



ART, ISLAM AND WISDOM

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1

ART, ISLAM AND WISDOM

Art inspired by various cultures and modern influences on life.





INSPIRED ART

إن الله جميل يحب الجمال

Allah is beautiful and He loves beauty



“Verily in the remembrance of God do hearts find rest.”(13:28)

Gucci Style



“Have they, then, never journeyed about the earth, letting their hearts gain wisdom, and causing their ears to hear? Yet, verily, it is not their eyes that have become blind - but blind have become the hearts that are in their breasts!” (22:46)

Dior Mag



Allah is Dhihr = The Span of Time

“Most surely there is a reminder in this for him who has a heart.” (50: 37)

Swiss Movement



محمد

How can people in this world grasp his reality?

They, who are asleep and pleased by dreams from him. How beautiful what has been said about his reality!

Your light is everything and everything else is particles. O Prophet, your soldiers in every time are your Companions!

Imam Busayri, al-Burda

Decor



الله اكبر
علي
رامي

الملك
الودود
الرحمن

الرحيم
الوهاب
الكريم

لا إله إلا الله

الله
رسول
محمد

The moon traverses the constellations of the zodiac in a single night, so why do you deny the mi`raj (Ascension)? That wondrous, unique Pearl (the Prophet) is like a hundred moons –for when he made one gesture, the moon was split in two.

And the marvel that he displayed in splitting the moon was in keeping with the weakness of the creatures' perception.

The work and business of the prophets and messengers is beyond the spheres and the stars.

Transcend the spheres and their revolution! Then you will see that work and business.

Rumi

Decor



الله
رسول
محمد

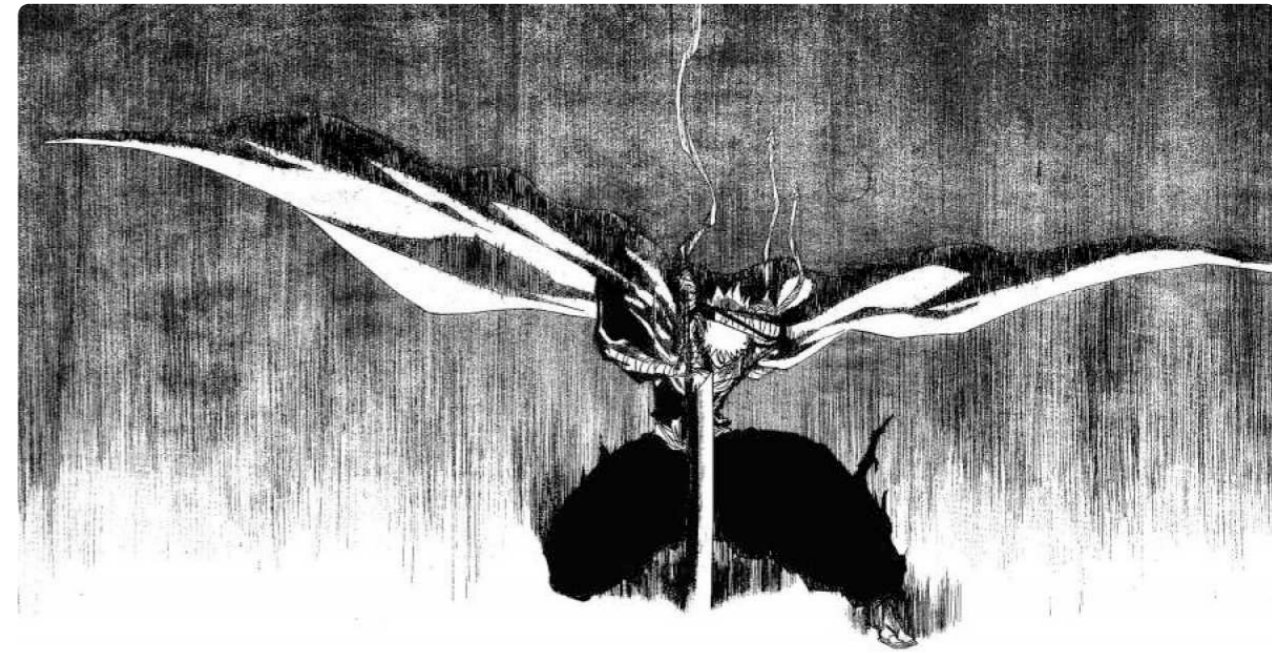
My heart has become able to wear all forms: A pasture for gazelles, a monastery for monks,

A temple for idols, the Ka`ba of the pilgrims, The tablets of Torah, the Book of Qur'an.

I profess the religion of Love. Whatever direction its mount may take, Love is my Religion and my Belief.

Ibn Arabi, Tarjuman al-ashwaq

Reiatsu: Spiritual Pressure



.. ۱۵۰۰

لا اله الا الله محمد رسول الله

So long as you have not contemplated the Creator, you belong to created beings; but when you have contemplated Him, created beings belong to you.

Ibn Ata'Allah, Hikam

Reiatsu: Spiritual Pressure



In love, nothing exists between heart and heart. Speech is born out of longing,

True description from the real taste.

The one who tastes, knows; the one who explains, lies.

How can you describe the true form of Something In whose presence you are blotted out? And in whose being you still exist? And who lives as a sign for your journey?

Rabia al-Adawiyya

Reiatsu: Spiritual Pressure





I have discovered — and exaggeration is not in my nature — that he who is my sustenance will come to me. I run to him, and my quest for him is agony for me.

Were I to sit still, he would come to me without distress.

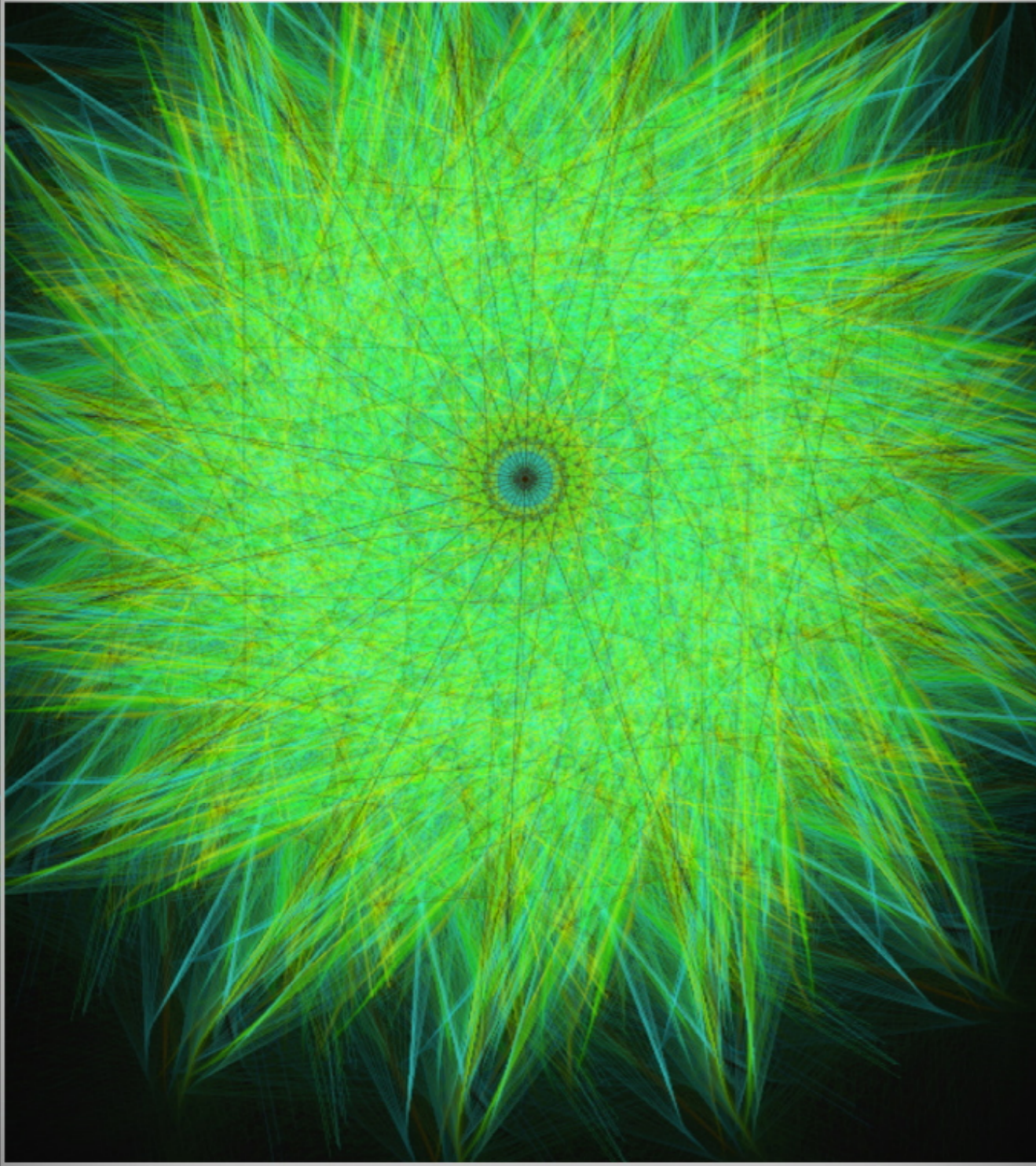
Urwa ibn Adhana

Pin Hole Glasses



Muhammad Rasul Allah

الله اكبر



Has There [not] been an endless span of time before man [appeared - a time] when he was not yet a thing to be thought of?

Look at his grandeur through his qualities, and through their seeking him you will come to understand his majesty, and through his appearance through them, you will understand his lowliness. So understand!

Ibn Arabi

Time Magazine



تَبْرَكَ الَّذِي بِيَدِهِ الْمَلِكُ

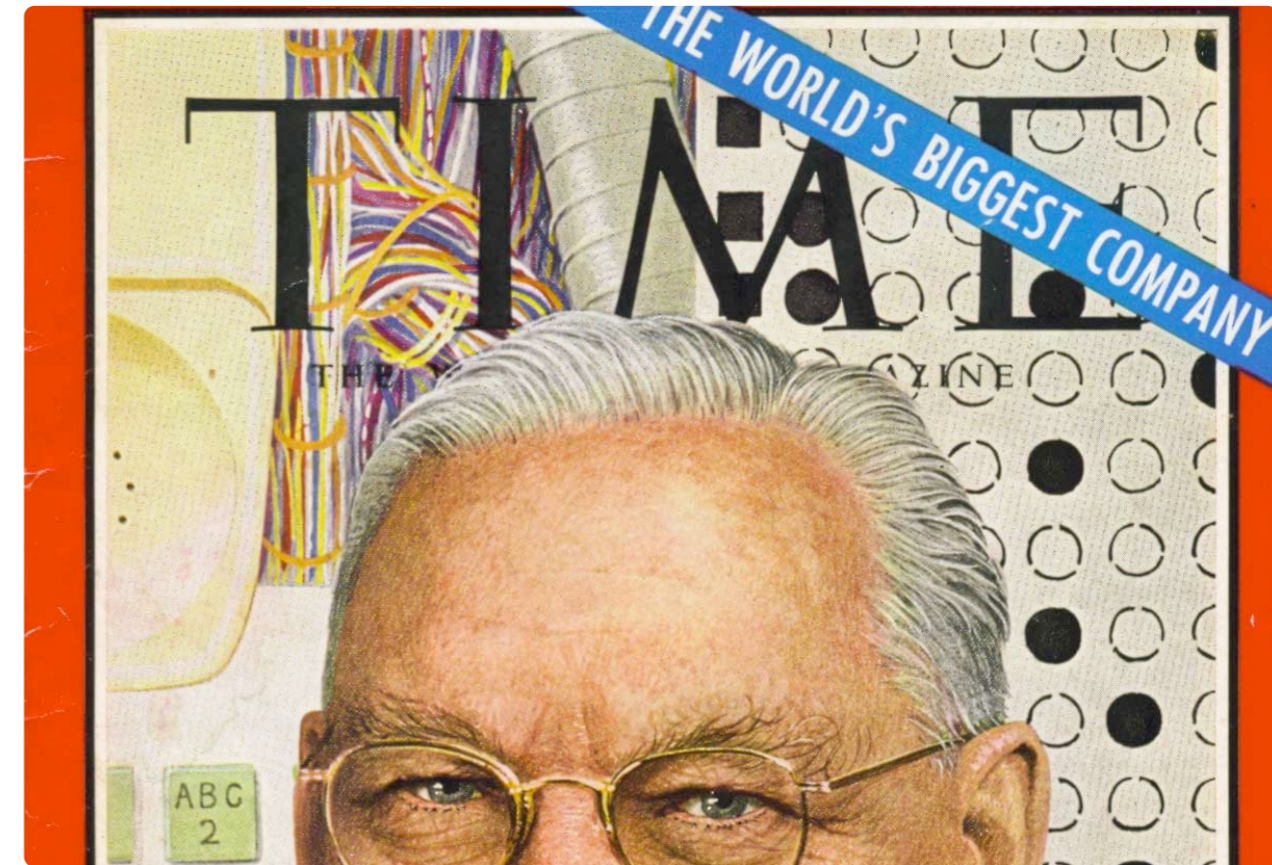
وهو على كل شيء قدير

Mayest Thou deign to be sweetness and let life be bitter! If Thou art content, what matter that men be angry. Let everything between me and Thee be cultivated,

Between me and the worlds let all be desert! If Thy love be assured, all is then easy, For everything on earth is but earth.

Anonymous

Time Magazine





الله
رسول
محمد

O child! said Luqman the Wise,

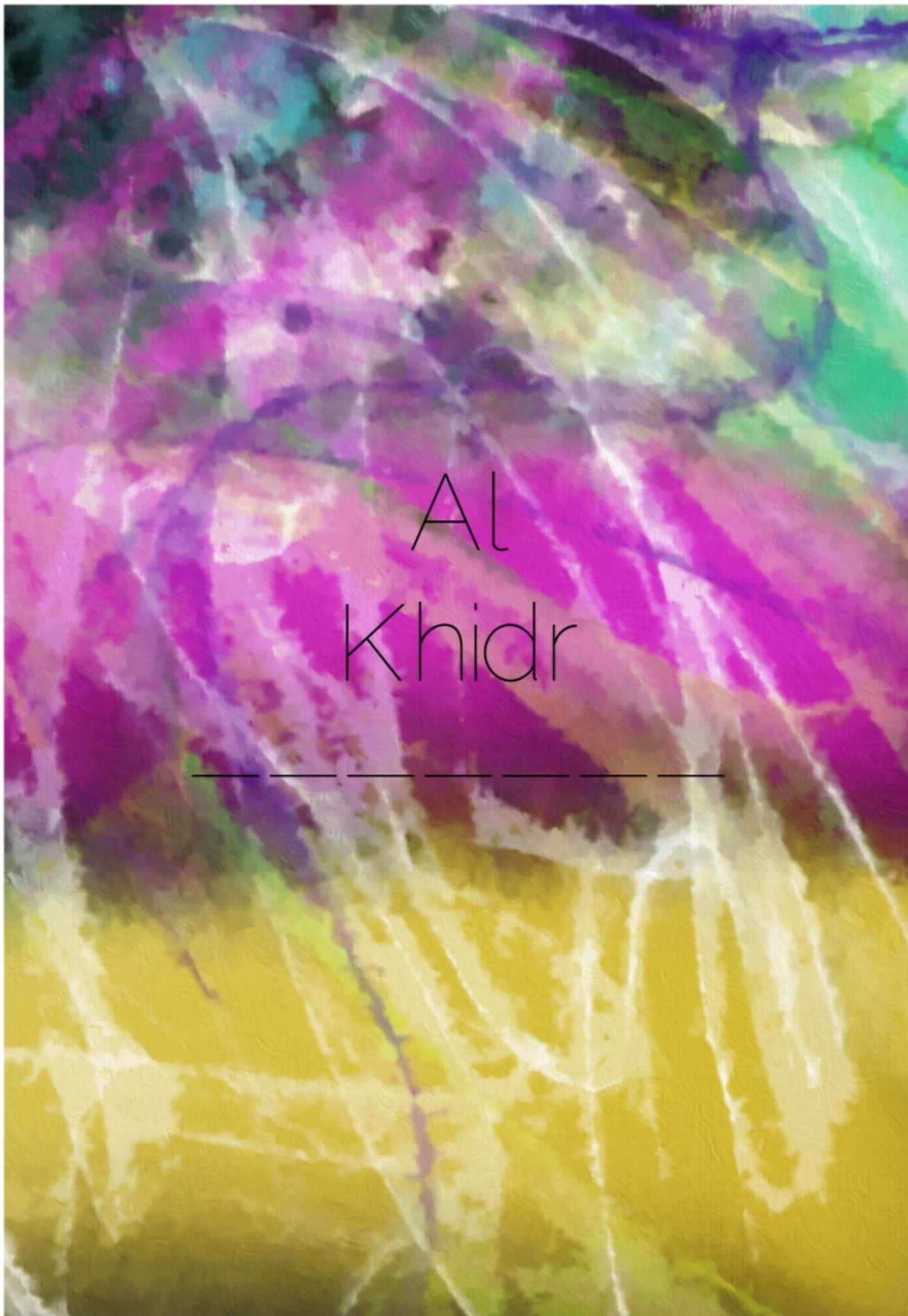
Do not let the rooster be more watchful than you, calling Allah at dawn while you are sleeping.

He is right, he who said: The turtle-dove wept on her branch in the night And I slept on—what lying, false love is mine? If I were a true lover, never would turtle-doves overtake me. I am the dry-eyed lover of his Lord, while animals weep!

Ghazali, Ayyuha-l-walad

Time Magazine





Think not that there are no travelers on the road, or
that those of perfect attribute leave no trace.

Just because you are not privy to the secrets, Do you
think that no one else is either?

Rumi, Fihi ma fihi

Spruce Meadows





Whoever enters the Way without a guide will take a hundred years to travel a two-day journey.

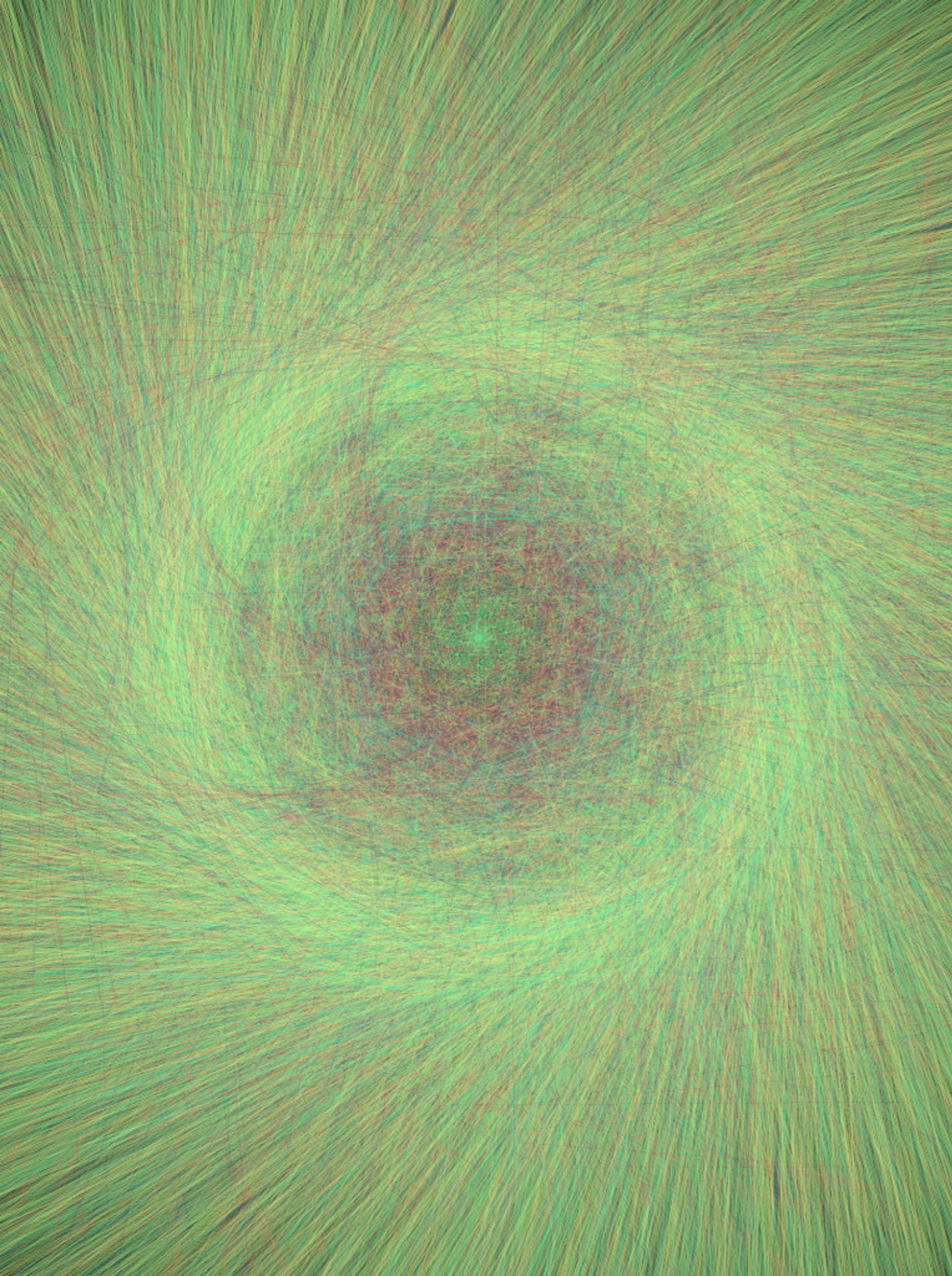
The Prophet said, 'In this Way, you have no more faithful companions than your works.' How can these works and this earning in the way of righteousness be accomplished without a master, O father?

Can you practice the meanest profession in the world without a master's guidance? Whoever undertakes a profession without a master becomes the laughingstock of city and town.

Rumi, Mathnavi

Desert: Makkah





The lights of some people precede their dhikr, while the dhikr of some people precede their lights. There is the one who does (loud) dhikr so that his heart be illuminated; and there is the one whose heart has been illuminated and he does (silent) dhikr

Ibn Ata'Allah

Desert: Makkah



Is there any place our King is
not? But His sorcery has blind-
folded the viewer.

He blindfolds your eyes such
that you see a dustmote at mid-
day, but not the greatest Sun, A
ship at sea, but not the ocean's
waves. The ship's bobbing tells
you about the sea, just as the
movement of people tells the
blind man that it is daytime.

Have you not read the
verse, God has set a
seal... [2:7] ?

It is God who sets the seal, and
it is He who removes it and lifts
up the coverings [50:22]

Rumi, Divan

If I repeat Your Name, it is not
because I fear forgetfulness, But
the mention of it on my tongue is
the happiness of dhikr.

Abul-Hasan Simnan



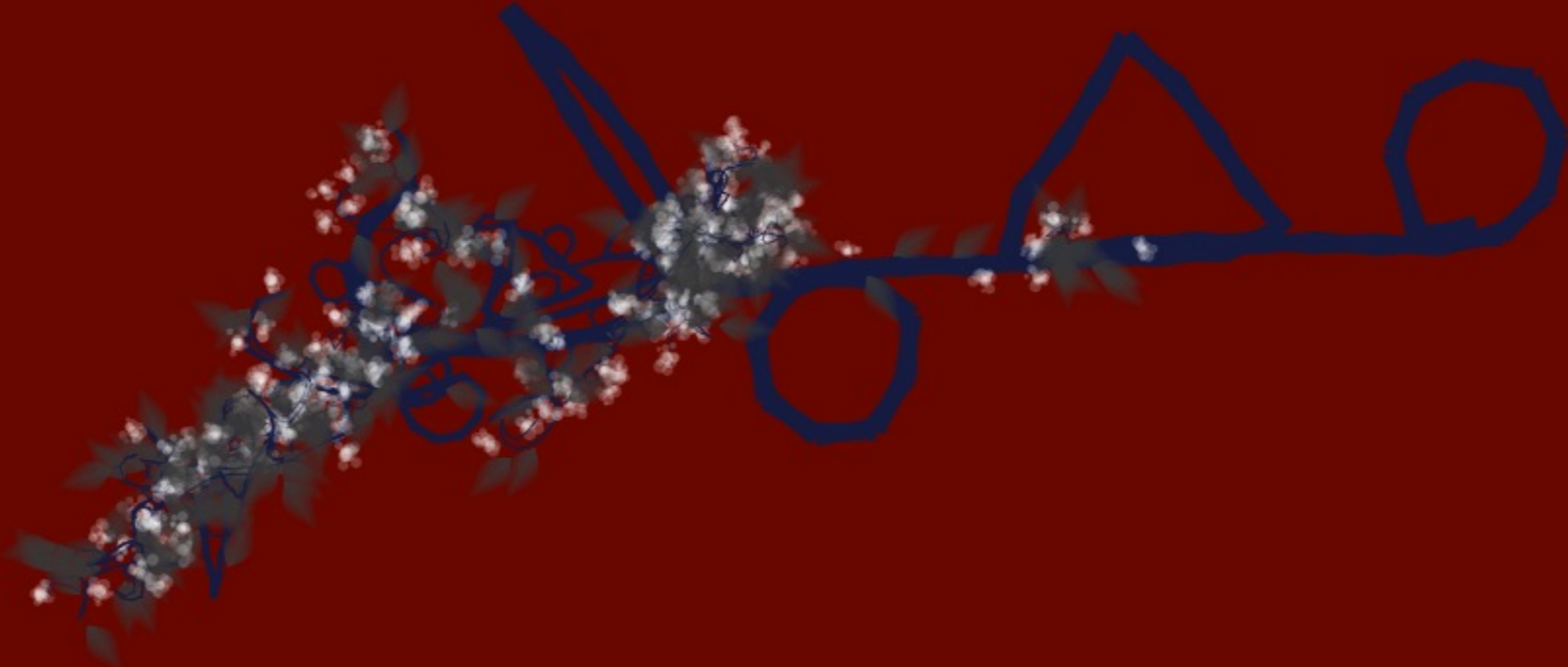
No such thing as a broken
heart turning from me to You;
In truth, from me to You, all
the cells in my body are hearts.

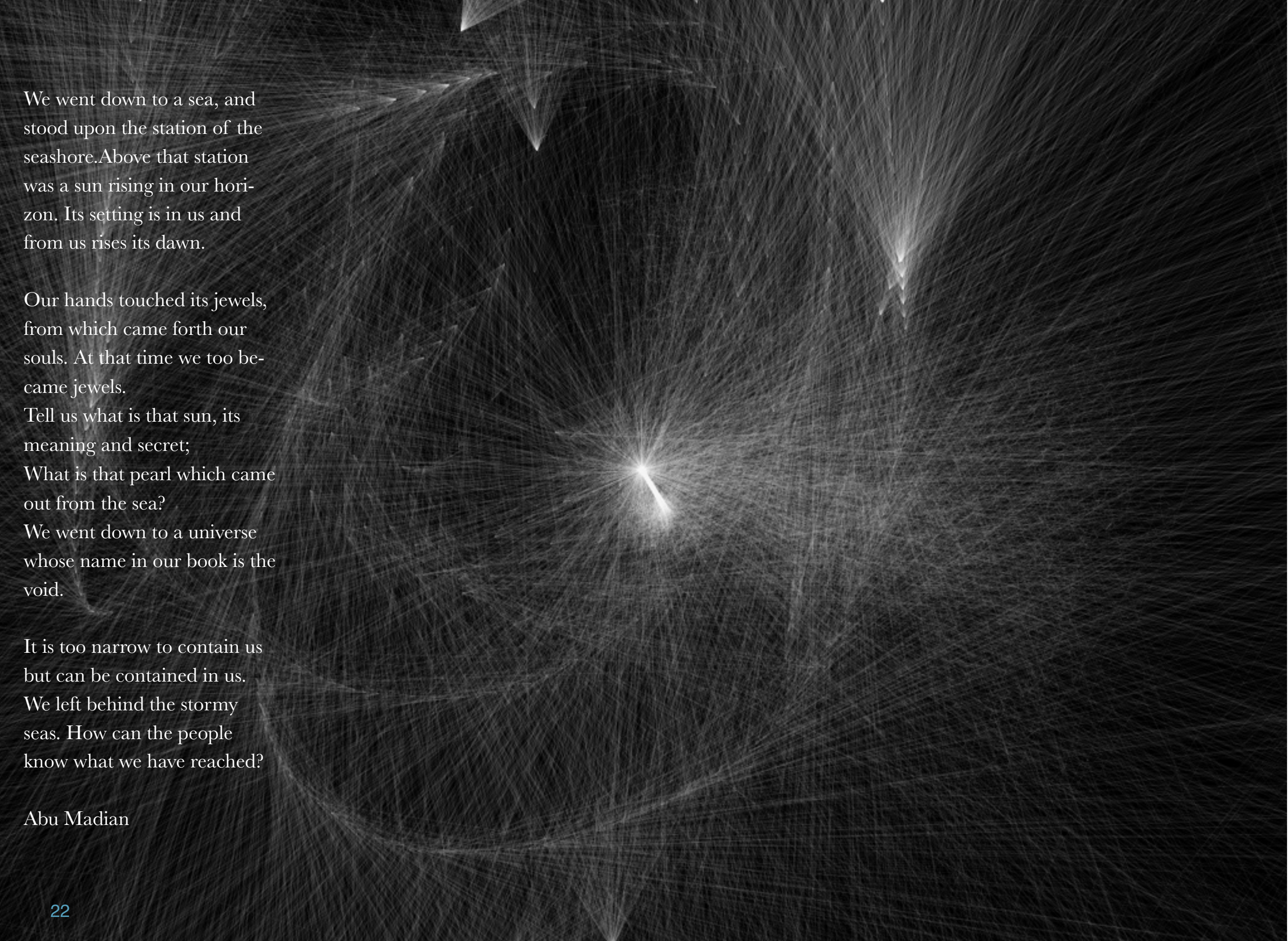
Abu Bakr ash-Shibli



Without Compassion Love is
empty, without You this
world would be unbearable.

Anonymous





We went down to a sea, and
stood upon the station of the
seashore. Above that station
was a sun rising in our hori-
zon. Its setting is in us and
from us rises its dawn.

Our hands touched its jewels,
from which came forth our
souls. At that time we too be-
came jewels.

Tell us what is that sun, its
meaning and secret;


What is that pearl which came
out from the sea?

We went down to a universe
whose name in our book is the
void.

It is too narrow to contain us
but can be contained in us.

We left behind the stormy
seas. How can the people
know what we have reached?

Abu Madian



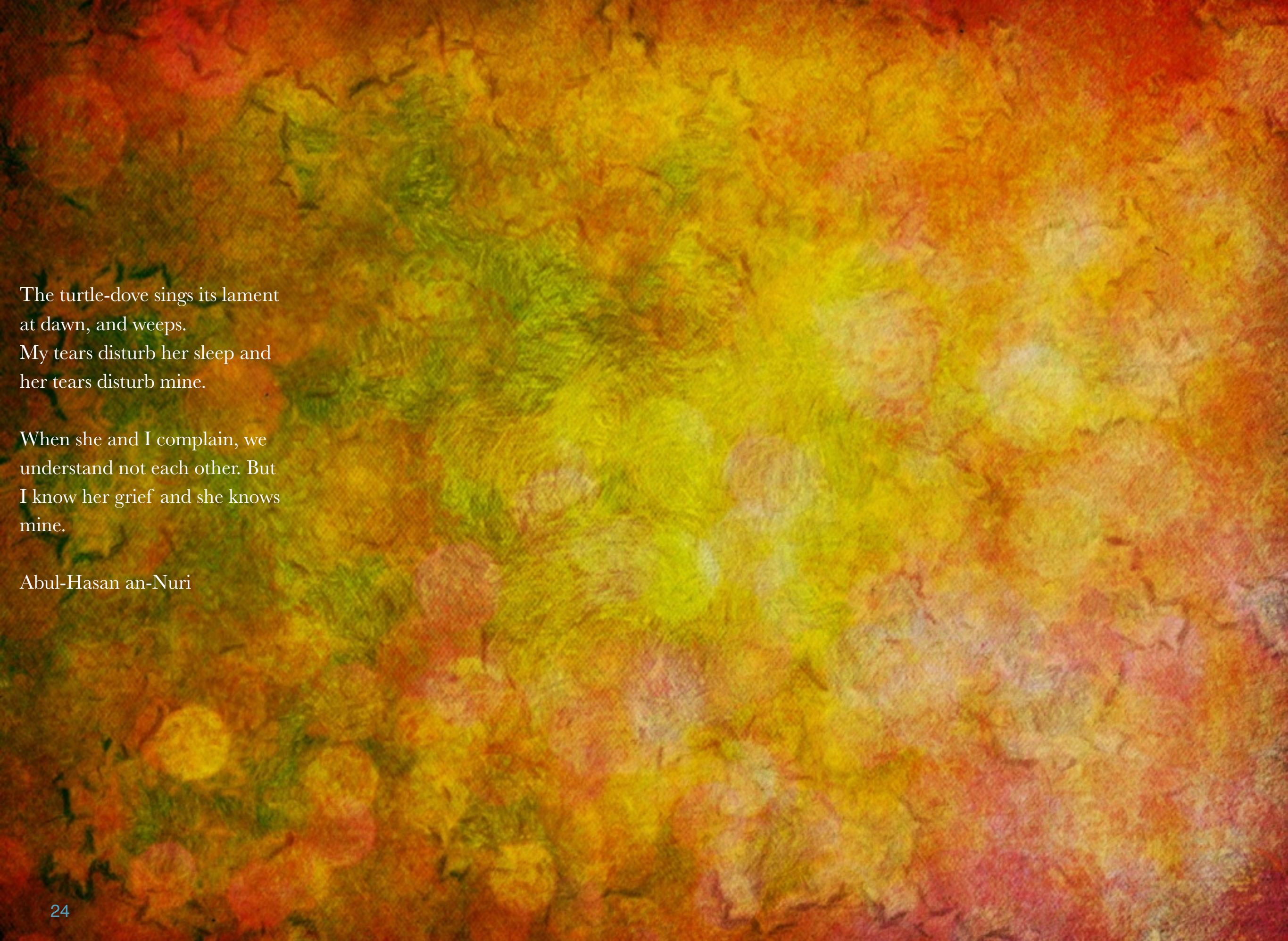
We have a way from this visible
world to the Unseen, for we are
the companions of Religion's
Messenger.

We have a way from the house
to the garden,
we are the neighbor of cypress
and jasmine.

Every day we come to the gar-
den and see a hundred blossoms.
In order to scatter them among
the lovers, we fill our robes to
overflowing.

Behold our words! They are the
fragrance of those roses—we are
the rosebush of certainty's rose-
garden.


Rumi's Divan



The turtle-dove sings its lament
at dawn, and weeps.
My tears disturb her sleep and
her tears disturb mine.

When she and I complain, we
understand not each other. But
I know her grief and she knows
mine.

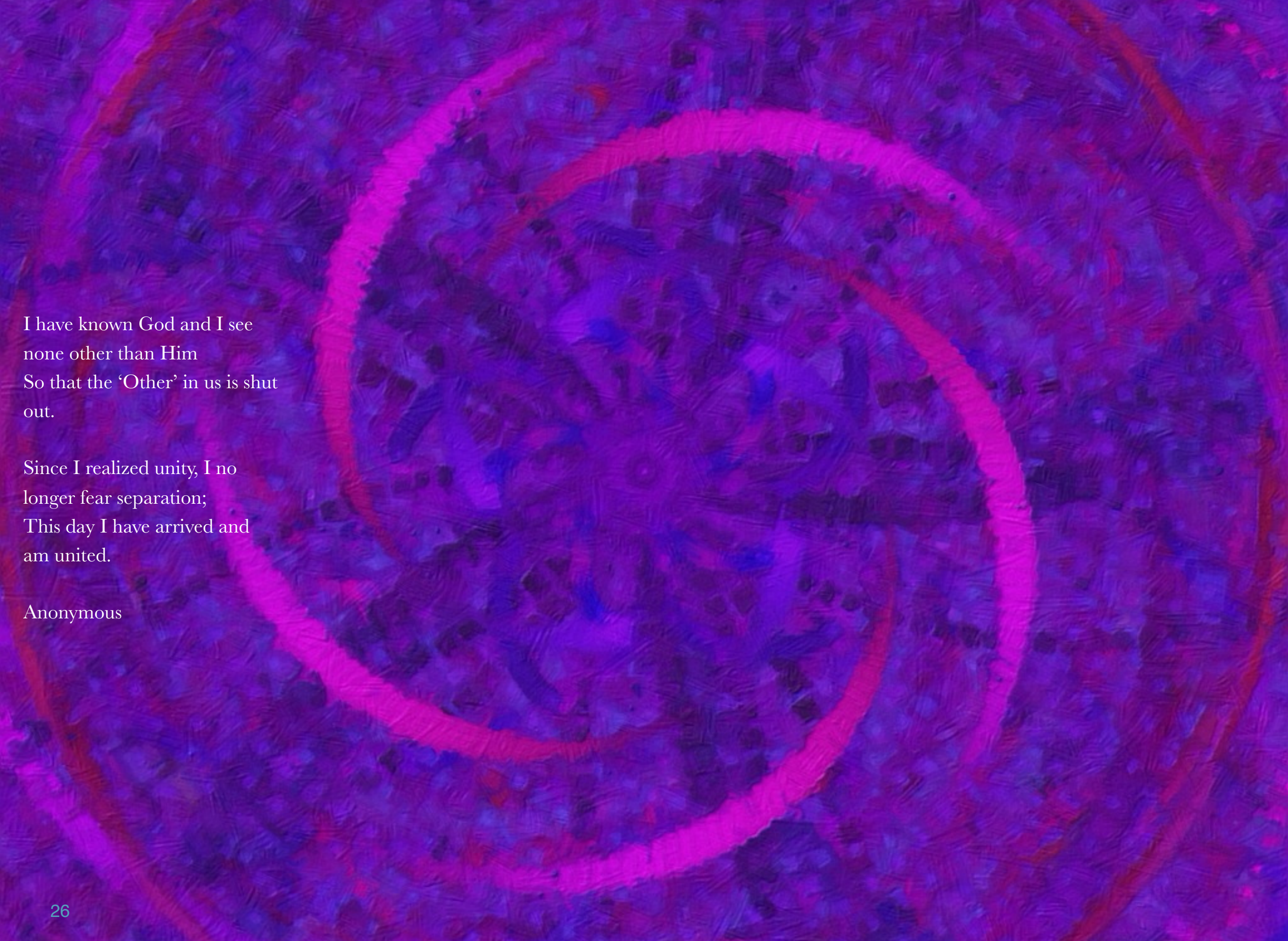
Abul-Hasan an-Nuri



Your image is constantly before
my eyes, Your remembrance
always upon my lips; The
thought of you forever in my
heart.

Where can You hide from me?

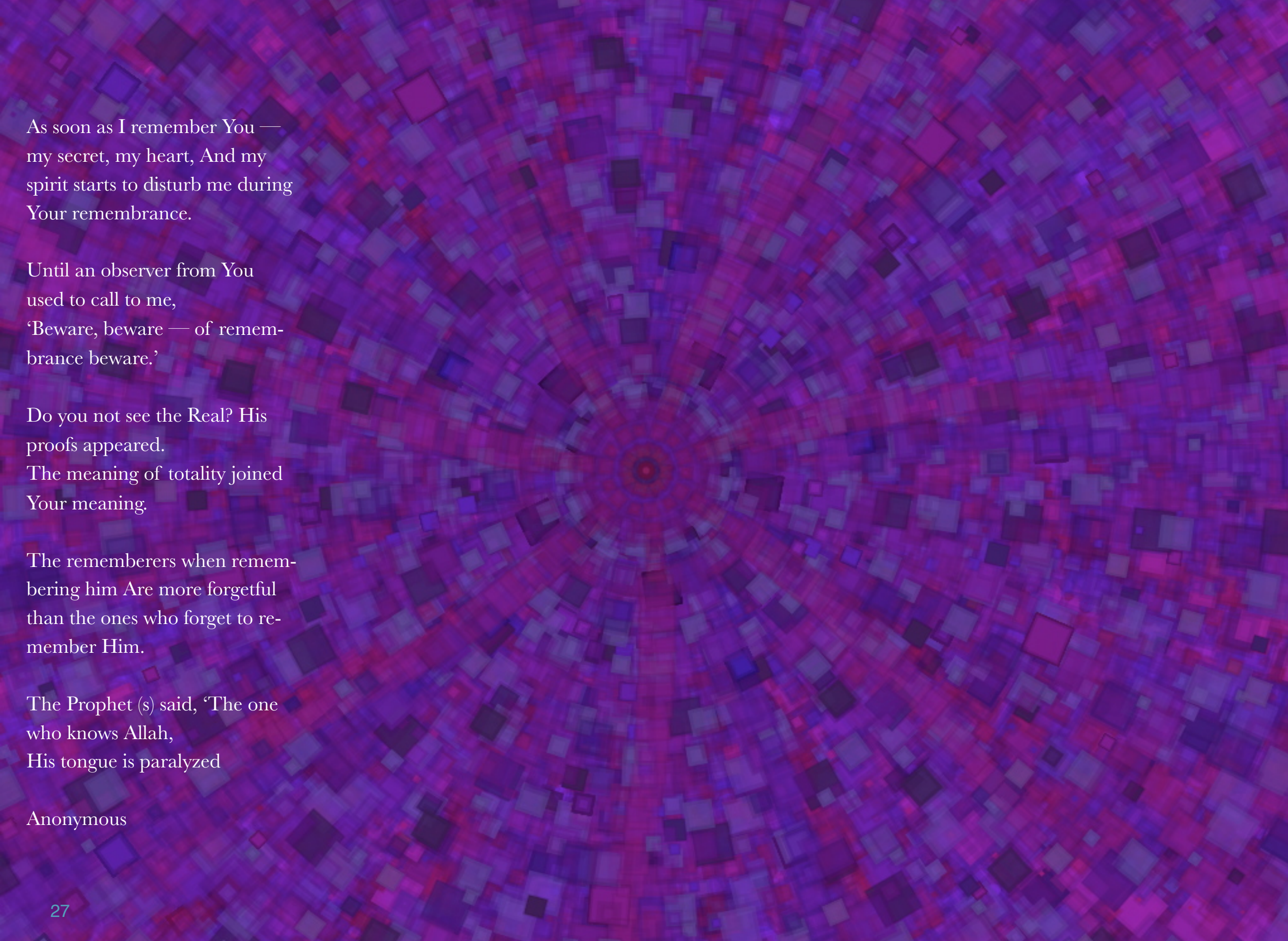
Attributed to Hallaj



I have known God and I see
none other than Him
So that the 'Other' in us is shut
out.

Since I realized unity, I no
longer fear separation;
This day I have arrived and
am united.

Anonymous



As soon as I remember You —
my secret, my heart, And my
spirit starts to disturb me during
Your remembrance.

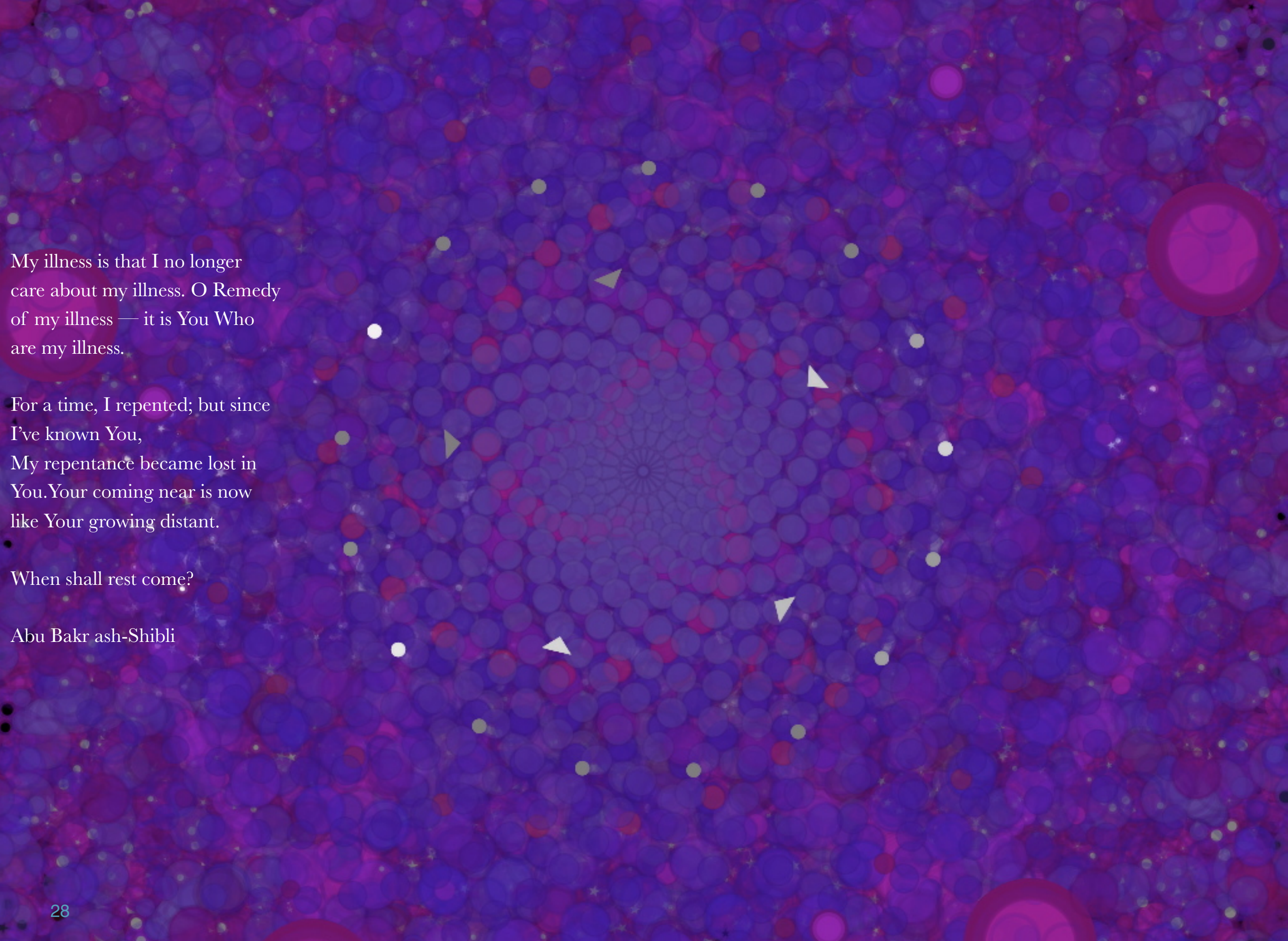
Until an observer from You
used to call to me,
‘Beware, beware — of remem-
brance beware.’

Do you not see the Real? His
proofs appeared.
The meaning of totality joined
Your meaning.

The rememberers when remem-
bering him Are more forgetful
than the ones who forget to re-
member Him.

The Prophet (s) said, ‘The one
who knows Allah,
His tongue is paralyzed

Anonymous




My illness is that I no longer
care about my illness. O Remedy
of my illness — it is You Who
are my illness.

For a time, I repented; but since
I've known You,
My repentance became lost in
You. Your coming near is now
like Your growing distant.

When shall rest come?

Abu Bakr ash-Shibli



“It is not my part, if trials come
my way, to turn away from them,
Nor, if I am flooded with joy, to
abandon myself to it;

For I am not of those who, for the
loss of one thing, are consoled By
another; I wish nothing less than
the All.”

Shaykh `Abdul-Qadir al Jilani.

Sayyid! A gnostic of high degree
used to say,
'Being a dervish is to correct the
imagination.'

In other words, nothing other
than the Real
should remain in the heart. In
truth, he spoke well.


O Sayyid! Since the veil is noth-
ing but imagination,
the veil must be lifted through
imagination.

Night and day you must dwell in
imagining Oneness.

Shaykh Baqi's son, Khwaja
Khurd

If God causes one to approach Him, He reveals Himself to him as the object of his desire, without his knowing,
As the fire of Moses, which he saw through the eye of his need, And who is the Divinity which he did not recognize.
If thou understandeth my words thou knowest that thou hast need of the apparent form:
If Moses had searched for something other than the fire He would have seen Him in that, and not inversely.

Ibn Arabi, Fusus al-Hikam



In the Place of refuge my heart sought refuge, shot with enmity's arrows.
O Mercy of God for His slaves, God placed His trust in you among all inanimate forms.
O House of my Lord, O light of my heart, O coolness of my eyes,
O my heart within!
O true secret of the heart of existence, my sacred trust, my purest love!
O Direction to which I turn from every quarter and valley, From subsistence in the Real,
then from on high, from self-extinction, then from the depths!
O Kaaba of Allah, O my life, O path of good fortune,
O my guidance!
God sheds His light on your court, and something of His light appears in the heart.

Ibn `Arabi, al-Futuhāt al-Makkiyyah.

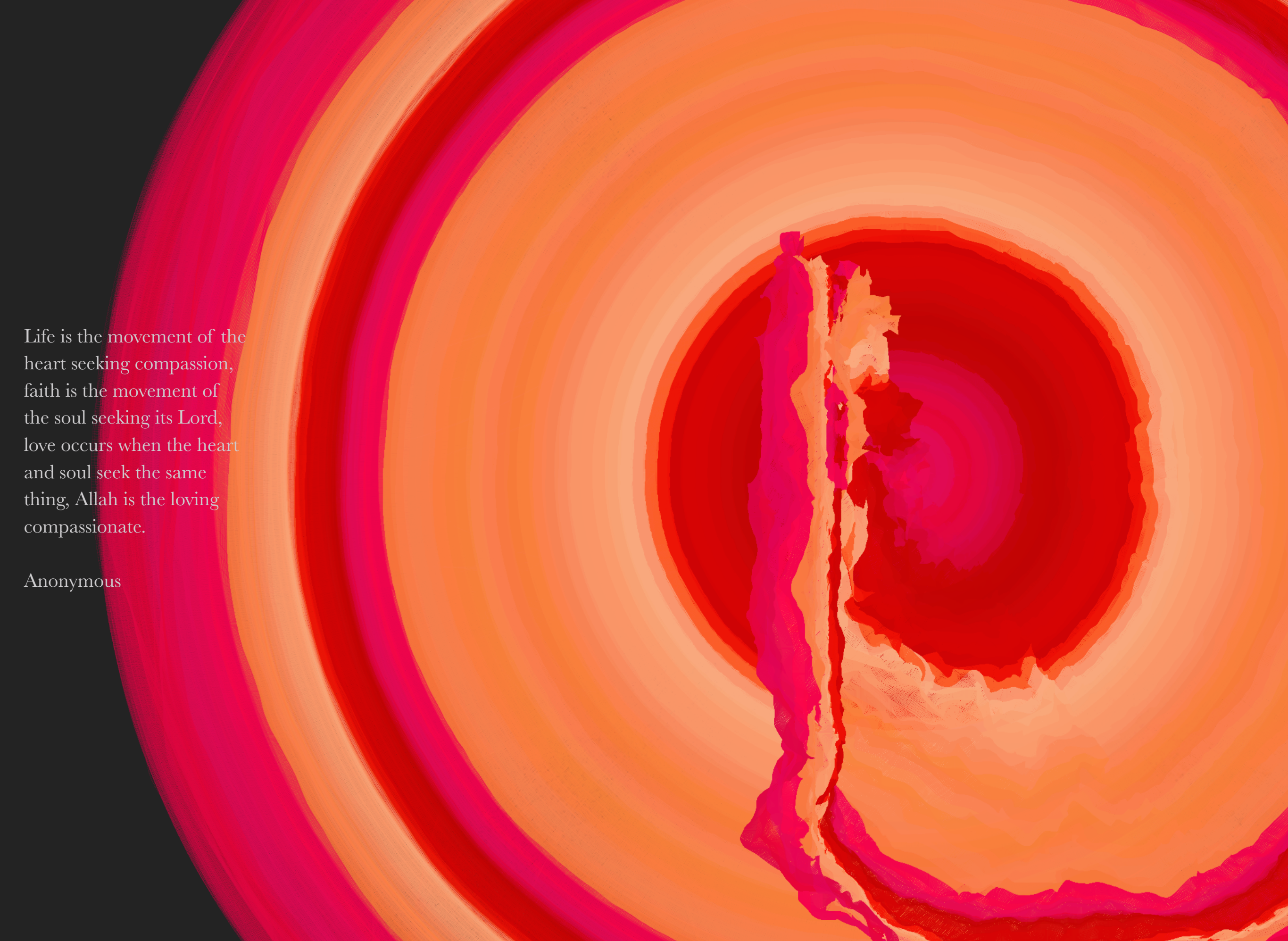


**The sound of the flute is the image of God's call to man.
"We were all part of Adam and heard those melodies in
Paradise.**

**"Though water and clay have covered us with doubt, we
still remember something of those sounds.**

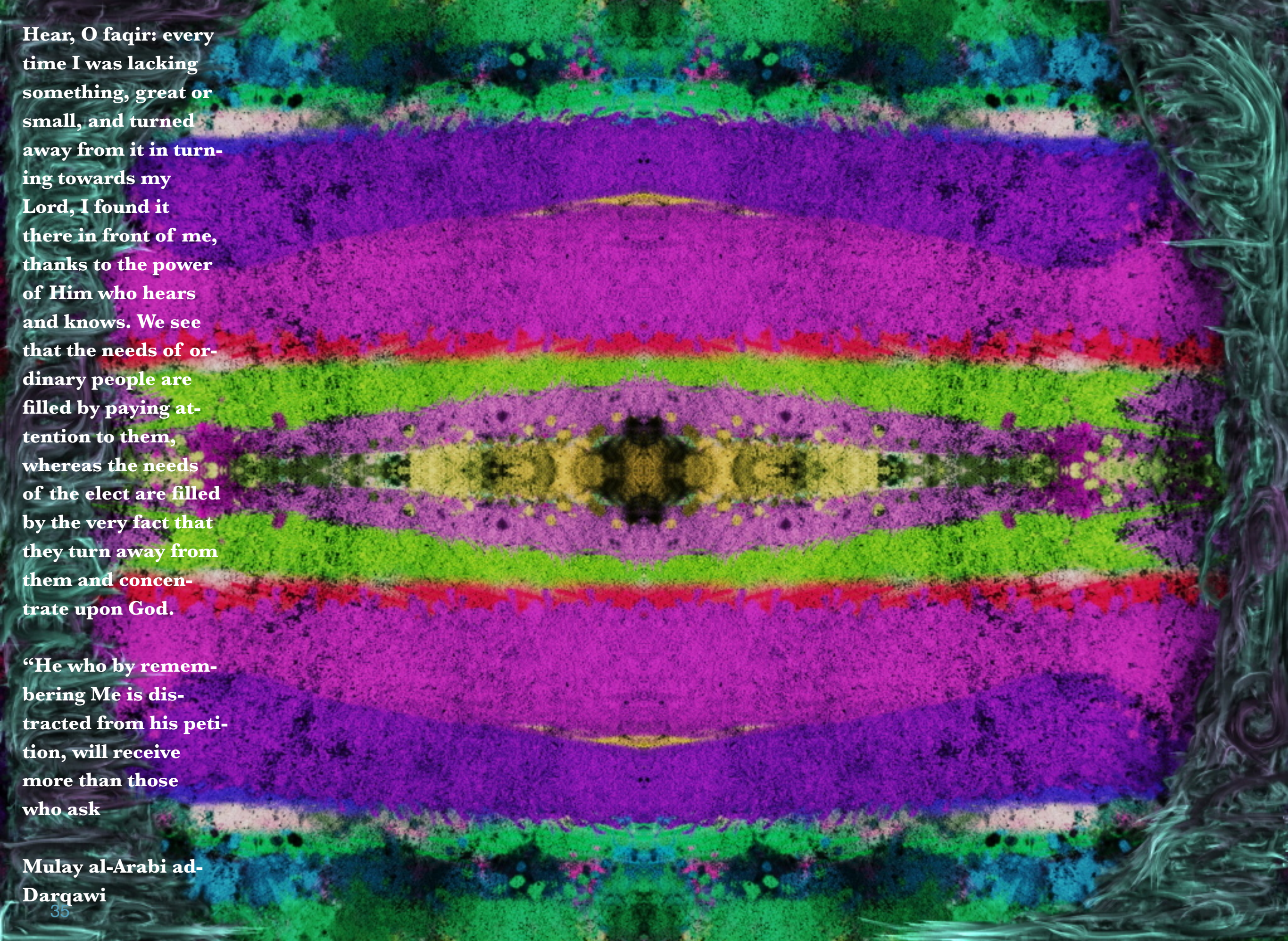
**"But since they are mixed with the dust of sorrows, how
should these high and low notes produce that joy?"**

Rumi, Mathnavi



Life is the movement of the heart seeking compassion, faith is the movement of the soul seeking its Lord, love occurs when the heart and soul seek the same thing, Allah is the loving compassionate.

Anonymous



Hear, O faqir: every time I was lacking something, great or small, and turned away from it in turning towards my Lord, I found it there in front of me, thanks to the power of Him who hears and knows. We see that the needs of ordinary people are filled by paying attention to them, whereas the needs of the elect are filled by the very fact that they turn away from them and concentrate upon God.

“He who by remembering Me is distracted from his petition, will receive more than those who ask

Mulay al-Arabi ad-Darqawi



Muhammad

The world was deprived compassion due to it not knowing that every particle was created from your light. Allah sent you then every particle became compassion.

Anonymous

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِكْرَاهَ فِي الدِّينِ

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

سورة البقرة ٢٥٦

I withdrew with He whom I love passionately, and there was no one but us, for if there had been another than me, the retreat would not have been one.

When I imposed on my soul the conditions of her seclusion, the souls of the creatures all at once became her slaves!

But if there were not in her an Other than herself, my soul would have made a gift of herself to He who overwhelms her with His gifts.

Ibn Arabi

Bridge of Sirat



**Hizb Allah
Hum al
Muflihun**

Those who have not realized God will wander,
homeless in this world, destitute in the next.
But watch the lovers dance with ecstasy, as they
merge into the oneness of Allah.

Sultan Bahu

70's Deco Art



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“O perfect, full Moon! The house of the heart is Thine!

The intellect—which was once the master—has become thy slave and doorman.

From the day of Alast ["Am I not"] the spirit has been drunk with Thee, though for a time it was distracted by water and clay.

Since the clay has now settled to the bottom, the water is clear—no more do I say, “This is mine, that is Thine.”

Rumi, Divan

Art



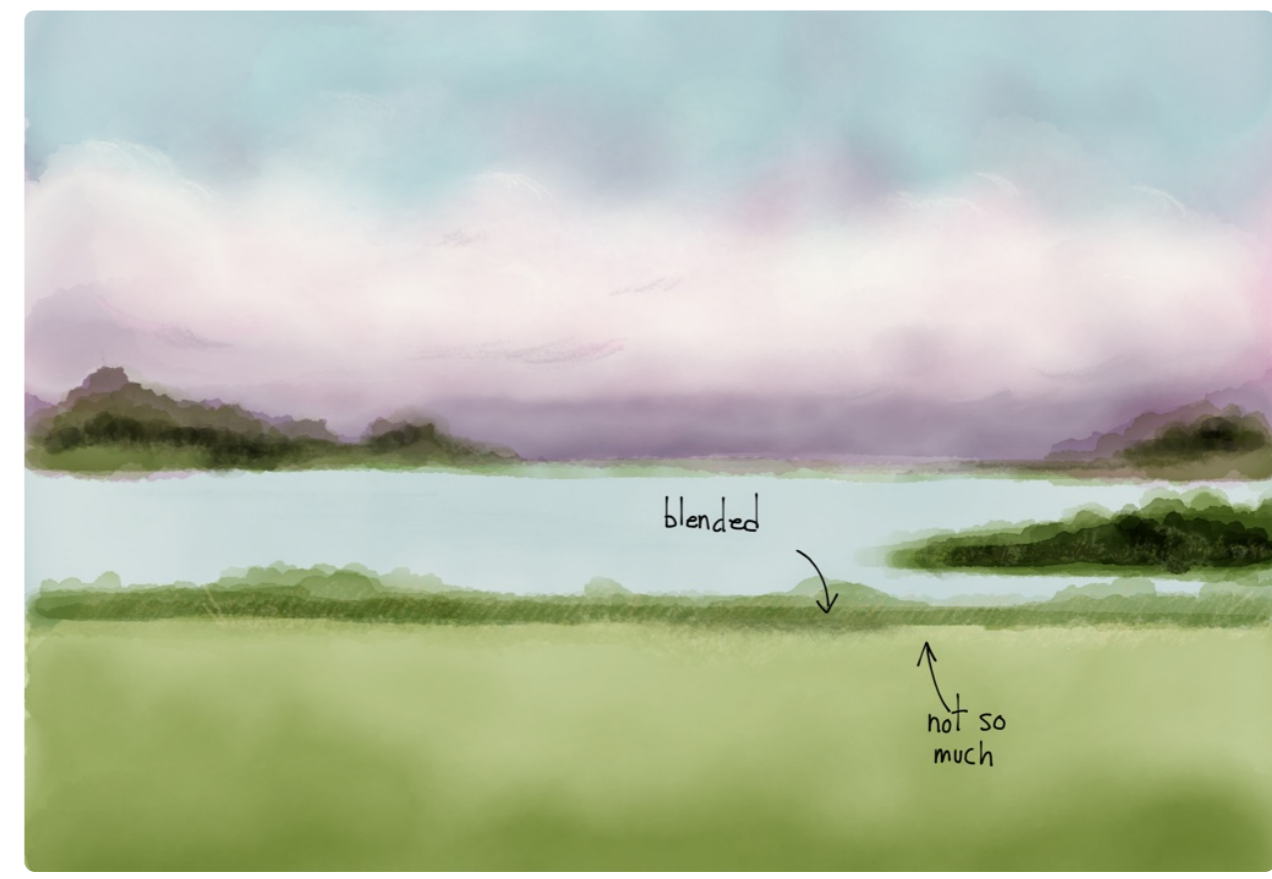


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَبْنِي أَذْهَبُوا فَتَحَسَّبُوا
مَنْ يَوْسُفَ وَأَخِيهِ وَلَا
تَأْيِسُوا مِنْ رُوحِ اللَّهِ
إِنَّهُ لَا يَأْيِسُ مِنْ رُوحٍ...
إِلَّا الْقَوْمَ الْكَافِرِينَ
سورة يوسف ٨٧

Your true home is the seventh stage of spiritual growth, Illiyyun,
Reached through purification and peacefulness.
There, you are still in your body,
And yet a living Master of the Essence.

Rumi

Art



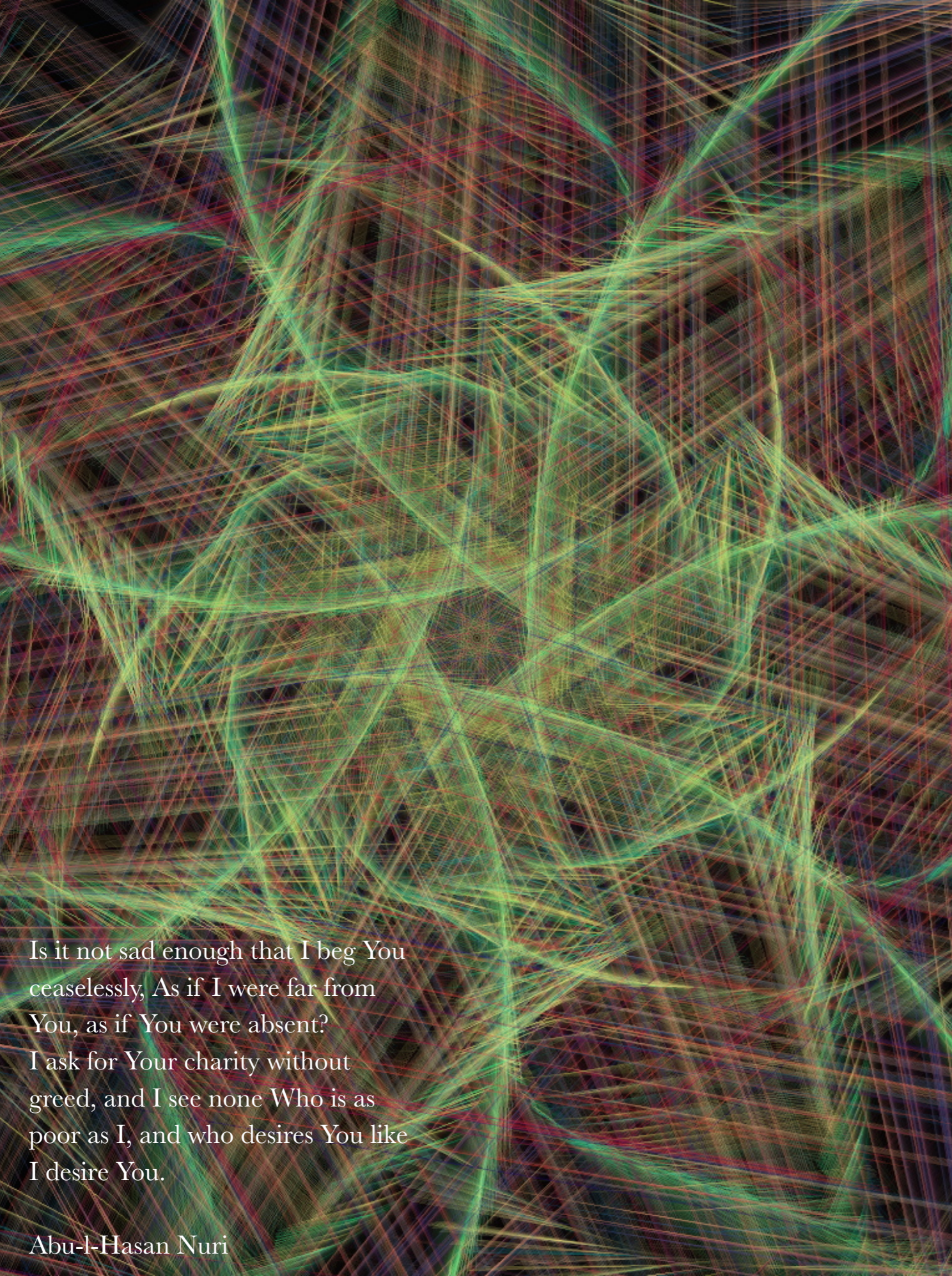


My eyes never beheld anyone more beautiful
than you; No woman gave birth to one more
handsome, Born faultless as if it was your wish.

Anonymous

Gallery: Islamic Dress



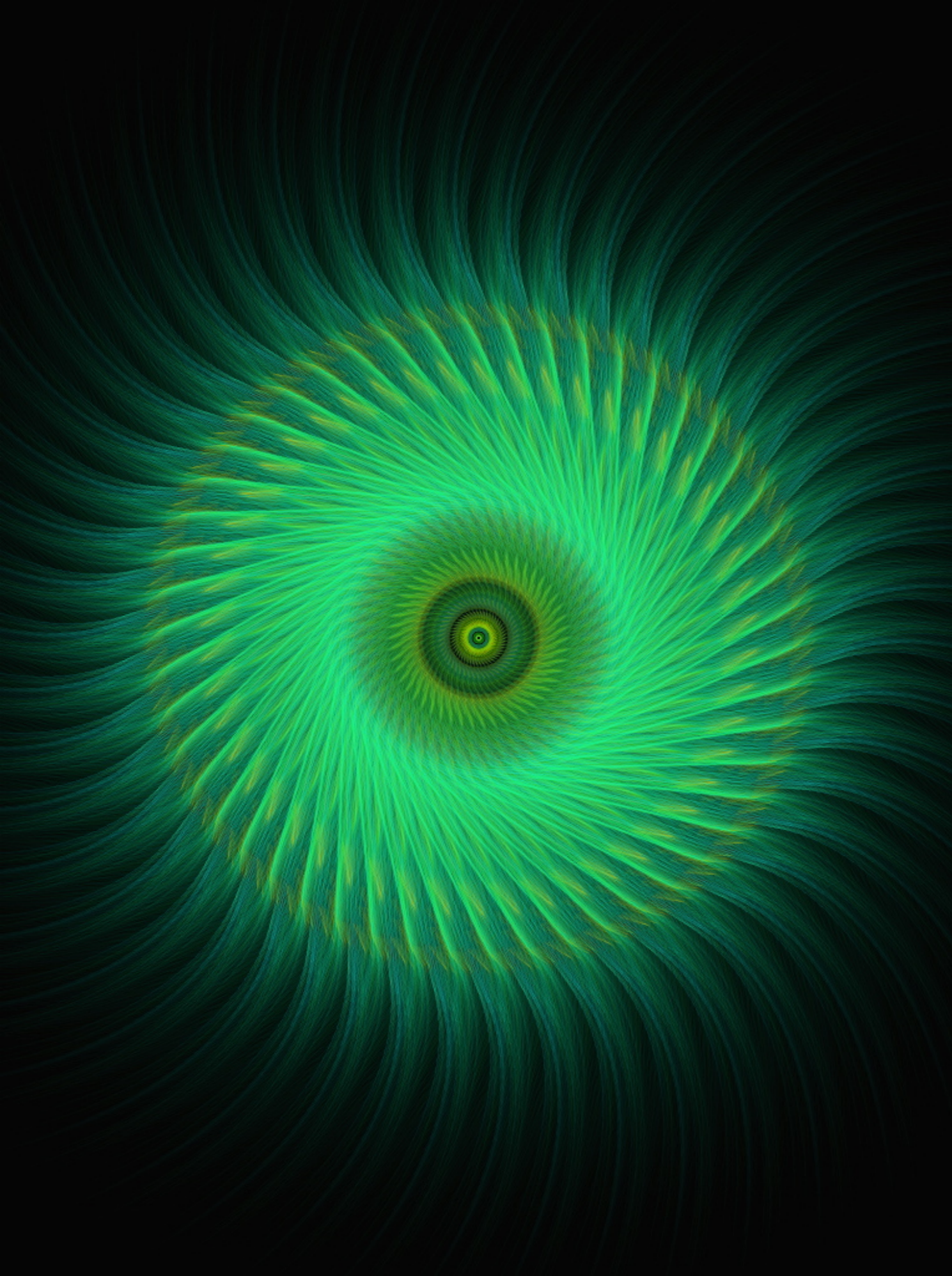


Is it not sad enough that I beg You
ceaselessly, As if I were far from
You, as if You were absent?
I ask for Your charity without
greed, and I see none Who is as
poor as I, and who desires You like
I desire You.

Abu-l-Hasan Nuri

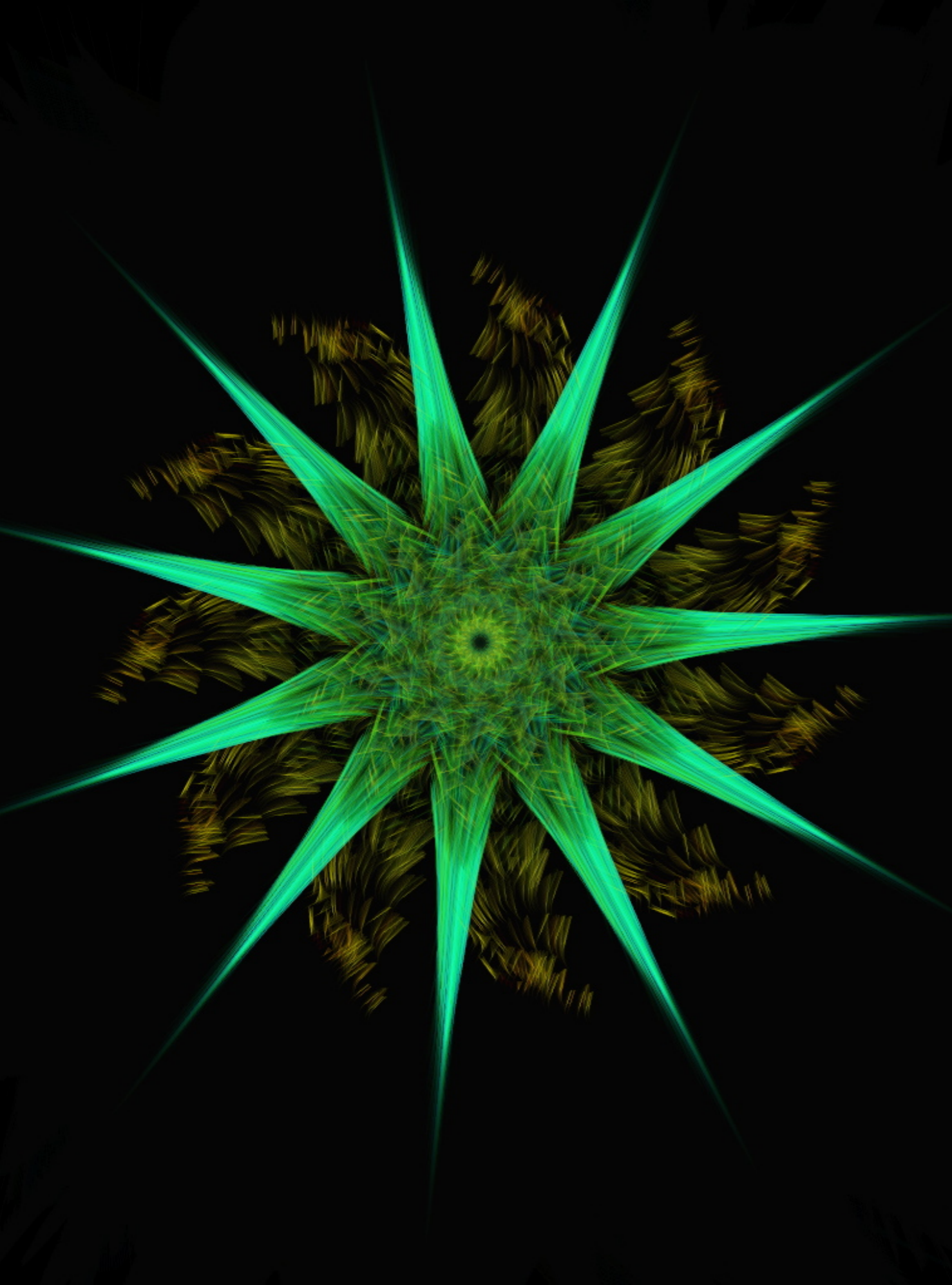
Sand Storm Makkah





He praises me, and I praise Him; He serves me, and I serve Him; By my existence I affirm Him; And by my determination I deny Him; It is He who knows me, when I deny Him; Then I discover Him and contemplate Him.

Ibn Arabi, Fusus al-Hikam



I spoke about Myself. Those who heard me said: ‘See how he boasts!’

How could I compare the Real to the other-than-Real, When one drop, one atom of Him fills the two worlds?

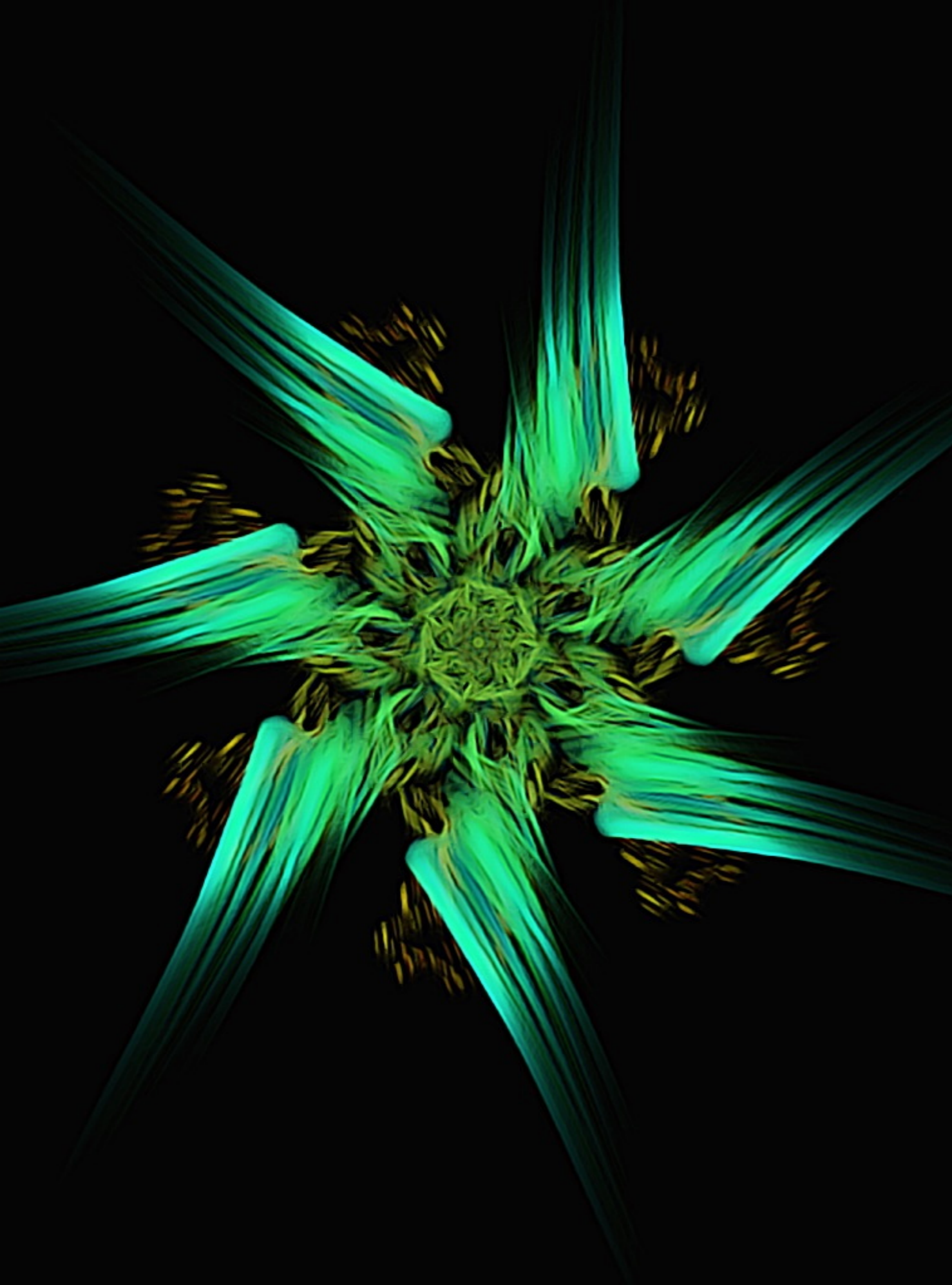
The part is the All, and the All is here.

In Him the two worlds are lost—the soul and the one she quickens. There is the Sun, here, the ray.

Whoever saw a ray separated from the Sun?

The sufi is entirely there, only his trace is here.
And the trace is never separated from the All

Al-Ansari al-Harawi, Munajat



I weep and he makes me happy.
I become sober and He makes me drunk.
I am rescued and He drowns me.

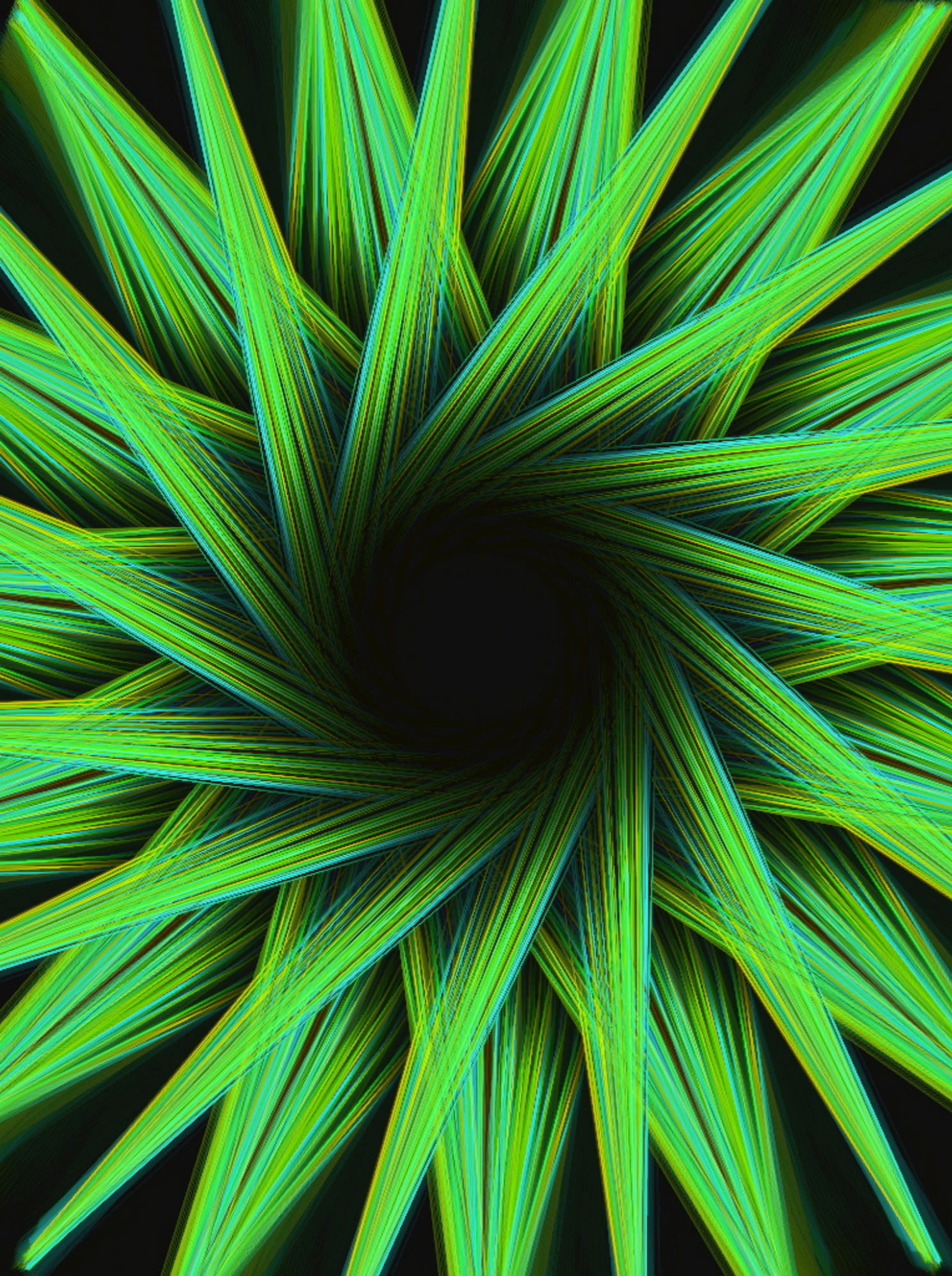
One time He befriends me, another time He lifts me.

Another time He fights me until I become angry.

One time I am playful with Him, one time I accompany
Him, Another time I avoid Him, another time I speak to
Him.

If you say He is happy you will find Him angry, Or if you
say He is obligated, you will find He decides

Abdul Karim Jili



I never ceased to stand, because of
Your love, on a station where minds
are bewildered.

Abul-Hasan an-Nuri

Islamic Dress





How can I find You, with sciences or with ecstasy?

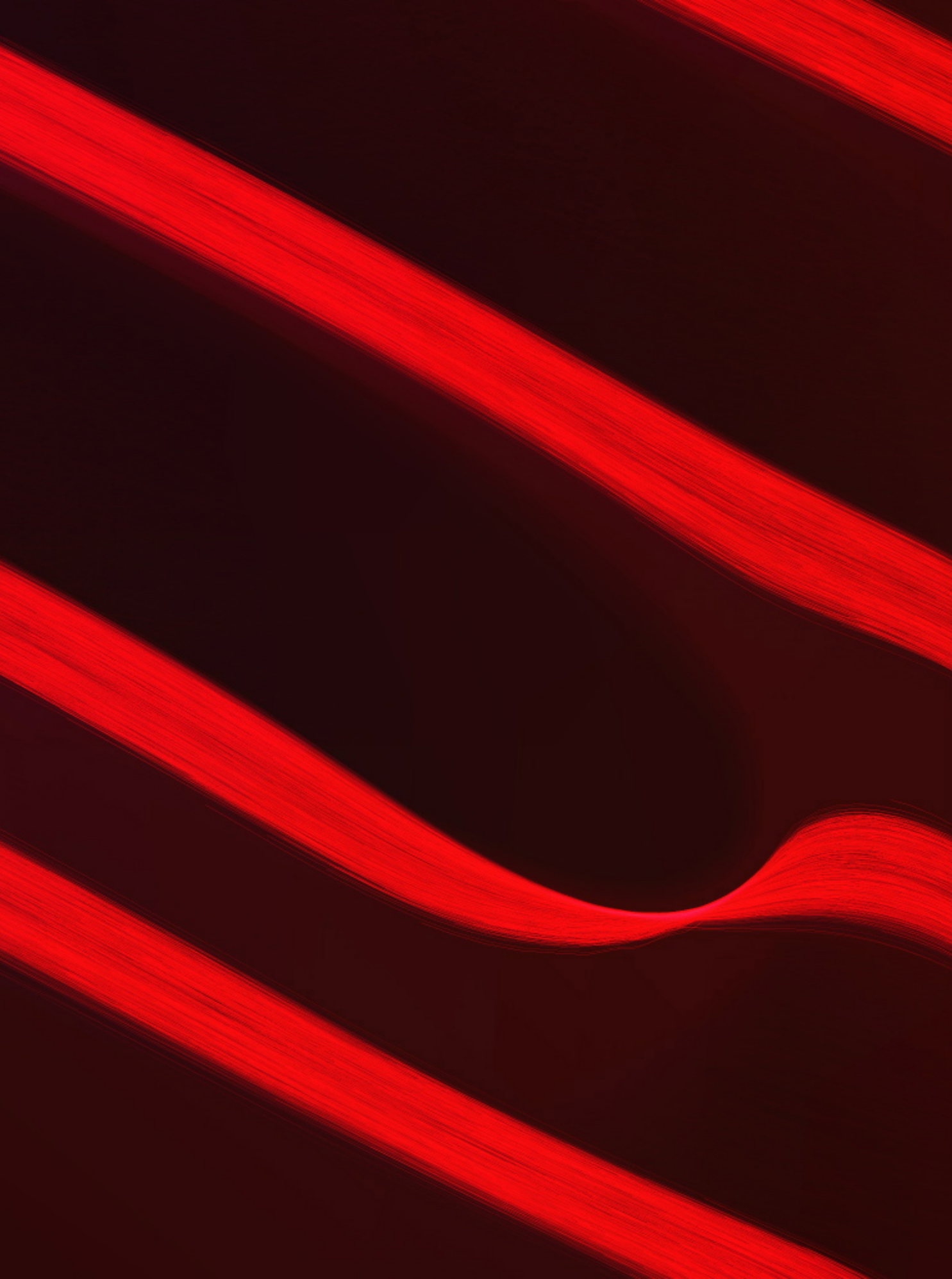
Who can find You without apparent existence?

You awoke me with knowledge, then you left me bewildered.

I tasted, then I saw nothing.

Ecstatically I meditate upon existence, and yet remain
In anguish, sometimes present, sometimes passing out.

Abul-Hasan Sumnan ibn Hamza-l-Khawwas

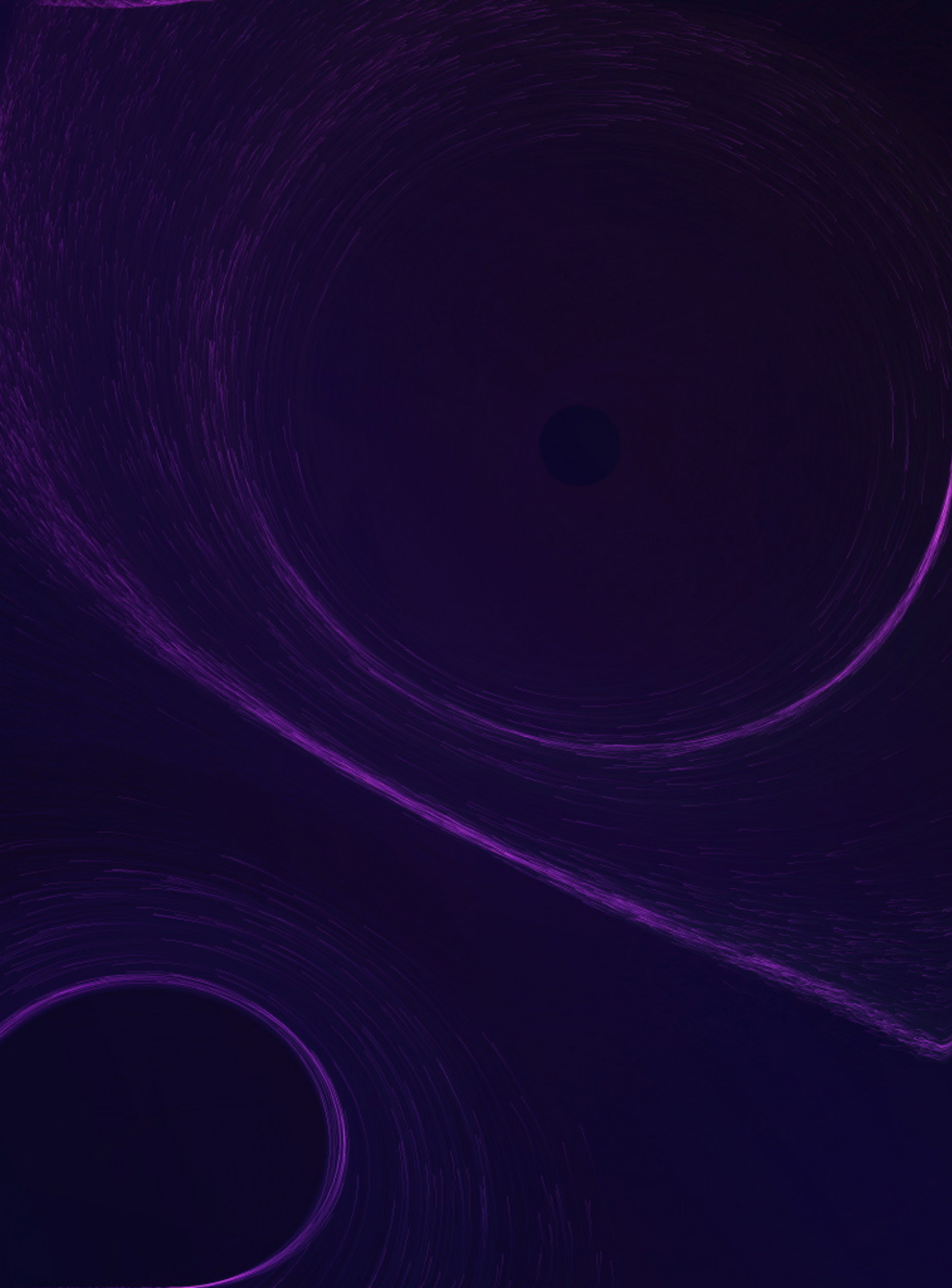


The 'Sword of Religion' is he who enters combat for religion's sake and whose efforts are totally for God.

He discerns correct from incorrect and truth from falsehood.

But, he first struggles with himself and rectifies his own character traits. As the Prophet said, 'Begin with your own self!'

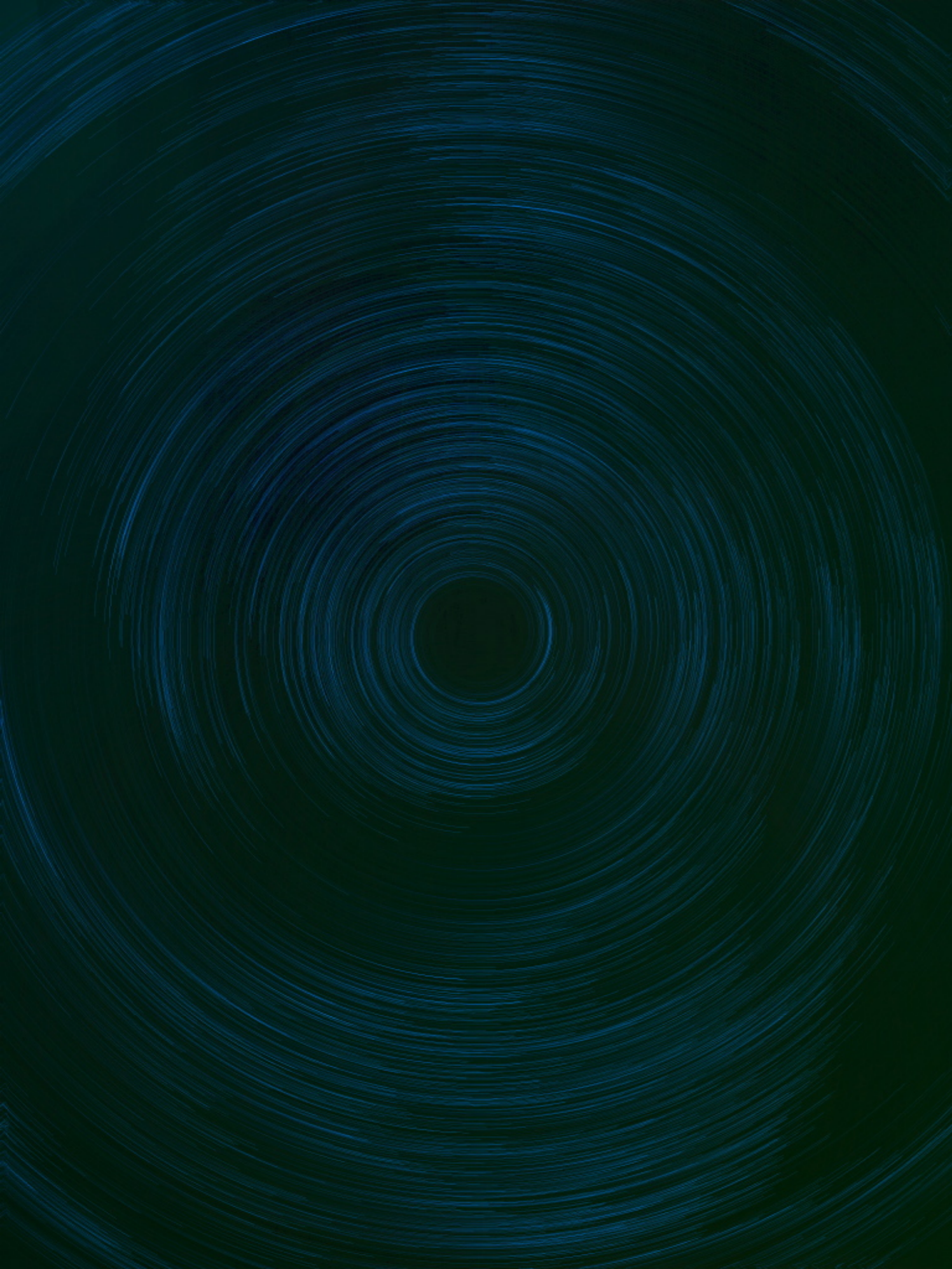
Rumi, Fihi ma fih



I have no power save to knock at Thy door,
And if I be turned away, at what door shall I knock?

In full abandon I put my trust in Thee,
Stretching out my hands to Thee, a pleading beggar

Imam Shafi`i, Munajat



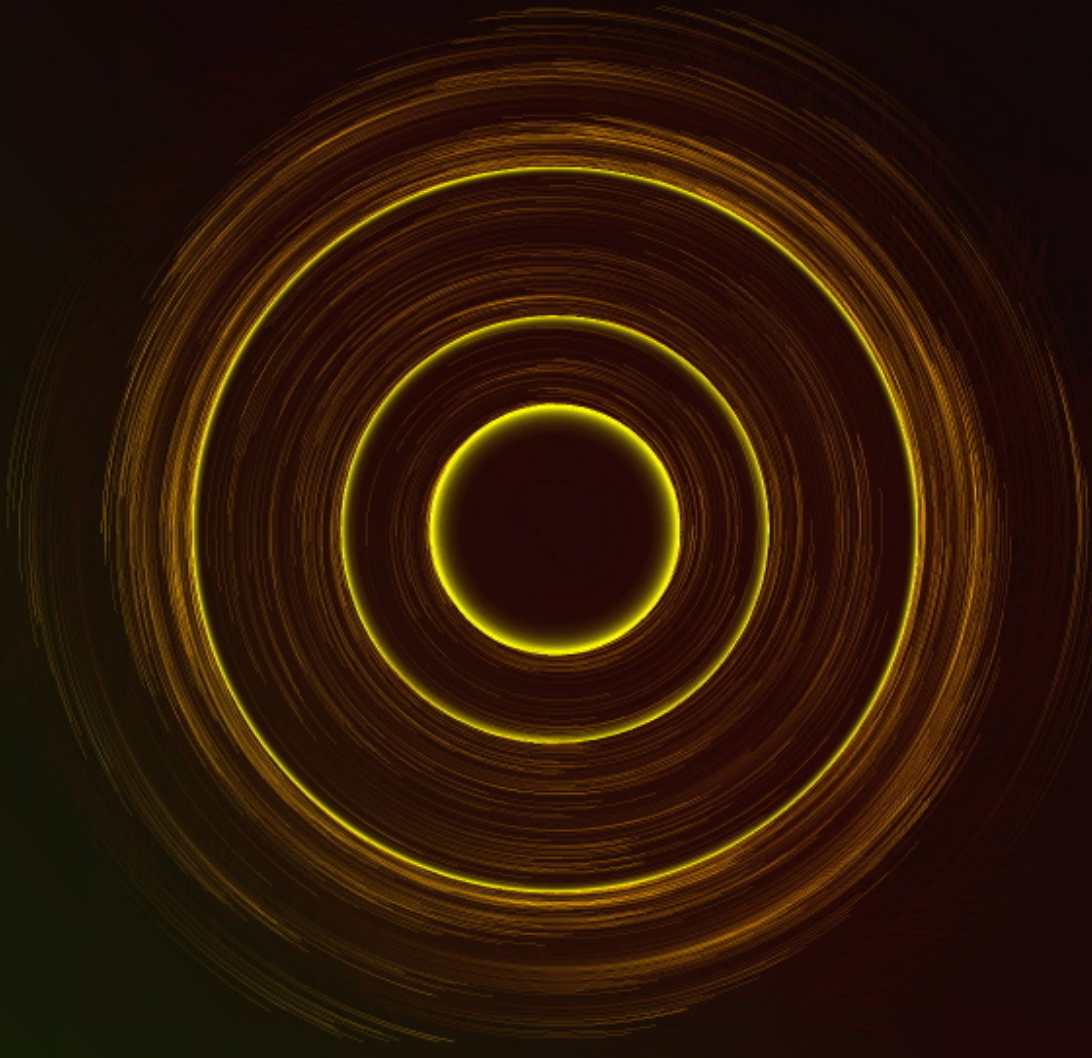
You are something inseparable in the heart.

My eyelids never close but that You are between them
and my eyes.

Your love is part of me like the soul's internal speech.

I cannot breathe except You are in my breath
and I find You coursing through each of my senses.

Abul-Hasan Simnan



O you who've gone on pilgrimage
– where are you? Where, O where?

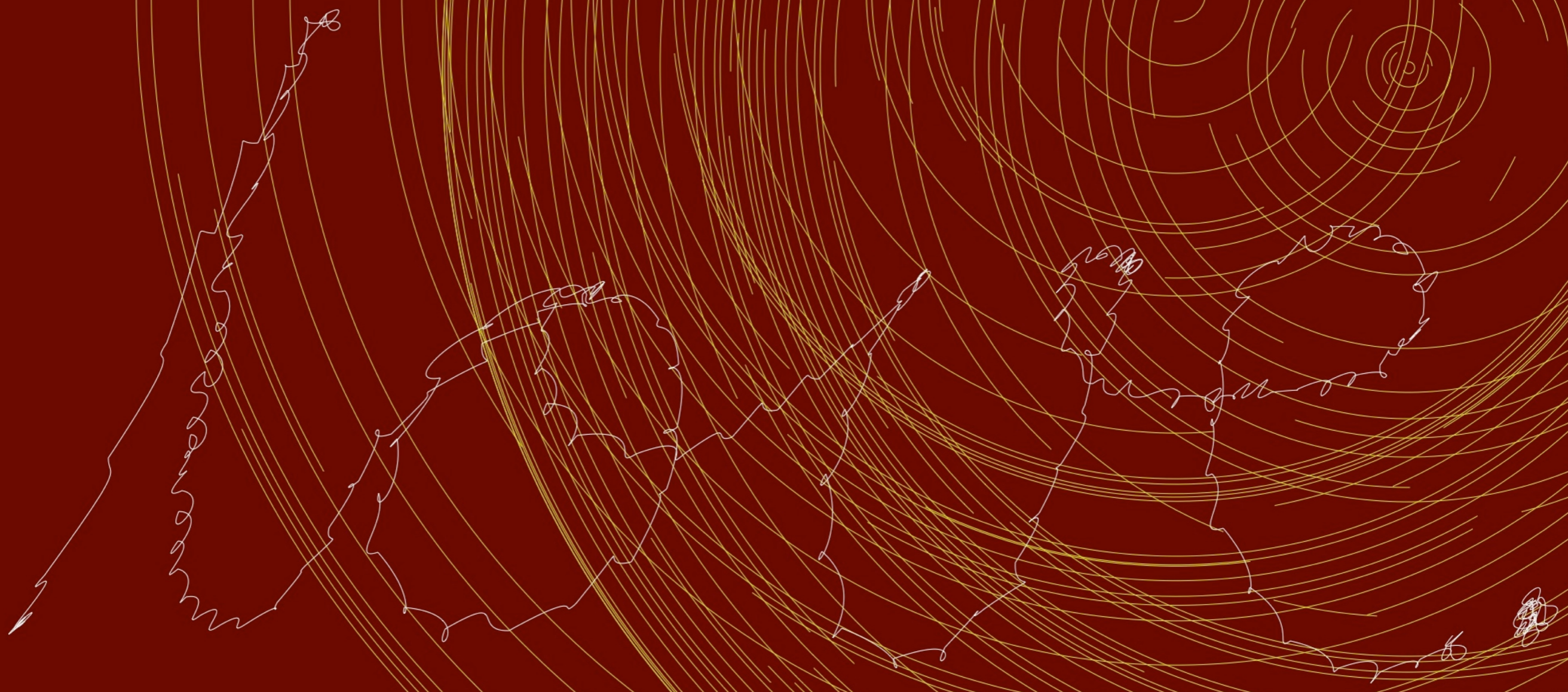
Here, here is the Beloved
– O come now, come, O come!

Your friend, he is your neighbor,

He is next to your house –
You, erring in the desert

– What air of love is this?

Rumi, Divan.



Compassion is the life of Love,
and Mercy is its heart.

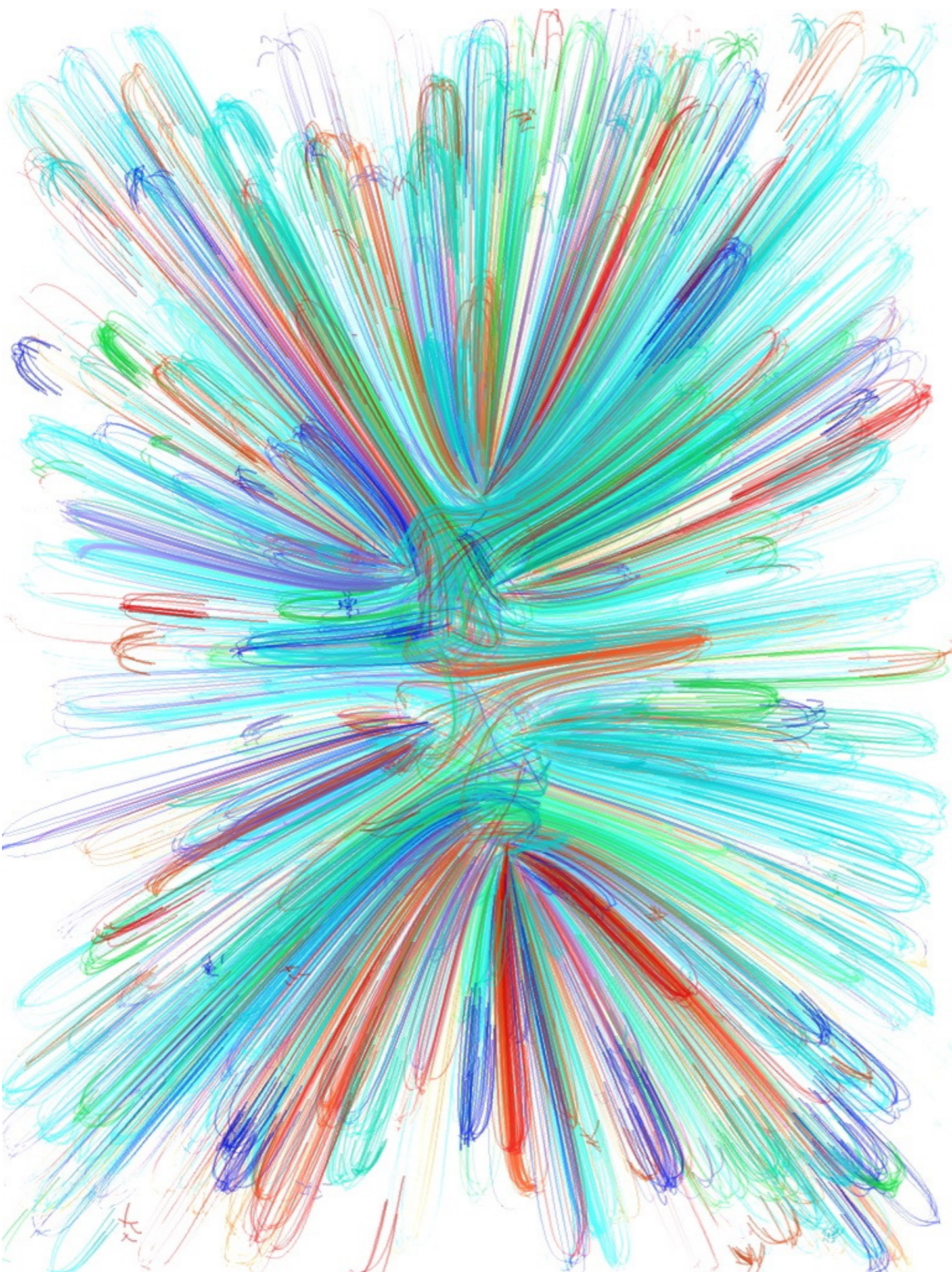
Anonymous

What Allah said to the Rose
And caused it to laugh in full blown beauty,
He said to my heart
And made it a hundred times more beautiful.

Rumi

$$\text{Love} = \frac{C e^e}{d}$$

$C \approx$ emotion \approx , $e =$ exponential rate
 $d =$ distance to loved one.



I have planted love in my heart and shall not be distracted until Judgment Day. You have wounded my heart when You came near me. My desire grows, my love is bursting. He has poured me a sip to drink.

He has quickened my heart with the cup of love Which he has filled at the ocean of friendship.

Bayazid

Crayon



سورة الاحقاف



Compassion was missing from my heart, i looked into yours and found what i needed there, my heart then became one of your lights in the sky.

Anonymous

راعي



The Cloud



Approach the dwelling place of the dear ones who have taken covenants - may clouds of incessant rain pour upon it!
And breathe the scent of the wind over against their land, in desire that the sweet airs may tell thee where they are. I know that they encamped at the banded tree of Idam, where the arar plants grow and the shih and the katam.

Ibn Arabi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وما أرسلنا من قبلك من

رسول ولا نبي إلا إذا

تمنى ألقى الشيطان في

أمنيته فينسخ الله ما

اللَّهُ

رامي

يلقى الشيطان ثم يحكم الله

آياته والله عليم حكيم

In the market, in the cloister--only God I saw.
In the valley and on the mountain--only God I saw.

Him I have seen beside me oft in tribulation;
In favour and in fortune--only God I saw.
In prayer and fasting, in praise and contemplation,
In the religion of the Prophet--only God I saw.

Neither soul nor body, accident nor substance,
Qualities nor causes--only God I saw.

I opened mine eyes and by the light of His face around me
In all (that) the eye discovered--only God I saw.

Like a candle I was melting in His fire:
Amidst the flames outflashing--only God I saw.
Myself with mine own eyes I saw most clearly,
But when I looked with God's eyes--only God I saw.
I passed away into nothingness, I vanished,
And lo, I was the All-living--only God I saw.

Baba Kuhi,

عسق

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محمد رسول الله

لا اله الا الله

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You've no idea how hard I've looked for a gift to bring You.

Nothing seemed right.

What's the point of bringing gold to the gold mine, or water to the Ocean.

Everything I came up with was like taking spices to the Orient.

It's no good giving my heart and my soul because you already have these.

So- I've brought you a mirror.

Look at yourself and remember me.

وحنانا من لدنك وزكوة. - Jalaluddin Rumi

HE. PEYGAMBERIN KATSI
KIBLI HASENEHIN KILIC
SWORD OF ABUL HASENE
THE SCRIBE OF PROPHET

HALIT BIN YELDIRIM KILIC
SWORD OF HALID BIN YALD



2

ART AND WAR

Islamic Art at War

Al Madha



Spanish Qasidah praising the Holy Prophet (saws)



THE ART OF WAR

وَقْتُلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقْتُلُونَكُمْ

Fight in the way of Allah those who Fight you



All Muslims are like the component parts of a foundation, ... each strengthens the other. In such a way must Muslims support each other.

Prophet Muhammad (saws)



People are asleep, and when they die, they awake.

Prophet Muhammad (saws)



What actions are most excellent? To gladden the heart of a human being; to feed the hungry; to help the afflicted; to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.

Prophet Muhammad (saws)

Hell is veiled in delights, and Heaven is veiled in hardships and miseries.

Prophet Muhammad (saws)













Everyone of you is a guardian, and everyone of you shall be questioned about that which you are guarding.

Prophet Muhamad (saws)

Gallery





Live in this world as if one were going to live here for a thousand years, and live for the next world as if one were going to die tomorrow.

Prophet Muhammad (saws)



The best and most superior form of jihad (spiritual struggle) is the Hajj (pilgrimage) which finds acceptance with God.

Prophet Muhamad (saws)

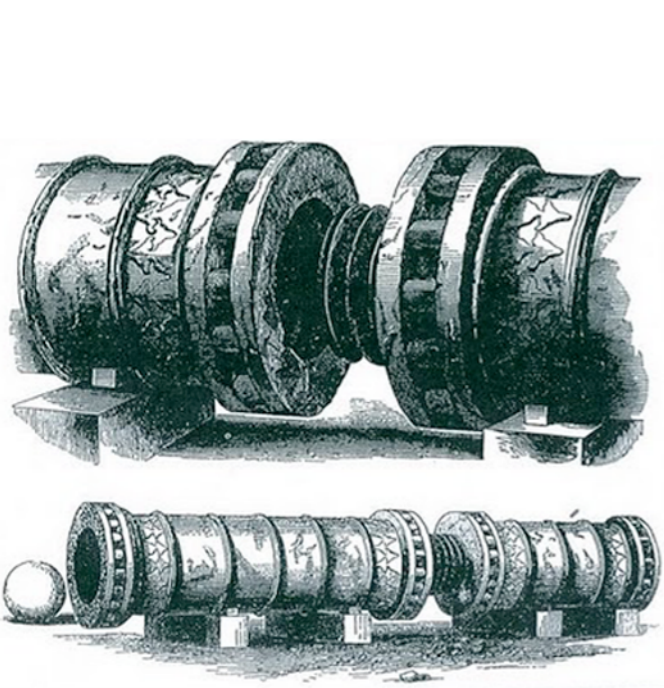






People die in the state in which they lived, and they shall be resurrected in the state in which they died.

Prophet Muhamad (saws)











If a person sets down in Islam a good custom [sunna hasana], which is put into practice, that person will have written for oneself the wage of those who put it into practice, while nothing will be diminished from their wages; and, if a person sets down in Islam a bad custom which is put into practice, then this person will have written for one, the load of those who put it into practice, while nothing will be diminished from their loads.

Prophet Muhammad (saws)



Verily God doth not take away knowledge from the hands of Divine servants, but taketh it by taking away the learned, so that when no learned people remain, the ignorant will be placed at the head of affairs. Causes will be submitted to their decision, and they will pass sentence without knowledge, and they will err themselves, and lead others into error.

Prophet Muhamad (saws)

Allah has 300 Attributes, the one who acquires just one of these Attributes for one's own character will inherit Paradise.

Prophet Muhamad (saws)



Kindness is a mark of faith, and whoever hath not kindness, hath not faith.

Prophet Muhamad (saws)







The movements (faults) of the nafs (self) are more difficult to detect than the movements of a black ant on a smooth rock in the dead of night.

Prophet Muhammad (saws).





Do not curse time, for time is one of the Attributes of God.

Prophet Muhamad (saws)



Assist any person who is oppressed –
whether Muslim or non-Muslim.

Prophet Muhamad (saws)



The root of all prayers is renunciation
of the world, and love of the world is
the root of all mischief.

Prophet Muhamad (saws)





Truly, the Qur'an has an outward and an inward dimension, and the latter has its own inward dimension – and so on, up to seven dimensions.

Prophet Muhammad (saws)





Knowledge is of two kinds: formal knowledge which does not go beyond verbal profession. It is the evidence of God against those people who profess such knowledge, and according to it, God will judge them; and, genuine knowledge, which is deep-rooted in the heart — this is the knowledge which is most useful.

Prophet Muhamad (saws)





The best thing in the Scale on the Day of Judgement will be a beautiful character.

Prophet Muhamad (saws)



One performs the best jihad
(spiritual struggle) when one
stands up and speaks out
against injustice in the face of
tyranny and oppression.

Prophet Muhamad (saws)









What bond is there between me and the world? I am like a rider on a summer day who takes shelter to rest under the shade of a tree, then goes on his way.

Prophet Muhammad (saws)





The best of alms is that which the right hand giveth and the left hand knoweth not of.

Prophet Muhamad (saws)









There is a polish for everything, which taketh away the rust of that which is polished, and the polish for the heart is the remembrance (zikr) of God.

Prophet Muhammad (saws)





This world is a prison for the faithful, but it is a paradise for unbelievers.

Prophet Muhamad (saws)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عمر بن الخطاب

عمر بن الخطاب

عن علي رضي الله عنه
كان إذا وصف النبي صلى الله عليه وسلم قال
لربكُن بالطوبى بالمعطي • ولا بالقصير المتردد • كان رزقه
من القوم • ولم يكن بالبعيد القَطَط • ولا بالبط • كانت
جفدا رجلا • ولم يكن بالطهيم • ولا بالكليم • وكان في الوجه
تدوير • أبيض مشرب • أذع العينين • أهدب الأشفا •
جليل المشاش والكيد • أجرد ذو مشرب • شئت
الكثير والقدمين • إذا سئى يفتع كما غابمتي في
صنبت • وإذا اللفت للفت مما

عمر بن الخطاب

عمر بن الخطاب

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ • وَهُوَ خَاتَمُ النَّبِيِّينَ • أَحْسَنُ النَّاسِ صِدْقًا
وَأَمْدًا لَهُمْ لِهَيْبَتِهِ وَالنَّبِيُّنَ عَرَبِيَّةً • وَأَكْرَمَهُمْ عَشْرَةً • مَنْ رَأَى بَيْتَهُ
حَابِيَةً • وَمَنْ خَالَطَهُ مَعْرِفَةً أَنَجَّهُ • يَقُولُ نَأْتِيهِ لِمَا قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ • كَتَبَهُ الْفَقِيرُ إِلَى رَحْمَةِ رَبِّهِ الْقَدِيرِ • حَمْدًا

WEAPONS AND RELICS OF THE
MESSENGER OF ALLAH (SAWS)







ÜÇ KAPISI →
DOOR OF REPENTANCE

Small informational label for the sword in the background.

Small informational label for the sword in the middle background.

Small informational label for the sword in the foreground.





KE. PEYGAMBERIN KATBI
EBU'L HASENE'NIN KILICI
SWORD OF ABU'L HASENE,
THE SCHEM OF PROPHET

HALIT BIN VELDIN KILICI
SWORD OF HALID W VALD

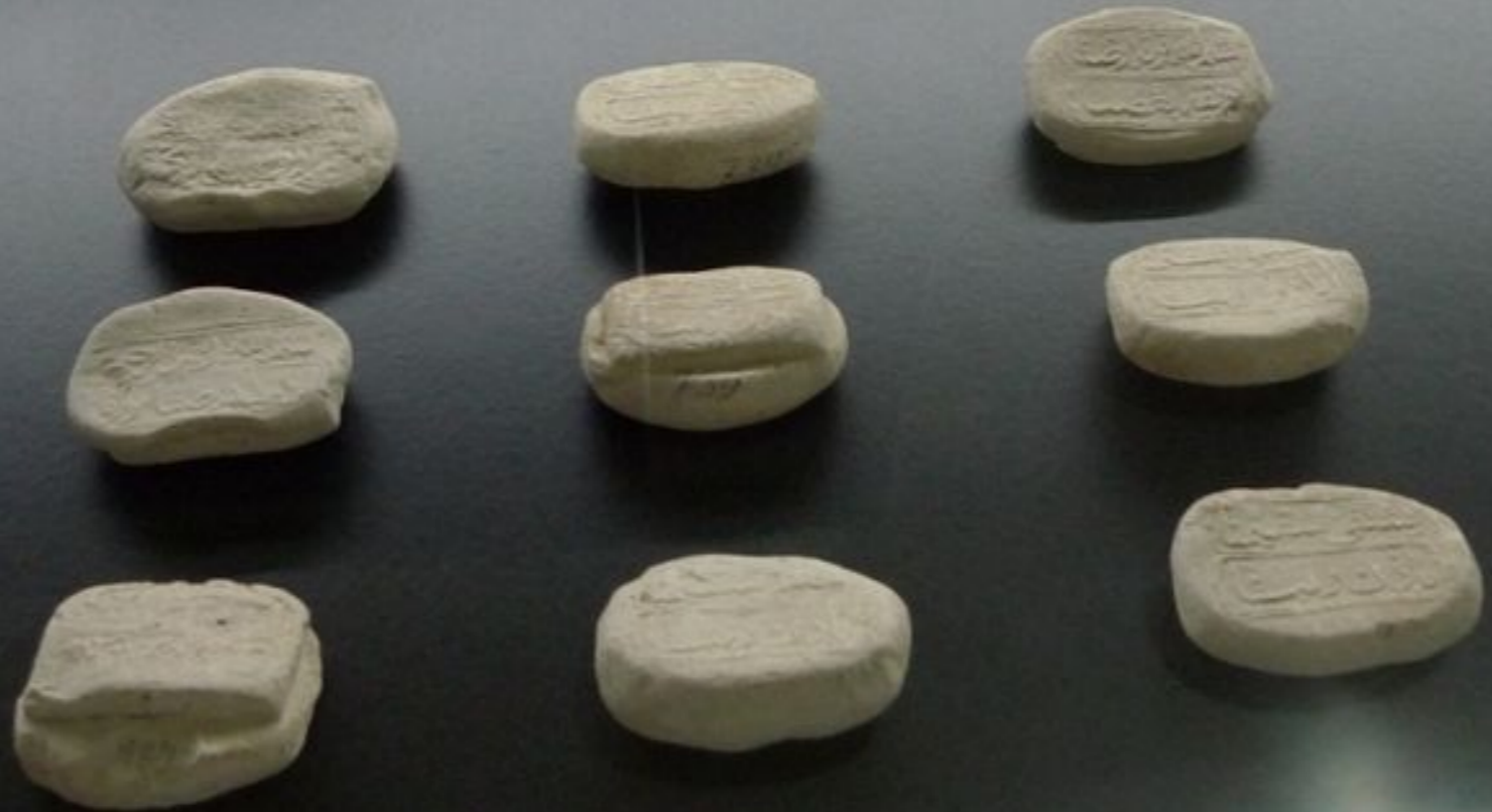


HE. PEYGHAMBERIYA KARIM
KUTU. HASBEMIN KILID
SWORD OF ABUL HASBEM
THE SCRIBE OF PROPHET

HALIT BIN YALIDIN KILID
SWORD OF HALID BIN YALID




KERBELĀ TOPRAĞI
Muhtemelen 18. yüzyıl
Env. No: 21 / 739
SOIL OF KARBALA
Probably dating back to 18th Century
Inv. No: 21/739












THE MUSEUM OF THE HISTORY OF THE
CITY OF BUDAPEST

THE MUSEUM OF THE HISTORY OF THE
CITY OF BUDAPEST

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CITY OF BUDAPEST

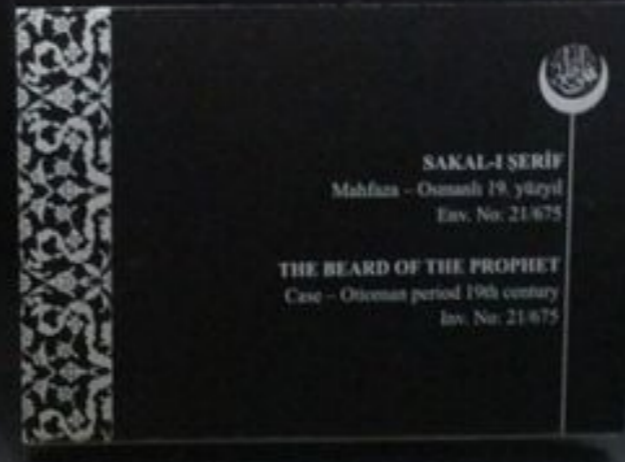
THE MUSEUM OF THE HISTORY OF THE
CITY OF BUDAPEST


SAKAL-I ŞERİF
Mahfaza - Osmanlı 19. yüzyıl
Env. No: 21/261

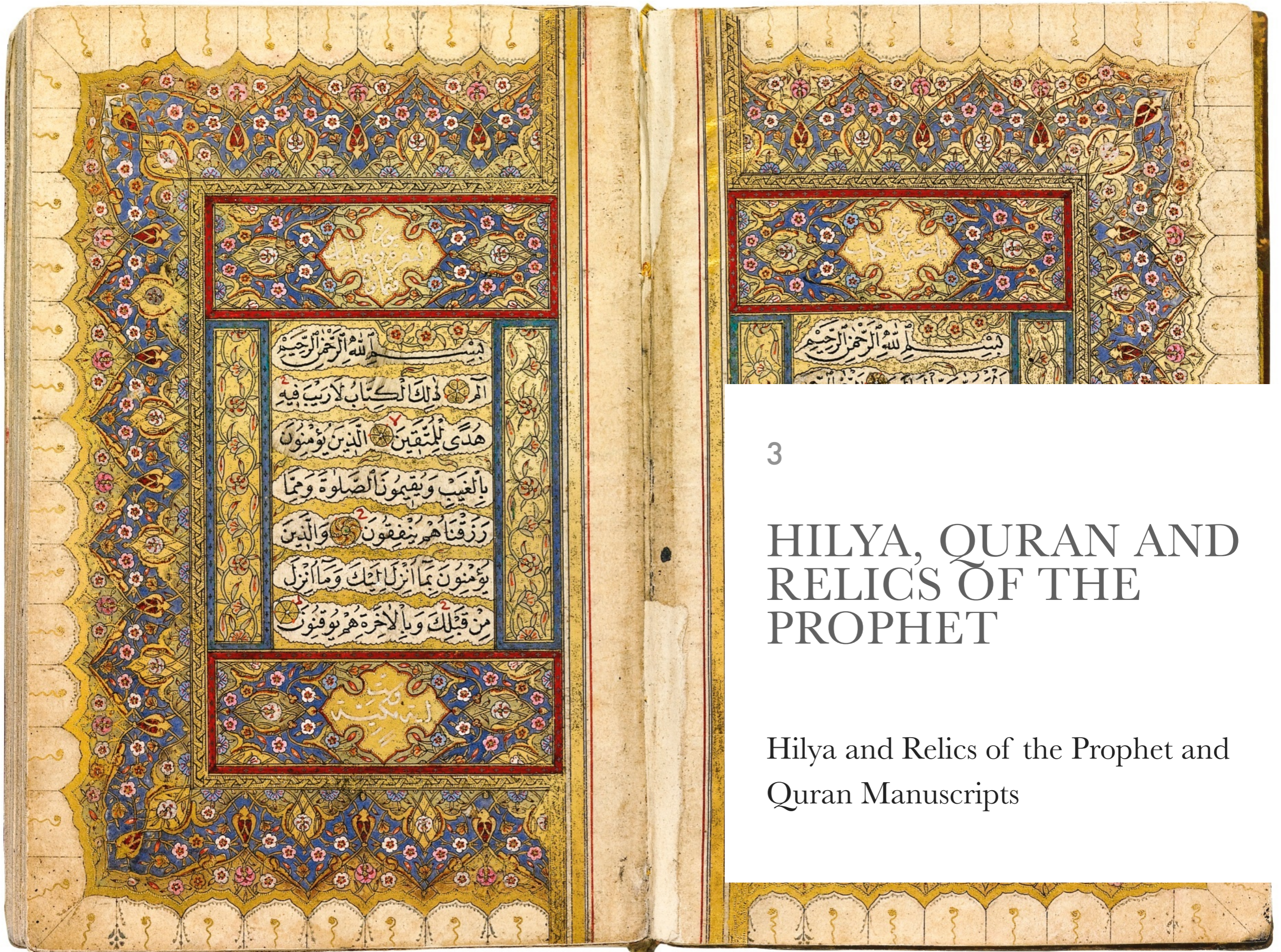
THE BEARD OF THE PROPHET
Case - Ottoman period 19th century
Inv. No: 21/261











بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَمَّا ذَلِكَ كِتَابٌ لِأَرْبَابٍ فِيهِ
 هُدًى لِلتَّقِيينَ الَّذِينَ يُؤْمِنُونَ
 بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
 رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ
 يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا
 أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

3

HILYA, QURAN AND RELICS OF THE PROPHET

Hilya and Relics of the Prophet and Quran Manuscripts

Qasidah Burdah - قصيدة البردة - Imam Busiri



Yemeni | Naushahi Silsila



HILYA OF THE PROPHET

Is There any one more perfect than you?

محمّد ﷺ

كَانَ رَسُولُ اللَّهِ ﷺ دَائِعَ الْبَشَرِ سَهْلَ الْخُلُقِ لِيَنَّ الْجَانِبَ
لَيْسَ بَفَظٍ وَلَا غَلِيظٍ وَلَا فَكَّاشٍ وَلَا عِتَابٍ وَلَا مَخَّاحٍ . كَانَ
يَمْشِي هَوْنًا خَافِضَ الطَّرْفِ نَظْرُهُ إِلَى الْأَرْضِ طَوِيلَ مَنْ نَظَرِهِ إِلَى
السَّمَاءِ جُلُّ نَظَرِهِ الْمَاحِظَةَ . يَسُوقُ أَصْحَابَهُ وَيَبْعُدُ أَمَّنَ لَقِيَهُ
بِالسَّلَاحِ . وَكَانَ ﷺ مُتَوَاصِلَ الْأَحْزَانِ دَائِعَ الْفِكْرَةِ لَيْسَتْ
لَهُ رَأَاكَةٌ وَلَا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ طَوِيلَ السُّكُوتِ كَانَ
لَا يَغْضِبُ لِنَفْسِهِ وَلَا يَنْتَصِرُ لَهَا جُلُّ حِكْمِهِ التَّبَسُّعُ وَكَانَ ﷺ لَا
يَخْتَمُّ أَحَدًا وَلَا يَعْزُّهُ وَلَا يَطْلُبُ عَوْرَتَهُ وَيَصْبِرُ لِلْغَرِيبِ عَلَى
الْجَفْوَةِ فِي الْمَنْطِقِ وَلَا يَقْطَعُ عَلَى أَحَدٍ حَيْثُ كُنَّ يَتَجَوَّزُهُ

Good actions are a guard
against the blows of adversity.
Be good to others, that will
protect you against evil.
If you expect the blessings of
God, be good to His people.
Every day, nay every mo-
ment, try to do some good
deed.

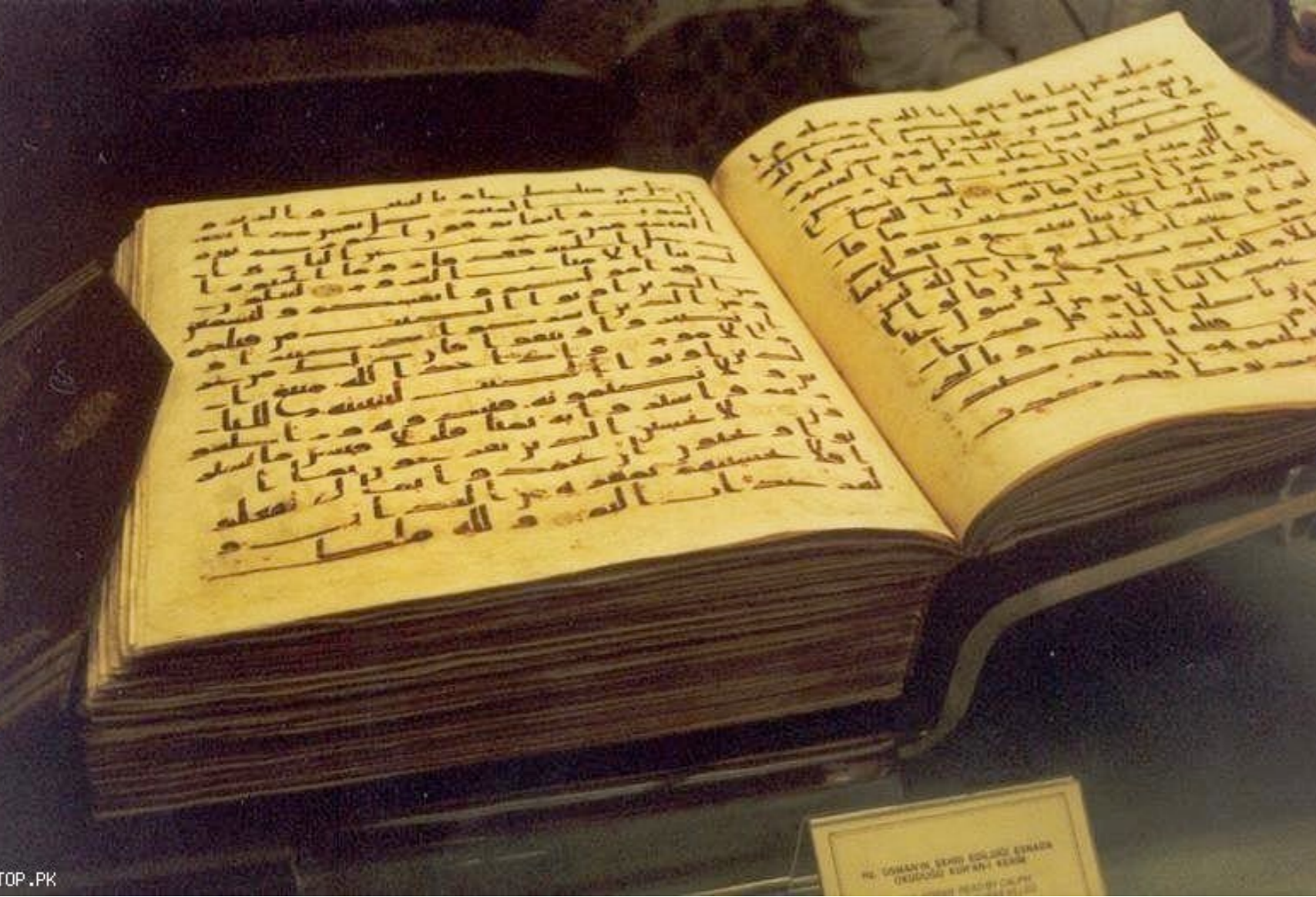
Abu Bakr (r.a)

The Hilya of the Prophet (saws)

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الضَّبِّيِّ البَصْرِيُّ، وَعَلِيُّ بْنُ حَجْرٍ، وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ وَهُوَ ابْنُ أَبِي حَلِيمَةَ، وَالْمَعْنَى وَاحِدٌ، قَالُوا: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ مَوْلَى عُفْرَةَ، قَالَ حَدَّثَنِي إِبرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وَدِّ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ كَانَ عَلِيٌّ إِذَا وَصَفَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطَّوِيلِ الْمَمَّعُطِ، وَلَا بِالْقَصِيرِ الْمُتَرَدِّدِ، وَكَانَ رُبْعَةً مِنَ الْقَوْمِ، لَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ، وَلَا بِالسَّبِطِ، كَانَ جَعْدًا رَجُلًا، وَلَمْ يَكُنْ بِالْمَطْهَمِ، وَلَا بِالْمَكْلُثَمِ، وَكَانَ فِي وَجْهِهِ تَدْوِيرٌ، أبيضُ مُشْرَبٌ، أَدْعَجُ الْعَيْنَيْنِ، أَهْدَبُ الْأَشْفَارِ، جَلِيلُ الْمُشَاشِرِ وَالْكُتْدِ، أَجْرَدٌ، ذُو مَسْرُوبَةٍ، شَتْنُ الْكَفَيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ فِي صَبَبٍ، وَإِذَا التَفَتَ التَفَتَ مَعًا، بَيَّرَ كَتْفَيْهِ خَاتَمَ النُّبُوَّةِ، وَهُوَ خَاتَمُ النَّبِيِّينَ، أَجُودُ النَّاسِ صَدْرًا، وَأَصْدَقُ النَّاسِ لَهْجَةً، وَأَلْيَنُهُمْ عَرِيكَةً، وَأَكْرَمُهُمْ عِشْرَةً، مَنْ رَأَاهُ بِدِيهَةٍ هَابَةٍ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ، يَقُولُ نَاعِتُهُ: لَمْ أَرَّ قَبْلَهُ، وَلَا بَعْدَهُ مِثْلَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Transmitted from Ali [the son-in-law of the Prophet], may Allah be pleased with him, who, when asked to describe the Prophet, peace be upon him, would say:

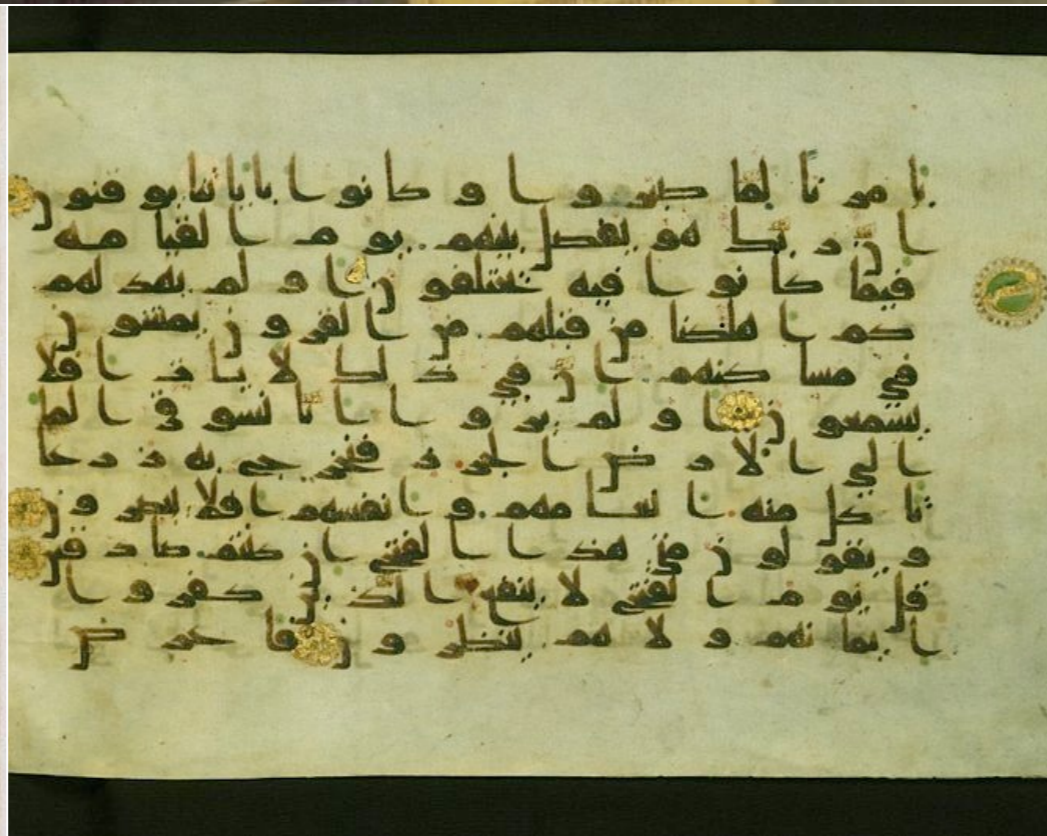
He was not too tall nor too short. He was medium sized. His hair was not short and curly, nor was it lank but in between. His face was not narrow, nor was it fully round, but there was a roundness to it. His skin was white. His eyes were black. He had long eye-lashes. He was big-boned and had wide shoulders. He had no body hair except in the middle of his chest. He had thick hands and feet. When he walked, he walked inclined, as if descending a slope. When he looked at someone, he looked at them (completely) in (the) face. Between his shoulders was the seal of prophecy, the sign that he was the last of the prophets. He was the most generous hearted of men, the most truthful of them in speech, the most mild-tempered of them, and the noblest of them in lineage. Whoever saw him unexpectedly was in awe of him. And whoever associated with him familiarly loved him. Anyone who would describe him would say, 'I never saw, before him or after him, the like of him.'



The more knowledge you have, the greater will be your fear of Allah. Without knowledge action is useless and knowledge without action is futile. Knowledge is the life of the mind. When a noble man learns knowledge he becomes humble, [whereas] when an ignoble person gains knowledge, he [becomes] conceited. When knowledge is limited – it leads to folly. [But] when knowledge exceeds a certain limit, it leads to exploitation.

Abu Bakr (r.a)

TOP.PK





Had compassion not been
your nature this world would
not have known compassion.

Anonymous

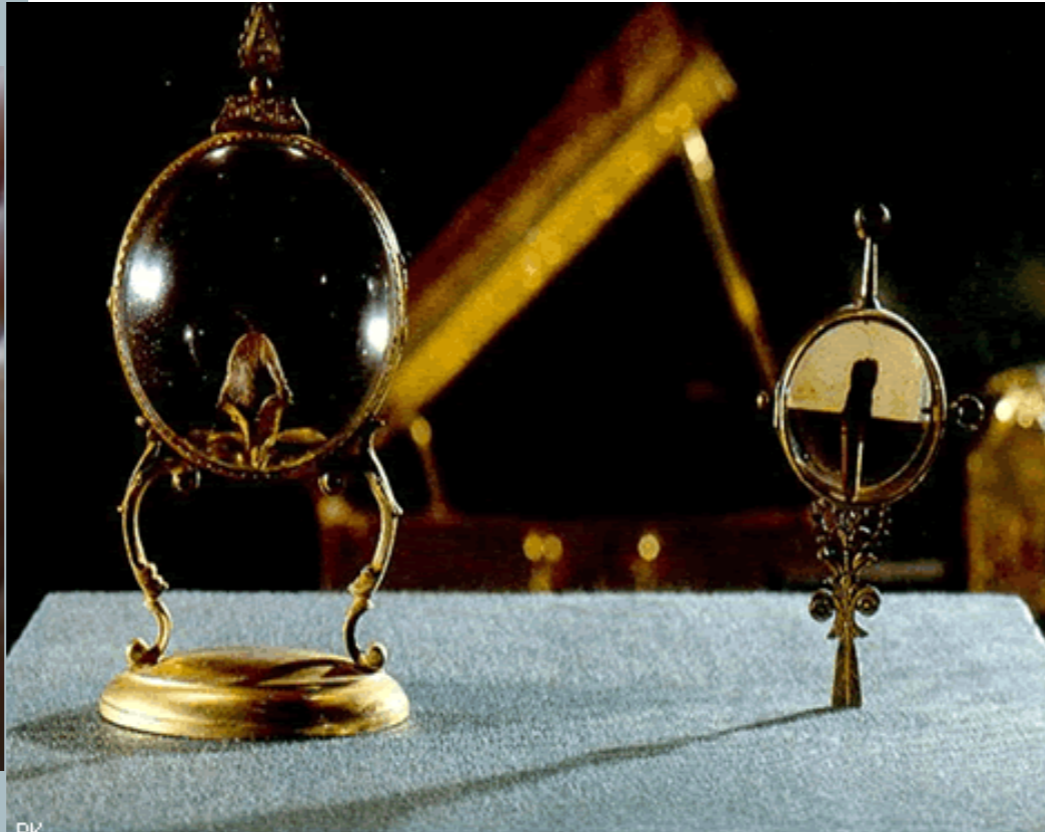




When you seek advice, do not withhold any facts from the person whose advice you seek. When you advise any person you should be guided by the fear of God.

If anybody seeks your advice, offer right and sincere advice. He who is not impressed by sound advice, lacks faith.

Abu Bakr (r.a)



If you expect the blessings of God,
 [then] be kind to His people.
 He who aspires to paradise should learn
 to deal with people with kindness.
 He who fears to weep, should learn to be
 kind to those who weep.

Abu Bakr (r.a)





“If you want to control other people, first control yourself.”

Abu Bakr (r.a)

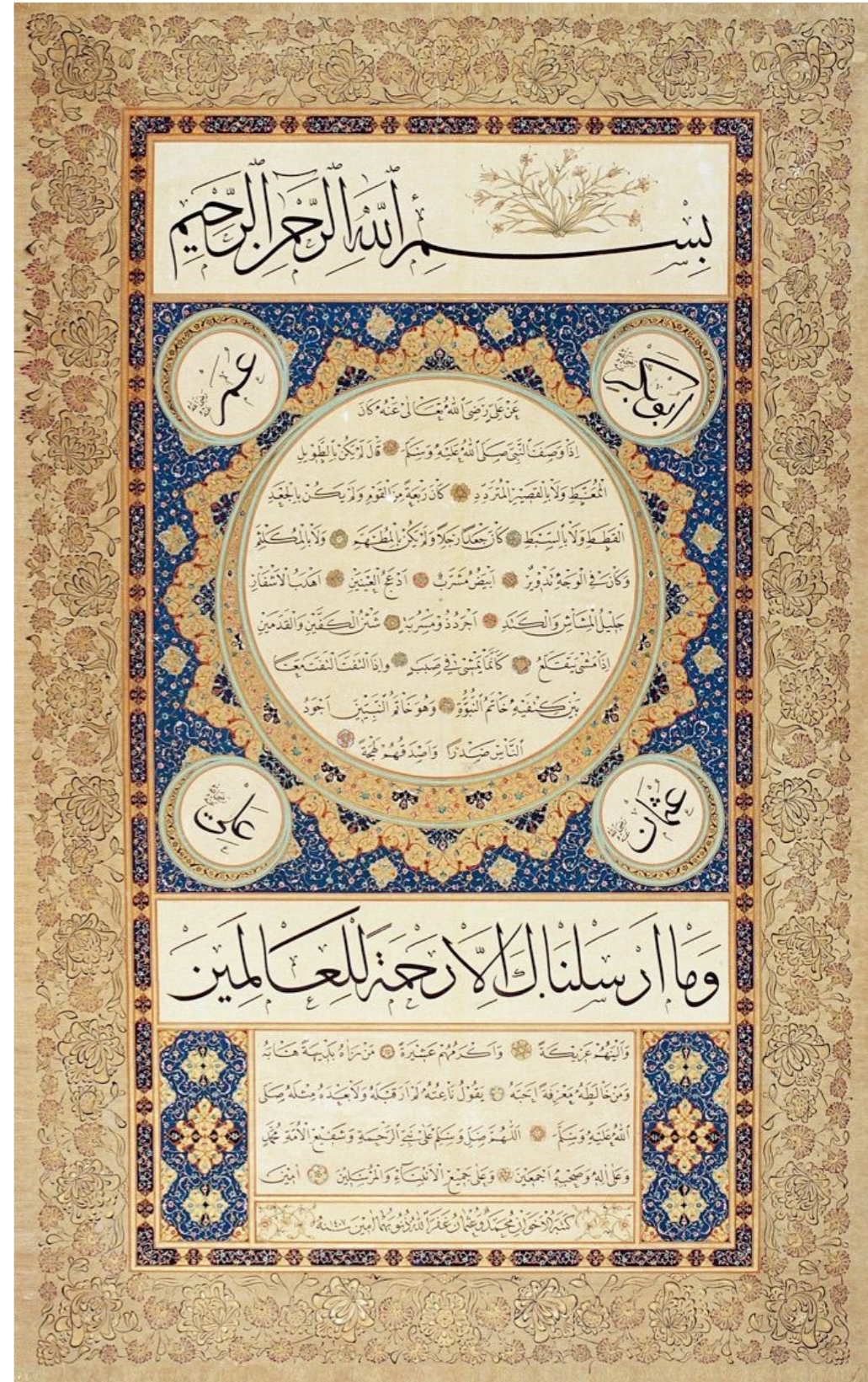


www.picturespk.com



“Solitude is better than the society of evil persons.”

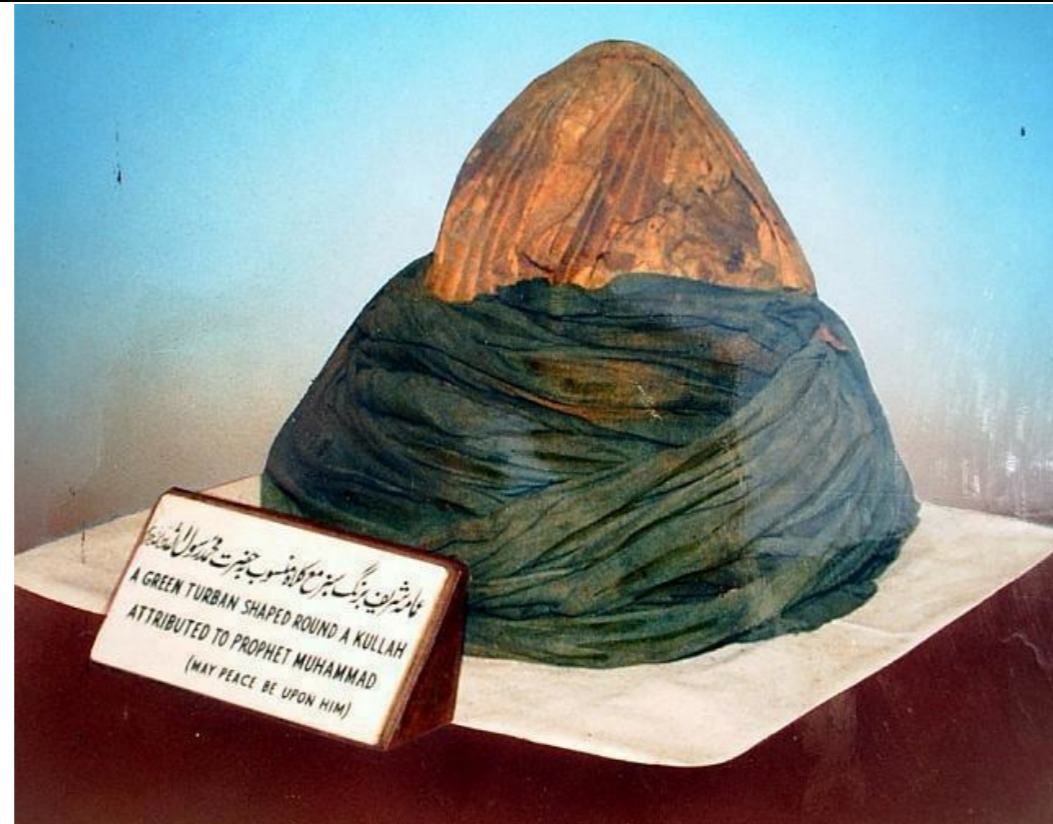
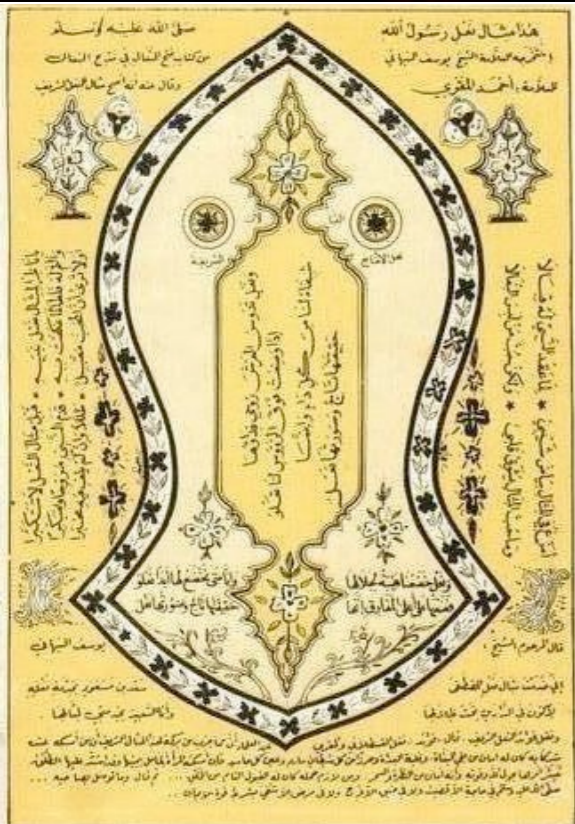
Abu Bakr (r.a)





“The greatest truth is honesty,
and the greatest falsehood is
dishonesty.”

Abu Bakr (r.a)



The people who abandon Jihad fall a victim to humility and degradation. Jihad is obligatory for the Muslims. To fight against the infidels is Jihad; but to fight against your evil self is greater Jihad.

Abu Bakr (r.a)





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





“I am surprised at three things:
1. [A] man runs from death while death is inevitable.
2. One sees minor faults in others, yet overlooks his own major faults.
3. When there is any defect to one’s cattle he tries to cure it, but does not cure his own defects.”

Umar (r.a)



“When a man puts a question to me, I judge his intelligence.”

Umar (r.a)





“The wisest man is he who can account for his actions.”

Umar (r.a)



“He who does not know evil
will fall into it.”

Umar (r.a)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

عن علی رضی اللہ تعالیٰ عنہ

كان اذا وصف النبي صلى الله عليه وسلم لم يكن
بالطويل الممقط ولا بالقصير المتردد كان رقيق من القوم
ولم يكن باجعد القاطط ولا بالسطح كان جعدا رجلا ولم يكن بالمظنم
ولا بالماكثم وكان في الوجه تدوير ابيض مشرب اوج العينين
ايدي لا شخار جليل المشاش والكتف اجرد ذو مسربة شمس الكففين
والقديين اذ امشي يتلع كأنما يمشي في صلب واذا التقى
التقت معا بين كتفب خاتم النبوة وسوخاتم النبيين
اجو والناس صدرا واصدقهم لجة

وما ارسلناك الا رحمة للعالمين

تبارك يا منية لم جهاني يا رسول الله
وكيشتم مومنية نقت اسماني يا رسول الله
دو نجه مقدم تشرفك آدم صلب بالندن
دكشدي جهيه باغ جناني يا رسول الله



“Don’t forget your own self while preaching to others.”

Umar (r.a)





Makam Rasulullah (saws),
Madina Munawara.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أبو بكر

عمر

عن علي رضي الله تعالى عنه
 كان إذا وصف النبي صلى الله عليه وسلم قال
 لم يكن بالطوبى المنقط ولا القصير المتردد وكان
 رقة من القوم ولم يكن بالجعد القلط ولا بالسبط وكان
 جعدا رجلا ولم يكن بالظهير ولا بالمكائم وكان في
 الوجه تدوير أبيض مشرب أذغ العينين أهدب
 الأشفار جليل الشاشر والكبيد أجر ذو مسريرة
 شين الكمين والقدمين إذا مشى ثقل كما يمشي في صيب
 وإذا التفت التفت معا

علي

عمر

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

بين كفيه خاتم النبوة وهو خاتم النبیین أجود الناس صدرا وأصدقهم
 لسانا وألينهم عريكة وأكرمهم عشيقة من رآه بديهته هابه ومن خالطه
 معرفة أخبه يقول ناعته لم أر قبلة ولا بعده مثله اللهم صل وسلم على نبي
 الرخمة وسيف الأمة محمد وآله وصحبه أجمعين وعلى جميع الأنبياء والمرسلين
 كتبته الحبيب بن عبد الحافض الشنقاوري غفر الله ذنوبه وسر عيوبه آمين

“On every dishonest man there are two watchmen, his possessions and his way of living.”

Umar (r.a)



Praise be to Allah who created the heavens and the earth, and made the darkness and the light; yet the unbelievers attribute equals to their Lord. Praise be to Allah to whom gratitude for one of His favors cannot be paid save through another favor from Him, which necessitates for the giver of thanks for His past favors to repay it by a new favor which [in turn] makes obligatory upon him gratitude for it. Those who describe Him cannot attain to the utmost of His greatness, which is as He has described Himself [in the Quran] and above what His creatures can attribute to Him. I praise Him with such praise as is obligatory on account of His kindness and the might of His majesty. I ask help of Him: The help of one save in whom there is no power or might at all. I ask Him for His guidance: The guidance whereby no one who takes refuge in it will ever be led astray. I ask Him for His forgiveness for whatever [offense] I have already committed and for what I have deferred—with the pleading of one who confesses himself in a state of servitude and who knows that none but He can forgive his offense and save him from it. I bear witness that there is no God but Allah alone, who has no associate whatever, and that Muhammad is His servant and Apostle.

Imam Shafii, *al Risala*.

“Preserve the sayings of those people who are indifferent to the world. They say only that which God wishes them to say.”

Umar (r.a)







Fatima al-Zahra's mantle.



The "holy mantle of the Prophet" Muhammad (PBUH).



The turban of the prophet Joseph.



A reproduction of Prophet Muhammad's left footprint, found at the Dome of the Rock in Jerusalem and thought to have been left on the Night of Ascension.



Sword of the prophet David (saws).



The staff of Moses (saws).



QURAN AND HADITH MANUSCRIPTS

لا اله الا الله محمد رسول الله

سورة الفاتحة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة البقرة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

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غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمام حلك في فيها ايك انا انا
ادوا وما يو حك ون فسبيل الامو
ن من انا طو انا انا انا
الحك انا انا انا انا انا
يا ما يو حك ون انا انا
دنا انا انا انا انا انا
بنا انا انا انا انا انا
انا انا انا انا انا انا
من انا انا انا انا انا
انا انا انا انا انا انا
دنا انا انا انا انا انا



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ذِكْرُ الْكِتَابِ الْمُبِينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى
رَسُولِهِ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى
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رَسُولِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ذِكْرُ الْكِتَابِ الْمُبِينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ذِكْرُ الْكِتَابِ الْمُبِينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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رَسُولِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ذِكْرُ الْكِتَابِ الْمُبِينِ

بسم الله الرحمن الرحيم
الحمد لله الذي جعل القرآن
معلمًا للناس في كل شيء
مبينًا لكل شيء
وهدانا لهذا وما كنا لنهتدي لولا
أن هدانا الله

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
الْمَکِّیْنَ کِتٰبَ
اَنْزَلَ اِلَیْکَ فَلَیْکَ
فِیْ حُدُودِکَ حُدُجٌ
مِّنْهُ لِنُبَلِّغْ بِهٖ وَاٰیٰتِ
لَهُمْ نَبِیْنٌ اَتَّبَعُوْا مَا
اَنْزَلَ اِلَیْکَ مِنَ
رَبِّکُمْ وَلَا تَتَّبِعُوْا مِنْ
رَّوْیْتِهٖ اَوْلِیَاءَ قَلِیْلًا

الحمد لله الذي جعل القرآن
معلمًا للناس في كل شيء
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وهدانا لهذا وما كنا لنهتدي لولا
أن هدانا الله

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بسم الله الرحمن الرحيم
الحمد لله الذي جعل القرآن
معلمًا للناس في كل شيء
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اَنْزَلَ اِلَیْکَ فَلَیْکَ
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رَبِّکُمْ وَلَا تَتَّبِعُوْا مِنْ
رَّوْیْتِهٖ اَوْلِیَاءَ قَلِیْلًا

الحمد لله الذي جعل القرآن
معلمًا للناس في كل شيء
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وهدانا لهذا وما كنا لنهتدي لولا
أن هدانا الله

بسم الله الرحمن الرحيم
الحمد لله الذي جعل القرآن
معلمًا للناس في كل شيء
مبينًا لكل شيء
وهدانا لهذا وما كنا لنهتدي لولا
أن هدانا الله



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ
يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ
يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَمْرٌ نَذَرْتُكَ رَجِيْرًا بَدِيْعِي سَلَمٌ
مَزَجَتْ دَمْعًا جَرَى مِنْ مَقْلِهِ نَدِيمٌ
أَمْهَبَتْ الرِّيحُ مِنْ نَفْسِكَ كَاطَمَةٌ
وَأَوْمَضَ الْبَرْقُ فِي الظُّلَمَاءِ مِنْ أَضْمٍ

فَمَا لِعَيْنَيْكَ أَنْ قُلْتَ أَكْفَأَهُمَا
وَمَا لِقَلْبِكَ أَنْ قُلْتَ اسْتَفْقُو لَهُمْ
أَيَحْسَبُ الصَّبُّ أَنْ الْحَبَّ مِنْكُمْ
مَا بَيْنَ مَنْسِيٍّ مِنْهُ وَمُضْطَرِمٍ
لَوْلَا الْهُوَى لَمْ تَرَوْدْ مَعًا عَلَى ظِلِّ
وَلَا أَرَقْتَ لِذِكْرِ الْبَازِ وَالْعَلَمِ

أَوْ يَرْجِعَ الْجَارِنُ غَيْرَ مُتَرَمِّمٍ
وَمَنْدُ الرِّمْتِ أَوْ كَارِي مَدَائِحِهِ
وَجِدْتُهُ بَحْرًا لِأَصْوَحِ خَيْرِ مَلْتَرَمٍ
وَلَنْ يَفُوتَ الْغَنِيمَةَ بَدَا تَرْتَبِ
إِذَا الْحَيَاتُ ابْتَدَتْ الْأَزْهَارَ فِي الْأَيْمِ
وَلَمْ تَرُدْ زَهْرَةَ الدُّنْيَا الَّتِي قَطَفَتْ

يَدَا زُهَيْرٍ بِمَا أَشْتَرَى عَلَى هَرَمٍ
يَا أَكْرَمَ الْخَلْقِ مَا يَلِي مَنْ الْوُذْبِ
سُؤَالِكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَيْمِ
وَلَنْ يَضِيقَ سَوْلَ اللَّهِ جَاهُكَ نَبِي
إِذَا الْكَذِبُ تَجَلَّى بِأَسْمِ مُسْتَفِيمِ
فَإِنْ مَرَّ جُودُكَ الدُّنْيَا أَوْ ضَرَّتْهَا

سورة الفاتحة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
الَّذِي آتَاكَ نِعْمًا وَآيَاتٍ
تَسْتَعِينُ
أَهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ

سبع آيات

سورة البقرة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
الَّذِي آتَاكَ نِعْمًا وَآيَاتٍ
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أَهْدِنَا الصِّرَاطَ
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صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ

وهي مائة وعشرون آية

سورة الفاتحة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين

الرحيم مالك يوم الدين

إياك نستعين

اهدنا الصراط المستقيم

الذي انعمت عليهم غير المغضوب

عليهم ولا الضالين

سورة الفاتحة

سورة الفاتحة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي هدانا لهذا

الذي كنا في ضلال مبين

فبالحمد لله رب العالمين

الذي هدانا لهذا الذي كنا في ضلال مبين

فبالحمد لله رب العالمين

الذي هدانا لهذا الذي كنا في ضلال مبين

فبالحمد لله رب العالمين

سورة الفاتحة

سورة الاحقاف
سبعون آيات
هي مدنية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
الَّذِي لَا يُغْنِي عَنْكَ الْغَنَى
وَالَّذِي لَا يُغْنَى عَنْكَ الْغَنَى

لا تميل إلى اليمين

سورة الاحقاف
سبعون آيات
هي مدنية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
الَّذِي لَا يُغْنِي عَنْكَ الْغَنَى
وَالَّذِي لَا يُغْنَى عَنْكَ الْغَنَى

تزيين من بيت العالمين

أَنَّهُ هُوَ يُبَدِّلُ وَيُعِيدُ وَهُوَ الْعَفُورُ الْوَدِيدُ ذُو الشَّرِّ
 الْمَجِيدُ فَعَالِمُ الْبُرُودِ هَلْ أَتَيْتَ حَدِيثَ الْجُنُودِ فَرَجَّوْكَ
 وَتَمُودَ بِلِ الدِّينِ كَفَرُوا فِي تَلَابُوتِ وَاللَّهُ مَرَّوَاتِهِمْ
 مُحِيطٌ بِمَوْقِفِ الْمُجِيدِ دَلُوحٌ مَحْفُوظٌ

I am surprised at the conduct of a person:
 Who knows the world to be transient, [and still] loves it;
 Who knows death to be certain, yet does not take it seriously;
 Who believes in hell, [but still] commits sin;
 Who believes in the existence of God, [but who nevertheless] seeks assistance
 from others,
 Who is aware of paradise, [but is nonetheless] engaged in worldly pleasures;
 Who knows Satan to be his enemy, [and still] obeys [the] dictates [of Satan].
 Who believes in predestination, [but still] feels aggrieved with what happens;
 Who knows that accounts [are] to be rendered on the day of resurrection [but
 even so] hoards wealth.

Uthman (r.a)

Ala Yallah bi
Nadhrah



Qasidah - Imam
 Habib Abdullah
 bin Alwi Al Had-
 dad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالسَّمَاءِ وَالطَّارِقِ وَمَا أَدْرَاكَ مَا الطَّارِقُ النُّجْمُ
 الثَّاقِبُ إِذْ كُنْتَ نَفْسًا عَلَيْهِ حَافِظًا فليُظِرَّ الْإِنْسَانَ
 مِمَّا خُلِقَ خُلُقًا مِمَّا دَافِقُ تَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

وترى الجبال تحسبها جامدة وهي تمزج السحاب صنع الله الذي
أنقذ كل شيء إنه خبير بما يفعلون من جبال الحسنة فله خير
منها وهم من فرع يومئذ آمنون ومن جبال السبية فكبت
وجوههم في النار هل تجزوا إلا ما كنتم تعملون إنما
أمرت أن أعبدن هذه البلدة الذي حرمها وله كل شيء
وأمرت أن أكون من المسلمين وإن أتوا القرآن فمزاهاذي
فإنما يهتدي لنفسه ومن ضل فقل إنما أنا من المذنبين وقل
الحمد لله سيرتكم آياته فاعرفوها وما زنا بغافرا عما يعملون

سورة القصص وانزلنا ملكا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
كُنزُ الْبَيْتِ الْكَبِيرِ نُنشِئُكُمْ فِي حَيَاتِكُمْ لِقَوْمٍ يُؤْمِنُونَ

وَأَنْبِيَا فِي دِينَايَ وَأَخْرَجَنِي اللَّهُمَّ
اجْعَلْ الْقُرْآنَ لِي فِي الدُّنْيَا وَآخِرَتِي
الْقَبْرِ مَوْسِبًا وَفِي الْقَبْرِ مَسَافَةً
بِأَعْيُنِي عَلَى الصِّرَاطِ نَوْرًا وَفِي الْجَنَّةِ
رَفِيقًا وَمِنَ النَّارِ سِتْرًا وَجِجَارًا وَعَلَى
الْخَيْرَاتِ كَمَا دَلِيلًا بِحَسْبَابٍ
صَدَقَ اللَّهُ الْعَلِيِّ الْعَظِيمِ



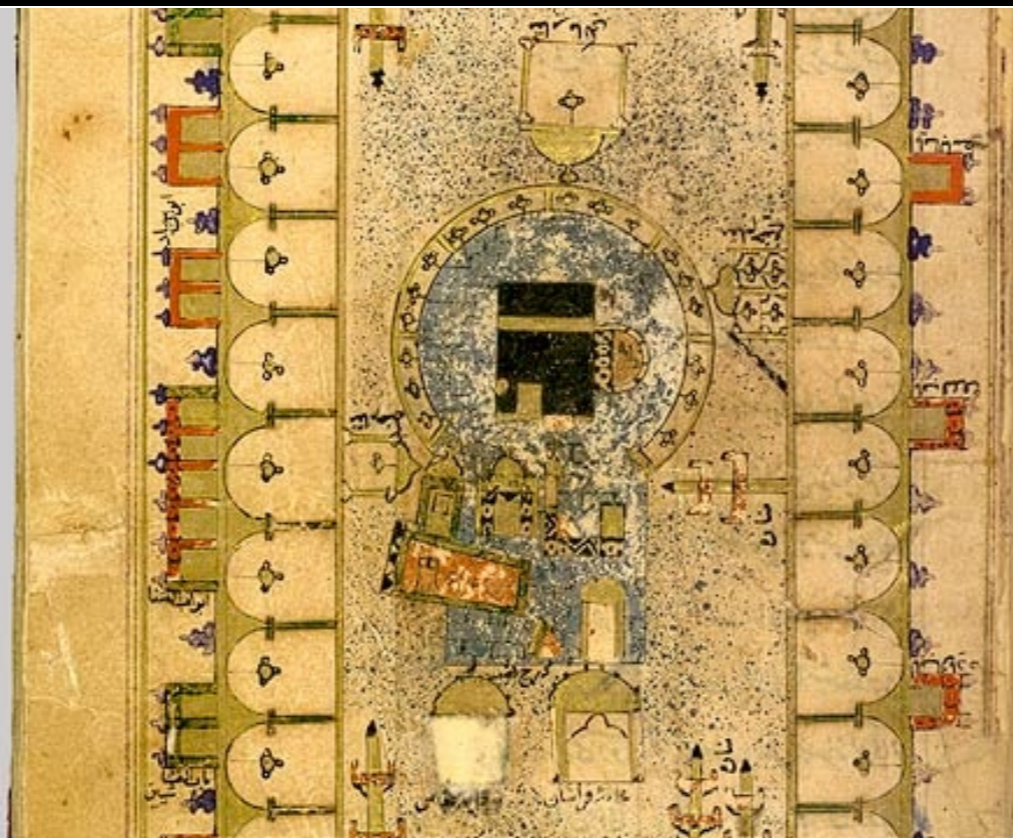
بِأَنَّ الْعِلْمَ تَحْسَبُهُ
وَالْأَسْوَءُ مَا تَحْسَبُهُ
وَالْأَسْوَءُ مَا تَحْسَبُهُ
وَالْأَسْوَءُ مَا تَحْسَبُهُ



“God forbid [that] men should be jealous of knowledge as they are jealous of women.”

Uthman (r.a)

اللَّهُ أَنْ يَكُونَ بَعْضُكُمْ يَتَّبِعُ الْبَعْضَ فِي الْبَغْيِ وَالرِّبَا وَالْحَيْدِ وَالْمَرْكَانِ وَالْمَرْكَانِ وَالْمَرْكَانِ
بِأَنَّ الْعِلْمَ تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ
لِللَّهِ هُوَ أَحْسَنُ فَلَهُ أَجْرٌ وَعِدَّةٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
الْبَيْتِ الْبَيْتِ الْعَصَايِ عَلَى شَيْءٍ وَاللَّهِ الْعَلِيِّ وَالْبَيْتِ الْبَيْتِ الْبَيْتِ الْبَيْتِ
شَيْءٌ هُوَ سَائِرُ الْكَلِمَاتِ كَذَلِكَ فَالَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِ فَالَّذِينَ
يُحَدِّثُونَ ذِكْرَهُ فِي الْأَسْوَءِ مَا تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ
مَسَاحِلُهُ أَنْ يَكُونَ فِيهَا السُّمُّ وَسَعَى فِي حَرْبِهَا أَوْلَادُهَا كَانَتْ
فِيهَا حَرْبٌ وَأَخْبَارٌ فِيهَا فِي النَّبِيِّ خَيْرٌ فِيهَا فِي الْأَجْرِ وَعَذَابٌ
عَظِيمٌ وَاللَّهُ الْمُسْتَعْتَبُ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ وَاللَّهُ أَعْلَمُ
بِأَنَّ الْعِلْمَ تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ
بِأَنَّ الْعِلْمَ تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ وَالْأَسْوَءُ مَا تَحْسَبُهُ



فصل في الصلاة
أَجْرًا عَظِيمًا إِنَّا
أَفْحَيْنَا إِلَيْكُمْ مَا
أَفْحَيْنَا إِلَى نوح
فصل في الصلاة

سجدة
بزرگ
میراندهما
بیضام فرستادیم
بسیار
خداوند
فرستادیم
نوح

11
 1846 (41)

مَنْ يَمَّا خَلِدُ وَر
وَيَوْمَ نَحْشُرُ مَنْ يَمِيغًا
مَنْ نَعُولُ لِلَّذِي تَرَا شَر
كُوَامَكَ كَرُ
أَنْتُمْ وَشُرَكَاءُ كُر

اتيت هذه ابد وما اض
 الساعة قايمه وليزلات
 التي بيلا جدر خير منها
 منقلبا لله صا حبه وهو
 بجاوره اكفت بالذي

قبلهم بالاشباع مع التصرف قلوب في رداية وفي رداية بعلم الاشباع وان كثير بالاشباع بلا حلا

والقران
 عن وقتنا
 في وقتنا
 في وقتنا
 في وقتنا



من ماص



كلمة



كلمة

ولا تحبب
 اننا منقلب تحبب في الامام
 قال لا يرفع ولم يخاف ان لا يات
 في حبه من صا حبه اهل
 المصاهرة

مِنْ فَكْرٍ لَمْ يَنْفَعِ وَتَفْسِيرٍ وَجُودٍ مِمَّنْ النَّارُ لِيُخَيَّرَ
 اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ
 الْحَسْبُ لِي اللَّهُ قَلْعُ النَّارِ وَإِنِّي نَذَرْتُ لِيهِ
 وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ الَّذِينَ
سورة النور لَا تَسْبِيحُ إِلَّا اللَّهُ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الرَّقِيبُ إِلَيْكَ الْكِتَابُ وَفَرَّانِ مَيْمِينِ
 يَوْمَ الَّذِينَ كَفَرُوا لَو كَانُوا مُسْلِمِينَ
 لَمْ يَكُنْ لَكُمْ بَأْسٌ كَلَّمُوا وَبِئْسَ مَا كَانُوا يَفْعَلُونَ
 فَسَوْفَ يَعْلَمُونَ وَمَا آتَاكُم مِّن فَتْنَةٍ إِلَّا
 وَلَهَا كِتَابٌ مَّعْلُومٌ مَّا تَسْبِيحُ مِنْ أُمَّةٍ
 أَجْلَهَا



أَفْئَاتٍ مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ
 يَكْفُرُ بَعْضُكُم بِبَعْضٍ لِيَعْلَمَ بَعْضُكُم بَعْضًا
 وَمَا وَرَدَكُمْ مِنَ النَّارِ وَمَا لَكُمْ مِنْ نَّاصِرِينَ
 لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ السَّمِيعُ
 الْعَلِيمُ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَ
 جَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَإِنَّهُ
 آخِرَةٌ فِي الْأَنْبِيَاءِ فِي الْآخِرَةِ مِنَ الْأَنْبِيَاءِ

وَرَأَيْتُكَ يَا وَلِيدَ مَعْرِ
الْعَائِدِ وَزَيْنِ الدِّينِ
مَنْ لَا مَا فِيهِمْ وَعَمْدِ
مَنْ رَاعِيهِ وَالِدِ الدِّينِ
مَنْ عَلِمَ صَلَوَاتِهِمْ

بِاللَّهِ مَوْمُو لَكَ
وَيَعْمُ التُّوَلُّ وَنَعْمُ النَّصِيرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَدَا بِلَعِ التُّوَمُوزِ



الْكَبِيرُونَ وَمَلِكٌ
 رَبُّكُمْ أَعْبُدُوا
 فَتَعْبُدُوا الرَّحْمَنَ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A man of faith and piety is always subject to the following fears:
 the fear of God, lest by any disobedience there is any faltering in faith;
 the fear of the angels lest they may record anything against you which may be a cause of remorse for you on the day of resurrection;
 the fear of the Satan lest he may tempt you to any evil;
 the fear of the angel of death, lest your life is taken before you have sought pardon for you sins;
 the fear of the world, lest by its temptation it makes you oblivious of the next world; and
 the fear of family members lest by your attachment to them you become oblivious to your duty to God.

Uthman (r.a)

وَأَقْبَلَهُ اللَّهُ الْمَلَأَ وَالْحِكْمَةَ
وَعَلِمَهُ مِمَّا يَشَاءُ وَكَوَلَاةٍ فَفَعَّ اللَّهُ
النَّاسَ بَعْضَهُمْ بِبَعْضٍ لِيُفْسِدَ تِ
الْأَرْضَ وَلِكُرِّ اللَّهُ تَعَالَى وَفَضَلَ
عَلَى الْعَالَمِينَ قُلْتُ يَا أَيُّهَا اللَّهُ تَعَالَى
عَلَيْهِ بِالْحَقِّ وَأَنْتَ لِمَنْ أَمْرٌ سَلِيمٌ
قُلْتُ يَا رَسُولَ فَضَلْنَا بَعْضَهُمْ عَلَى
بَعْضٍ فَمِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ
بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى



أَنْزَلْنَا مِنَ السَّمَاءِ وَأَيُّهَا اللَّهُ تَعَالَى بِرُوحِ
الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ
مَنْ بَعْدَهُمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ
وَلَكِنْ لِيَحْتَفِلُوا فِيهِمْ مِنْ أَمْرٍ
وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا
أَفْتَنَّا أَوْلِيَاءَ اللَّهِ يَفْعَلُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَرَفَعْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمٌ لَا
يَنْجِي فِيهِ وَلَا خَلَّةٌ وَلَا شَفِيعَةٌ



فَرَأَى عَرَبِيًّا

غَيْرَ خَلِيٍّ

عَمَّا يَعْلَمُ

تَسْمَعُونَ

حُرِّدَ اللَّهُ

“Those people who chase after the world are like beasts who lunge at one another, with the strong oppressing the weak.”

Ali (r.a)

Kullama Na Dayta - Allah Allah Malanaa Mowlan Siwa Allah



Naqshbandi Arabic Qasida

الْيَوْمِ الَّذِي قَالَ رَبِّ فَانظُرْ

أَلِي يَوْمٍ يَبْعَثُونَ قَالَ فَانظُرْ مِنَ الْمُظْهِرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ قَالَ فَبِعِزَّتِكَ لَا غَوِيَنَ لَكُمْ أَجْمَعِينَ الْأَعْبَادُ مِنْهُمْ الْمُخْلِصِينَ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ لَا مَلَانَ جَهَنَّمَ مِنْكَ وَمَنْ نَبِعِكَ مِنْهُمْ أَجْمَعِينَ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ أَنْ هُوَ الْأَذَى كَثْرًا لِلْعَالَمِينَ وَلَقَدْ لَمَسْنَا نَبَاهُ بَعْدَ حَيْثُ

مُؤْتَمَرًا لِيَوْمِ الْكَيْدِ وَالْمَكِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نُنزِلُ الْكِتَابَ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ أَنَا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ اللَّهُ الَّذِي خَلَقَ الْخَالِقِينَ الَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنْ اللَّهُ يُحْكَمْ بَيْنَهُمْ فِيمَا هُمْ فِيهِ يَخْتَلِفُونَ إِنْ اللَّهُ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مَا يَخْلُقُ مَا يَشَاءُ سُبْحَانَ اللَّهِ الْوَاحِدِ الْقَهَّارِ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَاللَّهُ

يُكْوِّرُ اللَّيْلَ عَلَى النَّهَارِ

فَإِذَا جَاءَ الصَّاحَةَ يَوْمَ نَفَرَ الْمَرْءُ مِنْ أَخِيهِ

وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لَكُلِّ امْرَأَةٍ

مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ وَجُوهٌ يَوْمَئِذٍ

مُسْفِرَةٌ ضَاحِكَةٌ مُسْتَبْشِرَةٌ وَوُجُوهٌ

يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْفَعُهَا قَنَدَةٌ أَوْ لَبِكُمْ

الْكُفْرَةَ فَالْفَجْرَةَ

مُؤْتَمَرًا لِيَوْمِ الْكَيْدِ وَالْمَكِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ وَإِذَا النُّجُومُ انْكَدَرَتْ

Do not feel ashamed to forgive. Do not, be hasty with punishment. Do not quickly lose your temper over mistakes and failures of those over whom you rule. Anger and desire for vengeance are not going to be of much use to you in administration.



“Those who have understood the deceptive character of the world, do not feel distressed on death. They are like the people who migrate from a famine-struck land to a land of plenty.”

Ali (r.a)



ما لم يزل يفتقر اليه
 ما لم يزل يفتقر اليه
 ما لم يزل يفتقر اليه
 ما لم يزل يفتقر اليه
 ما لم يزل يفتقر اليه



He is very unfortunate who cannot in his life-time gain a few sincere friends and sympathisers and more unfortunate is the one who has gained them and then to have lost them (through his deeds). There is no greater wealth than wisdom, No greater poverty than ignorance, No greater heritage than culture, And no greater friend and helpmate than consultation.

Ali (r.a)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَلِكِ يَوْمِ الدِّينِ آيَاكَ نَعْبُدُ
آيَاكَ نَسْتَعِينُ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَى
هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

سورة النبأ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ عَزَّ الْبِئْسَ الْعَظِيمِ الَّذِي

مَرَفِيهِ مَخْتَلَفُونَ كَلَّا لَسِيَعْلَمُونَ

أَنْ يَعُوذَ آيَاتِ

والجزء الثالثين

تُرِكَ لَأَسِيَعْلَمُونَ لِمَجْعَلِ الْأَرْضِ

مَهَادًا وَالْجِبَالِ أَوْتَادًا وَخَلَقْنَاكُمْ

أَزْوَاجًا وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا وَ

مَرْكَبًا لِلَّهِ تَعَالَى



سورة فاتحة الكتاب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
 مَالِكِ يَوْمِ الدِّينِ اِنَّا بِكَ نَعْبُدُ وَاِنَّا بِكَ
 لَسْتَعِينُ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
 الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

سبع آيات و مد



سورة الفاتحة فاتحة الكتاب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
 مَالِكِ يَوْمِ الدِّينِ اِنَّا بِكَ نَعْبُدُ وَاِنَّا بِكَ
 لَسْتَعِينُ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
 الْمَغضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

سبع آيات و مد



ياحنان يمانان حنانا من لدنك وزكوة

Allah the Almighty selected us from His Creation and selected for us our followers who assist us. They are pleased when we are pleased and are sorrowful in our sorrows. They give up their lives and property for our cause. Therefore they are ours and will be with us in Paradise.

Ali (r.a)



Ayyuhal al - Ashiq

أَيُّهَا الْعَاشِقُ مَعْنَى حُسْنِنَا مَهْرُنَا غَالٍ لِيَنَّ يَخْطُبَنَا
جَسَدٌ مُضَى وَرُوحٌ فِي الْعَنَا وَجُفُونَ لَا تَذُوقُ الْوَسْنَا
وَفُؤَادٌ لَيْسَ فِيهِ غَيْرُنَا وَإِذَا مَا شِئْتَ أَدُّ الثَّمَنَا
فَافْنَ إِنْ شِئْتَ فَنَاءً سَرْمَدًا فَالْفَنَا يَدْنِي إِلَى ذَاكَ الْفِنَا
وَإِخْلَعِ النَّعْلَيْنِ إِنْ جِئْتَ إِلَى ذَلِكَ الْحَيِّ فِيهِ قُدْسُنَا
وَعَنِ الْكُونَيْنِ كُنْ مُنْخَلَعًا وَأَزِلْ مَا بَيْنَنَا مِنْ بَيْنَا
وَإِذَا «مَا»^(٣) قِيلَ مَنْ تَهَوَّى فَقُلْ أَنَا مَنْ أَهْوَى وَمَنْ أَهْوَى أَنَا

SunnahMuakada.com

This work was done fesesabilillah any comments or suggestions can be sent to: Bi.isim.Allah@outlook.com

