

Dear Beloved Son

By Shaykh (Imam) Abu Hamid Muhammad

Al-Ghazali (RA)



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Who was Imam Ghazali (RA)?

Imam Ghazali (RA) [1058-1128 CE] is most famous for his contributions in philosophy, religion and Sufism. He is also known as Algazel in the West. Abu Hamid Ibn Muhammad Ibn Muhammad al-Tusi al-Shafi'i al-Ghazali was born in 1058 C.E. in Khorman (Iran). His father died while he was still very young but he had the opportunity of getting education in the prevalent curriculum at Nishapur and Baghdad. Soon he acquired a high standard of scholarship in religion and philosophy and was honored by his appointment as a Professor at the Nizamiyah University of Baghdad, which was recognized as one of the most reputed institutions of learning in the golden era of Muslim history.

After a few years, however, he gave up his academic pursuits and worldly interests and became a wandering ascetic. This was a process (period) of mystical transformation. Later, he resumed his teaching duties, but again left these. An era of solitary life, devoted to contemplation and writing then ensued, which led to the authorship of a

number of everlasting books. He died in 1128 C.E. at Baghdad.

Imam Ghazali (RA) made major contributions in religion, philosophy and Sufism. A number of Muslim philosophers had been following and developing several viewpoints of Greek philosophy, including the Neoplatonic philosophy, and this was leading to conflict with several Islamic teachings. On the other hand, the movement of Sufism was assuming such excessive proportions as to avoid observance of obligatory prayers and duties of Islam. Based on his unquestionable scholarship and personal mystical experience, Ghazali sought to rectify these trends, both in philosophy and Sufism.

In philosophy, Imam Ghazali (RA) upheld the approach of mathematics and exact sciences as essentially correct. However, he adopted the techniques of Aristotelian logic and the Neoplatonic procedures and employed these very tools to lay bare the flaws and lacunas of the then prevalent Neoplatonic philosophy and to diminish the negative influences of Aristotelianism and excessive rationalism. In contrast to some

of the Muslim philosophers, e.g. Al-Farabi (RA) he portrayed the inability of reason to comprehend the absolute and the infinite. Reason could not transcend the finite and was limited to the observation of the relative. Also, several Muslim philosophers had held that the universe was finite in space but infinite in time. Imam Ghazali (RA) argued that an infinite time was related to an infinite space. With his clarity of thought and force of argument, he was able to create a balance between religion and reason, and identified their respective spheres as being the infinite and the finite, respectively.

In religion, particularly mysticism, he cleansed the approach of Sufism of its excesses and reestablished the authority of the orthodox religion. Yet, he stressed the importance of genuine Sufism, which he maintained was the path to attain the absolute truth.

Imam Ghazali (RA) was a prolific writer. His immortal books include *Tuhafat al-Falasifa* (The Incoherence of the Philosophers), *Ihya al-'Ulum al-Islamia* (The Revival of the Religious Sciences),

"The Beginning of Guidance and his Autobiography," "Deliverance from Error." Some of his works were translated into European languages in the middle ages. He also wrote a summary of astronomy.

Imam Ghazali (RA)'s influence was deep and everlasting. He is one of the greatest theologians of Islam. His theological doctrines penetrated Europe, influenced Jewish and Christian Scholasticism and several of his arguments seem to have been adopted by St. Thomas Aquinas in order to similarly reestablish the authority of orthodox Christian religion in the West. So forceful was his argument in the favor of religion that he was accused of damaging the cause of philosophy and, in the Muslim Spain, Ibn Rushd wrote a rejoinder to his *Tuhafat al-Falasifa*.

Introduction to the Book

It has been learned that one of the students of Imam Ghazali (RA) who acquired a lot of knowledge and spiritual benefits from him over a number of years, had a thought in his heart. He thought that he spent a lot of time learning from Imam Ghazali (RA) over a number of years from different branches of religious knowledge and gave a lot of sacrifices towards that end. However, he still did not know which branch of knowledge from among the branches of knowledge he studied, would be of real help to him, would illumine his grave, would be beneficial to him on the Day of Judgment and which branches of knowledge would not be of benefit to him on the Day of Judgment, so that he could refrain from those branches of knowledge because Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) said:

“I seek Allah’s refuge from the knowledge which is of no benefit”.*1*

This disciple of Imam Ghazali (RA) kept thinking along these lines for a few days and then wrote a letter to Imam Ghazali

(RA) with the view of getting an answer to his dilemma along with some other questions. Furthermore, he asked in his letter to Imam Ghazali (RA) for some advice and to teach him a supplication that he could always recite. He wrote in his letter that although Imam Ghazali (RA) has written numerous books on this issue such as “Ahya al-Uloom ad-Deen” (Revival of the Knowledge of the Path to God), “Kimiya as-Sa‘ada” (Alchemy of the Ultimate Success and Happiness), “Jawahir ul-Quran” (Priceless Gems of the Holy Quran), “Arba‘een” (Forty Steps), “Minhaj ul „Aabedeen ila Jannatu Rabbul „Aalameen” (Best Way for the Worshippers of God Leading them Towards the Paradise of the Lord of All Universes), etc., this weak individual is in need of something that he could always study and always act upon its injunctions. In reply to his letter, Imam Ghazali (RA) sent him the following advices.

1- Zaid Bin Arqam (RA) reported: I am not going to say anything but only that which Sayyidina Rasul-ullah (Sallallahu ‘alayhi wa sallam) used to say. He used to

supplicate:" O Allah, I seek refuge in Thee from incapacity, from sloth, from cowardice, from miserliness, decrepitude and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for Thou art the Best Purifier thereof. Thou art the Protecting Friend thereof, and Guardian thereof. O Allah, I seek refuge in Thee from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded."seek refuge in you from knowledge which does not benefit, from a heart which does not feel humble, from a soul that does not feel contented and from an invocation that is not answered." (Muslim)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

First Counsel - Revelation

My dear son...

May Allah (SWT) grant you a long life as His obedient servant and may He place you in His service alone. May Allah (SWT) guide you to the right path of those who love Him and are loved by Him. Know, my son, that real advice should be sought in the Revelation and the Sunnah of Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam). If you have attained advice from it, what need have you of my advice? And if not, then tell me what you have attained in these past years.

Second Counsel - Time

My dear son...

Among the many pieces of advice which the Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) gave to the Muslims was the following:

"The sign that Allah (SWT) has turned away from His worshipper is his busying himself in that which does not concern him;

and if a man has passed an hour of his life in other than for which he was created, it is certainly fitting that his grief should be prolonged [on the Day of Resurrection], and whosoever has reached [the age of] forty, and his good does not surpass his evil, let him prepare for the Fire."

This piece of advice should suffice the people of knowledge.

Third Counsel - Knowledge

My dear son...

To advise others is an easy matter, the difficulty is accepting advice, since it is bitter for those who follow their own inclinations and desires. They love the forbidden from the depth of their hearts. This is more applicable to seekers of knowledge and students of learning, those of them who are busy in the grace of spirits and the benefits of this world. They believe that mere abstract knowledge, without proper action, will rescue them. This is the belief of the philosophers. Praise and Glory be to Allah (SWT), the Greatest of all. They do not know this much, that when they

acquire knowledge, if they do not work according to it, the indictment against them is certain. Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) said:

"The person most severely punished on the Day of Judgment is the learned one who did not follow Allah (SWT)'s guidance and did not benefit from his knowledge."

It has been narrated that someone saw Al-Junayd (RA)-2 after his death in a dream. Al-Junayd (RA) was asked: "What news do you have, Abul Qasim?" He replied:

"Perished are the speeches and vanished are the allusions, nothing benefited us except the prostrations which we made in the middle of the night."

2- He is Junaid ibn Muhammad Abu al-Qasim al-Khazzaz al-Baghdadi (830-910 AD) a great Scholar who rejected many of the practises which had crept into the science of Tassawuff and asserted that Tassawuff is what is contained in the Qur'an and noble Sunnah.

Fourth Counsel - Allah's Mercy

My dear son...

Be not bankrupt of good deeds, nor void of [spiritual] status. Know for certain that abstract knowledge alone will neither increase you in power nor strengthen your situation. Likewise, if a brave warrior in possession of ten Indian swords and other weapons was alone in the wilderness, and a great ferocious lion attacked him, do you think the weapons could defend him if they were not used against the lion? It is well known that arms cannot defend people unless they are brought into use. By the same principle, if a man read a hundred thousand scientific theories, they would be of no use to him if he did not try and apply them. Similarly, if a man suffering from fever and a kidney disorder, he should be treated with ginger and [other] plants. Without treatment no recovery is achieved. A poet once said:

Though you measure two thousand bottles
of wine

Unless you drink, no thrill is thine

If you studied a hundred years and collected a thousand books, you would not be prepared for the mercy of Allah (SWT) the Exalted, except by action. Allah (SWT) says:

"Man shall have nothing but what he strives for. [53:39]"

"Whosoever expects to meet his Lord, let him work righteousness. [18:110]"

"A recompense for what they used to do. [9:82]"

"As for those who believe and do good work, they will have for them the gardens of Paradise as an abode. No change will they desire from them. [18:107]"

"Except he who repents, believes and does good work. [25:70]"

Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) also said:

"Islam is built on five pillars: testifying that there is no deity but Allah (SWT) and that Sayyidina Rasul-ullah (Sallallahu „alayhi

wa sallam) is the Messenger of Allah (SWT), establishing the prayer, paying the zakah, fasting in Ramadan and performing hajj of the sacred house for those able to do so."

Iman (faith) is confession with the tongue and belief with the heart and performance of the pillars of Islam. There are countless proofs on the necessity of actions; this is despite the fact that the servant shall attain Paradise by the grace and favour of Allah (SWT) the Exalted, but such [grace] follows the servant's readiness to obey and worship Him. Verily the mercy of Allah (SWT) is very close to the doers of good.

It may be said that the slave may reach that status through faith alone. We say 'Yes', but when will he be able to reach it? How many obstacles will he be faced with? The first of these obstacles is the ravine of Iman and who is secure [enough to guarantee] that he will not lose his Iman? And if a man loses his Iman, he will be bankrupt and be dismayed in the Hereafter. Hasan Al-Basri (RA)-3 said:

"Allah (SWT) will say to His slaves on the Day of Judgment: 'Allow My slaves to enter Paradise by My Mercy and divide it amongst them according to their deeds.'"

3- This is Abu Sa'id al-Hasan ibn Abi-l-Hasan Yasar al-Basri (642-728), also known as Imam Hasan al Basri (RA), who was from the Salaf, a well-known Sufi Muslim theologian and scholar of Islam who was born in Medina from Persian parents.

Fifth Counsel - Evaluation

My dear son...

He who does not work shall have no reward. It is reported that a man of the Bani Israel worshipped Allah (SWT) the Exalted for seventy years. Allah (SWT) intended to test him before the angels, so He sent him an angel to tell him that he did not merit Paradise even with this worship. When the angel informed him of this the worshipper replied:

"We are created for worship and we can but worship Him."

The angel returned saying:

"O my God, you know best what he said."

Allah (SWT) the Exalted said:

"Since he did not turn away from worshipping us, then with grace we shall not turn away from him. O my Angels, bear witness that I have forgiven him."

Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) said:

"Evaluate your works before you are asked to account for them. Weigh your works before you are evaluated." Ali said: "Those who think that they can achieve their aims without work are dreaming, and those who think that they will attain the goal through exertion alone are self-confident and consider themselves self-sufficient."

Hasan Al-Basri (RA) said:

"Seeking and demanding Paradise without actions is a sin from amongst the sins."

He also said:

"The sign of [attaining] reality is in giving up regard for work, not in giving up the work."

Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) said:

"The wise man is he who judges himself and works for what is after death, and the fool is he who pursues his desires and

[vainly] longs for Allah (SWT) the Exalted."

Sixth Counsel - Intention

My dear son...

How many nights you have remained awake seeking knowledge and reading books, forbidding yourself the pleasure of sleep! I do not know for what purpose [you did this]. If it was for attaining worldly benefits and securing its vanities, its status and position and asserting your superiority over your peers and brothers, then woe to you and again woe; but if your purpose was to revive the Shari'ah of Sayyidina Rasulullah (Sallallahu ,alayhi wa sallam) and to train your character, and break the Nafs Al-Ammarah (the soul commanding to evil), then blessed are you and again blessed. The poet spoke truly when he said:

“To spend the night awake and weeping for others than Allah is a foolish waste.”

Seventh Counsel - Death

My dear son...

Live as long as you may, for verily you must die. Love whoever you wish, for one day you shall taste its separation, and do what you will, you will be rewarded accordingly.

Eighth Counsel - Hypocrisy

My dear son...

So what have you gained from learning scholastic theology, medicine, administration, poetry, prosody, astronomy, syntax and morphology except to waste your time against the will of the Lord of Majesty. I saw in the Gospel of Sayyidina Isa (AS) that he said:

"From the moment that a corpse is placed on the funeral bed until it is placed at the edge of the grave, Allah (SWT) by His Greatness will ask him forty questions. The first of which is: 'O my servant, you have purified [yourself in] the sight of mankind for years and not for one hour have you

purified [yourself] for Me.' Everyday He looks into your hearts and says: 'What are you doing for other creatures though you are surrounded by my kindness? Are so you deaf that you cannot hear?'"

Ninth Counsel - Action

My dear son...

Knowledge without action is insanity and action without knowledge is vanity. Know that knowledge today will not distance you from sins, nor bring you into obedience, nor distance you from the fire of Hell tomorrow. If you do not act today and do not derive lessons from your past days, you will say on the Last Day:

"Return us to our previous life and we will do good deeds"

and it will be said to you:

"O fool, it is from there that you have come."

Tenth Counsel – The Grave

My dear son...

Plant resolution in your spirit, and place defeat in your lower self and death in your physical body. For your true destination is the grave and the people of the grave are awaiting you at every moment. Take care, beware lest you arrive without provision for the journey. Sayyidina Abu Bakr Al-Siddiq (RA)- 4 said:

"These bodies are but cages like those of birds, or like the stables of animals; so consider for yourself of which you are. If you are of the heavenly birds, when you hear the roll [of the drum]: 'Return to your Lord', you will fly upwards until you reach the highest towers of Paradise."

As Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) said:

"The throne of the Compassionate shook at the death of Sa'd Ibn Mu'adh -5."

May Allah (SWT) save you if you were as one of the animals, as Allah the Exalted says:

"They are like cattle, nay more misguided. [7:179]"

So do not consider yourself safe from the removal of the security of your home to the fire of Hell.

It was narrated that Hasan Al-Basri (RA) was given a drink of cool water. He took the glass whereupon it fell from his hands and he fell unconscious. When he regained consciousness, he was asked:

"What is the matter O Abu Sa'ïd (RA)?"

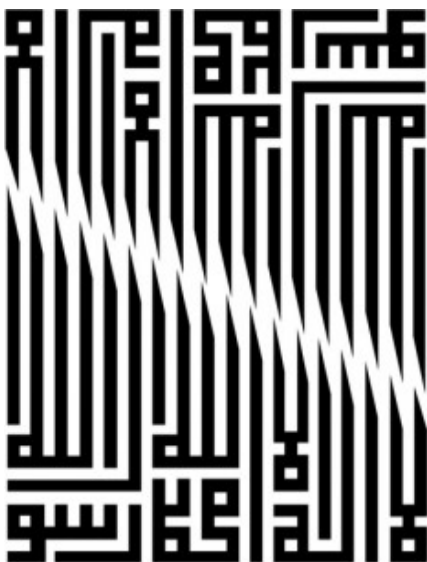
He said:

"I remembered the desire of the inmates of Hell when they say to the people of Paradise: 'Give us some of the water or some of the provisions that Allah has granted you [7:50]"

4- *He is Abdullah ibn Abi Qahafa (RA) [573-634] and considered to the most*

superior of human beings after the Prophets (AS) and the one who succeeded Sayyidina Rasul-ullah (Sallallahu 'alayhi wa sallam) as the first Caliph of the Muslims.

5- He is Sa'd ibn Mu'adh (RA) a chief of the Banu Aus tribe in Medina and converted to Islam in 622 (1 AH), when Sayyidina Rasul-ullah (Sallallahu 'alayhi wa sallam) arrived in Medina.



Eleventh Counsel - Sleep

My dear son...

If mere knowledge were sufficient for you and you do not need any work other than this knowledge, then the call [of Allah (SWT)]:

"Is there anyone supplicating? Is there anyone who seeks forgiveness? Is there anyone who wants to repent?"

would have been useless. It was narrated that a group of Companions (RA), mentioned Abdullah Ibn Umar (RA)-6 to Sayyidina Rasul-ullah Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) and he said:

"An excellent man he, if only he would pray at night."

Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) said to one of his Companions:

"O [so and so] do not sleep too long in the night, for much sleep makes one impoverished on the Day of Judgment."

Twelfth Counsel - Dhikr

My dear son...

"Awaken at night to pray [tahajjud]. [17:79]" - 7

This, my son, is a command.

"And in the hours of the early dawn, they were found praying for forgiveness. [51:18]"

This verse indicates thankfulness.

"And those who pray for forgiveness in the early hours of the morning. [3:17]" This verse indicates dhikr of Allah the Exalted.

Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) said:

"Three voices are beloved to Allah the Exalted: the voice of the cock, the voice of the one who reads the Qur'an and the voice of those seeking forgiveness in the early morning."

Sufyan Al-Thawri (RA-)- 8 said:

"Allah the Exalted has created a breeze which blows in the early hours of the morning, that carries the dhikr and the supplications to the Supreme King."

He (RA) also said:

"In the early hours of the night, a caller from under the Throne calls: 'Let the worshippers rise', and they will get up and pray till the early hours of dawn. At that point a caller will call: 'Let those who pray for forgiveness arise', they will get up and seek forgiveness. At dawn a caller will say: 'Let the heedless arise', and they will get up from their beds as the dead resurrected from their graves."

6- He is Abdullah (RA) the second son born to Sayyidina Umar ibn al-Khattab (RA) and his wife Zaynab bint Madh'uwn and accepted Islam at a young age.

7- The optional night prayers in Islam which is considered extremely virtuous and beneficial in getting one close to Allah (SWT).

8 -He is Sufyan al-Thawri ibn Said (716–778) was a Tabi'i Islamic scholar, Hafidh, Jurist, and a Hadith compiler, of whom a great number of anecdotes are recorded.

Thirteenth Counsel - Tahajjud

My dear son...

It is narrated in the testaments of Luqman (RA)- 9 the wise that he said to his son:

"O my son, let the cock not be more clever than you - it calls at the early hours of dawn while you are asleep."

Assuredly he said well who said:

The pigeon cooed in the darkness of the night

On a branch, in weakness, while I was asleep.

I lied; for I swear that were I [Allah's] loved

Not the pigeons alone, but I too would weep;

I think I am lovesick, excessively lovelorn

For my Lord - but I weep not, though animals weep!

Fourteenth Counsel - Obedience

My dear son...

The essence of knowledge is to know what obedience and worship are.

You should know that obedience and worship is to conform to the law in the commands and prohibitions in word and deed. This means that what you say, do and forsake should be according to the Shari'ah.

Thus fasting on the day of Eid- *10* and the three appointed days [of pilgrims in the valley of Mina] -*11* is a sin, and if you pray in a usurped garment, this too is a sin although it appears to be a form of worship.

Fifteenth Counsel – Shari’ah

My dear son...

Your words and deeds should be according to the Shari'ah since knowledge and action without observance of the Shari'ah is

deviation. Do not be deceived by ecstatic utterances and vehement cries of the Sufis, because this path can be traversed by fighting one's whims and selfish desires through [spiritual] exercises, not through falsity and wrong practices.

You should know that a fluent and quick tongue and a closed heart full of heedlessness and lust are signs of unhappiness. Until you annihilate your selfish lower self of desires and lusts through strict and sincere mujahadah (self-disciplinary exercises), your heart will never become illuminated with the light of knowledge.

You should be aware that some of your questions addressed to me cannot be answered in writing or in speech. If you attain that station you know what it is, otherwise it is impossible to know since it is a matter known by experience, and whatever is known by experience cannot be described in words. It is known that the sweetness of sweet and the bitterness of bitter cannot be known except by tasting. It is narrated that an impotent man wrote to

his friend asking him to describe the pleasure of love-making. His friend replied:

"O [so and so] I had thought that you were merely impotent but now I have come to know that you are a fool as well; assuredly this delight is known by experience. If you attain it you will know it, and if not, it cannot be described in writing or speech."

9- Luqman (also known as Luqman The Wise) was a wise man for whom Surah Luqman the thirty-first sura (chapter) of the Qur'an, was named, he was believed to be from Africa.

10- Muslim festival after the fasting in the month of Ramadhan.

11- A valley where Muslims performing Hajj (pilgrimage) stay.

Sixteenth Counsel - Aqidah

My dear son...

Some of your questions are of this type, but the portion which can be answered, we have mentioned in *Ihya Ulum al-Din* and other works. We shall mention here some of the relevant extracts: The traveller of the path must be in possession of four things:

1. The first: Correct Aqidah (belief) free of Bid'ah (heretical innovation).
2. The second: Sincere repentance that prevents him from returning to sin which is humiliation.
3. The third: To settle all dues even with your foes so that there will remain no one who has a right over you.
4. The fourth: To attain enough knowledge of the Shari'ah that suffices you to comply with the Commands of Allah (SWT) the Exalted. Then a share from other sciences [disciplines] that leads one to salvation in the Hereafter.

It is narrated that Al-Shibli (RA)-12 served four hundred teachers and said:

"I read four thousand Ahadith (traditions) and selected one of them for practice, because having pondered over it and considered it seriously, I realised that here lay my salvation, since it embodied the knowledge of the predecessors and those who followed them. And that [tradition] was, that the Messenger of Allah said to one of his Companions: "Work for your world according to your position in it. Work for your Hereafter according to the length of your remaining in it. Work for Allah (SWT) the Exalted according to your need of Him and work for the Fire according to your endurance in it."

12- He is Shaykh Abu Bakr Shibli (861 – 946 CE), a Jurist (of Maliki School), a Sufi and a disciple of Junayd Baghdadi.

Seventeenth Counsel - Companionship

My dear son...

If you understand this tradition, there is no need for too much knowledge. There is also another story to meditate and reflect over. Hatim Al-Asam (RA)-13 was among the friends of Shaqiq Al-Balkhi (RA)14.

One day Shaqiq (RA) asked Hatim (RA):

"You have kept my company for thirty years; what have you gained in the course of these years?"

Hatim (RA) replied:

"I have gained eight benefits from the knowledge which is sufficient for me. I hope my salvation and safety are embodied in them."

Shaqiq (RA) asked Hatim (RA) to mention them. Hatim Al-Asam (RA) said:

1. "The first benefit is that I observed the creation and saw that everyone had a loved one and one passionately desired whom he

loved and longed for. Some of the beloved accompany the lover up to the brink of sickness and death and others to the gate of the graveyard. All of them return and leave him there alone. No one goes into the tomb with him. I looked into the matter and said to myself: 'The best beloved is that which would enter the tomb with the lover to console him'; I found it to be nothing else than good works, so I took this as my beloved, to illuminate my grave for me and to comfort me in it and not leave me alone.

2. The second benefit is that I saw that people were following their lusts and hastening towards the desires of the souls; and I meditated on the saying of the Exalted: "But as for whoever has feared the majesty of his Lord and has refrained his soul from lust, truly the Garden shall be his dwelling place. [79:40/41]". Convinced that the Qur'an was true and right, I began to deny my soul [its pleasures] and hurried to combat it and refuse it its passionate desires, until it enjoyed real satisfaction in obedience to Allah (SWT) the Exalted.

3. The third benefit is that I saw that every human being trying his best to accumulate

as much as he can from the wreckage of this world and then holding on strongly to it. I meditated on the Qur'anic verse: "What is with you must vanish; what is with Allah (SWT) must endure. [19:96]" So I gave freely my worldly possessions for His sake by distributing them among the poor so that it would be my provision in the future with Him the Exalted.

4. The fourth benefit is that some people whom I observed think that their dignity and honour lie in the multitude of their family and large clans. They were fascinated by these things. Others claimed honour and dignity in abundance of wealth and children and they were proud of it. Some believed honour and power abide in appropriating the wealth of others, doing injustice to them and shedding their blood. Others considered dignity to consist of extravagance and spending wealth in a foolish manner. I meditated upon the saying of the Exalted: "The most honoured of you in the sight of Allah is he who is the most righteous of you. [49:13]" I chose righteousness for myself, convinced that the Qur'an is right and true and those claims

and opinions of the people are all false and temporal.

5. The fifth benefit is that I found the people slandering each other and speaking ill of one another out of envy of fortune, power and knowledge. I meditated upon the saying of Allah (SWT): "It is We who divide their livelihood among them in the life of this world. [43:32]. I realised that the process of dividing livelihood is entirely in the hands of Allah (SWT) since the beginning of time. Therefore I never envied anyone and was satisfied with the distribution of Allah (SWT) the Exalted.

6. The sixth benefit is that I saw people becoming enemies of each other for different reasons. I meditated upon the saying of the Exalted: "Verily Satan is an enemy to you, so treat him as an enemy. [35:6]" I became aware that enmity with anyone but Satan was not permissible.

7. The seventh benefit is that I saw everyone working very hard, exhausting himself to obtain food and sustenance, tempted by doubts and forbidden things. They degrade themselves in humiliation. I

pondered over the saying of the Allah the Exalted: "There is no moving creature on earth but its sustenance dependent on Allah. [11:6]" I knew that my livelihood is guaranteed by Allah (SWT) the Exalted so I engaged myself in worship and cut off my covetousness of all else, other than He.

8. The eight benefit is that I saw that everyone relied on some created thing, some on the dinar and dirham, some on wealth and property, some on trade and craft and some on creatures like themselves. I meditated upon the saying of the Exalted: "And whosoever places his reliance on Allah (SWT), sufficient is [Allah] for him. For Allah (SWT) will surely accomplish His purpose. Verily for all things has Allah (SWT) appointed a due proportion. [65:3]" I therefore placed full trust in Allah the Exalted. He is sufficient for me and He is the best Disposer of affairs.'

At this point Shaqiq (RA) said:

"May Allah bless you and grant you success. I looked into the Old Testament, the New Testament, the Zabur and the Qur'an and have found that the four books

revolve around these eight benefits. Whoever works according to them is working according to these four books."

13- A contemporary and a friend of Shaqiq Al-Balkhi (RA).

14 -He was a great ascetic who passed away in 810 CE.



Eighteenth Counsel – Spiritual Guide

My dear son...

You must have learned from these two accounts that you are not in need of multiplying knowledge. Now I shall attempt to clarify for you what travelers of the right path should do. You should know that the traveler should have a shaykh or a murshid (spiritual guide or teacher) to instruct him and cleanse him of bad manners through the process of tarbiyah, and replace them with good character. The concept of tarbiyah resembles the farmer's action of extracting thorns and weeds from amongst his crops so that they may grow better. The follower of the path requires a murshid to improve his character and guide him upon the path towards Allah (SWT) the Exalted. Allah (SWT) sent Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) to the people to guide them to His path and when he passed away he left behind him his representatives and successors in his place so that they may direct the people towards Allah (SWT) the Exalted.

The condition of the Murshid-15 to be a deputy of Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) is that he must be learned - not that every learned one is fit for it. I will point out to you certain signs so that not everyone can claim he is a murshid. We say that the Murshid is the one who turns away from the love of this world and the love of prestige and power, and has followed another man of insight in a chain that reaches up to the master of the messengers. The Murshid should have excelled in disciplining himself in scarcity of food, speech and sleep and in abundance of prayer, charity and fasting. He should have kept the company of a shaykh with deep insight so that the qualities of good character have become his way of life such as the qualities of patience and perseverance, prayer, gratitude, reliance upon Allah (SWT), conviction, generosity, contentment and tranquility of the soul, moderation, humility, knowledge, truthful sincerity, modesty, trustworthiness, dignity, serenity, deliberation and other similar characteristics. He is then a light from the lights of Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) and can be taken as a

Shaykh- 16 (Murshid). But the presence of such people is rarer than red sulphur.

He who is fortunate enough to find such a Murshid [with the qualities that we have mentioned] and the Murshid accepts him, [then he] should respect him outwardly and inwardly.

Outward respect entails that he should not argue with him or engage in discussing each and every question even if he knows that the shaykh is wrong. He should not spread his prayer mat before the Shaykh, except at the time of salah and when he completes his Salah, he should remove it. He should not offer excessive optional salah in the presence of the Shaykh and he should do whatever the Shaykh commands him according to his capacity and ability.

As for inward respect, this requires that whatever he hears and accepts from his Shaykh outwardly, he should not deny inwardly, neither in deeds nor in words, lest he be branded with hypocrisy. If this is not possible, then he should leave the company of the Shaykh until his inner state of affairs

is in complete harmony with his outward self.

He should be warned to refrain from keeping the company of immoral people, so that he may oust from the courtyard of his heart any loyalty of friendship with the Satan from among Jinn and human beings and purify himself of satanic habits. In any event, he should choose poverty over wealth.

Know that Tasawwuf-17 has two characteristics: steadfastness and serenity from the creation. Whosoever is steadfast and makes his manners and morals most beautiful in dealing with people and treats them with forbearance, is a Sufi¹⁸.

Steadfastness entails that he should take for himself only so much as he deserves. Dealing with people in a beautiful manner entails that you do not burden people according to your own desires, but burden yourself according to their desires so long as they do not violate the Shari'ah.

Then you asked me about ubudiyah (becoming a servant of Allah (SWT)); it comprises three things:

1. The first: the careful observance of the command of the sacred law.
2. The second: satisfaction with decree, fate and the dispensation Allah (SWT) the Exalted.
3. The third: forsaking pleasing yourself in order to seek the pleasure of Allah (SWT) the Exalted.

You asked me about Tawakkul (total reliance on Allah (SWT)): it means that you should strengthen your belief in everything promised by Allah (SWT) the Exalted, that is, that you believe that whatever has been destined for you will reach you inevitably, even if everybody in the universe should strive to keep it from you and whatever has not been written for you will never reach you even if all of creation assisted you.

You asked me about Ikhlas (sincerity): it entails that all your actions should be for the sake of Allah (SWT) the Exalted. Do

not allow your heart to take pleasure with the praises of people, nor to be saddened by their condemnation.

You should know that Riya (hypocritical show) is born from exalting mankind. Its remedy is to perceive them subjugated to the Power [of Allah (SWT)] and to consider them even as inanimate objects in their inability to attain contentment and misery. In this way you may escape from showing off to them, for as long as you regard them as possessing power and free will, the desire to show off will always be there.

15- Arabic for "guide" or "teacher". The path of Sufism starts when a student takes an oath of allegiance (Bay'ah) with a teacher. After this oath, the student is called a Murid.

16- A synonym for Murshid as used in this context.

17- The science of Spirituality in Islam.

18- The one who is a student of the science of Tassawuff.

Nineteenth Counsel – Referral

My dear son...

The remainder of your questions have either been answered in my books, so seek [the answers to] them there. Writing the answers of some of the questions is forbidden. You should act according to what you know so that the matters which you were unaware of will be disclosed to you.

Twentieth Counsel - Rationale

My dear son...

After this day, question me not except by the language of reason. As He the Exalted says:

"And had they waited patiently until you came forth to them, it would have been better for them. [49:5]"

Accept the advice of Al-Khidr (AS) when he said:

"Ask me no questions about anything until I myself speak to you concerning it. [18:70]"

And do not be in a hurry to reach the time when it shall be disclosed to you. Allah the Exalted says:

"I will show you My signs so do not be in a hurry. [21:37]"

So do not ask me before the time is ripe. Be sure that you will not reach [a station] except by traveling [towards it]:

"Do they not travel through the earth and see? [30:9]"

Twenty First Counsel - Devotion

My dear son...

By Allah (SWT)! If you travel you will see wonders at every stage. Devote your soul, for the most important thing in this matter is devotion of the soul. Dhun Nun Al-Misri (RA)-19 said to one of his disciples:

"If you have the power to devote your soul, come to me; and if not, then do not busy yourself in the idle practices of the Sufis."

19- He is Dhul-Nun al-Misri (796-859) an Egyptian Sufi saint, hence commonly known as Al-Misri (The Egyptian).



Twenty Second Counsel - Dawah

My dear son...

I advise you regarding eight things. Accept them from me lest your knowledge becomes your enemy on the Day of Judgement. Perform four of them and avoid four of them.

Those that you should forsake:

1. Firstly, do not dispute with anyone in any matter as far as possible. For in argumentation lies much harm and its evil is greater than its benefit. It is the source of all reprehensible qualities such as showing off, envy, arrogance, rancour, enmity, boasting, etc. Of course, if there arises a question between you and an individual or a group and your intention is that truth may become manifest and not lost, debating is permissible. But there are two signs of such a desire:

a. That it makes no difference whether the truth is revealed by your tongue or the tongue of another.

b. That you prefer discussion in private than in public.

Listen carefully and I will draw your attention to a helpful point. Know that asking the shaykh questions about problems, is just like presenting the sickness of the heart to the doctor, and the answer lies in your struggle to treat the sickness.

You should know that the ignorant are those whose hearts are diseased, while the learned are the doctors; the partially learned cannot perfect the treatment and the perfectly learned do not treat every sick person, but will treat those whom he hopes will respond to the treatment and the cure. If the malady is chronic or incurable, then he will not give any treatment, for this is a waste of time.

Then know that the sickness of ignorance is classified into four types; one of them is curable and the others incurable:

a) He whose questions and objections stem from envy and malice and every time you reply to him in the best, clearest and most

eloquent answer, it only increases his malice, enmity and envy. The method [of dealing with him] is not to occupy yourself with answering him. It is said:

One hopes for the removal of every enmity
Except enmity arising from envy.

It befits you to shun and leave him in his sickness. Allah (SWT) the Exalted says:

"Therefore shun those who turn away from Our Message and desire nothing but the life of this world. [53:29]"

In all that he says and does, the envious person sets fire to the fruit of his knowledge.

"Envy eats up good deeds as fire eats up wood."

b) He whose sickness arises from stupidity is also incurable. As Isa (AS) said: "Indeed I did not fail in bringing the dead to life, but I failed in curing the stupid." The fool occupies himself with acquiring knowledge over a short span of time and learns a very little share of the intellectual and religious

sciences. This fool knows not and thinks that which is obscure to him is also obscure to the great scholar. If he does not know this much, [then obviously] his question will originate from folly and you must not attempt to answer him.

c) He who is seeking guidance and whatever he does not understand of the speech of the great scholars, he lays to the defects of his own understanding. His questioning is in order to seek benefit; but he is slow-witted and cannot arrive at the truth of things. Again, you must not attempt to answer him, as Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) said: "We, the Prophets, have been commanded that we speak to people according to their level of understanding."

As for the disease which is curable, it is that of the intelligent seeker of guidance, who is not overcome with envy, anger, or the love of lust, prestige and wealth. Moreover, he is seeking the Straight Path and his questions and objections do not arise from envy, aberrant argumentation or testing the Shaykh. His sickness is curable and it is

permitted to attempt to answer him, rather it is a must.

2. The second thing to avoid is to guard against and shun becoming a preacher and warner, since its harm is much unless you practice what you preach first and then preach it to the people. Think then about what was said to Isa "O son of Maryam, preach to yourself, and when you have preached to yourself, then preach to others; or otherwise be ashamed before your Lord." If you are entrusted with this task, avoid two characteristics:

a. Beware of artificiality in speech in explanations and allusions and vehement cries and versification and poetry because Allah (SWT) the Exalted hates pretension and the person pretentious beyond bounds gives evidence of inner confusion and a heedless heart.

The meaning of Tadhkeer (reminding) is that the servant should remember the Fire of the Hereafter and his own shortcomings in the service of the Creator. He should reflect on his past life which he squandered in what did not concern him. He should

think about the challenges that lie before him, such as the possible invalidity of his iman at the end [of his life], his condition at the time that his soul is seized by the Angel of Death and whether he will be able to answer the questions of the angels Munkar and Nakir in the grave.

He should think of his condition on the Day of Judgment at its various stages, and whether he will be able to cross the Bridge safely or will fall into the Fire of Hell. He should continue to think of these matters in his heart so as to shake its placidity and make it alert. Tadhkeer is lamenting for these calamities, telling people about them, warning them about their flaws and negligence, showing them the defects of their souls so that the heat of these fires will touch the people of the assembly, and these afflictions make them impatient to rectify the past years according to their ability and regret their past days passed in other than obedience to Allah (SWT) the Exalted. All this carried out in this way is called 'preaching'.

It is as though you saw a flood approaching someone's house while he and his family

were within, and you cried: "Danger, danger, flee from the flood!" Would your heart desire in this situation to convey your news to the man of the house in pretentious sentences, accompanied by gestures and jokes. No one would wish such a thing at all. Such is the status of the preacher and he must avoid such things.

b. The second characteristic to avoid is that your concern in preaching be not that people become wrought up in your assembly and show excitement and tear their clothes, so that it be said: "What an assembly this was!" For this is all a product of inclination to this world which is born from heedlessness. In fact your purpose and concern should be to summon people from this world to the Hereafter, from disobedience to obedience, from cupidity to abstinence, from stinginess to generosity and from delusion to piety.

You must make the Hereafter beloved to them and make them hate the world. Teach them the science of worship and renunciation, because their temperaments lean towards deviation from the way of Religion and indulging in what is

displeasing to Allah the Exalted and acquiring evil attributes. Cast awe into their hearts and warn them of fearful matters to come. Their inner characteristics may change and their outward dealings may improve. Maybe they will show the yearning to obey and to withdraw from disobedience. This, then, is the correct way to preach.

Preaching that is different from this is a burden for he who speaks and he who listens. In fact, it has been called a ghou, and a devil that snatches people away from the Path and destroys them. People must flee from such a preacher because the mischief that he makes in their religion cannot be achieved by Satan himself. He who is able and powerful enough should bring him down from the pulpit and prevent him from continuing his activities, because this is included in the framework of enjoining good and forbidding evil.

3. The third thing that you should forsake is that you should not mingle with the princes and the sultans, and nor should you see them, for seeing them, sitting with them and mixing with them is a great mischief.

If you are impelled to do this, refrain from praising and speaking well of them, for Allah (SWT) is angered when when the wrongdoer and the unjust is praised. And whoever prays [to Allah (SWT)] to lengthen their lives, has wanted that Allah (SWT) should be disobeyed in His Hand.

4. The fourth thing to avoid is not to accept anything of the gifts of the princes, though you know it is permissible, because coveting what they possess corrupts the religion. This is because it results in compromise to and tolerance of wrongdoing, consideration of their status and agreeing with their oppression. All of this corrupts the religion and the least of its evil is that when you accept their gifts and benefit from their world, you become fond of them; and whoever loves another obviously loves the prolonging of his life and presence, and in loving the continuance of the life of the oppressor, there is a willingness [to continue] the oppression of the worshippers of Allah (SWT) the Exalted. What can be more harmful to the Deen and the Hereafter than to want destruction in the world?

Beware, beware, that you may be deceived by the suggestion of Satan or by the words of people who say: "It is better to accept their dinars and dirhams and distribute them among the poor and destitute, for they spend in the way of wrongdoing and disobedience, while your spending on the weak is better than their spending it." Verily the cursed one has cut off the necks of many people by this evil whispering; and its mischief is excessive (we have discussed this in *Ihya Ulum al - Din*, so refer to it)."

As for the four things that you should do, they are as follows:

1. First: that you make your dealings with Allah (SWT) the Exalted such that, if your servant acted thus with you, you would be pleased with him and you would not think ill of him nor become angry. Whatever you would not expect from your slave in the metaphorical sense, accept not for Allah (SWT) the Exalted who is your Real Lord and Master.

2. Second: in all your dealings with people, treat them as you would be pleased to be treated by them, because the iman of a

worshipper is incomplete until he loves for all other people what he loves for himself.

3. Third: if you read or pursue knowledge, your knowledge should reform your heart and purify your soul, just as if you discovered that you had one week to live, you would of course not occupy yourself studying the science of jurisprudence, morality, principles [of jurisprudence], scholastic theology and the like; because you would know that these disciplines would not help you. You would rather engage yourself in monitoring the state of your heart and in apprehending the characteristics of your soul, shunning attachment to the world, purifying your soul from the blameworthy characteristics, occupying yourself with the love and worship of Allah (SWT) and adopting the praiseworthy characteristics. No day or night passes upon a servant in which his death may not take place.

4) Fourth: do not accumulate of this world more than what suffices for one year, as Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) never exceeded that for some of his wives and said: "O Allah (SWT), make

the provision of the family of Muhammad (Sallallahu „alayhi wa sallam) sufficient", and he did not accumulate it for all his wives. In fact he used to prepare it only for her whom he knew had weakness in her heart. As for the lady of yaqeen (perfect conviction), he used not to accumulate for her more than the provision of a day and a half.

Twenty Third Counsel - Contemplation

My dear son...

Hear one more thing from me and contemplate about it until you find salvation. If you were informed that the sultan was going to select you for appointment as a minister, know that in the course of this period you would not engage in anything but improving your garments or body, your house or its furnishing, upon whatever you thought the sultan's eye would be cast upon Now think about what I have indicated to you, for you are quick-witted and a few words are sufficient for you. Did not (Sallallahu „alayhi wa sallam) say:

"Verily Allah looks not to your outward appearances, nor to your actions, but he looks to your hearts and your intentions."

If you wanted to know the [different] states of the heart then look in the Ihya Ulum al-din and my other works. This science is fard 'ayn (obligatory upon every individual), and other disciplines are fard kifayah (obligatory for some individuals in the community) except to the extent that it facilitates performance of the obligatory duties enjoined by Allah (SWT) the Exalted, and He will give you success in achieving that knowledge.

Twenty Fourth Counsel - Dua

My dear son...

I have written in this chapter the answer to your request, so you should act accordingly and do not forget [to mention] me in your most righteous du'a (supplications).

As for the dua which you asked me to teach you, you will find it among the supplications of the Sihah (authentic collections of ahadith). Read this du'a at

different times and especially after your prayer:

O Allah (SWT), I ask of You complete blessings, lasting protection from sin, comprehensive mercy, acquisition of well-being [in this world and in the next], the best provision, the happiest life, the most complete favour, the most generous blessing, the sweetest grace and the closest gentleness.

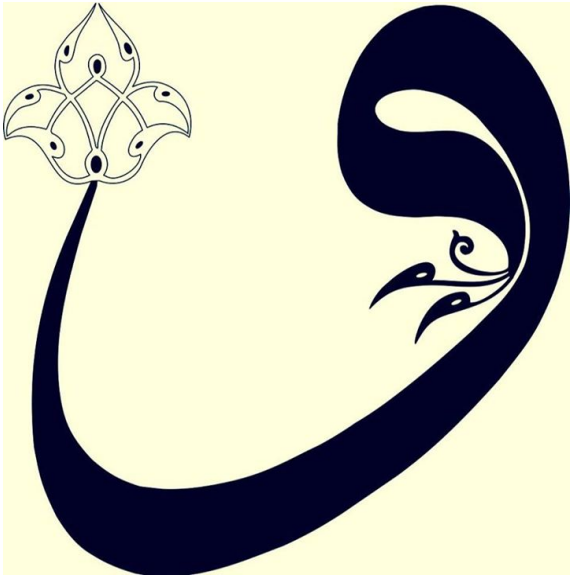
O Allah (SWT), be for us and not against us. O Allah (SWT), seal our lives with happiness and good fortune, realise our aspirations accompanied with further increase. Combine our mornings and evenings with safety and make Your compassion our return and our last resort and pour the best of Your forgiveness over our sins and favour us with the reform of our defects. Make piety our provision and grant us interpretative judgment in Your religion, and make us depend on You and have confidence only in You.

O Allah, make us firm on the path of steadfastness, and safeguard us in this world from matters that will bring shame on

the Day of Judgment, and lighten for us the burden of our sins, and grant us lives of the righteous and protect us from the evil of the evil ones. Save our necks and the necks of our fathers, mothers, brothers and sisters from the fire of Hell by Your compassion, O Most Powerful, Most Forgiving, Most Generous, Concealing of our faults; O You Most Knowledgeable, Most Overwhelming, O Allah (SWT)! O Allah (SWT)! O Allah (SWT)! By Your Mercy, O Most Merciful of the mercifuls, O Thou First before the firsts, Last after the lasts, O Possessor of Strength, Everlasting, Compassionate to the destitute, Most Compassionate of those who are compassionate. There is no god but You, glory be to You, verily I am of the wrongdoers. And may Allah bless our Prophet Muhammad and all his followers and Companions. All praise belongs to Allah, the Lord and Cherishes of all the worlds.

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد وآله
العلم ان واحد الامم المتقدمة المتقدمين لازم معرفة الشيخ الامام منزه البصر
بجالاته السلام الى عالمه من محمد الغزالي رحمه الله وتعلمه والتفصيل
وقراءة العلم جميعه في كتاب العلم وكتبه فضائل النفس ثم انه
فكر في ما في حاشيته وخطه ان يقرأ في كتابه انوارها من العلوم
ومعرفت في كتابه تعلمها ومجموعها والآن بين ان العلم ان يرفع نورا
ويروى في في قري وانها لا يتبع حتى انكلا وقال في قوله صلى الله عليه
السلام ان العلم لا يتبع ولا يتبع ولا يتبع ولا يتبع ولا يتبع ولا يتبع
الشيخ جمال الاسلام محمد الغزالي رحمه الله استفادة واما في كتابه
والعلم في نصحه ودعا وقال ان كان مستغنا عن الشيخ كما لا
وغيره في كتابه جواب سألته في كتابه ان يكون الشيخ في
في وفات يكون سنة ٥٦٥ هـ واملأها بما في قري ان الله تعالى كتب
الشيخ رحمه الله في الرسالة بسم الله الرحمن الرحيم
اعلم ايها الولد المحب العزيز اننا انكرا لطلبته وسلكه في سبيل اجتهاد
ان منشورة النصيحة كتب من صمدان الرسالة صلواته عليه السلام ان كان

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(لشيخ الإسلام أبو حامد الغزالي رضي
الله عنه)

بسم الله الرحمن الرحيم
الحمد لله رب العالمين والعاقبة
للمتقين والصلاة والسلام علي سيدنا
ومولانا محمد رسول الله (صلي الله عليه
وسلم) وآله وصحبه أجمعين.
إعلم أيها الولد والمحب العزيز - أطال
الله بقاءك بطاعته وسلك بك سبيل أحبائه: أن
منشور النصيحة يكتب من معدن الرسالة.
إن كان قد بلغك منه نصيحة فأني حاجة لك
في نصيحتي وإن لم يبلغك فقل لي: ماذا
حصلت في هذه السنين الماضية؟

أيها الولد: من جملة ما نصح به
رسول الله (صلى الله عليه وسلم) امته
قوله عليه الصلاة والسلام: "علامة
إعراض الله تعالى عن العبد اشتغاله بما لا
يعنيه وإن أمرا ذهبت ساعة من عمره في

غير ما خلق له من العبادة لجدير أن تطول عليه حسرته ومن جاوز الأربعين ولم يغلب خيره على شره فليتجهز إلى النار". وفي هذه النصيحة كفاية لأهل العلم.

أيها الولد: النصيحة سهلة والمشكل قبولها لأنها في مذاق متبعي الهوى مرة. إذ المناهي محبوبة في قلوبهم وعلى الخصوص لمن طالب العلم الرسمي ومشتغلا في فضل النفس ومناقب الدنيا فإنه يحسب أن العلم المجرد له سيكون نجاته وخلصه فيه وأنه مستغن عن العمل وهذا اعتقاد الفلاسفة. سبحان الله العظيم ! لا يعلم هذا المغرور أنه حين حصل العلم إذا لم يعمل به تكون الحجة عليه أكد كما قال رسول الله (صلى الله عليه وسلم): "أشد الناس عذابا يوم القيامة عالم لا ينفعه الله بعلمه". وروي أن الجنيد (قدس الله سره) روي في المنام بعد موته فقيل له: ما الخبر يا أبا القاسم؟ قال: "طاحت تلك العبارات وفنيت تلك الإشارات وما نفعنا إلا ركيعات ركعناها في جوف الليل".

أيها الولد: لا تكون من الأعمال
مفلسا ولا من الأحوال خاليا وتيقن أن العلم
المجرد لا يأخذ باليد. مثاله لو كان على
رجل في برية عشرة أسياف هندية مع
أسلحة اخري وكان الرجل شجاعا وأهل
حرب فحمل عليه أسد عظيم مهيب فما
ظنك؟ هل تدفع الأسلحة شره عنه بلا
استعمالها وضربها؟ ومن المعلوم أنها لا
تدفع إلا بالتحريك والضرب. فكذا لو قرأ
رجل مائة ألف مسألة علمية وتعلمها ولم
يعمل بها لا تفيده إلا بالعمل. ومثله أيضا لو
كان لرجل حرارة ومرض صفراوي يكون
علاجه بالسكنجيين والكشكاب فلا يحصل
(بيت باللسان البرء إلا باستعمالهما).

(الفارسي)

كرمي دو هزار رطل همی بيمائي
تامی نخوری نباشدت شيدائي (1)
ولو قرأت العلم مائة سنة وجمعت ألف
كتاب لا تكون مستعدا لرحمة الله تعالى إلا
بالعمل لقوله سبحانه وتعالى "وأن ليس
للإنسان إلا ماسعى" "فمن كان يرجو لقاء

ربه فليعمل عملا صالحا" "جزاء بما كانوا
يكسبون" "إن الذين آمنوا وعملوا
الصالحات كانت لهم جنات الفردوس نزلا
خالدين فيها لا يبغون عنها حولا" "فخلف
من بعدهم خلف أضاعوا الصلوة واتبعوا
الشهوات فسوف يلقون غيا إلا من تاب
وآمن وعمل صالحا فأولئك يدخلون الجنة
ولا يظلمون شيئا".

(1) وترجم هذا البيت الشيخ أمين
الكردي (رضي الله عنه وعن سائر
الصالحين)

لو كلت ألفي رطل خمر لم تكن
لتصير نشوانا إذا لم تشرب
والمقصود هنا أن من ذاق هذا الفن
المباح وهذا العلم العالي الشريف عرف
ومن لم يذق طعم الوصال لا يعرف. وهنا
ملاحظة يجب أن نحسن الظن في مقصد
هذا البيت وعدم تحمل النص والمؤلف جرم

وتهمة , لان قصده كان للتوضيح بلغة ذلك
العصر الذي عاش فيه وهو اعرف منا
بذلك فعلىنا حمل البيت علي أحسن
المحامل.

وما تقول في هذا الحديث: "بني
الإسلام على خمس: شهادة أن لا اله إلا الله
وأن محمدا رسول الله وإقام الصلاة وإيتاء
الزكاة وصوم رمضان وحج البيت لمن
استطاع إليه سبيلا". والإيمان قول باللسان
وتصديق بالجنان وعمل بالأركان ودليل
الأعمال أكثر من أن يحصي وإن كان العبد
يبلغ الجنة بفضل الله تعالى وكرمه. لكن
بعد أن يستعد بطاعته وعبادته لأن "رحمة
الله قريب من المحسنين". ولو قيل أيضا:
يبلغ بمجرد الإيمان قلنا: نعم ولكن متي
يبلغ؟ وكم من عقبة كوود يقطعها إلى أن
يصل؟ فأول تلك العقبات عقبة الإيمان وأنه
هل يسلم من سلب الإيمان أم لا؟ وإذا وصل
هل يكون خائبا مفلسا؟ وقال الحسن
البصري (رضي الله عنه): "يقول الله

تعالى لعباده يوم القيامة: ادخلوا يا عبادي الجنة برحمتي واقتسموها بأعمالكم".
أيها الولد: مالم تعمل لم تجد الأجر.
حكي أن رجلا من بني إسرائيل عبد الله تعالى سبعين سنة فأراد الله تعالى أن يجلوه على الملائكة فأرسل الله إليه ملكا يخبره أنه مع تلك العبادة لا يليق به دخول الجنة فلما بلغه قال العابد: نحن خلقنا للعبادة فينبغي لنا أن نعبد. فلما رجع الملك قال: إلهي أنت أعلم بما قال. فقال الله تعالى: "إذا هو لم يعرض عن عبادتنا فنحن مع الكرام لا نعرض عنه إشهدوا يا ملائكتي أني قد غفرت له".

وقال سيدنا رسول الله (صلى الله عليه وسلم): "حاسبوا أنفسكم قبل أن تحاسبوا وزنوا أعمالكم قبل أن توزنوا" وقال سيدنا علي (رضي الله عنه): "من ظن أنه بدون الجهد يصل فهو متمن ومن ظن أنه ببذل الجهد يصل فهو مستغن" , وقال سيدنا الحسن (رضي الله عنه) : "طلب الجنة بلا عمل ذنب من الذنوب" وقال: "علامة

الحقيقة ترك ملاحظة العمل لا ترك العمل " وقال سيدنا رسول الله (صلى الله عليه وسلم): "الكيس من دان نفسه وعمل لما بعد الموت والأحمق من اتبع هواه و تمنى على الله تعالى الأمانى".

أيها الولد: كم من ليالٍ أحبيتها
بتكرار العلم ومطالعة الكتب وحرمت علي
نفسك النوم؟ لا أعلم ما كان الباعث فيه. إن
كان نيل عرض الدنيا وجذب حطامها
وتحصيل مناصبها والمباهاة علي الأقران
والأمثال فويل لك ثم ويل لك. وإن كان
قصدك فيه إحياء شريعة النبي (صلى الله
عليه وسلم) وتهذيب أخلاقك وكسر النفس
الأمارة بالسوء فطوبي لك ثم طوبي لك.
ولقد صدق من قال شعرا:

سهر العيون لغير وجهك ضائع
وبكاؤهن لغير فقدك باطل
أيها الولد: عش ما شئت فإنك ميت
وأحبب ما شئت فإنك مفارقه واعمل ما
شئت فإنك مجزي به. أيها الولد أي شيء
حاصل لك من تحصيل علم الكلام

والخلاف والطب والدواوين والأشعار
والنجوم والعروض والنحو والتصريف
غير تضيع العمر بخلاف ذي الجلال. إني
رأيت في إنجيل سيدنا عيسى (عليه الصلاة
والسلام): "من ساعة أن يوضع الميت علي
الجنائزة إلي أن يوضع علي شفير القبر
يسأل الله تعالي بعظمته منه أربعين سؤالاً.
أولها يقول: عبدي طهرت منظر الخلق
سنتين وما طهرت منظري ساعة. وكل يوم
ينظر في قلبك يقول: ما تصنع لغيري وأنت
محفوف بخيري. أما أنت فأصم لا تسمع".

أيها الولد: العلم بلا عمل جنون
والعمل بلا علم لا يكون. واعلم أن العلم
الذي لا يبعدك اليوم عن المعاصي ولا
يحملك على الطاعة لن يبعدك غدا عن نار
جهنم وإذا لم تعمل بعلمك اليوم ولم تدارك
الأيام الماضية تقول غدا يوم القيامة:
"فأرجعنا نعمل صالحاً". فيقال: "يا أحمق
أنت من هناك تجيء".

أيها الولد: اجعل الهمة في الروح
والهزيمة في النفس والموت في البدن لان

منزلك القبر وأهل المقابر ينتظرونك في كل لحظة متي تصل إليهم. إياك إياك أن تصل إليهم بلا زاد. قال سيدنا أبو بكر الصديق (رضي الله عنه): "هذه الأجساد قفص الطيور أو إصطبل الدواب فتفكر في نفسك: من أيهما أنت؟ إن كنت من الطيور العلوية فحين تسمع طنين طبل ارجعي إلي ربك تطير صاعدا إلي أن تقعد في أعالي بروج الجنان". وكما قال سيدنا رسول الله (صلي الله عليه وسلم): "اهتز عرش الرحمن من موت سعد بن معاذ (رضي الله عنه)" والعياذ بالله إن كنت من الدواب كما قال الله تعالى: "أولئك كالأنعام بل هم أضل" فلا تأمن انتقالك من زاوية الدار إلي هاوية النار. وروي أن سيدنا الحسن البصري (رحمه الله تعالى) أعطي شربة ماء بارد فاخذ القدح وغشي عليه وسقط من يده فلما أفاق قيل: مالك يا أبا سعيد؟ قال: ذكرت أمنية أهل النار حين يقولون لأهل الجنة: "أن أفيضوا علينا من الماء أو مما رزقكم الله".

أيها الولد: لو كان العلم المجرد كافيا
لك ولا تحتاج إلي عمل سواه لكان نداء
"هل من سائل؟ هل من مستغفر؟ هل من
تائب؟" ضائعا بلا فائدة. وروي أن جماعة
من الصحابة (رضوان الله عليهم اجمعين)
ذكروا سيدنا عبد الله بن عمر (رضي الله
عنهما) عند سيدنا رسول الله (صلي الله
عليه وسلم) فقال: "نعم الرجل هو لو كان
يصلي بالليل". وقال عليه الصلاة والسلام
لرجل من أصحابه: "يا فلان لا تكثر النوم
بالليل فان كثرة النوم بالليل يدع صاحبه
فقيرا يوم القيامة". أيها الولد "ومن الليل
فتهجد به نافلة لك" أمر "وبالأسحار هم
يستغفرون" شكر "والمستغفرون
بالأسحار" ذكر. قال عليه الصلاة والسلام:
"ثلاثة أصوات يحبها الله تعالى: صوت
الديك وصوت الذي يقرأ القرآن وصوت
المستغفرين بالأسحار" وقال سيدنا سفيان
الثوري (رحمة الله تعالى عليه): "إن الله
تبارك وتعالى خلق ريحا تهب بالأسحار
تحمل الأذكار والاستغفار إلي الملك

الجبار " وقال أيضا: "إذا كان أول الليل
ينادي مناد من تحت العرش: ألا ليقم
العابدون فيقومون ويصلون ما شاء الله ثم
ينادي مناد في شطر الليل: ألا ليقم القانتون
فيقومون ويصلون إلي السحر فإذا كان
السحر نادي مناد: ألا ليقم المستغفرون
فيقومون و يستغفرون فإذا طلع الفجر نادي
مناد: ألا ليقم الغافلون فيقومون من فرشهم
كالموتى نشروا من قبورهم".

أيها الولد: روي في وصايا لقمان
الحكيم لابنه أنه قال: "يابني لا يكنن الديك
أكيس منك ينادي بالأسحار وأنت نائم".
ولقد أحسن من قال شعراً:

على لقد هتفت في جنح ليل حمامة
فنن وهنا وأني لنائم
لما كذبت وبيت الله لو كنت عاشقا
سبقتني بالبكاء الحمائم
وأزعم أنني هائم ذو صباية
لربي فلا أبكي وتبكي البهائم
أيها الولد: خلاصة العلم أن تعلم
الطاعة والعبادة ما هي. أعلم أن الطاعة

والعبادة متابعة الشارع في الأوامر
والنواهي بالقول والفعل. يعني: كل ما تقول
وتفعل وتترك يكون بإقتداء الشرع كما لو
صمت يوم العيد وأيام التشريق تكون
عاصيا أو صليت في ثوب مغصوب وإن
كانت صورة عبادة تأثم.

أيها الولد: ينبغي لك أن يكون قولك
وفعلك موافقا للشرع إذ العلم والعمل بلا
إقتداء الشرع ضلالة وينبغي لك ألا تغتر
بالشطح وطامات الصوفية(2) لأن سلوك
هذا الطريق يكون بالمجاهدة وقطع شهوة
النفس وقتل هواها بسيف الرياضة لا
بالطامات والترهات. وأعلم أن اللسان
المطلق والقلب المطبق المملوء بالغفلة
والشهوة وعلامة الشقاوة فإذا لم تقتل النفس
بصدق المجاهدة فلن يحيا قلبك بأنوار
المعرفة.

وأعلم أن بعض مسائلك التي سألتني
عنها لا يستقيم جوابها بالكتابة والقول. إن
تبلغ تلك الحالة تعرف ما هي وإلا فعلمها
من المستحيلات لأنها ذوقية وكل ما يكون

ذوقيا لا يستقيم وصفه بالقول كحلاوة الحلو
ومرارة المر لا تعرف إلا بالذوق. كما
حكى أن عنيينا (غيبيا) كتب إلي صاحب له
أن عرفني لذة المجامعة كيف تكون. فكتب
له في جوابه: يا فلان إني كنت حسبتك
عنيينا فقط. والآن عرفت أنك عنين وأحمق.
لأن هذه اللذة ذوقية إن تصل إليها تعرف
وإلا لا يستقيم وصفها بالقول والكتابة.

(2) بما أن سيدي الشيخ الإمام الغزالي
(رضي الله عنه وعن سائر الصالحين)
كان يدعوا إلى التصوف الإسلامي (أي
تصوف العلم والعمل والأدب) الصادق
الموصل إلي حضرة الله سبحانه وتعالى
عن طريق الإتياع وليس الابتداع. فبذلك
حذر من المدعين والكذابين الذين يأتون
بلباس الصوفية ظاهرا وباطنهم خراب
لقوله سبحانه وتعالى: "كبر مقتا عند الله أن
تقولوا مالا تفعلون" وهو لاء إما أن يكونوا
قد انصرفوا بعد أن كانوا علي خير وأما أن
يكونوا مدسوسين ومندسين لضرب أهل

الإسلام وقطعهم عن قائدهم سيدنا ومولانا محمد (صلي الله عليه وسلم وعلى آله وصحبه وسلم) حتى يهدموا الإحسان ثم الإيمان ثم الإسلام. نقطة أخري أيضا في غاية الأهمية عندما قال الشيخ هذه العبارة كان الوقت وقت علماء الظاهر أو الشريعة بسبب سيطرتهم ونفوذهم على الحكام فلذلك خفف الشيخ الموقف بتلك العبارة للمجاملة وحتى لا يجرح مشاعرهم لأنه كان شيخ مصلح مودب مودب.

أيها الولد: بعض مسألك من هذا القبيل وأما البعض الذي يستقيم له الجواب فقد ذكرناه في "إحياء العلوم" و غيره. ونذكر هاهنا نبداً منه ونشير إليه فنقول: قد وجب علي السالك أربعة أمور: الأمر الأول: اعتقاد صحيح لا يكون فيه بدعة.

الأمر الثاني: توبة نصوح لا يرجع بعدها إلي الزلة.
الأمر الثالث: استرضاء الخصوم حتى لا يبقي لأحد عليك حق.

الأمر الرابع: تحصيل علم الشريعة قدر ما تؤدي به أوامر الله تعالى ثم من العلوم الأخرى ما تكون به النجاة.

حكي أن سيدنا الشبلي (رحمه الله) خدم أربعمئة استاذ وقال: قرأت أربعة آلاف حديث ثم اخترت منها حديثا واحدا وعملت به وخليت ما سواه لأنني تأملتته فوجدت خلاصي ونجاتي فيه وكان علم الأولين والآخرين كله مندرجا فيه فاكتفيت به وذلك أن سيدنا رسول الله (صلي الله عليه وسلم) قال لبعض أصحابه: "اعمل لدنياك بقدر مقامك فيها واعمل لأخرتك بقدر بقائك فيها واعمل لله بقدر حاجتك إليه واعمل للنار بقدر صبرك عليها".

أيها الولد: إذا علمت هذا الحديث لا حاجة إلي العلم الكثير. وتأمل في حكايات اخري وذلك أن سيدنا حاتم الأصم (رحمه الله) كان من أصحاب سيدنا الشقيق البلخي (رحمة الله) فسأله يوما: صاحبتي منذ ثلاثين سنة ما حصلت فيها؟ قال: حصلت على ثمانى فوائد من العلم وهي تكفيني منه

لأنني أرجو خلاصي ونجاتي فيها. فقال
شقيق: ما هي؟ قال حاتم الأصم:
الفائدة الأولى: أني نظرت إلي الخلق
فرأيت لكل منهم محبوبا ومعشوقا يحبه
ويعشقه وبعض ذلك المحبوب يصاحبه إلي
مرض الموت وبعضه إلي شفير القبر ثم
يرجع كله ويتركه فريدا وحيدا ولا يدخل
معه في قبره منهم أحد فنفكرت وقلت:
أفضل محبوب المرء ما يدخل في قبره
ويوانسه فيه فما وجدت غير الأعمال
الصالحة فأخذتها محبوبا لي لتكون سراجا
لي في قبري وتوانسني فيه ولا تتركني
فريدا.

الفائدة الثانية: أني رأيت الخلق يقتدون
بأهوائهم ويبادرون إلي مرادات أنفسهم
فتأملت قوله تعالى: "وأما من خاف مقام
ربه ونهي النفس عن الهوى فإن الجنة هي
المأوي" وتيقنت أن القرآن حق وصدق
فبادرت إلي خلاف نفسي وتشمرت
لمجاهدتها ومنعها عن هواها حتى ارتاضت
لطاعة الله سبحانه وتعالى وانقادت.

الفائدة الثالثة: أني رأيت كل واحد من الناس يسعى في جمع حطام الدنيا ثم يمسكه قابضا يده عليه فتأملت في قوله تعالى: "ما عندكم ينفذ وما عند الله باق". فبذلت محصولي من الدنيا لوجه الله تعالى ففرقته بين المساكين ليكون ذخرا لي عند الله تعالى.

الفائدة الرابعة: أني رأيت بعض الخلق ظن شرفه وعزه في كثرة الأقسام والعشائر فاغتر بهم وزعم آخرون أنه في ثروة الأموال وكثرة الأولاد فافتخروا بها وحسب بعضهم الشرف والعز في غصب أموال الناس وظلمهم وسفك دمائهم واعتقدت طائفة أنه في إتلاف المال إسرافه وتبذيره وتأملت في قوله تعالى: "إن أكرمكم عند الله اتقاكم". فاخترت التقوى واعتقدت أن القرآن حق صادق وظنهم وحسبانهم كلها باطل زائل.

الفائدة الخامسة: أني رأيت الناس يذم بعضهم بعضا ويغتاب بعضهم بعضا فوجدت ذلك من الحسد في المال والجاه

والعلم فتأملت في قوله تعالى: "نحن قسمنا بينهم معيشتهم في الحياة الدنيا". فعلمت أن القسمة كانت من الله تعالى في الأزل فما حسدت أحدا ورضيت بقسمة الله تعالى.

الفائدة السادسة: أني رأيت الناس

يعادي بعضهم لغرض وسبب فتأملت قوله تعالى: "إن الشيطان لكم عدو فاتخذوه عدوا". فعلمت أنه لا تجوز عداوة أحد غير الشيطان.

الفائدة السابعة: أني رأيت كل أحد

يسعى بجد ويجتهد بمبالغة لطلب القوت والمعاش بحيث يقع به في شبهة وحرام ويذل نفسه وينقص قدره فتأملت في قوله تعالى: "وما من دابة في الأرض إلا على الله رزقها". فعلمت أن رزقي علي الله تعالى وقد ضمنه فاشتغلت بعبادته وقطعت طمعي عن سواه.

الفائدة الثامنة: أني رأيت كل واحد

معتمدا علي شئ مخلوق: بعضهم إلى الدينار والدرهم وبعضهم إلى المال والملك وبعضهم إلى الحرفة والصناعة وبعضهم

إلى مخلوق مثله فتأملت في قوله تعالى:
"ومن يتوكل على الله فهو حسبه إن الله
بالغ أمره قد جعل الله لكل شئ قدرا".
فتوكلت على الله فهو حسبي ونعم الوكيل.

فقال سيدنا شقيق (رحمه الله): وفقك
الله تعالى إني قد نظرت التوراة والزبور
والإنجيل والفرقان فوجدت الكتب الأربعة
تدور على هذه الفوائد الثمانية. فمن عمل
بها كان عاملا بهذه الكتب الأربعة.

أيها الولد: قد علمت من هاتين
الحكايتين أنك لا تحتاج إلى تكثير العلم.
والآن أبين لك ما يجب على سالك سبيل

الحق:

إعلم أنه ينبغي للسالك شيخ مرشد
مرب ليخرج الأخلاق السيئة منه بتربيته
ويجعل مكانها خلقا حسنا ومعنى التربية
يشبه فعل الفلاح الذي يقلع الشوك ويخرج
النباتات الأجنبية من بين الزرع ليحسن
نباته ويكمل ريعه. ولا بد للسالك من شيخ
يؤدبه ويرشده إلى سبيل الله تعالى لأن الله
أرسل للعباد رسولا للإرشاد إلى سبيله. فإذا

ارتحل صلي الله عليه وسلم فقد خلف
الخلفاء في مكانه حتى يرشدوا إلى الله
تعالى.

وشرط الشيخ الذي يصلح أن يكون
نائباً لسيدنا رسول الله (صلوات الله
وسلامه عليه) أن يكون عالماً ولكن لا كل
عالم يصلح للخلافة. وإني أبين لك بعض
علاماته على سبيل الإجمال حتى لا يدعي
كل احد أنه مرشد. فنقول: من يعرض عن
حب الدنيا وحب الجاه وكان قد تابع
لشخص بصير تتسلسل متابعته إلى سيد
المرسلين (صلي الله عليه وسلم) وكان
محسناً رياضته نفسه بقلة الأكل والقول
والنوم وكثرة الصلوات والصدقة والصوم
وكان بمتابعته ذلك الشيخ البصير جاعلاً
محاسن الأخلاق له سيرة كالصبر والصلاة
والشكر والتوكل واليقين والقناعة وطمأنينة
النفس والحلم والتواضع والعلم والصدق
والحياء والوفاء والوقار والسكون والتأني
وأمثالها. فهو إذا نور من أنوار سيدنا النبي
(صلي الله عليه وسلم) يصلح للإقتداء به

ولكن وجود مثله نادر أعز من الكبريت الأحمر ومن ساعدته السعادة فوجد شيئا كما ذكرنا وقبله الشيخ ينبغي أن يحترمه ظاهرا وباطنا.

أما احترام الظاهر فهو ألا يجادله ولا يشتغل بالاحتجاج معه في كل مسألة وإن علم خطأه. ولا يلقي بين يديه سجادته إلا وقت أداء الصلاة فإذا فرغ يرفعها. ولا يكثر نوافل الصلاة بحضرتة. ويعمل ما يأمره الشيخ من العمل بقدر وسعه وطاقته.

وأما احترام الباطن فهو أن كل ما يسمع ويقبل منه في الظاهر لا ينكره في الباطن لا فعلا ولا قولاً لئلا يتسم بالنفاق. وإن لم يستطع يترك صحبتته إلى أن يوافق باطنه ظاهره. ويحترز عن مجالسة صاحب السوء ليقصر ولاية شياطين الجن والإنس عن صحن قلبه فيصفي من لوث الشيطنة وعلى كل حال يختار الفقر على الغني.

ثم اعلم أن التصوف له خصلتان:

(1) الاستقامة مع الله تعالى.

(2) والسكون عن الخلق.

فمن استقام مع الله عز وجل وأحسن خلقه بالناس وعاملهم بالحلم فهو صوفي. والاستقامة أن يفدي حظ نفسه على أمر الله تعالى. وحسن الخلق مع الناس ألا تحمل الناس علي مراد نفسك بل تحمل نفسك علي مرادهم ما لم يخالفوا الشرع.

ثم إنك سألتني عن العبودية وهي ثلاثة أشياء:

- (1) محافظة أمر الشرع.
- (2) الرضاء بالقضاء والقدر وقسمة الله تعالى.
- (3) ترك رضاء نفسك في طلب رضاء الله تعالى.

وسألتني عن التوكل وهو أن يستحکم اعتقادك بالله تعالى فيما وعد يعني تعتقد أن ما قدر لك سيصل إليك لا محالة وإن اجتهد كل من في العالم على صرفه عنك وما لم يكتب لن يصل إليك وإن ساعدك جميع العالم.

وسألتني عن الإخلاص وهو أن تكون أعمالك كلها لله تعالى ولا يرتاح قلبك

بمحامد الناس ولا تبالي بمذمتهم. واعلم أن
الرياء يتولد من تعظيم الخلق. وعلاجه أن
تراهم مسخرين تحت القدرة وتحسبهم
كالجمادات في عدم قدرة إيصال الراحة
والمشقة لتخلص من مرآةاتهم. ومتى
تحسبهم ذوي قدرة وإرادة لن يبعد عنك
الرياء.

أيها الولد: والباقي من مسألك
بعضها مسطور في مصنفاتي فاطلبه ثمة
وكتابة بعضها حرام. إعمل أنت بما تعلم
لينكشف لك ما لم تعلم.

أيها الولد: بعد اليوم لا تسألني ما
أشكل عليك إلا بلسان الجنان لقوله تعالى:
"ولو أنهم صبروا حتى تخرج إليهم لكان
خييرا لهم". واقبل نصيحة سيدنا الخضر
(عليه السلام) حين قال: "فلا تسألني عن
شئ حتى أحدث لك منه ذكرا". ولا
تستعجل حتى تبلغ أو انه فينكشف لك وتراه
لقوله تعالى "سأريكم آياتي فلا تستعجلون".
فلا تسألني قبل الوقت وتيقن أنك لا تصل

إلا بالسير لقوله تعالى "أو لم يسيروا في الأرض فينظروا".

أيها الولد: بالله إن تسر تر العجائب في كل منزل وابدل روحك فإن رأس هذا الأمر بذل الروح كما قال سيدنا ذو النون المصري (رحمه الله تعالى) لأحد تلامذته: "إن قدرت علي بذل الروح فتعال وإلا فلا تشتغل بترهات الصوفية".

أيها الولد: إني أنصحك بثمانية أشياء إقبلها مني لئلا يكون علمك خصما عليك يوم القيامة. تعمل منها أربعة وتدع منها أربعة. أما الأربعة اللواتي تدع:

أولاً: ألا تناظر أحدا في مسألة ما استطعت لأن فيها آفات كثيرة فإثمها أكبر من نفعها إذ هي منبع كل خلق ذميم كالرياء والحسد والكبر والحقد والعداوة والمباهاة وغيرها. نعم لو وقع مسألة بينك وبين شخص أو قوم وكانت إرادتك فيها أن يظهر الحق ولا يضيع جاز البحث. لكن لتلك الإرادة علامتان:

أحدهما: ألا تفرق بين أن ينكشف
الحق علي لسانك أو علي لسان غيرك.
والثانية: أن يكون البحث في الخلاء
أحب إليك من أن يكون في الملا.
واسمع إني أذكر لك ها هنا فائدة واعلم
أن السؤال عن المشكلات عرض مرض
القلب إلى الطبيب والجواب له سعي
لإصلاح مرضه. واعلم أن الجاهلين
المرضي قلوبهم والعلماء الأطباء والعالم
الناقص لا يحسن المعالجة والعالم الكامل لا
يعالج كل مريض بل يعالج من يرجو قبول
المعالجة والصلاح وإذا كانت العلة مزمنة
أو عقيما لا تقبل العلاج فحذاقة الطبيب فيه
أن يقول هذا لا يقبل العلاج فلا تشتغل فيه
بمداواته لأن فيه تضييع العمر.

ثم اعلم أن مرض الجهل على أربعة

أنواع:

(1) يقبل العلاج والباقي لا يقبل.
أما الذي لا يقبل العلاج كان اعتراضه
عن حسده وبغضه فكلمة تجيبه بأحسن
الجواب وأفصح وأوضحه فلا يزيد له ذلك

إلا بغضا و عداوة و حسدا فالطريق ألا
تشتغل بجوابه فقد قيل: كل العداوة قد
إلا عداوة من عاداك عن ترجي إزالتها
حسد

فينبغي أن تعرض عنه وتتركه مع
مرضه. قال الله تعالى: "فأعرض عن
تولي عن ذكرنا ولم يرد إلا الحياة الدنيا".
والحسود بكل ما يقول ويفعل يوحد النار في
زرع عمله كما قال النبي (عليه الصلاة
والسلام): "ألحسد يأكل الحسنات كما تأكل
النار الحطب".

(2) أن تكون علتة من حماقة وهو أيضا لا يقبل العلاج.
كما قال عيسى (عليه السلام): "إني ما
عجزت عن إحياء الموتى وقد عجزت عن
معالجة الأحمق". وذلك رجل يشتغل بطلب
العلم زما قليلا ويتعلم شيئا من العلم العقلي
والشرعي فيسأل ويعترض من حماقته على
العالم الكبير الذي مضى عمره في العلوم
العقلية والشرعية وهذا الأحمق لا يعلم
ويظن أن ما أشكل عليه هو أيضا مشكل
على العالم الكبير. فإذا لم يعلم هذا القدر

يكون سؤاله من الحمافة. فينبغي ألا تشتغل
بجوابه.

(3) أن يكون مسترشداً.

وكل ما لا يفهم من كلام الأكاير يحمل
على قصور فهمه وكان سؤاله للاستفادة
لكن يكون بليدا لا يدرك الحقائق فلا ينبغي
الاشتغال بجوابه ايضا كما قال رسول الله
(صلي الله عليه وسلم): "نحن معاشر
الأنبياء امرنا أن نكلم الناس على قدر
عقولهم".

(4) أما المرض الذي يقبل العلاج فهو أن يكون
مسترشداً عاقلاً.

فهما لا يكون مغلوب الحسد والغضب
وحب الشهرة والجاه والمال ويكون طالب
الطريق المستقيم ولم يمن سؤاله واعتراضه
عن حسد وتعنت وامتحان. وهذا يقبل
العلاج فيجوز أن تشتغل بجواب سؤاله بل
يجب عليك إجابته.

ثانياً: مما تدع هو أن تحذر من أن
تكون واعظاً ومذكراً لأن فيه آفة كثيرة إلا
أن تعمل بما تقول أولاً ثم تعظ به الناس.
فتفكر فيما قيل لعيسى (عليه السلام): "يا

ابن مريم عظ نفسك فإن اتعظت فعظ الناس
وإلا فاستح من ربك".

وإن ابتليت بهذا العمل فاحترز عن

خصلتين:

(1) **الخصلة الأولى:** عن التكلف في الكلام بالعبارات والإشارات والطامات والأبيات والأشعار لأن الله تعالى يبغض المتكلفين والمتكلف المتجاوز عن الحد يدل على خراب الباطن وغفلة القلب ومعني التذكير أن يذكر العبد نار الآخرة وتقصير نفسه في خدمة الخالق ويتفكر في عمره الماضي الذي أفناه فيما لا يعينه ويتفكر فيما بين يديه من العقبات من عدم سلامة الإيمان في الخاتمة وكيفية حاله في قبض ملك الموت وهل يقدر على جواب منكر ونكير ويهتم بحاله في القيامة ومواقفها وهل يعبر عن الصراط سالما أم يقع في الهاوية؟ ويستمر ذكر هذه الأشياء في قلبه فيزعجه عن قراره. فغليان هذه النيران ونوحة هذه المصائب يسمي تذكيرا.

وإعلام الخلق وإطلاعهم على هذه
الأشياء وتنبئهم على تقصيرهم وتفريطهم
وتبصيرهم بعيوب أنفسهم لتمس حرارة هذه
النيران أهل المجلس وتجزعهم تلك
المصائب ليتداركوا العمر الماضي بقدر
الطاقة ويتحسروا على الأيام الخالية في
غير طاعة الله تعالى: هذه الجملة على هذا
الطريق تسمى وعظاً. كما لو رأيت أن
السييل قد هجم على دار أحد وكان هو وأهله
فيها فتقول: الحذر الحذر فروا من السيل.
وهل يشتهي قلبك في هذه الحالة أن تخبر
صاحب الدار خبرك بتكلف العبارات
والنكت والإشارات فلا تشتهي البتة فذلك
حال الواعظ فينبغي أن يتجنبها.

(2) والخصلة الثانية: ألا تكون همتك

في وعظك أن ينعر الخلق في مجلسك أو
يظهروا الوجد ويشقوا الثياب ليقال: نعم
المجلس هذا! لأن كله ميل للدنيا وهو يتولد
من الغفلة. بل ينبغي أن يكون عزمك
وهمتك أن تدعو الناس من الدنيا إلى
الآخرة ومن المعصية إلى الطاعة ومن

الحرص إلى الزهد ومن البخل إلى السخاء
ومن الشك إلى اليقين ومن الغفلة إلى اليقظة
ومن الغرور إلى التقوى وتحبب إليهم
الآخرة وتبغض إليهم الدنيا وتعلمهم علم
العبادة والزهد ولا تغرهم بكرم الله تعالى
عز وجل ورحمته , لأن الغالب في طباعهم
الزيغ عن منهج الشرع والسعي فيما لا
يرضى الله تعالى به والاستعثار بالأخلاق
الردية. فألق في قلوبهم الرعب وروعهم
وحذرهم عما يستقبلون من المخاوف لعل
صفات باطنهم تتغير ومعاملة ظاهرهم
تتبدل ويظهر الحرص والرغبة في الطاعة
والرجوع عن المعصية. وهذا طريق
الوعظ والنصيحة وكل وعظ لا يكون هكذا
فهو وبال على من قال وسمع بل قيل: إنه
غول وشيطان يذهب بالخلق عن الطريق
ويهلكهم فيجب عليهم أن يفروا منه لأن ما
يفسد هذا القائل من دينهم لا يستطيع بمثله
الشيطان. ومن كانت له يد وقدرة يجب عليه
أن ينزله عن منابر المواعظ ويمنعه عما

بأشر فإنه من جملة الأمر بالمعروف والنهي عن المنكر.

ثالثاً: مما تدع ألا تخالط الأمراء

والسلاطين ولا تراهم لأن رؤيتهم ومجالستهم ومخالطتهم آفة عظيمة ولو ابتليت بها دع عنك مدحهم وثناهم لأن الله تعالى يغضب إذا مدح الفاسق والظالم. ومن دعا لطول بقائهم فقد أحب أن يعصى الله تعالى في أرضه.

رابعاً: مما تدع ألا تقبل شيئاً من عطاء

الأمراء وهداياهم وإن علمت أنها من الحلال. لأن الطمع منهم يفسد الدين لأنه يتولد منه المداهنة ومراعاة جانبهم والموافقة في ظلمهم. وهذا كله فساد في الدين وأقل مضرته أنك إذا قبلت عطاياهم وانتفعت من دنياهم أحببتهم ومن أحب أحداً يحب طول عمره وبقائه بالضرورة وفي محبة الظالم إرادة في الظلم على عباد الله تعالى وإرادة خراب العالم. فأي شيء يكون أضر من هذا للدين والعاقبة؟ وإياك إياك أن يخدعك استهواء الشياطين أو قول بعض

الناس لك بأن الأفضل والأولى أن تأخذ
الدينار والدرهم منهم وتفرقهما بين الفقراء
والمساكين فإنهم ينفقون في الفسق
والمعصية وإنفاقك على ضعفاء الناس خير
من إنفاقهم فإن اللعين قد قطع أعناق كثير
من الناس بهذه الوسوسة وقد ذكرناه في
إحياء العلوم فاطلبه ثمة.
وأما الأربعة التي ينبغي لك أن تفعلها

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أولاً: أن تجعل معاملتك مع الله تعالى
بحيث لو عامل معك بها عبدك ترضى بها
منه ولا يضيق خاطرك عليه ولا تغضب
والذي لا ترضى لنفسك من عبدك المجازي
فلا ترض أيضاً لله تعالى وهو سيدك
الحقيقي.

ثانياً: كلما عملت بالناس اجعله كما
ترضى لنفسك منهم لأنه لا يكمل إيمان عبد
حتى يحب لسائر الناس ما يحب لنفسه.

ثالثاً: إذا قرأت العلم أو طالعته ينبغي
أن يكون علمك يصلح قلبك ويزكي نفسك
كما لو علمت أن عمرك ما يبقى غير

أسبوع فبالضرورة لا تشتغل فيها بعلم الفقه والأخلاق والأصول والكلام وأمثالها لأنك تعلم أن هذه العلوم لا تغنيك. بل تشتغل بمراقبة القلب ومعرفة صفات النفس والإعراض عن علائق الدنيا وتزكي نفسك عن الأخلاق الذميمة وتشتغل بمحبة الله تعالى وعبادته والاتصاف بالأوصاف الحسنة ولا يمر على عبد يوم وليلة إلا ويمكن أن يكون موته فيه.

أيها الولد: إسمع مني كلاما آخر وتفكر فيه حتى تجد خلاصا: لو أنك أخبرت أن السلطان بعد أسبوع يجيئك زائرا فأنا أعلم أنك في تلك المدة لا تشتغل إلا بإصلاح ما علمت أن نظر السلطان سيقع عليه من الثياب والبدن والدار والفراش وغيرها والآن تفكر إلى ما أشرت به فإنك فهم والكلام الفرد يكفي الكيس قال سيدنا رسول الله (عليه الصلاة والسلام): "إن الله لا ينظر إلى صوركم ولا إلى أعمالكم ولكن ينظر إلى قلوبكم ونياتكم" وإن أردت علم أحوال القلب فانظر إلى "الإحياء" وغيره

من مصنفاتي. وهذا العلم فرض عين وغيره فرض كفاية إلا مقدار ما يؤدي به فرائض الله تعالى وهو يوفقك حتى تحصله.

رابعاً: ألا تجمع من الدنيا أكثر من كفاية سنة كما كان سيدنا رسول الله (عليه الصلاة والسلام) يعد ذلك لبعض حجراته وقال: "اللهم اجعل قوت آل محمد كفافاً". ولم يكن يعد ذلك لكل حجراته بل كان يعده لمن علم أن في قلبها ضعفاً. وأما من كانت صاحبة يقين فما كان يعد لها أكثر من قوت يوم أو نصف.

أيها الولد: إني كتبت في هذا الفصل ملتمساتك فينبغي لك أن تعمل بها ولا تنساني فيه من أن تذكرني في صالح دعائك. وأما الدعاء الذي سألت مني فاطلبه من دعوات الصالح وأقرأ هذا الدعاء في جميع أوقاتك خصوصاً أعقاب صلواتك:

"اللهم إني أسألك من النعمة تمامها ومن العصمة دوامها ومن الرحمة شمولها ومن العافية حصولها ومن العيش أرغده

ومن العمر أسعده ومن الإحسان أتمه ومن
الإنعام أعمه ومن الفضل أعذبه ومن
اللطف أقربه. اللهم كن لنا ولا تكن علينا.
اللهم اختم بالسعادة آجالنا وحقق
بالزيادة آمالنا واقرن بالعافية غدونا
وآصالنا واجعل إلى رحمتك مصيرنا ومآلنا
واصحب سجال عفوك على ذنوبنا ومن
علينا بإصلاح عيوبنا واجعل التقوى زادنا
وفي دينك اجتهادنا و عليك توكلنا واعتمادنا.
اللهم ثبتنا على نهج الاستقامة وأعدنا
في الدنيا من موجبات الندامة يوم القيامة
وخفف عنا ثقل الأوزار وارزقنا عيشة
الأبرار واكفنا واصرف عنا شر الأشرار
وأعتق رقابنا ورقاب آبائنا وأمهاتنا
وإخواننا وأخواتنا من النار برحمتك يا
عزيز يا غفار يا كريم يا ستار يا عليم يا
جبار يا الله يا الله يا الله برحمتك يا أرحم
الراحمين ويا أول الأولين ويا آخر
الآخرين ويا ذا القوة المتين ويا أرحم
المساكين ويا أرحم الراحمين لا إله إلا أنت
سبحانك إني كنت من الظالمين. وصلى الله

على سيدنا محمد وآله وصحبه أجمعين
والحمد لله رب العالمين".



