prison for the believer and a paradise for the unbeliever. When a believer departs from this world, he departs from the prison and enters into the gardens and blessings (of Paradise)."² (Indeed, drought and famine are part of the Sunnah). The Prophet, peace be upon him, said: "Death is an expiation for every Muslim"³.

Let us review what the servant experiences from the moment his time comes: The first to know about the servant's death are the guarding angels because they ascend with his deeds and descend with his

¹ Sahih Muslim (4/2272), on the authority of Abu Hurairah

² Musnad Ahmad, Al-Risalah (11/442), narrated by Abdullah Ibn Amr

³ Shu'ab Al-Iman (12/ 294) narrated by Anas Ibn Malik

provisions. If no provision is sent down for him, they know that he is dead¹.

The soul ascends from the bottom of the servant's foot to exit from the top of his head. When it reaches the throat, the deceased is unable to speak and enters the afterlife. Allah says, "And why do you not, when it reaches the throat [83] and you are at that time looking [84], and Our angels are closer to him than you, but you do not see " [56: 85]. The deceased sees the angels, but those gathered around him cannot see them. Then, a record of his deeds is presented to him. Mujahid said, "We were told that the soul of the believer does not come out until his deeds, both good and bad, are presented to him."² The deceased's forehead sweats with shame from what is presented to him.

¹ Al-Suyuti, Sharh Al-Sudur, reported from Al-Dinawari in Al-Majalisa, from Rashid Ibn Sa'd, from the Prophet, peace be upon him, p. 54

² Al-Suyuti, Sharh Al-Sudur, reported from Al-Dinawari in Al-Majalisa, from Rashid Ibn Sa'd, from the Prophet, peace be upon him, p. 81

When the Prophet, peace be upon him, visited a sick person he said: "There is no vein that does not hurt from it", except that he said: "A messenger has come to him from his Lord, so he gave him the good news that there is no punishment for him after it." And the Prophet, peace be upon him, entered upon a man from his companions who was sick and said: "How do you find yourself?" He said: "I find myself desirous and fearful." He said: "By the One in Whose hand is my soul, they do not come together for anyone in this state except that Allah gives him what he hopes for and protects him from what he fears.¹"

One day, the Prophet, peace be upon him, entered upon a Bedouin who was sick, and said to him, "There is no harm, it is a purification, Allah willing." The Bedouin said, "Did you say purification? No, it is a fever that is boiling inside me, affecting an old

¹ "Shu'ab Al-Iman" (Branches of Faith), (12/314) on Ubayd Ibn Umayr

man, making him delirious, and almost driving him insane." Upon hearing this, the Prophet, peace be upon him, said, "Then it certainly is¹."

And as for the martyr, it is from Allah's honor upon him that he does not feel pain. The Messenger of Allah, peace be upon him, said: "The martyr does not feel the pain of being killed except as one of you feels the pain of being bitten."²

The Messenger of Allah, peace be upon him, said to Anas, "O my son, if you can, do not sleep except in a state of ablution, for whoever dies while in a state of ablution will be given the testimony (of faith) from the angels³." Many people miss out on this honor due to their ignorance or the ignorance of their families.

¹ Sahih Al-Bukhari (7/117), narrated by Ibn Abbas (may Allah be pleased with them)

² Musnad Ahmad (13/334), Tirmidhi, Ibn Majah, Ibn Hibban, and Al-Tabarani in Al-Awsat, on the authority of Abu Hurairah

³ Al-Mu'jam Al-Sagheer by Al-Tabarani (2/101) and Al-Awsat (6/123), narrated by Anas

We have seen this when the time of death approached for the esteemed Sheikh Ahmad Kftaro, where he asked our Sheikh, may Allah have mercy on him, to perform ablution for him. Similarly, our Sheikh asked his family to perform ablution for him in his final moments.

As for the souls of the close ones, they have a share with their Lord. The Messenger of Allah, peace be upon him, said: "... The Angel of Death sits by his head, and the angels surround him. Each of the angels places his hand on a limb of his, and that white silk and the fragrance of musk are placed under his chin. A door to Paradise is opened for him, and his soul travels to the edge of Paradise where it is met by his wives, its silence, and the fruits of Paradise. His wives become eager for him and silence themselves in anticipation. The soul is taken away gently, and the Angel of Death says, 'O you good soul, come out to the fragrance of the blooming Sidrah tree, a tamarisk

tree of the farthest boundary, a shade extended, and a flowing river.' The Angel of Death shows more tenderness towards him than a mother towards her child. He knows that this soul is beloved to his Lord and honored by Him, so he seeks with his tenderness to please Allah for the sake of that soul, and the soul is extracted like a hair is removed from dough. If his soul comes out while the angels are around him, they say, 'Peace be upon you, enter Paradise because of what you used to do.' This is the saying of Allah: "Those whom the angels take in a good way"; "As for the souls of the close ones, they will have comfort, fragrance, and a garden of delight". The word 'comfort' means relief from the pains of death, and 'fragrance' is what he receives when his soul departs, and the 'garden of delight' is either in front of him or facing him.

When the Angel of Death takes his soul, the soul says to the body, "May Allah reward you well on my behalf. You were quick to obey Allah Almighty and slow to disobey Him. Congratulations to you today, for you have been saved and delivered." The body says the same thing to the soul. The earth cries for him, for he used to obey Allah on it, and every door in the sky through which his deeds ascended and his sustenance descended for forty nights, until his soul is taken. The angels, numbering five hundred, stand by his body and do not allow the children of Adam to turn it over to their sides. The angels turn it over before them and shroud it in the finest shrouds and enshroud it with the finest perfume. He then rises from the door of his house to the door of his grave, where two rows of angels receive him with forgiveness. At that point, Satan cries out, and his scream causes some of his bones to break, saying to

his followers, "Woe to you! How did this servant escape from you?" They reply, "He was protected."¹

The Prophet, peace be upon him, urged his companions to hasten in burying the dead. He said, "Whoever dies in the morning, should not be kept waiting, but should be buried right away. And whoever dies at night, should not be kept waiting, but should be buried right away²." He also said to a group who delayed burying their dead, "Hurry up and bury your companion."³

The living should not take the body of the deceased lightly when washing and placing it in the grave. The Prophet, peace be upon him, said, "Breaking the bone

¹ "Explanation of the Chests with Explanation of the State of the Dead and the Graves (p. 57). Attributed to Abu Ya'la in his Musnad and Ibn Abi Dunya, via the route of Yazid al-Raqashi from Anas from Tamim Al-Dari

² "The Great Dictionary of Tabarani (12/421), narrated by Ibn Umar

³ "The Tafsir of Al-Qurtubi (4/298)

of the dead person is like breaking it when he is alive.¹"

The deceased sees what is being done to them. The Messenger of Allah, peace be upon him, said: "The deceased knows who is washing, shrouding and carrying them to their grave²." And Hudhaifah said: "The soul is in the hands of the angel when the body is being turned over. When they carry it, it follows them, and when they place it in the grave, it stays there³."

Um Al-Darda' said to a man named Abu Hazza: "Shall I tell you what the dead person says on his bed?" He said: "Yes." She said: "He calls out to his family, neighbors, and those who carry his bed, saying, 'Do not let the world deceive you as it

¹ "Sunan Ibn Majah, as narrated by Al-Arnaut, (2/541), on the authority of Aisha (Also reported by Imam Ahmad, Abu Dawud, and Ibn Hibban)

² "Al-Mu'jam Al-Awsat (7/257), reported by Abu Sa'eed

³ "Proof of the Punishment of the Grave" by Al-Bayhaqi (p. 53)

deceived me, and do not let it play with you as it played with me, for my family did not carry any of my sins, and if they did, they would have been accountable before Allah today. Um Al-Darda' said: 'The world is more alluring to the heart of a person than Harut and Marut, and no servant ever preferred it without it making him regret it.'¹

As narrated by Anas that the Prophet, peace be upon him, said: "There is no human being except that he has two doors in the sky, a door for his good deeds to ascend through and a door for his sustenance to descend through. When a believing servant dies, he is mourned for."²

Ibn Abbas was asked about the saying of Allah, "So neither the heavens nor the earth wept for them"

¹ "Al-Zuhd" by Ahmad Ibn Hanbal (p. 136)

² "Sharh Al-Sudur" (pp. 97-98-99) compiled by Al-Tirmidhi, Abu Nu'aym, Abu Ya'la, and Ibn Abi Al-Dunya

[44:29]; "Do the heavens and earth weep for anyone?" He replied, "Yes, there is no created being but that it has a door in the sky through which it receives its provision and through which its deeds ascend. When a believer dies, his door in the sky through which his deeds ascend and his provision descends is closed, and this makes the heavens weep for him. Similarly, when his place of prayer on earth and the place where he remembered Allah are lost, the earth weeps for him. However, when the people of Pharaoh were destroyed, they left behind no good deeds or acts that would ascend to Allah, so the heavens and earth did not weep for them¹." The Prophet, peace be upon him, said, "The heavens and earth do not weep for the disbeliever²." When Umar (may Allah be pleased with him) was struck, Suhaib began to say, "Oh my brother." Umar replied, "Do

¹ "Sharh al-Sudur bi Sharh Hal al-Mawta wa Al-Qubur" (p. 97-98-99) compiled by Ibn Jarir

² "Shu'ab al-Iman" (12/295), from Shurayh ibn Ubayd Al-Hadrami

you not know that the Prophet (peace be upon him) said, 'Verily, the deceased is punished by the weeping of the living?'¹ And what is meant by this is lamentation, striking of the cheeks, and tearing of the clothes.

When Mu'adh Bin Jabal fainted, his sister began to say, "Oh, Woe to me, what has happened to him?" When he regained consciousness, he said, "You have been harming me today." She said, "It was difficult for me not to harm (mourn) you." He said, "There is still an intense angel who is ready to respond whenever you say 'woe to me.' He would say, 'Is that what you want?' I would say 'no'.²"

When a funeral procession walks, the soul stands up at the feet of its owner, facing those who walk behind it. The Prophet, peace be upon him, said, "When the

¹ Sahih Al-Bukhari (2/80)

² Al-Tabarani's Al-Mu'jam Al-Kabeer (20/35) on the authority of Al-Hasan

funeral is placed, men carry it on their shoulders. If the deceased was righteous, it says, 'Hurry me up, hurry me up.' But if the deceased was not righteous, it says, 'Woe to her! Where are they taking her?' Everything hears her voice except for humans. If a human heard it, he would be stunned.¹"

Umar Bin Al-Khattab advised his son saying, "O my son, when you carry me on the bier, walk with me at a normal pace between the two walking places (that is the place where people walk and the walls of the houses) and be behind the funeral procession, for then if I am amongst the righteous, you will be with them till you reach the burial place of the deceased. If I am not amongst the righteous, then you will be carrying me with a heavy load of sins till you dump me in a ditch of sand. When you have placed me in my grave, then pour dust over me in one go, and

¹ Sahih Al-Bukhari (2/100), on the authority of Abu Sa'eed Al-Khudri (may Allah be pleased with him)

recite a portion of the Quran over me¹." The Prophet, peace be upon him, also emphasized the importance of hastening the burial and reciting a portion of the Quran near the head and feet of the deceased in their grave.

Prophet Mohammad, peace be upon him, said: "When any one of you dies, do not keep him for long and hasten him to his grave, and let one of you recite Surah Al-Fatihah at the head of the deceased and the other at his feet, and complete the recitation of Al-Baqarah in his grave²."

It is recommended to say when burying the deceased: "In the name of Allah, and in the path of Allah, and on the religion of the Messenger of Allah. O Allah, grant him protection from the punishment of the

¹ Ibn Abi Shaybah's Musannaf (2/480), on the authority of Abdullah Ibn Umar

² In Shu'ab al-Iman by Al-Bayhaqi (11/472) and in Al-Mu'jam al-Kabeer by At-Tabarani (12/444), it is narrated from Abdullah Ibn Umar

grave, the punishment of the Hellfire, and from the evil of the accursed Satan¹." And when the Prophet, peace be upon him, would finish burying the deceased, he would stand by the grave and say, "Seek forgiveness for your brother and ask for his steadfastness, for he is now being questioned."²

Prophet Mohammad, peace be upon him, said, "When a person is laid in their grave, and their companions leave, to the point that they can hear the sound of their sandals, two angels come to him, sit him up, and ask him, 'What did you say about this man Mohammad (peace be upon him)?' He replies, 'I bear witness that he is the slave of Allah and His Messenger.' They say to him, 'Look at your seat in Hellfire, which Allah has replaced with a seat in Paradise.' The Prophet, peace be upon him, said, 'Then the person will see both of them. As for the

¹ Al-Suyuti, Sharh Al-Sudur, p. 105

² Sunan Abi Dawud (3/215) narrated from Uthman ibn Affan

disbeliever or the hypocrite, he will say, "I do not know. I used to say what the people used to say." Then it will be said to him, "You neither knew nor recited." Then a hammer of iron will be struck between his two ears, and he will cry a scream that all those around him will hear except for the jinn and mankind.¹ Contrary, it is said to another man who committed sins, "Who is this man?" He says, "I heard people say something, so I said it." Then he is granted a glimpse of Paradise and he looks at its flowers and what is in it. It is said to him, "Look at what Allah has turned away from you." Then he is granted a glimpse of the Fire, and he looks at it as it destroys itself. It is said to him, "This is your seat. You were doubtful and died in that state, and to it you shall be resurrected if Allah wills."²

¹ Sahih Al-Bukhari (2/90), on the authority of Anas, may Allah be pleased with him

² "Sunan Ibn Majah, Al-Arna'ut Edition (5/335). From Abu Hurairah, may Allah be pleased with him

Death is a transitional station between our actions and our reward and punishment, and it is also a final veil that separates the truthful righteous believers from the disbelievers and evildoers. Mentioning death is nothing but a reminder that wakes up the heedless to correct their ways, and it motivates the believers to increase their worship and righteous deeds. The pleasures of this world are nothing compared to the pleasures of the Hereafter. The Prophet, peace be upon him, said, "What is this world in comparison to the Hereafter except like what one of you puts his finger in the sea? Let him see what he brings out."

Death is a rest for the believer. It has been said about it, "The exit of the soul of the believer from the narrowness of this world to the vastness of the mercy of Allah is like the exit of the fetus from the narrowness of the mother's womb to the vastness of this world." This is how the soul of the believer finds

peace after a long journey. The Prophet, peace be upon him, said, "Death is the adornment of the believer."¹

In conclusion, a message reached Prophet Mohammad, peace be upon him, and was passed on to every believer: "Jibril came to the Prophet, peace be upon him, and said, 'O Mohammad, live as long as you want, for you will certainly die. Do as many good deeds as you want, for you will certainly be rewarded for them. Love whoever you want, for you will certainly leave them. Know that the honor of the believer is in standing at night to pray, and his dignity is in being self-sufficient².'" What a powerful message!

¹ "Shu'ab al-Iman" (12/292), narrated by Abdullah ibn Amr

² Al-Mu'jam Al-Awsat (4/306), from Sahl Ibn Sa'd

28- Interconnected Souls

The soul in the Intermediate State

The Barzakh

Souls are interconnected; some of whose companions have already passed away while others are still waiting, and some of them have not even been born yet. Indeed, the souls of the deceased are connected to each other, and the souls of the living are connected to each other, and the souls of the deceased are connected to the souls of the living. How is that possible?

Firstly, we should know that after death, it is a matter of soul rather than a body. As Wahb Ibn Munabbih said, “As for the body, it is like a shirt that a person takes off. If the shirt is affected by something, then

the body is similarly affected; however, it is the soul that either finds rest or affliction¹.”

Secondly, we should also know that the souls of disbelievers and sinners are imprisoned and restricted; their connection to other worlds is cut off². They were given the opportunity of freedom in faith, but they refused and denied, thus they lost their chance. As for the souls of believers, they enjoy freedom according to their sincerity, deeds, and accomplishments. The Prophet, peace be upon him, was asked about the souls of believers, and he said, "They are in the bodies of green birds, roaming freely in Paradise wherever they wish." They asked, "O Messenger of Allah, what about the souls of disbelievers?" He replied, "They are imprisoned in a

¹ Abdur-Razzaq and Ibn Muzahim in his commentary from Wahb Ibn Munabbih, 89

² Al-Zuhd wa Al-Raqa'iq" by Ibn Al-Mubarak and "Al-Zuhd" by Nu'aym bin Hammad (1/144)

jail (Sijjeen)¹." Salman Al-Farisi said to his brother in faith, Abdullah Bin Salam, "If one of us dies before the other, let him come to him in a dream." Abdullah Bin Salam said, "Would that happen?" Salman replied, "Yes, for the soul of a believer is like a bird that flies wherever it wants on the earth, and the soul of a disbeliever is in a prison (Sijjeen)²."

So, the souls of the prophets and messengers are in the highest place in Heaven (Al-Aliyyin), and the souls of the martyrs are in the crops of green birds that roam in Paradise (Jannah) wherever they wish, as mentioned in the authentic hadith. And the souls of the righteous and the pious are distributed in lofty dwellings in the gardens of bliss; and the souls of those who have recognized Allah and guided others are free to oversee the affairs of those whom they

¹ Sharh Al-Sudur bi Sharh Hal Al-Mawt wa Al-Qubur" (p. 228), narrated by Ibn Manda and Al-Tabarani and Abu Al-Sheikh from Damrah Ibn Habib Mursala

² "Sifat al-Safwah" (1/211), reported by Sa'id Bin Al-Musayyib

guided to Allah and are following their path. And permission is given to some of the souls of the believers to connect with their loved ones and friends, as well as to attend gatherings of knowledge and Quran recitation for the souls of those who used to attend them in their lifetime.

Abdullah Ibn Amr reported: "The world is a prison for the believer and a paradise for the disbeliever. When the believer dies, he is released from it to roam wherever he wishes, and Allah knows best¹."

As we should know thirdly, the grave is not a waiting place, but rather it is either a mercy or a punishment. Zaid Bin Thabit, may Allah be pleased with him, narrated that while the Prophet, peace be upon him, was by a wall of Bani Najjar on his mule and we were with him, the mule stumbled and almost threw him off. Then he saw (some) graves, about six or five or

¹ Ibn Abi Shaybah (7/129) and a similar narration can be found in the book of Az-Zuhd by Abu Dawud (p.257)

four, and said, "Who knows about the occupants of these graves?" A man said, "I do." The Prophet said, "These people are being tested in their graves, and if it were not for the fact that you would stop burying your dead (in them), I would ask Allah to make you hear the punishment in the grave that I am hearing." Then he turned towards us and said, "Seek refuge with Allah from the punishment of the Fire." They said, "We seek refuge with Allah from the punishment of the Fire." He then said, "Seek refuge with Allah from the punishment of the grave." They said, "We seek refuge with Allah from the punishment of the grave." He then said, "Seek refuge with Allah from the trials and tribulations, whether they be apparent or hidden." They said, "We seek refuge with Allah from the trials and tribulations, whether they be apparent or hidden." He then said, "Seek refuge with Allah from the trial of the Dajjal."

They said, "We seek refuge with Allah from the trial of the Dajjal¹."

The Prophet, peace be upon him, passed by a wall in Medina or Mecca and heard the voices of two people being punished in their graves. The Prophet, peace be upon him, said, "They are being punished, yet they did not commit a major sin." Then he said, "Yes, one of them did not clean himself properly after urinating, and the other used to spread malicious gossip." Then he called for a twig, broke it in two, and placed one piece on each grave. He was asked, "O Messenger of Allah, why did you do this?" He said, "Perhaps their torment will be lightened as long as these twigs remain fresh."²

¹ Sahih Muslim (4/2199) narrated by Abu Sa'eed and transmitted from Zaid Bin Thabit

² Sahih Al-Bukhari (1/53) narrated from Ibn Abbas

The first thing that happens in the state of the grave is the return of the soul to its owner. The Prophet, peace be upon him, said: "When a person is placed in his grave and his companions turn away from him, he can hear the sound of their sandals¹." He also said: "Every servant is resurrected in the grave according to his deeds. The believer according to his faith, and the hypocrite according to his hypocrisy²."

Then follows the questioning in the grave. The Prophet, peace be upon him, said: "The people will be tested in their graves by me." He explained this by saying: "The believing deceased will be asked: 'What do you say about this man?' He will ask: "Mohammad?"; they will reply, "yes". He will then reply, 'He is the Messenger of Allah. I believed in him, and I testified to his truthfulness.' This is Allah's

¹ Sunan Abi Dawud (3/217) on the authority of Anas

² "Musnad Ahmad, Risala (23/65), on the authority of Abu al-Zubayr, on the authority of Jabir Ibn Abdullah, on the authority of Fattani Al-Qabr

saying, “Allah will establish in steadfastness those who believe with the word that is firmly established, in the present life and in the Hereafter” [14:27]. Then it will be said to him: 'Look at your place in Hellfire, which has been replaced by Paradise.' He will be shown his place in Hellfire, and then it will be said to him: 'If you had been disobedient, this would have been your abode.' Then he will be given more joy and happiness, and his grave will be widened¹."

Regarding the continuity of communication between the souls of the deceased, the noble companions were aware of it and acted upon it. So, whenever a member of the Banu Salama tribe died, no one else from their tribe would die until the Sahabiyya Um Bashir came to them. Her son Bashir had already passed away. She would say to the dying person: "O so-and-so, peace be upon you!" and the person would reply:

¹ Musannaf of Abd al-Razzaq al-San'ani (3/567), on the authority of Abu Hurairah

"And upon you". Then she would say: "Send my greetings to Bashir¹."

The great Tabi'i Saeed Bin Al-Musayyib, may Allah have mercy on him, said: "When a man dies, his father would welcome him as if he is receiving someone who has been absent²."

And in this regard, the Prophet, peace be upon him, said: "When the soul of a believer is taken, it is received by the angels of mercy from among the servants of Allah, just as the glad tidings are received by those in the world. They say, 'Look at your companion, let him rest, for he was in great distress.' Then they ask him, 'What did so-and-so do? What did so-and-so do? Did they marry?' If they ask him about a man who died before him, he says, 'Oh, he has already died.' They say, 'We belong to Allah and to

¹ Al-Suyuti, the same source, p. 91. Bashir Bin Al-Bara' Bin Ma'rur, the brother of Bani Salama

² Al-Suyuti in the same source, p. 91, Bashir Bin Al-Bara' Bin Ma'rur, the brother of Banu Salama

Him we shall return.' He has been taken to his mother, the Abyss (hawiya); the mother has lost her child, and the caregiver is at a loss!' And your deeds will be presented to your relatives and clansmen among the people of the Hereafter. If they are good, they will be happy and rejoicing, saying, 'O Allah, this is Your grace and mercy. Perfect Your favor upon him and grant him death upon righteousness.' And if the deeds are evil, they will say, 'O Allah, inspire him to do good deeds that will please You and bring him closer to You.'¹

The matter, therefore, is not limited to their communication with each other, but they also pray to Allah to save their loved ones who are alive after them. The Prophet, peace be upon him, said: "Nothing remains of the world except its likeness to a mosquito's wings, fluttering in the air. Allah! Allah!

¹ Al-Mu'jam Al-Kabeer by At-Tabarani (4/129), and An-Nasa'i in Al-Kubra and Ibn Hibban, on the authority of Abu Ayyub Al-Ansari

(that is beware of this world) regarding your brethren who are in the graves from among the believers. For your actions will be presented to them (in their graves).¹"

So, if the conditions of the living are presented to those who have passed away and have been righteous, then what about when our own actions will be presented to the Messenger of Allah, peace be upon him? He said: "My life is good for you, you relate to me, and it is related to you; and my death is good for you, for your actions are presented to me, so if I see good, I praise Allah for it, and if I see other than that, I seek forgiveness for you from Allah²."

Many people still ask, do the dead hear? The answer to that is with the Prophet, peace be upon him. When

¹ "Shu'ab Al-Iman" (12/471) by Nu'man ibn Bashir

² "Musnad al-Harith = Seeking the Additions to Musnad Al-Harith (2/884), from Bakr ibn Abdullah Al-Muzani

he used to go out to the graveyard, he would say, "Peace be upon you, O people of faith, and we, if Allah wills, will soon follow you." The Messenger of Allah, peace be upon him, also addressed the slain of Badr (from the pagans) three days after their death. He stood over them and called out, "O Abu Jahl Bin Hisham, O Umayyah Bin Khalaf, O Utbah Bin Rabiah, O Shaybah Bin Rabiah, have you not found what your Lord promised you to be true? For I have found what my Lord promised me to be true." Umar heard the Prophet's words and said, "O Messenger of Allah, how can they hear and respond when they have already turned to dust?" He, peace be upon him, replied, "By the One in whose hand is my soul, you are no more able to hear what I say than they are, but they cannot answer."¹

¹ Sahih Muslim (4/2203) on the authority of Anas Ibn Malik

Regarding the conversation between the dead and the living, there are many stories of the righteous about it. Ibn Al-Qayyim said: "It was an accepted statement among the people of jurisprudence that a righteous man says to his brother in faith: If you are able to come to us after death and tell us what you see, then do so¹."

The righteous would come in dreams and inform about the best they found. Some of them said: "I was saved by seeking forgiveness." Another said: "All good is in relying on Allah." Another said: "In the prostrations of the night prayer." Another said: "In the good deeds that remain." Another said: "In having good thoughts about Allah." Another said: "In persevering through hardships." Another said: "In reducing knowledge of people." Another said: "In reducing attachment to the pleasures of this world."

¹ Ibn Al-Qayyim, the same source, page 27

Another said: "In abundant prostration." Another said: "In increasing remembrance of Allah." Another said: "In crying out of fear of Allah." Another said: "In doing deeds seeking the pleasure of Allah." Another said: "In voluntary fasting." Al-Abbas, the uncle of the Prophet, peace be upon him, said: "I wished to see Umar Bin Al-Khattab in a dream (after his death), and I did not see him until the year was almost over. I saw him wiping the sweat from his forehead and saying, 'This is the time for my rest. My throne almost tilted, had I not met with the Most Merciful and Compassionate'.¹

The stories of the righteous are numerous in the books of the righteous. It is clearly understood from them that the righteous dead visit and sit with each other, discussing knowledge in its various forms. Some of them complete the knowledge of others, and

¹ Ibn al-Qayyim, *The Soul*, p. 27

some of them memorize what remains of certain chapters of the Quran, so that some of them are resurrected as guardians of the Quran, and others as knowers of Allah. Some of the great knowers have even been seen teaching some of the angels. Abu Ja'far Al-Saqqa, the companion of Bishr Bin Al-Harith, said: "I saw Bishr and Ma'roof Al-Karkhi, both kneeling. I asked, 'Where are you from?' They replied, 'From the Garden of Paradise. We visited Moses, the speaker to Allah.'¹"

Ibn Al-Qayyim said: "The evidence for this matter and its proofs are more numerous than can be counted except by Allah. Indeed, the most just witnesses to it are the senses themselves; the souls of the living and the dead meet, just as the souls of the living meet². It should not occur to anyone that these visions and the knowledge gained from them are merely products of

¹ Ibn Al-Qayyim, *The Soul*, p. 34

² Ibn Al-Qayyim, *The Soul*, p. 25

the imagination and the mind. For the soul has no such ability, nor does it have any indication or command in this regard¹." He also said: "This is a matter that can only be denied by those who are most ignorant about souls, their judgments, and their affairs²." He further stated: "Out of several people, who were not inclined towards the views of Shaykh Al-Islam Ibn Taymiyyah, someone told me that he saw him after his death and asked him about some issues that troubled him, including questions about the obligations and other matters, and he answered him correctly³."

How do these souls meet? Allah says: "It is Allah who takes the souls at death and [the souls] of those that do not die during their sleep. He retains those souls for which He has ordained death, whereas He

¹ Ibn Al-Qayyim, *The Soul*, p. 36

² Ibn Al-Qayyim, *The Soul*, p. 41

³ Ibn Al-Qayyim, *The Soul*, p. 41

releases the rest for an appointed term. Surely, in this are signs for people who reflect" [39:42]. Ibn Abbas explained this verse by saying: "I have been informed that the souls of the living and the dead meet in their dreams and ask each other questions. Allah holds the souls of the dead and sends the souls of the living back to their bodies¹."

Many people are stingy towards their loved ones who have passed away, even if it's just a visit or a prayer. The Prophet, peace be upon him, said: "The deceased is in the grave like a drowning person waiting for someone to rescue him - his father, mother, brother, or friend. When they arrive, it is more beloved to him than the entire world and everything in it. And surely, Allah Almighty will enter upon the people in their graves from the supplications of the people of the

¹ Explanation of Al-Sudur regarding the state of the dead and the graves (p. 262) narrated by Baqi Ibn Mukhallad, Ibn Mandah in his book "The Soul", and Al-Tabarani in Al-Awsat through the narration of Saeed Ibn Jubair

earth like mountains. And the gift of the living to the dead is seeking forgiveness for them.¹"

It is established in the authentic hadith that the Prophet, peace be upon him, permitted fasting on behalf of the deceased, as well as performing the Hajj and especially giving charity on behalf of the deceased. Similarly, supplication is also recommended. The Prophet, peace be upon him, said: "When a person dies, his deeds come to an end except for three things: ongoing charity, knowledge that is benefited from, or a righteous child who prays for him²."

It is narrated that Abdullah Ibn Umar recommended that Surat Al-Baqarah be recited at his grave, and

¹ "Shu'ab al-Iman" (10/301) by Abdullah ibn Abbas

² Muslim (14)- (1631) ; Al-Tirmidhi, Al-Nasa'i, Abu Dawud, Ahmad, and Ibn Hibban on the authority of Abu Hurairah

Imam Ahmad Ibn Hanbal used to object to this but later changed his mind¹.

And from the virtues of reciting the Quran for the deceased who used to recite it, it is mentioned in the hadith of Ubada Bin As-Samit, may Allah be pleased with him, that the Quran comes to his family every day once or twice, informing them about him and making supplication for them with goodness and prosperity; and if one of his children learns the Quran, he will be blessed with this good news².

The prophets are alive in their graves, and they offer prayers, as mentioned in the hadith, and our Prophet, peace be upon him, passed by the grave of Prophet

¹ Ibn Al-Qayyim, *The Soul*, p. 12

² Ibn Rajab Al-Hanbali, "Ahwaal Al-Quboor wa Ahwaalu Ahlihaa ila An-Nushoor" (p. 62). Narrated by Ibn Abi Al-Dunya in "Al-Tahajjud", and the Hadith was reported by Imam Ahmad Ibn Hanbal and Abu Khaythama from Abu Abdur Rahman Al-Maqri

Moses during the night journey (Israa') and "found him standing in prayer in his grave¹".

And if someone dies before completing his knowledge, it is completed for him in his grave, as mentioned in the hadith: "Whoever recites the Quran and dies before mastering it, he will come to the angels who will teach him in his grave, and he will meet Allah while being a master of it."²

And Al-Bayhaqi mentioned in "Shu'ab Al-Iman" from a man of the tribe of Asim Al-Jahdari (who was from the righteous predecessors), he said: "I saw him in my dream after his death for two years, so I said: Hasn't he died? He said: Yes. I said: Where are you? He said: We are, by Allah, in a garden of the gardens of Paradise, me and a group of my companions. We

¹ Sahih Muslim (4/1845) on the authority of Anas

² "Sharh al-Sudur bi Sharh Hal al-Mawt wa al-Qubur" (p. 191) al-Firdaws li al-Dilmi, narrated by Abu Sa'id in an authenticated hadith

gather every Friday night and its morning until the dawn of Saturday with Bakr Ibn Abdullah Al-Muzani, so we exchange news about you." He said: I asked: Do your bodies or souls meet? He said: No, the bodies have perished and only the souls meet. He said: So, I asked: Do you know of our visits to you? He said: We know about it every Friday evening, on the day of Friday entirely, and on Saturday until the sun rises. He said: I asked: How is that different from other days? He said: Because of the virtue of Friday and its greatness¹."

And from Al-Fadl Bin Mowfaq - Ibn Khalid Sufyan Bin Ayyina - he said: "When my father died, I was deeply saddened by his loss. I used to visit his grave every day, but then I decreased the frequency by the will of Allah. One day, while I was sitting by his grave, my eyes became heavy, and I fell asleep. Then

¹ Shu'ab Al-Iman (11/475)

I saw as if my father's grave had burst open, and he was sitting inside it, wrapped in his shroud, with the pallor of death on him. I wept when I saw him, and he said, "O my son, why are you so slow in coming to me?" I said, "Do you know when I come to visit you?" He said to me, "Whenever you come, I know, and I feel comforted by your visit, and those around me are comforted by your prayers." So, I continued to visit him frequently after that¹."

And from Uthman Bin Suda Al-Tafawi - whose mother was known as a pious woman and was called "Rahibah" - he said: "When my mother died, I used to visit her every Friday and supplicate for her and seek forgiveness for her and for the people of the graves. One night I saw her in my dream, and I said to her, "O my mother, how are you?" She said, "O my son, death has its severe difficulties, but thanks to

¹ Ibn Al-Qayyim, The Soul, p. 7

Allah, we are in a blessed stage, where the air is filled with the scent of sweet basil, and we are lying on soft silk and brocade, until the Day of Judgment." I said, "Do you have any requests?" She replied, "Do not stop what you used to do, visiting us, and praying for us, for I am pleased with the news of your coming every Friday, when it is said, 'O Rahibah, your son has come.' And I am pleased with that, and so are those around me who have passed away.¹"

Ibn Rajab Al-Hanbali narrated about a righteous man who passed away in Alexandria. His daughter saw him in her dream, and he said to her: "My daughter, when you visit me, sit by my grave for an hour, let me feast my eyes on you, then seek forgiveness for me. And when you offer supplication and mercy on me, and I receive it, the mercy between you and me will be like a veil. And then I will be occupied with

¹ Ibn Al-Qayyim, *The Soul*, p. 7

it (the mercy) and won't pay attention to you.¹" And he mentioned about two friends, one of them passed away and the other saw him in a dream, so he said to him: "When you came to the grave of so-and-so, your friend, I saw you." He (the other friend) asked: "How did you see me when the soil was upon you?" The first friend replied: "Don't you see water when it is in a glass? Doesn't it become visible?" The other friend said: "Likewise, we see those who visit us."²

Do the dead wait and seek companionship? Yes!

Amr Ibn Al-'Aas advised his son: "When I die, do not accompany me with lamentations or fire. When you bury me, throw the earth on me with force, then gather around my grave as much as gathering upon the meat of a slaughtered animal when it is

¹ (Abu al-Barakat Abd al-Wahid bin Abd al-Rahman bin Ghulab al-Sousi in Alexandria) "The Horrors of the Graves and the States of Its Inhabitants until the Day of Judgment" by Ibn Rajab Al-Hanbali, pages 88-89

² "Sharh al-Sudur bi Sharh Hal al-Mawt wa al-Qubur" (p. 224), by Al Hafez Ibn Rajab

distributed, so that I feel your companionship and see what I will present to the messengers of my Lord¹."

Al-Fadl Bin Al-Muqaffa' narrated: "I used to visit my father's grave frequently. One day, I witnessed a funeral and when the deceased was buried, I hurried to fulfill a need and didn't visit my father's grave. Later, I saw my father in a dream and he said: 'O my son, why didn't you visit me?' I replied: 'O my father, did you know when I visited you?' He said: 'Yes, by Allah, I know when you would come to me. I would be watching you since you leave the bridge until you sit beside me and stand up again. Then I would be watching you until you cross the bridge.'²"

One of the blessings of Allah upon the living is the continuity of communication between the living and

¹ Sahih Muslim (1/112) and Al-Adhkar by Imam Nawawi (p. 274), narrated from Abdullah ibn Amr Ibn Al-As

² Ibn Al-Qayyim, The Soul, p. 14-15

the dead. They learn lessons from it and reflect upon the news of those who have preceded them to the mercy of Allah. It is also an opportunity for the dead to benefit from the good deeds offered by their living relatives. This is a great mercy that Allah has granted to the dead.

It is incumbent upon the believers to be certain that their death is not an end, but rather a transition. The reward, rest, joy, and happiness of the believers in the afterlife is in proportion to their actions in this world, and there is no end even for the two angels who record their breaths. The Prophet, peace be upon him, said: "Allah assigns two angels to His believing servant. They write down his actions, and when he dies, they say: 'He has died.' Then they ask permission to ascend to the heavens, and Allah, the Exalted and Glorious, says: 'My heaven is full of my creatures who are glorifying and praising Me.' Then

the angels say: ‘Do we stay on earth?’ Allah replies: Go to my servant's grave and glorify, praise, and magnify Me there. Record these deeds for him until the Day of Resurrection¹.”

In conclusion, the knowledge that Allah has granted to the scholars is nothing but a small portion, yet this small portion is much in scarcity. There is much for each of us to learn, until we each reach a state of security. This worldly life is sweet, but the hereafter is better and more lasting. The most beautiful thing in life is the ecstasy of the soul upon smelling the fragrance of paradise while still far away in this world. So, congratulations to those who release their souls and soar, and nourish it with worship so that it shines.

¹ “Shu'ab al-Iman” (12/324) by Anas

29- Elevation of the Soul

Now that we have learned about other souls, when will it be our turn to elevate our own souls and how is that possible? For what would our souls gain if the souls of others are elevated while ours remained in their current state, struggling and unable to find a way out of the whirlpool of worries, temptations of desires, anxiety about the future, fear of illness, and terror of death.

Indeed, the soul rises above all these concerns, trivializing difficulties and paying no attention to the worries of the world even if they all come together in one turmoil. The soul looks towards the heights, where there is no illness, poverty, anxiety, or fear. Its true misery lies in being trapped in a weak body that is drowned in pleasures, an ego (Nafs) that is drenched with desires, a heart whose doors have been

closed, and a mind that is preoccupied with trivial matters, forgetting its destiny.

The soul's status is lowered through vices and alleviated through virtues; it draws nourishment from its source and is cut off with sins and transgressions. It rejoices when it hears the words of its Lord and delights in frequent remembrance of Him. Its dimness disperses through seeking forgiveness, and its rust is removed through sitting with the righteous.

Whoever cares about the salvation of his soul should not neglect repentance and giving up sins; he should flee from bad companions like one flees from a lion; likewise, he should struggle against the whispers of the devil, for it is the wolf of mankind. Ultimately, he should resist the love of the world just as a drowning person resist drowning.

The soul does not know emptiness or boredom, and the human experience of them is only an indication of a change in state and a bad outcome. The soul is a tremendous and vibrant energy that is content with only a few hours of sleep. It avoids slumber to immerse itself in vigilance and supplication through which the tongue utters "there is no god but Allah" and the heart beats with "Allah, Allah, Allah"; meanwhile the mind alternates between contemplating the creation of Allah and pondering His words, planning acts of righteousness, and aiding others in need. Similarly, the limbs become active in seeking halal (lawful) and abstain from haram (unlawful), not only in food, but also in states and dreams.

Upon reaching this spiritual phase, the universe becomes one's servant, as mentioned in the noble Hadith: "Souls are like recruited soldiers," soldiers

with orders, working under the command of Allah. Allah Almighty says: "They do not disobey Allah in what He commands them, and they do what they are commanded" [66: 6]. These souls are recruited to do what pleases Allah and what He wants, calling on believers and sinners alike. Their tasks are numerous, varied, and countless: they are souls that give aid, souls that guide, souls that teach and inspire, souls that are generous, and souls that warn.

These souls are characterized by manners, teach them, and inspire others with them, like the soul of Abu Bakr Al-Siddiq. Souls that stand at the borders of Allah Almighty, organizing the rights of Allah's servants and supervising the application of His law, like the soul of Umar Ibn Al-Khattab; souls that are dedicated to goodness, generosity, forgiveness, and tolerance, like the soul of Uthman Ibn Affan; and souls that Allah Almighty honored with knowledge

and adorned with courage, like the soul of Ali Ibn Abi Talib, may Allah be pleased with them all.

These souls spread wisdom and call for rationality, like the souls of Al-Hasan Ibn Ali and Al-Hasan Al-Basri. And souls that are steadfast and do not fear death or know submission or retreat, like the souls of Al-Husayn Ibn Ali and Abdullah Ibn Zubayr, and the list goes on...

These souls have been nurtured and enriched from the path of those mentioned earlier; likewise, they provide support and inspiration to anyone who possesses good qualities and sincerity in pursuit. Thus, they increase his ability and improve his performance. These souls have drawn from the Mohammadan soul and the souls of his successors, and then from the souls of the Allies of Allah and the knowers of Him: who have inherited, passed down,

pledged, and committed themselves to sincerity towards the religion of Allah and to advising and being loyal to the nation of Mohammad, peace be upon him.

These souls are enlisted to defend the believers and the oppressed and stand in the face of the tyrants and help the patient and steadfast. They warn the believers against the schemes of the aggressors and prevent them from falling with the disobedient. They cut them off from the path of sin and prevent them from riding the caravan of injustice and wrongdoing, and they gather them among the righteous and worshippers. The Prophet, peace be upon him, said: "Allah wonders at a people who enter Paradise in chains." And in another narration: "They are led to Paradise in chains¹".

¹ "Fath al-Bari" by Ibn Hajar(6/ 145) narrated by Abu Dawud from Abu Hurairah

Each soul has its own role model, and all of them seek guidance from the Prophet, peace be upon him. According to the readiness of the sincere soul, Allah, exalted be He, sends a soul to it that comforts and harmonizes with it, nourishes, and develops it. Allah says: "Each [person] We extend [to] - these and these from the bounty of your Lord. And never has the bounty of your Lord been restricted" [17: 20].

These souls expose the hypocrisy of the hypocrites and thwart the plots of the disbelievers. No one should think that these souls act on their own, but rather they are among the soldiers of Allah whom He has endowed with the ability to move around, fly, and intervene. Allah says: "It is He who sent down tranquility into the hearts of the believers to add faith to their faith. The forces of the heavens and the earth belong to Allah, and Allah is all-knowing and all-wise" [48:4]. And He also says: "Thus does Allah

leave astray whoever He wills and guides whoever He wills. And none knows the soldiers of your Lord except Him” [74:31].

These souls can move winds and stir up waves, obscure vision, cast shadows, and show what is unseen, aided by the souls of the angels. For the mountains have their own angels, and the seas have their own angels, and the clouds have their own angels, likewise each affair is designated an angel entrusted by the Lord of the heavens to be responsible for fulfilling the commands of the truthful and sincere souls.

The mountain angel said to Prophet Mohammad, peace be upon him: "O Mohammad, indeed Allah has heard the words of your people to you. And I am the angel of mountains, and your Lord has sent me to you so that you may command me with your order. So,

whatever you wish; if you want me to crush them between the two mountains, I will do it." The Messenger of Allah, peace be upon him, said to him: "No, I hope that Allah will bring forth from their offspring those who worship Allah alone and do not associate anything with Him¹."

Umar Ibn Al-Khattab narrated that the Prophet, peace be upon him, said, "There is not a single night that the sea does not rise upon it three times seeking permission from Allah to come upon the land, but Allah stops it²."

There are countless tasks and duties that the angels, the righteous jinn, the souls of the pious, and the armies of the earth and the heavens share in; no one knows the full extent of these tasks except Allah Almighty.

¹ Muslim (111-1795)- Al Bukhari (3059)

² Musnad Ahmad (1/293) on the authority of Umar Ibn Al-Khattab

Whoever thinks that the world is in chaos has misunderstood; indeed, everything, even the actions of the devils, happens by the knowledge and permission of Allah Almighty, as Allah is their Lord and the Lord of all things. Did not the Messenger of Allah, peace be upon him, supplicate, saying: "O Allah, Lord of the seven heavens and whatever they shade, Lord of the earths and whatever they contain, Lord of the devils and whatever they lead astray, Lord of the winds and whatever they scatter¹..." until the end of the Hadith.

Even the actions of the devils occur with knowledge and an end goal that the devils themselves do not know, but Allah does. They are like the roughness of a metal, which shows its harshness and makes an

¹ Reported by An-Nasa'i, Ibn Khuzaymah, Ibn Hibban, and At-Tabarani in Al-Kabir, from Suhaib (may Allah be pleased with him)

unpleasant sound, but its good effect only becomes apparent after it sharpens the iron.

Then comes the next level of elevation:

Our Lord, glorified and exalted be He, has guided us to the path of spiritual elevation through a single and sufficient sacred hadith. He said: “Whoever shows enmity to an Ally (Wali) of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him. My servant continues to draw near to Me with supererogatory (Nawafil) deeds so that I shall love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about

[seizing] the soul of My faithful servant: he hates death, and I hate hurting him¹.”

Therefore, the first condition for the servants’ spiritual alleviation is his control over his tongue and the refrainment from causing harm to the Allies of Allah. Such harm angers Allah for they are the ambassadors of the Prophet, peace be upon him, because "the scholars are the inheritors of the Prophets" as stated in the noble Hadith². Insulting them can block the path of guidance for seekers and those yearning for it.

The second condition is to adhere and commit to the obligations that Allah and His Messenger have mandated in the Quran and Sunnah. No one is exempt from that, regardless of his status or influence.

¹ Sahih Al-Bukhari (8/105), narrated by Abu Huraira, from the Prophet, peace be upon him

² Al-Tirmidhi (2682); Abu Dawud (3641); Ibn Majah (223) narrated by Abu Darda'a

The third condition that completes the journey of love between the servant and his Lord is drawing closer to Allah through voluntary acts of worship in all its forms, most notably the Sunnah prayers that accompany the obligatory prayers, as well as other righteous deeds that are mentioned in the Book of Allah and the Hadith of Prophet Mohammad, peace be upon him. These include voluntary fasting, practicing charity, maintaining family ties, consoling the bereaved, visiting the sick, honoring scholars, respecting elders, showing mercy to the weak and the young, and doing other similar deeds.

Once these conditions are achieved, the servant would have proven the sincerity of his quest for the satisfaction of his Lord, his compliance with His commands, and his determination to seek guidance.

As a result, the Lord bestows His love upon His servant, as we have explained before.

Among the signs of love are maintaining connection and yearning for Allah, having high aspirations and strong will, leaving the prohibited, and opposing one's ego (Nafs) and worldly desires. Ultimately, the one who loves, enjoys tranquility, and does not hold grudges in his heart. He sees all creation as the works of the Creator and deals with them accordingly with kindness and care.

Then another aspect of spiritual elevation is revealed through the sincere connection of the believers with their beloved Prophet Mohammad, peace be upon him. People have been reporting about their dreams and visions of Prophet Mohammad, peace be upon him, through which he guided and directed them to reach out to others who are in need, pointed out towards leaders, and advised those in power. And for

those who have not heard of such narratives, let them read in the books of our glorious history about a letter to Salah Al-Din, a vision of Nur Al-Din, another for Al-Zahir Baybars, and thousands of other narratives by those who saw Prophet Mohammad advising, teaching, giving good news, warning, and alerting.

Then the soul ascends further; this sincere soul is allowed to launch into its widest range, revealing to the believer beautiful and distant horizons. It allows him to hear what he did not hear before, opens his insight, and grants him wisdom and knowledge, and pushes away what he cannot overcome with his own strength, surpassing every norm, and breaking every barrier, so it is not their hearing that hears, nor their sight that sees, nor their power that gives them strength, nor their grip that holds them, but rather it is powers and forces derived from Allah, the Almighty, by His permission, He who says: "I am his

hearing through which he hears, his sight through which he sees, his hand through which he grasps, and his foot through which he walks."

Eventually, the servant becomes content and at ease because he unified his direction and intent, seeking nothing in this world except Allah. The Prophet, peace be upon him, said: "Whoever makes the Hereafter his sole concern, Allah will suffice him concerning his worldly affairs. But whoever is distracted by his worldly affairs, Allah will not care in which valley he perishes¹."

The fear of what is yet to come leaves him and the sadness for what he did not attain departs from his heart, for Allah, the Highest, replaced those with happiness, clarity, and tranquility. On that Allah says: "Yes, whoever submits his face to Allah while being

¹ Sunan Ibn Majah (1/95), narrated by Abdullah bin Mas'ud

a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve” [2:112].

Whoever neglects the affairs of his soul becomes heedless and commits sins, draining himself in momentary pleasures and desires, and afflicting himself with sins that consume his well-being and waste his time. Suddenly, he is summoned without delay, and what has passed cannot be regained or corrected. The soul stands and watches as its owner moves further away from it along with his own Nafs. He has betrayed the trust and failed to keep his covenant and is no longer worthy of farewell or reunion after that. The soul returns to the realm of sanctity, while the body and Nafs are left to suffer.

As for those who know the value of what they seek, what they expend becomes insignificant to them. Allah says in the sacred Hadith regarding the moment of separation: "I do not hesitate about anything I do except hesitating over taking the soul of a believer who hates death while I hate to disappoint him." The sky and earth weep for him; the sky that shaded him while he worshipped, gave charity, and prayed, and the earth that praised him with his glorification, benefited from his supplication, and was purified by his prostration. They weep for him not only for his sake, for he is in the best condition and in the highest rank, but they weep for themselves, for their loss of him and their separation from him, for they will not see him again after that day. He will enjoy a higher sky and a purer earth. Indeed, they weep for their own condition after him, fearing that someone who has no religion, worship, or glorification will take his place in this world. They are afraid that sins will be

committed on them, defiling them after sanctity, and polluting them after purity.

The soul is a fair opportunity granted to every individual, human and jinn alike. Whoever recognizes its worth, role, light, and presence, and acts accordingly, will enjoy its pleasures, delights, and expansion, and will thereby succeed and rest. But whoever neglects it and serves the body and worldly matters, the world will deceive him, mount him, then throw him away and abandon him, and he will be cast into Hell.

O Allah, remove the veils from our hearts, enlighten our minds, open our inner vision, and set our souls free. O Allah, illuminate our hearts with the light of Your knowledge, and grant us an opening that befits Your generosity and kindness. O Allah, inspire us to constantly remember You, and enable us to perfectly

obey You. And may Allah bless our Master
Mohammad, and all praises are due to Allah, the Lord
of the Worlds.

30- Harvest of the Soul

In conclusion, it is time to harvest the rewards of the soul; the soul that yearned for its Lord and believed; the soul that heeded the call of its Lord, glorified be He, in the heavens and answered the call of its beloved Prophet, Mohammad, peace be upon him. Its development began as a soul that was commanded while it was in the world of atoms (Azzar): "Am I not your Lord?" It answered, "Yes, our Lord." When it descended into the earthly body, it complied and obeyed. Every time it submitted, it breezed, and every time it worshiped, it ascended, and every time it prostrated, it drew closer, until it loved. And as it loved, it began to perceive its extraordinary capabilities: it could hear what cannot be heard and see what cannot be seen. Our Prophet, peace be upon

him, said: "Verily, I see what you do not see and hear what you do not hear."¹

The soul becomes majestic, powerful, and protected as its owner abandons worldly attachments. As the soul's potential increases, it becomes more unrestricted, soaring and penetrating. After being a recipient and receiver, it becomes a giver and a guide, protecting, saving, and helping. When the soul overcomes the body, it leads it to a higher world, taking it out of the world of matter into an infinite world that transcends the laws of material nature, a world with no limit to its strength or power. In this world, the soul speaks of Allah, sees through Allah, and acts for Allah. For example, in the Battle of Hunayn, the battle was in favor of the disbelievers, so our Prophet, peace be upon him, took a handful of

¹ Narrated by Anas and reported by Imam Ahmad, and also narrated by Abu Hurairah: "Perform your prayers in the best way, for I see you from behind my back just as I see you in front of me"

dust and threw it towards them, saying, "May their faces be humiliated." So, their ranks shook, and the Muslims were able to achieve their goal. Allah said to him, "You did not kill them, but Allah killed them, and you did not throw when you threw, but Allah threw. That He might test the believers with a good test. Indeed, Allah is Hearing and Knowing" [8:17].

Thus, we understand the meaning of the miracle as something that is easily done by the Creator's command and permission. As Allah says: "Verily, His command, when He intends a thing, is only that He says to it, 'Be!' and it is" [36:82].

Were Abu Bakr, Umar, Uthman, and Ali in need of seeing and hearing the pebbles in the hands of the Prophet, peace be upon him, and in their own hands reciting the praises of Allah? Of course not, for their faith was deeper and more solid than that. However,

the purpose of this incident was to make us understand that what was a miracle for a Prophet may one day become an act of honor for a saint. And to understand that whoever purifies his soul, finds peace in his heart, and remembers his Lord frequently, will have a higher readiness to understand the wisdom behind events that may appear negative but ultimately have a happy and beneficial outcome. Such a person will be able to connect with the higher world without falsehood, claim, deception, or violation of the sacred law. Allah says: "The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving" [17:44].

Indeed, the universe glorifies Allah, as does the grass, trees, birds, and fruits. However, the obstacle remains with us because we do not understand their

glorification. Truly, the stone greeted the Prophet, peace be upon him, and some of his righteous companions, but we have become so attached to material things that some of us have become numb to what is happening around us, denying what is going on, and unable to believe in the words of Allah and their spiritual applications in our daily lives.

The beloved Prophet, Mohammad, peace be upon him, said: "Verily, Allah and His angels, and the inhabitants of the heavens and the earth, even the ant in its hole, and the whale, all send blessings upon the teacher of mankind, the best of creation."¹ Don't we see whales coming in groups to the shores to commit suicide in front of humans, complaining to them about polluting the sea waters and depleting the fish resources and the scarcity of their sustenance? We haven't understood their language or their

¹ Sunan Al-Tirmidhi (2685), Sunan Al-Darimi (289), and Al-Tibrani (7911) on the authority of Abu Umamah Al-Bahili

glorification, so they came to us conveying their desperate message before they confront us before Allah on the Day of Judgment. Souls are diverse, as Ibn Al-Qayyim said: “(There is) a soul for knowledge, and a soul for kindness, and a soul for sincerity, and a soul for love and repentance, and a soul for reliance and truthfulness. People vary in these souls, and some are overcome by these souls, so they become spiritual”¹.

One of the souls is the soul of the womb, which spoke to its Lord on the day when Allah created creation. The Prophet, peace be upon him, said: "Allah created creation, and when He finished, the womb stood up and said: 'Here is the place of refuge for those seeking your protection from being cut off.' He said: 'Will you be pleased that I keep good relations with those who keep good relations with you, and cut off relations

¹ The Soul Ibn Al Qayyim p.257

with those who sever ties with you?' She said: 'Yes, O Lord.' He said: 'Then it is for you.'¹

The soul does not have a single energy, but rather energies, some of which are great, like the souls of the prophets and messengers, and some are small, like the soul of a garment². Al-Sadiq Al-Sadouq, may Allah's blessings be upon him, said: "Fold your clothes so that their souls return to them, for when Satan finds a folded garment, he does not wear it, but when he finds it spread out, he wears it³." The least understanding of this hadith is how to rid the garment of negative energy when it is folded, ironed, and stored.

Truly, we have been granted only a little knowledge, and the capacities expand, each according to what has

¹ Sahih Bukhari (9/145), narrated by Abu Huraira

² Narrated by At-Tabarani in Al-Awsat from Jabir, may Allah be pleased with him

³ Narrated by Al-Tabarani in Al-Awsat from Jabir, may Allah be pleased with him

been ordained and enabled for him. We see how Solomon was taught the language of birds as he transcended with his soul to other worlds, speaking to the hoopoe and hearing the ant speaking to her people. He also had power over the rebellious devils, making them serve in great and extraordinary works. It is the soul that made the mountains chant for David's recitation, and it is the extraordinary soul that Allah bestowed upon Jesus, through which he revived the dead and healed the blind and the leper.

It is the soul that, with a strike from Moses' authorized staff, robbed the sea water of its liquid properties and bestowed upon it the characteristics of mountains, so that the water stood up in separate parts like a mighty pillar.

It is the divinely granted soul from its Lord, by which our master Mohammad, peace be upon him, returned the plucked-out eye, carried by its owner on his hand. The soul that transformed the dry clay into a sword that struck the necks of the polytheists. It is the soul by which food multiplied, dates overflowed, and water gushed forth from between the fingers of the Prophet, peace be upon him.

How is the soul empowered? Dahhak Ibn Muzahim narrated, attributing it to Abdullah Ibn Mas'ud, who said: The Messenger of Allah, peace be upon him, said, narrating from his Lord Almighty: "I have taken Ibrahim as my close friend, I spoke to Musa directly, and I have given Mohammad the gift of intercession." A man from the people asked: 'What is intercession?' He, peace be upon him, said: "Glory be to Allah! Intercession is concealed from an Arab

man! Intercession is the ability to witness the divine presence.¹”

What a noble soul is that Mohammadan soul, for which the earth was spread, so the Messenger of Allah, peace be upon him, saw its easts and wests, heard, and witnessed was happening in locked rooms! And when the soul departed from the body, its burdens became light, and it became free and agile in its movements, closer to reality though hasn't reached its end yet. And does it have an end? Verily, it is the end and the goal, the culmination of hope and the achievement of deeds, it is the desired station on the witnessed day, which Ibn Abbas described as a day of distress and severity². On that day, the secret of their submission and prostration to their Lord in the world is revealed to the soul and the body. The Exalted and Most High will say: '...Let every nation

¹ "The vision of Allah" by Al-Darqutni (p. 269-270)

² "Musnad Ahmad, "Al-Risalah" (17/ 206)

follow what they used to worship in the world until they are led to the Fire...' And the nation of Mohammad, peace be upon him, remains, and it will be said to them: 'What are you waiting for?' They will say: 'We are waiting for our Lord whom we have not seen yet.' Then it will be said to them: 'Do you recognize Him if you see Him?' They will say: 'Between us and Him is a sign.' He, peace be upon him, said: 'That is when the shin is uncovered' (referring to a great light that will be revealed on the Day of Judgment). He, peace be upon him, said: 'So they will prostrate to Him in a long prostration.' He, peace be upon him, said: 'And a group will remain whose backs will be like camels' humps, trying to prostrate but they will not be able to... ¹'. And this is in accordance with the saying of Allah, the Most High, in Surah Al-Qalam: 'On the Day when the shin

¹ "Al-Sharī'ah" by al-Ājirī (pp. 1021-1022), narrated from Abdullah Ibn Masud (may Allah be pleased with him)

will be uncovered and they are called to prostrate, but they will not be able to prostrate' [68:42].

It's the Day of Truth, a day when the Most Merciful reveals a great light to His sincere servants, excluding the hypocrites. Heads were once bowed in prostration on Earth, and aspirations humbled in awe, but now they behold their Lord whom they worshipped, while their souls were prostrating in the highest realm, in a seat of truthfulness with an all-powerful King. That is the connection that was never severed with their Lord, and it is that sign that they will recognize on the Day of Judgment.

What we will see as a spark, the Prophet will behold in its entirety; and what Muslims will see as a visitation, will never be hidden from the sight of the Messenger of Allah, peace be upon him. And what our Prophet experienced temporarily during the

Night Journey (Isra') and Ascension (Mi'raj) will become a permanent reality for him on the Day of Judgment. That is the highest level of reward, the reward of a soul that believed and was truthful, and Allah the Most High fulfilled His promise to it. It is something that no eye has seen, no ear has heard, and no human heart has ever imagined.

O Allah, heal our illnesses and grant well-being to our bodies, purify our souls, soften our hearts, and release our souls to be close to You and yearn for Your meeting, while You are pleased with us, O Most Merciful of the merciful. And may peace and blessings be upon our Master Mohammad, and all praise is due to Allah, the Lord of all the worlds.

Closure

The technological progress in the West has only led to more selfishness, materialism, introversion, psychological and moral disorders, and social problems. All the available means of comfort and entertainment have not brought anything but more depression and spiritual emptiness. Those who follow their news or read their research and statistics find that they have found solutions to all material and practical obstacles, except for psychological, social, and educational obstacles. The increasing rates of suicide, divorce, and behavioral deviation are the most significant evidence of this.

On the contrary, in Muslim countries, despite the widespread poverty due to ignorance or people's deliberate actions, and despite the imposed wars, destruction, and displacement, believers find solace in turning to their Lord, in their patience during trials,

and in the hope they have in what Allah and His Messenger have promised. This is the best evidence that the spiritual connection compensates the believers for all the suffering and difficulties they endure as long as their relationship with their Lord remains secure.

Upon asking some of those who have embraced Islam from the people of the West or the East, we will realize that faith has quenched their thirst and fulfilled what they were missing, for they found their spiritual guidance, their psychological safety, the comfort of their hearts, and the conviction of their minds. The feelings of each of them upon declaring the testimony of faith tell about the great relief they felt, as if a heavy burden had been lifted off their shoulders even before performing one unit of prayer. This is because the spiritual connection between the servant and his Lord was cut off, his mind was exhausted, his heart was burdened, and his soul was distressed. Yet, by

uttering the two testimonies of faith, he regained a precious treasure that he had lost yet had never realized. Allah Almighty says: "And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind" [20:124].

It is the lightness of the soul that carries the body and removes its worries, doubts, and burdens, lifting it to a spacious space filled with mercy, love, purity, and tranquility.

Now it is evident that the soul is plentiful, its secret is numerous, and its actions are abundant deeds. No soul is like another, for there are souls in the heavens, souls on earth, and souls between the heavens and earth. There are souls that wander from heaven to earth and from earth to heaven. There is a soul for supplication, a soul for prayer, a soul for fasting, a soul for

pilgrimage, a soul for guardianship, a soul for jihad, and a soul for charity, all in an endless series.

Indeed, every servant has a spiritual connection to his Lord, and he may have unique gifts and specializations from Allah. There is no limit to the potential of souls, their abilities, or their effects; they derive from their Master, and their Master, exalted and glorified, says: "Say, 'If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement" [18:109].

Through reviewing some of the manifestations of the soul, we have seen many of its advantages and effects, without delving into the impossible miracle. We did not delve into its origin or essence or the question of its creation, and we avoided what is of no benefit or consequence, and what is nothing more than

argumentation and speculation about what we do not understand or have permission to discuss without benefit. And Allah the Almighty speaks the truth: "And they ask you, [O Mohammad], about the soul. Say, 'The soul is of the affair of my Lord. And mankind has not been given of knowledge except a little'" [17:85]. And it became clear to us that this little is much for us, or even enough for us to understand, accept, and surrender only if we seek guidance sincerely.

It was not for us to delve into the study of the soul without observing the proper etiquette, so that we do not overstep our bounds. And we would not have been able to observe this etiquette had it not been for our adherence to the guidance of our righteous predecessors, may Allah have mercy on them and reward them on our behalf.

Here we ask: Who owns the soul? And whom do we ask? Where do we go? And from whom do we seek treatment? The answer is simple: When we make the decision to change, strive for it and search, we find that the righteous physicians are available and that Allah has only hidden them from the eyes of those who have rebelled against Allah and His Messenger, and whom Allah and His Messenger have disliked. May Allah's blessings be upon our Master Mohammad, and all praise is due to Allah, the Lord of the Worlds.

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