



بِسْمِ اللَّهِ  
رَضِيَ عَنِّي



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**A CONVERSATION BETWEEN**  
Shaykh 'Abd al-Rahmān al-Shaghūrī رحمته  
and Shaykh 'Abdallah Sirājuddīn رحمته<sup>1</sup>

Translated by S. Abdul Aziz  
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**Shaykh 'Abdallah:** We're honored with your visit. May Allah honor you!

**Shaykh 'Abd al-Rahmān:** This is a trade, Sayyidī! This visit to you is a trade. A person is with whom he loves; and may Allah bear witness that we love you for the sake of Allah and the Messenger of Allah!

**Shaykh 'Abdallah:** And I too love you for the sake of Allah and His Messenger ﷺ!

**Shaykh 'Abd al-Rahmān:** Certainly, you have taken it upon yourself to explain the Book and the Sunna, so may Allah reward you with the best of rewards!

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<sup>1</sup> Taken from a conversation between Shaykh 'Abd al-Rahmān al-Shāghūrī—may Allah have mercy upon him—and Shaykh 'Abdallah Sirājuddīn al-Ḥusaynī—may Allah have mercy upon him. This conversation took place in the in the nineteen eighties at Shaykh 'Abdallah's house in Aleppo and was attended by Dr. Maḥmūd Abū al-Hudā al-Ḥusaynī and others.

**Shaykh ‘Abdallah:** I love the righteous and hope to be from them. That is my hope from Allah.

**Shaykh ‘Abd al-Raḥmān:** You’re from them without doubt; whoever loves something is frequent in its remembrance: you are given to abundant remembrance of Allah, His Messenger, and His saints.

**Shaykh ‘Abdallah:** Have my books reached you yet?

**Shaykh ‘Abd al-Raḥmān:** I put them all together and I read them in the morning time and the time of Ḍuhr and ‘Aṣr—they are in front of me.

**Shaykh ‘Abdallah:** May Allah bless you. That is an honor and spiritual succor for me. When I wrote the book on the Prophetic characteristics (*Shamā’il*)<sup>2</sup>—and Allah gave me success in that endeavor—and it was the first book of my series ‘*Our Master Muhammad*’: glory be to Allah! As I was writing, it was as if the Muhammadan spiritual presence encompassed me, and sometimes I would cry. Allah granted me success and inspired me to refute the position of some people who say that the Messenger of Allah ﷺ was susceptible to error—I refuted this notion in the *Shamā’il*...

Some scholars of legal theory (*Uṣūl*) said that he made a mistake on the day of Badr and made a mistake on this or that day—and so I responded to that and refuted it in its entirety with a precise and powerful refutation—and all praise is due to Allah. After I completed the book, I beheld the Prophet ﷺ in a dream vision and he appointed me in charge of bringing his ablution and bath water. That was my position—a devoted servant—and there was another man from the Companions who was with me—and it was he and I only...

Thereafter, we brought the water to the Messenger of Allah ﷺ, as he wanted to take a bath and wash away the dust that had gathered due to battle. When I woke up I said: “Glory be to Allah! What does this dream vision mean?” At that moment, a sudden thought came to me: “You washed the dust from the Messenger of Allah ﷺ. He returned from battle and you washed away the dust that was upon him. This is your role!”—and all praise is due to Allah.

When I went to Medina the Illumined—and I entreat Allah that I may return to it in the best of states—they requested the *Shamā’il* book. Someone said to me that there is a publisher in Riyadh who will print the book and get it approved—and the book has fragrant Muḥammadan breezes and blessings, and it has something on the Prophetic Birthday; and they [in Saudi Arabia] would wage war against the Prophet’s Birthday. So, I said to them: “If he can get the book printed and approved that is good, and we will give the money he wants for it.”

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<sup>2</sup> This book has been translated into English and published by Sunni Publication [<http://www.sunnipubs.com>] as *Our Master Muhammad the Messenger of Allah – may Allah bless him and his family and give them peace – His Sublime Character & Exalted Attributes* in two volumes.

And so I gave him a good amount of money so he could print the book at my expense and sell it on our behalf and bring a portion to Medina and a portion outside of Medina.

So after he printed the book he sent five hundred copies to Medina but they were seized by the Ministry of Media. Afterwards I called the man who printed them so he could get them approved but he said: “I’m not in charge getting the approval for it.” Glory be to Allah! I said: “Didn’t you tell me you will take care of getting them approved?” He said: “No. That’s your job!”

The issue was quite hard on me because the book had a research on the Prophetic Birthday...and also: at the time I had a residency permit, and whenever they see these things with a person they revoke his residency. Those days were very hard and tough. At that time I said: “O My Master! O Messenger of Allah! If this book is acceptable to you then let it get approved; and if it is not acceptable to you let it not get approved.” I could say nothing more than: “Allah is sufficient for me and He is the best Protector.” Soon after, the people in charge reviewed the book and looked into it. Now, the one who read it and looked through it was a student of Ibn Bāz. Suddenly—and I don’t know how—he went to his supervisor, his eyes welling up with tears, and he said: “Every Muslim must read this book!”

**Shaykh ‘Abd al-Raḥmān:** His primordial nature [*fiṭra*] was moved!

**Shaykh ‘Abdallah:** So he [the supervisor] said: “But it has a section on the Prophet’s Birthday!” He [the reviewer] said: “The Shaykh need only remove the section on the Prophet’s Birthday, for there are some points of contention surrounding that.” So they called me and said: “Remove the section on the Prophet’s Birthday and we will approve it.” I replied: “No. All of it must be intact—all of it intact.” They said: “In that case we will raise the matter with the general supervisor for perhaps they will have some other comments about it.” When he mentioned that I said: “I seek refuge with Allah! Where is it going, to Riyadh?” Things got harder.

During one of those nights I beheld myself in a dream vision. I was standing around the sanctified Ka’ba and there were two or three people standing there and waiting. They would walk forward at the same time it was said [in the *adhān*] “Muḥammad is the Messenger of Allah ﷺ” and when they did that, each of their names would be written on the wall of the Ka’ba. As we were waiting, lo and behold there was written on it “The testimony: ‘Muḥammad is the Messenger of Allah’ from ‘Abdallah Sirājuddīn is accepted.” At that point I woke up in a state of joy and I said: “All praise belongs to Allah.” After that, the book went to Riyadh and was given complete approval without the section on the Prophetic Birthday being omitted!

**Shaykh ‘Abd al-Raḥmān:** The glad tidings came!

**Shaykh ‘Abdallah:** The people in charge in Medina said: “Maybe they didn’t read it in Riyadh; they might reprimand us, saying that we didn’t notify them of the section on the Prophet’s Birthday—so we have to check.”

So they verified it and received a reprimand. It was said to them: “We reviewed the contents of the book so why are you second guessing us?” At that point I said: “O Allah! To You is all praise!”

**Shaykh ‘Abd al-Raḥmān:**  
[reading poetry]

“And whoever is for the Messenger of Allah I shall aid him  
And if cast in the lion’s lair he will be at ease”

**Shaykh ‘Abdallah:** I said: “All praise is due to Allah that our Master the Messenger of Allah ﷺ is well-pleased with us”—that is the biggest delight as I see it; each time I recall this incident my heart feels at easy and is opened.

**Shaykh ‘Abd al-Raḥmān:** You only wrote it out of love.

**Shaykh ‘Abdallah:** All praise is due to Allah.

**Shaykh ‘Abd al-Raḥmān:** An individual is with whom he loves; and the Messenger of Allah ﷺ shall never abandon those who love him.

**Shaykh ‘Abdallah:** Of my books, the one that is in highest demand is *Our Master Muḥammad the Messenger of Allah ﷺ*—but what is most shocking, Mawlānā, is that when I wanted to publish the book and I wrote as its title: ‘*Our Master Muḥammad the Messenger of Allah ﷺ*’ one of the modern day professors of the Sacred Law said to me: “It would be better if you were to omit the phrase ‘*Our Master*’ and simply leave it as ‘*Muḥammad the Messenger of Allah ﷺ*.’” I replied: “He [the Messenger of Allah ﷺ] is at the forefront and above all. Whoever wants to accept it can accept it and whoever doesn’t want to accept it shouldn’t read it—and if they like they can say ‘He [i.e. Shaykh ‘Abdallah] is backwards’. Let them say what they want—it’s not a problem.” And so, it titled it: *Our Master Muḥammad the Messenger of Allah ﷺ*.

**Shaykh ‘Abd al-Raḥmān:** Glory be to Allah! Look how much they wage war on hierarchal supremacy [siyāda]; the Real [Allah] declared the Prophets as Masters before we ever declared Muḥammad ﷺ a Master!

**Shaykh ‘Abdallah:** Someone once said to me: “You have exaggerated.” I asked: “How so?” He replied: “You denied that the Messenger of Allah ﷺ ever made a mistake and you sought to prove that he never fell into error—and this is an exaggeration.” I said to him: “Why is it considered exaggeration? If you possess evidence then refute what I wrote; the proofs I brought showing that he never erred are unequivocal and knowledge-based; now if you are capable of refuting them you should do so, but you will not be able because they are powerful proofs. Moreover, why are you so shocked? Is it to be considered an enormity if Allah makes the Messenger ﷺ infallible? Certainly, Allah made Jibrīl infallible as well as Mikā’īl and Isrāfīl—so what is there to prevent Him making our Master Muḥammad ﷺ infallible?” He remained silent and I was shocked by

him. This poor one [referring to himself], during my childhood and since I was in the second grade in al-Khasrawiyya in the old model, Allah, the Exalted and Sublime, made beloved to me the memorization of the Prophetic Ḥadīth reports, so I brought a book that was full of Ḥadīth reports and worked at it. I spent many years working at the memorization of Ḥadīth reports—my soul was dedicated to it. I had no other goal; I didn't think about the future; I didn't think of employment; I didn't think of sermonizing; and I didn't think of it being said that I am a scholar—I never once had a thought about any of this. I would only memorize the Ḥadīth reports—as they are the words of Allah's Messenger ﷺ—out of love for him ﷺ; and Allah, the Exalted, honored me to memorize the Book of Allah and then the Ḥadīth reports of His Messenger ﷺ. I praise Allah for that and ask Him that I die upon it.

**Shaykh 'Abd al-Raḥmān:** There is nothing more beloved after the Book and the Sunna.

**Shaykh 'Abdallah:** They used to say that the slip of a scholar is the world's slip—and this is certain—especially if that slip is given special significance and leads to a mistaken viewpoint or posits something incorrect and causes the Umma to err.

**Shaykh 'Abd al-Raḥmān:** The upshot is that before, they would take Sacred Knowledge directly from the person of knowledge and there used to be the *Maktab 'Anbar* before the construction of the Universities in Damascus; and they would take their certifications from there—but from where did the scholars take their knowledge? They took it from the Mosques, but now they take it from the universities as you know!

**Shaykh 'Abdallah:** They feminized the *Jāmi'* and called it a *Jāmi'a*.<sup>3</sup>

**Shaykh 'Abd al-Raḥmān:** They feminized it and thus it became a secondary matter.<sup>4</sup>

**Shaykh 'Abdallah:** There is a Ḥadīth report narrated by Imām al-Khaṭīb in *Kifāyat al-Rāwī* in which the Prophet ﷺ said to 'Abdullah b. 'Umar: “*O Ibn 'Umar! Take care of your religion! It is only your flesh and blood. Take from those who are upright and do not take from those who have swerved.*”

**Shaykh 'Abd al-Raḥmān:** It is as if this Ḥadīth report is from his inimitable miracles ﷺ.

**Shaykh 'Abdallah:** “*Take from those who are upright and do not take from those who have swerved*”; rationalistic ideologies and worldly philosophies, and this and that [those who have swerved from the truth]—we must see to it that we adhere to the precept of “Allah said” and “Allah's Messenger ﷺ said”; it is only upon us to clarify the reality.

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<sup>3</sup> The word for congregational Mosque in Arabic is *Jāmi'* [in the masculine form] and the word for university is *Jāmi'a* [in the feminine form]: the Shaykh is essentially saying that the modern university system for Islamic studies is a type of inversion—as demonstrated by the feminization of the name—wherein the Islamic sciences are watered down and taken in a weaker fashion. [t]

<sup>4</sup> The basis for nouns in Arabic is the masculine form, and so metaphorically, the *Jāmi'a*—by being in the feminine form—is secondary and of lesser importance than the congregational Mosque, the *Jāmi'*. [t]

**Shaykh ‘Abd al-Raḥmān:** It is as if I understood them, as the saying goes: “Object and you will be known.”

**Shaykh ‘Abdallah:** [They propagate these ideologies] in order to gather people around them. It is mentioned in a report: “Mūsā said: ‘O my Lord! Where shall I find You?’ He [Allah] said: ‘O Mūsā! I am with those who are broken-hearted for My sake.’” That’s where you will find Allah—this is from the spiritual ecstasy of the heart. He [Allah] also said [in a Ḥadīth qudsī]: “Did you not know that if you had visited him you would have found Me with him?” The sick and elderly one is broken-hearted before Allah. We stick to the way of the Salaf: we keep the revealed texts as they appeared.

**Shaykh ‘Abd al-Raḥmān:** And all goodness is found in following the Salaf.

**Shaykh ‘Abdallah:** We keep the revealed texts as they appeared and we do not subject our rational faculty to following behind the vain desires—this is safer, better, and sounder.

**Shaykh ‘Abd al-Raḥmān:** There’s no doubt about that. This is the way of the Companions—may Allah be pleased with all of them—and the Followers and Imāms—may Allah be pleased with them.

**Shaykh ‘Abdallah:** None of them were confused about anything whatsoever; everything was clear to them.

**Shaykh ‘Abd al-Raḥmān:** It hasn’t reached us that any of them became confused.

**Shaykh ‘Abdallah:** No, it’s not found anywhere that “So-and-so objected” or “So-and-so was confused”—none of this is found. Its meaning was intelligible and clear to them: affirmation with transcendence.

**Shaykh ‘Abd al-Raḥmān:** ﴿And We made it easy upon your tongue﴾: they were deeply acquainted with the Arabic language, and so they had no confusion.

**Shaykh ‘Abdallah:** May Allah be pleased with the Companions of the Messenger of Allah ﷺ and may Allah allow us to benefit from all of them entire.

**Shaykh ‘Abd al-Raḥmān:** Amīn, Amīn!

**Shaykh ‘Abdallah:** Every one of them possessed an aspect that expressed the nature of our Master the Messenger of Allah ﷺ. Every one of them had a mirror wherein the Messenger of Allah ﷺ was reflected in some of his attributes. All of them had this—may Allah be pleased with them all. They were the vice-regents of the Real [Allah] and the Spiritual realities.

**Shaykh ‘Abd al-Raḥmān:** It is for this reason he ﷺ called them “stars”—may Allah be pleased with all of them.

**Shaykh ‘Abdallah:** You are well aware that some have found ambiguity in what was narrated in the Ḥadīth: “Do not insult my Companions; for by Him in whose Hand rests my soul, if one of you were to spend the like of Mount Uḥud in gold, it would not equal one or two handfuls of one of them.”

This Ḥadīth appeared ambiguous to some scholars who said: “How can he say: ‘Do not insult my companions’, when it was his Companions to whom he was speaking?” The verifying scholars responded to this—as you know—and they said: “When the Messenger of Allah ﷺ said: ‘Do not insult my Companions’, Allah unveiled and disclosed to him his entire Umma till the Day of Judgment. They were represented to him in the world of Idea-Images (Ar. ‘*Alam al-Mithāl*). He saw each and every one of them and called out to them saying: ‘Do not insult my Companions.’” We are from those to whom the Messenger of Allah ﷺ called out and saw in the world of Idea-Images, meaning that we were represented in front of him. This world, the world of Idea-Images, was frequently spoken about by the Messenger of Allah ﷺ.

**Shaykh ‘Abd al-Raḥmān:** This is from the unseen sciences uniquely given to the Messenger of Allah ﷺ.

**Shaykh ‘Abdallah:** He ordered us with respect to his Companions.

**Shaykh ‘Abd al-Raḥmān:** Yes.

**Shaykh ‘Abdallah:** And if we truly love the Messenger of Allah ﷺ then we must love his Companions—so for instance, if we love Shaykh So-and-so, then by extension we must also love the companions of that Shaykh; as for loving that Shaykh yet not loving his companions, that is a lie. True love has its signs.

**Shaykh ‘Abd al-Raḥmān:** It isn’t possible for me to injure the one whom I love; and whoever injures him via injuring his companions, then that is not true love—it is nothing more than lying and pretentious claims.

**Shaykh ‘Abdallah:** “Love Allah for the bounties He bestows upon you, and love me for the sake of Allah’s love for me; and love my progeny for the sake of my love for them...” May Allah send prayers and salutations upon him! They have said that the word love [Ar. *ḥubb*] possesses two *bā*’s: it originates from the word *ḥubub*; however, the first *bā*’ merged with the second *bā*’—the lover was annihilated in the beloved, and for that reason the first *bā*’ was no longer manifested: it disappeared and was annihilated. This the true love: annihilation.

**Shaykh ‘Abd al-Raḥmān:** [reading a line of mystical poetry]

*“If my brokenness will result in my annihilation  
Then for Your sake, hasten it, that I may be sacrificed for You”*

**Shaykh ‘Abdallah:** [reading a line of mystical poetry]

“You will not be at ease so long as you are not annihilated in me  
And you will not be annihilated so long as my image is not manifested in you”

**Shaykh ‘Abd al-Raḥmān:** These are the words of Sayyidī Ibn al-Fāriḍ ؓ. These are the words of the lovers—may Allah cause us to benefit from their blessings.

**Shaykh ‘Abdallah:** We ask Allah to provide us with true and veracious love.

**Shaykh ‘Abd al-Raḥmān:** Amīn!

**Shaykh ‘Abdallah:** Because the high-ranking saints used to say: “We do not lay claim to love; rather, we desire love.” So, if they didn’t make claims to love, then we ask Allah to conceal [our faults]. And we should say: “Allah willing, we will be among the lovers.”

**Shaykh ‘Abd al-Raḥmān:** We hope that from Allah:

“It is love: so submit with your all; desire is not easy  
What it chooses will consume him and his mind”

They left their rational tendencies with the texts; their goal was the revelation and not the intellect:

“Live empty-handed: the repose of love is enough for us  
However: before me is death and it is my ardent desire  
Its beginning is sickness and its end is killing;  
A life for the one whom I desire; a bounty for me from it  
I advised you, knowing desire and that which I see opposes me”

**Shaykh ‘Abdallah:** This calls for bravery!

**Shaykh ‘Abd al-Raḥmān:** Indeed! It calls for bravery:

|                               |                              |
|-------------------------------|------------------------------|
| أحبة قلبي والمحبة شافعي       | نصحتك علماً بالهوى والذي أرى |
| أخذتم فؤادي وهو بعضي فما الذي | عسى عطفة منكم علىّ بنظرة     |
| لديكم إذا شئتم بها اتصل الحب  | مخالفتي فاختر لنفسك ما       |
| يضركم لو كان عندكم الكلُّ     | فقد تعبت بيني وبينكم الرسلُ  |

May Allah be pleased with them.<sup>5</sup>

**Shaykh ‘Abdallah:** These are the words of a true lover and they bring life to the heart!

<sup>5</sup> These lines of Ibn al-Fāriḍ are left un-translated; “Poetry is what gets lost in translation”. [t]

**Shaykh ‘Abd al-Raḥmān:** The soul longs for it.

**Shaykh ‘Abdallah:** If words do not stem from true love they have no effect; the words of the Folk—may Allah be pleased with them—all of it comes from the soul.

**Shaykh ‘Abd al-Raḥmān:** [reading a line of mystical poetry]

*“My beloved ones! Whether you are good or bad;  
Be as you wish for I am the intimate friend!”*

All praise is due to Allah for us seeing you upon good. May Allah bless us with your life and may He preserve you.

**Shaykh ‘Abdallah:** Blessings are present here—we are honored.

**Shaykh ‘Abd al-Raḥmān:** May Allah increase you in nobility and may He protect you.

**Shaykh ‘Abdallah:** We are in constant need of prayers.

**Shaykh ‘Abd al-Raḥmān:** Please honor us with your prayers.

**Shaykh ‘Abdallah:** Please pray for us too.

**Shaykh ‘Abd al-Raḥmān:** You, Sayyidī!

**Shaykh ‘Abdallah:** You go first and I’ll go after you!

**Shaykh ‘Abd al-Raḥmān:** [supplicating] In the name of Allah, the Compassionate, the Merciful. All praise is due to Allah by Whose blessings all good things are completed. All praise is due to Allah for the outpouring of His bounties. O Lord! To You is all praise as befits the majesty of Your Countenance and the tremendousness of Your authority. Glorified and transcendent are You; we cannot enumerate Your praise; You are as You praised Yourself. O Allah! Send salutations and a prayer upon our Master Muḥammad—a prayer by which You will grant us salvation from all terrors and pitfalls; and by which You will fulfill all of our needs; and by which You will purify us from all sins; and by which You will elevate us to the highest levels with You; and by which You will cause us to attain the utmost objectives of all acts of good in life and after death—and send prayers upon his progeny and Companions.

O Allah! Bestow us with the purity of gnosis and grant us the ability to have correct dealings between us and You according to the Book and the Sunna. And provide us with veracious and true reliance upon You and make us have good thoughts concerning You. And bestow us with everything that will draw us nearer to You—accompanied by well-being in both abodes—by Your mercy O Most Merciful.

O Allah! Make us of those who love one another for Your sake; of those who sit together for Your sake; and of those who visit one another for Your sake; as was the state of the Companions of Your Messenger. O Allah! Grant us success in that. Indeed, You are All-Powerful over all things...! Your turn, Sayyidī.

**Shaykh ‘Abdallah:** O Allah! Send prayers and abundant salutations upon our Master Muḥammad and upon his progeny and Companions. O Allah! Be well-pleased with us for his sake—a good pleasure that has no displeasure after it. O Allah! Make us felicitous for his sake in this life and the Hereafter. O Allah! Make his noble heart ﷺ favorably disposed towards us. O Allah! Reward him on our behalf as befits him. O Allah! Gather us with him just as You gathered between the soul and the self—inwardly and outwardly and in wakefulness and in sleep. O Lord! Make him the spirit of our selves from every angle in this life before the Hereafter, O Tremendous, O Tremendous, O Tremendous! Forgive us, O Allah, and have mercy upon us and our parents, Shaykhs, and those who have rights upon us, and all of the Muslim males and females among the living and the deceased! O Allah! Reward our Shaykh and his companions with good on our behalf; and honor them just as they honored us with their visit. And may Allah send abundant prayers and salutations upon our Master Muḥammad, and his progeny and Companions. Let there be a goodly closing for the sake of our Master Muḥammad ﷺ—*al-Fātiḥa*.

**Shaykh ‘Abd al-Raḥmān:** We ask Allah, the Exalted, to honor us by your companionship with the Messenger of Allah ﷺ in the loftiest levels.

**Shaykh ‘Abdallah:** Amīn!

