A PART OF A SERMON
BY
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Provenance unknown
Plate 1, II

Description: The manuscript seems to be a page from a longer work. It has four edges, yet it is preserved in good condition. The text is written on both recto and verso.

Each side contains eleven lines, each line contains between four words in minimum and seven words in the maximum. Though the left-hand corner at the bottom is torn off, yet the context can be reconstructed.

This document was written in large Arabic (Naskh) letters in a period when Arabic was firmly established in Egypt (cf.W. Ahlwardt, zwölf Arabische schrifttafeln, Berlin, 1899, P.I, 1 (364 A.H.) Arabic had been consolidated by the arabization of the "Chencery" since the regin of Caliph Abdu-el-Malek ibn-Marwaan (starting 132 A.H.), and hence literary Arabic language was promoted amongst candidates for jobs in the chencery.

As for the slang Arabic, it took some time to be adopted by the masses. Al-Makrizi, Al-Khiṭat, Vol.I, P. 81) reports that Caliph Al-Māman (198-218 A.H.), on his visit to Egypt, surrounded himself with interpreters (see Ahmed

* We do thanks to Dr. El-Sheikh Abdel Galil Shalaby the ex-chief of the Islamic Research in Al-Azher whose kind remarks were of great help.
Shalabi, موسوعة التاريخ الإسلامي والحضاره الإسلامية = Mawsowaāt
Al-Tarikh Al-Islami and Al-Hadara Al-Islamia, Dar Al-Nahḍa
Vol.5, pp. 30; 49-53). The words are punctuated and diacriti-
cally pointed. It would seem that diacritical points in
this sermon were imperative in view of the fact that such
sermons on such occasions were expected to be grammatically
and rhetorically sound.

Punctuation of phonatical sounds in Arabic script (of
the Glorious Qur'ān) was first enacted by Abu Al-Aswad Al-
Dauāāly on the instructions of Al-Hajjāq ibn Youssuf Al-
Thaqafi, who died in 95H. (i.e. 7th c.-A.D.), see Ibn
Khilikan. Wafiyyāt Al-Ahyyān wa
Anabāa Abnāa Al-Zamān, (ed. Ihsan Abbas), Beirut, Vol. II,
P. 53).

In fact, the diacritical points and punctuations were
"created by Al-Khalil ibn-Ahmed (175 A.D.), the founder of
the Science of Syntax. (see C.Brockelmann, تاریخ الادب العری
Tarikh Al-Adab Al-Arabi, (transl. by Abdel Halim El-Nagar,
Abbasid Age was rich with Grammarians, who established the
rules represented by two Schools in Baṣra and Kūfa. Amongst
the most prominent Grammarians was Al-Khalil ibn Ahmed.
(see, Ahmed Shalaby, op.cit., pp. 241 ff.)

The document seems to be a part of a Friday Sermon,
preached somewhere in the last days of Ramadan. Actually
it is customery for preachers on this very occasion to lay stress upon "Laylat Al-Quadr" and the celebration of Bairam (see L. 1, r. شهر في ليلة القدر العظيمة and L. 3, r. وفي صيحة).

General Remarks: It seems that the scribe was not fully acquainted with the subtleties of Arabic language. His phraseology is poor and almost always slang, with recurrence of grammatical errors. This document, thus, is representative of the deterioration of literary Arabic in Mamluk Egypt. The following failings can be observed in the text.

Articles: the scribe sometimes drops the letter "ألف" from the definite article "ال" or drops the "لم" or even the "ال" altogether (cf., L. 4, r. "ولجان" L. 7, r. "ورى" ل. 2, r. "سلطان" L. 2).

Diacritical points and vowels: The scribe uses the diacritical point "الف" instead of "الف" and vice-versa (cf. L. 9, r. "شهادة" ل. 4، "وأشوك" ل. 4， "وشفا" ل. 4، "وشفا" ل. 4، "وشفا" ل. 4، "وشفا" ل. 4، "وشفا" ل. 4). Also, he uses "الكسر" in place of "ال" and vice versa (cf., L. 5, r. "جمع" ل. 3، "جميع" ل. 3، "جميع" ل. 3، "جميع" ل. 3، "جميع" ل. 3). Also, instead of the letter "و" instead of "و" and vice-versa (cf., L. 7, r. "السبعينا" L. 2، "السبعينا" L. 2، "السبعينا" L. 2، "السبعينا" L. 2).
Consonants: The scribe uses the open "ت" instead of the closed "ث" (cf., L.1, r. "لیت" "لیت" "لیت" ل.
He exchanges the letter "س" for the letter "ص" (cf., L.3, r. "سوات" "سوات" "سوات" ل.
He uses the letter "ط" instead of "ض" (cf., L.11, r. "ضفنتا" "ضفنتا" "ضفنتا" ل.
Also, he drops the "هزة" of the "الف" and adds the letter "يا" unnecessarily (cf., L.2, r. "اشيان" "اشيان" "اشيان" ل.

Contraction: He contracted the preposition "ب" dropping the vowel "الف" (cf., L.3, r. "باصوات" "باصوات" "باصوات" ل.

Punctuation: The letters "ج" "ح" "خ" "غ" "د" "ض" "ط" etc.) are frequently undotted or misplaced (cf., L.4, r. "اخرجو" "اخرجو" ل. 10, r. "اخرجو" "اخرجو" ل.

Grammar: The scribe drops the "تون" from the dual (cf., L.8, r. "اليتين" "اليتين" "اليتين" ل. "اليتين" "اليتين" "اليتين" ل.
and the "الف" of the participle (cf., L.6, r. "الحاث" "الحاث" "الحاث" "الحاث" "الحاث" ل.

General notes: The scribe sometimes places the last letter of the word above line (cf., L.2, r. "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل" "نشكل"
He splits some words between two lines (cf., L.3, r "والان" "والان" "والان"
and drops some letters from the roots of some words (cf., L.5, r. "القط" "القط" "القط" "القط" "القط" "القط" "القط" "القط" "القط" "القط" "القط" "القط" "القط" "القط" "القط")
Reword in natural text
L.1, r. العظيمة ليلت (M.) L. L. (M.) L.
L.2, r. الملاكية الإلهية الشبان (M.) L. L. بالبشرة الروح (M.) L. L.
L.3, r. برساوات صبحة (M.) L. L. صبحي (M.) L. L.
L.4, r. الأنس والجان (M.) L. L. وخلق الأنس وابتعدوا (M.) L. L. L.
L.5, r. جميع (M.) L. L. ولاكسم (M.) L. L. جميع (M.) L. L.
L.6, r. The letter "غ" of the word العينظيم is corrected from the letter "م" العينظيم (M.) L. L.
L.7, r. السبع السبع (M.) L. L. السبع السبع (M.) L. L. السبع السبع (M.) L. L.
L.8, r. ذو (M.) L. L. ذو (M.) L. L. ذو (M.) L. L.
L.9, r. مواعد (M.) L. L. مواعد (M.) L. L. مواعد (M.) L. L.
L.10, r. أشكار (M.) L. L. أشكار (M.) L. L. أشكار (M.) L. L.
L.11, r. مسودة (M.) L. L. مسدودة (M.) L. L. مسدودة (M.) L. L.
L.12, r. لقيمة ه (M.) L. L. لقيمة ه (M.) L. L. لقيمة ه (M.) L. L.
L.13, r. The word "لا" is corrected from the word "لا" ل (M.) L. L. L.
L.14, r. مش록ة، واشترده (M.) L. L. مشروحة، واشترده (M.) L. L. مشروحة، واشترده (M.) L. L.
L.15, r. مقطوعة (M.) L. L. مقطوعة (M.) L. L. مقطوعة (M.) L. L.
L.16, r. مجهولة (M.) L. L. مجهولة (M.) L. L. مجهولة (M.) L. L.
L.17, r. واكثرة (M.) L. L. واكثرة (M.) L. L. واكثرة (M.) L. L.
L.18, r. شر (M.) L. L. شر (M.) L. L. شر (M.) L. L.
L.19, r. ولاعفة جهاد (M.) L. L. ولاعفة جهاد (M.) L. L. ولاعفة جهاد (M.) L. L.
Translation

Two delights, a Month (i.e. Ramadan) involving the
great Laylat-al-Qadr (Night of Power) in which the angels
and the Spirit (Gabriel) descend thereat, heralding good
omen and safety on the wake of its feast (Ramadan’s) they
beseech Him in voices hearkened by both human and Jinni.
Flock forward to your Lord, forgiven to ye all past sins
that had been. Glory be to Him, Al-Karim (The Bountiful),
Al-Aalim (the All-Knowing), the great (All-Mighty,) Al-Same’
(the Responsive), Al-Aalim, (the Beneficent) from time imme-
memorial. I praise Him and His chosen (Prophet) Mohammed,
chanting in melodious tone, and thanks be given to Him.
And promises (of God) augment (grace) to the thankful
person are indubitable truthfulness, and I trust myself
to him, submitting my cause and pre-inscribed destiny to
His written judgement, pleading for more of His mercy, for it is not shunned against the needy, nor is it forborne or forbidden to him who requests it and I bear witness that there is no God but Him Allah alone, He has no partner, a Vehement testimony on solid bases and principles, an evidence, (in the day of Judgement when the deeds will be balanced by) Criterion and balanced fairness. And I testify that Mohammed is His servant and His prophet, commissioned unto us to forsake idols. He urges (ye) to perform the rites of Islam as prescribed. Whiter of the two ways; for he is the preacher leading (People) and he is the hope for us in the Abode of Dignity, not for those who lost (mercy of god and will remain in Hell-fire for eternity). Yet O people whoever aspires for the reward of the Other World, God is there, and it is His concern to profit those who conspire with....... 

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Commentary on the Text

L.1,r. 1: فرحتان: it may mean that there are two joys for the faster; one when he breaks his fast and another when he meets his Lord. (see, Al-Nawayi, رياض الصالحين من كلام السيد البلغدر = Riad Al-Salihin men Kalam Sayed Al-Murssalin, ed. by M.M. Emara Dar Iheya Al-Kutub Al-Arabia, P. 459;
"He who fasts has two joys: a joy when he breaks his fast and a joy when he meets his lord"

referring to the month of Ramadan, in which the Holy Qur'án was revealed and the Muslims fast (see, Surah Al-Baqra, 2, 185):

"شهر رمضان الذي أنزل فيه القرآن هدى للناس وبينات من الهدي والفرزان من شهد منهم الشهر فليصمهم".

"The month of Ramadan in which was revealed the Qur'án, a guidance for mankind and clear proofs of the guidance and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month."

(see, M. Marmaduke Pickthall, The meaning of the Glorious Qur'an, The Cow, 2, 185, Beirut).

ليلة القدر: It is the night (one of the last nights of Ramadan) on which the Prophet Mohamed received his Call and the first verses of the Qur'án were revealed in Mt. Hirá. (see, سورة القدر Al-Qadr (or the Night of Power), ليلة القدر خير من ألف شهر" = 97,3

"The Night of Power is better than thousand months"

(see, M.M. Pickthall, op. cit., 97,3)

العطم، إشیان’ (العظیمین اثنان m.): describing the "Night of Power", while the "thousand months" must be taken in an indefinite sense, as denoting a very long period of time, or it means "timeless time" because one moment of enlightenment under God's light is better than
thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory" (see, A.Y. Ali, The meaning of the Glorious Qur'an, Dar Al-Kitab Allubnani, vol. 2, Al-Qadr, 973, note 6218).

الملائكة والروح (الملاءة والملائكة) The scribe dropped the letters "ميم" and "همزة" from the word "الملائكة" also the article "ال" from the word "الروح" (see Surah Al Qadr, 97, 3-4):

"الملائكة والروح فيها بإذن وبهم من كل أمر.

The angels and the Spirit (the angel Gabriel) descend therein by the permission of their Lord with All decrees." (see, M.M. Pickthall, op.cit., The Night of Power, 97, 3).

البشّر means the one who bears good or bad news but the sentence does not need here. البشّر which means طالفة = openness, or good news والبشاره المطلقة لا تكون إلا بالخمار (see Ibn monzour, op.cit., vol. I, p. 287) may suit the sentence.

ذ. 3, 4. (بسوتا) ينادون بأصوات للملائكة والروح which means the one who bears good or bad news but the sentence does not need here.

It is the custom for the faithful to glorify, exalt and praise God on the wake of the two feasts saying:

"لبيك اللهم لبيك لبيك لا شريك لك لبيك ۷ ان الحمد والنعمة لك والملك لا شريك

لك".

Here I am, O Allah, Here I am. Here I am, You have no associates, Here I am, Unto You belong praise, grace and Sovereignty. You have no associate. (see صحيح مسلم Sahih Moslem, ed. Isa El Babi El-Halabi Egypt, vol. I, P. 485)
L. 4, 136

لا النسي ولخان (يسمعها كل من الاسر والجائن): meaning that the "Jinni" as well as the human beings hear the glorification of the faithful and recitation of the Holy Qur'ān (see, سورة الاحقاف, Al-Ahqaf, 46, 26).

"And when We inclined toward thee (Muhammad) certain of the Jinni, who wished to hear the Qur'ān.

LL. 4-6, r.

اخرجوا الي مؤلاكم غفورا لكم جميع ما سلف وكثنان (جمع 6 ملاكم، احرفوا). The scribe means that to go to the mosque and to perform prayers forgive past sins. (see, صحيح مسلم, Sahih Moslem, op. cit., vol. I, p. 286.)

"عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "من تظهر في بيته فلما نشأ إلى بيت من بيوت الله ليتغثى خطيئة من فرائض الله كأت خطواته. إحداهما تخطط خطيئة والأخرى ترفع درجة".

He who purifies himself in his place, and then heads to one of the houses of God to perform one of God's rituals, steps with one foot to diminish one of his sins and steps with the other foot to uplift himself a degree upwards.

LL. 6-7, r. These lines contain some Fairst Names of Allah (see, سورة الأحقاف, Al-Ahqaf, The Heights) 7, 180

"Allah's are the fairest Names, Invoke Him by them."

فسح باسم ربك العظيم: i.e. How far is Allah from every imperfection.

(see, سورة الواقعة, The Event, 56, 74)

(*) Translated by the editors.
"Therefore (O Muhammad) Praise the Name of thy Lord, the
Tremendous",

Al-Karim: (i.e., the Bountiful) see
الكريم, the Cleaving, ) 52, 6:

"And lo! What hath made thee careless concerning thy Lord,
the Bountiful"

Al-Alim (i.e., All-Knowing),
العليم, the same. (i.e., the Responsive). (Surah
Al-Anfal or the Spoils of War, 8, 61)."

"And trust in Allah, Lo! He, even, He is the Hearer, the
knower."

Ll. 7-8.4 meaning the Benificent from time immemorial. These two words are not from the
Fairest Names of Allah, but they are attributes of Him.

ٰمحمدٰ meaning His selected Prophet Muhammad (see,
محمد رسول الله Surah Victory, 48, 29:
"Muhammad is the messenger of Allah".

Ll. 8-9, r. ٰmeaning chanting in melodious recitation.

ترزيم بالقرآن، والترزيم والترزيم: تطريب الصوت، وفي الحديث
"ما اذن الله له، اذن له حسن الترزم بالقرآن، وفي رواية: حسن الصوت
يتزم بالقرآن" والترزم: التزريم والتزريم وتحسين الصوت بالتلؤ،(=}
لسان العرب, vol. III, p. 1745)

The meaning is: the promises of God to augment (grace) to the thankful, are definitive beyond doubt.

(See, Surah Abraham, 1417: الفصحى)
"If ye give thanks, I will give you more" and Surah the Moon, 54:35:

"As grace from Us. Thus we reward him who giveth thanks"

وأتوكب عليه تغويضًا لفضيته على السافة المكتوبة تغويضًا

It includes accusative of kindred meaning not formation
(see, Abbas Hassan, pp. cit., vol. 2, p. 213 ff.).

(بمعنى: وأتوكب عليه تغويضًا لما سبق على من قضاء المكتوب في اللوح المحفوظ)

(i.e., I trust in Him, entrusting my cause to His preinscribed judgement (see, سورة الطور، 40:44):

"I confide my cause onto Allah", She that is to be examined, 60, 4:

(Our Lord! in Thee we put our trust and unto Thee we turn repentant, and unto Thee is the journeying.

يا، وآذننا (وأستزيده، m.). The letter was added since there is no reason to drop it (على وزن استدعاء)

الرَّحْمَ بالضم، الرَّحمة، وفي التنزيل، وأقرب رَحْمًا: (رحمة، نحية، m.)

وقرأ "رحما" وذلك في سورة الكهف 18:81، والرَّحْم والرَّحم في اللغة: العطف والرفوع،...
Al-Ruhm with "Damma"= the mercy. In the Holy Qur'an and nearer to mercy". It was also recited as "Ruhum both with "Damma" and "Sekoun". (see Ibn Manzour, op.cit vol. 3, pp. 1612-1613).

L.3.v. (اذاه : m.) the scribe originally wrote "أَنَّ هَا هَا" yet he purposely rectified his error by obliterating the "هَا هَا" by the following word "لَا لَا".

هَا هَا: The pronoun "هَا هَا" is contracted with "لَا لَا" only in case of rhyme necessity. Thus the pronoun "هَا هَا" should be corrected into "لَا لَا هَا هَا". This line specifies one of the five pillars of Islam:

i.e. "testifying that there is no God but Allah and that Muhammed is the messenger of Allah, performing the prayers, paying the Zākāt, making the pilgrimage to the House, and fasting in Ramađān".

(بيني الإسلام على خمس: شهادة أن لاله إلا الله، وأن محمدا رسول الله، واتقان الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان.)


L.3/4.v. شر: (كليهـ) الله وحده لا شر: (كلهـ) m.) The Scribe contracted "له" with the "كليه". This phrase, which denotes monotheism, is a traditional introductory usage in bilingual
Greco-Arabic Papyri (see, A. Grohmann, Arabic Papyri, Cairo, 1931, vol. 1. Nos. 12, 13, 14....etc)

"بسم الله الرحمن الرحيم"

EN ONOMATI TOY OBOY TOY ELAIHMONOS (KAI) FILANORPOY

لا اله الا الله وحده لا شريك له

OUY EFTIN Θ(EΟ)Σ EI MΗ O Θ(EΟ)Σ MONOS MAMET APOΣTOL-

ΛΟΣ TOY Θ(EΟ)Υ

This monotheism is stressed by the Holy Qur'an. (see The Unity, 112;).

"قل هوالله أحد ه الله الصمد ه لم يولد ولم يولد ه ولم يكن له

Kawni Ahd.

(Say: He is Allah, the One, ! Allah, the eternally Besought of all. He begotteth not nor was begotten. And there is none comparable unto Him).

L. 4. v.

meaning a testimony built on the Five Pillars.

see Note. L. 4. (v).

LL. 4/5. v. الم(oى) حجه في القسط والمسايزان

This phrase means that this testimony will be the evidence on the Day of Judgement, where man's deeds are judged with the Criterion of Justice and Balance (see The Prophets, 21, 47;)

"ووضع الموارين القسط ليوم القيامة"

(And We set a just Balance for the Day of Resurrection).
L. 5/6: v.

\[\text{ناشهد أن محمد عبد ورسوله.}\]

this is a part of the Testimony referred to in previous

notes.

L. 6/v.

اً: لـا البِعْوُث لـاـا

There is no space between لـا البِعْوُث and لـا. "با" or لـا is suggested to cope with the allowed space, though the
current usage is لـا . However, both usages imply the
same meaning. يَفْتَجَّ يَفْتَجَّ (م.).
The scribe exchanges the letter ض with ط (see L. 11.r.
(تَفْطِيْطـا)

"خفـق: طرح ـ خفـقـه: ألفـاء وطرـحه ١٠٠٠، وخفـقـه تحـذـيـصًا: طرحـه خلفـهـ.
(انظر: الغيورز أبادى، مـا نسيـب البِـحـيط، الطبعة الثانية، القاهرة، ج ١٠،
١٩٥٠، ص ٤٠).

Thus the phrase means: "the Messenger who casts away the
idols, an emphasis on monotheism and desertion of idolatry.
All prophets preached the same message to the Faithful.
(see سورة الأَعْلَاء، The Heights، 7، L38:"

فأَتَرَّأَيْل قَوْمٍ يُعَكِّبُونَ عَلَى أَصَمَمٍ لَهُم" "And they came onto a people who were given up to idols
which they had;"and see سورة هُوُد، ١١، ٨٧:

"مَنْ أَيْدَى لِكَ أَصَلَّاهُمْ إِلَيْهِ يُبَرِّكَهُمْ وَيُؤْمِنُوا أَنْ تَرَكُوكَ وَيُؤْمِنُوا أَنْ يُؤْمِنُوا إِلَيْهِ" (They said: O Shu'eyb: Doth thy way of prayer command thee
that we should forsake that which our fathers (used to).
worship \ldots\ldots\ldots\ldots)"
The participle in Arabic is derived from the past Infinitive of verbs with more than 3 letters, the first letter of the Present tense is transformed into the letter prior to its last, E.g.:


L. 8/7 M.

"أَيْ" has three stems, it could be interrogative, exclamatory, or even conditional. Here it is in the interrogative for
the indefinite, and adverb for the definite, thus in parallel with Sebayeh's verse for "a Shephred-Singer:

 فأوابات أبا، خفيا لحُببت
والله عينه حببت أبا فبت
أي: أبا نقي هو، يعجب من أكتفائه وقدة غائبه.

"I insinuated discreetly to Hobtor, what a sweet lad Hobtor was (in Singing); that is to say, Hobtor and Hobtor alone is wonderful, both in person and in chanting". See Ibn-Manzour, op.cit. vol. 1., pp. 183-5).

البمتنين، الام، بالفتح: القدد: آلهَ يُبْنِيَهُ آلهَ: أذا قددهم، آلهَ وآسِدَهُ
وتأمَّيه وقيبه وقيبه، الاخيرتان على البدل، قال: فلم أكن ول أجلس ولكن
يتمُّ بها أبا صخر بن عمرو.
وبيمه: قددهم وفي حديث ابن عمر: من كانت فرده الستة فلا زالت ما هو. أي قددهم.
الطريق المستقيم:

The scribe may mean that the Prophet, Peace be on him, was the preacher of his people, i.e. those present in his time. One may read (فه الخطيب فيهم) = He is the preacher who leads people, which means "He directs people to follow his Sunna". Although the contrast between "لهم فينا" is philologically preferable, yet we preferred the word "فيهم" thus the phrase may imply: "whichever intent ye dwelt upon, he (i.e. the Prophet) is the preacher whose steps are followed by the people, and also he is our hope in the world-to-come."
? والأن لدا لدار الكروه قبله على إلا مسین خسیر.

The phrase means that the Prophet Muhammed, Peace be on him, is our hope in guiding us to paradise, except those who lost hope in God and were doomed to hell.

("On the authority of Anas (may Allah be pleased with him) from the prophet (may the blessings and peace of Allah be upon him), who said: the believers will gather together on the Day of Resurrection and will say: should we not ask (someone) to intercede for us with our lord ?????

Go to Muhommad (may the blessings and peace of Allah be upon him), a servant to whom Allah has forgiven all his wrongdoing, past and future. So they will come to me and I shall set forth to ask permission to come to my lord, and
permission will be given, and when I shall see my lord
I shall prostrate myself. He will leave
me thus for such time as it pleases Him, then it will be
said (to me): Raise your head. Ask and it will be granted.
Speak and it will be heard. Intercede and your intercession
will be accepted. So I shall raise my head and praise Him
with a form of praise that He will teach me. Then I shall
intercede and He will set me a limit (as to the number of
people), so I shall admit them into Paradise. Then I shall
return to Him, and when I shall see my lord (I shall bow down)
as before. Then I shall intercede and He will set me a limit
(as to the number of people). So I shall admit them into
Paradise. Then I shall return for a third time, then a fourth
and I shall say: There remains in hell-fire only those whom
the Qur'an has confined (i.e. those referred to in the Qur'an
as "abiding therein for ever) and who must be there for

L. 11.v. .................

The phrase may mean that those who plead God for mercy may
benefit from His Mercy.

(انظر الحديث القدسي: عن أبي هريرة رضي الله عنه قال: "قال النبي
عليه وسلم" يقول الله تعالى: أبا عبد الظين بن
أبي معاذ أبا ذكرى عن أبي

(Allah the Almighty says: "I am as my servant thinks I am.
I am with him when he makes mention of Me." (see Hadith Qudsi,
op. cit., pp. 78-79).

A. HANAFI/I. EBEID