The Principles of Sufism
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Philip F. Kennedy

General Editor, Library of Arabic Literature
كتاب
المنتخب في أصول الرشـب
في علم التصوـف
عائشة الباعونية
In memory of

Farouk Mustafa
dedicated teacher, master translator, respected colleague,
and a very kind man

“To live in hearts we leave behind is not to die.”

Thomas Campbell
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## Abbreviations

<table>
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<tr>
<td>Ar.</td>
<td>Arabic equivalent</td>
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<tr>
<td>ca.</td>
<td><em>circa</em>, approximately</td>
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<td>d.</td>
<td>died</td>
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<tr>
<td>EI2</td>
<td><em>Encyclopaedia of Islam</em>, 2nd edition</td>
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<td>EQ</td>
<td><em>Encyclopaedia of the Qurʾān</em></td>
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<td>fl.</td>
<td>flourished</td>
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Acknowledgments

This project has taken shape over a number of years, and has had the support of many institutions and foundations. I am grateful for the support of the Fulbright Foundation, the National Endowment for the Humanities, the American Research Center in Egypt, and the University of Rochester. In Egypt, I was greatly assisted by Dār al-Kutub al-Miṣriyyah, the Netherlands-Flemish Institute in Cairo, the American University in Cairo, and the American Research Center in Egypt. I would also like to acknowledge the dedicated work of the editors of the Library of Arabic Literature, especially Tahera Qutbuddin and Shawkat Toorawa, who proofread the entire manuscript and made valuable corrections and suggestions. I also wish to thank a number of friends and colleagues who have also graciously given me their support for this project, including Fatima Bawany, Daniel Beaumont, Kenneth Cuno, Bruce Craig, Li Guo, Aḥmad Harīdī, Carl Petry, Marlis Saleh, John Swanson, Edward Wierenga, and, with love, Nora Walter.
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Introduction

ʿĀʾishah al-Bāʿūniyyah (d. 923/1517) was an exceptional Muslim scholar. She was a mystic, and a prolific poet and writer, composing more works in Arabic than any other woman prior to the twentieth century. In her writings, ʿĀʾishah often speaks of her abiding love for God and His prophet Muḥammad, and her quest for mystical union. These concerns are central to The Principles of Sufism, a mystical guide book that ʿĀʾishah compiled to help others on this spiritual path. Drawing lessons and readings from a centuries-old Sufi tradition, ʿĀʾishah advises the seeker to repent of selfishness and turn to a sincere life of love. Fundamental to this transformation is the recollection of both human limitations and God’s limitless love. In The Principles of Sufism, ʿĀʾishah recounts important stages and states on the path toward mystical union, as she urges her readers to surrender themselves to God and willingly accept His loving grace.

Life

ʿĀʾishah al-Bāʿūniyyah was born in Damascus in the second half of the fifteenth century AD. She came from a long line of religious scholars and poets, originally from the small village of Bāʿūn in southern Syria. In search of education and employment, members of the Bāʿūnī family eventually made their way to Damascus, and for several generations, they served the Mamlūk sultans of Egypt and Syria. ʿĀʾishah’s father Yūsuf (d. 880/1475) was a scholar of Shāfiʿī jurisprudence and rose to prominence as the chief judge in Damascus. He made sure that all of his children received a fine education, and so ʿĀʾishah, together with her five brothers, studied the Qurʾān, the traditions of the prophet Muḥammad, jurisprudence, and poetry. ʿĀʾishah mentions that she had memorized the entire Qurʾān by the age of eight, and that, as a teen or young woman, she went with her family on the Hajj pilgrimage, during which she had a vision of the prophet Muḥammad:

God, may He be praised, granted me a vision of the Messenger when I was residing in holy Mecca. By the will of God the Exalted, anxiety had overcome me, and so I resolved to visit the holy sanctuary. It was Friday night, and I reclined on a couch on an enclosed veranda overlooking the holy Kaaba and the sacred precinct. It so happened
that a man there was reading a poem on the life of God’s Messenger, and voices rose with blessings upon the Prophet. Then, I could not believe my eyes—it was as if I was standing among a group of women. Someone said, “Kiss the Prophet!” and a dread came over me that made me swoon until the Prophet passed before me. So I sought his intercession and, with a stammering tongue, I said to God’s Messenger, “O my master, I ask you for intercession!” Then I heard him say calmly and deliberately, “I am the intercessor on the Judgment Day.”

As part of her education, ʿĀʾishah also studied Sufism, which was the general practice of the Bāʿūni family. One of her great uncles had been a Sufi ascetic, while another uncle had been the director of a Sufi chantry in Damascus. Moreover, members of the Bāʿūni family, including ʿĀʾishah’s father, were buried in a family plot near the lodge of the Sufi master Abū Bakr ibn Dāwūd (d. 806/1403). This shaykh was affiliated with the ʿUrmawī branch of the Qādiriyyah Sufi order to which the Bāʿūni family belonged, and in a number of her writings, ʿĀʾishah specifically praised her two Qādirī masters, Jamāl al-Dīn Ismāʿīl al-Ḥawwārī (d. 900/1495), and his successor, Muḥyī al-Dīn Yaḥyā al-ʿUrmawī (fl. eleventh century/sixteenth century):

My education and development, my spiritual effacement and purification, occurred by the helping hand of the sultan of the saints of his time, the crown of the pure friends of his age, the beauty of truth and religion, the venerable master, father of the spiritual axes, the axis of existence, Ismāʿīl al-Ḥawwārī, may God sanctify his heart and be pleased with him, and, then, by the helping hand of his successor in spiritual states and stations, and in spiritual proximity and union, Muḥyī al-Dīn Yaḥyā al-ʿUrmawī, may God continue to spread his ever-growing spiritual blessings throughout his lifetime, and join us every moment to his blessings and succor.

The Bāʿūnis were a prominent family in Damascus, so ʿĀʾishah married a man known as Ibn Naqīb al-Ashrāf, the son of another distinguished family there who were descendants of the prophet Muḥammad. ʿĀʾishah’s husband’s full name was Aḥmad ibn Muḥammad Ibn Naqīb al-Ashrāf (d. 909/1503), and he, too, was a devotee of shaykh Ismāʿīl al-Ḥawwārī. ʿĀʾishah and Aḥmad had at least two children together: a son, ʿAbd al-Wahhāb (897–925/1489–1519), and a daughter, Barakah (born 899/1491). In AD 1513, ʿĀʾishah, by then a widow, left Damascus
for Cairo with her son to seek a job for him in the Mamlûk administration. En route, bandits ambushed their caravan in the Egyptian delta and stole everything, including all of 'Āʾishah's books. As a result, 'Āʾishah and her son were destitute when they arrived in Cairo, but they received the assistance of a family friend, Maḥmūd ibn Muḥammad ibn Ajā (d. 925/1519), the foreign minister and confidential secretary of the Mamlûk sultan, al-Ghawrī (r. 906–22/1501–16). Ibn Ajā generously provided for them and employed 'Āʾishah's son as a secretary in the chancellery.

'Āʾishah spent the next three years in Cairo where she studied jurisprudence with a number of scholars. She graciously accepted Ibn Ajā's financial support, for which she praised him in several poems, and she continued to write and compose new works. Then, in AD 1516, 'Āʾishah left Cairo with her son, who had been assigned to accompany Ibn Ajā to Aleppo. There, the Sultan al-Ghawrī was preparing for war against the Ottomans to the north, yet he took the time to hold a personal audience with 'Āʾishah. 'Āʾishah then returned to her native Damascus, where she died soon thereafter in AD 1517. Our sources do not tell us why al-Ghawrī met with 'Āʾishah, though al-Ghawrī was quite fond of Arabic poetry, and so was probably familiar with 'Āʾishah's poetic reputation. It is also possible that the sultan sought 'Āʾishah's spiritual blessings for his trials ahead, for it is quite apparent from accounts of 'Āʾishah al-Bāʿūniyyah by her contemporaries that she was highly regarded as a pious woman and Sufi master.4

Thought and Work

As an educated Muslim woman, 'Āʾishah al-Bāʿūniyyah was privileged, but she was by no means unique within medieval Muslim society. Throughout the Middle Ages, there was a significant number of educated Muslim women, though few of them wrote original works. 'Āʾishah al-Bāʿūniyyah was truly exceptional for having composed over a dozen works of prose and poetry, praised by a number of her contemporaries. Today, many of 'Āʾishah's writings are lost, but we know from surviving manuscripts and from her own statements that much of her work addressed mystical themes and praised the prophet Muḥammad.5 'Āʾishah composed a number of laudatory accounts of Muḥammad's life and prophetic career (mawlid), which combined prose and poetry. In fact, celebration of the Prophet appears to have been 'Āʾishah's vocation, perhaps undertaken, in part, thanks to her vision of him while on pilgrimage. 'Āʾishah also composed a considerable amount of verse, including two collections of poetry that still survive.
Introduction

One, simply entitled The Collected Verse of ʿĀʾishah al-Bāʿūniyyah (Dīwān ʿĀʾishah al-Bāʿūniyyah), which ʿĀʾishah composed during her stay in Cairo, contains six long poems praising the prophet Muḥammad. Among them is an ode incorporating al-Būṣīrī’s (d. 694/1295) celebrated panegyric to Muḥammad, The Mantle Ode (al-Burdah),6 and ʿĀʾishah’s most famous poem, Clear Inspiration in Praise of the Trusted Prophet (al-Fatḥ al-mubīn fī madḥ al-Amīn). This latter work is a badiʿiyyah, a complex type of poem popular during the Mamlūk period, which praises the Prophet while illustrating various rhetorical schemes (badiʿ) used in Arabic verse. ʿĀʾishah composed one hundred and thirty verses for her Clear Inspiration, each containing a praiseworthy attribute or action of the Prophet illustrated by a rhetorical device (e.g., antithesis, alliteration). ʿĀʾishah consciously patterned this long ode on similar poems from earlier poets of the Mamlūk period, and she further displays her extensive knowledge of Arabic verse in her commentary on the poem in which she refers to nearly fifty earlier poets.7

The second surviving collection of ʿĀʾishah’s verse is entitled Emanation of Grace and the Gathering Union (Fayḍ al-faḍl wa-jamʿ al-shaml) and contains over 370 poems, spanning ʿĀʾishah’s mystical life from her “days as a novice and student, to her mastery of the branches of mystical annihilation and the arts of effacement.”8 In her introduction to this collection, ʿĀʾishah notes that many of these poems were inspired by God and represent intimate conversations with Him regarding spiritual states and mystical matters. Nearly every poem is preceded by the phrase, “From God’s inspiration upon her,” and in many instances, this is followed by a few additional words regarding the poem’s composition, such as “when rapture was intense,” or “from His inspiration upon her during a session of mystical audition.”9 Such autobiographical information for poems is rare in any literary tradition, yet ʿĀʾishah al-Bāʿūniyyah wished to share aspects of her mystical life with her readers.

In many of the later poems in Emanation of Grace, ʿĀʾishah confidently assumes the role of the Sufi master who guides the spiritual novice, and this shift is clear in one of her longest poems in the collection. Composed of 252 verses and modeled on Ibn al-Fāriḍ’s (d. 632/1235) Sufi classic Poem of the Sufi Way (Naẓm al-sulūk), ʿĀʾishah’s long ode takes up a number of similar Sufi themes.10 Both poems rhyme in the letter “t” and praise the wine of love, spiritual intoxication, and union with the divine Beloved. ʿĀʾishah also follows Ibn al-Fāriḍ when she invokes the “ancient covenant” as the original source of her love for God.
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In Sufi circles, this phrase refers to the “Day of the Covenant” (yawm al-mīthāq) alluded to in the Qurʾān (Q Aʿrāf 7:172):

«And when your Lord drew from the loins of the children of Adam their progeny and made them bear witness against themselves: “Am I not your Lord?” They said, “Indeed, yes! We so witness . . .”»

ʿĀʾishah al-Bāʿūniyyah, Ibn al-Fāriḍ, and many other Sufis believed that God called forth humanity to take this covenant prior to creation, thus bringing about the original loving encounter between the divine spirit within each human being, and God. Recollection of this moment is thought to result in the annihilation of selfishness and the spirit’s return to abide lovingly in God’s oneness.

The Principles of Sufism

In her verse, ʿĀʾishah al-Bāʿūniyyah often alludes to Sufi teachings, which she attempts to elucidate in her prose writings on Sufism. Those of her works that survive give us an idea of the mystical influences on her, which include al-Nawawī’s (d. 676/1277) book on prayer, The Book of Recollections (Kitāb al-Adhkār); al-Jurjānī’s (d. 816/1413) Sufi lexicon, The Book of Definitions (Kitāb al-Taʿrīfāt), and al-Anṣārī’s (d. 481/1089) spiritual guidebook, Stages for the Wayfarers (Manāzil al-sāʾirīn). Additional important sources for ʿĀʾishah’s mystical ideas and teachings are most readily apparent in the Sufi guidebook she composed entitled al-Muntakhab fī ʿāsīl al-rutab fī ʿilm al-taṣawwuf. Loosely rendered as The Principles of Sufism, a more exact translation is Selections on the Principles of the Stations in the Science of Sufism. “Selections” refers to ʿĀʾishah’s many quotations that form the basis of this book, drawn from the Qurʾān, hadith collections, Qurʾānic commentaries, spiritual guidebooks, hagiographies, and mystical epistles by earlier Sufi masters, including al-Kalābādhī (d. 380/995), al-Sulamī (d. 412/1021), and especially, al-Qushayr ī (d. 465/1074). ʿĀʾishah also quotes a number of later Sufi authorities, including Ibn al-ʿArīf (d. 536/1141), ‘Umar al-Suhrawardi (d. 632/1234), and Ibn ʿAṭāʾ Allāh al-Iskandari (d. 709/1309).

In the Principles of Sufism, ʿĀʾishah compares Sufism to a tree with many branches, yet having four essential roots or principles: repentance (tawbah), sincerity (ikhlāṣ), recollection (dhikr), and love (maḥabbah). She discusses each principle in detail in separate sections, beginning each section with relevant verses from the Qurʾān, along with Sufi commentaries on them. She then quotes a number of prophetic traditions, carefully noting her sources in most instances, demonstrating once again her extensive religious education and erudition. Next,
Introduction

ʿĀʾishah cites aphorisms by early Muslim forbearers (salaf), and then sayings, teachings, and stories of later Sufi masters. ʿĀʾishah concludes each section by integrating this material with her own observations on the subject and poetic verses inspired by God.

Throughout The Principles of Sufism, ʿĀʾishah al-Bāʿūniyyah follows in the classical Sufi tradition by stressing God’s omnipotence, while affirming that the all-powerful God is also all-merciful and forgiving. A person seeking God’s favor must repent and discipline selfish human nature, so that God’s grace may be seen within the heart. Then, the believer can cultivate a sincere devotional life to God and serve humanity based on love. An essential means to attain and maintain a religious life of love is remembrance of God. ʿĀʾishah quotes God’s vow in the Qurʾān (Q Baqarah 2:152): «Remember Me, and I will remember you,» urging the seeker to pray and remember God often. In the Sufi tradition, remembrance also refers to the practice of meditation on God, which may lead to mystical union with Him. ʿĀʾishah regards remembrance as both a process and a mystical state. As a process, remembrance of God is a way to purify oneself of selfishness and hypocrisy, and a means to ward off Satan. As a mystical state, remembrance differs in its effects depending on the believer’s spiritual level; common people are calmed and blessed by praising God, while religious scholars who think about God gain theological insight into His nature. By contrast, the practice of remembrance among the spiritually advanced mystics leads to their purification and a tranquil state in God. For a powerful remembrance, ʿĀʾishah recommends that seekers recite and meditate on the declaration of faith found in the Qurʾān (Q Muḥammad 47:19): «There is no deity but God!»¹¹

In The Principles of Sufism, ʿĀʾishah singles out verses from the Qurʾān and traditions from Muḥammad regarding God’s love of humanity and His promise to forgive the sins of those who repent. ʿĀʾishah urges all sincere believers to love God, His prophet Muḥammad, and fellow believers. Significantly, for those graced by God, this love will eradicate selfishness and even the sense of self, as God overwhelms them in union with Him. ʿĀʾishah reinforces this point with a saying popular among the Sufis known as the “Tradition of Willing Devotions”:

God said, “My servant draws near to Me by nothing more loved by Me than the religious obligations that I have imposed upon him, and My servant continues to draw near to Me by acts of willing devotion such that I love him. Then, when I love him, I become his ear, his eye, and his tongue; his heart and reason; his hand and support.”¹²
Introduction

ʿĀʾishah states that love is God’s greatest secret; it is an endless sea without a shore which many people and religions of the past have tasted, but none more so than the most blessed of all creation, the prophet Muḥammad, and his spiritual, saintly descendants (awliyāʾ, lit. “protected friends”). God has transformed them and all those He loves by means of a mystical experience beyond description. Their hearts then become places of spiritual vision where the truth of the divine essence is revealed. As love draws seekers ever closer to their divine Beloved, God bestows His love as an act of unearned grace. Ultimately, the lovers lose all sense of self when the truth of oneness appears, and their mystical death leads them to the bliss of eternal life, as ʿĀʾishah declares in verse at the end of *The Principles of Sufism*,

God looked with favor on a folk,
so they stayed away
from worldly fortunes.
In love and devotion, they worshipped Him;
they surrendered themselves
with the best intention.
They gave themselves up to Him
and passed away from existence
with nothing left behind.
Then with kindness and compassion,
He turned to them
and revealed to them His essence.
And they lived again
gazing at that living face
as His eternal life appeared.
A Note on the Text

This Arabic edition and English translation of The Principles of Sufism are based on al-Muntakhab fi usūl al-rutab fi ‘ibn al-taṣawwuf, manuscript 318 (Taṣawwuf Taымūr) in Cairo’s Dār al-Kutub al-Miṣriyyah, and dated 1071/1661. ʿĀʾishah’s writings have been carefully read and copied in Arabic for centuries, and so they deserve a reasonable counterpart in English. Further, when translating her verse, I have been concerned not only with a poem’s form and content, but also with its tones, moods, and deeper meanings. Toward this end, my own method of translation generally follows that laid out by Robert Bly in The Eight Stages of Translation. All translations, including of the Qurʾān, are my own. Dates are generally cited in their Islamic/Ḥijri year followed by their Common Era equivalent: e.g., 923/1517.

Notes to the Introduction

1 This account of the life and work of ʿĀʾishah al-Bāʿūniyyah is drawn from Homerin, “Living Love,” 211–16, and Emanations, 11–27.
2 ʿĀʾishah al-Bāʿūniyyah, Mawrid, 104–5; also quoted in Rabābiʿah, ʿĀʾishah al-Bāʿūniyyah, 53.
5 For a tentative list of ʿĀʾishah’s works, see Homerin, “ʿĀʾishah al-Bāʿūniyyah.”
6 ʿĀʾishah al-Bāʿūniyyah, Qawl.
7 ʿĀʾishah al-Bāʿūniyyah, Fath.
8 ʿĀʾishah al-Bāʿūniyyah, Diwān Fāyd al-faḍl, 326.
9 ʿĀʾishah al-Bāʿūniyyah, Diwān Fāyd al-faḍl, 73, 193.
10 ʿĀʾishah al-Bāʿūniyyah, Diwān Fāyd al-faḍl, 237–51, and Homerin, Emanations, 96–139.
11 For more on ʿĀʾishah’s views on remembrance, see Homerin, “Recalling.”
12 See Schimmel, Mystical Dimensions, 43.
13 Bly, Eight Stages, 13–49.
The Principles of Sufism
بسم الله الرحمن الرحيم

المولى المبين مدد على أحببه تفصيحاً ووفاءً، المولى قلبيه من شراب الوحيد
مذبحة وصفاً مقتلي على أسرارهم جلالة وجماله المفضلين عليهم من زمان النزاع شهدوا
وسألوا. أحمد من عزه به فرع وعافه به فضله فأقز بالجزء عن شركه واعترف
وأشهد أن لا إله إلا الله وحده لا شريك له شهادة من هام في بياده وفصه في
بجراً بجراً فافطط نحو ستر على الحق وشاهد الحق بالحق. وأشهد أن أحس الأشول
مصطفى المصطفى وسيد المسلمين وأشرف العالمين محمد الإمام ورسوله الأعظم
وحبيه الأحر وخليله الأنبياء صلى الله عليه صلالة دامته بدوامه الأبدي باقياً
بنيه الصعددي صلالة تدمن المددناه ويتلقى عنه ويعلن إخوانه من النبيين والرسليين
وعلى الله وصحبه أجمعين وآل كل وسائر الصالحين وسلم نعمة ومكم نكرها.

وبعد، قام صحيح صديق طلب بعض الأحباء وظهرت ملازمته للباب وتوسطه
على الأئام وكشف الله لنا عن صفاء سربره واخلاص نيته وحققنا أنه بفضل
الله من شمله أطلاف العبادة الإلهية واختصصه للهجة مخلّفة لهية رواتبة ورآيها
متشوقاً إلى ما يعفه في سحر القتال، ونهديه إلى سوآه الطريق فاستقر الله سجنه
في تعلبه بسلاس القتال حتى يصل إن شاء الله تعالى إلى لسان الحال فأحنا سواه
بما تعلقت به أمثاله بتفاوت لوجه الله ونظاماً لرضاه ومن الله الهد وربه الرشيد وهو حسبيي
نور مركل.

أعلم رحم الله أن مقامات القوم أهل الله لا تصحي لك لفروعها أصول متفريق
عنها كل مقام وهي أربع: النزاهة والانضباط والذكر والمحبة. فوجب أن تكون
على كل أصل من هذه الأصول الأربع بما وجدناه في الكتب والسنة وما وصل
Praise God, who pours His aid upon His beloved ones as a special allotment and reward, quenching their hearts from the drink of oneness with love and purity, revealing Himself to their inner hearts in glory and beauty, and gracing them with gifts of proximity in contemplation and union. I praise Him with the praise of one to whom He made Himself known. Then she knew and was blessed with His grace, and confessed and acknowledged that this was beyond all thanks. I bear witness that there is no deity but God, alone without peer. This is the witness of one who roamed in the deserts of singularity and drowned in the ocean of oneness. Then she turned her gaze from creation and witnessed the True Reality by means of the True Reality. I bear witness that the most special of the special ones, the master of the messengers, the chosen of the chosen ones, the most eminent of creation is His most praiseworthy Muḥammad, His most glorious emissary, His dearest beloved, and His noblest friend. May God bless and cherish him with prayers for all eternity, abiding in perpetuity, with prayers that will continue to bring us aid and instruction from him. May God also bless his brethren among the prophets and emissaries, all of his family and companions, all progeny, and all the righteous. May He give them eternal peace and exalt them!

When the sincerity to seek grew strong in one of the dear friends, and he stood waiting at the door with his head on the doorsteps, God revealed to us the purity of his heart and the sincerity of his intention, and we observed that, thanks to the grace of God, he was one of those filled with the gifts of divine providence and marked by mercy for the realization of Lordly love. We saw him looking longingly for instruction in the way of realization and for guidance to the right path. So we sought God’s guidance, may He be glorified, for explaining things to him in the language of speech that he might, if the exalted God so wills, attain the language of the mystical state. Then we answered his request and fulfilled his hopes solely for the grace of God and His satisfaction, for all aid and right guidance are from Him. He is my sufficiency and «the best trustee»!

Know, may God show you mercy, that the stations of the Sufi folk, God’s people, are innumerable, but their branches have four roots from which each station spreads, namely: repentance (tawbah), sincerity (ikhlāṣ), remembrance (dhikr), and love (maḥabbah). We will discuss each of these four
كيف ينتمي في أصول الرَّب في مصلحته
إليها من حقائق القوم على تطبيق اشترابهم وسميته التَّحَمِّب في أصول الرَّب ومن الله
العون به الصون والله يجعله خالصًا تافعًا بمه وكرمه.
principles based on what we have found in the Qurʾān and in the prophetic traditions, as well as the knowledge we have acquired about the true state of affairs among the Sufi folk replete with subtle allusions. I have named this The Principles of Sufism. Assistance comes from God, and protection is with God. With His aid and care, may He keep this work free of errors, and may it be a benefit to others.
الأصل الأول: التوبة

قال الله تعالى: "وَفُلْنَى إِلَى آيَاتِنَا الَّتِي أَحْكَمْنَاهَا لَعَلَّكُمْ تُنْصُوحُونَ" وقال تعالى: "وَاسْتَغفِرُواْ رِيَّاهُمْ وَفُلْنَى إِلَيْهِ" وقال تعالى: "بِنَافَاتِ أَذِنَانِ أَمْوَى فُلْنَى إِلَى اللَّهِ تَوْبَةً نَّصُوحًا" وقال تعالى: "وَقَدْ رَأَیْتَ بُعُودَكُمْ فِي النَّافَلِ" وقال تعالى: "إِنَّ اللَّهَ يُحْبِبُ الْمُتَّوَّبِينَ.

والتوية في اللغة الرجوع. تاب وآب وأتاب بمعنى واحد وهو الرجوع وصلاة تاب.

بائنا. المثلة تقول: تاب اللن في الصغر إذ أرجع إليه. فعلى هذا النوع الظاهرة الرجوع من ذميم الأفعال إلي صحيحة ومن سبب الأقوال إلي سريةها. والتوية الباطنة التي عليها مدار القوم الرجوع من كل شيء إلى عز وجمال ولا تتبع التوبة إلا بثلاثة أشياء: تدم على الذنب وإقلاع عنه وعزم أن لا يعود إليه ومن لا أخلت بشرط من هذه الشروط لا تقع أبدا. هذا حكم التوبة من ذب بين العبدين ورهب.

وأما التوبة من ذب متعلق بالملحق كالعلم والقبة ونحو ذلك فيزيد على هذه الشروط خلاص الذمة بقوة الحق وطلب الاستغفار من المعتبا وكمله. فقد ذهب المهتد في براءة الذمة مما يقدر عليه من وفاء أو قصاص أو استغفار إذا جزوع ذلك فيديم الاستغفار إلى الله في الإقامة فإن الله سبحانه إذا علم صدق عبده عفا عنه وصلح بينه وبين عزمهه متمت ومكرم.

وأما الآثار الواردة في التوبة كثيرها منها عن أئمة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا أتاه العبد من ذنبه أوى أوى رحمته دنيو وأنى جواه موعظه من الأرض حتي يلقى الله تعالى وليس عليه شائد من الله تعالى. ونحو ذلك رضي الله عنه أن النبي صلى الله عليه وسلم قال: كل ابن أدم حطفا وخير الخلقين التوابون. رواه الزمخشري وابن ماجة."
The First Principle: Repentance (Tawbah)

God the Exalted has said, «Turn to God, together, O believers, that you might be successful.»

The Exalted has said, «Seek forgiveness from your Lord, then turn to Him in repentance,» and the Exalted has said, «O you who believe, turn to God with sincere repentance!»

The Exalted has said, «And those who do not turn in repentance, they are the transgressors!» and the Exalted has said, «Truly God loves those who turn in repentance, and He loves those who purify themselves.»

There are similar sayings in the noble verses of the Qurʾān.

According to the lexicons, tawbah means “to return.” Tāba, āba, and anāba all have one meaning, which is “return.” Thāba is similar; people say, “The milk returned (thāba) to the udder.” Outward repentance is the return from blame-worthy actions to praiseworthy ones and from foul words to righteous ones. Inner repentance, with which the Sufi folk are concerned, is to turn away from all things and toward God, mighty and glorious. Repentance is not valid without three things: remorse for sin, abstention from it, and the resolution not to return to it. When one of these conditions is not met, repentance is not valid.

This is the rule for repentance for sin between the servant and His Lord.

In the case of sins against another created being, such as injustice, slander, and the like, repentance requires additional conditions such as giving just compensation, seeking forgiveness from the one slandered, and so forth. One should then strive to be free of liability as much as is possible by compensation, by settling accounts, and by seeking forgiveness. If one is unable to do that, then one should persist in seeking God’s help for remission of sins. When God, may He be glorified, knows that His servant is sincere, He forgives him, and He reconciles him with his debtors by means of His beneficence and generosity.

There are many hadiths about repentance. Anas ibn Mālik, may God be pleased with him, related as follows: “The Emissary of God, God bless and cherish him, said, ‘If the servant turns in repentance for his sins, God will cause the recording angels to forget his sins, and will obliterate any remnant or mark of his sin from the earth, such that, on Judgment Day, there will be no one to bear witness against him before God the Exalted regarding any sin.” Abū l-Shaykh al-Iṣbahānī reports this. Also Anas, may God be pleased
 وعن عبد الله بن مسعود رضي الله عنه قال: للجنة، ثماني أبواب سبعة مغلقة، ومفتاح للترهئة حتى تطلع المن، من ميريما، رواه أبو نعيم والطبراني باسناد جيد.

 وعن أبي هريرة رضي الله عنه قال: قال رسول الله صل الله عليه وسلم: لو أخطئتم حتى تبلغون ذئب السما، ثم تبرم أتأب الله علّكم، رواه ابن ماجه. وعن أبي هريرة رضي الله عنه قال: قال رسول الله صل الله عليه وسلم: إن اللؤمن إذا أذنب ذئبرات نكهة سوداء، في قلبه فإن تاب ونزع واستفجّر، فتها و إن زادت حتى تفلف قلبه بها فذاك اللؤم الذي ذكره الله عز وجل في قوله: «كَذَلِكَ لِلَّذِينَ آمَنُوا كَبِيرٌ...» ما كأنّوا يكسبون. رواه الترمذي، وقال صحيح.

 وعن ابن مسعود رضي الله عنه، عن صل الله عليه وسلم، قال: نائب من الذنب.

 كمن لا ذنب له. رواه ابن ماجة والطبراني. وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: قال الله عز وجل: أنا عبد ظبي، وأنا معه، حيث يدركني وانتقلت هو أفيح بهبوءة عيده من أحكم بجد ضاله. قال الله عز وجل: آتي بشيرًا تقرب إلى ذرًا وتقرب إلى ذرًا. وتكريه بأذن، وإذا أذن فمثلي.

 أذن هو هزولة. رواه مسلم.

 وعن أبي ذر رضي الله عنه قال: رسول الله صلى الله عليه وسلم: من أحسن شخص瘀هع من غفلته مما مضى وما وضعته، ورواه الطبراني بإسناد جيد. وعن غفيرة بن عامر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن مثل الذي عمل السباع ثم عمل الحسنات كلجل كأنه كان عليه نزع ضيّقة قد حتفته ثم عمل حسنة فانفكّ حلقته ثم عمل حسنة أخرى فانفكّ أخرى حتى.
The First Principle: Repentance

with him, related that the Prophet, God bless and cherish him, said, “Every human being is a wrongdoer, but the best of the wrongdoers are those who turn in repentance.” This is reported by al-Tirmidhī and Ibn Mājah. 

ʿAbd Allāh ibn Maʿṣūd, may God be pleased with him, related that the Prophet said, “The Garden of Paradise has eight gates; seven are bolted tight while the open gate is for repentance until the sun rises in the west on Judgment Day.” This is reported by Abū Yaʿlā and al-Ṭabarānī, with an excellent chain of authorities.

Abū Hurayrah, may God be pleased with him, related that the Emissary of God, God bless and cherish him, said, “Were you to commit wrongs such that your sins rose up to the sky, and then you turned in repentance, God would turn to you with forgiveness!” This is reported by Ibn Mājah. Abū Hurayrah, may God be pleased with him, related as follows: “The Emissary of God, God bless and cherish him, said, ‘When the believer commits a sin, a black spot appears in his heart. If he turns in repentance, desists, and asks forgiveness, the spot will be polished away. But if it has grown so large that it envelops his heart, then it is like the rusting that God the mighty and glorious mentions when He says, «What they earned rusted their hearts.»” This is reported by al-Tirmidhī, who says the report is sound.

Ibn Masʿūd, may God be pleased with him, related that the Prophet, God bless and cherish him, said, “The one who turns from sin is like one who never sinned.” This is reported by Ibn Mājah and al-Ṭabarānī. Abū Hurayrah, may God be pleased with him, related that the Emissary of God, God bless and cherish him, said, “God mighty and glorious said, ‘I am with My servant when he thinks of Me, and I am with him whenever he recollects Me.’ By God, God is more pleased with the repentance of His servant than any of you who is pleased to find his stray animal in the desert. God said, ‘One who draws near Me by a hand span, I draw near him by an arm’s length, and one who draws near Me by an arm’s length, I draw near him by the span of open arms, and if he walks toward Me, I run to him!’” This is reported by Muslim.

ʿUqbah ibn ʿĀmir, may God be pleased with him, related that the Emissary of God, God bless and cherish him, said, “One who does good for the rest of his life, God forgives him for what has passed, but one who does evil for the rest of his life, God will hold him to account for what has passed and for what is yet to come.” This is reported by al-Ṭabarānī with an excellent chain of authorities.

Abū Dharr, may God be pleased with him, related that the Emissary of God, God bless and cherish him, said, “The person who does bad deeds
السؤال الأول: النبوءة

يخرج إلى الأرض، روآ الإمام أحمد بن حنبل. وعن أبي ذر ومعاذ بن جبل رضي الله عنهما، أن النبي صلى الله عليه وسلم قال: "أنى الله حمَّاكُتُ أنْ يُقِيَ السَّبِتَةَ الحَسَنَةَ وَخَلَقَ النَّاسَ يَتَّلَقَّى حِسْنٌ. روَاهُ التَّمْرِيِّدُ وَالْحَلَّمُ وَالبَّقِيَّةَ.

عن أنس رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: ألا أنتم بناكم من دوامكم؟ قالوا: نحن رسول الله. قال: فإن دوام الذئب ودوامكم الاستغفار، وقال صلى الله عليه وسلم: "المستغفر بالمسان والمصرع والذئب كالملتهب لربه.

إلى غير ذلك من الأحاديث الصريحة، وفي ما أوردنا كثيارة من وقته الله.

وأما كلام السلف في النبوءة كثير، منه قال فضيل بن يحيى: استغفار الله بلا إقالة نوبة الكتابين. وقال يحيى بن معاذ الرازي: إن لم تؤمن بإلومن الآخر فإنت من نوبة كتاب الله عنها. وكانت رائعة العبودية، رضي الله عنها، تقول: استغفارنا يحتاج إلى استغفارك، وقال أبي بن كلب رضي الله عنه: يقول الله بارك وطلمت: لا أحب أن يموت خاطئ يخطئه ولا جارم يخرجن ولكن بيتي في ثوب خاطئ عرضة ورحيمة وسعة ويداً باسطة وأن أرم الأرحامان. قال لقمان لا بته: لا تُخْرَبْ النَّبوءة فَإِنَّ الْمَوْتِ بَأْتِي بُغَظَةً. وقال طلحة بن جحش: إن حقوق الله أعظم من أن يقوم بها العباد، ولكن أقسمواتأتين وأمسواتأتين.

و قال إبراهيم النخي: ملكت نفسي في الجنة كأنى أكلت من طعامها وعاشت أزواجها وملكت نفسي كأنى في النار أكلت من زوبوها وعاشت أغلبها فكنت للفسي ما كنتي؟ قلت: أنجب إلى الدنيا فأنجب. فقلت: فمن ملكك إذا أعطيك سوائك؟ قويمي الآن وثوري. وقال عما خطاب رضي الله عنه: أُجِّلِّسْوا إلى التوابين.
The First Principle: Repentance

and then does good deeds is like a man wearing a tight coat of chain mail that is suffocating him. When he does something good, a link loosens. Then he does another good deed, and another link loosens, and so on until he can step out free into the world.” This is reported by the Imām Ahmad ibn Ḥanbal. Abū Dharr and Mu‘ādh ibn Jabal, may God be pleased with them both, related that the Prophet, God bless and cherish him, said, “Fear God as much as you can and follow a bad action with a good deed, and treat people with kindness.” This is reported by al-Tirmidhī, al-Ḥākim, and al-Bayhaqi.

Anas, may God be pleased with him, related that the Prophet, God bless and cherish him, said, “Shall I tell you about your disease and your cure?” ‘Yes, Emissary of God!’ we said, and he replied, ‘Your disease is sin, and your cure is seeking forgiveness.’” The Prophet, may God bless and cherish him, also said, “One who seeks forgiveness with his tongue while persisting in his sin is like one who mocks his Lord!” There are similar things in the noble hadiths, but we have related what should suffice one whom God has blessed with success.

There are many statements on repentance by the pious forbearers. Fudayl ibn ʿIyāḍ said, “To seek forgiveness of God without desisting from sin is the repentance of the impostors!” Yahyā ibn Mu‘ādh al-Rāzī said, “If you do not believe in the Last Day, you are a hypocrite, and if you persist in sin, you are lost!” Rābiʿah al-ʿAdawiyah, may God be pleased with her, used to say, “Our seeking forgiveness requires asking for it time and time again!” Ubayy ibn Kaʿb, may God be pleased with him, said, “God, may He be praised and exalted, has said, ‘I do not like it when a wrongdoer dies with his wrong, or a criminal with his crime. But, if one turns to Me and repents, My Garden is vast, My mercy broad, and My hands are open wide, for I am the most merciful of those who give mercy!’” Luqmān said to his son, “Do not put off repentance, for death comes suddenly.” Ṭalq ibn Ḥabīb said, “Truly, what is due to God is beyond what servants can offer, so turn for forgiveness in the morning and evening.”

Ibrāhīm al-Tayyimi said, “I imagined my soul in the Garden, and it was as if I were eating the food of Paradise and embracing my wives there. Then, I imagined my soul as if I were in Hell, chained in fetters and eating from its bitter Zaqqūm tree. So I said to my soul, ‘Which do you desire?’ and it replied, ‘I will return to the world and repent!’ I said, ‘And what of you, since I asked you the question? Get up now and repent!’” Umār ibn al-Khaṭṭāb, may God
الأسئلة: النبوة

إيهم أرق أفيدة. وقال يحيى بن معاذ الرازي: زلة واحدة للناب بعد النبوة أخرج من سبعين قبلها.

وما كلام القوم أهل الله في النبوة كبير لا يخص وحقيقته التحق في النبوة.

فمه قال رضي الله عنه: معنى النبوة أن توب من مذمة أي من ذوا النبوة والوقوف معها إذ الوقوف مع الفيرcharger. وقال النوري أن توب من كل شيء سرى الله تعالى. وقال عبد الله بن علي الأحاسي: شتان بين تاب توب من الزرات وتاب ينوب من الفقات وتاب ينوب من الحسنات.

وسئل الحسن المغزلي عن النبوة فقال: تسألني عن نبوة الإبادة أو عن نبوة الاستجابة؟ قال السائل: ما نبوة الإبادة؟ قال: أن تخفف من أجل قدرته عليك.

قال: فما نبوة الاستجابة؟ قال: أن تخفف من الله تعالى قدرته عليه. وهذه النبوة الثانية أعلى من الأولى فإن ترك الذنب خوف العقوبة طلب حظاً فيكون بذلك راجعًا إلى نفسه وتركه حياً من ربه تعالى إجلالًا لربهته أعلى وأشرف لأن بها تضع عبوديته التي بها شرفه.

وقال أبو علي الدقاق: النبوة على ثلاثة أقسام: أولها النبوة وأوسعها الإبادة وأخرها الأيوة فالنبوة بديعة والإبادة توسم والابناء نهاية فالابناء خوف العقوبة صاحب توبة والابناء للزواب صاحب إبادة والابناء مراعة الأمر لا رغبة ولا لزمه صاحب أبى. هذا مخلص ما ذكره الأستاذ أبو القاسم البشيري عنه.

وقال ذو الذين المصري: توبة عامة من الذنوب وتوبة الخاصة من الفقات وتوبة

الأبناء من رؤية جنورهم عن بلغ ما تأله. وقال إبراهيم الدقاق: النبوة أن تكون لله وجيهاً إلا لقوا كاً كاً له فئاة بلا وجه. منها أن تكون مقبلا عليه مرضًا عما سواء.
The First Principle: Repentance

be pleased with him, said, “Sit with the penitents; surely they have the most refined of hearts.”16 Yāḥyā ibn Mu‘ādh al-Rāzī said, “One slip for a penitent after his repentance is more odious than seventy before it.”17

As for the Sufi folk, God’s people, their discussion of repentance is extensive and limitless, and absolutely true concerning repentance. Ruwaym, may God be pleased with him, said, “The meaning of repentance is that you turn away from repentance,” that is, from the regard for repentance and attention to it, since attention to something other than God is a veil.18 Al-Nūrī said, “That is, you turn away from everything except God the Exalted.”19 ʿAbd Allāh ibn ʿAlī al-Tamīmī Abū Naṣr al-Sarrāj said, “What a difference there is between the penitent who repents of moral lapses, the penitent who repents of heedless things, and the penitent who repents of regard for his good deeds.”20

When asked about repentance al-Ḥusayn al-Maghāzīlī said, “Are you asking me about turning to God in repentance or turning to Him in deference?” The questioner replied, “What is turning to Him in repentance?” and he said, “That you fear His power over you.” The questioner asked, “Then what is turning to Him in deference?” and he said, “That you are ashamed before God the Exalted because of His nearness to you.”21 This second turning is higher than the first since renouncing sin out of fear of retribution is merely seeking good fortune and only done for one’s self. However, renouncing sin out of shame before one’s exalted Lord to glorify His lordship, is higher and nobler since turning in shame proves true the servitude by which one exalts Him.

Abū ʿAlī al-Daqqāq said, “Repentance has three stages: the first is repenting, the second is turning toward God, and the final part is returning to God. Therefore, repenting is the beginning, turning is the middle, and returning is the end. Thus one who repents out of fear of retribution has repented, and one who repents for a reward has turned to God. As for the one who turns out of deference to the divine command, neither out of desire or out of fear, he has returned.” This is a summary of what the master Abū l-Qāsim al-Qushayrī relates.22

Dhū l-Nūn al-Miṣrī said, “The repentance of the common people is for sin. The repentance of the people of spiritual distinction is for heedlessness, and the repentance of the prophets is for regarding the weakness of others who fail to attain what they did.” Ibrāhīm al-Daqqāq said, “Repentance is that you face God without turning your back on Him, whereas before, you used to turn your back on Him and never faced Him.”23 This means that you devote yourself to Him, shunning everything but Him.
وقيل النوبة الددم على ما مضى والكفر على ما صفأ وقيل النوبة النقلة مما نهى 111 الله إلى ما أمر الله وقيل النوبة الإقبال على الحق والإعراض عن الحق وقيل النوبة الصدق واللقاء وأكد على الرجاء وقيل النوبة استثناء لجَيْل ما عمل من الزنيل وقيل النوبة الأسف على ما سلف وقيل النوبة الرجوع إلى الله تعالى في كل حكمة وخطرة وقيل وقيل النوبة الحماة العاطفية والتكامل الدائم وقيل النوبة خلع لباس الجفاء ونشر لباس الوفاء وقيل النوبة الرجوع من الأوصاف المذمومة إلى الأوصاف المجموحة ولا يتم ذلك إلا باللونات والصمت عن كل كلام لا يعبر فيه وأكل الخلاء وقيل النوبة تار في القلب تائه وصدع لا يشبه.


وقال أَمر الكافئة بالنوبة: العاصم بالرجوع إلى الطاعة والطهير من رؤية الطاعة إلى رؤية التوفيق ونصح الخاطئ من رؤية التوفيق إلى مشاهدة التوفيق. وقيل أَمر الكل بالنوبة لما بين العاصم في الرجوع بغيره فقال تعالى: «وَتَوَفَّى إِلَى الْحَجِّ الْمَجِيد».
The First Principle: Repentance

It has been said that repentance is remorse for what has passed and clinging to what is pure. Some say that repentance is moving away from what God has forbidden toward what God has commanded. It has been said that repentance is devotion to the True Reality and shunning created things, and that repentance is sincerity, seeking refuge, and striving persistently with hope. It has been said that repentance is feeling shame when one makes a mistake, and that repentance is sorrow for what has passed. Some say that repentance is the return to God the Exalted in every instant, thought, and glance, and that repentance is shame that restrains one from sin, and constant tears of remorse. It has been said that repentance is removing the garment of estrangement and donning the garment of fidelity. Some say that repentance is the return from blameworthy attributes to praiseworthy attributes, which can only be brought about by seclusion, by holding one’s tongue from useless talk, and by eating lawful food. It has been said that repentance is a fire in the heart that flares up, and a rift that never mends.24

The master Abū l-Qāsim al-Qushayrī relates the following, with his chain of authority from al-Junayd who said,

I met al-Sarī one day, and I saw that he was upset. “What’s wrong?” I asked, and he replied, “A young man came to me and asked about repentance. So, I said to him, ‘It is that you do not forget your sins.’ But he disagreed with me and said, ‘It is that you do forget your sins!’” I replied to al-Sarī, “As I see it, the young man spoke the truth,” and al-Sarī said, “How so?” and I replied, “If I am in the mystical state of estrangement, and He moves me to the state of purity, then memory of estrangement in the state of purity would be estrangement.”

Abū Naṣr al-Sarrāj said, “Al-Sarī alluded to the repentance of the novices, which is in a state of flux, while al-Junayd alluded to the repentance of the spiritually realized ones; they do not recollect their sins because their hearts are overwhelmed by the majesty of God and the constant remembrance of Him.”25

It is said that God ordered a type of repentance for every kind of person: the disobedient are to return to obedience, and obedient persons are to turn away from concern for obedience and toward seeing success. For the chosen elite, however, repentance is to turn away from seeing success to contemplate Him who gives success. It is also said that He ordered all to repent lest a penitent

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\[\text{\cite{1.15}}\]

\[\text{\cite{1.16}}\]

\[\text{\cite{1.17}}\]
الأصول الأول: النبوية

أيُّهم من المؤمنينُ لَيْكُنُّ نَظُومًا.» أمرهم سجنه بإمامة ليتمكنوا بها لا تكون سجنه
بطاعتهم.

قال أبو زيد: التوبة من الذنب واحدة ومن الطاعة ألف. وقال القشيري: لو لا
أنَّ الله تعالى يحب على العبّد إلاً ما تاب. إنه. 101

املّ رحمك الله أن لكل جارحة حُظًا من التوبة ظلّقلب بني الترك والندم والعين
الغص واليد الكف من البطن والرجل ترك السعي وللعبة ترك الإصغاء وقضي على
ذلك. هذه توبة العامة وتوبة الخاصة هذه وزيد عليها خلافة هو نفس وغص
بصقلب عن سائر الخطط والزهد في ما ينفي وهذه هي النبوة الموجبة للقبي الله
تعالى في قوله: «إِنَّ اللَّهَ يُحِبُّ الْمُتَّابِعِينَ.» 100

وأما توبة خاصّة ففي من النظر إلى سوى الله ومن العلاقَة بغير الله ومن
الابتعاد على سوى الله ومن الوقوف مع غير الله وذلك يشمل سائر الأشياء، حتى
الثوب والعبادات والأحوال والكراكات والرتاب واللقامات وكل شيء. سوى الله تعالى
وكل توبة ينفيها الله وهذا هو المورد الأصلي والمقام الأعلى من التوبة التي هي نفع من
أصل التوبة المتخصصة بالجُنُب العالي المُهْتَدِي في قوله تعالى: «أَنَّ اللَّهَ عَلَىٰ آدَنِي» 16.

قال بعض الأكابر: في الآية عرض بنيَّة من لم يذنب سُمَّارًا من أذنب اشتراء إلى
اللَّه لا يدخل أحدٌ من أنتم إلى مقام إلا تآمَّله صلى الله عليه وسلم. وقال بعض
أهل التحقيق إن ذكر التوبة في هذه الآية أُخذ العقفة من صدره الشرف فقيل هذا
حظ المَهْتَدِي فكانه صلى الله عليه وسلم يستغرف من كونه في مَدَة. وقال بعضهم
هي مقدمة توبة الأمنة لتصبح بالمقدمة التوبة من توبة المَهْتَدِي. وقال بعضهم: توبة

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person should feel ashamed of repenting by himself. Thus, He the Exalted has said, «Turn to God, together, O believers, that you might be successful.»

God, may He be praised, ordered repentance so that they might benefit from it, not so that their obedience be an embellishment for Him, may He be praised.

Abū Yazīd al-Bīstāmī said, “Turning from sin occurs once, but from obedience, a thousand times.” Al-Qushayrī said, “Were it not that God the Exalted turns in forgiveness to the worshipper, the worshipper would never ever repent.”

Know, may God show you mercy, that every part of the body has a share in repentance. Thus for the heart, there is the intention to avoid sin, and remorse; for the eye, there is lowering one’s gaze; for the hand, there is refraining from grabbing; for the foot, there is giving up running to prohibited places; for the ear, to stop listening to useless prattle, and so forth. This is the repentance of the common people. The repentance of the people of distinction is all this, plus opposing concupiscent desire, lowering the heart’s gaze away from all good fortune, and renouncing the ephemeral world. This is the repentance required for the love of God the Exalted, described in His saying: «Truly, God loves those who turn in repentance.»

The repentance of the chosen elite is for looking at anything but God, for attachment to anything other than God, for reliance on anything but God, and for being occupied with anything other than God. This repentance includes everything, even proximity to God, religious practices, mystical states, miracles, and mystical ranks and stations—everything except God the Exalted—such that one’s turning in repentance is by one’s Lord and to one’s Lord. This is the purest destination, the highest station in repentance, for it is a branch from the root of repentance pertaining to his honorable Muḥammadian majesty when the Exalted says, «He forgave the Prophet.»

One of the great scholars has said, “In the above verse from the Qurʾān, He alludes to the repentance of the one who never sinned, as a pretext for those who do sin, by calling attention to the fact that no member of the community of the Prophet, God bless and cherish him, enters a station without following his example.” One of the people of spiritual realization said that mention of repentance in this verse is the removal of the clot from Muḥammad’s noble breast by angels, and some say that this clot was Satan’s portion. Therefore, it is as if he, may God bless and cherish him, sought forgiveness for Satan’s evil ever having been inside him. Another has said this verse is a
الأسئلة الأولى: الإلهي

الأبناء من مشاهدة الحمل في وقت التبضع إذا الأبناء لا يغيبون عن الحضرة لأنهم في عين الجمع أبداً.

وقال سهيل: ليس شيء في الدنيا من الحقوق أوجب على الحمل من النوبة ولا عقوبة أشد من فقد التوبة. وقال ابن منصور: التوبة محذرة بعبادة الإلهية حتى ترجع إلى أصل العدم تقبل الحمل كما لم يزل. وفي هذه اللغة من تطيف إشاراتهم كتابة لمن وقته الله.

ولا يداني هذا الأصل بغير من الأحاديث الإلهية ونفاس من الحكایات المروية. وبالله التوفيق. عن الحسن رضي الله عنه قال: لما تاب الله على آدم عليه الصلاة وسلام هنائه الملاك عليه جبريل ومكيل فقال: يا آدم قرّتَ عنيك بجود الله عز وجل عليك فقال آدم: يا جبريل إن كان بعد هذه التوبة السؤال فأن منك ؟ فأوحى الله تعالى إليه: يا آدم أورث ذرّيتك التعب والنجب ورسالتهم التوبة فإن دعاك منهم أتى؟ فإن سأنتي للغيرة لم أجعل عليه لا ينقي بجيب آدم وأخ što التابين من القبور ضاحكين مستمثرين ودعاؤهم مستجاب.

وروى أن العاصي إذا أغفل الباب فارفى المستر وغطى الكرة وباهة العصبة تقول الأرض: يا رب أيذن لي فأختفض به وقلت السماء: أيذن لي فأفتحت عليه يقول الرب: سجنه وتعالى: إن كان المسلم بكم فاعلوا به ما شتم وإن كان عبدك فقدُوعه فإن أتاني في جوف الليل قبضه وإن أتاني وسط النهار قبضه فإن ليس على بابي

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The First Principle: Repentance

precedent for the repentance of the Prophet’s community such that, by this precedent, the outcomes of the penitents’ repentance will be valid. Someone said, “The repentance of the prophets is for seeing creation at the time of being called to prophecy since they are never absent from the divine presence, for they are always in the center of union.”

Sahl al-Tustarī said, “Of the rights due to God in this world below, none is more necessary for humanity than repentance, and there is no worse retribution than loss of repentance.” Ibn Manṣūr said, “Repentance is the effacement of human nature and the confirmation of divinity, such that you return to the root of nonexistence, while the True Reality abides as ever.” This small portion of the subtle allusions of the Sufi folk should be sufficient for one to whom God gives success.

It is important to add as an appendix to this principle, the finest divine sayings and choicest of authoritative stories. Success comes from God alone! Al-Ḥasan al-Baṣrī, may God be pleased with him, related as follows:

When God turned in forgiveness to Adam, on whom be prayers and peace, the angels congratulated him, and Gabriel and Michael descended to him and said, “Adam, rejoice for the forgiveness upon you from God mighty and glorious!” “Gabriel,” he replied, “if a question remains after being forgiven, it is, ‘What is my status?’” God the Exalted then revealed to him: “O Adam, you have bequeathed toil and trouble to your progeny, but I have bequeathed repentance to them. Whoever among them prays to Me, I will respond to him, and whoever asks Me for forgiveness, I will not withhold it from him, for I am near, and I answer, O Adam. I will gather the penitents from the graves on Judgment Day, and they will be happy and laughing, and their prayers will be answered!”

It is related that when the sinner shuts the door, lowers the curtain, closes the window, and gets down to sin, the earth will say, “O Lord, allow me to swallow him up!” and the sky will say, “Allow me to fall upon him!” The glorious and exalted Lord will reply, “If the servant is your servant, then do with him what you will. But if he is My servant, then leave him alone. For if he comes to Me in the darkest of night, I will accept him, and if he comes to Me in the brightest of day, I will accept him. There is no gatekeeper or warden
الأسئلة الأثرية

حاجب ولا يؤذى مثأري أناني وجد الطريق حتى قال ربي أقول عذري مثأري قال أسأل

يا ربي أقول عفوت يا عذري

وي في بعض الإسرائيليات يقول الله عز وجل: يا ابن آدم ما إنك تثنف، أذكرك

ونسبي وأدعوك إلى قتري مثأري وأذهب عتك البلاء وأنت معتكك على الخطأ. يا

ابن آدم ما سيكون اعتذارك فقد إذا كنت. وعلق إن كان ينفخ هذا الخطاب

فأعلم أتك مضى أدرك نفسك ولا استعد لألام العذاب.

قال ذو الذنون المصري: أثرب الله تعالى إلى موسى عليه السلام: كنا الطائر

الوحداني يأكل من رؤوس الأعداء ويشرب من الماء، فإن تصالح ذلك الليل أوى

إلى كيف من الكهوف استنادًا بي واستجابة مثأري، يا موسى إني آيتي

على نفسك أن لا أعزم لميتي عمار ولا أطولكل من أمر غيري ولا آبه في ظهر

من استند إلى سواي ولا أطلق وحشة من استناد غيري ولا عرض عن أحب

حنيبًا سواي، يا موسى إنلي عبادنا أن نبعي أصغيت إليهم وإن نادوني أقلمت

عليهم وإن ذنوا مثأري أقنعتهم وإن قررنا مثأري أقنعتهم وإن والله مثأري أقنعتهم

صائفيهم وإن عملوا في جازهم أنا مبشر أمورهم وسائر قلوبهم ومنوني أختائهم. لم

أجعل لقلوبهم راحة في شيء إلا في ذكري ولا يستأنسون إلا بي ولا يحظون رحل

قلوبهم إلا عذري ولا يستقر بهم القرار إلا في الإبواء إني.

ومن أبي القيس ذي الذنون المصري رضي الله عنه قال: وصف لي رجل من أهل

اليمن جفت حاجبًا إلى بيت الله الحرام فأخذنا قضيته إلى قصدته لأمع وكلمه وأقطع

موعظهً آنا وأناس معي كانوا يطلبون ما أطلبه من البركة. وكان معنا شاب عليه

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blocking My door, and whenever he comes to Me, he will find a path. Whenever he calls, ‘My Lord?’ I answer, ‘My servant!’ and whenever he says, ‘I have sinned, O, Lord!’ I reply, ‘I have forgiven you, My servant!’”

In one of the stories of the Israelites, mighty and glorious God says, "O child of Adam, you are not fair to Me. I remember you, but you forget Me. I call you to Me, but you run away from Me. I keep misfortunes away from you, yet you are addicted to sin. O child of Adam, you will have no excuse tomorrow when you come to Me on Judgment Day. Woe to you, if these words do not sting you! Know that you are in grave danger! Take heed of yourself or be prepared for the painful chastisement!"

Dhū l-Nūn al-Miṣrī said, “God the Glorious revealed the following to Moses, peace be upon him:"

Be like the solitary bird who eats from the treetops and drinks from clear water, and when night descends upon it, takes shelter in one of the caves, settling down with Me and averse to any who disobey Me. O Moses, I have promised Myself not to bring to fruition any action by someone who works against Me, and I will cut asunder anyone who hopes for other than Me; I will break the back of anyone who relies on other than Me; I will prolong the agony of anyone who is intimate with any other than Me, and I will abandon anyone who loves a lover other than Me! O Moses, I have servants who whisper intimately to Me, so I listen to them, and when they call Me, I turn to them. If they approach Me, I come near to them, and if they come near to Me, I embrace them. If they befriend Me, I bring them close; if they are sincere to Me, I am sincere toward them, and if they strive toward Me, I reward them. I am the ruler of their affairs, the governor of their hearts, and the power over their mystical states. I do not allow their hearts to repose in anything but remembrance of Me, for they are intimate with Me alone. They bring their hearts before Me, alone, and their abode is made only in My shelter.

Abū l-Fayḍ Dhū l-Nūn al-Miṣrī, may God be pleased with him, related as follows:

I was told about a man from Yemen. I departed on pilgrimage to the Holy House of God in Mecca, and when I finished the Hajj,
الأسئلة الأولى: النبوية

سما الصالحين ومنظر الخاتمين مصفر الوصية من غير ستم أعمش المبینين من غير رماد
يحب المخلوة وأداس بالوحدة كأنه قرب عهد بقصيده وكا هذله على أن يرق نفسه
 فلا يصنع إلينا ولا يزداد إلا جاهدة كما قيل (الخفيف):

أيتها العذلون في الحب بينه
كيف أسجل وقد مزقت واجدى
قيل بِي فِي بين دعت عظايم
في قدما الدّان مكت المك فلا

فل يزل ذلك الشاب معنا حتى دخلنا اليمن فسأنا عن منزل الشيخ فأرشدنا إليه
فطرنا الباب خرج إليها كأنما يجترعن أهل الفورة.: قلنا إلى فيداؤه الشاب بالمسلم
والفؤول فصالحه الشيخ وأدبه له البشرو الربح من دونه وما كانا عليه. ثم
تقدم إلى الشاب فقال: يا سيدي إن الله تعالى قد جعلك ومالك أطبأ. لأسقام
القلوب ومعاملة لآداؤه الذنوب وبي جرح في نقل ودائه قد استمكم وأععل فإن
رآيت أن تلطف بك ببعض مراهك فأنقل فاينده الشجع يقول (الخفيف):

إن دنا الذنوب فنذل عظيم
كّف فبالخلاص من ذات ذنبي
هُل طبيب محتاج للفاني
أجْتَرَ أَجْلَانِ وأُطْنِي طبي
أو بحُكِم وَأُطْنْ حُزُن يُبرِ
وأَقْتَعِ أَجْرَانِ بتة وَرَدِ
وَلَبِي كَثُرَ جَنِّل عَن كِلْ خُلْطِي

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I sought out this man that I might listen to his words and profit from his spiritual counsel. There were people with me seeking blessings as I was, including a young man who had the mark of righteousness and the look of those who are fearful of God; his face was sallow, though not from illness, and he was bleary-eyed, though not from inflammation. He loved seclusion and being alone, as if he were close to his appointed time. We used to reproach him for keeping to himself and ignoring us, but that only made him struggle all the more. As has been said:

Blamers of love, go easy;
I can never replace my love of him.
How can I forget him since my passion flared,
and I gave up my honor for shame?
“You’re being tested,” they said. Indeed my bones
are worn away in the grave, though love of you never fades!
For I drank love of you within my heart
since I was a child in ancient times.

That young man stayed with us until we arrived in Yemen. There, we asked after the home of the shaykh, and we were directed to it. We knocked on his door, and he came out to us as if he had been brought news of the dead. We sat with him, and the youth greeted him and said a few words. Then the shaykh took his hand and welcomed him with glad tidings, but not us, though we had also greeted the shaykh. The young man drew near him and said, “O my master, God the Exalted has made you and those like you physicians for the hearts and healers of the diseases of sin. I have a festering wound and a disease, that has spread and will not respond to treatment. If you see fit to give me one of your remedies, do so please!” Then the shaykh recited to him:

Sin’s disease! What an awful disease!
How can I be saved from my sin’s disease?
Is there a physician to counsel me?
The doctors and all humanity are powerless to treat me.
O my shame and bitter grief from standing
when I come to stand before my Lord,
فقال الشاب للشيخ: فإن رأيت أن تلطف بعض مراهقك فأثنى فقال له الشيخ:

فقال عابي نك: قال له: ما علامة الخوف؟ قال: أن ير석 خوف الله من كل خوف غير خوفه. فاتفض الفقرة: خزمغشي عليه ساعة فلما أفاق قال: رحبت الله

حتى يقبل العبد خوفه من الله تعالى؟ قال: إذا أزل نفسه من الدنيا منزلة العلول

ا callbacks from 782١،٨٢٨١

فقال الشاب: قد ترى في جميع طول السماح ونصبه على غثاء الدواء خواص من طويل العين. قال: فصاح الشاب صخية فدنا أن روجه خرجت ثم قال: رحمل

الله وأعلامته على الله تعالى؟ فقال الشاب: حبيبي إن درجة الله يفغة فقال

الشاب: صفاء. قال: حبيبي إن الله كشف عن قومهم فأبصروا بور القلب

جلد عظمة الخصوب فصارت أرواحهم وراءانية وقولهم نورانية وعقلهم سماوية

لا يرون سوى الحبيب ولا أفهم غير الوصل من تنباء.

فشهد الشاب شهوداً. فأت رحمه الله. فجعل الشيخ يقبله وقول: هذا مصروب

المكفيين هذه درجة الله هذه روح حيث فأثنى مسمع فأثرت فصاحت

فانت. ونشيد بعضهم (الطول):

علي قادر عبدي مبتز يفغة خوفه
فنا مملاً إلا من الله خائف
قائم مكر أله جاهل
وهائفل مكره الله عرفت

وعن مالك بن زياد رضي الله عنه قال: رأيت في بعض الأيام شاباً عليه خفر

الثوبون ونور الإجابه ودموعه تساقط على وجهه فريقه وجهه وكبد أعره ذا الرؤية

١٦٨١ ٢٤ ٢٤
The First Principle: Repentance

Cut off from His answer to my prayers—and why not?—
with my distress beyond description!41

Again, the young man said to the shaykh, “If you see fit to give
me one of your remedies, please do so!” The shaykh replied, “Ask
what you want,” and the youth said, “What is the sign of fear?”
“That fear of God causes you to renounce fear of anything but Him,”
answered the shaykh. The youth shuddered and fell unconscious
for an hour. When he recovered, he said, “May the exalted God
show you mercy! When can the servant be certain that his fear is
of God the Exalted?” and the shaykh replied, “When he relegates
himself in this world below to the state of a sick man, such that he
refuses any food for fear of prolonging the illness, while bearing
patiently the medicine’s agonizing effects for fear of prolonging his
wasting away.”42 Then the young man screamed, and we thought
that his spirit had departed, but then he said, “May God show you
mercy! What is the sign of love for God the Exalted?” and the
shaykh replied, “My dear one, the rank of love for the exalted God
is sublime!” and the young man said, “Describe it!” “My dear one,”
the shaykh replied, “God pulls away the veil from the hearts of His
lovers, and they see, by the heart’s light, the glory of the Beloved’s
majesty. Their spirits become holy, their hearts are illuminated,
and their intellects become heavenly. They see only the Beloved,
and their lot is only union!”

At that, the young man groaned and died, may God have mercy
upon him. The shaykh began to turn him over, saying, “This is the
death of those who fear God; this is the rank of the lovers. This is
a spirit who yearned and moaned, who listened and grew noble,
then screamed and died.”43 As someone has said:

The more a man knows, the greater his fear,
for no one knows God without fearing Him.

One who feels safe from God’s designs is ignorant of Him,
while one who fears God’s designs knows Him.44

Mālik ibn Dīnār, may God be pleased with him, related as follows:

1.27.3

1.27.4

1.28.1
الأسئلة: التوضيح

وضعته فيكنت لما رأيت من حلال و بقي الآخر لما رأيت وبدأني بالسلام وقال: يا مالك
باعله عليك ألا ذكرتي في أوقات الصفة لعل الله يرحمني وفرغ لي ثم أنشأ بقول

[الطول]:

وعرض بذكرتي حيث تُسمع مرتين وقل: ليس بذل ساعة منك بالله
عساها إذا مسا مسيرة ذكري لجمعا

قال مالك: ثم ولى ودموه تستبقي فذا دخلت أشهره فتوجهت إلى مكة فينها

أنا في المعبد الحرام إذ رأيت حقيقة من الناس وإذا فص غظه وقعت على الناس
طوافهم كثرة كأنه وقتله أظهره مع الناس فذا الرجل صاحبي فاستبشرت

به وسلمت عليه وقلت: الهد الله الذي أبدلا بحوك أمنًا وأعطاك ما تمنى. قال

فأنتا يقول رحمه الله تعالى [الطول]:

فلم تكنوا بل خفف إلى خزي أمتك وردنا أتك واكونوا نجوا الله
بتوبوا أخطأكم على الله وصلاحاً
أداكم عليهم ساقب ألقوا خشرة
من ألم الناقب فقال لهم: أنا
أنا الله فاذغون فينكي رحمة

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The First Principle: Repentance

One day, I saw a young man who had the diffidence of repentance and the light of one whose prayers are answered. Tears were streaming down his face. Then I recognized him as someone I used to know as blessed with wealth and good fortune. I cried when I saw him in this state, and he cried when he saw me. He greeted me and said, “O Mālik, cling to God, for you certainly remember how I was during the good times. Perhaps God will have mercy upon me and forgive me!” Then he recited:

Mention me if Zaynab will listen and say,
“His thoughts are never free of you for an instant!”
If she hears mention of me, perhaps she’ll say,
“How is that friend of yours?”

Mālik said:

Then he turned and left, weeping. The pilgrimage months arrived, and I set out for Mecca. While I was in the Sacred Mosque, I saw a circle of people around a young man who had thrown himself down and had interrupted the pilgrims in their circumambulation of the Kaaba with his profuse weeping. I stopped with the others to look at him, and it was my former companion. I was glad to see him, so I greeted him and said, “Praise God who has exchanged your fear of Him with His protection and given you what you desired!” Then he began to recite, may God show him mercy:

Without fear,
they travelled safely to Khayf,
and when they alighted at Minā,
they attained their desires.
They had hopes,
so He gave them their desires
and protected them with His forgiveness,
completely free of indecency and obscenity.
The cupbearer of the folk
circled among them with wine,
and when they called out, “Who bears the cup?”
He said to them, “I do!”

1.28.2

دعاي بفضله فأجتهد وأعطاني منه كل ما طلبه وأنشأ يقول (الطويل):

وقال فضيل بن عياض: رأيت بالموقف شابًا ساكنا وعليه أثر الذلة والخشوع، والناس يسألون الله الخواج فقلت: يا طي أخرج بك من جميع وقل حاجة فقال: يا شيخ وقت وحبشة وليس لي ثم وجه. قلت: فإن كان كذلك فإن الوقت يوف فقول قبلي لا بد أن أفرج يدي صاح صحبة وخبرت. لازالت تذكر بالآلهة الكرام لم لي ندد، وثلج يدري واعظ رعى في وجه نارك.

ومن المشهور أن سبب توبة ابن أدم أنه كان من أبناء ملوك حراسان خرج مصياً فأثار شمعاً وقيل أربعة فتبناه هو في طليه إذ هتف به هاتف اليدى: ما لهذا خلقت ولا بهذا أبرت ثم هتف به من قروة سرجه: والله ما لهذا خلقت ولا بهذا.
The First Principle: Repentance

“I am God, so call on Me,
for I am your Lord!
Mine are the glory and majesty,
the praise and sovereignty!”

Mālik said:

I said to him, “By God, tell me what’s happened to you,” and he replied, “It has only been good. God called me with His grace, and I answered Him, and so He gave me all that I sought from Him!”

Then he recited:

When He called me, I said, “Welcome! Come in!”
In union with You, how sweet is Your love, how fresh!
By Your reality, You are the goal, the wish, the desire,
and when the blamer blames me for loving You and goes on
and on,
My heart does not long for the Arak trees of Na‘mān,
nor for Khayf or Qubā’s land.
If they appeared one day with Su‘dā or Zaynab,
I would not long for Su‘dā, no, nor desire Zaynab.
For whenever those encampments are recalled, O my masters,
then my goal above all others is she who lives in the tent
there.”

Mālik said, “Then he went back to his circumambulation of the Kaaba, and he left, and I never saw him again or heard news of him.”

Fuḍayl ibn ʿIyāḍ said, “While standing on the Plain of ‘Arafāt during the Hajj, I saw a quiet young man marked by meekness and humility. As the people around us were praying to God to fulfill their needs, I said, ‘Young man, hold your hands before your heart and pray for your needs;’ and he replied, ‘Master, melancholy has come upon me, and now I have no time.’ ‘If this is so, it is too late,’ I replied, and he said to me, ‘Indeed.’ ‘Indeed,’ I agreed, and when he tried to raise his hands, he screamed and fell dead.”

The case of Ibrāhīm ibn Adham’s repentance is well known. He was a descendent of the kings of Khurasan. He went out to hunt, and flushed out a fox, or perhaps a rabbit, and as he pursued it, the voice of an invisible guide spoke to him: “You were not created for this; you were not commanded to do this!”

1.28.3
1.29
1.30
أمّت. فزّل عن دانته وصادف راعيًا لأيّه فأخذ جنّة وكانت من صوف فلّبها وأعطاه ثيابه وقاشه وقذبه. ثمّ دخل مكة وكان من أمره ماكان.

وّرّى أنّ سبب توبة شقيق النبيّ كان من أبناء الأغنياء، غُنِّج إلى التجارة بأرض الترك وهو شاب فدخل بيت الأصبان فرأى خادمها فقال له شقيق: إنّك إليها خالقاً حياً عالماً قادرًا وآخرة، ولا تتغّيد هذه الأصبان التي لا تضر ولا تتع. فقال الخادم: إنّ كنا كنّا نقول فهو قادر على أن يزفلك بملوك ثمّ كنّا إلى هنّا للتجارة. فأتّبّ شقيق وأخذ في طريق الزهد بعدهنّاية وكان أمره ماكان.

هذه والله صفات النّاثنين الصادقين. أطفّ عبارة وأذن إشارة جرحهم عن سوى الله فلا يكون لهم ولا شغل سواه. «أولئك جرب أنّه لا إله إلاّ جرب الله».

وعلم رحمك الله أنّ الله تعالى إذا أراد موالاة عبد من عبديه فلّب له باب التوبة بنته ودخلته بعض الزهد في غير وقفة على موارج القوى من سواه حتي ينتهي إلى حضرته المشاهدة فجعله على بساط القره يرجو لهذّب و يجعل عليه بالجلال في إطلاق ما لم يكن وقي ما لم يزل. «هناك آلوة الله آلوة فراراً وترهفاً» وذاو وهو نذير التوبة في أرض القلب ونذير راّح الندم ونذير عتاب الأجنان ببطور الدمع («أهّنئرت») تلك الأرض وآخره («وْرَثْت وأتّبعت من كلّ مرّة») من أشعار تجليات نماذج مشاهدات ورائح ونهاة اتصال إلى غير ذلك مما لا ينحث به عبارة ولا نحوه إشارة.

إذا تاب الله على عبد أضي الحفظة مكبوه من سيئاته وبدل سنّاته حسنات ورّكيّه من أحبابه وإذا صلّى أيّه بآهان لله بملائكة. محبة الله حمّيّة للثانيين أفرّه
The First Principle: Repentance

Then a voice spoke from his saddle bow: “By God, you were not created for this; you were not commanded to do this!” So he dismounted his horse and came upon one of his father’s shepherds. İbrahîm took the shepherd’s cloak, which was made of wool, and put it on, and he gave the shepherd his clothes, gear, and horse. He then went to Mecca, and the rest is history.47

The cause of Shaqīq al-Balkhī’s repentance has also been related. He was the scion of a wealthy family, who, as a young man, traded in the land of the Turks. There, he entered a temple full of idols, and when he saw their caretaker, Shaqīq said to him, “Truly, you have a God, a creator, living, omniscient, and omnipotent. Believe in Him and not these idols, which can do no harm nor good.” “If it is as you say,” replied the caretaker, “then He should be able to provide for you in your own country so that you would not need to trouble yourself to come here for trade.” Shaqīq understood and, after repenting, took to the path of renunciation, and the rest is history.48

By God, these are the distinguishing marks of the sincere penitents. The subtest expression, the slightest allusion, is enough to drive them away from anything other than God; they have no concern nor business except Him. «They are the party of God! Will not the party of God be the successful ones?»49

Know, may God show you mercy, that when God the Exalted wants to befriend one of His servants, He opens the door of repentance for him with His grace, and leads him into the anteroom of renunciation of all but Him. God raises him up with the ascension of vigilance against any except Him until he ends up in the presence of contemplation, where He seats him on the carpet of proximity with the generosity of attraction, and manifests Himself to him in beauty. Then what was not, is annihilated, and what always was, abides. «There, the protection of God, the True Reality, is the best reward and the greatest success!»50 When the seed of repentance falls on the ground of the heart, and the breezes of remorse blow, and the clouds of the eyelids pour with the rain of tears, then that earth «will tremble, sprout, and grow verdant with delightful species»51 of the flowers of epiphanies and the harvest of contemplation, from the aromatic plants of union and the fruits of communion, and so on from what is beyond description and expression.

When God turns to a servant with forgiveness, He causes the recording angels to forget what they recorded of the servant’s bad deeds; He exchanges his bad deeds for good, and registers him among His beloved ones. When the
الأسئلة: التوبة
تعالى: "إن الله يحب التوبة، فحسب التابث شرقاً إنه حبيب الله.

إذا لم تنب فلا فلا فلا، وما عليك إذ صمت التوبة من كبر العمل. التوبة أساس دعاء السعادة لا يصل العبد من مقامات القوم إلا من بابها ولا يصل إلى مقصود إلا بإجابةك بها. أبوك آدم عليه السلام مع وجهته بالذنب أعطه من دار النعيم إلى دار السقاء، كيف حالك؟ "أين تفضل، الإنسان أن يركب سدى؟" كلا، "كل أمره" يكتب مرهين. يرشكن للمسؤولة أن يوحده على بتة فيقول حين يرى العذاب "لو أنا في ركبة فتألق من الخصمين". لا تظنين أن المبلغة مع الإصرار على الذنب إكرام. بل هو أشد الانتقام. قال الله تعالى: "إذا أفله، فليعذداً إنا".

نسأل الله العفو ونسأل أنه يرين علينا وعلىكم خيراً للخليصين وإباحة العارفين وأوبي.

بدونن بينه، وركبه إنه: "أمرهم الرحمنين".

وقال: "أحسن قول بعضهم [الطويل]
لبن خط حثتني ذوي النهير كسرة، فصولت عن ذنبي أجل وأجر.
إن وسعتي مربية منك ها هنا، تعالى إليها في القياس أقر.

ومن فق الله في المعنى قولنا نظمًا [الطويل]
لبن أستمسك حالي علم حقيقتي، قالن اعتقادي في علاء، صحيح.
إنا ضنا في وصي العلماء، إنه: ين جهيل ألم الدليل، فيس".

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The First Principle: Repentance

lamentations of His dear servant rise, God boasts about him to the angels. God’s love is especially for the penitents, as the Exalted has said, «Truly God loves those who turn in repentance!» Suffice for the penitent the honor that he is God’s beloved.

If you do not turn to God in repentance, you will have no success. You must therefore validate your repentance with hard work. Repentance is the foundation for the pillars of happiness. The servant will enter the Sufis’ mystical stages only through the door of repentance, and he will attain his goal only by holding fast to repentance. Your forefather Adam, peace be upon him, with all of his prestige, still fell from the abode of felicity into the abode of misery due to sin. Then what of your condition? «Does the human being reckon that he will be left alone?» Never! «Every man is held accountable for what he earned.» The procrastinator will soon be taken by surprise, and when he sees his punishment, he will say, «Would that I had a second chance, I would be one of those who do good!» Do not suppose that a delay in judgment is a blessing while you persist in sin. No, indeed! It is the harshest reckoning, as God the Exalted has said, «We give them a respite that they may increase in sin.»

We ask God for forgiveness, and we ask Him to bless us and you with the repentance of the sincere, the turning back of those who know, and the return of those who profess the unity of God by His grace and generosity, for He «is the most merciful of those who show mercy!»

How aptly someone said:

Though my sins grow great and oppressive,
Your forgiveness of sins is greater still.
Yet as Your mercy holds me here,
I will need it more at the Resurrection!

God has inspired these verses of mine on this subject:

 Though my grave faults sicken my condition,
      my faith in Your grandeur is strong indeed.
Though the wide world closes in on me for my sin,
      good thoughts of You are boundless indeed.
وإلا من فقه نظرًا (الوافي):

جَمِيلُ الْفِنْنِ حَدِيثٌ حَدِيثٌ
بَلْغُوُّ كَرِيمٌ وَاسِعٌ الْعِفْوِ
مُّقْنَى سَبِيْلٌ تَقْلِيلٌ
مَّن ذِيَّيْنِ بَلْغُوُّ
وُذَلَّتْ لَهُ مَا أَلْ تُ
فُوُدُّتْ بِالْسفِرٍ وَافِرًا
تَقُولُ الْصَّادِقُ آلِرَوْيِهِ
بَلْغُوُّ عِنْدَلْهُ مَنْ أَلْ تُ
إِنَّهُ أَلْ ذِكْرُ بَيْوُسِهِ

هَذَا مَا فَعَّلَ اللَّهُ بِهِ مِنَ الْكَلَامِ عَلَى الأَصِلِّ الأَوْلِ فِي النُّبِيَّةِ وَبَلَدَ النُّوفِقِ.
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Here are more verses inspired by Him:

Sound opinion relayed to me
    a prophetic tradition, not prattle,
That You are merciful and kind,
    sweeping in forgiveness.
Master, prove my thoughts true
    quenching my thirst with generosity,
And erase all that You have written down
    of my sins.
For Your promise of redemption is confirmed by words
    related from the Prophet who spoke true
That You are with the servant who thinks of You,
    so the One is there to protect him?59

This is what God has inspired as a discourse on the first principle of repentance. Success comes from God alone!
الاصل الثاني في الإخلاص

قال الله تعالى: "هَب أَنَّكُمَا لِلهِ أَذِنَانِ" وقال: "قَلِ إِيَّ إِمَّامَيْنِ أَزْدَكَانِ".

قال ابن عباس رضي الله عنهما: ما أرموا في المروة والأنجيل إلا بإخلاص.

المبادئ الله تعالى موحدين له.

وأوين ابن عم رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: انطلق ثلاثة نفر من كان يلقيهم أوز أوزا المبيت إلى غار لفظوا فأخرجوا صورة من الجبل فسأدت عليهم الغار. فقالوا: إنه لا يفهم إلا أن تدعوا الله بالله بصالح أعمالكم. قال رجل منهم: ألمَّهُم كان لي أبوان شيتان كرمان وكن لا أتغَبِق فيهم أهلا ولا مالا فنا ببي ظلَّ شقرة فلم أرح على هم حثنا قلبت لهمها غفلة فوجدتهما تائمين فكره أن أطغى عليهما أهلا أو مالا قلبت والغني على بديأ أنظر استيقظهما حتى برقُ نقرٍ زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الرواة: والصبية يتضاغون عند قدامٍ فاستيقظهما حتى برقُ النقر زاد بعض الروا...
The Second Principle: Sincerity (*Ikhlāṣ*)

God the Exalted has said, «Worship God sincerely, dedicating faith to Him alone.» He has said, «Say, "I was ordered to worship God sincerely, dedicating faith to Him alone."» He the Exalted has said, «They were ordered only to worship God sincerely, dedicating faith to Him alone.»

Ibn ʿAbbās, may God be pleased with both him and his father, said, “In the Torah and the Gospel, people were commanded only to worship God sincerely, professing His oneness.”

Ibn ʿUmar, may God be pleased with both him and his father, related as follows: "I heard the Emissary of God, God bless and cherish him, say,

Three men from before your time set out on a journey and sought shelter in a cave for the night. As they entered, a boulder rolled down the mountain and trapped them in the cave. They said to one another, 'We will only be saved if we appeal to God based on the righteousness of some deed.' One of them said, 'Dear God, my parents were very old, and I used to give them the evening drink of milk first, before my own wife, children, and slaves. Once, I was delayed, and when I came to my parents, they were asleep. I milked my animals for their evening drink, but I found my parents still sleeping. I was loathe to give the milk to my family or slaves before them, so I stayed, cup in hand, waiting for them to wake until dawn broke. [Some of those reporting this tradition add, "And the children were yelping at my feet."] Then my parents awoke, and they drank their milk. Dear God, if I did this for Your sake, remove from us this boulder before us!' Then the boulder moved slightly, but not enough for their escape.

"The Prophet, God bless and cherish him, continued,

The second one said, ‘Dear God, my uncle had a daughter whom I loved more than any other person. I wanted her, but she refused me. Then, some years later, I visited her, and I offered her one
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أعطيتها عشرين ومائة دينار على أنها تحكي بيني وبينها فجعلت حتى إذا قدرت عليها قالت: لا يجلل الله أن يغضب الحالم إلا يلحقه صفقة فنزل عليها فأنصرفت وهي أحب الناس إلى ورثك الذهب. أثداءهم إن كنت فعلت ذلك ابتغاء وجهك فأفرج عنهما ما تحن فيه فانفرجت العفرة غير أنهم لا يستطيعون الخروج منها.

قال النبي صلى الله عليه وسلم: قال الأول: أثداءهم استأجرت أجراً وأعطيتهم.

أجراه غير رجل ترك الذي له ودعه فمرت أجراً حتى كررت منه الأموال حي في بعد حين فقال: يا عبد الله أتى إني أجري فقلت له: ما ترى من أجرك من الأبل والبر والفاحش والقبر فقال: يا عبد الله لا تستهكر بي فقلت: إن لا تستهكر بك فأخذ كله فاستقائه ثم أدرك منه شيئاً. أثداءهم إن كنت فعلت ذلك ابتغا وجهك فأفرج عنهما ما تحن فيه فانفرجت العفرة فخرجوا مشورين. رواه البطيري والمسلمي ورواه ابن حبان في صحيحه من حديث أبي هريرة باحترام.

وعن الطالب بن قيس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن الله بارك و تعالى يقول: من أشرك معى شريك فهو لي ملكي. يا أيتها الناس أخلصوا أعمالكم فإن الله بارك و تعالى لا يقبل من الأعمال إلا ما خلصه لولا تولوا هذا الله والرحم فإنها للرحمن و ليس الله منها شيء ولا تولوا هذا الله ولهوم فإنها لوجهكم وليس الله منها شيء. رواه البزار بإسناد لا يأس به والبيهقي.

وعن أبي سعيد المزندي رضي الله عنه: عن النبي صلى الله عليه وسلم قال في نجاة الوداع: نضرة الله أسرأ سمع مقتاني فرعاً فرَّ حامل فردل لي بسقيه. ثلاث لا يكون إلا في قلب أمرئ مؤمن: إخلاص أمل الله ومناصبة لأمة المسلمين وزوم

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hundred and twenty dinars if she would let me have my way with her. She agreed, but as I was about to mount her, she said, “You are not permitted to take my virginity unless you marry me!” I got off and left, though I loved her more than any other person, and I left the gold. Dear God, if I did that for Your sake, remove from us this boulder before us!’ Then the boulder moved, but not enough for their escape.

“The Prophet, God bless and cherish him, continued,

The third one said, ‘Dear God, I hired a group of workers and gave them their wages, except for one man who had left without collecting them. I invested his wages, and the wealth grew considerably. After a time, he came to me and said, “O servant of God, give me my wages.” I replied, “All that you see here—camels, cattle, sheep, slaves—is from your wages,” and he said, “O servant of God, don’t mock me!” “I am certainly not mocking you,” I replied. So he took them all and herded them off, leaving nothing behind. Dear God, if I did this for Your sake, remove this boulder before us.’ Then the boulder moved, and they walked out.”

This is reported by al-Bukhārī, Muslim, and al-Nasāʾī. Ibn Ḥibbān also reports it in his *Sound Traditions* (*Ṣaḥīḥ*) in summary fashion from a tradition from Abū Hurayrah.

Al-Ḍaḥḥāk ibn Qays, may God be pleased with him, related as follows:

“The Emissary of God, God bless and cherish him, said, ‘Blessed and exalted God has said, “Anyone who attributes a partner to Me belongs to that partner!” O people, dedicate your deeds with sincerity, for God, blessed and exalted, does not accept any deed unless it is dedicated sincerely to Him. Do not say this is for God and kin. For then it is for kin, and none of it is for God. Do not say this is for God and yourselves. For then it is for yourselves, and none of it is for God.”’ Al-Bazzār reports this with an acceptable chain of authorities, and al-Bayhaqi relates it as well.

Abū Saʿīd al-Khudrī, may God be pleased with him, related that the Prophet, God bless and cherish him, said the following during the Farewell Pilgrimage: “God grants a good life to any person who has heard my words and memorized them. Many a person carries knowledge without being an expert. Three things are always found in the heart of a believing man: sincerely dedicating one’s
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جِمَاعَهُمْ فَإِنَّهُمْ يَحْيَبوْنَ بِمَنْ رَأَيْتُهُمْ. رُواَّةُ الْبَزَرُ بِإِسْنَادِ حَسَنٍ. وَعَنْ ثَوَانٍ رضي الله عنه قال: سَمِعَتُ رُسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وُسْلَمُ يَقُولُ: طَوَّرَ النَّصِيْحَيْنِ أولئك مصلحو الهدى يَنْهُونَ بِهِمْ كُلّ فَتْنَةٍ ظَالِمٍ. رُواَّةُ الْبَيْضِيَّ.

وَعَنْ مَعَاذٍ بْنِ جِبِيلِ رضي الله عنه قال: فَأَلْقَى الْيَمِينَ إِلَى الْيَمِينَ: بِرَسُولِ اللَّهِ ﷺ.

أُوْلَى. قال: أَخْلَصَ دِينُكَ بِكُلِّ أَمْرٍ عَلَيْكَ. رُواَّةُ الْحَلَامِ وَقَالُ صَحِيحُ الإِسْنَادِ.

وَعَنْ أَبِي الْزِّدَا. رضي الله عنه عن النبي صلى الله عليه وسلم قال: أَلْبَى مِلْعُونٌ وَهْيَ ما هَيْلًا مَّأَهِثَ بَيْنَهُ. رُواَّةُ الطَّبَرَانِي. وَعَنْ عَبْدَاللِّهِ بْنِ الصَّامِتِ رضي الله عنه قال: جَاءَ بِالْبُنْياَمَةِ فَيَقَالُ وَمَيْزُوا مَا كَانَ فِيهَا اللَّهُ عَزَّ وَجَلَّ. وَجَاءَ بِمَا تَوَّرَّى مَا كَانَ فِيهَا الْيَمِينَ. رُواَّةُ الْبَيْضِيَّ.

وَعَنْ عُمَرَ بْنِ الخَطَّابِ رضي الله عنه قال: سَمِعَتُ رُسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وُسْلَمُ.

يَقُولُ: إِنَّ الْأَعْمَالِ بَيْنَنَا لَكُلُّ أَمْرٍ فَأَنَا أَمْرُهُ وَأُتِبْ آمَرَ أَمْرًا سَهْىٌ ثُمَّ بُعِيرَهُ إِلَى رَسُولِ اللَّهِ ﷺ وَرَسُولُهُ ﷺ بِمَنْ كَانَ مَيْزَى إِلَى دِينِهِ وَأَمَرَ أَمْرًا ثُمَّ جَهَّرَهُ إِلَى مَا هَاجَرَ إِلَيْهِ. رُواَّةُ الطَّبَرَانِي وَوَلِدُ الْبَدْرِي وَأَبُو دَاوُدْ وَالْرَّمَّدِي وَالْمَسْجِدِي وَتَقْرِيرِهِمْ.

وَعَنْ أَبِي أَمَامَة: قَالَ: حاَرِجَ إِلَى رُسُولِ اللَّهِ ﷺ وُسْلَمُ قَالَ: أَرَأَيْتُ رُجَالًا يَخْبِّشُونَ الْأَجْرَ وَالْكَبْرَ؟ مَا لَهُ؟ فَقَالَ: رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وُسْلَمُ: لَا شَيْ. لَهُ فَقَاعُها ثَلَاثُ مَرَاتِ يَقُولُ رُسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وُسْلَمُ: لَا شَيْ. لَهُ فُقَاعُها. إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَقِلُ مِنْ أَحَدٍ إِلَّا مَا كَانَ لَهُ خَالَصًا وَلَيْسَ لِلْحَيَاةِ عِنْدَهُ. رُواَّةُ أَبُو دَاوُدْ وَالْمَسْجِدِي بِإِسْنَادٍ جيِّدٍ. وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قال: قَالَ رُسُولُ اللَّهِ ﷺ وُسْلَمُ إِنِّي يَعْبُدُ النَّاسَ عَلَى نِيَاتِهِمْ. رُواَّةُ بُعْجَانٍ بِإِسْنَادِ حَسَنٍ.
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deeds to God, counseling Muslim leaders, and adhering to the community of Muslims, for their prayers embrace those who stand behind them.” Al-Bazzār reports this with a good chain of authorities. Thawbān, may God be pleased with him, related that the Emissary of God, may God bless and cherish him, said as follows: “Blessed are the sincere ones, for they are the lamps of guidance that dispel all the trials of darkness.” This is reported by al-Bayhaqi.

Muʿādh ibn Jabal, may God be pleased with him, related that when he was to be sent to Yemen he said, “O Emissary of God, please advise me,” and the Prophet replied, “Be sincere in your faith and even a few good deeds will suffice you.” Al-Ḥākim reports this, and he said that it had a sound chain of authorities. Abū l-Dardāʾ, may God be pleased with him, related that the Prophet, God bless and cherish him, said the following: “This world is cursed, and all that is in it is cursed, except what has been done for the sake of God the Exalted.” This is reported by al-Ṭabarānī. 'Ubādah ibn al-Ṣāmit, may God be pleased with him, reported that the Prophet said, “When Judgment Day comes to this world, the order will be given: ‘Separate out the things here that belong to God!’ Those will be set aside, and all else will be thrown into Hellfire.” This is reported by al-Bayhaqi.

'Umar ibn al-Khaṭṭāb, may God be satisfied with him, related as follows: “I heard the Emissary of God, God bless and cherish him, say, ‘All acts are judged on intentions, and every person will receive what he intended. Whoever emigrated for God and His Emissary, his emigration is to God and His Emissary. Whoever emigrated for gain in this world or to marry a woman, then his emigration was for that.’” This is reported by al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasāʾī, and others. Abū Umāmah related as follows: “A man came to the Emissary of God, God bless and cherish him, and said, ‘What about the man who fought, seeking reward and fame? What does he receive?’ and the Emissary of God, God bless and cherish him, replied, ‘He receives nothing.’ The questioner repeated this question three times, and the Emissary of God, God bless and cherish him, responded, ‘He receives nothing.’ Then he added, ‘God does not accept any action unless it is sincerely dedicated to Him alone for His sake.’” This is reported by Abū Dāwūd and al-Nasāʾī with an excellent chain of authorities. Abū Hurayrah, may God be pleased with him, related as follows: “The Emissary of God, God bless and cherish him, said, ‘People will be resurrected based only on their intentions.’” Ibn Mājah reports this with a good chain of authorities.
لا ينظر إلى أجسامكم ولا صوركم ولكن ينظر إلى قلوبكم. رواه مسلم. وعن أبي هريرة رضي الله عنه قال: في رسل الله صلى الله عليه وسلم: إن الله


لكن أبى رضي الله عنه قال: قال رسل الله صلى الله عليه وسلم: إن الله 8:2

والناساني ورواه الترمذي وابن حبان في صحيحه كلاهما بلفظ واحد.
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Abū Hurayrah, may God be pleased with him, reported as follows: 2.8

“[The Emissary of God, God bless and cherish him, said, ’God does not look at your bodies or your shapes. Rather he looks into your hearts.’] This is reported by Muslim. Abū Hurayrah also said, “I heard the Emissary of God, God bless and cherish him, say,

The first person to be judged on the Day of Resurrection will be a man who was martyred. He will be brought forward and informed of the blessings he received, and he will acknowledge them. God will say, ‘What did you do to deserve them?’ and the man will reply, ‘I fought for Your sake until I was martyred.’ God will say, ‘You lie! You only fought so that people would say, “He is courageous!” and so they did.’ Then the orders will be given, and the man will be dragged away face down until he is thrown into Hell. Next will be a man who acquired knowledge, taught it, and read the Qurʾān. He will be brought forward and informed of the blessings he received, and he will acknowledge them. God will say, ‘What did you do to deserve them?’ and the man will reply, ‘I acquired knowledge, taught it, and read the Qurʾān for Your sake.’ God will say, ‘You lie! You only acquired knowledge so that people would say, “He is a scholar!” and you only read the Qurʾān so that they would say, “He is a Qurʾān reader!” and so they did.’ Then the orders will be given, and the man will be dragged away face down until he is thrown into Hell. Next will be a man to whom God was generous, giving him all kinds of wealth. He will be brought forward and informed of the blessings he received, and he will acknowledge them. God will say, ‘What did you do to deserve them?’ and the man will reply, ‘I always followed the path that You love of distributing wealth to others, and I gave only for Your sake.’ God will say, ‘You lie! You only distributed wealth to others so that people would say, “He is a generous man!” and so they did.’ Then the orders will be given, and the man will be dragged away face down until he is thrown into Hell.”

This is reported by Muslim and al-Nasâʾî, and it is also reported by al-Tirmidhî and Ibn Ḥibbân in his Sound Traditions, both with identical wording.63
وعن أبي بكر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لَّا يُفْلِحَنَّنَا بِخَطِيَّةٍ مِّنَ الْإِخْلَاسِ".

وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: من تزني بجمال الآخرة وهو لا يردها ولا يطلبها لم يموت في السماوات والأرض.

وعن سعد بن أبي وقاص رضي الله عنه قال: رأيت رسول الله صلى الله عليه وسلم يحتضن الناس، حتى رأيت أنه يلقع بهم.

وعنه صلية الله عليه وسلم: من رأى بالله فلم يبغيه، نهى عن ذلك.

وعنة صلية الله عليه وسلم: من رأى بالله لغير الله فقد برى من الله.

وعن أبي هريرة رضي الله عنه قال: رسول الله صلى الله عليه وسلم: "لَّا يُفْلِحَنَّنَا بِخَطِيَّةٍ مِّنَ الْإِخْلَاسِ".

وعن سعد بن أبي وقاص رضي الله عنه قال: رأيت رسول الله صلى الله عليه وسلم يحتضن الناس، حتى رأيت أنه يلقع بهم.

وعنة صلية الله عليه وسلم: من رأى بالله لغير الله فقد برى من الله.

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وعنة صلية الله عليه وسلم: من رأى بالله لغير الله فقد برى من الله.

وعنة صلية الله عليه وسلم: من رأى بالله لغير الله فقد برى من الله.

وعنة صلية الله عليه وسلم: من رأى بالله لغير الله فقد برى من الله.

وعنة صلية الله عليه وسلم: من رأى بالله لغير الله فقد برى من الله.
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Ubbay Ibn Ka‘b, may God be pleased with him, related that the Emissary of God, God bless and cherish him, said the following: “Spread the good news to this Muslim community of glory, high rank, faith, and power on earth. But anyone who does a good deed for worldly gain, will have no share of it in the Hereafter.” This is reported by Imām Aḥmad ibn Ḥanbal, al-Bayhaqī, Ibn Ḥibbān in his Sound Traditions, and al-Ḥākim, who said that its chain of authorities was sound. Ibn ‘Abbās, may God be satisfied with both him and his father, related that a man said, “O Emissary of God, when I stand on the Plain of ‘Arafāt during the Hajj, I desire God, but I also want my standing there to be seen by others.” The Emissary of God, God bless and cherish him, did not reply until the revelation came down: « whoever hopes to meet his Lord, let him do righteous deeds and not associate anyone with worship of his Lord!» Al-Ḥākim reports this and says that it is sound.

It is related that the Prophet, God bless and cherish him, said as follows: “One who is hypocritical toward God for the sake of something other than God, has shunned God!” This is reported by al-Ṭabarānī. Abū Hurayrah, may God be pleased with him, related as follows: “I heard the Emissary of God, God bless and cherish him, say, ‘Whoever is ostentatious with good deeds that he never intended or desired to do, is cursed in the heavens and on earth!’” Mu‘ādh ibn al-Jabal, may God be pleased with him, related from the Prophet, God bless and cherish him, as follows: “Any believer who is a hypocrite and cares for fame in this world below, will be denounced by God before the leaders of humanity on Judgment Day.” Al-Ṭabarānī relates this with a good chain of authorities. Abū Hurayrah, may God be pleased with him, related that the Emissary of God, God bless and cherish him, said the following: “Whoever endears himself to the people with what they love, while confronting God with what is loathsome, will meet a wrathful God!” The Prophet, God bless and cherish him, also said, “Whoever does a good deed for worldly gain, his honor will be destroyed, memory of him will be effaced, and his name will be registered in Hell!” This is reported by al-Ṭabarānī in The Great Collection (al-Kabīr).

It is also related from the Prophet, may God bless and cherish him, that he said the following: “Seek refuge in God from the Pit of Sorrow!” They asked, “O Emissary of God, what is the Pit of Sorrow?” and he replied, “It is a ravine in Hell from which Hell itself seeks refuge four hundred times every day.” Someone asked, “Who will enter it?” and he replied, “It is prepared for the

وعنه صلى الله عليه وسلم قال: يأمر يوم القيامة بناس من الناس إلى الجنة حتى إذا ذروا منها واستنشقوا يشع ونظروا إلى قصورها وعما أعاد الله فيها. نُودِى أصوٍّهم عنها لا يصيبهم فيها، فترجعون بنمطنة ما رفع الأولون بنمطنة فيها، يقولون: ربا لو أدخلتمنا النار قبل أن تبين ما أرسلتمنا من نوابك وما أعدتم فيها لأصوٍّكم كان أهون عليكم. قال الله: ذاك أردتكم كم، كنتم إذا خلقتين بي بارزقوبي بالظلال وإذا لقيتم الناس فلقيتموكم تراون الناس بخلاف ما تطيعون من قلوبكم كتم الناس ومتهبلون وأجتلم الناس ولم تجعلون وركم للناس ولم تراكوا إلى اليوم أذنكم على العذاب مع ما حرمتم من الثواب. رواه الطبراني في الكبير والبيهقي.
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hypocritical Qurʾān readers, and the most odious of Qurʾān readers to God are those who visit tyrannical rulers.” It is also related that the Emissary of God, may God bless and cherish him, said, “What I fear most for you is the lesser polytheism.” “What is the lesser polytheism?” they asked, and he replied, “Hypocrisy. For mighty and glorious God will say when He rewards people for their actions, ‘Go to those with whom you acted as hypocrites!’” Ibn Abī l-Dunyā and al-Bayhaqi report this. The Prophet, may God bless and cherish him, also said, “When God gathers together all the generations of people from the first to the last on the Day of Resurrection, about which there will be no doubt, a herald will proclaim, ‘Whosoever in his actions took anyone as a partner with God, let him seek his reward from him, for God has no need of a partner!’” This is reported by al-Tirmidhī, Ibn Mājah, al-Bayhaqī, and Ibn Ḥibbān in his Sound Traditions. It is related that the Prophet, may God bless and cherish him, said, “God does not accept an action that has even the slightest bit of hypocrisy in it.” Ibn Jarīr al-Ṭabarī reports this with an incomplete chain of authorities.

The Prophet, may God bless and cherish him, is reported to have said as follows:

On the Day of Resurrection, some people will be commanded to go toward the Garden, and they will draw near enough to smell its fragrance and gaze upon its palaces and what God has prepared there. Then they will be told that they are denied Paradise and will have absolutely no share of it. They will come away aggrieved, unlike those who returned before them, and they will say, “Our Lord, it would have been better for us had You thrown us into Hell-fire before You showed us the reward that You have prepared for Your intimate friends!” and God will reply, “This is as I intended, for when you forsook Me, you wronged Me greatly. When you met people, you were humble and made a great show, unlike what you gave Me from your hearts. You feared people, but not Me; you honored people but not Me, and you left people your bequest, but left Me nothing. Today, I made you taste a grievous punishment through the reward forbidden to you!”

This is reported by al-Ṭabarānī in The Great Collection and by al-Bayhaqi.67
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
The Second Principle: Sincerity

It is related that the Prophet, God bless and cherish him, said as follows: “On the Day of Resurrection sealed ledgers will be brought, and they will be opened before God the Exalted. God blessed and exalted will say, ‘Reject this and accept this!’ Then the angels will say, ‘By Your glory, we see nothing but good deeds!’ and mighty and glorious God will reply, ‘This was not done for My sake, so I will not accept it! I accept only what was done for My sake.’” This is reported by al-Bazzār and al-Ṭabarānī.68 The Prophet, God bless and cherish him, also said, “When God created the Garden of Eden, He created what no eye had ever seen, what no ear had ever heard, and what had never occurred to the mind of human beings. Then He said to the Garden, ‘Speak!’ and it said, ‘The believers will prosper!’,69 and ‘I am forbidden to every miser and hypocrite!’”70

Someone asked Yaḥyā ibn Muʿādh, may God be pleased with him, “When is a man sincere?” and he replied, “When his nature is that of a child.” Someone asked Dhū l-Nūn al-Miṣrī, may God be pleased with him, “When does a believer know that he is one of God’s elect?” and he answered, “When he gives up leisure and exerts himself, loving his decline in social status since praise and blame are equal in his sight.” Fuḍayl ibn Ḫayṣ said, “One who is sociable with people and distressed when alone is not safe from hypocrisy.” Al-Anṭākī said,71 “Self-adornment is a term with three meanings: adorning oneself with knowledge, adorning oneself with deeds, and adorning oneself by leaving behind all adornment, which is the most difficult and the most loved by God the Exalted.” Ibrāhīm ibn Adham said, “One is not sincere in love of God if one loves fame.” Ḫikrimah said,72 “By God, He rewards the servant based on his intention and not on his action. This is because the intention can have no hypocrisy in it.” Wuḥayb ibn al-Ward said, “If you want faith, then base it on three things: renunciation, piety, and sincerity. If you build on anything else, the building will collapse.” Ibn Ḫasūd said, “Salvation lies in two things: intention and shame, whereas destruction lies in two things: despair and pride.” Al-Ḥasan al-巴基 said, “The people of Paradise will dwell in Paradise for eternity, and the people of Hellfire will dwell in Hellfire for eternity, based on their intentions.” Abū Hurayrah, may God be pleased with him, said that it is written in the Torah as follows: “That which was intended for My sake, though it be little, is much, whereas that which was intended for other than Me, though it be much, is little.” Fuḍayl ibn Ḫayṣ, may God be pleased with him, said,

١٦١ وقال شقيق الجلي رضي الله عنه: حصن العمل بثلاث أشياء. أن ترى إذن العمل من الله وتنبدي المعنى وتنبدي ثواب العمل من الله. فإذا رأى الأنام في الله كثرت البج وإذا علبت المعنى كثرت الهوى وإذا كان الثواب من الله كثرت الطمع وراءه وصار العمل خالصاً.

١٦٢ وقال الحسن رضي الله عنه: المرأة يريد أن يغلب قدر الله وهو رجل سوء يريد أن يقول الناس: صالح وقديل من ربي جمل الأردن ولا يذ لقوله المدtiny; أن يعرفه. فإذا رأى المستأهر يقول الله تعالى: أنظروا لعبيد يهذا بع.

١٦٣ وقال معاذ رضي الله عنه: يراد للعمل أربعة أشياء. حتى يسلم العملي قبل بدنه والثاني في أوله والثالث في وسطه والإخلاص عند قوله. وقيل لبني معاذ رضي الله عنه: متى يطيب عيش المبد؟ قال: إذا لزم درجة المبودية. قيل: متى يعلم درجة
The Second Principle: Sincerity

"If a deed is proper but insincere, it is not accepted. If a deed is sincere but not proper, it is not accepted until it becomes both sincere and proper."

Ayyūb al-Sakhtiyānī, may God be pleased with him, said, "By God, a believer can never be sincere until he loves being oblivious to his rank." Fuḍayl ibn 'Iyād, may God be pleased with him, said, "God always questions the righteous about their righteousness, including Jesus son of Mary, who wept in response. So imagine how it will be for the wretched hypocritical unbelievers!" Someone said to Dāwūd al-Ṭāʾī, "Your clothes are on inside out!" and he replied, "I dress this way for God, and I won’t change it for another." 'Ali ibn Abī Ṭālib, may God have mercy upon him, said, "The hypocrite has three characteristics: he is lazy when alone, but energetic around people; he will work harder if praised, and slack off when criticized." Abū Ya'qūb al-Makfūf, may God be pleased with him, said, "A man was praised in the presence of the Prophet, God bless and cherish him, so the Prophet said, 'You have placed a great burden on him. Were he to hear your praise, he would never prosper again."

Shaqīq al-Balkhī, may God be pleased with him, said as follows: "You protect a good deed with three things: by believing the deed is authorized by God, by undertaking the deed with God’s blessing, and by seeking merit for the deed from God. Therefore, if you believe the authorization is from God, you will eliminate pride; if you undertake the deed with God’s blessing, you will eliminate selfish desire; and if you seek merit from God, you will eliminate greed and hypocrisy, and the deed will be sincere."

Al-Ḥasan al-Baṣrī, may God be pleased with him, said, "The hypocrite wants to defeat God’s decree; he is a man of evil who wants people to say that he is good. But he has fallen away from his Lord into the place of the wicked. There is no doubt that believers sense and know him for what he is. When a servant acts with hypocrisy, God the Exalted says, 'Look at My servant; he mocks Me!'"

Mu‘ādh ibn Jabal, may God be pleased with him, said, "An act requires four things to be safe from hypocrisy: knowledge before beginning it, proper intention at its start, patience during it, and sincerity at its conclusion." Someone asked Yahyā ibn Mu‘ādh al-Rāzī, may God be pleased with him, "When does the servant’s life become sweet?" and he replied, "When he clings to the rank of servanthood." They said, "When does he cling to the rank of servanthood?"
الأسئلة في الإخلاص

العبودية؟ قال: إذا قال لربه بالله صادقًا: إن أعطيني شكرت وإن منعتي رضيت

فاعتنى أحبب وإن تركت عبدي.

وكأن أيات لا بأس بأرداؤها (البسط):

يا عمري أحمد وألست، أطلك أنتسي وأنكلا
فم كان يدأد أنت له، وفأخلص من خومه اللفاع
أطلك وأنت له يطلك اللفاع
والناس لا يكون شينا فكلا آثراهم ضحكا

وقال روم: الإخلاص أن لا يرضي صاحبه عليه عوضًا في الدارين ولا حفًا من

الملكين. وقال الأستاذ أبو القاسم الفشري رضي الله عنه: قال أبو علي الدقاق:

الخلاص فإن لأنجح في الطاعة والتقصد وهو أن يبدع عقله التقرب إلى الله عز وجل

 دون شيء آخر من تصرح أو أكتساب مجهد عند الناس أو محبة مدح من الخلق

أو معنى من العيان سوى التقرب به إلى الله تعالى. وقال أيضًا: الإخلاص فإن لأنجح

سيحته بالعبودية والذين يشوب عملهم رضاً لسوا بمجاصيف. ونقول: الإخلاص فقد

روية الأخلاص ونقول هو لا تلاحظ محل الأخلاص ونقول هو لا تنظر لفسك

بعين الطلق. قال الفشري: العبادة الخالصة معاناة الأمر على غاية الخضوع و

تكون بالنفس والقلب والروح قلبي بالنفس الإخلاص وفيا التباعد عن الآثار في升 وألله الإخلاص

والتي بالقلب الإخلاص فيها الإيمان عن رؤية الآثار ونأتي بالروح الإخلاص.

وفيها النتائج عن طلب الأخلاص. وهذا حقيقة التقيد في حقيقة الإخلاص.

وعن أبي يعقوب السيوطي: متي شهدوا في إخلاصهم الإخلاص احتاج

إخلاصهم إلى إخلاص. وليب في معتن نظم (السري):

1 كذا في لفائف الإشارات الفشري. 2 في الأصل: الإخلاص وفي لفائف الإشارات الفشري: العبادة الخالصة.
The Second Principle: Sincerity

and he replied, “When he says sincerely in his heart to God, ’If You give to me, I will give thanks; if You forbid me, I will accept it; if You call me, I will answer; and if You leave Me, I will still serve.’”

Makḥūl composed the following apt verses:

2.20

By seeking praise and glory with good deeds, you seek what can never be!

For God foils the hypocrite and thwarts the effort and toil.

2.21

«Whoever hopes to meet his Lord» is sincere in deed out of fear of Him.

Heaven and Hell are in His hands, so be sincere, and He will grant you grace.

People own nothing, so don’t go astray trying so hard to win their sway!

Ruwaym said, “One who possesses sincerity does not desire compensation in this world or in the next, nor good fortune from either realm.” The master Abū l-Qāsim al-Qushayrī, may God be pleased with him, said the following: “Abū ʿAlī al-Daqqāq said, ‘Sincerity is to devote oneself to seek and obey the True Reality alone.’ By obedience he means seeking nearness to God, mighty and glorious, and excluding all else, including showing off for others, seeking people’s praise and loving it, or anything else, except drawing closer to God the Exalted.” Al-Qushayrī also said, “Sincerity is to regard yourself with a critical eye.” Al-Qushayrī said, “Sincere worship is to embrace the divine command with the utmost humility within one’s self, heart, and spirit. Sincerity for one’s self is to avoid being critical of others; sincerity for the heart is to be oblivious to others’ opinions about you, and sincerity for the spirit is cleansing one’s self of seeking to be distinguished.” This is true realization of true sincerity.

Abū Yaʿqūb al-Sūsī related as follows: “Whenever people see sincerity in their own sincerity, their sincerity needs sincerity!” We have composed verses on this subject:
الأسئلاني في الإخلاص

من شاهد الإخلاص في فعله
فأخذ بأن ينظر يوماً لما تمثل أو تعلُّم الله، طائنين

وعن بعضهم: إذا طلبت الله بالصدق أعطاك مرآة بصر فيها كل شيء. وقال
الفضيل بن عياض رضي الله عنه: ترك العمل لأجل الناس رداءً، وعمل لأجل الناس
كك والإخلاص أن يكونك الله منهمما. وروى الإمام أبو عبد الرحمن السErr
رضي الله عنه يستدله المسلسل إلى الحسن رضي الله عنه قال: سأنت حديثة عن
الأخلاق: ما هو؟ قال: سأنت رسول الله صلى الله عليه وسلم عن الإخلاص: ما هو؟ قال سأنت رتب
الرذمة عن الإخلاص: ما هو؟ قال: هو سُر من سرِّي استدعته قلب من أحبُّ
من عبادي. رأيته القاضي أبو بكر ابن العربي في مسلسلاته: لا يطلع عليه ملك
فيكبه ولا شيطان ففسده.

علي رحمك الله أن هذا حقيقة الفقَّه في الإخلاص وكلاًً القوم قد قُدِّس الله
أسراره جميعه يشير إلى علاماته التي بها يُستدِّل على من حواهُ إِنّهُ مُنْصِر. قال ذو
الموهَّن المصري رضي الله عنه: ثلاث من علامات الإخلاص: استُدَلَّ، للمدح والندم
من الشجرة، ومسيان رذمة الأعمال في الأعمال وأيضاً، ثواب العمل في الآخرة
وعن سُلُم القهري رضي الله عنه قال: الإخلاص أن تستنفر أفعال الظاهر
والباطن. ومثله قول الفشيري: أُلِّق الصدق استوار السر والعلانية. وعن سهل
النسطري رضي الله عنه: لا يمثُّل رأيَة الصدق عبد داهن نفسه وغيره. وأقول
القوم في ذلك لا ينتحر وقد أثبتنا في هذا الكِتَّاب منها ما فيه كَتَاب من وقته الله وهو
حسبي (وتحثُّ أنيلكِ).
The Second Principle: Sincerity

Whoever sees sincerity in their acts, truly needs sincerity—that’s a fact. So beware lest one day you’ll wonder why you began or did some suspect act.

One of the Sufis said, “If you sincerely seek God, He will give you a mirror in which to consider everything.” Fuḍayl ibn Ḥiyāḍ, may God be pleased with him, said, “Neglecting to do a good deed in order to please people is hypocrisy, whereas doing a good deed to please people is polytheism. Sincerity is that God protects you from both of those acts.”83 The Imām Abū Ābd al-Raḥmān al-Sulamī, may God be pleased with him, related with an unbroken chain of authorities from al-Ḥasan al-Baṣrī, that al-Ḥasan said as follows:

I asked Ḥudhayfah about sincerity, and he said, “I asked the Emis- sary of God, God bless and cherish him, about sincerity, and he said, ‘I asked Gabriel, peace be upon him, about sincerity, and he said, ‘I asked the Lord of Might about sincerity, and He said, ‘It is a secret of My mystery, which I place in the hearts of My servants whom I love.’”84

The judge Abū Bakr Ibn al-ʿArabī in his Prophetic Transmissions (al-Musalsalāt), added the following to this: “No angel can attain the secret to record it, nor any devil to corrupt it.”85

Know, may God show you mercy, that this is the true realization of sincerity, and the words of the Sufi folk, may God bless all of their inner hearts, point to the signs by which one can infer that someone who has them is sincere. Dhū l-Nūn al-Miṣrī, may God be pleased with him, said, “Sincerity has three signs: that praise and blame by the common people are of equal measure, that one is oblivious to good deeds while doing them, and that any reward is expected only in the Hereafter.”86 Ḥudhayfah al-Marʿashi is related to have said, “Sincerity is when outward and inward actions match.”87 Similar is al-Qushayrī’s statement: “The minimal requirement for truthfulness is that one’s secret thoughts and public actions match.” Sahl al-Tustarī, may God be pleased with him, related as follows: “The worshipper who flatters himself or others will not catch a whiff of truthfulness.”88 The sayings of the Sufi folk on this topic are innumerable, so we have recorded in this book what is sufficient for one given success by God. He is my sufficiency and «the best trustee»!89
الأمراءي في الإخلاص

أغلم رحمك الله أن الإخلاص نور لا وجود لظلالات آفات النفس والشيطان معه.
وأول مورد والإخلاص سر من أسرار الله تعالى يصنف ذلك الكذب، وله بسم الله ليس من كم الإخلاص من نظر ورد القول نصيره الإخلاص. كبرت أجر إذا ذكرت منه على قاطر المباح الأزمن 실ه، فالله الملك.
ما أخلص عبد الله سر إلا ونودي له بالقبول جهوراً. المرائي يفضح الله في الدنيا.

بفاسة الأسياد قبل أن يفضحه في الآخرة على رؤوس الأشهاد.

لا صعود لطوار القبول إلا بناءين: أحدهما الصدق والأخر الإخلاص والآية.
مقرض إذا قضا به فلا صعود البينة. الإخلاص ما ينال القدر من العمل والآية. إعصار فيه نار إذا ألقى على زرع عمل أخرى فاسترك نفسك ما يجعله.

وفي الختم على الإخلاص فدح الله بما تراه نظماً (الكامل):

أخلاق فإلى الإخلاص كتبت موضعًا ودع ألباء، فإنها إكرامًا
قل لكم، لتصدى أغلامين بلغت به من كبد ليس أنتي أقرانًا.

قل للحكم من بعض الأعمال: رأي لا يخرج لك غير الأدب. أنظم أن يتفاءق لها
نفاذ: هيهات إيهات من محاولاً لا يكون. ما رفع يثب عمل على محدود الإخلاص
إلا صار معمورًا إلى الأبد وما أحسن على قاعدة رأي إلا أخرم وانهدم البينة لأن
الخلاص أحسن بذكائه على قوله من الله ورضوان والرحى (أحسن). على شفا
جرب هام فأنهار في ن새حه.

قل لم أكثر أعماله رآي (لا تسحوه أثبيت وقلبيت وترفعه كفره أثبيت)
بين تسطور ومن تخطي هو الذي يعلمه الجنة الأعلى ومن أحسن الصدور أخطاً
سهمها الثورة. كيف ينحى على نفخ المرائي وهو الذي (لا يزور عنه مقال دمرو)

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The Second Principle: Sincerity

Know, may God show you mercy, that sincerity is a light dispelling the dark afflictions of concupiscence and Satan. Action is a wellspring, and hypocrisy is a pollutant, whereas sincerity is the secret from the mysteries of God that purifies this pollutant. By God, whoever piles up hypocrisy will have no share of the fragrance of the rose of acceptance! Sincerity is red sulfur. If an ounce of it were thrown on a ton of copper deeds, it would turn them into pure gold fit for a king.

The servant of God is never sincere in private without God’s acceptance of him proclaimed in public. As for the hypocrite, God exposes him in this world by means of the spiritual insight of the Sufi masters, even before He exposes him in the Hereafter in public for all to witness.

There is no ascent to the high place of acceptance except on two wings: one is truthfulness, the other, sincerity. Hypocrisy is a pair of shears; if the wings are shorn by them, there will never be an ascent. Sincerity is water that causes the tiny seed of a good deed to grow, whereas hypocrisy is a cyclone of fire which, when it alights upon a field of deeds, consumes it! So choose for yourself what is sweetest!

God inspired me with the following verses exhorting sincerity:

Be sincere, and with sincerity, be recorded as a believer and leave hypocrisy, for that is polytheism.

In the world, many snares appear for you devised by wretched Satan who stalks his prey!

Say to the one who is rich in the merchandise of deeds: “All this hypocrisy! It will bring you no profit, only toil. Do you really think that hypocritical acts can be a commodity? Wrong! Wrong! You have desired the impossible that will never be!” A house of good deeds raised up on the foundation of sincerity is sound forever, whereas that which is based on a foundation of hypocrisy is dilapidated, and the building will collapse. That is because the sincere person «lays the foundation for his building on constant vigilance for God and His approval,» whereas the hypocrite «lays his foundation on the brink of a precipice; it comes crashing down, and he is thrown along with it into the fire of Hell!»

To the one who performs deeds in order to show off, say, “«Evil and good are not equal, though the abundance of evil delights you,» as you mock Him and try to hide from Him who «knows the treacherous eyes and what the breasts conceal.» Your arrow is wide of the mark!” How can the hypocrite's
الأخلاق في الإخلاص

في الأرض ولا في السماء. يحميه دينه محاسنه لن لا يغني عنه شيئاً وبارز بالخبث من له "الأمر من قبل ومن بعد" يُستحقون من الناس ولا يستحقون من الله وهم معتقدون.

الأخلاق أثر في البهائم إذا ظن ابن آدم، حكى الإمام في حياة الحيوان قال:

لما أعطى آدم عليه السلام إلى الأرض جائته طائفة من الطيور فدعا لهن وسمع ظهورهم فظهر فيهن نوال المسك. فسألهن طائفة أخرى عن سبب ذلك فقالن زروا آدم عليه السلام فدعا لها وسمع ظهورها. فسرون إليه نفذا لهن وسمع ظهورهم ثم يجدن شيئًا فتفلن; قد فحزا مثلك فين ن شيئًا فتفلن: نحن زرناه الله وانت لاجل المسك.

مجنون من خص بالإخلاص فرع الامتياز وجعل دأبه كله الأعمال والالعاب. منهم من كان إذا خرج بين الناس ليس النية الجيدة وأخذ في مفتاحه يوم أن له بما أوها المساجد. ومنهم من كان لا يملك جهية إذا قيل له في ذلك قال: بي علة تعنيني ليس الجنية وإنما يعني علة الفقر. ومنهم من كان إذا سُمع عن حسبه وسببه يقول: واعي عب وأحب قوم. ومنهم من كان يتصدق بعينه فلا تعلم شئاه. ومنهم من كان إذا غلبه العفر قام من الملائكة وربما تسنر بعضهم فقالت ما أشد الزكام. ومنهم من كان إذا استذاذ عليه في مصلاه أضعاف على أواه ومنهم من كان إذا مرض وضع ما أقل الاحساس عند رأسه كما لرضته. ومنهم من كان إذا أظهب البكا فيصره إلى الضحك.

٢٠٠٠
hypocrisy be hidden from Him «Who never misses an atom’s weight»?94
on earth or in heaven? Woe to him who presents his good deeds to one
who will do him no good, while he comes with shameful deeds before Him
«Who has the command from the beginning and forever»!95 «They may hide
from people, but they cannot hide from God who is always with them!»96
Sincerity has had an effect on beasts, so how much more on humans? 2.31
Al-Damiri reports in his The Lives of Animals (Hayāt al-ḥayawān) as follows:

When God sent Adam, peace be upon him, down to Earth, a herd
of gazelles came to him. So he prayed for them and stroked their
backs. As a result, musk bags appeared on them. Then another herd
asked them the cause of this musk, and they replied, “We visited
Adam, peace be upon him, so he prayed for us, and stroked our
backs.” So the other herd went to him, and he prayed for them and
stroked their backs, but they found no musk. Later, they said to
the first herd: “We did as you did, but received no musk in return,”
and they replied: “We visited him for God’s sake, but you did that
for the sake of musk!”97

Praise Him who singled out for sincerity a distinguished group who made
it their habit to conceal their mystical states and good deeds. Among them was
one who dressed in fine garments and put a key in his sleeve when he went out
among people to make others suppose that he owned a house, when, in fact,
he lived in the mosques. Another one did not own even a robe, and when he
was asked about that, he would say, “I have an allergy that prevents me from
wearing a robe,” but the real reason was his poverty. Another one when asked
about his lineage and descent would say, “My ancestors were shepherds and
day laborers from the common folk.” Another one gave alms with his right
hand without his left hand knowing it. Among them was one who would leave
a gathering when he was overcome by tears, and another one would disguise
his tears by saying, “What a bad cold!” Among them was one who would lie
down on his prayer rug to conceal his praying when someone asked to enter
his place of prayer. Another one would cover up the copy of the Qur’an that
he was reading if someone came near him. Another one would put healthy
people’s food next to him when he was ill to conceal his illness. Among them
was one who would change weeping to laughter when he was overcome.
الأسئلاني في الإخلاص

هذه والله صفات المخلصين وعلامات الصادقين وسير العارفين وسباء الموخدين. جعلنا الله وإياكم منهم وكرمه إنه أرحم الراحمين. وعليهم أشربا بما فتح علينا نسمة (الكامل):

آمَنُوا بِمَا سَأَلَكُمُ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن بَعْدِهِمْ فَهُمُ الْحَقَّ وَمَنْ إِذَا كَوَّنَ أَحْوَى يُبْقَى الْخَلاَصُ وَلَهُ الْقَرْنُ الْأَخْرَى

هذا آخر الأصل الثاني والله التوفيق.
The Second Principle: Sincerity

By God, these are the attributes of the sincere, the signs of the truthful, the conduct of the gnostics, and the mark of those who profess oneness. May God place you and us among them through His grace and generosity. Indeed, He is the most merciful of those who give mercy! We have referred to these special folk in inspired verse:

Honor a folk who use their concealment as the door to be free from all evil. They are the chosen, and when they suppress desire, sincerity's sweet smell guides you to them.

This is the end of the second principle. Success comes from God alone!
الأصل الثالث في الذكر

قال العلامة: "أذكروني في الذكر، حسن.

قال الفقيه رضي الله عنه: طرق أهل العبارة: قال: "أذكروني في الذكر" بمكانة "أذكروني" بالكرامات وطرق أهل الإشارة: "أذكروني" بترك كل حظ: "أذكروني" بأن أفهمي يعني عند فتاوى ويتلائل "أذكروني" كفءاً بع عن عاطفي وأفضالي "أذكروني" راعياً بك دون أفعالكم ويتلائل "أذكروني" بذكرني لكم ما تذكرون ولو لا سابق ذكري ما كان لاحكي ذكري ويتلائل "أذكروني" يقطع العلاقة "أذكروني" بانتهائه ويتلائل "أذكروني" لتفضل ويتلائل "أذكروني" بالإنسار "أذكروني" بالباب ويتلائل "أذكروني" باللسان "أذكروني" بال견ة ويتلائل "أذكروني" بتلموج "أذكروني" بتحقيق مطلومكم ويتلائل "أذكروني" على الباب من حيث المقدمة "أذكروني" بالإجابة على سؤال القرية وكال آلهة ويتلائل "أذكروني" بصفة البز "أذكروني" بتفويت الراز ويتلائل "أذكروني" في حال سوءكم "أذكروني" في حال غيوركم ويتلائل "أذكروني" واتم بوصف السلمة "أذكروني" يوم القيامة.

سند لا تغني الندماء ويتلائل "أذكروني" بالرغبة "أذكروني" بالرهبة.
The Third Principle: Remembrance (Dhikr)

God the Exalted has said, «Therefore, remember Me, and I will remember you.» 99

Al-Qushayri, may God be pleased with him, writes:

The way for the literalists is: «Therefore remember Me» with proper conduct, «and I will remember you» with miracles. But for the folk seeking mystical allusions, the way is: «So remember Me» by leaving everything else, «and I will remember you» by resurrecting you in My reality after your annihilation from yourselves. It is said, «Therefore remember Me,» content with Me without need of My grace and favors, «and I will remember you,» satisfied with you, without your actions. It is said, «Therefore remember Me» recalling My remembrance on your behalf. For were it not for My prior remembrance of you, you would have no subsequent remembrance. 100 It is said, «Remember Me» by severing attachments, «and I will remember you» with the attribute of realities, and it is said, «Remember Me» to whomever you meet, «and I will remember you» to whomever I address. It is said, «Remember Me» with self-abasement, «and I will remember you» with favor, and it is said, «Remember Me» with humility, «and I will remember you» with beneficence. It is said, «Remember Me» with the tongue, «and I will remember you» in the heart, and it is said, «Remember Me» in your hearts, «and I will remember you» with the realization of your desires. It is said, «Remember Me» at the door of service, «and I will remember you» with affirmation and sublime blessings on the carpet of proximity. It is said, «Remember Me» with a pure heart, «and I will remember you» with total kindness. It is said, «Remember Me» when you are happy, «and I will remember you» when you are in your graves, and it is said, «Remember Me» when you are in a state of well-being, «and I will remember you» on the Day of Resurrection when regret will be of no use. It is said,
ذكره في لطقف الإشارات وقال في الآية آي كونوا مستهلين في وجوهنا وذكري
بعد فانتمكم عمرك.

وقال السامي: أي «اذكرÔن» مجهتم وطاقكم لأفون ذكرÔن بذكري فتحقق لكم
الذكر.

ومن شه علينا في الآية:
اذكرÔن بالخلاص (اذكرÔن) بالمجاهدة
اذكرÔن بالمشاهدة (اذكرÔن) بالصدق (اذكرÔن) بال🙌 (اذكرÔن)
بالتعمّم (اذكرÔن) بالتنكر Ôن (اذكرÔن) بالرحمة (اذكرÔن)
بالتعمّم (اذكرÔن) بالتحقيق العلم (اذكرÔن) في (اذكرÔن)
يحقق Ôن في (اذكرÔن) لله (اذكرÔن) في (اذكرÔن)
في العبادة (اذكرÔن) بالولد (اذكرÔن) بالجوهر الكلÔن (اذكرÔن)
بالعلم (اذكرÔن) بالقلب (اذكرÔن) بالرب (اذكرÔن) بالحقيÔن
بالنحو (اذكرÔن) بالأسرار (اذكرÔن) بعد الأدوار (اذكرÔن)
أي على
من Ôن علم Ôن (اذكرÔن وآذكÔن) ولا يذكرÔن وذكرÔن

قيل بالله: مَا يَتَكَذَّبُ بَيْنِكُمْ أَذَّكَرُوا أَلَّهَةَ ذَكَرÔن؟

قال الفشيري:
الإشارة فيه أَذَّكَرُوا الله لا أن يتل الله عليهم وسلم قال: من أَحْبَب شَيْاً أَكْثَرَ
من ذكرÔن. حسب أن يقول الله ويلبدن الله بعد ذكرÔن وينقال معناه أذكرÔن الله بتباركÔن.
The Third Principle: Remembrance

«Remember Me» with longing, «and I will remember you» with wonder.\(^{101}\)

Al-Qushayrî mentions this in his *Subtleties of Mystical Allusions* (*Laṭāʾif al-ishārāt*). He also says concerning this verse, “Be consumed in Our existence through your remembrance after your annihilation from yourselves.”\(^{102}\)

Al-Sulamî says, «Remember Me» with your utmost ability, and I will join your remembrance with My remembrance so that your remembrance will be realized.\(^{103}\)

God inspired me with the following regarding this verse:

«Remember Me» with sincerity, «and I will remember you» with favor. «Remember Me» fervently, «and I will remember you» with mystical vision. «Remember Me» truly, «and I will remember you» with kindness. «Remember Me» with exaltation, «and I will remember you» with honor. «Remember Me» in fear, «and I will remember you» with union. «Remember Me» by seeking refuge with Me, «and I will remember you» by fulfilling your hope. «Remember Me» through your annihilation in Me, «and I will remember you» by causing you to abide in Me. «Remember Me» with reverence, «and I will remember you» with proximity. «Remember Me» among humanity, «and I will remember you» with amity. «Remember Me» with total attention, «and I will remember you» with a glorious epiphany. «Remember Me» in the heart, «and I will remember you» with nearness. «Remember Me» in the spirit, «and I will remember you» with spiritual inspirations. «Remember Me» in your inner hearts, «and I will remember you» with refulgent lights. «Give thanks to Me,»\(^ {104}\) for My benevolence to you when I say, «Remember Me, and I will remember you . . . and do not be ungrateful», by forsaking remembrance.

The Exalted has said, «O you who believe, remember God often!»\(^ {106}\)

Al-Qushayrî writes,

The mystical allusion is “Love God” because, the Prophet, God bless and cherish him, said, “Someone who loves something, remembers it often.” Therefore, he loves to say “God,” and does
الأعمالات في الذكر

 فإذا الذكر الذي تمكن استدامته ذكر القلب فأنا ذكر اللسان فإدامته سريعاً متعلقة.

قال تعالى: «الذين أستوا عليهم قلوبهم بذكر الله ألا بذكر الله الذين ينقي صورهم».

قال الفشيري رضي الله عنه:
قوم اطمأنت قلوبهم بذكر الله في الذكر وجدوا سلامهم والمذر وصافوا إلى صفوهم. وقوم أطمأنت قلوبهم بذكر الله لهم ذكره الله بلطفه ولأثت الطمانينة في قلوبهم عرفه التصيص لهم وقيل إذا ذكرنا أن الله ذكرهم استقوت قلوبهم واستنزفت روحهم واستغاثت أرواحهم واستأمنت أسرارهم. قال الله تعالى: «الذين أستوا عليهم قلوبهم» تقرباً لها على ما نالت بآله من الحياة.

قال المسائي رضي الله عنه:
قلوب أرعة: قلوب العامية اطمأنت بذكر الله بسبيله وحسيبه وحريده وإلغاءه على رواية النعمة والمغافرة. وألقاب العامة اطمأنت بالصفات والأسماء والوعود فهم يلاحظون لما يظهر منهما على الدهور. وقلوب الماعونة اطمأنت بذكر الله في إخلاصهم ومعطتهم وشكرهم وصبرهم فسكروا إليه. وأنا الموحدون فكلمجرض لا تطمأن قلوبهم بحال.

قال إبراهيم الحمراش رضي الله عنه:
تفرق الناس في حقين من دامت حركة وسعه كان موضوعاً بنفسه لغيات.
The Third Principle: Remembrance

not forget God after recollecting God. It is said that this means that you remember God in your hearts. The only remembrance that is possible to sustain permanently is the remembrance with the heart, for permanent remembrance with the tongue is impossible.\(^\text{107}\)

The Exalted has said, «Those who believe and whose hearts are at peace with remembrance of God—truly, it is with remembrance of God that hearts are at peace!»\(^\text{108}\)

Al-Qushayrí, may God be pleased with him, writes,

Some people have hearts that are at peace with remembrance of God, and they find their comfort in remembrance and attain their perfection by remembrance. The hearts of other folk are at peace through God’s remembrance of them; He remembers them with His grace and establishes peace within their hearts in a manner specific to them. Someone said that when they remember that God has remembered them, their hearts become serene, their spirits rejoice, and their inner hearts find comfort. God the Exalted has said, «Truly, it is with remembrance of God that hearts are at peace!»\(^\text{109}\) to underscore what kind of life is bestowed by God.

Al-Sulami, may God be pleased with him, writes,

There are four types of hearts. The hearts of the common people find peace in remembrance of God by glorifying Him, praising Him, and lauding Him in consideration of the grace and well-being that He has bestowed. The hearts of the religious scholars find peace with the divine attributes, names, and qualities, so they ponder those manifestations over the ages. The hearts of the spiritual elite find peace in remembrance of God through their sincerity, their total dependence on Him, their gratitude, and fortitude, and so they rest in Him. As for those truly professing God’s oneness, this is all incidental, for their hearts are not at peace in any mystical state!\(^\text{110}\)

Ibrāhīm al-Khawwāṣ, may God be pleased with him, has said,

People are divided into two states. One type is always moving and running around and can be described as selfish, since his selfishness
الآيات الفاتحة في الذكر

شاوهد نفسه لقوله تعالى "وكان الإنسان جرولا". ومن دام سكونه كان موصولاً بالله لغبائب شاوةد الحق في تسكيته. قال الله تعالى "ألا تذكرون من الذكر".

وقال الحسين: من ذكر الحق، بخير في أرائه اطمئن إليه في أبده. وقال التهجرجي: تألرب الأولاء وواضع المطاع فهلا تحرك ولا ينزغ بل تطمئن خويا من أن يزيد عليها مفاجأة مطاعه بسند متوعد بسند الأدب.

وقال تعالى "ولذكر الله أكبر". قال الفشيري: ذكر الله أكبر من ذكر اللعابيين لأن ذكر قدم وذكر للطوال قد تكاثر. وفقال ذكر الفضل أكبر من ذكر الأشياء. لأن ذكر طاعة وذكر غيره لا يكون طاعة. وفقال ذكر الله أكبر إذا تجرد عن طلب الأعوان من ذكر لفسر إما لم تعرف عقوله أو يل مثوبة. وفقال "ولذكر الله أكبر" من ذكر ذلك لك وفقال ذكر ذلك لك بالسعادة أكبر من ذكر له بالعابدة وفقال "ولذكر الله أكبر" من أن يعرف قدره أحد أو أكبر من أن يعرفه ذكر. وفقال "ولذكر الله أكبر" من أن يبي معه وحشة وفقال "ولذكر الله أكبر" من أن يبي معه للمعروف أو مرسوماً. وفقال "ذكر الله أكبر" من أن يعيش أحد من العينين بغيره. انتهى.

إلى غير ذلك من الآيات في الذكر ولو لا خوف الإطالة لأوردت غالبها. و في ٤٨٣:

ذلك كفاية لم وقته الله.
The Third Principle: Remembrance

clearly dominates. As the Exalted has said, «The human being is hasty.» The other type remains tranquil and can be described as being with the True Reality, since the True Reality clearly dominates his tranquility. God the Exalted has said, «Truly it is with remembrance of God that hearts are at peace!»

Al-Ḥusayn said, 114 “One who, in his pre-eternal state, is remembered favorably by the True Reality is at peace with Him for eternity.” Al-Nahrajūri said, “The hearts of the saints are loci for spiritual insights, so the saints are never agitated or disquieted. Rather, the saints are tranquil out of fear that He might suddenly bring spiritual insights to the heart while they are in an unseemly state.”

The Exalted has said, «Indeed, the remembrance of God is greater!»

Al-Qushayrī writes,

«God’s remembrance is greater» than the remembrance by created things because His remembrance is eternal, whereas the remembrance by created things is temporal. It is said that the worshipper’s remembrance of God is greater than the worshipper’s remembrance of other things because the remembrance of Him is an act of obedience, whereas remembrance of any other thing is not.117 It is said that «the remembrance of God is greater» when it is free of seeking any benefit in exchange, whether out of fear of punishment or in hope of reward. It is said that «God’s remembrance is greater» than your remembrance of yourselves.118 It is said that His remembrance of you with good fortune is better than your remembrance of Him in worship. «Remembrance of God is so great» that no one knows its power, and so great that no other remembrance can compare. Some say that «remembrance of God is so great» that it allows no melancholy to abide with it and that «remembrance of God is so great» that it leaves no sign or trace of the worshipper to abide with it.119 It is said that «remembrance of God is so great» that lovers cannot live without it.120

There are other verses on remembrance, and were it not for fear of being long-winded, I would have cited most of them. But this should suffice one whom God has blessed with success.
الاجتماعات في الـذَّكَر

أما الأحاديث النبوية في الذكر فقد كَلا تَخَصَّصَتْ فَهَا مَا رُوِيَ عَنَّ أَبِي هَرْبَة، رضي الله عنه:

1. رسول الله صلى الله عليه وسلم: سَيَاءُ المَفْرودٍ.

2. رواي الشافعي، وقال: المستهترون بذكر الله. يضع الذكائن إتقانهم فيقولن يوم القيامة خفَقًا. رواهن البَرْدَمِي و قال حديث حسن غريب. رواه مسلم بن نحوه إلا أنه قال عوض المستهترين الذكائن الله أكبر.

3. عن عبد الله بن يُثْرَح رضي الله عنه أن رجاء قال: يا رسول الله إن شرعت الإسلام تذكرت علي. فعضني حَيٌّ ديني بشى أشتبه به. قال: لا يزال لسانك رَظَأً مِن ذكر الله تعالى. رواه البَرْدَمِي و وعنه أبي سعيد المُذْمِّرِي رضي الله عنه أن النبي صلى الله عليه وسلم سَلَّمَ اثنتين: أي العياذ أم أفضل درجة عند الله يوم القيامة؟ قال: الذكائن الله كِباراً. قالت: يا رسول الله ومن الغاز في سبيل الله عز وجل؟ قال: لوضي بسيفه في الكفار والمشركين حتى يبتكر وينتسب دماً لكان الذكائن الله أفضل منه. وعن أبي الذَّدْواء، رضي الله عنه عن النبي صلى الله عليه وسلم قال: أَلْيَكُم تغيَّب أَعَاذَكم وَأَراَكُم مَيْلُكَم وَأَرَقُّهُم فِى سَبِيلِ الْحَيَاةِ فَوَاقِلُوا مَعَ رَسُولِ اللَّهِ وَنَعْمَىٰٔ كَأَنْ أَنْتُمْ عَذَّارُوا أَعْمَلُوا أَعْمَلُوا أَعْمَالَكُمُّم. قالوا: تابِلِي يَا رَسُولِ اللَّهِ. قال: ذَكَرْتُ اللَّهِ تَمَاٰيًا. رواه البَرْدَمِي والبيهقي.

4. وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم: لا تكَّبِروا الكَلَامَ بِغيْر ذِكْر الله تعالى وإن كَبَّرَ الكَلَامَ بِغيْر ذِكْر الله فَوَرَتُ قَسْوَةُ القَبْلِ. وإن أَجَدَ النَّاسَ مِن الله تعالى القَبْلَ القَاسي. رواه البَرْدَمِي. وعنه صلى الله عليه وسلم: مَثَلُ الَّذِي يَذْكِرَ اللَّهَ وَالَّذِي لَا يَذْكِرَ اللَّهَ مَثَلُ الحَلْيِ وَالْمَلْبِسَةِ. رواه الخَجَّافِي عن أبي موسى الأشْعَري.

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1. في الأصل: العبادة.
The Third Principle: Remembrance

As for prophetic traditions on remembrance, they are nearly countless, including one related by Abū Hurayrah, may God be pleased with him, as follows: "The Emissary of God, God bless and cherish him, said, 'Those devoted to religion alone lead the way.' They asked, 'Who are these devoted ones, O Emissary of God?' He said, 'Those devoted to the remembrance of God. Remembrance removes the burdens of their sin, so on the Day of Resurrection they will come forward unladen.'" This is reported by al-Tirmidhī, who says it is a good hadith, though with only a single chain of transmission. Muslim reports something similar, though he exchanged "those who remember God often" for "those devoted."

ʿAbd Allāh ibn Busr, may God be pleased with him, related as follows: "A man said, 'O Emissary of God, the different paths of Islam are many. Teach me something to cling to,' and the Prophet replied, 'Keep your tongue moist with the remembrance of God the Exalted!'" This is reported by al-Tirmidhī, who also relates from Abū Saʿīd al-Khudrī, may God be satisfied with him, as follows: "The Prophet, God bless and cherish him, was asked, 'Which type of worshipper is preferred by God on the Day of Resurrection?' He replied, 'Those who remember God often.' 'O Emissary of God,' I said, 'more than being a holy warrior fighting in the path of God?' and he said, 'Were one to wield his sword among the infidels and polytheists until his sword was broken and he was dyed with blood, those who remember God would still be preferable to him!'" Abū l-Dardāʾ, may God be pleased with him, related that the Prophet, God bless and cherish him, said, "Shall I tell you what is your best and purest act before your Lord, the deed that raises you highest, one greater than spending gold and silver in charity and better than meeting and fighting your enemies?" "Yes, of course, O Emissary of God!" everyone replied, and he said, "Remembrance of God the Exalted!" Al-Tirmidhī and al-Bayhaqī report this.

Ibn ʿUmar, may God be pleased with both him and his father, related that the Prophet, God bless and cherish him, said, "Speak little, except in remembering God the Exalted. Indeed, excessive talk without the remembrance of God leads to a hardening of the heart. Surely, those farthest from God are the hard-hearted." Al-Tirmidhī reports this. The Prophet, God bless and cherish him, is also reported to have said, "Comparing one who remembers God to one who does not remember God is like comparing the living to the dead." Al-Bukhārī relates this from Abū Mūsā al-Ashʿarī.
الآيات التالية في الذكر


وعن أبي سعيد الخدري رضي الله عنه، عن النبي صلى الله عليه وسلم قال: أكرروا ذكر الله حتى يقولوا مجيبون. رواه الأعمام أحمد وأبو يعلى بن حبان في صحيحه والحاكم وقال صحيح الإسناد. وفي حديث آخر رواه الطبراني: أدركنا الله ذكرى يقول المنافقون أنكم مراكون. وعن أنس رضي الله عنه، عن النبي صلى الله عليه وسلم: إن الشيطان واعترا خطمه على قلب ابن آدم فإن ذكر الله خنس و إن نسي الفهم قلبه. رواه ابن أبي الدنيا وأبو يعلى الطهيلي. والحق بين الفهم.


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Mu‘ādh ibn Anas, may God be pleased with him, related that the Emissary of God, God bless and cherish him, said, “God, may His remembrance be glorified, has said, ‘A worshipper never remembers Me in his heart without Me remembering him within an assembly of My angels, and he never remembers Me in an assembly without Me remembering him in the highest gathering.’” Al-Ṭabarānī reports this. Ibn ‘Abbās, may God be pleased with both him and his father, related that the Prophet, God bless and cherish him, said, “God, the Glorious and Exalted, has said, ‘O son of Adam, if you remember Me when alone, I will remember you likewise, and if you remember Me in an assembly, I will remember you in an assembly better than the one where I am remembered.’” Al-Bazzār reports this. Abū Hurayrah, may God be pleased with him, related that the Prophet, God bless and cherish him, said, “Truly God, the Glorious and Exalted, has said, ‘I am with My servant when he thinks of Me, and I am with him when he remembers Me, and when I am on his lips.’” This is reported by Ibn Mājah, as quoted here, and by Ibn Ḥībān in his Sound Traditions.

Abū Sa‘īd al-Khudrī, may God be pleased with him, related that the Prophet, God bless and cherish him, said, “Constantly mention God such that people will say, ‘You’re possessed!’” This was related by Imām Aḥmad ibn Ḥanbal, Abū Ya‘lā, Ibn Ḥībān in his Sound Traditions, and al-Ḥākim, who said that the chain of authorities was sound. In another tradition reported by al-Ṭabarānī, the Prophet said, “Remember to mention God so often that the hypocrites will say that you are being ostentatious.” Anas, may God be pleased with him, related from the Prophet, may God bless and cherish him, as follows: “Satan has placed his snout on the heart of every person; if one remembers God, Satan withdraws, but if one forgets God, Satan devours his heart!” Ibn Abī l-Dunyā reports this, as do Abū Ya‘lā, and al-Bayhaqī. (The “snout” is a muzzle.)

Abū l-Mukhāriq, may God be pleased with him, related that the Prophet, may God bless and cherish him, said, “When God took me on the Night Journey, I passed a man hidden in the light of God’s throne. I asked if he was an angel, and was told no. I asked if he was a prophet, and was told no. So I asked who he was, and was told that he was a man whose tongue was always moist with the remembrance of God when he lived in this world below, whose heart was always attached to mosques, and who had never said an unkind word to his parents.” Ibn Abī l-Dunyā reports this.
الآثارات في الذكر


وعن أنس رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: إذا مرتم بياض

الجنة فرتعوا. قالوا وما رضيات الجنة يا رسول الله؟ قال حلق الذكر. رواه الترمذي.

ومن أبى عمر رضي الله عنهما: قلت يا رسول الله ما غممة مجلس الذكر؟ قال غمامة مجلس الذكر. رواه الإمام أحمد بسناد حسن.


وعن أنس رضي الله عنه: ما من قوم أجمعوا يذكرون الله عز وجل لا يبردون بذلك

إلا وجهه إلا ناداه من الفداء: قوموا مغفورًا لكم قد بلت سياتكم حسنات. رواه الإمام أحمد. وله أيضًا عن النبي صلى الله عليه وسلم: إن الله سلبًا من
The Third Principle: Remembrance

Abū Hurayrah, may God be pleased with him, related that the Emissary of God, God bless and cherish him, said, “The one who does not remember God often is devoid of faith.” This is reported by al-Ṭabarānī in his Shorter Work (al-Ṣaghīr) and in his Middle Work (al-Awsat). Abū Hurayrah, may God be pleased with him, also relates that the Prophet, God bless and cherish him, said that God the Exalted will say, “O son of Adam, when you remember Me, you thank Me, but when you forget Me, you are ungrateful to Me!” Al-Ṭabarānī reports this in his Middle Work. Ibn 'Umar, may God be pleased with both him and his father, related that the Emissary of God, God bless and cherish him, said, “When remembrance of Me distracts a worshipper from making a request of Me, I give him something better than I give to those who petition Me.” Al-Ṭabarānī reports this in his Book of Prayer (Kitāb al-Duʿā’).

Anas, may God be pleased with him, related that the Prophet, God bless and cherish him, said, “If you pass by the meadows of the Garden, graze there.” “What are the meadows of the Garden, O Apostle of God?” they asked, and he replied, “The chanting circles of recollection.” This is reported by al-Tirmidhī. Ibn 'Umar, may God be pleased with both him and his father, reports as follows, “I said, ‘O, Apostle of God, what is the prize to be gained from recollection sessions?’ and he replied, ‘The prize to be gained from recollection sessions is the Garden.’” Imām Aḥmad reports this with a good chain of authorities.

Muʿāwiyyah, may God be pleased with him, related as follows: The Prophet, God bless and cherish him, confronted a circle of his companions and said, “What brought you together?” They replied, “We sat together to remember God and to praise Him for His guidance and blessings upon us with Islam.” The Prophet said, “By God, did nothing bring you together but that?” “By God, nothing brought us together but that!” they answered. “I was about to make you swear an oath,” he replied, “as I was suspicious of you, but Gabriel, peace be upon him, came to me and informed me that God, mighty and glorious, boasts about you among His angels!”

Muslim reports this and the following.

Abū Saʿīd al-Khudrī and Abū Hurayrah, may God be pleased with both of them, also related that they heard the Emissary of God, God bless and cherish him, say, “No people sit down to remember God the Exalted without the angels enfolding them; peace of mind descends upon them, mercy enwraps
ال المسلكونة يطلبون حق الذكر فإذا أتوا عليه حقوّ بهم ثم جعلوا رادهم إلى السما إلى رتب الرسال بارك تعالى وجعلون رتبة أثنا على عبادك عظيمون آلتك وخلون كابك وصولون على بنين مخذصي الله عليه وسلم وسألونك لأنتهم يقول الله بارك تعالى: عونوه رحمتي فهم الجلساء لا يشق بهم جليسهم. رواه البزار.

وعن النبي صلى الله عليه وسلم قال: عن يعيبت العرش - وكتا يديه يمين - رجال

ليسوا بأعياد ولا شهداء. ينشؤون بأعياد وهم نظير الناظرين. يحفظهم النفيون والشهداء، بمعبدهم وهم من الله عز وجل. أتى رسول الله من هم؟ قال هم جماعة من نزاع النبلاء مجمعون على ذكر الله فينتقن أطيب الكلام كأنيثى كل الترواطيه. رواه الطبراني. معتاه أنهم لم يجمعوا قرابة بينهم ولا نسب ولا معرفة وإنما اجمعوا على ذكر الله تعالى لا غير.

واعلم رحمك الله أن الأحاديث النبوية في فضل الذكر لا تحصر وحدها أو تذكى كباحة

لمن وفقه الله.

أما كلام السلف الصالحين من الحصبة والجمع والأولاء المقربين في ذلك كثير. فمثلا قال معاذ بن جبل رضي الله عنه: ما عمل أخى من عذاب الله من ذكره.

قيل ولا الجهاد في سبيل الله؟ قال ولا الجهاد إن الله يقول: «ولكُمُ الله أكبر». وقال الحسن رضي الله عنه: لو أن الله كَفَّيْنا أن نذكره في أرض كنا إذا همذا تذكرنا فلنعبنا أن نأتي تلك الأرض فذكره لذكرنا. كيف ونحن في بيئتنا وملائمنا وطرقتنا.
The Third Principle: Remembrance

them, and God mentions them to those who are with Him.” Anas, may God be pleased with him, also related, “No folk gather to recollect God for His sake alone, without a herald calling out to them from heaven, saying: ‘Arise, you have been forgiven! Your sins have been exchanged for good deeds!’” Imām Ḥamad reports this. Anas also related that the Prophet, God bless and cherish him, said, “Indeed, God has wandering hosts of angels who seek out circles of recollection, and enfold them when they come upon them. Then the angels send forth their advance guard to the Lord of Power, blessed and exalted, in heaven above, saying: ‘Our Lord! We came upon a group of Your worshippers glorifying Your favors, reciting from Your book, praying for their prophet Muhammad, God bless and cherish him, and beseeching You for their reward in the Hereafter.’ Then God, blessed and exalted, says: ‘Wrap them in My mercy, for they are the close companions in whose company no companion is unhappy!’” Al-Bazzār reports this.

It is related that the Prophet, God bless and cherish him, said, “To the right of the Throne—and both of its sides are the right side—are men, neither prophets nor martyrs, whose bright faces are blessed with the vision of those who gaze upon God. The prophets and the martyrs envy them for their place and proximity with God, mighty and glorious.” The Prophet was asked, “O Emisary of God, who are they?” and he replied, “They are the cream of the crop from all the tribes, who gather together to remember God. They select the sweetest speech just as someone eating dates will select the sweetest ones!” Al-Ṭabarānī reports this. It means that they did not gather together due to kinship or lineage or acquaintance; rather, they gathered together to remember God the Exalted, and nothing else.

Know, may God show you mercy, that the hadiths on the benefit of remembrance are innumerable, but what I have related here suffices those granted success by God.

There are numerous statements on this topic by the pious forebears among the companions, their followers, and the favored saints. These include the statement by Muʿādh ibn Jabal, may God be pleased with him, who said, “No deed is more efficacious in saving one from God’s punishment than the remembrance of God.” When he was asked, “Not even jihad in the way of God?” he replied, “Not even jihad. For God has said, «Indeed, remembrance of God is greater!»” Al-Ḥasan al-Ḥaṣrī said, “Were God to impose upon us the remembrance of Him in such and such a land, so that He might remember
لا يذكر في ذكرك. قال "فقد أذكروني أذكروني" وقال الفضيل بن عياض رضي الله عنه:
ذكر الناس دا، وذكر الله شفاه.

ورأى إبراهيم بن أدم رضي الله عنه رجل يتحدث من كلام الدنيا توقف عليه
فقال: كلام ترجو فيه الثواب؟ قال لا. قال فتأمن عليه العقاب؟ قال لا. قال:
فما تصنع بكلام لا ترجو عليه ثوابًا ولا تأمن عقابًا. عليك بذكر الله. وقال بعضهم:
بلغني أن كل نفس تخرج من الدنيا عطشى إلا ذكر الله. وقال آخر: ما من يوم أنا
فيه أشد فرحًا من يوم أخرج فيه الحاجة فعمر في ذكر الله. وقال مالك ابن دينار:
ما تلبذ الملائكة مثل ذكر الله. وقال فضيل: الذكر نعم غانم سلم ناعم بالذكرىعالم
بالأجر السلام من الوزير.

وقال وعيس بن الوزير: ما اجتمع قوم في مجلس إلا كان أوله بالله الذي يفصح
بذكر الله وأيدهم من الله الذي يفصح بذكر الناس. وقال ثابت البكاء: إن لا تعلم صن
بذكره كيف فزعوا منه وقالوا علم ذلك. قال قراء قاروا كيف؟ قال إذا ذكره دكين.
وقال معاذ بن جبل: ليس بتحترؤ أهل الجنة على حتى إلا على سعادة مرتهم لم يذكروا
الله تعالى فيها. وقال أمس رضي الله عنه: ما من صباح ولا رواح إلا ناددي بقاء
الأرض بعضها بعضًا: إياهم هز من بك اليوم ذكر الله استبشراً. وقال الحسن:
حادثنا هذه القلوب بذكر الله فإنها سريعة الذنوب. انتهى.

وعالم رحمة الله أن لأهل الفضيل في حقيقتة الذكركلام لديه كبير. منه قال
الكلاهادي رحمه الله: حقيقتة الذكر أن تنسي ما سوى الذكر في الذكر تقوله تعالى
The Third Principle: Remembrance

us, then it would be incumbent on us to go to that land and remember Him, as a way for Him to remember us. So just imagine, we are at home or attending a gathering or on the road, and we remember Him, then He remembers us. It is just as He has said: «Remember Me, and I will remember you!»122 Al-Fuḍayl ibn ʿIyāḍ, may God be pleased with him, said, “Remembering people is a disease; remembering God is a cure.”

Ibrāhīm ibn Adham, may God be pleased with him, once saw a man speaking about worldly things, so he went up to him and said, “Are you hoping your words will bring you heavenly reward?” “No,” he replied, and Ibrāhīm said, “Will they protect you from divine punishment?” “No,” he replied, and Ibrāhīm said, “Then don’t use affected language with no hope of reward or means of protection against punishment. Instead, you should remember God.” Another said as follows: “I have heard that every person will leave this world parched with thirst, except those who remember God.” Another said, “There is no happier day in my life than when I go out for some reason, and the remembrance of God occurs to me!” Mālik ibn Dīnār said, “Nothing delights those who savor spiritual delights like the remembrance of God.” Fuḍayl once said, “One who remembers God is happy, rich, and safe; he is happy with remembrance, rich in heavenly reward, and safe from sin.”

Wuhayb ibn al-ʿ Ward said, “Whenever people gather together as a group, the one closest to God is the one who begins by remembering God, while the one farthest from God begins by remembering other people.” Thābit al-Bunānī said, “I certainly know when my Lord remembers me.” Some people were taken aback by this and said, “You know that?” “Yes,” he replied, and they asked, “How?” So he said, “When I remember Him, He remembers me!” Muʿādh ibn Jabal said, “The people of Paradise are never distressed about anything except for the time they are not spending in the remembrance of God the Exalted.” Anas ibn Mālik, may God be pleased with him, said, “Every morning and evening the valleys of the earth shout to one another, ‘O neighbor, has anyone passed you today remembering God and rejoicing in Him?’” Al-Ḥasan al-Baṣrī said, “Burnish these hearts with the remembrance of God, for they are quick to sin!”

Know, may God show you mercy, that the enlightened ones have many mystical sayings about true remembrance. Al-Kalābādhī, may God show him mercy, said, “True remembrance is that you forget everything save the One remembered in the remembrance, in accordance with the statement of God

3.28
3.29
3.30
الاستفادة في الذكر

"وَأَذْكُرْنِيَّ لِذَاذْكَرَتِيَّ" يُعَنِّي إِذَا نَسَبَتْ مَا دَوَنَ اللَّهُ فَعَدَ ذَكَرَ اللَّهُ. اتَّنَهَى. قَاَنَّنَرُ

رحَمَ اللَّهُ إِلَى جَلَّلَ هَذَا الْكَلَامَ وَتَتَّقِه بِهِ فَإِنَّ حَقَيَةَ الْقُصْفِ فِي حَقَيَّةِ الذِّكْر.

وَأَجْلَهُ منْ قَوْلِ الْدِّينِيِّ الْمُصْرِيِّ رَضِيَ اللَّهُ عَنْهُ: مِنْ ذَكَرِ اللَّهِ ذَكَرًا عَلَى الْحَقَيَّة.

لِنَسِيَ جِبْرِيلَ كُلْ شَيْءٍ وَحَفْظَ اللَّهُ عَلَيْهِ كَلْ شَيْءٍ وَكَانَ لَهُ عَوْشًا مِنْ كُلِّ شَيْءٍ.

وُسَبِّلَ عَلَى الْذِّكْرِ فَقَالَ: غَيْبَ الْذِّكْرُ عَلَى الْذِّكْرِ أَنْ يَقُولُ (الْحَقَيْفِ):

لَا آُنَايْ أَنْسِيَنَّ أَكْبَرْ ذَكْرَاتَنَا وَلْيَعْلَمَ بِذَاذْكَرَ اسْتِحْيَا لِسَائِرِنَا

وَقَالَ بَعْضُ الْعَارِفِينَ: الْذِّكْرُ عَلَى الْحَقَيَّةَ إِذَا أَرْقَعَتْ الْحَقَيَّةَ فَأَنَتَ ذَكَرَ وَأَنْ سَكَتَ.

وَأَعْلَى مِنْ هَذَا الْقُوْلِ تَوْلِي بَعْضُ الْحَقَيَّةِ: الْذِّكْرُ بِشَرْعِهَا وَيْشَرِعُ عَلَى الْذِّكْرِ بِالْسَّلَامَةِ

لَاَسْتَغْفَرَهُ بمَشَاهِدَةِ وَلَخَوَرَةِ عَنْ سَوَى الْذِّكْرِ. وَأَشْتَهِيَ بِالْعِدِّ (الْطَّوِيلِ)

ذَكْرُهُ لاَ آُنَايْ نُسِيَنَّاهُ مَنْ حَيَّ وَلَيْسَ مَنْ فِي الْذِّكْرِ ذَكَرُ لِسَائِرِنَا

وَقَالَ الْفِتْرِيُّ الْكُشَرِيُّ: الْذِّكْرُ عَلَى الْحَقِيقَةِ الْذِّكْرُ عَلَى شَهَدَةِ الْذِّكْرِ كَمَدْلَوْنَةَ فيَهُ مَثْلَ الْكُشَرِيَّةِ

الْذِّكْرُ حَتَّى لَمْ يُقِلْ فِي كَثِيرٍ ذَكَرًا. فَقَالَ: أَنْرَأَ أَنْ تَدْكَانَ فَلَانَ. وَقَالَ سُوْنُ: حَقَيَّةُ الْذِّكْرُ أَنْ يَنَسِي كَلْ شَيْءٍ سَوَى مَذْكُورِهِ لاَسْتَغْفَرَهُ فِيَهُ فَيُؤْفِكَ أَوْفَاءَ كَأَنْهَا ذَكَرًا. وَأَنْشَدَ (الْحَقَيْفِ):

لَا آُنَايْ أَنْسِيَنَّ أَكْبَرْ ذَكْرَاتَنَا وَلْيَعْلَمَ بِذَاذْكَرَ اسْتِحْيَا لِسَائِرِنَا

وَقَالَ بَعْضُهُمْ: كَيْفِ يَذَكَّرُ الْحَقَّ بِعَقْلِ مَصْنُوعُ وَأَوْهَامِ مَطْبَوعَةٍ؟ كَيْفِ يَذَكَّرُ
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the Exalted, «Remember your Lord when you forget.» This means that when you forget everything but God, you have then remembered God. May God show you mercy as you reflect on the awesomeness of this statement and how true it is, for it is indeed the true certainty regarding the true remembrance.

Even more awesome is the following statement by Dhū l-Nūn al-Miṣrī, may God be pleased with him: “One who truly remembers God, forgets everything in the midst of his remembrance. God protects him from everything and is his compensation for everything.” When he was asked about remembrance, he replied, “It is the absence of the one who remembers in the remembrance.” Then, he recited,

I remember You again and again, not because I forgot You, but because recollection flows from my tongue!

One of the gnostics said, “Remembrance drives away heedlessness. So if heedlessness disappears, you are remembering, even if you are silent.” Even loftier than this statement is the following by one of the realized masters: “When a person remembers within his inner heart, the tongue’s recollection may disturb him, for he is immersed in contemplation and in the presence, absent from all but the One remembered.” The following is ascribed to al-Junayd:

I remembered You without forgetting you for a moment, and the easiest recollection is with the tongue.

Al-Qushayrī said, “Remembrance is the immersion of the one remembering in contemplation of the One remembered, followed by his annihilation in the contemplation of the One remembered such that no trace is left in you to remember. Then people will say, ‘Once, so-and-so used to exist!’” Sumnūn said, “True remembrance is to forget everything except the One being remembered due to one’s immersion in Him, so one is remembering Him all the time.” Then he recited,

I remember You again and again, not because I forgot You, but because recollection flows from my tongue!

One of the Sufis said, “How can one remember the True Reality with mere created intellects and natural imaginations? How can one remember in time
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بالمثل من كان قبل الزمان على ما هو به إذ الحق سبّب كل منذر سواءً؟ انهى.

وقال آخر: أتُم الذكر أن تشهد ذكر المذكور لك بدون ذكرك له. وقال الواعظ:

حقيقة الذكر الإعراض عن الذكر ونسائه والقيام بالمذكور.

وقال بعضهم:

للذكر بداية وهي توكّه صادق وه ونوض ونور طارق وله نهاية وهو حال خارق وله أصل وهو الصفاء وله فاع وهو الوفاء. وشروت وهو الحضور ويساط وهو الهم الساحل والتصانيزي وهو الفخ المبين.

وقال أبو سعيد الخزاز:

إذا أراد الله تعالى أن يأتي عبدًا فعّل له باب الذكر. وإذا استند ذكر فعّل له باب المركب ثم رفعه إلى مجالس الأنص وأجلسه على كرسي التوحيد. ثم رفع عنه الحجاب وأدخله في المدرة وكتب له من الجلال والعظمة فإذا نظر الجلال والعظمة بقى بلا هو فيصر فائيا عن نفسه باقيًا بيه.

وقال غيره: الذكر ترنيق المنين وآبن المنظمين وكترت المتراكمين وغذا المؤمنين وحليّة

الناضدين وميدان الدارفين. سسل الواعظ عن الذكر فقال: الخروج من ميدان الفلاحة إلى فضاء المشاهدة على غابة الشوق وشدّة المحب. وقال أبو بكر الكُفَّي: لو لا أن ذكر عٓزى فَّضّ ما ذُكرَة إجلاً لا فإن مثل حثي يذكره ولم يعسل فآله تقوم متعببة عزى ذكره وجعل اسمه.

وقال أبو بيد البسطامي: ما معنى الذكر؟ فقال: إن لا يخير الذكر عن المشاهدة ولا يغفل في طاعته عن رواية الحضرة. وقال بعضهم: من لم يذق حلاوة الوحشتة
The Third Principle: Remembrance

the One who was before time by His very nature, since the True Reality preceded everything remembered except Himself? Another said, “The perfect remembrance is that you constantly contemplate in your remembrance of Him, the remembrance of you by the One remembered.” Al-Wāṣīṭī said, “True remembrance is the abandonment of remembrance and forgetting it while standing with the One remembered.”

One of the Sufis said,

Remembrance has a beginning, which is true attention. It has a middle, which is a guiding light. It has an end, which is a transcendent state. It has a root, which is purity; a branch, which is fidelity; a condition, which is presence; a field, which is righteous deeds; and a special feature, which is clear victory.

Abū Saʿīd al-Kharrāz said,

When God the Exalted wants to befriend a worshipper, He opens the door of remembrance for him, and if the worshipper finds remembrance pleasant, God then opens the door of nearness for him. Then He raises him up to the intimate gatherings and seats him on the throne of oneness. There, God raises the veils from him and brings him into the incomparable abode, and reveals to him His glory and splendor. When the worshipper beholds the glory and splendor, he abides without individual being, for he will be annihilated from himself, abiding with his Lord.

Another Sufi said, “Remembrance is the sinners’ antidote and the exile’s intimacy. It is a treasure for those who depend on God alone, nourishment for those with certainty, adornment for the seekers, and the public square of the gnostics.” When al-Wāṣīṭī was asked about remembrance, he replied, “It is leaving the public square of heedlessness, and entering the vast space of contemplation due to desire’s dominance and love’s intensity!” Abū Bakr al-Kattānī said, “Were it not that recollection of Him was required of me as a religious duty, I could not mention Him out of awe for Him. How can one like me recollect Him without washing out his mouth a thousand times as a required penance, so great is His recollection and so awesome His name!”

Abū Yazīd al-Bīṣṭāmī was asked, “What is the meaning of remembrance?” and he replied, “That the one remembering does not waver in contemplation
الآيات من القرآن الكريم

من الناس لم يجد طعم أنس الذكر. وقال أبو عمرو: اذكروا الله ذكرًا تطابق أسلئم، فقلتم فقل له: نحن ذكرنا ولا نجد في قلوبنا حلاوة الذكر. قال: احسنا واعبدوا الله تعالى على أنه زرن جارحة من جراححكم بطاعة وسلو توقف القلب. وقال أبو الحسين الديواني: أذن الذكر أن تسكن ما دونه ونهاية الذكر أن يجيب الذكر في الذكر عن الذكر.

ويسغفر بذكره عن الزهو إلى مقام الذكر وهذا حال فنا الفناء.

وأشهد بعضهم (الطويل):

١٠ - إن ذكر أذن فقد أخذ القلب,
١١ - عملى نظرة فيما صلاح لحالي,
١٢ - إذا سمعت أذن حينا يعلو,
١٣ - وسُوردو من شوق على خيبه ختا.

واعلم أن أفضل الذكر كلمة التوحيد وهي قول (لا إله إلا الله) لما رواه الترمذي.

وإنماز عن جابر بن عبد الله رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: أفضل الذكر لا إلا الله. فإذا تقرر عدن ذلك فأعلم أن الأحاديث في شريفها وفضلها لا تحصر. ولو لا الخوف عن الخروج عن مقصود الكتاب أوردنا طريقها والله التوفيق.

قال القشيري رضي الله عنه:

من تحقق بهذه الكلمة - يعني قول لا إلا الله - لا يفع إلى غيره حاجة ولا يشهد من غيره ذرة فيصدق إليه انطعاته ويبدو بوجوده انفراد فلا يسمع إلا من الله بل الله ولا يشهد إلا الله ولا يقبل إلا على الله ولا يشغف إلا بله فبه ضحى.
The Third Principle: Remembrance

and does not neglect his duty to remain focused on the Presence.” One of the Sufis said, “One who does not taste the sweetness of being away from people, will never savor the intimacy of remembrance.” Abū ʿUthmān al-Ḥīr ī said, “Remember God with a recollection in which your tongues and hearts unite.” He was told, “We remember God, but we do not find sweetness in our hearts,” and he replied, “Then praise God the Exalted for adorning your tongue with obedience, and seek from Him the same good fortune for your hearts.” Abū l-Ḥusayn al-Dīnawārī said, “The most suitable remembrance is to forget all but Him. The end of remembrance is when the one remembering disappears in the remembrance from the remembrance and is immersed in the One remembered without returning to the stage of remembrance. This state is the annihilation of annihilation.”

One of the Sufis recited the following:

Remembrance of the Lord seized my heart,
and from my desire, I was drawn to Him.
Perhaps a glance to the heart will cure my state,
for, wretched and in shame, I cling to Him.
When my ear hears mention of You,
I am gripped with a passion, rending my heart.
It dies at Your mention, but lives by Your grace,
while it grows in love from desire.

Know that the best recollection is the profession of oneness, which is to say, «There is no deity but God!» Al-Tirmidhī and Ibn Mājah report this on the authority of Jābir ibn ʿAbd Allāh, may God be pleased with both him and his father, who said, “The Emissary of God, God bless and cherish him, said, ‘The best recollection is: There is no deity but God!’” If you wish to be certain of this, know that the hadiths on the nobility and excellence of this profession of faith are innumerable. Were it not for fear of deviating from the purpose of this book, I would cite some of them. Success comes from God alone!

Al-Qushayrī, may God be pleased with him, writes:

The person who is truly certain regarding this statement—that is: «There is no deity but God»—needs nothing from anyone but Him, and sees nothing but Him. He holds true to Him with exclusive devotion, perpetually alone in His existence. Thus, he hears only God through God, and he bears witness only to God;
الإحرازات في القرآن

عما سوى الله فآله يشكوى ولا دعوى ولا يخرج لغيره عن عزقه. فإذا استوى الحق عبدًا لم يرق فيه محروض مساع البينة. ثم إن هذه الكلمة يغطى القلق بها الفتاء عن المرسومات أتجرها.

وقال أيضا في قوله تعالى: (الله لا إله إلا هو) هو الذي لا يشتهل عنك ولا يدهو قناع عنه فهو على عموم أحوالك رقيب سرك.

إن خلوت فهو رقيبك وإن توسعت الحق فهو رقيبك وجالها فكفهما دارت بك الأحوال فهو حبيبك.

وقال في قوله تعالى: (شهد الله) أي علم الله وأخبر الله وحكم الله بأنه لا إله إلا هو. فهو شهادة الحق للحق بأنه الحق وأول من شهد بأنه الله الله. فشهد في آزائه بقية كلامه وخطابه الأزبي وأخبر عن وجوه الأحدي وكيم الصمدي وعينه الفيوي وذاته الديموي وجلاله السرمدي وجماله الأبدي. شهد سجاته كمال قدره وجلال عزه حين لا شجر ولا جهل ولا عفان لمحلوق ولا عقل ولا وفاق ولا لاك ونقار ولا خذلان ولا غير ولا واحد ولا شرك ولا فهم ولا إفك ولا سما ولا فضأ ولا ظلام ولا ضيا ولا أصول المزدوجات ولا فصول باختلاف الأوقات.

وقال في قوله تعالى: (قلت ان لا إله إلا الله) كذا في لافتات الإشارات للقشيري في الأصل: بالحق. كذا في لافتات الإشارات للقشيري في الأصل: اخراج.
The Third Principle: Remembrance

he does not draw near anything but God, and he is not occupied with anything but God. He is effaced from everything but God, and so has no complaint or claim, and places no stock in anything else. For when the True Reality takes full control of a servant, then absolutely no portion of him can remain. In fact, the true realization of «There is no deity but God» requires the complete annihilation of all traces of him!134

Al-Qushayrī also writes regarding the exalted saying «Alif lam mīm. God, there is no deity but Him!»135 as follows:

God is never distracted from you, never forgetful, so you are never apart from Him. He keeps watch over your inner heart in all of your states; if you are in seclusion, He is watching you, and if you are among people, He is watching you. Whatever your state, He is your love!136

Regarding the exalted saying «God bears witness,»137 al-Qushayrī writes as follows:

That is, God knows, God informs, and God decrees that «there is no deity but Him.»138 This is the testimony of the True Reality to the True Reality that He is the True Reality and, so, the first to bear witness to God was God. For He bore witness in His eternity with His words, statement, and eternal address, and He made known His unique existence, His eternal being, His true self, His everlasting essence, His endless awe, and His eternal beauty. He, may He be glorified, bore witness to the perfection of His power and the awesomeness of His might when there was no unbelief or ignorance, when no creature had intellect or gnosis, when there was no covenant or infidelity, no temporality or difference, no atheism or polytheism, no understanding or falsehood, no sky or space, no light or darkness, no opposite principles, and no divisions of time.139

Regarding the exalted saying «Know, there is no deity but God,»140 al-Qushayrī writes as follows:
الإشارات في الذكر

[كان يريد] بالاقطاع إليه من الحق ثم بالاقطاع منه إليه. فإذا قال العبد هذه الكلمة على العادة والغلبة عن الحق، وهو بصفة النبي ﷺ للفضل العظيم. وقد إذا تجب في شيء، فذكرهذه اللفظة ليس له قدر. وإذا قاله خصاً فيها ذكرًا معناها مخفيفًا بما يقتضيه فهو مختصر. وإن قاله بنفسه فهو في وطن العقيدة وعندما هذا من الشرك الحني، فإن قاله بحق فهو إخلاص. والعبد بإياً ربه بديل وحجة عقله بنفسه كسبٍ وهو أصل الأصول وعليه ينبع كل علم أستدل على ثم تزداد قوة عليه رواية الإبان وزراعة الجمل، وتناقص عقله بنفسه لغبات ذكر الله عليه. وإذا أنهى إلى حلال المشاهدة واستبلاة سلطان الحقية عليه صار عقله في تلك الحالة ضروريًا. وقيل إحساسه بنفسه كلا أستدللاً وكأنه فائق عن نفسه ناس لفمه. وقال الذي رأى الحور غلب عليه ما يأخذ في الأنسى للجزر عن ذكر نفسه إذا غرق في الجنة في إحساس له بمن هو مستمر في هذه الحال.


٨٨
The Third Principle: Remembrance

God ordered exclusive devotion to Him by blocking out all thought of creation, followed by blocking out all thought of oneself in exclusive devotion to Him. Therefore, if the worshipper utters this phrase out of habit, heedless of its truth, then he is oblivious, and the saying will be of little worth. Similarly, if the worshipper is amazed by something and utters this phrase, it will have no value. But if the worshipper says it with sincerity, remembering its meaning and realizing its truth, then he is sincere. However, if the worshipper says it while thinking of himself, then he is in exile, for the Sufis regard this as hidden polytheism. Yet, if the worshipper says it correctly, then that is true sincerity. The worshipper first learns of his Lord through evidence and proof, and so his self-awareness is acquired; this is a fundamental principle upon which all deductive knowledge is based. Then, his capacity for knowledge increases through further demonstrations and proofs. However, his self-awareness will decline when the remembrance of God overwhelms Him. If this ultimately leads to the mystical state of contemplation, and the power of truth seizes him, then his knowledge in that state will be immediate. His perception of himself will lessen as will discursive reason, and he will become unaware, forgetful of himself. Some say that staring at the ocean may overwhelm a person from thinking of himself, and if he then falls into the ocean, he will have no sensation other than of drowning in it.141

Ibn Manṣūr said, “Saying ‘There is no deity but God’ necessitates two things: dissociating God’s lordship from any cause, and declaring the True Reality to be beyond comprehension.” One of the Sufis said, “Saying ‘There is no deity but God,’ necessitates four qualities in one who says it: faith, glorification of God, pleasantness, and reverence. He who lacks faith is a hypocrite, and he who fails to praise is a fake. He who is not pleasant is a show-off, and he who lacks reverence is a profligate.” Another said, “The one who says it must quit complaining in times of trouble, stop being disobedient in good times, and not be heedless in thought.” Al-Shiblī was told, “Say, ‘There is no god but God,’” and he replied, “I will say ‘God,’ but I won’t offend Him with a denial of Him!” Another said, “One who says it with desire, fear, craving, or a demand in his heart is a polytheist.”

أعلم رحمك الله أن الذاكر من علامات اللحية. قال الحبيب الأعظم صل الله عليه وسلم: من حب شبعا أكثر من ذكر وحب الشاكر متعة وشرة أنه مدكور الحق بوعده الذي لا يخلله "فأدركوني أدرك』.

فالذكر إذا وصلة الوصول إلى المأمور فإذا أراد الله تعالى موالاة عبد من عبده وفته لا استدامة ذلك حتى يستقر فيه فإذا استقرت أنتشأ آلية الولادة وأتي تشريف العناية وقدمت تشجع القبول وانتصب معراج الوصول وفتح باب القرب.
The Third Principle: Remembrance

I will conclude discussion of this principle with a sublime account of its meaning:

Al-Shiblī was asked, “Why do you say ‘God’ but not ‘There is no deity’?” and he replied, “Because Abū Bakr al-Ṣiddīq gave away all his wealth, leaving nothing behind. In a simple garment, he came before the Emissary of God, God bless and cherish him, who said to him, ‘What have you left for your family?’ He replied, ‘God the Exalted! That is why I say “God”!’” The questioner then said to al-Shiblī, “Tell me something better,” and al-Shiblī said, “I am ashamed to say a negative word in His presence!” The questioner said, “Tell me something better,” so al-Shiblī said, “I am afraid that I will die while saying the denial ‘There is no deity’ without arriving at the affirmation ‘but God’!” The questioner insisted, “Tell me something better,” to which al-Shiblī replied, “God the Exalted said to His Emissary, «Say ‘God,’ then leave them to go round and round in their speculation!»” At that point, the young man stood up and let out a scream, and al-Shiblī exclaimed, “God!” The youth screamed again, and al-Shiblī exclaimed, “God!” Then he screamed a third time and died. The youth’s relatives grabbed al-Shiblī and accused him of murder, and they went to the caliph and pressed their charge. The caliph said to al-Shiblī, “what is your plea?” and al-Shiblī answered, “He was a spirit who loved and longed, who sensed and shouted, who was called and heard, who knew and responded. What is my sin in this?” So the caliph proclaimed, “Release him!”

Know, may God show you mercy, that remembrance is one of the signs of love. The greatest beloved, the prophet Muḥammad, may God bless and cherish him, said, “The one who loves something, remembers it often.” So what a privilege and honor for the one who remembers, that he is remembered by the True Reality, who has made a promise that He will never break: «Remember Me, and I will remember you!»

Remembrance, then, is the means to attain what is hoped for. When God the Exalted wants to befriend one of His worshippers, He helps him to remember Him constantly until he is submerged in Him. When he is submerged in Him, the banners of sainthood are unfurled, the honor of grace arrives, and
الأدبيات في الذكر

ودخل إلى حضرة العيان وأجلس على بساط الأمنز وتمكن خلع الرضا، ووضع يد
الاصطفاء، وأتبع بمناقح الاختصاص وحَبَّت ببلاغات الحضرة، وأدير عليه
شراب الوفاء، وكسّل الصفاء شرف وتروى وشاهد وتمّلّها تجلي الساقي عليه
بطرف الجمال وجمال الكمال، فأشهده بعضهم. (البسيط):

فيسألُنا ماَّماَّت أَذَكَّرُهُمَّ، فَكَذَّبُهُمْ وَلا مَّأَذَنَّ عَنْهُمْ

لَمْ يَذَّلْ النَّبَيِّ إِسْتِنَاقًا. بِشَمس اللَّيْلِ فَتَلا لسان العز بإشارة العظيمة إلى
التوحيد {ًأَلْهَوْاَنَا}. (هَنَاكَ أَلوَلَّدِيَّةٌ وَهُوَ آمِنُونَا وَخَيرُنَا).

وفي منظوم قد فتق الله وما ترك [الطويل]:

ذَلِكَ ذَكَٰرُ كَانَ مِنْ آبَادَةٍ فَيُبَثُّ بِالإِسْتِنَاقَ فِي كُنْ عَنْ ذِكْرِهِ
وَعَنْمَ قُلْيَ لَا يُنَبَّئَنَّكَ بِمَؤَسَّرٍ مُّخْتَبِرٍ يُحْكِرُ عَنْهُ فِي الصِّبَاطِ وَالجَهَنِ

هذا حقيقة الذكر الموصل إلى المرام بعد أن تحقق بالقرر وتلتذَّد بالذل وتفاقم
الخضوع وتلازم السكتة وترابيد الدموع وتلاصق التوبة وتصدق في الإخلاص
وتنبّ بمكان ورُحّد في السوؤل وتعذّب من الدعوى وتوجه إلى الطреб، تستقره
توجّهًا له وله مستقماً منه حقيقة الذكر. فيكون حينذ ذكّر به وله حتى تنبّ
بالذكر عن الذكر ثمّ عند الذكر غيبة مع وفاة توصل إلى حضرة البقاء بمذكور
بقاء لا يكدره زوال في عدن عنه ويفسق به منقطعًا بما شَئَت من شهود وواصل
وملاحظة وخطاب ((ٌنََُّمَاً إِناُّ وَنَعْلَمْنَا مَزِيدًا)).}

١ في الأصل: الحضرة. ٢ في الأصل: الصون دون. ٣ يجب القفزة الطويلة حتى يستلم الوزن.
The Third Principle: Remembrance

the most excellent of receptions is made ready. The ascension to union will occur, the door of nearness will be opened, and he will be ushered into the presence of vision, and seated on the carpet of intimacy. He will be attired in the robe of approval, crowned with the crown of election, presented with the gifts of distinction, and addressed with the kind words of the divine presence. The drink of fealty will come round in the cup of sincerity, and he will drink and be quenched. He will behold and be delighted when the Cupbearer appears to him with the grace of beauty and the beauty of perfection. As someone has said,

What happened, happened, but I will never tell,
so assume the best, and do not ask!144

Thus, the ascending sun of the True Reality erases the shadow of difference, as the voice of glory chants the majestic declaration of true divine oneness: «Say, “He is God, one!”»145 «Thus, protection belongs to God, the True Reality, and He is the best reward, and the best of ends!»146

God inspired me with the following verses:

I recalled You with a recollection that began from You,
so I disappeared from memory, immersed in You.
For nothing remained of me to speak save You
to speak for me from within and without!

That is true remembrance, leading to the goal after you have experienced poverty, tasted humility, embraced submission, and achieved constant tranquility; you must scatter tears, be sincere in repentance and true in sincerity. In everything, you must turn to God and abstain from all else, ridding yourself of any claims, continuously turning toward the One recalled, may He be glorified, turning to Him, facing Him, and seeking His help for the true remembrance of Him. Then your remembrance will be by Him and to Him, such that you will disappear from the remembrance into the One recalled, then from the One recalled, into the disappearance of obliteration and annihilation. This will lead you to abide in the presence of the One you remembered, in an everlasting life in Eden with Him and with the comfort of His nearness, in a life of felicity with whatever you desire of vision, union, and benevolence, and with the invitation «They will have whatever they desire there, and We have still more!».147

3.49

3.50
الأعمالات في الذكر

وفي معناها قد فتح الله من المنظم بما ترى [البسيط]:

1. القلب مروى وسماً الذكر يحيى، وينشط فيه لما أرد تزويجه
2. أفصح ما تغلى ببسط المنذ مزهراً، وأخلص ولازم خضوعاً في مباديه
3. مثواً نميدك تحوا في ثماحيه
4. فذلك اليوم لبعلك آلبغاً فنجين
5. عدنا مرغداً بجتانين ألواناً أبدنا
6. هذا هو الفيش يا سعداً الذي ظلُل

و في أدب الذكر قال الله ﷺ: و هما [البسيط]

لذكر جملة أداب تقدمه
ما قائد فاستم وأخطف تفزشرها
ابتكاً ذلة وحنداً ولا وحياً صدق حضور صفاء مدعو ووا

و بها نجز الأصل الثالث والله التوفيق.
The Third Principle: Remembrance

God inspired me with the following poem on remembrance:

The heart is a meadow revived by the water of remembrance,
and the heart is drunk there when He quenches it.
The trees of inspiration blossom from the emanation of grace,
with a bloom yielding fruit when He reveals Himself.
So remember Him without wants or desires;
be sincere and humbly hold to recollection’s rules,
And persist in remembrance till you disappear from you in God,
leading you, in the end, to obliteration in Him.
In that loss, immortality will come to you with Him
in whom you passed away, so live with Him, by Him, in Him
In a pleasant life, forever, in the gardens of fulfillment,
quenched by a cup whose Bearer is the heart’s love.
This is the life, Sa’d, which only the heart holds
with all that it desires!148

Regarding the proper conduct for remembrance, God inspired the following couplet:149

All of recollection’s rules, I will tell you,
so listen, remember, and choose success:
repentance, humility, ecstasy, friendship, and fear,
truth, presence, purity, fidelity, and flowing tears.

With this, the third principle is completed. Success comes from God alone! 3.53
الأصل الرابع في الحب

قل إن كنت تحبون الله فَاعْبَونِي بِحِبْسِكُهُ.

قال القشيري:
شرط للحبة اعتمام كِبْناك عنك لاستهلاكك في محبوك. قال قائلهم (الطول):
ما أحب صحّة تذرّف ألمين بالنكا، وتّمْصر عني لا تجيب الضنايا.

وهو فرق بين الحبيب والحليل فنَّ الحليل قَالَ: "قَلُوا تَعَالِي إِلَيْنَا" وقَالَ الحبيب:
"قل إن كنت تحبون الله فَاعْبَونِي بِحِبْسِكُهُ.

إن كان متّبع الحليب نال إفسالاً فإنّ متبوع الحليب محبوب الحق وكي بذلك قرية وحالاً. ويقال قطع أطماع الكاففة أن يسلم
لأحد نفسه إلا مقتقاهم سيد الأولين والأخرين صلى الله عليه وسلم.

وقال في هذه الآية إشارة إلى أن الحببة غير معاولة ولست باحتجاب طاعة ولا
تجرّد عن أبيه لأنه قال "حِبْسِكُهُ وَقَفَّرْ مَنْ كَرَّزَكَ" والإواقف تتضحي الزبيب ليعمّ أن
الحببة سابقة على الفنان أولًا منهم يحبونه ثم هفر لهم ويسطرونها فحبة توجب
الفنان لأنَّ الفنان يوجب الحببة.

ويقال للحبة تشمر إلى صفاء الأحوال ومنه حبب الأسان وهو صفاءده وقيل
الحبة توجب الاعتكاف بِحِبْسَة المحبوب بالسر. يقال أحبّ البعير إذا استناخ
فلا يرح بالضرب فأحبّ لا يذخّر عن محبوبه قلبه ولا بنّه.
The Fourth Principle: Love (Maḥabbah)

God the Exalted has said, «Say, “If you love God, then follow me, and God will love you!”»

Al-Qushayrī writes:

Love requires the total effacement of yourself such that you are consumed in your beloved. A Sufi said,

There is no love till eyes flow with tears, and you’re struck dumb and can’t answer the caller.

This is the difference between the beloved and the dear friend. The dear friend has said, «“He who follows me is of me,”» whereas the beloved has said, «Say, “If you love God, then follow me, and God will love you!”» The follower of the dear friend attains favor, but the follower of the beloved becomes the beloved of the True Reality, and thereby attains proximity to Him and a mystical state. God has dashed the hopes of all humanity that He would give Himself to anyone but their exemplar, the master of all who came before him and of those who come after, the prophet Muhammad, may God bless and cherish him!

It is said that in this verse of the Qurʾān just mentioned is an indication that love is not an effect, nor is it procured by obedience or by being free of evil, because He said, «God loves you and forgives your sins.» The “and” here, denotes a sequence so that it is clear that love is prior to forgiveness: first, He loves them; then they love Him, and then He forgives them, as they ask His pardon. Love thus necessitates forgiveness, because to forgive necessitates love.

It is said that the term “love” (maḥabbah) indicates the purity of states, as in the expression “the dew (ḥabab) of teeth,” meaning they are pure white. It is also said that love requires unmoving devotion to the cherished presence of the beloved in the inner
واقد أيضاً في شرح الأسماء في اسمه المصور:
ورد في القصص والآثار أن الله خلق لجريل عليه الصلاة والسلام سماحة
جناح مرصعة بالياقوت والدرر، وخلاجل الذهب مخضرة بالمسك لكل حج على صوت
طيب النعمة لا يشبه صوت الآخر. وأن إسرائيل إذا أخذ في التسبيح عظله
للملائكة تنبمهم، وحسن صوته وطيب نعمته. وأن نور الشمس لو بدأ لصار
نور الشمس بالإضافة إلى كور السراج بالإضافة إلى نور الشمس إلى غير هذا من
أوصاف الخلقات. ثم أن سجته لم يقل منها إله، أحسن صورة ولا قال إله
إليه خلقته في أحدهما لغو، إلا لهذا الخص، الخليفة من سلاطين طين. ثم
دُع هذا الذي هو عائد إلى الخلق وظل إلى قوله تعالى { يُجْهَب وَيُجْهَبُ وَيُجْهَبُ وَيُجْهَبُ } . هل قال
مثل ذلك مقرب أو خلق على نضال الصورة مركب؟ كلاً. هذا لأولاد أدم
خصوصية وله بهما على غيرهم وأمثالهم ميئة فضلاء من الله ونعمته وإحساناً بادهن
به منة عليهم ورحمته الانتهى.

قال النشري في قوله سبحانه، { إِنَّهَا أَلِينَةٌ أَمْوَأً نَّزُلَتْ مِنْ رَبِّكَ مَّعَهُ جُنَّاتٌ } "،
{إِنَّهَا تَؤُرُّهُ جَهَّاتٌ وَجَهَّاتٌ }:
جعل صفة من لا يزيد عن الذين أن بعيه سبحانه مجمعة العبد في هذه الآية
بشرة عظيمة للمؤمنين. ويقال لو لا أنه أحبهم، وإلا ما أحبه ويقال لو لا أحب من
لمحة ولا كيف كان تكون للذين جسارة على ذكر الله؟ ثم بسن صفة المحبين فقال
{ أَذَلِّلَ عَلَى الْمُؤْمِنِينَ } يبذلون الهج في الحروف من غير كاهة وبدلوا الأرواح في
The Fourth Principle: Love

heart; thus one says, “The camel knelt (ahabba) and would not move” when it knelt down, and would not budge even when whipped.\(^{158}\) Just so, the lover keeps nothing back from his beloved in either his heart or body.\(^{159}\)

Al-Qushayrī also writes in *Commentary on the Divine Names (Sharḥ asmāʾ Allāh al-ḥusnā)* regarding the name “The Fashioner” (al-μṣawwir) as follows:\(^{160}\)

It has been related in lore and tradition that God created six hundred wings for Gabriel, prayers and peace upon him—inlaid with sapphires, pearls, and golden bells, and suffused with musk. Each bell has a sublime sound and tone, unlike any other. When the archangel Israfel begins to sing the praise of God, he interrupts the angelic choir due to the sublime sound and pleasant tone. Similarly, the light of the divine throne, were it to appear, would outshine the light of the sun to the same degree that the sun outshines a lamp. There are other examples of created things, yet God, may He be praised, never said of such things that they were in the best of forms, nor did He say to any of them, “Indeed, I created you «of the best stature.»”\(^{161}\) However, He said that to this human being created «from an extract of clay.»\(^{162}\) But enough of things in nature. Let us move on to the exalted saying «He loves them, and they love Him.»\(^{163}\) Did He ever say something comparable to an attending angel or to some created thing shaped in a beautiful form? Never! This was said of the children of Adam, exclusively. It was bestowed upon them above all others as a grace from God, as a favor and a benefit with which He graced them in an act of kindness and mercy.

Regarding His saying, may He be praised, «O you who believe, those of you who turn away from their religion, God will replace them with a folk whom He loves and who love Him.»\(^{164}\) al-Qushayrī writes as follows:

He describes the one who does not turn away from religion as loved by Him, may He be praised, and so, in turn, that worshipper loves Him. In this verse is an awesome and propitious tiding for believers! It has been said that if He had not loved them, then, certainly, they could never have loved Him, and that had He not spoken of
الذب عن الحبوب من غير اذخار غشطية من المسوور. ثم قال في سفرهم: "يجاهدون في سبيل الله، ولا يظهرون لومة لائم". يجاهمون بنفسهم من حيث استدامة الطاعات ويجاهدون بتقليهم من حيث النية والطلب. يجاهمون بروحهم تقطع العلاقات يجاهمون بسراهم بالاستقامة على الشهود في دوام الأوقات. ثم قال: "ولا يظهرون لومة لائم". لا يلاحظون لصحة حميم ولا يجاهدون إلى استقبال حظ ولا يكون إلى استقبال حميم ونصيب ولا يمغن عن سنن الوقف. ثم بين سجنه أن ذلك إليه لا منهم فقال: "ذلك فضل الله عليه من ي                                                                               : وألهًا واسع علم". 

انتهى كلام القشيري.

وقال الواعظ في الآية: "كما أنه بذاته يحبهم كذلك يحبون ذاته وأن الهم راجعة. "


١ في الأصل: الأمن.
The Fourth Principle: Love

love, how, then, could clay ever have had the courage to mention love? God then adds to the description of the lovers, saying they are «humble before the believers,» since they sacrifice their hearts for the Beloved without animosity, and sacrifice their spirits to protect the Beloved, without holding back even a tiny sliver for their own comfort. He then says of them, «They strive in the path of God, and they do not fear the blamer’s blame,» since they strive within themselves to carry out all religious injunctions, strive in their hearts to curb wishes and desires, strive in their spirits to eliminate attachments, and strive in their inner hearts to stand straight and firm in contemplation at all times. He then says, «They do not fear the blamer’s blame,» since they pay no attention to the company of friends, nor seek personal fortune, nor feel the burden of fate or fortune, while never swerving from the path of fidelity. God, may He be praised, makes clear that this is not something from them, but rather something due to Him, as He says, «That is the grace of God, which He gives to whom He wills, for God is ever present, all knowing!» Here end the words of al-Qushayrī.

Al-Wāṣiṭī said of this verse: “Just as He loves them in His essence, so they love His essence. For the pronominal suffix ‘Him’ refers to the essence, free of qualities and attributes.” Al-Sulamī writes, “I heard al-Sulāmī say, ‘Due to the grace of His love for them, they love Him, and due to the grace of His remembrance of them, they remember Him.’” Al-Wāṣiṭī said, “Their love for Him emerges from His mention of His love for them. As the Exalted has said, «He loves them, so they love Him.» How else could spiritual attributes arise from eternal, everlasting attributes?” Abū ʿUthmān al-Ḥīrī said regarding this verse, “He mentions His love for them and their love for Him. Then, He describes them, in His love for them, as «humble before believers.» Humility, therefore, is clearly a quality of love. This is the opposite of arrogance, which is born of ignorance and leads to pain and woe, whereas humility is born of knowledge.” Al-Junayd said, “One who asserts his love for God without the precondition of God’s love of him—his claim is vain, until God first confirms His love for him. God has said, «God will replace them with a people whom He loves and who love Him.»
الأسئلة والجواب

ومن الأحاديث النبوية في اللحية ما رواه البخاري ومسلم عن أنس رضي الله عنه، قال: ثلاث من كُلّ شيء وَجَد حلاوة الإيمان: من كان الله ورسوله أحب إليه ما سواهما ومن أحب عبد الله لا يحب إلا الله ومن يكره أن يعود في الآخرة بعد أن أنفذت الله منه كما يكره أن يقل في النار.

ومن الغرائب ابن سيرين رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يدعو و يقول: اللهم اجعل حبّي أحب إلي من نفسي و عملي و بي و أهلي ومايًا ومن الماء الدار. و عني صلى الله عليه وسلم أن حبّا سلهم عن المساعة فقال: ما الذي أعددت له؟ قال: ما أعدت كثير صلاته ولا صيام إلا أن أحب الله ورسوله فقال رسول الله صلى الله عليه وسلم: يعشركم مع من أحب. قال أنس: فما رأيت المسلمين فرحًا بشيء بعد الإسلام فعلوه بذلك.

ومن عمر بن الخطاب رضي الله عنه قال: نظر النبي صلى الله عليه وسلم إلى مصطفى بن عمر رضي الله عنه مقبلًا عليه إجابه كأنه قد تمثل على. فقال النبي صلى الله عليه وسلم: أنظروا إلى هذا الرجل الذي نور الله أرضه. فقد رأيته بين أبوين يذوقان بطيب الطعام والشراب فدعاه حب الله ورسوله إلى ما ترون.

و عن النبي صلى الله عليه وسلم أن الله تعالى قال: من عاد إلى دين ولي في فتى بارزني بالحرب. وما أقرب إلي يعبد أحب إلى مما أسئله عليه ولا ينزل إلى يقرب إلى الدواب حتى أحب إلى وإذا أحبته كثب له سمعًا و بصرا و سلمًا و قلبا و عظلا و زنا. أجره الخوارج. و كأن هذا الحديث الشريف و جده شعرًا و خرجًا للمجتهد.

الله محبّه.

ومن كلام السادة في اللحية قال بعضهم: اللحية ارتياح القلوب في وجود الحب، ويقال اللحية نلسغ للحب لمحبوبه بكل وجه ويقال اللحية بلدا، كرم اللحية نجية الهمة فإن كانت همًا أعلى كانت اللحية أصلي. ويقال اللحية هيمان في الفضيلة إذا 102
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There is a hadith related by al-Bukhārī and Muslim on the authority of Anas, may God be pleased with him, who quoted the Prophet as saying, “Whoever possesses three qualities, will find the sweetness of faith: that he loves God and His Emissary more than anything else; that he loves another worshipper only for the love of God; and that he loathes a return to unbelief after God has saved him from it, as much as one loathes being thrown into fire.”

Al-ʿIrbaḍ ibn Sāriyah, may God be satisfied with him, related, “The Emissary of God, God bless and cherish him, used to pray saying, ‘O God, make my love of You stronger than my love of myself, than of my hearing and sight, than of my family and all that I possess, and than even of fresh water itself!’”

Also related about the Prophet, may God bless and cherish him, “A man asked him about the Final Hour, and he replied, ‘What have you prepared for it?’ He said, ‘I have not prepared with many prayers or much fasting, but I truly love God and His Emissary!’” The Emissary of God, may God bless and cherish him, replied, ‘Each person will be made to stand on Judgment Day with those he loves!’” Anas said, “Beside Islam itself, I have never seen Muslims so delighted with anything as that prospect.”

ʿUmar ibn al-Khaṭṭāb, may God be satisfied with him, related, “The Prophet, may God bless and cherish him, looked approvingly on Muṣʿab ibn ʿUmayr, may God be satisfied with him, who was wearing only a ram’s fleece. The Prophet, God bless and cherish him, said, ‘Look at this man whose heart God has illuminated. I once saw him with his parents, who fed him the finest food and drink, but love of God and His Emissary called him to what you are witnessing.’”

The Prophet, may God bless and cherish him, related that God has said, “Whoever treats a friend of mine as an enemy has declared war on Me! My worshipper draws near to Me by nothing I love more than the religious obligations I have imposed upon him. Then, he continues to draw near Me by acts of willing devotion until I love him, and when I love him, I become his hearing, his sight, his tongue, his heart, his mind, his hand, and his support!”

Al-Bukhārī relates this. This honorable tradition alone is sufficient regarding the honor and glory given to the worshipper whom God has befriended with His love.

One of the masters on love said, “Love is the hearts’ delight in finding the beloved.” Some say that love is the lover’s belonging to his beloved in every way, and some say that love is the test of every noble lover based on his intentions; he whose intentions are the most exalted, his love is the purest. Some
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حصل في الشهداء فهو تمعن في سكر. ويقال الحجة سكر لا صروع فيه ودهش في لقاء الحروج يوجب التعطيل عن التقيز. ويقال الحجة بلا، لا يرغم شفاؤه وسقأ لا يعرف دواؤه. ويقال الحجة غرم بلائر لا يرح وردب الحروب تستوفي له منك دفاتر الحقوق في دوام الأحوال.

ذكرها العدري في لطائف الإشارات وقال:

حجة العبد الله حالة طريفة بعيدة من نفسه. نجمت تلك الحالة على موافقة أمر على الراض دون الكراهية وتقضي منه تلك الحالة إثره سجناً على كل شيء. وكل أحد وشرطها أن لا يكون فيها حظ يحال من لم يفر من حظوظه بكلية فليس له منها شرطية.

حجة الله للعبد أرادته إحسانه إليه ولطفه به وجي إرادة فضل مخصوص. انتهى.

وقال الزوباري: ما لم تخرج عن كنيك لا تندمل في حاد الحجة. وقالت رابعة:

حب الله لا يسكر حتى يشب، وإن باستعمال معروفه. وقال أبو عبد الله الغرني: حقيقة الحجة أن تهب قلّك لم أنحبب ولا يビジネス لك منك شيء. وقال أبو الحسن الوزاق: السور بالله من شدة الحجة له وحجة تار في القلب تخرج كل دنس.

وقال أبو يعقوب السيوطي: لا يصلح لك الحجة حتى تخرج من رواية الحجة إلى رواية الحروب لفتاء وحجة. ومسائل الجبدى عن الحجة فقال: دخل صفات الحروب على البديل من صفات الحجة وهذا على عين الحديث. فإذا أحببته كتب له سمعاً وصبر.

وسلم الشبيل عن الحجة فقال كأس لها شيء إذا استقر في الخوارس وسكن الفنوس تالشت. وقال الواسع: الحجة شيء أن تفهمه سكار الجديدة فإذا لم يكن ذلك ميك حقيقة الحجة.

وقال الشافعى أبو الحسن المذهابي فذس الله سره: الجدة آخذة من الله تعالى لقلبٍ.
say that love is to be love-mad in the absence of the beloved, such that were one to catch sight of the beloved, one would be like a stammering drunkard. Some say that love is intoxication without sobering up, and utter astonishment when meeting the beloved, one that prevents any conscious perception. Some say that love is an affliction without hope of a remedy, and an illness with no known cure. It is said that love is a creditor who sticks to you and will not go away, and a spy from the beloved who knows every detail of your truthfulness throughout every state.

Al-Qushayri mentions love in his Subtleties of Mystical Allusions, saying,

The worshipper’s love of God is a subtle state that he finds within himself. That state moves him to accept His command for him gladly, without aversion, for that state demands from him preference for Him, may He be praised, over everything and everyone else. Love stipulates that there never be in it any thought of one’s own lot, for whoever has not ceased thinking of his own good fortune will not have even a sliver of love. God’s love for His worshipper is His desire to be charitable and kind to him; it is His desire to bestow a special grace.

Al-Rūdhbārī said, “If you do not leave all of yourself behind, you will never reach even the edge of love.” Rābi‘ah said, “The lover of God will never quiet his longing and sighing until he rests with his Beloved.” Abū ‘Abd Allāh al-Qurashi said, “True love is giving all of yourself to the one you love such that nothing remains of you that belongs to you.” Abū l-Ḥusayn al-Warrāq said, “Joy in God is from intense love of Him, and love is a fire in the heart consuming all impurities.” Abū Ya‘qūb al-Sūsī said, “Love will never be right for you until you give up regard for love in exchange for regard for the Beloved, when all thought of love ceases.” Al-Junayd was asked about love, and he replied, “It is substituting the Beloved’s attributes in place of the lover’s attributes”—this is in accordance with the divine saying “And when I love him, I become his hearing and sight.” Al-Shiblī was asked about love, and he replied, “It is a cup holding a fire; when it settles in the senses and occupies the souls, they are annihilated.” Al-Wāṣīṭī said, “It is required of the lover that love’s intoxications overwhelm him; if that does not happen, then it is not true love.”

The master Abū l-Ḥasan al-Shādhili, may God bless his inner heart, said,
السؤال والجواب

عبد الله المولى من كل شيء، سواء فترى النفس مائدة لطاعته والعقل متحصنًا بالرفيق، والروح مأهولة في حضوره والسّم مغطى في مشاركته. والعبد يستطع فيزارد ويفتح بما هو من لذّين من عنايه فيّغمس حلّ الصلب على بساط القرية، ويملك أبكار الحقيقة والثواب العلماء. فمن أجل ذلك قالوا: الأولية، عيان الله ولا يرى العارض إلاّ التزّراء.

قال له القائل: قد علمت المحب فأشرب الحب وكأس الحب ومن الساقى وما الذوق وما الشرب وما الزي و ما السكر وما التحصى؟ قال:

الشراب هو المبر الساطع عن جمال المحبوب والثواب هو اللطف الموصل ذلك إلى أفراح الفوائد والساقى هو حمّام المبتعث الأكبر والصالحين من عباده وهو الله العالم والمقدّر ومصالحه. فن كبله له عن ذلك الجال وحذى بشين منه نفسًا أو تقسيم ثم أرضي عليه الجزء فهو الدائق المشتاق. ومن داهه ذلك ساعة أو ساعتين فهو الشراب حقًا. ومن تواى عليه الأمردام له الشرب حتى امتلأت مفاصله ورواه من أنوار الله المجهرة بذلك هو الزيّ. وربما غاب عن المبتعث والمعقول فلا يدرى ما يقال ولا ما يقول ذلك هو السكر. وقد تدور عليهم الكأسات وتحتفل لديهم الحالات وردود إلى الذكر وطاعات ولا يجيبون عن الصفات مع تزاحم المقدرات بذلك وقفت حركته وتشتّت نظمه وبرجع عالمه. فهم يجمعون العقل وقرآ التوحيد ويعدون في ليلهم وغدا لهم المعارف يستضيئون في نهارهم: "أولئك جزء الله الّذين لا إله إلاّ إن جزء الله هو الّذين".

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Love is a seizure sent by God to the heart of His believing worshipper, pulling him away from everything except Him. So you see his selfish nature inclining to obey Him, the intellect strengthened with mystical knowledge of Him, the spirit rapt in His presence, and the inner heart submerged in contemplation of Him. The worshipper asks for more, and it is granted as he enters into sweet, delicious love-talk with Him. Then he is clothed in the vestments of proximity on the carpet of nearness, and he comes to know the virginal realities and mature wisdoms. This is why the saints are called the brides of God, and none may look at the brides except their closest kin!183

Someone asked him, “Now that I know about love, tell me, what are the drink of love and the cup of love? Who is the cupbearer? What are the taste, the drinking, the quenching, the intoxication, and the sobering up?” Al-Shādhili replied,

The drink is the light shining from the Beloved’s beauty, whereas the cup is grace bringing that light to the mouths of the hearts. The Cupbearer is He who cares for his special elect and righteous worshippers; He is God, who knows the destinies and best interests of His beloveds. The one to whom that beauty is revealed, such that he enjoys something of it for a second or two before the veil is drawn over it, he is the craving taster. Whoever can maintain that for an hour or two, he is the true drinker. As for one to whom the matter occurs continuously, and the drinking lasts until his joints and veins are full of God’s precious lights, that is the quenching. It sometimes happens that one loses all sense and reason, such that he does not understand what is being said or what he is saying; that is intoxication. Sometimes, as they perform recollection and pious acts of obedience, the cups are passed round to them, and their mystical states differ. They are not veiled from the divine attributes despite the overloading of their faculties. That is their time of sobriety, expansive vision, and increased knowledge. Thus, by the stars of knowledge and the moons of divine oneness, they are guided in their night, and they are illuminated during their day by the suns of mystical experience and knowledge: «They are the party of God! Will not the party of God be successful?»184
قال الشيخ عبد السلام بن الشيخ ميشيل شيخ الشعائر أبي الحسن رضي الله عنهما:

ألزم الطهارة من الشرك. كلهما أحدثه تطهير. ومن ذكر حب الدنيا. كلهما ملت إلى شهود أحكمت بالله تعالى. ما أثبت بالله تعالى يوم وليلة. وعليك بجعة الله على التوقيت والزَّهاء. وأذن الشراب بِكناسه مع السكر والصحت. كلهما تفت أو تيطَّف تربت حتى يكون سكر وصدح به وتحت تقيبه عن النذرة عن السكر والذَّهان والكأس بما بيد لذك من نور جماله وقدس كالم جليله. لم أحدث من لا يعرف النذرة ولا الشراب ولا الكأس ولا السكر ولا الصحت.

قال له القائل: أهل وكم من غرق في المنين. لا يعرف بغرق من غرق. ونعم سكبا أهل

أو لما من على به وأنا عنه عاقل. قد كت

بهم الحجة أخذة من الله قلب من أحذب ما يكشط له نور جماله وقدس كال جلاله. وشراب الحجة من الأوصاف بالأوصاف والأخلاق بالأخلاق والأوامر بالأوامر والأخلاق بالأوامر والأخلاق بالأوامر بالأوامر. ويشيع فيه النظر من شاء الله عز وجل. والشراب سقى القلب والأوامر والأوامر الأفلاج والأفلاج والرَّكاء. فبقي كل على قدره فهم من يُنفِّق بغير واسطة والله سجاته يبكي ذلك منه. ومنهم من ينفِّق من جهة الوسائط كالملاجكة والنبيين والعلماء الأكبار من المرئيين. ومنهم من ينفِّق من جهة الشهدَّة ثم الكأس والجذور بعد الطهير. وما ظنُّه بعد بذوى بعد الشراب بعد النذرة بعد السكر بالمشروب. فرج الصحت من مقالها نذرة كما السكر أيضاً كذلك.
The Fourth Principle: Love

The master, 'Abd al-Salām ibn Mashīsh, master of the master Abū l-Ḥasan al-Shādhilī, may God be satisfied with them both, said,

Remain unsullied by polytheism; whenever you are polluted, purify yourself. Worldliness is a kind of filth. Whenever you tend toward lust, repair with repentance what you have ruined—or were about to ruin—with passion. Love of God is incumbent upon you out of respect and reverence. Become addicted to drinking cups of love with intoxication and sobriety. Whenever you awake and recover, drink until you are drunk and sober in Him, and until you are lost in His beauty without any thought of love or of drink, or of drinking or of the cup, by virtue of what appears to you of the light of His beauty and the perfect holiness of His splendor! Perhaps I am speaking to those who know nothing of love, or of the drink and the cup, or of intoxication and sobriety.

Someone said, “You are certainly right! Many are those who are deep into something without realizing that they are drowning. Enlighten and instruct me about what I do not know, or about what He has graciously granted me, even though I am heedless of it.” Ibn Mashish replied,

Perfect love is God's seizing the heart of one He loves by revealing to him the light of His beauty and the perfect holiness of His splendor. The drink of love is a mixing of attributes with attributes, traits with traits, lights with lights, names with names, qualities with qualities, and actions with actions. With this, the vision is expanded in those for whom God so wills. Drinking is giving the hearts, limbs, and veins a drink of this drink, such that one becomes intoxicated, and the drinking becomes routine following training and practice. Each person is given a drink according to his measure. Among them are those who receive a drink without intermediary, since God, may He be praised, takes care of that for them. Others receive a drink from intermediaries, including angels, prophets, or the great learned scholars brought near to God. Still others are intoxicated by beholding the cup, without yet tasting anything. What then, do you think it will be like after one tastes the draught, drinks it down, and is quenched and
والكأس مغزرة الحق يغرف بها من ذلك الشرب الطويل للكأس الصافي فمن يشاء 210.

من عباه خاصين من خلقه. فنارة يشهد الشرب تلك الكأس صورة ونارة يشهدها معونية وتارة يشهدها عامة. فالصور حكأن النفس والأبدان والمونية حكَّ القلوب والعقول والعقلية حكَّ الأرواح والأسرار. فيه له من الشرب ما أذبه فطوى من شب منه وداوم ولم يقطع عنه. فأغلى الله من فضله ًذلك فضل الله يزبيه من يشاً، والله واسع عليم.

وقد جمعت جماعة من المحسين فيثون من كأس واحدة وقد ذهبن من كروس كبيرة. وقد سُرقت الواحدة كأس وثوسي وقد اختفت الأشياء والأكاس وقد خطفت الشرب من كأس واحدة بِأن شرب منه لم يخفٍ من الأحياء.

أورد هذين التولين البسيطين للفنون المبهرة مختصاً الله سُرهم ان عطاء الله الاسكدنري في كتابه لطائف الليل. فتأمل رحمه الله ما تضحنا من الحقائق اللمدنية والمعرف الإلهيّة تجذبناالام بدعه لطالب سواله بوضوح بيانه وكتف تحقيقه.

ووفق الله التوفيق.

ومن تحقيق الوجيز في حقيقة اللعبة قول البارع أبو العباس ابن الريف رضي الله عنه قال: محبة العواصم محبة تثبت١ من مطالعة الليلة وثبت١ بثبّة السنة وتثبّت على الإجابات المضرة. وفي محبة تفعّل الوضوء وثبّت الجهد وتثبّت على المصاب وثبّت في طريق العواصم عمدة الإيمان. وأنا محبة الخواص فهي محبة عظميّة تقطع العبارة وتذفُّ الإشارة ولا تنتهي بالشوق ولا تغرف إلا بالحياة والسوت كأقبل [الطول].

١ في الأصل: ثبت. ٢ في الأصل: للغة.
intoxicated? After that, sobriety sets in to varying degrees, as is the case with intoxication.186

The cup is the True Reality’s ladle, with which He serves that pure, unmixed, and clear drink to whomever He wills of His chosen worshippers among His creation. Sometimes, the drinker sees that cup as a physical form; another time, he may contemplate it abstractly, or he may perceive it intellectually. Physical forms are allotted to the instincts and bodies; the abstract form is allotted to hearts and minds, and intellectual form is allotted to spirits and the inner hearts. What a drink! How sweet! Blessed is one who drinks it continually and without interruption! We ask God for His grace: «That is the grace of God, which He gives to whomever He wills; He is ever present, all knowing!»187 Sometimes, a group of lovers may gather and be given a drink from one cup; at other times, they are given a drink from many cups. One person may drink from one cup or many cups. Sometimes, drinks and cups will vary, just as drinking from one cup may vary, even though a multitude of lovers drink from it.188

Ibn ‘Atā’ Allāh al-Iskandarī has cited these straightforward statements by the two glorious spiritual authorities, may God sanctify their inner hearts, in his book *Subtleties of Divine Gifts* (*Laṭāʿif al-minan*). So reflect, may God show you mercy, on the mystical truths and divine mystical knowledge that they contain. You will find a discussion there of such clear explanation and discerning truth that the seeker will have no room for questioning. Success comes from God alone!

A concise definition of true love is found in the statement of the gnostic Abū l-ʿAbbās ibn al-ʿArīf, may God be satisfied with him, who writes,

*The love in the common folk is a love that sprouts from the appearance of divine grace, takes root by following Prophetic practice, and that grows in response to divine providence. It is a love that cuts off the Tempter, that makes service sweet, and that gives solace for misfortunes. On the path of the common folk, love is the support of faith. As for the love in the spiritual elite, it is a ravenous love that stifles expression, that suppresses allusion, and that is impossible to describe, for it is known only through bewilderment and silence. As has been said,*
الأصول والحقيقة

قال: وحقيقة الحلم الحساب أيضًا فازهم في حب الحق لهم فإن الحبة كلها ضللت

في حب الحق لأحبابه «فأذا بعد ما أحل أضلاعهم» انها.

اعلم رحمك الله أنه قد تقرر عندك بما أو ردته من الكب والسنين وكلاكم الصفو.

في الحبب مما فيه كليائه فإذا فهمت ذلك فعلم أن من علاماتها ما قاله بعضهم: من
أذى حبة الله من غير توجّه عن مجاراه فهو كادام ومن ذوى حبة الخشنة من غير
إيقاظ ماله فهوكباب ومن ذوى حبة رسوله من غير حب الفقر فهوكباب. وقال
بشر بن المري: ليس من أعلام الحب أن يغيب ما يحب حبيبه. وقال بعضهم
لرجل من إخوته: أحب الله؟ قال: إني والله. قال: هل رأيت حبيباً إلا وهو يتوخي
مسرة جيشه؟ وقال مجد بن يوسف: من أحب الله أحب أن لا يعرفه الناس. وقال
ابن عنيفة: من أحب الله أحب من أحب الله. وقال: فأصح القولي: إثارة حبة الله
على محيطك من عامة حبك الله ول焓 الله لا يجد مع حب الله الدين اللذي ولا يفعل
عن ذكر الله طرفة عين.

ومن علاماتها الأمل به واللوعشة من غيره. أوحى الله إلى كليم على الصلاة
والسلام أن قل الله ما بغ من العبد إلا أن فيه عيباً: يعجب نسي الأباح فسكس إليه
ومن أحبتي لا يسكت إلا شيء. واستأذن بعضهم بصوت طائر على شجرة فأوحى

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The Fourth Principle: Love

She said (and I was already consumed
by rapture and confusion
when the two of us joined together
after separation),

"Aren’t you the one,
we are told,
who loves to recall us,
so why doesn’t he ever remember us?”

But rapture replied to her,

“I have erased his memory,
so nothing remains
but sighs and confusion!”

Ibn al-ʿArīf also wrote, “The true love of the spiritual elite is their annihilation in the True Reality’s love for them, for all love is lost in the True Reality’s love for His loved ones, «For after the True Reality, there is only being lost!»

Know, may God show you mercy, that what I have presented from the Qur’ān, the prophetic traditions, and the words of the spiritual elite should suffice you. If you understand that, then know that one sign of love is just as one of them has said, “One who claims to love God without abstaining from what is forbidden him is an impostor! One who claims to love Paradise without giving charity is an impostor! One who claims to love His Emissary without loving poverty is an impostor!” Bishr ibn al-Sari said, “It is not a sign of love that you loathe what your beloved loves.” Another said to one of his brothers, “Do you love God?” “Yes, by God!” he replied. The first man said, “Have you ever seen a lover who does not strive for his beloved’s happiness?” Muḥammad ibn Yūsuf said, “The one who loves God loves the fact that people do not know him.” Ibn ʿUyaynah said, “One who loves God loves those who love God.” Fath al-Mawṣilī said, “Preferring love of God over love of yourself is a sign of your love for God. The lover of God, in his love of God, never takes pleasure in this world below, nor does he neglect to remember God for even the blink of an eye!”

One sign of love is intimacy with Him and estrangement from all else. God revealed to Moses, prayers and peace be upon him, that a certain person was a perfect worshipper except for one fault: he enjoyed the breeze at dawn, which gave him peace. God said, “The one who loves Me finds peace in nothing else!” Another worshipper loved to listen to the song of a bird in a tree,
الأسئلة وافية

الله إلى نبيهم: استأنست بجملة لأحظالك درجة لاتحالها بشيء من عملك أبداً.

سأتي الجند عن الأنس فقال: ارتقاع الحشمة مع وجود الهيبة. وقال أبو الحسين
الوزاق: لا يكون الأنس بالله إلا ومعه التظلم لأن كل من استأنست به سقط عن
 عليك تعالى إلا الله تعالى فإنك لن تزيد أنسنا به إلا أزدت منه هيئة وعظمته. قالت
رابعة: كل محب مستأسك وأشهدت (الكامل):

ولقد جعمتكم في القوى حزبيَّة
فَجَعَمَ مَعِيَّةٌ للجليس مؤسِّي
وقال مالك بن دينار: من لم يستأنس محبة الله عن محادة الملوكين فقل
عامة وعلى قلبه وضوح عمره. وقال الخزاز: الأنس محادة الأرواح مع الصوب في
مجلس القرية.

وقال هرمس بن حبان: أنت أوبسًا فقال: ما جاء بك؟ قال: جئت لآنس بك. فأردت: ما أنت
فقال: فأردت: ما أنت تريد؟ رأى يفديك بنغوره. وسأل بعضهم امرأة
من الأحباب فقال: من ملك في الدار؟ فقالت: جمع الله الحبة. أناجيه
فهل علي وحشة بعد إذ هو أتيت يا عبد الله؟ وقيل لبعضهم: ما يمتلك من مجالسة
أخواتك؟ قال: وجدت راحة قلبي في الدار الذي لديه حاجي.

من علامات المحبة الرضا. قال بعض المارفين: أدنى منزل المحبة أنه لو ألفته
محبوبه في النار لم يغير همه عما هو عليه من نفحة. وفي معناه قول [الطويل]:

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so God revealed to their prophet as follows: “You loved to listen to a created thing, so I will certainly lower your rank; you will never regain it by anything that you do!”

When al-Junayd was asked about intimacy, he said, “It is the passing away of shame in the presence of reverence!” Abū l-Ḥ usayn al-Warrāq said, “There is no intimacy with God without awe. When you are friendly with someone, you are no longer in awe of him. Yet with God the Exalted you will not increase in intimacy without increasing your reverence and awe of Him.” Rābi’ah said, “Every lover is an intimate,” and she recited,

I spoke to you within my heart,
while I left my body to one who sat near me.
So my body stayed with my companion,
while my heart’s love was intimate there with me.

Mālik ibn Dīnār said, “The one who listens not to his dialogue with God but rather to his dialogue with created beings, knows little, his heart is blind, and his life ruined.” Al-Kharrāz said, “Intimacy is the spirits’ dialogue with the Beloved in gatherings of mystical proximity.”

Harim ibn Ḥ ayyān said, “I came to Uways who asked, ‘What brings you here?’ I replied, ‘I came for your company.’” Uways said, ‘I have never understood how one can know God, yet seek the company of other than Him’.” A Sufi asked a woman who was one of the lovers, “Who is with you in the house?” So she replied, “Glory be to God, God is with me! I confide in Him, so how can I feel lonely, O servant of God, when He is my intimate friend?” A Sufi was asked, “What keeps you from meeting with your brothers?” He replied, “My heart finds comfort with Him who knows my desire.”

One sign of love is what Ibn ʿAṭāʾ said to one who asked him, “When does the worshipper reach the first stages of love?” He replied, “When he has five qualities, which are outwardly bitter but inwardly sweet: honoring covenants, keeping to the divine statutes, satisfaction with what is and patience with what is not, acceptance of what one has been assigned, and annihilation of selfishness in a struggle leading to extinction without end.”

Another sign of love is acceptance. One gnostic said, “The lowest stage of love is that, were one’s Beloved to throw him into Hellfire, his commitment to love would never waver.” As has been said,
وَجَعَ ذَوَ الدُّنْيَا الْمُصْرِي مَرْضًا مِنَ أَصِحَابِهِ بِنَ وَيْقُ. لَيْسَ بِصَادِقٍ فِي حَبِّهِ مِنْ
لَمْ يَتَلْدِدْ بِضِرِّهِ. وَفِي الْمَعْنَىِّ قَوْلُهُ (الْكَامِلُ):
لا ۡتَفْقِدُ عَنْ ۡقُلْبِهِ دَالِلُّ،
ولَيْدُهُ مِنْ ۡتَحِيَّ أَلْهِبٍ رَسَّالٍ
وُسِعَ فِي كُلِّ مَا هُوَ فَاعِلٌ
وَالْفَقْرُ كَأَمَّلَ وَرَسَّعُ عَجَالٌ
وَمِنْ الدِّلَّالَةِ أَنْ تَكُرِّ مُهْتَّمًا
وَالْقَلْبُ فِي هِوَاٰ أَلْهِبٍ بَلَٰلٍ

وَمِن عَلَامَاتِ الْحَبَّةِ إِبَارَ اللَّهِ عَلَىٰ مَا سَوَاءً. قَالَ تَحْتَ مَوْصِلِي: إِبَارَ لَهَبَةِ اللَّهِ عَلَىٰ
مَكْيَةٍ مِنْ عَلَامَةِ حِبَّ اللَّهِ. وَرَأَى أَنْ مَوْصِلَ بِتِلْكَ أَنْ لَا يَعْرَضُ كُلٌّ أَمْرًا إِلّا أَثْرَى حَبَّةٍ عَلَىٰ مَا
سُوَاء فَمَا لَيْثَ مَعَهُ وَمَا أَرْكَبَ.

وَمِن عَلَامَاتِ الْحَبَّةِ لِزَوْمِ الطَّاعَةِ. قَالَ بَعْضُهُمُ الْكَامِلُ:
ۡبِنِصْرِ الأَلْلَهِ وَأَنَّ ۡتَفْقِدُ عَنْ ۡقُلْبِهِ
ۡهَذَا أَحْمِرِيْنَ فِي الْقَالِ بِذِيْعٍ
ٓلَا نَحْبُبُ إِنْ تُحْبِّبُ مُهْتَّمًاٌ
ۡلُوْكَانَ حَمَيْكَ صَادِقًا لَّأَطْعُهُ

وَمِن عَلَامَاتِ الْحَبَّةِ خَلْوَ الْبَرِّ مِنَ الدَّارَيْنِ. أُوْحِيَ اللَّهُ إِلَيْهِ عِبَّاسٍ عَلَىٰ الْسَّلَامِ.
The Fourth Principle: Love

I stood begging at my Lover's door,  
	and He began to answer before I spoke:  
"You are not who you think you are,  
	so die in rapture's being till you cease to be!  
As best you can, keep up love for Me,  
	and I'll make My love wondrous in the world to come,  
Where I will raise the veil of glory from Me,  
	for I love to honor the gnostics' plea.  
Your cure lies with Me, but first, I'd love to see  
you bedridden by love of Me!"

Dhū l-Nūn al-Miṣrī heard one of his ailing companions groan, and he said,  
"One is not truly in love if he does not relish heartache!" As has been said,  

Don't be misled; the lover has signs  
	and messages of the beloved's gifts for him.  
His bitter affliction is his comfort,  
	and his joy is in whatever his beloved does.  
Denial from him is an acceptable gift,  
	while poverty is a tribute and ready favor.  
From these signs, you will see him smile,  
	though his beloved leaves him with heartache.

One sign of love is preference for God over all else. Fatḥ al-Mawṣili said,  
"Preferring love of God over love of yourself is a sign of your love for God."  
It was related that Moses son of ʿImrān, God's blessings be upon him, said,  
"O Lord, command me!" God answered, "I command you thrice regarding  
Me, that whatever happens to you, you should always prefer love of Me over  
all else. One who does not do so will have no mercy or prosperity from Me!"  
Another sign of love is to persist in obedience. A Sufi said,  
"You disobey God yet claim you love Him.  
I swear that's a strange thing to say.  
If your love were true, Him you would obey,  
	for the lover submits to the one he loves!

One sign of love is an inner heart free of this world and of the world to come. God revealed to Jesus, peace be upon him, "I examine the inner heart
أسئلتهما: 2:57

أيما إذا أطلعت على سر العبد لم أجد فيه حب الدنيا والأخرة ملته من جثي
وتوليه بحفظ.

ومن علامات لحية شدة الشوق قال أبو عمران: الشوق ثمة لحية. من أجل
الله استحق إلى لناته. قال الله تعالى: "أَلَمْ آتَيْكُمْ بَيِّنَاتٍ مَّنْ يُنَهِّي مَنْ يُنَهَّيهِ وَلَا يَنَادُونَ اللَّهُ مُتَّقِيًّا؟". إن يقاتل للقاء أملا تصلون يحملون إلى من يستحقون
إلى وقيل ذو النور المصري: الشوق على الدرجات وأعلى المقامات وإذا بلغها
الإنسان استبطا الموت شقاً لره. وقال السهرودي: لا يكون الخوف إلآ مشتاقا
أبداً لأن أمراً حسناً لا نهاية له فما من حال يبلغها العبد إلا وفعل أن وراء ذلك
أو في منها وأتمنى وأنشد (النسخ):

شوقك ك석ن لا إذا أمداً يعنى أليه ولا إذا أسد

وقال الواسطي في قوله حكاية عن كتبه عليه السلام (وجعله أميا خريب لرضي) قال:
ذلك شوقاً واستهانة من وراءه (قله هر أولاً عل أثري) من شوقه إلى
مكاملة الله ورى بالألواح لما لأتله وقه. وقال فارس: قلوب المشتاقين مؤينة بور
الله فإذا غررك استباثاً أخذها نورها بين المشرق والغرب فعرضهم الله على الملائكة
ويقول: هؤلاء المشتاقين إلى أشهدكم أني إليهم أشوق. وقال الصربادي: للخلق
كلهم مقامات الشوق لا مقام الاستباق ومن دخل في مقام الاستباق yansıى
لا يرى له أملا ولا عام. وسئل ابن عطاء عن الشوق فقال: احترق الحشة وتهُب
القلب وقطع الأكيد من المعد بعد الغرب. وسأل بعضهم: الشوق على أم الحبة؟
قال على الجنة لا أن الشوق ينزل منها ولا يستحق إلآ على الله الحب فلَقب أصل
والشوق فع.

وقال ابن العربي: الشوق من مقامات العوازم. وإنما الخواص فهي عندهم علة عظيمة
إذا الشوق لغاب قال: ونذهب هذه الطائفة إذا فاننا على المشاهدة والطرق
عنهم أن يكون العبد غاباً والقلح حاضراً والشوق يخير عن بعد ويشير إلى غاب

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of My worshipper, and if I do not find in it love of this world or the Hereafter, then I fill it with My love and give him My protection.”

Another sign of love is intense longing. Abū ʿUthmān al-Ḥīrī said, “Longing is the fruit of love. Whosoever loves God longs to meet Him. God the Exalted said, «The time appointed by God is near»195 as solace for those who long. He is saying, ‘I know the intensity of your longing for Me, so I have set an appointed time; when it arrives, you will meet the One for whom you long.”196 Dhū l-Nūn al-Miṣrī said, “Longing is the highest rank and highest mystical stage. When a person reaches it, he waits impatiently for death, longing for his Lord.”197 As ʿUmar al-Suhrawardī said, “Every lover is always longing, because the command of the True Reality, may He be praised, has no end. So whenever a worshipper reaches an end, he knows that beyond that is something greater and more perfect.” Then he recited,

My desire, like my love of you, has no end.

One may reach it, but it has no end!198

With regard to the statement in the Qur’ān «“I have run to you, my Lord, that You will be pleased”»199 in an account by Moses, prayers be upon him, al-Wāsiṭī said, “That was out of longing for God and contempt for those behind him. «Moses said, ‘They are right behind me,’»200 for he was longing for conversation with God. So Moses threw down the tablets when he was out of time.”201 Fāris al-Dīnapārī said, “The hearts of those who long are illuminated by God’s light. When they are stirred by longing, their light shines from east to west. God then presents them to the angels, saying, ‘These are those who long for Me. I command you to bear witness that I long for them more.” Al-Nāṣrābādī said, “All creatures have stages of longing, but not the stage of yearning. Whoever enters the stage of yearning is driven mad, leaving no trace or place behind.” When Ibn ʿAṭāʾ was asked about longing, he replied, “A burning within, and hearts aflame and broken from separation after nearness!” A Suﬁ was asked, “Which is greater, longing or love?” He replied, “Love, because longing is born of it, and no one yearns save one whom love has conquered. So love is the root, and longing is the branch.”202

Ibn al-ʿArīf said,

Longing is a stage for the common folk. As for the spiritual elite, in their opinion, it is a distressing defect inasmuch as longing is toward one who is absent. The orientation of this latter group is
وبين إلى إدراك "وهومعكر أن ما أكبر". قال قائلهم (الوفر):

و لا مَعْتَذَ شَكَوْيَ أَشْقَى بَعْدًا إِلَى مِن لَا يُزَولُ عَنْ أَلْيَازَنَ

و على هذا الفوستر الأنطاكي عن الشوق فقال: إنما يشتاق إلى غائب وما غبت

وعنده منز وجده. وقال السهرو ري: إنكار الشوق على الإطلاق ما أرى له وجوه.

قال: لا يعني بالشوق إلا مطالبة تبعث من الباطن إلى الأولى والأعلى من أنفسه

القرب وهذه المطالبة كأنها في الطين. فالشوق إذن كان لا وجه لإتباعه.

ومع علامات الهيبة خلو السر من غيره. أوحى الله تعالى لداود عليه السلام: يا

دآود أي حمَث على القلب أن يدخلها حبٌ حب غيري. وفي بعض الأخبار

أن الله أُوْحِي إلى النبي مُن أن يجيء نبيه من هذا. إنما وجهت له غيري ولا يدرك على شيء من خلفي. فإن أحزَر بالدار لم يجد طريق الدار فما وإن قَطَع

بناشير لم يجد لمس الحديقة لله.

ومع علامات الهيبة محبة من يحبه الحبيب. رُويت امرأة مسرقة عن نفسها في

المماح فقلت: ما فعل الله بك؟ قالت: غفر لي. فقلت: بماذا؟ قالت: يحبني رسول الله

صلى الله عليه وسلم وشَهدني النظر إليه. فدُعيت من بين حجَبي وانشِهد النظر

إليه نستحي أن نلده بحثاً ينجم بينه وبين من يحبه. وما أحسن قول بعضهم

(الطويل):

لَهَاِمُ تُسْقَى أَلْفٌ عَينٌ وَتَصْرُعُ أَلْفٌ لِلْحَبِيبِ المَكْرُوم

ومع علامات الهيبة استهلاك الكل في الحبيب. قال الرودي: ما لم تخرج عن

كلبه لا تدخل في حُذِّ الحبّة. وهذا مقام المحر المستحسن في الصورة فانه موجد

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toward contemplation alone. For them, the path is that the worshipper be absent while the True Reality is present, which leads to an understanding of the statement «And He is with you wherever you are!» Longing, however, speaks of separation and alludes to one who is absent. A Sufi said,

The longing complaint never makes sense to one always there to see.

Similarly, when someone asked al-Anṭākī about longing, he replied, “A person only yearns for someone who is absent. I have never been without Him since I found Him.” Al-Suhrawardi said, “I see no reason to reject longing completely. By longing, we only mean the quest that arises within for the original and highest share of nearness; this quest exists in lovers. Therefore, longing exists, and there is no reason to reject it.”

One sign of love is an inner heart free of everything but Him. God the Exalted revealed to David, peace be upon him: “O David, I forbade hearts to love Me along with anything besides Me!” In some traditions, God revealed to one of His prophets: “I single out for My love only the person who is not distracted from remembering Me, for he has only Me, and nothing of My creation is preferable to Me. Were he to be burned with fire, he would not feel the burning fire, and were he to be cut by saws, he would not find the touch of steel painful.”

Another sign of love is love for those whom the Beloved loves. After her death, a prodigal woman was seen in a dream and was asked, “What did God do to you?” “He forgave me!” she replied. “For what reason?” she was asked, and she replied, “For my love of the Emissary of God, God bless and cherish him, and my desire to see him. I heard it proclaimed, ‘Whosoever loves Our beloved and desires to see him, We spare from Our debasement and Our rebuke. Instead, We join him with the one he loves!’” How beautiful are these words:

For a single soul, a thousand nobles stand guard and are sacrificed, And so a thousand are honored for the revered beloved?

One sign of love is the annihilation of everything in the beloved. Al-Rūdhbārī said, “As long as you do not purge your entire being, you will never reach even...
الأسئلة والجواب:

والجواب مفقود وفِهِماْ أَشْتَأَلُواُ [البسيط]:

٤٤۳ ٤٤۴ ٤٤۵

وعلى لغة فعالات الهجاء لَتَحْكُمُ وَمَا أَوْرَدَهُ كَلْيَةَ.

٤٥٠ ٤٥١ ٤٥٢

وَأَوْحَى اللّهُ إِلَى بَنِي أُبِيَّةَ إِنَّ لَي عَبْدًا يَحْبُّوْنَ وَأَحْبَهُ وَيَشْتَأَلُونَ إِلَى

٤٥٣ ٤٥٤ ٤٥٥

وَأَشْتَأَلُوْنَ إِلَيْهِمْ وَيَذْكَرُوْنَ إِنَّ هَذِهِ مَنْ تَحْكِمُ أَحْبَهُ وَيَشْتَأَلُونَ إِلَى

٤٥٦ ٤٥٧ ٤٥٨

وَأَشْتَأَلُوْنَ إِلَيْهِمْ وَيَذْكَرُوْنَ إِنَّ هَذِهِ مَنْ تَحْكِمُ أَحْبَهُ وَيَشْتَأَلُونَ إِلَى
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the edge of love." This is the stage of extinction in which consciousness is impossible, for though the body is present, sensation is gone. As has been said,

I erased my name and my body's trace,
so I disappeared from me while you stayed.
In my passing, my passing passed,
and in my passing, you were found!

In sum, the signs of love are innumerable, and what I have recounted is sufficient.

One tradition lauding the eminence of lovers is that Jesus, peace be upon him, passed by three persons whose bodies were emaciated and whose circumstances had changed for the worse, and he said, "Why do I see you in such a state?" When they replied, "Fear of Hellfire!" he said, "God has promised that one who fears will be safe." Then he left them and met three others whose emaciation was greater and whose circumstances were even worse, and he asked, "What has befallen you that I see you in such a state?" One of them replied, "Longing for His Garden and hope for His mercy!" and Jesus said, "God has promised that one who hopes shall receive." Then he left them and met three others whose emaciation was far greater and whose circumstances were worse still, and he asked, "What has caused you to be in such a state?" They replied, "We love God and His Emissary!" and he said, "You are those brought near!"208

God revealed to one of His prophets as follows, "I have worshippers who love Me and whom I love; they long for Me, and I long for them; they remember Me, and I remember them. If you follow their way, I will love you, but if you turn away from them, I will loathe you!" He asked, "O my Lord, what is their distinguishing mark?" and God replied, "They track the shadows cast by the sun like the kindly shepherd watches his sheep, and they long for Me at sunset just as the birds long for their nests. When night falls, and it grows dark, and when every lover is alone with his beloved, they turn to Me and approach Me; they whisper to Me lovingly using My words, and they beseech Me for My grace, as they shout and cry, sigh, and suffer, and as they stand, sit, bow, and prostrate in prayer. I see what they endure on My account, and I hear when they ask for My love. The first thing I bestow on them is My light, which I throw into their hearts, so that they know Me as I know them. Second, if the seven heavens, the earth, and all they contain were weighed against them in the
الأسئلة والجواب

فتأتي من أقبل عليه يوجهي في أمر ما أريد أن أطيعه...

قال بعض إخوان مَّتَزَوَّف الكري: يا أبا تزوجت أي شيء، أهنجك إلى العادة
والانقطاع عن الحلق؟ فسكت ثم قال: ذكر الموت. فقال السائل: أي شيء، ذكر
الموت؟ قال: ذكر التبر والبرخ. فقال: أي شيء، التبر والبرخ؟ قال: خوف النار
و رجاء الجنة. قال السائل: أي شيء، هذا الله؟ إذ أحبت أن يكون جميع ذلك كله
إذن كانت ينفك وينه معرفة كلاً جمع هذا.

قال بعضهم: لا تخرج في نجر بلا ثمر ولا في صفد بلا درر ولا في حل بلا
عمل ولا في ناقة بلا مسك ولا في سبلة بلا حب ولا في بدل بلا لب ولا في
لب بلا قلب ولا في قلب بلا حب ولا في حب بلا قلب. تمعن القشور لببابها وقية
الرجال لبابهم وقية العيد بأرائهم وكذل الأحية بأحبائهم.

قال سلمون: ذهب أصحاب وشرف الدنيا والآخرة لأن النبي صلى الله عليه وسلم
قال: الم رمع من أحبت فهم مع الله تعالى. ووصف بعض المارين حال الخبين
وشرطهم لحقان الذين فقال: جدد لهم الذق في كل طرقه وبدوا الانفصال وآوهم
في كنه بمتاع السكون حتى أنت قلوبهم وحنوت أراهم شوقًا. فكان الحب
والشوق منهم إشارة من الحق إليهم عن حقية التوحيده وهو الواحد بالله. فذهبت
مناه وانقطع آمالهم لما بيده لهم. ولو الحق أرجع ا الدنيا. يسألون لهم ما
سألوا بعض ما أعد لهم في قدم وحدانهم ودوم أزته وسماع علمهم. وكان نصيهم
معهم به ورفع منهم له واجتمعوا أهوانهم به. فصار يبحضهم من عيدي الهوم
إذ رفع عنهم جميع الهوم. وأنشد في معناه (البسيط):
scale, I would deem it less than them. Third, when I turn My face toward them, you will see that each one I face will know what I want him to be given.”

One of Ma’rūf al-Karkhī’s brothers asked him, “O Abū Maḥfūz, what spurred you to devotional practices and withdrawing from people?” He was quiet awhile and then replied, “Recollection of death.” His questioner asked, “What constitutes recollection of death?” and he replied, “Recollection of the grave and judgment.” “What constitutes recollection of the grave and judgment?” “Fear of Hellfire and hope for the Garden,” he replied. His questioner said, “Why all this? If you love Him, He will make you forget all of this completely. When there is mystical knowledge between you and Him, He will suffice you in all things!”

A Sufi said,

There is no benefit in a tree with no fruit, or in an oyster with no pearl, in bees with no honey, in a musk bag with no musk, in a husk with no seeds, in a body with no mind, in a mind with no heart, in a heart with no love, and in love with no nearness to the beloved. The value of the husks is in the seeds within them, and the value of men is in the hearts within them. The value of servants is in their masters, and the glory of the lovers is in their beloveds.

Sumnūn said, “The lovers have carried off all the honor of this world and the next because the Prophet, God bless and cherish him, has said, ‘Each man is with the one he loves, and these are with God the Exalted!’” One gnostic described the mystical state of the lovers and their honor in attaining certain enlightenment, as follows:

Love is renewed for them at every instant as they are in constant union. He shelters them with His protection by virtue of their serene dwelling in Him, such that their hearts moan and their spirits yearn with desire. Love and longing among them are signs sent by the True Reality regarding the truth of oneness, which is existence through God. Their desires thus disappear, and what appears to them from Him causes their hopes to cease. Were the True Reality to command all of the prophets to pray on behalf of these lovers, what the prophets would request for these lovers would be but a portion of what He has prepared for them with His foreknowledge in His primordial oneness and His everlasting
اوراجالونة

كانت لئفقيّة أهواء مُفرقة 
استمعت مذ رأك، أعلمني أهوائي
تكبّرت للناس ذيّاه وديثمها 
وصمّر بحضدي من كنت أحسده
ويصري مذ صرت مذولى

ومن الحكایات البديعة في النجعة وأهلها ما رُوِي عن سمنون رضي الله عنه قال: كنت
أسمع بالآية في البداية لها سحى صافية تقصدتها مرات لم أصدقها. لجفت على التفريد 
فألقت إمرأة شغفه قررت سكأنة فقتل لها: يا هذا وما بك؟ قالت: الصيابة فالتت: 
إلى من؟ فقالت: إلى من لجهة لتأشير إليها ولا كفية تأمل عنها. فالتت: إلى 
أين؟ فقالت: إلى الدهشة وللزاهة فقتدتها البيت مرا بعد أخرى فوجدت في سركي
أن علم البيت بكم الحوار من تحت الأرضين بكم الورى بكم الزمر بكم الثرى. فألقت
صرصاحبى به حول عرشه فأداني العرش: أنى طالب ما أنت طالب وتحيى فما أنت
في شفيرة. قال سمنون: فسأكرت من سماع كلمها فاما أفتت لم أرها.

وقال ذو الون المصري رضي الله عنه: رأيت في بعض السواحل جارية على جسماها
آثار المخادعة وعلى وجهها أوان المشاهدة فقتل: من أين؟ قالت: من ميدان المخادعة.
فالتت: إلى أين؟ فقالت: إلى من جربته تمرى. تقديم ذاته عن الأزن وجبل عن الكيف
إنما هو وصف على حسب إدراك العيد وكمام بسنان الحيرة والجز.
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eternity. For the lovers' share is their gnosis of Him, as their aims end in Him, and their desires unite in Him. Thus, of all the believers, the larger public envies them the most since He has taken away all of their cares. On this subject, someone recited,

My heart's desires were scattered, but drew together when my eyes saw You, my love. I left others to their worldly life and faith, devoting my love to You who are my world and creed. So one I envied envied me as I became master of mankind since You have mastered me!

An amazing story about love and lovers has been related by Sumnūn, may God be pleased with him, who said,

I used to hear about a virtuous woman who lived in the desert. I sought her out several times, but could not find her. Later when I was on the Hajj pilgrimage alone, I met a disheveled, drunken, and confused woman, and I said to her, “What has happened to you?” “Ardent love!” she replied. “For whom?” I asked. “For One who has no direction to which I can point, nor any quality about which I can report,” she replied. So I said, “Where will this lead?” and she replied, “To astonishment and bewilderment! Time after time I sought out the Kaaba until I heard within my inner heart that the Kaaba’s knowledge of Him is like the whale’s knowledge of Him under the seas, that the stars’ knowledge of Him is like the earth’s knowledge of Him. Then I reflected on the secret of my ardent love for Him around His Throne, and it called out to me saying, ‘I seek that which you seek, and I am bewildered by what bewilders you!’” Sumnūn said, “Hearing her words intoxicated me! When I came to, I could not find her.”

Dhū l-Nūn al-Miṣrī, may God be pleased with him, said,

On the coast, I saw a young woman whose body bore the marks of ascetical struggles and whose face shone with the lights of contemplation. I said to her, “Where do you come from?” and she replied, “From the battleground of love!” “Where are you going?” I asked, and she replied, “To Him whose love has enslaved me, and
وسكي أن عيسى عليه الصلاة والسلام من بصورة فويدة فيها متبتتا قد أختمه
ظهره وعلج جسمه وبلغ اجتهاد قبائطه. فسلم عليه عيسى عليه الصلاة والسلام
فقال: مذموم آت في هذه الصومعة؟ قال: منذ سبعين سنة أسأل الله في حكما لم
يقضها إلا فرس يا روح الله تفعلي بقضائها. فقال عيسى عليه السلام: ما هي؟
قال: إن يذقني مثلاً عيبية من خبي. فدعا له عيسى عليه السلام بذلك فاتوح
الله إليه: أجيب دعوتكم ومثلك شفاعتك. فعاد عيسى عليه السلام بعد ذلك إلى
ذلك الموضع فلم يلق الرجل ورأى الصومعة قد وقعت على الأرض والأرض فيها
شق عظيم. فنزل عيسى عليه السلام في ذلك الشق وانهي فيه فارج فرأى العابد في
مغارة تحت ذلك الجبل واقطاً شاخصاً بيصره إلى السماء. فاتجاها فسلم عليه
الصلاة والسلام فلم ير جوابه. فجاب عيسى عليه السلام من حاله فاتوح الله تعالى
إليه: يا عيسى إن سألنا مثلاً عيبية من خبيا وعمنا أنه يضف عن ذلك فوينا له
جزءاً من سبعين جزءاً من ذرة فهم فيها مخير هكذا كيف لو وهينا له أكثر من ذلك؟

وروى أن يحيى بن معاذ كتب إلى أبي بريك البطامي رضي الله عنهما: إن
سكنى من كرية ما شرحت. فأجابه خارج وهو يقول: هل من مزيد؟ وأرسل في المغنى (الواقا):

فجابت له يقول: دكتر مرتين
قله أنتِ فأذرتِ ما تسببت
شريت أمَّا كأساً بعد كأس
فما أديد الشراب وما مرّبعت

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The Fourth Principle: Love

whose essence is too holy for ‘where’ and far above ‘how’! He is described only according to the worshipper’s grasp and with the language of bewilderment and ineffability.”

It has been related that Jesus, blessings and peace be upon him, passed by a monk’s cell, where he found a pious worshipper whose back was bent and whose body was emaciated, for he had pushed ascetic practices to their limit. Jesus, blessings and peace be upon him, greeted him and said, “How long have you been in this cell?” and he replied, “For seventy years, I have asked God for one thing, which He has not granted me. Perhaps, O Spirit of God, you could intercede to see it granted.” Jesus, peace be upon him, said, “What is that thing?” and the hermit replied, “That He grant me a taste of a tiny bit of His love.” So Jesus, peace be upon him, prayed for that on his behalf. God then revealed to Jesus, “I have answered your prayer and accepted your intercession.” Sometime later, Jesus, peace be upon him, returned to that place but did not find the man there. Instead, he saw that the cell had collapsed into a great rift. Jesus, peace be upon him, descended into the rift and continued for some miles. Then he saw the worshipper in a cave under the mountain, standing with his gaze fixed on the sky, mouth agape. Jesus, blessings and peace be upon him, greeted him but received no answer. Jesus, peace be upon him, was amazed by the hermit’s condition, then God the Exalted, revealed, “O Jesus, he asked Us for an atom’s weight of Our love, but We knew he was too weak for that. So We granted him a seventieth part of an atom, and with that, he is awe-struck. What would his condition have been had We granted him more?”

It has been related that Yahyā ibn Muʿādh al-Rāzī wrote as follows to Abū Yazīd al-Bīstāmī, may God be pleased with them both: “I am drunk from all that I have drunk!” and Abū Yazīd wrote back, “Someone else has drunk the oceans of the heavens and the earth, but he is still not quenched, and his tongue hangs out as he asks, ‘Is there more?’” He then recited the following on this subject:

I am amazed by one who says:
    “I remembered my Lord.”
    Shall I forget so I can remember who I forgot?
I drank cup after cup of love,
    and though the drink has no end,
    I’m still not quenched!”
فستفن ابن عبد ضعف عن حمل جزء من سبعين جزءًا من ذرة من اللحية بين
عبد شرب محور السماوات والأرض وما روي بعده يقل: هل من مرشد؟ وهذا
تحقق شرف هذه الأمة الثابت بالكتاب والسنة ولأن شرف التاج بشرف المبوع.
ولا شك أن الناس الأكيد دونه أشرف الذوات على الإطلاق من بني ورسل
وملك ومقرض. فكانت أمته أشرف الأم وكان لاحل المدد منهم قوة الكهنين في
حمل اللحية التي ضعف عن أقل جزء منها غيرهم من تقدمهم من خيار الأم الذين
اصطفوا باللحية إذ محد الأمية الجهرية من مددته تعني به المصطفى وتمكينهم من تمكينه
وإله التوفيق.

ويروي أن شابًا كان يحضر مجلس ذي اللون المصري رضي الله عنه فانقطع مدة
ثم حضر إذا لونه مصرف وجمعه جعل فقال: يا أخي ما أكتب لحية مولاك من
المواهب؟ فقال: يا أستاذ هل رأت عبدًا اصطفاهه مياله وأعطاه من مفاتيح الحزن ثم
أسر إلى السر أ риск أن يفشي ذلك السر؟ ثم أخذ (البيط):

من ساروا فإن ذى السر يعجب
واعتقده فلم تضعع بأرضه
وأعدوه من الابناء يجاشه
لا يضطرون منذما بعض سرمده
حاشاً وذاههم من ذلك حاشاً

وروى بن الجارح في المنام فقال له: ما فعل معرفة الكرخي؟ فشرك رأسه
ثم قال: هيهات حالت لجح بيننا وديث أن معرفة لم يجد الله خرفاً من ناره ولا شوقًا.
The Fourth Principle: Love

What a difference there is between a worshipper who is too weak to bear even a seventieth portion of an atom of love, and a worshipper who drank the oceans of heaven and earth, but was still not quenched, and so he asked, “Is there more?” This is proof of the eminence of this community based on the Qur’ān and the prophetic tradition. Eminence follows from that which is followed, and there is no doubt that the most perfect Muḥammadian essence is absolutely more eminent than the essences of a prophet, messenger, king, or archangel. Thus, his community is the most eminent of communities; those who are worthy of grace have the power to bear this love, while others chosen for love from outstanding communities that came before them were too weak to bear the least bit of love. This is because support for the Muḥammadian community came from his aid, and we mean by “his,” the Chosen Prophet. So their strength comes from his strength, and success comes from God alone!

It has been related that a young man used to attend the teaching sessions of Dhū l-Nūn al-Miṣrī, may God be pleased with him. The young man was absent for a time before attending again, though now he had a sallow complexion and lean body. Dhū l-Nūn said, “O warrior, what gifts did the love of your Master bring you?” and he replied, “O teacher, do you think that a slave empowered by his master—who gave him the keys to his treasuries and confided the secret to him—do you think that slave would think it right to spread the secret?” He then recited the following:

They told him the secret,  
and he tried but could not keep it.  
So they’ll never trust him with secrets  
as long as he lives.  
They stayed away from him,  
so he did not enjoy their company  
as their affection for him  
turned to scorn.  
People don’t choose a gossip  
to keep their secrets,  
still less their love,  
God forbid!

After his death, Bishr ibn al-Ḥārith was seen in a dream and was asked, “What became of Maʿrūf al-Karkhī?” Bishr shook his head and said, “How should
الأسئلة والإجابة

إلى جئته وأما عبد حجأله وشوقًا إليه فوضعه إلى الرفق الأعلى. وقال الج네د: قالت
النار: يا رب إن لم أملك كنت تعذبي بشيء، كيف أسلم عليك؟ قال: ثم كنت أسلم
عليك ناري الكبري. فقالت: وما تارك الكبري وهل نار أعظم مني وأشد؟ قال:
نار محتش أسكها قلوب أولائي. وقال عبد الواحد بن ريد: مرت برجل نائم في الناف.
فقال له: ما تجد البرد؟ فقال: من شمله الله يحبه لا يجد لمل البرد.

وقيل لبعضهم: كيف وجدت اللحية؟ قال: وقفت على ساحل بجِر زاخر ليس له
من أول ولا آخر قرب مني قارب (من قريب إلى شباك تربت منه ذراعا) وقفت له
موافقة وإتباعا وأجابه الروح من دعاه «مسىَّ الله هُو أَمَرَّهُمَا» ثم توسطت
للعبة توفرت سبيل اللحية لما زالت حقي ضمنها في مجمع بجِر بجِر يجمعونه» فأنا بين
البقا والفتان إلى أن أصل إلي ذلك الفتان.

وما أحسن قول ابن العريف في ذلك (المتقارب):

أما لين بتدعين حَمِىَّا وَزَمَّمْ أَنَّ الهُوَّكَمَ قد عَلِقَ
بِنِكَ وَكَانَ في أَمَغْيَ صَادِقًا.
فَأَلْقَيْتُ وَأَلْقَيْتُ أَلْفُرَّيْنِ
وَأَنْ أَخْطَبُوا وَأَنْ أَلْدِمْ أَلْدِمْ
وَأَنْ نَحْزَنُوهُ وَأَنْ أَذْمُوهُ الأَذْمُوهُ
إِذَا مَعَتُ رَابِي سَبِيلِ النَفَقِ
وَقَدْ هَيْبَتَ مَعَهُ وَأَحَدَتْ
فَعَلَتُ بِالْمَوْصُولِ إِلَيْهِ فَرَقَ
The Fourth Principle: Love

I know? Barriers came between us, for Maʿrūf did not worship God out of fear of Hellfire, nor out of desire for His Garden; he only worshipped Him out of love and desire for Him. So, God raised him up to a most exalted company.” Al-Junayd said, “Hellfire said, ‘O Lord, if I do not obey You, will You punish me with something more severe than me?’ He replied, ‘Yes, I would have My greatest fire rule over you.’ Hellfire asked, ‘What is Your greatest fire? Is there a fire more awesome and severe than me?’ and God replied, ‘The fire of My love, which I have placed in the hearts of My intimate friends!’” ʿAbd al-wāḥid ibn Zayd said, “I passed by a man sleeping in the snow, so I asked him, ‘Aren’t you cold?’ and he replied, ‘A person preoccupied with God’s love does not feel the cold’s sting.’”

A Sufi was asked, “How did you find love?” and he replied, “I stood on the shore of a vast sea, without a beginning or an end. The boat of ‘one who draws near Me by the span of a hand, I will draw near him by the span of an arm’ drew near. So I sailed toward Him, as was right and proper, and the Spirit answered one who called it «In the name of God is its course and mooring.» Then, when I was in the ocean’s abyss, the sea lanes of love became rough, and this persisted until He gathered me into the collective sea of «He loves them, so they love Him.» I am therefore between abiding and annihilation until I arrive at that annihilation.”

How beautiful is what Ibn al-ʿArīf said on this: Say to one who claims our love and pretends he’s rooted to passion, For if what he said were true, then leaves would be on the bough: “Where is wasting and fading away? Where is burning love and restlessness? Where is humility and flowing tears? Where is anxiety and sleeplessness?” Lovers plunge into passion’s seas for us when our fire flickers at nightfall, And they turn their eyes toward it and stand transfixed. They pass the night as their states allow, reaching the fire in different groups.
وقال عم란 ابن مسرة: دخلت دار المجتان في بعض الأيام وذات شعب عليها سمية، السادة الكرام مطرقًا إلى الأرض برأسه لا يتكلم فيها إلا أن رأسه إذ رفع رأسه وجعل يتبسم، ثم رمي النها، بنظيره وأوما بكتاه يده وقال [السرع]:

بنااظر أعين وروع ألحان
أحبك يا شخية فشكط أميّا
أحبك وأناّ بسته فشكط أميّا
عمر وأذلة معنا في قران

ثمّ اتهملت عبرته وترادفت زوافته وتأوّه تأوّه متقلاً ونادي نداء مشتاق

[الطول]:

ترحّبّ عن نفسي مرضًا في هولكم
وأني لمرضى أن أنكر لكم مرضًا
مرضي بمرض في ذبحي وفظاء عيني فرضي
وأنيّة على سواكم لم أرّي للشيّكل في أبدي

قال: ثمّ غلب وورد عليه وارد الحال فأثرى متاجيًا لذي الملائ كجمعته يقول: 0885

سنيدي قرّت عند أمرك وسوب من شغل عنك سواك فأجنتك لا في مشاهدة
جمالك وما انوار إلا عدم رؤيتك كالنّ، فيا عبّي لله ينفر لا ترك ولأغدّة لا تفهم
نجركم. وراشق يا علي وجدك يا أزلي لودخلني الجنة ما طابت إلاّ مراك ولو
The Fourth Principle: Love

Though far from its light, some folk
follow the brightest paths,
While others approach close,
and are all enslaved to it,
And still other folk perish in the fire's light,
all consumed in the flames.
This is the final annihilation
telling of true abiding in True Reality!

ʿUthmān ibn Maysarah said,

One day, I went into an asylum, and came upon a young man there
with a dignified and noble quality about him, but he was staring
at the floor without saying a word. As I watched him, he lifted up
his head and began to smile. Then he looked to the sky, pointed up
with both hands, and said,

O sight of the eye and spirit of the heart,
love of You threw me down to this place!
Yet command what You please, for acceptance demands
that glory and shame be bound together!217

Then he wept and sighed over and over anxiously saying, “Alas!
Alas!” Then he shouted out passionately:

I gave up my soul content with love of You,
content to be the ground for You to tread on.
I am content with what pleases You in love,
for I see love of You as a duty, and obedience to You a
command.
I close my eyes to all save You, and I look to no one
but You for the pleasure and pain I’ve seen.

Then he was overwhelmed as a mystical state came over him,
and he spoke excitedly with the Lord of Glory, and I heard him
say, “O my Master, delighted is the man who sees You, but disapp-
pointed is one who is distracted from You by something else. What
is the Garden if not the contemplation of Your beauty, and what is
Hellfire if not the inability to see Your perfection? How strange are

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أخفقي النار لصرف عني ألقها رضائي في قضائك. سيدي كيف يشغلي نفس جنتك عني؟ وهل ذلك إلا لعباً لأروء. الطباخ أو مكافأة لأربع الأعمال؟ أم كيف يبدعي عذاب تارك بنك؟ وهل ذلك إلا مقرعة لذوى النفس الخمسة في سجن الآمل؟ وما عدبتك شوقاً للجنة دار العاملين عليها ولاحقة من النار فإنار دار من بري العذاب منها وبيها. كيف يجد ألم العذاب من شاهد المذيب؟ أم كيف يتشغل بالنوم من بري الليل في النعمة من غير جالب؟ سيدي المل على الكفاية سبيل السالكين وأمل لك لا تفبرك صلة الوافدين. عزEXPECTED ومات إلى جذك لست أرضي بالكونين بلداً منك ولا وجلالك في عذب أرضي مهيب عنك. ثم صح وجزاك إذا به قد مات.

وعن ذي النون المصري رضي الله عنه قال:

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The Fourth Principle: Love

hearts that do not see You or understand Your love talk. I swear by Your glory, O You most high, and by Your splendor, O Eternal One, were You to admit me into the Garden, only the vision of You would make it pleasant, and were You to throw me into Hell-fire, I would not feel the pain, content with Your judgment. O my Master, how can the blessing of Your Garden distract me from You? It is only a diversion for those possessing a most refined nature, or a reward for those who did good deeds. How can the torment of Hellfire keep You away from me? It is only a lash upon those whose souls are bound to the prisons of their hopes. I did not worship You desiring the Garden, which is home to those who worked for it, nor out of fear of Hellfire, which is home to those who find agony there. How could one find the torture painful, when he contemplates Him who tortures, or how could one be distracted by beneficence, when he sees the Benefactor in the blessings without a veil? O my Master, doing good deeds for a reward is the path of the wayfarers, but doing good deeds for You alone is the link for those who have arrived at union. How awesome is Your glory, how exalted Your greatness! I will never be content with this world or the next without You! By Your splendor, I have no escape from You whether I am in pain or pleasure!”

Then he screamed and grew agitated and, suddenly, he was dead.

Dhū l-Nūn, may God be pleased with him, is reported to have said the following:

I overheard the mystical recollection of a young woman who had arrived at union. I found her with an emaciated body in a ruined cloister; she wept often and was in a bewildered state. I stood there considering her situation, when I heard something of her conversations with God, as follows: “My Lord, by the truth of Your intimate friends, have mercy on me! For if You do not have mercy on me, then who will, O Beloved of the hearts?” Then she let out an intense sigh and fainted. When she recovered, I drew near and said, “Peace upon you, young woman,” and she replied, “And upon you peace, Dhū l-Nūn.” “How do you know my name?” I asked, and she replied, “Haven’t you heard the statement:
ياذا النون جآلت روحى وروحك في الملكوت فرّت بيني وبينك الميّ الذي لا يموت.

فقلت: ما وجدت في الدنيا مقاماً حتي سكتت دير النصارى؟ فقالت: ياذا النون، تأذب وفُجى. هل تجد في النون أقدامًا إلا الله؟ فقلت لها: صدقتي. ولكن هل تجبن وحشة؟ فقالت: ياذا النون وح مؤمن إلا الله كيف يخفف من غير الله قلب ملته محبة الله؟ فهو أنور الله سجنته كنقديل تَلْبِيسِ السَّلَّامُ وَالشَّوق.

ذباه الوحدى نوره والصياح ماؤه والمعرفة زيه والإيمان زجاهه والوبد صناؤه. فهموقب أنفسه والله والله يحببى فرّ إليه الله. فذى ولئتم به الحيلات النفسية لتطل أنوار القدسية هب على نقي العباية والكلابة تفرّك سلسلته وتزعّذب ذاته وتوقر نوره وتظهر نوره وبتبيئي هبه وتصفي زيه وتجول زجاهه وتعله نوره على نور. ومن بينعلعل الله يوْسِفَهَا مِن نُورٍ. ثمّ قالت: ياذا النون والذي ملا قلبي من محبه ومشي خالص عنيه وألبسني حلّ كرمه ما عامت في خاطري شياً في النور الحاضي.

فقلت لها: أراك تنطقين بالمرة فأرتشدي بالحقيقة. قالت: ياذا النون أجعل القوى زادك والروح مطيعاً ورحب رأس ملك حتى تصل إلى باب ما عليه حاجب ولا يزاب فحَّالك تصل بالتعا مع الله وتقر بالحظ الفضيم ودوار النعم. ثمّ غابت عنها فلم تكنني فأنا متصرّع على واقعها رضي الله عنها.
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Hearts are gathered in groups true to themselves
as the spirit of God decides.
Those who know each other are in harmony,
while those who don’t, go their separate ways.

Dhū l-Nūn, our spirits roamed together in the World of Power,
so we were made known to one another by the Living One who
will never die."

Then I said, “Can’t you find a place in which to live in this world
other than a Christian cloister?” and she answered, “Dhū l-Nūn,
mind your manners and think! Do you find anyone other than
God in the universe?” “You are right,” I replied, “But aren’t you
lonely?” and she said, “Dhū l-Nūn, is there an intimate friend
other than God? How can a heart filled with the love of God fear
any but God? This heart filled with the lights of God the Exalted,
is like a lamp, with love as the chain holding it aloft, desire its wick,
and oneness its light. Providence is its water on which floats its
oil, which is mystical wisdom, whereas faith is the encompassing
glass, and rapture its clarity. This is a heart that is close to God
and intimate with God, whose love is for God, and whose ultimate
return is to God. If selfish imaginings burn within it and extinguish
its holy lights, then the breeze of providence moves upon it from
the place of care and protection. Providence sways the chain,
draws out the wick, and reignites the fire, causing the light to reappear,
while replenishing the water, purifying the oil, and polishing
the glass, thereby filling the heart with light upon light.218 «He to
whom God does not give His light, has no light.»219 Then she
added, “Dhū l-Nūn, by Him who filled my heart with love of Him,
who bestowed His pure providence upon me, and who dressed me
in the vestments of His munificence, I give no mind to anything
save God the Exalted!”

Then I said to her, “I see that you are eloquent with mystical
wisdom, guide me to realization,” and she replied, “Dhū l-Nūn,
make constant vigilance your provision, make piety your mount,
and make love your capital, until you reach a door with neither
guard nor gatekeeper. When you arrive there, you will gain access
to abiding, and you will win glorious good fortune and everlasting
وحكى الشبل قائل: خرجت بعض السنين حاجًا فرأيت امرأة لا تأكل ولا تشرب.

قد اعترضها محبة الله تعالى وهي بلا راية ولا رحلة فلم بلغت موضع الإحرام قالت:

[الرمل]:

ذاب مما يذاب وذابما في البدن فاقطعوا خلي فإذ شئوا صلوا كل شيء عيني خليس.

فلم بلغت البيت نادت وقالت [الخنيف]:

لاست من جملة أحببين إن لم أجعل أثقل عنتك وألقامك.


وعلى الجلة تحكيات أحببين كثيرة فهما أوردها كماله و بالله التوفيق.

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١ من النطق العامي. ٢ من النطق العامي.
The Fourth Principle: Love

felicity!” Then she left me and never spoke to me again. I still regret her departure, may God be pleased with her.\textsuperscript{220}

Al-Shiblī related the following story:

One year, I went on the Hajj pilgrimage and observed a woman who neither ate nor drank, because the love of God had possessed her. She had no provisions and no riding animal. When she reached the place for consecration and ritual purity to begin the Hajj,\textsuperscript{221} she said,

\begin{quote}
what is in my heart melts my body,
and my heart melts from what the body holds.
Cut my bond or, if you wish, grant union,
for whatever you do is fine with me.
\end{quote}

When she reached the Kaaba, she called out:

\begin{quote}
I am not one of the lovers
if I do not give up my heart and stay here!
\end{quote}

Later, on the Plain of 'Arafāt, she became distressed because she had begun to menstruate. So she looked up into the sky and said, “You called me. But now that I have come, You forbid me?”

Al-Shibli continued,

I was heartbroken for her, so I said, “Don’t be sad. I have made the Hajj thirty times. I will gift them to you.” Then she looked at me and said, “Shibli, you are one of God’s insignificant creatures, yet you offer me thirty Hajj pilgrimages. My Master is generous! Do you think, in view of His generosity, that He will not grant me a single Hajj? I will be patient for I have raised the issue with Him and await an answer.” She had just sat down when a piece of green silk floated down. “Read it,” she said, and it said, “In the name of God, the Compassionate and the Merciful. We have accepted you and forgiven you, and We have given you everything for your sake out of love for you!”

In sum, the stories of the lovers are many, but what I have related suffices. \textsuperscript{4.51}

Success comes from God alone!
الخاتمة في الحبة

وقد قل الله تعالى علينا عند ختم هذا الكتاب بحقائق الدينية في المحبة الاختصاصية نظماً ونورًا لا بأس بابتها هنا حكمة لهذا التأليف ومن الله أستدر وهو "حنبنا ونور أولكم".

اُحَلِّمُ رَحْمَتُ اللّٰهِ أنَّ الحبة سر الله الأعظم وهي نتيجة الاصطفا. وثورة التخصص ووسيلة القرب ومراق الوصل وخش الفضل وصرف الجود وحقيقة الكرم وسر السر وطبيعة الأمر يحرث سلسلة لا ساحل له جوهرها تجده في سر لا تدرك كنه معنى لا يعقل وصفه "ذلك فضل الله ذي النعمة، وله البصائر الأعظم".

وصفة الحبة تار لا تجد وحده لا تطفع ودم لا يرق وسقا لا يداوي وداء لا يرئ وحول لا ينص ووجد لا بلي وشوق لا يسال وغرام لا يبيد وشوق لا يبجع وقلق متراقد ومنفس متصاعد وذهول يتضاعف وهماء يتزارد.

وينهاي الحبة استغراق كل متحم الحب وفخ ووجود الظلال يبدع إلى تسوقه العناية لأهل الولاية بحقيقات الجذبات الأحذية وطانف النغمات الصعيدية. لا يبقى من الخبر أثر ولا للسوعد خبر. يشير ذلك إلى ثلاثة شلال الوجود لشرق شمس الشهود فيندوت به بين العين السرية إلأ ألم الأمثال.

وينغص لسان الحال في الحال (الواق):

"ثلاثي فتح أبداً صيدق أبداً فتحاً عينه مع كونه ولا عن ثم يرمن سوته.
فلأ تَؤَسَّسُه ولن تَغَيِّبَه.

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Epilogue on Love

At the conclusion of this book, God the Exalted inspired us with mystical truths, in both poetry and prose, regarding this very special love. They are appropriately placed here as an epilogue to this work. We ask God's help, and He «suffices us and is the best trustee».²²²

Know, may God show you mercy, that love is God’s most wondrous secret. It is the result of being chosen, the effect of designation, the means to proximity, and the ascension to union. Love is pure grace, pure generosity, and true munificence. It is the secret of the inner heart and the subtlety of the divine command. It is an ocean without a shore, a jewel without a price, and a light without darkness. Love is a secret whose essence cannot be fathomed and a subtle meaning whose description cannot be grasped. «That is the grace of God, which He gives to whom He wills, and God possesses wondrous grace!»²²³

The quality of love is a fire that does not go out, a blaze that never dies. It is never-ending tears, an untreatable illness, an incurable disease. It is constant wasting away and incessant grief, a desire without solace, a never-ending passion, a persistent longing. As a result, restlessness builds up, breathing grows faster, confusion multiplies, and burning love increases. 

The end result of love is total absorption, effacing the lover as his shadowy existence passes away with promised grace. Divine providence sends him forth to those worthy of saintly sovereignty, with the realities of the attractions of oneness and the subtleties of eternity’s breaths. No trace or word remains of anything else, indicating that the shadow of existence has disappeared in the rising sun of the witness to oneness. Then the tongue of glory recites in the presence of perfection, «Such is God, your true Lord, and after the True Reality, there is only being lost!»²²⁴

The following was composed by the very tongue of this mystical state:²²⁵

The worshipper vanished in true love, 
gone from himself and all the worlds. 
So there wasn’t a jot of difference  
to mark one off from another.²²⁶
لا قيماً بالقلب من قيام فيهم وبراز البينز
فأصبح بالرضا سنة قيرم القلب والعينز.

إذا أراد الله تعالى موالاة عبد من عبده، يبِعُث له توقعٍ يُحبّه جَيْوهُ، يُحْوَل مع حِلْمَه، يُدْخِلهم في ضيافته ومساكنة. وسماً بالله دائمٍ بالさまان. وليست إلا أحية مَلَكَ، ولا مَلَكَ الحزن، ولا مَلَكَ المَهُون، كما أشارنا إليه نظام [التهور]:

هَرُ أَلْقَ أَهَلَ اللَّهُ أَقَ خَلِّعَ الْوَاَعِلَةَ على عِبَادَهُمْ بَلْ عَلَى عِبَادَهِمْ يُدَوَّنَهُمْ بِحُضْنِهِ مَرْجَعًا وَمِنْ شَأْوَنَهُمْ بِقَيْضَ وَدَادَهُنَّ.

لمحة بحث الحب على بذل الحصول وتشهد الملة بحصول المول. لمحة أخاذة:

بِجَمْعِ القلوب خاطئة وجود الحب في الحبوب. لمحة لا تقع من الحب بدون بذل اللمعة. وحققتها سر يذبح السر وملك القلب وطيب اللمعة يختفي الأكن وحور الروح وثبت الكل. العبارة عنها معدومة والإشارة إليها مفقودة. خسر النقاط وينصر النكر وصل المثل وناه الفهم. كما قال: وكل من أطلقت في وصفها تصبح منسوخاً إلى الفن.

أسرار التحبيز مشارقة القلبي وأرواحهم مطلاء تراثد قلوبهم موارد الفيض

الفضيل عقولهم يحار الاستعداد الكلي بصائرهم مرايا الكشف الحنفي صدورهم مصاحف وهي التي أسلستهم أقاما توقع القدر الأذلي أشاعهم رواة الخطب الغندي. شغلهم وذال مواقٍ عند حركتهم فله سكونهم أمر حاليهم فله نظرهم كشفهم رؤيتهم حضريتهم. مددهم مدامهم نظرهم كرسه حضريتهم حاته يعلم معرفته.
Epilogue on Love

Then with an epiphany, He revived one
He had effaced in Him, as difference disappeared,
And so with this promised gift,
He pleased the eyes and heart.

When God the Exalted wants to befriend one of His worshippers, He sends him the royal decree: «He loves them, so they love Him.»227 together with the robe of honor: «God is pleased with them, and they are pleased with Him.»228 Then the herald of protection will announce the bestowal of benefits: «Truly, they are the friends of God; they have no fear, nor will they grieve»229; and the sergeant-at-arms will sound off their honored designation: «They are the party of God! Will not the party of God be the successful ones?».230 We have referred to this in verse, as follows:

They are the folk, God’s people.
He bestowed loyalty upon them
as a robe of honor among His servants.
In His creation, He granted them His mercy
that they might help those they choose
with His overflowing love.

Love leads the lover to sacrifice all gain and confirms the gift of divine favor. Love is a seizure in many hearts, carrying away the lover’s existence into the beloved. Love is not satisfied with the lover without his total sacrifice. Love’s reality is a secret that attracts the inner heart and rules it; it captivates reason and seizes existence. It effaces being and annihilates everything. To define it is impossible, and allusion misses the mark; words fail and thought is frail; reason errs, and understanding is perplexed. It has been said that anyone who tries again and again to describe love will only end in failure.

The epiphany’s sun rises in the inner hearts of the lovers, while the moon of nearness ascends in their spirits. Their hearts are flowing streams of grace; their minds are oceans filled with spiritual potential; their inner vision mirrors hidden revelation; their breasts contain volumes of inspired learning; their tongues are pens recording the eternal decree, and their ears ring with the pre-eternal message. Their concern is His love; their abode is with Him; their movement is His action; their silence is His command; their condition is to be near Him; their vision is His revelation, and their sight is His presence. Their support is His wine; their vision is His cups; their presence with the divine
فقال ﴿عَرْضَانٌ﴾ ليح للكافأة بعض مذخره لهم. فقال ﴿فَالْقَافِلْ﴾ ابنيه ﴿فَهِمْ نَفَسَيْنَا أَحْيَا مِنْ كُلِّ أَشْهَرٍ﴾ ﴿يُطَافُ عَلَيْهِمْ أَبْكَاهَا مِنْ شَعْرٍ﴾ لِلَّذِينَ ﴿لَا يَأْتِيهَا غَضَبٌ وَلَا هُمْ غَزَافُونَ﴾. كأس يوصف بالصفاء شراب يُعرف بوفاء حان يعيّن دائرة الاستفهام. ساق بابه الذي ذات صمدي الصفات. ديونه البقا قدوسية الوصف وجدان في الجمل سلطاني الجلال صاحبي الكمال. يجيء أموات ندمانه يتعش باللآل عشاً أحياء فلؤاه بوصف الفقد في حضرة رؤاه وملح هو الموجود والله هو الله.

شراب المحبة لا يصحب منه محور ولا يفَّطِّم به مسروب. شره نعيم بسطه مقيم هناء

دام. فرحه ملائم. صفوه موصوف عزه معرف مراه منادإ صرفه معينة.

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كما أشارنا نظماً (الطويل):

شَرَابٌ ﻋَلَيْهِ ﺔُحِبَّاءُ ﺔُحِبَّاءُ
كَفَّرُوا ﻣَنِّي ﻋَلَيْهِ ﺔُحِبَّاءُ 
يُدوُرُ ﭲْكَانُوا ﻋَلَيْهِ ﺔُحِبَّاءُ
هُمْ ﻋَلَيْهِ ﺔُحِبَّاءُ ﻋَلَيْهِ ﺔُحِبَّاءُ

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Epilogue on Love

their tavern, and their piety is His mark of friendship. Their existence is His
gift; their manifestation is His mercy; their inner meanings are His attributes,
and their reality is His essence. Their beginning is from Him, and their ending
is with Him. They are madly in love with Him and dependent on Him. Their
recollection of Him is their speech about Him. Their annihilation is in Him,
and their abiding is with Him as He honors them.

God’s saying «O My people» is their protection; His saying «You will
have no fear» makes their joy permanent, and His saying «and you will not
grieve» undoubtedly alludes to some of what He holds in store for them.
For He has said, «No one knows what joy lies hidden for them for what they
have done.» This makes clear that He has hidden away fine things: «A cup is
passed round to them, filled from a flowing stream, pure, delicious to its drink-
ers, causing neither grogginess nor intoxication.» The cup is described as
clear, and the drink is known for realization, while the place for drinking is the
circle of divine selection, where the Cupbearer abides, of one essence, with
everlasting attributes, abiding forever, most holy, of singular beauty, sovereign
power, and eternal perfection. With His heady wine, He revives His lifeless
companions, and with His countenance, He enlivens the lovers of His face.

All else is lacking in the presence of seeing Him, for the True Reality is present,
and God is God!

One intoxicated by the drink of love can never recover. Its delight never
turns to sorrow, for drinking it is felicity, and its exhilaration lasts for eternity.
Its bliss is permanent, its joy abiding. Its clarity is widely described, and its
bouquet is widely recognized; its mixed form is friendship; its pure form is
true vision. We have alluded to this in verse, as follows:

An exalted drink beyond description
of an eloquent report
or symbolic speech.
He sends it round in the presence of realization
in two cups:
the power of glory and beauty’s benevolence,
To the masters who disappeared
in the folk’s Cupbearer
to live again with Him in a life without end.
إذا أراد الله سجاته و تعالى وصول عبد إلى حقيقة لمحبة أخذ يزمام العزم و جذبه بمنة الإكرام حتى يأتي به محله. يغطى يبد الاصطفاء في جلة العاية من ذلك الصرخة غطتين: جلالية تفنيه عن وجوهه وجمالية تفنيه بوجوده. فهناك يتحقق بوجوده ويلع أقصى مقصوده. كما أشارنا إليه نظمًا [الطول]:

قزام كت من أهل الحب فقبضت فما له فقتاح
غربيا فقلا كونك ليكون بي عDick
وتنظر بالقصود من كان قد حرم
حياه بها عن فاتر بأهل قد قسم
با من زوال الابنطف وألفح قد قدم
يُبَلَد عبد اللّٰه الوصول بها عديم
في حباها عمدة أحدنة
فذائه عبد الله تفنيه أفضله
مَّلاقه كلا يسروع إلا المختصر

الشاعر 

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Epilogue on Love

So they are always with Him there
in the garden of proximity
where they have what they desire of union’s bliss.

When God, the Glorious and Exalted, desires to unite a worshipper to true love, He takes hold of the reigns of firm resolve and leads him with the grace of kindness until He brings him to the ocean of love. Then, with the hand of divine selection, He casts him into the depths of providence within that sea, immersing him twice. The powerful immersion annihilates his existence, whereas the beautiful immersion preserves him in His love. The worshipper thereby realizes his existence and attains his farthest goal. We have alluded to this in verse:

I see love,
an ocean without a shore;
if you are love’s worthy one, dive in!
Stay there
until you drown in its depths,
for there is no existence without love.
There a brave one who disappears
attains eternal life and wins the prize
that he was once denied.
He lives the heart’s life
in the garden of delight,
a life of bliss for one who won God.
All of his cares fall away
in perpetual joy and happiness
here to stay.
How lovely is eternal life!
The worshipper who wins it
is fortunate, indeed.
For the servant is in bliss
forever near Him,
safe from separation’s fire.
This station is attained
only by the chosen lover;
only one He has blessed will win it.
قلب الحب معلّم النظر فإنّا أخّلّه لقول مدد الوقاية. نفّ عنه وضراً لفّر وأزال منه ۱۰۵ وحشة السوى وملاذه بور اللحية وكشف له عن حقيقة الذات وكان له سماً ووضراً فيه يجمع خطابه وشهد جماله. فلا له بكونه مل ولا من نفسه خبر ولا من الغير بقية ولا من السوى أسر. كما أشارنا إليه نظرًا (الطويل):

جَبَّلَهُ جَبَلَهُ فَأَصْحَبَ بَأنَّا
يُسَاءَهُ مَعْمُونٌ حَنَّانٌ وَعَصَانٌ
فَلا أُلْفِي إِلَّا مِن ضَمْأ مَنْهَ ظَاهِرٌ
وَلَا سَرَّ إِلَّا مِن وَقَا مَنِّهُ بَأَلَوْنَ

الحب حليّة لا يخطّب بها من تعلقت بالفبر، فبه تمّه كيف يذيعها من وهب للغير ۱۰۶ جملته؟ ما ذاق علم الهوى متشاكّب بالسوى. بقدر نسبيك لفسك تذكر وتقدر مجيئك تحت. وشأنه صفة ما إنه أشرى حديث: من يتربّق مني شراً تربّق منه ذراعًا ومن نقرب مني ذراعًا تربّق منه باعًا، وإن أتاني يمشي أيته هرولة. وقد نصنا بما أشارنا إليه نظرًا (الحجة):

١۵٠
Epilogue on Love

For He has saved him from himself and existence
and revealed to him rare loveliness
as he came to know.

With His command, He entrusts him
to act on His behalf in all the world,
giving him the secret hidden from others.

So seek out him
who has come to His sea.
If you are love's worthy one, dive in!

The lover's heart is the place of vision. If God makes it worthy to receive
the gift of realization, He removes from it the filth of otherness, sweeping away
from it the desolation of difference. Then He fills the heart with the light of
love and reveals to it the true essence. He is his ear and his eye, so by Him,
he hears and sees; he hears His address, and he beholds His beauty. 237 So he
has no sign of the world or news of himself, as nothing remains of otherness,
nor any trace of difference. We have alluded to this in verse:

His epiphany appeared to him,
so he became an eye to see and behold
the subtle sense of His loveliness.
Yet grace appears only to one pure without,
while the secret is found
only with one true within.

Love is an adornment that does not appear on one whose ambition hangs
on others. For how could one lay claim to it while he gives himself completely
to others? He will never taste the flavor of passion while clinging to someone
other than God. Rather, as much as you can forget yourself, you will recollect
God, and to the extent of your love, you will love. Observe how sound is the
divine saying to which I referred earlier: 238

One who draws near to Me by a hand span, I will draw near to
him by an arm's length, and he who draws near to Me by an arm's
length, I will draw near to him by the span of open arms. If he
walks toward Me, I will run to him.

We give good advice with our allusions in the following verses:
الאמר...

لا يوجد أي توضيحات أو تعليقات.

٩٣٥

يا مدعي الحب! أين نوحوك وذوولك؟ أين غرامك وخولك؟ أين شباكتك وحنينك؟ أين توقلتك وأينك؟ أين وجدك ورفقتك؟ أين قومك وصداقتك؟ أين خروجك عنك؟ أين نوىك؟ أين قلبه في محبوك؟ أين بركة قلوبك؟ أما علمت أن الذكى يحتاج إلى البرهان على ما يدل على الاعتراض أن لا يكاد لا يبقى ولا ينقطع، ولا ينقطع ولا ينقطع...

١٥٢
Epilogue on Love

Beware of loving anyone save Him
who owns your entire affair.
For you are from Him, returning to Him;
so, my brother, be with Him and for Him.
Strive hard to make devotion to Him
the heart’s affair.
Don’t turn away to another
and so debase Him.
Don’t tend toward others
and fill your heart with them.
Don’t look to another with the heart’s eye,
and so lead it astray.
Don’t turn your ear from Him
to listen to the blamer—avoid him!
But if he comes blaming you,
come down hard on him and say:
“I’ll never renounce Him
who blessed one like me with being.
All others are nothing, for my love
is the True Reality who raised my rank high!”

You, love’s pretender, where are your wasting away and your anguish?
Where are your burning passion and your dismay? Where are your longing
and your yearning? Where are your craving and your groaning? Where are
your grief and your sighing? Where are your agony and your ardent love?
Where is your taking leave of yourself? Where is your fleeing from yourself?
Where is your annihilation in your beloved? Where is your effacement in the
one you seek? Don’t you know that one who claims to love requires clear proof
for his claim? Clear proofs include always being restless with anxiety, unceas-
ing anguish, flowing tears, and loss of appetite. No remnant remains of you,
not even a splinter of your existence. If you prove to have these outstanding
traits without any sign or trace of love for another, then your claim to love is
true, as we have expressed in the following verses:
الحية فضل الله. لا يوسيلة بذل العبد فيها جهده ولا بحلية وصله إليها إلا الهوى. ولا حمل صالح يبهذ ولا حلم راجح يحسسه ولا بديع قوي يبسطه ولا ينسب عليه بنية. أي؟ وهي محظوظفضل وصرف الجود يحسن بها من شاء من عباده.
Epilogue on Love

One who claims to love his Master
must bring proof to prove his claim true.
Among these proofs is longing without end,
and desire and yearning when He is recalled.
Tear ducts are never dry around dewy eyes,
while sleepless lids cruelly lash his slumber.
One grows thin, lips are parched, one burns within;
the mind is unsteady, never forgetting thought of Him.
One is dazed and confused with anxiety,
worn out by love’s torment and grief.
He gives himself away, caring nothing
for any share in this world or the next.
He abstains from everything save the Beloved,
truly choosing what his Master prefers for him.
This is evidence that love’s claim is true,
and I mean the love of one content with his Master.
He reveals his love when he ends in love,
as all that is left of him disappears,
Until, his effacement complete, the Beloved’s face
appears to him, and that visage renews his life.
He lives with God, a joyful life without end,
absorbed in the light of His shining face,
Forever, in the gardens of proximity,
quenched by union’s cups with a pure heady wine,
Enjoying union forever, forever in bliss,
gazing at Him in love-talk.
How wondrous are cups giving rise to pleasure
bringing joy to His companions’ intoxication.
They are drunk on cups of love
in the tavern of realization as He pleases.
O masters, their portion is from Him,
for their share is no one save Him!

Love is God’s grace. The worshipper cannot attain it by means of great

5.15
لاقنة فيلمة

تعتير الذنب وتستر العيب وتعرّف الدليل وتتبع الوضع وتصل للجريم وتوصي المتقطع
يعنی محبة الله للعبد. وآمتی محبة العبد الله فهي سر يأخذ العبد بكله ووجدته بجماله
حتی يوصله إلى ربه ويعمله بمحمرته وقيدیه عن آمتی الفاصلة تبقیه مفهومه بهمومه.

ومعنى محبة الله للعبد اختصاص العبد بهذا السر الذي إليه أشارنا وعليه نهما من
الأخذ بالجذبات المحقبة والقوافل المحوسیة حتی يصير العبد بلانثنة في ظهور شمس
الحقيقة الحقيقة فهذا حقیقة الحقیق في حقیقة الحقیقة. وما عدا هذه محبة هي محبة
منوططة بالدليل والأعراف صادرة عن شهود تواترهم وثبت الفی.

وما أحسن قول التعب للليل السیدي محمد بن أبي الولی قائد الله سره [الکامل]

قد كن أحسب أن وصلك تشری،
بكره للمؤلوا، والأشباح
وعلبب المكب أن حيک همی،
غمیة علیه نفاسى، الأمرواح
حیث رأیتُ تفجیی، وتمضی من,
أخیتی من تنفسی، الأمساح
قلوی مسی تعت یتی جنایی
قلیت بن الید لا نتألی بسمیه

حضرثة القرب فرود العسیب ومدام الوصل رحیمهم ودوام الشهید فيهم فيهم
في روضة المیان يیتیرون وثيرات الخطاب بتکمون. رفضوا الدنيا وأعوضوا عن
الآخری فكان لهم ماوى إلا في العبد الأعلى من القرب الأولی. "آویتُ اللّهین
هذاء رأیتُ أولاً وأویتُ لهم أولاً الآبی". وصلهم الله بحثیة "یحیی میتیه".
Epilogue on Love

lineage that he may have. How could this be? Love is, after all, pure grace, pure generosity. God chooses whichever worshipper He pleases for it. This love forgives sins, covers faults, exalts the humble, raises the fallen, returns one from exile, and reunites one who was cut off. Such is God’s love for his worshipper. As for the worshipper’s love for God, it is a secret that seizes him completely and draws all of him, until it rejoins him to his Lord and seats him in His presence; it causes him to pass away from his ephemeral self, and this passing leads him to abide in His essence.

The subtle meaning of God’s love for the worshipper is the selection of the worshipper for this secret—which we have noted and to which we have referred—by seizing him with the Beloved’s attractions and effacing annihilations until the worshipper is without a sense of self in the light of the sun of true oneness. This is the true realization of true love. Anything less than this love is a love dependent on causes and contingencies derived from attention to the pursuit of pleasure and the avoidance of pain.

How lovely is the statement by the illustrious spiritual axis, the master, Muḥammad ibn Abī l-Wafāʾ, may God sanctify his heart:

I had reckoned that union with you
could be bought
with expensive goods and slaves.
Yet foolishly I thought
your love was not worth
the waste of precious souls.
But then I saw you choose
and bestow wondrous gifts
on the one you loved,
And then I knew you could not be had
by any clever deal,
so I hung my head in shame.

The close presence to God is the lovers’ paradise; union’s wine is their nectar, and the perpetual beatific vision is their bliss. They are delighted in the garden of the beatific vision, enjoying the fruits of the divine address. They renounced this world and turned away from the world to come; they had no place of refuge save the exalted nearness of perfect proximity to God. «They are those whom God has guided, and they are those with insight.»

5.16
5.17
5.18
في مقام "مرتين الله علّه ورضو عنه" على بسط "ألا إنا أولياء الله لا خوف علىهم ولا هم يحزنون" وحجام تجسية "سلام قولا من ربى سامي" وحجام ما تشتهيه الأرواح وقلائد الأُعين" وخصوصهم بعديد "صدى عند ملك مقتدي" ومعهم بسجع "وسعهم شوارع الاعتزاز" وخلدهم في جناة الشهود "لهما نشأان، فنها وليستا نزولا". هذا والله هو الشرف الذي انتهت إليه غايات المعاني والذو الذي تعلمت به نهاية الأماني. ذلك فضل الله يزيده من يشأ وله ذو الفضل العظيم.

وفي معنى ذلك لا بأس باردا ما قل علينا نظمما وهو ما تراها (الخفيف):

نظير الله باصطفاءه فقوم
فقالوا عن الخطوط الدينية
عبدوها حكمة وولا.
بندروا أنفسا وأفندوا ووجدوا
وفتحوا مبدأهم بعلم.
هيا وسماحهم من آفاقه
يجعل حياههم من نوره
تهوى في نجاحه، بل خلقه
فهموا من علمنا بنوعه.
نصبت بأقوم صرف مسام
من هوبها الخفيفة الأخاذة.

١ في الأصل: فحشا.
Epilogue on Love

God established a relationship with them with «He loves them, and they love Him,» 241 at the place of «God is pleased with them, and they are pleased with Him,» 242 on the carpet of «Truly, they are the friends of God; they have no fear nor will they grieve.» 243 God greeted them with the greeting: «“Peace,” a word from a merciful Lord,» 244 and He gave them «what souls desire and eyes find sweet.» 245 He chose them for nearness «in truth to a mighty King,» 246 and granted them bliss as «their Lord quenched them with a pure drink.» 247 He made them immortal in the garden of the beatific vision «where they will have what they desire, and We have still more!» 248 This, by God, is the honor attained by the highest aims and the gift received by the greatest aspirations. «That is the grace of God, which He gives to whom He will, and God possesses wondrous grace!» 249

Regarding this topic, it is appropriate that we cite our verse inspired by God, as follows:

God looked with favor on a folk,
so they stayed away
from worldly fortunes.
In love and devotion, they worshipped Him;
they surrendered themselves
with the best intention.
They gave themselves up to Him in love
and passed away from existence
with nothing left behind.
Then with kindness and compassion,
He turned to them
and revealed to them His essence,
And they lived again
gazing at that living face
as His eternal life appeared.
They grazed near Him250
in the garden of union,
and drank from contemplation’s cups
Filled as promised
with a pure wine
from the vision of true oneness.
المادة الأولى

شيوعها في لما من كرامة محتلهم في السيرة ليست تقيلهم نجمة الوصيل أولئك
يضفي تعيش الوصيل أولئك
خلال الأمل من عطلة الغرية
بسلامة الطراء والأمنية
وشهد ما بعده حضيرة
لا ولا مغشود لفرج شحكة
اضطلاوهم على جميع السهبة
يوقه في الخطرة القديسة
وكفينا بزيادة الفاكهة
أنتهم تأذى بما بليزينة
والابتاج سواهم أختيسية
ويتغدون لكل ذوي أهليته

1 في الأصل:سعاد سعدو.
Epilogue on Love

Oh how they drank it,
cups of pure wine
bringing good cheer.
It gave them
never-ending happiness
in a tranquil life of pleasant union
Where fears and doubts fled away
as protection arrived
against the veil of difference.
So here’s to good health,
glad tidings, and blessings
for reaching the wish and the goal:
A union without separation,
and a vision
never to be concealed!
After this, by God, there is no desire,
no, nor aim
for a pure spirit.
So they were pleased with their good fortune:
union with the Lover
who chose them above all others,
As He gave them His love
and fulfilled His promise
in the holy presence.
They were chosen by Him
as His vice-regents
and raised in rank to help others.
So under their banner stands
all existence where their command
is carried out at once.
They are His people
due to His grace upon them,
while all others are but strangers.
They appeared in existence
bearing largesse
to all the worthy ones.
فَمَّا في الزَّورِ عِمْسٌ أَضْطَطَبُاءٌ
وَهُمْ سَيَاطُسَ وَيَنْصُبُونَ إِلَيْهِمُ
وَشَرَّيْنَا الْجَلَّالَ لاَ كُوَّسَاءَ
وَأَرْفَعْنَا بِهِ إِلَى أَنْ سَكَنَتْ
فَذَلِكَ عَلَى الْجَلَّالِ سَكَامَةٌ
وَمَدِيْرُ الْجَلَّالِ فَضْنَاءُ عَلِيَّنَا
وَسَأَدَّ الْجَلَّالَ مَضْنَاءَ عَلِيَّنَا
وَخَرَّ عَلَى عَبْدٍ أَوْحَتْ إِلَيْهِ بِكَابِتٍ
وَهَلَّ بِالْخَيْصَارِ النَّيْمَةَ
وَعَرَّفَ أَبْنَيَّنَا وَجَوَّدَ مَثَانِيَ
وَصَلَّوْاُ مُحِبِّبَنَّ تَرِى عَلَيْهِ
وَعَلَى أَهْلِهِ وَحَضَّ وأَهْلِ
مَا نَوَّلَ دُورُ الْكُوَّسُ عَلَيْنَا
وَبَحْلِي حَبَّانَا وَشُهْدُنَا
Epilogue on Love

So among humanity,
they are chosen suns,
whom only the blind deny.

They are the masters!
I was joined to them
and we stood alone in oneness,

And drank the wine, not from cups,
but from jars, in the tavern
where the oath was sworn.251

We drank it until we were drunk
in pre-eternity where drunkenness
lasts forever.

So you see us drunk on wine,
though appearing sober
to disguise the affair.

And gracing us by passing round wine
is the most praised noble one,
Muḥammad, chosen from the best,
The grace of God, His mercy for us,
the noblest of creation,
the best of humanity’s best,
The best of servants,
to whom He revealed the Book
and gave the special gift of prophecy.

He is the light of our eyes,
who grants our desires,
the secret of secrets of those who give aid.

May the Beloved’s blessings,
ample peace, and cheer
flow over him
And his progeny, companions, and family
for they are a folk to whom
we have a sublime connection,

As long as the cups
come round to us
and quench our thirsty hearts,
القصيدة في الحال:

ولعمر هذه القصيدة تم الكتابة حول الملك الوهابي. ولهجة لهما يعني أن يهد...
وصولاته وسلاماته على السيد الكامل المجدد أشرف العالمين نبالة وعلى نعمة ورحمته وسلم تسليما وكرم نورا وعزه عليه واستجواب الله تعالى ونفي ورضي وولي وولدي وأهلي وأحبائي في الله وجمع ما أمر به على وعليهم في الدين والأمة والدنيا والأخر. وسألته المعرفة في ولم يلم يلم المسلمون والمسامع منه وكرمه إنه أرحم الرحمين. وأنججه إليه بأشر الواحة، لديه وسبت ومعبودي عبد الله عليه وسلم أن يديم على وعلى أولدي وأحبائي فيه نعمة الدمع منه واحده عنه والشاهد فيه والمسامع عليه والحضر لديه وجعل عليه في عافية بلا محتوى محكية. في كل حال إنه جواب كريم

رئوف رحمه الله.

1 في الأصل: كان الفرعون من مكة هذا الكتاب في أولى جادي الأولى سنة أربع وسبعين وألف من الهجرة النبوية على يد
الثغر عبد الرحمن بن علي الشهير تسمى باب مكبف غرفه له ولولديه وجعله المسلمين. أمن.
Epilogue on Love

As long as our Beloved reveals Himself,
and we behold in this epiphany
true oneness!

The end of this poem marks the end of this book, all with the support of the Giver of Gifts, the Sovereign. Praise God as He deserves, and may His prayers and peace be upon the perfect and glorious master, the noblest in all the worlds, Muḥammad, and upon his family and companions. May He grant them salvation, honor, and glory! I entrust to God the Exalted my faith, my self, my children, my husband, those dear to me in God, and all that He has bestowed on me and them, in religion and in this world and the next. I ask Him to pardon me, my parents, and all Muslim men and women, with His grace and generosity, for He is the most merciful! I turn my face toward God seeking the intercession of the most noble of His nobles, our most wondrous means to God, Muḥammad, the chosen one, may God bless and cherish him, that He might always grant me, my children, and the ones I hold dear in Him, the favor of seeking His aid and succor, and the beatific vision of Him in intimacy with Him in His presence, in total union with Him, without any affliction accompanying it whatsoever. He is always magnanimous and generous, kind and merciful!252
Notes

5. Q Ḥujurāt 49:11.
8. Cf. al-Qushayrī, Risālah, 1:276; Knysh, Epistle, 111.
9. Cf. al-Ghazālī, Iḥyāʾ, 4:32; Stern, 89.
10. Cf. al-Ghazālī, Iḥyāʾ, 4:44; Stern, 105.
12. Cf. al-Qushayrī, Risālah, 1:284, who ascribes this saying to Dhū l-Nūn; Knysh, Epistle, 115.
13. Rābiʿah al-ʿAdawiyah implies that while one may ask forgiveness for past sins with one’s tongue, the tendency toward sin remains within one’s selfish nature requiring further penance. Cf. al-Ghazālī, Iḥyāʾ, 4:47, 49; Stern, 109, 113.
15. Cf. al-Ghazālī, Iḥyāʾ, 4:14; Stern, 52.
16. Cf. al-Ghazālī, Iḥyāʾ, 4:14; Stern, 52.
18. Cf. al-Kalābādhī, 93; Arberry, 83; al-Sarrāj, 68.
23. Cf. al-Kalābādhī, 93; Arberry, 83. Also see al-Qushayrī, Risālah, 1:283; Knysh, Epistle, 115.
24. Cf. al-Ghazālī, Iḥyāʾ, 4:3–4; Stern, 32. Also see comments on repentance by the Sufi master Sahl al-Tustarī (d. 283/896) in his commentary on Q Tawbah 9:112; Keeler, 85–86.
27. The paragraph is nearly a verbatim quotation from al-Qushayrī’s commentary on Q Nūr 24:31; see al-Qushayrī, Laṭāʾif, 2:608.
Notes

30 A similar statement is ascribed to Dhū l-Nūn by ʿAṭṭār; see Losensky, 180.
31 Q Baqarah 2:222.
32 Q Tawbah 9:117.
33 Tradition has it that this occurred when Muḥammad was a young shepherd boy; see Guillaume, 71–72.
34 Cf. al-Sulamī, *Ḥaqāʾiq*, 1:290.
35 Cf. al-Tustarī’s statement in his commentary on Q Tawbah 9:112; Keeler, 85.
36 Probably the noted Sufi al-Ḥusayn ibn Manṣūr al-Ḥallāj.
38 Cf. a similar account in al-Ghazālī, *Iḥyāʾ*, 4:51; Stern, 118.
40 Also quoted by al-Ḥusayn ibn Manṣūr al-Ḥallāj.
41 The implication here is that if the sinner does not repent before death, he will have no second chance when he stands before God on Judgment Day.
43 Cf. a similar account in al-Ḥusayn ibn Manṣūr al-Ḥallāj.
44 The poet alludes to a tradition of the prophet Muḥammad, who is reported to have said, “I know God better than you do, and I fear Him more than you do!” See al-Qushayrī, *Laṭāʾif*, 3:409.
45 The opening verses of this poem refer to the Hajj, whose stopping places include al-Khayf and Minā, as well as the Plain of ʿArafāt where pilgrims pray to God for forgiveness.
46 That is to say, the poet is not enamored of an earthly beloved, and so remembering the alighting places of the Hajj pilgrimage reminds him only of God.
49 Q Mujādilah 58:22.
50 Q Kahf 18:44.
51 Q Ḥājj 22:5.
52 Q Baqarah 2:222.
53 Q Qiyāmah 75:36.
54 Q Ṭūr 52:21.
55 Q Zumar 39:58.
56 Q Āl ʿImrān 3:178.
Notes

57 Q Yusuf 12:64, 92.
58 Cf. 'Aishah al-Ba'uniyyah, Diwān, 128.
59 In the first and final verse of this poem, 'Aishah al-Ba'uniyyah refers to the hadith “I am with My servant who thinks of Me,” which she cited earlier in her discussion of repentance.
60 Q Zumar 39:2.
61 Q Zumar 39:11.
62 Q Bayyinah 98:5.
63 Cf. a different version of the same tradition in 'Abd al-Qādir al-Jīlānī, Ghunyah, 2:78; Holland, Sufficient Provision, 3:344.
64 Cf. 'Abd al-Qādir al-Jīlānī, Ghunyah, 2:76; Holland, Sufficient Provision, 3:341.
65 Q Kahf 18:110.
66 For a similar tradition cf. 'Abd al-Qādir al-Jīlānī, Ghunyah, 2:77; Holland, Sufficient Provision, 3:343.
69 Q Mu'minūn 23:1.
71 This is probably Aḥmad ibn Aṣim al-Anṭākī who is reported to have said, “The most beneficial sincerity is that which is free of hypocrisy, self-adorment, and affectation.” See al-Sulamī, Ṭabāqāt, 138; Knysh, Islamic Mysticism, 38–39.
72 Probably 'Ikrimah al-Madani.
74 Probably Makḥūl al-Shāmī.
75 Q Kahf 18:110.
76 Cf. al-Qushayrī, Risālah, 2:446; Knysh, Epistle, 221–22; 'Abd al-Qādir al-Jīlānī, Ghunyah, 2:75; Holland, Sufficient Provision, 3:335; and al-Sulamī, Haqā'iq, 2:192.
77 Cf. al-Qushayrī, Risālah, 2:443; Knysh, Epistle, 220.
78 Cf. al-Qushayrī, Laṭā'if, 3:232, which omits the negative particle lā, and gives the verb in the third person. Thus, this saying reads, wa-yuqālu huwa an yulāḥi ḍa mahalla l-ikhtiṣāṣi, i.e., “It is said, ‘[Sincerity] is that one beholds the place of distinction.’” This statement implies that one who has sincerity has been given a place among the spiritually elect, one possible meaning of the term al-ikhtiṣāṣ. However, another meaning of al-ikhtisāṣ, also used by al-Qushayrī (Laṭā'if, 3:367), is to seek worldly distinction, and 'Aishah al-Ba'uniyyah later cites this quotation as well. In the manuscript of the Selections, the negative particle lā appears to have been added as an editorial correction.
Notes

82 Cf. ’Āʾishah al-Bāʿūniyyah, *Diwān*, 129.
89 Q Āl ʿImrān 3:173.
90 ʿĀʾishah al-Bāʿūniyyah, *Diwān*, 129.
91 Q Tawbah 9:109.
92 Q Māʾidah 5:100.
93 Q Ghāfir 40:19.
94 Q Sabaʿ 34:3.
95 Q Rūm 30:4.
96 Q Nisāʾ 4:168.
97 Al-Damīrī, 2:110, and abridged by ʿĀʾishah al-Bāʿūniyyah.
98 ʿĀʾishah al-Bāʿūniyyah, *Diwān*, 129.
99 Q Baqarah 2:152.
100 Al-Qushayrī is probably referring to the Sufi doctrine known as “Day of the Covenant,” based on Q Aʿrāf 7:172, when God first spoke to the spirits of all humanity in pre-eternity. There, God’s remembrance of humans brought them into existence; see Schimmel, 171–72.
102 Al-Qushayrī, *Laṭāʾif*, 1:137, which reads, “Be consumed in Our existence, and We will remember you after your annihilation from yourselves.”
103 Al-Sulamī, *Ḥaqāʾiq*, 1:78.
104 Q Baqarah 2:152.
105 Q Baqarah 2:152.
106 Q Abzāb 33:41.
Notes

111 That is to say, even the advanced mystical state of a tranquil heart is a veil between the believer and the oneness of God. Here, ‘Āʾishah al-Bāʿūniyyah paraphrases a statement on types of hearts that al-Sulamī ascribed to Muḥammad ibn Mūsā al-Wāsiṭī; al-Sulamī, *Ḥaqāʾiq*, 1:334.
112 Q Isrāʾ 17:11.
114 Probably al-Ḥusayn ibn Manṣūr al-Ḥallāj.
116 Q ‘Ankabūt 29:45.
117 Several verses of the Qurʾān, including Q Aḥzāb 33:41–42, command believers to remember God, thus rendering remembrance a religious obligation and an act of obedience.
118 Cf. al-Qushayrī, *Laṭāʾif*, 3:99: “It is said that God’s remembrance of you is greater than your remembrance of Him.”
119 That is to say, the worshipper is mystically consumed in the remembrance of God.
121 Q ‘Ankabūt 29:45.
122 Q Baqarah 2:152.
123 Q Kahf 18:24.
124 Al-Kalābādhī, 103–4; Arberry, 95.
126 Al-Kalābādhī, 104; Arberry, 95.
132 Q Muḥammad 47:19.
133 Q Muḥammad 47:19.
134 Cf. al-Qushayrī, *Laṭāʾif*, 1:196. Here, al-Qushayrī appears to allude to the “Tradition of Willing Devotions,” often quoted by Sufis, in which God says, “My servant draws near to Me by nothing more dear to Me than the religious obligations that I have imposed on him, and My servant continues to draw near Me by willing acts of devotion such that I
Notes

love him. Then when I love him, I become the ear with which he hears and the eye with which he sees." See Schimmel, 43.

135 Q Āl ʿImrān 3:1–2. This Qurʾānic passage opens with the Arabic letters alif lām mīm. A total of twenty-nine chapters of the Qurʾān begin with these or other letters, which are known as "the opening letters" or "the disconnected letters." Their meaning and intention remain a mystery; see EQ 3:471–77.

136 Cf. al-Qushayrī, Latāʿīf, 1:218.

137 Q Āl ʿImrān 3:18.

138 Q Āl ʿImrān 3:18.

139 Cf. al-Qushayrī, Latāʿīf, 1:226.

140 Q Muḥammad 47:19.


142 Q Anʿām 6:91.

143 Q Baqarah 2:152.

144 This verse is from a love poem by Abbasid poet and literary scholar Ibn al-Muṭazz (d. 296/908); see Ibn Khallikān, 3:78. Al-Ghazālī later quoted this verse to convey the ineffable quality of the mystical experience; see his al-Munqidh min al-ḍalāl, 129; Watt, 64. As a result, some later authors have incorrectly ascribed the verse to al-Ghazālī.

For the poem, see Jacobi, 35–56.

145 Q Ikhlāṣ 112:1.

146 Q Kahf 18:44.

147 Q Qīf 50:35.

148 Cf. ʿĀʾishah al-Bāʿūniyyah, Dīwān, 139. “Sāʿd” is the name of a Sufi novice, real or fictitious, whom ʿĀʾishah al-Bāʿūniyyah advises in several poems.

149 Cf. ʿĀʾishah al-Bāʿūniyyah, Dīwān, 137.

150 Q Āl ʿImrān 3:31.

151 Cf. al-Qushayrī, Latāʿīf, 1:235.

152 Cf. verses by Sārī al-Saqaṭī in al-Qushayrī, Risālah, 2:619; Knysh, Epistle, 331.

153 Q Ibrāhīm 14:36.

154 Q Āl ʿImrān 3:31.

155 In Islamic tradition, "the dear friend" (al-khalīl) is an epithet for the prophet Abraham, while "the beloved" (al-ḥabīb) is an epithet for the prophet Muḥammad. By contrast, "the Beloved" refers to God.

156 Q Āl ʿImrān 3:31.

Notes


161 Q Tīn 95:4.

162 Q Muʿminūn 23:12.

163 Q Māʿīdah 5:54.


165 Q Māʿīdah 5:54.

166 Q Māʿīdah 5:54.

167 Q Māʿīdah 5:54.

168 Q Māʿīdah 5:54.

169 Cf. al-Suhrawardī, 455.

170 Q Māʿīdah 5:54.

171 Q Māʿīdah 5:54.

172 Q Māʿīdah 5:54.

173 Also quoted by al-Suhrawardī, 454.

174 Also quoted by al-Suhrawardī, 454.

175 Also quoted by al-ʿIṣfahānī, 1:108.


178 Cf. al-Suhrawardī, 456–457.


180 Cf. al-Suhrawardī, 457–458.

181 Cf. al-Suhrawardī, 457; al-Qushayrī, *Risālah*, 2:615; Knysh, *Epistle*, 328. This is a reference to the “Tradition of Willing Devotions” mentioned earlier.

182 Cf. al-Suhrawardī, 459, 455.

183 Cf. Ibn ʿAṭāʾ Allāh, 52; Roberts, 65; Douglas, 144–45.

184 Q Mujādilah 58:22, and also see Anʿām 6:97: «And He it was who made for you the stars that you may be guided by them in the darkness on land or sea.» Cf. Ibn ʿAṭāʾ Allāh, 53; Roberts, 65–66; Douglas, 145.

185 Cf. Ibn ʿAṭāʾ Allāh, 53–54; Roberts, 66–68; Douglas, 143.

186 Cf. Ibn ʿAṭāʾ Allāh, 54; Roberts, 68–69; Douglas, 143–44.

187 Q Māʿīdah 5:54.
Notes

188 Cf. Ibn ‘Aṭāʾ Allāh, 54–55; Roberts, 69; Douglas, 144.
191 Cf. al-Suhrawardi, 457.
192 The sayings in this section may be found in al-Suhrawardi, 462.
193 Cf. al-Suhrawardi, 462.
194 Cf. al-Suhrawardi, 458, who ascribes these verses to Rābiʾah al-ʿAdawiyyah.
195 Q ‘Ankabūt 29:5.
197 Cf. al-Suhrawardi, 460.
198 Cf. al-Suhrawardi, 459.
199 Q Ṭā Ḥā 20:84.
200 Q Ṭā Ḥā 20:84, and cf. al-Qushayrī, Risālah, 2:628; Knysh, Epistle, 337.
201 Cf. al-Suhrawardi, 460.
203 Cf. al-Anṣārī, 91.
204 Q Ḥadīd 57:4.
205 Cf. Ibn al-ʿArīf, 76–79.
206 Cf. al-Suhrawardi, 461.
207 Cf. al-Suhrawardi, 455.
208 In the Qurʾān, «those brought near» (al-muqarrabūn) refers to those believers given an exalted place in Paradise; e.g. Q Wāqiʿah 56:10–12.
209 Cf. al-Ghazālī, Iḥyāʾ, 4:315.
210 Cf. al-Suhrawardi, 458.
211 Cf. Ibn al-ʿArīf, 70–73.
212 Cf. al-Qushayrī, Risālah, 2:620; Knysh, Epistle, 331–32.
213 For this frequently quoted divine saying, see Graham, 175.
214 Q Ḥūd 11:41.
215 Q Māʾidah 5:54.
217 Cf. Q Al Ḥimrān 3:26: «You exalt whom You please, and You debase whom You please. Good is in Your hands, for You are, indeed, omnipotent!»
218 Cf. the famous “Light Verse,” Q Nūr 24:35. Regarding the shape and design of lamps from the Mamlūk period, see Behrens-Abouseif, esp. 6–7.
219 Q Nūr 24:40.
Notes

220 Cf. a similar story in Tāqī al-Dīn al-Ḥiṣnī’s Siyar al-jāhiḥāt as noted in Smith, 233.

221 The Ḱhram is a state of ritual purity required of all pilgrims to Mecca. Pilgrims usually enter this state at one of the designated stations on the roads leading into Mecca. This account also makes reference to several places on the Hajj including the Kaaba and Abraham’s Station (maqām Ibrāhīm) near the Kaaba, and to “Standing” on the Plain of ‘Arafāt; see von Grunebaum, 15–49.

222 Q Āl ʿImrān 3:173.


224 Q Yūnus 10:32.

225 That is, ʿAʾishah al-Bāʿūniyyah claims to have composed these verses while in a mystical state or Ḱal.

226 Literally, “There was no mark to denote difference; so the letter ʿayn could not be distinguished from the letter ghayn.” The difference between the two letters is a single dot.

227 Q Māʾīdah 5:54.

228 Q Bayyinah 98:8; Māʾīdah 5:119; Mujādilah 58:22.

229 Q Yūnus 10:62.

230 Q Mujādilah 58:22.

231 Q Zukhruf 43:68; also seeʿAnkabūt 29:56, and Zumar 39:55.

232 Q Zukhruf 43:68; also see Aʾrāf 7:49.

233 Q Zukhruf 43:68; also see Aʾrāf 7:49.

234 Q Sajdah 32:17.

235 Q Sāffāt 37:45–47.


237 Here, ʿAʾishah al-Bāʿūniyyah again refers to the “Tradition of Willing Devotions” and to Q Aʾrāf 7:172, which contains God’s first address to humanity in pre-eternity: «Am I not your Lord?»

238 That is, section 1.5 in Principles of Sufism.

239 Cf. Q Rūm 30:17; Aʾrāf 7:172.

240 Q Zumar 39:18.

241 Q Māʾīdah 5:54.

242 Q Māʾīdah 5:119; Mujādilah 58:22; Bayyinah 98:8.

243 Q Yūnus 10:62.

244 Q Yā Sin 36:58.

245 Q Zukhruf 43:71.

246 Q Qamar 54:55.

247 Q Insān 76:21.
Notes

248 Q Qāf 50:35.

249 Q Ḥadīd 57:21.

250 Cf. the prophetic tradition, which 'A'ishah al-Bā‘ūniyyah cited earlier in section 3.23 of Principles: “If you pass by the meadows of the Garden, graze there.”

251 In vv. 23–24, 'A'ishah al-Bā‘ūniyyah again refers to Q A‘rāf 7:172 and the covenant God made with humanity in pre-eternity when He said, «Am I not Your Lord?» to which they responded, «Yes, indeed, we so witness.»

252 The following citation is found at the end of the manuscript: "This copy of this book was completed at the beginning of the month of Jumādā al-Ūlā, in the year one thousand and seventy one after the Prophet's emigration [AD 1661] by the hand of the unworthy 'Abd al-Raḥīm ibn 'Ali, known by his family name, Ibn Maksab, may God pardon him, his parents, and all Muslims. Amen."
Glossary of Names and Terms


ʿAbd Allāh ibn Busr (d. 88/707) an occasional companion of the prophet Muḥammad (see al-Dhahabī, 3:430–33).

ʿAbd Allāh ibn Masʿūd (d. 32/652) a companion of the prophet Muḥammad (see EI2 3:873–75).

ʿAbd al-Salām Ibn Mashīsh (d. 625/1234) an ascetic and Sufi of Fez and among the most important spiritual guides of Abū l-Ḥasan al-Shādhilī (see Knysh, *Islamic Mysticism*, 208).

ʿAbd al-Wāḥīd ibn Zayd al-Baṣrī (d. ca. 150/767) a preacher and early Muslim ascetic associated with a very early Sufi cloister on ʿAbbādān, an island in the Shaṭṭ al-ʿArab near Basra (see Knysh, *Islamic Mysticism*, 16–18).

Abraham (Ar. Ibrāhīm) in Islam, a prophet and father of the Arabs through his first son Ishmael (Ar. Ismāʿīl). Abraham is often referred to as al-Khalīl ("the friend") based on Q Nisāʾ 4:125: «And God took Abraham as a friend (khalīl)» (see Glassé, 18–19).

Abū ʿAbd Allāh al-Qurashī (fl. fourth/tenth century) an early Sufi of Basra (see Karamustafa, 121).

Abū ʿAbd al-Raḥmān al-Sulamī see Sulamī, Abū ʿAbd al-Raḥmān al-.

Abū l-ʿAbbās ibn al-ʿArīf (d. 536/1141) a Sufi and scholar of Andalusia, spending much of his time teaching students at Alería. He was the author of a mystical treatise entitled *The Beauties of Spiritual Sessions* (*Maḥāsin al-majālīs*) (see Ibn al-ʿArīf, 8–19, and Renard, 50–51).

Abū l-Dardāʾ see Uwaymir ibn Zayd.

Glossary of Names and Terms

Abū l-Ḥusayn al-Dīnawārī This is perhaps Abū ʿAlī al-Dīnawārī (d. 330/941), a Sufi master of Egypt (see Knysh, Epistle, 59).

Abū l-Ḥusayn al-Warrāq (d. ca. 320/932) an early Sufi of Nishapur (see al-Sulami, Ṭabaqāt, 299–301).

Abū l-Mukhrāq cited by Ibn Abī l-Dunyā (d. 281/894) for a tradition of the prophet Muḥammad.

Abū l-Shaykh al-Iṣbahānī see: Iṣbahānī, ʿAbd Allāh ibn Muḥammad al-.

Abū l-Qāsim al-Qushayrī (d. 465/1072) a Sufi and scholar who wrote extensively on Sufism. His works include his Sufi manual, the Epistle (Risālah), as well as a mystical commentary on the Qur’an entitled The Subtleties of Mystical Allusion (Laṭāʾif al-ishārāt), both important sources for succeeding generations of Sufis, including ‘Ā’ishah al-Bāʿūniyyah (see Knysh, Islamic Mysticism, 130–32, and Epistle, xxi–xxvii).

Abū ʿAlī al-Daqqāq (d. ca. 405/860) a Sufi and al-Qushayrī’s spiritual master and father-in-law (see Knysh, Epistle, xxi–xxii).

Abū Bakr al-Kattānī, Muḥammad ibn ʿAlī (fl. third/tenth century) a Sufi of Baghdad and a companion of al-Junayd (see al-Sulami, Ṭabaqāt, 3:73–77).

Abū Bakr al-Ṣiddīq (d. 13/634) one of the prophet Muhammad’s closest companions, his father-in-law, and the first caliph after the Prophet’s death. Abū Bakr was famous for his asceticism and faith in God (see EI2 1:109–11).

Abū Bakr ibn al-ʿArabī (d. 543/1148) a scholar and judge who wrote a number of books on hadith, jurisprudence, the Qur’an, and history (see EI2 3:707).

Abū Bakr ibn Dāwūd (d. 806/1403) a Sufi shaykh of the ‘Urmawi branch of the Qādiriyah order (see Homerin, “Living Love,” 213).

Abū Dāwūd (d. 275/890) author of the Book of Traditions (Kitāb al-Sunan), a canonical collection of Sunni hadith (see EI2 1:114).

Abū Dharr (d. 32/662) an early convert to Islam and a companion of the prophet Muḥammad (see EI2 1:114–15).

Abū Hurayrah (d. ca. 58/678) a companion of the prophet Muḥammad and a prolific source for traditions from the Prophet (see EI2 1:129).

Abū Mūsā al-Ashʿarī (d. 42/662) a younger companion of the prophet Muḥammad, who later served as the governor of Basra and Kufa (see EI2 1:695–96).

Abū Naṣr al-Sarrāj see ʿAbd Allāh ibn ʿAlī al-Tamīmī.

Abū Saʿīd al-Kharrāz (d. 277/890) a noted early Sufi and author of the Book of Truthfulness (Kitāb al-Ṣidq) (see Knysh, Islamic Mysticism, 57–60).
Abū Saʿīd al-Khudrī (d. 74/693) a companion of the prophet Muḥammad and a legal scholar in the nascent Muslim community (see al-Dhahabī, 3:168–72).

Abū Umāmah see Asʿad ibn Sahh al-Anṣārī.

Abū ʿUthmān al-Ḥīrī, Saʿīd ibn Ismāʿīl (d. 298/910) an ascetic and early Sufi master among the Malāmatiyyah who spread Sufism in Nishapur (see al-Sulami, Ṭabaqāt, 170–75, and Karamustafa, 48–51).

Abū Yaʿlā, Aḥmad ibn ʿAlī (d. 307/919) a scholar of hadith and author of hadith collection entitled Large Work of Traditions (al-Musnad al-kabīr) (see Kahhālah, 2:17–18).

Abū Yaʿqūb al-Makfūf cited by ʿAbd al-Qāḍir al-Jīlānī (d. 561/1166) for a saying on sincerity.

Abū Yaʿqūb al-Sūsī (fl. fourth/tenth century) a Sufi contemporary of al-Junayd (see Knysh, Epistle, 64).

Abū Yazīd al-Bisṭāmī (d. ca. 261/875) an early Sufi famous for his esoteric sayings on union and oneness (see EI2 1:162–63).

Adam the “father of humanity” who was taught the names of all things by God (see EI2 1:178–79).


Aḥmad ibn Ḥanbal (d. 241/855) the eponym of the Ḥanbali school of law and author of The Traditions (al-Musnad), a canonical collection of Sunni hadith (see EI2 1:272–77).

Aḥmad ibn Muḥammad al-Nūrī (d. 295/907) a Sufi who stressed love of God and His mercy for humanity (see Schimmel, 60–61).


ʿAlī ibn Abī Ṭālib (d. 40/660) the cousin and son-in-law of the prophet Muḥammad, the fourth Sunni caliph and the first Shi’a imam (see EI2 1:381–86).

Anas ibn Mālik (d. 91–93/709–11) a companion of the prophet Muḥammad and a source for many traditions regarding the Prophet (see EI2 1:482).
Glossary of Names and Terms

Anṭākī al-  see Aḥmad ibn ʿĀṣim al-Anṭākī.

Anṣārī, ʿAbd Allāh al- (d. 481/1089) a noted Hanbalī jurist and Qādirī Sufi, who wrote several mystical works (see EI2 1:515–16).

Aṣʿad ibn Sahl al-Anṣārī, Abū Umāmah (d. 100/718) born during the Prophet’s lifetime, he related hadith from many of the prophet Muḥammad’s companions (see al-Dhahabi, 3:517–19).

Ayyūb al-Sakhtiyānī (d. ca. 131/748) a religious scholar who related hadith (see al-Iṣfahānī, 3:3–15, and al-Sulamī, Ṭabaqāt, 452).

Barakah (b. 899/1491) a daughter of of ʿĀʾishah al-Bāʿūniyyah (see Homerin, “Living Love,” 215).

Bayhaqī, Aḥmad ibn al-Ḥusayn al- (d. 458/1066) a prolific scholar of hadith and the author of The Large Traditions (al-Sunan al-kubrā) (see EI2 1:1130).

Bazzār al-  see Aḥmad al-Bazzār.

Bishr ibn al-Ḥārith (d. 227/842) known as “the barefoot” (al-Ḥāfī), Bishr was among the early ascetics of Basra and Baghdad (see Knysh, Islamic Mysticism, 48–52).

Bishr ibn al-Sarī (d. 195/813) a Sufi and preacher who spent time in Basra (see al-Sulamī, Ṭabaqāt, 98).

Bukhārī, Muḥammad al- (d. 256/870) author of the canonical hadith collection The Sound Traditions (al-Ṣaḥīḥ), and one of the most respected authorities of Sunni hadith (see EI2 1:1296–97).

Būṣīrī, Muḥammad al- (d. 694/1295) author of the poem The Mantle Ode (al-Burdah), the most celebrated panegyric to the prophet Muḥammad [see EI3 (2010) 1:171–72].

Ḍaḥḥāk ibn Qays al-Fihrī (d. 64/684) a companion of the prophet Muḥammad, who related a few traditions from him (see EI2 2:89–90, and al-Dhahabi, 3:241–45).

Damīrī, Muḥammad al- (d. 808/1405) a scholar and Sufi, most famous for his encyclopedia of animals entitled The Lives of Animals (Ḥayāt al-ḥayawān) (see EI2 2:107–8).

David (Ar. Dāwūd) in Islam, a prophet and king who brought the Psalms as a revelation from God (see Glassé, 94–95).

Dāwūd al-Ṭāʿī (d. 165/781) a Muslim ascetic (see Knysh, Islamic Mysticism, 13, 24).

Dhū l-Nūn al-Miṣrī (d. 246/861) an ascetic and mystic regarded as one of the first Sufis to systematize the mystical states and stages on the path to gnosis (see EI2 2:242).
Glossary of Names and Terms

Dīnawārī al- see Abū l-Ḥusayn al-Dīnawārī or Fāris al-Dinawari.

Fāris al-Dīnawarī (d. ca. 340/951) a Sufi mentioned by al-Qushayri (see al-Qushayri, Risālah, 629–30; Knysh, Epistle, 338).

Fatḥ al-Mawṣilī (d. 220/835) an early Sufi of Baghdad and a companion of al-Sarī al-Saqatī (see Knysh, Epistle, 382).

Fuḍayl ibn ʿIyāḍ (d. 187/803) an ascetic and Sufi who also studied hadith (see EI2 2:936).

Gabriel (Ar. Jibrīl/Jibrāʾīl) in Islam, the Spirit of Revelation who brought the Qurʾān from God to Muḥammad, regarded as an archangel (see Glassé, 136).

Ghawrī, Qānṣūḥ al- (d. 922/1516) one of the last Mamlūk sultans, he reigned 906–22/1501–16 (see Petry, 119–232).

Ḥākim al-Naysābūrī, Muḥammad ibn ʿAbd Allāh al- (d. 405/1014) a judge and hadith scholar whose writings include Knowledge on the Science of Hadith (Maʿrifat ʿulūm al-ḥadīth) (see EI2 3:82).

Ḥallāj al- see al-Ḥusayn ibn Manṣūr al-Ḥallāj.

Harim ibn Ḥayyān (d. ca. 26/646) an early figure of Muslim piety and a companion of Uways al-Qaranī (see al-Dhahabī, 4:48–50, al-Kalābādhī, 24, and Arberry, 8).

Ḥasan al-Baṣrī al- (d. 110/728) a noted ascetic, preacher, and theologian (see EI2 3:247–48).

Ḥudhayfah al-Marʿashi (d. 192/808 or 207/823) a Sufi and companion of the noted legal scholar Sufyān al-Thawrī (d. 162/778) (see al-Iṣfahānī, 8:267–71, and al-Munāwī, 1:188–89).

Ḥudhayfah ibn al-Yamān (d. 37/657) an ascetic who related a number of hadith regarding the prophet Muḥammad (al-Dhahabī, 2:361–69).

Ḥusayn al-Maghāzilī al- (fl. fourth/tenth century) a Sufi and acquaintance of Ruwaym ibn Aḥmad (d. 303/915) (see al-Kalābādhī, 146–47, and Arberry, 149).

Ḥusayn ibn Manṣūr al-Ḥallāj al- (d. 309/922) a controversial Sufi who was executed by political authorities in Baghdad (see EI2 3:99–104).

Ibn Abī l-Dunyā (d. 281/894) a prolific scholar and teacher noted for his piety (see EI2 3:684).

Ibn Ajā’ see Mahmūd ibn Muḥammad ibn Ajā’.

Ibn al-ʿAbbās, ʿAbd Allāh (d. ca. 68/687) a cousin of the prophet Muḥammad and often considered the father of Qurʾānic exegesis (see EI2 1:40–41).

Ibn al-ʿArīf see Abū l-ʿAbbās ibn al-ʿArīf.
Glossary of Names and Terms


*Ibn ‘Aṭā’ Allāh al-Iskandarī* (d. 709/1309) an important Egyptian Sufi and preacher, and author of a number of works, including *Subtleties of Divine Gifts* (*Laṭā’if al-minan*), which relates the words and teachings of Sufi masters of the Shādhiliyyah Sufi order (see Knysh, *Islamic Mysticism*, 208–13).

*Ibn Ḥanbal* see Ahmad ibn Ḥanbal.

*Ibn Ḥibbān, Muḥammad* (d. 354/965) a prolific author, well respected for his collection of hadith entitled *The Sound Traditions* (*al-Musnad al-ṣaḥīḥ*) (see EI2 3:798).

*Ibn Jarir al-Ṭabarī* see Muhammad ibn Jarir al-Ṭabarī.

*Ibn Mājah, Muḥammad* (d. 273/887) a scholar of hadith who composed the *Book of Traditions* (*Kitāb al-Sunan*), a canonical collection of Sunni hadith (see EI2 3:856).

*Ibn Maʿṣūd* see ’Abd Allāh ibn Maʿṣūd.

*Ibn Manṣūr* see al-Ḥusayn ibn Manṣūr al-Ḥallāj.

*Ibn Mashīsh* see ’Abd al-Salām Ibn Mashīsh.

*Ibn ‘Umar, ʿAbd Allāh* (d. 73/693) son of the second caliph, noted for his piety and knowledge of traditions of the prophet Muḥammad (see EI2 1:53–54).

*Ibn ‘Uyaynah, Suḥyān* (d. 196/812) a jurist and scholar of the traditions of the prophet Muḥammad (see Kahālah, 4:235).

*Ibrāhīm al-Khawwāṣ* (d. 291/904) a Sufi and friend of al-Junayd and al-Nūrī (see Knysh, Epistle, 56).

*Ibrāhīm al-Tayyimi* (fl. second/eighth century) an ascetic who also transmitted hadith (see al-Munāwī, 1:149–50).

*Ibrāhīm ibn Adham* (d. ca. 162/778) a celebrated ascetic (see Knysh, *Islamic Mysticism*, 21–22).


*‘Irḥād ibn Sāriyah al-‘Ahl al-Ṣaffah* (d. 75/694) a companion of the prophet Muḥammad and a member of the People of the Bench (*Ahl al-Ṣaffah*), a group of pious poor in Medina (see al-Dhahābi, 3:419–22, and Schimmel, 28).

*Iṣbahānī, ʿAbd Allāh ibn Muḥammad Abū l-Shaykh al-* (d. 369/979) composed a number of works on Qur’ānic commentary, history, and hadith,
including his *History of the Traditions* (*Kitāb al-Ṭā'rīkh 'alā l-sunan*) (see Kaḥḥālah, 6:114).

Iskandari al- see Ibn ʿAṭāʾ Allāh al-Iskandari.

Israfēl (Ar. Isrāfīl) in Islamic tradition, an archangel who reads out the divine decrees in heaven and who will blow the trumpet signaling the start of the Day of Judgment (see *EI2* 4:211).

Jābir ibn ʿAbd Allāh (d. 78/697) a companion of the prophet Muḥammad and a legal scholar (see al-Dhahabī, 3:189–94).

Jamāl al-Dīn Ismāʿīl al-Ḥawwārī (d. 900/1495) mystical guide to ‘Āʾishah al-Bāʿūniyyah and her husband, and a member of the Qādiriyah Sufi order (see Homerin, “Living Love,” 213–14, and *Emanations*, 13–14).

Jesus (Ar. ‘Īsā) son of Mary, in Islam, a prophet celebrated for his asceticism and miracles (see Glassé, 208–9).

Junayd al-Baghdādī al- (d. 297/910) one of the most influential spiritual masters of the Sufi tradition. He was the nephew and disciple of Sārī al-Šaqaṭī (see *EI2* 2:600, and Knysh, *Islamic Mysticism*, 52–56).

Jurjānī, ʿAlī al- (d. 816/1413) a scholar who wrote on logic, theology, and Sufism (see *EI2* 2:602–3).

Kalābādhī, Abū Bakr al- see Abū Saʿīd al-Kharrāz.

Kharrāz al- see Abū Saʿīd al-Kharrāz.

Luqmān mentioned in the Qurʾan as a man given great wisdom by God, which he passed on to his son (Q Luqmān 31:12–19) (see *EI2* 5:811–13).


Maḥbūl al-Shāmī (d. 116/734) a jurist and hadith scholar noted for his piety (see al-İfahānī, 5:177–93, and al-Dhahābī, 5:155–60).

Mālik ibn Dīnār (d. ca. 131/748) an ascetic and preacher (see *EI2* 6:266–67).

Mamlūk the ruling dynasty of Egypt and greater Syria founded by royal slave soldiers (*mamlūk*) who succeeded their Ayyūbid masters in 648/1250. The Mamlūk dynasty came to an end with their defeat by the Ottomans in 923/1517.

Maʿrūf al-Karkhī (d. 200/815) a preacher and ascetic who lived in Baghdad, and stressed the importance of good deeds for a pious life. He is considered one of the early founders of Sufism (see Knysh, *Islamic Mysticism*, 48–49).
**Glossary of Names and Terms**

*Michael (Ar. Mīkāl/Mikhā’īl)* an archangel mentioned in Q Baqarah 2:92. In Islamic tradition, he is often an associate of Gabriel (see *EI* 5:491–92).

*Moses (Ar. Mūsā)* in Islam, a prophet and lawgiver sent by God to the Jews; he freed them from Pharaoh and their Egyptian captivity. Later, Moses spoke with God at Sinai and on the occasion of the Burning Bush. Moses is often referred to as *Kalīm Allāh* (“the one to whom God spoke”) based on Q Aʿrāf 7:143: «His Lord spoke to him (*kallamahu*)» (see Glassé, 275).

*Muʿādh ibn Jabal* (d. 17/638 or 18/639) a companion of the prophet Muhammad noted for his asceticism (see Ibn al-ʿImād, 1:29–30).

*Muʿāwiyah ibn Abī Sufyān* (d. 60/680) a scribe to the prophet Muhammad and, later, caliph and founder of the Umayyad dynasty (see *EI* 2:263–69).

*Muḥammad* (d. 10/632) son of ʿAbd Allāh and a member of the Quraysh tribe in Mecca. He is the prophet of Islam to whom God sent the Qurʾānic revelations through Gabriel until Muḥammad’s death in Medina (see Guillaume).

*Muḥammad ibn Abī l-Wafāʾ* (d. 891/1486) a Sufi author and poet contemporary with ʿĀʾishah al-Bāʿūniyyah. He was a member of the Wafāʾī Sufi order and spent time in Jerusalem and Cairo (see al-Sakhāwī, 7:196).

*Muḥammad ibn Jarīr al-Ṭabarī* (d. 310/923) a celebrated historian and Qurʾān exegete, who also compiled a collection of hadith (see *EI* 10:11–15).


*Muḥammad ibn Yūsuf* this is perhaps Muḥammad ibn Yūsuf al-Bannāʾ (d. ca. 365/976), a Sufi mentioned by al-Qushayrī (see al-Qushayrī, *Risālah*, 2:678; Knysh, 370).

*Mukhī al-Dīn Yahyā al-ʿUrmawi* see Yahyā al-ʿUrmawi.

*Muṣʿab ibn ʿUmayr* (d. 3/625) a close companion of the prophet Muhammad who was martyred at the Battle of Uhud while defending the Prophet. Muṣʿab went from a refined life in pagan Mecca to one of poverty after converting to Islam. He was noted for his piety, and was sent by the Prophet to Medina to spread the news of Islam and to read the Qurʾān among the pagan tribes in order to seek their conversion (see al-Dhahabī, 1:145–48, and al-Isfahānī, 1:106–8).

Glossary of Names and Terms

Nahrajūrī, Isḥāq ibn Muḥammad al- (d. 330/941) a Sufi and student of al-Junayd (see Knysh, Epistle, 64–65).

Nasāʾī, ʿĀḥmad al- (d. 303/915) author of The Traditions of al-Nasāʾī (Sunan al-Nasāʾī), a canonical collection of Sunni hadith (see EI2 7:969–70).

Naṣrābādhī, Ibrāhīm ibn Muḥammad al- (d. 367/977) a scholar of hadith, a Sufi of Khurasan, and a student of al-Shiblī (see Knysh, Epistle, 10–11, 72–73).

Nawawī, Yahyā al- (d. 676/1277) a prolific author and a noted scholar of hadith and Shāfiʿī jurisprudence (see EI2 7:1041).

Naysābūrī al- see Ḥākim al-Naysābūrī, Muḥammad ibn ʿAbd Allāh al-.

Nūrī al- see Ahmad ibn Muḥammad al-Nūrī.

Qushayrī al- see Abū l-Qāsim al-Qushayrī.

Rābiʿah al-ʿAdawiyyah (d. 185/801) the most famous woman mystic in Islam (see EI2 8:334–36 and Knysh, Islamic Mysticism, 26–32).

Rūdhbārī, Abū ʿAlī Aḥmad al- (d. 322/934) an early Sufi of Baghdad and a companion of al-Junayd (see Karamustafa, 21–22, 106).

Ruwaym ibn Aḥmad (d. 303/915) a Sufi and companion of al-Junayd (see Schimmel, 59).

Sahl al-Tustarī (d. 283/896) a Sufi, scholar and author whose works include a commentary on the Qurʾān (see EI2 8:840–41).

Sarī al-Saqaṭī al- (d. 251/865) a Sufi of Baghdad and uncle to al-Junayd (see Knysh, Islamic Mysticism, 50–52).

Sarrāj al- see ʿAbd Allāh ibn ʿAlī al-Tamīmī Abū Naṣr al-Sarrāj.

Shādhilī al- see Abū l-Ḥasan al-Shādhilī.

Shaqīq al-Balkhī (d. 195/810) an ascetic and early Sufi (see Knysh, Islamic Mysticism, 32–35).

Shiblī, Abū Bakr al- (d. 334/946) a Sufi and former student of al-Junayd known for his statements on love and for his eccentricities. He was also a friend of al-Ḥallāj (see Knysh, Islamic Mysticism, 64–66).

Suhrawardī, al- see ʿUmar al-Suhrawardī.

Sulāmī al- (fl. fifth/tenth century) a Sufi quoted by al-Sulami.

Sulami, Abū ʿAbd al-Raḥmān al- (d. 412/1021) wrote extensively on Sufism. His works include a commentary on the Qurʾān entitled The Truths of Qurʾanic Commentary (Haqāʾiq al-tafsīr), and The Generations of Sufis (Ṭabaqāt al-sūfiyyah), an important source on the lives and sayings of early Muslim ascetics and mystics (see EI2 9:811–12, and Knysh, Islamic Mysticism, 125–27).
Glossary of Names and Terms

Sumnūn (d. ca. 300/912) an ecstatic Sufi known for his all-consuming love of God (see, Knysh, *Islamic Mysticism*, 63–64).

Ṭabarānī, Sulaymān ibn Aḥmad al- (d. 360/971) a scholar who composed a number of works on hadith, including *The Great Collection* (*al-Muṭjam al-kabīr*) and *The Middle Collection* (*al-Muṭjam al-awsat*) (see *EI2* 10:10–11).

Ṭabarī al- see Muḥammad ibn Jarir al-Ṭabarī.

Ṭalq ibn Ḥabīb (d. 90/708) an early Muslim ascetic (see al-İṣfahānī, 3:63–66).

Thābit al-Banānī (d. 127/744) a scholar of hadith (see al-Dhahabī, 5:220–25).

Thawbān (d. 54/674) a freed slave of the prophet Muḥammad who related hadith about him (see al-Dhahabī, 3:15–18).

Tirmidhī, Muḥammad ibn Ḫis al- (d. 279/892) author of *The Collection of Sound Traditions* (*al-Jāmiʿ al-Ṣaḥīḥ*), also known as *The Traditions of al-Tirmidhī* (*Sunan al-Tirmidhī*), a canonical collection of Sunni hadith (see *EI2* 10:546).

ʿUbādah ibn al-Ṣāmit (d. 45/665) a companion of the prophet Muḥammad (see al-Dhahabī, 2:5–11).

Ubayy ibn Kaʿb (d. ca. 22/643) a scribe for the prophet Muḥammad and an early authority on the Qur’an (see *EI2* 10:764–65; al-İṣfahānī, 1:250–56; Ibn al-ʿImād, 1:32–33).

ʿUmar ibn al-Khaṭṭāb (d. 23/644) the third caliph of Islam, legendary for his piety (see *EI2* 10:818–21).

ʿUmar al-Suhrawardī (d. 632/1234) an influential Sufi and author of a number of mystical writings including his popular guide *The Gifts of Gnosis* (*ʿAwārif al-maʿārif*) (see Knysh, *Islamic Mysticism*, 195–207).

ʿUqbah ibn ʿĀmir (d. ca. 58/678) a companion of the prophet Muḥammad (see Ibn al-ʿImād, 1:64).

ʿUthmān ibn Maysarah I was unable to find information on this figure.

Uwaymir ibn Zayd al-Anṣārī, Abū l-Dardāʾ (d. 32/652) a companion of the prophet Muḥammad and later a judge in Damascus (see al-Dhahabī, 2:335–53).

Uways al-Qarānī (d. ca. 37/657) a “companion” of the prophet Muḥammad; though the two never met, according to tradition, they communicated telepathically. In the Sufi tradition, Uways represents those mystics who gain mystical enlightenment directly from the spirit of the deceased Muḥammad and without any other spiritual guide (see Schimmel, 28).
Wāsiṭī al-  see Muḥammad ibn Mūsā al-Wāsiṭī.

Wuhayb ibn al-Ward  (d. 153/770) a Muslim ascetic (see al-İṣfahānī, 8:140–61).


Yahyā ibn Muʿādh al-Rāzī  (d. 258/872) a Sufi and preacher (see Knysh, Islamic Mysticism, 92–93).

Yūsuf al-Bāʿūnī  (d. 880/1475) father of ʿĀʾishah al-Bāʿūniyyah and a scholar of Shāfiʿi jurisprudence who held the office of chief judge in Damascus (see Homerin, “Living Love,” 212–13).
*Encyclopaedia of Islam Three*. Edited by Marc Gaborieau et al. Leiden: Brill, 2007–.
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Comments:
- Anas ibn Mālik (d. 91–93/709–711) appears multiple times in different entries, indicating a significant role in Islamic sources.
- Annihilation is a prominent theme, appearing in various contexts and with different interpretations.
- The works of Ahmād ibn ʿĀṣim al-Antākī, Aḥmad ibn al-Ḥusayn al-Bayhaqi, and other notable figures are referenced extensively.
- The Tārīfāt, Duʿāʾ, and Adhkār are key texts in Islamic literature, as indicated by their repeated mentions.
- The work of Abū Umāmah, a prominentProductName, is referenced, highlighting his contributions.

The index serves as a comprehensive guide to the topics and authors discussed in the document, facilitating easier navigation and deeper exploration of the content.
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About the Editor-Translator

Th. Emil Homerin is Professor of Religion in the Department of Religion & Classics at the University of Rochester, where he teaches courses on Islam, classical Arabic literature, and mysticism. Homerin completed his Ph.D. with honors at the University of Chicago and has lived and worked in Egypt and Turkey for a number of years. Among his many publications are *Emanations of Grace: The Mystical Verse of 'Ā'ishah al-Bā‘uniyah* (2011), *Passion Before Me, My Fate Behind: Ibn al-Fārid and the Poetry of Recollection* (2011), *The Wine of Love & Life: Ibn al-Fārid’s al-Khamriyah and al-Qaṣṣāri’s Quest for Meaning* (2005), *Ibn al-Fārid: Sufi Verse & Saintly Life* (2001), and *From Arab Poet to Muslim Saint* (2nd revised edition, 2001). Homerin has been the recipient of grants from the Mrs. Giles Whiting Foundation, the Fulbright Foundation, the American Research Center in Egypt, and the National Endowment for the Humanities. He has also received a number of awards including the American Association of Teachers of Arabic Translation Prize, the Golden Key Honor Society’s recognition for his contributions to undergraduate education, the G. Granyon & Jane W. Curtis Award for Excellence in Teaching, the University of Rochester’s Teacher of the Year Award, and the Goergen Award for Distinguished Achievement and Artistry in Undergraduate Education.