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Issue #4

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# The Islamic Journal



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Sayyid Rami al Rifai



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Bismillahi rahmani raheem

Assalamu Alaikum,

The Islamic Journal is a unique Journal in that it doesn't follow the usual methods of other academic journals. It came about as a result of a book I was writing called "The Knowledge Behind The Terminology and Concepts in Tassawwuf and It's Origin", the title is as descriptive as possible because the book was written in the same style as classical islamic texts, a single document without any chapter's since they were a later invention which hindered the flow of the book.

That book looked into the Islamic science of Ihsan, Human perfection, were it's terminology and concepts came from, what they mean and the knowledge and science they were based on. I started researching the subject some five or so years ago and it resulted in a book whose current length is over 300,000 words not counting research notes.

Towards the end of the book I realized that the scientific subjects, at the heart of Islam, needed to be looked into further because i had learned some interesting things which needed to be investigated, so the book was put on hold as i looked at more research papers to gain deeper knowledge.



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The work was done entirely feesabilillah, and because of that I wanted to share what I already understood rather than having it sitting there, so I decided to write a separate book with a smaller scope entitled “Who Was al Khidr”, the prophet Khidr (ra) was the perfect role model for the topic because his story in the Quran is the essence of what a muslim is trying to achieve. The book was about how man gains knowledge from the world around him through his physiology (mans body and senses), essentially how Maarifa (gnosis) works from its scientific aspects, a subject at the heart of this Journal but not its entire scope.

The original book was the heart of all my research and this second book represented its end product, but I felt it was too technical for many people so this resulted in me writing three introductory works on the subject to ease people into its context, the first was “Human Physiology and Its Relationship To Baraka”, “What is The Unseen World and Where Is It: Explaining The Technical Terminology Of The Scholars”, and “How Is Allah The Light Of The Heavens and The Earth”.

These works were only finished recently and are the reason why I decided to put this Journal together. The Book itself was 80% complete when I put it on hold, but because of its large scope I needed to do more work on connecting its many topics together, but this would take almost another year given its length so I came

to realize the best way to present the book would be to create a Journal and present all the information through this medium, in small bites rather than a giant book that people would find hard to read from cover to cover.

Because of how the original book was written, each article has a title that wasn't originally there and created simply for this Journal, which I have tried to make as descriptive as possible, the Journal should also be read in order starting from the first edition, although some articles within could be understood out of sequence others in the later editions may not as they require prerequisite knowledge as they build upon prior information that would have already been explained.

So before reading this work one should read my other work “The Light Of Allah In The Heavens and The Earth”, which combines the three articles I mentioned earlier, into one book that explains what the Light of Allah is in relation to modern science and the universe. All of the books mentioned can be downloaded from my website, [SunnahMuakada.wordpress.com](http://SunnahMuakada.wordpress.com) from the books section.

This won't be necessary for the earlier editions of the journal but eventually it will cover deeper knowledge regarding the unseen world (ghayb) which in today's language is called the subatomic world or the Quantum Universe, discussing topics like what Allah's Arsh (throne) is, what Allah's Kursi (footstool) is, many verses in



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the Quran mention them and ahadith even explain them, but they were not understood by the early scholars of Islam who didn't have the scientific understanding of the Universe we have, hence they declared them unknowable, but Allah reveals things to mankind so they can be known and surpassingly the Quran itself explains what they are once we understand the knowledge that has been missing from man for 1400 years.

The prophet (saws) himself understood the subatomic world and the quantum universe, this is clearly indicated by many ahadith found in the History of Tabari, the first volume begins with the creation of the universe and what the prophet (saws) said about it, but how do you explain that knowledge to desert Arabs except in their vocabulary, hence while we have the prophets (saws) words, we were missing his understanding of space.

His understanding of space is outlined in the work "How Is Allah The Light Of The Heavens and The Earth", in it you will find a very significant hadith mentioned by Imam Tabari which shows that the prophet (saws) not only understood the rotation of the earth, sun and moon, but the rotation of the Stars and Galaxy itself and how this is related to the expansion of the universe.

Allah said regarding the prophet Muhammad (saws) when He saw Him on Isra wal Miraj, the night He was taken into Heaven, "His sight (of the spiritual world) never wavered, nor was it too bold,

and He saw some of the greatest signs of his Lord (in the Universe)." (53:17-18).

"Allah is He, Who is the only God, the knower of the Unseen and the Observed."(59:22) it then should not be a surprise that the Unseen is the subatomic world, all those extremely small particles that exist in space, and while man is made from atoms and molecules Allah has created an entire Universe of things from the finer particles in space, the most significant of this creation are the Angels, created from a single type of particle, in contrast to man, the Photon more commonly known as Light.

So when Allah makes a promise in the Quran that "In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves, so that it will become clear unto them that this [revelation] is indeed the truth." [Qur'an 41:53], it means just that, eventually it would be possible for man to understand everything about the Universe, and we are now living at the end of time when Allah promised to mankind that he would unravel the mysteries of the Universe for them, the prophet (saws) having been shown them earlier.



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All of this relates to how man gain's knowledge through his physiology, something Allah mentions in clear terms in Surah al Shams (91) in the Quran, but man before our time could not understand the relationship between the things being mentioned.

The Islamic journal will present the result of my research into this subject, each edition will be a part of the original Book, slightly changed and split into articles so it can be read independently as much as possible.

Jazak Allah Khairan, wa Ramadan Kareem wa Mubaraak.

Sayyid Rami al Rifai

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# Man Is Always In A State Of Loss In The Universe

The main act prescribed by Tassawwuf is Dhikr (remembrance of Allah) in order to achieve Ihsan, Abdullah ibn Umar narrated, "Allah's Messenger (saw) said, 'These hearts become rusty just as iron does when water affects it.' On being asked what could clear them he replied, 'A great amount of remembrance of death and recitation of the Qur'an.'" (Al-Tirmidhi, 673).

The above hadith is a simile for a literal and spiritual matter that affects all of us, rust builds up on metal just by being in water it doesn't have to do anything, this is the similitude of man while he is on earth his heart wears out, this rust (in the Quran is called Rann) builds on the heart because of the acts man does in life, sins are the worst type of acts with the worst results on man's heart which is why Allah made them impermissible. The more "rust" builds up the more the heart, conscious and self are weighed down,

just like a machine whose parts become rusty slows down until it can't move.

The more sin that accumulates on the heart the more difficult it becomes to behave as we want, so people find it easier to just live out the bad in their heart, lying, stealing or even killing eventually this leads to a person simply acting on impulse like an animal because it becomes too difficult to think before we act. This is because the heart becomes constricted, too tight and narrow to be capable of entertaining thought so impulse becomes easier for them, those whose hearts are expanded eventually gain wisdom because they can entertain many thoughts before judging.

Allah says "So whoever Allah wants to guide - He expands his breast (heart) to Islam (religion is wisdom); and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky (it becomes difficult for him to have well thought out acts). Thus does Allah place defilement upon those who do not believe." (6:125)

Allah has mercy on people who commit sin so He puts them through a trial which cleanses the heart of its rust, at that time they experience something like a shock or an awakening



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because the sin was all removed in a short span of time, rather than steadily and gradually through constant practice of dhikr and salat (prayer).

Had Allah chosen to make that rust disappear instantly this would be a miracle Allah gave that person because quantum particles would have to disappear or be rearranged, the rust is our actions at the subatomic level, we are surrounded by these particles and we influence them just like our body produces chemical reactions we use them to create the world we see in our dreams and the images we imagine in our mind.

For most people Allah removes this rust through events the person will have to live in life, so just as it builds up it has to be removed and the easiest way is through Dhikr (remembrance), Salat (prayer) and Istighfar (repentance) because the acts themselves produce the physiological results that purify us from the effects of sin.

This reality of Man in the Universe Allah made very clear in the Quran, in surah al Asr, which is significantly named "Time" or 'by mans time in the universe', Allah says "By (the Token of) Time (through the ages), Verily Man is in (a condition of) loss, Except (those who do the following) such as (wilfully) have Faith, and do righteous deeds, and enjoin upon one another (in a community) the keeping to

truth, and enjoin upon one another patience in adversity." (103:1-3)

The meaning of the verse becomes more significant once we understand the picture Allah is painting and realise what Allah means by man is always in loss, Allah is talking about the systems in the Universe and in our physiology, the acts He mentioned are the things that stop man from being in a state of loss.

In fact the second law of thermodynamics states this very thing, if we consider the human body and how it works the law states "every energy transfer increases the entropy of the universe due to the loss of usable energy." Entropy is the amount of energy that becomes unavailable for use each time a reaction occurs, as chemical reactions reach a state of equilibrium, entropy (energy loss) increases; and as molecules at a high concentration in one place diffuse and spread out, entropy (energy loss) also increases, all of this is chemistry, physics and quantum mechanics.

The choice is given to man in how he wants to deal with life or how he wants to be dealt with, his actions can cause him loss or he can do what Allah said to put himself in a state of gain.



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Allah literally tied morality into how the universe works, our actions impact it and others in society, and in turn the universe and others impacts us, as Allah explains this all occurs in the ghayb (unseen) of the universe, at the quantum or subatomic level, today physics is proving the interconnectedness of particles regardless of distance and space with laws like quantum entanglement and string theory and because mans body is influenced by subatomic particles and heavily relies on them for life we are also influenced by what is happening in the atmosphere at the quantum level.

That Allah was referring to quantum mechanics, which is the physics of subatomic particles can established with ease, there are many facts we will mention later in this work but here are just two.

Allah said we should enjoin upon one another in a community, the keeping of truth to ward off being in a state of loss, meaning the atmosphere of truth a community creates will stop man being in a state of loss it isn't enough that individuals keep to the truth man has to come together in a society to achieve this, in Islam this is called "Fard Ki-faya" a communal obligation which we will be held accountable for if we don't achieve it.

And because Allah uses the subatomic world and quantum particles as the main form of punishment for people on the day of judgment, He mentions this often in the Quran. The Human body needs photons (light) to survive and stay healthy, being deprived of it causes severe depression and eventually a complete mental breakdown.

On the day of judgment Allah will show man the sun then He will take it away and say the only light on this day will be given to him because of what He earned in life, Allah says in the Quran "On that Day shall the hypocrites, both men and women, speak [thus] unto those who have attained to faith: "Wait for us! Let us have a [ray of] light from your light!" [But] they will be told: "Turn back, and seek a light [of your own]!" And thereupon a wall will be raised between them [and the believers], with a gate in it: within it will be grace and mercy, and against the outside thereof, suffering" (53:17)

This suffering is caused by depravation of light which people could not acquire, and the abundance of light and mercy will allow the believers to be in a state of grace and elegance, which is a quality of generosity and the furthest thing from depression.



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People involve themselves in different degrees and types of Sin, all of which have a different effect on the heart and in turn the human body. The Prophet (saws) said, "There is in the body a clump of flesh - if it becomes good, the whole body becomes good and if it becomes bad, the whole body becomes bad. And indeed it is the heart" (Bukhari) this is because the heart is man's main connection to the spiritual world (ghayb) and what occurs there will impact us physically in the end, the connection between the acts of man and the physical heart is made clear in the following hadith.

An-Nu'man ibn Bashir narrated, "I heard Allah's Apostle saying" , "Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it (illegally). (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." (Bukhari)

The Prophet (saws) connected the spiritual world (quantum universe) with the spiritual heart (essentially the heart's nervous system which is sophisticated enough to qualify as a mini brain) and connected the spiritual heart with the physical heart which affects the entire body. So we know from his words that he was teaching mankind that the spiritual world affects the physical world and today science is establishing how our universe relies on what is occurring at the subatomic levels of space.

What occurs in the unseen world is the cause for many things that occur to us physically, because He (saws) said, "There is a piece of flesh (the physical heart) in the body if it becomes good (good deeds affect the spiritual heart through man's psychology) the whole body becomes good (the spiritual heart is connected to the physical heart) but if it gets spoilt (if something affects the spiritual heart) the whole body gets spoilt (it affects the physical body) and that is the heart."

Many of these Ahadith are describing something simple, but they seem difficult to understand because we are missing a piece of the puzzle the prophet (saws) understood, the spiritual world is the subatomic world or quantum universe, the world of the finest particles in creation (this is discussed in later issues of this Journal), all of the advice and warnings



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He (saws) is giving to man is regarding what is occurring to man at this level of creation because it is all part of the same universe.

If we think, how can a particle so small affect man, we should understand it isn't simply what one particle is doing, the question is what is occurring when a multitude of particles entangle with each other to have a greater affect on us as a result of our actions. A simple cup of coffee can't even cool to room temperature unless the hot particles entangle (or connect) with the cold particles and then slowly change to be the same as them, this act is part of the building blocks of the universe. Our body produces a more complex type of entanglement evident in the fact we have complex thoughts, this type of science occurs with everything in the universe and our physiology connects our minds and hearts to the universe around us at the quantum level of existence.

So in the prophets (saws) words is the understanding that our acts impact that level of the universe which in turn affects our body because it is connected to it physiologically, this is the essence of what surah al Asr is warning man about man is always in a state of loss unless he creates a society of justice and truth (haq).

What we call life is a result of all the systems in the human body at every level, our conciseness is a cumulative result of all our senses and perceptions combined, meaning how our sight, hearing, smell, taste, feelings and senses, all these inputs combine in the body to create what we are experiencing at this moment in time.

The spiritual heart may essentially be the hearts nervous system, but it is more specifically the cumulative result of everything that goes on in the heart and affects it at every level in the same way that human consciousness is the sum of all our senses, (insha allah we will discuss what these are later in our work).



# Ablution (Wudu) Is Worth Half Of Our Iman (Faith) and It's Affects On The Unseen (Subatomic) World

The heart isn't the only part of our body affected by our acts, it is just the most sensitive part in us and the easiest to be affected by them.

The Messenger of Allah (saws) said, "He who performs the Wudu (ablution) perfectly (according to Sunnah), his sins (on his body) will depart from his body, even from under his nails."(Muslim).

Our ablution washes away the effect of sin from our body no matter how hard it is to get at and in what place, this is the significance of water to religion.

In the following hadith the prophet (saws) shows how our sins have effects on all the different parts of the body which we need to purify with water.

The Messenger of Allah (saws) said, "When a Muslim, or a believer, washes his face (in the course of Wudu'), every sin which he committed with his eyes, will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water; until he finally emerges (physically) cleansed of all his sins."(Muslim).

The Messenger of Allah (saws) said, "The adornment of the believer (in Jannah) will reach the places where the water of Wudu' reaches (his body)." Our reward in Jannah and the spiritual world is literally determined by the extent of our Wudu.

Allah created creation in a way that our actions impact the spiritual world (ghayb) in various ways and they in turn affect us.

The Messenger of Allah (saws) said: "On the Day of Resurrection, my followers (or Ummah) will be summoned (Al-Ghurr Al-Muhajjalun) from the traces of (their) Wudu'. Whoever can increase the area of his radiance should do so."(Al-Bukhari and Muslim).

Al Ghur as the Ullumah explained is like the mane of a horse, on the day of Judgment the spiritual effects of our wudu will show on



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our body like the mane of a horse and each place we washed will be white like a bright light. The Ummah of Muhammad (saws) will be known on that day by this Ghura, or marks of wudhu on their forehead, face, arms and legs so whomever can increase the area of their wudu should.

The spiritual effects of our actions in this life that we can't see now will be seen then because on that Allah will lift the veils from our eyes allowing to see ghayb, in this hadith is the understanding that these marks are present on us in life but we can't see them because they are at the quantum level of the universe and invisible to our eyes.

The Messenger of Allah (saws) went to the cemetery (of Baqi) and said, "May you be secured from punishment, O dwellers of the abode of the believers! We, if Allah wills, will follow you. I wish we (could) see my brothers." The Companions said, "O Messenger of Allah! Are not we your brothers?" He (saws) said, "You are my Companions, but my brothers are those who have not come into the world yet (the later generations)." They said; "O Messenger of Allah! How will you recognize those of your Ummah who are not born yet?" He (saws) said, "Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?" They said; "Certainly, O Messenger of Allah!" He (saws) said, "They (my followers) will come with

bright faces and white limbs because of Wudu'; and I will arrive at the Haud (Al-Kauthar, the drinking lake) ahead of them."(Muslim).

The Messenger of Allah (saws) said, "Shall I not tell you something by which Allah effaces the sins and elevates ranks (in Jannah)?" The Companions said; "Certainly, O Messenger of Allah." He (saws) said, "Performing the Wudu' thoroughly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next Salat (prayer) after observing (a) Salat; and that is Ar-Ribat, and that is Ar-Ribat."(Muslim).

The Messenger of Allah (saws) said: "Wudu' is half of Iman (faith)." (Muslim)

Scholars considered this hadith to be among the most significant hadith's of the prophet (saws) just like the hadith of Jibril (as), it is one of the reasons why water and cleanliness was so significant in Islamic society.

The most important step in reaching the stage of Ihsan (Human perfection), wudu, is worth half of a persons Iman (faith) because of the importance of cleaning the body spiritually from the sins that mark it, weigh it down and stop it from receiving the light of Allah that expands the breast and allows a persons heart to uphold truth and act rightly.



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The Messenger of Allah (saws) said, "Whoever of you performs Wudu' carefully and then affirms: `Ash-hadu an la ilaha illallahu Wahdahu la sharika Lahu, wa ash-hadu anna Muhammadan `abduhu wa Rasuluhu [I testify that there so no true god except Allah Alone, Who has no partners and that Muhammad ((saws) is His slave and Messenger], the eight gates of Jannah are opened for him (on the day of judgment). He may enter through whichever of these gates he desires (to enter)."(Muslim).

“To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle. Such is Our reward for those in sin”. (Qur'an 7:40)

“And those who feared their Lord will be led to the Garden in crowds, until behold, they arrive there. Its gates will be opened, and its keepers will say: 'Peace be upon you! You have done well! Enter here, to dwell therein.” (Qur'an 39:73)

This is the spiritual significance of wudu, the eight gates of Jannah are opened for that person as a result of his effort in life and He can enter by which ever one he chooses, some people will only enter by one gate according to the action they performed best in life others will be given a choice of more than one, but perfecting wudu constantly perfect and affirming the shahada (testimony of

faith) surpass all of these and will open all eight gates, such is it's importance in life.

Abu Hurairah narrated that the Prophet said: "Whoever spends two things in the way of Allah will be called from the gates of Paradise and will be addressed, 'O slave of Allah, here is prosperity!' So whoever was among the people who used to offer their prayers will be called from the gate of prayer; and whoever was among the people who used to participate in jihad will be called from the gate of jihad; and whoever was among those who used to observe fasts will be called from the gate of ar-Rayyaan; and whoever was among those who used to give in charity will be called from the gate of charity."

The Doors of Jannah are, “Baab As-Salaat”, the door of prayer, it is for those who perfect they're prayer and are constant in it, “Baab Al-Jihad”, the door of fighting in the cause of Allah, it is for those who perform Jihad, “Baab As-Sadaqah”, the door of charity, it is for those who constantly give charity, “Baab Ar-Rayyaan”, the door of fasting, it is for those who constantly fast and perfect the fast during ramadan, “Baab Al-Hajj”, the door of pilgrimage, it is for those who perfect their Hajj and are attached to it, “Baab Al-Kaazimeen Al-Ghaiz Wal Aafina Anin Naas” this door is reserved for those who control their anger and forgive others, “Baab Al-Iman”, the door of faith, it is for those who perfect their iman and increase on



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account of their Sincerity and Sidq (truthfulness), “Baab Al-Dhikr”, the door of remembrance, it is for those who constantly remember Allah and are aware of him.

Some will enter by the gate of fasting or by the gate of charity others by another gates, but because wudhu is the thing that opens the way for all these actions to be performed in the name of Allah all the gates of Jannah will be opened because of it.

For this same reason it is also worth half of our Iman (faith), it opens the way for most of our actions.

Incidentally the prophet (saws) said marriage completes a persons religion, so Allah placed the other half of religion with women, they open the way for men to perform the other acts in life.

The aim of wudu is to prepare us for prayer, the Prophet (saws) instructed us to pray at certain times of the day and avoid certain times because of the spiritual harm and benefit in these times.

He (saws) was drawing a complete picture for us of the unseen world, its benefits and harms, so we could understand the hidden reality of this Universe, and how the acts we perform in life affect us from that level of creation. Some of the acts we perform in Islam are dependent on the time of day because spiritual conditions on earth change through out the day with the day and night cycle, primarily because of the sun and it's effects on our solar system at

the quantum level and because of the other celestial bodies and earths atmosphere and gravity.

Allah even takes an oath by this fact in surah al Shams (91) “By the Sun and It's radiance” it's radiance is literally what affects man on earth at the quantum level, then Allah talks about the moon, earths atmosphere and expanse (i.e gravity) and how they affect people spiritually, the first 10 verses of the surah are about the human self and what influences it and moulds our character through out the day and night.

We can illustrate this by saying good weather puts us in a good mood and bad weather puts us in a bad mood and that shapes our character during these times, in a similar way Allah is talking about something deeper at the quantum level of the universe which does a similar thing. The sun affects our earth through the fields it generates and the gravity it creates, at the beginning of the day that is when this is first beginning, by midday the sun is at it's strongest and by sunset it's weakest, this is consistent every single day on earth so there are daily, seasonal and yearly cycles, the sun along with the other bodies in space through all the cycles we experience shape mans self and mould it, it is clear from many ahadith the prophet (saws) understood this and advised us in regards to it.

Abu Najih 'Amr bin 'Abasah (May Allah be pleased with him) reported, when the Prophet (saws) emigrated to Madinah: “I went to



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Al-Madinah and came to him and said, "O Messenger of Allah, do you recognize me?" He (saws) said, "Yes, you are the one who met me in Makkah (at the time only Abu Bakr and Bilal were his only followers)." I said, "O Messenger of Allah, tell me of that which Allah has taught you and of which I am unaware. Tell me about Salat (prayer) first." He (saws) replied, "Perform the Fajr (morning) Salat, then stop Salat until the sun has risen up to the height of a lance, for when it rises, it rises up between the horns of the devil (a simile because the sun is constantly rising on earth and the devil is not literally following it or that large), and the infidels prostrate themselves before it at that time.

Then perform Salat, for Salat is witnessed and angels attend it (the Angels are countless and their witnessing it means man receives spiritual benefit from their presence as they attend to it), until the shadow becomes equal to the length of its object; then stop Salat, for at that time Jahannam (Hell) is heated up...

[In previous scriptures Allah revealed to the prophet Idris (as) that Black Holes are Hell, and in the Quran He gave a simile for their crushing force saying the people of Hell will need to surpass a black hole's crushing gravity to escape hell, "To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel (which is larger than a horse) can pass through the eye of the

needle (referring to a black hole's crushing gravity, that shrinks matter, in order to escape it and go to Heaven). Such is Our reward for those in sin" (Qur'an 7:40). If we keep this in mind then we can see how the prophet (saws) is referring to the black hole at the centre of our Galaxy affecting us and space, black holes contribute a small amount to all gravity effects (as well as other forces) in the milky way, the black hole at the centre of our galaxy has a mass that is about 4.5 million times that of the sun and in some ways behaves like our sun emitting forces that effect the rest of the galaxy, in 2014 for example it unleashed a record-breaking X-ray flare that was 400 times brighter than the normal level of radiation.

It isn't a coincidence that at the centre of every galaxy in the universe there is a black hole, just like we rotate around the sun our solar system and all stars rotate around their black hole. In some ways our circulation around the kaaba mimics the circulation of the earth around the sun, which mimics our solar systems rotation around a black hole which mimics the milky ways rotation in the Universe, Allah is connecting our souls to the greater order in creation and the soul is always perceiving what is occurring in ghayb.

During prayer we connect our self to this order because we pray facing the Kaaba, a black hole's influence in space is significant when a person is praying because that is when man is trying to connect spiritually to Allah, meaning the heart at the quantum level is

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open and perceiving what is there sub-atomically, and this is a time when “Hell is heated up”, it’s effects are stronger than usual. From all this we can see how Allah wanted us to be aware of the effects of the sun, moon, earth and it’s atmosphere, the stars and black-holes on us in the cycles we experience in life because they mould and shape us spiritually. If we understand anything about symmetry and harmony it is significant to learn that the golden mean or ratio of the earth is located in Makkah, this same ratio also defines the spiral shape of our milky way galaxy, “Behold the first House [of worship] set up for mankind was the one at Becca (Makkah); it is blessed and a guidance for [everyone in] the Universe” (3:96)].

...Then pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform 'Asr prayer; then stop Salat till sun sets, for it sets between the horns of a devil. At that time the infidels prostrate themselves before it." (because the prophet (saws) mentioned it’s worship the simile more than likely means that is a time when the evils draw power from it and use that power against man causing him to worship it, which was common in the world at the time of the prophet (saws), so we shouldn’t be praying at this time).

...I then asked the Messenger of Allah to tell me about Wudu' (ab-lution), and he (saws) said, "When a person begins the Wudu' and washes his mouth and nose, the sins committed by his face, mouth

and nostrils are washed out. Then when he washes his face as com-manded by Allah, the sins of his face are washed out with the wa-ter from the sides of his beard. Then when he washes his hands up to his elbows, the sins of his hands are washed out through his fin-gers with the water. Then he passes his wet hands over his head and the sins of the head are washed out through the ends of his hair with water. Then he washes his feet up to the ankles, the sins of his feet are washed out through his toes with the water. Then, if he stands up for Salat (prayer) and praises Allah, glorifies Him, pro-claims His Greatness as He deserves and devotes his heart wholly to Allah, he emerges sin free as the day he was born" (the effects of sin are no longer on him, it doesn’t mean his book of records is wiped and he will not be accountable on the day of judgment for his actions, here we see the prophet (saws) talking about the “physi-cal” effects of sin on the body and how to get rid of them).

When 'Amr bin 'Abasah (May Allah be pleased with him) narrated this Hadith to Abu Umamah (May Allah be pleased with him) a Companion of the Prophet (saws), the latter said to him, "Watch what you are saying. O 'Amr bin 'Abasah, a man will be getting all of this in one shot?" (getting to much information at once) 'Amr (May Allah be pleased with him) replied, "O Abu Umamah, I have attained old age, my bones have become dry, my death is approach-ing and there is no need for me to tell lies concerning Allah and His Messenger (saws). Had I not heard this from the Messenger of



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Allah only once, twice, thrice (and he counted up to seven) I would never have reported it. Indeed I have heard this frequently”.(Sahih Muslim, Imam Nawawi also records it in Riyad al Saliheen).

This science and knowledge the prophet (saws) taught to his companions on a regular basis using words they could understand, so it is something every person in the Umma should know because it is at the core of Islam. It was well known among the companions, a single companion heard it from the Prophet (saws) seven times, so when people asked about prayer and ablution this is what the prophet (saws) taught everyone on a regular basis, not just how to wash and prostrate but there spiritual (subatomic) reality as well.

The prophet said the same thing about prayer as He did wudhu, and while water is physical and we can understand how it can have cleaning effect even in the subatomic world because everything exists at every level of the universe, the atoms water is made from are made from even smaller particles.

We should ask our self how prayer, which is an act and not a substance can do the same thing as water.

The prophet (saws) said, “The five set Prayers may be compared to a stream of fresh water, flowing in front of your house, into which you plunge five times each day. Do you think that would leave any dirt on your body?’ When they replied: 'None at all!' The Prophet,

on him be peace, said: 'Indeed, the five Prayers remove sins, just as water removes dirt.’ (Muslim)

The short answer to this question is that our own body cleanses itself because of prayer, if we play sport the physiological result is that we develop muscles and become healthier, the act of prayer also has physiological effects which affect the body on a subatomic level, the most obvious way is the bodies own electromagnetic field produced by the heart and brain, it is made from quantum particles and connected to the two organs that are the centre of mans consciousness and self, it surrounds the entire body stretching out some 3 to 4 ft from it and above all else the other name for an electromagnetic field is light, the very same substance Allah uses to do many things.

While ablution washes away minor and normal sins, prayer can wash away the effects of major sins. The prophet (saws) said “The five set Prayers are an expiation, for there is something amongst them by which major sins are repelled” (Muslim), here in literal terms the prophet (saws) is telling us prayer and the acts Allah made impermissible have a subatomic reaction with the human body, a reaction that occurs in the ghayb (unseen) of this universe, which should also tell us that everything we do is to protect ourself from the bad effects that occur in the ghayb of the universe.

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The Prophet even described the nature of its effects, He (saw) said: “The prescribed Prayer is like a pair of scales: whoever gives full measure will also receive in full.” Scales and measure is just another way of mentioning science to desert arabs, for every action there is an equal and opposite reaction, this hadith is just the law of conservation in physics, energy cannot be created or destroyed, just transformed from one form to another. If the prayer is performed properly you will receive its full benefit, if you fall short in anyway the results will fall short as well.

The prayer isn't simply the actions of bowing and prostrating, the prophet and companions used to go to great lengths to make certain their and self were completely in prayer and focused on it.

The Prophet, on him be peace said: “Two members of my Community may perform the Prayer in such a way that their bowing and their prostration are as one, yet their Prayers may be as far apart as heaven and earth.”(Bukhari) (In respect of their humility, that is.)

The Prophet, on him be peace, said: “Abu Hurayra, command your family to perform Prayer, for Allah will provide you with blessings too numerous to reckon.” Meaning the benefit of prayer, in a similar way to how sport has benefits, are too many to count.

Congregational Prayer has an even stronger benefit than individual prayer, the Prophet, on him be peace, said: ‘The merit of congrega-

tional Prayer surpasses that of individual Prayer by twenty-seven degrees.” The number twenty seven is a multiplication of its benefit and result.

A scholar once said: “One who performs Prayer is like a merchant, who does not start making a profit until he has recovered all his capital. In similar fashion, one who performs Prayer gets no credit for supererogatory devotions until he has discharged his basic obligations ( the obligatory prayers).”

Abu Bakr, may Allah be pleased with him, used to say: “When it is time for Prayer, get up and extinguish the Hellfire you have kindled for yourselves”, throughout the day through your actions, Abu Bakr (ra) is referring to what is occurring in the ghayb (unseen) of the universe because of mans actions in life, “for every action there is an equal and opposite reaction” whether in physics, chemistry or biology, today we call the unseen part of space, the quantum universe.

The prophet (saw) didn't just teach people the benefit and harms that exist in the unseen world, He (saw) described in detail what was occurring, “Then when he washes his face as commanded by Allah, the sins of his face are washed out with the water from the sides of his beard.”... “Then when he washes his hands up to elbows, the sins of his hands are washed out through his fingers with water”... “Then he passes his wet hands over his head and the sins



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of the head are washed out through the ends of his hair with water.”... “Then he washes his feet up to the ankles, the sins of his feet are washed out through his toes with water”.

This is a description of what is occurring at the quantum level, hence this narration shows that what is occurring at the subatomic level in our universe establishes the system and laws we know as Shariah.

Looking at this more broadly, the laws that Allah placed there govern the world of Jinn and Angels, in this understanding that the unseen world is the subatomic part of the universe we can see how things like Baraka (a general term meaning blessing), Sakina (tranquility) and Sihr (dark magic) work, all of which interact with us according to specific laws today we call these laws quantum mechanics, the physics of the quantum universe.

The hadith also tells us that both ghayb (the unseen) and our universe are the same universe, and the veil (brazakh) placed on mans perception is the only thing stopping us from seeing the unseen part of this universe, it doesn't stop one part of the universe affecting the other.

Those who converted to Islam in the first days were better and closer to Allah than those who converted later, almost but not always in the order of their conversion, because their perfection and

character drew them to the light of Allah before others who needed more proof before they understood who the prophet (saws) was, the hadith regarding prayer and ablution came to us from one of the first people in Islam who went to the prophet (saws), His moral character is significant because it was through Him that Allah chose to teach the rest of the Umma this knowledge.

Abu Najih 'Amr bin 'Abasah (May Allah be pleased with him) began the hadith mentioned earlier by telling us his story, He was the third person who wanted to convert to Islam (after the prophets immediate family) and possibly the first who was not of the prophets (saws) tribe as he came from a distant land, He (r.a) said:“In the Pre-Islamic Period of Ignorance, I used to think that people who used to worship idols, were deviated and did not adhere to the true religion. Then I heard of a man in Makkah who was preaching a message. So I mounted my camel and went to him. I found that (this man who was) the Messenger of Allah (saws) remained hidden because of the persecution by his people. I had entered Makkah stealthily and when I met him I asked him, "Who are you?" He (saws) said, "I am a Prophet." I asked; "What is a Prophet?" He said, "Allah has sent me (with a message)". I asked, "With what has He sent you?" He said, "He sent me to strengthen the ties of kinship, to destroy idols so that Allah alone should be worshipped and nothing should be associated with Him". I asked,

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"Who has followed you in this?" He said, "A freeman and a slave". (At that time only Abu Bakr and Bilal (May Allah be pleased with them) were with him). I said, "I shall follow you". He said, "You can not do that now. Do you not see my situation and that of the people? Go to your people, and when you hear that my cause has prevailed, come to me". So I went back to my people, and while I was with my people, the Messenger of Allah (saws) emigrated to Al-Madinah. I continued to ask people about him till some of my people visited Al- Madinah. On their return, I asked them, "How is that man who has arrived in Al-Madinah faring?" They said, "People are hastening to him. His own people had planned to kill him but did not succeed." Then I went to Al-Madinah and came to him" (Sahih Muslim), this is when the prophet (saws) taught him about ablution and prayer.



# The Role Of Wudu (Ablution) In Being Happy

Allah, the Exalted, affirms the reason for wudu in the Qur'an, He says: "O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, wipe (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from responding to the call of nature, or you have been in contact with women (i.e., sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful." (5:6) Another translation has "God does not want to impose any hardship on you, but wants to make you pure, and to bestow upon you the full measure of His blessings."

We can't receive his complete favour, light and baraka until our body is purified and the effects of sin impeding it are washed away spiritually (at the quantum level). He (swt) then connected this act to our ability to be thankful, which means having the ability to appreciate Him, and that is the foundation of sincerity, and of being Sidiq (truthful), the two matters most at the heart of reaching Ih-san (Human Perfection).

Perceiving Allah's worth is achieved by perceiving the meaning and worth of things He created this is the essence of finding happiness in life because the best kind of happiness is the one accompanied by knowledge and understanding of what we are happy with, and connecting our heart to Him gives meaning to our good acts making them easier to perform, we can't have the ability to be thankful and happy until we perform wudu regularly.

We can say wudu is the key to Jannah (heaven) and everything in the unseen world because it allows man to receiving the full measure of Allah's spiritual favor and blessing (braka) upon us.

When Iblis (satan) took an oath in front of Allah to misguide man "[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."

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(7:16-17), he will come at us from various perspectives (all the sides he mentioned) and his main goal is to stop us from being grateful or thankful to Allah, and appreciating what you have is the essence of finding joy in it.

His manner of attacking us is to stop all the means by which we will understand the reasons why we should be thankful to Allah.

“Ibn Abbas (may Allah be pleased with him) explains that when Iblees (satan) said he will come to you from your front (Qur’an 7:17) this means Iblees will cause you to doubt the hereafter (the most direct path to doubting Allah). When Iblees comes to you from the back, he will cause you to have hope in the dunya (worldly life).

[All our aims and intentions revolve around this life, so he will cause man to solely focus on it. Dunya comes from the word adnaa which has two meanings: something close and also something de-based and low (a reference to the lowest state of matter). Iblees is coming to people to make them doubt in the hereafter and also to give them hope in this life, this is the effect of materialism, his goal is to make people absolute materialists because when that is our nature we are incapable of anything else until we remove our self from it.]

“Ibn Abbas (r.a) continued that the attack from the right is to cause people to have doubt in regards to their religion, to make problems in the religion, and to give you a hard time and cause you to question the religion. The way to cure doubts is to ask someone who knows”, “So ask the people of knowledge, if you do not know.”(16:43) (educate yourself).

The Prophet Muhammad (saws) said: “Acquire knowledge: it enables its possessor to distinguish right from wrong, it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless – it guides us to happiness; it sustains us in misery; it is an ornament among friends and an armor against enemies.” The prophet (saws) also said “seek knowledge from the cradle to the grave”, and an hours study of nature is better than a years adoration”; “to listen to the words of the learned and to install unto others the lessons of science is better than religious exercises”; Allah mentions in the Qur'an “Thy lord is the most Generous who taught man by the Pen”. (96:4-5)

The last thing that Ibn Abbas (ra) mentioned is the attack from the left which is falling into sins. All of this becomes more significant to us when we have a goal and aim to achieve and then search for ways to achieve it, because it all starts with the self and what is in our heart.



# The Spiritual Impact Of Perfecting The Self And The Importance of Spiritual Training

Allah in the Qur'an emphasized the spiritual effect and impact of achieving perfecting our self, Allah says in the Qur'an;

“O Prophet! Inspire the believers to fight, [so that,] if there be twenty of you who are patient in adversity, they will overcome two hundred; and [that,] if there be one hundred of you, they will overcome one thousand of those who are bent on denying the truth, because they are people who cannot grasp it.” (8:65)

“For the time being, [however,] Allah has lightened your burden. for He knows that you are weak: and so, if there be one hundred of you who are patient in adversity, they will overcome two hundred; and if there be one thousand of you, they will overcome two thousand by Allah's leave: for Allah is with those who are patient in adversity.”.(8:66)

This is a very significant in indicating the worth of a person who practices what Allah instructed in relation to people who are incapable of understanding and bent on denying the truth. Allah says to the companions (ra) of the prophet (saws) during war, a time when the matter of life and death, Allah's decree on each person is almost black and white, that twenty who are patient during war will overcome two hundred, and one hundred will overcome one thousand, the reason given for these number is related the character of the enemy mentioned at the end of the verse, “they are people who cannot grasp it” and “are bent on denying the truth”.

Conquering fear of death while fighting means it does not enter your heart what so ever, it doesn't mean you shrug it of at that point in time. We are referring to what is really in a persons heart, not the delusion he wants to believe about himself at that moment, this quality is gained by man because of how he lived his life up to that point and our daily practices which we keep the heart attached to. The prophet (saws) himself because of his life, his heart was tested with the wonders of Jannah near the lote tree of furthest limit and Allah praised his heart saying it never wavered from Allah nor was his sight even bold staring at anything.

In similar manner 'Abdullah ibn 'Umar (r.a) narrates that Rasulullah (saws) said: “Indeed Allah relieves difficulties for 100 neighbors

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due to a pious Muslim living near them”.(al-Mu’ajjam al-Kabir, Tabrani; Mu’alim, Baghawi)

Anas (r.a) narrates that Rasulullah (saws) said: “When Allah wishes to do good with a person, He uses the person to remove difficulties from the people”.(Shu’b al-Iman, Bayhaqi)

These verses in the Quran ring true with what once said regarding Shaolin monks, it was believed that “One Shaolin Monk was considered to be worth one thousand soldiers”, they were known for their spiritual practices and martial arts training.

Islam has been in China from the earliest days of Martial arts as we know them, where the two spheres of spirituality and combat are combined. In 651 CE, during the Tang Dynasty, a delegation was sent to China by the Khaliph Uthman Ibn Affan (r. 644-656 CE) from Madina, led by S’ad Ibn Abi Waqqas (d. 674 CE), from tribe of Bani Zuhrah, the clan of Aminah daughter of Wahb, mother of the Prophet Muhammad (saws), they arrived at the port of Guangzhou to deliver the peaceful message of Islam. Another delegation was sent “When a military commander An Lu-Shan revolted against Emperor Su T’sung in 755 CE, an urgent plea was made to the Abbasid Caliph Abu Jafar al-Mansur who immediately sent a contingent of 4000 soldiers who eventually quelled the unrest and recaptured the city”.

“The city of Chang’an, (present day Xian in Shaanxi) retained its normality once more and continued in its splendour under the Tang Dynasty (618-907 CE). During the Tang period a variety of different cultures, knowledge and spiritual beliefs, all interacted with each other; thus attracting many keen Japanese and Korean scholars who wished to learn and observe Chinese arts”.

“Many Abbasid warriors who helped the Emperor accepted the invitation to stay and settled in China, they trained in the martial arts, and married Chinese wives thus beginning a natural process of integration into Chinese society while maintaining their Islamic identity and stressing a common lineage and descent from venerated Muslim ancestors. These ancestors were colloquially known as “Hui Hui” down the centuries, and founded one of the longest lived and rarest of all Muslim minorities in the world”.

Muslims added much to the already rich Chinese culture, Syed ‘Umar Shams-uddin (known as Sayyid al-Ajall, d.1271CE), a noble figure and descendant of the Prophet (saws), among his many achievements was his study of three ancient Chinese books, called the “Books of Changes” dating back to 909 BCE, which are understood by only a few scholars today, Shams-uddin was responsible for the origin of the “Tai T’si”, the Yin and Yang symbol.

The Ability to understand and expound on the spiritual systems Allah placed in the universe is rare, of which there are many theories



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around the world because it is the scientific study of the universe, but all come from our understanding the Human body (our Physiology) and how the energy created by it through its organs and nervous system interacts with the energy flowing around us in the world, seen in the various electromagnetic fields (of different wave lengths) presents on earth.

Allah stressed the importance of understanding the human body in the very first verse revealed in the Qur'an and the importance of understanding the quantum universe that these fields exist in, in the first verses of its second chapter.

Allah says "Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-Created man, out of a (mere) clot of congealed blood" and Allah says this religion is for those "Who believe in the Unseen, (and) are steadfast in prayer" (2:3), believe in the Unseen means to understand the unseen.

The system Allah created in the Universe impacts the Nafs (self) because the spiritual world is a reflection of the physical world, and the physical world is a reflection of the spiritual world what occurs in one impacts the other (now long established in physics).

Many scholars studied this relationship and wrote theories about how it existed although with the limited scientific knowledge available to them at the time, the Yin and Yang is one theory which was

applied to the human body to cure it through acupuncture, which mapped the flow of energy through the body and how energy affected specific organs, essentially we know this today as the nervous system which sends electrical impulses (energy) to each organ of the body, this science spread throughout Asia while in the Islamic world the Lataif were developed and adopted.

To illustrate this relationship between energy in the world, the electromagnetic field around us created by the Sun, Earth, mobile phones and broadcast stations, and energy in our body created by the brain heart and nervous system, children living underneath high-powered voltage lines which radiate energy have an increased chance of developing cancer and nervous system related illnesses as adults. The science behind acupuncture is well established today but what was missing for a long time from the equation was a recent scientific vocabulary and our modern understanding of physics and physiology, because it is physics which tells us how energy, in waves or fields in the world behave.

Because this relationship between energy in the universe and the human body is becoming increasingly apparent a new field of science has emerged that uses the laws, methods and theories of physics to study biological systems from the molecular scale up, called Biophysics.

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It is closely related to Biochemistry and can even be called biochemical physics because any chemical reaction requires a specific amount of energy to occur and at the molecular level the human body is more closely linked to the energy in the world around it, seen most clearly in how the energy in light particles fuels the chemical reaction in our eyes allowing us to see, and again energy is the domain of physics.



# Allah Himself Is The One Who Categorised The Nafs (Self)

Allah created the Nafs (self or ego) and was the one who categorized it into different kinds in the Qur'an. The first is called "the constant commanding soul (commanding the self to evil)" (12:53), in arabic this is Al Nafs Al-Ammara, elsewhere Allah took an Oath by the second, Nafs al Lawwama, "and I swear by the constant reproachful soul (the person who is correcting himself after his mistakes)" (75:2), and He also mentions Al nafs al mut'ma'inna, "O thou human being that hast attained to inner peace! (Mutmainna)"(87:27).

Allah was pointing out to the muslims Ilm al Nafs, the science of the self and He categorized three different types that would be common to all people and indirectly mentioned three types that are specific to the Prophets, Awiyah (saintly people) and the people of Jannah (heaven).

According to the majority of Muslim scholars the Nafs, can be change into seven states, the lowest one being an animalistic criminal state while the highest is the prophetic character.

Rasulullah (saws) said: "There shall always be 40 men in my ummah whose hearts will be similar to the heart of Ibrahim (as). Allah will remove difficulties from the people due to them. Their title is Abdal (substitute's, because when one of them dies Allah substitutes another to take his place)".[Abu Nu'aym fi Hulya]

These stages can be considered part of the path of spiritual growth "Yet for all thou didst know, [O Muhammad,] he might perhaps have grown in purity"(80:3), from the lowest state of man to it's perfections.

According to Allah in the Qur'an, the "soul" has two universal influences it can turn to which the nafs (self) is influenced by, the first is called "fujoor" and the second one is called "taqwa";

Immorality (fujoor) is the lower reality that the "Nafs" (self) can experience and turn to, "Man has been created weak" (4:28)

Morality (taqwa) is the higher reality the "soul" can turn to, "And how He inspired it (Al-hama-ha, the soul) (to know) its Fujoor (Immorality) and its Ta'qwa (morality)" (91:8), the soul is pure and can't be corrupted but it can be buried in darkness so it can't perceive

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morality anymore, the nafs (self or ego) can bring a person down while the soul can lift him up again, this is similar to the struggle of Yin and Yang.

Yin and Yang in plain words is the evil that Allah placed in creation and the good that Allah placed in creation, this expression of Taqwa and Fujoor refers to what is already in creation and not what is in man, because Allah created evil and what is bad in the universe and gave the creatures he created capacity to be influenced by them as a test. They were created because it was part of Allah's knowledge, His complete knowing of All things that can exist, everything that is good and everything that is evil is part of learning the knowledge that Allah knows.

The terminology that is used by the Chinese is different, incomplete and incorrect in places because they had an incomplete picture of creation.

When you can conceptualize what is in the universe entirely, you can then describe it more completely. In verse 91:8 Allah says He inspired the soul "to Know", the verse means to know what is immoral for it and moral for it because Allah created man in the best of forms, he didn't place immorality inside him.

Meaning good and evil are things external to us and the soul is inspired to identify the evil and good forces in creation, among all the things that Allah created whether objects or ideals and beliefs.

This is closer to the terminology of the Chinese, that Yin and Yang are forces (a term used to objectify all things in creation and see them in an abstract way), but they focus on the "science" of it all and say good and evil depend on each other. The dependence of good and evil on each other only resides in the fact Allah created them both and they aren't going anywhere, you can not get rid of the evil present in creation, it's actually more scientifically accurate to say evil is created from peoples actions because our actions mould what is in the universe into good or evil, otherwise it isn't evil in and of itself. This relates to the human body because man is always in a state of loss (surah al Asr) unless he does specific things to protect himself so he is susceptible to weakness from himself and evil that comes from other peoples actions.

Adam (as) was created in Jannah (Heaven) a place entirely pure so man doesn't actually need evil forces to exist because the highest state man can achieve and be constantly in, only reside in what is Good, this is seen in the example of the prophets (as), so the balance and harmony they perceive isn't correct or a complete picture of the Universe.



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“Verily, We have shown him the way (al ssabeela): either grateful or ungrateful”. (76:3) According to this verse, Man’s freewill is enabled to recognize immorality and morality in his Nafs (self) so man can free himself of evil.

Allah uses what we feel to guide us and inspire us to many things, an Artist to Art, a Chef to cook, an Architect to design but He has placed boundaries so we don’t hurt our self in these domains or fall into the perverse.

Because of mans corporeal (earthly) weakness which would impose a heavy burden upon his nafs (self) through his actions in life, Allah decreed and wanted to lighten the burdens on the self, He said in the Quran: “Allah wants to lighten your burdens: for man has been created weak.” (4:28) this is the ultimate wisdom behind Allah instructions in the Quran.

If man falls into to much desire it burns him out, degenerates his self and degrades him, most people maintain a balance but fall on the heavy side of these burdens on the self, and over time it impacts upon them until in their later years they have a nervous break down, the world has lost its meaning and the only freedom they can find is to stop caring about it.

If the balance of the self is maintained from the start, as Allah instructed us, then in our later years man would not suffer such things, those who pray as Allah said do not suffer anxiety.

# The Acupuncture Of Asia The Lataif Of Islam and Their Origin

From the First days of Islam the religion through the companions of the prophet (saws) spread to China, muslim communities were established that were actively involved in Chinese society helping develop it's knowledge, muslims often reached positions of authority among Chinese rulers, during the ming Dynasty the capital Nanjing became a centre of islamic learning and many muslims chose to migrate to China, the surname Ha for example was short for Hasan, Hu was short for Hussain, Sa'l for Said, Mo (or Ma) was short for Muhammad, Mai for Mustafa and Mu for Masoud.

Throughout Chinese History many Emperors called for the establishment and repair of Islamic Mosques such as the great Mosque of Xi'an, the Emperor Zhengde was fascinated by muslims and many served as his advisors and envoys at court, which was full of muslim scholars and artwork from Arabia and Persia, He wore Muslim clothing and was alleged as other Emperors were to have converted to Islam, because China had many religions the Em-

peror could not be seen to be tacking sides so no religion could be publicly announced for him.

When Gengis Kahn came to power in China through force he influenced much of that society, under his influence life for muslims was difficult but it was through contact with Muslim scholars that eventually his decadents would convert to Islam. By 1330 his empire divided into four separate Khanates and three of the four Khanates would adopt Islam, these are the Golden Horde, the Ilkhanate and the Chagatai's, the fourth Khanate was the Yuan Dynasty, established by Kublai Kahn, it spanned most of present day China and adopted Chinese customs and religion.

During the establishment of the Yuan Dynasty (12th century) in China, this saw a dramatic increase in Muslims establishing themselves in the country, and although the impact of muslims on the development of Chinese sciences and architecture, specifically the design of the Yuan capital Dadu was vast, it is still largely unknown. It is estimated that by the 14th century the total population of Muslims in China was 4 million, a substantial number at the time considering the total population was considerably less than 90 million, the exact figure is hard to ascertain.

Muslim scientists, artisans and scholars were brought to work in the capital making observatories and advancing astronomical, geo-



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graphical, and medical studies, particularly in anatomy, pharmacology and ophthalmology, and many Islamic texts circulated in China during this period that coincided with Islam's Golden Age of social and scientific discoveries. During this period the traditional Chinese studies of herbs, drugs and potions also saw renewed interest.

About a decade or so after the great traveler Ibn Battuta left China, a peasant uprising was led by Zhu Yuanzhang (1328-98 CE). He was an orphan raised by a Shaolin Monastery where he attained an education and mastery of martial arts, he demonstrated his skill early in his career as a bodyguard. His rise to power was fast despite having humble beginnings, in 11 years he went from being a monk to the most powerful warlord in China, five years later he became its emperor when he deposed the Mongols and founded the Ming dynasty (1368- 1644 CE).

According to Jing Chee Tang, author of *A History Of Islam In China*, Emperor Zhu Yuanzhang and his cousin, Koh Shiao-Tze, were both Muslims hence it is more than certain that the Ming dynasty was founded by Muslims in China. Zhu's Empress, Ma, was from the Ma family of Chee Men, in Anhui province, where the Ma family has been a well known Muslim surname throughout the Ming and Ching Dynasties, Ma is short for Muhammad in Chinese. Jing Chee Tang added; "when one reaches the second of the highest rank in office, one is prone to discard one's religion" openly

a way of showing acceptance for the religion of all subjects. However it may have been openly discarded, the Ming period in China was without doubt considered the "golden age" of Islam in China seen most famously today through that period's exquisite vases, a hall mark of Islamic culture that Europe at the time coveted greatly.

He ordered the building of many mosques and had inscriptions praising the prophet Muhammad placed in them. He ordered that mosques be built in Xijing and Nanjing (the capital cities), and in southern Yunnan, Fujian and Guangdong, he rebuilt the Jinjue Mosque in Nanjing, and large numbers of Hui (Muslim) Chinese moved to the capital city during his rule. He wrote a 100 word praise of Islam, Allah and the prophet Muhammad (saws), had over 10 Muslim generals in his military and many other Muslim advisors in his court.

The prophet (saws) said "Seek knowledge even unto China", China historically has always been one of the most advanced civilisations on earth matching even that of Rome, but they had just gone through a period of rule under the Mongols who were largely barbarians, when their empire was split three of its four kingdoms converted to Islam for the very reasons that now helped China, they were more advanced than them. The Ming emperors by importing Islamic knowledge and science advanced the recovery

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from that period changing China for ever. The Islamic empire had just gone through a golden age of scientific discovery and advancement and were the most advanced civilisation on earth. What occurred wasn't unprecedented or unique to China the Islamic civilization was almost entirely responsible for the renaissance in Europe as well as its enlightenment and many parts of the world benefited from muslim advancement.

Historians considered Emperor Zhu Yuang Zhang as one of the most significant emperors of China, as they put it “seldom has the course of Chinese history been influenced by a single personality as much as it was by the founder of the Ming Dynasty”, during his reign China saw rapid population growth due to increased food supply from the emperors agricultural reforms, the Ming economic system emphasized agriculture over trade and the creation of self sustained agricultural communities, by the end of the Ming Dynasty the population had risen by as much as 50% from less than 90 million when the Dynasty was established to what we see it today, during his reign living standards also greatly improved.

It was also during the Ming Dynasty that its Emperors decreed that Manichaeism (an Iranian religion) and Christianity were illegal and to be wiped out from China, while Islam and Judaism were legal and fit for Confucian ideology, Islamic religious schools were established in the capital Nanjing which taught Hadith, Quran and

Islamic Law, one school had a fourteen course system with classes in both Arabic and Persian, other provinces (states) had different systems and different specialization.

Science and Knowledge between the civilizations was exchanged and Arabic story tellers began narrating stories from China, many were incorporated into the famous One Thousand and One Nights (Arabian Nights), the most famous being the story of Aladin, other stories which mentioned China were the tale of Qamar al Zaman and Budur, the story of Prince al Muluk and the Hunchbacks Tale.

Chinese religion has many similarities to Islam which many scholars noticed, the principle of Yin and Yang is a fundamental concept of Chinese philosophy and culture dating back to third century BCE, their understanding and philosophy developed as their civilization increased in knowledge over time. This principle states that all things exist as inseparable and contradictory opposites, for example female-male, dark-light and old-young, these opposites attract and complement each other in life.

Independent of Chinese philosophy the question of whether Allah created things in opposites was largely debated among early muslim scholars, it was a question that among them related to the Arabic language and how certain verses of the Quran should be interpreted, this had an impact on Islamic sciences like Fiqh (Islamic Law) as some schools of law (madhhabs) believed things did exist

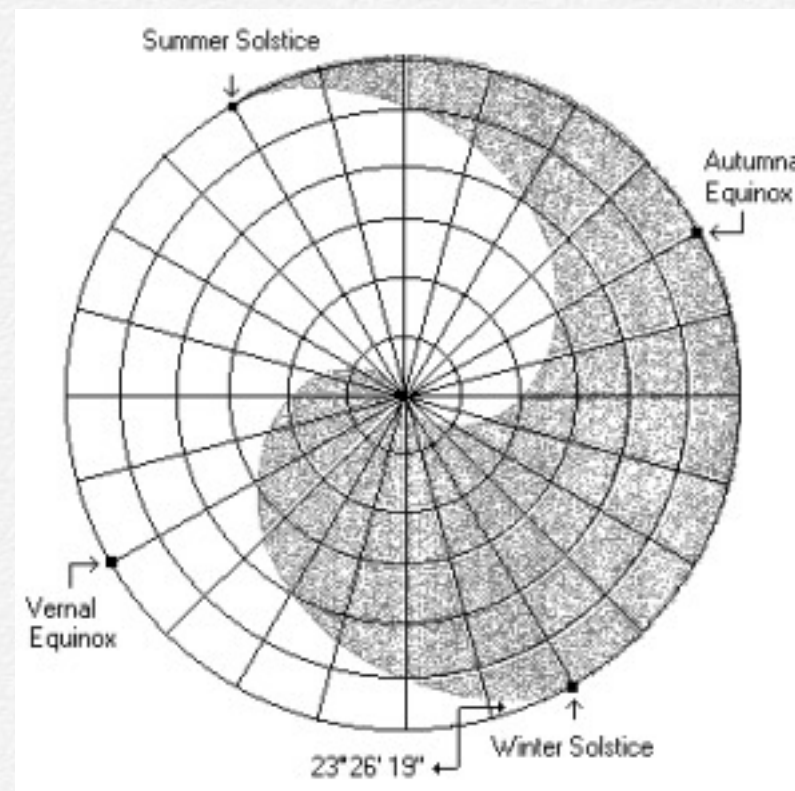


in opposites while other schools of law did not, in essence the fundamentals of Yin and Yang are accepted by some of Islam's four madhabs, it then shouldn't be surprising that the famous Yin and Yang Symbol we have today was in fact developed by a Chinese muslim scholar.

Syed 'Umar Shams-uddin (known as Sayyid al-Ajall), a noble figure and descendant of the Prophet (saws), contributed a great deal to the achievements of the Yuan Dynasty, and with his son Nasir al-Din actively proselytized (made dawa) and converted thousands of people to Islam. As a young boy, he was surrendered by his father (king of Bukhara) as a hostage to Ghengis Khan, who took him to Peking, where he was educated in both Chinese and Arabic. Being very intelligent, he was able to assimilate both Mongolian and Chinese cultures. In 1271 CE he was appointed by Kublai Khan as Governor of Yunnan and posthumously awarded with title of "Prince Hsien Yang". He shed new light on education, Chinese law, improved agriculture and was the first to establish the Confucian temples in Yunnan, despite being a devout Muslim.

Shams-uddin studied three types of ancient Chinese books, called the "Books of Changes" dating back to 909 BCE, which are understood by only a few scholars today. Shams-uddin was responsible for the origin of the "Tai T'si", or Yin and Yang symbol, an ancient concept centered on the Daoist philosophy and principle of unity

of the two cosmic forces. When he died in 1279 CE, aged 67, many attended his funeral, and the non-Muslim Chinese people built a shrine in his honour, and a cenotaph in Guangzhou.



"In general, the Yin Yang symbol is a Chinese representation of the entire celestial phenomenon. It contains the cycle of the Sun, four seasons, the 24 Segments Chinese calendar divides the year into, the foundation of the I-Ching ("The Book of Changes") and the

Chinese calendar. The Ecliptic is the Sun's path around the Earth."

"By rotating the Sun chart and positioning the Winter Solstice at the bottom, it will look like the Yin Yang symbol. The light color area which indicates more sunlight is called Yang (Sun). The dark color area has less sunlight (more moonlight) and is called Yin (Moon). Yang is like man, Yin is like woman. Yang wouldn't grow without Yin. Yin couldn't give birth without Yang. Yin is born (be-

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gins) at the Summer Solstice and Yang is born (begins) at the Winter Solstice. Therefore one half of the circle is marked on the Summer Solstice position. The other half of the circle is marked on the Winter Solstice position."

In Islamic Law the question of opposites came down to whether these things were actually in reality opposites or they just seemed opposite and were separate and unrelated creations of Allah, for example women are not the opposite of men they were created from man and hence while man gave birth to women, women give birth to humanity, "and We created you in pairs"(78:7), but at a glance some may consider them opposite.

The similarity between Islamic and Chinese principles is only skin deep because according to the Yin and Yang principle neither opposite is superior to the other, believing that a balance between the two must be reached in order to achieve harmony, while in Islam the perfected self (Ihsan), which the prophets achieved, can only exist in light without darkness and that is the most harmonious state with Allah and life.

There are other similarities between what the prophet (saws) taught and Yin and Yang, such as the prophets (saws) saying that as a person draws nearer to Allah He places an increased burden and responsibility (darkness) on the person and the prophets carried the greatest burdens, which relates to the Quranic verse that each

soul only receives what it earns and that Allah does not place a burden on any soul greater than it can bear, but these don't relate to a required harmony in the universe or inseparable opposites, rather individual actions in life and responsibility, "Truly, We did offer al-amaanah (the trust or moral responsibility for everything) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (they were incapable of it). But man bore it. Verily, he was unjust (to himself) and ignorant (of what it was) [al-Ahzaab 33:72]". The contrast here is between the strength that the heavens and mountains represent as dead objects and the moral responsibility for everything in creation man is capable of carrying, hence man is more worthy with Allah but unjust in rushing towards things he doesn't understand yet because there are hidden laws and rules to creation which he needs to learn and act upon to remain just with everyone and everything.

Man acts to remove darkness which preserves the balance in creation but He needs to be in the light to be capable of it, this is because man as Allah said in surah al Asr is always in a state of loss, hence spreading light is what places him in gain.

Outwardly Yin and Yang may seem like a correct characterization of life, of why things occur but it doesn't hold true in the "finer detail".



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For example Women may seem to be the opposite of Men and a picture of the yin and yang can be literally drawn from what Allah has said about them in the Quran but once the details regarding their nature is brought into the picture we can see that this is just an outward appearance.

Allah said in the Quran regarding men and women “They are your garments and you are their garments.” (2:187) perfectly expounding the symbol of Yin and Yang where the two halves of the circles overlap.

But Allah also says “Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity”(24:26), meaning those of light should be with those of light and those of darkness should be with those of darkness and this is the harmony between men and women in marriage, good characters shouldn't mix with dark characters and the two halves of the Yin and Yang circle should never meet.

Life itself isn't as simple as opposites but a mixture of many complex components that each could easily fit into what Yin and Yang would consider separate things that exist in opposites.

While Asia used the Yin and Yang system which applied acupuncture to cure man, in the muslim world Islamic scholars developed

the Lataif system, besides the obvious evidence for both (mans nervous system) found in medical science today, Islamic scholars developed the Lataif from what Allah mentioned in the Quran and sunnah, which scholars based their science and understanding of the human body on, China benefited from this as it integrated islamic knowledge into it's society and considered whether it should adopt Islam, hence knowledge from both societies inevitably came together as the prophet (saws) instructed, "seek knowledge even unto china".

Islamic society at the time lead the world in scientific discoveries which it spread to other parts of the world through the trade routes.

Both systems looked at energy in the human body and how it flowed which is evident today by mans nervous system and the fact every cell in the human body produces photons (energy), they identified the centres (areas in the body) for various sophisticated functions of the self (nafs) but while acupuncture focused on physical illness and the body first then psychology the Lataif focused on psychology first then the body and it's illnesses.

The nervous system is the information highway to all the organs of the body, the brain sends signals to the heart, liver, kidney, stomach etc telling them what to do and they send feedback to the brain for it to process, all of which runs on “energy”. The body

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through the heart, brain and organs produces a strong electromagnetic field which it relies on, on top of this every single cell in the human body produces photon particles (light which is energy) and cumulatively together with mans organs this creates an electromagnetic field that surrounds the entire body by 3 to 4 ft, as physics teaches light is an electromagnetic field and a form of energy.

Solar panels prove this everyday, solar modules use light energy (photons) from the sun to generate electricity through the photovoltaic effect.

Our self comes about from the cumulative (or compounding) result of mans different senses and organs giving input to our mind, the science of Lataif deals with the body and self before our senses cumulatively impact on each other to form our consciousness, or how we experience the world.

This manner of dissecting mans character to locate the various centres of our self that influence specific behaviour, Allah mentions in the Quran often, especially regarding the role of the heart, the prophet (saws) himself likewise did this as well as the companions and early generations of Muslims.

"For he (Gabriel) it is who hath revealed (the Quran) to thy heart by Allah's leave." (2:97)

"And whosoever believeth in Allah, He guideth his heart (this is the first organ in man's body that is guided, then He is through it). And Allah is knower of all things." (64:11)

"Such are they whose hearts and ears and eyes Allah hath sealed (the heart has an inner perceptive faculty relating to our consciousness which can be sealed along with the eyes and ears, when it is), And such are the heedless." (16:108)

Iyad ibn Khalifa (r.a) said he heard Imam Ali (r.a) say at Siffin, "The (seat of the) intellect is located in the heart. Mercy is located in the liver, Compassion is located in the spleen. The self (soul) is located in the lungs (referring to regions in the body relating to these faculties)." (Adab al Mufrad, Hasan).

The heart and the intellect are discussed in detail in a later issue, but essentially man thinks according to what he feels hence the heart directs the efforts of the mind, this manner of speaking is very similar to how Allah described women for men "They are your garments", referring to mans self wearing a garment that colors his world in the verse, women colour mans outlook on life and men do the same for them. Also the term nafs in arabic is interchangeable with ego, or soul or spirit or self depending on the context hence it is at times difficult for the translator to understand which of these is meant in ahadith, so this translation may be inac-



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curate in using the term self because as is often the case scholars state the human soul is centred in the lungs and not the ego.

Kamil ibn Zaid said, “Ali held my hand once, and he walked with me in the direction of the cemetery. When we reached the open desert, he sougled a deep breath before he said to me, “O Kamil ibn Ziyad, hearts are like vessels, the best are exceptionally conscious and vast”

Modern science simply looks at the immediate physical role of each organ, almost entirely leaving alone the role of that organ through the nervous system in the higher functions of man’s behaviour. This is more than likely because in the ancient world it was easier to deal with man’s body through his nervous system seen through acupuncture, than to attempt to cure him through surgery seen in modern medicine and the fact that until modern times western medicine fatally assumed the brain was solely responsible for all emotions we feel to the exclusion of other organs like the heart, this sent western medicine down a rabbit it never recovered from until advances in neuroscience over the last decade proved otherwise.

The Prophet Muhammad said: “Truly in the body there is a morsel of flesh which, if it be sound, all the body is (spiritually and physically) sound and which, if it be diseased, all of it (spiritually and physically) is diseased. Truly it is the heart.”

Imam Ali said: “The (spiritual and psychological) disease of the heart is worse than the disease of the body.”

Imam Al-Nawawi said: “This hadith was used as proof that the seat of the mind is the heart (al-‘aql fi al-qalb) and not the head.”

Imam Ali said: “I am amazed at the heart of man: It possesses the substance of wisdom as well as the opposites contrary to it...for if hope arises in it, it is brought low by covetousness: and if covetousness is aroused in it, greed destroys it. If despair possesses it, self piety kills it: and if it is seized by anger, this is intensified by rage. If it is blessed with contentment, then it forgets to be careful; and if it is filled with fear, then it becomes preoccupied with being cautious. If it feels secure, then it is overcome by vain hopes; and if it is given wealth, then its independence makes it extravagant. If want strikes it, then it is smitten by anxiety. If it is weakened by hunger, then it gives way to exhaustion; and if it goes too far in satisfying its appetites, then its inner becomes clogged up. So all its shortcomings are harmful to it, and all its excesses corrupt it.”

Because Mans behaviour reflects his life, and his behaviour is a result of what he does with his body this understanding can be reversed, and the scholars understood that man can be cured of physical illnesses through his character, this top down understanding is at the essence of the Lataif system that looks at mans psychology to cure his body.

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The Messenger of Allah (saws) understood about the nervous system and the role of energy in the body, He would often ask Allah in prayer (dua) to grant him light (energy) in very specific organs He (saws) would list in the prayer as a result of his (saws) understanding, increased light (energy) make man's senses honed and the body healthy.

The prophet (saws) was in the company of one of his wives when a man passed by them. The Prophet called to him and when he came, the Prophet said, "She is my wife." The man said, "O Messenger of Allah, I do not doubt you in the least." The Prophet said, "Verily, Satan flows through the human being like blood (flows in the veins)." (Muslim)

It is similarly narrated that the Prophet (saws) said: "The Shaytan flows through the son of Adam as blood flows through his veins."

Shaytan flows through the body like blood, but the prophet wasn't referring to shaytan flowing in mans veins as some thought, this is because of the nature of the Jinn who are made from a mixture of subatomic particles (essentially energy) which have nothing to do with blood or mans veins, along with the fact the Jinn can influence and control man's behaviour and movements which also has nothing to do with blood, the prophet (saws) spoke about the Jinn's influence at length advising man to do certain things to seek protection from his type of influence, what He (saws) advised indi-

cates what He (saws) understood about the nature of the Jinn and how they influenced man's body.

Hence the prophet (saws) was referring to the nervous system by allusion which flows through the body like the blood in our veins and uses "energy" that the Jinn can influence us through, the nervous system is essentially the bodies telecommunications wiring and the Jinn who are made from similar particles to the signals it sends target it to control mans behaviour through his organs.

Jinn can more naturally interact with electrical impulses in our body since they have bodies of energy made from particles, it would be very difficult for them to attempt to control man through his blood, and this is in line with the understanding of the prophet (saws) since the hadith was referring to a man looking at the prophet's wife inappropriately, after which the prophet (saws) referred the matter to Jinn controlling him.

Once mans nervous system is studied more completely it becomes very clear from what it influences in the body, how Jinn can shape man's moral choices, in a similar manner recent experiments have shown that a persons moral choices can be instantly altered by focusing specific magnetic waves on parts of the brain while the decision making is occurring.



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Allah says “Those who eat riba (interest from money) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan, leading him to insanity (through his touch). That is because they say: ‘trading is only like riba’...” [2:275]

Imam Al-Qurtubi said in his Tafseer (exegesis): “This ayah (verse) is proof that those people are wrong, who deny that epilepsy (a neurological disorder) is caused by the Jinn and claim that its causes are only physical, and that the Shaytan does not enter people or cause madness.”

Mans organs and nervous system affect man at a subatomic level because mans electromagnetic field which surrounds his body is made from subatomic particles, so those only looking at physical causes for illness fall short of the bigger picture and simply point to one thing they see wrong.

‘Abd-Allah ibn al-Imam Ahmad ibn Hanbal said: “I said to my father, ‘There are some people who say that the jinn do not enter the body of the epileptic.’ He said: ‘O my son, they are lying; the jinn could speak through this person.’”

Commenting on this, Ibn Qudamah said: “What he said is well known, because a person may suffer an epileptic seizure and speak in a language that no one understands, and his body may be beaten with blows that would fell a camel, but the epileptic does not feel

them at all, and he is also unaware of the words he is saying. The epileptic and others may be dragged about, or the carpet on which he is sitting may be pulled, and utensils may be moved about from place to place, and other things may happen. Anyone who witnesses such a thing will know for sure that the one who is speaking through the person and moving these things is not human.” And he said, may Allah have mercy on him: “There is no one among the imams (religious leaders/scholars) of the Muslims who denies that jinn may enter the body of the epileptic and others. Anyone who denies this and claims that Islam denies it is lying about Islam. There is nothing in the proofs of sharee’ah (Islamic law) to show that it does not happen.”

Had any of this meant the Jinn controls people through their blood or veins then they could not take control of a persons mind since blood has nothing to do with how it works, it is rather the electrical impulses in the body and the electromagnetic field that surrounds it which the Jinn use to manipulate mans senses and perception, it is exactly because of the fact everything is connected at a subatomic level through the electromagnetic field in the body they can show man illusions that delude him, everything a jinn does revolves around the subatomic particles in mans body.

During the Jahiliyyah (pre-Islamic days of ignorance) the Arabs were well aware of these things and mentioned it in their poetry.

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For example, the poet al-A'asha likened his she-camel's energy to that of one who was touched by the jinn, and said that it was the jinn who was giving her energy.

Lataif and acupuncture look at how this part of mans body works and attempt to treat him through the various centres that energy is concentrated at the most, Allah often mentions areas of mans body that control his behaviour in order for us to study them and see the relationship between the subjects He is raising, the aim of this is to direct mans effort in research.

Allah said in the Quran about Abu Jahl one of the Leaders of the pagans who used to forcefully stop the Prophet (saws) from praying at the Kaaba: "No! If he does not stop, We will take him by the naseyah (front of the head), a lying, sinful naseyah!" (96:15-16)

Why did the Quran describe the front of the head as being lying and sinful? Why didn't Allah simply say that the person himself was lying and sinful? What is the relationship between the front of the head and lying and sinfulness? These are the questions scholars asked when thinking about these verses.

If we look into the frontal lobe of the brain, we will find that is where the prefrontal area of the cerebrum is. "The motivation and foresight to plan and initiate movements occur in the frontal lobes, the prefrontal area. This is a region of association cortex...In

relation to its involvement in motivation, the prefrontal area is also thought to be the functional centre for aggression."

"The act of lying is initiated by the mental activities in the frontal lobes, and their instructions are then carried out by the speech organs during the act of lying. Similarly, sins are planned in the frontal lobes before they are carried out by the eyes, hands, sexual organs, etc".

A hadith of the Prophet (saws) mentions that the forehead represents the centre of direction and control. He (saws) said, "No distress and grief occurs to anyone who says, 'Oh Lord, I am your slave and the son of your slaves, my forehead is in your hands, firm in your ruling, and my destiny from You is just'". The hadith indicates that the fate of a man is in his Lord's hands, it mentions the destiny and the ruling. It indicates that the forehead plays a great role in the control and direction of human behaviour (mans fate) and we should surrender it to Allah, which is the intention behind the Dua (prayer) and significance of mentioning the forehead with the other things being said.

After Allah mentions the "naseyah" has the role of control and direction in mans life, as He singled it out in relation to Abu Jahls violent actions, Allah orders us to perform sujood, (place our foreheads on the ground in prayer) "Then let him call his associates. We will call on the angels of punishment. Then (O people) follow



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him not, but prostrate yourself (on the ground in prayer) and draw nearer to Us." (Quran 96: 17-19)

This verse tells us why we make prostration in prayer and its relationship to man's physiology, through prostration we can see how our actions in life impact on our psychology that function through the various organs in our body, in other words a top down approach to correcting man's behaviour and curing him through his physiology because Allah makes a direct connection between putting the forehead on the ground and drawing closer to him. The order to perform sujood (prostration) means we should place this centre of will and decision making upon the ground putting them in acceptance of Allah, the ability to draw closer is governed by different organs in the human body other than the *nasiyah* and they work to achieving this closeness.

Allah says the result of prostrating is protecting our self from the bad qualities Abu Jahl was displaying and it results in drawing closer to Allah.

Allah similarly referring to the instincts and sense of direction of all creatures says that "There is no living creature that moves on the earth, but he (Allah) holds its forehead completely." (Quran 11:56) when Allah says He is holding something it refers to a force in the universe, because they are His hold on the universe which the Quran explains in other verses, what is directing animals and

giving them their sense of direction is the electromagnetic force they sense, follow and see the world through.

Imam Al-Qurtubi said, "That means He directs it as He wishes and prevents it from what He wills."

Allah mentions that He leads and directs the creatures that move on earth, by His will, and that this is done through their foreheads.

Any person whose heart Allah has cut off, like Abu Jahl, He is primarily led in life by his evil self through this centre (the *nasiyah*) where scholars locate the ego. This means he is cut off from feeling and there is imbalance in his character because the heart is blocked from perceiving any good or feeling anything for others, the centre where his decision making is now occurring from primarily (the *nasiyah*) is a centre of aggression, lying and over rationalisation, his heart no longer keeps this in balance so his ego begins to take over completely.

The *Lataif of Islam* have been traced to the 5 or 6th Islamic century to shaykh Najm al din Kubra (540-612 AH) from Khwarezmia in western Central Asia, he was the founder of the Kubrawiya Sufi order which was influential in the Ilkhanid and Timurid Mongol Islamic Empires helping the spread of Islam in the region. He studied in Egypt where he became the murid (student) of Shaykh Ruzbihan Baghli Shirazi, who followed the Uwaisi (or Oveisy) Sufi order

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named after the prophets (saws) contemporary Uwais al Qarni (ra) about whom the prophet (saws) said 'he was the best of the Tabiin' (successors). After receiving his Khirka (similar to accreditation, the word means "rough cloak" but refers to the lineage of the sufi tariqa he studied with, back to the prophet (saws)) he gained a large following of scholars and gnostics.

The Imam's main body of work concerns the analysis of the visionary experience, his works discuss the analysis of dreams and visions and their significance, the degrees of luminous epiphany (visions from Allah) that are manifested to people in everyday life, the different classes of concept and image that engage a persons attention, and the nature and interrelations of man's subtle centres (Lataif).

His method was related to the work of Imam Shahab al din Suhrawardi (d.1193) who is possibly the first person in the world to outline in detail the structure of the subatomic universe in a way that is very similar to modern quantum physics (we have written about this in detail in our book "Who Was al Khidr"), were the Imam explains how Allah created the universe from particles or light (the similitude of particles in the Quran) and from these everything else was then created in a hierarchy until we reach the physical world.

Central to these Imams teachings is the fact that it is through the subatomic universe that Allah guides to his light (24:35) of which mans heart is physiologically perceptive and it is through the subatomic universe that Allah inspires the soul with conscience of what is wrong for it and what is right for it (91:1-8), light after all is made from a subatomic particle, the photon.

The Prophet (saws) said "Beware of a Mu'min's Firasah (vision) because he sees with the Nur (light) of Allah", then he recited the verse "therein lie portents for those who read the signs (al-mutawassimin)" (Tirmidhi). Imam Tirmidhi said that the commentators explained "Those who read the signs" means those who possess vision (al-mutafarrisin). The prophet (saws) similarly said "Allah has servants who know (the truth about people) through reading the signs" (tawassum), (Bukhari in his Tarikh, Bazzar, Tabarani, Abu Nu'aym, Asakir and others with a sound chain).

The imam died during the Mongol conquest and genocide of his city after refusing to leave, where he fought against them, the Ilkhanid Islamic empire was based on the campaigns of Ghengis Kahn in the Khwarazmian Empire in 1219-1224 Ad, it would not be long after his death that they would convert to Islam and hold his tariqah and teachings in high regard.

The history of al Soheili contains the following regarding the Imam's death, "The Master was half blind but he refused the grant



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of the Mongols for his own life, (they allowed him to leave the city alone), and asked the invaders to leave, when the Mongols entered the city he was standing in the main square and had stones in his lap throwing them at the mongols”.

The Imam was given the title “The Manufacturer of Saints” due to the amount of saintly men that came from his students. Among his students were Najmeddin Razi, Sayfeddin Bakherzi, Majd al Din Baghdadi, Ali ibn Lala ghznavi and Bahauddin Walad the father of Jalaludin Rumi. One of his well known students was Sa’ad al Din Hamuwayi who wrote over thirty important manuscripts and other works concerning the work of Imam Kubra.

His work spread through out the Middle East and Central Asia where it flourished for many years, but because much of man’s inner experiences relate to man’s physiology, and this is tied to whatever scientific knowledge was present at the time hence the Imam’s work spread until eventually it was taken over in the 15/16th century by other similar but more current teachings of the Naqshbandi Sufi order, that spread under the Ottoman Khalifah.

The Imam’s teachings were later developed by the Naqshbandiya to their fullest and were similarly adopted by other sufi schools who utilize the same ideas in analysing spiritual visions and experiences.

His teachings impacted on Tibetan Sufi Yoga rituals which focus on prayer, fasting and seclusion which can be attributed to the influence of the Kubraviyah sufi order as it spread in the region. Under the Ilkhanid empire many islamic teachings flooded into Asia and China as large populations converted to Islam with the mongols, who regarded his tariqah highly, many students of the tariqa like Imam Hamadani and Imam Ala ud din Simnani worked on spreading Islam and the science Imam Kubra developed.

Imam Kubra said “The light that is derived from Allah’s lights and witnessed by the heart serves to make Allah known to the heart: He makes Himself known by means of himself.” Meaning through the many systems Allah created in the universe and within man, this occurs when we focus on Him in contemplation and worship. This is most significant today because the heart produces the bodies strongest electromagnetic field, which is another name for light and the heart through what it senses shapes the mind with the input it gives it.

Just as Imam Kubra would later explain, Imam Ali (ra) was once asked what is creation ? he (ra) said “It is like the dust in the air, it only becomes visible when the light of Allah strikes it”, in other words the universe is created from subatomic particles (dust) and the subatomic world is only seen when Allah places an electromagnetic field (light) in a persons heart so His inner sight can see with

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his electromagnetic field, this may sound new or alien to some but this is how animals sense and see the world and man is just a perfected animal with a unique soul.

We may think the teachings of the Lataif are entirely new but they are based on the explanations of the companions and the prophet (saws), they are derivative works based on the knowledge Allah gave us, if we know the subject matter we can recognise where it comes from without needing direct quotes.

Mans heart needs to receive light in order to see, the prophet (saws) explained that man sees spiritually when Allah illuminates his iman (faith) with light. He (saws) explained this to his companion Haritha after he related a vision to Him (saws), He said that “[you are] a slave whom Allah has illuminated the iman (light) in your heart” (Ibn Rajab al Handball).

In the prophets (saws) words is the scientific definition of what Iman (faith) is, it is the light that forms (or settles as scholars stated) in the heart due to mans belief, and belief comes from the knowledge we learn, this is similar to the kind of light that forms the images of our imagination, when Allah’s light shines upon it exactly as Imam Ali (ra) explained, our iman no longer shows us our own delusions created by our short sighted perception of the world, it instead shows us the unseen (subatomic) world and what Allah created in it.

Allah the Almighty says in Qur'an: “I am the Creator of Light in which believers are illumined” (39:23), and "It is Allah that opens and seals the hearts of men” (2:6), and “Is he whose bosom Allah hath expanded for the surrender (unto Him), so that he followeth a light from His Lord (as he who disbelieveth) ? Then woe unto those whose hearts are hardened against remembrance of God. Such are in plain error.” (39:22)

This knowledge is key to understanding the Lataif because the heart generates the bodies strongest electromagnetic field and light is an electromagnetic wave, in other words the human body generates a very strong light which can be measured with scientific equipment, and this light is the subject of many Ahadith and Quranic verses whose meaning only becomes clear once we understand the science behind how the body works and the physics of subatomic particles.

The scientific relationship between mans nervous system, the light (electromagnetic field) generated by the heart, brain, body and soul (which is a type of light) is the area of knowledge that the science of Lataif focuses on.



# Related Material

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**The Islamic Journal**



# 1001 Years Of Missing Islamic Martial Arts

Adapted From: 1001 YEARS OF MISSING MARTIAL ARTS by Master Mohammed Khamouch

Early Muslim merchants and travelers of Arab and Persian origin, voyaged to China in their quest for the silk trade, enduring perilous journeys to establish strong trade relations that endured for centuries. This produced a dramatic increase in economic growth within Muslim mercantile communities, especially in the ancient imperial city of Chang'an (present day Xian) in Shaanxi Province, the eastern terminus of the Silk Roads and the Maritime (Silk Route) port cities of al-Zaytun (Quanzhou) and Guangzhou (Canton).

As Muslims settled and widely dispersed throughout the country, rapid progress was achieved in allowing Muslims to govern their own internal affairs, build Mosques and appoint a Qadi (Muslim judge) who adjudicated according to Islamic (Sharia) law. When a military commander An Lu-Shan revolted against Emperor Su

T'sung in 755 CE, an urgent plea was made to the Abbasid Caliph Abu Jafar al-Mansur who immediately sent a contingent of 4000 soldiers who eventually quelled the unrest and recaptured the city.

Chang'an, retained its normality once more and continued in its splendour under the Tang Dynasty (618-907 CE), as the world's most thriving metropolis. During the Tang period a variety of different cultures, knowledge and spiritual beliefs, all interacted with each other; thus attracting many keen Japanese and Korean scholars who wished to learn and observe Chinese arts.

Many Abbasid warriors who helped the Emperor accepted the invitation to stay and settled in China, marrying Chinese wives thus beginning a natural process of integration into Chinese society while maintaining Islamic identity and stressing a common lineage and descent from venerated Muslim ancestors. These ancestors were colloquially known as "Hui Hui" down the centuries, and founded one of the longest lived and rarest of all Muslim minorities in the world. This colorful pattern is implicitly mentioned in the following Quranic verse: "O mankind! We created you from a single (pair) of male and female, and made you into Nations and tribes, that ye may know each other" (Qur'an 49:13).

[Islamic martial arts developed by muslims living in China existed from very early days of Chinese marital arts. By comparison to the



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Shaolin fighting system, the oldest evidence of Shaolin participation in combat is a stele from 728 AD that attests to two occasions: a defense of the Shaolin Monastery from bandits around 610 AD, and their subsequent role in the defeat of Wang Shichong at the Battle of Hulao in 621 AD.]

During the Mongol Yuan Dynasty (1279-1368 CE), founded by Kublai Khan, Muslims were granted special status and were known as “Da’shma” or “Da’shman” (meaning the learned one), because of their outstanding ability and contribution as statesmen, astronomers, astrologers, doctors, pharmacist, architects, businessmen, philosophers and authors. P’u Sung Ling, popularly known as one of China’s few great novelists, wrote stories considered as the Chinese equivalent of the Arabian “1001 Nights”, obtainable in many languages.

The efficient management of Kublai Khan’s royal court and palaces, which included over thirty high Muslim officials, was noticed by Marco Polo (1254-1324 CE), who was awe-struck by the mighty ruler. Out of twelve administrative districts, eight had Muslim governors and Muslims occupied numerous other senior positions in civil power. They were also military advisors, as well as martial arts experts and bodyguards who escorted caravans on long perilous journeys. Muslim scientists were invited to participate in various

projects including the construction and running of the famous observatory in Shensi (Shaanxi).

Many distinguished Muslims responded to the Chinese need to fill strategically important gaps and excelled in all fields. Two expert technicians, who made “Hui Hui” (Muslim) cannon, were Allah-uddin of Mufari, who was later promoted to Deputy Wan Hu (the promotion warranting the change in name), the second in command of an army of 3,000 – 7,000 men, and Ismail of Syria, who became the chief superintendent in the manufacture of “Hui Hui” (muslim) cannons. Cannons made by these Muslim technicians was deployed during the Yuan Dynasty to shell the Hsiang Yang Fort in Hubei Province. The two technicians were possibly some of the earliest to use gunpowder.[1]

Syed ‘Umar Shams-uddin (known as Sayyid al-Ajall), a noble figure and descendant of the Prophet, contributed a great deal to the achievements of the Yuan Dynasty, and with his son Nasir al-Din actively proselytized (made dawa) and converted thousands of people to Islam. As a young boy, he was surrendered by his father (king of Bukhara) as a hostage to Ghengis Khan, who took him to Peking, where he was educated in both Chinese and Arabic. Being very intelligent, he was able to assimilate both Mongolian and Chinese cultures. In 1271 CE he was appointed by Kublai Khan as Governor of Yunnan and posthumously awarded with title of “Prince

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Hsien Yang”. He shed new light on education, Chinese law, improved agriculture and was the first to establish the Confucian temples in Yunnan, despite being a devout Muslim.

Shams-uddin studied three types of ancient Chinese books, called the “Books of Changes” dating back to 909 BCE, which are understood by only a few scholars today. Shams-uddin was responsible for the origin of the “Tai T’si”, or Yin and Yang symbol, an ancient concept centered on the Daoist philosophy and principle of unity of the two cosmic forces.[2] When he died in 1279 CE, aged 67, many attended his funeral, and the non-Muslim Chinese people built a shrine in his honour, and a cenotaph in Guangzhou.

The opposing forces of Yin and Yang flow into one another and neither the positive or the negative aspect of the universe can exist without the other. In the West, the term martial arts denotes the art of war, derived from the name of Mars, the Roman god of war.[3] However the philosophical background to Chinese martial arts is contained in the common idiom of “Go-Ju”, “Go” meaning “hard” and “Ju” means “soft”. The negative (Yin) element is the hard Kung fu, and the positive (Yang) element is the soft Kung fu (Yin and Yang relate to the flow of energy in the body which martial arts sought to use in combat through different techniques that had different results).

There are literally several hundreds of different types of martial arts in China, all stemming from just a few distinct branches. These consist of mainly the external (hard) Kung fu, and there are much fewer internal (soft) Kung fu styles. Muslim Kung fu, however, ranks amongst the best of both, the internal and the external popular styles of China.

In China however, elements of the Chinese martial art, known in the Western world by the popular name of “Kung Fu”, can be traced back to circa 2700 BCE during the rule of legendary Yellow Emperor Huang Ti, who fought and defeated his opponent Chi Yuo, using traditional Chinese wrestling methods.[6] Such a wrestling style is different to that of western wrestling or judo, and was known as Shuai Chiao, or Shuai Jiao. It comprised hand and low leg tangling and kicking and evolved around 700 BCE as one of the earliest forms of organized fighting systems, sharing strikingly similar techniques to those of Kung fu.[7]

The late Grandmaster Ch’ang Tung Sheng (1905-1986), a Hui Muslim from Hubei Province, was one of China’s most prominent exponents of the ancient art of Shuai Chiao. According to Matt Mollica (5th Teng), a senior student of Grandmaster Ch’ang, “attacking Ch’ang Tung Sheng was like sticking your hand in a blender”. The



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latter accepted all challenges from many different styles and was undefeated for over half a century.

Martial arts, emanating from the Far East, have deep mystical and spiritual foundations, and are entwined with the doctrines and philosophical beliefs of Confucianism, Buddhism, Taoism and finally Islam. Islam aroused the appetite of its followers to practice and excel in Wu Shu (the name for military arts in Chinese), as a sacred practice. This is reflected in a famous Islamic proverb, a saying of the Prophet Muhammed, inspiring Muslims to “seek knowledge, even unto China”.

Spiritual belief played an influential role in the development of the Far Eastern fighting skills that we know today. Although the origins of Chinese martial arts go back to well over 5000 years, a major celebration took place a decade ago to mark the 1500th anniversary of Shaolin Monastery, where centuries of careful study of various animals and their fighting techniques have been incorporated to produce uniquely skillful fighting techniques. Some of these are physically imprinted on the interior and exterior of the Shaolin temple complex; such as the “Thousand Buddha’s Hall” where years of treading and stamping by monks during training has worn depressions on the surface of the brick floor.[9]

Various patterns of fighting skills gradually evolved into effective human forms of combat. The ferocious Kung fu style popularly

known in China as “Tong Lun” originated nearly four hundred years ago towards the end of the Ming Dynasty, when Master Wang Lang of East Shan-Tung Province of China observed a fight between a praying mantis and a grasshopper.

Shaolin Temple, Si Lum in Chinese, one of the most famous religious establishments in all China, is situated near Mt. Songshan, 15 kilometers northwest of Dengfeng County town in Henan Province. It was built in 495 CE, on the orders of Emperor Hsiao Wen of the Northern Dynasty (386-534 CE) in honour of a visiting monk, Batuo (Fu Tuo in Chinese) from India.[10]

An enigmatic legendary figure Bodhidharma (P’u-t’i-ta-mo in Chinese or Daruma Daishi in Japanese), third son of the Brahman king and twenty-eighth patriarch, left Southern India and voyaged to Guangzhou, where he was granted audience by Emperor Wu Ti of the Liang Dynasty (502-577 CE). When Bodhidharma finally arrived at the Shaolin temple, in his search for spiritual enlightenment, he began to preach Ch’an Buddhism to his disciples, along with various breathing techniques and exercises to improve their ability to withstand long periods of static meditation. Such training exercises are believed to have been the foundation of modern martial arts, and his Buddhist teachings formed the basis of a new school of Buddhist philosophy recognized as “Ch’an” in China and “Zen” in Japan.[11]

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Over a century later, in 651 CE, during the Tang Dynasty, a delegation was sent to China by Caliph Uthman Ibn Affan (r. 644-656 CE) from Madina, led by S'ad Ibn Abi Waqqas (d. 674 CE), from Bani Zuhrah, the clan of Aminah daughter of Wahb, mother of the Prophet Muhammad, who arrived at the port of Guangzhou to deliver the peaceful message of Islam. Sa'd was one of the most courageous warriors and commanders, he was the first to shoot an arrow in defense of Islam, one of the best archers who never missed his target, and was renowned for his bravery and his generosity.[12]

Before S'ad journeyed to China, he had engaged in many battles along with many prominent Companions like Ali Ibn Abi Talib, a skillful swordsman, who was honored with a famous sabre "Dhul Fiqar", by the Prophet who exclaimed: "No sword can match Dhul Fiqar, and no young warrior can compare to Ali".

Ali demonstrated exceptional bravery in his courageous fighting skills, and his spectacular swordsmanship earned him the epithet of "Asad Allah" (The Lion of God). Ali's mastery of the sword gained him popularity and had a tremendous influence on the Muslim Ummah (nation), from the heart of Morocco to North-Western China where early Muslims choreographed an art of stick fighting that was named "Ali's stick". Amongst other arts of swordsmanship "jian" (meaning straight sword), which existed in the past were

various sets like the "Qur'an's sword" and the "Sulaiman sword" (Arabic for Solomon).[13]

When Ali Ibn Abi Talib was engaged in combat, during the Battle of the Trench and had knocked an enemy warrior to the ground and raised his sword to kill him, the enemy spat on his face; Ali halted and refrained from killing him. "Why have you spared me?", the enemy asked. Ali then said: "O Gracious God, you made property and life sacrosanct", and then replied: "It is only permissible to kill a life while in holy (spiritual) combat, but when you spat on my face, you aroused my personal pride and anger so instead of striking you with a sword, I struck my passion for the sake of Allah" (Ali spared the his life because his state changed to that of anger, so he (ra) did not want to kill with anger as his intention).

The enemy gazed in awe by Ali's noble character, especially when Ali offered him to freely escape; instead the non believer immediately accepted the faith of Islam. Imam Ibn Qayyim al-Jawziyya (1292-1350 CE), in his book of "Zād- al-Ma'ād", stressed the importance of exercise and its effect on the body, how it strengthens, enhances its immunity and protects it from diseases. He described strengthening one's memory, thought and reading, as well as the art of exercising one's hearing, talking, observation, and walking gradually starting from slow to a fast pace. Also self discipline of



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the “nafs” (self) in the case of happiness, sadness, patience and steadiness, forgiveness, piety as well as courage.

These commended elements of the above exercises are similarly found at the core of Asian philosophical teachings which form the basis of martial arts as we know them today.

During the 8th century CE, Sun Tzu’s Chinese military classic the “Art of War”, was keenly read by Japanese Samurai warriors, who were originally learnt with real (bladed) swords before changing to training swords called “Bokken”, having a similar weight and balance and made of red oak except that it too could severely injure or kill an opponent. Special ceremonial rituals which were handed down by masters for centuries, were also performed during Japanese sword-making. Takuan, the great Zen master and swordsman was the first to apply Zen to the psychology of swordsmanship.

In China, however many thousands of martial arts practitioners of all ages begin their daily routine at the local park, for a session of T’ai Chi Chuan, one of the most popularly used of the “internal” styles after Hsing-I and Pakua. This style has attracted for decades many due to its gentle movements and calmness of the mind, vision; yet its fundamental principle is not to resist or oppose an attacking force, but to reverse the incoming force against itself to restrain an attacker.

The spiritual framework contained within the boundary of Islam was successfully exploited by Chinese Muslims, whose achievements were at a peak for many centuries. They left behind a perfect example of their mastery and scholarly achievements in the martial arts by creating a historical lineage and opening the door of inquiry for many Muslims and non-Muslims to follow and learn the real rudiments of Kung fu.

A fascinating story of a Sufi master, which shares its wisdom with that of a Japanese Zen master, is about Imam Abu-l-Hassan ash-Shadhili (1196-1258 CE, the founder of the Shadhili Tariqah), who desired to find the “Qutb” (most perfect person), of his age. He was advised by Abu-l-Fath to travel to Morocco, where he was to find his definitive teacher, Sheikh Abd as-Salam ibn Mashish of Fez, who lived in retreat in the Riff on the Jabal (mount) Alam. When ash-Shadhili first met Master Ibn Mashish, he told him to perform “ghusl”, or greater ablution, and when he did so, Master Ibn Mashish told him to perform “ghusl” again. It was not until the third time that ash-Shadhili finally understood, and said: “I wash myself of all previous knowledge and learning”.

Imam ash-Shadhili had to empty his mind from the obstacle of previous knowledge prior to accepting the spiritual illumination of the saint.

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Such “hikmah” (wisdom) was exemplified by a learned man who wished to be instructed by a Zen master. When the teacher began to talk, he was constantly interrupted by the learned man, who went on saying: “Oh, yes, I know that already”. The master listened patiently before finally suggesting they have some tea.

The master then poured the tea into his visitor’s cup and continued pouring until it overflowed. “Enough! Stop!”, exclaimed the learned man, “my cup is already full”. “Indeed”, said the master, “like this cup, your mind is full of your own opinions and speculations. So if you do not empty your cup first, how can you expect to taste my cup of tea?”.

Towards the end of his life, Abul Hasan Shadhili’s eye sight started to become weaker. He was slowly losing his sight but it didn’t prevent him from fighting in the front line of the battle of al-Mansurah when the Crusader forces under King Louis of France invaded Misr (Egypt) in 1250. His age was approximately 54 then. “On the day of the battle he (Shaykh Abul Hasan) mounted his best horse and had one of the muridun (students) hand him up his sword. When he had his sword to hand he asked for another, and with a sword in his right hand and a sword in his left hand he rode into battle. When asked later, given his deteriorating eyesight, how he could have ridden into battle and so honorably acquitted himself on the battle field he simply pointed to his heart saying: “If the

eye of the heart sees clearly what need is there for my eyes?” such was his vision.” King Louis of France lost despite superior military power and was captured in the battle along side many of his generals.

To help the human body respond instantly to situations, the Japanese apply the principle of “Mu” (Zen, emptiness or nothingness) to help the martial art practitioner clear his mind of all thought.

Such wisdom is deeply rooted in Muslim thought, throughout the long history of Sufi orders and brotherhoods, which existed in China. Thus, Sufism has played a major role in sustaining Islam during the centuries of repression, and there are several major Sufi “Tariqah” (paths) that the Hui people revere which had great influence on the philosophical aspect of their martial arts.

The essential doctrines of sufi Islam have been taught in combination with martial arts by great masters, who passed on their wisdom to succeeding generations (this is what a sufi tariqah is, except it is training to perfect the self). Disciples have journeyed across the world in search of prominent masters whose reputation spoke of their martial skill and were revealed in their mastery of internal power. Prominent Hui Sufi Sheikhs frequently beat Buddhist monks in various contests determining whose spiritual power is more superior. Sufic inspirations have even shed light on a Muslim Kung fu style called “Qa Shi” meaning Seven Warriors. Qa Shi



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was originally named in commemoration of seven “Muslim Sufi Saints”, before the name was changed to “Seven Forms”. It is a very popular style amongst Muslims, living in Henan Province and was later spread to Shaanxi Province.

Another popular martial arts is the internal Kung fu style of Hsing-I Chuan, which was handed down by Master Ma Hsieh Li and practiced amongst Chinese Muslims of Henan. Hsing-I Chuan has lost some of its links with Taoist cosmology, as further development took place under Muslim dominance; many prominent masters infused the art with Islamic influence and popularized it as Henan style.[29]

Through in depth study of the true meaning of “internal Jihad” (internal struggle), Muslim Kung fu masters were able to tame the enemy within and harmonize their intrinsic energy (the energy created by the body), which later resulted in the contribution of the development of “Ch’i Kung” meaning internal energy (or “life force”) in Chinese, a universal force which is harnessed through the practice of a series of special breathing exercises that cultivates and strengthens the inner body. Such development was exercised by many Muslim Kung fu masters who are to this day spoken of in reverential tones whenever Kung fu is mentioned.

Ch’i Kung or Qigong has been practiced for centuries by many Kung fu masters, who would spend a lifetime to accomplish and perfect their internal energy, which translates as “Ki” in Japanese. Unlike the Chinese form of internal energy, the Islamic art of Pentjak-silat of Malaysia and Indonesia is mostly comprised of both the “hard” and “soft” (martial arts), and are influenced by the Qur’an. Silat (the Malay word for martial arts) exponents strive in their martial arts training to seek “Ilham” or spiritual inspiration. However, the secret of intrinsic internal energy power is not confined only to one particular race, despite the endeavor by many contemporary Kung fu masters who demonstrate their amazing ability to prove its existence within their boundaries.

The indigenous art of Silat, is one of the most complete and sophisticated systems the world has ever known, backed by centuries of ethnic diversity and spiritual dominance stretching through thousands of islands in the Indo-Malaysian archipelago. Before European colonization of the islands, much of the flourishing Malay culture was influenced by Arabia, China, India, Thailand and Indochina.

Pentjak-silat (meaning “training for combat”) sprung into existence around the 4th century CE. Legends say the art owes its origin to a Sumatran peasant woman who went to fetch water from a stream and witnessed a duel between a tiger and a large bird. Her husband

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berated her and tried to hit her for being late, but she easily evaded him using the methods she learnt from watching the two animals. Her astonished husband was subsequently taught the art by his wife. This story is still traceable in the affirmation by Sumatrans that some women are still amongst experts in the art.[30] There are incalculable numbers of different distinctive styles of Pentjak-silat indigenous to the region.

[Today people watch television and are accustomed to seeing people moving in various unique ways, something akin to only ever seeing ballet in your life then one day seeing break dancing for the first time, in the ancient world in which people lived isolated lives, they only learn to act and move the same way people in their village did, so seeing new types of movement was something unique and skilled people could derive techniques from them.]

One of the most distinctive and curious styles in Pentjak-silat in Sumatra, originated by the Minangkabau people, is called “Harimau” Tiger style because it resembles the antics of a tiger. Due to the damp and muddy conditions, a ground-hugging position like a crouching tiger was favoured to the normal and upright stance and movement. A universal fighting system that could be used in any given condition, whether on wet slippery ground, soft ground, rocky ground or even in the ocean. Harimau fighters are skilful with their feet as they are able to effectively strike an opponent by

kicking and sweeping by launching their body forward from their crouching position until the fighter is within striking range.

Such profound inner energy, which dates back over fourteen centuries, has left a lasting imprint on the Islamic world. In-depth study of the knowledge revealed in the Qur’an provided Sufi masters with the essentials and metaphysical understanding, “ma’rifah” (gnosis) or “ilm” (knowledge) of “al-Batin” (the inner) and “al-Zahir” (the outward) (knowledge of the Laws of creation in the Unseen (Batin) and Seen (Zahir) world), which spiritually cultivates the “Nafs” (self) which exists along side the “al-Ruh” (spirit), known as “al-Aql al-Awwal”, meaning “first intellect” (the soul sees the unseen world then man’s consciousness and body follows what it perceives).

Since the power of Sufism employs methods similar to what is seen in yoga, “Tafakkur” or meditation is perceived by many masters through “Dhikr” (remembrance of God), truly strengthening their “exoteric” (outer part of themselves) and “esoteric” (inner part of themselves) ability by reaching the oneness of God (Marifa of Allah, see my Article “What is the Unseen World and Where Is It” for a further explanation of this). In one Prophetic tradition (hadith) it is clearly stated: “An hour of meditation is better than sixty years of acts of worship”. When in the Maldives Islands, the famous traveler Ibn Battuta recounts a legend of a spiritual feat in



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1163 CE by Abu al-Barakat, a pious Berber from al-Maghrib (Morocco), who became a hero by ridding the islands of a terrible demon by reciting the Qur'an, whilst taking the place of the virgin girl offered as a sacrifice to the demon by the islanders, He subsequently converted the islanders to Islam from Buddhism.

An Islamisation process took place in the conduct of the martial arts within the Muslim countries of Southeast Asia, which shaped the traditional practices. In China Kung fu amongst Muslims took place at the local "Qing Zhen Si", meaning Temple of Purity and Truth (Mosque), instead of the Buddhist Temple and the Arabic religious language was used. For example "Bismillah" (in the name of God) would be used to begin an action, instead of bowing or yelling "Ki-ai", as the Japanese do to cause "spirit meeting".

Kung fu was embraced by the Hui and became part of their madrasah (school) curriculum, social life, and religious life, especially during the festive season's celebration of Ramadan's Id al-Fitr (the feast of breaking fast), Id al-Adha (Feast of Sacrifice), and Mawlid an-Nabawi (the day of the Prophet's Birth). The Hui communities gathered in Mosque court yards for celebrations and entertained by Wu Shu demonstrations and exhibitions after ritual prayers had been offered. Such performances would include the "Hui Qashi Forms" known as the "Seven Warriors" or the old Muslim style of

"Liuhequan" (Six Harmonies Boxing), a name derived from the six cornered Muslim cap.

However over the centuries, Muslim Arabic names were converted into Chinese, which suited both cultures, but caused Chinese historians to fail to mention the faiths of individuals and misrepresent Chinese Muslim achievements listed in the National Records. Some men adopted the surnames of their Han wives, and others used such names as "Ma" for Muhammad, "Ha" for Hassan or "Hu" for Hussain, "Ta" for Tahir, "Na" for Nasser, "Sha" for Salem and such surnames as Ma, Sha, and Zha. Thirteen surnames alone derive from the name of Syed Sini. One of the most popular surnames is that of the "Ma" family of Cangzhou County in Hubei Province. This originally belonged to the legendary Master Muhammad Ma Ho (Cheng Ho), also known as Zeng He (1371-1433 CE), the seven foot naval hero, explorer and martial art expert from Yunnan.

A prominent Ming military strategist, General Qi Jiquang recorded in his Martial Classic Jixiao Xinshu the excellence of three Schools of Spear Fighting, managed by the Yang, Ma and Sha families, during the mid and late Ming Dynasty.[39] Further, the late Ming Dynasty also witnessed the prevailing fashion of the "Hui Hui Shi ba zhou", 18 Fist-Fighting Exercises of the Hui, which was considered the best combat exercises, and was later included in

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the “Huaquan Zongjiangfa”, (A General Talk on Flower Boxing), written by the famous Shaolin hero Gan Fengchi, founder of “Bak Sil Lum and Hua Quan” (Flower Boxing), Gan Fengchi was a popular figure in Chinese folk tales and like other Shaolin Monks he opposed the villainous Qing Emperor, Yongzheng (r.1723-1735 CE). Wu Shu schools also sprung vigorously during the mid and late Qing Dynasty, some established by Muslim Wu Shu masters.

Spear fighting techniques have survived through a chain of Muslim families down the centuries, and are still practiced today. According to Grandmaster Ma Xianda (b. 1932), one of the only four living Wu Shu masters and the youngest ever to obtain “Ninth Duan” (the highest level); his late father Grandmaster Ma Fengtu affirms in his Youi Lu (List of Games) that both the “Ma” and “Sha”, families were of Muslim origin. Grandmaster Ma Xianda also taught Master Gou Xian, who played a major role in the film “Crouching Tiger, Hidden Dragon”, and Li Lin Jei (Jet Lee), star of the famous Shaolin Temple movie and the versatile Champion of five National Wu Shu Contests; whose skill and vehement desire blended that of both Bruce Lee and Jackie Chan’s performances.

Another Muslim Hui, holder of “Ninth Duan”, is Grandmaster Zhang Wenguang who trained under Grandmaster Xianda’s uncle, Grandmaster Ma Yintu. One of the many Muslim Kung fu masters who left an indelible imprint and contributed their whole life to

one of China’s greatest treasures in the last century, is Grandmaster Wang Zipping (1881-1973) who was best known as the “Lion of Chinese Kung fu”. Chinese Muslims have been referred to as “Hui” since the Yuan Dynasty, which was zenith period of Islam in China, and they have lived geographically scattered throughout China’s fourteen provinces and in every major city. However there is a large concentration in the Ningxia Hui Autonomous Region in Central China. They have adopted Chinese customs and Chinese surnames, wearing local garments with a Muslim white cap when practicing Wu Shu. Otherwise they were indistinguishable from the local Han Chinese.

However, Muslims in China suffered centuries of internal strife, oppression and devastating atrocities, resulting from foreign invasions of China. The historical works of Al-Masudi (d. 957CE) report in detail the massacre of 120,000 people, of mostly Muslim origin. There was brutality under various rulers, especially during the Qing Dynasty (1644-1911 CE). There was harsh rule by the Manchus, who unlike the majority of the Han came from a minority group. Muslims were segregated from the Han, and refused to learn Chinese causing animosity between the two communities, resulting in the political intrigues of the Manchus, who despite Muslim loyalty bitterly oppressed them and imposed restrictions on the way Muslims dressed, worshiped, the building of mosques and performing their annual Hajj pilgrimage.



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Emulating the bravery of their Arab ancestors several centuries previously, they refused to perform the traditional “K’o tou” (bow) to Emperor Hsuan Tsung. Discipline of such high order was fostered, through religious teachings, embedded in the Islamic doctrine, which paved the way for seriousness and obedience to Wu Shu masters, who often also played the role of an Imam (exemplar).

Generally speaking when the word “Kung Fu” (Gung fu in Cantonese) is mentioned, the generic term seems to cover literally hundreds of individual fighting arts of the Chinese martial arts. However the actual definition means “mastery of an art”, “hard work or practice”, for example the mastery that archer Imam Muhammad Ibn Idrīs ash-Shafi’i (767-820 CE), achieved when he was able to hit the same target ten times out of ten.[40]

Explorer and traveler, Ibn Battuta (1304-1369 CE) was well received in China, he admired the talent and mastery of the arts attained by the Chinese people. Trumpets, bugles and drums were played on his arrival, followed by a variety of entertainment, including jugglers, who undoubtedly blended Wu Shu and acrobatics in their performance. He also reported seeing female warriors and bodyguards throughout Southeast Asia, where practice of the ancient arts of Silat and Kali were essential.

About a decade or so after Ibn Battuta left China, a peasant uprising was led by Zhu Yuang zhang (1328-98 CE). He was an orphan

raised at the Shaolin Monastery, where he attained mastery of martial arts, which he demonstrated in his early career as a bodyguard. Later, Zhu deposed the Mongols and founded the Ming (brilliant) dynasty (1368- 1644 CE).

Many Muslims took part and contributed to the founding of the Ming Dynasty, including famous generals like Chang Yui chong, Hu Da Hai, Mu Ying, Lan Yui, Feng Sheng and Ding Dexing, top martial arts experts who were part of Emperor Zhu Yuang zhang’s revolutionary army and his closest allies. General Chang Yuchun is said to have been responsible for developing the famous “Kaiping Qiangfa” (Kaiping Art of Wielding Spear), which is popular amongst Wu Shu practitioners even today.

According to the scholar, Jing Chee Tang (author of A History of Islam in China), Emperor Zhu Yuang zhang and his cousin, Koh Shiao-Tze, were both Muslims (It is very likely the Ming dynasty was founded by muslims in china). Zhu’s Empress, Ma, was from the Ma family of Chee Men, in Anhui province, where the Ma family has been a well known Muslim surname throughout the Ming and Ching Dynasties. Mr. Jing added; “when one reaches the second of the highest rank in office, one is prone to discard one’s religion”. However it may have been discarded, the Ming period in china was without doubt considered the “golden age” of Islam in China.

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Once Zhu had established his government in Nanking, he built a very large mosque called Chin Juieh (Pure Enlightenment), which he dedicated with a one hundred letter poem, mentioning the holy book of the Qur'an. A great many challenges were faced, before Muslim communities lived under the motto developed during the Yuan Dynasty, of "All Muslims are Brothers". Mosques were built in many parts and Muslims were employed in various fields of government. An example is Chen You, a Hui Muslim military commander and a martial arts expert who in 1447 CE financed the restoration of Beijing's Dong Si Mosque also known as "Faming Si" (Temple of the Propagation of Brightness). It was also a period when the Muslims developed and practiced martial arts on a wide scale.

When a Chinese Muslim demonstrates his Kung fu skills, by performing a "form" (the equivalent in Karate is called a Kata), which is a series of choreographed hand and feet movements, followed by an Arabian Handspring, a foreign observer will immediately detect the manoeuvres, of the well known all China style Kung fu. However, despite the superficial resemblances, as if they come from the same root, they come from completely different inner religious and spiritual climates and so are inherently incompatible (something an expert could differentiate).

Such divisions were noted within the ethnic minorities, each having their own fighting skills, and were labelled as "Jiao-men". More particular, is the division within the different schools of Kung fu styles, of the Hui Muslim communities living in the Northern and Southern parts of China, which were categorized by the famous saying of "Southern Fists", "Northern Legs" and "Cha Boxing" in Shandong Province which originally bestowed upon the whole of China. Further more, many Muslim styles of Kung fu are also classified according to their city or province, in which they live.

Emperor Cheng-Te reigned between 1506 and 1521 CE and was immensely influenced by and avidly interested in Islamic arts. He even knew the Sanskrit, Tarter and Arabic languages, and there were even rumors from the palace that he had converted to Islam; most of the eunuchs at the palace were Muslims. Muslim designs were visible on porcelain plates that had Arabic scriptures, especially the blue-and-white ware which was the most numerous and characteristic of the period, and was divided into "Muslim" and "Dragon" designs. [41] A lid from a writing box from this period, bears an Arabic aphorism saying "Seek perfection in calligraphy for it is one of the keys to existence" and on the walls of its central compartment, the inscription in Persian "Knowledge is an inappreciable elixir", Ignorance is an irremediable evil".



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Hui Muslim calligraphers made an impact on Chinese characters, adding their own distinctive style and design.

Although in the old empire, a man who excelled in Kung fu could hardly earn a living, Muslims bridged the gap and left a legacy filled with tales of great Kung fu masters, who in their search for Islamic spirituality and inner truth, were confronted with tyrannical Emperors, marauding bandits and civil wars. Muslim Kung fu masters, have striven and were successful in reaching a pinnacle of innovative physical and awesome internal power with expanded dimensions, which have been a valuable asset to China for many centuries.

The spiritual key is the sacred Qur'an, and has miraculous powers to communicate and externalize thought. The Arabic writing system has an alphabet of 28 consonants and almost every word is derived from a simple root. The Hui still stress the importance of Arabic and consider it as one of their languages.

To ensure that the Arabic language, which was commonly used amongst the Hui community, would never be forgotten, there emerged the deadly art of Tan Tui (Springing or Snapping Legs). It was based on purely the Arabic alphabet, and originally had one set of practice for each "harf" (letter) of the 28 characters in the Arabic alphabets, before its compilation into its current name, "Ten Road Spring Leg". The art of Tan Tui was originated by Mas-

ter "Cha Mi Er" (Jamil in Arabic), from Sinkiang (Xinjiang) about 400 years ago, during the Ming Dynasty.

Tan Tui is a universally influential style, embraced by many different other styles including Shaolin Kung fu, a branch of praying mantis and contemporary Wu Shu, and also Gan Fengchi's "Bak Sil Lum Pai" (Northern Shaolin), one of the four systems originally taught at Shaolin monastery of Henan, where the Shaolin monks combined Tan Tui with their repertoire. The mystical power of the Arabic language which was in common use by the Hui community in China is however understood by few great masters of the past.

The new version of contemporary Wu Shu, which was created after the newly formed Republic of China, was based on the Muslim version of Cha Chuan "Jamil Fist", by adopting the Ten Sets, such as Long Fist and various other sets. Special consideration was granted by the Chinese Government for adopting the Muslim (Fist) version of "Jiao-men" meaning "Sect Fighting"; out of many other Wu Shu styles that existed; thus Chinese Muslims have kept close within their communities and had less illegal involvement with other minority groups. There is therefore a consensus that Muslim Fist is "purer", and one of the most powerful, hence its depth and sacred techniques which have remained unchanged for centuries.

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In Baiqi Island of al-Zaytun (Quanzhou) there are some ten thousand Arab descendants by the surname of “Guo”, and their tombstones are inscribed in both Arabic and Chinese. Many centuries of Kung fu practice by the Hui, resulted in the formation of many coherent systems, widely popular amongst the Hui Chinese community.

Muslim Chinese Kung fu masters contributed enormously to indigenous Chinese martial arts for many centuries, and have reached pinnacle of their careers with an unstoppable tide of professionalism, though very little of their magnificent ethos and formidable reputation is noticed by the outside world. However, modern technological advancements in communications have paved the way to deliver an introduction of Islamic martial arts to the outside world. Yet, the disproportionate misrepresentation of the Hui community and their current plight within secularist’s movement is yet to be resolved.

A great many changes took place before the end of the 20th century which had a mass impact on oriental martial arts. Developments were encouraged which disengaged the core philosophical concept that forms the basis of the art and as a consequence by compromising its combative value, reducing the art to a leisure sport or even a computer game like those which have now come

into vogue filling the life of many youths in the West and the Oriental East.

In Japan, amusement arcades are full of new combat games like the Americanized Kick Boxing, or games based on the stunt-hero films such as Jackie Chan. The spirit of Kung fu has circulated in the blood of many civilizations, especially in the latter quarter of the 20th century. It has frustrated the minds of many intellectuals from all walks of life, who hungrily squeezed every drop of sweat in reaching just that little bit further, in mastering a technique that was perfected previously by more than a thousand years.

It is the plight of modern Western society, that let one think we have finally found the elixir of life, but we have only found ourself in an anomalous occidental world of modernity and engulfed by an infinite panorama of a martial art, backed by a myriad of intricate patterns, and mythological behaviour, inexplicable to modern science, which one desperately yearns to achieve.

Chinese Hui Muslims however, were indissolubly attached to the martial arts for many centuries, and have resolved every riddle in the book, through an arduous journey requiring the patience of a saint, in bridging the knowledge gap that is anxiously desired by the Western World. This is clearly demonstrated by the many Western pilgrims who perform their sacred journey to the Eastern



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world, searching to absorb and increase their knowledge with boundless enthusiasm.

Until the Kung fu dilemma is intellectually comprehended and resolved, the civilization of the West is yet to respond to that of the East. Martial arts today, is no longer a rare phenomena as it once used to be half a century ago; it now belongs to the whole world although it's ethical tradition and extraordinary supernatural feats remain in its place of birth.

Hassan al-Basri (642-728 CE), a famous scholar who attracted a large number of students to his circles, which regenerated intellectual activity when it declined during the Umayyad Dynasty, once said “ Hard is the life of a man if he be prudent, dangerous if comfortable, being wary ever of catastrophe, certain of his ultimate fate”. He also famously quoted the words “The world is a bridge upon which you cross but upon which you should not build”.

The Muslim influence and legacy on martial arts, which stretched from the deserts of Arabia to the Shaolin Temple of China, will continue to be like a huge pulse in the heart of mother China, for the cup will stay barely empty embracing each drip with virtue, and will only fill once the bridge is finally crossed. Hui Muslims gather in their quarters, ready to begin the journey of a thousand steps, supplemented by a melodious “Eastern” (Mashriqi) Adhan, for Fajr prayer.

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# Tariqah's Existed Among The First Generations Of Muslims (Salaf)

It is well establish that the people of Tasawwuf, those who practiced purification of the self, among the salaf (first generation of muslims) also had turuq (many Tariqa's). A tariqa is the way by which a person achieves tazkiyah nafs and so it existed in the teacher student relationship between the prophet and companions, and the companions and first generation of muslims, each companion had his own way of achieving purification, in fact this how the madhhabs of fiqh themselves were created. The Hanafi Madhhab which began in Iraq primarily learnt from and relied upon the opinions of Imam Ali, Ahl al bayt, and those who emigrated with him to Iraq because they are the teachers they had access to. Imam Malik and the Maliki Madhhab relied on the opinions of the companions who lived in Madinah, each school of Law relying on the companions who taught their teachers and in turn taught them because the proper understanding of knowledge can only be taken from a living shaykh.

This is why it is impermissible in fiqh to revive a dead madhhab from books, you can read the books but you won't be able to interpret it's words the same way those earlier schools did. This holds true even today, any student can pick up a text book but they will each understand different things from it, so a teacher is needed to give the correct interpretation, from this reality the Ijaza system was established and based upon it the chain of narrators used to grade ahadith, in Tasawwuf this is called a silsila and it refers to the lineage of scholars you took your Tariqa from and how it goes back to the prophet (saws).

Because each person is different, each persons path to Allah is also different, what is the same is that tazkiya (purification) was achieved within the frame work of the Islamic religion, and the number of tariqah's varied almost as much as there are different dua (prayers) and adhkar (ways of remembering Allah) from the prophet (saws), each culture and locality had it's own personality, Allah himself creating people into various nations, so the psychology was different from region to region as well as how to deal with people.

The tariqa leading up to Ma'ruf Al-Karkhi (d.200AH) for example is a well-known fact. There is one teacher in the chain from him to Ali-bin Abi Talib (ra) through Dawood Al-Ta'i, and another chain



through Imam Ali Al-Rida also leading up to Ali bin Abi Talib (ra) which is a known historical fact.

Here's what Imam Al-Dhahabi states:

أخبرنا أبو الفضل بن عساكر سماعاً عن المؤيد الطوسي ، أخبرنا أبو الأسعد بن القشيري ، قال : ألبسني الخرقة جدي أبو القاسم القشيري ، ولبسها من الأستاذ أبي علي الدقاق ، عن أبي القاسم النصرآبادي ، عن أبي بكر الشبلي ، عن الجنيد ، عن ري السقطي ، عن معروف الكرخي ، رحمهم الله تعالى .

قلت : وما بعد معروف فمقطع ، زعموا أنه أخذ عن داود الطائي ، وصحب حبيبا العجمي ، وصحب الحسن البصري ، وصحب عليا رضي الله عنه ، وصحب النبي لى الله عليه وسلم

We also know the first generation of Muslims had the murid-murshid link (formal student teacher chain) – can anyone, for example, deny this about Abu Bakr Al-Shibli (d.946AD) and his teacher Junayd al Baghdadi (d.910AD), etc..?

The words of the early Tabiin who were Sufis are preserved, and we find (in them) statements like 'our tariqa...'

So are the words 'our tariqa...' simply referring to zuhd? (Asceticism) No – there's more than that. The zuhd were known, and the 'arifeen' (gnostics) were distinct from them.

Their speaking of the subtleties (Lataif) of the ruh (soul), ma'rifa (Gnosticism) and similar matters are proof of that. The chain of Imam Ali al-Rida is the father to son chain leading up to his grandfathers the Prophet (saws) and Imam Ali (ra).

The chain (silsila) of the Tariqah is as follows: Ali Al-Rida > Musa Al-Kadhim > Ja'far Al-Sadiq > Muhammad al-Baqir > Ali ibn Hus-sain (Zayn al Abidin) > Husayn ibn Ali > Ali ibn Abi Talib > Muhammad Al-Mustafa (saws).

Let us consider a chain in fiqh, it is a well-known fact that Imam Abu Hanifa took his fiqh from his teacher Hammad, who took it from Ibrahim Al-Nakha'i who took it from Alqama and Al-Aswad who took it from Ibn Mas'ud, who was a faqih from the companions of the Prophet (saws).

This well-known chain of fiqh is not like a chain of hadith, because it is not words that are taken, but understanding (literally: fiqh). I'm not denying that Abu Hanifa reported ahadith from Hammad, but what I am trying to get at is that fiqh is an overall understanding, a methodology, a noor, that is passed from the teacher to the student.

Or a chain in hadith transmission, Imam Bukhari said the soundest of all chains of hadith transmission was Imam "Malik from Nafi from Ibn Umar" who was a companion of the prophet (saws), the schol-

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ars called this the golden chain and there 80 narrations with this chain in Imam Malik's famous work al Muwatta.

The Silsila (genealogy) of the Sufi Tariqa is exactly the same as these, who a person learnt from is important because that is the interpretation he received of the Deen, contrast this to people who learn religion from books according to their own interpretations and we can see the former is far safer and superior.

Most Tariqa's trace their lineage back to Imam Ali (ra) and through him back to the prophet (saws), this has been our history through out the Islamic world because it was what Allah decreed as the prophet (saws) instructed and advised "I am leaving among you something which is very important and should (both) be followed, you will not go astray if you get hold of it after I am gone, one part of it being more important than the other: Allah's Book, which is a rope stretched from Heaven to Earth, and my close relatives (Ahl al Bayt), who belong to my household. These two will not separate from one another till they come down to the reservoir (al Kawthar, on the day of judgment), so consider how you act regarding them after my departure." (Tirmidhi)

The prophet (saws) in clear words said the ummah will find guidance in the prophets household after he is gone and this will remain the fact until the day of Judgment, every tariqa on earth traces it's lineage through more than one of Ahl al bat, many of the

Shaykh found in the chain are themselves from Ahl al bayt and many of the founders of each Tariqa were from Ahl bayt, Imam Ahmad al Rifai who founded the Rifai Tariqa was from ahl al Bayt, Shakh Abdul Nadir al Jilani who founded the Qadiri Tariqah was from Ahl al Bayt through both his mother and father, Abu Hassan al Shadhili who founded the Shadily Tariqa was from Ahl al bayt similarly through both his father and mother, the list of scholar who began Tariqa's and were from the prophets descendants is very long and it is one of the most important facts in Islamic history because the prophet (saws) foretold it and instructed his Ummah to adhere to it.

Yazid b. Hayyan reports: I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him: Zaid, you have been able to acquire a great virtue that you saw Allah's Messenger (may peace be upon him) listened to his talk, fought by his side in (different) battles, offered prayer behind him. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah's Messenger (may peace be upon him). He said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah's Messenger (may peace be upon him), so accept whatever I narrate to you, and which I do not narrate do not compel me to do that. He then said: One day Allah's Messenger (may peace be upon him) stood up to deliver sermon at a water-



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ing place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of) the members of my family. He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes." (Muslim)

This is because Allah revealed the following verse about the prophets descendants until we reach al Kawthar on the day of Judgment "Allah intends only to remove from you impurity, O people of the [Prophet's] household, and to purify you with [extensive] purification"(33:33) and it was from the scholars of Ahl al bayt (de-

scendants of the prophet) that the tariqa's of Islam came which taught this purification all mentions in the Quran, this has been our case through the entire history of Islam.

This verse was revealed when the Prophet (saws) was sitting with his daughter Fatima (ra), her husband Ali (ra), and their sons Hassan (ra) and Hussain (ra) through which the majority of the prophets descendants (Ahl al Bayt) come from. The event is known as the event of the cloak, or hadith al Kisa. Allah also says in the Quran "Say, [O Muhammad], "I do not ask of you any reward for it (religion) but love for my near relatives."" (42:23)

Another important fact regarding the prophets descendants is that most rulers from ahl al bayt descended from Imam Hussain, while most saintly men (awliya) descended from Imam Husain.

The exception to all this is the Naqshbandi Tariqa which traces its lineage through Abu Bakr (ra) back to the prophet (saws) rather than Ali (ra), but many of its scholars in the chain likewise are from Ahl al Bayt.

There also exists another exception to this, some people are instructed in tassawwuf by Rasul Allah (saws) himself through dreams or inspiration, they receive their silsila (lineage) from him directly, these are called Uwaisi after the Tabii Uwais al Qarni (ra), Allah taught him the prophets (saws) sunnah in abstention, these

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are accepted miracles surrounding him, but they revolved around receiving knowledge of Islam from a great distance.

Imam Malik said “Knowledge does not consist in narrating much. Knowledge is but a light which Allah places in the heart”, Imam Al-Dhahabi (along with many other scholars) similarly said, Knowledge (al-`ilm) “is not the profusion of narration but a light which Allah casts into the heart. Its condition is followership (ittibaa, following someone, akin to a teacher student relationship which is what following the sunnah meant to the companions) and the flight away from egotism (hawa) and innovation (which destroy that light).”, Imam Ali said: “Enlighten the heart with prayers.”

Revelation itself is knowledge received spiritually in the same manner described by Imam Malik but through the light of the Angel Gabriel. Because light is an electromagnetic wave in physics this is called the coherence of waves and Allah says in the Quran "For he (Gabriel) it is who hath revealed (the Quran) to thy heart by Allah's leave" (2:97). The spiritual type of instruction received by those who are Uwaisi Allah himself established it's existence in the story of Uwais al Qarni (ra) who lived in Yemen during the time of the prophet (saws) but could not visit him because he was committed to looking after his elderly mother. Allah allowed him to learn from the prophet (saws) from a distance and would often hear his words, see events or even pray by the Adhan of Madinah, (we have

spoken about this in our work “Quantum Teleportation and The Uwaisi Transmission”).

The prophet (saws) spoke about him often, sometimes the Messenger of Allah would turn in the direction of Yemen and say in reference to sayidina Uwais: “I perceive the fragrance of love from Yemen,” and the prophet (saws) said about him “Uwais Qarni is the noblest of the Tabieen (successors) with Ihsaan (Human Perfection)”, and instructed Imam Ali (ra) and Umar (ra) to visit him and give him the prophets Juba (cloak), which they did, He also instructed them to seek his dua.

The Prophet Muhammad, upon whom be peace and blessings, would say of him. “I feel the breath of the Merciful, coming to me from Yemen.” Shortly before He died, he directed Umar (r.a) and Ali (r.a) to take his cloak to Uwais and said ‘ask him to pray for the forgiveness of my followers’ (Ummah). The reason for this was to show his companions the very high status of Saydina Uwais. Sayidina Umar and Ali (Allah be pleased with them) asked the people if there was anyone from Qarni. One man came forward and told them how to find the place. They set out for Qarni in Yemen. When they arrived, they asked the people where Uwais was. The villagers answered their questions, but were very surprised to see the two prominent Companions asking for an unknown camel shepherd.



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When Sayidina Umar and Sayidina Ali (Allah be pleased with them) reached him, they saw Sayidina Uwais praying. As he finished his prayers, he said, “It is the first time anyone has ever seen me praying. The two men passed on to him the Beloved Prophet’s message asking Uwais to pray for the forgiveness of the followers of Muhammad. This he did. After a while he said, “Allah has forgiven and rewarded as many of Muhammad’s followers as the hair on the sheep’s of the tribes of Rabia and Mazhar. They asked Sayidina Uwais, “If you loved Muhammad so much, why didn’t you visit him during his life time?” He did not answer, but asked if they took part in the battle of Uhud? And if so, which tooth had Muhammad lost there? (showing his knowledge of events). Sayidina Umar (ra) was greatly impressed by this simple person and asked Sayidina Uwais to pray for him. Sayidina Uwais replied, “I pray for the forgiveness of everyone at the end of every prayer. If you keep your faith in Allah and His Messenger Muhammad, you will receive my prayers in your graves.”

Umar (ra) said, “I heard Allah’s Messenger (saws) saying: There will come to you Uwais b. ‘Amir, of Qarni, a branch (of the tribe) of Murid, along with the reinforcement of the people of Yemen. He had been suffering from leprosy which would have been cured but for the space of a dirham. His treatment with his mother would have been very kind. If he would take an oath in the name of Allah (for something) He would honor it. Ask him to beg forgiveness for

you (from Allah) in case it is possible for you. So (a person) came to Uwais and said.: Beg forgiveness (from Allah) for me. He (Uwais) said: You have just come from a sacred journey (Hajj) ; you, therefore, ask forgiveness for me. He (the person who had performed Hajj) said: Ask forgiveness for me (from Allah). He (Uwais again) said: You have just come from the sacred journey, so you ask forgiveness for me. (Uwais further) said: Did you meet Umar? He said: Yes. He (Uwais) then begged forgiveness for him (from Allah). So the people came to know about (the status) of Uwais. He went away (from that place). Usair said: His clothing consisted of a mantle, and whosoever saw him said: From where did Uwais get this mantle? (Muslim)

Haram ibn Hayyan (r.a) said, “A number of people had spoken to me about Uwais al-Qarni, so hearing that he was then living in Kufah (Iraq), I went there to find him, I found him sitting by the shore of the Tigris, and I recognized him by the description that I had been given of him.”Then I addressed him saying, ‘May Allah have mercy upon you, O Uwais, and forgive you, How are you?’ “Then my voice halted. For I could not speak my heart which was moved with deep gentleness towards him when I saw his state and that he had started weeping. I found myself also weeping. “Then Uwais said to me, ‘May Allah greet you. How are you my brother, ibn Hayyan, and who showed you the way to me?’ “I answered him, ‘It was Allah.’ “He said, ‘There is no God but Allah, praise be

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to our Lord. If it is the Wish of Allah, a thing is done. So this is Allah's Wish." I said, 'How did you know my name, and my father's name? For my name was Haram ibn Hayyan.' Uwais said, '(Allah) The Knower told me, for my soul knows your soul when my self talks to your self.' For the believers know each other in their love for Allah, even if they never met; and when they come to our resting place, they know each other even if they come from somewhere far distant.

Uwais al Qarni (ra) was presented the blessed cloak of Rasul Allah (saws) on the Holy Prophet's (saws) instruction, it is still preserved today in Istanbul.



# Imam Ibn Kathir and Sufism

This a series of excerpts from the writings of Hafiz Abu ‘l-Fida ‘Imad al-Din Isma‘il ibn Kathir al-Dimashqi al-Shafi‘i that demonstrate the positive manner by which the shaykh regarded Sufism and Sufis. All of the excerpts in this section are from Imam Ibn Kathir’s work *Al-Bidayah wa ‘l-Nihayah*.

1. Hafiz Ibn Kathir mentions in *Al-Bidayah wa ‘l-Nihayah*[1] (part II, p. 180) regarding those eminent individuals who died in 322 ah:

Muhammad ibn Ahmad ibn al-Qasim Abu ‘Ali al-Rudhbari — it is said his name was Ahmad ibn Muhammad and also said [that his name was] al-Husayn ibn al-Humam; the first is correct. He was originally from Baghdad and lived in Egypt. He was from the offspring of leaders, viziers and learned men.

He remained in the company of Junayd,[2] heard hadith [from him] and memorised much from him; he learned fiqh from Ibrahim al-Harbi and Nahw from Tha‘lab. He would give plenty of sadaqah and charity to the poor. When he would give something to

the poor, he would place his palm below the person’s hand and the person would take. He wished that the hand of the poor did not come below his hand.

Abu Nu‘aym said: “Abu ‘Ali al-Rudhbari was asked regarding the person who listens to musical instruments and says that he has reached a station in which the changing of situations does not have an effect. Al-Rudhbari responded, ‘Yes, he has reached. However, that is to hell...’ He also said: ‘Surely, those who are desirous of Allah find the sweetness of [their] desire — at the time when the essence of connecting to His proximity (qurb) is revealed to them — sweeter than honey..’ He also said: ‘In earning the world lies the disgracing of souls, and in earning the hereafter is its honour. How strange is that person who opts for disgrace in seeking that which shall perish over honour in seeking that which shall remain?’”

Among his poems there are:

There is no wonder if all of that (wealth) which I have was to go,  
Wonder is only in that small amount — how did it remain behind?  
Take hold of the remainder of your soul which has become ruined,  
Before separation comes, for this is the last breath.

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Among those eminent individuals who died in 332 ah there was:

Muhammad ibn Isma‘il — who was popularly known as Khayr al-Nassaj (Khayr the Weaver) Abu al-Husayn al-Sufi; he was from among the major shaykhs who were of excellent spiritual states (hal) and known for famous miracles (karamah). He met Sarri al-Saqti and others from the shaykhs of the community. He lived a hundred and twenty years.

When the time of his demise came, he looked at the corner of the house and said: “Stop, may Allah have mercy on you, for you’re a slave who has been given an order and I am also a slave who has been given an order. That which you have been ordered to do shall not pass whereas that which I have been ordered to do will pass.” He then stood up, performed ablution, offered prayer, lay down and passed away — may Allah have mercy on him. Some people later saw him in a dream and asked him: “What did Allah do with you?” he replied: “We gained respite from your wicked world.”

2. Hafiz Ibn Kathir mentions in *Al-Bidayah wa ‘l-Nihayah* (part II, p. 334) regarding events that occurred in 394 ah. After mentioning some amazing stories regarding the qaris (reciters of the Quran), he writes:

When those two qaris returned, the ruler assigned them to Abu Bakr ibn al-Bahlul, who was also an excellent qari, so they may lead

the people in the Tarawih prayers in Ramadan. The crowd behind them was large on account of their beautiful recitation. They would also lengthen the prayer a lot and would take turns in leading. They would recite thirty verses in each rak‘ah. People would not leave the Tarawih save when a third of the night had passed or close to the middle of the night. Ibn al-Bahlul had one day, in the al-Mansur Jami‘ Masjid, recited the verse: “Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allah and for the truth that has descended (through revelation)?” (57:16), when a Sufi stood up. He was swaying and said: “What did you say?” Ibn al-Bahlul repeated the verse and the Sufi said: “Why not? I swear by Allah.” He then fell dead, may Allah have mercy on him.

Ibn al-Jawzi said: “A similar incident occurred to Abu al-Hasan ibn al-Khashshab Shaykh Ibn al-Raffa, who was a student of Abu Ibn al-Adami who has been mentioned earlier. He was also excellent in reciting the Quran and had a beautiful voice. This Ibn al-Khashshab recited, in the Jami‘ Masjid of the al-Rusafah districts, this verse: ‘Has the time not yet come for those who believe ...’ (57:16), when a Sufi went into ecstasy (wajd) and said: ‘Why not? The time has come.’ He sat and cried for a long time, and then became silent; he had died, may Allah have mercy on him.”



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3. Hafiz Ibn Kathir mentions in *Al-Bidayah wa 'l-Nihayah* (part II, p. 84) regarding events that occurred in 287 ah:

Among those who died this year was Abu Bakr ibn Abu 'Asim, the man of sunnah and [author] of many books. He was Ahmad ibn Abu 'Asim al-Dahhak ibn Mukhlad al-Nabil. He has many books in hadith, including the book *Al-Sunnah* in relation to the hadiths containing the attributes of Allah according to the way of the predecessors. He was a hafiz of hadith and in charge of the judiciary in Isfahan after Salih ibn Ahmad. He visited many lands before that in search of hadith and stayed in the company of Abu Turab al-Nakhshabi and other Sufis shaykhs.

An astonishing miracle (karamah) once occurred to him. He, along with two major pious men, was in a journey when they descended on some white sand. Abu Bakr began kissing the sand with his hand and said: "Oh Allah grant us some khabis[3] that can be our lunch and let it be the colour of this sand." It had hardly been uttered when a Bedouin came with a dish within which was khabis the colour of that white sand. They then ate it.

He used to say: "I do not want an innovator, or one who makes false allegations, or a slanderer, or one who curses, or one who uses obscene language, or one who is abusive, or one who has digressed from al-Shafi'i and the people of hadith to attend my gatherings."

He died this year in Isfahan. Some of them saw him after his death and he was offering salah. When he finished they asked: "What did Allah do with you?" He said, "My Cherisher Most High was friendly to me."

4. Hafiz Ibn Kathir mentions in *Al-Bidayah wa 'l-Nihayah* (part II, p. 97) regarding events that occurred in 290 ah:

[Among those notables who died this year there was] Muhammad ibn 'Abdullah Abu Bakr al-Daqqaq.[4] He was one of the Sufi imams and heavy worshippers from among them. He narrates regarding Junayd that he said: "I saw Satan in a dream and it was as if he was naked. So I said: 'Don't you have any shame from the people?' He replied: 'These people? I play with them as a child plays with a ball. The real people are a group apart from them.' So I asked: 'Who are they?' He said: 'They're a people in the Masjid al-Shuniziyyah. They have weakened my heart and exhausted my body. Each time I target them, they signal unto Allah and it is close that I might be burned.'" Junayd said: "When I woke up, I dressed and went to the mosque that he mentioned. In it were three men who were sitting and their heads were [lowered] in their tattered clothes. One of them raised his head towards me and said: 'Oh Abu 'l-Qasim, do not be deceived by the words of the wicked.' They were Abu Bakr al-Daqqaq, Abu 'l-Husayn al-Nuri and Abu Hamza.

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5. Hafiz Ibn Kathir mentions in *Al-Bidayah wa 'l-Nihayah* (part II, p. 113) regarding events that occurred in 298 AH:

[Among those notables who died in this year, there was] al-Junayd ibn Muhammad ibn al-Junayd, Abu 'l-Qasim al-Khazzar. He was also called al-Qawarir. His origins were in Nahavand; he was born in Baghdad where he was also raised. He heard hadith from Husayn ibn 'Arafah. He studied fiqh from Abu Thawr Ibrahim ibn Khalid al-Kalbi and would issue fatwas in his presence when he was twenty years old. We have mentioned him in *Tabaqat al-Shafi'iyyah*. He became famous for remaining in the company of al-Harith al-Muhasibi and his maternal uncle Sarri al-Saqati. He would remain firmly in worship and so Allah opened up for him, on account of that, much knowledge. He would speak of the way (tariqah) of the Sufis. Offering three hundred rak'ah of prayer and thirty thousand tasbeeh was part of his daily wurd. For forty years he did not retire to bed and thus, such beneficial knowledge and pious acts opened to him which was not attained by others from his era.

He used to know all types of knowledge. When he would take a subject, then there would be no opportunity for him to stop or stumble until he would say regarding one issue many different points which had not occurred to the 'ulama. This was also the case with Tasawwuf etc. When death came close, he began to offer

prayer and recite the Quran. It was said to him: "Why don't you be gentle with yourself at a time like this?" He replied: "There is none more in need of this than me at this moment. This is the time of the folding of my book [of deeds]."

Ibn Khallikan said: "He took fiqh from Abu Thawr. It was said that he learned fiqh according to the madhhab of Sufyan al-Thawri. Ibn Surayj would remain in his company and study by him. At times he benefitted from him in issues of fiqh that had not occurred to him. It was said that he once asked him regarding an issue and he gave numerous answers. So Ibn Surayj said: 'Oh Abu 'l-Qasim, I only knew, in this matter, three answers from those that you mentioned. Repeat them to me.' So he mentioned some more answers apart from them. So Ibn Surayj said: 'I have never heard of the like of this. Dictate them to me so I can write them down.' So Junayd said: 'If it was coming from me then I would dictate it. Meaning that it is surely Allah who allows it to flow on my heart and my tongue speaks it. This is not gained from books or from learning. This is only through the grace of Allah Most High. He inspires me with it and allows it to flow from my tongue.' So Ibn Surayj said: 'From where did you learn this knowledge?' He replied: 'Through my sitting in front of Allah for forty years.' What is correct is that he was on the madhhab of Sufyan al-Thawri and his way, and Allah knows best.



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Ibn Khallikan said: “Junayd was asked regarding the ‘arif, he said: ‘Who speaks regarding your secret while you remain quiet.’ He also said: ‘This way of ours is bound by the Book and the Sunnah. He who does not read the Quran and writes hadith should, according to our madhhab and way, not be followed.’ Some of them saw him with prayer beads (misbahah), so it was said to him: ‘You, in spite of your nobility, carry prayer beads?’ He replied: ‘I shall not leave the way by which I reached Allah.’

“His maternal uncle Sarri al-Saqati once said to him: ‘Preach to the people.’ He would, however, not see himself in the position [to do so]. In a dream he saw the Messenger of Allah (Allah bless him and give him peace) who told him: ‘Preach to the people.’ In the morning he went to his uncle who said to him: ‘Why didn’t you listen to me and now it is that the Messenger of Allah has had to tell you.’ He then preached to the people.”

Ibn Khallikan said: “One day a Christian youth, in the appearance of a Muslim, came to him and said: ‘Oh Abu ‘l-Qasim, what is the meaning of the saying of the Prophet (Allah bless him and give him peace): Fear the insight (firasah) of a believer for he sees with the light of Allah?’ Junayd lowered his head and then raised it and said: ‘Become a Muslim, it is time you became one.’” Ibn Khallikan said that the youth accepted Islam.

Junayd said: “I have never benefitted from anything in the way I have benefitted from these couplets which I heard from a slave girl who sang them in a room. She said:

When I say: Abandoning [of others for your love] has given me threadbare clothes,

You will say: If there was no abandoning [of others] then love would not be pleasant,

And if I were to say: This heart, passion has burned it,

You will say: Surely passion is the honour of the heart,

And if I were to say: What sin have I committed? She would say,

Your life is such a sin that no other sin can compare with it.

Junayd said: “I became stunned and screamed. So the owner of the house came out and said: ‘Oh master, what has befallen you?’ I said: ‘It happened on account of what I heard.’ He said: ‘She is a gift from me to you.’ So I said: ‘I accept and she is free for the sake of Allah.’ I then married her to a man, and she gave birth to a pious son who performed the Hajj thirty times on foot.”

6. Hafiz Ibn Kathir mentions in *Al-Bidayah wa ‘l-Nihayah* (part II, p. 192) regarding events that occurred in 328 ah:

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From among those notables who died this year was Abu Muhammad Ja'far al-Murta'ish, he was one of the shaykhs of the Sufis, as mentioned by al-Khatib. Abu 'Abd al-Rahman al-Sulami said: "His name was 'Abdullah ibn Muhammad Abu Muhammad al-Nisaburi. He was a man of wealth, which he relinquished, and adopted the company of Junayd, Abu Hafs and Abu 'Uthman. He remained in Baghdad until he became a shaykh of the Sufis. It used to be said: The wonders of Baghdad are three — the allusions (isharah) of al-Shibli, the expressions of al-Murta'ish and the stories of Ja'far al-Khawwas."

I heard Abu Ja'far al-Sa'igh say that al-Murta'ish said: "Whoever thinks his actions shall save him from the fire or take him to Allah's pleasure (ridwan), then he has placed his self and actions in danger. And he who places trust in the bounty of Allah, then Allah will take him to the utmost stations of His pleasure."

It was said to al-Murta'ish: "Such a person treads on water." He replied: "Surely, disobeying the desires is greater than walking on water and flying in the air." When his death came nigh at the Masjid al-Shuniziyah,[5] they calculated his debts which were seventeen dirhams. He said: "Sell these tattered clothes of mine and pay it off with that. I have hope in Allah that He will grant me a shroud. I have surely asked Allah for three: that He grants me death as a poor person, grants me death in this mosque for I have remained

in the company of the people within it, and places me with those who I am friendly with and whom I love." He then closed his eyes and died.

7. Hafiz Ibn Kathir mentions in *Al-Bidayah wa 'l-Nihayah* (part II, p. 193) regarding events that occurred in 328 ah:

[From among those notables who died there was also] 'Ali ibn Muhammad, Abu 'l-Hasan al-Muzayyin al-Saghir. He was one of the shaykhs of the Sufis. He was originally from Baghdad and remained in the company of Junayd and Sahl al-Tustari. He resided in Makkah until his death this year. He would say regarding himself: "I came to a well in the land of Tabuk. When I drew close to it, I slipped and fell into it and there was none who saw me. When I reached the bottom, there was a stone bench [on the side] which I clung to. I said: 'If I die then I shall end up ruining the water for people.' My soul then became restful and it started to yearn for death. I was in this condition when a serpent descended upon me and wound itself around me. It then raised me to land and slithered away. I knew not where it went and from where it came.

Among the other shaykhs of the Sufis there is one who is called Abu Ja'far al-Muzayyin al-Kabir who resided in Makkah and also died there. He was among those known for their worship.



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Al-Khatib has narrated from ‘Ali ibn Abu ‘Ali Ibrahim ibn Muhammad al-Tabari from Ja‘far al-Khuldiyy who said: “I bade farewell to Muzayyin al-Kabir when leaving for some pilgrimages and said to him: ‘Provide me with some provisions.’ He told me: ‘When you lose something then say: O He Who will assemble all people on the day in which there is no doubt. Surely, Allah does not back out of His promise. Join me with whatever it is [that you have lost]. Surely Allah will join you with that thing.’ He also said: ‘I went to al-Kattani and bade him farewell and asked him to provide me with some provisions. He gave me a ring on whose stone was an inscription. He then said: “When you are in distress then look at this stone, your distress will be removed.” I would supplicate with this prayer and it would surely be accepted and I would surely look at this stone and that feeling would go. Once, when I was in a ship, there was a severe wind so I took out the ring to look at it. However, I had no idea where it went. So I began supplicating using that supplication for the entire day. When I returned home, I searched my belongings at home and found the ring in some clothes which had been in the house.”

8. Hafiz Ibn Kathir mentions in *Al-Bidayah wa ‘l-Nihayah* (part 13, p. 93) regarding events that occurred in 617 ah:

[From among those notables who died this year was] Shaykh ‘Abdullah al-Yunini who was given the title The Lion of the Levant

(Asad al-Sham), may Allah have mercy on him and be pleased with him. He was from a village in Baalbek called Younine. He had a *zawiyah* which people would travel to and visit. He was from among the major pious individuals, and famous for worship, spiritual exercises (*riyadah*), and commanding good and forbidding vice. He was very high minded in terms of his asceticism and piety in that he would not keep anything for himself; he did not have wealth or clothes, but would borrow what he wore. He would not wear more than one tunic (*qamis*) during the summer and would wear a fur overcoat over it during the winter. He would wear a cap made from goatskin, the hair of which would be on the outside.

He would never remain behind from participating in battles. He would shoot a bow that weighed eighty ratl.[6] He would sometimes live in the mountains of Lebanon. He would, in the winter, come to the springs of al-‘Asriya at the foot of the mountain overlooking the village of Douma situated to the east of Damascus on account of the warmth of the water. People would, hence, head for him there to meet him. He would at times come to Damascus and stay at the foot of Mount Qasyun close to al-Qadsiyyah. He was of [high] spiritual states (*hal*) and of righteous *kashf*. He was called the Lion of the Levant.

Abu ‘l-Muzaffar, the maternal grandson of Ibn al-Jawzi has narrated from Qadi Jamal al-Din Ya‘qub, the governor of Al-Karak al-

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Biqā, that he once saw Shaykh ‘Abdullah performing ablution in the River Tora close to the Jisr al-Abyad (the White Bridge) when a Christian passed by him and with him was a mule carrying wine. “The animal stumbled on the bridge and the load fell. He then saw the shaykh who had finished his wudu who did not know him. He asked him for help to raise the load on to the animal so the shaykh called me and said: ‘Come here oh faqih, help us place this load on the animal.’ The Christian then left. I became astonished by this and followed the animal as I was heading to the city. The Christian took it to the ‘Uqayba [neighbourhood] and went to a seller of wine there where it became clear that it had suddenly become vinegar. The wine seller then said to the Christian: ‘Woe unto you. This is vinegar.’ So the Christian said: ‘I know where this has come from.’ He tied his animal in a rest house and returned to a group of pious people. He asked regarding the shaykh and came to know of him. He then came to him and accepted Islam at his hands.”

He was a man of many spiritual states and miracles. He would stand for no one who entered on him and would say: “People only stand for the Cherisher of the Worlds.” When al-Amjad[7] would enter on him, he would sit in front of him. The shaykh would then say to him: “Oh al-Amjad, you did this and you did that.” He would then command that which he needed to command him to do and forbid him from that which he ought to forbid him from. Al-

Amjad would obey all that he would say to him and that was only on account of the shaykh’s sincerity in asceticism, piety and way.

He would accept the spoils of war and would not keep any of it for the next day. When his hunger became severe he would take the leaves from an almond tree, which he would rub and press and then eat till his fill. He would then drink cold water on top of this. May Allah Most High have mercy on him and make pleasant his resting place.

They mention that he completed the Hajj some years in the air [by flying]. This has happened to a large group of ascetics and pious worshippers. This has not reached us regarding any of the major scholars. The first regarding whom this is mentioned is Habib al-‘Ajami, who was from among the companions of Hasan al-Basri, and then some pious individuals after him — may the mercy of Allah Most High be on all of them.

On Friday, 10 Dhu ‘l-Hijjah of this year, ‘Abdullah al-Yunini offered the morning prayer and the Friday prayer at the Jami‘ Masjid of Baalbek. It is correct that he had visited the lavatory that day before the prayer. After completing the prayer he said to Shaykh Dawud al-Muadhhdhin who would wash the dead: “See how you will be tomorrow.” The shaykh then began to ascent towards his zawi-yah and spent that night awake in the dhikr of Allah Most High. He remembered his friends and those who were good to him, even



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if that goodness was a little. He would supplicate for them. When the time for the Morning Prayer came, he offered the prayer with his companions. He then sat leaning while doing the dhikr of Allah and in his hand was his prayer beads (subhah). He then died in this condition while sitting and did not fall. The prayer beads also did not fall from his hand. The news reached al-Amjad, the ruler of Baalbek. He came and saw him thus. He then said: “What if we were to build a structure around him and he was to be kept like this so people could see a sign.” So it was said to him that this is not from the sunnah. The shaykh was moved, washed, shrouded and prayed upon. He was buried beneath the almond tree under which he would sit offering the dhikr of Allah Most High – may Allah have mercy on him and may He fill his grave with light.

He died on Saturday and he was over eighty years of age. May Allah Most High have mercy on him and make pleasant his resting place. Shaykh Muhammad al-Faqih al-Yunini was from among his students and from among those who served him. He was the grandfather of all of those shaykhs in the town of Baalbek.

9. Hafiz Ibn Kathir mentions in *Al-Bidayah wa ‘l-Nihayah* (part 13, p. 137) regarding events that occurred in 630 ah.

[Among those who died this year was] Shaykh Shihab al-Din al-Suhrawardi,[8] the author of *Awarif al-Ma‘arif*, ‘Umar ibn Muhammad ibn Abdullah ibn Muhammad ibn ‘Ummuwayh. His name is

‘Abdullah al-Bakri al-Baghdadi, Shihab al-Din Abu Hafs al-Suhrawardi, the shaykh of the Sufis in Baghdad. He was from among the major pious individuals and leaders of the Muslims. He would leisurely come and go between the caliphs and kings, and he gathered great wealth which he distributed among the poor and needy. He once offered the Hajj and in his company was a group of ascetics the condition of whom only Allah Most High knew. In him were the qualities of generosity, aiding those who are in trouble, supporting the needy, and commanding good and forbidding vice. He would deliver lectures wearing threadbare clothes. He once recited this poem [a loose translation of which is as follows]:

There is not among the companions a man of divine ecstasy (wajd) with whom we may speak regarding the lofty way. Nor is there a man afflicted with divine love with whom we may vie.

He began repeating this and went into ecstasy (wajd). From among those who were present was a youth who — dressed in a tunic and wearing a small turban — stood and said: “Oh shaykh, how many ecstatic statements will you utter (shatahat) and reproach the people. I swear by Allah there is surely in them those who are not pleased to vie with you, nor will you understand that which they say. If only you recited [the following poem]:

There is none among the riders — and it is that their animals have carried on — save lovers of him; and among them is the beloved,

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It is as if Yusuf is on each camel and there is Ya'qub in each home within the neighbourhood.

The shaykh screamed and descended from the pulpit. He then headed towards the youth to apologise but could not find him. In his place he found a hole in which there was much blood and which the youth had hollowed out with his feet while the shaykh recited the poem.

Ibn Khallikan has mentioned much of his poetry and greatly praised him. He died this year at the age of ninety three — may Allah Most High have mercy on him.

10. Hafiz Ibn Kathir mentions in *Al-Bidayah wa 'l-Nihayah* (part 13, p. 141) regarding events that occurred in 631 ah:

[Among those who died this year was] Shaykh 'Abdullah al-Armani. He was one of the worshippers and ascetics who would traverse lands. He would live in deserts, mountains and lowlands. He would gather with the qutubs, abdals and awtads,[9] and those of spiritual states (hal), kashf, spiritual exercises and travel in all regions and directions. He had studied the Quran at the beginning [of his studies] and memorized [Mukhtasar] al-Quduri according to the madhhab of Abu Hanifah. He then preoccupied himself with rectifying conduct and spiritual exercises. He then took up residence in

Damascus at the end of his life where he died. He was buried at the foot of Mount Qasyun.

Many beautiful things have been narrated about him. Among that is that he said: "I once cut close to a town while travelling and my soul sought that I enter it. I promised myself I would not eat food therein. I entered it and passed by a laundry man who looked at me with aversion and so I became fearful of him and fled the town. This man caught up to me and with him was some food. He then said: 'Eat, for you have exited the town.' So I said to him: 'You have such a [spiritual] station and you wash clothes in the markets?' He replied: 'Don't raise your head and don't look at any of your deeds. Remain a slave unto Allah. If he uses you in good, then be pleased with that.' He then said:

If it were said to me to die, then I would say hear and obey,

And I would say to the caller of death: welcome, welcome (ahlan wa marhaba).

Hafiz Ibn Kathir further narrates many other stories regarding this shaykh.

11. Hafiz Ibn Kathir mentions in *Al-Bidayah wa 'l-Nihayah* (part 13, p. 227) regarding events that occurred in 658 ah:



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[Among those who died this year there was] Shaykh Muhammad al-Faqih al-Yunini al-Hanbali al-Baalbekki al-Hafiz. He is Muhammad ibn Ahmad ibn ‘Abdullah ibn ‘Isa ibn Abu ‘l-Rijal Ahmad ibn ‘Ali ibn Muhammad ibn Muhammad ibn Muhammad ibn al-Husayn ibn Ishaq ibn Ja‘far al-Sadiq.

Shaykh Qutb al-Din al-Yunini has narrated his lineage thus from the writing of his elder brother Abu ‘l-Husayn ‘Ali who informed him that his father told him: “We are from the progeny of Ja‘far al-Sadiq.” He also said: “He only narrated that to him at the time of death so he abstains from accepting sadaqah.

Abu ‘Abdullah ibn Abu ‘l-Husayn al-Yunini al-Hanbali Taqi al-Din, the faqih, the Hanbali, the hafiz of hadith, he who benefitted others, the erudite, the worshipper and the ascetic. He was born in the year 572 AH. He heard [hadith] from al-Khushu‘i, Hanbal, al-Kindi and Hafiz ‘Abd al-Ghani al-Maqdisi who would praise him. He learned fiqh from Shaykh al-Muwaffaq and remained in the company of Shaykh ‘Abdullah al-Yunini and benefitted from him. Shaykh ‘Abdullah would praise him, give him preference and follow him in the fatwas of Shari‘ah.

He donned the mantle (khirqah) from Shaykh ‘Abdullah al-Bata’ihi and excelled in the knowledge of hadith. He memorised Al-Jam‘ bayn al-Sahihayn in its entirety and a good portion of Musnad al-Imam Ahmad. He knew Arabic and learned that from al-Taj al-

Kindi. He would write beautifully. People would benefit from his expertise in many types of knowledge and would take from him good ways. He acquired great prestige among the rulers and others. He once performed the wudu in the presence of Sultan al-Ashraf while he was by him at the castle listening to al-Bukhari in the presence of [Shaykh] al-Zabidi. When he had finished his wudu, the sultan shook his towel and spread it on the ground for him to walk on. The sultan swore that it was clean and that he should step on it. The shaykh did so.

Hafiz Ibn Kathir (may Allah have mercy on him) then expands on his virtues and lofty status. He then writes:

All of the kings venerated him and exalted him. The children of al-‘Adil[10] and others would come to his town. This was also the case with the fuqaha like Ibn al-Salah, Ibn ‘Abd al-Salam, Ibn al-Hajib, al-Hasiri, Shams al-Din ibn Sani al-Dawlah, Ibn al-Jawzi, and others who would venerate him and return to his word on account of his knowledge, actions, honesty and trustworthiness.

Many spiritual states (hal), incidents of kashf and miracles have been narrated about him — may Allah have mercy on him. Some of them have said he was a qutb for twelve years. Allah is most knowledgeable... His son, Qutb al-Din mentioned that he died on 19 Ramadan of this year at the age of eighty eight years — may Allah Most High have mercy on him.

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12. Hafiz Ibn Kathir mentions in *Al-Bidayah wa 'l-Nihayah* (part 13, p. 342) regarding events that occurred in 694 ah:

[Among those who died this year there was] Al-Faruthi — the shaykh, the imam, the worshipper, the ascetic, the orator 'Izz al-Din Abu 'l-'Abbas Ahmad ibn Shaykh Muhiy al-Din Ibrahim ibn 'Umar ibn al-Faraj ibn Sabur ibn 'Ali ibn al-Ghunaymah al-Faruthi al-Wasati. He was born in the year 614 ah, heard hadith and travelled in search for this. He had an excellent hand in this, and also in tafsir, fiqh, delivering advice and eloquence. He was religious, pious and ascetic. He came to Damascus during the rule of al-Zahir[11] and was given the responsibility of teaching at the [Madrasah] al-Jarudiyyah and leading prayers at the Ibn Hisham Masjid. For that he was assigned a salary according to the need, this he would distribute to others. He was a man of pious conditions (hal) and many kashf...

Hafiz Ibn Kathir (may Allah have mercy on him) narrates many stories and makes mention of the lofty stations of this shaykh. He then continues:

The day of his death was a day to be seen in Wasit. His funeral prayer was also offered in Damascus and other places — may Allah Most High have mercy on him. He donned the mantle of Tasawwuf according to the Suhrawardi way. He would recite the ten ways of reading the Quran. He left behind two thousand two hundred

books. He narrated a lot. Al-Birzali heard many hadiths from him: *Sahih al-Bukhari*, *Jami' al-Tirmidhi*, *Sunan Ibn Majah*, *Musnad al-Shafi'i*, *Musnad 'Abd ibn Humayd*, *Mu'jam al-Tabarani al-Saghir*, *Musnad al-Darami*, *Fadail al-Quran of Abu 'Ubayd*, and another eighty other books apart from this.

13. Hafiz Ibn Kathir mentions in *Al-Bidayah wa 'l-Nihayah* (part 14, p. 227) regarding events that occurred in 749 ah:

On Saturday, 3 Rajab, the funeral of Shaykh 'Ali al-Maghribi, one of the students of Shaykh Taqi al-Din ibn Taymiyyah, was offered at *Jami' al-Aframi* at the foot of Mount Qasyun where he was buried — may Allah have mercy on him. He was a person of worship, asceticism, simplicity in dress and piety. He did not take up any post at all in this world. He also had no wealth. Rather, he would be given some spoils from war which he would spend little by little. He would be preoccupied with Tasawwuf and left behind a wife and three children. May Allah have mercy on him.

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1. Published by Maktabah al-Riyad al-Hadithiyya, Riyadh, Saudi Arabia — Shaykh 'Abd al-Hafiz



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2. He is the great shaykh of the Sufis who known by them and others as sayyid al-ta'ifah (master of the Sufis) — Shaykh 'Abd al-Hafiz.

3. Khabis is a type of sweet dish made using flour. Several versions of this dish are mentioned in Ibn Sayyar al-Warraq's 10th century cookery book *Al-Kitab al-Tabikh*. It seems that Khabis al-Jazr (khabis made from carrots) is the classic Indo-Pak carrot halwa — translator.

4. In some versions it is al-Zaqqaq — translator.

5. According to the *Mu'jam al-Buldan* (The Dictionary of Countries), al-Shuniziyyah is a cemetery in the east of Baghdad and the resting ground of a group of pious people — translator.

6. The ratl is a unit of weight used in many Muslim lands. The ratl varies in weight. According to J. G. Hava's *Classical Arabic-English Dictionary*, one ratl is the weight of 5 lbs in Syria and 15 <sup>3</sup>/<sub>4</sub> oz in Egypt. South Asians often use the word to denote the imperial pound — translator.

7. Al-Amjad was the grand nephew of Salah al-Din al-Ayyubi (may Allah have mercy on him) and governor of Baalbek between 1182 and 1230 — translator.

8. He is the one to whom returns all of the chains of the Suhrawardi tariqah — Shaykh 'Abd al-Hafiz.

9. Explanation of these terms will follow in greater detail in the section regarding Shaykh al-Islam Ibn Taymiyyah, insha Allah — translator.

10. Al-'Adil (1145-1218) was an Ayyubid general and ruler. His full name was al-Malik al-Adil Sayf al-Din Abu-Bakr ibn Ayyub. He was the son of Najm al-Din Ayyub and a younger brother of Salah al-Din Ayyubi. He provided crucial military and civilian support to his brother in their wars against the Crusaders — translator.

11. Al-Zahir was the Mamluk Sultan Baibars whose complete name was al-Malik al-Zahir Rukn al-Din Baibars al-Bunduqdari (1223 -1277). He was one of the commanders of the forces which inflicted a devastating defeat on the Seventh Crusade of King Louis IX of France — translator.

# The Book Of Enoch (Idris): Revelation, Maarifa and Black Holes

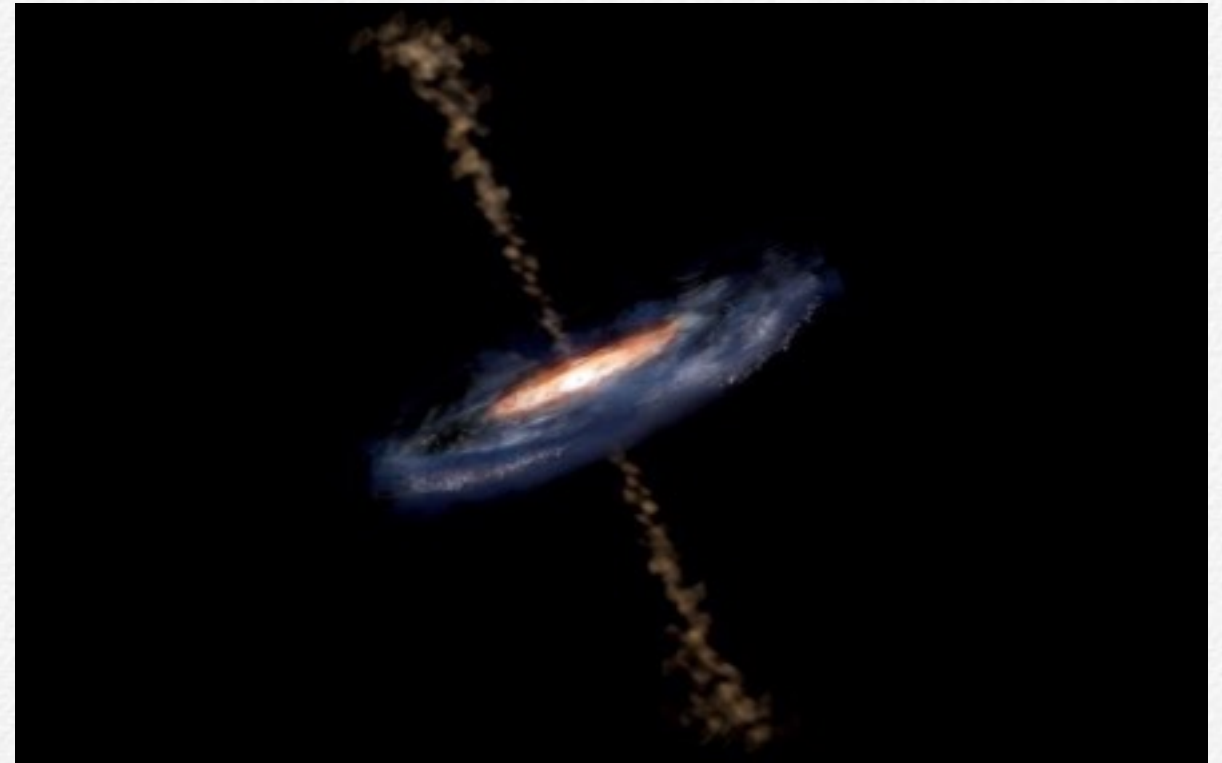
The Prophet Idris (saws) like Rasul Allah (saws) went on a Miraj of Heaven, but where Rasul Allah (saws) was shown the unseen (quantum) aspects of the universe, Idris (as) was shown space itself, the outer surface of this Universe.

“They know but the outer surface of this world's life, whereas of the ultimate things they are utterly unaware.” [Qur’an 30:7]

The prophet Enoch (Idris) said in the book of Enoch “I saw the paths of the angels”, Allah said in the Quran “By the heaven full of paths”(51:7), “And We have created above you seven paths, and never are We unmindful of (any of Our) creation” (23:17).

Allah said about the prophet Enoch (as) “And the same blessing was bestowed upon Ismail and Idris and Zul-Kifl, because they all practiced fortitude.”(21:85)

“And remember Idris in the Book; he was indeed very truthful, a Prophet. And We lifted him to a lofty station”.(19:56-57)



Idris (saws) was one of the earliest prophets Allah sent to mankind before the prophet Nuh (saws), with Him Allah originated writing and other technical arts of civilization including the study of astronomical phenomena. The purpose of His journey was to teach him first hand the significance of the heavenly bodies for later generations, to inspire in them their study, He reported in detail about all the things He saw. His words were unique because they are not the words of someone on earth looking up at the stars wondering



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and guessing what it all means they are definite in their phrasing and to the point, spoken from a persons experience.

The Book of Enoch (Idris) is divided into passages and parchments of the book that have survived are estimated to date from 300 BC in the earliest parchments to 100 BC in the later since no complete single record survived to date, this means the parchments are records of an earlier time of man on earth and not from His (saws) period directly.

The book is not part of the biblical canon and isn't accepted by Christians or Jews because the accounts of Enoch (saws) in the book, like a dark void existing beneath the earth was considered to fantastic to be true but as is the case with much of what He (saws) said it would prove accurate in our time. The Book of Enoch has the same issues of historicity as both the Bible and Torah, it is a translation of a translation which causes great trouble when studying the text in a finite manner. In some places tampering with the text is clear and passages have been inserted by someone else because the text switches perspectives at times when it is meant to be the first person account of the prophet (saws) in most of it, but they are rare.

Having said that because it was not accepted by Christians and Jews into their canon there was far less incentive to tamper with it over the years and most of it is the literal word of the prophet

Enoch (saws) himself, this is unlike the bible which contains mostly the words others.

Any educated muslim who reads the book with an understanding of language and the prophet Muhamads (saws) way of speaking will notice one thing immediately about the language of Enoch himself, which the Bible hardly contains because Jesus (as) speaks so little in it, He (saws) speaks like the Prophet Muhammad (saws) and many of his prayers (Dua) to Allah would almost mimic those of Rasul Allah (saws), they are just as refined and beautiful muslims can repeat them and not tell the difference between the two. It stands out very clearly that these are the words of a prophet, and this is also clear in his attitude and behaviour towards things, one can even see the sunnah of our prophet (saws) through him and understand his reasoning even if it isn't spelt out, from all of this we can be certain that the book is genuine because no corrupt mind can think like a prophet imitating them so closely.

Even if the translators of the book did not understand that his actions are the actions of a prophet (saws) causing many mistranslation, His (saws) words are very clear for just like we read ahديث we can still see what is meant, all of this is preserved in spite of the mistranslation and tampering issues.

Beyond these issues the book speaks about fallen Angels and other matters which are translated according to interpretation by chris-

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tians, while it is clearly mentioned in the book that these Angels are Iblis and his tribe when they disobeyed Allah, they don't seem to have understood the distinction being made in the book itself which is clear, this caused many christian scholars throughout history to think Jinn are fallen Angels and is the source for this confusion among them today. Iblis (satan) belonged to a tribe of Jinn who were granted the same honor, responsibility and power of Angels on earth, but they corrupted themselves and fell from this status, needless to say much can be clarified because Islamically we have more detail about the story and nature the Jinn who have a similar creation to the Angels, than previous scriptures who only have fragments of these events.

The Angels are created from Light, a subatomic particle, they can govern what is occurring in the Universe because everything from the weather, which relies on energy and pressure in the atmosphere, to all materials in the world are created from similar energy and subatomic particles, the Jinn are created from thermal energy and have a similar but lesser capacity as the Angels to influence this world through the subatomic part of our world, this is why they can be raised to the rank of an Angel and be called by that title even though they are a different creation entirely.

The first part of the Book of Enoch describes the fall of the Jinn who are called the Watchers which is descriptive name for them

because they always accompany humans and watch them, Allah also referred to the Jinn as Angels in the Quran when He was honoring them before they lost their rank, the Jinn fathered the Nephilim which are Half Jinn Half Humans, many ahadith speak about such things and mentions that the Queen of Bilqis who went to the prophet Sulaiman (as) was a Nephilim. The remainder of the book describes Enoch's (as) vision and visit to Space in the form of travels, visions, dreams, and revelations.

Because the Book wasn't accepted by the Church every copy in Europe was burnt during its dark ages and it was thought lost until it was rediscovered in the 17th century. Many modern translations have been made but the earlier ones are clearly more superior, later translations suffer from the same fate as the NIV Bible, they seem to have been translated by an atheist who hadn't grasped the idea that words must have meaning and are meant to say something, and so you can read entire passages that are mind numbing and whose meaning is lost because they are meant to be as "atheistically" neutral as possible since the translator was too afraid to admit the prophet (saws) could have said anything of scientific merit. When you compare the modern translation to the older one this becomes painfully clear.

Here are three accounts of a Black Hole the prophet Idris (saws) was shown, it should be remembered that no detailed concept of



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space existed in 300BC when the work is dated or even earlier when the Prophet (saws) actually lived, so the simple idea of traveling through space was alien to mankind let alone the fact there was a dark void beneath the earth. It required humanity to build the Hubbell telescope before we could see the accuracy of the prophets (saws) description.

(Source: The following was taken in part from a documentary about the Book of Enoch, which uses an older translation of the work).

This account is taken from the book of Enoch 1 Chapter 1:

The Prophet Idris (saws) said, “And i came to an empty place and i saw there neither a heaven above (no sky or atmosphere) or an earth below but a chaotic and terrible place (the black hole), and there i saw seven stars of heaven bound together in it like great mountains and burning with fire (He was no longer in our solar system, the passage is a description of the prophets nearness to a blackhole with stars trapped in orbit around it) at that moment i said (to the Angel) for which sin (fault) are they bound, for what reason were they cast in here, then one of the holy Angels Uriel who was with me guiding me spoke to me and said to me, Enoch for what reason are you asking and for what reason do you question and exhibit eagerness, these are among the stars of heaven which have transgressed the commandments of the lord (literally

strayed from their path in space) and are bound in this place until the completion of 10 million years according to the number of their sins (the stars were circling the black hole because they strayed from their path), i then proceeded from that area to another place which is even more terrible (a larger black hole) and i saw a terrible thing a great fire that was burning and flaming the place had a cleavage which extended to the last sea, pouring out great pillars of fire, neither its extent nor its magnitude could i see nor was i able to estimate, what terrible opening is this place and a pain to look at”.



“Then Uriel one of the holy Angels who was with me responded and said to me Enoch why are you afraid like this i answered and said i am frightened because of this terrible place and the spectacle



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of this painful thing and he said unto me this place is the prison house of the Angels (meaning the devil Jinn) they are detained here for ever". (End of passage)

To appreciate the prophets description we have learn about black holes, a black hole is the final stage of a star if the star had a mass of at least three times our sun, some black holes are much larger having the mass of millions or billions of suns, there isn't any limit to how massive they can become, especially if they are well fed by stars near the centre of a galaxy, a super massive black hole such as those believed to lurk at the centre of radio galaxies tend to spew out huge pillars of radiation that look like fire some as far as six thousand light years, or even more in length. Our entire galaxy is only about 100 light years across so the two ascending and descending pillars of radiation from both sides of the black hole could add up to a total of 12 thousand light years across. A supermassive black hole would be surrounded by stelar and interstellar material such as dust and stars being torn apart, one example of a black hole having captured a star is cygnus XI, the star seems to be orbiting nothing at all but is in fact loosing much of its mass in its fatal attraction to the black hole.

A black hole has at its centre what is called a singularity (the completely black part) which has an incredible mass and infinite gravitational pull, so great is its pull that the space around it is bent to

infinity, which is a generalisation for a large number that can't be pronounced, infinity doesn't actually exist, and even light can not escape a black hole. Keeping in mind infinity is just a large number, in a black hole gravity causes space to have infinite curvature so light doesn't stop when it hits it, it simply continues along a straight path through this infinitely curved space, to imagine what this looks like 'if we start with a straight line on a piece of paper and we are a dot on this line. If we bend the paper until it is curled upon itself like a tube. Now the line makes a full circle and we have a singularity. Light is now travelling a straight line that curls up on itself. If we continue curling the paper and it makes an ever tightening circle this is what a black hole is doing to space. But we will not see the curvature in space since the line is still straight on the paper and our vision follows the shape of space.'

But black holes don't just bend space they bend time as well, "Einstein had realized in 1905, that space and time, are intimately connected with each other. One can describe the location of an event by four numbers. Three numbers describe the position of the event. They could be miles north and east of Oxford circus, and height above sea level. On a larger scale, they could be galactic latitude and longitude, and distance from the center of the galaxy. The fourth number, is the time of the event. Thus one can think of space and time together, as a four-dimensional entity, called space-time. Each point of space-time is labeled by four numbers, that



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specify its position in space, and in time', all this meant that if something like a blackhole bent space it was also changing time.

Everything that passes a certain point in a black hole called the event horizon, is doomed, it is the threshold beyond which there is absolutely no escape and is a one way trip. The material that surrounds the black hole forms spiralling feature called an accretion disk in some cases this accretion disk can outshine in brightness the entire galaxy a hundred fold, it's paradoxical, that even though no light can escape from a black hole it's accretion disk can be extremely bright.

Now that we have the basics of black hole's we can understand what the prophet Idris (saws) said;

The empty place which is chaotic and does not have a heaven above or a earth below is outer space, space is almost completely empty and it can be called chaotic because there are, constantly at work, stellar cycles of birth and death especially near a black hole.

The great fire that was burning and flaming corresponds to the accretion disk that surrounds and feeds a black hole, the cleavage is the bending of space and time to infinity, if one imagines space as a rubber flat sheet this bending of time and space would resemble a funnel, as if a long stick was pushed down the centre of the sheet stretching it, the bending is so extreme and the forces so vast that

science doesn't even have the physics to describe it, all the laws of physics break down because the environment (space) is warped and it is believed unknown laws relating to quantum gravity take over, that is gravity at the subatomic level because large objects can't exist in a black hole only ones too small to be affected by it like subatomic particles.

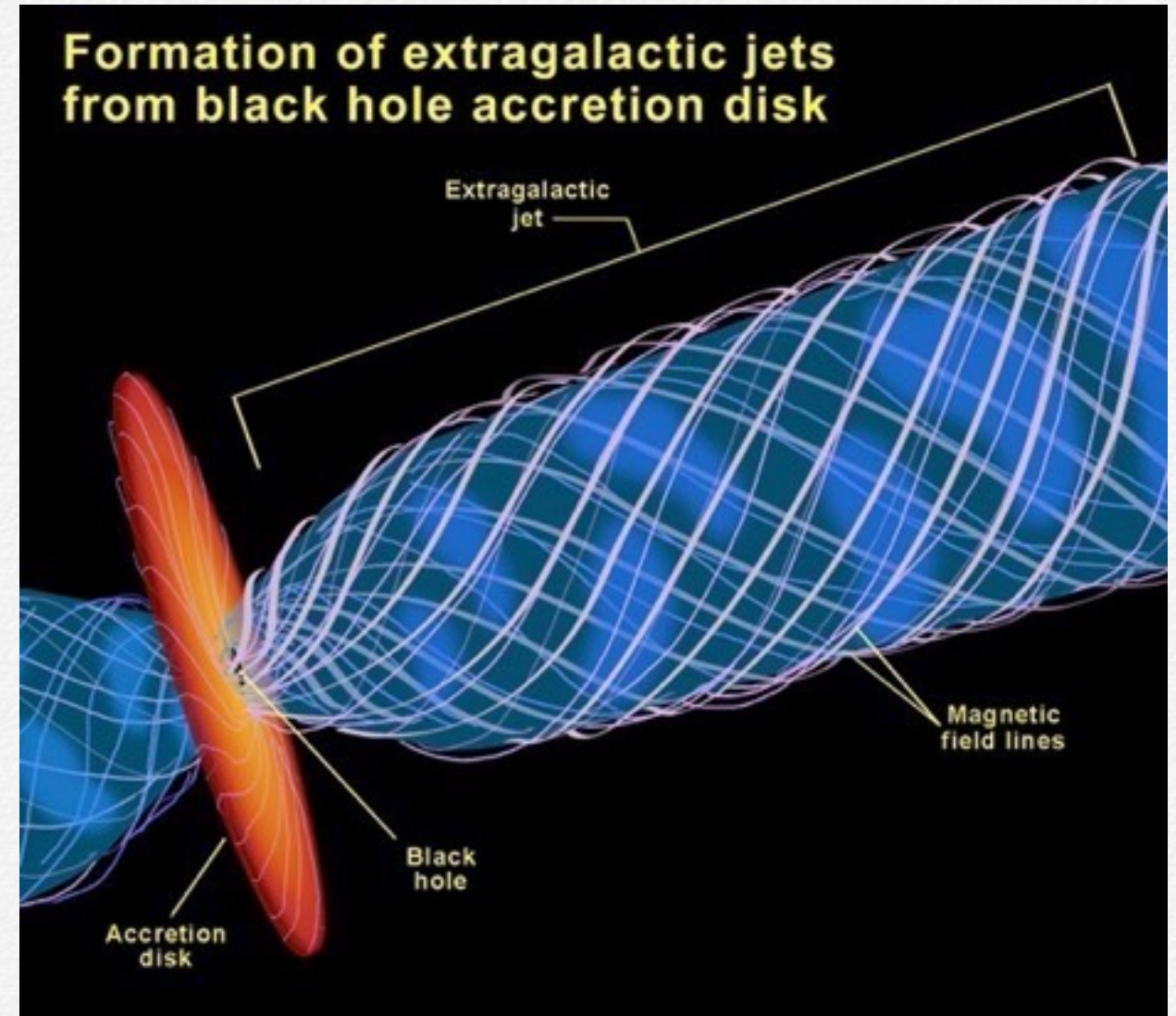
Time and space as we know them literally go out of existence in the singularity of a black hole, the last sea is the singularity, to the new physics of quantum gravity this singularity is somehow a seething mass of something newly theorised called quantum foam, it is chaotic and not well understood yet but it would correspond nicely with the description of a sea, since a sea is both fluid and somewhat chaotic, the immense pillars of fire are the immense radiation jets that spew out from the black hole in both directions perpendicular to the accretion disk.

The fact the prophet Idris (saws) goes on to state that he could neither estimate its extent nor its magnitude in space where nothing is blocking his view lets us know these jets are larger than our solar system, possibly stretching for thousands of light years.

Another account of this black hole is given in chapter 18 verses 10-16:



The prophet Idris (saws) said, A place beyond the great earth where the heavens come together (come together means there is no separation of mans view like the our sky and space, the heavens are endless here), and i saw a deep pit (the black hole) with heavenly fire on its pillars (the jets) and i saw inside them descending pillars of fire (jets on both sides) that where immeasurable in respect of altitude and depth, on top of that pit i saw a place without the heavenly firmament above it or earthly foundation under it (it was floating in endless space), or water, there was nothing on it not even birds but it was a desolate and terrible place and i saw there the seven stars which where like great burning mountains (encircling it) then the Angels said to me this place is the ultimate end of heaven and earth it is the prison house for the stars and the powers of heaven and the stars which role over upon the fire (get trapped in the black hole) they are the ones which have transgressed the commandments of God from the beginning of there rising (they followed a wrong path in space destined to doom them in the black hole from the beginning of the Universe) because they did not arrive punctually (they followed a delayed path) and He was wrath with them and He bound them until the time of the completion of their sin in the year of mystery (an unknown number of years).



This is very literally a description of stars being swallowed up by a black hole dating back to 300BC and even further. The fact this place is beyond the great Earth firmly establishes its location in outer space, the deep pit is the infinite bending of time and space that occurs beyond the event horizon, again the pillars are the radiation jets that pour out of a black hole. The fact that stars are in orbit is an indication that they are captured by it and the image of



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the stars rolling, correctly reflects the reality that stars rotate as they orbit a black hole. In contrast to the prophets words dating back to the first days of man on earth medieval Europe thought space was a black sheet with holes punched it, their explanation for stars, there was no detailed concept of space dating back to his time let alone anything this accurate, we only understood and discovered black holes recently after the humble telescope was built.

A third account of the black hole is found in chapter 108 verse 336:

The prophet Idris (saws) said, For there is not ground there, as is upon the earth, i also saw something that is like an invisible cloud, and though i could see that it (the black hole) was completely dark yet i could see the flame of its fire because it was burning brightly (the fire was coming out of the darkness) and there where somethings like bright mountains which formed a ring around it and where sweeping to and fro then i asked one of the Angels who was with me saying to them what is this bright thing (the accretion disk) for it is not a heaven but merely the flame of a fire which is burning and a voice of weeping crying and lamenting as well as strong pain (the sound of stars being destroyed) and he said unto me this place which you see into it shall be taken the spirits of sinners blasphemers those who do evil and those who alter all the things (the books of revelation) the lord has done through the

mouth of the prophets all of which have to be fulfilled (the black hole is Jahanam, Hell and souls of the evil are punished with it).

The prophet mentions again there is no ground here, and the invisible cloud could be referring to interstellar dust and gas, these would obscure his ability to see clearly, it is truly amazing that he said it was completely dark but he could see the flame of its fire because it was burning brightly, the black hole itself would be completely dark and the accretion disk would be burning brightly. Scientist have always known that the only way we could see a black hole would be indirectly by seeing a star in orbit around it or by an accretion disk, the thing like bright mountains (the hump of the accretion disk) forming a ring around the black hole made the stars sweep to and fro, the stars are clearly in orbit around the black hole.

The knowledge contained in all these passages accurately describe a black hole both in its appearance and function which establishes the accuracy of His (saws) account, we notice at first His description of it is from a distance, from a vantage point where he views it all at once, he sees the pit then the heavenly fires of its pillars, from this distance he could see that there was nothing but empty space both above and below it, he then is able to describe the outer parts of the accretion disk in detail beginning with the dim-

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mer outer edge of gas and interstellar debris which he likens to an invisible cloud.

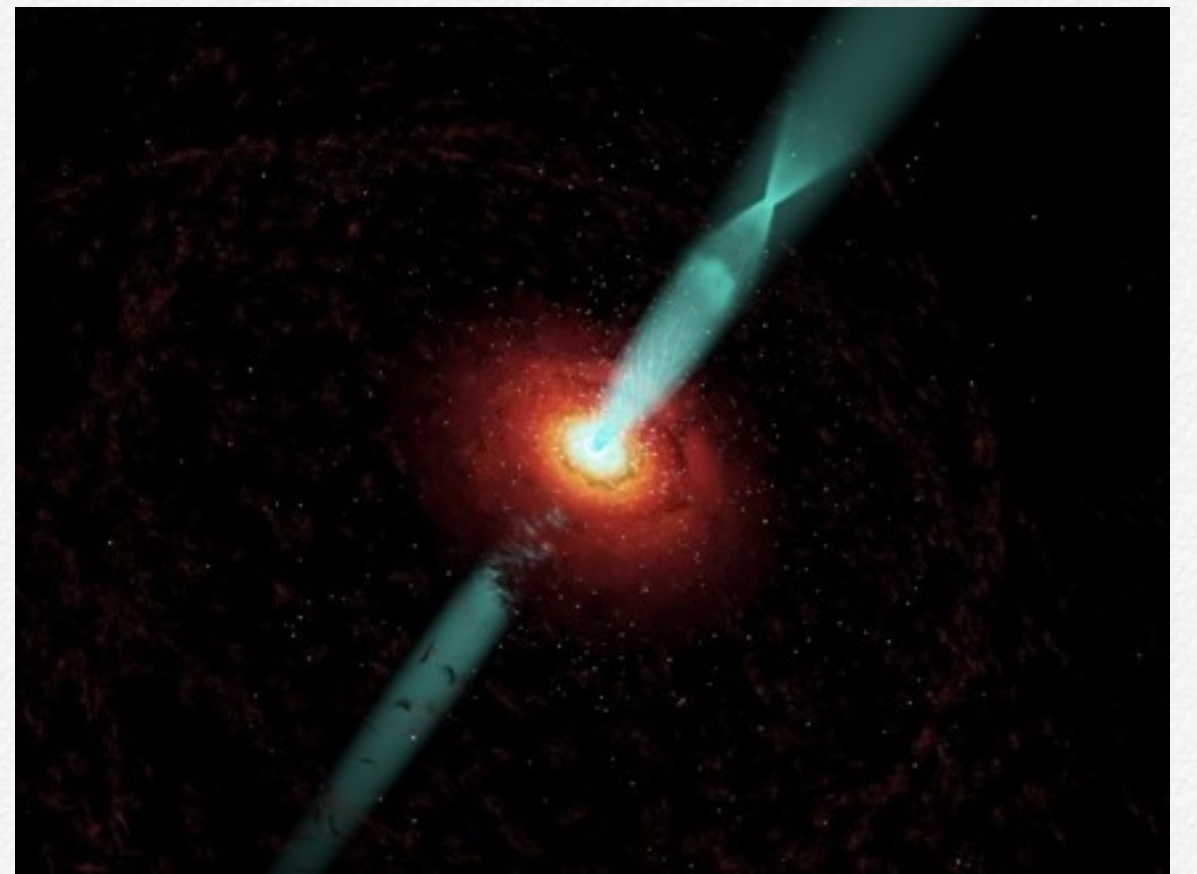
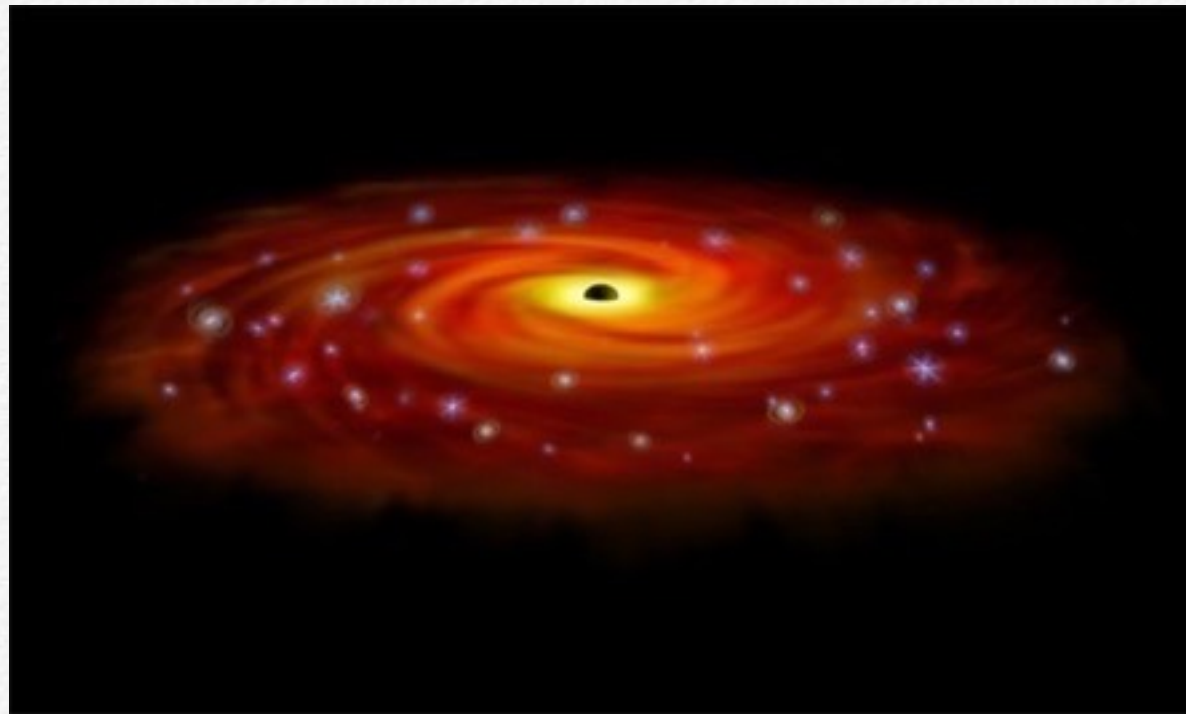
The prophet Idris (saws) then notes the contrast between the inner disk and the hole itself by saying that it was completely dark but that it was burning brightly, he then is able to make out individual stars that surround it most notably the seven stars of heaven which the Angels tell him are bound in it until judgment is passed upon them, then he proceeds to the region of the event horizon, there he describes the most horrific aspect of this place it is a bottomless pit, the first thing he describes here is the great fire which is even more terrible than what was previously mentioned in the first account and was burning and flaming fiercely.

As the material spirals ever close to the centre it heats up to an imaginably high temperature, the cleavage would be the region around the event horizon where the fabric of space time gets bent to infinity, this is also precisely the place where the great pillars of fire are said to be pouring out, the immense radiation jets seem to hover just above this region, emitting powerful x-rays from the white hot disk material, here he notes that the black holes size and power are infinite by saying neither its extent (which is the infinite bending of space time), nor its magnitude, and the power of its event horizon “could i see (into the darkness) nor was able to estimate”, He then tells the Angel who was taking him on this journey

that the spectacle of this painful thing which frightens him, is the ultimate end of heaven and earth, again the way both space and time exist as we know them on earth go out the window inside a Black hole.

To understand the significance of the prophet Idris’s (as) role to mankind we should consider the verses of the Quran, “Read! In the name of your Lord who created: He created man from a clinging form. Read! Your Lord is the Most Bountiful One, who taught by the pen, who taught man what he did not know.” (96:5) this is how Allah began revelation in Islam, these are it’s first verses. Allah taught all of mankind by the pen and it was with the prophet Idris (as) that Allah originated writing and learning from books, and it will be the prophet Idris (as) who will have the reward of every person who benefited from the pen after his time, so it shouldn’t be surprising that He (as) was shown space just like our prophet (saws) was shown the Universe, He (as) would be the source for the beginning of it’s study in mankind just like our prophet was the source for man’s focus on science, our prophet (saws) taught mankind that “Allah has encompassed all things in knowledge” (65:12).





# The Debate Between Ibn Ata Allah and Ibn Taymiyah On Tasawwuf

## Introduction

Contrary to modern stereotypical belief Ibn Taymiya was himself a sufi Shaykh of the Qadiri tariqah, founded by one of Islam's greatest saintly men Imam Abdul Qadir al Jilani (ra). Ibn Taymiya as Ibn Atab Allah points out to him in the debate has trouble understanding the inner sciences of Islam, all of which related to man's physiology, hence like his Hanabli madhhab in law he adopted a literalist view to everything because science in his time had not yet established the link between religion (the outward) and mans physiology (inward) both of which impacted on mans consciousness and Iman (faith).

Ibn Taymiya wrote about tasawwuf (sufism) in many places and viewed it positively, he teaches it for example in his major work Majmu'a Fatawa, volume 11 is entitled Tasawwuf (Sufism). Ibn Taymiyah's silsila (genealogy) in the Qadiri tariqah, along with his students is as follows:

1. Abdul Qadir al Jilani (d.561AH).
2. Abu Umar Qudama (d.607AH).
3. Muwaffaq ad din bin Qudama (d.620 AH), both he and his father learnt from Abdul Qadir al Jilani directly.
4. Ibn Taymiya (d.728 AH)
5. Ibn Qayyim al Jawziyya (d.751AH).
6. Ibn Rajab al Hanbali (d.795 AH).

(Source: Shaykh Yusuf ibn Abd al Hadi (d.909AH) in his work Bad al Ula bi Labs al Khirqa, copies of the manuscript exist in Princeton, Sorbonne, and Damascus universities).

Ibn Taymiya himself said "I wore the blessed Sufi clock (Khirqa, meaning he became a shaykh in the Tariqa) of Abdul Qadir, there being between him and me two" (al Masala at Tabriziyya, the manuscript is in Damascus).

And "I have worn the Sufi clock (Khirqata at-Tasawwuf) of a number of shayks belonging to various tariqas (sufi schools), among them Shaykh Qadir al Jili, whose tariqa is the greatest of the well known ones"...further on he says "The greatest Tariqa (ajallu-t-turuqi) is that of my master (sayyid), Abdul Qadir al Jilli, may Allah have mercy upon him."



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(Found in Imam Hadi's manuscript in Princeton library, collection pool. 154a, 169b, 171b-172a and Damascus university, copy of original Arabic manuscript, 985AH. Also mentioned in at-Talyani, manuscript Chester Beatty 3269 (8) in Dublin, fol. 67a).

Ibn Taymiya opposed the seemingly pantheist (a doctrine that identifies god with the universe and man in literal terms and not accepted in Islam) descriptions of certain Sufis, known as ittihadiya. But revelation which is the knowledge of Allah, He revealed it to mans heart, "For he (Gabriel) it is who hath revealed (the Quran) to thy heart by Allah's leave." (2:97), hence a vocabulary that included the inner dimensions of man and the understanding of Allah was inevitable among the scholars of which Ibn Taymiya had trouble with the language and essentially was not qualified through any shaykh to understand correctly. (We have explained this technical language in detail in our work "What is the Unseen World and Where Is It: Understanding The Technical Terminology Of The Scholars", had Ibn Taymiya had the scientific knowledge of today his opinions would have certainly been different).

What is missing from the vocabulary of the war mongers who quote his criticism often, to denounce Tsawwuf entirely, which Ibn Taymiya being a Sufi shaykh could never have done, is the fact that the Law (Fiqh) of Islam is in the hands of the Faqih's (Jurists) and not in the hands of the Sufi's, because Tassawwuf is not the area of

science in Islam which deals with Law it deals with human perfection (Ihsan) and adab (manners) and how to attain both, so the debate is entirely between the madhhabs of fiqh and not between Fiqh and Tasawwuf, as the ignorant confuse.

As seen from the debate bellow when the scholars refer the matter to Islam they both quote and reference the madhabs (schools of law) they come from as the source for their rulings and understanding in Deen, and both scholars are Shaykhs of Tasawwuf, they don't quote the schools of Tasawwuf for legal rulings.

Ibn Ata Allah was a Maliki in Law while Ibn Taymiya was a Hanbali, which was the most literalist of the schools of Law and the smallest, Imam Ahmad, himself a saintly man, almost certainly did not found a madhhab (school of Law) his haya (modesty) was too great for that, but this was done by his students so not much Ijtihad (independent legal reasoning) was performed by him which they could learn from, this is why little attempts at interpretation are seen in the madhhab throughout Islamic history as the scientific knowledge of Man advanced through the ages.

As a result it was the madhhab least equipped to handle the scientific advancements of man because it didn't have the tools in Law to keep up with science, new legal rulings (Ijtihad) were required upon each area of science that was discovered, hence the madhhab stayed small throughout the ages and today is the smallest school

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of Law in Islam who's population is only about 3% of the world muslim population, but it is the Main madhhab of Saudi Arabia were Islam's holiest cities exist, although this wasn't the case before the founding of the country after WWI which was under the rule of the Ottoman Khalifah whose official madhhab (school of law) was Hanafi.

When messengers from the kings of Yemen came to the prophet (saws) announcing they had accepted Islam, they also requested that teachers should be sent to teach them the religion.

The prophet (saws) sent a group of the companions and made Mu'ad Ibn Jabal (ra) their amir (religious leader), He (saws) then asked Mu'ad the following questions to make sure he understood the ways of Islam and how to rule among these people:

The prophet (saws) first asked, "According to what will you judge (decide cases)". Mu'ad said, "I will judge in accordance with Allah's Book (the Qur'an)."

The prophet (saws) then asked, "What, if you found nothing in the Book of Allah?" Mu'ad replied, "Then according to the sunnah of Allah's Messenger."

The prophet (saws) then asked, "And if you found nothing in the sunnah of Allah's Messenger?" Mu'ad replied, "I will make ijtehad

through my judgment ('my own independent legal reasoning based on my understand of the Deen')."

The Prophet (saws) said, "Praise belongs to Allah Who has made the messenger of the prophet of Allah consistent with what pleases him."

The prophet (saws) bade them farewell and walked for some distance alongside Mu'ad as he rode out of the city. Finally he said to him "O Mu'ad, perhaps you shall not meet me again after this year. Perhaps when you return you shall see only my mosque and my grave." (Meaning 'these are the ways you will need after I am gone') Mu'ad wept and those with him wept too, and a feeling of sadness overtook them as they left. (Recorded by Abu Dawwud and Ahmad).

From the example (Sunnah) of the prophet and the companions, the scholars defined the tools needed to make Fiqh (Law) and Ijtihad (come up with their own independent legal rulings), they are:

- 1) The Quran and Sunnah, knowing the commands and prohibitions and naskh (what is abrogated).
- 2) Ijma, knowing the Consensus of Opinion among the companions and scholars on matters.
- 3) Qiyas, Analogical deduction and how to apply it.



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4) Istihsan (Juristic preference on matters) and Maslaha (what is in the public interest of the community).

5) Urf (peoples cultural customs and how to rule upon them) and Istishab (the presumption of existence, or non existence of facts, needed to rule on a case).

6) Sadd al Dharai (Blocking the means to harmful things) and Hukm Sharii (knowing the value of Shariah rules and on whom it is applicable).

7) Taarud (conflict of evidences) and Ijtihad (independent legal reasoning and what is needed to conduct it).

With these tools the scholars through out the history of Islam gave rulings on newly arisen matters that the Ummah faced, most were developed after the time of Imam Ahmad ibn hanbal (who lived in Iraq) and were first outlined by his teacher Imam Shafii in his book al Risala when he was in Egypt, this was the book and science the prophet (saws) said would spread around the world.

The Prophet (saws) once made a dua, "O Allah! Guide Quraysh, for the science of the scholar that comes from them will encompass the earth. O Allah! You have let the first of them taste bitterness, so let the latter of them taste reward." (Ibn Hajar), the Scholars agreed that this was referring to Imam al Shafii who was the

first in the world to outline the legal science of Usul al Fiqh (the principles of jurisprudence).

Ibn `Ata' Allah al-Iskandari's Debate with Ibn Taymiyya

One of the great sufi imams who was also known as a muhaddith, preacher, and Maliki jurist, his name was Abu al-Fadl Ibn Ata Allah al-Iskandari (d. 709) he was the author of al-Hikam (Aphorisms), Miftah al-falah (The key to success), al-Qasd al-mujarrad fi ma`rifat al-ism al-mufrad (The pure goal concerning knowledge of the Unique Name), the biographical al-Lata'if fi manaqib Abi al-`Abbas al-Mursi wa shaykhihi Abi al-Hasan (The subtle blessings in the saintly lives of Abu al-`Abbas al-Mursi and his master Abu al-Hasan al-Shadhili), and many others.

He was Abu al-Abbas al-Mursi's (d. 686) student and the second successor of Imam Abu al-Hasan al-Shadhili founder of the Shadhili sufi tariqah.

Throughout Islamic history many misguided groups have appeared, some deviated in Fiqh (law) others deviated in Aqeedah (creed) and others deviated in tasawwuf (sufism), when this occurred it was a sunnah of the scholars to refute them so the main body of the Ummah wasn't misguided by them. Ibn Taymiya was one of the sufi shaykhs who wished to correct the deviant sufi groups that arose in his time, but then overstepped and made mis-

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takes in attacking the legitimate beliefs of scholars from other madhhabs, primarily because he was following the fiqh of his Hanbali madhhab which was literalist, so inevitably Hanbali fiqh would clash with Shafii, Maliki and Hanafi fiqh through him, he could not see which arguments of the scholars came from other madhhabs, so many beliefs which fell under ikhtilaf, valid difference of opinion of the madhhabs, were attacked by him.

Ibn Ata Allah confronted Ibn Taymiyya for his excesses in attacking those of the Sufis with whom he disagreed. He never refers to Ibn Taymiyya by name in his works, which is a sunnah of the scholars. In his Lata'if, it is clear he is speaking of him when he says that Allah has put the Sufis to the test through what he terms “the scholars of external learning”[1], meaning those scholars who haven't yet learnt the science regarding the inner dimensions of Man and Deen. (Again we have explained this technical language in detail in our work “What is the Unseen World and Where Is It: Understanding The Technical Terminology Of The Scholars”, it's origin is Allah and his prophet (saws), it can be found at my blog and is also part of the work “The Light Of Allah In the Heavens and The Earth”).

## **Text of the Debate**

(My comments are in brackets)

From Usul al-Wusul by Muhammad Zaki Ibrahim Ibn Kathir, Ibn al-Athir, and other authors of biographical dictionaries and biographies, they have transmitted to us this authentic historical debate.[2] It gives an idea of the ethics of debate among the people of learning. It documents the controversy between a pivotal personality in tasawwuf, Shaykh Ahmad Ibn Ata' Allah al-Iskandari, and an equally important person of the so-called “Salafi” movement, Shaykh Ahmad Ibn `Abd al-Halim Ibn Taymiyya during the Mamluke era in Egypt under the reign of the Sultan Muhammad Ibn Qalawun (al-Malik al-Nasir).

The Testimony of Ibn Taymiyya to Ibn `Ata' Allah:

Shaykh Ibn Taymiyya had been imprisoned in Alexandria. When the Sultan pardoned him, he came back to Cairo. At the time of the evening prayer he went to al-Azhar mosque where salat al-maghrib was being led by Shaykh Ahmad Ibn `Ata Allah al-Iskandari. Following the prayer, Ibn `Ata' Allah was surprised to discover that Ibn Taymiyya had been praying behind him. Greeting him with a smile, the Sufi shaykh cordially welcomed Ibn Taymiyya's arrival to Cairo, saying: “as-Salamu alaykum”. Then Ibn `Ata' Allah started to talk with the learned visitor.



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Ibn `Ata' Allah: "Ordinarily, I pray the evening prayer in the Mosque of Imam Husayn and the night prayer here. But look how the Divine plan works itself out! Allah has ordained that I should be the first one to greet you (after your return to Cairo). Tell me, O faqih, do you blame me for what happened?"

Ibn Taymiyya: "I know you intended me no harm, but our differences of opinion still stand. In any case, whoever has harmed me in any way, from this day on I hereby exonerate and free him from any blame in the matter."

Ibn `Ata' Allah: "What is it you know about me, Shaykh Ibn Taymiyya?"

Ibn Taymiyya: "I know you to be a man of scrupulous piety, abundant learning, integrity and truthfulness in speech. I bear witness that I have seen no one like you either in Egypt or Syria who loves Allah more nor who is more self-effacing in Him nor who is more obedient in carrying out what He has commanded and in refraining from what He has forbidden. Nevertheless, we have our differences. What do you know about me? Are you claiming that I am misguided when I deny the validity of calling on anyone save Allah for aid (istighatha)?"

Ibn `Ata' Allah: "Surely, my dear colleague, you know that istighatha or calling for help is the same as tawassul (shaykh Ibn Ata

Allah intends the matter in the non literal sense, since he likened it to tawassul, while Ibn taymiya took it in the literal sense hence the difference in definitions, but the messenger of Allah said "everything is according to its intention") or seeking a means and asking for intercession (shafa`a); and that the Messenger, on him be peace, is the one whose help is sought (through his rank or status with Allah, as Adam (saws) sought intercession through his rank when he committed his wrong) since he is our means and he the one whose intercession we seek."

Ibn Taymiyya: "In this matter, I follow what the Prophet's Sunna has laid down in the Shari`a (i.e agreeing with tawassul and intercession). For it has been transmitted in a sound hadith: "I have been granted the power of intercession." [3] I have also collected the sayings on the Qur'anic verse: "It may be that thy Lord will raise thee (O Prophet) to a praised estate (Maqam al Mahmud)" (17:79) to the effect that the "praised estate" is intercession (for creation). Moreover, when the mother of the Commander of the Faithful `Ali died, the Prophet prayed to Allah at her grave and said: O Allah who lives and never dies, who quickens and puts to death, forgive the sins of my mother Fatima bint Asad, make wide the place wherein she enters through the intercession of me, Thy Prophet, and the Prophets who came before me. For Thou art the most merciful of those capable of having mercy. [4]

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This is the intercession that belongs to the Prophet, on him be peace. As for seeking the help of someone other than Allah, it smacks of idolatry; for the Prophet commanded his cousin `Abd Allah ibn `Abbas not to ask of anyone to help him other than Allah.”[5]

Ibn `Ata' Allah: May Allah cause you to prosper, O faqih! As for the advice which the Prophet — on him be peace — gave to his cousin Ibn Abbas, he wanted him to draw near to Allah not through his familial relationship to the Prophet but through his knowledge. With regard to your understanding of istighatha as being seeking the aid of someone other than Allah which is idolatry, I ask you (meaning that is idolatry but your definition of what it is, is wrong): Is there any Muslim possessed of real faith and believing in Allah and His Prophet who thinks there is someone other than Allah who has autonomous power over events and who is able to carry out what He has willed with regard to them? Is there any true believer who believes that there is someone who can reward him for his good deeds and punish him for his bad ones other than Allah?

Besides this, we must consider that there are expressions which should not be taken just in their literal sense. This is not because of fear of associating a partner with Allah and in order to block the means to idolatry. For whoever seeks help from the Prophet only

seeks his power of intercession with Allah as when you yourself say: “This food satisfies my appetite.” Does the food itself satisfy your appetite? Or is it the case that it is Allah who satisfies your appetite through the food?

(This is the reality of everything, it is only a wasila (intermediary) between us and Allah, this is how the scholars were able to say ‘All knowledge’s from Allah’, or the prophets dua “There is no Might and Power except from Allah”, La Hawla wa la Quwata illa bi-llah, how does this then translate literally life except in this manner. Allah taught this reality to the prophet (saws) in the Quran, “O you who believe, keep your duty to Allah, and seek means of nearness (wasila) to him (referring to everything), and strive hard in His way that you may be successful” (Al Maidah:35)).

As for your statement that Allah has forbidden Muslims to call upon anyone other than Himself in seeking help, have you actually seen any Muslim calling on someone other than Allah? The verse you cite from the Qur’an was revealed concerning the idolaters and those who used to call on their false gods and ignore Allah. Whereas, the only way Muslims seek the help of the Prophet is in the sense of tawassul or seeking a means, by virtue of the privilege (which is his rank) he has received from Allah (bi haqqihi `inda Allah), and tashaffu` or seeking intercession, by virtue of the power



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of intercession which Allah has bestowed on him (Allah is the one who brings about all things).

As for your pronouncement that istighatha or seeking help is forbidden in the Shari`a because it can lead to idolatry, if this is the case, then we ought also to prohibit grapes because they are means to making wine, and to castrate unmarried men because not to do so, leaves in the world a means to commit fornication and adultery.”

(Here we see the scholars referring to the tools of Ijtihad (legal reasoning) in coming up with their rulings, Sadd al Dharai (Blocking the means to harmful things) and Maslaha (what is in the public interest of the community), hence rules regarding these matters is a matter of Ijtihad (personnel legal opinion) between the madhhabs of both scholars, and comes under the law for valid ikhtilaf (difference of opinion) between scholars, so there is no blanket tahrīm (making things illegal) on these issues, as the uneducated try to claim today. The imam next points out Ibn Taymiyas methodology and the differences between the Hanbali and the Maliki Madhhab, that the matter is not regarding Sadd al Dharai by definition, but Masalih, what is in the public interest. “Blocking the means” to harmful things is entirely based on conjecture regarding the outcome of things, it is a principle the Hanbali madhhab is literalist and strict upon, hence modern Saudi Arabia’s stance on these is-

sues even though the Ummah is not suffering from a epidemic of wide spread shirk. People claim such things are shirk after the fact Allah promised his prophet (saws) to protect his Ummah (nation) from falling into shirk and He (saws) stated a number of times He (saws) did not fear this for his Ummah, but feared us fighting between each other even more (bukhari and muslim), so the matter is according to personal definitions, after this fact was given to the prophet and it isn’t the reality with Allah).

At the latter comment both the shaykhs laughed. Ibn `Ata Allah continued: “I am acquainted with the all-inclusiveness and foresight of the legal school founded by your Shaykh, Imam Ahmad, and know the comprehensiveness of your own legal theory and about its principle of blocking the means to evil (sadd al-dhara’i’) as well as the sense of moral obligation a man of your proficiency in Islamic jurisprudence and integrity must feel. But I realize also that your knowledge of language demands that you search out the hidden meanings of words which are often shrouded behind their obvious senses. As for the Sufis, meaning for them is like a spirit, and the words themselves are like its body. You must penetrate deeply into what is behind the verbal body in order to seize the deeper reality of the word’s spirit.

Now you have found a basis in your ruling against Ibn `Arabi in the Fusus al-hikam, the text of which has been tampered with by

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his opponents not only with things he did not say, but with statements he could not even have intended saying (given the character of his Islam). When Shaykh al-Islam al-`Izz ibn `Abd al-Salam understood what Shaykh Ibn `Arabi had actually said and analyzed, grasped and comprehended the real meaning of his symbolic utterances, he asked Allah's pardon for his former opinion about the Shaykh and acknowledged that Muhyiddin ibn `Arabi was an Imam of Islam.[6] (These kind of statements by such scholars are further explained in my work *What Is The Unseen World and Where Is It: Explaining the Technical Terminology Of The Scholars*).

As for the statement of al-Shadhili against Ibn Arabi, you should know that Abu al-Hasan al-Shadhili is not the person who said it but one of the students of the Shadhiliyya. Furthermore, in making this statement that student was talking about some of the followers of Shadhili. Thus, his words were taken in a fashion he himself never intended.

“What do you think about the Commander of the Faithful, Sayyidina `Ali ibn Abi Talib, may Allah be pleased with him?”

Ibn Taymiyya: In the hadith the Prophet, on him be peace, said: “I am the city of knowledge and `Ali is its door.”[7] Sayyidina `Ali is the one mujahid who never went out to battle except to return victoriously. What scholar or jurist who came after him struggled for

the sake of Allah using tongue, pen and sword at the same time? He was a most accomplished Companion of the Prophet — may Allah honor his countenance. His words are a radiant lamp which have illumined me during the entire course of my life after the Qur'an and Sunna. Ah! one who is ever short of provision and long in his journeying.

Ibn `Ata' Allah: Now, did Imam Ali ask anyone to take his side in a faction? For this faction has claimed that the Angel Gabriel made a mistake and delivered the revelation to Muhammad — on him be peace instead of `Ali! Or did he ask them to claim that Allah had become incarnate in his body and the Imam had become divine? Or did he not fight and slay them and give a fatwa (legal opinion) that they should be killed wherever they were found?

Ibn Taymiyya: “On the basis of this very fatwa, I went out to fight them in the mountains of Syria for more than ten years.

Ibn Ata' Allah: And Imam Ahmad — may Allah be pleased with him — questioned the actions of some of his followers who were in the habit of going on patrols, breaking open casks of wine (in the shops of their Christian vendors or wherever they find them), spilling their contents on the floor, beating up singing girls, and confronting people in the street. All of this they did in the name of enjoining good and prohibiting what is forbidden (Sadd al Dharai, the Hanbali madhhab has a history of being violent and extreme



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because of their wrong understanding of this principle, still to this day). However, the Imam had not given any fatwa that they should censure or rebuke all those people. Consequently, these followers of his were flogged, thrown into jail, and paraded mounted on ass-back facing the tail (a form of humiliation).

Now, is Imam Ahmad himself responsible for the bad behavior which the worst and most vicious Hanbalis continue to perpetrate right down to our own day, in the name of enjoining good and prohibiting what is forbidden?

All this is to say that Shaykh Muhyiddin Ibn `Arabi is innocent with respect to what those of his followers do who absolve people of legal and moral obligations set down by the religion and from committing deeds that are prohibited. Do you not see this?

Ibn Taymiyya: “But where do they stand with respect to Allah? Among you Sufis are those who assert (that a narration says) that when the Prophet — on him be peace — gave glad tidings to the poor and said that they would enter paradise before the rich, the poor fell into ecstasy and began to tear their garments into pieces; that at that moment the Angel Gabriel descended from heaven and said to the Prophet that Allah had sought his rightful portion from among these torn garments; and that the Angel Gabriel carried one of them and hung it on Allah’s throne. For this reason,

they claim, Sufis wear patchworked garments and call themselves fuqara’ or the “poor”!

Ibn `Ata’ Allah: “Not all Sufis wear patchworked vests and clothing. Here I am before you: what do you disapprove of in my appearance?”

Ibn Taymiyya: “You are from the men of Shari`a and teach in al-Azhar.”

Ibn `Ata’ Allah: “al-Ghazali was equally an Imam both in Shari`a and tasawwuf. He treated legal rulings, the Sunna, and the Shari’a with the spirit of the Sufi. And by applying this method he was able to revive the religious sciences. We know that tasawwuf recognizes that what is sullied has no part in religion and that cleanliness has the character of faith. The true and sincere sufi must cultivate in his heart the faith recognized by Ahl al-Sunna. (Imam al Ghazali’s work revived the ummah and protected it from deviating, for this all scholars considered him a Mujadid, he relied on other scholars in the area of Hadith verification, this argument is a reference to a weak or fabricated hadith).

Two centuries ago the very phenomena of pseudo-Sufis appeared which you yourself criticize and reject. There were persons who sought to diminish the performance of worship and religious obligations, lighten fasting and belittle the five daily prayers. They ran

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wild into the vast arenas of sloth and heedlessness, claiming that they had been liberated from the shackles of the slavery of divine worship.

Not satisfied with their own vile deeds until they have claimed intimations of the most extravagant realities and mystical states just as Imam al-Qushayri himself described in his well-known Risala, which he directed against them (in every area of knowledge in Islam, there have been groups that have gone astray and the ulluma have written against them).

He also set down in detail what constituted the true path to Allah, which consists in taking a firm hold upon the Qur'an and the Sunna. The Imams of tasawwuf desire to arrive at the true reality (of things) not only by means of rational evidences thought up by the human mind which are capable of being false as well as true, but by means of purifying the heart and purging the ego through a course of spiritual exercises. They cast aside concerns for the life of this world in as much as the true servant of Allah does not busy himself with anything else except love of Allah and His Prophet. This is a high order of business and one which makes a servant pious and healthy and prosperous. It is an occupation that reforms those things that corrupt the human creature, such as love of money and ambition for personal standing in society. However, it

is an order of business which is constituted by nothing less than spiritual warfare for the sake of Allah.

My learned friend, interpreting texts according to their literal meanings can sometimes land a person in error (which was Ibn Taymiya's case along with many from the Hanbali Madhhab). Literalism is what has caused your judgments about Ibn `Arabi who is one of the Imams of our faith known for his scrupulous piety. You have understood what he wrote in a superficial fashion; whereas sufis are masters of literary figures which intimate much deeper meanings, hyperbolic language that indicates heightened spiritual awareness and words which convey secrets concerning the realm of the unseen."

(When Jibril (Gabriel) asked the prophet what is Ihsan (Human perfection) He (saws) replied "it is to worship Allah like your seeing him" (Bukhari and Muslim), He gave this answer even while it is impossible to see Allah in this life, the prophet defined the term and wasn't asking us to perform an impossible task. This figurative language is part of the language of the prophet and Allah in the Quran which is why the scholars use it, the prophet (saws) called the language of the Quran "Jawami al-Kamil" (Bukhari), it is short expressions, often figurative, which contain the widest amount of knowledge in them. It is the most befitting type of speech to contain Allah's vast amount of knowledge in a few short words).



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Ibn Taymiyya: “This argument is against you, not in your favor. For when Imam al-Qushayri saw his followers deviating from the path to Allah he took steps to improve them. What do the sufi shaykhs in our day do? (It should be remembered that in his major work Majmu'a Fatawa Ibn Taymiya dedicated an entire volume (Vol.11 labelled Tasawwuf) to teaching tassawwuf) I only ask that Sufis follow the path of the Sunna of these great and pious ancestors of our faith (Salaf): the ascetics (zuhhad) among the Companions, the generation which succeeded them, and the generation that followed in their footsteps to their best! (These are enumerated because their actions are legislated upon) Whoever acts in this way I esteem him highly and consider him to be an Imam of the religion. As for unwarranted innovation and the insertion of the ideas of idolaters such as the Greek philosophers and the Indian Buddhists, or like the idea that man can incarnate Allah (hulul) or attain unity with Him (ittihad), or the theory that all existence is one in being (wahdat al-wujud) and other such things to which your Shaykh summons people: this is clearly godlessness and unbelief.”

(Here we see Ibn Taymiya using three technical terms and defining them according to his comprehension of them, Hulul is unjustly used because only the shia he fought in Syria were ever accused of it and ittihad is what Imam Ibn Arabi was wrongfully accused of by those who hadn't comprehended what space was yet and how mans heart perceives it at the quantum level through it's own elec-

tromagnetic field (light) that it produces, in fact this is how all animals sense the world around them and hunt, but we have the benefit of science these scholars did not. Imam Ibn Arabi spoke about these things often in his works and those less capable of understanding science, most Lawyers (faqih's) today can't understand science it isn't their field of expertise, could not comprehend the nature of his words and took science for fiqh. Our book Who Was Al Khidr discuss's to what extent Islamic scholars spoke about space, the universe and mans connection to it through his physiology. Wahdat al wujud, Ibn Taymiya gives the wrong definition of it according to most scholars. There is a connection between Allah, the Universe and Man, who He created in His image, just not along the lines Ibn Taymiya assumed because his definition was wrong, and it is stated clearly in the Quran itself which Allah will make clear to mankind before the hour, our time, “In time We shall make them fully understand Our messages [through what they perceive] in the utmost horizons [of the universe] and within themselves (the human body), so that it will become clear unto them that this [revelation] is indeed the truth.”[Qur'an 41:53] this connection is key to understanding how this revelation is the truth. This is probably why Imam Ibn Ata Allah began to get upset after this point at so many accusations, while refusing to learn or correct anything).

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Ibn `Ata' Allah: "Ibn `Arabi was one of the greatest of the jurists who followed the school of Dawud al-Zahiri after Ibn Hazm al-Andalusi, who is close to your methodology in Islamic law, O Hanbalis! But although Ibn `Arabi was a Zahiri (i.e. a literalist in matters of Islamic law), the method he applied to understand ultimate reality (al-haqiqa) was to search out the hidden, spiritual meaning (tariq al-batin), that is, to purify the inward self (tathir al-batin).[8] However, not all followers of the hidden are alike. In order that you not err or forget, repeat your reading of Ibn `Arabi with fresh understanding of his symbols and inspirations. You will find him to be very much like al-Qushayri. He has taken his path in tasawwuf under the umbrella of the Qur'an and Sunna just like the Proof of Islam, Shaykh al-Ghazali, who carried on debates about doctrinal differences in matters of creed and issues of worship but considered them occupations lacking in real value and benefit. He invited people to see that the love of Allah is the way of a proper servant of Allah with respect to faith.

(Here we see the imam referring multiple times, at this point, to Ibn Taymiya's inability to understand the technical language employed by Ibn Arabi. If a scholar defines a word differently than what you perceive then you can only judge his words according to how he intends them, because the prophet (saws) said "actions are judged only according to their intention" (Bukhari)).

Do you have anything to object to in this, O faqih? Or do you love the disputations of Islamic jurists? Imam Malik, may Allah be pleased with him, exercised extreme caution about such wrangling in matters of creed and used to say: "Whenever a man enters into arguing about issues of creed it diminishes his faith." Similarly al-Ghazali said: The quickest means of drawing near to Allah is through the heart, not the body. I do not mean by heart this fleshy thing palpable to seeing, hearing, sight and touch. Rather, I have in mind the inner most secret of Allah himself the Exalted and Great (the spiritual heart) which is imperceptible to sight or touch. Indeed, the Ahl al-Sunna are the very ones who named the Sufi shaykh al-Ghazali: "the Proof of Islam,"[9] and there is no-one to gainsay his opinions even if one of the scholars has been excessive in praising his book when he said: "The Ihya ulum al-din was almost a Qur'an." [10] (Through this work the scholars said Imam al-Ghazali revived the entire Ummah in his time).

The carrying out of religious obligation (taklif), in the view of Ibn `Arabi and Ibn al-Farid, is a worship whose mihrab, or prayer-niche indicating the orientation of (our) prayer, is its inward aspect (what it does to mans heart and physiology), not merely its external ritual (physical movements, meaning how prayer affects man's body spiritually and physically). For what is the good of you standing and sitting in prayer if your heart is preoccupied with something other than Allah. Allah praises people when He says in the



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Qur'an: "Those who are humble in their prayer" (23:2) and He blames peoples when He says: "Those who are heedless in their prayer" (107:5). This is what Ibn `Arabi means when he says: "Worship is the mihrab of the heart, that is, the inward aspect of prayer not the outward." (Ibn Taymiya failed to grasp the relationship between the acts of worship and their effects on man, which by our time have been well established in science).

The Muslim is unable to arrive at the knowledge of certitude (ilm al-yaqin) nor at certitude itself (ayn al-yaqin) of which the Qur'an speaks unless he evacuates his heart from whatever distracts it in the way of wordly cravings and centers himself on inward contemplation. (This is the science of Tasawwuf).

(Allah says, "And surely it is indeed the Truth of certitude"69:51, "and in the earth are signs for the ones with the truth of certitude" 51:20, "we have indeed made the signs clear for the people who have certitude"2:118, the eye of certitude is what man needs to read the signs of Allah which he will use to worship Allah like he is seeing him, the seeing him part refers to the ability to always read his signs, in other words know what He wants, which is the meaning behind the story of Al Khidr in the Quran, we have spoken about this story at length in our book Who Was al Khidr).

Then the outpourings of Divine reality (knowledge from Allah) will fill his heart, and from there will spring his sustenance (what

guides him). The real sufi is not the one who derives his sustenance from asking and begging people for alms (still needs to seek knowledge from scholars on every matter, this is the lesson from the story of al Khidr and Musa (saws) in the Quran, al Khidr (ra) relied upon his heart while Musa (ra) relied upon revelation (the Angels) and hadn't learnt this type of knowledge yet, so Allah sent him to al Khidr). The only one who is sincere is he who rouses his heart and spirit to self-obliteration in Allah by obedience to Allah (get rid of what you want and want only what Allah wants, through obedience to him). Perhaps Ibn `Arabi caused the jurists to rise up against him because of his contempt of their preoccupation with arguing and wrangling about credal matters, actual legal cases, and hypothetical legal situations, since he saw how much it distracted them from purifying the heart. He named them "the jurists of women's menses." (Jurists of Gossip) May Allah grant you refuge from being among them! Have you read Ibn `Arabi's statement that: "Whoever builds his faith exclusively on demonstrative proofs and deductive arguments, builds a faith on which it is impossible to rely. For he is affected by the negativities of constant objections. Certainty (al-yaqin) does not derive from the evidences of the mind but pours out from the depths of the heart." Have you ever read talk as pure and sweet as this?"

Ibn Taymiyya: "You have spoken well if only your master were as you say, for he would then be as far as possible from unbelief. But

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what he has said cannot sustain the meanings that you have given in my view.”[11]

(Here we see Ibn Taymiya refusing to give up his own definition of words in favor of how the Scholar Ibn Arabi defined them, Ibn Taymiyah hadn't learnt these definitions by studying with the scholars who teach them, while Ibn Arabi had, and Imam Ibn Ata Allah quotes the scholars he learnt his language from for Ibn Taymiya but his mind was already made up).

Here ends the discussion between the two sheikhs, Ibn Taymiya refused to accept the evidence Ibn Ata Allah gave, but regardless the matter is with Allah only.

Allah has acquitted Imam Ibn al Arabi among the wider community of Islamic scholars as he is regarded highly as one of the major scholars of Islam, this is their opinion of him throughout our history and the prophet (saws) said my community will never agree on error. "My community will not come together on misguidance"; "The hand of Allah is with the congregation", this is fate of the matter which Allah already knew ahead of time.

Abd Allah ibn Mas`ud said: Whatever the Muslims deem to be good is good in the eyes of Allah and whatever they consider bad is bad in Allah's view. This is an authentic saying of Ibn Mas`ud that Imam Ahmad related in his Musnad (1:379 #3599) among others.

Regarding istighatha, intercession and similar matters these are matters of Fiqh not Tasawwuf because permissibility is referred back to the judgment of the Madhhabs of Fiqh as both Ibn Ata Allah and Ibn Taymiya did. They are not an actual practice of tasawwuf or something you have to do to purify yourself to get closer to Allah, the scholars of fiqh believe in their permissibility for others sake but don't approach it themselves because it is better to rely on what you have from Allah and not ask through the means of something else.

This is what the prophet (saws) said regarding his Awliyah, they don't rely on means to approach him or as little as possible, some scholars did use Tawassul in matters as did the companions, but they mostly do without even though it is permissible, and as imam Ibn Ata Allah pointed out "The real sufi is not the one who derives his sustenance from asking and begging people for alms".

Imam Shafii the founder of the Shafii madhhab (school of Law) and about whom the prophet (saws) said his science will fill the entire earth, his legal opinion on the permissibility of matters far exceeds that of Ibn Taymiya and any modern sect. He himself did tawassul of ahl al bat (the prophets household and descendants) which scholars like Imam Ibn Hajar al Haytami reported on. The prophet (saws) said in many ahadith I have left for you two things so hold on to them they are the Quran and my ahl al bayt.



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Imam Shafii's tawassul is crystal clear because he wrote about it for others to follow and understand, in his book *Diwan* the Imam said "The Family of the Prophet (saws) are my means and my intermediary to him. Through them I hope to be given my record with the right hand tomorrow."

To illustrate the fact that all the earlier scholars of Islam understood the baraka and light from Allah to be a physical and tangible thing which affects physical matter, hence a person can get physiological benefit from it, Hafiz al Iraqi as well as Ibn Taymiya related "that Imam Shafii sought blessing from drinking the washing water of Imam Ahmad's shirt", this is tawassul from a living person and baraka is a wasila to Allah.

Imam Ahmad was the student of Imam Shafii and a saintly man, baraka and light are not viewed as magic or something from a cartoon, the scholars viewed them with analytical and scientific minds and acted accordingly to help themselves, we should keep in mind that the desert Arabs used to drink urine from camel because it was the only cure from a serious illness that afflicted them, both Imam Bukhari and Imam muslim related that when some people came to madinah and fell sick the prophet (saws) told them to drink the milk and urine of camels, they did so and recovered, so likewise the Imam's sought cures from things that had baraka and light in them because these are quantum substances.

If one is doing what is right, like the Imam's of this Ummah, then he isn't in need of istighatha or similar things, which are matters of seeking help for desperate people after committing a serious wrong, they are not tools for tazkiya an nafs (purification of the self), so again this is a matter of Fiqh and not Tasawwuf.

Allah's Apostle said, "Nations were displayed before me (on the day of Judgment); one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, 'Who are they? Are they my followers?' It was said, 'No. It is Moses and his followers.' It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky!' Behold! There was a multitude filling the horizon. It was said to me, 'This is your nation out of whom seventy thousand [70,000] shall enter Paradise without reckoning.' "

Then the Prophet entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance." When the Prophet heard of that, he came out and said. "Those people are those who do not

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treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord." On that 'Ukasha bin Muhsin said, "Am I one of them, O Allah's Apostle?" The Prophet said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet said, -Ukasha has anticipated you (or preceded you to it)." (Sahih bukhari)

The prophet (saws) said "I have been sent with Jawami al-Kalim, and I was made victorious with awe, and while I was sleeping, the keys of the treasures of the earth were brought to me and were put in my hand." The prophet said, "Jawami al-Kalim means that Allah expresses in one or two statements or thereabouts the numerous matters that used to be written in the books revealed before the coming of the prophet (saws)" (Bukhari).

Meaning Allah would express in figurative language and short expressions much of the knowledge contained in all previous scripture, telling us that Allah placed more knowledge in the Quran than he previously revealed to mankind, and this is what it means that the prophet (saws) received the keys to the treasures of the earth, it is knowledge that will be used to open up the world and lead it from the ancient world to the modern one, this is why the prophet (saws) mentioned both matters in the same narration.

One day the prophet (saws) went out and offered the (funeral) prayer for the people of Uhud (the martyrs of the battle) as he used to offer a funeral prayer for any dead person, and then after returning (saws) ascended the pulpit and said, "I am your predecessor before you, and I am a witness upon you, and I am looking at my basin (kawthar) just now, and I have been given the keys of the treasures of the world (the keys or things that will open up everything in the world, from resources to knowledge, which occurred after the prophets time). By Allah, I am not afraid that you will worship others beside Allah after me, but I am afraid that you will compete with each other for this world." (Bukahri and Muslim).

Imam Nawawi said in his famous tafsir (exegetis) to sahih muslim about this hadith "This hadith shows the miracles of the prophet (saws), It gives news this nation will possess the treasures of the earth, and this came to pass; that the Ummah would not apostate as a whole, and it (the Ummah) is saved from it by Allah, it would compete in this world, and all of it will come to pass".

Ibn Hajar al Asqalani said in his famous tafsir to sahih bukhari, Fath al Bari, regarding this hadith "His saying that I am not afraid that you would commit shirk after me, means that I am not afraid that all of you would commit shirk, because some people did fall into shirk, may Allah protect us from that."



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When three of the four madhhabs of Islam hold the same view regarding tawassul and intercession etc, as Ibn Ata Allah, that means that more than 90% of this Ummah follow these legal opinions and hence the matter is beyond shirk, the opinion of one madhhab is not binding on those who don't follow it and it can't be forced upon them (La ikraha fee Deen, 2:256).

#### References:

1 Ibn `Ata Allah, Lata'if al-minan fi manaqib Abi al-`Abbas. on the margins of Sha`rani's Lata'if al-minan wa al-akhlaq (Cairo, 1357) 2:17-18.

2 See Ibn al-`Imad, Shadharat al-dhahab (1350/1931) 6:20f.; al-Zirikly, al-A`lam (1405/1984) 1:221; Ibn Hajar, al-Durar al-kamina (1348/1929) 1:148-273; Al-Maqrizi, Kitab al-suluk (1934-1958) 2:40-94; Ibn Kathir, al-Bidaya wa al-nihaya (1351/1932) 14:45; Subki, Tabaqat al-shafi`iyya (1324/1906) 5:177f. and 9:23f.; Suyuti, Husn al-muhadara fi akhbar misr wa al-qahira (1299/) 1:301; al-Dawadari, al-Durr al-fakhir fi sirat al-malik al-Nasir (1960) p. 200f.; al-Yafi`i, Mir'at al-janan (1337/1918) 4:246; Sha`rani, al-Tabaqat al-kubra (1355/1936) 2:19f.; al-Nabahani, Jami` karamat al-awliya' (1381/1962) 2:25f.

3 Bukhari and Muslim, hadith of Jabir: "I have been given five things which no prophet was given before me..."

4 al-Tabarani relates it in al-Kabir. Ibn Hibban and al-Hakim declare it sound. Ibn Abi Shayba on the authority of Jabir relates a similar narrative. Similar also is what Ibn `Abd Al-Barr on the authority of Ibn `Abbas and Abu Nu`aym in his Hilya on the authority of Anas Ibn Malik relate, as al-Hafiz al-Suyuti mentioned in the Jami` al-Kabir. Haythami says in Majma` al-zawa'id: "Tabarani's chain contains Rawh ibn Salah who has some weakness but Ibn Hibban and al-Hakim declared him trustworthy. The rest of its sub-narrators are the men of sound hadith." This Fatima is `Ali's mother, who raised the Prophet.

5 Hadith: "O young man... if you have need to ask, ask of Allah. If you must seek help, seek help from Allah..." (ya ghulam ala u`al-limuka...): Tirmidhi (#2516 hasan sahih); Bayhaqi in Asma' wa al-sifat p. 75-76 and Shu`ab al-iman 2:27-28 (#1074-1075) and 7:203 (#10000); Ahmad 1:307; Tabarani; Ibn Hibban; Abu Dawud; al-Hakim; Nawawi included it in his 40 Hadiths (#19) but Ibn al-Jawzi placed it among the forgeries.

6 See al-`Izz ibn `Abd al-Salam al-Maqdisi's Zabad khulasat al-tasawwuf (The quintessence of self-purification) (Tanta: al-matba`a al-yusufiyya). Published under the title Hall al-rumuz wa-mafatih al-kunuz (The explanation of symbols and the keys to treasures) (Cairo: al-maktab al-fanni li al-nashr, 1961). Note that this is a dif-

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ferent author than Shaykh al-Islam al-`Izz ibn `Abd al-Salam al-Sulami.

7 From the Reliance of the Traveller p. 954-957: “(‘Ali Qari:) The Hadith “I am the city of knowledge and `Ali is its gate” was mentioned by Tirmidhi... [who] said it was unacknowledgeable. Bukhari also said this, and said that it was without legitimate claim to authenticity. Ibn Ma`in said that it was a baseless lie, as did Abu Hatim and Yahya ibn Sa`id. Ibn Jawzi recorded it in his book of Hadith forgeries, and was confirmed by Dhahabi, and others in this. Ibn Daqiq al-`Eid said, “This Hadith is not confirmed by scholars, and is held by some to be spurious.” Daraqutni stated that it was uncorroborated. Ibn Hajar `Asqalani was asked about it and answered that it was well authenticated (hasan), not rigorously authenticated (sahih), as Hakim had said, but not a forgery (mawdu`), as Ibn Jawzi had said. This was mentioned by Suyuti. The Hadith master (hafiz) Abu Sa`id `Ala`i said, “The truth is that the Hadith is well authenticated (hasan), in view of its multiple means of transmission, being neither rigorously authenticated (sahih) nor weak (da`if), much less a forgery” (Risala al-mawdu`at, 26).”

8 This is a key equivalence in Ibn `Ata Allah’s Hikam, for example #205: “Sometimes lights come upon you and find the heart stuffed with forms of created things, so they go back from whence they de-

scended.” Ibn `Ata’ Allah, Sufi Aphorisms (Kitab al-hikam), trans. Victor Danner (Leiden: E.J. Brill, 1984) p. 53.

9 As illustrated by Salah al-Din al-Safadi for Ghazali’s entry in his biographical dictionary: “Muhammad ibn Muhammad ibn Muhammad ibn Ahmad, the Proof of Islam, the Ornament of the Faith, Abu Hamid al-Tusi...” al-Safadi, al-Wafi bi al-wafayat 1:274.

10 Ironically, a similar kind of praise on Ibn `Ata’ Allah’s own book al-Hikam is related on the authority of the great shaykh Mawlay al-`Arabi al-Darqawi by Ibn `Ajiba in Iqaz al-himam (p. 3-4): “I heard the jurist al-Bannani say: “The Hikam of Ibn `Ata’ is almost a revelation (wahy). Were it permitted to recite the daily prayer without the Qur’an, the words of the Hikam would be allowed.” He meant by this that there is nothing in the Hikam except what proceeds from the Qur’an and points back to it again, and Allah knows best.

11 In Muhammad Zaki Ibrahim, Usul al-wusul (Cairo: 1404/ 1984) 299-310.

“Reproduced from Shaykh M. Hisham Kabbani’s The Repudiation of “Salafi” Innovations (Kazi, 1996) p. 367-379.

Allah’s blessings and Peace be on the Prophet (saws), his Family (r.a), and his Companions (r.a)







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