before this and things I did after it. At his hand I turned to God in sincere repentance. Praise be to God!

And another is that I was sitting before him one day and he was reclining on his right side—God be pleased with him! He was midway between sleep and waking. Just then a wicked thought occurred in my heart—God protect me from this! (84) The Shaykh opened his eyes and said: “What did you say?” I replied: “Oh Sayyidi, I didn’t say anything.” He said: “What was it you said in your heart?” This made me feel ashamed, and I turned to God the Sublime in repentance.

Another of these was that one night I was alone with one of my wives, and she was lying down. I was joking with her and at a certain moment it happened that I directed my gaze at her genitals, intentionally and on purpose. When I returned to the Shaykh on a visit—and between us there was a distance of two halting-stations—he began to joke with me. At a certain point he said: “Oh religious scholars, what do you say about gazing at a wife’s genitals?” I told him what the religious scholars say, and he asked: “Do you do such a thing?” I replied: “No, I don’t”, forgetting what had happened. He said: “Not even on such-and-such a night?” I felt ashamed and remembered what I’d done. The Shaykh got up to leave and said: “Don’t do it again! Direct your gaze toward the Ka’ba—if God is willing!”

Another of these is that one night I brought together two of my wives in a single accommodation for the night, with the excuse that one of them was hindered from spending the night in her house. Each of them bedded down for the night in her own separate bedding, and I bedded down for the night by myself in my own bedding. And a fourth bed in the room remained unoccupied by anyone during the night. Then my carnal soul called me to have intercourse with one of the two wives, and I had intercourse with her, thinking that the other was asleep. When I’d slept a little, I awoke and had intercourse with the other one, thinking that the first one was now asleep. Afterwards when I went to visit the Shaykh—and this I did quite frequently despite the great distance—one day he began to joke with me and at a certain moment he said: “What do you [religious scholars] say about bringing together two wives in one residence and having intercourse with both of them?” I understood he was referring to what I’d done. I asked: “Oh Sayyidi, how did you know about this?” He replied: “Who do you think was sleeping in the fourth bed?” I said: “Oh Sayyidi, I thought they were both asleep.” He replied: “The first one wasn’t asleep, nor was the second.
someone to rob. As soon as they met them, they told them about you, and the seven of them followed you to see where you'd spend the night. Then after you stopped for the night, they waited for you to fall asleep. Once they thought you were asleep, they came to attack you. But they found there was a lion near you. They said: "What should we do? If we fight with the lion, the group will hear us. If we attack the people, the lion will get in our way." So they let you go and went after another caravan. But when they didn't get anything from them either, they returned to you from a different direction. Now the lion opposed them from that direction as well, and they thought he was a different lion. One of them said: 'What sort of people are these? We came at them from this side and a lion protected them! We came at them from another side and still a lion protected them!' They wanted to understand, but God sealed their hearts."

Then I asked him about the hare. He replied: "The lion has a sense of honor like the offspring of Adam. And like the offspring of Adam if a fly lands on his face, he drives it away. That's the way this lion was. While the lion was lying down, the hare, not having seen him, suddenly came upon him, and the lion killed it."

Another one is that I was about to marry a woman from the Zirāra tribe\textsuperscript{139} and I didn't know what she was like. The Shaykh described her to me in a way I [later] found to be true. He told me things about her that only God could know. Then when I'd decided on the wedding night (\textit{dukhūl}), he said to me: "On the wedding night I'll be with you." I asked him: "How will I know this, oh Sayyidî?" He replied: "I'll give you a sign." When I met my wife and had spoken a few words to her, suddenly her nose began to bleed. I asked her: "What happened to you?" She replied: "You struck me in the nose." I said nothing further to her since I knew our lord, the Imam, had done this. Later when I visited him and mentioned the matter to him, he said: "Yes. And if she hadn't shed that blood from her nose, she'd have fallen ill. This is because she came from a distant place and it was a cold day. The blood in her had thickened."

Another is that I was with him one day in his house—God be pleased with him—and he was doing something on the downstairs floor. I was on the floor above, standing up and gazing at a flat roof in front of me. Suddenly a woman came onto the roof and I saw she had a rosy face. I wondered whether this rosiness was from a sanguine complexion or from make-up. But every time I looked at

\textsuperscript{139} Unidentified.
dug; they’re around three hundred years old.’ Thus the difficulty was removed for me. Praise be to God for that!

Then Sayyidi āli said: ‘Another one is that my cousin on my father’s side, who was also related to me by marriage, set out with me to visit him—God be pleased with him—and so we came before the Shaykh. My cousin’s wife whom we left behind was pregnant and, in visiting the Shaykh, my cousin’s intention was to complain to the Shaykh about his meagre means and his oppressive poverty. This was his first visit to the Shaykh—God be pleased with him! When the Shaykh saw him, he asked him: “Do you have a wife?” He replied: “Yes, oh Sayyidi.” The Shaykh asked him: “Is she pregnant?” He replied: “Yes, oh Sayyidi.” And he asked him: “Would you like her to bear you a daughter blessed with wealth?” He replied: “Yes, indeed! That would be a joy to me, oh Sayyidi. That’s what (94) we’d like.” Thus the Shaykh—God be pleased with him—combined for my cousin news of a daughter and the provision of wealth which was my cousin’s desire. When he returned to his family, he found that his wife had given birth to a girl. He arrived at mid-morning on the seventh day after her birth and found them considering what name to give her. The Shaykh—God be pleased with him—had asked him: “What will you name her?” He’d replied: “Whatever you wish, oh Sayyidi.” The Shaykh named her Khadija.151 This had never been a name among us and so the people were surprised by it.

I, al-Lamaṭi, asked the Shaykh—God be pleased with him: ‘Why did you give her the name Khadija?’ He replied: ‘Everyone whom God has given illumination and who’s known happiness and attained the great illumination, if he desired to marry a woman, has wished her name to be Khadija. And if a daughter is born to me, I’d like her name to be Khadija, because the Prophet—God’s blessings and peace be upon him—enjoyed felicity thanks to our mistress Khadija and with her he attained the two goods, that of this world and the world to come.’

Then Sayyidi āli said: ‘Another one is that the Shaykh—God be pleased with him—described to me my wife from head to foot, limb by limb, the parts of her that are visible and the parts that are hidden, and his description was exactly as she is, with nothing added and nothing left out—God be pleased with him! Had I myself been charged with giving a description of her, I couldn’t have described her as well as he did—God be pleased with him! By God, had she

151 The Prophet Muḥammad’s distinguished first wife.
been standing in front of him, he couldn’t have been more knowledgeable about her. And she was four days’ distance from him, and he’d never laid eyes on her.

Another one is that I was a man who slept a lot. Sometimes I’d wake up at the arrival of dawn and have intercourse with my wife at that time. And sometimes dawn found me still asleep. When I was with the Shaykh—God be pleased with him—he said to the brethren who were present: “Whenever I come to see So-and-so at the arrival of dawn, either I find him asleep or he’s having intercourse with his wife at that time.” One of the brethren present asked: “Oh Sayyidi, which is preferable, intercourse with one’s wife or being asleep at that time?” He replied—God be pleased with him: “Intercourse with one’s wife is preferable to being asleep at that time. However, if one has intercourse with one’s wife during the hours of the prayers and a child is produced, the child will most certainly be disobedient to his parents—if God so wills!” Once I heard these words of the Shaykh—God be pleased with him—I renounced this practice and turned to God in repentance, nor did I ever do this again or remain asleep at that hour.’

(95) I, al-Lamaṭi, would add that his saying the child produced by intercourse at that hour will be disobedient constitutes a further miracle. Sayyidī Ḥabīb b. Ḥabīb Allāh—God have mercy on him—often complained of his children’s disobedience. And we’ve seen some of them do outrageous things to him.

‘Another one is that I was a man who indulged in much amorous play with my wife and I thought up numerous variations of amorous play with her. I mentioned some of this to a close friend among the brethren and he mentioned it to the Shaykh—God be pleased with him—in the manner of someone who reproached me. At that the Shaykh—God be pleased with him—laughed and said: “He has only told you some of the things he does. There’s more than that. In fact, he does such-and-such, and this thing and the other!” And he told him everything I was wont to do—and this while I was listening. Now there was no person who could have revealed this to anyone, indeed nobody knew about it except God the Sublime. And the Shaykh added—God be pleased with him: “But this is in accordance with the Sunna. Everything like this that a person does counts as good deeds.” His words delighted me. Praise be to God, Lord of the worlds!

The above is what we could recall at the time of writing this down. But his miracles—God be pleased with him—are too numerous to be counted. God give us profit through him and see that we persist in
And he said: “I went to visit him another time and I left my wife pregnant [at home]. The Shaykh—God be pleased with him—then said to me—and I was with him, whereas my wife was in Tāza: ‘A daughter has been born to you!’ And it was as he said—God be pleased with him!”

Another one is that Sayyidī ʿAbd al-Rahmān said: “I set out to visit the Shaykh in Fez and I had thirty ʿuqiyās 158 for the Shaykh. Then as I was approaching the city, I took one ʿuqiyā [for myself] from the sum. When I presented the dirhems to the Shaykh, he said to me: ‘You haven’t abandoned your foolishness! Arise and buy me one mawzūna’s worth of dates and some cheese for three mawzūnas, in place of the ʿuqiyā you took [for yourself].’ At that I said: ‘Oh Sayyidi, you’ve acquitted yourself with grace and intelligence!’”

And another one is that Sayyidī ʿAbd al-Rahmān said: “I set out with the intention of visiting the Shaykh, and when I’d seated myself in front of him, he said to me: ‘What was that you were doing Saturday night?’ I replied: ‘Oh Sayyidi, what do you mean?’ He said: ‘You had intercourse with your wife, but you sat your infant son on the pillow when he wouldn’t go to sleep and the lamp was on top of the chest! Or didn’t you know that I was there with you?’”

But, in general, the miracles of the Shaykh—God be pleased with him—are too numerous to be counted.’

This is what Sayyidī ʿAbd Allāh al-Tāzī wrote down.

I, al-Lamaṭī, would add that from that time up until our present day innumerable miracles of the Shaykh’s have appeared—God be pleased with him! The testimony of the above people was recorded toward the end of the year 1128/1716, and what they wrote I showed to the Shaykh on the day of ʿĀshūrā, the 10th of Muḥarram, at the beginning of the year 1129/24 December 1716.

(99) And the trustworthy and reputable jurist Sayyidī al-ʿArabī al-Ziyādī 159 wrote down for me [some of the Shaykh’s miracles] and I was present at most of what he describes and I saw it with my own eyes. Anything that occurred when I wasn’t present, I asked the Shaykh about—God be pleased with him—and he confirmed it. The text of what he wrote is as follows:

‘One of the things that happened to me with our Shaykh, the Imam and Support of mankind, my lord and master ʿAbd al-ʿAzīz—God give me profit through him—was this. I used to buy books for one of the scribes of the Makhzan, and I’d bought a large number of books

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158 One ʿuqiyā (silver) is four mawzūnas; cf. Cigar, p. 271.
159 Unidentified.
from his words in connection with naming the people mentioned above. Thus the doctrinal belief of our Shaykh—God be pleased with him—is the very doctrine of the people of the [first] three generations. And this is the miracle beyond which there’s no greater miracle. The ḥāfīz Ibn Hajar says: ‘Nāṣir al-Dīn b. al-Munayyir\textsuperscript{124} said: “It’s inconceivable that soundness of belief isn’t a miracle, though unlike other supernatural events that are sometimes a blessing and sometimes a trial.”’\textsuperscript{125}

Now having heard these words, know that what we witnessed of the Shaykh’s miracles—God be pleased with him—and of his unveilings (kushāfūt) is an immense subject, which it’s impossible for us to delve into exhaustively. But let’s mention some part of it.

One [example] is that a son of mine died—toward the beginning of my acquaintance with the Shaykh. The boy’s mother was grieved on his account. Indeed, another son had died before this one. I attempted to console her, telling her: ‘I heard Sayyidī Ahmad b. ʾAbd Allāh, the [spiritual] master of al-Makhhīyya, say: “When I look at the young boys and I look at the afflictions that are going to arrive, I feel pity for them. Whoever among them dies has escaped all this.” And now your son has died.’ I was saying things like this to console her and give her solace. The following morning I met our Shaykh—God be pleased with him—and he said: ‘Yesterday you said such-and-such to your wife.’ He mentioned the very words I quoted from Sayyidī Ahmad b. ʾAbd Allāh. I realized he’d revealed to me [through clairvoyance] what happened in the house.

Another one is that the Shaykh—God be pleased with him—was eating cloves for an ailment in his chest and a pleasant aroma began to emanate from him, an aroma of cloves. I could smell this quite strongly on him when I was with him during the day. When he exhaled, an aroma of cloves came forth with his noble breath. Then I began to perceive this same aroma when I was at home during the night. The doors were shut and he was in his house in Raʾs al-Jinān\textsuperscript{126} and I live in Biʾr Nāqr.\textsuperscript{127} The aroma began to waft over us in the room, one whiff after another, and I woke up because of this and informed my wife of it. She loved the Shaykh very dearly and likewise the Shaykh—God be pleased with him—loved her very

\textsuperscript{124} ‘Ibrīzīzana’, p. 148, CXXI; GAL I, p. 416; died 683/1284; and see here p. 790, fn. 74.
\textsuperscript{125} Not found in the Fath.
\textsuperscript{126} Cf. Le Tourneau, Fès, p. 119.
\textsuperscript{127} The text has bkr nqr; not in Le Tourneau, Fès.
dearly. Thereafter the matter of the aroma persisted with us for a long time, lasting for several days. Then I said to him—God be pleased with him: (74) 'Your aroma is with us at night and we can smell it very clearly. Have you been with us?' He replied: 'Yes, I have.' I said to him by way of joking: 'Oh Sayyidi, I'll follow the aroma and catch hold of you.' And he replied with humor: 'Then I'll move to a different corner of the room.' Another time I mentioned the matter of the aroma to him and he replied: 'That's the [mere] sense of smell. But where's the passion?'

On another occasion he said to me: 'I never leave you night or day.' And another time he said: 'Demand a reckoning from me before God—He is mighty and glorious—if I don't watch over you five hundred times in one hour.'

And one time I said to him: 'Oh Sayyidi, I saw in a dream my body and your body in a single garment.' He replied: 'That was a true dream.' He indicated that he never left me night or day. And one time he said to me: 'I'll come to you this night. Be alert!' When it was the final sixth of the night and I was between sleep and waking, he came to me—God be pleased with him! When he drew near me, I took his noble hand and held on to it and I followed after him. I wanted to kiss his hand. When I kissed it and I kissed his generous head, he disappeared from me.

Another one is that the sultan—God give him victory—wrote his letter and sent it to me with two of his companions. His order was that I go to Mikhāśa to become prayer leader in the al-Riyyād Mosque. Then God knows the grief I suffered [at the thought of leaving my Shaykh]. When he heard this, he said to me: 'Don't be afraid. Should you have to move to Mikhāśa, we'd move with you. But no harm will come to you. What they seek from you won't come to pass.' I then went with the two men to Mikhāśa and God settled the matter happily. Everything turned out as the Shaykh had said—God be pleased with him! I then returned to my home in Fez. When my father-in-law, the jurist Sayyidi Muḥammad b. ʿUmar, heard about this, he wrote to me, saying: 'You've come from Mikhāśa but you didn't meet with the sultan—God give him victory—and you didn't take leave of him. Nor do you know what may befall after your arrival. The right thing to do is to go back to Mikhāśa and meet with the sultan—God give him victory! Show him you're pleased to accept the post of prayer leader in the mosque in question. Don't do anything (75) but this!' I took his letter to the Shaykh—God be

128 Apparently the mosque of Madīnat al-Riyyād in Mikhāś (cf. El s.v.).
God's blessings and peace be upon him—is present out of politeness toward him.' And I heard him say—God be pleased with him: 'Not everyone who attends the Dīwān from among the Friends of God has the capacity to look at the Well-guarded Tablet (al-lawḥ al-maḥfūẓ). Rather there are some among them who can look at it, whereas there are others who turn to it with their deeper vision (baṣīra) but are unfamiliar with what it contains. And there are some who don't turn toward it because they know they aren't among the people who can see it.' He said—God be pleased with him: 'As with the new moon, people's ability to see it varies.'

And I heard him say—God be pleased with him: 'If the Friends of God come together in the Dīwān—(27) God be pleased with them—they provide help to one another. Then you see lights exit and enter and penetrate among them like arrows. When the Friends disperse, it's only after acquiring immense [spiritual] increase.'

And I heard him say—God be pleased with him: 'The small among the Friends of God attends the Dīwān in his body, whereas the great Friend has no hindrance upon him.' By this he means—God be pleased with him—that the small Friend when attending the Dīwān is absent from his locality and his house, and isn't to be found at all in his town because he goes to the Dīwān in his body. As for the great Friend, he arranges things as he wishes. He attends the Dīwān but isn't absent from his house because the great Friend is able to take on any appearance he wants and due to the perfection of his spirit, if he so wishes, three hundred and sixty-six bodies can be devised for him. Indeed, one time when I was with him outside the Bāb al-Jīsa, one of the gates of Fez—God watch over the city—I heard the Shaykh say—God be pleased with him: 'What's this Dīwān? The Friends of God who constitute it are all in my breast!' And one time I heard him say: 'The Dīwān actually convenes in my breast.'

And I heard him say on another occasion—God be pleased with him: 'In comparison with me the heavens and the earths are like a mawzūna in a desert area of the land.' These words and similar things came forth from him when we witnessed a heightened state (ziyāda)29 in him and yet he was always in a heightened state—God be pleased with him!

One day I was with him outside the Bāb al-Futūh and he began to name for me the great among the godly men—and this despite his

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29 On the relationship between ziyāda and beholding God cf. ThG IV, p. 413; and see here Chapter Eleven, p. 896, on the paradise known as the House of Increase (dār al-mazīd) where the only pleasure is beholding God.
I heard her—God be pleased with her—invoke blessings on her father—God’s blessings and peace be upon him! She said: “Oh God, bless him whose spirit is the prayer niche of the spirits, the angels and the universe! Oh God, bless him who’s the prayer leader of the prophets and the apostles! Oh God, bless him who’s the prayer leader of the people of Paradise, God’s believing bondsmen!” She was invoking blessings on him—God’s blessings and peace be upon him—in Syriac and not with these words, for I’ve extracted the meaning from them. But God knows best!

Then I said: ‘If the Support is present, can anyone contradict him?’

He replied—God be pleased with him: ‘No one can so much as move his lower lip in contradiction, let alone openly voice a contradiction. Indeed, if he did so, he’d be afraid of having his faith stripped from him, not to speak of other things. But God knows best!’

And I heard him say—God be pleased with him: ‘When the people of the Diwān gather together in the Diwān, they agree on what will happen from that time up to the same time the following day. And they discuss—God be pleased with them—God the Sublime’s decree concerning the coming day and the night that follows it.’

He said—God be pleased with him: ‘They have the power of free disposal (taṣarruf) in all worlds, the sublunar as well as the translunar, even in the Seventy Veils and even in the world of Raqqā—written with rā’ and a doubled qāf. Raqqā is located above the Seventy Veils. They’re the ones who have the power to act in it and power over its people, over their thoughts and what suddenly occurs in their hearts. Indeed, nothing suddenly enters their thought except by permission of the people of the power of free disposal (ahl al-taṣarruf)—God be pleased with them one and all! Now if this is the case with the world of Raqqā, which is above the Seventy Veils which in turn is above God’s Celestial Throne, then how do you think matters stand with regard to the other worlds?’

I, al-Lamaṭī, would add that the men of the Makhzan had arrested the son of one of my companions. Moreover, the Makhzan was looking for him and he was fearful of them. The father was certain, when they arrested his son, that they were going to kill him. He came to me and I then went to the Shaykh—(31) God be pleased with him!

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31 On Syriac see pp. 406 ff.
32 From: ‘He said: “Our mistress Fāṭima sits…”’ cited in Rimāḥ I, p. 203, ll. 1-4. After the taṣliya the text of al-Ḥājj ʿUmar has: lākin lā bi-hādhāʾl-laft; wa-innamā ana istakhartu (instead of istakhraju) ma’nāhu…
33 ‘Lehrer’, p. 123.
２- حضرت سیالیان گفت: کوئں جب میں آزاد ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

３- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

4- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

5- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

6- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

7- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

8- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

9- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

10- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

11- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

12- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

13- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

14- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

15- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

16- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

17- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

18- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

19- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

20- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

21- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

22- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

23- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

24- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

25- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

26- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

27- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

28- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

29- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

30- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

31- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

32- خدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔

33- الخدا ہے جب میں کوئی دوست ہوں گا، تو میں ہمیشہ سے اسلام کے ناٹک کا ناظم رہنا چاہتا ہوں۔
دو کھبرہ نہیں کہ کسی کورن میں گھوٹا تمہارے دستیابی کے وقت آپ کی پوسٹ تھی، یہ بات اور فرمایا: "الا عقلہ میں گذاش یہی نہیں اور لیا میدان سے مسلسل قسم کا جہدار چپ رے چپ رے خبری چیز ہو ان کے ساتھ یہاں اور فرمایا: "ماگ ہے چہ پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح معاشرتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیا کے طرح پہلا بار اور جہاں کی طرح صفیا کے طرح پہلا بار اور قصبتی کے طرح صفیa
من الكعبين لأعدها آدهابي أداهيل أداهاع أداهيل أداهاع

ءهل على حضر آدهي فلما ظفرة سماح مهدم

يا وجوه من سبأ يبنايقيقين إلي وجدت أموات تثلبهن

(1) اقتباس من القرآن الكريم.

(2) ملاحظات وتعليقات من الذهبية.

(3) ملاحظات وتعليقات من ماهر $.
كلمة أطلقها العلامة في الحديث: "أين الزكاة؟".نるために، قائلة: "إن الزكاة هي جزء من الأموال التي يجب على المسلمون توزيعها بينهم." أشارت الكلمة إلى حقائق مهمة تتعلق بالزكاة في الإسلام.

المصدر: كتاب "تفسير معاني التنزيل"، الديانة: السنة، الصفحة: 593.
فرزی قیام بدو کریم سلیمی

۱- یک رابیات ارجح الماحکم اذ ااجتهاد، جلد ۲، جدول ۷۶ (فقرات).