



‘Ā’ISHAH AL-BĀ‘ŪNIYYAH

THE PRINCIPLES OF SUFISM

L I B R A R Y O F A R A B I C L I T E R A T U R E

Edited and translated by

TH. EMIL HOMERIN

The Principles of Sufism

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Philip F. Kennedy

General Editor, Library of Arabic Literature

كتاب
المنتخب في أصول الرتب
في علم التصوف
عائشة الباعونية

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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

Ar.	Arabic equivalent
ca.	<i>circa</i> , approximately
d.	died
<i>EI</i>	<i>Encyclopaedia of Islam</i> , 1st edition.
<i>EI2</i>	<i>Encyclopaedia of Islam</i> , 2nd edition
<i>EI3</i>	<i>Encyclopaedia of Islam Three</i> , 3rd edition
<i>EQ</i>	<i>Encyclopaedia of the Qur'ān</i>
fl.	flourished
r.	ruled

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Introduction

‘Ā’ishah al-Bā’ūniyyah (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, ‘Ā’ishah 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 ‘Ā’ishah compiled to help others on this spiritual path. Drawing lessons and readings from a centuries-old Sufi tradition, ‘Ā’ishah 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*, ‘Ā’ishah 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

‘Ā’ishah al-Bā’ūniyyah 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 Bā’ūn in southern Syria. In search of education and employment, members of the Bā’ūnī family eventually made their way to Damascus, and for several generations, they served the Mamlūk sultans of Egypt and Syria. ‘Ā’ishah’s father Yūsuf (d. 880/1475) was a scholar of Shāfi‘ī 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 ‘Ā’ishah, together with her five brothers, studied the Qur’ān, the traditions of the prophet Muḥammad, jurisprudence, and poetry.¹ ‘Ā’ishah mentions that she had memorized the entire Qur’ān 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, an 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."²

As part of her education, 'Ā'ishah also studied Sufism, which was the general practice of the Bā'ūnī 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 Bā'ūnī family, including 'Ā'ishah'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 'Urmawī branch of the Qādiriyyah Sufi order to which the Bā'ūnī family belonged, and in a number of her writings, 'Ā'ishah specifically praised her two Qādirī masters, Jamāl al-Dīn Ismā'īl al-Ḥawwārī (d. 900/1495), and his successor, Muḥyī al-Dīn Yaḥyā al-'Urmawī (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, Ismā'īl 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-'Urmawī, may God continue to spread his ever-growing spiritual blessings throughout his lifetime, and join us every moment to his blessings and succor.³

The Bā'ūnīs were a prominent family in Damascus, so 'Ā'ishah married a man known as Ibn Naqīb al-Ashrāf, the son of another distinguished family there who were descendants of the prophet Muḥammad. 'Ā'ishah's husband's full name was Aḥmad ibn Muḥammad Ibn Naqīb al-Ashrāf (d. 909/1503), and he, too, was a devotee of shaykh Ismā'īl al-Ḥawwārī. 'Ā'ishah and Aḥmad had at least two children together: a son, 'Abd al-Wahhāb (897–925/1489–1519), and a daughter, Barakah (born 899/1491). In AD 1513, 'Ā'ishah, by then a widow, left Damascus

for Cairo with her son to seek a job for him in the Mamlūk administration. En route, bandits ambushed their caravan in the Egyptian delta and stole everything, including all of ‘Ā’ishah’s books. As a result, ‘Ā’ishah 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 Mamlūk sultan, al-Ghawrī (r. 906–22/1501–16). Ibn Ajā generously provided for them and employed ‘Ā’ishah’s son as a secretary in the chancellery.

‘Ā’ishah 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, ‘Ā’ishah 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 ‘Ā’ishah. ‘Ā’ishah 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 ‘Ā’ishah, though al-Ghawrī was quite fond of Arabic poetry, and so was probably familiar with ‘Ā’ishah’s poetic reputation. It is also possible that the sultan sought ‘Ā’ishah’s spiritual blessings for his trials ahead, for it is quite apparent from accounts of ‘Ā’ishah al-Bā’ūniyyah by her contemporaries that she was highly regarded as a pious woman and Sufi master.⁴

Thought and Work

As an educated Muslim woman, ‘Ā’ishah al-Bā’ūniyyah 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. ‘Ā’ishah al-Bā’ūniyyah was truly exceptional for having composed over a dozen works of prose and poetry, praised by a number of her contemporaries. Today, many of ‘Ā’ishah’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 ‘Ā’ishah composed a number of laudatory accounts of Muḥammad’s life and prophetic career (*mawliids*), which combined prose and poetry. In fact, celebration of the Prophet appears to have been ‘Ā’ishah’s vocation, perhaps undertaken, in part, thanks to her vision of him while on pilgrimage. ‘Ā’ishah also composed a considerable amount of verse, including two collections of poetry that still survive.

One, simply entitled *The Collected Verse of ‘Ā’ishah al-Bā‘ūniyyah* (*Dīwān ‘Ā’ishah al-Bā‘ūniyyah*), which ‘Ā’ishah 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 ‘Ā’ishah’s most famous poem, *Clear Inspiration in Praise of the Trusted Prophet* (*al-Faṭḥ al-mubīn fī madḥ al-Amīn*). This latter work is a *badī‘iyyah*, a complex type of poem popular during the Mamlūk period, which praises the Prophet while illustrating various rhetorical schemes (*badī‘*) used in Arabic verse. ‘Ā’ishah 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). ‘Ā’ishah 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 ‘Ā’ishah’s verse is entitled *Emanation of Grace and the Gathering Union* (*Fayḍ al-faḍl wa-jam‘ al-shaml*) and contains over 370 poems, spanning ‘Ā’ishah’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, ‘Ā’ishah 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 ‘Ā’ishah al-Bā‘ūniyyah wished to share aspects of her mystical life with her readers.

In many of the later poems in *Emanation of Grace*, ‘Ā’ishah 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*), ‘Ā’ishah’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. ‘Ā’ishah also follows Ibn al-Fāriḍ when she invokes the “ancient covenant” as the original source of her love for God.

In Sufi circles, this phrase refers to the “Day of the Covenant” (*yawm al-mīthāq*) alluded to in the Qur’ān (Q A’rāf 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 . . .”»

‘Ā’ishah al-Bā‘ūniyyah, 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, ‘Ā’ishah al-Bā‘ūniyyah 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-Ta’rīfāt)*, and al-Anṣārī’s (d. 481/1089) spiritual guidebook, *Stages for the Wayfarers (Manāzil al-sā’irīn)*. Additional important sources for ‘Ā’ishah’s mystical ideas and teachings are most readily apparent in the Sufi guidebook she composed entitled *al-Muntakhab fī uṣūl al-rutab fī ‘ilm 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 ‘Ā’ishah’s many quotations that form the basis of this book, drawn from the Qur’ān, hadith collections, Qur’ānic commentaries, spiritual guidebooks, hagiographies, and mystical epistles by earlier Sufi masters, including al-Kalābādhi (d. 380/995), al-Sulamī (d. 412/1021), and especially, al-Qushayrī (d. 465/1074). ‘Ā’ishah also quotes a number of later Sufi authorities, including Ibn al-‘Arīf (d. 536/1141), ‘Umar al-Suhrawardī (d. 632/1234), and Ibn ‘Aṭā’ Allāh al-Iskandarī (d. 709/1309).

In the *Principles of Sufism*, ‘Ā’ishah compares Sufism to a tree with many branches, yet having four essential roots or principles: repentance (*taubah*), sincerity (*ikhlaṣ*), recollection (*dhikr*), and love (*maḥabbah*). She discusses each principle in detail in separate sections, beginning each section with relevant verses from the Qur’ān, 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,

‘Ā’ishah cites aphorisms by early Muslim forbearers (*salaf*), and then sayings, teachings, and stories of later Sufi masters. ‘Ā’ishah 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*, ‘Ā’ishah al-Bā‘ūniyyah 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. ‘Ā’ishah quotes God’s vow in the Qur’ān (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. ‘Ā’ishah 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, ‘Ā’ishah recommends that seekers recite and meditate on the declaration of faith found in the Qur’ān (Q Muḥammad 47:19): «There is no deity but God!»¹¹

In *The Principles of Sufism*, ‘Ā’ishah singles out verses from the Qur’ān and traditions from Muḥammad regarding God’s love of humanity and His promise to forgive the sins of those who repent. ‘Ā’ishah 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. ‘Ā’ishah 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

‘Ā’ishah 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 (*awliyā’*, 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 ‘Ā’ishah 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 fī uṣūl al-rutab fī ‘ilm al-taṣawwuf*, manuscript 318 (Taṣawwuf Taymūr) in Cairo’s Dār al-Kutub al-Miṣriyyah, and dated 1071/1661. ‘Ā’ishah’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*.¹³ All translations, including of the Qur’ān, are my own. Dates are generally cited in their Islamic/Hijrī year followed by their Common Era equivalent: e.g., 923/1517.

Notes to the Introduction

- 1 This account of the life and work of ‘Ā’ishah al-Bā’ūniyyah is drawn from Homerin, “Living Love,” 211–16, and *Emanations*, 11–27.
- 2 ‘Ā’ishah al-Bā’ūniyyah, *Mawrid*, 104–5; also quoted in Rabābi’ah, *‘Ā’ishah al-Bā’ūniyyah*, 53.
- 3 Ibn al-Ḥanbalī al-Ḥalabī, *Durr al-ḥabab*, 1:2:1063–64.
- 4 Homerin, “Writing,” 396–97.
- 5 For a tentative list of ‘Ā’ishah’s works, see Homerin, “‘Ā’ishah al-Bā’ūniyyah.”
- 6 ‘Ā’ishah al-Bā’ūniyyah, *Qawl*.
- 7 ‘Ā’ishah al-Bā’ūniyyah, *Fath*.
- 8 ‘Ā’ishah al-Bā’ūniyyah, *Dīwān Fayḍ al-faḍl*, 326.
- 9 ‘Ā’ishah al-Bā’ūniyyah, *Dīwān Fayḍ al-faḍl*, 73, 193.
- 10 ‘Ā’ishah al-Bā’ūniyyah, *Dīwān Fayḍ al-faḍl*, 237–51, and Homerin, *Emanations*, 96–139.
- 11 For more on ‘Ā’ishah’s views on remembrance, see Homerin, “Recalling.”
- 12 See Schimmel, *Mystical Dimensions*, 43.
- 13 Bly, *Eight Stages*, 13–49.

كتاب
المنتخب في أصول الرتب
في علم التصوف

The Principles of Sufism

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَهُوَ حَسْبِي

٢٠٠ الحمد لله المفيض مدده على أحبائه تخصيصاً ووفاء المرويّ قلوبهم من شراب التوحيد محبةً وصفاً المتجليّ على أسرارهم جلالاً وجمالاً المتفضلّ عليهم بمناخ القرب شهوداً ووصالاً. أحمده حمد من عرفه به فعرف وغمره بفضلّه فأقرّ بالجزء عن شكره واعترف وأشهد أن لا إله إلا الله وحده لا شريك له شهادة من هام في بيداء التفريد وغرق في بحر التوحيد فانقطع نظره عن الخلق وشاهد الحقّ بالحقّ. وأشهد أن أخصّ الأخصّين مصطفى المصطفين وسيّد المرسلين وأشرف العالمين محمّده الأحمّد ورسوله الأجدّ وحبيبه الأقرب وخليته الأنجب صلى الله عليه صلاة دائمة بدوامه الأبدي باقية ببقائه الصمدي صلاة تديم المدد لنا منه والتلقّي عنه وعلى إخوانه من النبيين والمرسلين وعلى آله وصحبه أجمعين وآل كلّ وسائر الصالحين وسلّم تسليماً وكرم تكريماً.

٣٠٠ وبعد: فلما صحّ صدق طلب بعض الأحباب وظهرت ملازمته للباب وتوسّده على الأعتاب وكشف الله لنا عن صفاء سريره وإخلاص نيّته وتحقّقنا أنّه بفضل الله من شملته أطفاف العناية الإلهية واختصّته الرحمة بمحققة المحبة الربانية ورأيناه متشوقاً إلى ما يفقهه في شرع التحقيق ويهديه إلى سواء الطريق فاستخرنا الله سبحانه في تعليقه بلسان القال حتى يصل إن شاء الله تعالى إلى لسان الحال فأجبنا سؤاله بما تعلقت به آماله ابتغاءاً لوجه الله وطلباً لرضاه ومن الله المدد وبه الرشد وهو حسبي ﴿وَنِعْمَ الْوَكِيلُ﴾.

٤٠٠ اعلم رحمك الله أنّ مقامات القوم أهل الله لا تُخصى لكن لفروعها أصول يتفرّع عنها كلّ مقام وهي أربعة: التوبة والإخلاص والذكر والمحبة. فوجب الآن أن نتكلّم على كلّ أصل من هذه الأصول الأربع بما وجدناه في الكتاب والسنة وبما 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»!¹

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 (*ikhlaṣ*), remembrance (*dhikr*), and love (*maḥabbah*). We will discuss each of these four

كتاب المنتخب في أصول الرتب في علم التصوف

إلينا من حقائق القوم بلطيف اشاراتهم وسميته المنتخب في أصول الرتب ومن الله
العون وبه الصون والله يجعله خالصاً نافعاً بمته وكرمه .

principles based on what we have found in the Qur'ān 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 ﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا يَا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ وقال تعالى ﴿ وَأَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ ﴾ وقال تعالى ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ﴾ وقال تعالى ﴿ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾ وقال تعالى ﴿ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ إلى غير ذلك من الآيات الشريفة.

والتوبة في اللغة الرجوع. تاب وآب وأتاب بمعنى واحد وهو الرجوع وكذلك تاب بالياء المشبهة يُقال: تاب اللبن في الضرع إذ أرجع إليه. فعلى هذا التوبة الظاهرة الرجوع من ذميم الأفعال إلى حميدها ومن سيئ الأقوال إلى سديدها. والتوبة الباطنة التي عليها مدار القوم الرجوع من كل شيء إليه عز وجل ولا تصح التوبة إلا بثلاثة أشياء: ندم على الذنب وإقلاع عنه وعزم أن لا يعود إليه ومتى ما أخلت بشرط من هذه الشروط لا تصح أبداً. هذا حكم التوبة من ذنب بين العبد وربّه.

وأما التوبة من ذنب متعلق بالمخلوق كالظلم والغيبة ونحو ذلك فيزيد على هذه الشروط خلاص الذمّة بوفاء الحق وطلب الاستغفار من المغتاب وعلى الجملة. فبذل الجهد في براءة الذمّة بما يقدر عليه من وفاء أو قصاص أو استغفاء وإذا عجز عن ذلك فيديم الاستغائة إلى الله في الإقالة فإن الله سبحانه إذا علم صدق عبده عفا عنه وصالح بينه وبين عزمائه بمته وكرمه.

وأما الآثار الواردة في التوبة فكثيرة منها عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إذا أتاب العبد من ذنوبه أنسى الله حفظته ذنوبه وأنسى جوارحه ومعامله من الأرض حتى يلتقي الله تعالى وليس عليه شاهد من الله تعالى بذنب. رواه أبو الشيخ الإصبهاني. وعن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: كل ابن آدم خطاء وخير الخطائين التوابون. رواه الترمذي وابن ماجّة.

The First Principle: Repentance (*Tawbah*)

God the Exalted has said, «Turn to God, together, O believers, that you might be successful.»² The Exalted has said, «Seek forgiveness from your Lord, then turn to Him in repentance,»³ and the Exalted has said, «O you who believe, turn to God with sincere repentance!»⁴ The Exalted has said, «And those who do not turn in repentance, they are the transgressors!»⁵ and the Exalted has said, «Truly God loves those who turn in repentance, and He loves those who purify themselves.»⁶ There are similar sayings in the noble verses of the Qur'ān. 1.1

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 blameworthy 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.⁷ When one of these conditions is not met, repentance is not valid.⁸ This is the rule for repentance for sin between the servant and His Lord. 1.2

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.⁹ 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. 1.3

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 1.4

وعن عبد الله بن مسعود رضي الله عنه قال: للجنة ثمانية أبواب سبعة مغلقة و باب مفتوح للتوبة حتى تطلع الشمس من مغربها. رواه أبو يعلى والطبراني بإسناد جيد.

٥١ وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لو أخطأتم حتى تبلغ ذنوبكم السماء ثم تبتم لتاب الله عليكم. رواه ابن ماجه. وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن المؤمن إذا أذنب ذنباً كانت نُكتهُ سوداء في قلبه فإن تاب ونزع واستغفر صُقل منها وإن زادت حتى تغلف قلبه بها فذلك الران الذي ذكره الله عز وجل في قوله ﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴾. رواه الترمذي وقال صحيح.

٦١ وعن ابن مسعود رضي الله عنه، عنه صلى الله عليه وسلم قال: التائب من الذنب كمن لا ذنب له. رواه ابن ماجه والطبراني. وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: قال الله عز وجل: أنا عند ظن عبدي بي وأنا معه حيث يذكرني والله لله أفرح بتوبة عبده من أحدكم يجد ضالته بالفلاة ومن تقرب إلي شبراً تقربت إليه ذراعاً ومن تقرب إلي ذراعاً تقربت إليه باعاً وإذا أتاني يمشي أتيته هرولة. رواه مسلم.

٧١ وعن أبي ذر رضي الله عنه قال رسول الله صلى الله عليه وسلم: من أحسن فيما بقي غفر له ما مضى ومن أساء فيما بقي أخذ بما مضى وما بقي. رواه الطبراني بإسناد جيد. وعن عتبة بن عامر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن مثل الذي يعمل السيئات ثم يعمل الحسنات كمثل رجل كانت عليه ذرع ضيقة قد خنقته ثم عمل حسنة فانفكت حلقة ثم عمل حسنة أخرى فانفكت أخرى حتى

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.¹⁰ ‘Abd Allāh ibn Mas‘ūd, 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 Ya‘lā 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.»”¹¹ This is reported by al-Tirmidhī, who says the report is sound. 1.5

Ibn Mas‘ūd, 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. 1.6

Abū Dharr, 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. ‘Uqbah ibn ‘Āmir, may God be pleased with him, related that the Emissary of God, God bless and cherish him, said, “The person who does bad deeds 1.7

يخرج إلى الأرض. رواه الإمام أحمد بن حنبل. وعن أبي ذرٍّ ومعاذ بن جبل رضي الله عنهما عن النبي صلى الله عليه وسلم قال: اتق الله حيثما كنت وأتبع السيئة الحسنة وخالف الناس بخلق حسن. رواه الترمذي والحاكم والبيهقي.

٨٠١ عن أنس رضي الله عنه عن رسول الله صلى الله عليه وسلم قال: ألا أنبئكم بدائمكم من دوائكم؟ قلنا: بلى يا رسول الله. قال: فإن دأيم الذنوب ودوائكم الاستغفار. وقال صلى الله عليه وسلم: المستغفر باللسان والمصر على الذنوب كالمستهزئ بربه. إلى غير ذلك من الأحاديث الشريفة وفي ما أوردها كهاية لمن وفقه الله.

٩٠١ وأما كلام السلف في التوبة فكثير. منه قال فضيل بن عياض: استغفار الله بلا إقلاع توبة الكذابين. وقال يحيى بن معاذ الرازي: إن لم تؤمن باليوم الآخر فانت منافق وإن أصررت على الذنب فانت خاسر. وكانت رابعة العدوية رضي الله عنها تقول: استغفارنا يحتاج إلى استغفار كبير. وقال أبو بن كعب رضي الله عنه: يقول الله تبارك وتعالى: لا أحب أن يموت خاطئ بخطيئته ولا جرم بجرمه ولكن يجيء فيتوب جتتي عريضة ورحمتي واسعة ويدي باسطة وأنا أرحم الراحمين. قال لقمان لابنه: لا تؤخر التوبة فإن الموت يأتي بغتة. وقال طلق بن حبيب: إن حقوق الله أعظم من أن يقوم بها العباد ولكن أصبحوا تائبين وأمسوا تائبين.

١٠٠١ و قال ابراهيم التيمي: مثلت نفسي في الجنة كأني أكلت من طعامها وعانقت أزواجها ومثلت نفسي كأني في النار أكلت من زقومها وعالجت أغلالها فقلت لنفسي: ما تشتهي؟ قالت: أرجع إلى الدنيا فأتوب. قلت: فمن مثلك إذا أعطيت سؤلك؟ قومي الآن وتوبي. وقال عمر الخطاب رضي الله عنه: آجلسوا إلى التوابين

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 Aḥmad 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-Bayhaqī.

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. 1.8

There are many statements on repentance by the pious forbearers. Fuḍayl ibn ‘Iyāḍ said, “To seek forgiveness of God without desisting from sin is the repentance of the impostors!”¹² Yaḥyā 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!” Rābi‘ah al-‘Adawīyah, may God be pleased with her, used to say, “Our seeking forgiveness requires asking for it time and time again!”¹³ Ubayy ibn Ka‘b, 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.”¹⁴ 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.”¹⁵ 1.9

Ibrāhīm al-Tayyimī 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!’” ‘Umar ibn al-Khaṭṭāb, may God 1.10

فإنهم أرق أفئدة. وقال يَحْيَى بن مُعَاذ الرّازي: زلّة واحدة للتائب بعد التوبة أقمح من سبعين قبلها.

١١.١ وأما كلام القوم أهل الله في التوبة فكثير لا يخصص وهو حقيقة التحقّق في التوبة. فمنه قال رُويم رضي الله عنه: معنى التوبة أن تتوب من التوبة أي من روية التوبة والوقوف معها إذ الوقوف مع الغير حجاب. وقال النوري أن تتوب من كلّ شيء سوى الله تعالى. وقال عبد الله بن علي التيمي: شتان بين تائب يتوب من الزلات وتائب يتوب من الغفلات و تائب يتوب من الحسنات.

١٢.١ وسُئل الحسين المغازلي عن التوبة فقال: تسألني عن توبة الإنابة أو عن توبة الاستجابة؟ فقال السائل: ما توبة الإنابة؟ قال: أن تخاف من أجل قدرته عليك. قال: فما توبة الاستجابة؟ قال: أن تستحي من الله تعالى لقربه منك وهذه التوبة الثانية أعلى من الأولى فإن ترك الذنب خوف العقوبة طلبُ حظّ فيكون بذلك راجعاً إلى نفسه وتركها حياتاً من ربه تعالى إجلالاً لربوبيته أعلى وأشرف لأن بها تصحّ عبوديته التي بها شرفه.

١٣.١ وقال أبو علي الدقاق: التوبة على ثلاثة أقسام: أولها التوبة وأوسطها الإنابة وآخرها الأوبة فالتوبة بداية والإنابة توسُّط والأوبة نهاية فالتائب خوف العقوبة صاحب توبة والتائب للثواب صاحب إنابة والتائب مراعاة الأمر لا لرغبة ولا لرهبة صاحب أوبة. هذا ملخص ما ذكره الأستاذ أبو القاسم القشيري عنه.

١٤.١ وقال ذو النون المصري: توبة العامة من الذنوب وتوبة الخاصة من الغفلة وتوبة الأنبياء من رؤية عجز غيرهم عن بلوغ ما نالوه. وقال إبراهيم الدقاق: التوبة أن تكون لله وجهاً بلا قفاء كما كت له قفاء بلا وجه. معناها أن تكون مقبلاً عليه معرضاً عما سواه.

be pleased with him, said, "Sit with the penitents; surely they have the most refined of hearts."¹⁶ Yaḥyā 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 'Abd Allāh ibn 'Alī 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 1.11

When asked about repentance al-Ḥusayn al-Maghāzili 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. 1.12

Abū 'Alī 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 1.13

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. 1.14

١٥٠١ وقيل التوبة الندم على ما مضى والعكوف على ما صفا وقيل التوبة التقلية مما نهى الله إلى ما أمر الله وقيل التوبة الإقبال على الحق والإعراض عن الخلق وقيل التوبة الصدق واللجاء والكّد على الرجاء وقيل التوبة استشعار الخجل لما عمل من الزلل وقيل التوبة الأسف على ما سلف وقيل التوبة الرجوع إلى الله تعالى في كلّ لحظة وخطرة ولحمة وقيل التوبة الحياء العاصم والبكاء الدائم وقيل التوبة خلع لباس الجفاء ونشر لباس الوفاء وقيل التوبة الرجوع من الأوصاف المذمومة إلى الأوصاف المحمودة ولا يتم ذلك إلا بالخلوة والصمت عن كلّ كلام لا خير فيه وأكل الحلال وقيل التوبة نار في القلب تلتهب وصدع لا ينشعب.

١٦٠١ وروى الأستاذ أبو القاسم القشيري عن الجنيد بسنده قال: دخلتُ على السري يوماً فرأيتُه متغيراً، فقلتُ: ما لك؟ قال: دخل علي الشاب فسألني عن التوبة فقلت له أن لا تنسى ذنبك فعارضني وقال أن تنسى ذنبك. قال الجنيد: فقلت له: إن الأمر عندي ما قاله الشاب فقال: ولم ذلك؟ فقلت لا نبي إذا كنتُ في حال الجفاء ونقلني إلى حال الصفاء فذكر الجفاء في حال الصفاء جفاء. قال أبو نصر السراج: أشار السري إلى توبة المريدين تارة لهم وتارة عليهم وأشار الجنيد إلى توبة المحققين لا يذكر ذنوبهم لما غلب على قلوبهم من عظمة الله ودوام ذكره.

١٧٠١ ويقال أمر الكافة بالتوبة: العاصين بالرجوع إلى الطاعة والمطيعين من رؤية الطاعة إلى رؤية التوفيق وخاص الخاص من رؤية التوفيق إلى مشاهدة الموفق. ويقال أمر الكل بالتوبة لئلا يجبل العاصي في الرجوع بانفراده فقال تعالى ﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا

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 1.15

The master Abū l-Qāsim al-Qushayrī relates the following, with his chain of authority from al-Junayd who said, 1.16

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 1.17

أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٠﴾ . أمرهم سبحانه بالتوبة لينتفعوا بها لا ليكون للحق سبحانه بطاعتهم تجل .

قال أبو يزيد: التوبة من الذنب واحدة ومن الطاعة ألف . وقال القشيري: لولا ١٨٠
أن الله تعالى يتوب على العبد وإلا لما تاب . انتهى .

١٩٠ اعلم رحمك الله أن لكل جارحة حظاً من التوبة فللقب نية الترك والندم وللعين
الغض ولليد الكف عن البطش وللرجل ترك السعي وللسمع ترك الإصغاء وقس على
ذلك . هذه توبة العامة وتوبة الخاصة هذه وتزيد عليها مخالفة هوى النفس وغض
بصر القلب عن سائر الحظوظ والزهد في ما يفنى وهذه هي التوبة الموجبة لمحبة الله
تعالى في قوله ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ﴾ .

٢٠٠ وأما توبة خاص الخاص فهي من النظر إلى سوى الله ومن التعلق بغير الله ومن
الاعتماد على سوى الله ومن الوقوف مع غير الله وذلك يشمل سائر الأشياء حتى
القرب والعبادات والأحوال والكرامات والمراتب والمقامات وكل شيء سوى الله تعالى
وتكون توبته بربه لربه وهذا هو المورد الأصفي والمقام الأعلى من التوبة التي هي فرع من
أصل التوبة المختصة بالجناب العالي المحمدي في قوله تعالى ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ﴾ .

٢١٠ قال بعض الأكابر: في الآية عرض بتوبة من لم يُذنب سترًا لمن أذنب إشارة إلى
أنه لا يدخل أحد من أمته إلى مقام إلا تابعا له صلى الله عليه وسلم . وقال بعض
أهل التحقيق إن ذكر التوبة في هذه الآية أخذ العلقة من صدره الشريف فقبل هذا
حظ الشيطان فكأنه صلى الله عليه وسلم يستغفر من كونه فيه مدة . وقال بعضهم
هي مقدمة توبة الأمة لتصح بالمقدمة التوابع من توبة التائبين . وقال بعضهم: توبة

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.»²⁶ 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.²⁷

Abū Yazīd al-Bisṭāmī said, “Turning from sin occurs once, but from obedience, a thousand times.”²⁸ Al-Qushayrī said, “Were it not that God the Exalted turns in forgiveness to the worshipper, the worshipper would never ever repent.”²⁹ 1.18

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.³⁰ 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.»³¹ 1.19

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.»³² 1.20

One of the great scholars has said, “In the above verse from the Qur’ān, 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,³³ 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 1.21

الأنبياء من مشاهدة الخلق في وقت التبليغ إذا الأنبياء لا يغيثون عن الحضرة لانهم في عين الجمع أبداً.

٢٢.١ وقال سهل: ليس شيء في الدنيا من المحقوق أوجب على الخلق من التوبة ولا عقوبة أشد من فقد التوبة. وقال ابن منصور: التوبة محور البشرية بإثبات الإلهية حتى ترجع إلى أصل العدم قبيح الحق كما لم يزل. وفي هذه اللمعة من لطيف إشاراتهم كفاية لمن وفقه الله.

٢٣.١ ولا بأس بتذليل هذا الأصل بغير من الأحاديث الإلهية ونفائس من الحكايات المروية وبالله التوفيق. عن الحسن رضي الله عنه قال: لما تاب الله على آدم عليه الصلاة والسلام هنأته الملائكة وهبط عليه جبرئيل وميكائيل فقالا: يا آدم قوت عينك بتوبة الله عز وجل عليك فقال آدم: يا جبرئيل إن كان بعد هذه التوبة السؤال فإين مقامي؟ فأوحى الله تعالى إليه: يا آدم أورش ذريتك التعب والنصب وورثتهم التوبة فمن دعاني منهم لبيته فمن سألني المغفرة لم أبخل عليه لإني قريب مجيب يا آدم وأحشر التائبين من القبور ضاحكين مستبشرين ودعائهم مستجاب.

٢٤.١ ورؤي أن العاصي إذا أغلق الباب وأرخى الستر وغطى الكوة وياشر المعصية تقول الأرض: يا رب أيدن لي فأخسف به و تقول السماء: أيدن لي فأسقط عليه فيقول الرب سبحانه وتعالى: إن كان العبد عبدكم فافعلوا به ما شئتم وإن كان عبدي فدعوه فإن أتاني في جوف الليل قبلته وإن أتاني وسط النهار قبلته فإنه ليس على باي

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."³⁴

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."³⁵ Ibn Maṣṣūr said,³⁶ "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. 1.2.2

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: 1.2.3

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!"³⁷

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 1.2.4

حاجب ولا بواب متى أتاني وجد الطريق حتى قال رَبِّي أقول عبدي متى قال أسأت يا رَبِّي أقول عفوت يا عبدي.

وفي بعض الإسرائيليات يقول الله عز وجل: يا ابن آدم ما أنصفتني. أذكرك ٧٥,١ وتنساني وأدعوك إليّ ففقرتني وأذهب عنك البلياء وأنت معتكف على الخطايا. يا ابن آدم ما يكون اعتذارك غداً إذا جئتني. ويحك إن كان لا يلدعك هذا الخطاب فاعلم أنك مصاب فأدرك نفسك وإلا استعد لأليم العذاب.

وقال ذو النون المصري: أوحى الله تعالى إلى موسى عليه السلام: كُنْ كالطير ٧٦,١ الوجداني يأكل من رؤوس الأشجار ويشرب من الماء القراح فإذا جنّه الليل أوى إلى كهف من الكهوف استيناساً بي واستيحاشاً ممن عصاني. يا موسى إني آليت على نفسي أن لا أتمّ لمدير عني عملاً ولا قطعن كل من أمل غيري ولا قصم ظهر من استند إلى سواي ولا طيلن وحشة من استأنس بغيري ولا عرضن عن أحب حبيباً سواي. يا موسى إن لي عبداً إن ناجوني أصغيت إليهم وإن نادوني أقبلت عليهم وإن دنوا مني قربتهم وإن قربوا مني اكتفهم وإن ألوني واليتهم وإن صافوني صافيتهم وإن عملوا لي جازيتهم أنا مدير أمورهم وسأس قلوبهم ومتولي أحوالهم. لم أجعل لقلوبهم راحة في شيء إلا في ذكري ولا يستأنسون إلا بي ولا يحظون رجال قلوبهم إلا عندي ولا يستقر بهم القرار إلا في الإيواء إليّ.

وعن أبي الفيض ذي النون المصري رضي الله عنه قال: وُصف لي رجل من أهل اليمن فرججتُ حاجاً إلى بيت الله الحرام فلما قضيت الحج قصدته لأسمع كلامه وانتفع بموعظته أنا وأناست معي كانوا يطلبون ما أطلب من البركة. وكان معنا شاب عليه

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!’”³⁸

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!”³⁹ 1.25

Dhū l-Nūn al-Miṣrī said, “God the Glorious revealed the following to Moses, peace be upon him:” 1.26

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.⁴⁰

Abū l-Fayḍ Dhū l-Nūn al-Miṣrī, may God be pleased with him, related as follows: 1.27.1

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,

سيما الصالحين ومنظر الخائفين مصفر الوجه من غير سقم أعمش العينين من غير رمد
يحب الخلوة ويأنس بالوحدة كأنه قريب عهد بمصيبه وكنا نغذله على أن يرفق بنفسه
فلا يصغي إلينا ولا يزداد إلا مجاهدة كما قيل [الخفيف]:

أَيُّهَا الْعَاذِلُونَ فِي الْحَبِّ مَهْلًا حَاشَ لِي عَن هَوَاهُ أَنْ أَسْكَلِيَ
كَيْفَ أَسْلُو وَقَدْ تَرَايَدَ وَجْدِي وَتَبَدَّلْتُ بَعْدَ عِرْتِي ذُلًا
قِيلَ تَبَلَى قَقْلَتْ تَبَلَى عِظَامِي وَسَطَ لِحْدِي وَحُبُّكُمْ لَيْسَ يَبَلَى
حُبُّكُمْ قَدْ شَرِبْتُهُ فِي فُؤَادِي فِي قَدِيمِ الزَّمَانِ مُذْ كُنْتُ طِفْلًا

فلم يزل ذلك الشاب معنا حتى دخلنا اليمن فسالنا عن منزل الشيخ فأرشدنا إليه ٢٠٢٧،١
فطرقنا الباب ففرج إلينا كما نأمننا يُخبر عن أهل القبور. فجلسنا إليه فبدأه الشاب بالسلام
والكلام فصاحه الشيخ وأبدي له البشر والترحيب من دوننا وسلمنا كلنا عليه. ثم
تقدم إليه الشاب فقال: يا سيدي إن الله تعالى قد جعلك ومثلك أطباء لأسقام
القلوب ومعالجين لآدواء الذنوب وبي جرح قد نعل وداء قد استمكن وأعضل فإن
رأيت أن تتلطف بي ببعض مراهمك فأفعل فأنشده الشيخ يقول [الخفيف]:

إِنَّ دَاءَ الذُّنُوبِ دَاءٌ عَظِيمٌ كَيْفَ لِي بِالْخَلَّاصِ مِنْ دَاءِ ذَنْبِي
هَلْ طَيِّبٌ مُنَاصِحٌ لِي فَيَانِي أَعْجَزَ الْخَلْقِ وَالْأَطْبَاءِ طَيِّبِي
أَهْ يَا مَجْلِيَّتِي وَيَا طَوْلَ حُرْنِي مِنْ وَقُوفِي إِذَا وَقَفْتُ لِرَبِّي
وَأَنْتِطَاعِ الْجَوَابِ مِنِّي وَلَمْ لَا وَبِلَايِي قَدْ جَلَّ عَن كُلِّ خَطِيئِي

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,

1.27.2

فقَالَ الشَّابُّ لِلشَّيْخِ: فَإِنَّ رَأَيْتَ أَنَّ تَتَلَطَّفُ بَعْضَ مَرَاهِمِكَ فَأَفْعَلْ فَقَالَ لَهُ الشَّيْخُ: ٣،٢٧،١
 سَلْ عَمَّا بَدَى لَكَ. قَالَ لَهُ: مَا عَلَامَةُ الْخَوْفِ؟ قَالَ: أَنْ يُؤَيِّسَكَ خَوْفُ اللَّهِ مِنْ كُلِّ
 خَوْفٍ غَيْرِ خَوْفِهِ. فَانْتَفِضَ الْفَتَى ثُمَّ خَرَمَغْشِيًّا عَلَيْهِ سَاعَةً فَلَمَّا أَفَاقَ قَالَ: رَحِمَكَ اللَّهُ
 مَتَى يَتَيَقَّنُ الْعَبْدُ خَوْفَهُ مِنْ اللَّهِ تَعَالَى؟ قَالَ: إِذَا أَنْزَلَ نَفْسَهُ مِنَ الدُّنْيَا مَنْزِلَةَ الْعَلِيلِ
 السَّقِيمِ فَهُوَ مَحْتَمٌّ مِنْ كُلِّ الطَّعَامِ مَخَافَةَ طَوْلِ السَّقَامِ وَيَصْبِرُ عَلَى غِصَصِ الدَّوَاءِ خَوْفًا مِنْ
 طَوْلِ الضَّرِي. قَالَ: فَصَاحَ الشَّابُّ صِيحَةً ظَنَّنَا أَنَّ رُوحَهُ خَرَجَتْ ثُمَّ قَالَ: يَرِحْمَكَ
 اللَّهُ مَا عَلَامَةُ الْمَحَبَّةِ لِلَّهِ تَعَالَى؟ فَقَالَ الشَّيْخُ: حَبِيبِي إِنَّ دَرَجَةَ الْمَحَبَّةِ لِلَّهِ رَفِيعَةٌ فَقَالَ
 الشَّابُّ: صِفْهَا. قَالَ: حَبِيبِي إِنَّ الْمَحْبِينَ لِلَّهِ كَشَفَ عَنْ قُلُوبِهِمْ فَأَبْصَرُوا بِنُورِ الْقَلْبِ
 جَلَالَ عِظْمَةِ الْمَحْبُوبِ فَصَارَتْ أَرْوَاحُهُمْ رُوحَانِيَّةً وَقُلُوبُهُمْ نُورَانِيَّةً وَعُقُولُهُمْ سَمَاوِيَّةً
 لَا يَرُونَ سِوَى الْحَبِيبِ وَلَا لَهُمْ غَيْرَ الْوَصْلِ مِنْ نَصِيبِ.

فَشَهَقَ الشَّابُّ شَهَقَةً فَمَاتَ رَحِمَهُ اللَّهُ. فَجَعَلَ الشَّيْخُ يِقْلِبُهُ وَيَقُولُ: هَذَا مِصْرَعٌ ٤،٢٧،١
 الْخَائِفِينَ هَذِهِ دَرَجَةُ الْمَحْبِينَ هَذِهِ رُوحٌ حَنَّتْ فَأَنْتَ فَسَمِعْتَ فَأَشْرَفْتَ فَصَاحَتْ
 فَمَاتَتْ. وَيُنشِدُ بَعْضُهُمْ [الطَوِيلُ]:

عَلَى قَدْرِ عِلْمِ الْمَرْءِ يَعْظُمُ خَوْفُهُ فَمَا عَالَمٌ إِلَّا مِنْ اللَّهِ خَائِفٌ
 فَمَنْ مَكَرَ اللَّهُ بِاللَّهِ جَاهِلٌ وَخَائِفٌ مَكَرَ اللَّهُ بِاللَّهِ عَارِفٌ

وَعَنْ مَالِكِ بْنِ دِينَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ فِي بَعْضِ الْأَيَّامِ شَابًّا عَلَيْهِ خُفْرٌ ١،٢٨،١
 التُّوبَةُ وَنُورُ الْإِجَابَةِ وَدُمُوعُهُ تَتَسَاقَطُ عَلَى وَجْهِهِ فَعَرَفْتُهُ بِوَجْهِهِ وَكُنْتُ أَعْرِفُهُ ذَا ثَرْوَةٍ

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!”

1.27.3

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:

1.27.4

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:

1.28.1

ونعمة فبكت لما رأيت من حاله و بكى الآخر لما رأني وبدأني بالسلام وقال: يا مالك بالله عليك ألا ذكرتي في أوقات الصفاء لعل الله يرحمني ويغفر لي ثم أنشأ يقول [الطويل]:

وَعَرَضَ بِذِكْرِي حَيْثُ تَسْمَعُ مَرِيْبًا وَقُلْ: لَبَسَ يَخْلُو سَاعَةً مِنْكَ بِالْه
عَسَاهَا إِذَا مَا مَرَّ ذِكْرِي لَسَمِعَهَا تَقُولُ: فَلَا زَنْ عِنْدَكُمْ كَيْفَ حَالُهُ

قال مالك: ثم ولى ودموعه تستبق فلما دخلت أشهر الحج توجهت إلى مكة فيينا ٢٠٢٨٠١ أنا في المسجد الحرام إذ رأيت خلقة من الناس وإذا قتي يتصرع وقد قطع على الناس طوافهم بكثرة بكائه فوقفْتُ عليه أنظره مع الناس فإذا الرجل صاحبي فاستبشرت به وسلمتُ عليه و قلت: الحمد لله الذي أبدلك بخوفك أمناً وأعطاك ما تتمنى. قال فأنشأ يقول رحمه الله تعالى [الطويل]:

فَسَارُوا بِإِلَاخَوْفٍ إِلَى خَيْفٍ أَمْنِهِمْ وَمَا أَنَا خَوْفٍ فِي مَنِي بَلَّغُوا الْمَنَا
تَمَنَوْا فَأَعْطَاهُمْ مَنَاهُمْ وَصَانَهُمْ بِتَوْبَتِهِ أَلْخُلَصَ عَنِ الْفَحْشِ وَالْخِنَا
أَدَامَرِ عَلَيْهِمْ سَاقِي الْقَوْمِ خَمْرَةً فَتَادُوا: مِنَ السَّاقِي فَقَالَ لَهُمْ: أَنَا
أَنَا اللَّهُ فَادْعُونِي فَإِنِّي رَبُّكُمْ فِي الْجُدِّ وَالْعَلْيَاءِ وَالْمَلِكِ وَالشَّنَا

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:

1.28.2

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!”

قال مالك: فقلتُ له: بالله أطلعني على أمرِك كيف كان فقال: ما كان إلا خيراً. ٣٠٢٨،١
دعاني بفضلِه فأجبتُه وأعطاني منه كل ما طلبتُه وأنشأ يقول [الطويل]:

ولمَّا دَعَانِي قُلْتُ: أَهْلًا وَمَرْجَبًا بِوَصْلِكَ مَا أَحَلَّ هَوَاكَ وَأَعَذَبَا
وَحَقِّكَ أَنْتَ الْقَصْدُ وَالسُّؤْلُ وَالْمُنَا وَإِنْ لَا مَنِي فِيكَ الْعَدُولُ وَأَطْنَبَا
فَقَلْبِي مَا اشْتَاقَ الْأَرَاكُ لِأَجْلِهِ وَلَا أَرْضُ نَعْمَانٍ وَلَا خَيْفَ مَعَ قُبَا
وَإِنْ عَرَضُوا يَوْمًا لِسُعْدَى وَمَرْيَبٍ فَمَا اشْتَقْتُ سَعْدًا لَا وَلَا رُمْتُ رَبِنَا
لِإِنْ ذُكِرَتْ تِلْكَ الْمَنَامِرُ سَادَتِي فَتَقْصِدِي دُونَ الْكُلِّ سَاكِنَةَ الْحَبَا

قال مالك: ثم عاد إلى طوافه وتركني ومضى فلم أراه ولم أجد له خبراً.

٢٩،١ و قال فضيل بن عياض: رأيتُ بالموقف شاباً ساكناً وعليه أثر الذلَّة والخشوع
والناس يسألون الله الحوائج فقلتُ: يا فتى أخرج يدك من جيبيك وقُل حاجة فقال: يا
شيخ وقعت وحشةٌ وليس لي ثم وجهٌ. قلت: فإن كان كذلك فإن الوقت يفوت فقال
لي لا بد فقلتُ لا بد فلما أراد أن يرفع يديه صاح صيحةً وخر ميتاً.

٣٠،١ ومن المشهور أن سبب توبة إبراهيم ابن أدهم أنه كان من أبناء ملوك خراسان فخرج
متصيِّداً فأثار ثعلباً وقيل أرنباً فيبينما هو في طلبه إذ هتف به هاتف الهدى: ما لهذا
حُلقت ولا بهذا أمرت ثم هتف به من قربوس سرجه: والله ما لهذا حُلقت ولا بهذا

“I am God, so call on Me,
for I am your Lord!
Mine are the glory and majesty,
the praise and sovereignty!”⁴⁵

Mālik said:

1.28.3

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.⁴⁶

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 ‘Iyāḍ 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!”

أمرت. فنزل عن دابته وصادف راعياً لأبيه فأخذ جثته وكانت من صوف فلبسها وأعطاه ثيابه وقماشه وفرسه. ثم دخل مكة وكان من أمره ما كان.

٣١،١ ويروى أن سبب توبة شقيق البلخي أنه كان من أبناء الأغنياء فخرج إلى التجارة بأرض الترك وهو شاب فدخل بيت الأصنام فرأى خادمها فقال له شقيق: إن لك إلهاً خالقاً حياً عالماً قادراً فاعبده ولا تعبد هذه الأصنام التي لا تنفع ولا تنفع. فقال الخادم: إن كان كما تقول فهو قادر على أن يرزقك ببلدك فلم تعينت إلى ههنا للتجارة. فأنبئه شقيق وأخذ في طريق الزهد بعد التوبة وكان أمره ما كان.

٣٢،١ هذه والله صفات التائبين الصادقين. ألطفُ عبارة وأدنى إشارة تُخرجهم عن سوى الله فلا يكون لهم هم ولا شغل سواه. ﴿أُولَئِكَ حَرَّبَ اللَّهُ إِلَّا إِنْ حَرَّبَ اللَّهُ هُمْ الْمَفْلُحُونَ﴾.

٣٣،١ واعلم رحمك الله أن الله تعالى إذا أراد موالة عبد من عبيده فتح له باب التوبة بمته وأدخله دهليز الزهد في غيره ورقاه على معراج التقوى من سواه حتى ينتهي إلى حضرة المشاهدة فيجلسه على بساط القرب بجود الجذب و يتجلى عليه بالجلال فيتلاشى ما لم يكن ويبقى ما لم يزل. ﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾ وإذا وقع بذرُ التوبة في أرض القلب وهبت رياح الندم وهمت سحاب الأجنان بمطر الدموع ﴿أَهْتَرَّتْ﴾ تلك الأرض ﴿وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ مَرْجٍ بِهَيْجٍ﴾ من أزهار تجليات وثمار مشاهدات ورياحين وصال وفواكه اتصال إلى غير ذلك مما لا تحيط به عبارة ولا تحويه إشارة.

٣٤،١ إذا تاب الله على عبد أنسى الحفظة ما كتبه من سيئاته وبذل سيئاته حسنات وكتبه من أحبابه وإذا صعد أئنه باهى الله به الملائكة. محبة الله حمماً للتائبين لقوله

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. Ibrāhīm 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 1.31

By God, these are the distinguishing marks of the sincere penitents. The subtlest 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 1.32

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. 1.33

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 1.34

تعالى ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ﴾ فحَسْبُ التَّائِبِ شَرَفًا إِنَّهُ حَبِيبُ اللَّهِ.

إذا لم تَتُبْ فلا فلاح وما عليك إذ أَصَحَّحت التوبة من كثير العمل. التوبة أساس ٣٥،١
 دعائم السعادة لا يصل العبد من مقامات القوم إلا من بابها ولا يصل إلى مقصود
 إلا بالتمسك بها. أبوك آدم عليه السلام مع وجاهته بالذنب أهبط من دار النعيم إلى
 دار الشقاء فكيف حالك؟ ﴿يَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ كَلَّا ﴿كُلُّ أَمْرٍ
 بِمَا كَسَبَ رَهِينٌ﴾. يوشكُ للمسوف أن يُوحَدَّ على بغته فيقول حين يرى العذاب
 ﴿لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ﴾. لا تظنن أن المهلة مع الإصرار على الذنب
 إكرام. بل هو أشدُّ الانتقام. قال الله تعالى ﴿إِنَّمَا نَعْلَمُ لَهُمِ لَازِلَةٌ وَأَلِيمَةٌ﴾.

نسأل الله الغفو ونسأله أن يَمُنَّ علينا وعليكم بتوبة المخلصين وإناابة العارفين وأوبة ٣٦،١
 الموحدين بمَنته وكرمه إِنَّهُ ﴿أَمْرٌ حَرُّ الرَّاحِمِينَ﴾.

وما أحسن قول بعضهم [الطويل]:

لَئِنِ عَظَمْتَ مِنِّي ذُنُوبِي كَثْرَةً فَعَفْوُكَ عَن ذَنْبِي أَجَلٌ وَأَكْبَرُ
 وَإِنِ وَسِعَتْنِي رَحْمَةٌ مِنْكَ هَاهُنَا فَإِنِّي إِلَيْهَا فِي الْقِيَامَةِ أَفْقَرُ

ومن فتح الله في المعنى قولنا نظماً [الطويل]:

لَئِنِ اسْتَقَمَّتْ حَالِي عَظِيمُ خَطِيئَتِي فَإِنَّ أَعْتَادِي فِي عَلَاكَ صَحِيحُ
 وَإِنِ ضَاقَ فِي وَجْهِ الْفَضَاءِ لِزَلَّتِي فَإِنَّ جَمِيلَ الظَّنِّ فَيْلِكَ فَسِيحُ

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!»⁵² 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?»⁵³ Never! «Every man is held accountable for what he earned.»⁵⁴ 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!»⁵⁵ 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.»⁵⁶ 1.35

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!»⁵⁷ 1.36

How aptly someone said: 1.37

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:⁵⁸ 1.38

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.

وايضاً من فتحه نظماً [الوافر]:

جَمِيلُ الظَّنِّ حَدَّثَنِي	حَدِيثًا لَيْسَ بِاللَّعْوِ
بِأَنَّكَ رَاحِمًا بَرًّا	كَرِيمًا وَاسِعُ العَفْوِ
فَحَقَّقَ سَيِّدِي ظَنِّي	بِجُودٍ لِلظَّمَأِ يُرْوِي
وَدَارَكَ كُلَّ مَا أَثْبَتَ	مِنْ ذَنْبِي بِالْحَوْ
فَوَعْدُكَ بِالْوَفَا وَافَا	بِقَوْلِ الصَّادِقِ المَرْوِي
بِأَنَّكَ عِنْدَ ظَنِّ العَبْدِ	وَإِنَّ لَهُ الَّذِي يَنْوِي

هذا ما فتح الله به من الكلام على الأصل الأول في التوبة و بالله التوفيق. ٤٠١

Here are more verses inspired by Him:

1.39

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 repen- 1.40
tance. Success comes from God alone!

الأصل الثاني في الإخلاص

قال الله تعالى ﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾ وقال ﴿قُلْ إِنِّي أُؤْمِنُ بِاللَّهِ مُخْلِصًا لَهُ الدِّينَ﴾ وقال تعالى ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ .

قال ابن عباس رضي الله عنهما: ما أمروا في التوراة والإنجيل إلا بإخلاص العباد لله تعالى موحدين له .

وعن ابن عمر رضي الله عنهما قال: سمعتُ رسول الله صلى الله عليه وسلم يقول: انطلق ثلاثة نفر من كان قبلكم حتى أَوْوا المبيت إلى غار فدخلوه فأنحدرت صخرة من الجبل فسدت عليهم الغار . فقالوا: إِنَّهُ لَا يُجِيبُكُمْ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ . قال رجل منهم: اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ وَكُنْتُ لَا أَعْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا فَنَاءَ بِي ظِلُّ شَجَرَةٍ فَلَمْ أُرِحْ عَلَيْهِمَا حَتَّى نَامَا فَحَبَلْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمِينَ فَكَرِهْتُ أَنْ أَعْبِقُ قَبْلَهُمَا أَهْلًا أَوْ مَالًا فَلَبِثْتُ وَالْقَدْحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّى بَرَقَ الْفَجْرُ — زاد بعض الرواة: والصبيبة يتضاغون عند قَدْيِي — فاستيقظا فشربا غبوقهما . اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ فَانْفِرْجَتْ شَيْئًا لَا يَسْتَطِيعُونَ الْخُرُوجَ .

قال النبي صلى الله عليه وسلم: قال الثاني: اللَّهُمَّ كَانَتْ لِي ابْنَةٌ عَمَّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ فَأَرَدْتُهَا عَلَى نَفْسِهَا فَامْتَنَعَتْ مِنِّي حَتَّى الْمَمْتُ بِهَا سَنَةٌ مِنَ السَّنِينَ

١ في الأصل: أوأمم .

The Second Principle: Sincerity (*Ikhlaṣ*)

God the Exalted has said, «Worship God sincerely, dedicating faith to Him alone.»⁶⁰ He has said, «Say, “I was ordered to worship God sincerely, dedicating faith to Him alone.”»⁶¹ He the Exalted has said, «They were ordered only to worship God sincerely, dedicating faith to Him alone.»⁶² 2.1

Ibn ‘Abbās, 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.” 2.2

Ibn ‘Umar, 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, 2.3.1

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, 2.3.2

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

فَأَعْطِيَتْهَا عَشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنَّهَا تُحَلِّي بِنِي وَبَيْنَهَا ففعلت حتى إذا قدرتُ عليها قالت: لا يَجِلُّ لَكَ أَنْ تَقْضَ الْحَاتِمَ إِلَّا بِحَقِّهِ فَتَجَرَّجْتُ مِنَ الْوَقُوعِ عَلَيْهَا فَانصرفتُ وهي أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ. اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَأُفْرِجْ عَنَّا مَا نَحْنُ فِيهِ فَانْفَرَجَتْ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا.

قال النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: قال الثالث: اللَّهُمَّ اسْتَأْجَرْتُ أَجْرًا وَأَعْطَيْتُهُمْ ٣٠٣٠٢ أَجْرَهُمْ غَيْرَ رَجُلٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ فَتَمَرَّتْ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ فَجَاءَ نِي بَعْدَ حِينٍ فَقَالَ: يَا عَبْدَ اللَّهِ أَدِّ إِلَيَّ أَجْرِي فَقُلْتُ لَهُ: مَا تَرَى مِنْ أَجْرِكَ مِنَ الْإِبِلِ وَالْبَقَرِ وَالغَنَمِ وَالرَّقِيقِ فَقَالَ: يَا عَبْدَ اللَّهِ لَا تَسْتَهْرِي بِي فَقُلْتُ: إِنِّي لَا أَسْتَهْرِي بِكَ فَأَخَذَهُ كُلَّهُ فَاسْتَاقَهُ فَلَمْ يَتْرِكْ مِنْهُ شَيْئًا. اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَأُفْرِجْ عَنَّا مَا نَحْنُ فِيهِ فَانْفَرَجَتْ الصَّخْرَةُ فَجَرَّجُوا يَمْشُونَ. رواه البخاري ومسلم والنسائي ورواه ابن حبان في صحيحه من حديث أبي هريرة باختصار.

وعن الضَّحَّاكِ بْنِ قَيْسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ٤٠٢ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: مَنْ أَشْرَكَ مَعِيَ شَرِيكًا فَهُوَ لَشْرِيكِي. يَا أَيُّهَا النَّاسُ أَخْلِصُوا أَعْمَالَكُمْ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَقْبَلُ مِنَ الْأَعْمَالِ إِلَّا مَا خَلَصَ لَهُ وَلَا تَقُولُوا هَذَا اللَّهُ وَلِلرَّحْمِ فَإِنَّهَا لِلرَّحْمِ وَليْسَ اللهُ مِنْهَا شَيْءٌ وَلَا تَقُولُوا هَذَا اللهُ وَلِوَجْهِكُمْ فَإِنَّهَا لِوَجْهِكُمْ وَليْسَ اللهُ مِنْهَا شَيْءٌ. رواه البزار بإسناد لا بأس به والبيهقي.

وعن أَبِي سَعِيدِ الْحُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي ٥٠٢ حُجَّةِ الْوُدَّاعِ: نَضَرَ اللهُ أَمْرًا سَمِعَ مَقَالَتِي فَوَعَاها فَرُبَّ حَامِلٍ فَقَهٍ لَيْسَ بِفَقِيهِ. ثلاث لا يَكُونُ إِلَّا فِي قَلْبِ امْرِئٍ مَوْمِنٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ وَالْمُنَاصِحَةُ لِأُمَّةِ الْمُسْلِمِينَ وَلِزُورِ

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,

2.3.3

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-Nasā’ī. 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: 2.4
 “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-Bayhaqī relates it as well.

Abū Sa’īd al-Khudrī, may God be pleased with him, related that the Prophet, 2.5
 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

جماعتهم فإن دعاؤهم تُحيط بمن ورائهم. رواه البزار بإسناد حسن. وعن ثوبان رضي الله عنه قال: سمعتُ رسول الله صلى الله عليه وسلم يقول: طُوبَى للمخلصين أولئك مصايح الهدى ينجلي بهم كل فتنة ظلماء. رواه البيهقي.

٦.٢ وعن معاذ بن جبل رضي الله عنه أنه قال حين بعثه إلى اليمن: يا رسول الله أوصني. قال: أخلص دينك يَكْفِيكَ العمل القليل. رواه الحاكم وقال صحيح الإسناد. وعن أبي الدرداء رضي الله عنه عن النبي صلى الله عليه وسلم قال: الدنيا ملعونة ملعون ما فيها إلا ما أُبْتُغِي به وجه الله تعالى. رواه الطبراني. وعن عبادة بن الصامت رضي الله عنه قال: يُجَاء بالدينا يوم القيامة فيقال ميزوا ما كان فيها لله عز وجل فِيمَاز وَيُرْمَى ما لغيره في النار. رواه البيهقي.

٧.٢ وعن عمر بن الخطاب رضي الله عنه قال: سمعتُ رسول الله صلى الله عليه وسلم يقول: إنما الأعمال بنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله هجرته إلى الله ورسوله ومن كانت هجرته إلى دنيا يصيبه أو امرأة ينكحها فهجرته إلى ما هاجر إليه. رواه البخاري ومسلم وأبو داود والترمذي والنسائي وغيرهم. وعن أبي أمامة قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: أرأيت رجلاً غزاً يلتمس الأجر والذكر؟ ما له؟ فقال رسول الله صلى الله عليه وسلم: لا شيء له فأعادها ثلاث مرات يقول رسول الله صلى الله عليه وسلم: لا شيء له ثم قال: إن الله عز وجل لا يقبل من العمل إلا ما كان له خالصاً وابتغى به وجهه. رواه أبو داود والنسائي بإسناد جيد. وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إنما يعث الناس على نياتهم. رواه ابن ماجه بإسناد حسن.

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-Bayhaqī.

Mu’ādh 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-Dardā’, 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-Bayhaqī. 2.6

‘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-Nasā’ī, 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-Nasā’ī 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. 2.7

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن الله لا ينظر إلى أجسامكم ولا صوركم ولكن ينظر إلى قلوبكم. رواه مسلم. وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: إن أول الناس يُقضى عليه يوم القيامة رجل أُسْتُشِهَدَ فَأُتِيَ به فَعَرَفَه نَعْمته فَعَرَفَهَا. قال: فما عملت فيها؟ قال: قاتلتُ فيك حتى استشهدتُ. قال: كذبتُ ولكن قاتلتُ لأن يُقال: هو جريُّ فقد قيل، ثم أمر به فسحب على وجهه حتى أُتِيَ في النار. ورجل تعلم العلم وعلمه وقرأ القرآن فأُتِيَ به فَعَرَفَه نَعْمته فَعَرَفَهَا. قال: فما عملت فيها؟ قال: تعلمتُ العلم وعلمته وقرأتُ فيك القرآن. قال: كذبتُ ولكنك تعلمتُ ليقال: هو عالمٌ وقرأتُ القرآن ليقال: هو قارئٌ فقد قيل، ثم أمر به فسحب على وجهه حتى أُتِيَ في النار. ورجل وسع الله عليه وأعطاه من أصناف المال فأُتِيَ به فَعَرَفَه نَعْمه فَعَرَفَهَا. قال: فما عملت فيها؟ قال: ما تركتُ من سبيل تحب أن يُنفق فيها إلا أنفقتُ فيها لك. قال: كذبتُ لكنك فعلت ليقال: هو جوادٌ فقد قيل، ثم أمر به فسحب على وجهه حتى أُتِيَ في النار. رواه مسلم والنسائي ورواه الترمذي وابن حبان في صحيحه كلاهما بلفظ واحد.

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 Qur’ān. 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 Qur’ān 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 Qur’ān so that they would say, “He is a Qur’ān 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-Nasā’ī, and it is also reported by al-Tirmidhī and Ibn Ḥibbān in his *Sound Traditions*, both with identical wording.⁶³

٩٠٢ وعن أبي ابن كعب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: بَشَّرَ هذه الأمة بالسنة والرفعة والدين والتمكين في الأرض فمن عمل منهم عمل الآخرة في طلب الدنيا لم يكن له في الآخرة نصيبٌ. رواه الإمام أحمد والبيهقي وابن حبان في صحيحه والحاكم وقال صحيح الإسناد. وعن ابن عباس رضي الله عنهما قال: قال رجل: يا رسول الله إني أقفُ الموقف أريد وجه الله وأريد أن يرى موقفي فلم يرِدْ عليه رسول الله صلى الله عليه وسلم حتى نزلت ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾. رواه الحاكم وقال صحيح.

١٠٠٢ وعنه صلى الله عليه وسلم: من رأى ' بالله لغير الله فقد برئ من الله. رواه الطبراني. وعن أبي هريرة رضي الله عنه قال: سمعتُ رسول الله صلى الله عليه وسلم يقول: من تزين بعمل الآخرة وهو لا يريد بها ولا يطلبها لئن في السموات والأرض. وعن معاذ بن جبل رضي الله عنه عن النبي صلى الله عليه وسلم قال: ما من عبد يقوم في الدنيا مقام رياءٍ وسمعةٍ إلا سمع الله به على رؤوس الخلائق يوم القيامة. رواه الطبراني بإسناد حسن. وروى عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من تجبب إلى الناس بما يحبون وبارز الله بما يكرهون لئن الله وهو عليه غضبان. وعنه صلى الله عليه وسلم: من طلب الدنيا بعمل الآخرة طمس وجهه ومحق ذكره وأثبت اسمه في النار. رواه الطبراني في الكبير.

١١٠٢ وعنه صلى الله عليه وسلم قال: تَعَوَّذُوا بِاللَّهِ مِنْ جَبِّ الْحَزَنِ. قالوا: يا رسول الله ما جب الحزن؟ قال: وادٍ في جهنم تتعوذ منه جهنم كل يوم أربعمئة مرة. قيل: يا رسول الله من يدخلها؟ قال: أعد للقرء المرائين بأعمالهم وإن من أبغض القرء إلى

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.⁶⁴ 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!»⁶⁵ Al-Ḥākim reports this and says that it is sound.⁶⁶ 2.9

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)*. 2.10

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 2.11

الله الذين يزورون الأمراء الجورة. وعنه صلى الله عليه وسلم قال: إن أخوف ما أخاف عليكم الشرك الأصغر. قالوا: ما الشرك الأصغر؟ قال: الرياء. يقول الله عز وجل إذا جرى الناس بأعمالهم: اذهبوا إلى الذين كنتم تراؤن في الدنيا. رواه ابن أبي الدنيا والبيهقي. وعنه صلى الله عليه وسلم قال: إذا جمع الله الأولين والآخرين يوم القيامة ليوم لا ريب فيه نادى مناد: من كان أشرك في عمله لله أحدًا فليطلب ثوابه من عنده فإن الله أغنى الشركاء عن الشرك. رواه الترمذي وابن ماجه والبيهقي وابن حبان في صحيحه. وعنه صلى الله عليه وسلم قال: لا يقبل الله عملاً فيه مثقال حبة من خردل من رياء. رواه ابن جرير مرسلًا.

١٧٢٢ وعنه صلى الله عليه وسلم قال: يؤمر يوم القيامة بناس من الناس إلى الجنة حتى إذا دنوا منها واستنشقوا ريحها ونظروا إلى قصورها وما أعد الله فيها. نُودوا أن أصرفهم عنها لا نصيب لهم فيها فيرجعون بحسرة ما رجع الأولون بمثلها فيقولون: ربنا لو أدخلتنا النار قبل أن ترينا ما آرتنا من ثوابك وما أعددت فيها لأولائك كان أهون علينا. قال الله: ذاك أردت بكم. كنتم إذا خلوتم بي بارتموني بالعظام وإذا لقيتم الناس لقيتمهم محبتين تراؤن الناس بخلاف ما تعطوني من قلوبكم هبتم الناس ولم تهابوني وأجلتم الناس ولم تجلوني وتركتم للناس ولم تتركوا لي. اليوم أذيقكم العذاب مع ما حرمتهم من الثواب. رواه الطبراني في الكبير والبيهقي.

hypocritical Qur’ān readers, and the most odious of Qur’ān 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-Bayhaqī 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: 2.12

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-Bayhaqī.⁶⁷

١٣٠٢ وعنه صلى الله عليه وسلم: يُوتَى يوم القيامة بصحف محتمة فتنصب بين يدي الله تعالى فيقول الله تبارك وتعالى: ألقوا هذا وأقبلوا هذا فقول الملائكة: وعزتك ما رينا إلا خيراً فيقول الله عز وجل: إن هذا كان لغير وجهي وإني لا أقبله ولا أقبل إلا ما ابتغي به وجهي. رواه البزار والطبراني. وعنه صلى الله عليه وسلم: لما خلق الله الجنة عدن خلق فيها ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر ثم قال لها: تكلمي فقالت: ﴿قَدَّافِحُ الْمُؤْمِنُونَ﴾ ثم قالت: أنا حرام على كل بحيل ومراء.

١٤٠٢ وقيل ليحيى بن معاذ رضي الله عنه: متى يكون الرجل مخلصاً؟ قال: إذا كان خلقه ١٤٠٢ خلق الصبي. وقيل لذي النون المصري رضي الله عنه: متى يعلم العبد أنه من صفوة الله؟ قال: إذا خلع الراحة وأعطى المجهود وأحب سقوط المنزلة واستوت عنده المحمدة والمذمة. وقال فضيل بن عياض: من استأنس بالناس واستوحش في الوحدة لم يسلم من الرياء. وقال الأنطاكي: التزين اسمٌ لثلاث معان: متزين بعلم ومتزين بعمل ومتزين بترك التزين وهو أغمضها وأحبها إلى الله تعالى. وقال إبراهيم بن أدهم: ما صدق في حب الله من أحب أن يشتهر.

١٥٠٢ وقال عكرمة: والله يعطي الله العبد على نيته ما لا يعطي على عمله وذلك أن النية لا رياء فيها. وقال وهيب بن الورد: إذا أردت الدين فابن على ثلاث: على الزهد والورع والإخلاص فإنك إن بنيت على غير هذه انهدم البنيان. وقال ابن مسعود: النجاة في اثنتين: النية والحياء والهلكة في اثنتين: القنوط والإعجاب. وقال الحسن: إنما خلد أهل الجنة في الجنة وأهل النار في النار بالنيات. وقال أبو هريرة رضي الله عنه مكتوب في التوراة: ما أريد به وجهتي فقليله كثيرٌ وما أريد به غير وجهتي فكثيره قليلٌ. وقال فضيل رضي الله عنه: إن العمل إذا كان صواباً ولم يكن خالصاً لم يُقبل وإذا كان خالصاً ولم يكن صواباً لم يُقبل حتى يكون خالصاً صواباً.

It is related that the Prophet, God bless and cherish him, said as follows: 2.13
 “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 Mu‘ādh, may God be pleased with him, “When is a man sincere?” and he replied, “When his nature is that of a child.” 2.14
 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 ‘Iyāḍ 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.”

‘Ikrimah said,⁷² “By God, He rewards the servant based on his intention 2.15
 and not on his action. This is because the intention can have no hypocrisy in it.” Wuhayb 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 Mas‘ūd said, “Salvation lies in two things: intention and shame, whereas destruction lies in two things: despair and pride.” Al-Ḥasan al-Baṣrī 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 ‘Iyāḍ, may God be pleased with him, said,

١٦٠٢ وقال أيوب السخيتاني رضي الله عنه: والله ما أخلص عبد قط إلا أحب أن لا يشعر بمكانه. وقال فضيل رضي الله عنه: إن الله يسأل الصادقين عن صدقهم ومنهم عيسى بن مريم — فكيف بالمساكين الكذابين المرائين — وبكى. وقيل لداوود الطائي رضي الله عنه: إن ثوبك مقلوب. قال: هذه لبسة لبستها لله فما كنت أغيرها لغيره. وقال علي بن أبي طالب رضي الله عنه: للمرائي ثلاث علامات: يكسل إذا كان وحده ويشط إذا كان في الناس ويزيد في العمل إذا أثنى عليه وينقص إذا أذم منه. وقال أبو يعقوب المكهوف رضي الله عنه: المخلص من يكتم حسناته كما يكتم سيئاته. وقال الحسن رضي الله عنه: أثنى على رجل عند النبي صلى الله عليه وسلم فقال: قطعتم ظهره. لو سمعها ما أفلح بعدها.

١٧٠٢ وقال شقيق الجلي رضي الله عنه: حصن العمل بثلاث أشياء: أن ترى إذن العمل من الله وتبتدئ العمل برضى الله وتبتغي ثواب العمل من الله. فإذا رايت الإذن من الله كسرت العجب وإذا عملت العمل برضى الله كسرت الهوى وإذا ابتغيت الثواب من الله كسرت الطمع والرياء وصار العمل خالصاً.

١٨٠٢ وقال الحسن رضي الله عنه: المرائي يريد أن يغلب قدر الله وهو رجل سوء يريد أن يقول الناس: صالح وقد حل من ربه محل الأرياء ولا بد لقلوب المؤمنين أن يعرفوه. إذا رأى العبد يقول الله تعالى: أنظروا العبد يتهرباً بي.

١٩٠٢ وقال معاذ رضي الله عنه: يُراد للعمل أربعة أشياء حتى يسلم: العلم قبل بدئه والنية في أوله والصبر في وسطه والإخلاص عند فراغه. وقيل ليجي بن معاذ رضي الله عنه: متى يطيب عيش العبد؟ قال: إذا لزم درجة العبودية. قيل: ومتى يلزم درجة

“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 ‘Iyāḍ, 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-Ṭā’ī, “Your clothes are on inside out!” and he replied, “I dress this way for God, and I won’t change it for another.” ‘Alī 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, “The sincere person is one who hides his good deeds the way he hides his bad deeds.”⁷³ Al-Ḥasan al-Baṣrī, 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 Yaḥyā 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?”

العبودية؟ قال: إذا قال لربه بقلبه صادقاً: إن أعطيتني شكرت وإن منعتني رضيت وإن دعوتني أجبته وإن تركتني عبدت.
ولمكحول أبيات لا بأس بإيرادها [البسيط]:

٢٠٠٢

يا مُبْتَغِي الْحَمْدِ وَالشَّاءِ فِي عَمَلٍ تَبْتَغِي مُحَالَا
قَدْ حَيَّبَ اللَّهُ ذَا مِرْيَا وَأَبْطَلَ السَّعْيَ وَالْكَلاَ
﴿مَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ﴾ أَخْلَصَ مِنْ خَوْفِهِ الْفَعَالَا
الْخُلْدُ وَالنَّارُ فِي يَدَيْهِ فَأَخْلَصَ لَهُ يُعْطِكَ الْتَوَالَا
وَالنَّاسُ لَا يَلْكَوْنَ شَيْئًا فَلَا تُرَائِهِمْ ضَلَالَا

وقال رويم: الإخلاص أن لا يرضى صاحبه عليه عوضاً في الدارين ولا حظاً من الملكين. وقال الأستاذ أبو القاسم القشيري رضي الله عنه: [قال أبو علي الدقاق] الإخلاص أفراد الحق في الطاعة والقصد وهو أن يريد بطاعته التقرب إلى الله عز وجل دون شيء آخر من تصنع لمخلوق أو اكتساب محبة عند الناس أو محبة مدح من الخلق أو معنى من المعاني سوى التقرب به إلى الله تعالى. وقال أيضاً: الإخلاص أفراد الحق سبحانه بالعبودية والذين يشوب عملهم رياءً ليسوا بمخلصين. ويقال: الإخلاص فقد رؤية الأشخاص ويقال هو أن لا تلاحظ محل الاختصاص ويقال هو أن تنظر لنفسك بعين الانتقاص. قال القشيري: العبادة الخالصة^٢ معانقة الأمر على غاية الخضوع و تكون بالنفس والقلب والروح فالتى بالنفس الإخلاص وفيها التباعده عن الانتقاص والتي بالقلب الإخلاص وفيها العي عن رؤية الأشخاص والتي بالروح الإخلاص وفيها التتقي عن طلب الاختصاص. وهذا حقيقة التحقيق في حقيقة الإخلاص.

وعن أبي يعقوب السُّوسِي: متى شهدوا في إخلاصهم الإخلاص احتاج ٢٢٠٢
إخلاصهم إلى إخلاص. ولنا في معناه نظم [السرعي]:

١ كذا في لطائف الإشارات للقشيري. ٢ في الأصل: الإخلاص وفي لطائف الإشارات للقشيري: العبادة الخالصة.

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.’”

Makḥūl⁷⁴ 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.

«Whoever hopes to meet his Lord»⁷⁵
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 2.21
in this world or in the next, nor good fortune from either realm.”⁷⁶ The master
Abū l-Qāsim al-Qushayrī, may God be pleased with him, said the following:
“Abū ‘Alī 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.”⁷⁷ Al-Qushayrī also said, “Sincerity is to devote oneself in worship
to the True Reality, may He be glorified. Those whose deeds are tainted with
hypocrisy are not sincere. It is said that sincerity is to be oblivious to others’
opinions about you, and that sincerity is when you do not look for the place
of distinction.”⁷⁸ It is also said that sincerity is to regard yourself with a critical
eye.”⁷⁹ 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.”⁸⁰ This is true realization of true sincerity.

Abū Ya‘qūb al-Sūsī related as follows: “Whenever people see sincerity in 2.22
their own sincerity, their sincerity needs sincerity!”⁸¹ We have composed
verses on this subject:⁸²

مَنْ شَاهَدَ الْإِخْلَاصَ فِي فِعْلِهِ اِحْتِاجَ لِلْإِخْلَاصِ حَقًّا يَقِينًا
فَأَحَدَمَرُ بِأَنْ تَنْظُرَ يَوْمًا لِمَا تَعْمَلُ أَوْ تَعْتَدُ وَيُسَيِّئُ ظَنِينَ

وعن بعضهم: إذا طلبت الله بالصدق أعطاك مرأة تبصر فيها كل شيء. وقال ٢٣،٢
الفضيل بن عياض رضي الله عنه: ترك العمل لأجل الناس رياءً والعمل لأجل الناس
شركٌ والإخلاص أن يعافيك الله منهما. وروى الإمام أبو عبد الرحمن السُّلَمِيُّ
رضي الله عنه بسنده المسلسل إلى الحسن رضي الله عنه قال: سألتُ حُدَيْقَةَ عن
الإخلاص: ما هو؟ قال: سألتُ رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عن الإخلاص:
ما هو؟ قال: سألتُ جبريل عليه السلام عن الإخلاص: ما هو؟ قال سألتُ رَبَّ
العزة عن الإخلاص: ما هو؟ قال: هو سرٌّ من سرِّي استودعته قلب من أحببتُ
من عبادي. زاد فيه القاضي أبو بكر ابن العربي في مسلسلاته: لا يطلع عليه ملك
فيكتبه ولا شيطان فيفسده.

اعلمَ رحمك الله أن هذا حقيقة التحقيق في الإخلاص وكلام القوم قدس الله ٢٤،٢
أسرارهم جميعه يشير إلى علاماته التي بها يستدل على من حواها إته مخلص. قال ذو
النون المصري رضي الله عنه: ثلاث من علامات الإخلاص: استواء المدح والذم
من العامة ونسيان رؤية الأعمال في الأعمال واقتضاء ثواب العمل في الآخرة.
وعن حُدَيْقَةَ المَرَعَشِيِّ رضي الله عنه قال: الإخلاص أن تستوي أفعال الظاهر
والباطن. ومثله قول القشيري: أقل الصدق استواء السر والعلانية. وعن سهل
التستري رضي الله عنه: لا يشتم رائحة الصدق عبد داهن نفسه وغيره. وأقوال
القوم في ذلك لا تحصر وقد أثبتنا في هذا الكتاب منها ما فيه كفاية لمن وفقه الله وهو
حسبي ﴿وَنِعْمَ الْوَكِيلُ﴾.

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 2.23
in which to consider everything.” Fuḍayl ibn ‘Iyād, 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 ‘Abd 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-‘Arabī 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 sin- 2.24
cerity, 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 sin-
cere. 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 mea-
sure, that one is oblivious to good deeds while doing them, and that any
reward is expected only in the Hereafter.”⁸⁶ Ḥudhayfah al-Mar‘ashī 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

٢٥٠٢ اعلم رحمك الله أن الإخلاص نور لا وجود لظلمات آفات النفس والشيطان معه والعمل مورد الرياء كدر والإخلاص سر من أسرار الله تعالى يصنعي ذلك الكدر. وأيم الله ليس لمن كَوَّم الرياء من نشر ورد القبول نصيب. الإخلاص كبريت أحمر إذا ألقى منه على قناطر نحاس الأعمال قيراط صيره ذهباً خالصاً يصلح لقبول الملك. ما أخلص عبد الله سرّاً إلا ونودي له بالقبول جهراً. المرأي يفضحه الله في الدنيا بفراسة الأسياد قبل أن يفضحه في الآخرة على رؤوس الأشهاد.

٢٧٠٢ لا صعود لمطار القبول إلا بجنحين: أحدهما الصدق والآخر الإخلاص والرياء مقرض إذا قُصا به فلا صعود البتة. الإخلاص ماء ينمي البذر القليل من العمل والرياء إعصار فيه نار إذا أتى على زرع عمل أحرقه فأختر لنفسك ما يحلو.

٢٨٠٢ وفي الحث على الإخلاص قد فتح الله بما تراه نظماً [الكامل]:

أَخْلَصَ فَبِالإِخْلَاصِ تَكْتَبُ مُؤْمِنًا وَدَعِ الرِّيَاءَ فَإِنَّهُ إِشْرَاكُ
فَلَكُمْ لَصِيدُ الْعَالَمِينَ بَدَتْ بِهِ مِنْ كَيْدِ إِبْلِيسَ الشَّقِيِّ أَشْرَاكُ

٢٩٠٢ قل للمكثر من بضائع الأعمال: رياء لا ربح لك غير التعب. أنظن أن بالفاق لها نفاق؟ هيهات هيهات رمت محالاً لا يكون. ما رُفِعَ بيتُ عمل على عمود الإخلاص إلا صار معموراً إلى الأبد وما أُسِسَ على قاعدة رياء إلا انخرم وانهدم البنيان لأن المخلص ﴿أَسَسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنْ اللَّهِ وَرِضْوَانٍ﴾ والمرأي ﴿أَسَسَ... عَلَى شَفَا جُرْفٍ هَامٍ فَأَنهَارٍ يَرِي فِي نَامِرِ جَهَنَّمَ﴾.

٣٠٠٢ ﴿قُلْ﴾ لمن أكثر أعماله رياءً ﴿لَا يَسْتَوِي الْخَيْثُ وَالطَّيْبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْثِ﴾ بمن تستهزئ ومن تستغني هو الذي ﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْبِي الصُّدُورُ﴾ أخطأ سهمك الثغرة. كيف يُخْبِي عليه نفاق المرأي وهو الذي ﴿لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ﴾

Know, may God show you mercy, that sincerity is a light dispelling the dark 2.25
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 2.26
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: 2.27
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:⁹⁰ 2.28

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! 2.29
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 dilap-
idated, 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!»⁹¹

To the one who performs deeds in order to show off, say, «Evil and good 2.30
are not equal, though the abundance of evil delights you,»⁹² as you mock Him
and try to hide from Him who «knows the treacherous eyes and what the
breasts conceal.»⁹³ Your arrow is wide of the mark!" How can the hypocrite's

في الأرض ولا في السماء. ويحبه يدي محاسنه لمن لا يعني عنه شيئاً وبارز بالبائع من له ﴿الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ﴾ ﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ﴾.

الإخلاص أثر في البهائم فما الظنّ بآدم؟ حكى الديرري في حياة الحيوان قال: ٣١٠٢
لما أهبط آدم عليه السلام إلى الأرض جاءته طائفة من الظباء فدعا لهنّ ومسح ظهورهن فظهر فيهن نواج المسك. فسألتهن طائفة أخرى عن سبب ذلك فقلن: زرنا آدم عليه السلام فدعا لنا ومسح ظهورنا. فسرنا إليه فدعا لهنّ ومسح ظهورهن فلم يجدن شيئاً فقلن: قد فعلنا مثلكن فلم نر شيئاً فقلن: نحن زرناه لله وأنتم لأجل المسك.

فسيجان من خصّ بالإخلاص فرقة الاختصاص وجعل دأبهم كتم الأحوال ٣١٠٢
والأعمال. منهم من كان إذا خرج بين الناس لبس الثياب الجيدة وأخذ في مكّه مفتاحاً يوهم أنّ له بيتاً ومأواه المساجد. ومنهم من كان لا يملك جبةً فإذا قيل له في ذلك قال: بي علة تمنعني لبس الجبة وإنما يعني علة الفقر. ومنهم من كان إذا سئل عن حسبه ونسبه يقول: راعي غنم وأجير قوم. ومنهم من كان يتصدق بيمينه فلا تعلم شماله. ومنهم من كان إذا غلبته العبرة قام من المجلس وربما تسرّ بعضهم فقال: ما أشدّ الزكام. ومنهم من كان إذا استأذن عليه في مصلاه اضطجع على فراشه ومنهم من كان إذا قرأ في المصحف ودخل عليه داخل غطاءه. ومنهم من كان إذا مرض وضع ما أكل الاصحاء عند رأسه كتماً لمرضه. ومنهم من كان إذا يأتيه البكاء فيصرفه إلى الضحك.

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-Damīri reports in his *The Lives of Animals* (*Ḥayāt 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 2.32 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’ān 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.

هذه والله صفات المخلصين وعلامات الصادقين وسير العارفين وسيماء ٣٣،٢
الموحدين. جعلنا الله وإياكم منهم بمنه وكرمه إته أرحم الراحمين. وإليهم أشرنا بما فتح
علينا نظماً [الكامل]:

أَكْرَمَ بِقَوْمٍ صَيَّرَ وَكَيْفَانَهُمْ مِنْ سَائِرِ آفَاتِ بَابِ خَلَاصِ
فَهُمُ الْخَوَاصُ وَمَنْ إِذَا كَمُوا أَلْهَوَى يَهْدِيكَ نَحْوَهُمْ شَذَا الْإِخْلَاصِ

هذا آخر الأصل الثاني وبالله 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:⁹⁸ 2.33

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! 2.34

الأصل الثالث في الذِّكْرِ

١،٣

قال الله تعالى ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ .

٢،٣

قال القشيري رضي الله عنه:

طريق أهل العبارة ﴿فَاذْكُرُونِي﴾ بالموافقات ﴿أَذْكُرْكُمْ﴾ بالكرامات وطريق أهل الإشارة ﴿فَاذْكُرُونِي﴾ بترك كل حظ ﴿أَذْكُرْكُمْ﴾ بأن أعيهم بحتى بعد فناءكم عنكم ويقال ﴿فَاذْكُرُونِي﴾ إكفاءً بي عن عطائي وأفضالي ﴿أَذْكُرْكُمْ﴾ راضياً بكم دون أفعالكم ويقال ﴿فَاذْكُرُونِي﴾ بذكري لكم ما تذكرون ولو لا سابق ذكري لما كان لاحق ذكركم. ويقال ﴿فَاذْكُرُونِي﴾ بقطع العلائق ﴿أَذْكُرْكُمْ﴾ بنعت الحقائق ويقال ﴿أَذْكُرُونِي﴾ لمن لَقِيْتَهُ ﴿أَذْكُرْكُمْ﴾ لمن خاطبته ويقال ﴿أَذْكُرُونِي﴾ بالتذلل ﴿أَذْكُرْكُمْ﴾ بالفضل ويقال ﴿أَذْكُرُونِي﴾ بالإنكسار ﴿أَذْكُرْكُمْ﴾ بالمبارة ويقال ﴿أَذْكُرُونِي﴾ باللسان ﴿أَذْكُرْكُمْ﴾ بالجنان و يقال ﴿فَاذْكُرُونِي﴾ بقلوبكم ﴿أَذْكُرْكُمْ﴾ بتحقيق مطلوبكم ويقال ﴿أَذْكُرُونِي﴾ على الباب من حيث الخدمة ﴿أَذْكُرْكُمْ﴾ بالإيجاب على بساط القرية بأكمال النعمة ويقال ﴿أَذْكُرُونِي﴾ بتصفية السِرِّ ﴿أَذْكُرْكُمْ﴾ بتوفية البرِّ ويقال ﴿أَذْكُرُونِي﴾ في حال سرورك ﴿أَذْكُرْكُمْ﴾ في حال قبورك ويقال ﴿أَذْكُرُونِي﴾ وأنتم بوصف السلامة ﴿أَذْكُرْكُمْ﴾ يوم القيامة حين لا تعني الندامة ويقال ﴿أَذْكُرُونِي﴾ بالرغبة ﴿أَذْكُرْكُمْ﴾ بالرهبة.

The Third Principle: Remembrance (*Dhikr*)

God the Exalted has said, «Therefore, remember Me, and I will remember you.»⁹⁹ 3.1

Al-Qushayrī, may God be pleased with him, writes: 3.2

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 لطائف الإشارات وقال في الآية أي كونوا مستهلكين في وجودنا بذكركم ٣,٣
بعد فنائكم عنكم.

وقال السُّلَمِيُّ: أي ﴿أَذْكُرُ وِنِي﴾ بمجهدكم وطاقتم لأقرن ذكركم بذكري فيتحقق لكم ٤,٣
الذكر.

ومن فتحه علينا في الآية: ٥,٣
﴿أَذْكُرُ وِنِي﴾ بالإخلاص ﴿أَذْكُرُكُمْ﴾ بالإختصاص ﴿أَذْكُرُ وِنِي﴾ بالمجاهدة
﴿أَذْكُرُكُمْ﴾ بالمشاهدة ﴿أَذْكُرُ وِنِي﴾ بالصدق ﴿أَذْكُرُكُمْ﴾ بالرفق ﴿أَذْكُرُ وِنِي﴾
بالتعظيم ﴿أَذْكُرُكُمْ﴾ بالتكريم ﴿أَذْكُرُ وِنِي﴾ بالخشية ﴿أَذْكُرُكُمْ﴾ بالوصلة
﴿أَذْكُرُ وِنِي﴾ بالالتجاء ﴿أَذْكُرُكُمْ﴾ بتحقيق الرجاء ﴿أَذْكُرُ وِنِي﴾ بفنائكم في
﴿أَذْكُرُكُمْ﴾ بيقائكم بي ﴿أَذْكُرُ وِنِي﴾ بالهية ﴿أَذْكُرُكُمْ﴾ بالقربة. ﴿أَذْكُرُ وِنِي﴾
في العباد ﴿أَذْكُرُكُمْ﴾ بالوداد ﴿أَذْكُرُ وِنِي﴾ بالتوجه الكلي ﴿أَذْكُرُكُمْ﴾ بشرف
التجلي ﴿أَذْكُرُ وِنِي﴾ بالقلب ﴿أَذْكُرُكُمْ﴾ بالقرب ﴿أَذْكُرُ وِنِي﴾ بالروح ﴿أَذْكُرُكُمْ﴾
بافتوح ﴿أَذْكُرُ وِنِي﴾ بالأسرار ﴿أَذْكُرُكُمْ﴾ بمدد الأنوار ﴿أَشْكُرُ وِنِي﴾ أي على
متني عليكم بقولي ﴿فَأَذْكُرُ وِنِي أَذْكُرُكُمْ وَأَشْكُرُ وِنِي وَلَا تَكْفُرُونَ﴾ بترك الذكر.

وقال تعالى ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾ . ٦,٣

قال القشيري: ٧,٣

الإشارة فيه أُجِبُوا اللَّهَ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَحَبَّ شَيْئًا أَكْثَرَ مِنْ
ذِكْرِهِ. فيجب أن يقول الله ولا ينسى الله بعد ذكر الله ويقال معناه أذْكُرُوا اللَّهَ بقلوبكم.

«Remember Me» with longing, «and I will remember you» with wonder.¹⁰¹

Al-Qushayrī mentions this in his *Subtleties of Mystical Allusions (Laṭā'if al-ishārāt)*. He also says concerning this verse, “Be consumed in Our existence through your remembrance after your annihilation from yourselves.”¹⁰² 3.3

Al-Sulamī says, «Remember Me» with your utmost ability, and I will join your remembrance with My remembrance so that your remembrance will be realized.¹⁰³ 3.4

God inspired me with the following regarding this verse: 3.5

«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»¹⁰⁵ by forsaking remembrance.

The Exalted has said, «O you who believe, remember God often!»¹⁰⁶ 3.6

Al-Qushayrī writes, 3.7

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

فإن الذكر الذي تمكن استدامته ذكر القلب فأما ذكر اللسان فإدامته سرمداً متعذراً.

٨٠٣ وقال تعالى ﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾ .

٩٠٣ قال القشيري رضي الله عنه:

قومٌ اطمأنت قلوبهم بذكر الله وفي الذكر وجدوا سلوتهم وبالذكر وصلوا إلى صفوتهم. وقومٌ اطمأنت قلوبهم بذكر الله لهم فذكرهم الله بلطفه وأثبت الطمانينة في قلوبهم على وجه التخصيص لهم ويقال إذا ذكروا أن الله ذكرهم استروحت قلوبهم واستبشرت أرواحهم واستأنست أسرارهم. قال الله تعالى ﴿ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾ تقريراً لها على ما نالت بالله من الحياة.

١٠٠٣ وقال السلمي رضي الله عنه:

القلوب أربعة: قلوب العامة اطمأنت بذكر الله بتسبيحه وتحميده والثناء عليه لروية النعمة والعافية. وقلوب العلماء اطمأنت بالصفات والأسماء والنعوت فهم يلاحظون ما يظهر منها على الدهور. وقلوب الخاصة اطمأنت بذكر الله في إخلاصهم وتوكلهم وشكرهم وصبرهم فسكنوا إليه. وأما الموحدون فكالعرض لا تطمئن قلوبهم بحال.

١١٠٣ وقال إبراهيم الخواص رضي الله عنه:

تفرق الناس في حالتين فمن دامت حركته وسعيه كان موصوفاً بنفسه لغلبات

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.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!»¹⁰⁸ 3.8

Al-Qushayrī, may God be pleased with him, writes, 3.9

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!»¹⁰⁹ to underscore what kind of life is bestowed by God.¹¹⁰

Al-Sulamī, may God be pleased with him, writes, 3.10

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!¹¹¹

Ibrāhīm al-Khawwās, may God be pleased with him, has said, 3.11

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

شواهد نفسه لقوله تعالى ﴿وَكَانَ الْإِنْسَانُ عَجُولًا﴾ . ومن دام سكونه كان موصوفاً بالحق لغلبات شواهد الحق في تسكينه . قال الله تعالى ﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ .

وقال الحسين: من ذكره الحق بخير في أزاله اطمأن إليه في أبده . وقال التهرجوري: ١٢٠٣
قلوب الأولياء مواضع المطالع فهي لا تتحرك ولا تنزع بل تطمئن خوفاً من أن يرد عليها
مفاجأة مطالعه فيجده متوسماً بسوء الأدب .

وقال تعالى ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ . قال القشيري: ١٢٠٣
﴿ذِكْرُ اللَّهِ أَكْبَرُ﴾ من ذكر المخلوقين لأن ذكره قديمٌ و ذكر المخلوق مُحدثٌ . ويقال
ذكر العبد أكبر من ذكر الأشياء لأن ذكره طاعة و ذكر غيره لا يكون طاعة . ويقال
﴿ذِكْرُ اللَّهِ أَكْبَرُ﴾ إذا تجرد عن طلب الأعواض من ذكر لغرض إما لحوف عقوبة أو نيل
مثوبة . ويقال ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ من ذكرك لك ويقال ذكره لك بالسعادة أكبر من ذكرك
له بالعبادة ويقال ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ من أن يعرف قدره أحد أو أكبر من أن يعارضه
ذكر . ويقال ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ من أن يبقى معه وحشةً ويقال ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾
من أن يبقى معه للبعد معلوماً أو مرسوماً . ويقال ﴿ذِكْرُ اللَّهِ أَكْبَرُ﴾ من أن يعيش
أحد من المحبين بغيره . انتهى .

إلى غير ذلك من الآيات في الذكر ولو لا خوف الإطالة لأوردت غالبها . و في ١٤٠٣
ذلك كهاية لمن وقعته الله .

clearly dominates. As the Exalted has said, «The human being is hasty.»¹¹² 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!»¹¹³

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-Nahrajūrī 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.”¹¹⁵ 3.12

The Exalted has said, «Indeed, the remembrance of God is greater!»¹¹⁶ Al-Qushayrī writes, 3.13

«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. 3.14

١٥.٣ أما الأحاديث النبوية في الذكر فتكاد لا تتحصر فمنها ما روي عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: سَبَقَ الْمُفْرِدُونَ. قالوا: وما المفردون يا رسول الله؟ قال: المستهترون بذكر الله. يضع الذكر عنهم إقبالهم فيأتون يوم القيامة خفافاً. رواه الترمذي وقال حديث حسن غريب. رواه مسلم بخوه إلا أنه قال عوض المستهترون بالذكرون الله كثيراً.

١٦.٣ وعن عبد الله بن بسر رضي الله عنه أن رجلاً قال: يا رسول الله إن شرائع الإسلام قد كثرت عليّ فعلمني فخيرني بشئ أتشبه به. قال: لا يزال لسانك رطباً من ذكر الله تعالى. رواه الترمذي وفيه عن أبي سعيد الخدري رضي الله عنه أن النبي صلى الله عليه وسلم سئل: أي العباد أفضل درجة عند الله يوم القيامة؟ قال: الذاكرون الله كثيراً. قلت: يا رسول الله ومن الغاربي في سبيل الله عز وجل؟ قال: لو ضرب بسيفه في الكفار والمشركين حتى ينكسر ويختضب دماً لكان الذاكرون الله أفضل منه. وعن أبي الدرداء رضي الله عنه عن النبي صلى الله عليه وسلم قال: أَلَا أُنبئكم بخير أعمالكم وأزكاها عند مليككم وأرفعها في درجاتكم وخير لكم من إنفاق الذهب والورق وخير لكم من أن تلقوا عدوكم فتضربوا أعناقهم ويضربوا أعناقكم؟ قالوا: بلى يا رسول الله. قال: ذكر الله تعالى. رواه الترمذي والبيهقي.

١٧.٣ وعن ابن عمر رضي الله عنهما عنه صلى الله عليه وسلم: لا تُكثروا الكلام بغير ذكر الله تعالى وإن كثرة الكلام بغير ذكر الله تَوَرَّتْ قَسْوَةَ الْقَلْبِ وَإِنْ أَبْعَدَ النَّاسُ مِنَ اللَّهِ تَعَالَى الْقَلْبُ الْقَاسِي. رواه الترمذي. وعنه صلى الله عليه وسلم: مَثَلُ الَّذِي يَذْكُرُ اللَّهَ وَالَّذِي لَا يَذْكُرُ اللَّهَ كَمَثَلِ الْحَيِّ وَالْمَيِّتِ. رواه البخاري عن أبي موسى الأشعري.

As for prophetic traditions on remembrance, they are nearly countless, 3.15 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.”

‘Abd Allāh ibn Busr, may God be pleased with him, related as follows: 3.16 “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 Sa‘īd 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-Dardā’, 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 ‘Umar, may God be pleased with both him and his father, related that 3.17 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-Ash‘arī.

١٨٠٣ وعن معاذ بن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: قال
الله جل ذكره: لا يذكرني عبد في نفسه إلا ذكرته في ملاء من ملائكتي ولا يذكرني في
ملاء إلا ذكرته في الرفيق الأعلى. رواه الطبراني. وعن ابن عباس رضي الله عنهما
عن النبي صلى الله عليه وسلم: قال الله تبارك وتعالى: يا ابن آدم إذا ذكرتني خالياً
ذكرتك خالياً وإذا ذكرتني في ملاء ذكرتك في ملاء خير من الذين يذكروني فيهم. رواه
البرزار. وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: إن الله عز
وجل يقول: أنا عند ظن عبدي بي وأنا معه إذا هو ذكرني وتحركت بي شفاته. رواه
ابن ماجه واللفظ له وابن حبان في صحيحه.

١٩٠٣ وعن أبي سعيد الخدري رضي الله عنه، عنه صلى الله عليه وسلم قال: أكثروا
ذكر الله حتى يقولوا مجنوناً. رواه الأمام أحمد وأبو يعلى وابن حبان في صحيحه والحاكم
وقال صحيح الإسناد. وفي حديث آخر رواه الطبراني: أذكروا الله ذكراً يقول المنافقون
أنكم مراؤون. وعن أنس رضي الله عنه، عنه صلى الله عليه وسلم: إن الشيطان
واضع حطمه على قلب ابن آدم فإن ذكر الله خنس وإن نسي التمم قلبه. رواه ابن
أبي الدنيا وأبو يعلى والبيهقي. والخطم الفم.

٢٠٠٣ وعن أبي المخارق رضي الله عنه، عنه صلى الله عليه وسلم قال: مررت ليلة أسرى
بي برجل مغيب في نور العرش. قلت من هذا؟ ملك؟ قيل لا. قلت نبي؟ قيل لا.
قلت من؟ قيل رجل كان في الدنيا لسائه رطباً من ذكر الله وقلبه معلق بالمساجد
ولم يستسب لوالديه قط. رواه ابن أبي الدنيا.

Mu'adh 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 Ḥibbān in his *Sound Traditions*. 3.18

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 Ḥibbān 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.) 3.19

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. 3.20

٢١٠٣ وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من لم يكثر ذكر الله فقد برئ من الإيمان. رواه الطبراني في الصغير والأوسط. وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال إن الله تعالى يقول: يا ابن آدم إذا ذكرتني شكرتني وإذا نسيتني كهرتني. رواه الطبراني في الأوسط. وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: إذا شغل عبدًا ذكرني عن مسألتي أعطيته أفضل ما أعطي السائلين. رواه الطبراني في كتاب الدعاء.

٢٢٠٣ وعن أنس رضي الله عنه، عن النبي صلى الله عليه وسلم أنه قال: إذا مررتم برياض الجنة فارتعوا. قالوا وما رياض الجنة يا رسول الله؟ قال حلق الذكر. رواه الترمذي. وعن ابن عمر رضي الله عنهما: قلت يا رسول الله ما غنيمة مجالس الذكر؟ قال غنيمة مجالس الذكر الجنة. رواه الإمام أحمد بإسناد حسن.

٢٣٠٣ وعن معاوية رضي الله عنه قال: خرج النبي صلى الله عليه وسلم على حلقة من أصحابه فقال: ما أجلسكم؟ قالوا: جلسنا نذكر الله ونحمده على ما هدانا للإسلام و من به علينا. قال: والله ما أجلسكم إلا ذلك؟ قالوا: والله ما أجلسنا إلا ذلك. قال: أما أي استخفكم تهمة لكم لكنه أتاني جبريل عليه السلام فأخبرني أن الله عز وجل يباهي بكم الملائكة. رواه مسلم. وفيه أيضاً عن أبي سعيد الخدري وأبي هريرة رضي الله عنهما أنهما شهدا على رسول الله صلى الله عليه وسلم أنه قال: لا يقعد قوم يذكرون الله تعالى إلا حفتهم الملائكة ونزلت عليهم السكينة وغشيتهم الرحمة وذكرهم الله فيمن عنده.

٢٤٠٣ وعن أنس رضي الله عنه: ما من قوم أجمعوا يذكرون الله عز وجل لا يريدون بذلك إلا وجهه إلا ناداهم من السماء: قوموا مغفوراً لكم قد بدلت سيئاتكم حسنات. رواه الإمام أحمد. وعنه أيضاً عن النبي صلى الله عليه وسلم: إن لله سياراً من

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-Awsaṭ)*. 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-Du‘ā’)*. 3.21

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. 3.22

Mu‘āwiyah, may God be pleased with him, related as follows: 3.23

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. 3.24

Abū Sa‘īd 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

الملائكة يطلبون حلق الذكر فإذا أتوا عليهم حفوا بهم ثم بعثوا رائداهم إلى السماء إلى رب العزة تبارك وتعالى فيقولون ربنا آتينا على عباد من عبادك يعظمون آلائك ويتلون كتابك ويصلون على نبيهم محمد صلى الله عليه وسلم ويسألونك لا آخرتهم فيقول الله تبارك وتعالى: غشوهم رحمتي فهم الجلساء لا يشقى بهم جليسهم. رواه البرزاري.

٢٥٠٣ وعن النبي صلى الله عليه وسلم قال: عن يمين العرش — وكلتا يديه يمين — رجالٌ ليسوا بأنبياء ولا شهداء يغشى بياض وجوههم نظرُ الناظرين. يغطهم النبيون والشهداء بمقعدهم وقربهم من الله عز وجل. قيل يا رسول الله من هم؟ قال هم جماعة من نوازع القبائل يجتمعون على ذكر الله فينتقون أطيب الكلام كما ينتقي أكل التمر أطيبه. رواه الطبراني. معناه أنهم لم يجتمعوا لقراءة بينهم ولا نسب ولا معرفة وإنما اجتمعوا على ذكر الله تعالى لا غير.

٢٦٠٢ واعلم رحمك الله أن الأحاديث النبوية في فضل الذكر لا تحصر وفيما أوردناه كناية لمن وفقه الله.

٢٧٠٣ أما كلام السلف الصالحين من الصحابة والتابعين والأولياء المقربين في ذلك فكثير. منه قال معاذ بن جبل رضي الله عنه: ما عمل أنجي من عذاب الله من ذكره. قيل ولا الجهاد في سبيل الله؟ قال ولا الجهاد إن الله يقول ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾. وقال الحسن رضي الله عنه: لو أن الله كلفنا أن نذكره في أرض كذا وكذا لذكرنا لحق علينا أن نأتي تلك الأرض فنذكره لذكرنا. فكيف ونحن في بيوتنا ومجالسنا وطرقنا

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 Aḥmad 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 Muḥammad, 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 3.25
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 remem- 3.26
brance 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 3.27
the companions, their followers, and the favored saints. These include the statement by Mu‘ādh 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!»”¹²¹ Al-Ḥasan al-Baṣrī said, “Were God to impose upon us the remembrance of Him in such and such a land, so that He might remember

نذكره فيذكرنا. قال ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ وقال الفضيل بن عياض رضي الله عنه: ذكّر الناس داءً وذكر الله شفاءً.

ورأى إبراهيم بن أدهم رضي الله عنه رجلاً يحدث من كلام الدنيا فوقف عليه ٢٨٠٣ فقال: كلامٌ ترجو فيه الثواب؟ قال لا. قال فتأمن عليه العقاب؟ قال لا. قال: فما تصنع بكلام لا ترجو عليه ثواباً ولا تأمن عقاباً. عليك بذكر الله. وقال بعضهم: بلغني أنّ كل نفس تخرج من الدنيا عطشى إلا ذكراً لله. وقال آخر: ما من يوم أنا فيه أشدّ فرحاً من يوم أخرج فيه لحاجة فيعرض لي ذكر الله. وقال مالك ابن دينار: ما تلتذذ المتلذذون بمثل ذكر الله. وقال فضيل: الذكر ناعم غانم سالم ناعم بالذكر غانم بالأجر سالم من الوزر.

وقال وهيب بن الورد: ما اجتمع قوم في مجلس إلا كان أولاهم بالله الذي يفتح ٢٩٠٣ بذكر الله وأبدهم من الله الذي يفتح بذكر الناس. وقال ثابت البناني: إني لأعلم حين يذكرني ربي ففرعوا منه وقالوا تعلم ذلك؟ قال نعم قالوا وكيف؟ قال إذا ذكرته ذكرني. وقال معاذ بن جبل: ليس يتحسر أهل الجنة على شيء إلا على ساعة مرت لهم لم يذكروا الله تعالى فيها. وقال أنس رضي الله عنه: ما من صباح ولا رواح إلا تنادي بقاع الأرض بعضها بعضاً: يا جاره هل مرّ بك اليوم ذكرك لله استبشاراً به؟ وقال الحسن: حدثوا هذه القلوب بذكر الله فإنها سريعة الذنوب. انتهى.

واعلم رحمك الله أنّ لأهل التحقيق في حقيقة الذكر كلام لديني كثير. منه قال ٣٠٠٣ الكلاباذي رحمه الله: حقيقة الذكر أن تنسي ما سوى المذكور في الذكر لقوله تعالى

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 ‘Iyāḍ, 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.” 3.28

Wuhayb ibn al-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!” Mu‘ādh 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!” 3.29

Know, may God show you mercy, that the enlightened ones have many mystical sayings about true remembrance. Al-Kalābādihī, 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 3.30

﴿وَأَذْكُرُ بِكَ إِذَا نَسِيتَ﴾ يعني إذا نسيت ما دون الله فقد ذكرت الله. انتهى. فأنظر رحمك الله إلى جلال هذا الكلام وتحقق به فإنه حقيقة التحقق في حقيقة الذكر.

وأجل منه قول ذي النون المصري رضي الله عنه: مَنْ ذَكَرَ اللَّهَ ذِكْرًا عَلَى الْحَقِيقَةِ ۳۱،۳ نَسِيَ فِي جَنْبِ ذِكْرِهِ كُلَّ شَيْءٍ وَحَفِظَ اللَّهُ عَلَيْهِ كُلَّ شَيْءٍ وَكَانَ لَهُ عَوَضًا مِنْ كُلِّ شَيْءٍ. وَسُئِلَ عَنِ الذِّكْرِ فَقَالَ: غَيْبَةُ الذَّاكِرِ عَنِ الذِّكْرِ ثُمَّ أَنْشَأَ يَقُولُ [الخفيف]:

لَا لِأَنِّي أَنْسَاكَ أَكْثَرَ ذِكْرِكَ وَلَكِنْ بِأَلْذِكْرِ يَجْرِي لِسَانِي

وقال بعض العارفين: الذكر طرد الغفلة فإذا ارتفعت الغفلة فانت ذاكِرٌ وأن سكتَ. ۳۲،۳ وأعلى من هذا القول قول بعض المحققين: الذَّاكِرُ بِسِرِّهِ رُبَّمَا يَشُوشُ عَلَيْهِ الذِّكْرُ بِاللِّسَانِ لَا سِتْرَاقَهُ فِي الْمَشَاهِدَةِ وَالْحُضُورِ وَغَيْبَتِهِ عَنِ سَوَى الْمَذْكُورِ. وَأَنْشَدُوا الْجِنِيدَ [الطويل]

ذَكَرْتُكَ لَا أَيْ نَسَيْتُكَ لِمَحَّةٍ وَأَيْسَرُ مَا فِي أَلْذِكْرِ ذِكْرُ لِسَانِي

وقال القشيري: الذكر استغراق الذَّاكِرِ فِي شُهُودِ الْمَذْكُورِ ثُمَّ اسْتِهْلَاكُهُ فِي شُهُودِ الْمَذْكُورِ حَتَّى لَمْ يَبْقَ فِيكَ أَثَرٌ يَذْكُرُ. فيقال: مرَّةً قد كان فلان. وقال سُمْنُونُ: حَقِيقَةُ الذِّكْرِ أَنْ يَنْسَى كُلَّ شَيْءٍ سِوَى مَذْكُورِهِ لَا سِتْرَاقَهُ فِيهِ فَيَكُونُ أَوْقَاتَهُ كُلَّهَا ذِكْرًا. وَأَنْشَدَ [الخفيف]

لَا لِأَنِّي أَنْسَاكَ أَكْثَرَ ذِكْرِكَ وَلَكِنْ بِأَلْذِكْرِ يَجْرِي لِسَانِي

وقال بعضهم: كيف يذكر الحقَّ بقول مصنوعة وأوهام مطبوعة؟ وكيف يذكر ۳۴،۳

the Exalted, «Remember your Lord when you forget.»¹²³ This means that when you forget everything but God, you have then remembered God.¹²⁴ 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, 3.31

I remember You again and again, not because I forgot You,
but because recollection flows from my tongue!¹²⁵

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: 3.32

I remembered You without forgetting you for a moment,
and the easiest recollection is with the tongue.¹²⁶

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!’”¹²⁷ 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, 3.33

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 3.34

بالزمان من كان قبل الزمان على ما هو به إذ الحق سَبَقَ كلّ مذکور سواه؟ انتهى .
وقال آخر: أتمّ الذكر أن تشهد ذكر المذکور لك بدوام ذكرك له . وقال الواسطي:
حقيقة الذكر الإعراض عن الذكر ونسيانه والقيام بالمذکور .

٣٥،٣

وقال بعضهم:

للذكر بداية وهي توجه صادق وله توسط وهو نور طارق وله نهاية وهو حال
خارق و له أصل وهو الصفاء و له فرع وهو الوفاء و شرط وهو الحضور وبساط
وهو العمل الصالح وخاصية وهي الفتح المبين .

٣٦،٣

وقال أبو سعيد الخراز:

إذا أراد الله تعالى أن يوالي عبداً فتح له باب الذكر . وإذا استلذّ الذكر فتح له باب
القرب ثمّ رفعه إلى مجالس الأُنس وأجلسه على كرسي التوحيد . ثمّ رفع عنه الحجب
وأدخله دار الفردانية وكشف له عن الجلال والعظمة فإذا نظر الجلال والعظمة بقي بلا
هو فيصير فانياً عن نفسه باقياً برية .

٣٧،٣

وقال غيره: الذكر تزيق المذنين وأنس المنقطعين وكثر المتوكلين وغذاء الموقنين وحلية
القاصدين وميدان العارفين . سئل الواسطي عن الذكر فقال: الخروج من ميدان
الغفلة إلى فضاء المشاهدة على غلبة الشوق وشدة الحب . وقال أبو بكر الكّاني: لو
لا أن ذكره على فرض لما ذكرته إجلالاً له فن مثلي حتى يذكره ولم يغسل فاه ألف توبة
مقبلة عزّ ذكره وجلّ اسمه .

٣٨،٣

وسئل أبو يزيد البسطامي: ما معنى الذكر؟ فقال: إن لا يتغير الذّاكر عن المشاهدة
ولا يغفل في طاعته عن مراقبة الحضرة . وقال بعضهم: من لم يذق حلاوة الوحشة

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-Wāsiṭī said, “True remembrance is the abandonment of remembrance and forgetting it while standing with the One remembered.”

One of the Sufis said,

3.35

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,

3.36

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.¹²⁸

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-Wāsiṭī 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!”¹²⁹ 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!”¹³⁰

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

من الناس لم يجد طعم أنس الذكر . وقال أبو عثمان: اذكروا الله ذكراً تطابق ألسنتكم قلوبكم فليل له: نحن نذكر الله ولا نجد في قلوبنا حلاوة الذكر . قال: احمدا والله تعالى على أنه زين جارحة من جوارحكم بطاعة وسلوة توفيق القلوب . وقال أبو الحسين الدينوري: أدنى الذكر أن تنسى ما دونه ونهاية الذكر أن يغيب الذكرك في الذكر عن الذكر ويستغرق بذكوره عن الرجوع إلى مقام الذكر وهذا حال فناء الفناء .

وأشده بعضهم [الطويل]:

ألا إن ذكر الرب قد أخذ القلباً وإني من شوقي جذبت له جذبا
عسى نظرة فيها صلاح لخالتي فإني من ذلي لصقت به التربا
إذا سمعت أذني حديثاً بذكركم يداخيني شوقاً يكرق لي قلبا
يموت بذكركم ويحيى بلطفكم ويرداد من شوق على حبه حبا

واعلم أن أفضل الذكر كلمة التوحيد وهي قول ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ لما رواه الترمذي ٤٠٣ وابن ماجه عن جابر بن عبد الله رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: أفضل الذكر لا إله إلا الله . فإذا تقرر عندك ذلك فأعلم أن الأحاديث في شرفها وفضلها لا تحصر . ولو لا الخوف عن الخروج عن مقصود الكتاب أوردنا طرفاً منها وباللغة التوفيق .

قال القشيري رضي الله عنه :

من تحقق بهذه الكلمة — يعني قول لا إله إلا الله — لا يرفع إلى غيره حاجة ولا يشهد من غيره ذرة فيصدق إليه انقطاعه ويدوم بوجوده انفراده فلا يسمع إلا من الله بالله ولا يشهد إلا بالله ولا يقبل إلا على الله ولا يشتغل إلا بالله فهو محو

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 ‘Uthmān al-Ḥīrī 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.”¹³¹ 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:

3-39

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!»¹³² Al-Tirmidhī and Ibn Mājah report this on the authority of Jābir ibn ‘Abd 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:

3-41

The person who is truly certain regarding this statement—that is: «There is no deity but God»¹³³—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;

عما سوى الله فإله شكوى ولا دعوى ولا يتحرك لغيره منه عرقٌ. فإذا استوفى الحق عبداً لم يبق فيه للمحظوظ مساغ البتة. ثم إن هذه الكلمة يقتضي التحقق بها الفناء عن المرسومات بجملتها.

٤٢،٣

وقال أيضاً في قوله تعالى ﴿لَا إِلَهَ إِلَّا هُوَ﴾ :

هو الذي لا يشتغل عنك ولا يسهو فغنى عنه فهو على عموم أحوالك رقيب سرّك. إن خلوتَ فهو رقيبك وإن توسّطت الخلق فهو رقيبك وبالجملّة فكيفما دارت بك الأحوال فهو حبيبك.

٤٣،٣

وقال في قوله تعالى ﴿شَهِدَ اللَّهُ﴾ :

أي علم الله وأخبر الله وحكم الله بأنه ﴿لَا إِلَهَ إِلَّا هُوَ﴾. فهو شهادة الحق للحق بأنه الحق وأول من شهد بأنه الله، الله. فشهد في آزاله بقوله وكلامه وخطابه الأزلي وأخبر عن وجوده الأحدي وكونه الصمدي وعينه القيومي وذاته الديمومي وجلاله السرمدى وجماله الأبدى. شهد سبحانه بكمال قدره وجلال عزّه حين لا تجدد ولا جهل ولا عرفان لمخلوق ولا عقل ولا وفاق ولا كفر ولا حدّثان ولا غير ولا إلحاداً ولا شرك ولا فهم ولا إفك ولا سماء ولا فضاء ولا ظلام ولا ضياء ولا أصول المزدوجات ولا فصول باختلاف الأوقات.

٤٤،٣

وقال في قوله تعالى ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ :

١ كذا في لطائف الإشارات للقشيري وفي الأصل: بالحق. ٢ كذا في لطائف الإشارات للقشيري وفي الأصل: اتحاد.

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 mim*. 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:

[كان يأمره^١ بالانقطاع إليه من الخلق ثم بالانقطاع منه إليه . فإذا قال العبد هذه الكلمة على العادة والغفلة عن الحقيقة وهو بصفة النسيان فليس لهذا القول كبير قيمة . وهكذا إذا تجب من شيء فذكر هذه اللفظة ليس له قدر . وإذا قالها مخلصاً فيها ذاكراً معناها متحققاً بحقيقتها فهو مخلص . وإن قالها بنفسه فهو في وطن التفرقة وعندهم هذا من الشرك الخفي . وإن قالها بحق فهو إخلاص . والعبد يعلم أولاً ربه بديل وحجة فعلمه بنفسه كسبي^٢ وهو أصل الأصول وعليه يُبنى كل علم استدلالي ثم تزداد قوة علمه بزيادة البيان وزيادة الحجج ويتناقص علمه بنفسه لغلطات ذكر الله عليه . وإذا انتهى إلى حال المشاهدة واستيلاء سلطان الحقيقة عليه صار علمه في تلك الحالة ضرورياً . ويقل إحساسه بنفسه كالأستدلال وكأنه غافل عن نفسه ناسٍ لنفسه . يقال الذي رأى البحر غلب عليه ما يأخذه في الرؤية للبحر عن ذكر نفسه فإذا غرق في البحر فلا إحساس له بشيء سوى ما هو مستغرق فيه مستهلك .

قال ابن منصور: لا إله إلا الله يقتضي شيئين: إزالة العلة عن الربوبية وتنزيه الحق^{٤٥،٣} عن الدرك . وقال بعضهم: يحتاج قائل لا إله إلا الله إلى أربع خصال: تصديق وتعظيم وحلاوة وحرمة . ومن لم يكن له تصديق فهو منافق ومن لم يكن له تعظيم فهو مبتدع ومن لم يكن له حلاوة فهو مرأيي ومن لم يكن له حرمة فهو فاسق . وقال بعضهم: يحتاج قائلها أن يترك الشكوى في وقت المحنة ويترك المعصية في وقت النعمة ويترك الغفلة عند الفكرة . وقيل للشبلي: قل: لا إله إلا الله . قال: أقول الله ولا أبني به ضدًا . وقال بعضهم: من قالها وفي قلبه رغبة أو رهبة أو طمع أو سؤال فهو مشرك .

١ كذا في لطائف الإشارات للقسري . ٢ كذا في لطائف الإشارات للقسري وفي الأصل: ضروري .

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 Manşūr 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.” 3-45

ولا بأس بحكاية جليلة في المعنى نختم بها هذا الأصل. سئل الشبلي فقال: لم ٤٦٣
 تقول الله ولا تقول لا إله إلا الله؟ فقال: لأن الصديق أعطى ماله كله فلم يبق منه
 شيئاً فحُتِلَ بكساء بين يدي رسول الله صلى الله عليه وسلم فقال له النبي صلى الله
 عنه وسلم: ما خلفت لعيالك؟ قال: الله تعالى فكذا أنا أقول الله. فقال السائل: أريد
 أعلى من ذلك فقال الشبلي: أستحي من ذكر كلمة النبي في حضرته. فقال السائل:
 أريد أعلى من هذا فقال الشبلي: أخشى أن أموت عند الإنكار فلا أصل إلى
 الإقرار. فقال السائل: أريد أعلى منه. قال: قال الله تعالى لرسوله ﴿قُلْ اللَّهُ ذَرَّهُمْ
 فِي حَوَظِهِمْ يَلْعَبُونَ﴾. فقام الشاب فزقق زعقة فقال الشبلي: الله! فزقق ثانياً فقال
 الشبلي: الله! فزقق ثالثاً ومات. فاجتمع أقارب الفتى وتعلقوا بالشبلي وادعوا عليه
 الدم وجاءوا إلى الخليفة وادعوا. فقال الخليفة إلى الشبلي: ما جوابك؟ فقال: روح
 حَتَّ فَرَّتْ فَشِمَّتْ فَصَاحَتْ فَدُعِيَتْ فَسَمِعَتْ فَجَابَتْ فَمَا ذَنْبِي؟ فصاح
 الخليفة وقال: خُلِّوا سبيله. انتهى.

اعلم رحمك الله أن الذكر من علامات المحبة. قال الحبيب الأعظم صلى الله عليه ٤٧٣
 وسلم: من حب شيئاً أكثر من ذكره وحسبُ الذكر منحةً وشرفاً أنه مذكور الحق بوعده
 الذي لا يُخلفُهُ ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾.

فالذكر إذا وصلته الوصول إلى المأمول فإذا أراد الله تعالى موالاة عبد من عباده ٤٨٣
 وقفه لاستدامة ذكره حتى يستغرق فيه فإذا استغرق انتشرت ألوِيَّةُ الولاية وأتى
 تشريف العناية وقُدِّمَتْ نجائب القبول وانتصب معراج الوصول وفتح باب القرب

I will conclude discussion of this principle with a sublime account of its meaning: 3.46

Al-Shibli 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-Shibli, “Tell me something better,” and al-Shibli said, “I am ashamed to say a negative word in His presence!” The questioner said, “Tell me something better,” so al-Shibli 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-Shibli replied, “God the Exalted said to His Emissary, «Say ‘God,’ then leave them to go round and round in their speculation!»”¹⁴² At that point, the young man stood up and let out a scream, and al-Shibli exclaimed, “God!” The youth screamed again, and al-Shibli exclaimed, “God!” Then he screamed a third time and died. The youth’s relatives grabbed al-Shibli and accused him of murder, and they went to the caliph and pressed their charge. The caliph said to al-Shibli, “What is your plea?” and al-Shibli 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!»¹⁴³ 3.47

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 3.48

وَأَدْخَلَ إِلَى حَضْرَةِ الْعِيَانِ وَأَجْلَسَ عَلَى بَسَاطِ الْأَنْسِ وَكَسَى خَلْعَ الرِّضَاءِ وَتَوَجَّحَ بِتَاجِ الْأَصْطِفَاءِ وَأُحْفَفَ بِمَنَاطِحِ الْأَخْتِصَاصِ وَخُوطِبَ بِمَلَاطِفَاتِ الْحَضْرَةِ وَأَدِيرَ عَلَيْهِ شَرَابَ الْوَفَاءِ بِكَوُوسِ الصَّفَاءِ فَشَرِبَ وَتَرَوَى وَشَاهَدَ وَتَمَلَّى لَمَّا تَجَلَّى السَّاقِي عَلَيْهِ بِلُطْفِ الْجَمَالِ وَجَمَالِ الْكَمَالِ فَأَنْشَدَ بَعْضُهُمْ ٢ [الْبَسِيطُ]:

فَكَانَ مَا كَانَ بِمَا لَسْتُ أَذْكُرُهُ فَظُنَّ خَيْرًا وَلَا تَسْأَلُ عَنِ الْخَبِيرِ

فَمَا ظَلَّ الْغَيْرِ اسْتِوَاءُ شَمْسِ الْحَقِّ فَتَلَا لِسَانَ الْعَزِّ بِإِشَارَةِ الْعِظْمَةِ إِلَى حَقِيقَةِ التَّوْحِيدِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ . ﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾ .

٤٩٠٣

وفي مظلوم قد فتح الله بما ترى [الطويل]:

ذَكَرْتُكَ ذِكْرًا كَانَ مِنْكَ أَيْتَادُهُ فَعَبِثْتُ بِالْأَسْتِعْرَاقِ فِيكَ عَنِ الذِّكْرِ وَعَيْنِي فَلَمْ يَبْتَقِ ٣ سِوَالِكَ مُخْبِرٌ يُخْبِرُ عَيْنِي فِي السَّرِيرَةِ وَالْجَهْرِ

هذا حقيقة الذكر الموصل إلى المرام بعد أن تتحقق بالفقر وتتلذذ بالذل وتعانق ٥٠٠٣ الخضوع وتلازم السكينة وتذري الدموع وتخلص التوبة وتصدق في الإخلاص وتُنِيبُ بِالْكَلِّ وَتَزْهَدُ فِي السُّوَى وَتَسْتَبِرُ مِنَ الدَّعْوَى وَتَتَوَجَّهُ بِالْكَلِيَّةِ إِلَى الْمَذْكُورِ سَجَانَهُ تَوَجُّهًا لَهُ وَبِهِ مَسْتَمَدًّا مِنْهُ حَقِيقَةَ الذِّكْرِ . فَيَكُونُ حِينَئِذٍ ذَكَرَكَ بِهِ وَلَهُ حَتَّى تَغِيبَ بِالْمَذْكُورِ عَنِ الذِّكْرِ ثُمَّ عَنِ الْمَذْكُورِ غَيْبَةً مَحْوٍ وَفَنَاءٍ تَوْصَلُكَ إِلَى حَضْرَةِ الْبَقَاءِ بِمَذْكُورِكَ بَقَاءً لَا يَكْدِرُهُ زَوَالٌ فِي عَدْنٍ عِنْدَهُ وَنَعِيمٌ قَرِيبٌ مَتْنَعَمًا بِمَا شِئْتَ مِنْ شُهُودٍ وَوَصَالٍ وَمَلَاطِفَةٍ وَخَطَابٍ ﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾ .

١ في الأصل: الحصة. ٢ في الأصل: الصون هون. ٣ يجب الفتحة الطويلة حتى يستقيم الوزن.

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:

3-49

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 3-50
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

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

الْقَلْبُ مَرَّوْضٌ وَمَاءُ الذِّكْرِ يُجِيهِ
أَشْجَارٌ فَتَحَ بِفَيْضِ الْمَدِّ مُرْهَرَةً
فَأَذْكُرُهُ ذِكْرًا بِلا حَظٍّ وَلَا لَهْوَمِ
وَأَرْمُهُ حَتَّى تَعَبَ فِي اللَّهِ عَنكَ بِهِ
فِي ذَلِكَ الْمَوْجِ يَا بَيْتُكَ الْبَقَاءُ بَيْنَ
عَيْشًا مَرْعِيدًا بِجَنَاتِ الْوَقَا أَبَدًا
هَذَا هُوَ الْعَيْشُ يَا سَعْدُ الَّذِي ظَفَرْتَ
وَيَنْتَشِي فِيهِ لَمَّا أَنْ يُرْوِيهِ
مَرْهَرًا يُفِيدُ ثَمَرًا مِنْ تَجْكِيهِ
وَأَخْلَصَ وَلَا زِمَ خُضُوعًا فِي مَبَادِيهِ
عَيْنًا يُفِيدُكَ حَمًّا فِي تَنَاهِيهِ
بِهِ فَكَيْتَ فَعَيْشٌ مِنْهُ بِهِ فِيهِ
تَسْقَى بِكَاسِ حَيْبِ الْقَلْبِ سَاقِيهِ
بِهِ يَدَاهُ وَمَهْمَا يَشْتَهِي فِيهِ

وفي آداب الذكر قد فتح الله بيتين وهما [البسيط]:

لِلذِّكْرِ جُمْلَةٌ آدَابٍ تَصْمَحَهَا
إِنَابَةٌ ذَلَّةٌ وَجَدُّ وَلَا وَحْيَا
مَا قُلْتُهُ فَاسْتَمِعْ وَأَحْفَظْ تَحَرَّ شَرَفَا
صِدْقٌ حُضُورٌ صَفَاءٌ مُدْمَعٌ وَوَفَا

وبها نجز الأصل الثالث وبالله التوفيق.

God inspired me with the following poem on remembrance:

3.51

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 follow- 3.52
ing 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 المحبة

١٠٤

قال الله تعالى ﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾ .

١٠٧٠٤

قال القشيري:

شرط المحبة امتحاء كليتك عنك لاستهلاكك في محبوبك . قال قائلهم [الطويل]:

فَمَا الْحُبُّ حَتَّى تَذْرِفَ الْعَيْنُ بِالْبَكَاءِ وَتَحْرَسَ حَتَّى لَا تُجِيبَ الْمُنَادِيَا

وهذا فرق بين الحبيب والحليل فأن الحليل قال: ﴿ مَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ﴾ وقال الحبيب: ﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾ . إن كان مُتَّبِعَ الحليل نال إفضالاً فإن مُتَّبِعَ الحبيب محبوب الحق وكفى بذلك قربة وحالاً . ويقال قطع أطماع الكفاة أن يسلم لأحد نفسه إلا مقتداهم سيد الأولين والأخريين صلى الله عليه وسلم .

٢٠٧٠٤

ويقال في هذه الآية إشارة إلى أن المحبة غير معلولة وليست باجتلاب طاعة ولا تجرد عن آفة لأنه قال ﴿ يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾ والواو تقتضي الترتيب ليُعلم أن المحبة سابقة على الغفران أولاً يحبهم ويحبونه ثم يغفر لهم ويستغفرونه فالمحبة توجب الغفران لأن الغفران يوجب المحبة .

٣٠٧٠٤

ويقال المحبة تشير إلى صفاء الأحوال ومنه حبُّ الأسنان وهو صفاؤه وقيل المحبة توجب الاعتكاف بمحضرة المحبوب بالسر . يقال أحبَّ البعير إذا استناخ فلا يبرح بالضرب فالمحب لا يذخر عن محبوبه قلبه ولا بدنه .

The Fourth Principle: Love (*Maḥabbah*)

God the Exalted has said, «Say, “If you love God, then follow me, and God will love you!”»¹⁵⁰ 4.1

Al-Qushayrī writes:

4.2.1

Love requires the total effacement of yourself such that you are consumed in your beloved. A Sufi said,¹⁵¹

There is no love till eyes flow with tears,
and you're struck dumb and can't answer the caller!¹⁵²

This is the difference between the beloved and the dear friend. The dear friend has said, «“He who follows me is of me,”»¹⁵³ whereas the beloved has said, «Say, “If you love God, then follow me, and God will love you!”»¹⁵⁴ 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 Muḥammad, may God bless and cherish him!¹⁵⁵

It is said that in this verse of the Qur'ān 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.»¹⁵⁶ 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.¹⁵⁷

4.2.2

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

4.2.3

وقال أيضاً في شرح الأسماء في اسمه المصوّر:

ورد في القصص والآثار أنّ الله خلق لجبرئيل عليه الصلاة والسلام ستمائة جناح مرضعة باليواقيت والدرر وجلجل الذهب محشوة بالمسك لكل جلجل صوت طيب النعمة لا يشبه صوت الآخر. وأنّ إسرئيل إذا أخذ في التسبيح عطل على الملائكة تسبيحهم لحسن صوته وطيب نعمته. وأنّ نور العرش لو بدا لصار نور الشمس بالإضافة إليه كور السراج بالإضافة إلى نور الشمس إلى غير هذا من أوصاف المخلوقات. ثمّ أنّه سبحانه لم يقل منها لشيء أحسن صورة ولا قال لشيء إني خلقته ﴿فِي أَحْسَنِ تَقْوِيمٍ﴾ إلا لهذا الشخص المخلوق ﴿مِنْ سُلَالَةٍ مِنْ طِينٍ﴾. ثمّ دَع هذا الذي هو عائد إلى الخلقه وتعال إلى قوله تعالى ﴿يُحِبُّهُمْ وَيُحِبُّونَهُ﴾. هل قال مثل ذلك لملك مقرب أو مخلوق على جمال الصورة مركّب؟ كلا أنّ هذا لأولاد آدم خصوصيّة ولهم بها على غيرهم وأمثالهم مرتبة فضلاً من الله ونعمة وإحساناً بدأهم به منة عليهم ورحمة انتهى.

قال القشيري في قوله سبحانه ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي ۖ اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾:

جعل صفة من لا يرتد عن الدين أنّه يحبه سبحانه فيحبه العبد وفي هذه الآية بشارة عظيمة للمؤمنين. ويقال لو لا أنّه أحبهم وإلا لما أحبوه ويقال لو لا أخبر عن المحبة والأكيف كان تكون للطينة جسارة على ذكر المحبة؟ ثمّ بين صفة المحبين فقال ﴿أُدِلَّةٌ عَلَى الْمُؤْمِنِينَ﴾ يبدلون المهج في المحبوب من غير كراهة ويبدلون الأرواح في

heart; thus one says, “The camel knelt (*aḥabba*) 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 asmā’ 4.3 Allāh al-ḥusnā)* regarding the name “The Fashioner” (*al-muṣawwir*) 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 Israfael 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 4.4 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 tidings 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

الذَّب عن المحبوب من غير ادخار سُطَيَّة من الميسور. ثم قال في صفتهم ﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾ يجاهدون بنفوسهم من حيث استدامة الطاعات ويجاهدون بقلوبهم من حيث المنى والطلبات ويجاهدون بأرواحهم بقطع العلاقات ويجاهدون بأسرارهم بالاستقامة على الشهود في دوام الأوقات. ثم قال ﴿وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾ لا يلاحظون لصحبة حميم ولا ينجحون إلى استجلاب حظ ولا يكونون إلى استتقال حكم ونصيب ولا يزينون عن سُنَنِ الوفاء بحال. ثم بين سبحانه أن ذلك إليه لا منهم فقال ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾. انتهى كلام القشيري.

وقال الواسطي في الآية: كما أنه بذاته يحبهم كذلك يحبون ذاته وأن الهاء راجعة ٤٥٥ إلى الذات دون النعوت والصفات. وقال السلمي: سمعت السلمي يقول: بفضل حبه لهم أحبوه وبفضل ذكره لهم ذكروه. وقال الواسطي: يطلَّ حبه لهم بذكر حبه لهم فقال ﴿يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ وأتى تقع الصفات المعنوية من الصفات الأزلية والأبدية؟ وقال أبو عثمان: ذكر حبه لهم وحبه لهم ثم وصفهم في حبه لهم فقال ﴿أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ﴾. فبدأ من وصف المحبة بالتواضع الذي ضده الكبر والكبر يتولد من الجهل الذي يؤدي إلى الأمل واليأس والتواضع يتولد من العلم. قال الجنيد: من أثبت محبة الله من غير شرط محبة الله له كان دعواه مبطلاً حتى تثبت أولاً محبة الله له. قال الله تعالى ﴿فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾. انتهى.

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,»¹⁶⁵ 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,»¹⁶⁶ 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,»¹⁶⁷ 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!»¹⁶⁸ Here end the words of al-Qushayrī.

Al-Wāsiṭī said of this verse: “Just as He loves them in His essence, so they 4.5 love His essence. For the pronominal suffix ‘Him’ refers to the essence, free of qualities and attributes.”¹⁶⁹ Al-Sulamī writes, “I heard al-Sulamī 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-Wāsiṭī 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.»¹⁷⁰ How else could spiritual attributes arise from eternal, everlasting attributes?” Abū ‘Uthmān al-Ḥirī 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.»¹⁷¹ 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.»”¹⁷²

٧٤ ومن الأحاديث النبوية في المحبة ما رواه البخاري ومسلم عن أنس رضي الله عنه قال: ثلاثٌ من كُنَّ فيه وَجَدَ حلاوة الإيمان: من كان الله ورسوله أحبَّ إليه مما سواهما ومن أحبَّ عبداً لا يحبه إلا الله ومن يكره أن يعود في الكفر بعد أن أنفذه الله منه كما يكره أن يُلقَى في النار.

٧٤ وعن العرياض ابن سارية رضي الله عنه قال: كان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يدعو ويقول: اللَّهُمَّ اجْعَلْ حَبْكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَسَمْعِي وَبَصْرِي وَأَهْلِي وَمَالِي وَمِنَ الْمَاءِ الْبَارِدِ. وَعَنْهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا سَأَلَهُ عَنِ السَّاعَةِ فَقَالَ: مَا الَّذِي أَعَدَدْتَ لَهَا؟ قَالَ: مَا أَعَدَدْتُ كَثِيرَ صَلَاةٍ وَلَا صِيَامٍ إِلَّا أَنِّي أَحَبُّ إِلَهُهُ وَرَسُولُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَحْشُرُ الْمَرْءَ مَعَ مَنْ أَحَبَّ. قَالَ أَنَسٌ: فَمَا رَأَيْتُ الْمُسْلِمِينَ فَرَحُوا بِشَيْءٍ بَعْدَ الْإِسْلَامِ فَرَحَهُمْ بِذَلِكَ.

٨٤ وعن عمر بن الخطاب رضي الله عنه قال: نظر النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى مُصْعَبِ بْنِ عُمَيْرٍ رضي الله عنه مقبلاً وعليه إهاب كبش قد تمتطق به. فقال النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَنْظِرُوا إِلَى هَذَا الرَّجُلِ الَّذِي نَوَّرَ اللهُ قَلْبَهُ. لَقَدْ رَأَيْتُهُ بَيْنَ أَبَوَيْنِ يَغْذَوَانَهُ بِأَطْيَبِ الطَّعَامِ وَالشَّرَابِ فَدَعَاهُ حُبُّ اللهِ وَرَسُولِهِ إِلَى مَا تَرَوْنَ.

٩٤ وعنه صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ اللهُ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا اقْتَرَضْتُهُ عَلَيْهِ وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحْبَبَهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ لَهُ سَمْعًا وَبَصْرًا وَلِسَانًا وَقَلْبًا وَعَقْلًا وَيَدًا وَمَوْيِدًا. أَخْرَجَهُ الْبُخَارِيُّ. وَكُنِيَ بِهَذَا الْحَدِيثِ الشَّرِيفِ وَحْدَهُ شَرْفًا وَفَخْرًا لِعَبْدِي تَوَلَّاهُ اللهُ بِحَبَّتِهِ.

١٠٤ ومن كلام السادة في المحبة قال بعضهم: المحبة ارتياح القلوب في وجود المحبوب ويقال المحبة خلوص المحب لمحبهه بكل وجه ويقال المحبة بلاء كل كريم المحبة نتيجة الهمة فن كانت همته أعلى كانت المحبة أصفى. ويقال المحبة هيمان في الغيبة فإذا

There is a hadith related by al-Bukhārī and Muslim on the authority of Anas, 4.6
 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.”¹⁷³

Al-ʿIrbād ibn Sāriyah, may God be satisfied with him, related, “The Emis- 4.7
 sary 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!’”¹⁷⁴
 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 cher-
 ish 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, 4.8
 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 illumi-
 nated. 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.’”¹⁷⁵

The Prophet, may God bless and cherish him, related that God has said, 4.9
 “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!”¹⁷⁶
 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 4.10
 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 inten-
 tions; he whose intentions are the most exalted, his love is the purest. Some

حصل في الشهود فهو تتع في سكر . ويقال المحبة سكر لا صحو فيه ودهش في لقاء المحبوب يوجب التعطيل عن التمييز . ويقال المحبة بلاء لا يرجى شفاؤه وسقام لا يعرف دواؤه . ويقال المحبة غريم يلازمك لا يرح وريب المحبوب تستوفي له منك دقائق الحقوق في دوام الأحوال .

ذكرها القشيري في لطائف الإشارات وقال:

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محبة العبد لله حالة لطيفة يجدها من نفسه . تحمله تلك الحالة على موافقة أمره على الرضى دون الكراهية وتقتضي منه تلك الحالة إثارة سجنانه على كل شيء وكل أحد . وشرطها أن لا يكون فيها حظ بحال فمن لم يقن عن حظوظه بكليّة فليس له منها شظية . ومحبة الله للعبد إرادة إحسانه إليه ولطفه به وهي إرادة فضل مخصوص . انتهى .

وقال الروذباري: ما لم تخرج عن كليتك لا تدخل في حد المحبة . وقالت رابعة: ١٢٠٤
 محب الله لا يسكن حينه وأيننه حتى يسكن مع محبوبه . وقال أبو عبد الله القرشي:
 حقيقة المحبة أن تهب كلك لمن أحببت ولا يبقى لك منك شيء . وقال أبو الحسين
 الوراق: السرور بالله من شدة المحبة له والمحبة نار في القلب تحرق كل دنس .
 وقال أبو يعقوب السوسى: لا يصلح لك المحبة حتى تخرج من رؤية المحبة إلى رؤية
 المحبوب لفناء علم المحبة . وسئل الجنيد عن المحبة فقال: دخول صفات المحبوب على
 البذل من صفات المحب وهذا على معنى الحديث: فإذا أحببته كنت له سمعاً وبصراً .
 وسئل الشبلي عن المحبة فقال كأس لها وهج إذا استقر في الحواس وسكن في النفوس
 تلاشت . وقال الواسطي: المحب شرطه أن تلحقه سكرات المحبة فإذا لم يكن ذلك لم
 يكن حقيقة المحبة .

وقال الشيخ أبو الحسن الشاذلي قدس الله سره: المحبة آخذة من الله تعالى للقلب ١٠١٣٠٤

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-Qushayrī mentions love in his *Subtleties of Mystical Allusions*, saying, 4.1.1

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.¹⁷⁷

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."¹⁷⁸ Abū 'Abd Allāh al-Qurashī said, "True love is giving all of yourself to the one you love such that nothing remains of you that belongs to you."¹⁷⁹ 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."¹⁸⁰ 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."¹⁸¹ Al-Shibli 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-Wāsiṭī said, "It is required of the lover that love's intoxications overwhelm him; if that does not happen, then it is not true love."¹⁸²

The master Abū l-Ḥasan al-Shādhilī, may God bless his inner heart, said, 4.1.3.1

عبده المؤمن عن كل شيء سواه فترى النفس مائلة لطاعته والعقل متحصناً بمعرفته والروح مأخوذة في حضرته والسر مغموراً في مشاهدته. والعبد يستزيد فيزاد ويفتاح بما هو عذب من لذيذ مناجاته فيكسى حلال التقرب على بساط القربة ويمس أبكار الحقائق وثبات العلوم. فمن أجل ذلك قالوا: الأولياء عرائس الله ولا يرى العرائس إلا الحرمون.

قال له القائل: قد علمتُ الحبَ فما شراب الحبِّ وكأس الحبِّ ومن الساقى وما ٢،١٣،٤
الذوق وما الشرب وما الريّ وما السكر وما الصحو؟ قال:

الشراب هو النور الساطع عن جمال المحبوب والكأس هو اللطف الموصل ذلك إلى أفواه القلوب والساقى هو متولّي للمخصوص الأكبر والصالحين من عباده وهو الله العالم بالمقادير ومصالح أعبابه. فمن كُشفَ له عن ذلك الجمال وحظي بشيء منه نفساً أو نفسين ثم أرخى عليه الحجاب فهو الذائق المشتاق. ومن دامه ذلك ساعة أو ساعتين فهو الشارب حقاً. ومن تولى عليه الأمر دام له الشرب حتى امتلأت مفاصله وعروقه من أنوار الله المخزونة فذلك هو الريّ. وربما غاب عن المحسوس والمعقول فلا يدري ما يقال ولا ما يقول فذلك هو السكر. وقد تدور عليهم الكأسات وتختلف لديهم الحالات ويردون إلى الذكر وطاعات ولا يحجبون عن الصفات مع تراحم المقدورات فذلك وقت صحوهم واتساع نظرهم ومزيد علمهم. فهم بنجوم العلم وقر التوحيد يهتدون في ليالهم وبشموس المعارف يستضيئون في نهارهم: ﴿أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾.

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 4.13.2
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-Shādhilī 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

وقال الشيخ عبد السلام ابن الشيخ مَشَيْش شيخ الشيخ ابي الحسن رضي الله عنهما: ١٠١٤،٤
 الزم الطهارة من الشرك. كلما أحدثت تطهرت. ومن دنس حب الدنيا. كلما
 ملت إلى شهوة أصلحت بالتوبة ما أفسدت بالهوى أو كدت. وعليك بمحبة الله
 على التوقير والنزاهة. وأذمن الشراب بكأسها مع السكر والصحو. كلما فقت أو
 تيقظت شربت حتى يكون سكرك وصحوك به وحتى تقيب بجماله عن المحبة وعن الشراب
 والشرب والكأس بما يبدو لك من نور جماله وقدس كمال جلالة. لعلّي أحدث من لا
 يعرف المحبة ولا الشراب ولا الكأس ولا السكر ولا الصحو.

قال له القائل: أجل وم من غريق في الشيء لا يعرف بفرقه فعرني ونهني عما أجهل ٢٠١٤،٤
 أو لما من علي به وأنا عنه غافل. قلت لك:
 نعم المحبة أخذة من الله قلب من أحب بما يكشف له من نور جماله وقدس كمال
 جلالة. وشراب المحبة مزج الأوصاف بالأوصاف والأخلاق بالأخلاق والأنوار
 بالأنوار والأسماء بالأسماء والنعوت بالنعوت والأفعال بالأفعال و يتسع فيه النظر
 لمن شاء الله عز وجل. والشرب سقيا القلوب والأوصال والعروق من هذا الشراب
 حتى يسكر ويكون الشرب بالتدريب بعد التدريب والتهديب. فيسقى كل على قدره
 فمنهم من يسقى بغير واسطة والله سبحانه يتولى ذلك منه. ومنهم من يسقى من جهة
 الوسائط كالملائكة والنبين والعلماء الأكبر من المقربين. ومنهم من يسكر بشهود
 الكأس ولم يذق بعد شيئاً. فما ظنك بعد بالذوق وبعد بالشرب وبعد بالري وبعد بالسكر
 بالمشروب؟ ثم الصحو بعد ذلك على مقادير شتى كما السكر أيضاً كذلك.

The master, ‘Abd al-Salām ibn Mashīsh, master of the master Abū l-Ḥasan al-Shādhilī, may God be satisfied with them both, said, 4.14.1

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!¹⁸⁵ 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 Mashīsh replied, 4.14.2

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 مفرقة الحق يعرف بها من ذلك الشراب الطهور المحض الصافي لمن يشاء، ٣، ١٤، ٤
 من عباده المخصوصين من خلقه. فتارة يشهد الشارب تلك الكأس صورة وتارة
 يشهدا معنوية وتارة يشهدا علمية. فالصور حظ الأنفس والأبدان والمعنوية حظ
 القلوب والعقول والعلمية حظ الأرواح والأسرار. فإله من الشراب ما أعذبه
 فطوبى لمن شرب منه وداوم ولم يقطع عنه. نسأل الله من فضله ﴿ذَلِكَ فَضْلُ
 اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾. وقد يجتمع جماعة من المحبين فيسقون من كأس
 واحدة وقد يسقون من كأس كثيرة. وقد يسقى الواحد بكأس وكؤوس وقد تختلف
 الأشربة والأكواس وقد يختلف الشرب من كأس واحدة وإن شرب منه الجم الغفير
 من الأحبة.

أورد هذين القولين البسيطين للقطبين الجليلين قدس الله سرهما ابن عطاء الله ١٥، ٤
 الاسكندري في كتابه لطائف المنن. فتأمل رحمك الله ما تضمننا من الحقائق اللدنية
 والمعارف الربانية تجد كلاماً لم يدع بعده لطالب سؤلاً بوضوح بيانه وكشف تحقيقه.
 وبالله التوفيق.

ومن التحقيق الوجيز في حقيقة المحبة قول العارف أبو العباس ابن العريف رضي ١٦، ٤
 الله عنه قال: محبة العوام محبة تنبت^١ من مطالعة المنة وتثبت باتباع السنة وتمو على
 الإجابة للعناية^٢. وهي محبة تقطع الوسواس وتلذ الخدمة وتسلي عن المصائب وهي
 في طريق العوام عمدة الإيمان. وأما محبة الخواص فهي محبة خاطفة تقطع العبارة
 وتدفن الإشارة ولا تنتهي بالنعوت ولا تعرف إلا بالخير والسكوت كما قيل [الطويل]:

١ في الأصل: تثبت. ٢ في الأصل: للغاية.

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

4.14.3

Ibn 'Aṭā' Allāh al-Iskandārī has cited these straightforward statements by the two glorious spiritual authorities, may God sanctify their inner hearts, in his book *Subtleties of Divine Gifts (Laṭā'if 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!

4.15

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

4.16

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,

تَقُولُ وَقَدْ أَلْسْتُ وَجَدًا وَحَيْرَةً وَقَدْ ضَمْنَا بَعْدَ التَّفَرُّقِ مَحْضُرُ
 أَلْسْتُ الَّذِي كُنَّا مُحَدِّثًا أَنَّهُ وَلُوعٌ بِذِكْرَانَا فَلَمْ لَيْسَ يَذْكُرُ
 فَرَدَّ عَلَيْهَا الْوَجْدُ أَفْنَيْتُ ذِكْرَهُ فَلَمْ يَبْقُ إِلَّا زَفْرَةٌ وَتَحْيِيرُ

قال: وحقيقة المحبة الخواص أيضاً فناؤهم في محبة الحق لهم فإن المحبة كلها ضلت في محبة الحق لأحبابه ﴿فَمَا ذَبَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾ . انتهى .

١٧٠٤ اعلم رحمك الله أنه قد تقرر عندك بما أوردناه من الكتاب والسنة وكلام الصفاة في المحبة مما فيه كفاية فإذا فهمت ذلك فاعلم أن من علاماتها ما قاله بعضهم: من ادعى محبة الله من غير تورع عن محارمه فهو كذاب ومن ادعى محبة الجنة من غير إنفاق ماله فهو كذاب ومن ادعى محبة رسوله من غير حب الفقر فهو كذاب. وقال بشر بن السري: ليس من أعلام الحب أن بُغض ما يحب حبيبك. وقال بعضهم لرجل من إخوانه: أتحب الله؟ قال: إني والله. قال: هل رأيت محباً إلا وهو يتوخي مسرة محبوبه؟ وقال محمد بن يوسف: من أحب الله أحب أن لا يعرفه الناس. وقال ابن عيينة: من أحب الله أحب من أحب الله. وقال فتح الموصلي: إيثار محبة الله على محبتك من علامة حبك لله والمحبة لله لا يجدم مع حب الله للدين لذة ولا يفعل عن ذكر الله طرفة عين.

١٨٠٤ ومن علاماتها الأنس به والوحشة من غيره. أوحى الله إلى كليمه عليه الصلاة والسلام أن فلان العابد نعم العبد إلا أن فيه عيباً: يجبه نسيم الأسحار فيسكن إليه. ومن أحبني لم يسكن إلى شيء. واستأنس بعضهم بصوت طائر على شجرة فأوحى

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!”¹⁸⁹

Ibn al-‘Arif 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!»”¹⁹⁰

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!”¹⁹¹ Bishr ibn al-Sarī 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 ‘Uyaynah said, “One who loves God loves those who love God.” Faṭḥ 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!” 4.17

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, 4.18

الله إلى نبيهم: استأنست مخلوق لأحظنك درجة لاتنالها بشيء من عملك أبداً.

سئل الجنيد عن الأَنَس فقال: ارتفاع الحشمة مع وجود الهيبة. وقال أبو الحسين ١٩٤
الوراق: لا يكون الأَنَس بالله إلا ومعه التعظيم لأن كل من استأنست به سقط عن
قلبك تعظيمه إلا الله تعالى فإنك لن تزيد أنساً به إلا أزددت منه هيبة وتعظيماً. قالت
رابعة: كل محب مستأنس وأنشدت [الكامل]:

وَلَقَدْ جَعَلْتُكَ فِي الْفُؤَادِ مُحَدِّثِي وَأَبْحَثُ جِسْمِي مَنْ أَرَادَ جُلُوسِي
فَأَلْجِسُ مِنْهُ لِلْجَلِيسِ مُؤَانِسِي وَحَسِيبُ قَلْبِي فِي الْفُؤَادِ أُنَيْسِي

وقال مالك بن دينار: من لم يستأنس بمحاذة الله عن محاذة المخلوقين فقل
علمه وعى قلبه وضيع عمره. وقال الخراز: الأَنَس محاذة الأرواح مع المحبوب في
مجالس القرب.

وقال هَرَم بن حَيان: أَيْتُ أَوْيسًا فقال: ما جاء بك؟ قلت: جئتُ لآنس بك. ٢٠٤
فقال أُويس: ما كنتُ أدري أن أحداً يعرف ربه فيأنس بغيره. وسأل بعضهم امرأة
من الأحباب فقال: من معك في الدار؟ فقالت: سبحان الله الله معي. أناجيه
فهل علي وحشة بعد إذ هو أنيسي يا عبد الله؟ وقيل لبعضهم: ما يمنعك من جلالة
أخوانك؟ قال: وجدتُ راحة قلبي في الذي لديه حاجتي.

ومن علاماتها ما قاله ابن عطاء لسائل سأله: متى يبلغ العبد إلى بدء أحوال المحبة؟ ٢١٤
قال: إذا لزم خمس خصال ظاهرها مُرُّ وباطنها حلو: الوفاء بالعهود والحفظ للحدود
والرضاء بالموجود والصبر على المفقود والموافقة للمعهود وفناء النفس في الجهود ثم
الانتهاة لا غاية له.

ومن علامات المحبة الرضى. قال بعض العارفين: أدنى منازل المحبة أنه لو ألقاه ٢٢٤
محبوبه في النار لم يتغير همته عما هو عليه من المحبة. وفي معناه قيل [الطويل]:

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-Ḥusayn 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.”¹⁹²

Harim ibn Ḥayyān said, “I came to Uways who asked, ‘What brings you here?’ ‘I came for your company,’ I replied. 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?”¹⁹³ 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 ‘Aṭā’ 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,

أَقَمْتُ عَلَى بَابِ الْحَبِيبِ مُسَائِلًا فَأَبْدَى جَوَابِي قَبْلَ أَنْ أَتَكَلَّمَ
فَكَانَ جَوَابِي: أَنْتَ لَا أَنْتَ مَا تَرَى فَمَتَّ بِوُجُودِ الْوَجْدِ حَتَّى تَهْدَمَا
وَمِرَاعِ وَدَادِي مَا اسْتَطَعْتَ فَإِنِّي سَأَجْعَلُ وُدِّي فِي الْمَعَادِ مُعْطَمًا
وَأَكْشِفُ حَجَبَ الْعِزِّ عَيْنِي لِأَنَّي أَحِبُّ نِدَاءَ الْعَارِفِينَ تَكْرُمًا
شِفَاؤُكَ عِنْدِي غَيْرَ أَنِّي أَحِبُّ أَنْ أَمْرًا عَلَى فَرَسِ الْمَحَبَّةِ مُسَقَمًا

وسمع ذو النون المصري مريضاً من أصحابه يئن ويقول: ليس بصادق في حبه من لم يتلذذ بضره. و في المعنى قولهم [الكامل]:

لَا تَخْذَعَنَّ فَالْحَبِيبِ دَلَائِلُ وَلَدَيْهِ مِنْ تُحَفِّ الْحَبِيبِ رَسَائِلُ
مِنْهَا تَنْعَمُهُ بِمِرِّ بَلَائِهِ وَسُرُورُهُ فِي كُلِّ مَا هُوَ فَاعِلُ
وَالْمَنَعُ مِنْهُ عَطِيَّةٌ مَقْبُولَةٌ وَالْفَقْرُ إِكْرَامٌ وَبِرٌّ عَاجِلُ
وَمِنَ الدَّلَائِلِ أَنْ تَرَى مُتَسِمًا وَالْقَلْبُ فِيهِ مِنَ الْحَبِيبِ بَلَائِلُ

ومن علامات المحبة إيثار الله على ما سواه. قال فتح الموصلي: إيثار محبة الله على ٢٣.٤
محبتك من علامة حبك لله. وروي أن موسى بن عمران صلوات الله عليه قال: يا
رب أوصني. قال: أوصيك بي ثلاثاً أن لا يعرض لك أمر إلا أثرت محبتي على ما
سواه فن لم يفعل ذلك لم أرحمه ولم أركه.

ومن علامات المحبة لزوم الطاعة. قال بعضهم [الكامل]: ٢٤.٤

تَعَجُّبِ الْإِلَهِ وَأَنْتَ تُظْهِرُ حُبَّهُ هَذَا لِعَمْرِي فِي الْمَقَالِ بَدِيعُ
لَوْ كَانَ حُبُّكَ صَادِقًا لِأَطَعْتَهُ إِنَّ الْحَبَّ لِمَنْ يُحِبُّ مُطِيعُ

ومن علامات المحبة خلو السر من الدارين. أوحى الله إلى عيسى عليه السلام: ٢٥.٤

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. Faṭḥ al-Mawṣili said, 4.23
"Preferring love of God over love of yourself is a sign of your love for God."
It was related that Moses son of 'Imrān, 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,¹⁹⁴ 4.24

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 4.25
come. God revealed to Jesus, peace be upon him, "I examine the inner heart

أني إذا اطلعتُ على سِرِّ العبدِ فلم أجد فيه حبَّ الدنيا والآخرة ملائمةً من حبي وتوليئته بحفظي.

ومن علامات المحبة شدة الشوق. قال أبو عثمان: الشوق ثمرة المحبة. من أحب ^{٢٦.٤} الله اشتاق إلى لقائه. قال الله تعالى ﴿فَإِنْ أَجَلَ اللَّهُ لَاتٍ﴾ تعزية للمشتاقين. أي: إني أعلم شدة اشتياقكم إلي وقد أجلتُ للقاء أجلاً تصلون بحلولة إلى من تشتاقون إليه. وقال ذو النون المصري: الشوق أعلى الدرجات وأعلى المقامات وإذا بلغها الإنسان استبطأ الموت شوقاً لربه. وقال السهروردي: لا يكون المحب إلا مشتاقاً أبداً لأن أمر الحق سبحانه لا نهاية له فما من حال يبلغها العبد إلا ويعلم أن وراء ذلك أوفى منها وأتم وأشد [المنسرح]:

شَوْقِي كَحَيْكِ لَا لِذَا أَمَدُ يُنْهِي إِلَيْهِ وَلَا لِذَا أَمَدُ

وقال الواسطي في قوله حكاية عن كلمه عليه السلام ﴿وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَى﴾ ^{٢٧.٤} قال: ذلك شوقاً واستهانته بمن وراءه ﴿قَالَ هُمْ أَوْلَاءُ عَلَى أَثَرِي﴾ من شوقه إلى مكلمة الله ورمي بالألواح لما فاته وقته. وقال فارس: قلوب المشتاقين متورة بنور الله فإذا تحركت اشتياقاً أضاء نورها بين المشرق والمغرب فيعرضهم الله على الملائكة ويقول: هؤلاء المشتاقون إلي. أشهدكم أنني إليهم أشوق. وقال النصراني: للخلق كلهم مقامات الشوق لا مقام الاشتياق ومن دخل في مقام الاشتياق هام حتى لا يرى له أثر ولا قرار. وسئل ابن عطاء عن الشوق فقال: احتراق الحشا وتلهب القلوب وتقطع الأبدان من البعد بعد القرب. وسئل بعضهم: الشوق أعلى أم المحبة؟ فقال المحبة لأن الشوق يتولد منها ولا يشتاق إلا غلب عليه الحب فالحب أصل والشوق فرع.

وقال ابن العريف: الشوق من مقامات العوام وأما الخواص فهو عندهم علة عظيمة ^{٢٨.٤} إنما الشوق لغائب. قال: ومذهب هذه الطائفة إنما قاموا على المشاهدة والطريق عندهم أن يكون العبد غائباً والحق حاضراً والشوق ينبخر عن بعد ويشير إلى غائب

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 ‘Uthmān al-Ḥirī 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 ‘Umar 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-Dīnawārī 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-Naṣrābādī 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 ‘Aṭā’ 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-‘Arīf 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

ويطلع إلى إدراك ﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾ . قال قائلهم [الوافر]:

وَلَا مَعْنَى لِشَكْوَى الشَّقِيقِ يَوْمًا إِلَى مَنْ لَا يَزُولُ عَنِ الْعِيَاظِ

وعلى هذا النحو سئل الأنطاكي عن الشوق فقال: إنما يشتاق إلى غائب وما غبْتُ عنه منذ وجدته . وقال السهروردي: إنكار الشوق على الإطلاق ما أرى له وجهاً . قال: لا نعني بالشوق إلا مطالبة تنبعث من الباطن إلى الأولى والأعلى من أنصبة القرب وهذه المطالبة كائنة في المحبين . فالشوق إذن كائن لا وجه لإنكاره .

ومن علامات المحبة خلو السر من غيره . أوحى الله تعالى لداود عليه السلام: يا داود أني حرمتُ على القلوب أن يدخلها حيي وحبٌ غيري . وفي بعض الأخبار أن الله أوحى إلى نبي من أنبيائه: إنما اتخذ المحبتي من لا يغتر عن ذكري ولا يكون له غيري ولا يؤثر علي شيء من خلقي . وإن أحرقت بالنار لم يجد لحرق النار وقعاً وإن قُطِعَ بمناسير لم يجد لمس الحديد المأ .

ومن علامات المحبة محبة من يحبه الحبيب . رُوِيَتْ امرأة مسرفة على نفسها في المنام فقيل: ما فعل الله بك؟ قالت: غفر لي . قيل: بماذا؟ قالت: بمحبتني لرسول الله صلى الله عليه وسلم وشهوتي النظر إليه . فوديتُ: من أحب حبينا واشتهى النظر إليه نستحي أن نذله بعثاناً بل نجمع بينه وبين من يحبه . وما أحسن قول بعضهم [الطويل]:

لِعَيْنِ تُقَدَى أَلْفُ عَيْنٍ وَسُقَى وَيُكْرَمُ أَلْفُ لِحْيَابِ الْمَكْرَمِ

ومن علامات المحبة استهلاك الكل في الحبيب . قال الروذباري: ما لم تخرج عن كليتك لا تدخل في حد المحبة . وهذا مقام المحر المستحيل فيه الصحو فالشبع موجود

toward contemplation alone.²⁰³ 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!»²⁰⁴ 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.²⁰⁵

Similarly, when someone asked al-Anṭākī about longing, he replied, 4.29
“A person only yearns for someone who is absent. I have never been without Him since I found Him.” Al-Suhrawardī 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.”²⁰⁶

One sign of love is an inner heart free of everything but Him. God the 4.30
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 4.31
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!²⁰⁷

One sign of love is the annihilation of everything in the beloved. Al-Rūdhbārī 4.32
said, “As long as you do not purge your entire being, you will never reach even

والحس مفقود وفيه أنشدوا [البيسط]:

مَحَوْتُ إِسْمِي وَمَرَسَمَ جِسْمِي وَغَبْتُ عَنِّي وَدُمْتُ أَنْتَا
وَفِي فَنَائِي فَنِي فَنَائِي وَفِي فَنَائِي وَجِدْتِ أَنْتَا

وعلى الجملة فعلامات المحبة لا تحصى وفيما أوردناه كفاية. ٣٣.٤

٣٤.٤ ومن الأخبار الموثقة بشرف المحبين أن عيسى عليه السلام مر بثلاثة نفر قد نحتت
أبدانهم وتغيرت أحوالهم فقال: ما الذي أرى بكم؟ قالوا: الخوف من النار. قال: حق
على الله أن يؤمن الخائف. ثم جاوزهم إلى ثلاث نفر آخر أشد نحولاً وتغيراً فقال: ما
الذي آل بكم إلى ما أرى؟ قال: شوقاً إلى جنته ورجاءً في رحمته. قال: حق على الله
أن يبلغ الراجي. ثم جاوزهم إلى ثلاث أشد نحولاً وأشد تغيراً فقال: ما الذي آل بكم
إلى ما أرى؟ قالوا: نحب الله ورسوله. فقال: أنتم المقربون.

٣٥.٤ وأوحى الله إلى نبي من أنبيائه إن لي عباداً يحبوني وأحبهم ويشتاقون إلي
وأشتاق إليهم ويذكروني وأذكركم فإن حدثت طريقهم أحببتك وإن عدلت عنهم
مقتك. قال: يا رب وما علامتهم؟ قال: يراعون الظلال كما يراعي الراعي الشفيق غنمه
ويحتون إلي غروب الشمس كما تحن الطير إلى أوكارها. إذا جن الليل عليهم واختلط
الظلام وخلال كل حبيب بحبيبه نصبوا إلي الأقدام واقترشوا إلي وجوههم وناجوني
بكلامي وتملقوا إلي بانعامي فبين صارخ وبك ومتأوه وشاك وبين قائم وقاعد وبين راع
وساجد. بعيني ما يتجلون من أجلي وسمعي ما يسألون من حبي. أول ما أعطيتهم
أقذف من نوري في قلوبهم فيخبرون عني كما أخبر عنهم. والثانية لو كانت السموات
السبع والأرض وما فيها في موازينهم لاستقلتها لهم. والثالثة أقبل بوجهي عليهم

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. 4.33

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 4.34

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 4.35

فترى من أقبل عليه بوجهي يعلم أحداً ما أريد أن أُعْطِيَهُ.

وقال بعض إخوان مَعْرُوف الكَرْخِي: يَا أَبَا مَحْفُوظ أَيِّ شَيْءٍ أَهَاجُكَ إِلَى الْعِبَادَةِ ۚ
والإنتطاع عن الخلق؟ فسكت ثم قال: ذَكَرَ الْمَوْتَ. فقال السائل: وَأَيِّ شَيْءٍ ذَكَرَ
الموت؟ قال: ذَكَرَ الْقَبْرَ وَالْبَرْزَخَ. فقال: وَأَيِّ شَيْءٍ الْقَبْرَ وَالْبَرْزَخَ؟ قال: خَوْفَ النَّارِ
وَرَجَاءَ الْجَنَّةِ. قال السائل: وَأَيِّ شَيْءٍ هَذَا كُلُّهُ؟ إِنَّ أَحِبَّتَهُ أَنْسَاكَ جَمِيعَ ذَلِكَ كُلَّهُ
وإن كانت بينك وبينه معرفة كهذا جميع هذا.

وقال بعضهم: لا خير في شجر بلا ثمر ولا في صدف بلا درر ولا في نخل بلا
عسل ولا في نأجة بلا مسك ولا في سنبله بلا حَبَّ ولا في بدن بلا لبَّ ولا في
لبَّ بلا قلب ولا في قلب بلا حُبَّ ولا في حبَّ بلا قرب. قيمة القشور بلبابها وقيمة
الرجال بلبابهم وقيمة العبيد بأربابهم وفخر الأئمة بأحبابهم.

وقال سمنون: ذهب المحبون بشرف الدنيا والآخرة لأن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
قال: المرء مع من أحبَّ فهم مع الله تعالى. ووصف بعض العارفين حال المحبين
وشرفهم المحقق بعين اليقين فقال: جَدَّدَ لَهُمُ الْوَدَّ فِي كُلِّ طَرْفَةٍ بِدَوَامِ الْإِتِّصَالِ وَأَوَاهِمُ
فِي كَفِّهِ بِمَحَقَّاتِ السُّكُونِ إِلَيْهِ حَتَّى أَنْتَ قُلُوبَهُمْ وَحَنَّتْ أُرْوَاهِمُ شَوْقًا. فكان الحبَّ
والشوق منهم إشارة من الحقِّ إليهم عن حقيقة التوحيد وهو الوجود بالله. فذهبت
مُنَاهِمُ وَانْقَطَعَتْ آمَالُهُمْ لَمَّا بَانَ مِنْهُ لَهُمْ. ولو الحقُّ أمر جميع الأنبياء يسألون لهم لما
سألوا بعض ما أعد لهم في قديم وحدانيته ودوام أزليته وسابق علمه. وكان نصيبهم
معرفة به وفراغ همهم له واجتماع أهوائهم به. فصار يحسد من عبيده العمومُ
إذ رُفِعَ عَنْهُمْ جَمِيعُ الْهَمْمِ. 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.”²⁰⁹

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!’”²¹⁰ 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

كَانَتْ لِقَلْبِي أَهْوَاءٌ مُفْرَقَةٌ فَاسْتَجَمَعْتَ مَذْمَرَاتِكَ أَعْيُنُ أَهْوَائِي
تَرَكْتُ لِلنَّاسِ دُنْيَاهُمْ وَدِينَهُمْ شُغْلًا بِحُبِّكَ يَا دِينِي وَدُنْيَايَ
وَصَامَرَ يَحْسُدُنِي مَنْ كُنْتُ أَحْسَدُهُ وَصَرْتُ مَوْلَى الْوَرَى مُذْصِرْتُ مَوْلَايَ

ومن الحكايات البديعة في المحبة وأهلها ما روي عن سمون رضي الله عنه قال: كُنْتُ ٣٩٤
أسمع بامرأة في البادية لها حال صافية فقصدتها مرات فلم أصادفها. فحججت على التفريد
فلقيت امرأة شعثة حيرانة سكرانه فقلت لها: يا هذه وما بك؟ قالت: الصباية فقلت:
إلى من؟ فقالت: إلى من لا جهة له فأشير إليها ولا كيفية فأخبر عنها. فقلت: إلى
أين؟ فقالت: إلى الدهش والحيرة فقصدت البيت مرة بعد أخرى فنوديت في سرّي
أن علم البيت به كعلم الحوت من تحت الأرضين به وعلم الثريا به كعلم الثرى به. فأجلت
سرّصبايتي به حول عرشه فناداني العرش: أي طالب ما أنت طالبة ومتخير فيما أنت
فيه متخيرة. قال سمون: فسكرت من سماع كلامها فلما أفتت لم أرها.

وقال ذو النون المصري رضي الله عنه: رأيت في بعض السواحل جارية على جسمها ٤٠٤
آثار المجاهدة وعلى وجهها أنوار المشاهدة فقلت: من أين؟ قالت: من ميدان المحبة.
فقلت: إلى أين؟ فقالت: إلى من حبه يمتني. تقدس ذاته عن الأين وجل عن الكيف
وإتما هو ووصف على حسب إدراك العبد وكلام بلسان الحيرة والعجز.

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, 4.39

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,

4.40

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

٤١.٤ وحكي أن عيسى عليه الصلاة والسلام مرّ بصومعة فوجد فيها مُتَعَبِدًا قد انحنى ظهره ونحل جسمه وبلغ به الاجتهاد غاية. فسلم عليه عيسى عليه الصلاة والسلام فقال: مُدِّمَ أَنْتَ فِي هَذِهِ الصَّوْمَعَةِ؟ قَالَ: مِنْذُ سَبْعِينَ سَنَةً أَسْأَلُ اللَّهَ فِي حَاجَةٍ لَمْ يَقْضِهَا لِي فَعَسَى يَا رُوحَ اللَّهِ تَشْفَعُ لِي بِقَضَائِهَا. فقال عيسى عليه السلام: ما هي؟ قال: إِنَّ يَذِيقُنِي مِثْقَالَ حَبَّةٍ مِنْ حُبِّهِ. فدعا له عيسى عليه السلام بذلك فأوحى الله إليه: أَجِبْتُ دَعْوَتَكَ وَقَبَلْتُ شَفَاعَتَكَ. فعاد عيسى عليه السلام بعد ذلك إلى ذلك الموضع فلم يلتق الرجل ورأى الصومعة قد وقعت إلى الأرض والأرض فيها شقّ عظيم. فنزل عيسى عليه السلام في ذلك الشقّ وانتهى فيه فراسخ فرأى العابد في مغارة تحت ذلك الجبل واقفًا شاخصًا يبصره إلى السماء فاتحًا فاه. فسلم عيسى عليه الصلاة والسلام فلم يردّ جوابه. ففجّب عيسى عليه السلام من حاله فأوحى الله تعالى إليه: يَا عِيسَى إِنَّهُ سَأَلْنَا مِثْقَالَ ذَرَّةٍ مِنْ مَحَبَّتِنَا وَعَلِمْنَا أَنَّهُ يَضْعَفُ عَنْ ذَلِكَ فَوْهِنًا لَهُ جِزَاءً مِنْ سَبْعِينَ جِزَاءً مِنْ ذَرَّةٍ فَهُوَ فِيهَا مُتَّخِرٌ هَكَذَا فَكَيْفَ لَوْ وَهِنًا لَهُ أَكْثَرَ مِنْ ذَلِكَ؟

٤٢.٤ وَرُوِيَ أَنَّ يَمْحَى بْنَ مُعَاذٍ كَتَبَ إِلَى أَبِي يَزِيدَ الْبَسْطَامِيِّ رَضِيَ اللَّهُ عَنْهُمَا: إِنِّي سَكَّرْتُ مِنْ كَثْرَةِ مَا شَرِبْتُ. فكَتَبَ إِلَيْهِ أَبُو يَزِيدَ: غَيْرِكَ شَرِبَ بِحُجُورِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا رَوَى بَعْدُ وَلِسَانَهُ خَارِجٌ وَهُوَ يَقُولُ: هَلْ مِنْ مَرِيدٍ؟ وَأَنْشُدُ فِي الْمَعْنَى [الوافر]:

عَجِبْتُ لِمَنْ يَقُولُ ذَكَرْتُ رَبِّي
فَهَلْ أَنَسَ فَأَذْكَرُ مَا نَسَيْتُ
شَرِبْتُ الْحَبَّ كَأَسَا بَعْدَ كَأَسٍ
فَمَا نَفِدَ الشَّرَابُ وَمَا مَرَّوَيْتُ

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 awestruck. What would his condition have been had We granted him more?”²¹¹ 4.41

It has been related that Yaḥyā ibn Mu‘ādh al-Rāzī wrote as follows to Abū Yazīd al-Bisṭāmī, 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: 4.42

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!²¹²

٤٣،٤ فشتانَ بين عبد ضعف عن حمل جزء من سبعين جزءاً من ذرة من المحبة وبين عبد شرب بحور السموات والأرض وما روي بعدُ ويقول: هل من مزيد؟ وهذا تحقق شرف هذه الأمة الثابت بالكتاب والسنة ولأنَّ شرف التابع بشرف المتبوع. ولا شك أنَّ الذات الأكلية المحمّدية أشرف الذوات على الإطلاق من نبي ومرسل وملك ومقرّب. فكانت أمته أشرف الأمم وكان لأهل المدد منهم قوة التمكين في حمل المحبة التي ضعف عن أقلّ جزء منها غيرهم ممّن تقدّمهم من خيار الأمم الذين اصطفوا بالمحبة إذ مدد الأمة المحمّدية من مدده نغني به المصطفى وتمكينهم من تمكينه وبالله التوفيق.

٤٤،٤ ورُوِيَ أَنَّ شَابًا كَانَ يَحْضُرُ مَجْلِسَ ذِي النُّونِ الْمِصْرِيِّ رَضِيَ اللَّهُ عَنْهُ فَانْقَطَعَ مَدَّةٌ ثُمَّ حَضَرَ فَإِذَا لَوْنُهُ مَصْفَرٌّ وَجَسْمُهُ نَحِيلٌ فَقَالَ: يَا قَتِي مَا أَكْسَبْتِكَ مَحَبَّةَ مَوْلَاكَ مِنَ الْمَوَاهِبِ؟ فَقَالَ: يَا أَسْتَاذَ هَلْ رَأَيْتَ عَبْدًا اصْطَنَعَهُ مَوْلَاهُ وَأَعْطَاهُ مِفْتَاحَ الْخَزَائِنِ ثُمَّ أَسْرَ إِلَيْهِ السِّرَّ أَفِيحْسِنُ أَنْ يَفْشِيَ ذَلِكَ السِّرَّ؟ ثُمَّ أَنْشَدَ [البسيط]:

مَنْ سَارَ رَوْهُ فَأَبْدَى السِّرَّ مُجْتَهِدًا لَمْ يُؤْمَوْهُ عَلَى الْأَسْرَارِ مَا عَاشَا
وَبَاعَدُوهُ فَلَمْ يَسْعَدْ بِقُرْبِهِمْ وَبَكَدَلُوهُ مِنَ الْإِيْنِاسِ إِحْشَا
لَا يَصْطَفُونَ مُذِيعًا بَعْضَ سِرِّهِمْ حَاشَا وَدَادَهُمْ مِنْ ذَلِكَ حَاشَا

٤٥،٤ ورُوِيَ بِشَرِّ بْنِ الْحَارِثِ فِي الْمَنَامِ فَقِيلَ لَهُ: مَا فَعَلَ مَعْرُوفُ الْكِرْحِيِّ؟ فَنَزَّكَ رَأْسَهُ ثُمَّ قَالَ: هِيَ هَاتِ حَالَتِ الْحَبِّ بَيْنَنَا وَبَيْنَهُ أَنْ مَعْرُوفًا لَمْ يَعْبُدِ اللَّهَ خَوْقًا مِنْ نَارِهِ وَلَا شَوْقًا

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! 4.43

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: 4.44

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 Ma’rūf al-Karkhī?” Bishr shook his head and said, “How should 4.45

إلى جنته وإنما عبده حباً له وشوقاً إليه فرفعه إلى الرفيق الأعلى . وقال الجنيد: قالت النار: يا رب إن لم أطعك كنت تعذبني بشيء فهو أشد مني؟ قال: نعم كنت أسلط عليك ناري الكبرى . فقالت: وما نارك الكبرى وهل نار أعظم مني وأشد؟ قال: نار محبتي أسكنها قلوب أوليائي . وقال عبد الواحد بن زيد: مررتُ برجل نائم في الثلج فقلتُ له: ما تجد البرد؟ فقال: من شغله الله بحبه لا يجد ألم البرد .

وقيل لبعضهم: كيف وجدت المحبة؟ قال: وقفتُ على ساحل بحر زاخر ليس له ٤٦٤
من أول ولا آخر قُرب مني قارب (من تقرب إلي شبراً تقربتُ منه ذراعاً) فركبتُ له موافقةً واتباعاً فأجابت الروح من دعاها ﴿بِسْمِ اللَّهِ تَجْرِيهَا وَمُرْسَاهَا﴾ فلما توسّطتُ اللجة توَعَّرتُ سبيل المحبة فما زالت حتى جمعني في مجمع بحر ﴿يُجْهِمُ وَيُجْبُونَهُ﴾ فأنابن البقاء والفاء إلى أن أصل الي ذلك الفناء .

وما أحسن قول ابن العريف في ذلك [المقارب]:

وَيَزْعُمُ أَنْ الْهَوَى قَدْ عَلِقَ	الْأَقْلَ لِمَنْ يَدَّعِي حُبَّنَا
لَكَانَ عَلَى الْغَضَنِ بَعْضُ الْوَرَقِ	وَلَوْ كَانَ فِيهَا أَدْعَى صَادِقًا
وَأَيْنَ الْعَرَامُ وَأَيْنَ الْقَلْقُ	فَأَيْنَ التَّحُولُ وَأَيْنَ الذُّبُولُ
وَأَيْنَ السُّهَادُ وَأَيْنَ الْأَرْقُ	وَأَيْنَ الْخُضُوعُ وَأَيْنَ الدُّمُوعُ
إِذَا لَمَعَتْ نَارُنَا فِي الْعَسَقِ	لَنَا أَحْمَانُضُونَ بِحَامِرِ الْهَوَى
وَقَدْ حَدَقُوا نَحْوَهَا بِالْحَدَقِ	وَهُمْ شَاخِصُونَ إِلَى نَحْوِهَا
فَهُمْ فِي الْوُصُولِ إِلَيْهَا فَرَقِ	وَبَاتُوا عَلَى قَدَمِ أَحْوَالِهِمْ

I know? Barriers came between us, for Ma'rūf 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!'" 'Abd 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'²¹³ 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.»²¹⁴ 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.»²¹⁵ I am therefore between abiding and annihilation until I arrive at that annihilation." 4.46

How beautiful is what Ibn al-'Arīf said on this:²¹⁶

4.47

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.

فَقَوْمٌ عَلَى الْبَعْدِ مِنْ نُورِهَا يَسِيرُونَ فِي وَاضِحَاتِ الطَّرِيقِ
 وَقَوْمٌ تَدَانُوا إِلَيَّ أَنْ دَنَوْا وَأَصْبَحَ كُلُّ لَهَا تَحْتَ مِرْقِ
 وَقَوْمٌ تَلَاشُوا بِأَضْوَاهَا وَأَصْبَحَ كُلُّ بِهَا مُخْتَرِقِ
 فَهَذَا الْفَنَاءُ لَنَا بَعْدَهُ يُفِيدُ الْبَقَاءَ الْحَقِيقِي بِحَقِّ

وقال عثمان ابن ميسرة: دخلت دار المجانين في بعض الأيام وإذا شاب عليه سيماء ١،٤٨،٤
 السادة الكرام مطرقاً إلى الأرض برأسه لا يتكلم فيمينا أنا أرقبه إذ رفع رأسه وجعل
 يتبسم ثم رمق السماء بنظريه وأوماً بكلتا يديه وقال [السرير]:

يَا نَاطِرَ الْعَيْنِ وَرُوحَ الْجَنَانِ أَنْزِلْنِي حُبُّكَ هَذَا الْمَكَانَ
 أُحْكِمُ بِمَا شِئْتَ فَشَرَطَ الرِّضَا الْعِزَّ وَالذِّلَّ مَعَا فِي قِرَانِ

ثم انهملت عبراته وترادفت زفراته و تأوه تأوه مقلق و نادى نداء مشتاق
 [الطويل]:

تَخَلَّيْتُ عَنْ نَفْسِي مَرْضَاً فِي هَوَاكُمُ وَأَيْنِي لِأَمْرَضِي أَنْ أَكُونَ لَكُمْ أَمْرَضَاً
 مَرْضِيْتُ بِمَا تَرْضَوْنَ فِي الْحُبِّ أَنِّي أَمْرِي حُبُّكُمْ حَتْمًا وَطَاعَتِكُمْ فَرْضَاً
 وَعَمَّضْتُ طَرْفِي عَنْ سِوَاكُمْ فَلَمْ أَرَى لِعَيْرِكُمْ بَسَطًا يُشَاهِدُ أَوْ قَبْضَاً

قال: ثم غلب و ورد عليه وورد الخال فأنبهرى مناجياً لذي الجلال فسمعته يقول: ٢،٤٨،٤
 سيدي قرت عين امرء يراك وخاب من شغله عنك سواك فإ الجنة إلا في مشاهدة
 جمالك وما النار إلا عدم رؤية كمالك. فيا عجباً لقلوب لا تترك ولأفئدة لا تفهم
 نجواك. وعزتك يا علي ومجدك يا أزي لو أدخلتني الجنة ما طابت إلا بمرآك ولو

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!

‘Uthmān ibn Maysarah said,

4.48.1

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 disappointed 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

4.48.2

أدخلتني النار لصراف عني ألمها رضائي في قضائك. سيدي كيف يشغلني نعيم جنتك عنك؟ وهل ذلك إلا لعبة لأرقاء الطباع أو مكافأة لأرباب الأعمال؟ أم كيف يُعديني عذاب نارك منك؟ وهل ذلك إلا مقرعة لذوى النفوس المنجسة في سجون الآمال؟ وما عبدتك شوقاً للجنة فالجنة دار العالمين عليها ولا خوفاً من النار فالنار دار من يرى العذاب منها وبها. وكيف يجد ألم التعذيب من شاهد المُعذَّب؟ أم كيف يشتغل بالنعيم من يرى المُنعم في النعمة من غير حجاب؟ سيدي العمل على المكافأة سبيل السالكين والعمل لك لا لغيرك صلة الواصلين. عزِّمك وتعالى جدك لست أرضى بالكونين بدلاً منك ولا وجلالك لي عذبْتُ أو نعمتُ مهرب عنك. ثم صاح وحرك فإذا به قدم مات.

١،٤٩،٤

وعن ذي النون المصري رضي الله عنه قال:

سمعتُ بذكر الجارية من الواصلين في دير خراب فإذا الجارية ناحلة البدن غزيرة الدمع ذاهلة العقل. فوقفْتُ متفكراً في أمرها فسمعتُ مناجاتها: إلهي بحق أوليائك أرحمني فإن لم ترحمني فمن يرحمني يا حبيب القلوب؟ ثم شهقت شهقة شديدة فُعْشي عليها فلما أفادت دنوتُ وقلتُ: السلام عليك يا جارية فقالت: وعليك السلام يا ذا النون فقلتُ لها: من أين عرقتي اسمي؟ فقالت: أما سمعتَ قول من قال [البسيط]:

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 Hellfire, 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: 4.49.1

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:

إِنَّ الْقُلُوبَ لَا جُنَادَ مُجَدِّدَةً بِالصِّدْقِ مِنْهَا وَرُوحُ اللَّهِ تَأْلِفُ
فَمَا تَعَارَفَ مِنْهَا فَهِيَ مُؤْتَلَفٌ وَمَا تَنَافَرَ مِنْهَا فَهِيَ مُخْتَلَفٌ

يا ذا النون جالت روجي وروحك في الملكوت فعرف بيني وبينك الحي الذي لا يموت.

فقلت: ما وجدت في الدنيا مقاما حتى سكنت دير النصارى؟ فقالت: يا ذا النون ٢٠٤٩٠٤
تأدب وتميز. هل تجد في الكون أحدا إلا الله؟ فقلت لها: صدقت. ولكن هل
تجدين وحشة؟ فقالت: يا ذا النون وهل مؤنس إلا الله وكيف يخاف من غير الله
قلب ملأته محبة الله؟ فهو بأنوار الله سبحانه كالقنديل قنديل المحبة سلسلته والشوق
ذباته والتوحيد نوره والعناية ماؤه والمعرفة زيته والإيمان زجاجته والوجد صفاؤه.
فهو قلب أنسه بالله والفه بالله ومحبته لله ومرجعه إلى الله. فإذا ولعت به الخيالات
الفسانية لتطفئ أنواره القدسية هب عليه نسيم العناية من محل الرعاية والكلالية فتحرك
سلسلته وتززع ذباته وتوقد ناره وتظهر نوره وتزيد ماءه وتصفي زيته وتجلو زجاجته
وتملأه نورا على نور. ﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾. ثم قالت: يا ذا النون
والذي ملأ قلبي من محبته ومنحني خالص عنايته وأبسني حلل كرامته ما علمت في
خاطري شيئا غير الله تعالى.

فقلت لها: أراك تلتظين بالمعرفة فأرشديني بالتحقيق. قالت: يا ذا النون أجعل ٣٠٤٩٠٤
التقوى زادك والورع مطيتك والمحبة رأس مالك حتى تصل الى باب ما عليه حاجب
ولا بواب فهناك تتصل بالبقاء عند اللقاء وتفوز بالحظ العظيم ودوام النعيم. ثم
غابت عني فلم تكلمني فأنا متحسر على فراقها رضي الله عنها.

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!”

4.49.2

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

4.49.3

وحكى الشبلي قال: خرجتُ بعض السنين حاجاً فرأيتُ امرأة لا تأكل ولا تشرب ٥٠٤. قد اقتطعتها محبة الله تعالى وهي بلا زاد ولا راحلة فلما بلغت موضع الإحرام قالت [الرمل]:

ذَابَ مِمَّا فِي فُؤَادِي بَدَنِي وَفُؤَادِي ذَابَ مِمَّا فِي الْبَدَنِ
فَأَقْطَعُوا حَبْلِي وَإِنْ شِئْتُمْ صَلُّوا كُلُّ شَيْءٍ مِنْكُمْ عِنْدِي حَسَنٌ

فلما بلغت البيت نادى وقالت [الخفيف]:

لَسْتُ مِنْ جُمْلَةِ الْمُحِبِّينَ إِنْ لَمْ أَجْعَلِ الْقَلْبَ عِنْدَهُ وَالْمَقَامَا

ثم همت بالوقوف فحاضت فرفعت رأسها إلى السماء وقالت: دعيتني حتى إذا بلغتُ منعتني؟ قال الشبلي: فرق لها قلبي وقلت: لا تحزني فإن لي ثلاثين حجة وقد وهبتها لك فنظرت إلي وقالت: يا شبلي أنت لئيم ومع لؤمك فقد وهبت لي ثلاثين حجة ومولاي كريم. أترامع كرمه لا يهب لي حجة؟ ولكن أصبر فقد رفعت قصتي إليه وأنا أنتظر الجواب. فبينما هي جالسة إذ وقعت حريرة خضراء فقالت: اقرأها فإذا فيها: بسم الله الرحمن الرحيم. قد قبلناك وعفونا عنكي ووهبنا الكل أجلكي حباً لكي ٢.

٥١٤ وعلى الجملة فحكايات المحبين كثيرة وفيما أوردناه كهاية و بالله التوفيق.

١ من النطق العامي. ٢ من النطق العامي.

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

Al-Shibli related the following story:

4.50

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,²²¹ she said,

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.

When she reached the Kaaba, she called out:

I am not one of the lovers
if I do not give up my heart and stay here!

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. 4.51
Success comes from God alone!

الخاتمة في المحبة

١.٥ وقد فتح الله تعالى علينا عند ختم هذا الكتاب بمحقاتك لدنية في المحبة الاختصاصية نظماً ونثراً لا بأس بإثباتها هنا خاتمة لهذا التأليف ومن الله نستمد وهو ﴿حَسْبُنَا وَنِعْمَ الْوَكِيلُ﴾ .

٢.٥ اعلم رحمك الله أن المحبة سر الله الأعظم وهي نتيجة الاصطفاء وثمره التخصيص ووسيلة القرب ومعراج الوصل ومحض الفضل وصرف الجود وحقيقة الكرم وسر السر ولطيفة الأمر بحر لا ساحل له جوهر لا قيمة له نور لا ظلمة معه سر لا يدرك كنهه معنى لا يعقل وصفه ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ .

٣.٥ وصفة المحبة نار لا تتمد ووهج لا تطفئ ودمع لا يرقى وسقام لا يداوى وداء لا يرى ونحول لا ينقص ووجد لا يلي وشوق لا يسلى وغرام لا يبيد وشوق لا يجيد وقلق متزايد ونفس متصاعد وذهول يتضاعف وهيام يترادف .

٤.٥ ونهاية المحبة استغراق كلي بمحو المحب ويفنى وجوده الظلي بمدد إني تسوقه العناية لأهل الولاية بمحقاتك الجذبات الأحادية ولطائف النغات الصمدية . لا يبقى من الغير أثر ولا للسوى خبر . يشير ذلك إلى تلاشي ظلال الوجود بإشراق شمس الشهود فحينئذ يتلو لسان الجلال في حضرة الكمال ﴿فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾ .

٥.٥ وينظم لسان الحال في الحال [الوافر]:

تلاشي العبد صدق الحب فناء عنه مع كوثين
فلا أثر لرسم سوسى ولا عين ترى من عين

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 5.1

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 5.2

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. 5.3

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 5.4

The following was composed by the very tongue of this mystical state:²²⁵ 5.5

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

وَأَحْيَا بِالْتَّجَلِّي مَنْ فَكَنَ فِيهِ وَمَرَّالَ الْبَيْنِ
فَأَصْبَحَ بِالْوَفَا مِنْهُ قَرِيرَ الْقَلْبِ وَالْعَيْنَيْنِ

٦.٥ إذا أراد الله تعالى مولاة عبد من عبده بعث له توقيع ﴿يُجْهِمُهُمْ وَيُحِبُّونَهُ﴾ مع خلعة ٦.٥
﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ ونادى منادي الأمان بالامتنان ﴿الْأَيُّ أَوْلِيَاءِ
اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ وزعق شاوليش التعريف بتخصيصهم الشريف
﴿أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾. كما أشرنا إليه نظماً [الطويل]:

هُمُ الْقَوْمُ أَهْلُ اللَّهِ قَدْ خَلَعَ الْوَفَا عَلَيْهِمْ لِبَاسِ الْعَرِّ بَيْنَ عِبَادِهِ
وَصَرَّفَهُمْ فِي خَلْقِهِ مِنْهُ مَرْحَمَةً يُمَدُّونَ مَنْ شَاؤُوا بِفَيْضِ وَدَادِهِ

٧.٥ المحبة تبعث الحب على بذل المحصول وتشهد المنة بمحصول القبول. المحبة آخذة
بمجامع القلوب خاطفة وجود المحب في المحبوب. المحبة لا تتقع من المحب بدون بذل
الجملة. وحققتها سرّ يجذب السرّ ويملك القلب ويخلب اللب ويخطف الكون ويحو
الوجود ويُنفي الكلل. العبارة عنها معدومة والإشارة إليها مفقودة. خرس الطوق
وعجز الفكر وضلّ العقل وتاه الفهم. كما قيل: وكلّ من أطب في وصفها أصبح
منسوباً إلى النبي.

٨.٥ أسرار المحبين مشارق التجلي وأرواحهم مطالع قمر التدبّي قلوبهم موارد الفيض
الفضلي عقولهم بحار الاستعداد الكلّي بصائرهم مرايا الكشف الخفي صدورهم
مصاحف وحي التلقّي أسنتهم أقلام توقيع القدر الأزلي أسماعهم رواة الخطاب
القديم. شغلهم وده مشاوم عنده حركتهم فعله سكونهم أمره حالهم قربه نظرهم
كشفه رؤيتهم حضرته. مددهم مدامه نظرهم كووسه حضرتهم حانه برهم معروفة

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 5.6
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 5.7
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 sacri-
fice. Love's reality is a secret that attracts the inner heart and rules it; it cap-
tivates reason and seizes existence. It effaces being and annihilates every-
thing. 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 5.8
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 is

وجودهم جوده إظهارهم رحمته معانيهم صفاته حقيقتهم ذاته . بدايتهم منه نهايتهم إليه شغفهم به اعتمادهم عليه ذكرهم له كلامهم عنه فناؤهم فيه بقاؤهم به أضافهم إليه .

٩٠٥ فقال ﴿يُعْبَادُ﴾ أمنهم فقال ﴿لَا خَوْفٌ عَلَيْكُمْ﴾ أدام سرورهم فقال ﴿وَلَا أَنْتَرٌ تَحْزَنُونَ﴾ لوح للكافة ببعض مذخوره لهم . فقال ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخِي لَهُمْ مِنْ قُوَّةٍ أَعْيَنَ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ فهم مما أبهم بطائف ﴿يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ﴾ بيضاء لذة للشارين ﴿لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ﴾ . كأس يُوصف بالصفاء شراب يُعرف بوفاء حان يُسمى دائرة الاصفاء ساق باق أحدي الذات صمدي الصفات ديموي البقاء قدوسي الوصف وحداني الجمال سلطاني الجلال صمداني الكمال . يُجبي بحمياه أموات ندمائه يُعش بالجلجلى عشاق حمياه فالغير بوصف الفقد في حضرة رؤياه والحق هو الموجود والله هو الله .

١٠٠٥ شراب المحبة لا يصح منه مخمور ولا يُعتم به مسرور . شربه نعيم بسطه مقيم هنا دائماً . فرحه ملازم . صفوه موصوف عرفه معروف مزاجه منادمة صرفه معاينة . كما أشرنا نظماً [الطويل]:

شَرَابٌ تَعَالَى أَنْ يُحَاطَ بِوَصْفِهِ	بِكَشْفِ بَيَانٍ أَوْ بِرَمْزِ مَقَالِ
يُدُومُ بِهِ كَأْسِينَ فِي حَضْرَةِ الْوَفَا	بِعِرِّ جَلَالٍ أَوْ بِلُطْفِ جَمَالِ
عَلَى سَادَةِ فِي سَائِقِ الْقَوْمِ قَدْ فُتُوا	فَعَاشُوا بِهِ عَيْشًا بَعِيرَ رَوَالِ
فَهُمْ عِنْدَهُ فِي جَنَّةِ الْقَرَبِ دَائِمًا	لَهُمْ مَا أَرَادُوا مِنْ بَعِيرِ وَصَالِ

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»²³¹ is their protection; His saying «You will have no fear»²³² makes their joy permanent, and His saying «and you will not grieve»²³³ 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.»²³⁴ 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 drinkers, causing neither grogginess nor intoxication.»²³⁵ 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.²³⁶ 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 سبحانه وتعالى وصول عبد إلى حقيقة المحبة أخذ بزمام العزم وجذبه ١١.٥ بمئة الإكرام حتى يأتي به بحر المحبة. فيغظه بيد الاصطفاء في لجة العناية من ذلك البحر عظمتين: جلالية تُفنيه عن وجوده وجمالية تُبقية بودوده. فهناك يتحقق بموجده وبلغ أقصى مقصوده. كما أشرنا إليه نظماً [الطويل]:

أَرَى الْحَبَّ بَحْرًا مَا لَهُ قُطُّ سَاحِلٍ	فَإِنْ كُنْتَ مِنْ أَهْلِ الْمَحَبَّةِ فَأَقْبِحِم
وَدُونَكُهُ حَتَّى تَصِيرَ يَلْبَكَةَ	عَرِيْقًا فَلَا كَوْنَ لِكَوْنٍ بِهِ عَدِم
هُنَا لَكَ يَحْطَى بِالْبَقَاءِ فَتَى فِي	وَيَنْظِرُ بِالْمَقْصُودِ مَنْ كَانَ قَدْ حُرِم
وَيَحْيِي حَيَاةَ الْقَلْبِ فِي جَنَّةِ الْوَفَا	حَيَاةً هَا مِنْ فَا مَرَّ بِاللَّهِ قَدْ نَعِم
وَيُضْمِعُ عَنْهُ كُلَّ هَمٍّ بِمَعْرَلِ	بِمَا مِنْ تَوَالِي الْبَسْطِ وَالْفَرْحِ قَدْ قَدِم
فِيَا حَبَّذَاهَا عَيْشَةً أَبَدِيَّةً	يُعْبَطُ عَبْدٌ فِي الْوُصُولِ هَا عَنِم
فَذَلِكَ عَبْدٌ فِي نَعِيمٍ أَقْتَرَاهِ	مُقِيمٌ وَمَنْ نَامَ التَّبَاعِدِ قَدْ سَلِم
مَقَامٌ فَلَا يَنْزِلُهُ إِلَّا الْمُحْصَصُ	حَيْبٌ وَلَا يَحْطَى بِهِ غَيْرُ مَنْ رَحِم

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: 5.11

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.

فَأَنْقَذَهُ مِنْ نَفْسِهِ وَوُجُودِهِ وَأَشْهَدَهُ الْحُسْنَ الْبَدِيعَ كَمَا عَلِمَ
وَصَرَّفَهُ فِي الْكَوْنِ عَنْهُ بِأَمْرِهِ وَأَوْدَعَهُ سِرًّا مِنَ الْغَيْرِ قَدْ كُنِمَ
وَأَنْشِدَ مَنْ يَبْغِي الْوُصُولَ لِغَيْرِهِ إِذَا كُنْتَ مِنْ أَهْلِ الْحَبَّةِ فَأَقْتِمِ

١٢.٥ قلب المحب محل النظر فإذا أهله لقبول مدد الوفاء نفى عنه وضر الغير وأزال منه وحشة السوى وملاه بنور المحبة وكشف له عن حقيقة الذات وكان له سمعاً وبصراً فبه يسمع خطابه ويشهد جماله. فلا له بكونه علم ولا من نفسه خبر ولا من الغير بقية ولا من السوى أثر. كما أشرنا إليه نظماً [الطويل]:

جَلَاهُ تَجَكُّبِهِ فَأَصْبَحَ نَاطِرًا يُشَاهِدُ مَعْنَى حُسْنِهِ وَيُعَايِنُ
فَلَا لُطْفَ إِلَّا مَنْ صَفَا مِنْهُ ظَاهِرٌ وَلَا سِرًّا إِلَّا مَنْ وَفَا مِنْهُ بَاطِنٌ

١٣.٥ الحب حلية لا يتخلى بها من تعلقت بالغير همته فكيف يدعيها من وهب للغير جملته؟ ما ذاق طعم الهوى متشبهاً بالسوى. بقدر نسيانك لنفسك تذكر وبمقدار محبتك تحب. وشاهد صحة ما إليه أشرت حديث: من تقرب مني شبراً تقربت منه ذراعاً ومن تقرب مني ذراعاً تقربت منه باعاً وإن أتاني يمشي أتيتُهُ هرولة. وقد نصحننا بما أشرنا إليه نظماً [المجتز]:

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 5.12
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 5.13
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:

إِحْدَمْرُ تُحِبُّ سِوَى مَنْ إِلَيْهِ أَمْرُكَ كُلُّهُ
فَأَنْتَ مِنْهُ إِلَيْهِ فَكُنْ بِهِ يَا أَخِي لَهُ
وَأَجْهَدُ بَأَنَّ وِلَاهُ يَكُونُ لِلْقَلْبِ شُغْلُهُ
وَلَا تُصْعِرْ خَدًّا لِلغَيْرِ مِنْكَ تُذِلُّهُ
وَلَا تَمَلْ لِسَوَاءٍ بِالْقَلْبِ مِنْكَ تُعَلِّهُ
وَلَا تُشَاهِدْ غَيْرًا بِعَيْنِهِ فَتُضِلَّهُ
وَلَا تُصْعِقْ مِنْهُ سَمْعًا إِلَى الْكَلَامِ وَمُذَلَّهُ
وَإِنْ أَتَاكَ عَدُوًّا فَأَغْلُظْ عَلَيْهِ وَقُلْ لَهُ
لَا أَتَشْكِي عَنْ وَلَا مَنْ وَجُودٌ مِثْلِي فَضْلُهُ
فَالغَيْرُ لَا شَيْءَ وَحَيِّ حَتَّى عَلَايَ مَحَلَّهُ

يا مدعي الحب أين نحولك و ذبولك؟ أين غرامك وذهولك؟ أين اشتياقك و ١٤٥
حينك؟ أين توقانك و أينك؟ أين وجدك و زفراتك؟ أين حرقتك و صبا باتك؟ أين
خروجك عنك؟ أين فرارك منك؟ أين فناؤك في محبوبك؟ أين محوك في مطلوبك؟
أما علمت أن المدعي يحتاج إلى البرهان على ما يدعي فمن البراهين أن لا يسكن لك
قلق ولا تطئن منك حرق ولا ترقأ لك دمع و لا تبقى فيك نجعة و لا تبقى منك بقية
ولا من وجودك شظية. فإذا تحققت بهذه الأوصاف الغرر و لم يبق لك بوجود
الغير علم و لا من السوى أترصحت لك دعوى المحبة. كما أشرنا إليه نظاماً [البسيط]:

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? 5.14
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:

يَحْتَاجُ مَنْ يَدْعِي حُبًّا لِمَوْلَاهُ
فَمِنْ بَرَاهِينِهِ شَوْقٌ يَلَامِرُهُ
وَمَدْمَعٌ لَيْسَ يُرْقِي مِنْ مَحَاجِرِهِ
وَرِقَّةٌ وَذُبُولٌ وَأَحْتِرَاقٌ حَشَا
وَعَيْبَةٌ وَذُهُولٌ فِي تَقَلُّقِهِ
وَبَذَلٌ جَمَلْتِهِ مَعَ غَضِّ مُقَاتِلَتِهِ
وَالرُّهْدُ فِيهَا سَوَى الْمُحِبِّ مُتَّصِفًا
هَذِي شَوَاهِدُ صِدْقِ الْإِدْعَاءِ بِهَا
وَمَنْ تَجَلَّى بِهَا أَصْحَتْ نَهَائَتُهُ
حَتَّى إِذَا تَمَّ مِنْهُ الْمَحْوُ لَاحَ لَهُ
وَعَاشَ بِاللَّهِ عَيْشًا لَا أَنْتِهَاءَ لَهُ
مُخْلَدًا بِجَنَانِ الْقُرْبِ مَرْتَوِيًا
مُكْتَعًا بِاتِّصَالِ فِي إِدَامَتِهِ
يَا حَبْدَاهَا كُوسًا أَنْشَأَتْ طَرِبًا
فَهُمْ سُكَّارِي بِأَقْدَاحِ الْحَبَّةِ فِي
نُصَيْبِهِمْ هُوَ مِنْهُ يَا سَعَادَتِهِمْ

يَأْتِي بِزَهَانٍ تَصْحِيحٌ لِدَعْوَاهُ
وَصَبَوَةٌ وَحَيْنٌ عِنْدَ ذِكْرَاهُ
وَسَهْدٌ جَفِنَ كَرَاهُ قَدْ تَجَافَاهُ
وَطَيْشٌ لُبِّ وَذِكْرٌ لَيْسَ يَنْسَاهُ
وَجِدٌّ وَجَدٍ بِفَرْطِ الْحُبِّ أَضْنَاهُ
عَنْ كُلِّ حَكْظٍ بِدُنْيَاهُ وَعُقْبَاهُ
بِصِدْقِ إِثَارِ مَا يَرْضَاهُ مَوْلَاهُ
أَعْيَنَ مَحَبَّةً مِنْ مَوْلَاهُ يَرْضَاهُ
مِنَ الْمَحَبَّةِ أَنْ تَقْنَى بِقَائِيَاهُ
وَجَهُّ الْحَيْبِ وَأَحْيَاهُ مُحْيَاهُ
مُنْعَمًا بِاجْتِلَاءِ أَنْوَارِ مَجْلَاهُ
بِأَكْوَسِ الْوَصْلِ مِنْ صَافِي حُمِيَاهُ
دَامَ النَّعِيمُ بِبِنَوَاهُ وَمَرْوِيَاهُ
يُهْدِي السُّرُورَ إِلَى سَكْرَى نُدَامَاهُ
حَانَ الْوَفَاءِ بِمَا قَدْ سَاكَمَا شَاهُ
إِذْ كَانَ حَظُّهُمْ مَنْ لَيْسَ إِلَّا هُوَ

المحبة فضل الله. لا بوسيلة يذل العبد فيها جهده ولا بحيلة يوصله إليها كده ١٥٥
ولا بعمل صالح يُقِنُّهُ ولا بعلم راجح يُحَسِّنُهُ ولا بسبب قوي يستند إليه ولا بنسب علي
يعول عليه. أتى؟ وهي محض الفضل وصرف الجود يختص بها من يشاء من عباده.

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
effort, nor by a clever stratagem that he took great pains to devise, nor by
means of a good deed that he has perfected, nor by weighty knowledge that
he has mastered, nor due to some power on which he relies, nor any exalted

تعفر الذنب وتستر العيب وتعزّز الدليل وترفع الوضع وتصل المحروم وتوصل المتقطع يعني محبة الله للعبد. وأما محبة العبد لله فهي سرّ يأخذ العبد بكله وجذبه بجملة حتى يوصله إلى ربه و يجلسه بمحضرة ويفنيه عن أنانيته الفانية فيُقيه مفنيه بهويته.

ومعنى محبة الله للعبد اختصاص العبد بهذا السرّ الذي إليه أشرنا وعليه نبهنا من ١٦.٥ الأخذ بالجذبات المحبوبة والفنوات المحمية حتى يصير العبد بلا أنانية في ظهور شمس الحقيقة الأحادية فهذا حقيقة التحقيق في حقيقة المحبة. وما عدا هذه المحبة فهي محبة منوطة بالعلل والأعراض صادرة عن شهود تواتر النعم ودفع النقم.

وما أحسن قول القطب الجليل سيدي محمد بن أبي الوفاء قدس الله سره [الكامل]: ١٧.٥

قَدُّكْتُ أَحْسِبُ أَنَّ وَصْلَكَ يُشْتَرَى	بِكِرَائِمِ الْأَمْوَالِ وَالْأَشْبَاحِ
وَوَطَّنْتُ جَهْلًا أَنَّ حُبَّكَ هَيِّنٌ	تَقَنَ عَلَيْهِ نَفَائِسُ الْأَمْوَاحِ
حَتَّى رَأَيْتُكَ تَجْتَبِي وَتَخْصُ مِنْ	أَخْبَيْتَهُ بِنَفَائِسِ الْأَمْوَاحِ
فَعَلِمْتُ أَنَّكَ لَا تُنَالُ بِحَيْلَةٍ	فَلَوَيْتُ مَرَأْسِي تَحْتَ طَيِّ جَنَاحِي

١٨.٥ حضرة القرب فردوس المحبين ومدام الوصال رحيقهم ودوام الشهود نعيمهم فهم في روضة العيان يُجْبِرُونَ وثمرات الخطاب يتفكّهون. رفضوا الدنيا وأعرضوا عن الأخرى فإكان لهم ماوى إلا في العند الأعلى من القرب الأوفى. ﴿أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ﴾. وصلهم الله بصلة ﴿يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

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. 5.16

How lovely is the statement by the illustrious spiritual axis, the master, Muḥammad ibn Abī l-Wafā', may God sanctify his heart: 5.17

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.²³⁹ 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.»²⁴⁰ 5.18

في مقام ﴿مَرْضِيَّ اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ﴾ على بساط ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ وحياتهم بتحية ﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾ وحباهم ﴿مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ﴾ وخصصهم بعندية ﴿صَدَقَ عِنْدَ مَلِكٍ مُقْتَدِرٍ﴾ ومتعمهم بنعيم ﴿وَسَقَاهُمْ مِنْهُمْ شَرَابًا طَهُورًا﴾ وخلدهم في جنات الشهود ﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾. هذا والله هو الشرف الذي انتهت إليه غايات المعالي والجود الذي تعلقت به نهايات الأمانى. ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾.

وفي معنى ذلك لا بأس بإيراد ما فتح علينا نظماً وهو ما تراها [الخفيف]:

نَظَرَ اللَّهُ بِأَصْطِفَاءِ لِقَوْمِ	فَعَالُوا عَنِ الْخُطُوطِ الدِّينَةِ
عَبْدُوهُ مُحَبَّةً وَوَلَاءً	وَتَحَلَّوْا عَنْهُمْ بِأَصْدَقِ نِيَّةٍ
بَدَلُوا أَنْفُسًا وَأَفْنَوْا وُجُودًا	فِي هَوَاهُ وَلَمْ يَبْقَوْا بَقِيَّةً
فَنَامَتْ عَلَيْهِمْ بِعَظْفٍ	وَتَجَلَّى عَلَيْهِمْ بِالهُيُوتِ
فَحَيُّوا بِأَجْتِلَاءِ ذَاكَ الْحَيَاةِ	مُذْ تَجَلَّى حَيَاتِهِ الْأَبْدِيَّةِ
فَهَمُّوا عِنْدَهُ بِجَنَّةٍ وَصَلِ	يَتَعَاطُونَ أَوْسَا نَظَرِيَّةِ
مِلَّتْ بِالْوَقَا بِبَصْرِ مُدَامِ	مِنْ شُهُودِ الْحَقِيقَةِ الْأَحْدِيَّةِ

١ في الأصل: فَمَمُوا.

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 5.19 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.

شَرِبُوهَا فَيَا لَهَا مِنْ كُؤُوسٍ صَافِيَاتٍ وَإِلَهْنَاءِ مَرِيَّةٍ
 مَخْتَمٌ مَسْرَةٌ لَيْسَ تَفْنَى بِصَفَا عَيْشَةِ الْوِصَالِ الْهَيْئَةِ
 فَهَمُومُ الْوَهُومِ وَلَتْ كَمَا قَدْ حَصَلَ الْأَمْنُ مِنْ غِظَا الْغَيْرِيَّةِ
 يَا هَيْئًا لَهُمْ وَبُشْرَى وَطُوبَى بِبُلُوغِ الْمُرَادِ وَالْأُمْنِيَّةِ
 مِنْ وَصَالٍ مَا بَعْدَهُ انْفِصَالٌ وَشُهُودٍ مَا بَعْدَهُ مُجْبِيَّةٌ
 لَيْسَ وَاللَّهِ بَعْدَ هَذَا مَرَامٌ لَا وَلَا مَقْصِدٌ لِرُوحِ مَرِيكَةِ
 سَعِدُوا وَسَعَدَهُمْ بِوَصْلِ حَيْبٍ إِصْطَفَاهُمْ عَلَى جَمِيعِ الْبَرِيَّةِ
 مُذْ حَبَاهُمْ بِحُبِّهِ وَوَفَاهُمْ بِوَفَاةٍ فِي الْحَضْرَةِ الْقُدْسِيَّةِ
 خُصِّصُوا مِنْهُ بِالْخِلَافَةِ عَنْهُ وَأَقِيمُوا فِي الرُّتْبَةِ الْمَدْدِيَّةِ
 جَمِيعُ الْأَكْوَانِ تَحْتَ لَوَاهُمْ أَمْرُهُمْ نَافِذٌ بِهَا بِالْمَشِيَّةِ
 وَهُمْ أَهْلُهُ بِمَا مَخِوَهُ وَالْبَرَايَا سِوَاهُمْ أَجْنِيَّةِ
 ظَهَرُوا بِالْوُجُودِ مَظْهَرَ جُودٍ وَتَبَدَّوْا لِكُلِّ ذِي أَهْلِيَّةِ

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.

هُمُ فِي الْوَرَى شُمُوسُ اصْطِفَاءٍ جَدَّتْهَا ذَوِي الْعُيُونِ الْعَمِيَّةِ
 وَهُمْ سَادَةٌ وَصَلَتْ إِلَيْهِمْ وَأَنْقَرَدْنَا بِالْوَصَلَةِ الْأَحَدِيَّةِ
 وَشَرِبْنَا الْمُدَامَ لَا يَكُوسِ بَلْ بِأَذَانِ حَانَةِ الْيَتَةِ
 وَأَرْتَوَيْنَا بِهِ إِلَى أَنْ سَكِرْنَا أَمْزَلًا سَكْرَةً بِهِ أَبَدِيَّةِ
 فَتَرَانَا عَلَى الْمُدَامِ سُكَامِي ظَاهِرٌ صَحُونًا لِنُغْفَى الْقَضِيَّةِ
 وَمُدِيرُ الْمُدَامِ فَضْلًا عَلَيْنَا أَحْمَدُ الْجِدِّ مُصْطَقِي الصَّفْوِيَّةِ
 مَكْدُدُ اللَّهِ مَرْحَمَةُ اللَّهِ فِينَا أَشْرَفُ الْخَلْقِ خَيْرُ خَيْرِ الْبَرِيَّةِ
 خَيْرُ عَبْدٍ أَوْحَى إِلَيْهِ كِتَابًا وَحَبِي بِالْخَصِيصَةِ النَّبَوِيَّةِ
 عَيْنُ أَعْيَانِنَا وَجُودُ مَنَانَا سِرُّ أَسْرَارِ مُرْتَبَةِ عَوْنِيَّةِ
 صَلَوَاتُ الْحَبِيبِ تَتَرَى عَلَيْهِ وَسَلَامٌ مُضَاعَفٌ وَتَحِيَّةِ
 وَعَلَى آلِهِ وَصَحْبِهِ وَأَهْلِهِ مَنْ لَنَا نِسْبَةُ إِلَيْهِمْ سِنِيَّةِ
 مَا تَوَالَى دَوْرُ الْكُوسِ عَلَيْنَا وَتَمَرَوْتِ مَنَا قُلُوبِ ظَمِيَّةِ
 وَتَجَلَّى حَيْبِنَا وَشَهْدَانَا فِي التَّجَلِّيِ الْحَقِيقَةِ الْأَحَدِيَّةِ

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,

وتتمام هذه القصيدة تمّ الكتاب بعون الملك الوهاب . والحمد لله كما ينبغي أن يحمد ٢٠٥
 وصلواته وسلامه على السيّد الكامل المجدّ أشرف العالمين مجدّ وعلى آله وصحبه سلّم
 تسليماً وكرم تكريماً وعظم تعظيماً . وأسْتَوْدِعُ الله تعالى ديني ونفسي وولدي وأهلي
 وأحبائي في الله وجميع ما أنعم به عليّ وعليهم في الدين والدنيا والآخرة . وأسأله
 المغفرة لي ولوالدي وجميع المسلمين والمسلمات بمنه وكرمه إنّه أرحم الراحمين . وأتوجّه
 إليه بأشرف الوجهاء لديه وسيلتنا العظمى مجدّ المصطفى صلّى الله عليه وسلّم أن يديم
 عليّ وعلى ولدي وأحبائي فيه نعمة المدد منه والأخذ عنه والمشاهدة له والمؤانسة به
 والحضور لديه والجمع عليه في عافية بلا محنة مصحوبة به . في كلّ حال إنّه جواد كريم
 رؤوف رحيم^١.

١ في الأصل: كان الفراغ من كتابة هذا الكتاب في أوائل جمادى الأولى سنة أربع وسبعين وألف من الهجرة النبوية على يد
 الفقير عبد الرحيم ابن علي الشهير نسبه بـابن مكسب غفر الله له ولوالديه ولجميع المسلمين . آمين .

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 5.20
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 inti-
macy 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

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Notes

- 1 Q Āl 'Imrān 3:173.
- 2 Q Nūr 24:31.
- 3 Q Hūd 11:90.
- 4 Q Taḥrīm 66:8.
- 5 Q Hujurāt 49:11.
- 6 Q Baqarah 2:222.
- 7 Cf. 'Abd al-Qādir al-Jilāni, *Ghunyah*, 1:129–30; Holland, *Sufficient Provision*, 2:105–7.
- 8 Cf. al-Qushayrī, *Risālah*, 1:276; Knysh, *Epistle*, 111.
- 9 Cf. al-Ghazālī, *Ihyā'*, 4:32; Stern, 89.
- 10 Cf. al-Ghazālī, *Ihyā'*, 4:44; Stern, 105.
- 11 Q Muṭaffifīn 83:14.
- 12 Cf. al-Qushayrī, *Risālah*, 1:284, who ascribes this saying to Dhū l-Nūn; Knysh, *Epistle*, 115.
- 13 Rābi'ah al-'Adawiyah 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, *Ihyā'*, 4:47, 49; Stern, 109, 113.
- 14 Cf. al-Ghazālī, *Ihyā'*, 4:12; Stern, 48.
- 15 Cf. al-Ghazālī, *Ihyā'*, 4:14; Stern, 52.
- 16 Cf. al-Ghazālī, *Ihyā'*, 4:14; Stern, 52.
- 17 Cf. al-Qushayrī, *Risālah*, 1:287; Knysh, *Epistle*, 117.
- 18 Cf. al-Kalābādhi, 93; Arberry, 83; al-Sarrāj, 68.
- 19 Cf. al-Sarrāj, 68; al-Qushayrī, *Risālah*, 1:283; Knysh, *Epistle*, 115.
- 20 Cf. al-Sarrāj, 69; al-Qushayrī, *Risālah*, 1:284–85; Knysh, *Epistle*, 115.
- 21 Cf. al-Kalābādhi, 93; Arberry, 83.
- 22 Cf. al-Qushayrī, *Risālah*, 1:281; Knysh, *Epistle*, 114.
- 23 Cf. al-Kalābādhi, 93; Arberry, 83. Also see al-Qushayrī, *Risālah*, 1:283; Knysh, *Epistle*, 115.
- 24 Cf. al-Ghazālī, *Ihyā'*, 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.
- 25 Cf. al-Sarrāj, 68; al-Qushayrī, *Risālah*, 1:282–83; Knysh, *Epistle*, 114–15.
- 26 Q Nūr 24:31.
- 27 The paragraph is nearly a verbatim quotation from al-Qushayrī's commentary on Q Nūr 24:31; see al-Qushayrī, *Laṭā'if*, 2:608.
- 28 Cf. al-Sulamī, *Ḥaqā'iq*, 1:74.

- 29 See al-Qushayrī, *Risālah*, 1:286; Knysh, *Epistle*, 117. Also, cf. Q Tawbah 9:119: “So He turned to them that they might turn in repentance.”
- 30 A similar statement is ascribed to Dhū l-Nūn by ‘Aṭṭār; 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, *Ḥaḡā’iq*, 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.
- 37 Cf. al-Qushayrī, *Risālah*, 1:286; Knysh, *Epistle*, 116; ‘Abd al-Qādir al-Jilānī, *Ghunyah*, 132–33; Holland, *Sufficient Provision*, 2:117; and al-Ghazālī, *Ihyā’*, 4:5; Stern, 35.
- 38 Cf. a similar account in al-Ghazālī, *Ihyā’*, 4:51; Stern, 118.
- 39 Cf. al-Qushayrī, *Risālah*, 2:469 for a similar statement ascribed to al-Tustarī.
- 40 Also quoted by al-Iṣfahānī, 9:379.
- 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.
- 42 For this last statement cf. al-Qushayrī, *Risālah*, 1:345; Knysh, *Epistle*, 144.
- 43 Cf. a similar account in al-Iṣfahānī, 9:365–66.
- 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, *Latā’if*, 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 ‘Arafāt 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.
- 47 Cf. al-Qushayrī, *Risālah*, 1:54; Knysh, *Epistle*, 18.
- 48 Cf. al-Qushayrī, *Risālah*, 1:85; Knysh, *Epistle*, 30.
- 49 Q Mujādilah 58:22.
- 50 Q Kahf 18:44.
- 51 Q Ḥajj 22:5.
- 52 Q Baqarah 2:222.
- 53 Q Qiyāmah 75:36.
- 54 Q Tūr 52:21.
- 55 Q Zumar 39:58.
- 56 Q Āl ‘Imrān 3:178.

- 57 Q Yūsuf 12:64, 92.
- 58 Cf. ‘Ā’ishah al-Bā‘ūniyyah, *Dīwān*, 128.
- 59 In the first and final verse of this poem, ‘Ā’ishah al-Bā‘ūniyyah 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-Jilānī, *Ghunyah*, 2:78; Holland, *Sufficient Provision*, 3:344.
- 64 Cf. ‘Abd al-Qādir al-Jilānī, *Ghunyah*, 2:76; Holland, *Sufficient Provision*, 3:341.
- 65 Q Kahf 18:110.
- 66 For a similar tradition cf. ‘Abd al-Qādir al-Jilānī, *Ghunyah*, 2:77; Holland, *Sufficient Provision*, 3:343.
- 67 Cf. ‘Abd al-Qādir al-Jilānī, *Ghunyah*, 2:78; Holland, *Sufficient Provision*, 3:346.
- 68 Cf. ‘Abd al-Qādir al-Jilānī, *Ghunyah*, 2:76; Holland, *Sufficient Provision*, 3:340.
- 69 Q Mu’minūn 23:1.
- 70 Cf. ‘Abd al-Qādir al-Jilānī, *Ghunyah*, 2:78; Holland, *Sufficient Provision*, 3:346.
- 71 This is probably Aḥmad ibn ‘Āṣim al-Anṭākī who is reported to have said, “The most beneficial sincerity is that which is free of hypocrisy, self-adornment, and affectation.” See al-Sulamī, *Ṭabāqāt*, 138; Knysh, *Islamic Mysticism*, 38–39.
- 72 Probably ‘Ikrimah al-Madanī.
- 73 Cf. ‘Abd al-Qādir al-Jilānī, *Ghunyah*, 2:73; Holland, *Sufficient Provision*, 3:332.
- 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-Jilānī, *Ghunyah*, 2:75; Holland, *Sufficient Provision*, 3:335; and al-Sulamī, *Ḥaqā’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 yulāḥiẓa maḥalla l-ikhtiṣāsi*, 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-ikhtiṣāṣ*, also used by al-Qushayrī (*Laṭā’if*, 3:367), is to seek worldly distinction, and ‘Ā’ishah al-Bā‘ūniyyah 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.

- 79 Al-Qushayrī, *Laṭā'if*, 3:232.
- 80 Cf. al-Qushayrī, *Laṭā'if*, 3:267.
- 81 Cf. al-Qushayrī, *Risālah*, 1:167, 2:445; Knysh, *Epistle*, 64, 221; 'Abd al-Qādir al-Jilānī, *Ghunyaḥ*, 2:74; Holland, *Sufficient Provision*, 3:333; al-Sulamī, *Ḥaqā'iq*, 2:194.
- 82 Cf. 'Ā'ishah al-Bā'ūniyyah, *Dīwān*, 129.
- 83 Cf. 'Abd al-Qādir al-Jilānī, *Ghunyaḥ*, 2:74; Holland, *Sufficient Provision*, 3:331.
- 84 Cf. al-Qushayrī, *Risālah*, 2:444; Knysh, *Epistle*, 221; 'Abd al-Qādir al-Jilānī, *Ghunyaḥ*, 2:73; Holland, *Sufficient Provision*, 3:331.
- 85 Cf. a similar statement ascribed to al-Junayd; al-Qushayrī, *Risālah*, 2:446; Knysh, *Epistle*, 221.
- 86 Cf. 'Abd al-Qādir al-Jilānī, *Ghunyaḥ*, 2:74; Holland, *Sufficient Provision*, 3:33; al-Sulamī, *Ḥaqā'iq*, 1:194.
- 87 Cf. 'Abd al-Qādir al-Jilānī, *Ghunyaḥ*, 2:73; Holland, *Sufficient Provision*, 3:332.
- 88 Cf. al-Qushayrī, *Risālah*, 2:445–46, 448–49; Knysh, *Epistle*, 221–23.
- 89 Q Āl 'Imrān 3:173.
- 90 'Ā'ishah al-Bā'ūniyyah, *Dīwān*, 129.
- 91 Q Tawbah 9:109.
- 92 Q Mā'idah 5:100.
- 93 Q Ghāfir 40:19.
- 94 Q Saba' 34:3.
- 95 Q Rūm 30:4.
- 96 Q Nisā' 4:108.
- 97 Al-Damīrī, 2:10, and abridged by 'Ā'ishah al-Bā'ūniyyah.
- 98 'Ā'ishah al-Bā'ūniyyah, *Dīwān*, 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 A'rāf 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.
- 101 Cf. al-Qushayrī, *Laṭā'if*, 1:137–38.
- 102 Al-Qushayrī, *Laṭā'if*, 1:137, which reads, “Be consumed in Our existence, and We will remember you after your annihilation from yourselves.”
- 103 Al-Sulamī, *Ḥaqā'iq*, 1:78.
- 104 Q Baqarah 2:152.
- 105 Q Baqarah 2:152.
- 106 Q Aḥzāb 33:41.

- 107 Al-Qushayrī, *Laṭā'if*, 3:164.
- 108 Q Ra'd 13:28.
- 109 Q Ra'd 13:28.
- 110 Al-Qushayrī, *Laṭā'if*, 2:229–30.
- 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, 'Ā'ishah al-Bā'ūniyyah paraphrases a statement on types of hearts that al-Sulamī ascribed to Muḥammad ibn Mūsā al-Wāsiṭī; al-Sulamī, *Ḥaqā'iq*, 1:334.
- 112 Q Isrā' 17:11.
- 113 Q Ra'd 13:28.
- 114 Probably al-Ḥusayn ibn Manṣūr al-Ḥallāj.
- 115 Cf. al-Sulamī, *Ḥaqā'iq*, 1:334.
- 116 Q 'Ankabūt 29:45.
- 117 Several verses of the Qur'ān, 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, *Laṭā'if*, 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.
- 120 Cf. al-Qushayrī, *Laṭā'if*, 3:99.
- 121 Q 'Ankabūt 29:45.
- 122 Q Baqarah 2:152.
- 123 Q Kahf 18:24.
- 124 Al-Kalābādhī, 103–4; Arberry, 95.
- 125 Cf. al-Qushayrī, *Risālah*, 2:464–69; Knysh, *Epistle*, 233–35.
- 126 Al-Kalābādhī, 104; Arberry, 95.
- 127 Cf. al-Qushayrī, *Laṭā'if*, 1:137.
- 128 Cf. al-Qushayrī, *Risālah*, 2:524–25; Knysh, *Epistle*, 272–73.
- 129 Cf. al-Qushayrī, *Risālah*, 2:466; Knysh, *Epistle*, 233.
- 130 Cf. al-Qushayrī, *Risālah*, 2:468; Knysh, *Epistle*, 234.
- 131 Cf. al-Qushayrī, *Risālah*, 2:466; Knysh, *Epistle*, 233.
- 132 Q Muḥammad 47:19.
- 133 Q Muḥammad 47:19.
- 134 Cf. al-Qushayrī, *Laṭā'if*, 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

- 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 'Imrān 3:1–2. This Qur'ānic passage opens with the Arabic letters *alif lām mīm*. A total of twenty-nine chapters of the Qur'ān 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, *Laṭā'if*, 1:218.
- 137 Q Āl 'Imrān 3:18.
- 138 Q Āl 'Imrān 3:18.
- 139 Cf. al-Qushayrī, *Laṭā'if*, 1:226.
- 140 Q Muḥammad 47:19.
- 141 Cf. al-Qushayrī, *Laṭā'if*, 3:410–411, and *Risālah*, 1:218; Knysh, *Epistle*, 85.
- 142 Q An'ām 6:91.
- 143 Q Baqarah 2:152.
- 144 This verse is from a love poem by Abbasid poet and literary scholar Ibn al-Mu'tazz (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 Qāf 50:35.
- 148 Cf. 'Ā'ishah al-Bā'ūniyyah, *Dīwān*, 139. "Sa'd" is the name of a Sufi novice, real or fictitious, whom 'Ā'ishah al-Bā'ūniyyah advises in several poems.
- 149 Cf. 'Ā'ishah al-Bā'ūniyyah, *Dīwān*, 137.
- 150 Q Āl 'Imrān 3:31.
- 151 Cf. al-Qushayrī, *Laṭā'if*, 1:235.
- 152 Cf. verses by Sarī al-Saqāṭī in al-Qushayrī, *Risālah*, 2:619; Knysh, *Epistle*, 331.
- 153 Q Ibrāhīm 14:36.
- 154 Q Āl 'Imrān 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 'Imrān 3:31.
- 157 Cf. al-Qushayrī, *Laṭā'if*, 1:235–36.

- 158 Cf. al-Qushayrī, *Risālah*, 2:612–14; Knysh, *Epistle*, 327–28, for further discussion of the etymology of the term *maḥabbah* (“love”).
- 159 Cf. al-Qushayrī, *Laṭāʾif*, 1:235–36.
- 160 Cf. al-Qushayrī, *Sharḥ*, 130–31.
- 161 Q Tīn 95:4.
- 162 Q Muʾminūn 23:12.
- 163 Q Māʾidah 5:54.
- 164 Q Māʾidah 5:54. Cf. al-Qushayrī, *Laṭāʾif*, 1:431–33.
- 165 Q Māʾidah 5:54.
- 166 Q Māʾidah 5:54.
- 167 Q Māʾidah 5:54.
- 168 Q Māʾidah 5:54.
- 169 Cf. al-Suhrawardī, 455.
- 170 Q Māʾidah 5:54.
- 171 Q Māʾidah 5:54.
- 172 Q Māʾidah 5:54.
- 173 Also quoted by al-Suhrawardī, 454.
- 174 Also quoted by al-Suhrawardī, 454.
- 175 Also quoted by al-Iṣfahānī, 1:108.
- 176 Cf. al-Qushayrī, *Risālah*, 2:610–11; Knysh, *Epistle*, 325–26. For this divine saying, also see Graham, 173–74.
- 177 Cf. al-Qushayrī, *Laṭāʾif*, 1:235. Also see al-Qushayrī, *Risālah*, 2:611–12; Knysh, *Epistle*, 326–27.
- 178 Cf. al-Suhrawardī, 456–457.
- 179 Cf. al-Qushayrī, *Risālah*, 2:615; Knysh, *Epistle*, 328, and al-Suhrawardī, 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 Māʾidah 5:54.

- 188 Cf. Ibn 'Aṭā' Allāh, 54–55; Roberts, 69; Douglas, 144.
- 189 Cf. Ibn al-'Arīf, 68–69. Also cf. al-Anṣārī, 88–90.
- 190 Q Yūnus 10:32, and cf. Ibn al-'Arīf, 84–85.
- 191 Cf. al-Suhrawardī, 457.
- 192 The sayings in this section may be found in al-Suhrawardī, 462.
- 193 Cf. al-Suhrawardī, 462.
- 194 Cf. al-Suhrawardī, 458, who ascribes these verses to Rābi'ah al-'Adawiyyah.
- 195 Q 'Ankabūt 29:5.
- 196 Cf. al-Suhrawardī, 459–60; al-Qushayrī, *Risālah*, 2:630; Knysh, *Epistle*, 338.
- 197 Cf. al-Suhrawardī, 460.
- 198 Cf. al-Suhrawardī, 459.
- 199 Q Ṭā Hā 20:84.
- 200 Q Ṭā Hā 20:84, and cf. al-Qushayrī, *Risālah*, 2:628; Knysh, *Epistle*, 337.
- 201 Cf. al-Suhrawardī, 460.
- 202 Cf. al-Suhrawardī, 461; al-Qushayrī, *Risālah*, 2:627–30; Knysh, *Epistle*, 336–37.
- 203 Cf. al-Anṣārī, 91.
- 204 Q Ḥadīd 57:4.
- 205 Cf. Ibn al-'Arīf, 76–79.
- 206 Cf. al-Suhrawardī, 461.
- 207 Cf. al-Suhrawardī, 455.
- 208 In the Qur'an, «those brought near» (*al-muqarrabūn*) refers to those believers given an exalted place in Paradise; e.g. Q Wāqī'ah 56:10–12.
- 209 Cf. al-Ghazālī, *Ihyā'*, 4:315.
- 210 Cf. al-Suhrawardī, 458.
- 211 Cf. Ibn al-'Arīf, 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 Hūd 11:41.
- 215 Q Mā'idah 5:54.
- 216 Cf. Ibn al-'Arīf, 86–91. In this poem, Ibn al-'Arīf probably alludes to the story of God's appearance as the Burning Bush found in the Qur'an: Q Ṭā Hā 20:9–36; Naml 27:7–10.
- 217 Cf. Q Āl 'Imrān 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.

- 220 Cf. a similar story in Tāqī al-Dīn al-Ḥiṣnī's *Siyar al-ṣāliḥāt* as noted in Smith, 233.
- 221 The *iḥrām* 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 'Imrān 3:173.
- 223 Q Ḥadīd 57:21 and Jumū'ah 62:4.
- 224 Q Yūnus 10:32.
- 225 That is, 'Ā'ishah al-Bā'ūniyyah claims to have composed these verses while in a mystical state or *ḥāl*.
- 226 Literally, "There was no mark to denote difference; so the letter 'ayn could not be distinguished from the letter *ghayn*." The difference between the two letters is a single dot.
- 227 Q Mā'idah 5:54.
- 228 Q Bayyinah 98:8; Mā'idah 5:119; Mujādilah 58:22.
- 229 Q Yūnus 10:62.
- 230 Q Mujādilah 58:22.
- 231 Q Zukhruf 43:68; also see 'Ankabūt 29:56, and Zumar 39:55.
- 232 Q Zukhruf 43:68; also see A'rāf 7:49.
- 233 Q Zukhruf 43:68; also see A'rāf 7:49.
- 234 Q Sajdah 32:17.
- 235 Q Ṣāffāt 37:45–47.
- 236 Cf. Ibn al-Fāriḍ, *Naẓm al-sulūk*, verse 1.
- 237 Here, 'Ā'ishah al-Bā'ūniyyah again refers to the "Tradition of Willing Devotions" and to Q A'rāf 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; A'rāf 7:172.
- 240 Q Zumar 39:18.
- 241 Q Mā'idah 5:54.
- 242 Q Mā'idah 5:119; Mujādilah 58:22; Bayyinah 98:8.
- 243 Q Yūnus 10:62.
- 244 Q Yā Sīn 36:58.
- 245 Q Zukhruf 43:71.
- 246 Q Qamar 54:55.
- 247 Q Insān 76:21.

- 248 Q Qāf 50:35.
- 249 Q Ḥadīd 57:21.
- 250 Cf. the prophetic tradition, which ‘Ā’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, ‘Ā’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 ‘Alī, known by his family name, Ibn Maksab, may God pardon him, his parents, and all Muslims. Amen.”

Glossary of Names and Terms

- ‘Abd Allāh ibn ‘Alī al-Tamīmī Abū Naṣr al-Sarrāj* (d. 378/988) an influential Sufi and scholar, and author of the Sufi manual *Kitāb al-Luma‘* (see *EI2*, 9:65–66, and Knysh, *Islamic Mysticism*, 118–20).
- ‘Abd Allāh ibn Busr* (d. 88/707) an occasional companion of the prophet Muḥammad (see al-Dhahabī, 3:430–33).
- ‘Abd Allāh ibn Ma‘ūd* (d. 32/652) a companion of the prophet Muḥammad (see *EI2* 3:873–75).
- ‘Abd 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).
- ‘Abd al-Wahhāb al-Bā‘ūnī* (d. 925/1519) son of ‘Ā’ishah al-Bā‘ūniyyah (see Homerin, “Living Love,” 215, and “Writing,” 393, 396).
- ‘Abd al-Wāḥid ibn Zayd al-Baṣrī* (d. ca. 150/767) a preacher and early Muslim ascetic associated with a very early Sufi cloister on ‘Abbādān, an island in the Shaṭṭ al-‘Arab 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. Ismā‘īl). Abraham is often referred to as al-Khalīl (“the friend”) based on Q Nisā’ 4:125: «And God took Abraham as a friend (*khalīl*)» (see Glassé, 18–19).
- Abū ‘Abd Allāh al-Qurashī* (fl. fourth/tenth century) an early Sufi of Basra (see Karamustafa, 121).
- Abū ‘Abd al-Raḥmān al-Sulamī* see Sulamī, Abū ‘Abd al-Raḥmān al-.
- Abū l-‘Abbās ibn al-‘Arīf* (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 (Maḥāsīn al-majālis)* (see Ibn al-‘Arīf, 8–19, and Renard, 50–51).
- Abū l-Dardā’* see Uwaymir ibn Zayd.
- Abū l-Ḥasan al-Shādhilī* (d. 656/1258) a Sufi from North Africa and progenitor of the Shādhiliyyah Sufi order, which spread throughout North Africa, Spain, Egypt, and Syria (see Knysh, *Islamic Mysticism*, 207–12).

- Abū l-Ḥusayn al-Dīnawārī* This is perhaps Abū l-Ḥasan ‘Alī 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-Sulamī, *Ṭabāqāt*, 299–301).
- Abū l-Mukhāriq* cited by Ibn Abī l-Dunyā (d. 281/894) for a tradition of the prophet Muḥammad.
- Abū l-Shaykh al-Iṣbahānī* see: Iṣbahānī, ‘Abd 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 (Laṭā’if al-ishārāt)*, both important sources for succeeding generations of Sufis, including ‘Ā’ishah al-Bā’ūniyyah (see Knysh, *Islamic Mysticism*, 130–32, and *Epistle*, xxi–xxvii).
- Abū ‘Alī 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 ‘Alī* (fl. third/tenth century) a Sufi of Baghdad and a companion of al-Junayd (see al-Sulamī, *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-‘Arabī* (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 ‘Urmawī branch of the Qādiriyyah order (see Homerin, “Living Love,” 213).
- Abū Dāwūd* (d. 275/889) author of the *Book of Traditions (Kitāb al-Sunan)*, a canonical collection of Sunni hadith (see *EI2* 1:114).
- Abū Dharr* (d. 32/652) 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-Ash‘arī* (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 ‘Abd Allāh ibn ‘Alī al-Tamīmī.
- Abū Sa‘īd 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 Sahl 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-Sulamī, *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 Kaḥḥālāh, 2:17–18).
- Abū Yaʿqūb al-Makfūf* cited by ʿAbd al-Qādir 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 al-Bazzār* (d. 292/905) a scholar of hadith and author of a collection entitled *The Traditions (al-Musnad)* (see al-Dhahabī, 13:554–57).
- Aḥmad ibn ʿĀṣim al-Anṭākī* (d. 220/835) a Sufi and scholar who wrote on proper conduct and mystical life (see al-Sulamī, *Ṭabaqāt*, 138, and Knysh, *Islamic Mysticism*, 38–39).
- Aḥmad ibn Ḥanbal* (d. 241/855) the eponym of the Ḥanbalī 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).
- Aḥmad ibn Muḥammad Ibn Naqīb al-Ashrāf* (d. 909/1503) the husband of ʿĀʾishah al-Bāʿuniyyah (see Homerin, “Living Love,” 214–15, and *Emana-tions*, 14–15).
- ʿAlī ibn Abī Ṭālīb* (d. 40/660) the cousin and son-in-law of the prophet Muḥammad, the fourth Sunni caliph and the first Shiʿa imam (see *EI2* 1:381–86).
- Anas ibn Mālīk* (d. 91–93/709–11) a companion of the prophet Muḥammad and a source for many traditions regarding the Prophet (see *EI2* 1:482).

- Anṭākī al-* see Aḥmad ibn ‘Āṣim al-Anṭākī.
- Anṣārī, ‘Abd Allāh al-* (d. 481/1089) a noted Hanbalī jurist and Qāḍirī Sufi, who wrote several mystical works (see *EI2* 1:515–16).
- As’ad 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-Dhahabī, 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 ‘Ā’ishah al-Bā’ūniyyah (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-Ḥāfi), 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).
- Būṣrī, 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-Fihri* (d. 64/684) a companion of the prophet Muḥammad, who related a few traditions from him (see *EI2* 2:89–90, and al-Dhahabī, 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-Ṭā’irī* (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).

- Dīnawārī al-* see Abū l-Ḥusayn al-Dīnawārī or Fāris al-Dīnawārī.
- Fāris al-Dīnawārī* (d. ca. 340/951) a Sufi mentioned by al-Qushayrī (see al-Qushayrī, *Risālah*, 629–30; Knysh, *Epistle*, 338).
- Faṭḥ al-Mawṣilī* (d. 220/835) an early Sufi of Baghdad and a companion of al-Sarī al-Saqaṭī (see Knysh, *Epistle*, 382).
- Fuḍayl ibn ‘Iyād* (d. 187/803) an ascetic and Sufi who also studied hadith (see *EI2* 2:936).
- Gabriel* (Ar. Jibrīl/Jibrā’īl) in Islam, the Spirit of Revelation who brought the Qur’ān 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 ‘Abd Allāh al-* (d. 405/1014) a judge and hadith scholar whose writings include *Knowledge on the Science of Hadith (Ma’rifat ‘ulūm 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-Mar’ashī* (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-Maghāzīlī 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 Maḥmūd ibn Muḥammad ibn Ajā.
- Ibn al-‘Abbās, ‘Abd Allāh* (d. ca. 68/687) a cousin of the prophet Muḥammad and often considered the father of Qur’ānic exegesis (see *EI2* 1:40–41).
- Ibn al-‘Arīf* see Abū l-‘Abbās ibn al-‘Arīf.

- Ibn al-Fāriḍ, 'Umar* (d. 632/1235) the greatest Arab Sufi poet and author of the Sufi classic *Poem of the Sufi Way* (*Naẓm al-sulūk*) (see Homerin, 'Umar Ibn al-Fāriḍ).
- 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* (*Latā'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 Aḥmad ibn Ḥanbal.
- Ibn Hibbān, 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 Jarīr al-Ṭabarī* see Muḥammad ibn Jarīr 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 Mas'ūd* see 'Abd Allāh ibn Mas'ūd.
- Ibn Manṣūr* see al-Ḥusayn ibn Manṣūr al-Ḥallāj.
- Ibn Mashīsh* see 'Abd al-Salām Ibn Mashīsh.
- Ibn 'Umar, 'Abd 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, Sufyān* (d. 196/812) a jurist and scholar of the traditions of the prophet Muḥammad (see Kaḥḥālāh, 4:235).
- Ibrāhīm al-Khawwāṣ* (d. 291/904) a Sufi and friend of al-Junayd and al-Nūrī (see Knysh, *Epistle*, 56).
- Ibrāhīm al-Tayyimī* (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).
- 'Ikrimah al-Madanī* (d. 105/723) an early Qur'anic exegete (see al-Iṣfahānī, 3:326–47, and Kaḥḥālāh, 6:290).
- 'Irbād ibn Sāriyah al-* (d. 75/694) a companion of the prophet Muḥammad and a member of the People of the Bench (*Ahl al-Ṣuffah*), a group of pious poor in Medina (see al-Dhahabī, 3:419–22, and Schimmel, 28).
- Iṣbahānī, 'Abd Allāh ibn Muḥammad Abū l-Shaykh al-* (d. 369/979) composed a number of works on Qur'anic commentary, history, and hadith,

- including his *History of the Traditions* (*Kitāb al-Tā'rikh 'alā l-sunan*) (see Kaḥḥālah, 6:114).
- Iskandarī al-* see Ibn 'Aṭā' Allāh al-Iskandarī.
- Israfil* (Ar. Isrāfil) 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 *EL2* 4:211).
- Jābir ibn 'Abd Allāh* (d. 78/697) a companion of the prophet Muḥammad and a legal scholar (see al-Dhahabī, 3:189–94).
- Jamāl al-Dīn Ismā'il al-Hawwārī* (d. 900/1495) mystical guide to 'Ā'ishah al-Bā'ūniyyah and her husband, and a member of the Qādiriyyah 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 Sarī al-Saqāṭī (see *EL2* 2:600, and Knysh, *Islamic Mysticism*, 52–56).
- Jurjānī, 'Alī al-* (d. 816/1413) a scholar who wrote on logic, theology, and Sufism (see *EL2* 2:602–3).
- Kalābādhi, Abū Bakr al-* (d. 380/990) a scholar of Sufism and author of *Introduction to the Doctrines of the Sufis* (*al-Ta'arrufli-madhhab ahl al-taṣawwuf*) (see Arberry, ix–xv; Knysh, *Islamic Mysticism*, 123–24).
- Kharrāz al-* see Abū Sa'īd al-Kharrāz.
- Luqmān* mentioned in the Qur'an as a man given great wisdom by God, which he passed on to his son (Q Luqmān 31:12–19) (see *EL2* 5:811–13).
- Mahmūd ibn Muḥammad ibn Ajā* (d. 925/1519) confidential secretary and foreign minister to the Mamlūk sultan al-Ghawrī (see Homerin, “Living Love,” 215–16).
- Makhūl al-Shāmī* (d. 116/734) a jurist and hadith scholar noted for his piety (see al-Iṣfahānī, 5:177–93, and al-Dhahabī, 5:155–60).
- Mālik ibn Dīnār* (d. ca. 131/748) an ascetic and preacher (see *EL2* 6:266–67).
- Mamlūks* 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.
- Ma'rūf 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).

- Michael* (Ar. Mikāl/Mikhā'il) 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 A'rāf 7:143: «His Lord spoke to him (*kallamahu*)» (see Glassé, 275).
- Mu'ādh ibn Jabal* (d. 17/638 or 18/639) a companion of the prophet Muḥammad noted for his asceticism (see Ibn al-'Imād, 1:29–30).
- Mu'āwiyah ibn Abī Sufyān* (d. 60/680) a scribe to the prophet Muhammad and, later, caliph and founder of the Umayyad dynasty (see *EI* 7:263–69).
- Muḥammad* (d. 10/632) son of 'Abd Allāh and a member of the Quraysh tribe in Mecca. He is the prophet of Islam to whom God sent the Qur'ānic revelations through Gabriel until Muḥammad's death in Medina (see Guillaume).
- Muḥammad ibn Abī l-Wafā'* (d. 891/1486) a Sufi author and poet contemporary with 'Ā'ishah al-Bā'ūniyyah. He was a member of the Wafā'ī 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 Qur'an exegete, who also compiled a collection of hadith (see *EI* 10:11–15).
- Muḥammad ibn Mūsā al-Wāsiṭī* (d. 320/932) a Sufi and student of al-Junayd (see Knysh, *Epistle*, 58).
- Muḥammad ibn Yūsuf* this is perhaps Muḥammad ibn Yūsuf al-Bannā' (d. ca. 365/976), a Sufi mentioned by al-Qushayrī (see al-Qushayrī, *Risālah*, 2:678; Knysh, 370).
- Muḥyī al-Dīn Yaḥyā al-'Urmawī* see Yaḥyā al-'Urmawī.
- Muṣ'ab ibn 'Umayr* (d. 3/625) a close companion of the prophet Muḥammad who was martyred at the Battle of Uḥud while defending the Prophet. Muṣ'ab 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 Qur'an among the pagan tribes in order to seek their conversion (see al-Dhahabī, 1:145–48, and al-Ṣfahānī, 1:106–8).
- Muslim ibn al-Ḥajjāj* (d. 261/875) a scholar of hadith who compiled traditions in his *The Sound Collection of Traditions (al-Jāmi' al-ṣaḥīḥ)*, a canonical collection of Sunni hadith (see, *EI* 7:691–92).

- Nahrajūrī, Ishāq ibn Muḥammad al-* (d. 330/941) a Sufi and student of al-Junayd (see Knysh, *Epistle*, 64–65).
- Nasā'ī, Aḥmad al-* (d. 303/915) author of *The Traditions of al-Nasā'ī (Sunan al-Nasā'ī)*, a canonical collection of Sunni hadith (see *EL2* 7:969–70).
- Naṣrābādhi, Ibrāhīm ibn Muḥammad al-* (d. 367/977) a scholar of hadith, a Sufi of Khurasan, and a student of al-Shibli (see Knysh, *Epistle*, 10–11, 72–73).
- Nawawī, Yaḥyā al-* (d. 676/1277) a prolific author and a noted scholar of hadith and Shāfi'ī jurisprudence (see *EL2* 7:1041).
- Naysābūrī al-* see Ḥākīm al-Naysābūrī, Muḥammad ibn 'Abd Allāh al-.
- Nūrī al-* see Aḥmad ibn Muḥammad al-Nūrī.
- Qushayrī al-* see Abū l-Qāsim al-Qushayrī.
- Rābi'ah al-Adawiyyah* (d. 185/801) the most famous woman mystic in Islam (see *EL2* 8:334–36 and Knysh, *Islamic Mysticism*, 26–32).
- Rūdhbārī, Abū 'Alī 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 Qur'an (see *EL2* 8:840–41).
- Sarī al-Saqāṭī al-* (d. 251/865) a Sufi of Baghdad and uncle to al-Junayd (see Knysh, *Islamic Mysticism*, 50–52).
- Sarrāj al-* see 'Abd Allāh ibn 'Alī 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).
- Shibli, 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 'Umar al-Suhrawardī.
- Sulamī al-* (fl. fifth/tenth century) a Sufi quoted by al-Sulamī.
- Sulamī, Abū 'Abd al-Raḥmān al-* (d. 412/1021) wrote extensively on Sufism. His works include a commentary on the Qur'an entitled *The Truths of Qur'anic Commentary (Ḥaqā'iq al-tafsīr)*, and *The Generations of Sufis (Ṭabaqāt al-ṣūfiyyah)*, an important source on the lives and sayings of early Muslim ascetics and mystics (see *EL2* 9:811–12, and Knysh, *Islamic Mysticism*, 125–27).

- 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-Muʿjam al-kabīr*) and *The Middle Collection* (*al-Muʿjam al-awsaṭ*) (see *EL2* 10:10–11).
- Ṭabarī al-* see Muḥammad ibn Jarīr al-Ṭabarī.
- Ṭalq ibn Ḥabīb* (d. 90/708) an early Muslim ascetic (see al-Iṣfahānī, 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 ʿĪsā 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 *EL2* 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 Qurʾan (see *EL2* 10:764–65; al-Iṣfahānī, 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 *EL2* 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-Qaranī* (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-Iṣfahānī, 8:140–61).

Yahyā al-‘Urmawī, Muḥyi al-Dīn (fl. ninth–tenth/fifteenth–sixteenth century)
a spiritual master of ‘Ā’ishah al-Bā‘ūniyyah and a member of the ‘Urmawī
branch of the Qādiriyyah Sufi order (see Homerin, “Living Love,” 213–14).

Yahyā ibn Mu‘ādh al-Rāzī (d. 258/872) a Sufi and preacher (see Knysh, *Islamic
Mysticism*, 92–93).

Yūsuf al-Bā‘ūnī (d. 880/1475) father of ‘Ā’ishah al-Bā‘ūniyyah and a scholar of
Shāfi‘ī jurisprudence who held the office of chief judge in Damascus (see
Homerin, “Living Love,” 212–13).

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