



The Rifai Proverbs

Imam Sayyed Ahmad Al-Rifai

Translated by: (Descendant of the Imam and servant of the Rifai Path) Nada S. Yousuf S. Hashem Al-Rifai

In the name of Allah, the Most Gracious, the Most Merciful.

Introduction by Al-Wasiti:

Praise be to Allah, and peace and blessings be upon our master, our guide, and our Prophet Muhammad, the Messenger of Allah, and upon his family, his companions, and all who follow him.

To proceed: This is said by the one in need of his Lord's mercy, Abu al-Fadl al-Wasiti al-Shafi'i, may Allah be gracious to him with pardon and forgiveness, Amen.

I saw in the treasuries of the great scholar, the noble and authentic Sheikh Abdul-Samie' al-Hashimi - may Allah benefit us with his knowledge - these parchments in the handwriting of the great master, the renowned and foremost saint, the sheikh of sheikhs, the steadfast mountain, the ocean of knowledge, the treasure of gnosis, the master of the generous hand, the great virtue, the crown of the saints of his time, Abu al-Abbas, the noble pole, Sayyid Ahmad Muhyi al-Deen, the possessor of the two sciences, the son of the noble master, the saint of Allah, Abu al-Hasan Ali al-Husseini al-Rifa'i, may Allah sanctify his secret and be pleased with him. Our sheikh, Sheikh Abdul-Sami' al-Hashimi, wrote on its margin in his own handwriting: "These are the proverbs of the noble relief, our master, Sayyid Ahmad al-Rifa'i al-Husseini, may Allah be pleased with him. He honored me with them and ordered me to preserve them, and they are among the most precious treasures for whomever Allah Almighty grants success."

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, Lord of the Worlds.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his companions. Peace be upon us and upon Allah's righteous servants. From the humble servant, Ohaimed (little Ahmad), to the esteemed Sheikh, our brother Abdul-Samie' al-Hashimi. May Allah be with us, with him, and with all Muslims... Amen. O brother, I advise you to fear Allah and to follow the Sunnah of His Messenger, peace and blessings of Allah be upon him. I urge you to heed this advice, for it will benefit you and others like you, by Allah's willing. Beware of entrusting it to those who are not worthy of it, lest you wrong it!

O Abdul-Samie':

1. The poor (to Allah), if he defends himself, will tire himself out, and if he surrenders the matter to Allah Almighty, He will grant him victory without a clan or family.
2. The mind is the treasure of benefits, and the chemistry of happiness.
3. Knowledge is honor in this world, and glory in the hereafter.
4. Only those who are veiled will dwell with the fictitious.

5. The mourning woman who has been bereaved from her son is not like the hired mourning woman.
6. How many heads have the clatter of sandals around men blown away and how much of religion it has taken away?!
7. Two words are a breach to religion: the claim of unity and the false ecstasy that goes beyond speaking in a tone.
8. The man's notebook: his companions.
9. People's effort and reckoning are based on headship and lust, where aims reside.
10. Every truth that contradicts the Sharia (religious law), is heresy.
11. The ultimate aim of knowing Allah is to be certain of His existence, without how or where.
12. The burden of the illness of death, is the first bridge of knowledge of Allah (Allah) for the obscured, and that is why we were told: Die before you die.
13. The presence of death discloses the veils, as it was said: People are asleep, and when they die, they wake up.
14. All your monotheism before sanctifying Him is polytheism. Monotheism: is a sentiment in the heart that prevents nullification and likening.
15. Go and come, you are all fancy, get off, o you poor man, from the horse of your arrogance. A stumble may lead to a pit
16. sometimes knowledge may yield ignorance, and ignorance may yield knowledge
17. How can you own knowledge's glory while you have clothed your knowledge in the garment of humiliation?
18. Do not think that your dye will cover your gray hair. It changed it, yet did not cover it.
19. If a man walked from one end of the earth to the other in one step, his sitting would be better, (He should not be proud of himself). and if he spoke about the Divine Self and His Attributes, his silence would be better.
20. He who is conceited towards creation falls short in the sight of the Creator, he who is arrogant towards the servants falls in the sight of the Worshipped.
21. Every state bears its own transformation and every apparent holds what it conceals
22. Whoever arms himself with the shield of patience is safe from the arrows of haste
23. If a head point were installed for a stable man on the peak of the highest mountain on earth, and the eight night winds blew upon him, they would not change a single hair of him.
24. The liar stands with the heresies, while the wise man's goal is beyond that. Whoever attains completeness turns his soul away from everything other than his Lord.
25. All creations neither harm nor benefit. They are veils that He has set up for His slaves. So whoever removes those veils will reach Him.
26. Reassurance in other than Him (Allah), be He exalted, is fear, while fear of Him is reassurance from other than Him.
27. Beneath every case, there is a divine state, if you knew it, you would know that you dwell in it and strive by it while you are conscripted. So, work and do not rely, for everyone is facilitated to what he was created for."
28. The Sufi is he who is pure, so he does not see for himself an advantage over others.
29. All others (than Allah) are cutting veils, so whoever gets rid of them will reach.
30. Time is a sword that cuts whoever cuts it.
31. The sign of the reasonable man is: Patience in times of ordeal, humility in times of plenty, taking the most cautious approach, and seeking The Eternal (Allah), be He glorified and exalted.

32. The sign of the divine knower is; concealing his state, correctness of speech, and getting rid of worldly life hopes.
33. The worldly life and the hereafter are between two words: mind and religion.
34. Knowledge is what raises you above the rank of ignorance, distances you from the abode of pride, and guides you to the path of the resolute.
35. The Sheikh (sufi master) is the one who, if he advised you, made you understand, if he lead you, guided you, and if he took you, raised you.
36. The Sheikh is the one who makes you adhere to the Book and the Sunnah, and keeps you away from innovations and heresy.
37. The outward appearance of the Sheikh is the Shari'ah (religious law), and his inward aspect is the Shari'ah.
38. The Sufi way is the Shari'ah. This Sufi rag was soiled by a liar who claimed that the inward is not the outward appearance! While the divine knower says: The inward is the inward aspect of the outward aspect, and its pure essence.
39. The Qur'an is ocean of the entire wisdom, but where is the attentive ear?!
40. The ringing of success is heard upon knocking on the door of content from Allah (Allah), be content with Allah, and sleep in a state of satisfaction, and you will be safe.
41. He who boasts about his father and mother, his maternal uncle and paternal uncle, his wealth, and his men has not smelled the scent of knowledge. He who sees himself worthens nothing by Allah (Allah).
42. If a worshipper worships Allah by the worship of all people and jinn, while he has an atom of arrogance in him, then he is an enemy of Allah and an enemy of His Messenger, may Allah bless him and grant him peace.
43. Three characteristics, whoever has them in him will not be a saint (friend of Allah) unless Allah purifies him from them: foolishness, arrogance, and miserliness.
44. The most lying person to Allah and creation is he who sees himself as better than creation! All injustice is arrogance towards people. Injustice is a man's eagerness for false worldly ranks, including loving to rise above his brother with a word or a sitting that he has no right to. Ranks are measured accordingly.
45. He who takes people by his overwhelming strength leaves grudges against him in their hearts, no matter what he was like. And he who takes people by his brokenness leaves in their hearts recognition of him, whether he is honored or humiliated.
46. The best companion in Allah's lands is fear of Allah, and the best resting place for the heart and body is sincerity.
47. The slave of Allah will not reach the rank of the people of perfection, while in him there is a remainder of the letter: I.
48. The false ecstasy man stands with his false ecstasy in the state of false ecstasy, if he does not fall, and the perfect one does not become busy away from His service.
49. Pretense is the leftover of recklessness in the soul, the heart cannot bear it, so the tongue of the fool speaks it!
50. Speaking of the blessings is mentioning closeness, and getting rid of exceeding the level of servitude.
51. The divine knower does not look at this world or the hereafter. (He only looks at Allah).
52. Full perfection is abandoning others, not being happy with the events of the universe, humiliation with the garment of annihilation, in the hands of The Living One who does not die.

53. Do not make the hall of your sheikh (sufi master) a sanctuary, his grave an idol, and a place of begging. The man is the one whom his sheikh is proud of him, not the one who is proud of his sheikh.
54. He who turns a deaf ear to the voices of others hears the call: "Whose is the kingdom today?" (Qur'an, 40:16) thus got off the horse of his lie, his conceit, his selfishness, his power and strength, his loneliness, and was defeated in the position of His servitude.
55. Beware of the talk of unity that some Sufis have indulged in.
56. Beware of false ecstasy, for the veil of sins is more deserving than the veil of disbelief: "Allah does not forgive that partners should be associated with Him, yet forgives lesser sins to whom He wills." (Qur'an, 004:048)
57. If you see a man flying in the air, do not consider him high, until you weigh his words and actions with the scale of the Shariah (religious jurisprudence).
58. Beware of criticizing the religious group in every word and action. Accept them in all their states, unless the Shariah has rejected it, then be with it.
59. Talking about spiritual realities before abandoning people is among the desires of the selves.
60. Whoever turns away from the truth to falsehood following his own desires, is in great misguidance.
61. The first doors of knowledge: is feeling happy with Allah be He glorified and exalted., and asceticism is the first step of those who seek Allah the Great and Almighty.
62. He who dies as a lover dies as a martyr, and he who lives sincerely lives happily, and both matters are by the grace of Allah Almighty.
63. He who takes the path by himself will be forced back. This religious way is not inherited from the father and grandfather, but rather it is the method of work and diligence, stopping at the limit and shedding tears on the cheek, and being polite with Allah Almighty.
64. Some ignorant people thought that this method could be achieved by talking, dirhams and money, and outward actions! No, by Allah, it can only be achieved by honesty and brokenness, humility and poverty (to Allah), and following the Sunnah of the Chosen Prophet, and abandoning others.
65. He who takes pride in the One with glory will be honored, and he who takes pride in someone other than Him will stand with him without glory.
66. The Book of Allah is a comprehensive verse in which the divine verses are included.
67. Whoever Allah has blessed with understanding the inner meanings of His Book and adhering to the outward meaning of the Sharia has combined the two spoils, and he who takes by his opinion has gone astray and cut himself off from the inner and the outer.
68. Divine remembrance of Allah is a shield from every heavenly calamity and earthly incident. Indeed, the one who remembers Allah is the sitter of The Truth (Allah), so he must be well-mannered with the one remembered, so that he is not cut off from the assembly, which is the blessing of acceptance and purification from heedlessness.
69. Every tongue speaks, interpreting from the presence of the heart: it reveals its merchandise, and opens its treasury. So, those whose presence of the heart was purified: his tongue will be sound, and his expression will be sweet. If he considers the opening flowing on his tongue, and takes care to purify the presence of the heart: his knowledge and proof will increase. And whoever is satisfied with the portion of the tongue will remain with words, short of reach in taking up the fruits of actions.
70. The spirit of the body of knowledge is constant attention, a sound secret, a merciful heart, and a firm foot.

71. It is among wisdom: to entrust the good to those who deserve it, and among truthfulness: not to withhold it from those who do not deserve it, the fruit of the two good deeds is from Allah the Most High.
72. If you were given a good deed, do not deny it, for it has a heavy weight by Allah.
73. He who plots will not prosper, nor will he who oppresses be honored, nor will the state of the transgressor be perfected, nor will a servant who is content with Allah as his protector and helper be forsaken.
74. The doubter will not prosper, the schemer will not reach his goal, the miser will not prevail, the envious will not be victorious, and the dog of this world will not seize the flesh of its prey, for Allah is the Changer of Circumstances.
75. Allah's raid breaks and subdues, destroys and annihilates, and overturns the state of a great kingdom for the breaking of the heart of a believing servant who has triumphed through Allah.
76. All people see themselves thus become veiled over their hearts, so the Muhammadan seeks forgiveness and removes the veil, and the veiled one increases in obscurity upon obscurity, and the infallible one is he whom Allah has protected.
77. There is no cure for foolishness, no blocker of right, no companionship for the arrogant, no covenant with the treacherous, no light for the heedless, and no faith for one who has no covenant.
78. Allah has decreed that every pure soul will be tormented in this world by the hands of the wicked and the tongues of the corrupt. And He has decreed that every malicious soul will wrong the charitable and plot against the favor doers. Divine aid surrounds the sincere, broken servant: {And there are no helpers for the unjust}. Qur'an. (003:192)
79. The sign of an enemy is that he covets what you possess, that he turns away from you when your wealth diminishes, that he unsheathes the sword of his tongue against you in your absence, and that he hates to hear you praised! Leave him to Allah, for he is a stumbling block to his own head, like a fire consuming its own fuel: {(and Allah is Sufficient as a Supporter) Qur'an, 004:045)}. The sign of a true friend is that he loves you for Allah's sake, so cling to him, for people who love for Allah's sake are few.
80. Interpret some words of the poor to Allah, as if you were averting punishments with doubts. Had I been in the time of Al-Hallaj, I would have issued a fatwa (religious advisory opinion) with those who issued a fatwa for his execution if the report was true. and I would have taken the interpretation that averts the punishment from him, and I would have been content with his repentance and return to Allah, for the door of the Most Merciful is never closed.
81. Allah bestows upon some of His servants, exalted ranks, revealing them only to those who are truly deserving of such gifts. Whoever grasps Allah's secret within these gifts will humble themselves before all of creation, for the end is unknown, the realm of generosity is vast, and there are no constraints in the presence of divine bestowal. {Allah does what He pleases} (003:040). {He singles out for His mercy whom He pleases}, (Qur'an, 002:105).
82. Some of the non-Arab Sufis of Khorasan said: The spirituality of Ibn Shahriyar, the great Sufi, may Allah sanctify his secret, arranges the order of Sufi orders among Arabs and non-Arabs as long as Allah wills! (No), That is only possible for, the All-Giving, the All-Powerful.
83. The Muhammadan deputyship, according to those with spiritual insight, is established and revolves around the turn of the people of the time according to their ranks. The managing of the soul is not permissible for any created being. Rather,

divine generosity encompasses the souls of some of His saints, indeed all of them, thus rectifying the affairs of those who seek intercession through them to Allah. Allah Almighty says: {We are your friends in this worldly life and in the Hereafter}. Qur'an, (041;031). This is the limit.

84. Beware of the excesses of non-Arabs, for in the actions of some of them is the praise that the beloved prophet, may Allah's prayers and peace be upon him, has warned against.
85. And beware of seeing the action in the servant of Allah, whether living or dead, as all of creation possess neither harm nor benefit for themselves.
86. Indeed, take the love of Allah's beloved as a means to Allah, for Allah's love for His servants is a secret of divinity, a quality of the Truth (Allah). And what a blessed means to Allah is the secret of His divinity and the attribute of His Lordship.
87. The true friend of Allah is he who clings firmly to the teachings of the Prophet, may Allah's prayers and peace be upon him, and is content with Allah as his custodian.
88. He who seeks refuge in Allah is exalted, and he who relies on other than Allah is humiliated, and he who seeks wealth from other than Allah is diminished, and he who follows a path other than that of the Messenger is misguided.
89. Knowledge is light, and humility is a joy.
90. Determination is a person's state with Allah; the level of faith varies according to the level of determination.
91. He who is certain that Allah is The Absolute Effective One turns his aspiration away from all else.
92. He whose determination is high for Allah, his willpower is righteously set upon Allah, and his migration is disconnected from all else.
93. At the table of the generous sits the righteous and the wicked.
94. Allah has mercy and kindness towards His servants at the ends, surpassing even a mother's mercy for her child.
95. When Allah bestows a blessing upon His servant, He never takes it back.
96. The abundance of divine gifts transcends the comprehension of minds and the illusion's imagination.
97. Whoever knows that Allah does what He wills, entrusts his affairs to the All-Powerful, the All-Capable, and prostrates his forehead on the soil of submission.
98. All truths when revealed, the following line is inscribed on their pages: {Everything will perish except His Face} (028:088).
99. If you contemplate the circles of the universes, you will see weakness surrounding them, and poverty is in them. To your Lord belongs all power and might, richness and ability. He alone has no partner.
100. The pitfalls of the foot are: pretense, arrogance, and opposing destiny.
101. If you had possessed the strength, power, and ability you claimed, you would not have died.
102. Where are you, o slave of leadership? Where are you, o slave of pretense? You are deluded. Abandon your leadership and your delusion, and wear the garment of your servitude and humiliation.
103. All your pretense (claims) is false, and all your leadership and arrogance are mere jest. The decisive word is: {Say: All is from Allah} Qur'an (004:078).
104. Walk between two walls: the wall of the Shari'a (Islamic law), and the wall of action.
105. Follow the path of adherence, for the path of adherence is good, and the path of innovation is evil. The difference between good and evil is very vast.
106. Rub your cheek at the threshold (before Allah), furnish your forehead on the earth, do not rely on your own deeds, but seek refuge in His mercy and power. Detach

- yourself from yourself and others, so that you may join the people of salvation: {Those who believed and were righteous} Qur'an, (010:063).
107. The blessing of Allah's servant lies in the time he spends drawing near to Allah, the Exalted and Glorified.
 108. The saints (friends of Allah) have sanctity at the Divine Gate. Were it not for Allah granting them this privilege, He would not have singled them out from others with His guardianship be He glorified and exalted. These are the party of Allah, His mighty army through whom He supported the Shari'a (Islamic law), granted victory to the truth, and preserved the honor of His Prophet, peace and blessings be upon him, and joined him to Him.
Allah, the Exalted, said: {O Prophet, Allah is sufficient for you and those who have followed you of the believers} (008:064).
 109. Knowledge of Allah is of several kinds, and the greatest of these is: glorifying Allah's commands.
 110. Between the servant and his Lord is nothing but the veil of heedlessness. Allah Almighty said: {So remember Me; I will remember you.} (002:152)
 111. The knowing servant turns to Allah in fear and anticipates Allah's secret. Allah's secret is the help that arises purely from His generosity and grace, without any prior action or deed on his part.
 112. The heart is held in the hands of the Most Merciful, so ask Allah to keep hearts steadfast in His love and religion. {(and Allah is Sufficient as a Protector) Qur'an, 004:045}}.
 113. Some manifestations are ordained for good, and some for evil. The One who controls them is their Creator. The manifestation ordained for good is to be thanked, and the manifestation ordained for evil is to be condemned. And in both cases, Allah be remembered.
 114. A man's system cannot be perfected if Allah has placed him in a position of evil, for if Allah had intended for His system to be perfected, He would not have placed him in a position of what He dislikes.
 115. Leave aside the concern of correcting what is crooked before the opportunity for correction arises, for the clouds of good rain fall in their season and are not sought before their time.
 116. Do not let your determination fall in the hands of your worry, causing you to turn away from lofty aims, for worry is the camphor of determination, and initiative is its ambergris. What is decreed will be, else will not be.
 117. Be mindful of the actions you have been given, and do not burden yourself with changing what you were compelled to do. Do not consider yourself either compelled or free to choose, for the matter lies between these two.
 118. Every saint (friend of Allah) who speaks and acts is veiled by words and actions until he is subdued by the power of Lordship and returns to Allah's command. When he returns, he draws near, descending with sincerity At a distance of two bows or (even) nearer, to the level of following the Prophet Muhammad. At that point, he attains the rank of servitude, which is the most perfect and highest of ranks, the closest to Allah and the most intimate, the greatest and strongest means to Him, and there is no other for creation.
 119. Whoever applied the eyeliner of divine guidance knew with certainty and absolute truth that the inner and outer aspects are subject to the dominion of Allah the Manifest and the Hidden.
 120. Purity of heart and insight, and penetrating vision, come from moderation in food and drink, for hunger removes pride, arrogance, and tyranny. It disciplines the soul

until it becomes preoccupied with truth. I have never seen anything that breaks the soul like hunger. As for satiety breeds hardness and darkness of heart, and prevents penetrating insight light, and it increases heedlessness.

121. Considering the feelings of neighbors is more important than considering the feelings of relatives, because relatives' feelings are bound by kinship, while neighbors' feelings are not.
122. The enlightened heart inclines towards the company of the righteous and knowledgeable, and it shuns the company of the arrogant and the ignorant.
123. Treating Allah's servants with kindness brings one closer to the ultimate Judge (Allah). Sending blessings (salawaat) upon the Prophet (peace and blessings be upon him) eases crossing the Sirat bridge and makes supplications more likely to be answered. Charity removes Allah's wrath, and kindness to parents eases the pangs of death.
124. The company of the wicked, the foolish, the oppressors, and the envious is a black darkness.
125. The master of divine knowledge is one who is well-versed in the path of truth, persevering and remaining steadfast upon it, never abandoning it for a single moment.
126. The Sufi distances himself from illusions and doubts, affirming the Oneness of Allah in His Essence, Attributes, and Actions, for there is nothing like Him. He knows this with absolute certainty, thus transcending the realm of conjecture and casting off the shackles of blind imitation.
127. The Sufi does not follow any path other than that of the Honorable Messenger, peace and blessings be upon him, so he doesn't let his action and inaction but based upon it.
128. The Sufi does not waste time managing his own affairs, for he knows that the One who manages all affairs is the Almighty, the Exalted, and he does not resort to or depend on anyone other than Allah Almighty in his affairs.
129. The Sufi avoids mixing with people as much as possible, because the more a Sufi mixes with people, the more his flaws become apparent, and the more confused he becomes. If he does mix with some people, he should choose the company of the righteous, for a person is on the religion of his close friend.
130. The breath of the poor (to Allah) is like red sulfur (very rare), it is only spent rightfully for the sake of the righteousness.
131. He who does not weigh his words, deeds, and circumstances at all times against the Book and the Sunnah (prophetic traditions), and does not question his own thoughts, is not considered among the men of rank.
132. He who knows what he will gain will find it easy to give what he can.
133. He who is upright himself will make others upright through him. How can the shadow be straight when the stick is crooked?!
134. The poor to Allah, when he humbles himself, submits, becomes stepped, is consumed by the fire of longing and sincerity, and remains steadfast in the field of righteousness before Allah Almighty, becomes a source of goodness and a destination for creation. He becomes like rain: wherever it falls, it brings benefit, and he becomes a mercy and tranquility for Allah's creation.
135. Perhaps the liar is followed and the truthful is abandoned, and the clatter of sandals around the arrogant is loud, while people distance themselves from the neglected. Do not be surprised by this, for the nature of the soul is such that it loves the ornate dome, the embroidered tomb, and the spacious portico, and it gravitates towards the elderly sheikh with his large turban, wide sleeves, and abundant dignity.

So direct the heart's aspirations, not the soul's, to unveil these veils, and say to yourself: If you saw the Messenger of Allah, peace and blessings be upon him, on a mat that left its mark on his noble side, and you saw his family—may Allah be pleased with them and grant them peace—without food or servants, and then you saw the Persian king on his throne studded with jewels and rubies, and his family immersed in luxury and comfort, surrounded by servants and attendants, where would you be? And with which group would you turn? If Allah grants it success, it must love the company of the Messenger of Allah, may Allah bless him and grant him peace, and his family. For in this regard, the heart's yearning for those who emulate the Prophetic state is counted among the party of Allah: "Indeed, the party of Allah are the successful ones" Qur'an, (058:022).

136. Beware of considering your state of austerity as anything more than a state of hunger, for hunger without knowledge and the prophetic manners is a characteristic of dogs!
137. So elevate your status through the prophetic manners to the ranks of the forehead folk those who have attained spiritual connection with the Prophet, and sever your focus on your own actions. Erase the traces of your ego, for they are remnants of Satan. Be a pure servant, and you will attain closeness to your Master. {(and Allah is Sufficient as a Protector) Qur'an, 004:045}}.
138. People today are attached to those who practice crafts, alchemy, solitude, ecstatic utterances, and grandiose claims. Beware of associating with such people, for they lead those who follow them to Hellfire and the wrath of the Almighty, and they introduce into the religion of Allah what does not belong to it! They are from among us. If you see them, you would think them to be the masters of those who call to Allah. May Allah suffice you. If you see any of them, say: {Oh I wish that between me and you were the distance between East and West} Qur'an, (043:038).
139. An ignorant person from among the people of this rag (sufi path) who joins your hand with the people, and commands you to remember Allah, and to adhere to the Book and the Sunnah (prophetic traditions), is better than all of that group. Flee from them as you would flee from a lion, as you would flee from a leper.
140. The prophetic companion Hudhayfah (may Allah be pleased with him) said: "They used to ask the Messenger of Allah (peace and blessings be upon him) about good, but I used to ask him about evil, fearing that it would overtake me. I said: 'O Messenger of Allah! We were in ignorance and evil, then Allah brought us this good. Is there any evil after this good?' He said: 'Yes.' I said: 'And is there any good after that evil?' He said: 'Yes, but it will be tainted.' I said: 'What is its taint?' He said: 'People who guide others without guidance. You will recognize some of their actions and disapprove of others.' I said: 'Is there any evil after that?' He said: 'Callers at the gates of Hell. Whoever answers their call, they will throw him into it.' I said: 'O Messenger of Allah, describe them to us.' He said: 'They are from our own people and speak our language.' I said: 'What do you command me to do if I live to see that time?' He said: 'Adhere to the community of Muslims and their leader.' I said: 'What if there is no community or leader?' He said: 'Then withdraw from all those groups, even if you have to cling to the root of a tree until death comes to you while you are in that state.'" This is the advice of your trustworthy Prophet, our master and the master of the worlds, may Allah's prayers and peace be upon him, so preserve it and act upon it.
141. Beware of seeking power through the path, for that is disrespectful to Allah and His creation. This path is built upon humility, for the people humbled themselves until

Allah bestowed upon them honor from Himself, and they were in need until He granted them wealth from His bounty.

142. Beware of associating with the group whose habit is to misinterpret the words of the great figures, and to revel in their stories and what is attributed to them, for most of that is falsely attributed to them. This was nothing but a punishment from Allah for His creation because of their ignorance of the truth and their eagerness for worldly good. So, Allah afflicted them with people of audacious foolishness, who attributed to the Messenger of Allah, peace and blessings be upon him, hadiths (prophetic sayings) that are far removed from the position of his message, peace and blessings be upon him, including those that are enticing and frightening, obscure and apparent. And Allah also empowered people of innovation and misguidance who lied about the great figures and men, and inserted into their words what did not belong to them. Some followed them, and thus they were counted among those whose deeds are most lost.
143. So you must rely on Allah, and hold fast to the path of His Prophet, peace and blessings be upon him, to reach Him, with the noble Shari'a (Islamic law) before your eyes and the path of consensus clear to you.
144. Do not separate yourself from the community of the People of the Sunnah, that saved sect: and hold fast to Allah, and leave what is other than Him, and say in your heart - O sir, my saying: "I wish that You (Allah) were pleased with me, while life is bitter, I wish You were satisfied when all creatures are angry. I wish that what is between You and me is built up, while between me and the worlds everything is ruined. If Your affection were true, then everything else is easy, and all that is upon dust is but dust."
145. Do not act like those who exaggerate, believing in the infallibility of the sheikhs and relying on them in your relationship with your Lord. For Allah is jealous and does not like anyone to interfere in what is between Him and His servant.
146. Yes, they are guides to Allah and means to His path. The state of the Messenger of Allah, peace and blessings be upon him, is learned from them: {Allah is pleased with them and they are pleased with Him}. (009:100). We beseech Allah through His pleasure with them. Allah does not disgrace His servants whom He loves, and He is the Most Generous of the generous.
147. Abandon idle curiosity and refrain from acting on personal opinion. If you live in a time when you see people as we have described, then withdraw from them. For the Prophet, peace and blessings be upon him, said: "When you see stinginess being obeyed, desires being followed, worldly life being preferred, and everyone being impressed with their own opinion, then attend to your own affairs."
148. Emulate the behavior of your Prophet: be gentle, of good manners, greatly forbearing, abundantly forgiving, truthful in speech, openhanded, kind-hearted, always cheerful, very patient, overlooking faults, truly humble and considerate of others, mindful of the rights of companionship, continuously sorrowful, constantly contemplative, greatly remembering Allah, often silent, patient in adversity, relying on Allah, victorious by Allah, loving the poor and weak, and quick to anger for the sake of Allah when His prohibitions are violated.
149. Eat what you have, and do not strive for what you lack. Do not eat while reclining. Wear simple clothes so that the wealthy may follow your example, and do not sadden the hearts of the poor with your finery. Wear a carnelian ring, and sleep on a mattress stuffed with palm fibers, or on a mat, or on the ground, adhering to the Sunnah of your Prophet (peace and blessings be upon him) in your movements, stillness, actions, words, and conditions.

150. Make the good good and the ugly bad, and do not sit or stand up except while remembering Allah. Let your assembly be an assembly of forbearance and knowledge, piety, modesty and trustworthiness, and let your companion be the poor, and let the needy eat with you.
151. Do not be loud or foul-mouthed, do not speak ill of anyone, and only speak of what you hope will bring you reward. Give each of your companions their due, and do not withhold your kindness from people.
152. Be wary of people and be cautious of them. Do not conceal your cheerfulness from anyone, and do not speak to anyone about what he dislikes.
153. Guard your tongue and your ears from foul speech. Do not rebuke your servant, and do not turn away anyone who asks you for something except by fulfilling it or speaking kindly to them.
154. If you are given a choice between two things, choose the easier of the two, as long as it is not sinful.
155. Respond to the invitation of the one who invites you, check on your friends and brothers, forgive those who wrong you, and do not repay evil with evil. And at night Stand weeping at the door of Allah, and be content with Allah alone. {(and Allah is Sufficient as a Protector) Qur'an, 004:045}}.
156. Our Imam Al-Shafi'i, may Allah be pleased with him, said: Whoever acknowledges weakness in himself, attains righteousness. He also said: The pillars of chivalry are four: good manners, humility, generosity, and self-control. He also said: Humility begets love, and contentment begets peace of mind. He also said: The truly wise and prudent person is the one who is smart yet overlooks faults. He also said: True knowledge is that which benefits.
157. So acknowledge yourself with weakness and poverty, and you will attain righteousness. Establish the pillars of chivalry, and you will be counted among its people. Be humble and content, and you will become beloved and at peace. Overlook faults, and you will be wise.
158. Take from knowledge what will benefit you when you turn to your Lord, for this world is but an illusion, and all of it is fleeting, and Allah is the Changer of all things. O you whose breaths are numbered, the count must one day be completed. There must be a day without a night, and a night that comes without a tomorrow.
159. Allah has concealed His chosen friends (saints) in the coolness of His covering, beneath His domes, and veiled them from all others. None knows them but He. This necessitates having good thoughts about creation. So beware of having ill thoughts about anyone unless you have a legitimate legal argument against them. Observe Allah's law without seeking victory for yourself, acting with sincerity, free from self-interest and the sickness of your heart. Disdain what the law deems ugly and admire what the law deems beautiful. Let your words and deeds be solely for Allah.
160. If you do not have a legitimate legal argument against someone, do not judge or hold people accountable based on mere suspicions. Maintain good thoughts, for Allah has hidden secrets concerning His creation that He is protective of, secrets known only to Him, be He Glorified and Exalted.
161. {And for each [of you] is a direction to which he turns.} (Qur'an 002:148) Let your direction be the clear path, the law of the Master of the Prophets, peace and blessings of Allah be upon him: {(and your Lord is Sufficient as a Guide and Supporter) Qur'an, 004:045}}.
162. The mind refuses to accept anything but what it grasps through understanding, while the heart refuses to do anything but ascend to what transcends understanding. So let your ambition be heartfelt, and your wisdom intellectual, and you will prosper.

163. In the hand is a vein connected to the heart. If anything of this world is taken by it, its illness spreads to the heart! This is a great, hidden illness, unknown to humankind.
164. The Messenger of Allah, peace and blessings be upon him, said, "Loving this world is the root of all sin." Abandon this world and distance yourself from its pleasures.
165. Beware of sleeping at night like an animal, for Allah has manifestations and blessings in the night, which are seized by those who stand in prayer, while those who indulge in sleep are deprived of their fruits.
166. Tell the one deluded by his security, who revels in his sleep, whose heart is preoccupied with other things and forgets his Lord: O you night sleeper in its pleasure, know that this sleep is bound to wakefulness. The age's fortune and the arrangement of the others, never forgets you, even if you forget them. Age is fast in its cunning, When it rises it declines, when it fulfills its pledge it betrays. Even the one most certain of its security, knocks fearfully on the doors of caution.
167. Witnessing is presence in the sense of closeness coupled with certainty knowledge and absolute truth and certainty. Whoever Allah protects from distance and heedlessness, and draws near to Allah with certainty knowledge and absolute certainty—meaning, "Worship Allah as if you see Him, for if you do not see Him, He surely sees you"—has entered the presence of witnessing, and this is it and nothing else. Otherwise, witnessing, linguistically, is not applicable to any creature in this world. The story of Moses, peace be upon him, suffices.
168. The presence of witnessing, linguistically and in meaning, is a presence reserved for the one (prophet Muhammad) who during the Night Journey was near at the distance of two bows, with the heart and the eye. Differences regarding it are known, and his exclusive access to it is certain among the people of Allah.
169. So discipline yourself by drawing near to Him through what pleases Him, and you will be counted among the people of that presence, as stated in the hadith (prophetic saying): "My servant continues to draw near to Me through supererogatory acts."
170. Allah's guidance is the only true guidance, and Allah suffices as a protector. {(and Allah is Sufficient as a Protector) Qur'an, 004:045)}.
171. If someone tries to be your sheikh (master), become his disciple. If someone extends his hand for you to kiss, kiss his foot. Be the last hair on the tail, for the blow will first land on the head!
172. If an oppressor wrongs you, and you are powerless to defend yourself, know that you have then reached the point of being truly reliant on Allah Almighty. Turn your heart's destination away from all else, place your hopes in His hands, and entrust your affairs to Him. Then, divine support will flow to you, and He will do for you what you could never imagine. This is the secret of submission and true reliance on Allah.
173. If your aspirations rise to the level of contentment with destiny, as happened to Imam Musa al-Kadhim, peace and blessings of Allah be upon him, when Harun al-Rashid—may Allah forgive him—arrested him and took him from Medina to Baghdad in chains. He was imprisoned and remained so until his death, may Allah be pleased with him. He was brought out, poisoned, in chains. Yet, he never deviated from the path of contentment until he died content with Allah.
174. That is the rank of supreme winning, a rank beyond what any eye has seen, any ear has heard, or any human mind has conceived: {Indeed, the patient will be given their reward without measure.}Qur'an (39:10).
175. The Imams of the prophet's descendants (peace and blessings of Allah be upon them) attained pure contentment, along with immense dignity and exalted status in the sight of Allah.

176. It is authentically reported that Abd al-Malik ibn Marwan, the Umayyad, had Imam Ali Zayn al-Abideen (peace and blessings of Allah be upon him) brought from Medina bound and shackled in the heaviest and thickest chains! Al-Zuhri (may Allah have mercy on him) entered to bid him farewell, and he wept, saying, "I wish I were in your place, O son of the Messenger of Allah (peace and blessings of Allah be upon him)!" He replied, "Do you think that would distress me?" If I had wanted it, it would not have happened, and it reminds me of the punishment of Allah Almighty. Then he took his hands and feet out of the shackles and put them back on. So Al-Zuhri - may Allah have mercy on him - knew that the Imam had reached the status of contentment, and had attained the rank of pure submission, and had entered the presence of the great triumph, so his heart was gladdened, and his sorrow was relieved.
177. Assess yourself. If you are capable of attaining the highest level—the level of contentment—then do so. Otherwise, descend to the second level, which is the level of sincere reliance on Allah, disregarding your own planning, power, and strength, your whole and your parts. He, the Exalted, will act upon you with His victory and power, beyond your will and planning: {(and Allah is Sufficient as a Supporter) Qur'an, 004:045}}.
178. When you hasten to Allah and seek refuge in Him, make your intermediary His beloved Prophet (peace and blessings be upon him). Send blessings and peace upon him abundantly, and increase your prayers and peace upon him as much as you can. Stand at Allah's door by acting upon his prophetic Sunnah (peace and blessings be upon him), and ask Allah, the Exalted, relying upon Him the Almighty, seeking His help, and trusting in Him.
179. And if doors are closed to you, then expect the Opener to open the door, for no path has been blocked by creation except that the Creator has opened it, by virtue of His Lordship alone, and by virtue of His Divinity. So do not despair of His mercy, nor lose hope in His grace, and rely on Him. {(and Allah is Sufficient as a Protector) Qur'an, 004:045}}.
180. Success in all circumstances comes only from Allah be He glorified and exalted.
181. Ignore the envious person, for his worry because of you is greater than your worry because of him. Leave the fool alone, for his distress with you is greater than his distress with himself.
182. Stay at the assemblies of the wise, and take wisdom wherever you find it, for the wise person takes wisdom without caring on what wall it was written, from what man it was transmitted, or from which unbeliever it was heard.
183. This world was created for lessons, and the lesson in everything in it is intellect. So, with the strength of your intellect, take the lesson from every source, not looking at its place.
184. Beware of drawing close to the people of this worldly life, for drawing close to them hardens the heart, humbling yourself before them incurs the wrath of the Lord, and exalting them increases sins.
185. Take the poor as companions and friends, honor them, and be occupied with serving them. If one of them comes to you, stand up for them and humble yourself before them.
186. If your service to the poor is well-received, ask them for their truthful prayers, and strive to build a room for yourself in their hearts. For the hearts of the poor are abodes of mercy and places of divine look. Purify your mind from human follies.

187. If you have right over someone or he has a right over you, treat him kindly until he gives you your due, or until you give him his due. If you are able, forgive those whom you have a right over, and Allah will compensate you.
188. Be courteous to people, for it is courtesy towards the Creator. Repent completely from thinking of yourself, your lineage, and your family, for "he whose deeds lag behind will not be hastened by his lineage."
189. Maintain ties of kinship with the Messenger of Allah (peace and blessings be upon him), and honor his relatives, for his favor is a collar upon our necks. Allah Almighty says: {Say, "I do not ask you for any reward for it except affection among relatives."} Qur'an, (26:23)
190. Correct your love for all his Companions, may Allah be pleased with them and grant them peace, for they are the lamps of guidance and the stars of emulation. The Prophet, peace and blessings be upon him, said: "My Companions are like the stars; whichever of them you follow, you will be guided."
191. Fear Allah, fear Allah. "The essence of wisdom is the fear of Allah." (Prophetic saying). Adhere to piety, for it encompasses all goodness. This is my advice to you.
 O brother, I was intoxicated by the pursuit of knowledge, yet I have experienced the times and its people, struggled with my own self, served the Sharia (Islamic law), and benefited from the company of the pure.
 So, accept my advice, for it, Allah willing, stems from sincere love for you. Many a bearer of knowledge conveys it to one more knowledgeable than himself. O Abdul-Samie', act upon my advice and do not consider me a man. If someone tells you: "There is a creature in the kingdom of the Most Merciful who is weaker than this nothingness, (little Ahmad)," do not believe him. Rather, I say: May Allah ease the path for me and for you, and make us, you, and all Muslims among the chosen, the virtuous, the sincere, the righteous, the beloved of Allah. and His Messenger. {{(and Allah is Sufficient as a Protector) Qur'an, 004:045}}. And all praise is due to Allah, Lord of the worlds.