

### Egyptian Arabic transcript:

نجله: أنا نظرتي للصوفيه... أنا بحب الصوفية بتاعت الإمام الشافعي... الله أعلم... بس انا في فكرتي.. فكر عن الصوفيه إنك ممكن تعبد كل حاجة، يعني حتى تستمع بالدنيا.. بس في فكرة واحده وري كل داه دوت، إنتا بتعمل كده ليه؟

أمل: هو يمكن الشعرواي كان أحيانا الناس بتتسائل إن هو عايش في بدخ في بيته، يعني إن هو... فإذا كان لهم يعني... الدنيا حوله يعني أو الدنيا تحت... أو في يده... أو في قلبه.. فلو حط في باله إنو إذا عبد ربنا إن تكون اللهم اجعلها في أيدينا ولا تجعلها في قلوبنا.

نجله: تعرفي إن بدايات الفن عند العرب بدأت من الصوفية لأن الصوفية كانوا بيستخدموا الموسيقى في التعبير عن...  
تعبير عن...

سهام: الموسيقى يعني...  
نجله: وكمان الأغاني إنو بيغنوا كمان. داه بدأت بالشعر الصوفي وبالأغاني الصوفية وإلي هو النظام الصوفي دوه. الحلقات وبعديها بدأت... كان في Sufi music لو تسمعها عنها في موسيقى اساسا يعني هم حتى يقولوا سبحان الله في يعني موجوده ومتأثر فيها الغرب بشكل كبير. بس ميفكروش إن...  
سهام: أصلها العرب...

نجله: مش عارفة يقولوا العرب ولا اسلامية... الله أعلم... أصولها إسلامية بحتة او عربية... عشان كده بيقولك طب واحد يقعد الناس إلي هي اليومين دول يقولك الموسيقى حرام. مش عارفة يعني أقولهم يا جماعة طيب هي حرام الزاي، يعني هو في يعني حتى ناس بيقولوك حرام وحلال وحرام...  
سهام: لأ هي مش كل الأنواع... يعني هو عليه الصلاة والسلام قال سيأتي زمان على أمتي يتخذون المعازف والقينات. خلاص المعازف إلي هي الآلات دي والقينات إلي هم المغنيات يعني. حياخدوهم لدرجة إنهم يشغلوهم عن ذكر الله. وفي قاعدة شرعية اسلامية بتقول لا ضرر ولا ضرار، يعني كل شيء اتخلق عشان نوصل منه عشان نعيش حياة، طيب منتحرمش إننا نعيش حياة كويسة لكن بنفس الوقت لأنني أنا مش متذكرة مين بالزبط إلي قال إن الإنسان الصوفي مش هو الإنسان إلي قاعد في صومعة وهاجر الناس كلها. الإنسان هو الي يكون مع الناس بجسده لكن معية القلب تكون دايمًا مع الله.

نجله: دبه هي، حتى في واحد بيقولك يبقى في عنده مية مشكلة... يعني بيضحك... طيب بتضحك ليه؟ يعني واحد بيداري حزنه، أو مش حيقولك بضحك عشان أنا بحب ربنا يعني.  
سهام: لأ في فرق، فر فرق، يعني سيدنا عمر بن الخطاب لما كانت بتجيلوا مصيبة تلو المصيبة كانوا بيلاقوا بش الوجه ورأشي جداً، سألوه يعني ما سر... يعني يا أمام تيجيلك مصيبة بعد المصيبة بنلاقيك راضي. قال لهم سر راضي اربع حاجات، اربع حاجات بتخليني راضي وبتقبل المصيبة... أنها لم تكن في ديني، أنها لم تكن أكبر منها، أن الله يثيبني عليها، أنني تذكرت مصيبتني في فقد النبي صلى الله عليه وسلم. وديه طبعاً بالنسبة للصحابه، بالنسبة للأمة، مفيش بعدها. فهو يعني الإنسان المؤمن بيعقلها بعقله إن الإيمان عقل مع قلب، الإيمان مش بس قلب، الإيمان عقل مع قلب، عشان كده القرآن بقلك "لعلمهم يعقلون" "لعلمهم يتفكرون".

أمل: يعني لما تكلمك عن الصوفي لما يكون مع الناس بكيانه و بجسده لكن قلبه مع الله.  
سهام: لأ لأ مش حالة الهديان التوهم إلي هو بيكون فيها دي بتكون فيها شطحاته مع وحده.  
أمل: حديث الرسول عليه الصلاة والسلام بيقول آيه؟  
سهام: عليه الصلاة والسلام.

أمل: "من يخالط الناس ويصبر على أذاهم خير من من لا يخالطهم ولا يصبر على أذاهم."  
نجله: صحيح يعني حتى في حديث ثاني "المؤمن القوي أحب إلي الله من المؤمن الضعيف." أو في كل الخير. دايمًا القوة يعني مش هي القوة قوة الجسم يعني. يعني هو في قوة في المال، قوة في العلم، قوة في الأخلاق.  
سهام: قوة في المقاومة إن إنتا قدامك كل الحاجات إلي بتغريك إنك أنتا تغضب ربنا وتبعد عنه بإرادتك مش إن إنتا تتعزل عنها. طب أنا تعزلت عنها طب أنا بقاوم آيه دلوقتي، لما أنا معزول وبعبد ربنا طب فين المقاومة.  
نجله: حتى يقال إن أعظم جهاد هو جهاد النفس.

**English translation:**

**Naglaa:** I, my view of Sufism is that ... I like Sufism of Imam Shafi'ee.<sup>1</sup> God knows, but I, in my idea, idea regarding Sufism is that you can worship everything, I mean even enjoy life, but there is one idea behind all of this -- why do you do all of this?

**Amal:** The, Sharawi<sup>2</sup> perhaps was praying, praying .... I mean, people wondered that he lived in luxury in his house, and [was] rich and so on ....

**Seham:** ... glorify God ....

**Amal:** He mentioned to them that life is luck, I mean, or life is under ... or in my hand; it's not on my heart ....

**Naglaa:** Yes.

**Amal:** He ... ah ... if he kept in, in mind that if he worships our God for it [life] to ... I mean, May God make it [life] in our hands<sup>3</sup> and not make it in our hearts

**Naglaa:** Yes.

**Amal:** I mean, for sure he ....

**Naglaa:** Do you know that, that, I mean, the beginnings of art among Arabs started from Sufism, because in Sufism they used music to express ....

**Seham:** Not music, the drum ...

**Naglaa:** ... yes, a type of drums and also songs. They sang also. It started with Sufi poetry and Sufi songs and that its system ...

**Seham:** ... it used to be *Halaqat*.<sup>4</sup>

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<sup>1</sup> Al-Shafi'i is an Arabic jurist (150 AH/767 AD - 204 AH/820 AD). He was active in juridical matters, and his teaching eventually led to the Shafi'i school of *fiqh* (or Madh'hab), named after him. Hence he is often called Imam al-Shafi'i.

<sup>2</sup> Sha'rawi was born in Egypt. Sheikh Sha'rawi held moderate mainstream views of Islam, graduated in 1943 with an Islamic degree specializing in Arabic language. The sheikh taught at Saudi Arabia's King Abdel Aziz University in the 1950s and 60s, and later served as Egypt's Religious Endowments Minister in the late seventies.

<sup>3</sup> This sentence is used to wish for money, health, children, and all the nice things that make life beautiful.

**Naglaa:** *Halaqat* and after that, it started ... ah ... there was Sufi music, if you listen [to music]. There is Sufi music originally, I mean. They even say ... ah ... glorify God... it exists ....

**Seham:** Yes.

**Naglaa:** It exists, and the West is highly influenced by it, but they don't think that it's... I mean ....

**Seham:** Its origin dates back to the Arabs.

**Naglaa:** I don't want to say Arabs or Islamic, God Knows! Its origins are pure Islamic or, I mean, Arabic. That's why they say, well, someone says -- people nowadays tell you that music is forbidden.

**Seham:** Hmmm.

**Naglaa:** I mean, or I don't know. I tell them, people, well how come it's forbidden? I mean, there is even .... I mean there are people who tell you it's permitted and permitted and forbidden and forbidden.

**Seham:** No, not all the types ....I mean the Prophet (peace be upon him) said, "There will be a time for my nation<sup>5</sup> when they follow musical instruments and Qian."<sup>6</sup>

**Naglaa:** Hmmm.

**Seham:** The musical instruments, and the Qian are the female singers. They [Muslims] will follow them [dancers and music] to an extent that they [dancers and music] would divert those [Muslims] from remembering Allah; and there is an Islamic rule that says "No harm and no harmful [actions]."

**Naglaa:** "and no harmful [actions]."

**Seham:** I mean, everything was created in order ... to reach, to live a life; we won't be denied living a good life, but at the same time ... I mean I don't remember who exactly said that the Sufi person is not the one sitting in a sanctuary and abandoning the people and the society ....

**Naglaa:** True, yes.

**Seham:** The person is the one who is with people in his body, but the bottom of his heart is always with God.

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<sup>4</sup> *Halaqat* means circles of students around a Sufi preacher.

<sup>5</sup> My nation, here, refers to all Muslims in the world.

<sup>6</sup> Qian is plural of Qeena. It means female belly dancers and female singers.

**Naglaa:** This is, the, the, ah ....

**Seham:** This is it.

**Naglaa:** I mean, there is someone, they tell you he could possibly have 100 problems; I mean, he laughs. Fine, why are you laughing? Or for instance ....

**Seham:** How come?

**Naglaa:** I mean, no, one, I mean, would not show his sadness, or he tells you, I laugh because I love our God I, mean.

**Seham:** No, there is a difference. No, there is a difference. Sayedna,<sup>7</sup> Omar<sup>8</sup> bin el-Khatib, when problems came to him, a problem after another problem, and they found him ... ah ... with a happy face, very satisfied ... they asked him, I mean, what's the secret? I mean, Imam, a problem comes to you after another problem, and we find you satisfied. He told them, the secret for my satisfaction is four things, four things make me satisfied and accept the problem ....

**Amal:** The problem was not in my religion ...

**Seham:** ... that it was not in my religion; It is not bigger than me<sup>9</sup> -- that Allah will reward me for it, that I remembered my dilemma in losing the Messenger of God [Prophet Mohammed], peace be upon him. And this is, of course, for the *Sahaba*<sup>10</sup> and for the nation. There is nothing bigger. So he's .... I mean, the believer realizes it in his mind that faith is a mind with a heart. Faith is not only a heart; faith is a mind with a heart, and that's why the Quran always says, "Maybe they will understand."

**Amal:** ... "will understand."

**Seham:** "Maybe they will think."

**Amal:** I mean, she talked about the Sufi, when he's with people ... ah ... with his entity, or his body, his body, but his heart is with Allah.

**Naglaa:** ... but hopefully he will not be confused....

**Seham:** No, no, no...it's not a state of hallucination and confusion that he's in. This is ... alone ....

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<sup>7</sup> Sayedna is a word of respect said when mentioning Islamic characters of high importance.

<sup>8</sup> Omar (586 CE – 7 November 644) was a righteous companion of Prophet Mohammed. He became the second Caliph (634 – 644) following the death of Abu Bakr, and is thus regarded by Muslims as one of the *Rashidun* (four righteously guided Caliphs).

<sup>9</sup> He means that he can manage it.

<sup>10</sup> *Sahaba* were the people who were friends and companions to Prophet Mohammed.

**Amal** (interrupting): Ah... Hadith,<sup>11</sup> Hadith of Prophet Mohamed (peace be upon him) says what? Ah ... “Who socializes with people and be patient when they harm him is better than that who neither socializes with them nor be patient when they harm him.”

**[Both Naglaa and Seham]:** “... is better than that who neither socializes with them nor be patient when they harm him.”

**Naglaa:** True, yes. Even ....

**Seham:** Peace be upon him.

**Naglaa:** There is another Hadith that says, “A strong believer is better and closer to Allah than the weak believer ....” I always....

**[Both Amal and Seham]:** “... and closer to Allah than the weak believer.”

**Seham:** “... and both are good.”

**Naglaa:** ... or “and both are good.”; I always, I mean, strength is not the strength of the body ....

**Seham:** No, no of course ....

**Naglaa:** I mean the strength is in the money, strength in knowledge, strength in morals, strength ....

**Seham:** ... strength in resisting that in front of you; there are all the things that tempt you to disobey our God, and you move away from them willingly, not to isolate [yourself] from them. Fine, now I’m isolated from them what am I resisting now? When I’m isolated and worship our God, well where is the resistance?

**Amal:** Correct, correct.

**Naglaa:** it’s even said that the greatest *Jihad*<sup>12</sup> is...

**Seham:** ... *Jihad* of the soul.

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<sup>11</sup> Hadith is the sayings of Prophet Mohammed.

<sup>12</sup> “Jihad” means to struggle. Muslims call the holy war this term. The term is used here to refer to the resistance of seduction. It is depicted as a kind of struggle or fight.

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