

Monday Dec. 25

Imam Zaid Shakir

Shajara al-Ma'arif w'al-Ahwal

“The Tree of Spiritual Knowledge and States”

By Al 'Izz bin Abd as-Salaam.

- He we reached the ranked of Imam Shafi', Imam Abu Hanifa
- He was also a great spiritual sage being a student of Abul Hasan al Shadhili in Egypt. He was also a very courageous individual
- He was born in 577 AH. He passed away 660 AH. (1214 to 1296)
- His students were Imam ibn Daqeek Id and Sharful Deen
- Al 'Izz bin Abdus Salaam.
- He was very brave when it came to forbidding the evil and promoting the good.
- One example:
 - o Sultan Saleh Ismail (of Damascus) was in a power struggle with his nephew (sultan of Egypt), Najmudeen Ayoub.
 - o Saleh Ismail allowed the crusaders to come to Damascus to buy weapons. Imam Al 'Izz migrated to Egypt. He was appointed chief judge. Najmudeen Ayoub was a fierce tyrincal character. Very imposing and difficult to approach. Al 'Izz immediately went to him in front of his entourage and called him by his name. “Ya Ayyoub, How are you argue on the day of Judgment, and Allah will say ‘I gave you power and leadership’ [Egypt was the center was a global trading nexus that extended from China, was during the time of Ibn Battuta’s journey. Unity of the Muslim world was part of the global trading system. They all converged on Egypt.] Allah ta’ala give you dominion over this land. Najmudeen replied “this goes back to my father’s time.” Al 'Izz then said “you are those people that Allah says they follow there fathers.”
 - o Word on the street Imam Al 'Izz stood up to Najmudeen Ayyoub and told him to destroy this winery place.
 - o Imam Al 'Izz was asked was he afraid. Imam Al 'Izz said he recalled the awesomeness of Allah and that it was nothing to Najmudeen Ayyoub. He was like a pussycat.
- After being appointed the judge he straightened out Egypt. One thing he went after was the Mamalukes. Mamaluke were literally slaves. Imam Al 'Izz said they had to be auctioned off, then purchased and then liberated. Mamalukes didn't like this and wanted to kill him.
- Imam Al 'Izz came to the door to greet the Mamalukes who were going to kill them. The leader of the killers droped his weapon and said what does he want to do with them. Imam Al 'Izz said he was going to sell them and buy them and liberate them.
- One of these Sultans had a casino built on the roof of a Masjid. When Imam Al 'Izz found out about this. He got his sons and destroyed it with there hands. He then declared this person who was one of the chief ministerse of Najmudeen Ayyoub that his Adaab had fallen. He was no longer trustworthy.
- Imam Al 'Izz bin Abdus Salam was a great Islamic scholar. Some argued he attained the rank of independent of He was a sufi in the Shadhili Tariqa.

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The Tree of Spiritual Knowledge and States
By Imam Al 'Izz bin Abdus Salaam.

Etiquettes of the Qur'an

The etiquettes of the Qur'an are of 2 types

- 1 - To adorn oneself that define servitude to Allah such as humility and willful obedience.
- 2 - To adorn oneself with some of the attributes of lordship such as justice and goodness.
- All of these are substantiated by evidence from the Qur'an. "Allah exemplifies justice and good in his lordship and commands us to take on these characteristics."
- The attributes of Allah ta'ala are of 3 types
 - 1 - Those which are specific with him such as his pre existing nature. That his nature preexisting all other things.
 - 2 - His perpetuity, his existence until the end of time and beyond time.
 - 3 - Gheena - His absolute independence from his creation.
 - o Gheena should not be translated as wealth. Gheena should be translated freedom from need. Fakhr is need.
- ????
- 1 - That which is not permissible to adorn oneself even though it is possible such as might and compelling authority that translates itself to a feeling of superiority.
- 2 - The sources of the divine law say its fittings to adorn oneself with it such as generosity, shyness, forbearance and clemency, fidelity. Adorning oneself with these characters to the extent possible is pleasing to the Lord. Allah is beautiful, so when someone beautifies themselves, Allah loves that. The appropriateness of adorning oneself with this trait is indicated and substantiated by verses of the Qur'an and the agreement of scholars and people in faith.
- The Prophet (saas)'s character was the Qur'an. We should try to attain this level of our character being a reflection of the Qur'an.

Dealing with the fruits of knowledge and its benefits

- Knowledge in this case can mean 2 things
 - o Knowledge is acquired.
 - o Knowledge is whose manifestations of which can be perceived but the essence of those manifestations can not be perceived.
- Most excellent attribute of human beings is acquired knowledge. The most virtuous of acquired knowledge is the knowledge of The Judge (Allah), because that knowledge commands every good. And knowledge of Allah pulls us back from every form of transgression and rebellion. And that's followed by knowledge of the rulings of the Qur'an. And then knowledge of what the Qur'an promises to the people of obedience and faith and what it threatens with the people of who reject faith arrogantly and people of rebellion and transgression. And the fruits from the knowledge of the Most Merciful are exalted states.
- When we know Allah and that knowledge translates to our self adorning our self with those attributes and characteristics. This translates to a lofty state of lofty speech. Lofty speech doesn't mean deep philosophical discourse. It might mean telling a joke once in a while.

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- Tell Halal jokes!
- A lady came to the Prophet (saas) to ask for a camel. The Prophet (saas) said he would give you a baby camel. She got mad and frustrated and then left. The Prophet (saas) came to her and said is there a camel that is not a baby to another camel.
- Ihya Uloomudeen – Chapter on the tongue.
- Whoever believes in Allah and the last day speak good or stay silent.
- Fruit of the knowledge of Allah's rulings
 - Avoiding transgression
 - Engaging in those things that involve the pleasure of Allah
 - Take an admonition to be awakened and warned of what is afflicted to the people that rebellion and to eagerly move to those things that involve obeying Allah and being good to human beings.
- The fruit of understanding of the world and its loneliness.
 - The world is something to be enjoyed. The best thing to enjoy in this life is a virtuous wife who desire marriage.
 - The sharia is at our level, but the haqiqa (spiritual-ness) is at Allah's level.
 - When one realizes the essential of the loneliness of the world and one is not distracted by it. One is in the world but not bothered by the world.
- Fruit of understanding of The Judge
 - When a person's heart is filled with the knowledge of The Judge then that person has the ability to reject the creation, one's brothers or sisters, or just generally all creations and to migrate to various countries. Traversing paths and cutting off relationships and constantly adhering to the deeper spiritual realities and giving preference to pleasing the creator then the creation.
 - This doesn't mean you cut off everything in this world. This is just one level. At the level of the sharia it is mandatory to keep relations.
 - Examples in the lives of the Sahabas.
 - Allah has made it for his servant that they would prefer the most virtuous of purposes
- The knowledge also leads to demand the most exemplary of these purposes and the ability to push away from us those things that are most harmful whenever there is a choice between two things. A person who is filled with the knowledge of Allah will never give a preference to something that is less virtuous over that thing that is most virtuous except for an imbecile who is ignorant to the degrees of virtuous things.

Tuesday Dec. 26

Expounding on the harm that comes from ignorance

- As human beings we have a unique position in this creation. One of the unique aspects is that God has sent messengers to guide us and instruct us to what is right. We are threatened with a punishment for what is wrong and promised a reward for doing what is right. The rest of eternity is incumbent on that.

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- An aspect of our uniqueness is our accountability to God. Those animals that don't engage in genocide and those animals don't develop medicine to cure sick people; they are not going to be sent into paradise or hell, they will turn into dust. The animals will have qisas or retribution on the Day of Judgment. After their retribution they will turn into dust.
- Those people who behave as if there is no God, there is no accountability, when they see the animals become dust, they say this is the end, but it is only the beginning. The person who has rebelled on the Day of Judgment they will be for them a rude awakening.
- Play it safe brothers and sisters. If you do the right thing and you are wrong, but you still live a good life, but if you did the wrong thing and you are wrong then it's all over.
- What kind of Islam is it if the Muslim prays and fasts in Ramadan but sells alcohol to poor people when all the bad reflections of that poor person is based from alcohol.
- And ignorance of the essential lowliness of the worldly abode brings about a desire to endure it. And ignorance concerning the preciousness of the abode of temperance.
- This world is guaranteed to disappoint you. One name of paradise is dar es salaam. One of the meanings of salaam is freedom from defects. Aging is a defect. Sickness is a defect. There will be no aging and sickness in paradise
- .And ignorance of the signs of Allah, the blessing and the punishment that Allah afflicted the previous nations.
- The Prophet (s) mentions that Musa was amongst his people and was reminding them of the ayam of Allah which are the blessings or tribulations on the people.

How we productively we use this knowledge to bring about these states

- The tree of spiritual knowledge and states. Explains what the tree is in this section.
- Do you not see how Allah sets forth a good word; it's like a good tree. Its roots are firm. Its branches stretch towards the heaven. It brings forth its fruits in every season by the Lord.
- You should know that knowledge of Allah and of His attributes bring about the fruit that is embodied in every good in this world and the hereafter.
- Its roots which is the knowledge of Allah is confirmed by proofs and convincing arguments. Its firm through the proof. Its branches are the knowledge of the attributes and they stretch to the heavens out of glorification and honor.
- The fruits → sound aqeedah
- "I have never seen an ugly believer" – Imam Zaid Shakir
- 2 believers – 2 stars → Full Moon. Get a pious wifey ☺ (J) inshaAllah!
- It gives its fruit in every season. If the faith in the heart is sound then the actions and limb are sound.
- Those fruits are state, speech, and action.
- It is very important to be the people who draw themselves closer to Allah (swt).
- A lack of uprightness can affect a believer. We need to be upright in faith. We need to be people to forge on. We should try to be truthful.
- Imam Ali (ra) whoever knows this dunya, calamities are easy to deal with. This is the nature of this world. This is the abode of tribulation and test. We are tested that we like and dislike. We are tested with things that are difficult to deal with.

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Adorning ourselves with the character and traits of Allah (swt) manifesting to the extent of Human possible.

Intro:

One who has not taken on the etiquettes of the Qur'an nor the adorned himself or herself.....to the extent that is humanely possible. For verily he is good and gracious. And he beautifies and he commands with beautifications and he is beneficial and provides benefecet he is the one who elevates and he is elevated.....he is the one with thoughts and one who covers thoughts. The one who rectifies. He is the forebreaing and commands with forebareance. He is the knowledgable and commands with knowlade. He is the wise and commands with the wise. he is the source of peace and extends peace.....

Wednesday Dec. 27

- The believers are like individual bricks on a wall. Each brick supports each other and the next.

Adorning ourselves with the character and traits of Allah (swt) manifesting to the extent of Human possible.

- adorning ourself with Godly character to the extent humanly possible
- "Each adorning ourselves with these individual names and attributes rank with various degrees. And most of these adornments can be divided invidually obligations as being sunnah, highly encouraged or communal obligations therefore look towards his beautiful names. Adorn yourself with the those names to the extent humanly possible. And as is appropriate that you respond to each of his attributes with the very best and suitable practices or actions. That you contrast respond to his majesty with the very best form of awe."
 - o In other words there are things in this world that struck us as awe then how should we be in front of Allah knowing that Allah is the most awesomely imaginably entity that exist.
 - o Everything is from Him and how much awe should we have for Him.
 - o Najmudeen reflected on the awesomeness of Allah, so the Sultan was just a pussycat.
- "There is no majesty like His Majesty. And that you respond to his beauty with the most perfect, most virtuous and complete forms of love."
 - o Beauty is one thing that inspires love, especially for the impulsive.
 - o Story about love and beauty: guy walking in the souk and he sees a beautiful woman and starts to chase her. He catches up to her and tell hers "I love you...it was love at first sight. You must marry me." She said "you really think im that beautiful. I'll marry you but if u see my sister u wont consider me." He was like "where" she said "over there" so the guy turns there and she smacks him. He says "why did u do that?" she said "a lover never turns away from his beloved."

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- “there is no beauty like his beauty. Similarly adorning oneself with the other attributes. If you adorn yourself with the attribute of goodness... with every form of good you can possibly muster.”
- We need a qualitative fiber and then our relationship with Allah will be qualitatively different. We need *wiliyah*.
- “Your closeness to the Lord...ayah from Surah Mutafafeen ‘and it is this that let people compete for nearness’
- If your focus is on the people then you will live a life of misery.
- “the king, one who has dominion, and dominion is to have the general ability to freely behave as one chooses. ...”
 - o Goodness in *ihsan* is what we gave and what we give back.
- “the fruits of our knowledge in this particular name of Allah, that Allah might defame us, hope that Allah might elevate us, imagine holding Allah is majestic, our desire to be given, and willful obedience and one who is tested with worldly power, adorning oneself with this power in this test.”
 - o Don’t be stressed out that the Muslim people are weak. If you knew the test that they were in, you wouldn’t want to be there.
- The person should follow the truth in order to adorn themselves with this.
- The Dalai Lama is a pious spiritual man, but back in the day when the Dalai Lama was a political ruler, it was different. Take this analogy and think about what people say about Muhammad (s).

Adorning oneself with As-Salam

- To spread or the insurance of the safety of others.
- Purifying oneself from the defects that engages into the haram and unlawful things.
- The Muslim is the one of whom is safe from his hand and his tongue.
- When we say “Asalamu alaykum” that comes with the package. It should be real and emanate from other hearts.

Adorning oneself with the character of witnessing - Al Humayin

- If it’s taken from his witnessing his servants it is like Al Basir and adorning oneself with this particular name it’s like adorning oneself of Al Basir.
- The fruits of Al Basir is shyness and fear of Allah’s actions.
- To do this is to look at the signs of His creation that points to La ilaha illa Allah.
- The verse that talks about the being the middle people is actually the middle verse in the Qur’an.

Arrogating oneself above vile and lowly attributes and vile and lowly things

- Shaytan when he was told to bow down to Adam he arrogated himself.
- Al-Mutakabir, if it’s taken from the meaning of the one with defects is exalted. Arrogation yourself from every vile characteristic.
 - o “He didn’t send me an Eid card, so I’m not going to send him an Eid card”
 - o We must keep away from these petty things.
 - o That’s Al-Mutakabir.

Things that are impossible for Humans

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- The things that we can't adorn ourselves with are the creator, the originator,
 - Al-Ila – the god – no human manifestation.
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Thursday Dec. 28

Section on forbearing oneself

- Al Halim is the one who hasten to punish the sinners, therefore you show this clemency to those who have oppressed you or insulted you or defamed you because your Lord is patience and forbearing. He accepts repentance from his servants.

Section dealing adorning oneself with the attribute of patience

- As Sabur – he is the one who deals with his servants in the most patient way. He doesn't hasten to dismiss us or write us off. He gives us time to repent.
- Incumbent upon us to be patient with the offenses of those who offend us.
- Someone may say it's my right to return back and that could be, but Allah loves those who are patient.
- Desperation is when we give up hope that Allah will not help us so now I have to do something about.

Section dealing with adorning oneself with forgiveness or pardoning

- It is incumbent upon you to pardon those who have offended you, because Allah loves those who pardon and overlook the falsehood of people.
- Imam Ahmed ibn Hanbal said when you owe something to someone, give them everything you owe to them as soon as possible, but when someone owes something to you then don't overlook it if you don't need it.
- Allah orders us in the Qur'an to do good as Allah has done good for you.
- If you have to avoid people do that in the best of ways.
- Don't forget the good things people do for you. Even at the time of divorce don't forget the good that they enjoyed.

Section of adorning oneself of attributing all things that are good

- Al Qayyum – one who undertakes the affairs of creation totally. The most subtle and interesting things and the most awesome and great things and the fruit of the knowledge of this particular name is relying on Him and deputing affairs to him in that there is no one that is in the affairs of creation except Him
 - Adorning oneself with this particular characteristic involves in doing good with everyone that is dependent upon you.
 - One adorns oneself with this by elevating the righteous people. Elevating oneself with the Qur'an.
 - Believers should be unique amongst the people
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- And He is the one with no likeness in his essence.
 - We are talking about taking the attributes to the humanly possible but in absolute sense it is only for Allah.

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Section of adorning oneself with knowledge of the subtle of intimate things and

- Al Latif – your fear and awe struck ness and your shyness of his knowledge of the most intricate and subtle aspects of your state and the hidden things for your inner speech and actions. Nothing is hidden from the creator of all things.
- Any thing we say, do, or think is created by Allah. So how can it be hidden from him? It can't.

Section of adorning oneself with the truth

- Al Haqq – following the truth is how to attribute this to oneself and that your amongst the people of the truth.
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