

# Sheikh Ahmed Bin Ali Al-Rifa'i (D. 578 AH / 1182 AD) and His Impact on Iraqi Society: Historical Study<sup>1</sup>

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DOI:10.37648/ijrssh.v13i02.004

Received: 23 January 2023; Accepted: 15 March 2023; Published: 09 April 2023

## ABSTRACT

Sheikh Ahmed bin Ali Al-Rifai is considered one of the Sufi personalities who became famous in Iraq and abroad, and to him, the Al-Rifai method of Sufism is attributed. This study dealt with his personal biography, starting with his name, lineage, nickname, titles, birth, and upbringing, his doctrine and his attributes, as well as his scientific and practical biography, including his elders in Sufism, his moral approach in it, his students, his writings, his dignities, and his impact on Iraqi society to our day, and then his death, Explaining what was mentioned about the various aspects of his life in the sources and references of differences that do not represent the essence of this study. Where the aim of this study was to highlight the status of a great scholar Sheikh, one of the poles of Islamic Sufism, immortalized by his piety and sincerity of his faith, leaving a spiritual impact on the hearts of his followers and lovers yesterday, today, and until Allah was willing.

**Keywords:** *Sheikh Al-Rifai; Sufi; Sufism; Iraqi society.*

## INTRODUCTION

Sheikh Ahmed bin Ali Al-Rifai is considered one of the Sufi figures who became famous in Iraq and abroad. The Rifa'i method is attributed to him and is known as Sufism. The division of our study into two sections, the first of which included his personal biography, starting with his name, lineage, nickname, titles, birth, upbringing, and his doctrine and attributes. As for the second topic, we dealt with his scientific and practical biography, including his elders in Sufism, his ethical approach to it, his students, his writings, and his dignity, as shown below.

## THE FIRST TOPIC:

### The Personal Biography of Sheikh Ahmed Bin Ali Al-Rifai

#### *His name, lineage, nickname and surname*

It was found in previous studies that the name of Sheikh Al-Rifa'i is Ahmed bin Sheikh Abi Al-Hassan Ali bin Ahmed bin Yahya bin Hazim bin Ali bin Rifa'a (1), and it was said that Al-Rifa'i fraction signs the letter "R" and diacritic the "F" and after "A" letter "AA" neglected this attribution to a man from the Arabs, called Rifa'a (2), Or an ascription to his grandfather, Rifa'ah (3), or an ascription to the Banu Rifa'ah, a tribe of Arabs (4).

We have not received a correct lineage of Sheikh Ahmed from Imam Ali bin Abi Talib (peace be upon him) or to any of his noble descendants (5). Many sources did not indicate that he was a descendant of Aal al-Bayt and did not

<sup>1</sup> How to cite the article:

Muheemed W.H., (April, 2023); Sheikh Ahmed Bin Ali Al-Rifa'i (D. 578 AH / 1182 AD) and His Impact on Iraqi Society: Historical Study, *International Journal of Research in Social Sciences and Humanities*, Apr-Jun 2023, Vol 13, Issue 2, 45-62, DOI: <http://doi.org/10.37648/ijrssh.v13i02.004>

call him the title of Sayyid, but rather Sheikh because of his sheikhdom in Sufism, and among those who attributed him to Aal al-Bayt was Ibn al-Mulqin and identified him as Abu al-Abbas Ahmed bin Ali al-Hasan Ali al-Rifai (6) Ibn Yahya bin Hazim bin Ali bin Thabit bin Ali The son of Al-Hassan Al-Asghar, the son of Al-Mahdi, the son of Muhammad, the son of Al-Hassan, the son of Yahya, the son of Ibrahim, the son of Imam Musa Al-Kazim, the son of Imam Ja'far Al-Sadiq, the son of Imam Muhammad Al-Baqir, the son of Imam Ali Zain Al-Abidin, the son of the martyred Imam Al-Hussein, the son of Imam Ali Bin Abi Talib (peace be upon them) (7).

When Ibn Anaba mentions that some of them attribute Sheikh Ahmed bin Ali Al-Rifai to Hussein bin Ahmed Al-Akbar, he said: "He is Ahmed bin Ali bin Yahya bin Thabit bin Hazim bin Ali bin Al-Hassan bin Al-Mahdi bin Al-Qasim bin Muhammad bin Al-Hussein, and the scholars of lineage did not mention a son named for Al-Hussein." Muhammad," and that the sheikh, the captain, Taj al-Din, told him that his master, Ahmad ibn al-Rifa'i, did not claim this lineage, but rather the children of his children claimed it, and Allah knows best (8).

Our objective in our study is not to confirm the authenticity of Sheikh Ahmed's lineage to the family of the House or not, but rather to convey the historical facts that the sources provided us with, and whoever finds a source that denies or proves what came about his lineage, he adds to knowledge what many have overlooked. Sheikh Ahmed's scholarly status and his being one of the righteous saints are not disputed by two, just as Allah Almighty did not make the measure of differentiation between human beings by lineage, but by righteous deeds, which is the balance of piety on the Day of Resurrection, for Allah Almighty says: - {So when the trumpet is blown, then there will be no lineage between them on that Day, nor will they ask one another}.

He was nicknamed Sheikh Abu al-Abbas (9), Ibn al-Rifai (10), and Abu al-Alamin (11).

He was nicknamed by several titles, including al-Maghribi (12), al-Rifa'i al-Maghribi, then al-Bata'ih (13), al-Iraqi al-Bata'ih (14), the owner of conditions and dignity and the well-known teacher of the sect (15), the sheikh, the great ascetic, one of Allah's gnostic guardians and fruitful masters, the people of dazzling dignity (16), the imam, the role model the worshiper, the ascetic, the sheikh of the knowers (17), the ascetic of Iraq (18), the ascetic of role models (19), the sheikh of al-Bata'iyyin (20), the ascetic sheikh of role model (21), the sheikh of the saint (22), the ascetic scholar (23), the great pole (24), the great master (25), Sultan The knowledgeable (26), the non-Arabs call him Sidi Ahmad al-Kabir (27).

### ***His birth and upbringing***

Ahmed bin Ali Al-Rifai was born in the month of Muharram in the year (500 AH / 1106 AD) (28), his origin is from Morocco (29), from where his father came to Iraq (30), and Al-Bataeh lived in a village called Umm Ubaidah (31) from Sawad Wasit (32) in which Sheikh Ahmed was born, he married His father was the sister of Sheikh Mansour Al-Bataehi (33), and he was a reciter who believed in Sheikh Mansour, so when Sheikh Ahmed's father died and his mother was pregnant with him, his uncle, Sheikh Mansour, took care of him, and he grew up well under his protection (34). He was a lot of glorification for his uncle and about him. He said to the poor: If you accept the threshold of Sheikh Mansour, you only kiss his hand, and he says: I am a navigator of Sheikh Mansour's ship, so ask our Lord with him in your needs, and he said: Until he blows on the pictures, he does not come like the way of Sheikh Mansour, and he was very pained by his death (35).

Sheikh Ahmed did not have a successor (36), but rather the successor to his brother (37), and his children inherit the sheikhdom (38) and the guardianship over that district until the era of Ibn Khalkan, i.e. in the century (7 AH / 13 AD), and their affairs are well known (39). And it was said that the sheikhdom is for his sister's son (40).

Ibn Battuta conveys to us what he witnessed when he visited the village of Umm Ubaidah and his vision of the grandson of Sheikh Ahmed, who is called Ahmed Kujak, as he came from his place of residence in the land of the Romans to visit his grandfather's grave, and to him, the sheikhdom ended in the portico. He does not give more details about it (41).

### ***His doctrine and attributes***

Opinions agree that Sheikh Ahmed was a Shafi'i school of thought (42), distinguished by qualities including that he was a righteous man (43), of great acceptance among people (44), of high esteem, soft-heartedness, abundant in sincerity (45), virtuous and gentle (46, devoid of the world and what Never save something (47), that includes kindness of morals, the honor of attributes, and perfection of etiquette (48), to which it is the ultimate in humility, contentment,

the softness of speech, humiliation, refraction, self-pity, inner integrity (49), and it has many praiseworthy qualities (50).

## SECOND TOPIC

### His Scientific and Practical Biography

#### *His elders*

The upbringing of Sheikh Ahmed is in the arms of his maternal uncle, Sheikh Mansour Al-Bataehi. His disciples had a great impact on his behavior, and the method of Sufism, not only because he was influenced by his maternal uncle, but also because his maternal uncle, Sheikh Mansour, sensed in his nephew what Allah bestowed upon him of discernment and wisdom, what distinguished him even from his own son, so he bequeathed to him the sheikhdom after him, and his wife said to him: Recommend to your son: My nephew Ahmed, so when she repeated what she said, he wanted to explain to her the reason for his choice, so he asked his son and Sheikh Ahmed to bring him a Njuil (grass), so his son brought him a lot of Njuil (51) and his nephew did not bring him anything. He says: I found it all Praise, so I could not cut off anything from it.

The Sheikh said to his wife: I asked more than once that it be my son, and I was told: Rather, the son of your sister Ahmed (52). We can see from the text that Sheikh Mansoor's choice of his nephew for the sheikhdom after him was not out of the blue. Likewise, there is no text referring to what is called by the Sufis the rag (53) that the sheikh wears to the aspirant to be a sheikh in the method, so we do not know whether Sheikh Mansoor wore the rag of Sheikh Ahmad.

Among his sheikhs, from whom he was taken when he was young, was Sheikh Abdul-Malik Al-Kharnuti (54), Sheikh Ahmed also read the Qur'an when he was a young man to Sheikh Al-Arif Ali Ibn Al-Qari' Al-Wasiti, and what is said about his genius since his youth is that one day a person laid food and invited Sheikh Ibn Al-Qari, his companions, and a group of other sheikhs, readers and others. His hand and Sheikh Ahmad were sitting in the shoes of the people, and Sheikh Ibn al-Qari's shoe was with him. Also, the sheikhs turned to Ali bin Al-Qari and disapproved of what was issued by Ahmad, and they said, "This is a boy with whom we have no claim, and the claim is upon you." Sheikh Ibn Al-Qari said to them: Ask him, if he gives the answer, or else I have to demand, so they turned to him and said to him: Why did you break the duff? He said: Yesterday I was with people who were drinking, so they got drunk and swayed like those sheikhs, so it occurred to me that these are like those, and my thoughts were not complete until this boy (Sheikh Ahmed) got up and the tambourine collapsed, and then the sheikhs got up to Ahmed and kissed his hand and apologized to him (55).

it was said that Sheikh Ahmed was one of the notables of the sheikhs of Iraq, the most exalted of the Gnostics, the great investigators, the chests of the close ones, the possessor of the sublime stations, the great majesty, the great dignities, the Sunni conditions, the extraordinary deeds, and the sincere breaths (56), the imam of his time in asceticism, righteousness, knowledge, and worship (57).

He was a lover of the sheikhs, especially Sheikh Abd al-Qadir al-Jilani, and on his authority, he recommended his nephews and his eldest companions when he says: If you enter Baghdad, do not come to visit Sheikh (Abdul Qadir) anyone, alive or dead, for the covenant has been taken for him, even before death, Sheikh Abdul Qadir is a heartbreak for those who did not see him (58).

He was following up on the virtues of Sheikh Abdul Qadir, asking about it from those who used to sit with him, and he mentioned that one of Sheikh Ahmed's lovers was sitting with Sheikh Abdul Qadir, so he longed to see Sheikh Ahmed, so he told him about that, so he said to him: Come, he said: so I stood up and greeted him, and Sheikh Ahmed said: Whoever sees the like of Sheikh Abdul Qadir, the master of saints, wishes to see someone like me (59), and what happened of dignity and indicates the high status of Sheikh Abdul Qadir with Sheikh Ahmed Al-Rifai.

Sheikh Ahmed had companionship with many of them, including Yaqoub bin Karraz, who transmitted many narrations from him (60), and there was also a brotherhood and correspondence between him and the guardian Abi Madian Shuaib bin Al-Hussein, and they met together during the Hajj season (61).

### *Mysticism*

Sheikh Ahmed was known to be a scholar and jurist (62), memorized the book *Al-Tanbih* in Fiqh (63), followed the path of Sufism, and had a methodology in worship represented by parties and wirts (64), and from what came in his writings quoting from his companion, Sheikh Yaqoub, that he used to pray four rak'ahs with a thousand (Say, He is Allah, the One) and he asks Allah for forgiveness every day a thousand times (65), and in his forgiveness he says: There is no Allah but You, Glory is to You. Indeed, I was of the wrongdoers. I did evil and wronged myself, and was extravagant in my affairs. No one forgives sins except You, so forgive me, and forgive me, for You are the Forgiving, the Merciful. O Living, O Sustainer, there is no Allah but You, and mention many other things (66). As he used to seek forgiveness a lot (67), and it was said that he used to sit to preach in his corner (68) tomorrow on Thursday, and between noon and afternoon from him (69), and among the pioneers of his gatherings were Sheikh Shams Al-Din Abu Al-Muzaffar Yusuf, Sibat Ibn Al-Jawzi (70).

His approach to Sufism was distinguished by many sermons and virtues that reflect the lofty moral values that characterized him, including what he disclosed in his sayings: I took every path, and I have not seen closer, easier, or better than humiliation, lack, and brokenness to glorify Allah's command, and pity for Allah's creation, and to follow the Sunnah of the Messenger of Allah (71).

He was also characterized by patience and endurance with his family before others, as it was reported that he tolerated his wife, who was known to be foul-tongued, insulting and hurting him. Once, one of his Sufi companions, whom he saw in a dream, was paralyzed and believed one day, with his wife's hand holding the stirrup of the tandoor, she was hitting him on his shoulders, so his dress turned black while he was silent, so the man got upset and went out of his place and met with the companions of Sheikh Ahmed and said: O, my people, this sheikh is being treated by this woman, and you are silent. Some of them said: Her dowry is five hundred dinars, and he is poor. So the man went and collected five hundred dinars, and brought them to the sheikh in a tray, and he placed them in his hands. He said: What is this? He said the dowry of this fool who did such-and-such to you, He smiled and said: If it were not for my patience to hit her and her tongue, you would not have seen me in a seat of sincerity (72).

It became clear from the biography of Sheikh Ahmed that he set a method for his life that was reflected in his method of Sufism, including his constant endeavor to correct his morals, so he used to swear by his companions that if there was a defect in it, they would alert him to it, once, Sheikh Omar Al-Farouthi said to him: Sir, I know a defect in you. He said: What is it? He said: Sir, your defect is that we are among your companions: What is Omar if the boat is delivered, the load of those in it (73).

Sheikh Ahmed did not care about praise or slander, for he said about that: If there were a group on my right side who would comfort me with the spirits of equal and perfume, and they are the closest people to me, and on my left like them, they would lend my flesh with clippers, and they are the most hated of people to me (74), these people would not increase in me, nor would they decrease in me with what they did. He recited the Almighty's saying: {So that you may not grieve over what has passed you by, nor rejoice over what has been given to you} (75).

Sheikh Ahmed worked on self-discipline, so he refused to stand up for the leaders, and he justified that by looking at their faces hardening his heart (76), and he used to fight his own desires even with food, as he brought in his hands a plate of dates, so he kept purifying himself from the fouling, eating it, and saying: I am entitled to the debt because I am like him without (77).

Because of his extreme humility, he did not speak in a gathering, nor did he sit on a carpet, and it was mentioned about him that he said: I commanded to be silent, so he would not speak except a little (78), as he said: If a man spoke about the Essence and Attributes, his silence would be better, and if he stepped from standing to standing, his sitting would be better, even if He ate food that filled the house and then breathed on it and burned it, so his hunger was better (79).

His clothes did not include wearing two shirts, and he did not eat until after two or three days of eating (80), despite his asceticism toward food, he would not close his door in the face of a guest, so if someone came to him, he would go around the homes of his companions, collecting food in an apron (81). When he washes his clothes, he goes down to the beach as he is standing and rubs it (82), then he stands in the sun until it dries. In it, the proverb is set by enduring harm (83).

He preferred to be called a poor person and used the word to refer to his companions. In a conversation that took place between him and one of his companions ascetic, he was told to ask, so he said: Which poor person and who am he in the clear, prove lineage and ask for an inheritance, and once he said to the same question that was asked to him: That is, my Lord, your knowledge encompasses my request, and when the question was repeated to him, he said: O Lord, he want to not want, and he choose not to have a choice, so his friend Jacob answered, and the matter became for him and him, that is, Jacob, whoever chooses the dear, loves him to this spot (84). Sheikh Ahmed relied on Allah and was content with what He chose for him without asking.

Sheikh Ahmed emphasized the purity of the heart and its serenity with love and obedience to Allah, and among his sayings in that regard is the one who imagines that his work will lead him to his highest aspiration, so he has lost his way, bring your heart closer to sitting with the remembrance, so that it may wake up from its negligence (85). He said: I have reached a place where if I disobey my heart, I disobey Allah, and whoever is happy without right, his happiness inherits worries, and whoever is not in the service of his Lord is one of his companions in loneliness (86).

It was from the tenderness and simplicity of his heart that he corrected some of the sayings that he uttered out of his excessive mercy and compassion for people. Once he was asked if hell was yours, what would you do with it, tormenting anyone with it, and he said: No, by His glory, I would not enter anyone into it. Who is Ahmad and his status, he repeats it several times and said: The owner acts, Glory be to Him (87).

He was dedicated to helping the poor, and he used to collect firewood and bring it to the homes of widows and fill them with jars (88). He washes their clothes for the lepers and the lepers, leaves their hair, carries food to them, eats with them, asks them to pray, and says: Visiting them is obligatory, not desirable (89).

In everything he presented to others, he did not consider himself favored over them, so it was said that he was sitting around him about ten thousand of his followers, and one of his companions said to him: Thank Allah for what He has bestowed upon you. He said: The blessings are many, so which one do you refer to, He said: To unite hearts to you, he said: I was gathered with Pharaoh and Haman if it occurred to me that I had virtue over any of them (90).

He had attitudes with the boys that reflected the goodness of his tolerant spirit. One day he passed by them while they were playing, so they fled in awe of him, so he followed them, saying: Make me a solution, for I have frightened you. Once, one of the boys asked whose son you are, and he said to him: What is your curiosity, he began to repeat it and cry and say: You hurt me, my son (91).

Sheikh Ahmed's mercy exceeded people, large and small, to reach Allah's creatures whose glorification of animals and insects discerned from him, including a cat that slept on his sleeve and prayed, so he cut his sleeve and did not bother her, then he sat down and connected him and said: Nothing has changed (92). Likewise, one time he saw dogs in a dining hall, eating dates from a bowl, while they were having a fight, so he stood at the door so that no one would enter and harm them, and he was saying: O blessed ones, reconcile and eat, otherwise, they will know how much they prevented you (93).

One of his companions heard him say: O Blessed One, I did not know about you, I drove you away from your homeland, so I looked and saw a locust clinging to his clothes, while he was apologizing to her out of mercy for her (94). He performed ablution, and a mosquito landed on his hand, and he stood for it until it flew (95).

And among his sermons to his followers, which he called them to act upon, was his saying in one of his gatherings: There is no Allah but Allah, so let those present in absentia know that Ahmad says: And you hear whoever is alone with a foreign woman, I am innocent of him, and my master Sheikh Mansour, and my master the Chosen One (may Allah bless him and his family and grant him peace) is innocent of him, and our Lord Glory be to Him, He is innocent of it, and whoever is alone with a command is likewise, and whoever breaks the allegiance, then he breaks the allegiance against himself, then he rises from his seat (96).

Sheikh Ahmed assured his followers that no one can interfere in Allah's will as if it was a message to them not to go to extremes in it, as it is said that Ibn Sayrafi was brought to him and he was sick so that Sheikh Ahmed would suddenly pray for him with his servants and his decency, so he stayed for days without speaking to him, so his friend Jacob said to him, sir, what do you call to this patient he said: O Jacob and Azza al-Aziz Ahmad, every day he has a hundred needs fulfilled, and you did not ask him for one of them. Jacob said: "Oh, sir, let it be one for this poor patient." He said: "There is neither dignity nor honor. You want me to be ill-mannered. {Does His creation and command belong to Him? Blessed be Allah, Lord of the Worlds} (97) that is, Jacob is the man who is well versed in

his conditions. Jacob said: I see you supplicating after the prayers and every time he said: That supplication is worship and compliance, and the supplication of needs has conditions, and it is different from this supplication, then after two days that patient recovered (98).

Sheikh Ahmed received a lot of teachings that clarify his method in his method of Sufism due to its length, we mention references, including his vision of the so-called revealing that it is an attractive force with its characteristic of the light of the eye of insight into the overflow of the unseen, so its light is ignited by the connection of the ray to the clear bottle as soon as it meets it, then it throws the light reflected in its image on the purity of the heart. Then it ascends brightly to the realm of the intellect upon a person, the eye of the secret, and you see what its location is hidden from sight, and its image is hidden from illusions, and its mirror is hidden from man (99).

The vrs of the guardian and his dignity is his satisfaction with what displeases the common people from the streams of the decreed, and whoever trusts in God enters his heart with wisdom, suffices him for every important thing, and connects him to every beloved (100).

He believes that asceticism is the basis of pathological conditions and Sunnah ranks, and it is the first step of those who seek Allah and are cut off to Allah Almighty, who are satisfied with Allah, and who put their trust in Allah, so whoever does not rule his foundation in asceticism, nothing will be correct for him (101).

As for Tawheed, it is a great feeling in the heart that prevents falsification and analogy (102). He was asked about his saying that loneliness is better than a bad companion, so he said: And in our time this is better than a good companion unless he is one of those who have a look, for looking at him is a cure, and there is no way to salvation except through monotheism and in detachment to Allah Almighty and fleeing from everything other than Him and abandoning those besides Him (103).

Sheikh Ahmed considers that slavery is the robe of honor, the dress of the messengers, the garment of the righteous, the crown of the pious, the booty of the gnostics, the wish of the devotees, the satisfaction of the mighty, and the dignity of the people of his state. Intimacy with Allah is achieved for a servant who has completed his purification, described his remembrance, and is lonely from everything that distracted him from Allah, and then Allah made him forget and dressed him in the mantle of the realities of intimacy with him (104), and that the sign of intimacy with Allah is loneliness among all creation except for the saints, for intimacy with them is intimacy with Him (105).

Among his teachings is that the tongue of piety calls for abandoning pests, the tongue of distance calls for perpetual diligence, the tongue of love calls for dissolution and insanity, the tongue of knowledge calls for annihilation and obliteration, and the tongue of monotheism calls for affirmation and righteousness, and whoever politely turns away from objection is the wise and polite (106).

About his method of Sufism, he said: Our path is based on three things do not ask, do not respond, and do not store, and that whoever reaches the rank of Qutb al-Ghawth (107) Allah reveals to him his unseen. There is malice in his heart, and there is no hatred for a believer, and there birds and beasts associate with him, and they do not flee from him (108).

Among his sayings to his disciples is that nothing harms the disciple more than forgiving himself for riding on concessions and accepting interpretations (109).

It was said about him that he is the poorest follower of the East and the West. To him ended leadership in the sciences the way and explain the conditions of the people (110).

He summarized his idea of Sufism by answering a question that was asked to him by a questioner. He said: You ask us about our Sufism or your Sufism. He said: Sir, it was a question, and it became two. Explain them to me, so he said: As for your Sufism, you are to clear your secrets, sweeten your news, obey your mighty ones, rise at night, and fast during the day. As for the Sufism of the people, it is as it was said:

Wearing Sufism with rags	Whoever said this has passed away
Mysticism, boy	burning mixed with anxiety (112)

It was mentioned that the man who is versed, that is, the one who knows Allah, is the one who, if two pins were set up for him on the highest towering place in the earth, and the Yemeni winds blew, it would not move a single hair of him (113).

### *His students*

A large number of true masters of states were apprenticed to Sheikh Ahmad, a great scholar in every country belonged to him, and a large number of people followed him from every direction (114), and there was no place in the cities of the Muslims that was devoid of a corner or a place drawn by them (115), the cycle of his disciples (116) consisted of sixteen thousand, and he used to extend a blanket for them in the morning and evening (117), and those who attended his gathering on the night of the middle of Sha'ban reached about one hundred thousand people (118). His followers, most of whom were among the poor, who believed in him well, were known as the Rifa'i sect, the Al-batayihia (119), and the Ahmadiyya (120), and the first name is more common to this day.

### *His writings*

Several works were mentioned by Sheikh Ahmed Al-Rifa'i that contain moral values and the essence of Sufism, including the Book of Commandments, presented, investigated, and commented on by: Muhammad Zeinuhum Muhammad Azab, Madbouly Bookshop, Cairo - 1992, and the book The Case of the People of Truth with Allah, and Al-Burhan Al-Mu'ayyid, investigation: Abdul Ghani Nikkeh Mai, 1st edition, Dar Al-Kitab Al-Nafis, Beirut-1408, Al-Hakam Al-Rifa'iyah, Al-Ahzab Al-Rifa'iyah, The Special System for Professionals, The Straight Path in Interpreting the Meanings of In the Name of Allah, the Compassionate, the Most Merciful (missing), Vision (missing), The Path to God (missing), Al-Rifa'i Beliefs (manuscript), Ahmadiyya Councils (missing), the interpretation of Surat al-Qadr (missing), collecting forty hadiths and placing them in a special treatise that he explained at the end of the book The Case of the People of Truth, Explanation of the Attention, Raheeq al-Kawthar, Joy in Fiqh (missing) (121).

### *His dignity*

Many dignities have been attributed to many Sufi sheikhs, so if we browse the biography of any of them, we find within it dignities that the mind accepts, including what reaches the point of exaggeration and transgression of Allah's power, and this is far from the approach of these sheikhs. Behind that is to show the highness of their status with Allah due to the sincerity of their faith, the validity of their worship, and their striving for the self, and about the dignities, Sheikh Ahmed says: If the servant is able and reaches the place of closeness to Allah, the truth becomes satisfied with his satisfaction and angry with his anger, and his saying: underestimating the saints is a lack of knowledge (122).

Perhaps the most famous of the miracles mentioned by Sheikh Ahmed is his kissing the hand of the Prophet Muhammad (may Allah bless him and his family and grant him peace) when he was on Hajj, so he stood in front of the honorable room and chanted:

In the event of my soul being far away, I would send it.

The earth accepts on my behalf, as it is my deputy

This is the state of (123) ghosts have come

so stretch out your right hand so that my lips (124) may have it

So the honorable hand came out of the honorable grave, and he kissed it while the people were looking (125), and this is called according to the Sufis by the imaginary reveal (126), so Sheikh Ahmed is called the owner of apparent dignity (127).

Among what came about his honors reflecting his status with Allah is that the truth, Glory is to Him, was often manifested to him with greatness, so he would melt until it became a spot of water, then mercy would overtake him, and he would freeze little by little until he returned to his usual body, and he would say to his group: If it were not for the kindness of Allah, I would not have returned to you (128).

When he ascended the chair, his near speech was heard as well as that of the far one, so that the people of the villages around his country hear him like those in his corner, and if the deaf attended him, he would only hear his words (129).

If a person asks him to write an invocation (ruqyah) for him, he takes the paper and writes on it without ink, and he did that one day in Rajab, and he was absent from him once, then he brought it to him to write an exam for him, and when he saw it, he said, "My son, this is written and returned it to him (130).

One of the dignity attached to it is not accepted by the mind that did not enter the entrance of Sufism and navigate in their world. It is like a delusion for him, but for the Sufis, it is an eye certainty of that when they say: He is one of the four imams (131) who heal the blind and the lepers and revive the dead, by the permission of Allah Almighty, and one of the famous in the world (132).

Also, Sheikh Ahmed sees what others do not see. It is said that two men love each other for the sake of God, one of whom is His Excellency, and the other is Abdul Moneim, so they went out one day to the desert, so one of them wished for a book of liberation from the fire to come down from the sky, and a white paper fell from it, and they did not see writing in it, so they came to Sheikh Ahmed and did not tell him the story, so he looked at it and then fell down prostrating. And he said: Praise be to Allah, who showed me the liberation of my companions from Hell in this world before the Hereafter. He was told: This is white. He said: O my children, the hand of power does not write in black, and this is written in light (133).

Some of his dignities are astonishing in their content. His nephew, Sheikh Abu al-Faraj Abd al-Rahman bin Ali al-Rifai, as an eyewitness, conveyed what happened to Sheikh Ahmad in his presence. He remembers that he was sitting with Sheikh Ahmed, listening to his words when a man descended from the air and sat in front of him, and the Sheikh said to him: Welcome to the delegation of the East, and he said to him: I have twenty days that I have not eaten or drunk, and I want you to feed me my lust, so he said to him: What is your desire? He said: I want one of these grilled, two loaves and cold water. The Sheikh said to him: Then he looked at those goats and said, "Hurry up with the man's desire." Then what he said was not complete until one of them came down in his hands grilled. Then the sheikh extended his hand to two stones that were on one side and placed them in front of him. Then he extended his hand to the air, and there was in his hand a red jug with water in it. He said, "He ate and drank." Then he went into the air from where he came from, so Sheikh Ahmed got up and took those bones and put them in his left hand and passed his right hand over them and said: O scattered bones and broken joints, go and fly by the command of Allah Almighty, in the name of Allah, the Most Gracious, the Most Merciful, so a goose went together as it was and flew through the air so that I could not see (134).

Among the honors attributed to him are what absolutely do not agree with the mind. It was said that Sheikh Ahmed wanted to buy a garden, but its owner, who is called Ismail, refused to sell it except for a palace in Paradise, so he thundered, changed and whistled, then said: I bought it from you with that, he said: Write me a letter, so he wrote in the name of Allah, the Compassionate, the Merciful. This is what Ismael bought from the servant Al-Rifai, guaranteeing the generosity of Allah Almighty for him a palace in Paradise, surrounded by four borders: The first is the Garden of Eden, the second is the Committee of Shelter, the third is the Committee of Eternity, the fourth is the Committee of Eternity, the fourth is the Committee of Firdaus, with all his maidens and children, his mattress, his family, his rivers, and his trees, in exchange for his garden in this world, and Allah is a witness to that and a guarantor, so when Ismail died, the paper was buried with him, so they became and if it was written on His grave (135): {We have found what our Lord promised us to be true} (136). So if Sheikh Ahmed was certain that the world was temporary and that he lived in it as an ascetic, then how can he ask for a garden in it in exchange for his request to the owner of the garden for the bliss of the Hereafter.

Mention of miracles was not limited to Sheikh Ahmed, but several miracles were mentioned for his followers, about whom it was said that they were good and bad (137). Their dignities were described in strange conditions, including eating snakes while they were alive, disembarking in skirts while they were burning with fire and extinguishing, and riding lions in their countries (138), and one of them climbed on the tallest palm trees and then threw himself on the ground and did not suffer (139). When Ibn Battuta visited the village of Umm Ubaidah, he was briefed on their conditions and called them the Ahmadiyya sect, and how they received the grandson of Sheikh Ahmed Al-Rifai by beating drums and tambourines after the afternoon prayer and the poor dancing, and after the Maghrib prayer they presented the food (rice bread, fish, milk and dates) so the people ate, then they prayed dinner The Hereafter - and they began to remember, while Sheikh Ahmed Kojak was sitting on the carpet of his grandfather, Sheikh Ahmed Al-Rifai, and then they began to hear, and they prepared loads of wood, and they set them on fire, and entered in the midst of them dancing, and some of them wallowed in it, and some of them ate it with their mouths until they extinguished it all, and it is mentioned that this is their habit and among them Whoever takes the great serpent, bites his teeth on its head until he cuts it off (140). The strange thing is that Ibn Battuta does not convey to us



the position of the grandson of Sheikh Ahmad Al-Rifai regarding their behavior, which contradicts the approach of Sheikh Ahmed Al-Rifai.

Al-Thahabi faults what we call the honors of the companions of Sheikh Ahmed, and exonerates him and his righteous companions from them. And he justifies that after there was a lot of nastiness among them, satanic conditions renewed for them since the Tatars took over Iraq, so he says: We seek refuge in Allah from the accursed Satan (141). Al-Ainy also described their doing extraordinary things, as well as their listening and dancing with types of inhalation, exhalation, boogeyman, and the like, as being among the reprehensible innovated things (142).

Just as the poor among the lovers of Sheikh Ahmed Al-Rifai used to gather with him during the seasons (143), so they used to gather with his followers, and their number is countless, and on his approach, his followers used to suffice everyone (144). They have a season every year that they call (Al-Muhyi) in a place called Trib between Aintab and Al-Bireh which is on the Euphrates, and many people from that country join them, so great markets are held in which there is buying and selling, and they set up tents, groves, and the like (145).

### *Effect of Sheikh Ahmed on Iraqi society*

Sheikh Ahmed was great acceptance by the people (146), and the sheikhs and scholars threw it with the vision of reverence, and the creation witnessed him with respect and preference, and he was intended to visit him from every deep ravine (147), and some of his companions saw him in a dream in a seat repeatedly and did not tell him (148).

The high status of Sheikh Ahmed and his effect on the hearts of his followers, they put their works in which they wrote his veils from that what Al -Dhahabi reported to us, that Yaqoub bin Kraz, accompanied by Sheikh Ahmed Al -Rifai, and put a book entitled (Manaqib Ibn Al -Rifai), collected by Sheikh Muhyiddin Ahmed bin Suleiman Al -Hamami, Al -Husseini Al -Rifai, Sheikh of Al -Rawaq Al -Maamour in Al -Hilaliya, in the appearance of Cairo, heard from him Sheikh Abu Abdullah Muhammad bin Abi Bakr Ibn Al -Sheikh Abu Talib Al -Ansari, Al -Rifai, Al -Dimashqi, and is known as Sheikh Hattin, in Cairo in the year 680 AH/ 1281AD. It was written by him on his hand and authorized him, Shams Al-Din Abu Abdullah Muhammad bin Ibrahim Al -Jazari, and deposited his history in the year 705 AH/ 1350AD, and the first is he said: He mentioned his birth, then he said: Sheikh Ahmed bin Abdul Rahman Ibn Al -Sheikh Yaqoub bin Karaz said, and most of the book on Sheikh Yaqoub, it is about four books and it is eight chapters in its positions, dignity, etc., and it is without attribution (149).

Many works of literature on the personality of Sheikh Ahmed Al -Rifai, his heads, his dignities and his maqam were placed and mentioned in several sources (150), to which the tribes and the Rafi 'houses in Iraq were attributed to several Takaya in the name of the Rifa'i method in various governorates, including Baghdad, Samarra, Tikrit, Diyala, and Kirkuk (151), and from These clans and homes, the Al -Bomlis Al -Rifai clan in Samarra, the Al -Bounasir Al -Rifai clan in Tikrit, the house of Al -Sheikh Khalaf Al -Rifai in Tikrit, the house of Al -Sheikh Qamar (Kamr) in Baghdad, the house of Mustafa Al -Khalil in Hilla, Al -Tabrajali in Baghdad, Al -Sayyid Rajab Al -Rawi in Baghdad, House of Al -Naqeeb in Basra, the family of Sadr Al -Hadra Al -Rifai, the house of Abu Khamra in Baghdad (152). In addition to the Rifaian houses outside Iraq (153).

### *His death*

It is noteworthy that the reason for the death of Sheikh Ahmed Al -Rifai is poetry that sang in his hands, Sheikh Abdul-Ghani bin Muhammad bin Al-Zahid sang it when he was on a visit to him and what came in those poetic verses:

If an important night goes into my heart with your remembrance

I love as the pigeon was eager

And on the authority of a cloud that rain and sorrow rain

And under the sailor of sorrow, it flows

Ask Umm Amr how her captive became

The family disassembled without him while he is documented

No, I am killed, in killing is a rest

I am not grateful for him and I am freed (154).

It was said that a disease that afflicted him with his stomach was necessary for a month, which was the cause of his death (154), on Thursday in the twelfth (155), or fourteenth (156), or the eighteenth (157), or twenty-second (158) from Jumada al -Awwal in the year (578 AH/ 1182AD) (159), he has seventy (160), and the seventieth (161) was said, or seventy -nine (162), or exceeded the two years (163), or about the eighty (164), and it was said that he is in the ninety (165) offer, or that he exceeded ninety years (167), and if the sources agree that His birth in the year (500 AH/ 1106 AD) and his death in the year (578 AH/ 1182AD), so his age is (78) years, and his grave is apparent in the village of Umm Ubaidah (168).

It is reported that he was told about his death, and he described it, and he was as he said (169). And he stated in his will that Sheikh Muhammad bin Abi Bakr bin Abi Talib Al -Sufi said that he heard his grandfather Afif al-Din Aba Talib saying: I heard Sheikh Abd al -Rahman Shamla say: I heard Sidi Ali say: When I attended the death, Sidi Ahmed, days before her, I said: Which sir, what do you say After you, and what did we inherit and said: That is, Ali, tell me that he did not sleep for a night except and all creation is better than him, and there is no core, and I have never seen the value of himself, and as for what he inherited in what he and my and I bear witness that I have money until I inherited you, but the hearts of creation inherited you, so when I heard Who sir, I went out to Sheikh Yaqoub bin Karaz, and I told him, and he said: You think, or for your offspring with you? I went back to my lord and I said to him and said: You and your offspring until the Day of Resurrection; Allegiance in general and grace is complete, and the guarantee is confident, it is today sheikhdom and until the Day of Resurrection, a kingdom with a sheikh (170).

He was also quoted as saying before his death: I am a sheikh who has no sheikh, I am the sheikh of those who are cut off, I am the shelter of every sheep in the west that was cut off on the road (171).

## CONCLUSION

We stand in our search for "Sheikh Ahmed bin Ali Al-Rifai (d. 578 AH/ 1182AD) and its effect on Iraqi society (historical study) on several results, including: -

- The different sources and references about the lineage of Sheikh Ahmed to the family of the house or not, and it is not the goal of our research, but everyone agrees on the height of its position and its status, as it is the pole of relief from the poles of Islamic mysticism in Iraq.
- His origins return to Morocco, from which he presented his father and brought the scents in the village of Umm Ubaidah to marry the sister of Sheikh Mansour (Sheikh of the Al -Batahi).
- The method that I adopted with Sufism bore the name of Al -Batatiyah or Ahmadiyya in relation to his name or Al -Rifai, and this is the most common name.
- Sheikh Ahmed won the love of hearts, and he turned around a lot of followers because of the great qualities of it, including piety, integrity, asceticism, and the transcendence of morals that he printed with his books that did not reach all of us, and on his approach, his followers walked to this day and established the Refaiya Takia in various governorates of Iraq and abroad.
- Many still mean his grave to visit and bless the village of Umm Ubaidah, where his angle was, and today it is located at a triangular angle between Nasiriyah, Kut and Amara.

**Financial support and sponsorship:** Nil

**Conflict of Interest:** None

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  3. Al-Zubaidi, Muhammad Mortada (d. 1205 AH/ 1790 AD), Taj Al-Arous from Jawaher Al-Qamous, investigation: Abdel Aziz Matar, reviewed by: Abdul Sattar Ahmed Farraj, 2nd edition, c 8, a series issued by the Ministry of Guidance and News in Kuwait- 1994, p. 225. His seventh grandfather was said to be a companion. Looking: Azzam, Salah, The Four Pole Sufism, Presented by: Mahmoud, Abdel Halim, Dar Al-Shaab Foundation, Cairo- L.T., p. 20.
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  14. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 78. And the regulations: Combined villages in the middle of the water between Wasit and Basra and have fame in Iraq. Ibn Khalkan, deaths of notables, M1, p. 171; Al -Tadafi, necklaces of jewels, p. 314.
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25. Al -Zubaidi, Crown of the Bride, Vol. 8, p. 225.
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30. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 78; Ibn Fadlallah al -Omari, the paths of vision, vol. 8, p. 115; Al -Sobky, Shafi'i layers, vol. 6, p. 24; Al -Asnawi, Shafi'i layers, Part 1, p. 290; Ibn al -Imad al -Hanbali, the nuggets of gold, m5, p. 427. And Umm Ubaidah as a ship near Wasit. Al -Zubaidi, Crown of the Bride, Vol. 8, p. 225.
31. Ibn Khalkan, deaths of notables, M1, p. 171; Al -Dhahabi, Al -Abar, Part 3, p. 75; Ibn Fadlallah Al -Omari, The paths of vision, vol. 8, p. 115.
32. Abu Al -Fida, Al -Muqtasir, vol. 3, p. 65.
33. Sheikh Mansour Al -Batahi: From the sheikhs of the sheikhs with the regulations and their notables, he was known to have been beautiful with the full literature, embracing the path of the predecessors and transmitting with the rulings of God Almighty in distress and prosperity, Jawad is a method and a response to an invitation. The Daqala River inhabited and settled in the land of Al -Battah until he died with it and its grave is visible. Al -Qaqafi, necklaces of jewels, p. 216.
34. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 78; Ibn Fadlallah al -Omari, the paths of vision, vol. 8, p. 115; Al -Sobky, Shafi'i layers, vol. 6, p. 24.
35. Al -Dhahabi, History of Islam, p. 253; Al -Qaqafi, necklaces of jewels, p. 314.
36. Ibn Fadlallah Al -Omari, paths of vision, vol. 8, p. 116; Al -Tadafi, necklaces of jewels, p. 314. The references remember the names of the children of Sheikh Ahmed without referring to the source of their information, unless we are exposed to it. Looking: Al-Husseini, Mr. Ahmed Al-Barihbi, Al-Zawaher Stars in the Tree of Prince Nasser, House of Freedom for Printing, Baghdad- 1980, pp. 90-92.
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  43. Ibn Al -Atheer, Al -Kamil, Article 10, p. 13; Ibn Khalkan, deaths of notables, M1, p. 171; Abu Al -Fida, Al -Muqtasar, vol. 3, p. 65; Al -Dhahabi, History of Islam, p. 255; Ibn Fadlallah al -Omari, the paths of vision, vol. 8, p. 115; Ibn Sibat al-Gharbi, Hamza bin Ahmed bin Omar (d. 926 AH/ 1519 CE), History of Ibn Sibat, about me and achieved by: Omar Abd al-Salam Tadri, 1st edition, part 1, Gross Press, Tripoli- 1993, p. 163.
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  51. It was collected by a son: from the acid that is close to the water, it means the water that the camels drink on, and if it is not on water or a dirt, it is not a gospel, and it was said that it was not the acid, so he did not have firewood or wood, and it is the best of acid. Ibn Saydah, Abu al-Hasan Ali bin Ismail (d. 458 AH/ 1065 CE), Al-Muhtat, investigation: Khalil Ibrahim, 1st edition, vol. 3, Dar Al-Hayya Al-Arabi Heritage, Beirut- 1996, p. 250.
  52. Defeat, necklaces of jewels, pp. 311-312.
  53. Flasting: It is a piece of garment. Al-Qari, Nouredine Mulla Ali Bin Sultan (d. 1014 AH/ 1605 CE), Mark Al-Mutawa, Explanation of Mishkat Al-Misbah, 1st edition, vol. 3, Dar Al-Fikr, Beirut- 2002, p. 1053. Although we did not stand on a text in which a reference to the wearing of Sheikh Ahmed Al -Khalaaq, he attributed to him the saying that the disciple is to take the clothing of the patch ...
  54. Al -Shaarani, the Great Classes, Part 1, p. 251.
  55. Al -Yafii, Abdullah bin Asaad (d. 768 AH/ 1366 CE), Rawd Al-Dahin in the Tales of the Righteous, investigation: Muhammad Ezzat, Al-Tawfiqiya Library- La.T., p. 366. For more see: pp. 368-370.
  56. Al -Shakmoufi, joy of the secrets, p. 439; Al -Yafi, the summary of the pride, p. 99.
  57. Ibn Taghri Bardi, Al -Nujoom Al -Zahir, vol. 6, p. 92.
  58. Ibn al -Malqan, layers of the saints, p. 101.
  59. M.N, p. 100.
  60. Al -Sobky, Shafi'i layers, vol. 6, p. 24.
  61. Ibn Battuta, Ibn Battuta's journey, vol. 1, pp. 114-115. Dignity took place between them.
  62. Ibn Khalkan, deaths of notables, M1, p. 171; Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 79; History of Islam, p. 255; Ibn Fadlallah al -Omari, the paths of vision, vol. 8, p. 115; Al -Ghassani, Al -Asjad Al -Mubarak, p. 187.
  63. Ibn Katheer, the beginning and the end, vol. 16, p. 559.
  64. Looking: Al-Rawi, Ibrahim Effendi, Al-Sir and Al-Sai'ah in parties and wives, and on it is his murid, as it has the etiquette of their indoctrination and their behavior, Mr. Al-Ghari Al-Rifai, may God be pleased with him, Press and Opht, Baghdad- La.T.

65. It was said and ask forgiveness every day. Looking: Al -Manawi, Al -Kawalab al -Dura, vol. 2, p. 226.
66. Al -Dhahabi, History of Islam, p. 252.
67. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 80.
68. Ibn Battuta, Journey of Ibn Battuta, Part 1, p. 114.
69. Ibn al -Malqan, layers of the saints, p. 95.
70. Defeat, necklaces of jewels, p. 312.
71. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 79; Ibn Fadlallah Al -Omari, paths of vision, vol. 8, p. 116; Al -Sobky, Shafi'i layers, vol. 6, p. 25. For more information about his virtues, see: pp. 24-27.
72. The tribe of Ibn Al -Jawzi, Mirror of Time, Part 14, p. 302; Al -Tadafi, necklaces of the jewels, p. 313.
73. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 78; Ibn Fadlallah al -Omari, paths of vision, vol. 8, p. 116.
74. M.N, c 21, p. 79; History of Islam, p. 250; M.N, c 8, p. 116.
75. Surat Al -Hadid, verse: 23.
76. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 80; Ibn Fadlallah Al -Omari, paths of vision, vol. 8, p. 117.
77. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 80; History of Islam, p. 251; Ibn Fadlallah al -Omari, paths of vision, vol. 8, p. 116.
78. Al -Shakmoufi, joy of secrets, p. 443.
79. Ibn al-Wardi, Zinedine Omar (d. 749 AH/ 1348 CE), History of Ibn Al-Wardi, vol. 2, Najaf- 1969, p. 92.
80. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 80; History of Islam, p. 251; Ibn Fadlallah Al -Omari, paths of vision, vol. 8, p. 117.
81. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 80; History of Islam, p. 251.
82. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 80; History of Islam, p. 251; Ibn Fadlallah Al -Omari, paths of vision, vol. 8, p. 117.
83. Al -Manawi, Planets, Part 2, p. 220.
84. Al -Dhahabi, History of Islam, p. 250.
85. Al -Manawi, Al -Kawar Al -Dura, p. 222.
86. Al -Manawi, Planets, Part 2, p. 221.
87. Al -Dhahabi, History of Islam, p. 252.
88. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 79; Ibn Fadlallah al -Omari, paths of vision, vol. 8, p. 116.
89. Al -Manawi, Planets, Part 2, p. 219.
90. M.N, Part 2, p. 219.
91. M.N, Part 2, p. 219.
92. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 78; Ibn Fadlallah al -Omari, paths of vision, vol. 8, p. 116.
93. Al -Dhahabi, History of Islam, p. 250.
94. Al -Dhahabi, History of Islam, p. 249.
95. Al -Dhahabi, Biographies of the Nobles flags, vol. 21, p. 78; Ibn Fadlallah Al -Omari, vol. 8, p. 116. For more, see: Al -Dhahabi, History of Islam, p. 249.
96. Al -Dhahabi, History of Islam, p. 254.
97. Surat Al -A'raf, verse: 54.
98. Al -Dhahabi, History of Islam, p. 251; Biographies of the nobles, vol. 21, p. 80; Ibn Fadlallah al -Omari, the paths of the vision, vol. 8, p. 117; Al -Manawi, Planets, Part 2, p. 221.
99. Al -Yafi, the summary of the pride, p. 100.
100. Al -Manawi, Planets, Part 2, p. 223.
101. Al -Yafi, the summary of the pride, p. 100.
102. Al -Manawi, Planets, Part 2, p. 221.
103. Defeat, necklaces of jewels, p. 312.
104. Al -Yafi, the summary of the pride, p. 100.
105. Al -Manawi, Planets, Part 2, p. 221.
106. Al -Yafi, the summary of the pride, p. 100.
107. The pole: It may be called relief by considering the distressing to him, which is the one who is the subject of God's view of every time that the greatest talisman gave him from his time, and he applies in the universe and its inner notables and the phenomenon is the validity of the soul in the body, in his hand the general flood of

- flood, his weight follows his knowledge, and his knowledge It follows the science of truth, and the science of truth follows the unprocessed essences, as it overflows the spirit of life. Al-Jarjani, Ali bin Muhammad bin Ali Al-Zain Al-Sharif (d. 816 AH/ 1413 CE), definitions, investigation: seized and corrected a group of scholars under the supervision of the publisher, 1st edition, Dar Al-Kutub Al-Alami, Beirut- 1983, p. 177. Sheikh Ahmed reached the rank of pole (relief).
108. Al -Manawi, Planets, Part 2, p. 225. For more information about his teachings in Sufism, see: pp. 219-227.
  109. M.N, Part 2, p. 226.
  110. Ibn Taghri Bardi, Al -Nujoom Al -Zahir, vol. 6, p. 92.
  111. Defeat, necklaces of jewels, p. 312.
  112. Ibn al -Malqan, layers of the saints, p. 95.
  113. M.N, pp. 98-99.
  114. Ibn Al -Atheer, Al -Kamil, Article 10, p. 13; Abu Al -Fida, Al -Muqtasar, vol. 3, p. 66; Al -Yafei, Al -Mawafakh Summary, p. 100; Ibn Sibati, History of Ibn Sibati, Part 1, p. 163.
  115. Defeat, necklaces of jewels, p. 312.
  116. For more information about entering the Rifa'i method and the conditions of the murid and the sheikh looks: Azzam, the poles of Sufism, pp. 26-29.
  117. Al -Manawi, Planets, Part 2, p. 219.
  118. Defeat, necklaces of jewels, p. 312.
  119. Ibn Khalkan, deaths of notables, M1, pp. 171-172; Al -Dhahabi, History of Islam, p. 255; Ibn Fadl al -Omari, the paths of the eyes, vol. 8, p. 115; Al -Yafii, Mirror of Heaven, vol. 3, p. 311; Ibn Katheer, the beginning and the end, vol. 16, p. 559; Ibn al -Imad al -Hanbali, Nugharat, Article 5, p. 427.
  120. Al -Dhahabi, History of Islam, p. 255; Al -Safadi, Salah Al -Din Khalil bin Aibak (d. 764 AH/ 1363 AD), Al -Wafi Al -Fawat, Upperon: Ihsan Abbas, 3rd edition, c 7, Franz Sheettire Sto Tagart - 1991, p. 219; Ibn al -Imad al -Hanbali, Nugharat, Article 5, p. 427.
  121. Azzam, the poles of Sufism, pp. 63-64.
  122. Al -Manawi, Planets, Part 2, p. 225, p. 227.
  123. The word is returned by Nubia. 2010, p. 474.
  124. The scholars, writers and historians differed in determining the percentage of these two houses to their saying on four sayings that they are for the prince of the poet Abi Al-Abbas Ahmed bin Abdul-Sayed Al-Hudhani Kurdish known as Salah al-Din al-Arbali (564-631 AH), or that they are Ibn Al-Fard Al-Suhrawardi (539-632) when he met him in Makkah Al-Mukarramah, or that they are for Mr. Zahid Iraq Ahmed bin Abi Al-Hassan Al-Rifai (500-578), and many sources stipulated this, while the fourth saying is for Sheikh Abdul Qadir Al-Kilani (471-561 AH). Al-Bayati, Majid Hamid, Imam Ahmad Al-Rifai, his biography and news in the general history books, genealogy and translations arranged according to the deaths of their owners (T/ 578 AH).
  125. Al-Suyuti, Jalal al-Din (d. 911 AH/ 1505 CE), Enlighten the king in the vision of the Prophet and the king, investigation and comment: Muhammad Zeinhum Muhammad Arab, Dar Al-Amin- L., p. 204; Al -Manawi, Planets, Part 2, p. 220; Al -Tadafi, necklaces of the jewels, p. 313.
  126. Al -Shazly, Al -Kawarat Al -Zahir, p. 474.
  127. Al -Zubaidi, Crown of the Bride, Vol. 8, p. 225.
  128. Al -Manawi, Planets, Part 2, p. 220.
  129. M.N, Part 2, p. 220.
  130. M.N, Part 2, p. 220.
  131. He does not mention who are the three imams until Sheikh Ahmed is their fourth.
  132. Al -Tadafi, necklaces of the jewels, p. 217.
  133. Al -Manawi, Planets, Part 2, p. 220.
  134. Al -Tadafi, Al -Jawaher necklaces, p. 313.
  135. Al -Manawi, Planets, Part 2, p. 221. It was said that the dignities of Sheikh Ahmed are more reported to be seen: the tribe of Ibn Al -Jawzi, Mirror of Time, vol. 14, p. 302; Al -Tadafi, Al -Jawaher necklaces, p. 313.
  136. Surat Al -A'raf, verse: 44.
  137. Al -Yafei, Mirror of Heaven, Part 3, p. 310.
  138. Ibn Khalkan, deaths of notables, M1, p. 172.
  139. The tribe of Ibn Al -Jawzi, Mirror of Time, Part 14, p. 302.
  140. Ibn Battuta, Ibn Battuta trip, p. 195.
  141. Abra, Part 3, p. 75.
  142. Al -Aini, Al -Jaman Contract, Part 1, p. 326.

143. The tribe of Ibn Al -Jawzi, Mirror of Time, Part 14, p. 302; Al -Yafei, Summary of Al -Mufakh, p. 99; Al -Shakmoufi, joy of secrets, p. 443.
144. Ibn Khalkan, deaths of notables, M1, p. 172; Al -Dhahabi, History of Islam, p. 255; Ibn Fadlallah al -Omari, the paths of vision, vol. 8, p. 115; Al -Taddafi, necklaces of jewels, p. 314.
145. Al -Aini, Al -Jaman Contract, Part 1, p. 326.
146. Abu Al -Fida, Al -Muqtasar, vol. 3, p. 65; Ibn Sobat al -Gharbi, History of Ibn Sobat, Part 1, p. 163.
147. Al -Yafi, the summary of the pride, p. 100.
148. The tribe of Ibn Al -Jawzi, Mirror of Time, Part 14, p. 302; Al -Tadafi, Al -Jawaher necklaces, p. 313.
149. Al -Dhahabi, History of Islam, p. 255.
150. See: Al -Sobky, Shafi'i layers, vol. 6, p. 27; Ibn Katheer, Tabaqat Al -Shafi'i, Part 1, p. 631; Al-Samarrai, Mr. Ahmed Al-Rifai, pp. 65-68.
151. See: M.N, pp. 101-104.
152. See: M.N, pp. 85-99.
153. See: M.N, pp. 99-101.
154. Al-Thahabi, History of Islam, pp. 253-254; Ibn Taghri Bardi, Al -Nujoom Al -Zahir, vol. 6, p. 93. Some of them are attributed to these verses by Sheikh Ahmed, looking: Ibn Khalkan, deaths of notables, M1, p. 172; Ibn Fadlallah Al -Omari, paths of vision, vol. 8, p. 116; Al -Asnawi, Shafi'i layers, Part 1, p. 291. For more information about the poems attributed to Sheikh Ahmed, see: Al-Thahabi, History of Islam, pp. 252-253.
155. For more information about his illness, see: Al -Shaarani, the Great Classes, Part 1, p. 257; Azzam, Sufism poles, p. 65.
156. Ibn Al -Atheer, Al -Kamil, Article 10, p. 13; The tribe of Ibn Al -Jawzi, Mirror of Time, vol. 14, pp. 301-302; Ibn Khalkan, deaths of notables, Article 1, 172; Al -Dhahabi, Al -Hafiz Ticket, vol. 4, p. 56; Ibn Fadlallah al -Omari, the paths of the vision, vol. 8, p. 117; Al -Sobky, Shafi'i layers, vol. 6, p. 27; Al -Asnawi, Shafi'i layers, Part 1, p. 291; Abu Al -Fida, Al -Muqtasar, vol. 3, p. 65; Al -Yafei, Al -Mawafakh Summary, p. 100; Al -Aini, Al -Jaman Contract, Part 1, p. 327; Al -Tadafi, Al -Jawaher Qalah, p. 314.
157. Ibn Iyas, Muhammad bin Ahmed (d. 930 AH/ 1524 CE), Badaa Al-Zuhur in the facts of Al-Dahur, achieved and wrote to her: Muhammad Mustafa, 1st edition, BC 1, Cairo- 1986, p. 244.
158. Al -Ghassani, Al -Asjad Al -Mubarak, p. 187.
159. Al -Safadi, Al -Wafi Balfiyat, vol. 7, p. 219; Ibn Katheer, the beginning and the end, vol. 16, p. 560.
160. The sources gathered on his death in the year 578 AH/ 1182AD, but Al -Taddafi is unique by mentioning that he died in the year 580 AH/ 1184AD. Looking: necklaces of jewels, p. 314.
161. Al -Safadi, Al -Wafi Balfiyat, Part 7, p. 219.
162. Ibn Khalkan, deaths of notables, M1, p. 172; Ibn Fadlallah Al -Omari, vol. 8, p. 117.
163. Al -Dhahabi, Al -Hafiz Ticket, vol. 4, p. 56. And once he says: The boat of the eighty years and died.
164. The tribe of Ibn Al -Jawzi, Mirror of Time, Part 14, p. 302; Ibn Khalkan, deaths of notables, M1, p. 172; Al -Yafei, Al -Mawafakh Summary, p. 100; Ibn Taghri Bardi, Al -Nujoom Al -Zahir, vol. 6, p. 93.
165. Al -Shakmoufi, joy of secrets, p. 443.
166. Al -Taddafi, necklaces of jewels, p. 314.
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169. Al -Manawi, Planets, Part 2, p. 220.
170. Al-Thahabi, History of Islam, pp. 254-255.
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