



THE DIWANS OF THE DARQAWA

Shaykh ibn al-Habib

Shaykh al-Harraq

Shaykh al-‘Alawi

Shaykh al-Fayturi

Translated by:
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Introduction

This book contains the most renowned qasa'id in the great tradition of the Darqawi Tariqa. It is from the most vibrant chain of transmission which kept the Qadiri teaching alive through the illuminating presence of the noble Shaykh Shadhili. The Shadhiliyya received its next vital renewal with the unique inheritor of the wali of Few, Sidi Ali al-Jamal, that is Moulay al-'Arabi Ad-Darqawi. From him has come, face to face, and hand to hand, the fullest dynamic practice and knowledge that is the Path to the worshipped King. These Diwans are the miracle and the witness that the great school of ma'rifa from the purest of sources lives, flourishes and spreads all over the world. These songs will continue to be sung as long as people declare 'La ilaha illa'llah, Muhammadun Rasulu'llah.'

Shaykh Abdalqadir As-Sufi Ad-Darqawi

**The Diwan of
Shaykh Muhammad bin al-Habib
al-Amghari al-Idrisi al-Hasani**

INTRODUCTION TO THE DIWAN

The Shaykh said, may Allah be pleased with him:

Brothers of the Darqawiyya-Shadhiliyya order and all others of the Lord's slaves in all of Allah's countries who desire to emulate a master, know, that Allah the Exalted has destined for this noble path in every age one who sets right its deviations and manifests its secrets and its lights. He is the Shaykh who unites the Haqiqa and the Shari'a with the idhn of Allah and His messenger and all the perfected of Allah. He is the unique man of Muhammad of whom there is only one in every age. If there are numerous Shaykhs in his age, he rules over them all, whether they are aware of it or not. Many have laid claim to the Station of uniqueness with falsehood and lies because they seek leadership and desire to possess this passing world. The pretender is unaware that whoever claims what is not in him is exposed by the witnesses of the test, since in their presence a man is either exalted or humiliated. True Shaykhs are satisfied with the knowledge of Allah and depend only on Allah. All that emanates from them speaks of the baraka of Allah. He, may He be exalted said:

'As for the baraka of your Lord - declare it.'

So let Muhammad ibn al-Habib, al-Amghari al-Hassani by lineage, dwelling in Fez, the poor slave of his Master, yet enriched by Him with other-than-Him – declare, in speaking of Allah's baraka – that idhn (authorisation) has come to him from Allah and the Messenger of Allah and all the perfected of Allah, and that Allah has singled him out with sciences and secrets which only the unique man of Muhammad possesses.

Had we wished to reveal all that Allah has blessed us with we would need volumes, we shall however relate to the fuqara only that tribute with which our Shaykh and teacher Sidi Muhammad ibn 'Ali favoured us. When he, may Allah be pleased with him, became head of the order, we wrote him a letter renewing our contact with him although we had taken tariq from the Sahykh and gnostic of Allah, Sidi al-'Arabi ibn al-Huwari. He, may Allah be pleased with him, wrote to us and ordered us to come to his presence. So we obeyed his command and went to Marrakesh. When we went in to him he was filled with limitless joy and happiness and said to us: 'The whole order came to me when you came!' On another occasion he said to us in a prophecy, may it long be remembered, 'Your rank with us in our order is that of Ibn 'Ata'llah in the Shadhiliyya order. As Allah revived the Shadhiliyya path through Ibn 'Ata'llah, so also He will revive this blessed tariqa through you, if He wills!' And Allah has realised his hope in us.

By Allah and by Allah we have not passed through a city, a village or a desert but that the people testified that love had come to them and life flowed in their hearts. Such is the secret of Allah's idhn. Praise be to Allah, no faqir has sat with us without gaining a knowledge that was not his before, and getting from it humility and a contrite heart. No murid of the tariqa has sat with us without a strengthening of his innate condition and the heightening of his himma in the

quest for gnosis of Allah. There has been no Shaykh of the Shaykhs of the age who has not increased in his immediate tasting and gained something of benefit which he did not have before. All that is from the secret of the idhn and its baraka.

Ibn 'Ata'llah says in his 'Hikam' (Book of Wisdom): 'He to whom the idhn of discourse has been given, his declaration is understood in the ears of creation, and the evidence of his selection is made plain to them.' The one with idhn is the one who speaks by Allah and for Allah, and so his words have an effect on the heart, and all the elect and the beloved are guided to him. The Shaykh of our Shaykh, Sidi Muhammad al-'Arabi, may Allah be pleased with him, said: 'By Allah, none has come to me who was not acceptable.' I say, speaking of the baraka of Allah: 'By Allah, none has come to me who was not beloved.'

Muhammad, may Allah bless him and grant him peace, said to me in a prophecy: 'Know, my son, that Allah will honour you with sweet and pleasant waters.' I said, 'Oh Messenger of Allah, are these the waters of Islam, Iman and Ihsan?' He said to me, may Allah bless him and grant him peace, 'They are.' I said, 'You and all who follow you of my community shall drink them.' And Allah realised for us what He promised. By Allah, we have drunk these waters, and soon all of those who accompany us with sincerity will drink them too. So, my lords, give praise to Allah ta'ala and thank Him for what He has honoured you with in your time.

He has said, may He be exalted, '*We do not abrogate an ayat (sign) or cause it to be forgotten by that We bring one better than it or its like.*' Allah ta'ala has given precedence here to the better over the like as an indication that the heir to the perfect wali must appear even after some time has passed. And that he will be more perfect than him in knowledge and gnosis of Allah ta'ala. He is the miracle of that perfect wali. So the overflowing energy from Allah continues to increase. The Shaykh, our lord and master, Ahmad al-Badawi, may Allah be pleased with him, said:

'Your overflowing increases
Your existence is uninterrupted.'

I have indicated some of what Allah has granted me in the qasida that speaks of the baraka from Allah, entitled 'The Robe of Nearness':

'Invocation of the Beloved clothed us in beauty and radiance,
exaltation and joy.
In drawing near we threw off all restraint and
proclaimed the One we love to glorify.'

When the Shaykh Sidi Muhammad b. ‘Ali, may Allah be pleased with him, died, and the idhn was renewed in me, I regarded my self as worthless and undeserving of that station until the four Shaykhs came to me. They are: Sidi Muhammad ibn ‘Ali, Sidi al-‘Arabi ibn al-Huwari, Sidi Muhammad al-‘Arabi, and Sidi Ahmad al-Badawi, may Allah be pleased with them. They commanded me to go out to the creation and guide them to the true King. They said: ‘The water which you have drunk from us are the coolest and sweetest of waters, so stretch out your hand to the east and the west, and fear no-one!’ Then the idhn came from the Chosen One, may Allah bless him and grant him peace, and I was awed into going forth. So I went out to creation by Allah and for Allah, saying as Ibn ‘Ata’llah said in his ‘Hikam’: ‘My God, you have ordered me to return to the existence-traces, so return me to it with a robe of lights and the guidance of discrimination so that I may return to You from it, as I came to You from it – my secret pure of regard for it and my himma elevated above dependence on it. You have power over all things.’

Know my lords, that it is obligatory on every murid who seeks the presence of Allah to take the living Shaykh. The proof of this obligation is His word, may He be exalted: ‘*Oh you who have trust, fear Allah, and be with the truthful ones.*’ Being with them necessitates accompanying them in body, not just in spirit. He has said, may He be exalted: ‘*Follow the path of whoever turns away from self to Me.*’ In this ayat, He, may He be exalted, orders the walad (beginner/lit. youth) to follow the spiritual father, not the father of form, because the spiritual father teaches the inner meaning and the father of the body teaches you sensory meaning. What a difference there is between the one whose himma is for the meaning and the one whose himma is for the sensory! He said, may Allah bless him and grant him peace: ‘A man follows the deen of his friend, so let each of you look to who he takes as a companion.’ There has always been agreement in this community of Muhammad that the first thing required of a murid once he has become aware of his state of distraction is that he should rely on a Shaykh of good counsel and guidance who knows the defects of the self, its motives, and the remedies for its ailments, and who has done with putting right of his own self and its desires. He will give the murid insight into the faults of his self and draw him out beyond the perimeter of his senses. Whoever has no Shaykh to direct him will most certainly be directed by shaytan to the path of destruction.

Murid is derived from will (irada) and it depends on sincerity (ikhlas). The true meaning of murid is one who has stripped himself of his own will and accepted what Allah wills for him, which is the worship of Allah ta’ala, for as He said: ‘*I have not created jinn and men except to worship Me.*’ When the murid is weak in disciplining his self – since the inner rule belongs to the self and shaytan – he places himself under the rule of the Shaykh and in the protection of his power. He, in his turn will help the murid to obey and worship Allah through his himma which operates by the idhn of Allah and through his words which are made effective by the gift of Allah. So a murid must cling to whoever of the Shaykhs of the age are well disposed towards him.

Sidi ‘Abd al-Wahid ibn ‘Ashir says:

‘The murid keeps company with a Shaykh who knows the ways of behaviour,
and who protects him from dangers on his way.
The murid is reminded of Allah when he sees the Shaykh,
who then leads the slave to his Master.’

Look at our commentary on these verses and confusion will leave you.

Ibn ‘Ata’llah, may Allah be pleased with him, says in his ‘Hikam’:

‘Do not accompany the one whose state does not change you,
and whose speech does not guide you to Allah.’

The elevation of your state, and the guidance of his speech are the result of this companionship. So whoever does not find such a state from his companion let him abandon him to Allah and seek one of this description. The murid will gain a master in accordance with his own sincerity and strength of resolution. Allah is the one to ask for help.

Explaining the attributes of the teaching Shaykh, I said in one of my qasidas ending in ta’:

‘La ilaha illa’llah banishes all temptations along with
the instructions of a Shaykh who knows the Haqiqa.

His signs are: a light which shines outwardly, and a secret
which appears inwardly, with himma.

He elevates you with a glance even before he speaks,
and from this glance comes a robe of honour.

By it I mean the secrets which flow rapidly into the
heart of the murid who seeks the truth without shirk (association).

His doing-without among creatures is the staff of his journey,
and his occupation is seeking isolation of the Beloved by vision.

His speech is by idhn from the Best of the Community
upon whom the glorious truthful ones depend.

If you obtain the goal of finding such a one then
set out and offer up the self without delay.

Do not consider anything except what I have described here,
for it is enough and in it is every happiness.

Al-Junayd, may Allah be pleased with him said:

‘Purify yourself with the water of the Unseen if you are one possessing a secret. If not, do tayammum with dust or stone. Go before an Imam in front of whom you stand, and pray the noon prayer at the beginning of the afternoon. This is the prayer of those who are the gnostics of their Lord. If you are one of them, then moisten the dry land with the sea.’

He, may Allah be pleased with him, commanded the murid to purify himself with the water of the Unseen. It is understood that purification is of two sorts: sensory purification which is the sensory water, and pertains to the whole body if it is a major impurity, and to specific limbs if it is a minor impurity. This is not what the poet meant, may Allah be pleased with him. The second sort is spiritual purification which is the purification of the hearts from the ailments which veil them from the presence of the Knower of the Unseen. This purification is only done with spiritual water which is the water of sciences, gnoses and secrets that flow from the presence of the Unseen into the heart of the Shaykh who is a gnostic of Allah, purified of fault. The Shaykh pours it over the murid and so he purifies his heart from otherness and it is filled with gnoses and secrets. This is if the murid himself possesses a secret, that is to say inner sight, which brings him into contact with the one who takes him by the hand, that is, the Shaykh who draws his power from the presence of the Unseen as we have stated. If the murid does not possess this secret and inner sight then he must do tayammum with the dust of outward deeds and formal knowledge until Allah endows him with the secret and the inner sight.

He indicates, may Allah be pleased with him, by his statement: ‘Go before an imam in front of whom you stand.’ That the murid must go before an imam, a Shaykh, a gnostic of Allah, to copy him in the spiritual prayer which is the direct perception of the worshipped King, as it is necessary for the one behind the imam in the prayer to do ruku and sujud (bowing and prostrating). His words: ‘In front of whom you stand,’ indicate to the murid that he should not follow any Shaykh except one he already knew in the world of spirits. The Prophet, peace be upon him, said: ‘The spirits are numerous hosts, whoever of them become acquainted will be in harmony, and those not acquainted will be at variance.’ The meaning then is: ‘Go before in the

world of spirits. Because of the encounter and acquaintance which occurred in the world of the spirits, harmony will occur in the world of forms.’

By his words, ‘Pray the noon prayer at the beginning of the afternoon,’ he means pray the dhuhhr prayer (noon prayer), that is the manifestation (dhuhur) of your desire for your Lord, which is uninterrupted witnessing of the worshipped King, as we have said. ‘Asr (afternoon prayer) means ‘being together’ (mu’asara) with your Shaykh and the negation of your will for him. He does not refer, may Allah be pleased with him, to the prayers of dhuhhr and ‘asr containing ruku and sujud, because it is known that dhuhhr is set to be prayed at the beginning of its time and not at the beginning of ‘asr. Thus the meaning falls into place, so understand and you will be guided – and Allah has charge of our guidance and the guidance of creation. Amin.

As regards his statement: ‘This is the prayer of those who are gnostics of their Lord,’ it means this is uninterrupted contemplation of the worshipped King. Their prayer is not interrupted because it is constant. They persevere in the witnessing of their Lord. His word: ‘If you are among them, then moisten the dry land with the sea,’ means if you are one of the gnostics – and they are not veiled by creation from the truth, nor by the truth from creation – then moisten, that is sprinkle, the dry land of your road (Shari’a) with the sea of your reality (Haqiqah), and be among those who unite the two. Likewise, our Imam, Malik, may Allah be pleased with him, said: ‘He who follows the Shari’a and does not ascertain (i.e. have direct experience) has strayed from the proper course. He who ascertains and does not follow the Shari’a has become a heretic. Whoever unites the two has realised!’ That is, he has realised the two forms of worship (‘ubudiyyah), the worship of obligation and the worship of instruction.

Commentary on the Wird

The insignificant slave of Allah, Muhammad ibn al-Habib
says out of his fervent desire to give counsel:

O my companion! Live in joy and serenity
if among us you are one with conviction and intention,

And if you are sincere in the love which is, without doubt,
our firm support while travelling on the path of Allah,

And if you have a strong resolve in reciting the wird,
present, with an attentive heart, to grasp its meanings,

And if at all times you call to mind the meaning of the dhikr,
you will find that you are quickly helped in your life.

The key of the wird is the prayer on the Prophet, the taking refuge,
the Bismillah, the 'no power' - and that is enough for every problem.

So you begin our wird by asking for forgiveness,
and by it you will obtain every good quality.

Its real meaning is Allah's veil over the error of His slave,
and it protects him from every terror and temptation,

No care can abide when you persevere in His dhikr,
and no doubt can remain when your needs are amply met.

After you finish this, ask for blessing on the Prophet
with the prayer of a lover firmly rooted in love –

Its true meaning is the compassion that befits his rank,
and his rank is above the rank of every creature.

Constantly visualise him in the mirror of your heart
and rely on him for attainment of the Presence.

After the prayer on the Prophet, recite 'La ilaha illa'llah'
By it you will expel illusion from the inner eye.

And be swift to negate otherness for there is no doubt
that it is a screen for the people on the path of Allah

And witness a Lord whose attributes have been manifested
by the secrets of phenomena and the lights of the Garden,

And you will grasp a secret whose true value is only known
by a gnostic of Allah who possesses vision.

Glorify Him with Allah's glorification in His Book,

but take care not to perform tanzih with reason and thinking,

And do so in the way that Allah has purified Himself -
entrust yourself to Him, and free Him of any temporality and shirk.

Give praise while you bear in mind your inability
to praise as it was reported by the Best of Creation.

After finishing the wird say 'Hasbuna'llah'
and say it with firm intention seventy-three times.

The All-Majestic has promised the dhakir who recites it
that he will have what he needs, not limited to any state.

It extinguished the fire of the friend (Ibrahim) by its secret,
and from it the Beloved (Muhammad) was given every gift.

In this time of ours, its dhikr and invocation
takes preference over hizbs of Qur'an or wazifas.

If you wish to hasten understanding of the Haqiqah,
then with himma persevere in repeating the Supreme Name.

Always mirror the letters of the Name in your heart,
and repeat it unconsciously at every moment.

Do not turn to otherness – it is indeed a barrier.
Even when praiseworthy, it is still more suited to darkness.

To the People, His dhikr dispenses with what is other-than-Him.
If you possess himma there is no opposite to Allah.

Fear Him in the dhikr and be annihilated to other-than-Him,
and there is no other except for the illusion of multiplicity.

Multiplicity is only oneness multiplied in accordance
with the names and the traces of Divine Power.

Its highest place of manifestation is the Messenger Muhammad,

may the blessings of Allah be upon him at every instant,

And on his family and Companions as long as there is a dhakir
who yearns to remember the God of the throne in every state.

Our path greatly surpasses all other paths –
because we obtain the Goal we desire the first time!

And it unites the two aspects without any doubt –
the aspect of the Haqiqa and the aspect of the Shari‘a.

I ask Allah, my Lord to grant a Divine opening
to each and every sincere murid on the Path,

And to always guide the brotherhood to stay together,
holding to what is pleasing to the God of creation.

I convey my greetings of peace to those of every sect
devoted to the dhikr of the best of creation.

So if you are a lover of our Lord, continue to be
and Allah will reward you with a glance from Him.

The ode is complete and I seek forgiveness for any illusion
of other than the existence of the Truth in every glance.

The Greater Song

If you wish to ascend as the lovers ascend,
turn to Layla with complete sincerity in love

And dismiss all who criticise Her love.
And travel to the lovers in every land.

If your sincerity in love is real, by it
you will see the lovers without journeying.

If the eye of your heart's eye has been purified

you will see the lights manifested from Her.

Let Her slave be grateful and not look on otherness.

Every aspect of your happiness has come from Her.

Beware of the deceptions of thoughts which arise.

They weaken good counsel and they are the greatest lies.

Take a sincere brother as your intimate who can

distinguish between them and dispel any doubts you have.

'La ilaha illa'llah' banishes all whisperings

with the instruction of a Shaykh who knows the Haqiqa.

His signs are: a light which shines, appearing outwardly

and a secret which appears inwardly with himma.

He elevates you with a glance even before he speaks

and from this glance comes a robe of honour.

By that I mean the secrets which flow rapidly into the heart

of the murid seeking the truth free of any *shirk*.

The staff of his journey is his abstinence among beings

and concern with seeking the Beloved alone in vision.

His speech is by idhn from the Best of Creation

upon whom the glorious truthful ones depend.

If you attain the goal and find such as I mentioned

then set out and offer up the self without delay.

Consider nothing except what I have described here,

for it is enough, and it contains every happiness.

If you have not found such a man as I mentioned,

then let me describe to you the certain path of truth.

At the beginning of his journey a man's first act

is to avoid the wrong things and evils of every sect.

He should busy himself with dhikr of Allah, may He be glorified,
for in that lies the remedy for every fault and ill.

The greatest offering is to serve the Best of Creation.
Therein lies the highest excellence in all good deeds.

Witness Him in created forms where His light has spread.
Help is issuing from Him in every instant.

Do not be lazy in following the laws of the Shari‘a,
and avoid the desires of the self, the source of grief.

Let the truth take over in the struggle with the self.
Do not be deceived by knowledge without fear of Allah

The worst thing the slave can do is look at his self.
It contains every dreadful and atrocious thing!

In one instant the unity of the act of Allah
wipes out every trace of the self and engulfs all creation.

Rely on tawhid and leave behind the doubts of the self
and you will achieve what all the noble ones have achieved.

When they make any action there is no question
but that they are just instruments moved by Divine decrees,

And their turning-away is to Allah by Allah absolutely.
Their fear is sensation of His immense might and awesomeness.

Their hope is complete certainty in His promise
and the hardship and fatigue of their bodies in His service.

Their gratitude is in seeing the Giver of good things,
and in being detached from both the good things and the bad.

Their patience is the complete contentment with events.

They seek no control over either sickness or good health.

Their trust consists of handing over all their affairs
to the One who has the best knowledge of hidden matters.

Their doing-without is to renounce everything except
what Allah has ordained for them in His fore-knowledge.

Their love is intoxication with the perfection of His beauty.
This love contains the Station of intimacy, the noblest adornment,

And expansion, liberation, and speaking with the Beloved
– the secrets of love endlessly flow on and on.

So with perfect behaviour try to outdo them in love.
Be generous and treat the lovers of the Beloved well.

For a man would not hesitate to spend all he had
– if he only recognised the secret of his own heart.

If a man could but grasp the bliss of his secret
he would shed a tear with every breath he breathed.

Then, his body become his cage, he would fly from it
with the wings of contemplation to the Furthest Lote-tree.

He would freely roam around the Throne and the Footstool
which make the heavenly bodies appear like a small ring.

He would see the planets and the secrets of their constellations
and the meaning of their tremendously rapid movement.

The veil of the tablet of forms would be lifted from his secret
and so the hidden sciences would emerge uncovered.

– Had the trees been the pens to write it and their ink
all of the surrounding seas, they would have dried up –

And he would visit the domain which is peopled by

the limitless array of innumerable angels,

And, in his quest to purify the secret of his secret from every delay,
he finally stops at the door to the pure Presence.

This Station of the People in the journey of their spirits
is the Station of concealment and bewilderment.

After it comes knowledge - which may not be broadcast
except by the one who in vision has received a clear idhn.

The earth is full of signs for all who look and reflect.
Its marvels can take one to the highest teaching –

For the light of the Names of the Lord of the Throne
extends throughout all its known and hidden parts.

If you were to think about the oceans and their origin,
and how wisdom is learned through studying them,

Then you would know that no one is capable of grasping its secret
and you would affirm that the power belongs to Allah alone.

Let your thoughts flow freely regarding its mountains
and you will find that they are the pegs without a doubt.

Look at the beauty of the appearance of the flowers,
and the marvellous variety of different fruits.

Look at every visible manifestation!
It all gushes from the fount of energy and power.

Consider all this and then see the beauty of the truth.
Take care - you cannot despise even the lowest atom.

Things have no existence except through their Lord.
O Living! O Eternal! Your own most eloquent proof!

There are signs in the self for any who ponders it

because the entire universe is contained in it.

In purification the self expands to encompass the Real.

Now do not wonder and ask 'How?' or 'Where?' or 'What?'

It expands by Allah's bestowal of the trust upon it

– and godhood has no limitation whatsoever.

Even great men have proved unable to bear this trust,

yet still man has to take it on, and this is the highest task.

How happy is the one who has begun to follow a master,

a Messenger who has the highest rank and merit,

For he will attain blessings without end or limit,

and his Community is above every other.

No one may rise to the rank of His nearness he enjoys,

since that is a special mark of favour from Allah.

There is nothing to be gained by trying to reach a place

set aside for the Prophet from the beginning of creation.

May Allah's blessings be upon him as long as there is one

who comes to make clear the paths of truth and transmit inner gifts,

And on his family and Companions, and every murshid

who calls to the Path of Allah in every situation.

I ask my Lord Allah to bestow His secret on me

and on my brothers in every direction and aspect

In harmony with the majesty of the Supreme Name,

So pay attention to its beginning and its end.

The Lesser Song

In the tavern of the Presence we drank a wine

of the lights that totally dispelled the darkness.

Through it we grasped that the act in every atom
is through its Creator who is worshipped everywhere.

We realised that Allah is manifest in everything
through His most beautiful names and the secrets of power.

However, the states of existence are numerous,
and because of this great veils have fallen over wisdom,

And the Merciful has sent the flower of His creation
as a bringer of good news and warner, a guide with inner sight.

If you wish to obtain the gift of true happiness
then make him the guide of your every thought and move.

Tell the impulses of the self: 'Do not come with me.
Do not cut off my path to the Lord of creation.'

Whoever has got dhikr, reflection and himma
will in every moment transcend otherness,

And he will attain gnosis beyond what he desires
and fast realise the secrets of existence.

He will see that separation is pure Shari'a,
which, properly speaking, is the source of Haqiqah.

This is why the Qur'an commands mankind to reflect
and brings a tawhid which eliminates any doubt.

The Merciful is only to be seen in manifestations like
the Throne, the Footstool, the Tablet, or the Lote-Tree.

The intellect cannot grasp the nature of the Attributes of the Lord
through unveiling, let alone realise what nature itself is.

So attack the attributes of the self and efface them,

and you will be helped by the lights of the eternal attributes.

Thus you will see lovers who have become intoxicated by the lights,
and the drunkest lover is the one who is given special licence.

There is no restriction on what those utterly overwhelmed
by Allah may reveal, or on the people of idhn.

Here are ones who have obliterated their selves
and plumbed every depth in the oceans of love,

So submit to them for what you see of their ardent love,
and the dancing and singing when they remember the Beloved.

If you had but tasted something of the meaning of our words,
you would already be experiencing every state

And, my brother, you would have borne your troubles patiently,
and you would have rent the robes of shame and self-importance,

You would have said to the leader of the people, 'Make us love His name!
There is no shame in that song, nor in that love!'

Unfortunately, whoever becomes subject to his own self
remains aloof towards the secrets of this path.

The most hostile enemy of man is his self,
which hinders him from fully grasping the Haqiqah.

So become greater than creatures if you desire reunion with Him,
and do not be satisfied with a mere reputation of nobility.

O, the triumph of a people who have answered
the great call of the Beloved, and so obtained the Garden!

By that I mean both gnosis in the presence of nearness
and gnosis of the garden of rivers, houris, and delight.

Let the one whose heart has become devoid and empty

of gnosis in every thought weep over himself.

The joy of life without trouble, by my Lord,
is only found in the realisation of reunion.

Perhaps a glance will cure the sick man of his sickness,
for the perception of the essence of Haqiqa is mighty.

My best time is when I am characterised by humility,
incapacity, poverty, and negation of the will.

For these are the foundations of our perfect path.
So follow it and avoid reputation and self-importance.

Flee to the opposite of the attributes of the Lord,
then by Allah's favour, you will be the richest of creation.

His attributes are encompassing knowledge, and power,
and our attributes are ignorance and less power than a particle of dust.

If you desire to reach the goal of all the gnostics,
then, O my companion, set out for it with himma.

Being a slave of Allah is sincere when it goes
along with paying the Lord His due at every moment.

By slavery I mean being stripped of every power and strength
and any means, even getting things for yourself.

Because in this way the heart is purified of blindness
and is filled with lights in every thought.

The song is over. Praise is due at the beginning and the end
for the gift of help from the Best of the Community.

May the blessings of Allah be upon him and his family,
and his Companions, the people of Allah's care.

Its writer is the one who is known, I mean

Muhammad ibn al-Habib, who seeks perfect slavehood.

So convey a fragrance to it, O Master of Munificence,
from You that will spread the effulgence of Haqiqa over all beings.

The Minor Song

My Beloved gave me a drink of the purest love,
so I became beloved in every way.

He blinded me to myself so that I saw only Him,
and dissolved my secret in the manifestations of the Presence.

I separated what was gathered in me and gathered what was separate:
by the isolation of unity I realised my tawhid.

I attained my desire – directly to see His perfection
and to experience it in every meaning and form.

I rent my illusion, which is the greatest screen,
and then I found Him, timeless, in every atom.

I made the Shari‘a my guide in taking on His Attributes,
and my Lord revealed to me the secret of my wisdom.

Sometimes I see creatures as the manifestations of Ahmad,
and sometimes I see them as manifestations of divine power.

Sometimes my action is obliterated by the sight of His action,
and sometimes I see the Attributes appearing from Him.

Sometimes I withdraw from metaphorical existence
into the unity of a Truth unsullied by shirk.

So anyone who withdraws into the lights of the dhikr of the Truth,
creation is nothing more than particles of dust in space.

The dhikr of the Truth contains a clear opening for the repentant

who has adorned himself with patience and realisation of blessings,

And thus undertaken gratitude to Allah in every state
for every gift by which the Giver manifests Himself.

Love of isolation will grant him continual realisation
of aid which comes with the sakina (serene emptiness).

He will begin to love Allah truly, without doubt,
since he witnesses ihsan at every instant.

Patient steadfastness and a pure love without blemish
indeed contain all the Stations of certainty.

To obtain these the wayfarer must have an Imam
to guide him in right action, taqwa, and sunna.

Leave alone the one who is veiled, unaware of his Lord,
and in his deep inner darkness unable to see the Path of Allah.

Beware of ending up satisfied to be in the company
of a sect whose evil is fixed in their every word,

Saying with their mouths what is not in their hearts,
while at the same time doing every revolting act.

I have counselled you from experience if you will only listen,
for the Deen is to give every creature good counsel.

How many simple minds have got lost because they lacked
the guidance of the light of the Lord of creation?

Their original good name has been debased and disgraced
falling to the worst temptation, ugly deeds of shame.

The clear Shari‘a commands that we honour and esteem,
whoever has the best guidance for the Community.

Bliss belongs to one occupied with self-correction,

who struggles against it with dhikr in every state,
Who constantly reads the Book of Allah with gravity,
and who seeks the knowledge of lights from every ayat,
Taking it as his guide in all that he does,
and following the behaviour of the best of the Community.
He is the Straight Path for those who understand,
for he has brought the fullest of spiritual teachings.
May Allah's blessings be upon him and his family
and whoever follows them with the best until the Day of Rising.

The Doctrine of Unification

The slave of his Lord, Muhammad ibn al-Habib,
says, declaring the absolute oneness of his Lord:
We begin all things with the 'Bismillah' –
to Him belongs their beginning as well as their returning.
The meaning of 'god' is That which has no need of other,
while anything other-than-Him has need of Him.
This 'That' which has no need of other-than-Him
possesses thirteen attributes, do not forget it!
Existence, then timelessness, then going-on,
differential aspects, and absolute independence.
Hearing, sight, speech and inherent being
– these all have their own judgements –
Acts devoid of desire, and similarly
in judgments lack of self-interest.
Total freedom of action and or non-action

– persevere with what we have told you and grasp it!

Then the poverty of all that is other-than-Him
has twelve attributes in the end:

Knowledge, power, and will,
then life - grasp the lesson intended here!

Also capability, transformation, knowledge
and life – but do not be content with the inherent attributes!

Unity of action and attribute and essence
with rejection of number – seek it then, you trustworthy ones!

The temporality of the universe and the negation
of effect either by nature or by force – so take note.

These are twenty-five attributes.
Their opposites are the same in number – count them!

Faith in the Messenger also
has sixteen attributes which are:

Truthfulness, transmission, trustworthiness,
letting ordinary events teach wisdom.

Acceptance of the Divine Books and the Prophets,
and the Messengers, and the angels, O man of intellect!

And acceptance that the Last Day must come.
Be aware of their opposites and struggle to reject them.

These are sixty-six attributes
which are included into the noble word (the shahada).

So busy yourself with them at the times in the Presence,
and joyfully you will ascend to their meaning.

Their proof lies in contemplation of the Qur'an

and in reflecting on created beings with the intellect.

O our Lord, bless Muhammad, and his family
and every slave of Allah who copies him,

And, O Lord, let the educated and the unlettered,
whoever reads or hears this, benefit from these attributes,

Grant success to the leaders who help
everything in which there is righteous action.

And grant us a seal, Oh Lord, of eternal happiness
– and be kind to us when the final Hour arrives.

The Buraq of the Tariq

The poorest of mankind, Muhammad ibn al-Habib
says in words which are straight to the point:

Praise belongs to Allah through whose blessing
mankind has spread throughout land and sea.

He sent the Messengers with the Shari'as
and miracles which cannot be refuted.

And its core is Sufism dedicated to Allah
and established by the Book and the Sunna.

Here is a fragment of it which will bring His path close
and make its journeying precious and dear to you.

I have named it 'The Buraq of the Tariq'
for it will bring the murid swiftly to realisation.

If you wish to travel on the path,
then rely on Allah and ask Him for success.

Relieve the self of management,
and that will bring enlightenment.

Beware of anxiety about your means of living,
for that is the responsibility of the Creator.

The highest and most praiseworthy qualities
are contained in these two good actions:

Think the best of Allah and then think the best of His slaves.
Hold to these two and avoid being headstrong.

With Allah the closest path which leads to Him
is frequent invocation of the name of Allah,

Because it is the sublime and Supreme Name,
and, to be precise, greater than any other known name.

When you turn yourself to the invocation of the Creator
then completely free the heart of all otherness.

Look at the secrets of the All-Wise and take note!
Avoid vain discussion about them. Do not persist.

Rather, follow your wrong action by asking forgiveness
and with sincere supplication and contrition.

Look to Him and grasp that every act in which you obey Him
is, in fact, a gift which He bestowed on you.

Praise Him whether things go well or go badly,
because He is the true Doer in every thing.

Awaken your himma with yearning and longing,
and do not be content with less than the Ever-Continuing.

Do not stop just at the first gleams,
nor with anything else you may experience at this stage.

Ask Him to let you cover the path with speed
until you fully taste that realisation.

Allah selects for the presence of solitude
whoever He wants from among His slaves.

Take care you do not consider the path too long,
since that will just become an obstruction for you.

Travel with your nafs the way of gentleness
so that you may travel the path with yearning.

Indeed, two rak'ats from a lover are more excellent
than a thousand performed without love.

Make your adab gentle as you follow the Shari'a,
and in your perception of realisation.

The likeness of this adab of things
is as the mixing of iron with the elixir.

Do you not see how the iron
in an instant turns to new gold?

Adab acts the same way on the heart
and carries it to the presence of the Unseen.

How many a man of earnest right actions has been left to himself,
and how many a courteous one has drawn near to Him.

The adab of looking at the beings in creation
is that you see the Creator – no second face!

Thus you discern the Creator in the created
and the Provider in the provision.

The Truth can only be seen in manifestation,
by anyone, whether he be angel or mortal man.

The first manifestation is the light of Ahmad,
may the most excellent of blessings be upon him eternally.

By him the Truth has filled every creature
as well as all that is or was,

So see him in the self and on the horizon,
and join that to perception of the Creator.

And that seeing will compensate for every defect
in the self, the heart, and the hidden of the hidden.

Remind the self by having a good intention,
and bind it to that in stillness and in action.

Propel the self forward, often and far,
and you will undoubtedly gain a great favour for it.

Shorten the path by showing honour and respect
for all that is prescribed as the Shari'a.

Ensure that you do not scorn any act nor utterance
of it that has been passed down to us.

The path of the Abdal is hunger, sleeplessness,
silence, withdrawal and dhikr. They give freedom.

This small fragment of Sufism is ended
and praise belongs to Allah for the perception of it.

I ask for blessings on the Prophet, the helper,
with the unbounded, limitless blessings of our Lord.

And on his family and trustworthy Companions,
the wayfarers who trod the paths of salvation.

I ask Allah to grant us a righteous state
and to grant it to the lovers in the future

And that He remove every doubt from us,
by the rank of every teaching gnostic.

Praise is due to Allah for its completion
and thanks is due to Allah for its seal.

The Miracles of the Way

Praise belongs to Allah. May Allah bless
the Prophet Muhammad, the shelter.

Abu Hamid at-Tusi, the Sufi
and proof of Islam, said:

The marks of honour for the one who enters
the path are twenty in number:-

The first of them is that Allah remembers him
as is fitting. Oh what good news that is!

The second sign is that he is exalted among people,
and the third is love which finds no reproach,

And everyone Allah loves is loved by the creation
– what good fortune he obtains!

The fourth is that Allah directs all his affairs,
and so he remains constantly full of joy.

The fifth is that Allah makes his food easy to get,
and he doesn't have to struggle to obtain it.

The sixth is that he is helped against his enemies
by miracles, with constant protection.

The seventh is intimacy with Allah,
so he is never lonely whatever transpires.

The eighth is his power over the self,
so that creation serves him without confusion.

The ninth is the elevation of his himma
above every temptation that might obsess him.

The tenth sign is the heart's wealth and lack of need,
so every matter that calls for struggle is made easy.

Here briefly follow the rest of them,
stressing only some of them, so attend, O reader!

Enlightenment of the heart which is guided by His light
to understanding of the secrets through the favour of his Lord,

And the expansion of his breast so that
he is undisturbed by whatever trouble comes to him,

He possesses dignity as well as unquestioned
good standing in the hearts of people,

And endearment to every single human creature
through the undoubted promise he has from his Lord.

He possesses baraka and proper adab,
even after he has turned to dust.

The earth is subjected to him so that he may go
with speed and without fear wherever he wishes.

The land, the sea and the air
are his servants without doubt.

The wild animals, the beasts of prey, and the reptiles
have all been subjugated to him by the Lord forever.

When he seeks the keys of the treasures
and the mines they, in turn, seek him out.

In every thing that happens people petition
Allah through him by virtue of his rank.

So the Lord provides for him from His gifts, with ease.
There is no hardship experienced – or rather –

That has been left to the choice of his Lord
in His previously ordained decrees.

So do not say, ‘I called on Him and He did not respond.’
That is the condition of the doubters and the heedless.

As for the marks of honour which he has in the Next World,
they are also twenty in number and they follow here:-

Ease of death when the seal is set with faith
and so that he will obtain what he desires;

The good news of cool, refreshment, fragrant herbs,
acceptance by Allah and safety from fear:

Such is eternal life in the Gardens of Bliss,
near to the All-Merciful, perpetually without end.

His ruh enjoys ascent and honour,
and tribute from the angels and bliss.

People will flock to bless him
if he is among those worthy of trust,

Who gave correct instruction when asked.
He need have no fear in the place of terrors.

The expanse of his grave is a meadow,
where he will be safe from every trial.

When the good news comes to him from his Lord
both his ruh and body will enjoy intimacy.

The birds will carry him in their beaks
wherever he wishes to roam in the garden.

On the Day of Gathering, he will be glorified
with honour, a crown, robes of honour and intercession.

His face will be radiantly white and its light
will be manifest to all those gathered at the place.

He will not see the terror of the place where they stand,
and he will receive his book in his right hand.

It will not be with severity that he is called
to account but rather it will be with kindness and gentleness.

His deeds will weigh heavily in the balance
and he will drink from the basin of a Prophet who satisfies every thirst.

He will cross the sirat swiftly without struggle
to reach the Garden of timelessness.

He will not be called to account for his actions or rebuked
and in the place of weighing them he will not be harmed.

He will intercede for family and brethren,
and he will be clothed in the robes of honour.

Then he will meet Allah with actual vision
and without qualification or resemblance.

That will be more glorious than entering the Garden,
as it says in the Book and the Sunna.

Take care not to forget that Allah's bestowal
of these robes of honour is conditional

On knowledge, action done with sincerity,
and the dhikr which attests to his special place.

The end of the Path consists of total absorption
in the direct witnessing of the Creator, the King.

Beware of listening to someone who might deny it
through his ignorance of its knowledge and excellence.

O Lord! May Your ceaseless generosity
make its journey easy for the brotherhood.

Thus end the account of miracles of the Way
for the one who walks in it with correctness.

So have mercy on the one who related it, the one who collected it,
and whoever helps us to spread them.

Its author, Muhammad ibn al-Habib
asks Allah for an opening for the community soon,

And for victory for our beloved shelter
through whom the poet may overcome all desire.

May the blessing of Allah fall eternally
on Muhammad and whoever copies him,

And also on his family and Companions,
those who trod the paths of right conduct.

Gifts of the Supreme Name

Free yourself from all that is other and you will attain His proximity
and you will ascend to the ranks of the People of every assembly.

Fill your every breath with dhikr of Allah, for each breath
has to be accounted for on the Day of Gathering and promise.

Esteem all phenomena inasmuch as it is formed

from the light of the Prophet Muhammad.

Regard it as lights from the Names of our Lord
and withdraw from being unresponsive and speaking from opinion.

Love with the love of Allah and hate with His hate.
This is the Shari‘a so be aware of it, my friend!

Be an isthmus between the two seas – the Haqiqa and the Shari‘a,
and you will attain the rank of recognition in every assembly.

In every mosque, guide the slaves of Allah by Allah
openly by showing the beauty of the paths of Allah.

And if you wish to go swiftly into the presence of our Lord,
then have a good opinion of Allah's creation and praise Him.

Persevere in invocation of the sublime and Supreme Name
with a good inner heart, sincerity and concentration.

Recognise the beauty of the Essence in every manifestation. Were it not for it –
the existence of the Existent would not have been established.

All the attributes of the self are annihilated by His invocation,
and all that remains is tranquillity of heart, sweeter than honey.

Every inner state along with the Stations, arises
from invocation of the Supreme Name with gravity.

So from it comes the opening for every wayfarer,
and from it comes the overflowing for every murshid.

From it come the state of intoxication and annihilation,
and from it, too, the states of sobriety and ecstasy.

Power is only given to the one who has isolated himself with Him,
and who, through much praise, is adorned with what pleases Him.

Thus he will continue to ascend in the deserts of His Essence until

he is utterly annihilated in an annihilation that has nothing in it but loss.

If he returns to the traces of existence, he brings
a robe of honour which proclaims his wilaya and glory.

So be a slave and servant to the one whose description that is, and fulfil
the contract of Allah, and He will give you what He has promised.

The greatest of Allah's creation in this matter are His Messengers
and the most perfect of them in it is the Prophet Muhammad.

So his outward is a light and his inward is a secret.
His perfections are beyond numbering.

May the blessings of Allah be upon him and his family and
Companions, and give us endless lutf.

Praise

Praise be to You O Possessor of Kindness,
Pardoner, Who veils what is past.
Even my praise is just one of Your blessings,
You whose pure goodness is vast.

Praise be to You by the number of raindrops,
And by the stones and the sand,
And by the number of fish in the ocean,
And all the plants on the land.

Praise be to You by the ants beyond number
And all the jinn and mankind,
By the expanse of the Throne and the heavens,
Where countless stars pearl-like shine.

And by the vastness of space and the Tablet
And the Footstool and moist clay,
And by the number of all of the beings

Right up until the Last Day.

Praise be to You O my Lord and my Master
In the amount that You are due,
For if my praises last all time's duration
Still they will be far too few.

Praise be to You O Bestower of bounty,
Giver of gifts without end.
You are the One who gives help to Your people
From You their openings descend.

Praise be to You with each breath that comes from me,
And with my body and heart.
Look with compassion upon a poor servant,
Who is perplexed on his part.

While it is true that my many wrong actions
Are an impossible weight,
Yet good opinion of You gives me hope of
Healing for my broken state.
Grant us repentance, O Ever-Forgiving,
For all the wrong we have done,
To an extent that will undo the damage
Caused by the years that have gone.

Give us an increase of spiritual blessings
And of unveilings and light.
And make us firm through unfailing right guidance,
Passed on with idhn and insight.

Help us regarding the words which come from us
And in the way that we act.
Ease the way for us to gain our provision
From where we do not expect.

Here we are standing in front of the doorway
Of Your great favour and grace
Waiting expectantly for our Beloved's

Welcome without interface.

Let us taste swiftly Your unfettered blessing
Answerer of every prayer
For You are generous, Possessor of goodness,
Whose blessings reach everywhere.

Your endless bounty continues regardless
Whether we are there or no.
Your generosity pours out upon us
Never held back in its flow.

Give us sincerity in being thankful,
Something which from us is due,
Which, far from causing us loss, gives us increase,
And yet more blessings ensue.

Break us out from our imprisoning bodies
That, when our spirits have soared
Into the world of the spirits, we gather
Gratitude's priceless reward.

Then let us witness the meaning of essence
In all the things we perceive,
So that our witnessing grows ever stronger
Both in our hardship and ease.

Then let us die to our selves and continue,
Going on by You alone,
Joining by this all the heirs of the Secret –
People by whom it is known.

For Your command to a thing when You want it
Is merely 'Be' and it is.
So please arrange things for us with intention
And with no subterfuges.

Pour out Your blessing with all of the various

Forms of perfection and grace
Down upon Ahmad our guide and our leader
To the pure light of Your Face.

And on his family and noble Companions
And upon all those who ask
For expansion for the writer who took on
Writing these lines as his task.

Teach us O Lord through your Prophet, Muhammad,
Gentle, compassionate guide,
Knowledges that will bring benefit to us
On the Day when we all rise.

And reinforce us with light from Your Presence
In every moment we have,
And make us firm at the seal of our lives and
At our deaths and in the grave.

Stimulation of Desire for the Act of Dhikr

Oh you who desire nearness to Allah immediately
– you must perform dhikr of Allah openly and secretly.

Fill the times with it and you will swiftly
ascend to the pinnacle of gnosis with pure contemplation.

Through polishing the mirror of the heart, the veil is lifted,
and lights appear to it from the purity of the dhikr.

By invocation of the God of the Throne you will become a zahid among men,
and you will be annihilated from the self which hinders the journey.

You will become one who sits with Allah, without ceremony,
and you will be safe from doubt, shirk and otherness.

You will journey from the cosmos to the presence of purity,
and you will witness the act of Allah in the creation and the command.

You will rise to the Names and drink of their light,
so the Attributes will appear to you without a veil.

The meaning of the Essence will appear from the perfection of annihilation,
so you will have going-on rich with Allah for the rest of your life.

If the breath of His dhikr were to fill the west and there was a sick man
in the east, that man would be cured of his affliction.

In every drawing near, the pivot of the Deen rests on it,
especially the dhikr of majesty by one who is free.

There is no wali who is not concerned with His invocation
with the ruh and his secret at every breath.

So he was a rememberer and he became remembered,
and this gave him power over creatures, without boasting.

There is no boasting except in slavedom,
freed from strength, power and self-deception.

The results of dhikr of Allah are without limit,
so, my brother, persevere at evening and at dawn.

Endless riches have come from it, so study the Book of Allah
along with the Sunna and you will understand.

The Glorious has promised to remember whoever remembers Him -
O the victory of the one who is singled out by dhikr!

Whoever turns away from dhikr of Allah has a companion
allotted to him from shaytan to tempt him from the journey.

The heart is only made tranquil by His dhikr,
so that its fear of creation and poverty is stilled.

Provision is only expanded for him who repeats it
until he absents himself in the One.

The Messenger of Allah did dhikr constantly at all times,
and he laid down the Shari‘a for others.

He said, ‘Do dhikr until they say, “He is a hypocrite
in dhikr of Allah who seeks only the blessing!”’ ‘

You must do it, for the People have become intoxicated by it,
and they have annihilated their spirits in it – what a treasure for them!

All the stations of the rijal are contained
in love and dhikr of Allah, with mouth and heart.

Do not be satisfied just with the waridat that will come from the wurd,
and only ask for His approval along with veiling of wrong actions.

So, O Lord, give us success in sincere turning to you,
by the rank of the one who brought an opening and triumph,

Muhammad, the source and secret of existent beings,
the seal of the Messengers of Allah and the glorious Prophets.

May the blessings of Allah be upon him as long as
there is one left to invoke his Lord in times of trial and ease –

And on his family and Companions and every slave
who follows the Chosen One in prohibition and command.

Reflection

Reflect upon the wondrous skill with which both land and sea are made
and contemplate the Attributes of Allah outwardly and inwardly.

The greatest testimony to the limitless perfections of Allah
can be found deep within the self and on the distant horizon as well.

If you were to reflect on physical bodies and their marvellous forms
and how they are arranged with great precision, like a string of pearls;

And if you were to think about the mysteries of the tongue and speech with it,
and how it articulates and conveys what you conceal in your breast;

And if you were to think about the secrets of all the limbs
and how easily they are subject and in thrall to the heart's command;

And if you were to reflect on how the hearts are moved to obey Allah
and how at other times they creep in darkness towards disobedience;

And if you were to think about the earth and the diversity of its plants
and the great variety of all the smooth and rugged land in it;

And if you were to think about the secrets of the seas and all their fish
and their endless waves held back by an unconquerable barrier,

And if you were to think about the mysteries of the manifold winds
and how they convey the mist and fog and clouds which release the rain;

And if you were to reflect about all the mysteries of the heavens –
the Throne, the Footstool and the Spirit sent by Divine command.

Then you would accept the reality of tawhid with all your being,
and you would turn away from illusions, uncertainty and other than Allah;

And you would say, 'My God, You are my desire and the goal of my quest
and my impregnable fortress against evil, injustice, and deceit.

You are the One I hope will provide for me and take care of all my needs,
and You are the One who rescues us from all evil and wickedness.

You are the Compassionate, the One who answers all who call upon You.
And You are the One who relieves the poverty of the poor faqir.

It is to You, O High Exalted, that I have raised all my requests,
so hasten to me the Opening, relief and the Secret, O my God.

By the rank of the one in whom we hope on the day of distress and grief –
that terrible day when people come to the Place of Gathering.'

May Allah's blessings be upon him as long as there is a gnostic
who reflects on the lights of His Essence in every manifest thing,

And upon his family and Companions and everyone who follows
his resplendent Sunna and all its prohibitions and commands.

The Robe of Nearness (Qad kasana)

The invocation of the Beloved has clothed us
in beauty, radiance, exaltation and delight.

In drawing near we cast aside every restraint
and openly proclaimed the One we love to glorify.

The Beloved gave us a draught of pure love to drink
which forced all but the Beloved to disappear.

We saw the whole creation as mere floating specks of dust:
and witnessed the lights appear openly and clearly.

After having been effaced and annihilated
in a light-giving wine, we returned to creation.

By a pure gift from Allah we were given going-on
and then, with patience, we concealed the One we love.

How often have we looked on a wayfarer who has then risen
to the stations of those who have plunged into the seas!

We have healed the hearts of what had gripped and possessed them
through sciences whose taste is subtle; and then they soared.

We focused on something secretly and then it came about,
and so the One we have chosen to love has come to us.

We heard a secret call from the presence of the Unseen:

‘In Our sight you are beloved so be filled with gratitude.’

We have authority to quench the thirst of whoever comes longing
for the encounter and not seeking mere information.

Even if presents are plentiful and generous gifts abound,
pay no attention to them, but cling to poverty.

Humble yourselves to its people – they will satisfy your thirst.
You should draw near to them and have no fear of disgrace.

Strip yourselves of all knowledge and understanding
so that you may obtain what the great have obtained.

Freely offer up your self, you who desire union,
and follow the Shaykh in whatever he indicates.

Witness the truth in him, in both your essence and your heart,
annihilate yourself in him: by him you will win through.

He is the light of the Messenger from every point of view,
and the medicine of hearts, both openly and secretly.

So pay attention to him and show him great esteem.
Go into his presence in a completely broken state.

Blessings be upon the Prophet and all his family
and Companions and all who direct other people to him,

And peace, fragrant with musk and every sweet perfume,
and consummate beauty and unrivalled sublimity.

Song Written Before the Prophet

We are present here together in the Meadow of the Prophet
Hoping for God's pleasure and acceptance in this place.

We have come, O best of those to whom mankind turn for safe refuge,
Broken and brought low and in a most bewildered state.

Therefore ask Allah on our behalf for every form of kindness
So that at the Rising all our hopes may be fulfilled.

It is clear that you have magnitude of power beyond comparing,
For, before your Message, every Messenger must yield.

It is you who are the gateway to our God in every good thing.
All who come to you win God's good pleasure and arrive.

Every secret of the Prophets throughout time has only come from
Your exalted Station - as all true reports confirm.

I have sought for intercession in my business, O my God, with
One whose intercession You have promised to accept.

All of those who end their journey with an open-handed host will
Gain their furthest wish along with all that they desire.

So we give our thanks to God for every time that He has blessed us
Granting us a visit to the Messenger we love.

And for every chance to visit the inhabitants of Baqi,
All of the Companions and the offspring of Batul.

And for every chance to visit all the wives and all the daughters,
And the son, of mankind's rescuer on the Final Day.

And for every chance to visit those who fell at Uhud's battle,
All the noble martyrs and the Prophet's uncle too.

We request from you, by means of them, complete and perfect safety
On our homeward journey and then after we arrive.

And we ask for rescue, on that Day when everyone will gather,
And for safety, from the stupid ignorance of fools.

O our Lord pour down Your blessing on the Prophet and his family
And on his Companions and on all who follow him.

Withdrawal into the Perception of the Essence

The Face of my Beloved
It appeared before the dawn.

His light filled up my heart,
And, broken, I bowed down.

‘Rise up,’ He said, ‘and ask Me.
For you, all you desire.’

‘It is You alone I need.
Without You I cannot go on.’

‘Then good news for you, My servant,
So feast your eyes on Me.

‘You are a treasure for my servants,
A reminder for mankind.

‘Every thing of good and beauty
In existence comes from Me.

‘Though My Attributes are hidden,
Through creation they appear.

‘So existence is but meanings
Which are manifest in forms.

‘Everyone who sees this clearly
Is someone who comprehends.

‘He will never taste life's sweetness
Who has screened himself from Me.’

Upon him, O Lord, be blessings,
Whose pure light has filled the world.

The Qualities of Muhammad

Muhammad is the fountain-head of lights and darkness and
the source of their emergence from the presence of before-time.

So his light was the first of lights when He determined
the manifestation of His Names in the first world.

From him all things were clothed in their origination in being,
and their support comes from him without any interruption.

The Prophets and Messengers have come from him one by one,
as well as all the kings and all the creatures.

The relationship of the Seal and the Poles to his light
is that of a drop to oceans of light and refreshment.

The sun and the moon and the stars have appeared from him,
as have the Throne, the Tablet, the Footstool, and the dynasties.

So witness the light which has spread through existence
and do not see other-than-it, and you will soon arrive.

For he is the highest manifestation of Allah's Names
and the perfect unfaulted secret of the Attributes.

So Allah chose him in His Timeless knowledge
and sent him to all of creation and to the other Messengers.

After awakening him Allah conveyed him one night
to the distance of two bow-spans until he achieved his desire.

The higher world rejoiced when he ascended,
and the Throne gave him security from fear.

He pierced the veils and lights until he drew near and it was proclaimed,
'Draw near, My Beloved, and set aside your shyness.'

'Rejoice in the sight of Our lights and demand all you want
and it will be given to you without delay.'

So the Chosen One returned with every noble quality
and he informed the people about al-Aqsa and the roads to it.

Take refuge with him in every dilemma, O my brother,
and your speech among the people will become like honey.

Delight in hearing of his good character and qualities,
and evoke his virtues, and remain on guard against mistakes.

How many miracles have come from his hand,
leaving the envious and all other religions powerless!

The greatest of the miracles which were manifested for him
is that Book which brought us action.

In every act there are benefits which come from it, whose number
cannot be numbered, and which are not perceptible to the eyes.

The Book of Allah contains some of these benefits
by which every one who is sick of heart is healed of his sickness.

No hero is capable of attaining his mighty power,
so the inability to praise him is the best of ways.

I have copied you in my praise and I have come to your compassion
seeking intercession with Allah, so intercede on my behalf!

With Allah you are the creature with the highest position,
so bring our hearts closer to what we hope for, O my desire!

By your rank, created beings will serve whoever
seeks shelter with you, O protector of every wali.

O my support! I have sought shelter with you,
so do not leave me to my body and my self, but heal us of rancour.

Nothing befalls the slave if you are his helper.
You are my staff on the level land and on the mountains.

I have become confused about myself, so take me by the hand.
For me there is no turning away from your first light.

May the God of the Throne bless you as long
as the sun of Haqiqa is manifested by the Names and the Acts.

As well as your family and Companions as long as the grass grows
and the sky pours down abundant rain.

Then I ask for acceptance for all the Men of Allah as long as creation
gives praise to the One who is above identification with forms,

And unfold all blessings on our brothers, in this world and the next,
and do not abandon us to our actions.

Forgive our parents all their mistakes, and the Muslims,
by an outpouring from You, O One before-endless-time.

Forgiveness

I ask forgiveness of Allah! Allah possesses generosity
and mercy for the one who turns away from his errors.

I ask forgiveness of Allah for wrong actions and mistakes,
and for my errors, illusion and false hopes.

I ask forgiveness of Allah for any pride and envy,
and for hypocritical behaviour towards the rich,

I ask forgiveness of Allah for ugly thoughts which

emerge from seeing the self, and admiring its form.

I ask forgiveness of Allah for all malice and spite
and for the faults I concealed in my earlier years.

I ask forgiveness of Allah for saying dreadful things
and for being silent in the face of slander and injury to others.

I ask forgiveness of Allah for dishonesty and lying
and for self-delusion which leads the self to indolence.

I ask forgiveness of Allah for wrong actions in anything
I have done concerning my obligations to other people.

I ask forgiveness of Allah for being drawn to a false knowledge
which would turn me from the straight path that leads to fear.

I ask forgiveness of Allah for any state which overpowers me,
and for any station that leads to terror and shame.

I ask forgiveness of Allah for any act done without intention
and for dismay which quickly overwhelms the heart.

I ask forgiveness of Allah for claiming incarnation
and for claiming fusion, as these claims lead to deviation and failure.

I ask forgiveness of Allah for claiming existence,
and for affirming anything other than the Existent in before-time.

I ask forgiveness of Allah for beliefs that have occurred
contrary to the path of the Chosen One and the Messengers.

I ask forgiveness of Allah for ignorance and folly
and for the languor that comes from a listless self.

I ask forgiveness of Allah for any thought be it high or low
that has occupied me while I was without awareness.

I ask forgiveness of Allah by the measure of the worlds of the Throne

and the tablet of forms and the duration of every dynasty.

I ask forgiveness of Allah, the Bestower of gifts, for all
who fear Him, being themselves unreservedly powerless.

I ask forgiveness of Allah who grants gnoses in the paths of knowledge,
and bestows gifts on whoever takes refuge with Him.

I ask forgiveness of Allah who has compassion on all the creatures:
the jinn, men, angels, and every exalted one.

My Lord, by Ahmad, be the Master of our affair
and be the Guide for those who follow the straightest of paths.

May the purest of Allah's blessings be upon him
as long as rain pours down and waters flow in the earth.

And upon the family and noble Companions and all who have
fear of Allah, and every wali who follows in their footsteps.

The Departure of Illusion

I had a deep illusion.
When it was put to flight
My heart looked out, ennobled,
On pre-eternal light.

It rode the mount of longing,
And up and up it flew.
It drew near its Beloved
Till they were one, not two.

It saw created beings
As fading images.
The grid of all existence
Went blank and disappeared.

It came back into being,
Confirmed and going on,
Uniting with creation
From which it had been gone.

In witnessing His presence
The opposites combined,
It unified Allah and
Yet acted unconfined.

It gained a lasting secret,
A level path, and true,
And the people of perfection
To taste it are but few.

Our Lord pour down Your blessings
Upon the shining light.
Every slave to reach him
Obtains his heart's delight.

Be pleased with his whole family,
Of understanding, all,
And also his companions,
The Qutb and the Badal.

The Eyewitness

O you who desire the presence of eyewitnessing,
you must ascend and rise above the spirit and the forms –

And you must cling to the original primal void –
and be as if you were not, O annihilated!

Indeed you will see existence in its truth
by a secret whose meanings have spread in every age.

None of the many images of action and entity

make the Actor multiple in any way.

So whoever rises above every vanishing thing
will be shown existence without duality.

Oh the victory of one who has come to witness
a Lord who is compassionate, forbearing and near.

He accepts whoever comes in complete poverty,
one who has turned away from his own darkness.

So when the slave turns away (from wrong action)
he purifies himself for the presence of love and drawing-near.

Dhikr of Allah while witnessing His overflowing
obtains for him a luminous awakening.

Whoever is secure and safe from his own self
is also secure and safe from the rest of creation.

So oppose and resist the self and its desires
and seek the company of a gnostic of Allah.

He will point out to you your hidden faults
and will heal you with a spiritual remedy.

He acts gently towards you on the journey
with compassion for the people of trial and the delinquent.

He will annihilate you through dhikr in the Haqiqa,
while reminding the heart through the Qur'an.

He will refresh the spirit through instruction
so that the meanings disclose themselves to it.

O Lord, bless the Prophet
as long as Surat al-Mathani is recited,

And his family and Companions

as long as people profit by iman.

I ask of the Truly Real for bliss
for all whom my age comprises.

The Oneness of Action and Existence

I asked my heart about the nearness of my Lord,
so it said, 'There is no doubt that He is present.'

I said, "What is wrong with me that I do not see Him?"
And it said to me, "He is manifest in you."

I said, 'This is something truly astonishing -
how can He be hidden when light is brilliant?'

So it said, 'It is illusion that is the veil:
and it overpowers each and every one.'

'However, the one who is chosen
withdraws from illusion through his secrets,

And he becomes a spirit without body
and directly sees the Lord with inner sight.'

So the goal of opening in direct vision
is a presence that has no veil or covering.

For the great there can be neither action
nor existence for other than my Lord.

Whoever divulges the secret by choice,
without idhn, has restrictions placed on him.

O Lord, open our inner sight for us
and illumine our heart and our secret.

Then bless the Prophet as long as there is a lover

serious in his love and a wayfarer journeying.

And his family and Companions altogether,
as long as there is one who flies to Allah with longing.

Counsel

Peace be upon the brothers in every place
– a peace that embraces all in every assembly.

I wish to give good counsel to all, hoping
to obtain desire, might, victory and strength.

My first counsel to the one who is devoted to fear of Allah
is to accompany the best in attracting and in repelling.

For this is the basis of wealth if you are intelligent:
rely on it entirely and hold to the Shari‘a.

All those who have obtained knowledge and mastery
have only obtained by accompanying a humble man,

By whom I mean the Shaykh whose light has overflowed,
and who has brought secrets and wealth with him.

If you desire lights and the opening of inner sight,
then copy him in exalting Allah and turn from conflict.

And persevere in the dhikr taught through idhn
and neglect it neither in distress nor success.

Measure the fruits that come from the dhikr by the Shari‘a,
and quickly tell your Shaykh all that happens to you.

So the negation of choice, and then all will,
is the purest of springs, if you are able to hear.

These are the Stations of certainty – you start with repentance,

doing-without, and then fear which brings restraint.

Hope, gratitude, then patience and reliance,
then satisfaction and the love that joins them all.

Its causes are the pure contemplation of blessing and of
the perfection of the attributes, then contemplation of the dazzling light –

By it, I mean the Messenger Muhammad,
may blessings be upon him in quantity as great as all that is even or odd,

And on his family and Companions and every gnostic,
calling to the path of Allah in every assembly.

Annihilation in Allah

O seeker of extinction in Allah,
Say always with your tongue Allah Allah.

Withdraw yourself in Him from all but Him,
And witness with your heart none but Allah.

And then make all your worries one in Him.
You will find you need no other than Allah.

And be the lowly slave of Him alone.
You will free yourself from all else than Allah.

Humble yourself to Him and go down low
And you will win a secret from Allah.

Do dhikr with sincerity and strength
Together with the servants of Allah.

And hide yourself if lights appear to you
Directly from the Essence of Allah.

With us other than Him cannot exist.

Nothing exists in truth except Allah.

So cut right through illusion's grip on you
By holding to the Oneness of Allah.

For oneness of His Action first appears
Right at the start of doing dhikru'llah.

And oneness of His Attributes comes next
Producing in the heart love in Allah.

And oneness of His Essence then bequeaths
A legacy - subsistence by Allah.

Great good there is for anyone who goes
Along the joyful path of dhikru'llah,

Believing firmly in a living Shaykh,
A man with direct knowledge of Allah,

And clings with purpose to his selfless love,
And sells his self completely to Allah.

And, rising in the watches of the night,
Recites His words while longing for Allah.

He gains the very thing that he desires –
A strong and lasting gnosis of Allah.

Our Prophet is the source of all our joy,
The Master of all creatures of Allah.

On him be blessings and the purest peace
By all existing things known to Allah.

And on his Family and Companions too,
And all who call the people to Allah.

Withdrawal from All That is Other-than-Allah

My spirit now addresses me and says that my Haqiqa
Is God's pure light so therefore look to no one else but Him.

If I were not a light then I would surely be other than He
But otherness is nothing and will never satisfy.

When, with the eye of your own secret, you look out you will not find
In heaven or in earth a trace of other than Allah.

And yet the binding fantasy of otherness conceals Him,
So combat your own whims if you desire to see His face.

And climb aboard the sound ship of the sunna and be saved in it,
And tread its captain's path in that you follow his desire.

Unite the goblet with the wine and you will disappear in him,
And gain subsistence by his secret and exalted state.

Thereafter will your inner eye see nothing but His unity,
But Shari'a means separation – this do not forget.

And make your problems one in Him then He will be enough for you
For all of them and you will enter His protected place.

Hand over your affairs to Him who is the One that knows them best,
For He is the Aware and knows our hearts and their desires.

O Lord pour countless blessings on the noble Prophet Muhammad,
The secret of existence and its source and radiant light.

The Manifestation of the Essence

Has the light of the sun appeared from the world of the Unseen,
or have the veils of Layla been lifted from her essence?

Yes, the longing of Layla for Her beloved friend
has grown until She revealed Her love,

So that he has become a captive of Her ardent desire
and the longings which are Her goblets called out to him.

She did not leave until She had given him a drink from Her goblet.
There is no blame. Drink – for the wine is Her speech.

And She is none but the presence of the Truth, alone,
who manifests Herself with forms whose every light is different.

She has manifested the unique beauty of form-giving contained in Her being,
so look at the Attributes of the Beloved manifested in you.

By Allah, none ever obtains complete bliss
except the one who becomes a humble slave and seeks Her out.

So She enveloped his ugly quality in the beauty of Hers,
and lights shone from him, their rays appearing –

So that he withdrew from the sensory which is a barrier
and embraced a meaning from which it is unlawful to be separated.

So let your goal be to commit yourself, O my brother,
and avoid otherness, and Her breeze will waft over the lovers from you.

You will open the hearing of the wayfarer's heart because
the all-pervading nature of the knowledge from Her is proof of Her.

May we always have the blessing of union with Her
and may we always withdraw from every existent thing.

Purification

If you truly want purification

From all shirk and self-regard,
And to drink from the spring of Tasnimi
Till your thirst is satisfied,

You must wrap yourself up in endurance,
Wind repentance around your head,
Wear the tunic of firm self-denial,
And in it exhaust your strength.

And you need a good pair of strong sandals,
One of hope and one of fear,
With a staff made of certainty by you,
And a store of pure taqwa.

You need also the bridle of knowledge
For the steed of high desire,
With protection of trusty companions
Which will keep your limbs from harm.

Press on quickly to your destination,
Being careful not to stop
To reflect on material existence –
That will veil you from your home.

But reflect on God's kindness towards you,
Be sincere in thanking Him.
And get up before dawn and be humble
And to Him address your plea.

Blessings be on the Pole of existence
And on those who follow him,
In a way that will broadcast our secret
And make it known to all.

Counsel on Death

Prepare yourself for death, O my brother, for it will descend.

Do not draw out your hopes in case your heart treats you harshly.

Persevere in reflection which will make you aware
and move you to do good works, for life will soon depart.

Constantly reflect on the states of the Last Hour, the resurrection,
the gathering and the balance of deeds which is set up.

Then there is the bridge which will have obstacles laid out on it
to make the crossing difficult for the rebellious,

While whoever was obedient and sincere towards Allah
will pass over it like a flash of lightning or a wind and will go on.

If you wish to be given a drink from the fountain on the Day of Gathering,
you must love the Prophet and his descendants.

And bless the guide who intercedes for mankind. He is the one
who will plead for us when creation is terrified.

May the blessings of Allah be upon him in every land,
and on his family and Companions and those who love him.

I ask the Lord, Allah, for the gift of true happiness
and a seal of goodness for me and those who draw near.

Another Song

I wander enraptured, remembering my Lord.
Remembrance of my Lord is the cure.

I have loved a Lord in whom I place all my trust
In every single thing He decrees.

Torment and misery abounds in love
for anything other than Him

O victory of the one annihilated to annihilation!
He will have life! And going on!

O my Lord, bless Muhammad! From his essence
come light and radiance too,

And bless his family and noble Companions,
They have pledges which they kept.

Song at Departure

How many blessings You pour on me
and You do not cease Your goodness to me!

You fed me as an embryo in the womb
and You were mine before my parents.

You created me Muslim and had it not been for Your gift,
I would not have known the Prophet.

In truth I prostrate on my forehead –
yes, and on my cheek and my eyes.

O Lord, bless the Prophet as long as
the Surat al-Mathani is recited,

And his family and all the Companions,
as long as people profit by iman.

I ask the Real for true happiness
for all whom my age comprises.

The Final Song

Peace be upon the People, they are protected wherever they go.

May they enjoy it! How excellent the place where they stay.

For them, the Lord has manifested the suns of His splendour.

O, would that my cheek were a scandal for them in the dust!

When, O Living, will Your bringer of good news come,
so that the world can celebrate and be unified at last?

Grant me union with You despite what is inside me:
I may not merit it, but Your merit will give it.

Peace be upon you, may Allah exalt your rank,
and may the joy of blessings be upon you always.

The days are joyless without your dhikr,
for truly you are the illumination of the eye and its light.

This is my prayer during the nights of yearning
when my eye looks on the faces of my beloved friends,

For when the beauty of their faces shines unveiled,
it lights up creatures on every side.

Commentary on ‘The Qualities of Muhammad’

If you desire your wishes to be granted,
your prayers and hopes to be answered,
then sing the praises of the light of the intellect and eyes,
the refuge of mankind, future and past.
*Muhammad is the fountain-head of lights and darkness and
the source of their emergence from the presence of before-time.*

He was the lord of mankind in being
before Allah determined created forms.
He was alone, then Allah decreed creation in order
to receive the light of the Chosen, the Approved –
*So his light was the first of lights when He determined
the manifestation of His Names in the first world.*

Before the manifestation of the Names,
all mankind was in the darkness of nothingness,
complaining to its Creator. Then the lights of the Names
arose shining from the darkness of the void –
*From him all things were clothed in their origination in being,
and their support comes from him without any interruption.*

He is the shelter upon which existence depends,
and he is the refuge to which all come
to seek for protection. From him
existence in our earth and heaven appeared –
*The Prophets and Messengers have come from him one by one,
as well as all the kings and all the creatures.*

The Lord of the Throne chose him from His creation.
Is there anyone to be seen who has obtained his rank?
The Seal, the Pole, and the unique ones
come from his generosity –
*The relationship of the Seal and the Poles to his light
is that of a drop to oceans of light and refreshment.*

The essence of his knowledge has been sought from his sea:
from him gnosis has emerged and been brought to light.
When his sun rises
the mists of ignorance melt away –
*The sun and the moon and the stars have appeared from him,
as have the Throne, the Tablet, the Footstool, and the dynasties.*

The manifestation of this light appear from him
glimmering over the ascendant stars of being,
both high and low. The light contains the Path
which reaches the fount of the Haqiqah –
*So witness the light which has spread through existence
and do not see other-than-it, and you will soon arrive.*

He is the proof: the proof of Allah from His creation.
He is the immense veil of might and power
from whose door the murid

ascends from mankind to His presence—
*For he is the highest manifestation of Allah's names
and the perfect unfaulted secret of the attributes.*

His message embraces Arabs and non-Arabs.
The Messengers were delegates
from and to different nations. His qualities appeared
when creation still was in the void —
*So Allah chose him in His Timeless knowledge
and sent him to the all creation and to the other Messengers.*

He was constantly moving,
a treasure stored-up for his community
in the loins of his noble ancestor
until mankind rejoiced in his selection —
*After awakening him Allah conveyed him one night
to the distance of two bow-spans until he achieved his desire.*

His Lord nominated him above all mankind
so he ascended to the heavens accompanied by the trusty (Jibril).
So the malakut inhaled sweet scents
when it was exhaled — and
*The higher world rejoiced when he ascended,
and the Throne gave him security from fear.*

He continued to ascend until he attained the highest of desires,
and through him desires were realised
and the good news of congratulation was announced.
That annihilation poured forth and radiance shone from him —
*He pierced the veils and lights until he drew near and it was proclaimed,
'Draw near, My Beloved, and set aside your shyness.'*

'How excellent is he who alights at the clear horizon.
He is favoured with the vision of Us, beyond mankind!
So give thanks and still your heart,
be happy and joyful, and do not grieve —'
*Rejoice in the sight of Our lights and demand all you want
and it will be given to you without delay.*

‘Ask for whatever you want,
you will receive every request.’
So he achieved the ultimate desires and every attainment,
He raised his community above all communities.
*So the Chosen One returned with every noble quality
and he informed the people about al-Aqsa and the roads to it.*

He is the sea of virtues in knowledge and gnosis.
He is the cave of the weak, the refuge of every one of the elect.
Whoever is gathered in his courtyard
is far from disappointment.
*Take refuge with him in every dilemma, O my brother,
and your speech among the people will become like honey.*

Swim with your contemplation in the sea
of his pervading dew of generosity,
you will discover blessings of giving beyond your wildest hopes.
In the same way his himma increases the himma of others –
*Delight in hearing of his good character and qualities,
and evoke his virtues, and remain on guard against mistakes.*

The attempt to understand the meaning
of a part of his place exhausts mankind.
Better to speak of the ocean – can you encompass it?
Be content then with what you can for his essence is hidden –
*How many miracles have come from his hand,
leaving the envious and all other religions powerless!*

The very tree trunks yearned for him,
and he called the trees, so they approached
and traces of their movement were seen,
and sweet water sprang from between his fingers –
*The greatest of the miracles which were manifested for him
is that Book which brought us action.*

A full measure of his fills up a thousand measures.
The gazelle intercedes openly about what happened.
The full moon was split
and the barren clouds pour down rain –

*In every act there are benefits which come from it, whose number
cannot be numbered, and which are not perceptible to the eyes.*

How often past nations and scholars boasted
when their nobles and poets brought them a fragrance of his insight!
How many tried to obtain it
and only became exhausted and remorseful! –
*The Book of Allah contains some of these benefits
by which every one who is sick of heart is healed of his sickness.*

Men in the past have grown weary, failing in their attempts
to praise him through the dhikr with which Allah praised him.
Tell me when will this creation
enumerate his blessings – O tell me, when? –
*No hero is capable of attaining his mighty power,
so the inability to praise him is the best of ways.*

The praising of you by one such as me is empty of hope
(yet none is disappointed who alights at his abode),
So I have stood at the door
of your bounty indigent and in need –
*I have copied you in my praise and I have come to your compassion
seeking intercession with Allah, so intercede on my behalf!*

May your Lord grant you satisfaction in revelation
and may you be honoured above all
on the Day of Resurrection.
You are the one who intercedes for all creation –
*With Allah you are the creature with the highest position,
so bring our hearts closer to what we hope for, O my desire!*

Intercede for us when we come to the fountain
that we may drink from it, and at the bridge
that we may pass over it like a flash of lightning.
You are the refuge and the door of Allah for the elect –
*By your rank, created beings will serve whoever
seeks shelter with you, O protector of every wali.*

I am worn out, drowning in oceans of wrong actions

and there is no one to aid me except you.
You are our aid and the best of supports –
*O my support! I have sought shelter with you,
so do not leave me to my body and my self, but heal us of rancour.*

The path of your slave has been narrow through rebellion.
The self is in control and wrong actions veil him.
Be his helper and Allah may have mercy on him, for –
*Nothing befalls the slave if you are his helper.
You are my staff on the level land and on the mountains.*

My life was lost and my wrong actions increased in number.
My heart and intellect had become preoccupied.
Now I do not possess an act which can save me tomorrow.
*I have become confused about myself, so take me by the hand.
For me there is no turning away from your first light.*

O Best of Creation! O Sun! When you arose,
existence appeared, and all is eclipsed
when you are veiled! O you are the one
through whose mission beings have found favour –
*May the God of the Throne bless you as long
as the sun of Haqiqa is manifested by the Names and the acts.*

Blessing upon the Chosen One as long as doves coo,
the gentle breeze of the meadow blows,
and the scents of flowers are diffused from their open petals –
*As well as your family and Companions as long as the grass grows
and the sky pours down abundant rain.*

And blessing upon the Followers
who had outstanding himma,
bearing the banner and standards of Islam,
people of fidelity and piety, generosity and nobility –
*Then I ask for acceptance for all the Men of Allah as long as creation
gives praise to the One who is above identification with forms,*

Protect the standard-bearer of the Deen of the Truth,
and restore the Sunna of this Deen to its position of might.

Grant victory to the Community led by the best of the Messengers –
*And unfold all blessings on our brothers, in this world and the next,
and do not abandon us to our actions.*

Support the companions of the Tariq of the people,
and bestow the gift of blessing on its followers
and make the last of our days the happiest –
*Forgive our parents all their mistakes, and the Muslims,
by an outpouring from You, O One before-endless-time.*

**Qasida of the gnostic of Allah,
Shaykh Sidi Ahmad al-Badawi of Fez,
may Allah be pleased with him**

My God, our breasts are constricted,
so strengthen us and help us.

My God, our minds are confused,
so make us firm and raise us to the heights.

My God, cut off our hopes from other-than-You,
and let us drink from the sea of hope.

Truly You are my helper and aid.
Our hopes lie with You, so keep us from rejection.

The life-transaction is a vast matter,
so give us success and fulfil the promise.

The moment has come, so be kind to us
in its results and be our guide.

Crown us with a tremendous uniqueness,
and, O Lord, give us increase from You,

Pour out help upon us from every quarter

and make the arrival easy for the lovers.

O Self-sufficient, the Goal, the Enhancer!

Bring us alone into the fortress of glory.

And, O Ever-compelling, protect us with Your force
for You are the helper of whoever comes alone.

O Irresistible, help us with the good,
and O Provider, give us adequate provision.

O Almighty, guard my station with Your might,
and O Lord, bring the stubborn tyrant to agreement.

O Protector, protect my affair with Your truth,
and O Lord, be a strong support for me.

O Great, Overpoweringly strong, Firm!
O Self-subsisting, keep my secret, alone.

Replace innovation with every guidance,
and grant us realisation so we may perceive the witnessing.

Give us safety from our fear and accept our supplication,
far be it from You that You should disappoint the murid.

Grant us with a mighty seal at the end,
and make all my children fortunate.

By the rank of the Chosen One and his family and all
who have won happiness and increase through him.

By his Companions and those who followed him
and helped establish the Deen until it became strong –

I bestow a prayer on them with every word
seen to be one in spiritual and material meaning.

The prayer is followed by peace extending throughout time,

yet seen to be renewed over the passage of time.

It is a prayer which fills beings with light,
and makes our age happy so that it becomes a festival.

Its goodness is clearly manifest,
so we win a great victory full of vastness and meaning.

O Messenger of Allah, intercede for us,
we do not hope for intercession from anyone except you.

O Best of Allah's creation, grant help
to a weak people whose protection is always your banner.

Hasten to aid us, for we see
that the Lord is swift to approve of you.

May the blessings of your Lord be upon you at every instant
and on all your family and those who are your friends.

The Beautiful Names

I have begun with the name of Allah in the first line,
for His most Beautiful Names are a fortress invincible against harm.

In the second, I pray for blessings on the Best of Creation,
Muhammad, who was sent with an opening and triumph.

When they begin in the circle of dhikr it is with Your name,
O Lord of the Throne, that the reciter must begin.

When I am in trouble and my breast constricts,
the lutf of Allah enters it, coming from where I do not know.

Especially when I come to Him, entreating Him
by His most beautiful and mighty Names.

So Allah, O All-Merciful, truly I am in dire poverty,
You are Compassionate, the Lord of Creation and the command.

By Your purity, O Pure, O Peace, O Safety-giver,
O Protector, purify me both inside and outside.

O Hard of Access, Irresistible, Rightly Proud,
Creator of creation, shelter me on the Day of Reckoning.

O first Creator and Giver of Form, I have none but You.
O Forgiving, O Compeller, mend the one who has been broken.

O Giver, give me what I seek, O Provider.
O Opener, All-Knowing, illumine the darkness of my thoughts.

O He-who-contracts, He-who-expands, O Abaser, O Exalter,
exalt my dhikr by making me follow guidance.

O Empowerer, O One who humbles, O Hearing O Seeing,
Draw Your veil and cover the ugliness of my faults.

O Just Judge, the Subtly Pervasive, Aware of all things,
We are overcome unless we have You in distress and hardship.

O Indulgent, Immense, Utterly Forgiving, Grateful,
You do not disappoint the one who hopes for gentle pardon from You.

O High, Great, All-Preserver, Nourisher, grant us
Your sheltering protection in every difficult event.

O All-Reckoning, Majestic, Ever-Watchful, Generous,
who other-than-You can we hope will be a friend for one in poverty?

O Answerer, Utterly Vast beyond measure, Ever-Wise, Loving,
answer the prayers of the one who, hard-pressed, prays for Your bounty.

O Glorious, Raiser of the Dead, Directly-perceiving Haqiqah,
by whom we hope, be generous with Your all-engulfing generosity.

O Reliable Guardian, Overpoweringly Strong, Firm, Protector,
protect Your slave from falling into the captivity of wrong action.

O Praiseworthy, Knower of each separate thing, O Bringer-into-being
and Bringer-back, Your incalculable giving never ceases.

O Life-Giver, Life-taker, Living, Self-sustaining, Un-needing, All Glorious,
do not assign me to degradation on the Day of Resurrection.

O One, Self-Sufficient, All-Powerful Lord,
we have hope in You when the fullness of life becomes narrow.

O Determiner, O Advancer, O Postponer, raise my rank
and put all who wish me harm far away from me.

O First, Last, Outwardly Manifest, Inwardly Hidden,
Protecting Master, draw me into the presence of purity.

O Sublime, Benign, Relenting - be generous to us and turn to us,
and, O Avenger, defend me against those who are evil.

O Effacer of wrong actions, All-Pitying, Possessor of the kingdom,
You are the Lord of Majesty and Gifts – forgive every wrong action.

O Equitable, O Gatherer, O Rich, Enricher,
enrich our hearts so that they may be rich to overflowing.

O Preventer, Harmer, and Benefitter, Light and Guide –
guide us by Your light to tranquillity.

O Originator, O Enduring, Inheritor, Infallible-guide,
All-Patient, give me right guidance in gratitude and fortitude.

We beg You by Your most beautiful Names,
seeking Your approval and lutf in this life and the grave.

And on the Day of Rising and Gathering at the stopping place
where creation will be taken to account, O Knower of secrets!

When the books of actions are taken and weighed
and at the arrival and when we pass over the bridge.

O Vast in Goodness, give us health in our life-transaction,
and this world, and mercy in the two abodes by Your generosity.

We ask for a seal of goodness, and to be near the Prophet Muhammad,
the praiseworthy, in the place where we stand for the gathering.

May the blessings of Allah be upon him, and His peace without end,
and on his family and glorious Companions.

O my God, pardon the poet and his family and loved ones,
and always veil and conceal their wrong actions,

And pardon the reader and all the Muslims.
Praise and thanks endlessly belongs to Allah, my Lord.

MIFTAH AL-WIRD

The key to the Source

This is our noble wird for whoever wishes it and seeks it. Its recital guarantees every good and repels every evil.

If the slave perseveres in it with idhn of the Shaykh, or from a muqaddam who has idhn of the Shaykh, Allah will unite the Shari'a and Haqiqah for them.

MIFTAH AL-WIRD

Oh Allah bless our master Muhammad, Your slave and Messenger, the unlettered Prophet, and his family and Companions and grant them peace, as great as the number of Your creations and Your pleasure and the weight of Your throne and the ink of Your words. I take refuge with Allah, the Hearer, the Wise, from the accursed shaytan. In the name of Allah, the Merciful, the Compassionate. There is no power and no strength but through Allah, the High, the Great.

I ask forgiveness of Allah (3)

Oh Allah, bless our master Muhammad, Your slave and Messenger, the unlettered Prophet, and his family and Companions and grant them peace. (3)

There is no god except Allah alone, without association. The kingdom and the praise belong to Him, and He has power over all things. (3)

Glory be to Allah and praise belongs to Allah. There is no god except Allah. Allah is greater. There is no power and no strength but through Allah, the High, the Great. (3)

Glory be to Allah, by His praise, Glory be to Allah, the Great. (3)

Praise be to Allah and thanks be to Allah. (3)

Now there has come to you a Messenger from among yourselves; grievous to him is your suffering; anxious is he over you; gentle to the trusting, compassionate. (1)

So if they turn their backs say: ‘Allah is enough for me. There is no god but Him. In Him I have put my trust, and He is the Lord of the mighty throne.’ (3)

In the name of Allah, the Merciful, the Compassionate. Say: ‘Allah is One. Allah is Eternal. Who has not begotten (form) and was not begotten (of form). And no one is equal (like) to Him.’ (3)

Thanks to Allah. (3)

In the name of Allah, the Merciful, the Compassionate, praise belongs to Allah, the Lord of the worlds, the Merciful, the Compassionate, master of the day of Deen. You only do we serve, to You alone do we turn for help. Guide us on the straight path, the path of those whom You have blessed, not of those against whom You are wrathful. Nor of those who have gone astray. Amin. (3)

Glory be to your Lord, the Lord of might, above all that they describe, and peace be upon the messengers, and praise belongs to Allah, the Lord of the worlds. (1)

Oh Allah, bless our master Muhammad, Your slave, Prophet and Messenger, the unlettered Prophet and his family and companions and grant them peace by the measure of the sublimity of Your Essence at every time and in every age. Amin. Amin. Amin. (3)

Glory be to your Lord, the Lord of might, above all that they describe, and peace be upon the messengers, and praise belongs to Allah, the Lord of the worlds. (1)

Oh Allah! We ask You for sound Islam accompanied by submission to Your orders and prohibitions and for pure iman, firmly established, enduring, protected from all the ambiguities and dangers, and for ihsan that will drive us into the presence of the Unseen. May we be purified by it from every kind of negligence and defect. We ask for the certainty which will reveal to us the presences of the Names and Attributes by which we will be carried into the direct seeing of the lights of the self-manifestations of the essence, and for useful knowledge through which we may understand how to conduct ourselves in Your presence and how to confide in You in prayer. Fill our hearts with the lights of Your gnosis so that we may witness Your All-Sustaining Gatheredness flowing in all created things. Let us be among the circle of Your bounty, beloved in Your presence and among the firmly grounded and enduring in trust and sincerity of dependence on You. Realise our hope with the answer to all that we ask, Oh Generous, Oh Giving! Oh Master do not let us rely on any other than You in stillness or in action. You have accustomed us to Your ihsan before we even asked for it while we were in our mother's wombs. You have raised us with the Latif of Your lordship over existence in a manner far beyond the perception of illuminated intellects.

We ask You, Oh Allah, by Your Prophet, whom You have preferred above all other prophets and messengers, and by Your Messenger whose message You made universal and a mercy to all creation, to bless him and his family and grant them a peace by which we may attain his love and follow him in words, deeds, in watching-practice, direct-seeing, courtesy, morals and states.

We ask You, oh Master, by his rank, to grant us that useful knowledge through which every listener may profit and every heart may be made humble, and at which the skin may thrill and the tears flow. You are the All-Powerful, the Transformer, the Knowing, the Living, the Vast.

Glory be to your Lord, the Lord of might, above all that they describe, and peace be upon the messengers, and praise belongs to Allah, the Lord of the worlds.

*Then you pray the prayer called the Treasury of Truths in the prayer on the most noble of creatures from whom I received it,
the Chosen One – may Allah bless him and grant him peace.*

Oh Allah, bless and grant peace to our lord and master Muhammad, the first of the lights emanating from the oceans of the sublimity of the essence, with every one of Your perfections in all Your self-manifestations, in the two worlds – the hidden and the seen – he realised the meanings of the Names and Attributes. He is the first to give praise and worship with every kind of adoration and good action. He is the helper of all created beings in the world of forms and the world of spirits. And blessings be upon his family and Companions with a blessing that will lift the veil from his noble face for us in visions and in the waking state and will acquaint us with You and with him in all ranks and presences.

Be gracious to us, of Mawlana, by his rank, in movement and in stillness, in looks and in thoughts. (3)

Glory be to your Lord, the Lord of might, above all that they describe, and peace be upon the messengers, and praise belongs to Allah, the Lord of the worlds.

I seek refuge with Allah from the accursed shaytan: And the people said to them, ‘Men have gathered against you, so fear them.’ And it increased them in iman and they said:

Allah is enough for us – He is the best guardian. (10)

So they returned with blessing and fullness from Allah, untouched by evil. (3)

They followed the good pleasure of Allah; and Allah is of an immense fullness. (3)

And if they desire to trick you, Allah is enough for you. He has confirmed you with His help, and the trusting ones, and has brought their hearts together. Had you expended all that is in the earth, you could not have brought their hearts together, but Allah brought their hearts together. Surely He is the Mighty, the Wise. Oh Prophet, Allah is enough for you, and the trusting ones who follow you. (3)

Ya Latifu, ya Latifu, the lutf is Yours!

You are the Latif, and from You the lutf engulfs us.

Ya Latifu, ya Latifu, I beg You by Your lutf – be the lutf to me –
and the lutf has descended!

Ya Latifu, we have hidden in Your lutf – we have gone into the centre of lutf – and the lutf has descended.

We have been freed by the lutf of Allah, the Possessor of lutf,

Latifu, Latifu, His lutf is always that.

Ya Hafidhu, ya Hafidhu, the hifdh is Yours!

You are the Hafidhu, and from You the hifdh engulfs us.

Ya Hafidhu, ya Hafidhu, I beg you by Your hifdh –

be the hifdh to me – and the hifdh has descended.

Ya Hafidhu, we have hidden in Your hifdh – we have gone

into the centre of hifdh – and the hifdh has descended.

We have been freed by the hifdh of Allah, the Possessor of hifdh.

Hafidhu, Hafidhu, His hifdh is always that.

By the rank of the imam of the messengers, Muhammad, were he not the source of the hifdh, then it would not have descended.

Blessings be upon him as long as there is one who chants:

‘Ya Hafidhu, ya Hafidhu, the hifdh is Yours!’

LA ILAHA ILA’LLAH

(10)

No god – except Allah; our Master Muhammad is the Messenger of Allah. May Allah bless him and his family and grant them peace. Oh Lord, make us firm by its recital, of Mawlana, give us results from its invocation. Let us enter into the fortress of its protection – let us be among its people – and let us say it and know it at the time of death. Gather us into the company of our lord and master Muhammad, may Allah bless him and his family and grant them peace, and his Companions and all the believing slaves of Allah. Amin. Amin. Amin.

And peace be upon the prophets and the messengers - and on all the salihun. (3)

The last of our prayer is: Praise be to Allah, the Lord of the worlds. There is no great power and no strength but through Allah, the Mighty, the Great. My help is only with Allah. In Him I have put my trust – and to Him I turn in renewal. Praise belongs to Allah for the blessing of Islam, and it is blessing enough.

Oh First! Oh Last! Oh Manifest! Oh Hidden!

Hear my cry as you heard the cry of Your slave, our master Zakariah, peace be upon him. Give me victory through You – for You.

Support me through You – for You. Join me to You – separate me from other-than-You.

ALLAH (10)

Here ends the Greater Wird.

You may say 73 Hasbuna'llah
100 La ilaha ila'llah
66 Allah

THE LESSER WIRD

In the name of Allah, the Merciful, the Compassionate –

Oh Allah, we ask You by the secret of the essence and by the essence of the secret. He is You and You are He. I have veiled myself with the light of Allah and the light of the Throne of Allah and all the Names of Allah from my enemies and the enemies of Allah. With one thousand 'no power, no strength but through Allah' I have set a seal upon my self and my Deen and upon everything given to me by Allah with the seal of Allah with which He has sealed the Heavens and the earth. Allah is enough for us and He is the best guardian, the best protector, the best helper. The blessings of Allah be upon our lord and master Muhammad, and upon all his family and companions and great peace. Praise belongs to Allah, the Lord of the worlds.

Oh Lover! (3)

Oh Possessor of the glorious Throne! (3)

Oh He who does whatever He wills! (3)

I ask You by the light of Your face that fills every corner of
Your Throne – (3)

And I ask You by the power You exercise over Your
creation – (3)

And by Your mercy that encompasses all things – (3)

No god but You – oh Rescuer – rescue us. (3)

Allah is Latif with His slaves. He gives wealth to whom
He chooses, and He is the Strong, the Inestimably
Precious. (10)

Glory be to your Lord, the Lord of might, above all
that they describe, and peace be upon the messengers
and praise belongs to Allah, the Lord of the worlds. (1)

THE WIRD OF FAJR

There is no divinity except Allah and Allah is greater. Glory be to Allah and by His praise: and I seek forgiveness from Allah: and there is no strength nor power except by Allah. He is the First and the Last and the Outwardly Manifest and the Inwardly Hidden. Good is in His hand and He has power over everything. (10)

And blessings of Allah upon our lord and master, Muhammad, and upon his family and Companions, let there be perfect peace, as great as the number of Your creations and Your pleasure and the weight of Your throne and the ink of Your words. (1)

Glory be to your Lord, the Lord of might, above what they describe, and peace be upon the messengers and praise belongs to Allah, the Lord of the worlds.

Glory be to Allah and praise be to Allah and there is no divinity except Allah and Allah is greater. There is no strength nor power except by Allah, the High, the Great, in quantity as great as what He knows and the weight of what He knows and the quantity of what He knows. (3)

Glory be to your Lord, the Lord of might, above what they describe, and peace be upon the messengers and praise belongs to Allah, the Lord of the worlds.

THE SEAL OF THE WIRD

Oh Allah, open our inner eyes to Your watching and contemplation through Your generosity and overflowing, and illuminate our secrets to the tajalliyat of Your Names and Attributes through Your gentleness and nobility, and annihilate us to our metaphorical existence in Your

real existence through Your forbearance and favour and make us have going-on by You, not by us, preserving Your Shari'a and the sunna of Your Prophet. You have power over everything and answering becomes You.

By a secret and a blessing –

In the name of Allah, the Merciful, the Compassionate,
Praise belongs to Allah, the Lord of the worlds,
The Merciful, the Compassionate, Master of the day of the Deen,
You only do we serve, to You alone do we turn for help.
Guide us on the straight path,
The path of those whom You have blessed, Not of those against whom You are wrathful, nor of those who have gone astray.

Then pray for yourselves and your parents and all the muslims and for the Shaykh of your age in particular. Then say:

Oh Allah, bless our master Muhammad and the family of Muhammad with a blessing by which You will save us from every fear and harm. Supply us with all our needs by it, and purify us from all evils by it, and raise us to the highest degrees by it. Through it let us attain the furthest goal of the good in life and after death. Oh Allah, in this hour send down some of Your good and Your baraka on us as You set it down on Your perfect ones – send us what is kept for Your lovers. Let us taste the coolness of Your pardon and the sweetness of Your forgiveness. Spread over us Your compassion which encompasses all things. Sustain us with Your love, Your acceptance, our renewal in You, Your counsel, Your response to our asking, forgiveness, and well-being, taking in the present and the absent, the living and the dead in Your mercy.

Oh Most Merciful of the merciful, Lord of the worlds. (3)

Oh Allah, do not disappoint us in what we ask of You, nor deny us what we hope for from You. Protect us. Protect us. Protect us – in life and in death. You are the Answerer of prayers.

Glory be to your Lord, the Lord of might, above what they describe, and peace be upon the messengers and praise belongs to Allah, the Lord of the worlds.

Oh Allah, I ask You for the blessing of knowing You, and I ask for strength through Your power. I ask You for some of Your great and sublime fullness. You have power and I do not. You know and I do not. You are the Knower of the Unseen,

Oh Allah, if You know that my situation – my movement and stillness, apparent and hidden, in speech, deeds, character and state, in spiritual work and daily life, as regards myself and others, in this day or night and those after it, and all the rest of my life – is good for me in my Deen, and my worldly existence, in this life and my next life, and my final end, be it sooner or later, then decree it for me and make it easy for me and bless me in it.

But if You know that my situation – all my movement and stillness, apparent and hidden, in speech, deeds, character and state, in spiritual work and daily life, as regards myself and others in this day or night and those after it, and all the rest of my life – is evil for me in my Deen, and my worldly existence, in this life and my next life, and my final end, be it sooner or later, then divert it from me and divert me from it, and destine the good for me wherever it may be and accept it from me. You have power over all things.

Oh Allah, provision us with fear of You that may come between us and acts of disobedience against You, and grant us obedience to You that will bring us to Your garden and grant us certainty that will make the misfortunes of this world easy for us.

Oh Allah, let us enjoy our hearing and vision and strength for as long as You grant us life and make it our legacy. Avenge us on those who have wronged us and give us victory over those who have attacked us, and do not give us misfortune in our Deen. Do not let this world be the greatest of our cares, nor the scope of our knowledge, nor the object of our desire, and do not let our homecoming be the fire. Do not place over us because of our wrong actions those who have no fear of You and will not show mercy to us.

Oh Most Merciful of the merciful.

(3)

Oh Allah! Oh Lord, by the rank of Your chosen Prophet and approved Messenger, purify our hearts of every attribute that might separate us from Your contemplation and love. Let us die in the sunna and the community and in yearning for Your encounter.

Oh Lord of majesty and generosity.

So glory be to Allah both in your evening hour and in your morning hour. Praise belongs to Him in the heavens and the earth, alike at the setting of the sun and in your noontide hour. He brings forth the living from the dead, even so you shall be brought forth.

Oh Allah, we ask You for Your pleasure and the garden and what brings one near to them, from the speech and action: and we take refuge with You from Your wrath and the fire and what brings one near to them from speech and action.

Oh Allah, oh Abundant in blessing, oh Repeller of adversities, oh One who frees us from troubles and who lifts up the darkness, and oh Most Just of those who judge, oh Reckoner of those who are unjust, and oh Protector of those who are wronged!

Oh First without beginning and oh Last without end!

On You who have a name without a kunya, free us and all the muslims from the state they are in –

By the secret of Your Name – the Guarded, the Hidden, the Blessed, the Pure, the Purified, the Wholly Pure. You are Powerful over all things and fitted to answer our prayers.

Glory be to your Lord, the Lord of might, above what they describe, and peace be upon the messengers and praise belongs to Allah, the Lord of the worlds.

THE WIRD OF THE SALAT

After each of the fard prayers say:

I ask forgiveness of Allah. There is no god but He, the Living, the Eternal: to Him I turn. (3)

Allah, Your forgiveness is vaster than my wrong actions and Your mercy more hopeful for me than my behaviour. (3)

Allah, bless Your slave, Prophet and Messenger, the unlettered Prophet and his family and companions, and grant them peace, as great in measure as Your essence, at all times and in every age.(3)

Amin. Amin. Amin. Glory be to your Lord, the Lord of might, above all that they describe, and peace be upon the messengers, and praise belongs to Allah, the Lord of the worlds.

Allah, we ask You that we should do good, leave what is objectionable and love the poor. If You will that there be schism among Your slaves, grant that You will take us to You uncorrupted.

Amin. Amin. Amin. Glory be to your Lord, the Lord of might, above all that they describe, and peace be upon the messengers, and praise belongs to Allah, the Lord of the worlds.

Then say:

Glory be to Allah (33)

Praise belongs to Allah (33)

Allah is greater (33)

Then seal the hundred with:

There is no god except Allah, alone, without connection. The kingdom and the praise belong to Him, and He has power over all things.

Then say:

I ask forgiveness of Allah (3)

Praise be to Allah and thanks be to Allah (3)

There is no power and no strength but through Allah.

Oh Allah, we commend our Deen and our Iman to You, so protect them for us with a Muhammadan protection in our lives and at our deaths and after our passing and grant us perfection of them in following him, blessings of Allah be upon him in words and actions and behaviour and states, and by that means we seek Your noble face, oh most noble of the noble. Amin.

Glory be to your Lord, the Lord of might, above what they describe, and peace be upon the messengers and praise belongs to Allah, the Lord of the worlds.

Then say:

In the name of Allah, the Merciful, the Compassionate,
Praise belongs to Allah, the Lord of the worlds,
The Merciful, the Compassionate, Master of the day of the Deen.
You only do we serve, to You alone do we turn for help,
Guide us on the straight path,
The path of those whom You have blessed,

Not of those against whom You are wrathful,
nor of those who have gone astray.

Allah! There is no god but He,
The Living, the Self-Sustaining.
Drowsiness does not overtake Him, nor does sleep.
To Him belongs all that is in the heavens and the earth.
Who is there that shall intercede with Him except by His leave?
He knows what lies before them and what is after them,
And they do not understand anything of His knowledge except what He wills.
His throne comprises the heavens and the earth,
And the preserving of them oppresses Him not.
And He is the All-High, the Vast.

The Messenger trusts in what was sent down to him from his Lord and the trusting ones. Each one trusts in Allah and His angels, and in His books and His messengers. 'We make no distinction between any of His messenger.' They say: 'We hear and we obey. Our Lord grant us Your forgiveness. To You is the homecoming.' Allah charges no self except to its capacity. Recorded for it is what it has earned, and against it what it has deserved. 'Our Lord, take us not to task if we forget or make a mistake. Our Lord, charge us not with a load such as you laid on those before us. Our Lord, do not burden us beyond what we have the strength to bear. And pardon us. And forgive us. And have mercy on us. You are our Protector, so Help us against the people who cover over.'

Allah affirms that there is no divinity but He,
and the angels and men possessed of knowledge, upholding justice:
there is no divinity but He, the Mighty, the Wise.
The true transaction with Allah is Islam.

Say: Oh Allah of the kingdom, You give the kingdom to whom You will and seize the kingdom from whom You will, You abase whom You will and You exalt whom You will. In Your hand is the good. You are powerful over everything. You make the night to enter into the day and You make the day enter into the night, and You bring forth the living from the dead, and You bring forth the dead from the living, and you provide for whom You will without reckoning.

There has come to you a messenger from among yourselves, grievous to him is your suffering. Anxious is he over you. Gentle to the trusting ones, compassionate. So if they turn their backs, say: Allah is enough for me. There is no divinity except Him. In Him have I put my trust, and He is the Lord of the mighty throne.

In the name of Allah, the Merciful, the Compassionate,
Say: He is Allah, One. Allah the Self-Sufficient.
He has not begotten and has not been begotten,
And nothing is like Him.

In the name of Allah, the Merciful, the Compassionate,
Say: I take refuge with the Lord of daybreak,
From the evil of what He has created,
And from the evil of darkness when it gathers,
And from the evil of women who blow on knots,
And from the evil of the envier when he envies.

In the name of Allah, the Merciful, the Compassionate,
Say: I take refuge with the Lord of men,
The King of men,
The God of men,
From the evil of the slinking whisperer,
Who whispers in the breasts of men,
of jinn and men.

Oh Allah, You are my Lord. There is no god but You.
You created me and I am Your slave and I act according to Your covenant and Your promise as far as I am able. I take refuge with You from the evil of what I have done. I return to You with Your blessings on me and I return to You with my wrong action, so forgive me. None forgives wrong action but You. Oh my Lord, forgive me and have mercy on me and turn towards me. You are the One who turns, the Compassionate.

In the name of Allah, the Merciful, the Compassionate,
Praise belongs to Allah, who created the heavens and the earth and appointed the shadows and the light, then the ones who cover over and ascribe equals to their Lord. It is He Who created you from clay, then determined a term, and a term is stated with Him. Yet thereafter you doubt. He is Allah in the heavens and in the earth. He knows your secrets and what you publish and He knows what you are earning.

Praise belongs to Allah who guided us to this. Had Allah not guided us we had surely never been guided. Indeed our Lord's messengers came with the truth.

Oh Allah, praise belongs to You.

(3)

Oh Allah, what You have bestowed on us of blessing is from You, by You and Yours alone. There is no partner with You. I am unable to praise You properly as You praise Yourself.

It is as Allah wills. There is no strength but with Allah. Praise belongs to Allah, the Lord of the worlds. (3)

Then raise your hands and pray for the Prophet, salla'llahu 'alayhi wa sallam, and for the people of the house and for the near-to-Allah and the Shaykhs, parents, brothers and loved ones, and all the muslims, men and women.

Then say:

Oh Allah, bless our master Muhammad, Your slave and Your Messenger, the unlettered Prophet, and his family and Companions, and grant them peace.

Allah, we ask You for a constant iman. We ask you for a submissive heart.

We ask You for useful knowledge. We ask You for a true certainty.

We ask You for correct Deen. We ask You for pardon in every trial.

We ask You for perfect forgiveness.

We ask You for our needs beyond the reliance on men.

Allah, make good the outcome of all these our affairs.

Protect us from the shame of the world, and from punishment in the world to come.

Allah, of Latif, we ask You for lutf in what the decrees entail. (3)

Glory be to your Lord, the Lord of might, above all that they describe, and peace be upon the messengers, and praise belongs to Allah, the Lord of the worlds.

Oh First, Oh Last, Oh Manifest, Oh Hidden, hear my cry as You heard the cry of Your slave, our master Zakariah, peace be upon him, give me victory through You for You, support me through You for You, and join us together, and separate me from other-than-You.

Allah Allah Allah

The Diwan of Shaykh Muhammad ibn Muhammad al-Harraq

BIOGRAPHY OF THE AUTHOR OF THE DIWAN

The author is the learned Shaykh, the model of understanding, the lamp in the darkness, the proof of Islam, the Shaykh of the tariqa, the mine of wayfaring (suluk) and the Haqiqa, a sharif in lineage, the mufti of the schools, the Qutb of the Lord, Abu ‘Abdillah, Sayyidi Muhammad b. Muhammad al-Harraq b. ‘Abdu’l-Wahid b. Yahya b. ‘Umar b. al-Hasan b. al-Hussayn b. ‘Ali b. Muhammad b. ‘Abdillah b. Yusuf b. Ahmad b. al-Hasan b. Malik b. ‘Abdu’l-Karim b. Hamdun b. Musa b. Mashish b. Abu Bakr b. ‘Ali b. Harmala b. ‘Isa b. Salam b. Mizwar b. Haydara b. Muhammad b. Idris b. Idris b. ‘Abdullah al-Kamil b. al-Hasan al-Muthanna b. al-Hasan as-Sabit b. ‘Ali, may Allah ennoble his face! and Fatima, the daughter of our master, the Messenger of Allah, may Allah bless him and grant him peace.

This Shaykh was a lofty imam, one well-versed in outward knowledge. He was a leader in outward knowledge in all its various fields – tafsir, fiqh, fatwa, and common sense. As far as literature and poetry are concerned, it is as if he were the only one who possessed it during his lifetime even though there was an abundance of poetry in his company. This is according to the testimony of the masters of this art who were contemporary with him. When he had taken the fullest portion of outward knowledge, Allah perfected His blessings to him by giving him inward knowledge so that he became a model for all mankind. He freed the tariqa, made it easy, and travelled on it. He made the roads clear and affirmed them. He brought the most remarkable allusions in the most subtle indications and clear expression. His path was based on four rules – dhikr, teaching, knowledge, and love. His virtues are beyond number. His excellent qualities cannot be set forth in detail. It is honour enough to say that he was the disciple of the great Qutb, the famous gnostic of Allah, Sayyiduna al-‘Arabi ad-Darqawi. He was the heir to his secret in Haqiqa and he was his khalif. Many people among the tribes of the East and the West received knowledge from him. His benefit was well-known and his fame spread. He was a teaching Shaykh in the path of the People for about thirty years. He died in 1261 a.h. He was seventy-five or seventy-six years old. He was buried in his famous zawiyya just inside Tetouan, may Allah preserve it! That is at the Bab al-Maqabir.

This ends a brief resume from a collection which one of his disciples compiled. That collection includes his letters, his hikam (wisdoms), and his writings on ayats of Qur'an. May Allah give us benefit by him! Amin.

DIWAN OF AL-HARRAQ

The Diwan of the right-acting wali, the Shaykh of good counsel, the imam of the realised, the model of the wayfarers, the Qutb of the Lord, and the unique one supported by the Eternal Samad –

SAYYIDI MUHAMMAD B. MUHAMMAD
AL-HARRAQ AL-HASANI

It contains songs, muwash-shah-style poems, and short poems. These are arranged metre by metre. The first poem is in the tawil metre. The final ones are short poems in colloquial Arabic. May Allah bring back the baraka of the author to us and place us among the lovers by His overflowing favour and gift. Amin.

(Masha'llah calligraphy)

The beginning has come, blessed in beginning.
The end will come with a blessed ending.

He, may Allah be pleased with him! said in the tawil metre:

Are you looking for Layla when she has appeared in tajalli-manifestation in you? You suppose that she is other-than-you.

That is sheer stupidity, which is utterly clear in the religion of love. Be astute – 'other' is the very source of separation.

Do you not see that she has laid her beauty before you? If you yourself do not start moving, she will vanish and fade away from you.

You say to her 'Come near!' and yet she is all of you. If she loves you, you are united. If she is concerned with you, she is coy.

A meeting with her is precious. Only the one who sees the meaning without he-ness obtains union with her.

I was intent on her until I was annihilated in her love. Had I sworn that I was her, she would have been kind.

People err about her through illusion. I followed her truly by going inside my cloak.

I covered her up, and concealed her with the garment of my worlds, and hid her from the one who envies me because of her, since I am intensely jealous.

Stunning beauty – when the light of her face appeared to the one who was born blind he began to see every atom.

She is adorned with every kind of beauty. So the people of passion were made mad by love of her. They wandered beside themselves, athirst, wherever she alighted.

Effusive love has stripped me of patience. I am not satisfied with even the choicest bond between us.

What passionate love has reached my goal in passion for her? Who has sought my rank by ruse?

Whoever loves her is with me. Had he been thrown into the flames, they would have melted. A blaze from him is like my weakest sigh.

Had he been cast into the sea, it would have dried up – the high mountains would have been levelled and the clouds would have evaporated.

In my consternation, I have forgotten myself because of her. I do not see other-than-her. In ecstasy, athirst, I am mad with love after the very first glance.

I continued to search for the sun of her face until I thought that I saw my form among the rising-places of dawn.

My entire being withdrew into the subtlety of her beauty because my heart was ablaze with love of her before I was even formed.

Forget the one who criticises me for what is blameworthy regarding her! Because of her my punishment is fresh sweetness, and my fire is my garden.

If you like, reproach me about her. I will not listen. Even if you are shrewd and cunning, I will not even glance at you.

How can I listen to blame about one with whom my heart is locked in a complete embrace in Haqiqa?

I was trying to seduce her and I saw her as a lover and yet, by Allah, she is the source of my Haqiqa!

The eye makes undue demands of her in the school of passion. I stopped describing in order to verify my proof.

I began to yearn with love. I was passionate in love because my manifestation was my greatest error.

My ear heard by her and my eye saw by her. I saw her appearing from her to her.

Her cups came to me in turns in her tavern. Through them, I began to rise above every pinnacle.

My eyes did not perceive the wine in the goblet because the goblet is part of it. It possesses the source of my wisdom.

Everything sparkles and radiates from it. I do not see other than its light blazing brilliantly in every direction.

The wine-merchant allowed me an excess of it. He picked it, so the drink became my deen and my religion.

If I desire it pure and unmixed, I drink it. If I like, I mix it because all is contained in my hand.

If I like, I can enwrap the cosmos completely. If I like, I can scatter all created being by my glance.

I drank limpid clarity in limpid clarity (serenity). If any of the People desire to drink, they will only find my leavings.

One who went before me asked the Protector to give me overflowing favour. He called on Him to bestow the judgement of will.

I have the might of the King who is Before-endless-time because my might is by my Lord, in the worlds.

I have the seat of disconnection from everything which is in-time. I have the presence of divestment from every association.

I sat on the Throne of isolation, so a throne spread out for me, from Allah, on the water of my power.

She saw me inside the Unseen when I appeared. None except Me appears when I withdraw into the Unseen.

I appeared in tajalli-manifestation from the Tablet of the Inward. A tajalli-manifestation from it is not other than the realisation of My wisdom.

I was before the cosmos as I am after it. The cosmos is nothing other than My splendour when it takes on colours.

I appeared before in tajalli-manifestation by the name of the Tablet of the Decree, as I will appear in tajalli-manifestation by the name of My Fire and My Garden.

Time/space measurements fling themselves outward by My lights. I am a wonder. My unity appeared in My multiplicity.

My wine bestowed its light on all. Truly, it alone possesses all the varieties of existence.

A wine which removes cares. It itself is its body. All the cosmos became joyful about it through a fragrant breeze.

You see the wine inside the glass goblet. Had it not been for the wine in it, it would have quickly melted.

It is held by the glass and it holds the glass. My glass takes on the colour of My wine.

It was gentle with the glass when its light spreads from it. You suppose that it is a sun revolving around the full moon.

Part of the marvel of My cup is that it is the wine itself, but it appears in the shape of a pearl.

Those who see it suppose that it is something other than the wine by the intensity of the evils which befall the inner eye.

Had their secrets been purified, they would have seen the subtleties of lights in the forms of power.

The blossoms of its water appeared in the meadows of the King. By illusion, the flowers appeared to be other than water.

If you wish to banish illusion, then abandon passing thoughts which circulate around reflection since, in reality, they do not exist.

They come from the world of beauty, so they sit firmly on the heart by the eye. This is the world of heedlessness.

Fly from the snares of thinking about mankind lest you see one you are certain about and not escape him.

Outwardly, be in the Station of the Men. Do not spend a single day face-to-face with any thought.

How many a zahid has been cast into the night by his doing-without. His reflecting on it brought him darkness.

The one who obeys Allah may have his heart hardened by it – he may be held back from the Master since he sees his own moral excellence.

Doing-without did not purify him, no – and neither will any action when you see that your self has risen in its doing-without.

The one who brings dutiful obedience and does not see Allah by it – he brings the key to the door of trial.

His business does not purify him of ignorance. He is only swaddled in the gloomy darkness of doubt.

For when we do not see that Allah is the One who performs our action, our basis is doubt in the Worshipped One from every direction.

It comes from lack of sincerity in dedicating the matter to Allah. That means to isolate Allah alone for service.

The one who acts cannot have isolation for a single day if his self is involved with that action.

The existence of the God of the Throne covers all. Nothing other-than-Him is established.

Actions are not devoted to Allah when you think that He has a partner in them, even to the extent of an atom's weight.

How remarkable! How often you claim unity while, properly speaking, it is the very limit of oneness.

By Allah, there is no end to 'two' so how much more so when one affirms the relationship of multiplicity!

Do you not see that He forbade His creation 'two'? The idol-association (shirk) of the trinitarians is utterly apparent by a proof.

Abandon your words which you think you say. My brother, thirst for one day is a mirage in a small place.

Let the ear of the heart listen to us. Take heed of what I say and listen to my counsel.

If you want to receive happiness and favour, and to reach that with which the Men have been entrusted.

Then purify yourself with the water of dhikr with great earnestness and with truly sincere words, and wash it clean of every fault.

Reflect on the business of the Shari'a – it is your entire affair. Here you are! Be careful that what you do does not close the door!

If you repent, then forget what has passed. Do not take any notice of it. And do not turn to obedience out of any desire for a reward.

Make your resolution firm to seek Allah, and do not make any portion for yourself your goal in travelling the Path.

Part of the aimlessness of the seekers, rather part of their blindness, is their turning their attention to base portions.

Whoever desires other-than-Allah in his journey, you will see that he will return to that. He will end up with the illusion and the baseless vanity which his self repaired to in the beginning.

That then is the custom of Allah regarding the one who constantly goes to other-than-Him. He ends up a failure.

He forbids him that to which he goes, since it does not exist. The one who lacks intention does not arrive at Allah.

That is pure non-existence. If he does not head to Him, by Allah, he has concluded the most destructive and empty deal.

So go quickly in the protection of Allah to the Real. Turn away from these repugnant matters,

Like greed for property, love of position, having many friends, and obtaining privilege.

Withdraw from the contemplation of the essence and its description. Bless all – you will obtain every elevation.

Be bankrupt of seeing any created beings –you will be the richest of creation by the God of the Throne.

The one who brings poverty does not have any need of that wealth. The one who comes to Him by wealth is not rich.

Every station is only set up by reflection. Leave every state in which your self settles.

Until you see by your reflection that what you fled from before is the source of the Haqiqa itself.

You will see a Lord who actually encircles all that you see in existence without any doubt.

You will see a light overflowing from a Haqiqa which takes on different colours by the manifestations of wisdom.

You will know that the cosmos does not exist because all falls under whatness.

You will be certain that the cup is wine, and you will not see anything else. How sweet is the meeting of lovers!

You are a secret belonging to a whole. The secret is its essence, and you, yes, you are the source in the separation of workmanship.

You are arrival, yet there is no arriver. However, the meanings of the essence are enclosed by the essence.

They come to it after they were veiled by it. The end came from it the first time.

They refused to see it as their source although it is indeed their source. In that lies the perfection of the power of before-time.

If she (the essence) likes, she appears to him by any state by which she is veiled to herself by the sheer force of might.

She was manifested from the perfection of her attributes by beauty. She guided him as a favour which she bestowed by her concern.

Had she not given tajalli-manifestation by the attributes, by Allah, the understanding of creation would not have been guided to her gnosis.

Because the light of the tajalli-manifestation of the essence wipes out all that appears to him to have identity.

Do you not see that when she gave a tajalli-manifestation of her essence of the Mountain of Musa, the Kalimu'llah, it levelled the stone?

Then Musa, His Kalim, fell down prostrate by that devastation, so the thunderbolt of the Mountain was in place of the thunderbolt of the breath.

Because the tajalli-manifestation of the essence is the breath of its forms. By it, the subtlety of every dense thing is altered.

Then the growth of creation was first demolished, and the growth of the Presentation was a breath sent out.

So then you will perceive what you did not perceive before it was sent. Its unseen is known by sudden, spontaneous insight.

Since the perception of lights is from the source of His light. According to that, it appears to him in Haqiqa.

Do you not see that the Best of Creation was the one who had the greatest insight in the creation? He descended until he was in the Kingdom.

Then not one of his Companions, in spite of their exaltedness by their connection to him, exceeded outspread excellence.

If it was only their companion who saw Jibril, even though they were the best community among people,

How then can creation see the Haqiqa of Ahmad? There is only a shadow of humanness to be seen.

Because he is the protection of the secret, rather the secret of His protection. All lights are derived from his radiance.

The Qutb revolves around him and, by his secret, the cosmos revolves around him at every instant.

You see His judgement carried out on creation because he is the root of its formation.

He ascended until all was gathered by a secret which came from the himma (aspiration) of Ahmad.

The root of the existence of the thing is mercy itself. It is for that reason that mankind has mercy.

Its mercy comes from the mercy of Mustafa because his secret comes from the secret of the source of mercy.

Because of that, the Qutb is always seen to possess the secret of appointment as khalif wherever it emerges.

This is because he is khalif of the Best of Creation. He is the best khalif from the Merciful.

Light flowed in the cosmos by the form of Ahmad. All of my inner eye was guided to Allah.

He is guidance and light since in his essence, he gives tajalli-manifestation of the meanings of the Haqiqa.

You can only be guided by the light of his light because the attributes of light are the door of proofs.

By Allah, in Haqiqa, this is description. Then opening came to my presence from him.

Whoever is surrounded by the light of the Messenger dives into the sea of witnessing in every gulf.

Leadership in mankind ends with him. It preceded every rank in its might.

Whoever comes without the light of Muhammad, his feet slip in the abyss of seducing error.

He wants to enter the house by something other than its door. He seeks guidance by matter of misguidance.

Had it not been for its radiance, the hooves of the steeds of the glorious hearts would not have brought us,

To the area of her sanctuary. It lies in the sheer power of passion and the protection of the edges of mighty swords.

That is the cause of my exile in my nearness to my lovers. My punishment is easy since my punishment is my misery.

I try to conceal my impassioned love from the fixed ideas and scruples of my critic. The realities of my journey will be unveiled to my secret.

The flint of my endurance gives me an answer to him. My tears give me an answer to the speed with which they are shed.

When I noticed my tears, I did not see that the raiding parties of the eye had escaped the army of my vigilance.

And my affairs passed from my affairs when the sides of my cheek were covered in dust in the trackless desert.

I reclined from my body with security because whatever is annihilated in love wears the clothes of a corpse.

The life of the spirit is hidden from him. When he is annihilated, it descends into him.

He became part of the source of its essence by the secret of tasting, and then he obtained going-on since he cast away the residue.

He is in harmony with it in that which encompasses both of them. They both continue between sinking and rising.

This one always negates by the source of the essence. That one affirms by the light of the eye in the source.

When everyone related his transmission, mankind was divided into two groups in the form of my passion.

Some say that this one loves Buthayna, and some say that this one is very mighty.

They see only some of my garment in the constancy of my enflamed love, and it brought them down to illusion. They are my verification.

Then my shelter refused to conceal my passion – rather my secret divulged all to the slanderers.

Mouths began to whisper. All it had was heard against my will.

My speech contains nothing but Him. The secret is divulged by my entire being.

Since nothing which conceals remains in me, I was certain that my concealment was my disgrace in impassioned love.

Since the sun does not veil its shadow, I began to cajole to ward off my passion by my own work.

Know that I am ignorant of places and I do not recognise my experience in any of my exploration.

I ask the people of the quarter about her vicinity in order to cool my agony and put out the torment of my love.

I deceive them about the trial of separation. The captivation of all is not my separation in effusive love.

Then misguided error (ghayy) appeared from their source ('ayn), so the arrows of separation fell continuously on them from the eye of the dot.

Had they stripped their source ('ayn) of the dot of rust (ghayn), then they would have achieved isolation with the Majestic Essence by it.

Everyone sees his source as the source of his beloved. The best of Allah's creation is the source of mediation.

All ends up at his lights. The realities of the noble ascend in him.

May the blessing and peace of Allah be upon him, and his family and Companions at every instant,

And upon his wives and all his followers, and his glorious community, the best community.

2

The best of my states is when I am confident about
Your favour while I am reduced to poverty at Your door.

By Allah, how sweet it is to ask from a Great and Excellent One! It is certain that to call on Him entails giving from Him.

He does not cease to pardon error and His favour is not too narrow for the scope of the Goal.

He has creation. The asker is not disappointed. All the worlds are drowned by His generosity.

By Allah, generosity is not natural. What wealthy man is there for whom sadaqa is sweet?

Like the generosity of the one who gives a little and it is a burdensome duty since he is tight-fisted. It is simply his character.

Take shelter with the One whose favour is sought by the importunate and who is angry if virtues part company with him.

Seek refuge in the One who thinks little of giving to all created beings when the seekers are gathered around the door.

My friend, be still and trust Him if you are intelligent. Leave the one who is connected to other.

By Allah, the one with poverty does not help the one with poverty if his poverty closes him in.

Constantly remember that richness is actually a Haqiqah which possesses that richness. Therefore nature steals from nature.

Do not withdraw from Him in all your affairs. Whoever withdraws from Him, by Allah, he is truly very stupid.

How many fruits of good are borne by the palms of His remembrance, His dhikr, until it begins to wipe out the veils?

The eye of the slave is delighted by that. All creation loves him because of nearness to Him.

He obtains what he desires and there is no watcher but Him. The door of separation is locked by overflowing favour.

He draws near until he is unified to Him. He begins to share in every brilliant flash.

He goes forward until he becomes the last of all. He falls behind until he goes ahead of all.

By Him, belonging to Him, from Him – the manifestations are isolated. From Him, belonging to Him, out of Him when they are separated.

3

They asked the Beloved about me – was I a pretender to Him? He knows my place in effusive love.

He knows truly that I have lovers. I love them by intrinsic nature, not by taking on character.

If He desires to repudiate me in my passion, I have a testimony which is seen in my state which contains the signs of passions –

My sleeplessness, my abasement, my grief, my love-torment, my ecstasy, my emaciation, my plight, and my tears,

Separation from my homeland, the excess of my enflamed love, the intensity of the burning of my intestines and my agony.

Vindicate them. I turn to them and my distraction with them and my enflamed love judges in my favour.

It is a wonder that all of me is by them and to them. People claim that they are between my ribs.

However, by Allah, I am their slave in truth. I am not poor, but I have nothing, possess nothing.

Since I obtained richness by them, and I arose with high rank in every assembly by their might.

The perfection of my power lies in my relationship to them. The pleasure of my life and my enjoyment is by them.

They remind me, so I am distracted by their dhikr. I was beside myself, mad with ecstasy without any affectation at all.

Had it not been for them, I would not have been intimate with the stage of passion nor, by Allah, would my return have been to them.

It is enough of a boost for me that they are my masters and they are my seeing and hearing.

4

You love it when impassioned love strikes me and makes me withdraw until I am bewildered about You.

If I desire sleep, sleep is parted from my eyes. If I desire expansion, my consolation from You decreases.

If I am near among my people, I fear that You will see Your lover in a state of distance from You.

If I am far from them, I imagine that I cannot take the way of the slaves to You.

In any case, there is no rest in love. I die a martyr. Peace be upon you!

5

She came in shrouding darkness so that her watcher would not see her and that her lover would be free of the evil of the slanderers.

They would betray the radiance of the light of her beauty, and report about her when her fragrance diffuses.

By Allah, none retires alone with her except the passionate lover, who is intelligent about the delicate meanings in matters.

He is annihilated, so she appears alone in the place of union. When there is any of your own desires, it doubts her.

6

My friend, prepare to look, has dawn risen? Has the hatchet praised the morning-breeze?

Has that Layla removed her veil? We see that the passionate lovers are impatient for that.

7

He was relentless about blaming me. I told him: Leave me alone. Do not blame me. Blame is an enticement.

Do not solicit my recovery by blame. They treat me by that which is the illness.

I see that you are ignorant of my states – you suppose that I have a *lam* and a *ba'*. There is no *lam* and no *ba'*.

I am a disgrace. It is enough for you to make use of listening to good counsel if your ear is deaf.

You blame the wine foolishly. When someone's Haqiqa is cancelled out, then he becomes the wine.

I was foolish when I left it for good because it is the spirit while the jugs are the limbs.

We are delighted by it with the lovers when happiness spreads out from it over the world of turbidities.

Resolution does not go to waste when you become intoxicated with the wine. It pours down the water of expansion on you in a tempest.

You rock, shaking, dancing in joy, carried away. Your days are always green with wine.

When the sun shines in the intellect of its drinker, it makes created beings names for its essence.

When the glass leaves the wine, the flow of the lovers composes him. The colour of all shines.

The clever one recognised its limit by custom when he tasted from inside the jug. It is virgin.

They became drunkards. They did not break the seals because the state of the people of intelligence is beautiful when they are intoxicated.

No drinker among them ever broke the glass among the drinking companions, nor do they become light-headed.

If others divulge the secret, it protects them from the error of evil, outwardly and secretly.

They neither affirm nor reject what they have. Perhaps they will seek shelter in the real business.

The essence negates them in Haqiqa while the light of the attribute affirms them. They are dead and alive.

They touched the drink with all the glasses. Clouds and clear skies will come to them.

They are the Men. May Allah make their glory endure forever! By Allah, others are nothing but rubbish and riff-raff.

8

Tomorrow, the critic will not have any censure with which he can harm me. Does he not know that my Deen lies in the path of love?

I have a school in love. Had creation been blamed in it, it would not be by my colouring.

I was dyed in it by colours. They reached my intellect, so I did not hope to remove my colouring.

By Allah, I will not turn away from it! Had my self come across His love at any time,

Love would have penetrated my meaning, so that my eyes would have flowed freely because of it, at Sihun and Jihun.

I cannot live without the dhikr, the mention of the One I love. There is no Shaytan of rebuke to be seen who can distract me from the lovers.

I was content with my abasement in their love, even if I was called one of the madmen in it.

He set them in motion. They killed me in my passion by grief. By Allah, death in their love gave me life.

If they are harsh to me, there is no disgrace for the one who is gravely ill, standing at their door in the states of the very poor.

I hope for their favour since my call to them became poetry, although yearning has nearly put me in agony.

If my punishment is many-sided in their rejection, one day its opposite in love will annihilate me.

I do not desire to ever endure apart from them, nor do I desire what will comfort me.

9

If the intellect, having smelt Your fragrance, flies, what then is the state of the one who obtains Your vision?

There is no rebuke if he melts through the fire of impassioned love. What remains of the cosmos when Your face appears?

You were first in beauty, so all beauty in creation came from the radiance of Your meaning.

You copied Your face in the mirror of existence, so You alone appeared in the imitated and imitators.

You protected Your secret from all slanderers. Who then will meet You when You are veiled by the light of protection?

How can a youth conceal impassioned love after he has seen Your radiance? – even if he is one who can manage the nets.

How far from the mark! How far! The outpouring of the ardent love of the state of the complainer and the object of the complaint is not hidden from anyone.

You filled up his inner core until passion was lost to everything in You. He still watches You.

He became mad so that when You were mentioned among people, he imagined that he invoked Your name from Your named.

By Allah, his eyelids are not accustomed to slumber. The intellect has become Your abode in the one who is worn out pining for You.

You came between him and that which veiled him – so he became You.

If You said ‘You’, I heard, ‘me’ in the address. If you said ‘I’, the one called by Your name spoke to me.

Both morning and evening, I do not see other. You can see me while I suppose that I love You passionately.

I do not know what gives me the illusion that I am other-than-You, unless it be the words of a liar.

May no slanderer live while there is something between You and me! Tomorrow no watcher will abuse You by union.

10

How often He has ensnared me by the rose of the cheek and joy! My liver has spoken about the coquetry of her eye.

Beautiful – she shot their arrows from the bow of her eyebrow. They were fashioned from the glamour of deep black eyes.

The fire of my heart was drowned with tears as my tears were burned up by the intensity of the white-hot blaze.

Had it not been for my tears, my heart would have been burned up. Had the heart died down, the eye would have been in the gulfs of the sea.

Would that I knew whether there were a cause for union with her, then I would seek it, even with my spirit and life-blood.

The passionate lover has purchased union with the Beloved with all that his hands contain. Nothing stands in his way.

Say to the one who cherishes a self other than the one he loves, ‘You have come to the Path of love by a crooked, tortuous way.’

‘If you are not straight in His love, you will be bewildered with shame about the flaw of crookedness.’

How far from the mark! How far! Had the connections of the one effusively in love been annihilated by the rules of love, he would not have twisted and turned off the road.

As long as the youth does not die of the grave illness of love, his Friend is truly hungry.

Because the death of the downcast lover whose love pours out in his liver comes from his sincerity in passion. It is one of the clearest proofs.

11

Your face shone by yearning in my pitch-black gloom. How precious You are in my self and how sweet!

Oh You who split open my intellect by Your love until my body began to complain about passionate love for You!

You let a glance fall on my heart. It was thrown into enflamed love and complained of Your glance.

I know that in Haqiqa you are my breath of life because had it not been for you, by Allah, I would not exist.

12

I perfumed the area with scent when I mentioned Him. I exalted His sublimity out of the intensity of my love.

A breeze blew from Him, and by it, I recognised the meaning of the One from whom the secret emanated.

Since that was in the very source of certainty, I began to see that in Haqiqa there is nothing but Him.

13

When she saw me bewildered beyond endurance, completely lacking patience out of my excessive love for her, she said,

‘Leave this jesting in our love. Do not reckon that passion for us is like love for anyone else.

By Allah, you never see that we have any beauty, but that you become without spirit or body.’

Our Beloved, if You are pleased with Your slaves in spirit and body, here they are forever!

14

Persevere in your love. Do not fret about the trackless desert. Union and separation are both apart of His meanings.

Be steadfast when the might of the Beloved appears. Love truly belongs to the lover who offers it.

Be thankful if what you do pleases Him. It is what He wills for you whenever you endure something.

The sign of truthfulness in you is that you see joy in every state which the Beloved shows you.

15

I gave my spirit to the One I love free and clear on the day of distance. Perhaps He will repay me for it by union.

I think but little of the spirit without what I desire by it. He said, 'How far from the mark! My union is not on the same level with it.'

I said, 'Your value is high, this I know, but gifts are according to the capacity of the giver.'

16

Oh Lord of might! He began to abase me by His might. By Allah, I am feeble.

I bent my back to Him until my hands obtained Him and I began to dwell in my homeland.

They became worn out for Him by that which I had for some time. This is by that. There is no rebuke ever.

17

Fasting from wine does not deprive me because I have given free rein to passion.

I inclined away from everything except her beauty. (Had I someone who had been fortunate in the wine to help me, I would not have waited to break my fast by drinking the wine.)

The sweetest pleasure which incapacitated the schools! It lifted up the Men, and the one who sought it received might.

This business does not require any burden for the suitor. (The wine is something noble. You are the one who drinks it. So drink, even if the wine would make you carry burdens!)

How often the state of my summer gave expression to my spring, and my antecedent clarified the daughters of the vine.

Until I was left with it as my obligatory and my supererogatory. (Oh you who blame pure wine! Take my heart and leave me living in the fire!)

18

Remember Allah! His pleasure is obtained by it and blindness vanishes from the eye of the heart.

How many a sincere person has risen by being constant in dhikr – then his radiance shone in existence.

By his dhikr of his Beloved at every moment, he begins constantly to see Him.

Without place or how or time or any seer which is other-than-Him.

Created beings are attached to him when he looks away from them to his Master.

All falls away from his eye when the lights of His Lord begin to overwhelm and envelop him.

He becomes rich by Allah, free of mankind. Oh what happiness for the one who is enriched in this way!

His years and months are happy by it. Time loves the one who is made happy by it.

Allah has people who obtain the pleasure of the Lord since they see only Him.

Their human nature (nasut) has disappeared into His divine nature (lahut) by their hearts excessive remembrance of Him.

Their intellects are immersed in their light. Their tongue is infatuated by the dhikr of His name.

By Allah, they are indeed the lords of intelligence. They have left annihilation and cling to His going-on.

19

Reveal your impassioned love and broadcast it, unfurl it! You will find rest. Lay your love open, for it will not be held against you.

Be steadfast, endure the criticism of the envious. Flinging aside the weapons of the censured in a weapon.

It is enough for you about the nobility of the Path that the spirits are mad with love for the one you love so passionately.

The great rival each other in it and forms vanish for them when they obtain Him.

They dance in joy, enraptured by its pleasure. They go into ecstasy in Him by that, and they become sober.

They leave with the best state in the morning. They have a wine in the joys of love.

They are explicit about their intoxication in their Beloved. Their tongue is clear like his brow.

Copy them if you are not like them. Imitating the noble has profit in it.

20

My contract to sincere impassioned love is my conscience. I no longer have any screen among people.

My critic, if my words do not divulge it, the witness of my conscience bears witness to it against me.

The illness is incurable and it destroys my state. My patience cannot endure with the Beloved.

My reins are cut loose by my distracted, impassioned love. My destinations and starting points are in it.

Leave off rebuke! There is nothing against the ardent lover when he throws off restraint for the sake of union with the one from whom he is parted.

Had your eyes perceived what they saw, they would not have censured me. Truly, you would absolve me.

You with a blind inner eye, do you censure one whose impassioned love is overflowing? You see him doing the actions of someone bewildered.

A beauty afflicted him by the length of the obstruction. By it, she slew him with the assault of the mighty Conqueror.

She is lofty beyond anything resembling her attributes. She is disconnected from anything that can contain her in her essence.

How often the sun of forenoon has shone from her beauty. By it, the crescent moon of the darkness was filled with light.

My self is the ransom for the one who began to show us the light of beauty and the source of the action of the sorcerer.

She gave water to drink, so she handed over when she delighted my eye for a time, and she prided herself on dazzling splendour.

She curved her girdle around the intellect of the downcast, and she veiled her head and face since impassioned love has overpowered me.

I took a step to make my love her deen. I held tight to her out of my infatuation.

21

Impassioned love struck my critic and my watcher. It melted all, so how then is my melting?

They blamed me for desire, so I showed them how great my ordeal of punishment is.

My infatuation seized them along with the blow I received from the obliteration of my whole into the existence of my Beloved.

Passion is like that. It attacks the one who vents his anger on the state of affliction which every downcast lover has.

They retreated from me and the cloud left the sun of union by the splendour of drawing-near.

22

I looked with the eye of justice, and by Allah, I saw that I had become different from me.

When the love of the one I desire sat firmly upon all of me and my shroud was wrapped up by passion.

And I drank deeply of the wine of graceful beauty, I shook, beside myself in rapture out of my utter delight with it.

Until I began to imagine that the One I love had mixed my attributes with the wine of His witnessing.

23

The Beloved looked at the lover – his life and passion were his good deeds in his balance.

By Allah, had it not been for a glance that his eyes perceived, his moments would not have shone.

But it is by overflowing favour that He bestows union with Him on the one He chooses. Then His fragrant breezes envelop him.

No one looks into His essence except the one who is His essence in Haqiqa.

24

A light illuminated the Kalimu'llah, Musa, so he imagined it to be the source of the fire by the excess of separation from the Fire.

He came to obtain a brand of fire for his people. Then the Noble Creator found him.

Understand the subtlety (latifa) of an intelligent one among his people. The Kalim thought that the light was the fire of the night traveller.

25

The price of union is expensive for the lovers. It is difficult, impossible in all states.

If a man were to spend his spirit in it as well as great property and lofty actions,

He still would not obtain the least atom of it by that – unless it were by pure generosity and overflowing favour.

Taqwa and knowledge are not part of its price – oh you who desire the stages of the Abdal!

26

The sincere friend thought to comfort my heart about You while other-than-You was portrayed in my thoughts.

He began to remind me about the pacts of my lovers – when I forget Your pacts, I remember.

27

They claim that You are in the heart. Does the one who begins to see You among people have any heart?

His heart has gone. Only You exist. In Haqiqa, You are the Desirer and the Desired.

28

Give the honour of Your union or delight me with Your description. My abasement and my yearning recognise You in passion.

My annihilation in You is not hidden from me. (My heart addresses me, telling me that You are to be found. My spirit is the ransom, whether or not you know it.)

How far from the mark! I am not to be ransomed from overflowing love after my approach in it is correct.

Act as You like with Your love overflowing – take power! (I cannot give Your love its due if I am one who can cope with grief in it. I am the sort who keeps promises.)

An oath by Your brow which is part of its bow! Your love is not seen by the senses among people.

That brow and its beauty comes by surprise. (I have only my spirit. To give freely of yourself in the love of the one you desire is not extravagant.)

29

Master! Your power is mighty! The generous are incapable before Your excellence.

Have pardon on a rebel who comes along, apart from all his family and brothers.

All have deserted him. No hope remains for the slave except in You. He has no helpers.

Have mercy on a poor wretch whose business is rebellion, oh You who are the source of every permitted pardon!

30

Lord, by Your right and the Intercessor Muhammad, hasten my cure by Your overflowing favour, Oh Merciful!

Let me not rebel! It is no wonder if the Forbearing forgives the veils of the foolish.

I am truly foolish when I do not show adab to You, and have no thankfulness for blessings.

My rebuke in what You confer on me has become clear. It is the source of my wrapper and my cloak in mankind.

31

He is the one who is truly most deserving of nearness to his Lord and the purest one in His presence to receive favours.

Since he was only two bow-lengths from Him or nearer still until there was nothing except respect as a carrier.

Intermediaries were struck out when he saw his Beloved. He saw Him with the vision of the eye. He became one of the perfect.

For that reason, all creation abandons the one who knows the stopping-place of the Haqiqa.

Since his knowledge of Allah is an innate quality in the senses, it makes him surpass the best.

He revealed to him in nearness what the Tablet had not seen and the Pen did not contain –

A hidden secret which none of mankind except the Prophet received.

He knows it. The Haqiqa of Ahmad is unique. No one has seen anyone reach it.

Since whoever sees something with his conscience is with the one who is dazzled by the eye that sees.

A poem in hamza which he wrote to ask for the help of the Prophet, may Allah bless him and grant him peace, in an illness which afflicted him.

Oh Muhammad! I seek refuge by your rank from the harm which has seized my body!

I called on you when my distress became great, and I have not turned to anyone except you to remove my affliction.

If my state is oppressive, only the great and noblest intercessor prays for it.

Allah forbid that the small slave should see any suffering when he calls to you for help. He is still, prostrate.

No! You are the bestower! I do not see any anxiety if you are my clarity.

Oh most generous of the Messengers! You removed the troubles of the first ones who were before me.

That which you dispelled at the first awful thing through your concern rises higher than Gemini.

Your rank is not too narrow for all calamities with the Protector, the most Generous of the generous –

Especially the offences of a wrongdoer who is dazzled by Allah's forbearance and the multitude of His blessings.

You are their refuge when the fire of anxieties and the intensity of hardship seize them by surprise.

The aspiration of the noble is limited, incapable. They form a circle around your door – vast in giving.

You intercede for all so the Merciful spreads wide the news of your banner of praise.

You relieve and put them at ease for Allah, not for any power of theirs in a time before you.

All your actions are like that. Their sincerity rises above all excellent actions by your superiority.

The one who sets up the wall of a people for pay is not like the one who frees the soul of reins.

By the One who gave you every favour you obtained and by your light all directions are illuminated.

By Allah, your noble rank is exalted above what most chiefs understand.

Your generosity overflowed in all the worlds and your excellence is lent to all the people of excellence.

The darkness of idol-association was obliterated by your face and the basis of things was preserved by your secret.

Hasten to help a wrongdoer who is beset by the most intense affliction by the filth of offences.

I have no device which will remove my affliction from me, Oh Mustafa, except my call to you.

Please do not hesitate since you are the best intercessor for whose intercession one can hope. Who will heal me?

Far be it from you to refuse! No, a seeker will not be disappointed when he stops with you in the most precious courtyard.

Generosity and modesty are your attributes as well as great acts of mercy to the weak.

May Allah bless you, best of mankind, with a complete blessing, and may He bless your noble family!

The Merciful did not let you laugh when abundance was in your giving hand.

My Lord, by him, by his family, and his Companions, and the prophets, and all the salihun,

By the right of Your essence, my Master, and its perfections, and its sublime attributes and names,

Avert harm from me by Your overflowing favour immediately, and forgive the vices of the stupidest of the stupid.

You are Rich above all slaves! I am the poorest of the poor, in need of Your overflowing favour.

I stood at the door of Your pardon hoping for Your pleasure, oh most Merciful of the merciful!

Show mercy and do not hesitate! I find no Lord except You to free me of my illness.

My state is constricted. I do not think that anything will help me unless I return to the most Generous of the generous.

He is the One who finds great errors insignificant since He is truly the Greatest of the great.

He deals with the rebel, even if his feet slip and carry him into the abyss of affliction.

A forgiving Lord. Had He punished His creation, not a single house of the living would remain.

But He covered all with His Generosity. Forbearance compels the selves of the critics.

33

We are humbled in the school of impassioned desire, even if we furnish proofs of the Beloved.

How can other-than-Him appear to the intellects while His radiance clothes the worlds in beauty?

You see Him in everything you see. He is always its end.

Be annihilated in Him in mad love, passion overflowing. The lover whose love pours out is the one who lives as a distracted lover.

34

Other has no existence if You are outwardly manifest. When You are inwardly hidden, You are unique.

Whoever desires to see something other-than-You outwardly manifest or inwardly hidden, I consider him distant.

Oh Radiance of all! If we see You one day, then it is a happy day in time.

People have two 'Eids every year, but for us, every moment is an 'Eid with You.

35

The critics frequently rebuked me about You. Perhaps they will put out the fire of my impassioned love.

They compete in reproaching me with madness, bewilderment, and love-madness.

They think that it will cheer me up and avert my heart from Your passion. That is purely forbidden, haram.

How can I be consoled while, in Haqiqah, You are my spirit, my blood, and my bones?

You isolated and detached my existence from existence since I contemplate Your existence in non-existence.

Then after that, they awakened me, altered me, so I took note of my dream by Your overflowing favour.

If it was illusion which seized me as do all illusions,

It showed me that I was 'other', and after it, I moved to my station.

In Haqiqah, I am not other – or is there any basis for other-than-You?

The wisdom of the Shari'a affirmed me and then it elevated all the cosmos by my rising.

My isolation with the essence, the actions and great attributes, negated my whole.

Since You are Unique in Haqiqa, the realities were transformed in men.

36

Steadfastness is necessary if you love beauty. Be content with it, even if you smash separation.

If you disclose outpouring love, we say, ('If you complain about passion, you are not one of us.

Bear rejection and harshness, oh concerned one!')

The prisoner of impassioned love is not detached. You never have any doubt about him.

Religions are idol-association in the religion of love. (Do you claim to be in the school of passion and then complain?

Where is your claim in passion, tell me, where?)

Avoid us if you hate our harshness. Go follow the one who has slackened in our love.

Leave our business and go far from our radiance. (Had we found you steadfast in our passion,

We would have given you all you desire.)

37

Our slave, We are truly Mighty Precious. We have the business of everyone, far and near.

If We will, We can destroy all kings while whoever We will remains in security.

Our Lord, You have given us overflowing favour, so grant us protection as You protected Umm Hani.

She drew away the veils from her beauties, so the intellects departed bewildered by her.

She spread yearning to the innermost heart. By it, the entire body was set afire.

She cast a secret into it. Then she said, 'Today I see divulgence straying from you.'

Can one whose love pours out conceal the secret? When the Beloved is mentioned in his presence, he soars.

Passion toys with him bit by bit while he is not aware of it. Restraint is cast off.

Until he is swallowed up in her love. He motions to other-than-her while he beckons her.

All people err in her passion while it casts dust into their eyes.

He is asked about her gnosis in pleasure. People take him into account if he resists.

Had they understood the fine points of Layla's love, it would have been enough for them to test his love which pours out.

When a man appears from Layla's quarter, he has given freely to it and has been completely shattered.

Had it not been for her, the abased would not have begun to accept that wall and this wall.

It is not the love of houses which enflames my heart. It is love for the one who dwells in the houses.

When she saw my abasement to her and my love, only the unfolding increased.

I perceived that abasement in her love is might while my insignificance is glory in her love.

She permitted her union, but we became drunk from her wine whenever we drank it.

When she appeared in tajalli-manifestation, we forgot the rest of it because of her beauty.

We broke the glasses out of enrapturement, and we were beside ourselves mad with love for the Director without any direction.

Intoxication became sobriety after union. Where is intoxication when one has excellent restraint?

My critic, leave me in her love. My obsession for the one I love is enough of an excuse.

Do you ignorantly censure love of Layla to the one who has reached the utmost limit in her love?

This is something very fine, very delicate. You do not know the indicator or the indicated because of its fineness.

By it, multiplicity became that unity without mixture. That is something bewildering.

Surrender and leave the one who is mad with ecstasy. Nothing remains to stir up his youthful passion.

39

To love those beauties is an obligation for each individual, even had she brought my eye to sleeplessness.

Fire blazed inside me in the trackless desert, and came between me and my passions.

Her wind cast meaning into my heart by accidental matters. My body melts.

I am still standing in her shelter, I am distracted from her pleasure by desire.

It is enough joy for my yearning in her passion that she say, 'To you from me.'

Because her words are my question. It was kindness to me, even if she meant to threaten me.

No, by Allah, the gesture from her only puts right the garden of Eden.

Her outpouring love vanished and I appeared in her. What is from her to me is from me.

Separation left us, so we were mixed – I became her by her and she is me.

Had she said, ‘My slave, we were not parted,’ I am her slave, the source of my source.

40

I treated the one who rebuked me about her love as an enemy. I hate the one who blames me, even if it were my mother.

Travel your sea seeking my destruction. I do not say, ‘Either/or.’

41

The breeze of the one I love blew on me. By that breeze, love came from me to me.

She bent all of me to her completely. She totally folded away and concealed all the cosmos from me by that breeze.

Ah, she has the beauty of a shining sun. By Allah, there is no shadow in her atmosphere.

Her sign cancelled out the signs of other since it blows from her all-pervading in everything.

You will not see her with the eye when she appears since she is a source for all, my brother.

How many of her glances have openly intoxicated the people of passion in her quarter!

If she is pleased with love of her, she will come to him in spite of any insult.

If she is haughty, by Allah, nothing will help him to be united with her.

She has authority by herself in mankind. Neither jinn nor men have any opinion of their own with her.

I swear by the one who rose above the sky when he travelled by night from his house in deepest darkness!

He obtained a portion in the high places, and the clanging which does not come from any bell –

A great sign which he saw from his Lord, which none before him had seen.

He obtained it by his distance from his group when the Lote-tree rose and the coolness illuminated.

Oh! It has a rank in his nearness which is particular to the Unique Station.

It is from love of her lip. Whenever he saw the source of the purest gathering,

He received from Allah all that He unfolded in his secret and what he forgot.

There is no doubt that he is the best of mankind and absolutely the most glorious of creation in value.

He left the stations behind when he rose above them in the senses and was elevated.

Had it not been that his light was veiled and the cosmos saw him one day to verify it,

My heart would not have risen above you to the degree that it returned after my self had left.

When your radiance was cast away by my aversion, everything stole to intelligence.

He did not appear at all to see my distracted love for other since he is unique in manifestation.

You see his intellect in her and belonging to her as a form between coming and going.

It is not a duty on himself. It is hers. He does not know, so he is going around in a sea.

Since the tajalli-manifestation behind him is immense, Adam forgot in the Garden of Eternity.

He thought that the One who intoxicated him had spoken. It came from the totality of urgent request.

Would that I knew whether the slave who was annihilated in Your love and by You had obtained life by You.

Every desire comes from reaching You by the purity of love for You until death.

Distress and trouble leave him, and his wrong actions become good deeds.

My masters were kind and generous to me. My bankruptcy was put right by Your wealth.

Have mercy on the one who comes to You seeking mercy. Your pleasure is mercy for the selves.

43

The distracted love of annihilation left my heart, and my affair became pure

When every pasture became a homeland for me, and my denial fell away.

My drink contains every water, so I am quenched.

Today I do not sip any of my wine, and yet I am intoxicated, enraptured.

Whoever sees me constantly bewildered supposes I am sleepy.

I am still constantly travelling between here and there.

I drive poverty into the source of wealth since they are both my secret.

Ever fragrant scent filled the air from my breast when I was awake.

Oh wonder! How can going-on be inconsistent with me when I see myself annihilated.

My existence preceded everything. I have no second.

I find a drinker while I am the drink – yet I am other-than-me.

When other-than-me appears, it is I – for the one who has perception.

Since my inward demands a veil for me in the station of separation,

My outward manifestation demands that someone see me in the light of the eye.

I am in separation and the eye – I see one in two.

What is outwardly manifest for me is what is inwardly hidden, so recognise my value!

Whoever sees me, picks the flowers of the Garden for his entire life.

44

From the intensity of yearnings to the splendour of homelands
Is a business in the markets while I am intoxicated, enraptured.

By the wine of the cup, joys came near

Until the myrtle was bewildered in its meadow
by the wine.

Does the myrtle treat as the wine treats?

It refines and corrects character

It puts bodies aright

Its colour is radiant

In all created beings.

My heart inclined (mal) to it, while His love blazed up.

Its blazing lights illuminated my property (mal)

So as to reach my hopes ('amal) in the Path.

Oh company of passionate lovers!

Oh band of brothers!

Do not rebuke the yearner,
Distracted, mad with love.

He whose tears flow as if they were rain
You do not see him forgetting,
since his inner core has soared.
Oh you who ask! the state is too rich for reports.

Whoever has glances for me
with languid eyelids
I have glances for her
in the presence of the Merciful.

45

Before the wine of the jug, the vines, and the pressing,

The sun of this wine shone in the Garden.

How many secrets these suns have in the hearts!

Its colour in the glasses resembles the light of day.

Had the Magian seen it, fire would not have given him any warmth.

A rose like balm to heal the sick –

Its drink has security for me, so I do not see other-than-me.

Ah, it has such a nectar to disconnect me from myself!

I became real and withdrew from my 'where'.

You will not see me recover when I am intoxicated from me.

What was hidden became clear for me, so I began to perceive.

When my lover comes near after long separation,
The light of this lover does not leave me any doubt.
When He came from near, and I looked at Him,
His radiance did not ever depart from my heart.
It is not in any place yet it is the entire business.
Whoever sees it in eye-witnessing does not recover from intoxication.

46

The heart of the lovers looks at the beauty of those sights.
It continues to strive, present in the presence of love.
It is unseen, withdrawn from everything which is manifest in the cosmos except Him.
It ascends in His beauty. It travels for all time.
It had hardly shown adab one day in a seat while it was submissive,
But that it rose to a station which the reckless crosses
Because what he has seen from the first is last.
However, there is a veil on it by the overwhelming force of might.
The heart is still in grief and sorrow. It leaves every source.
The Real does not come to an end. Because of that, the great turn in tawba.
All of them turn from wrong actions, pure by the protection of Allah
Because they are His messengers, and disputes vanish by them.

47

By Allah, if you pass by me, look by your source at my source.

Relinquish every time and 'where' by serious reflection –

You will find all meanings flashing, appearing from me in the cosmos.

If my spirit departed, it is concealed, nestled in my body.

Allah prepared it a drink to annihilate it to the worlds.

Everyone has a lover – a garden of happiness which he plucks

By previous favour from Him in before-endless-time and pure kindness.

48

I gathered the goals in Your beauty. We do not glance at 'other'.

When Your dazzling face appeared, all that we see withdrew.

Master! Whenever You appear in tajalli-manifestation to a lover, he surrenders to You in humility.

By the might of perfection, You are higher than anyone who is raised up in the heights.

All beauty which has appeared in tajalli-manifestation by You is blessedness, Tuba, for a man who is joined to You.

The easts and the wests of created beings are all in need of Your light.

You are supreme above all because You are the source and the elixir.

Oh light of the source of all the sources! Oh end of the goal and desire!

You let me drink wine from Your radiance. It changed sleep into sleeplessness.

I could not find any patience in Your love, Oh You who dwell in the body and heart!

For Your sake, I have parted from my loved ones since I have no desire except You.

The existence of a man who can endure without You has become something wondrous to me.

49

Oh rest of the spirit! What delays You? You are the One who alone possesses every beauty.

You are still alone in existence, Unique, Disconnected from every place.

The blessedness of the heart became Your place and it is not punished by the fire of separation.

50

Oh You who began to dwell in the heart! The heart has not ceased to love You!

I am an exile, one of the very poor – You are my family and abode.

51

I was what was between me and me, withdrawn from me by my ‘where’.

That which I truly love is still my essence and source.

Look closely at me, you will see Him. By Allah, He is me.

The one who loves other-than-Him has no proof in the path of love.

The one who begins to see Him has won and has quickly passed to the goal of the pilgrimage.

His cover left my eye and my Beloved appeared without 'him'.

My affair ended at Him since other-than-Him had been closed to me.

I became happy. My heart received its desire.

Out of excessive ecstasy, I dive into every gulf in His love.

The one who begins to see Him has won and has quickly passed to the goal of the pilgrimage.

She was generous and granted union with me. My light flows to me by night.

My night (Layli-Layla) became morning, shining from me to me.

I am unique in my time. They said to me, 'Good news! Enjoy it!'

My lover is still in my breast. My heart spits out other-than-him.

The one who begins to see Him has won and has quickly passed to the goal of the pilgrimage.

52

Before today, I was worn out by distance and separation,

Always with sorrows when the night of 'where' covered over with darkness.

Then my night was folded back and my dawn shone, flashing to the eyes.

I am alone in the cosmos, the master of the two gatherings.

The interspace of the two seas has not come down because of my excessive ecstasy.

The sun of my essence appeared in tajalli-manifestation from the clouds of rust.

It was midday, and the sun was in the middle of the sky, above my throne. It is the source of the source.

You do not see my outward manifestation in it except as doubt itself.

It is from my body and spirit, one in two.

I achieved the articulation and the meaning. The two matters come from me.

However, we manifest the two opposites outwardly in our impassioned love.

In order to help us conceal it, the trackless desert of beauty interposed itself.

You see me wearing two colours in her passion.

I am jealous of her if she is seen by the eye.

Whoever sees her in my attributes supposes it to be me.

By Allah, I am alone, the rising point of the two desirables.

53

Steadfastness is a door for victory. Allah has mercy on the one who is steadfast.

When trouble strikes you, surrender to the One whose power sets things in motion.

Seek Ahmad's intercession in every matter of consequence.

They sought refuge in my God by his rank, and they all won their desire.

My Lord, by him and his family, repel whatever is harmful for Your slave!

54

I obtained what I intended
when I saw my Beloved
and I saw my essence

What do I have when I am parted
And I am the lover?

My secret is veiled from me
yet it is near
By Allah, my friend, look
at the wondrous matter!

I am hidden from me
My sun rises from me
while I do not perceive

When this Beloved is pleased
everything is pleased

The one who desires union
traverses the way quickly
always, in every direction,
I no longer have any opinion.

I am the One I love
I drank my wine from me
And I was quenched from me

Seeker of the Haqiqa!
Listen to what I say!

The Path is from you
Arrival is to you
so vanish, you will truly see you
after you vanish

You end at you
There is nothing but You
You go on by You

Pure friend of my Beloved, you will win marvellous blossoms and you will be filled up by His radiance.

You will obtain secrets from among creation by the radiance and you will return pure to the selves.

Real dhikr heals the heart. It will heal you of emaciation and the mad love.

You will travel to other than 'other' and seek refuge, lest you were dreaming it.

All existence is weak by 'other' because of the twilight and darkness of passion.

Oh the happiness of the one who begins to lose all restraint in passion and circles around in the open spaces of the House.

He composes poetry and records about the Beloved while the people are intoxicated by his passion.

You who desire union with the Beloved!
Be annihilated – you will see the light of presence.

Rise above created beings – you will be right. A glance will make you rich, independent of them.

Whoever has a share in that Lover is free of every harmful state.

You will shine since the hearts are suns and moons.
You will bring goodness at every moment.

Whoever obtains thoughts about the Beloved and trueness, his light sets the minaret alight.

The state speaks the truth about the Beloved. Iman appears in the one who describes it.

Beauty shines, flashing for the slaves, even had it been concealed for all time.

Wealth is spent on the Beloved, and he increases in heart and body.

You always see him in either wird or dhikr, so every moment is full.

He fears you will leave. The jester is all whirlwind and he squanders his life in loss.

My friend, whoever is intelligent and clever hurries to set the station right.

He divulges impassioned love and has relief from the device of the watcher and the critic.

This passion is difficult. Divulging secrets sets on fire – so the hearts burn.

The lover is turned over the coals by it, and it is no good making any guesses about it.

A night and a day in impassioned love annihilates,
while the love of the Beloved gives protection.

56

The night covered me in darkness until the stars appeared to me.

My Lord, be kind to me and give me the Desire!

My Beloved is clear to me. What do I have while I am watching fearfully?

My intention is to win the Beloved!

I offer my spirit as a gift to Him. My life is what I seek with it.

Then He will be well-pleased with me, even if I am only an acquisition.

57

Time is generous and the heart of the love-mad rejoices and he is decked out in happiness when he reaches his desire.

The envious was burned and won constant might. He began to swagger in the clothes of his happiness.

Joy is sweet
With full moons,
White-cheeked

So seize the glass of wine! Here your lover visits!

Be quenched and pass the cup,
Reject evils
For all time

The hour of consolation has benefits for all life.

Bring the beautiful and rebel against the censoring critic. Act in your time for all you desire.

Compose your poetry. Beauty is songs. My friend, your star has begun to climb in the heaven.

Connect the drink
Adversity vanishes
Splendid beauty is delightful

The lamps of joys radiate lights.

Sip the cups
with the lovers –
absolutely the right thing to do.

Blossom in your day, even if you live but one day.

A glance at the Beloved wipes out all offences. The Merciful is Generous. Oh Allah! We hope for it!

Do you abandon sleepless nights and then fight while it is not important?

By Allah. Best Lover and You who possess astonishing beauty,

Unite the care-worn slave of Allah in spite of the watcher,

and my every word.

I keep my heart close to You, so nothing except You is sweet for me. It is not even permitted.

Is Your humble slave consoled, does he forget that beautiful face?

Oh You whose proof is clear above his black eyes –
the night-talk of the lofty ones

You know that I roast with passion. My death comes from the arrows.

When I saw those black eyes, the glance blocked the shot.

The string was seized with fear of the hand. It said,
‘There is no flight from me,
the full moon of perfection.’

May my Lord guard you! My spirit and my property are your ransom, oh radiant beauty!

You burned up my body by separation and parted my eyes from sleep.

You adorned Your beautiful face, so unbind my bonds and have mercy on me!
Look at my state!

By the roots of Your earlocks and my celebration of Your matchless beauty,

Be intimate with a long-standing exile whose day draws near its end. His eyes flow with tears.

He was practically finished by illness until he rose and ascended

From imagination.

59

The fire of Your love – the heart is worn out, Oh the One in whom my essence is annihilated.

I have nothing under the rule of force in my passion. I am burned by the coals of the blaze.

The one who sees me love-distracted
in my states excuses me.

My secret is protected. Love is still while passion is attack after attack.

How many hours I have been shot by the arrows of trials, yet I am proud of what has been decreed.

I am turned from my flame
to the fire of my passion.

My intellect vanished and scattered. There is no lover we recognise, so how far off!

When I saw Your beauty strike me from every thing, I went out intoxicated to space.

The light of Your radiance emerges
always to rescue me.

I have nothing. Your impassioned love has different directions. Everything is the source of the essence.

Nothing except Your secret appears, so the containers of meanings are recognised in the signs of Your pleasure

Which turns from what is seen.
They are empty.

You are inflamed by delights, pour your wine and drink Tasat.

Here is Your lover. You see Him when you see me – the garments of protection and presence.

It is hidden from the eye of the Watcher,
dwelling in my union.

Stand and dance and sing to the essence. The benefits of your life are those hours.

The exile of Your lover was long, but today He sees Him near, and in spite of all that has passed, He meets

You, so exile is cast down in your dust,
forgotten.

60

My Beloved visited after being harsh, and dispersed my cares.

I was awakened by the thought of purity when He desired my nearness.

He pulled and attracted me by sincerity and fidelity,
and He pulled off my veils.

He showed me a secret which is not hidden from me in my ecstasy.

The fire of love will not be extinguished in my heart as long as I live.

None of my nights is any different – it either kills or captures me.

They censured me. His love does not cease, for my wonder grows stronger still.

Now I am not exiled. I am firm in my drink.

I obtained union by the Helper. It is not my own acquisition.

I only met by chance one who had come previously from my Lord.

61

The Beloved who came was generous to me with His pleasure.

He visited me and bestowed union on me when the light of His radiance shone.

My people, I forcibly forgot everything! My intellect vanished when I saw Him!

I have nothing but His passion which is clear in me after I had concealed it.

When impassioned love is strong and attacks, the one who encounters it is reduced to incapacity.

He looked at my state when I met Him. He encircled me and overcame me with arrows.

The Real annihilated all of me. He said to me, 'Nothing but you is to be seen.'

Oh distracted lover, remove the doubt of the imagination. There is nothing but Allah.

62

All of me is only Your existence,
Your pleasure has left me, my Master!
 Yet Your generosity covers me
as well as the Ihsan which is manifest in You.

Where are You?
 Whatever is left is present with You
 My pride is in You

No rich one is constantly enflamed with love of You

He shines by Your happiness
 in the sky – he understands by looking at Your radiance
 among Your slaves

So his station is as will please You.

Be humble to your Master
 by purity, and speak about what He gives you
 The Generous One will increase you

My friend, He will make you rich by overflowing favour.

Expend all your effort

in dhikr, and enjoy the One who makes you grow –
you will weaken your bonds
to the one who diverts you in this world.

Be intimate with Your Beloved

in everything, and unite your passion in the essence.
Thank the One you worship
Who guides you by power.

The Diwan of Shaykh Ahmad Ibn Mustafa al-'Alawi

1

Oh lovers of the Highest Presence! Come to us! You have arrival in us.

This is the moment of embarkation for the most glorious station – Praise be to Allah since we are worthy of it.

The summoner of Allah called us before our existence.
When existence came, we heard his word.

The dove of arrival was full of yearning after its separation, so we set out in order to be rejoined. By Allah, there is no power!

We are the kings of the earth in respect to His nearness.
We spent ourselves in His love, and then the people.

We are in the light of the sun while others are in deepest darkness. We have a keen eye wherever He appears in tajalli.

From the light of Allah, we have light upon light.
Allah guides whoever is worthy to the light of the wali.

Do not be amazed at this. There were guides to realisation in the earlier communities before us.

They were abandoned by the people and their words were not heard: the days were bitter and people were in negligence.

After the death of the Shaykh, his like appears. This is the sunna of Allah which occurs. There is no changing it.

If you miss reaching him in his life, that interval,
That interval is certain after his moving on.

Roll up your sleeves and do what he commands,
and take knowledges from him, both cheap and dear.

That is seen with every gnostic, so whoever has an
intellect should ask the intellect for help.

He says, 'The time has passed me by! What a pity!' and he sets out to find the Real in truth, even if He is Majestic.

He says, 'I am drowned! There is no 'mine' and no 'with me'.' He should ask the help of the lords of arrival in order to arrive.

They are more suited to give the thirsty one his drink –
They have the overflowing of the Merciful and a drink which is sweet.

Whoever does not enrich the murid with the first glance is
in the fetters of ignorance, encircled by ignorance.

There is no Shaykh except the one who is generous with his secret, concerned for the murid more than himself.

He removes the veils from him which prevent him from reaching the highest station,

He enters the presence of Allah after his separation,
and he sees the manifestation of Allah wherever he turns.

He is utterly and completely annihilated to the world.
He loves neither chaste-eyed women nor friends.

By Allah! This is a Shaykh who has no like! He is unique in the age, unique in the whole.

He is the piercing star if you desire his nearness. If your self is precious, he is more precious than it.

The Messenger of Allah has clothed him in the garment of the Khalifate – he was adorned with that garment after he had withdrawn.

It is enough that he is the heir to the secret of his Lord – pure, serene of heart, adorned with beauty.

He took knowledge from the Messenger which is enough: it is the knowledge of the inward suspended in the heart.

It is a knowledge which is completely hidden from creation, and a secret which is protected from articulation – it is not recited.

A mighty one containing a mighty one descended in his heart – Might belongs to Allah, the Messenger, and the rulers.

They are a badl for the Messengers in every community: they undertook Allah's call, and represented the Messengers.

They clarified the meaning of the path to Allah and they testified to tawhid as the first did.

Good health to them from a people whose Lord has been generous to them with His nearness and has appeared in tajalli with pleasure.

They are such a people whose company does not give any trouble to a person. Their Prophet said that in the Sahih, and what he said is sound.

They are the firm grip – take hold of them! They are the guardians of the people of the earth in the steppes and the desert.

They have hearts which see what others do not see when they are awake. When they sleep – they arrive in their sleep.

By Allah! The sleep of the gnostic needs no mention! How then is the prayer of the gnostic when he prays?

He stands on the ceiling of the throne with Allah in the state of his nearness. What a state!

It is such a state that had the state come between me and it, I would have said, ‘This is impossible! Such a state is not agreeable.’

A state in which the Mighty descends after distance, and the circumambulator of arrival goes round it after separation.

We are as we were and still are. We returned to the presence of tawhid like the first instant.

A Beloved gave a tajalli of His light to us. We obtained a portion of that light, even if it is sublime.

The light of the sun appeared in the moon of darkness:
I was a branch of it and it was a root from me.

Our desire covered our intellects as if we were insane although we have no insanity.

You see us among people while we are not as you see.
By Allah! Our spirits rise above the highest ‘above’.

We have intelligence from the restraint of the intellects. What a jewel unique in beauty it has! How excellent an intellect!

It does not have a consciousness of other-than-Allah –
may His praise be exalted! This is the hobbling-cord which restrains, even if but a little.

Good health to you from a people whom your Lord has chosen and made them for Himself with a perfect formation!

He has chosen them by unveiling the protection from the light of His Face. Is gratitude equal to that? No! I said, No!

Direct your gratitude to the One who was generous with what is more mighty than the mighty and more entitled to might.

Boast of yourselves to the throne and the earth. You are the slaves of Allah. As for other – No!

Bodies which have descended into their graves and dissolved are brought to life by you. They were bodily remains and dust.

It is as if you were the spirit of Allah descending in Adam as Maryam received the breath of Jibra'il.

Dance then in ecstasy, distraction, and rapture! Drag the coat-tails of might – you are worthy of them.

Your words are the sweetest – one inclines to their good report. It is as if it were glorification from the Highest Assembly.

It is as if it were the magic of Allah attracting the heart. Allah tells the Truth, and the false flees.

You contain might, Yes! as well as power and force. Your might is might and your dynasty is in power.

I have praised you, No! We praise your Praiser because you are the People, and praise becomes you.

Peace be upon you is what your speaker said. May Allah reward whoever calls to the Master!

If I am your slave serving your slave, I have glory and might among the leaders.

Your lover loves Allah because of your love since you are the door of Allah, the Majestic, the Great.

Do you have a portion of their tasting? If you are like them, yes, you have a leap.

If you find that you have nothing of what they have, then be just to yourself – this attribute will follow.

Have you rolled up phenomenal beings away from you in a glance? Have you seen the Merciful wherever He appeared in tajalli?

Have you annihilated mankind from you in an instant? Are you lost to all, and the high and low?

Have you gone around the cosmos from every side? Has the cosmos gone around you while you are its qibla?

Have the veils departed from you as a mark of honour? Has the cloak been removed and has the covering departed?

It is said to you, 'Draw near! This is Our Beauty! Welcome! Enjoy yourself! Welcome to you!'

Has the caller called you so that you stood up to do his bidding while you had adab in the journey and removed the sandals?

Exaltation encompasses you from every side, When arrival is sound, you incline greatly towards it.

Have you protected the secret of Allah after its manifestation when you were entrusted with it? Have you put on the Robe of Honour?

This is part of what will indicate your nearness. If not, then secrets are not revealed in the Assembly.

If this description is sound in you, then how excellent it is! If not, you are far from the presence of the Master.

Stay away from the knowledge of people you do not belong to – do not go near the orphan's property: that is affliction itself.

The anger of Allah is great. Oh failure of the one who makes varnished lies take the place of actions!

Does being distinct in speech and praise have any use? Does embellishment with the remedy of the illness have any use?

Does the sick man benefit from anything other than his medicine? Does anything give the exile joy other than his family?

If you invent and declare words like their words, that is the hornet's wax. Where then is the bee's honey?

Would that I knew who the guarantor is and what it is which has summoned him to these lies he takes upon himself.

How stupid he is! His life is squandered while he desires to attract the stars with a withered hand!

That he had told Allah the truth would have been better than that he should lose his share of life in general –

And that he should act by what he knows in order to inherit what he does not know. The accepted saying brought this from the Prophet.

Let him come to the houses of Allah by their doors.
Let him avoid lying and not consider it easy.

Does he not fear the Merciful, protecting his honour and guarding the light of iman so that it does not depart?

Does he not fear Allah whose words indicate realisation and the Highest Station?

You hear a tongue reciting what is not in his heart as if he had knowledge of what he said.

He says that the gnostic is above his words – that he is with Allah in the desert and steppe.

He mis-represents himself among the common people naming his like. Among the elite, he makes errors.

Had it not been that the unveiling of Allah was inconsistent with his state, we would have held to a good opinion and considered him to be worthy.

Had it not been for the veil of Allah which we fear to rip apart, we would have disclosed their names in detail, not in general.

Is the seeker of Allah satisfied with His distance? It grieves him and he needs to arrive.

The one who desires the meaning has a mark on his face and a light on his brow which shines and flashes –

Near, with adab, modesty, and trust, ready to forgive critics, esteeming retreat.

He has a himma rising above every himma. Nothing stops him. He sees the rugged as easy.

He has no other purpose than his desire. He does not reach for people as he does not see rebuke.

He has a beautiful attribute. It is enough description to say that he desires Allah. How excellent a lodging!

Whoever is a murid makes this will the aim of his eyes, and then he withdraws

From every blameworthy attribute which he understands from his self. After his withdrawal, he is adorned with the opposite.

He is a slave of Allah in every state, He brings the fard and esteems the nawafil,

Until Allah is his hearing, his sight, tongue, articulation and hands as well as feet.

He dies before he dies and his Lord brings him to life. What is after death, that is moving-on.

He takes account of himself by himself before, and he is the representative of Allah more than himself.

Let him see the existence of Allah before and after his existence and wherever he turns.

Allah was alone and nothing was with Him. He is as He was, First and Last.

He is One in essence – there is nothing other-than-Him. He is as He was, First and Last.

He is One in essence – there is nothing other-than-Him. Inwardly Hidden, Outwardly Manifest, Before-endless-time, and He does not depart.

Wherever you look you see His existence. There is no ‘except’ in absolute tawhid.

How can a doorman encompass the essence of Allah? There is no veil except the light appearing in tajalli.

You will only have this by keeping the company of one who has a rising station and a respected standing.

If you happen to meet the caller whose claim is true and who indicates realisation and the Highest Station,

Then beware of overlooking him! Examine his words and ask him about arrival. Does he reflect arrival?

If he indicates distance, that is because of his distance.
If he indicates nearness, then consider him worthy.

He will make the Way to Allah clear for you – intending by that the Face of Allah, the Majestic, the Exalted!

He will elevate your state when you meet him, and he will place your foot on the journey to the Master.

You will obtain His favour by specifying the letters until you see the letters shining on the horizon.

They only have manifestation in your heart, and heedlessness departs when the Name is firmly rooted.

Then exalt the letters as much as you can, and write them on everything, high and low.

After specifying the Name, you will rise by its light until phenomenal beings are annihilated from you and vanish.

However, you will be annihilated by the command of the Shaykh, not by you. He is the proof of Allah, so take him as a protector.

He will bring you out of the narrowness of prison, to the open space – to the open space of open space, to the First of the first –

Until you see that the world has nothing in its essence. It is less than the least in the exaltation of the Master.

If exaltation emerges, you will be annihilated in His eyes because you were nothing from the very first moment.

You did not know who you were. You were, and no you! You will go on without you, and there is no power and no strength!

After your annihilation, you will rise to going-on – to the going-on of going-on – to the very limit of height!

Is not the witnessing of Allah where we alight? O failure of the one who is distracted from this.

He has squandered a precious life without cause. He stands in the way of his might as if it were a shackle on him.

That is only illusion which he fears to drive away. Had he had resolution, he would have turned away from base people.

Let him set off to seek Allah before he dies! Does the seeker of Allah base himself on laziness?

Whoever realises the goal, is serious in his quest. Had it been for His sake, he would have rushed towards death.

How sweet is the drink of the people whose taste we communicate! I do not mean wine and I do not mean honey.

A drink with a timeless description – we cannot describe it. Every excellent describer becomes exhausted in attempting it.

Its cup is like it and aids its drink. Is its cup enough without it? I said, 'Yes.'

I was amazed at this cup which let one drink of itself. It goes around the lovers – this is one of its properties.

Part of its description is magic which is inscribed on its side. Whoever sees its seal, withdraws from the attack.

It is a wonder that I have not divulged its secret. Had a person other than me drunk some of it, he would neither have prayed or fasted.

Had the Imam looked at the light of its beauty, he would have prostrated to it instead of the qibla.

Had the scholar smelt its scent during his discourse, it would have made him lose his head about discoursing immediately, without delay.

Had the one doing Sa'y seen its radiance, he would not have run nor done tawaf around the Ancient House nor kissed the Stone.

Yes, He orders all to kiss its corner when he sees the meaning of the goal shining from himself.

How is patience possible when one thinks that he is low of value once he has become respectable.

Yes, he reveals pride, boldness and rapture, might, desire, and joy, I mean exuberance.

This is an ancient wine, whose drink is precious: you do not see evil suggestion and you do not fear ill effects.

There is no heat in it and it is not cold. There is no draining it by meaning – that is, no disappointment.

Fine, delicate of description – we cannot describe it. Every excellent describer becomes exhausted in attempting it.

A dot from it is enough for whoever is under the ground and whoever is above and to the very limit of height.

Yes, a dot inclining from the fineness of a glass would cover the intellects and would make them lose their reason.

You see the manifestations of the cosmos prostrating to each other – there is a subtle secret which is hidden from the eye.

You see them as you see drunkards in their love. Everyone has a beloved and does not desire a substitute for the beloved.

Had it not been for the beauty of Allah in every form, Qays would not have been struck with yearning for Layla.

Lovers would not have loved the beauty of the lovely girl, nor would beautiful women who trail the train of their skirts have inclined.

Had it not been that the beauty of Allah appeared in His workmanship, you would have seen the excellence of beauty as if it were dung.

There is an unexpected beauty in dung for another: for it is the Beloved of flies as well as ants.

There is no manifestation in the cosmos but that its secret is loved by another, even the grain of sand.

No wonder they are drunk in His love! Their goal is a goal and their parting is arrival.

Their wine is the glass of love before their existence. This one strives for it and that one is fond of jesting.

This one has love of it yet is not a lover, and that one desires the journey while his leg is hobbled.

This one has a weak self and laments his state. Another one weeps and wails like the bereaved woman.

Another one has an immense value and wonders at his state. This one is dull-minded as if he were a chunk of firewood.

This is the king of the people, proud of his victory: people obey him and concern themselves with his nearness.

This one is weak in resolution and drinking exhausts him. Another one has great courage and leaps to it.

This one desires nearness and withdraws from his nearness as if he were separated from it, and the state is not separated.

All slaves of Allah have withdrawn into His love. They have no goal nor inclination except Him.

In respect to containers, their enclosure is narrow. When they look at the cosmos it appears as a lump.

They sigh with sorrow for what they had before the entry of the spirits, I mean into forms.

The caller of nearness summoned them: 'I am with you! Wherever you turn, My light appears there!'

I am One in Essence, Manifest in all. Does other than Me appear? No! Then again, No!

I made the veil of creation a covering for the Real. There are unexpected secrets and a spring in creation.

Whoever does not know my 'Ayn (source) in My Ghayn (clouds) says, 'Where am I?' and no partner, No!

The dot of Zayn (adornment) moved to Rayn (rust). Look! What is Shayn (disgrace) except Zayn completed with the dot?

Come to the gatheredness of the Out-of-time! Does He have any lack? Certainly not! He was and still is!

I was absolute of essence, not contained by My place.
I was from Me, and knowledge is ignorant of it.

There is no above nor end to the above of the above. There is no below nor end to the below of the below.

I am concealed in My true nature, a treasure inscribed on a talisman – without limit in breadth, without limit in length.

I appeared in the one with an inward part before his manifestation. I asked Myself about Myself. It said, Yes, indeed!
Does other have manifestation which is possible in respect to Him? He poured, then inclined, then leapt, and then spoke.

I am One in essence, something unique. I cannot be contained by anything, even a little.

Do I have a scope which other-than-Me might have? Or is there a vacuum? No! and No! and No!

My true nature is hidden in respect to its source. My attributes are manifest in general and in detail.

There is no direction but I turn to it. Does other have existence? Is there any lack in My description?

My essence is the essence of existence. It was as you see. My exaltation is not limited by as much as a mustard seed.

Where does creation appear when Allah is Vast? Where is other when all is filled?

Gatheredness is the same as separation in respect to its root. Creation is the source of realisation, an interpreted truth.

Interpret nearness and you will obtain nearness. Then there is no hulul impossible and He did not descend in hulul.

Remove the touch of other from the essence of Allah.
Nothing can carry it and nothing is carried to it.

It is hidden in manifestation, appearing in its source.
It placed successive veils over its might.

Beware of the veil! You are pleased to destroy it.
These are the limits of Allah: fortress and locks.

Whoever discloses the secret of Allah, calls down His
wrath. Whoever conceals secrets is respected.

Is there not abundance and awe in concealing the secret, as well as glory, exaltation,
and might among leaders?

Good character is enough when he brings it hidden from Allah, an idle treasure.

O people of His inheritance! Preserve His contract and guard His secret with respect
and honour.

Is He not enough for you in glory, might and honour?
You have drunk sweet water and a fresh spring from the Messenger.

They established the Deen of Allah and helped his Shari'a. They were as He desired in
word and deed.

Is there a value equal to this Messenger? Has he any like? Certainly not! – Again, No!
and No!

He is unique in beauty. He contains in himself what the slaves of Allah, Prophet and
Messenger, contain.

He is a universal sea. All is like his wave, He is a light shining from the presence of the
Mawlana.

O Messenger! You permitted our praise, and you are dearer than all that description
contains.

Shall I pursue the traces of true nature in order to recount some of it? I went to the low
and I went to the high –

I was forced to return to incapacity saying, 'What is praise? What is glorification?
What is might? What is height?'

It is enough that you are the manifestation of Allah's light. Allah did not take leave of
you – No! and He did not hate you.

The exaltation of Allah is His mercy in you. O beauty of the Real! May the Mawlana
bless you!

O Lord! Grant peace, then baraka, exalt, glorify and then magnify him, and bless with every prayer.

Bless his secret, his interior, and his spirit. Bless his Companions and family with him as well.

Prepare helpers for him from his company, and join them together for his sake, and unite them.

We have called on you with the du'a of the enthralled, the utterly distracted.

You know my Lord best by what has descended inwardly. You have disposal of the command and the rendering of judgement.

Strengthen Your insignificant slave, Ahmad al-'Alawi, to save him from his many errors.

As You preserve him with a preservation which is appropriate to his state, and accept his excuse. You are worthy of it.

Peace, then blessings, last and first, beginning and end, in detail and in general,

Be upon the one whom Allah boasts of to all mankind, as long as birds sing and the turtle-dove darts,

Then pleasure and honour and mercy which surrounds the people of the presence of Allah, young and old.

2

Good news to you, my friends!
News of nearness and drawing near!
You are gathered in security
As long as you are Allah's party.

Good news to you, my masters!
Good news to you, my lovers!
Good news about what is coming –
You are in the mercy of Allah.

Your being joined is the source of mercy
Your being joined has a wisdom in it
Whoever loves you, rises –
The pleasure of Allah is yours.

The pleased is with good pleasure
And mercy as well as forgiveness.
You are the party of the Merciful
You are the awliya of Allah.

Your tariq does not seep away,
Your lover does not come to nothing.
By Allah! You have manifestation
In all of Allah's creation.

You stood at His door
You were annihilated in His dhikr
Good news to you of His nearness!
You are in the Presence of Allah!

Among you is the king and the majdhoub,
Among you is the lover and beloved –
The veils have departed from you –
Among you is the one who unifies Allah.

The suns of the tariq are among you
The Rijal of realisation are among you,
The annihilated and the lover are among you,
The one with gnosis of Allah is among you.

The Rijal of the beginning are among you,
The lords of presence are among you –
The one from whom the veil has gone
sees only Allah.

Good news for him! He has obtained his desire!
Good news for him.
He has gained possession of the meaning!
By Allah! He was accepted in Allah's knowledge.

The full moon of full moons gave me good news
Of victory with manifestation –
Our lover in happiness,
Surrounded by the lutf of Allah.

By Allah, he spoke
The most eloquent word
We helped you in the Assembly
You are in the security of Allah.

The spirit of the Master gave me good news
Al-Buzidi, the one with help,
When he spoke to me with ijthihad
After taking an oath by Allah.

Your lover is secure.
Your murid is safeguarded.
You are the springs of the Merciful
The secret of Allah is in your hands.

The proclamation is in your hands
You can lift the veils!
You are the lords of presence –
You are the awliya of Allah.

We have permission to dispose freely
Of that subtle secret
Oh excellent obligation
For the pleased, may Allah reward him!

His secret is in our being joined together,
His wine is in our cup
His knowledge is in our speech.
By Allah! We are not other than Him.

Our overflowing is from His overflowing
Our secret is from His secret.
Our branch is from His root,
Oh the one who does not understand its meaning.

Secretly and openly
I addressed the people of the journey.
Whoever in my age
Comes to us, finds his desire.

I have counselled all the slaves,
Especially the people of the cities.
Whoever seeks in ijihad
Desires Allah.

He comes, even if just to test it,
And he has a portion from us.
This is a near road
Which has come to us from Allah's favour.

We give him counsel in the Path
And he makes me a companion in it
We show him the meaning of realisation,
Pure for the face of Allah.

He agrees with me about the days
We do not seek years from him.
If he obtains the desire
He will be a slave of Allah.

I have a cure for creation
I have what will obliterate other
We do not mean to attack it with it
We are rich by Allah's favour.

I am rich with the goal,
what do I have and what does denial have?
We do not see in existence
Any appearing in tajalli except Allah.

Sometimes we are annihilated in Him,
And we have that meaning.
Sometimes we are rich in Him,
Free from all of Allah's creation.

Sometimes He appears away from me,
He makes me withdraw from my being.
Who am I and where am I
In the tajalli of the essence of Allah?

Had it not been for the witnessed Messenger,
Had it not been for the lover of the beloved,
We would have wandered from the limits
And divulged the secret of Allah.

May the Lord bless him
And give tajalli with good pleasure
On all the Companions

And the family and whoever follows him.

3

Remember Allah, oh friend! And turn to the Desire!
Aim for the real Truth – for creation is non-existent.
There is no other-than-Him in realisation! His power is exalted in timelessness.
He appeared by separation, but people are asleep.
Do not leave the Path! Strive in the journey to the Station.
Preserve the firm contract, and you will drink from the cup of wine.
Our wine is an ancient wine – it existed before Adam.
My friend, He intoxicated us in a time before this.
He cast us down from a lofty mountain, from existence to non-existence.
Then we went back to the Friend above the Throne and the Pen.
We were level on the horizon and we were clothed in the universe.
We were hidden by creation so that people would not see us.
My yearning brought flashes of lightning – my drinking yearned to be constant.
My branch was pleased to blossom. The flowers diffused their fragrance on the hills.
The time of dawn came. The full moon obtained completion.
My road came to the Paths like the sun on a mountain.
How many a lover we have taken prisoner! How many a gallant one we have helped:
How many a friend we have elevated to the witnessing of nobility!
How many a wine we have pressed! How many an Imam we have given something to drink!
How many a faction we have guided to the Assembly of peace.
Our sea is a deep sea, not measured by the good swimmer.
Do not object with precise speech, and do not contend with illusion.
We bring a delicate knowledge which speech can only indicate.
To those with verification – revelation has brought them inspiration.
After the dawn prayer, according to the overflowing of generosity.
It contains whoever is at the Ancient House, the Station, and the Haram.
May my Lord show mercy to those with firmness, who cling to His favour.
Al-'Alawi has obtained favour and honour by divine success.

4

Oh you who desire to know my annihilation – ask the Divinity about me!
Mortal man will not recognise me – my states are hidden from him.
Seek me in drawing-near from beyond slaveness.
As for containers and phenomenal beings, I have nothing left in them.
I am a manifestation of my Lord. The state testifies to me.
I am the overflowing of the Merciful – I appeared in humanness.
My root is ruhani – I existed before slaveness.
Then I returned to my homelands as I was in freedom.
Do not suppose that you see me with human attributes!
Beyond them are meanings, the necessities of ruhaniyya.
Had you seen my place in the most pure presence you would have seen me. Then you would see me as one without other.
However, the Real has robed me and your eye does not reach me.
You see me and you do not see me because you are heedless of me.
Sharpen the eye of Iman, and look with a clear look
If you have certainty, perhaps you will come across us.
You will find secrets covering me, as well as prophetic lights.
You will find eyes guarding me and celestial angels.
You will find that Allah has given to me – He appeared from me by what is in me.
You see Him when you see me while you are not aware of the true situation.
My Lord gave to me – he guided me – He presented me with a clear glance.
He acquainted me with myself from me, and what ruhaniyya is.
If you desire to know my annihilation, then keep my company and pay attention to me!
Listen to me! Relate from me! Do not put yourself above me!
Do not see other than me in the cosmos. Do not let your eye attack me.
Do not suppose that you are safe! Your situation is not hidden from me!
Then if you are sincere with me in slaveness,
Do not be content with the tongue. Its affair is lying.
Open yourself to the spearhead – and die a complete death!
Distract yourself from yourself and occupy yourself with me. If not, then leave me!
We counsel you with what my master counselled me before the desire.
Al-Buzidi was annihilated to all mankind.
Abandon your whole in my place and draw close to the Divinity.
Shed phenomenal beings! Do not let any of them remain:
This and that are two evil things. Look with a mature look!
The Creator and phenomenal beings are manifestations on oneness.
If you realise eye-witnessing you will not find anything false.
All is annihilated immediately, except the face of Divine sovereignty.
After you recognise what we mean, then do without us if you wish.
No, by Allah! The one who forgets me is the one who is empty.
Allah knows my affair. He will preserve me in what remains.
He will preserve all my brothers from temptations of the heart,
And whoever enters my diwan and whoever is present in my gathering,

And whoever sees one who has seen me, if he had an intention.
May my Lord bless with my tongue and direct my whole to my Prophet.
I placed my title in it at the end of the poem,
In harmony with my brothers who particularly seek it from me.
The lineage of my body is from the 'Alawiyya tribe,
And the ruhani link is to the presence of Al-Buzidi.
Lord show mercy to the two groups and show mercy from me to what remains
Of the branches of the two connections until the end of mankind!

The eyes were lowered on a day when the Manifest appeared.
 It is enough excuse for me that the Beloved overcomes.
 That is something He returned so it shines to the intellects.
 I recognised it when it appeared from me.
 Praise be to Allah for what my eye saw!

That is a protected secret impossible for others.
 How many affairs the one who knows has!
 He is at the flame of the embers
 Glory be to Allah! My protection has gone!
 Praise be to Allah for what my eye saw!

The spirits moved freely about the presence of purity.
 Oh Friend! Had you seen what is beyond confusion,
 As if it were a lamp in the niche of the senses.
 Its meaning would have resembled every colour.
 Praise be to Allah for what my eye saw!

I shouted out my passion. I divulged it in the Assembly.
 I said: O Noble ones – I have hit the Beloved!
 People are asleep. Not the one who says: 'I have polished!
 I swear, by Allah He is not hidden from me.'
 Praise be to Allah for what my eye saw!

All that is said except the Beloved is worthless.
 That is impossible, devoid of existence.
 All is imagination and it departs with realisation,
 Except for the Face of Allah which is enough for the inner eye.
 Praise be to Allah for what my eye saw!

Oh inner eye! If you are not bewildered,
 Take note in creation about Who is Manifest.
 If you said, the Aware, We say: Be a traveller then!
 Understand from Allah what you hear from me!
 Praise be to Allah for what my eye saw!

I am wise, skilled in these knowledges.
 What I have is from a Timeless one looking among mankind.
 He who is heedless of Allah, he does not know my annihilation.
 Praise be to Allah for what my eye saw!

I wish he would wake up from the intoxication of the senses.
 And that he would keep a friend's company to the presence of purity.
 My like is firm in the seat of intimacy,

Sincere in Allah: He understands what we mean.
Praise be to Allah for what my eye saw!

I am certain of him in those knowledges which he sees,
For I am unique in this most glorious station.
Oh murid! Recognise my name, and speak and guide!
Al-'Alawi is more entitled to me than myself.
Praise be to Allah for what my eye saw!

I drew near to the quarter of Layla when I heard her call –
 What a sweet voice! I wish that it would not end!
 She was pleased with me. She drew me. She made me enter her sanctuary.
 She kept my company. She spoke to me. She let me sit at her feet.
 She brought her essence near me. She lifted her cloak for me.
 She dazzled me. She bewildered me. She confused me in her radiance.
 She took my measure and weight so that we could pursue her riches.
 All of me then prostrated to her.
 She took me. She possessed me. She made me withdraw in her meaning.
 Until I thought that she was me and that my spirit was her ransom.
 She changed me. She developed me. She brought me up to her height.
 She gathered me. She isolated me. She named me with her kunya.
 She slew me. She tore me to shreds. She dyed me with her blood.
 After my death, she brought me to life. My star shone in her sky!
 Where is my spirit? Where is my body? Where is self and its passion?
 There appeared from her to my eyelid what had preceded of her secrecy.
 By Allah! My eye has neither seen nor witnessed other than her.
 Meanings are gathered in her. Glory be to the One who originated her!
 Oh you who describe good in me! That is something from her radiance.
 Take this annihilation from me. Do not look at her.
 My heart did not lie when it revealed her encounter!
 If nearness annihilates, then I will go-on in her going-on.
 What a light she has. It is enough 'for the sun and its morning brightness!
 Rather, she is the sun of meanings 'and the moon when it follows it.'
 Structures were filled with light by her, and 'the day when it displays her.'
 If my eye sees other-than-her, it is like 'the night when it enshrouds her.'
 She is truly above the houris of eternity, 'and the heaven and what built it.'
 Rather, she is the houri of my eyes, and 'the earth and what extended it.'
 All are her vessels, and 'the self and what fashioned it.'
 She acquainted me and inspired me with 'its outrage and its taqwa.'
 She supported me. She drew me near. 'Prosperous is the one who purifies it and
 makes it grow.'
 Whoever recognises the self, plucks, 'and failed is the one who buries it and stunts it.'
 Oh failure of my life had she imposed 'its insolence.'
 Thamud would have been part of me, or I would have been 'more wretched than it.'
 However the Master protected me from its evil and passion.
 Oh my God! Do not leave me to my self! I fear it.
 It might make me lax in my Deen, and it might exceed in its blindness.
 By the rank of the one who is my help, the best of the worlds, *TaHa*.
 Had it not been for him, what is from me would not have been from her guidance.
 You obtained good from my tongue. Oh you whom Allah has made more radiant –
 You are my fortress. You are my help against my self and whatever helps it.

You are more entitled to me than myself. You are the best of those who purify it and make it grow.

Oh good-hearted! Rescue me on a day when you say: 'I am on its behalf.'

Place me in security tomorrow from a stopping-place which does not please me.

I am whoever is from me, and whoever guards the company.

By Allah! I think that he is its master in the source of mercy.

His favour has not left me, seen by those of high standing.

It is enough from my lover that I reach a little of it by him.

We have a radiant light from him. Foreheads shone from it.

Oh gnostic of my spirit – its clarity is not hidden from you.

Then you have what you desire in this poem of mine and its metre.

Had you firmly implanted a pearl, you would have enough in what you receive of my gnoses.

The fruit from my bough, with the gnoses of its master.

Al-'Alawi still plucks from the highest of its knowledges.

By it, we mean Al-Buzidi, my master – he gave it to drink before me.

I still praise him, and praise does not come to an end.

My Friend! Provide me with mercy after my death and do not forget it.

I think of You – do not forget me! My Lord is pleased with supplication!

Oh you who do not understand my words – why do you reject me?
 You completely lack the meaning, you are ignorant of divinity.
 Had you known my state, you would have acknowledged my superiority.
 You would have seen me among men like a sun over the desert.
 My Lord gave me my request. The Master of the gift is enough for me.
 He guided me then He gave me a pleasing robe of honour from Him.
 He let me drink from a costly cup, more precious than alchemy.
 He raised me to a high seat – higher than the star of the Pleiades.
 Oh friend! If you seek me, then ask divine sovereignty about me!
 Look for me above the heights – perhaps you will come across me.
 I am a precious sublime sort – something unseen – I have no quality.
 The treasure of my property exists – everything withdraws in me.
 What do you recognise in my states – you who have no knowledge of election?
 You suppose that I am empty – Your contract and intention are enough for you.
 The Beloved is mine – we do not turn to this world.
 What do you demand, my critic, when you object to me?
 My heart remains mine, while the senses are their gift.
 When the moment is devoted to me, we do not take note of affliction.
 Every gnostic of it asks me above all mankind.
 An obliterated heart, empty – he only sees the ephemeral.
 He throws himself into error in order to gather something of this world.
 He does not turn to ends nor to the nearness of the desire.
 He does not keep the company of perfection, and he does not hinder rebellion.
 He stands in argument, waging war against the Divinity.
 My Lord! Accept my request! – Tawba is a pleasing gift.
 Protect us in every state as well as the community of Muhammad.
 Then let the blessings of Allah continue from the overflowing of beauty –
 As long as worshipper and wali bless the noblest of prophets,
 And every Companion and the family, and the isnad, the people of instruction.
 And every salih and wali which the light of greeting contains.

People of the party of the Judge – my intellect is bewildered.
 I am beside myself, distracted, withdrawn from my where.
 We were. As for now – we have wandered from the cosmos.
 There is no direction or place in which we know our homelands.
 There is no space nor corner where we may place our body.
 My state – like me – is bewildered about what occurs from me.
 Leave me, oh man! Do not ask me about myself!
 Had you known what predominated, you would have pardoned me.
 The division of day and night withdrew, and another appeared from me.
 My Lord confused me with the elucidation! He gives me help.
 In phenomenal beings and in myself from me,
 We only see the essence of the Merciful. My eye had coolness from it.
 I saw it with eye-witnessing. It bewildered my mind.
 It appeared with all the colours that my eye could count.
 It made me drink tankards. It took me from me.
 It made me enter the diwan. It spoke by my tongue.
 It burned me in the tavern. It dressed me in my shroud.
 It prepared my assistants. It strengthened my fortress.
 It smoothed my place. It put kohl on my eyes.
 It made me grieve with repentance. It changed my colour.
 My state is adorned by it except for a matter which is from me – Oh brothers! We do
 not know its source from our source.
 If you are certain then acquaint me with me.
 Am I that thing or is that thing me?
 The sage of gnosis said: Do not ask me! Leave me!
 I, like you, am distracted by love, bewildered in my affair.
 I said: Certainty is sound. Speak then from my tongue!
 I am skilful, clever, familiar with that art.
 The breath of the Merciful blew from the direction of the Yemen.
 It reassembled man and spirit.
 I began to tell what was, and what the meaning of my being is,
 With proof and the elucidation. My words are enough.
 He was generous to me with the moments. They made me recognise that
 I am one in time, unique in my homeland.
 Friends recognised me and took from me.
 They witnessed what appeared from me with eye-witnessing.
 The envious shaytan rejects my annihilation –
 Obliterated, heavily rusted, content with other-than-me.
 I am the core of Iman. I am the qutb of the Deen.
 I am not man, and I am not one of the jinn.
 I am the secret of the Merciful. I am all that is from me.
 My measure has an affair which is outside the cosmos.
 I came from Ihsan – I appeared in my body.
 The one who is sleepy claims that he recognises me.
 He thinks that al-'Alawi resides in separation.

This opinion is senseless drivel. The opinion is not enough.
My name came as a title, inscribed on the cosmos.
It is read out to the people of gnosis among the Rijal of the art.
Oh you bewildered with love! Leave what you see from me.
Preserve the light of Iman. Take care lest you slander me.
My Lord who knows what exists – I ask Him to preserve me,
And I ask Muhammad to join me to the great affair.

9

The cups of desire went around among the friends.
It increased them in utter destruction – state upon state.
I said to them: ‘Oh noble ones! Are you pleased with my state?’
They said to me: ‘Oh youth! Then you are empty?’
I said to them: ‘Yes. You have spoken my condition,
However, Oh noble ones, have compassion on my state.
I have much pain and I am weak in action.
I am nothing in relation to you. I have made you my good omen.
Your dhikr is my wine, and your love is my property.
I have burning love for you – I wish that it may continue for me!
Oh lost days of idle chatter!
Had I been among the people of desire, my preoccupations would have disappeared.
I love you with a burning love – and Allah hears me.
There is no blame in your love, while blame is sweet to me,
If I have a station which is sublime with you.’

10

The Beloved behaved unsociably in passion. The meaning is her witness.
The intellect is an effective judge. It contemplates what is the most fortunate.
I am a cupbearer who renews, the guardian of the sanctuary and the delegations.
The Real is real. It is not refuted in spite of rejection.
Remove coarseness and set off. Do not become familiar with turning aside.
Do not rely on the one who says that it is not true that man is ungrateful.
Oh the victory of the one who turns to the fragrances of the Loving.
Oh friend! Strive then, for life is cut.
If the moment does not help, generally it will not return.
My friend! Help then, and assist by my command – rise and strive,
As much as you can! Endure! The latter is praised.
The caller is not confirmed. Oh the sorrow of the envious!
His life has been squandered in clever tricks. He has not tasted witnessing.
How many benefits I have produced! How many necklaces I have strung!
How many norms I have broken! How many banners I have raised!
The affair is seen with me while other people are asleep to it.
Creation is familiar with places of ambush which armies encircle.
The fire abounding in duel ‘when they were seated over it.’
They took revenge on the unifier because he said that Allah is seen –
The worshipped is seen and the worshipper is not, and there is no existent!
He appeared to this contemplator, and other was utterly lost,
Since He is One, multiple in witnessing.
Whoever wishes, let him offer resistance. Whoever desires, let him enjoy.
By my Lord, we do not exaggerate about what is arranged in passionate love.

11

Oh asker! You are the guarantor for our answer against misfortunes.

Here is a statement in which there is detail, a pure elucidation on statements of ecstasy.

Everything has a road, and every essence has names.

Every truth has a proof and every truthfulness has firmness.

Every close friendship has a close friend, and every slave has masters.

My affair has no like! You are in drunkenness from it.

What you see of me is false. You do not perceive my true nature. How far from the mark you are,

As long as you think that I accept anything from the attributes.

Every exaltation is small in us – like disdain in equality.

You know about us – that I am beautiful and that the essence is stamped on al-'Alawi.

There is no long journey between us, like that between the living and the dead.

My affair has withdrawn and passed from you. Good opinion about it is rescue.

Every understanding is exhausted in us. How many slips the intellect makes.

12

Oh you who dwell in the quarter and protection of Allah! Go easily! Gentle with your dwelling-place, oh noble ones!

Welcome to you! Welcome and be at ease! You among whom my heart is and for whom the intellect thirsts.

I wish that love would not leave me any roads so that I would not see other-than-You in the world.

Perhaps there would be error in seeking other-than-You and the affair is not that the forbidden be advanced.

The affair goes to whoever leaves all and sees that other-than-You has no station.

Oh friend! This belongs to the people of arrival whenever they wander and destroy the world.

They leave all family and friends behind when they see the meanings of people.

They find the branch to be the root in Haqiqa, and the waves sink away when the sea is swum.

When the sun appears, the stars set, and the moons are seen in darkness.

It is like that with the gnostics when Layla appears.
No delusion remains in the two beings.

Its manifestation demands that they detach themselves from the elite and the common.

Their station is not compared to any like, and their state has no need of words.

All is a qibla in their prayer. Wherever they turn, there is the desire.

The Real appears in their witnessing, and their nearness continues without interruption.

The bitter becomes sweet in their drink, and honey and sealing is in their speech.

All is abased to their might, and Allah continues in their presence.

Good health to them! They have won abundance and they live in happiness with captured booty.

When the One who has no like calls them, they arise to His call as one should arise.

13

Driver of the people of Allah! Oh driver! Revive them and turn your glance towards me!

If you cast the arrow of speech among them, it will hit the ear of the attentive while I have a liver.

I am among those who do not know what passion is. Had it struck me, they would have said: 'He is mad from affliction.'

If I am mad with the love of the One we love, Allah will not cure my body from emaciation.

Had the forbiddler heard my words, he would not have turned aside from my school and he would have joined me.

Ask them on 'the Day when faces shall be humbled to the Living, the Self-Subsistent,' 'Are you with me?'

Similarly on the Day of 'Am I not your Lord?' I said, 'Yes,' and I still say, 'Labayk!'

I answered the caller of Allah when he called, 'Oh our people, will you not answer the caller?'

If you desire consolation in love like what we have, then turn away from the slanderer.

If you desire to know the station of the people of passion, here I will express a healing word for you.

We and the people of Badr are the same in elevation.
What is mine is theirs, and what is theirs is mine.

14

O murid! You have obtained Him! Set out and direct yourself to the One you love.

If you desire to be annihilated in Him, do not listen to what is other-than-Him.

Make your heart present in His Name. Specify it and understand its meaning.

Turn your face towards His face, and quiver out of yearning for Him.

Lower your eye with Him, and look into your essence – you will see Him.

Where are you in relation to His beauty? By Allah, you are not other-than-Him.

If it is said, 'Who do you mean?' speak openly and say, 'He is Allah!'

I am annihilated in Him by Him. He sees me as we see Him.

We are not satisfied with a substitute for Him. The people of passion wander in Him –

Drunk, bewildered in Him. They openly proclaimed Him and spoke it.

He is my goal, We do not conceal Him. My heart is constant. It does not forget Him.

At one moment, He annihilates me in Him, and appears from me in His radiance.

At another moment, He makes me go-on in Him, so we say 'I' and not 'He'.

He! It is Him into whom I have withdrawn. My spirit and my essence desire Him.

Allah! Allah! We mean Him! All my words are by His radiance.

My Beloved! My Beloved! We do not see Him! We fear Him in order to meet Him.

He is my goal. I am confused because of Him. He made me withdraw form other-than-Him.

I uttered His command. If I spoke, it is by Him and for Him.

I prayed a prayer which will please Him on the one He chose and selected,

And on the family and the people of his legacy and whoever seeks his protection.

Al-'Alawi is annihilated in Him. He only desires His good pleasure.

We recognise what is in Muhammad – He contains all goodness,

Oh Lord! Bless him with a blessing which will encompass his meaning.

15

Do not be satisfied with the love of other-than-Allah.
Everything except Him is a mirage.

I have counselled you if you have an affiliation. The people of dhikr have withdrawn into their Beloved.

There is no life except for those who have nearness.
They have no veil to the Real.

Where are the Gardens in relation to them? Where is Tuba? The slaves of Allah have wasted away from yearning.

They have drunk a draught from His wine. That drink took them from themselves.

Would that you had a drink from their cup – you would have had ropes of access to our nearness.

The best slave obeys the call when discourse comes from us to him.

If you have any desire for Allah, then keeping company is a condition for that without a doubt.

My lovers, if you have sincerity in my affair, that is the very road. Travel then according to my way.

By Allah! I am not in doubt or illusion. I am the gnostic of Allah secretly and openly.

I was given a drink from the cup of love, then I possessed it. It became my possession in the course of time.

May Allah repay the one who is generous to us with His secret. Generosity – that generosity is from the one who is generous with the secret.

We exerted ourselves to conceal the Haqiqa and protect it. Whoever protects Allah's secret, adheres to gratitude.

When the Giver was generous to me by unfolding it, He prepared me for divesting from where I did not know.

He girded me with the sword of resolution, truthfulness, and taqwa. He presented me with a wine – and what a wine!

A wine which all without exception need to drink as the drunkard needs to increase his intoxication.

I became its cupbearer and I was the one who pressed it out. Does it have any cupbearer except me in this age?

It is no wonder if I spoke. Our Lord said that He bestows His favour on whomever He wills without limitation.

That is the favour of Allah which He gives to whomever He wishes. He has increase of praise, glorification and thanks.

Oh my Lord! By the spirit of the Beloved and Your spirit, support me with the spirit of purity and make my affair easy for me.

My Lord, untie my knot and make me a wazir among Your helpers and do not grieve me on the Day of Gathering.

Bless, grant peace and baraka and exalt and glorify the spirit of the Beloved in the abode of the secret.

Oh men who have withdrawn in the presence of Allah!
They have melted like snow, by Allah! By Allah!

You see them bewildered in the witnessing of Allah.
You see them drunk. By Allah! By Allah!

You see them intoxicated in dhikr of Allah. An appearance of beauty covers them from the Presence of Allah.

When the singer sings the praises of the beauty of Allah, they rise to honour the place, enraptured with Allah.

Their breeze blew from the presence of Allah. Their life continues when they are brought to life by Allah.

Hearts which have plunged into the mercy of Allah – overflowing secrets. By Allah!
By Allah!

Intellects dazed from the force of Allah – selves abased in seeking Allah.

They are the rich by a relationship to Allah. They are those with taqwa. By Allah! By Allah!

Whoever sees them sees one who concerns himself with Allah. In mankind they are among the springs of Allah.

Mercy and the ridwan of Allah covers them. They have the breath of a breeze from the presence of Allah.

18

Oh you who desire the secret! Surrender and do not reject us!
Let go of trying to understand, and advance, in order to learn from us.
If you knew before me, then you have no need of me.
Our knowledge is immense, by Allah! It is not insignificant for us.
If you claim to be a murid, the goal is in us.
If you see that other-than-you has a source, then direct yourself to Him. He is enough
for you.
Whoever tastes that secret rules us, by Allah!
I have preceded in it and abundance came to us.
I neither conceal nor divulge between them and us.
We give wisdom and we do not forbid his portion in us.
We hope to be safe by that journey, and the Master is enough for us.
Oh Lord, bless and grant peace on the ruh of our Prophet,
And on every respected one among the people of Madinah.

19

Oh my friend, speak ecstatically! Sing! Rejoice! Perhaps you will be allowed to see this doctor!

The sea of watering-places! The path of profits! The sun of rising lights! It does not withdraw from phenomenal beings.

The Treasure of realities! The cave of firm roads!
The light of gleaming things! The sand-dune is split from His light.

Oh my friend! Withdraw! Prostrate! Pray! Listen to my words! Perhaps you will be given a portion to drink.

Support all! Ascend! Flee! Search in the form – sweet water will gush forth to you from it.

The ancient wine, the very fine meaning – The Haqiqa itself will appear to you from the heart.

Your secret is flashing. The Real is radiantly clear. The drink profits. He is near to you for you.

Nearness is in you. Arrival is to you. What will we show you? Look in you, you have a portion!

What will hide you? A secret encircles you. Understand your meaning! You have no veil from yourself.

Go around in your essence. Understand your attributes. Your spirit called you. You have a wondrous secret in it,

From you. By your ghayn (clouds) you will obtain. It is your 'ayn (spring, source). There is no doubt or hesitation about it.

20

Oh cupbearer of the wine! My spirit is your ransom.
Apply yourself without wage. My goal is to see you.

I am pledged to your affair. Oh Beloved! My hand is in
Your hand, and You are the Watcher.

I spoke with Your tongue about every unseen. If I spoke
openly – I see you. Yes. It is no boast. I have obtained Your good pleasure.

My heart! Do not abandon love of the Beloved for He is your secret. Therefore be
intelligent.

If He appears from you, then rejoice and be happy.
Say to whoever seems to understand your meaning:
the secret followed your desires in it.

Oh you who desire to leave love of solid matter –
come to us and rip apart the protection of the veil.
A wondrous secret will appear from you to you. You will be annihilated to mankind
and what is other-than-you.
What a wine! Your healing is in it.

If there is a difficult matter in your claim, make your opinion of us good. He will
appear near.
Because He is you. However, He withdraws. You are ignorant about your meaning
because of wondrous power.
You are in the Presence, not the one who is with you.

Allah does not detach Himself from the repentant, and the eye does not perceive the
nearness of the Near.
Until this heart participates – the meaning of multiplicity and this and that appear.
The Real is only seen there.

Turn your eye toward yourself again and look at your portion. Come off your throne
and rise and withdraw.
Turn to your form. In it, you will find the results of reflection, and your guidance is in
them.
Polish your mirror and you will see your face!

In spite of yourself, you appear noble. However, there is doubt and hesitation in your
secret.
Only the Doctor will help your illness. If you come to him you will be saved from
destruction.
I see you in feebleness. What has overtaken you?

I am the doctor of your wound, of afflicted one!
I am on my guard on your situation, Allah is the Watcher.

In spite of your weakness, you take exception to me.
I see that you are in confusion, and it is difficult to
guide you –
While you are in a flood, following your passion.

I cannot counsel you, oh gloomy one! Allah is the Answerer in your help.
A difficult matter will break your bond for you. It is enough grief that you have no
knowledge of your Master.
The eye only sees in that.

Like you, we claimed to be intelligent, while I had an ample portion of your ignorance
–
Until a strange matter appeared from you. I found you to be in a form in which was
other-than-you.
You are a pure warning to whoever sees you.

If you claim that you are a lover, and that in your opinion, Allah is near to you,
You have then reached the very limit of crowning yourself in your ignorance. Two in
the glance is partnership itself.
Partnership does not occur with your Mawlana.

I swear to counsel you. My words are grave. If you wish to be parted from this blaze,
Then follow us and travel my road which is near. Near entirely. Would that you
would follow it by a handspan –
You would reach your desire.

My God! Ahmad al-'Alawi is at your door, repentant, your slave. How can he be
unsuccessful?
It has reached me from Your tongue that You are the Answerer. Answer the destitute
one then, who has called You
With beautiful good news, seeking Your good pleasure.

I am the servant of Your Shari'a, oh Beloved. I stood for your sake opposite the
Watcher.

Place me in Your protection, free from terror. Oh Master of the company. What do I
have except You?
Oh bride of the presence, my heart is in love with you!

Advance, oh you in difficulty, if you desire the remedy.
Ask and desire what you love from us.
What you see of us is true – and other.
Our meaning is a meaning which encircles all.
We strove, so we were above the standard.
By weakness we obtained all the powers.
We wandered from the cosmos, and all other.
Allah forbid! We are not among the people of allegation.
Take the Real from us and leave passion.
Be as we were, and die and vanish!
Withdraw from us by us to the Valley of Tuwa.
Our root is good, and the branch is level.
Our arrival is a Garden, pleasant for intimate conversation.
Prepare for beauty! And drink in order to be quenched.
If not, then leave us in distance,
If you do not make us the medicine for ardent passion.
Every man among us has what he intends.

Mercy and sweet abundance among the Friends.

The Garden of Ridwan in our presence.

The presence of absolute purity giving life to the selves. The Garden of Firdaws has need of us.

We were given tankards to drink from the wine of gnosis at the hands of immortal youths.

The people of the realities are among the gardens, reclining on couches.

The state of the gnostics is that they have met each other on embroidered thrones.

The sons of the Presence have good news before the next world, esteemed in beauty.

They have respect in every world and with the noble scribes.

The slaves of the Merciful in every age have security in which they are at peace.

They are boasted above all mortals. They have wise men who are the heirs.

They are the abdal. They can approach. They are the representatives of the messengers in the universe.

They have gravity, radiance of affiliation. The mark of nearness is seen on them.

We are the chains of authorities. We have witnesses. All benefits are in our company.

The bride of the presence appeared in tajalli
with radiance since she descended
like a virgin amusing herself
with wine and song.

She cast her hand into my hand
and lutf appeared before,
then she inclined to the form of the caravan-leader
with poetry to console us.

After we had been quenched with words
suddenly the whole form leapt.
Like Qadib al-Ban in wealth,
He revived us with a cup.

By Allah! I passed it over
with the hand of expansion and bewilderment.
She said: Oh Prophet of His!
Honour our cup!

I took it from her by me
when I understood that she is me.
The matter was obscure to me.
Where is she in relation to me?

Am I her very radiance?
Unlimited splendour displays her.
As I was in her mist
I am still I.

Or am I a secret appearing
on purpose in the presence of absolute purity,
clothed in densities,
or am I not I?

When I rose from my intoxication
and wrapped my affair in my denial,
she called me from my secret:
You yourself encircle us!

I am pure existence
absolute without limits.
I descended by fetters

so they supposed me to be an idol.

I descended from disconnection
with fetters and connection.
The one who does not perceive me supposed that
I am not I.

Had there been a split in existence
it would have been built on the proof.
The sea is like its waves.
Recognise us in the same way!

Similarly I spoke in my opinion.
She said to you from me:
opinion is not enough
if you do not see us.

I said to her: Be tolerant with me
and acquaint me with the meaning.
I have wandered in taking-form
and I do not know who I am.

Am I a pure light
isolated from an overflowing,
a body you see and witness?
Tell me who I am.

Make the meaning of information clear to me.
Where is the fixed?
In the inward or the outward?
Tell me about the meaning!

Acquaint me with wisdom itself
and with the saying: wherever
you turn your faces
there is where I am.

Explain the meaning of the Qur'an to me,
and clarify it for me. She said: Come near.
What is after elucidation is elucidation.
Understand in order to recognise me!

We have acquainted with the meaning of information.
We have pointed out the track to you.
We said. There is nothing outwardly manifest
but that it is from us.

She brought an eloquent statement,
clarified and distinct.

There is no hinting in it.
She gathered the meaning in it.

She translated it on my tongue.
She gave it to my brothers,
so that they could take it from her by me
and leave me as me.

O murid! Set out with a present heart, a tongue going dhikr with your word, 'Allah!'

Strive and you will see all benefits, the secret of the most glorious in your dhikr, 'Allah!'

The love of the friends has muddled my mind. The people of perfection have acquainted me with Allah.

Oh caravan-leader! Refresh us with the dhikr of my masters – they pulled my heart to the presence of Allah.

I began to unify, and Allah is a witness that I prostrate in the presence of Allah.

I prostrate and stand. I thirst with love. Oh critic! You do not perceive Allah. Oh critic! You do not perceive Allah.

If you wish to perceive, then ascend and travel by night. Take my secret from me. By it, you will meet Allah.

I am a gnostic of these lata'if. Oh fearful one! Draw near, you will see Allah.

I am one in this witnessing. I do not reject the one who desires Allah.

Whoever is not pleased with us is forbidden our passion. He is in hardship until he meets Allah.

My lovers obtained while you distinguish. We won and they won nearness to Allah.

Oh narrator! Proclaim the name of al-'Alawi, Allah appointed me after ad-Darqawi.

Give thanks, my heart! I obtained my desire. Proclaim and call! Oh, by Your praise Allah!

My heart! My heart! Understand from my Lord. Preserve my love. He, He is Allah.

My heart, do not be heedless. Exalt and honour. Do not be hasty to divulge Allah's secret.

Concealing realities is preserving contracts, good connections to the presence of Allah.

Bless and renew and do not limit the glorified, the sun of 'Abdullah.

Grant peace and baraka from every wayfarer after the one blessed with the presence of Allah.

Oh driver of thoughts in the arena of the secret!
Oh caravan-leader of lives! Travel according to me!
I am the slave of the house. Follow me in the affair, Weakness is my neighbour, so ask
my pardon.
Your distance is fire to me, and your nearness is my treasure.
Your love flows in me, mixed with my secret.
Had the bishops seen you, they would have yearned for dhikr.
They would have torn off the belt of the Christian, and wandered in intoxication.
You were named in the pre-dawn on the Night of Power.
Your nearness is day and night given the name of dawn.
Before affirmation I was veiled to my affair.
You were with me in the house while I did not know.
When the curtains and the veil of denial were lifted,
I withdrew from effects in the witnessing of the full moon.
Other-than-you has no mention in my mind and thought.
Had I been on live coals, we would have turned over in hardship.
You are with me in the fire. Would that I knew
Whether you will be my neighbour for all time.

Oh people of the people of my love! Your pleasure is enough for me. My yearning increased for you. Love of you possessed me.

My lovers! Your meaning has made me wander in confusion. My heart refused to forget your encounter.

You took my heart! That is your ransom. You left my sleeplessness contradicting your passion.

My goal is my desire, my wine, and my intoxication.
People of my love! Who do I have except you?

My taking-refuge is my protection, my goal and my support. People of love! Good news to you! Good news to you!

How many lights you have which cover you in the dhikr if the singer sings the name of your Master!

Rise to the dhikr. We see you bewildered. Dive with reflection while the caller calls you.

You yearned greatly for the meaning, and it came to you. You left whatever is ephemeral – and all behind you.

You were in the senses while the Master was your protection. You unfurled your banner in the presence of purity.

Give thanks! May Allah guard you, oh people of the secret! My heart is in love with you.

How much I have had in the journey which other-than-you desires. I hope for long life and especially your good pleasure.

My veil is rent, when I say 'Allah!'
You see me weeping loudly when I look at Him.
The body is agitated and the intellect wanders confused in Him.
Other is in doubt, ignorant of the Master.
They stand in the veils, boasting of their blindness.
The one who rejects my being a Qutb is stupid, without knowledge.
He has no knowledge of my relationship – he supposes that I am other-than-Him.
Would that he knew what I have! He would pardon me in his desire.
He would drink from my drink. He would be guided by its guidance.
My guidance and nearness – from Him, by Him, and to Him.
My desire and my reckoning end in His pleasure.
My Joy and rapture is my love of His love.
The beauty of the Real has captured me. Its meaning has made me wander in
confusion.
We do not fear rebuke had I spoken about His vision.
He appeared in the veils and was hidden by His radiance.
All is in ruins – were it not for Him, you would not have seen Him.

Oh cupbearers of the wine! Arise with us to honour captivating beauty!
Wander frantically in the presence of purity, and lose your way to phenomenal beings.
I am an enamoured debtor pawned in this affair.
My affair in it is immense. It is beyond all possibility.
Similarly, my pledge is ancient. It existed before the being of the cosmos.
A noble one saw a youth from whom the gardens shone.
He had sound taste, too fine for the minds.
He informed me that I speak and have intimate conversations with the Merciful.
My path is straight and it reaches certainty.
A resolute youth travels on it, armed with Iman.
My presence is pure bliss and the fruits of the Garden are near.
There is the water of Tasnim in it, and a pair from every thing.
My lover stands in it between the houris and the youths.

29

The full cup has drops spilling from it by necessity.

Whoever wishes, let him reject, and whoever desires, let him experience.

Whoever wishes to change the sea, inevitably loses.

Whoever cannot obtain my annihilation, let him ask for news of it.

30

Oh you who desire Allah! We will repeat a word for you, so pay attention to it. If you understand my word, you will reach Allah by it.

Oh murid! You must have the wine of tawhid. If you desire increase, then forget other.

Do dhikr of the Greatest Name, and cross through the cosmos, you will win the booty. Dive into the sea of out-of-timeness. That is the sea of Allah.

Dive into the sea of lights, the meaning and the secrets, and annihilate these abodes – your heart will reach its desire.

Be annihilated in the Worshipped – you will taste the meaning of witnessing since that existence is only from the light of Allah.

The Mulk and the Malakut as well as the Jabarut are all attributes, and the essence designates Him.

Withdraw from the attributes and annihilate yourself in the essence of the essence. These are indications whose end leads to Allah.

The end is to Him and the beginning is from Him. Now He has appeared, and the cosmos is among His ornaments.

The cosmos has a mirror and a place in which the attributes appear –

Muhammad, the light of the essence, may Allah bless him.

Al-'Alawi utters a statement which is accepted from him. The intellects thirst for it and withdraw in the essence of Allah.

31

Oh You by whose light
the cosmos appeared
You are the Manifest!

Until they were
although they were not,
is a dazzling affair.

This is their course
for that reason they did not deface:
it is wise and clever.

When they adorned
indeed, they adorned:
a fragrant scent.

They were oblivious to it.
How can it be when they are
its luminous full moon.

They wandered in it
as they ended
alone, no more.

Many come
and nourish the spirits,
both good and harm.

This is magic
or is what you see, guidance?
Be present!

The face of the Beloved
paused, and I
am travelling to it.

For that is because
every heart of ours
begins to do dhikr,

When it harvests.
The heart has fruits
and begins to fly.

**It builds in them
and becomes parted from His essence,
and becomes bewildered.**

They hoisted! They hoisted! The lovers journeyed, they walked, and they rose to the carpet of meaning.

They rolled up, they rolled up those veils which you see. They ascended and lifted up. A celestial one occupied them.

They forgot, they forgot their people and what they left. What can please them in the bliss of this world?

They shone, they shone like stars. They arose secure. They withdrew and hid the spirit. They went home with the intoxicated.

They were annihilated, they were annihilated. My intellect is bewildered – by what do they go-on? They were dazzled and drew near to the best of the strong in the rich.

They were treasured, they were treasured, they were valued like gold nuggets after they had come to creatures, of narrator!

They conveyed, they conveyed knowledges which are correct. What did they lavish on the generous truthful one?

What did they purify from the hearts which were barred? What did they guide from the confusion of time?

They gave drink, they gave drink, all of them became drunk and then sober. They drank and gave to drink from the prophetic wine.

They removed, they removed every obstacle. By what do they travel by night? They took booty and ran. I was a Darqawi among them.

They left a cup with me from them. By what do they give drink after they have followed the track to the station of the next world.

He saw us striving in correct behaviour which we saw. Perhaps they will be pleased with the weak al-'Alawi.

Rijal have passed. Far be it from them to conceal our might! We hope for our day and what it contains.

Dhikr is the means of every good.
 What was the past excessive with in moments?
 Days are lost until they become rare.
 We obtained my moment today. We do dhikr with intention. We are present with the heart and awareness.
 Dhikr is better than commerce, had we told what is in it.
 It is better than the kingdom and the government even while people distort it.
 All of this world is loss, encircling the just and the fool.
 My Lord, protect me from its heat.

We fear that my self will become its mount and that we will remain a prisoner in its power.
 After success and pleasing attributes, dhikr is the means of every good.
 Oh Lord, disasters are common and dhikr is heavy on the tongue.
 Creation runs in strange things, and the states of people vary.
 The goal is plunged into goals, and very little indeed is truthfulness.
 People's hearts are steel.

Admonition does not profit the lords of rebellion, I am incapable of being a warner.
 Where are my words in relation to the words of the prophets? Dhikr is the means of every good.
 The sleeper understands the near, and the corpse does not have any sensation.
 What word is possible about him? He saw me and disliked me without basis.
 The states of people are insane. They rush in hatred and bankruptcy.
 It is well-known that their day is great –

On the Day of Reckoning. What is ad-Dahiya (disaster)?
 Had you seen what it becomes –
 You would listen to our words and you would turn away from rebellion. Dhikr is the means of every good.
 My brothers! Come on! Let us turn in tawba! We will all do dhikr of our Lord.
 This is what we do that hits the mark in the next world.
 The moment is precious and should not be squandered.
 Our Lord is enough for the wretched. He does not hear any word and he does not obey.
 He rebels against his Master with great wrong action.

Dhikr benefits the heart and heals. It brings new life to the heart and awareness.
 It goes out to might after abasement of rebellion. Dhikr is the means of every good.
 Oh Lord, give success to the community for good deeds and rightness.
 Strip off rebellion with his obedience. Turn to the slaves with forbearance.
 We and all creation need intercession. We are all ugly.
 We desire to turn in tawba, oh Powerful.

How many evil actions are performed in rebellion outwardly, and hidden while people bring me back good.

Were it not that Your favour covers me and appears in me? Dhikr is the means of every good.

Our words became realities, and they are transmitted in books.

A breath of wind appeared to the creatures. It took the spirit and the hearts.

The one with truthfulness has yearning. Oh Lord, veil faults – al-'Alawi thinks well.

Oh Latif! Let me reach the desire by the rank of the truthful bringer of good news.

I and those present, and those with intention.

Dhikr is the means of every good.

Muhammad – the Creator chose you.
 We praise you with the heart and the tongue is crooked.
 The description of the Beloved is beyond my language.
 We desire to glorify you, Oh *TaHa*, while articulation does not help to describe you.
 Some of the praise of you is foolishness. Examples cannot come up to your likeness.
 The stars came above their heaven. My eye is too weak to perceive you.
 You appeared from afar in my eyes.

Elevated, like the pleiades, a brilliant, glaring star.
 Muhammad – the Creator chose you.
 We praise you with the heart and the tongue is crooked.
 The description of the Beloved is beyond my language.
 Had this community recognised you, their moments would have been annihilated in your dhikr.
 Profit is in you without service which is misled by whoever prefers other-than-you.
 All the earth and the heaven and the Throne and the Pen are from your light.
 I am incapable of thought in that station.

What can we say about the Master of Ascension?
 Muhammad – the Creator chose you.
 We praise you with the heart and the tongue is crooked.
 The description of the Beloved is beyond my language.
 The light of Allah has no likeness, and the inability to describe it is wisdom.
 Should we describe it, we would prefer other words than those we have uttered.
 The branch and root is above all. He was sent to creatures as a mercy.
 My Lord guard my house for him.

My thought is broken, lowered, in need.
 Muhammad – the Creator chose you.
 We praise you with the heart and the tongue is crooked.
 The description of the Beloved is beyond my language.
 Lying is not increased in those on foot. Had it not been for you, I would not have recognised the Powerful.
 There would be no Deen and no prayer and no qibla.
 Your favour covers us outwardly.
 By it, I reached the might of the arrival. We were glorious in the earth and the heaven.
 The entire length of time is madly in love with you.

My heart throbs for you, and my tears stream down abundantly.
 Muhammad – the Creator chose you.
 We praise you with the heart and the tongue is crooked.
 The description of the Beloved is beyond my language.
 May the Lord of mankind bless you. O master of every master, I desire you!
 These praises of you are mere assessments. We hope to have a road.

My family, all of them, and the fuqara' and the mu'minun hope for your favour.
One day we will die and be in the Gathering.

My heart is weak and fears injury.
Muhammad – the Creator chose you.
We praise you with the heart and the tongue is crooked.
The description of the Beloved is beyond my language.
Where is the Station? Where is the alighting? My Lord knows after separation.
We fear that mental disorder will spread among us on an immense day, O Abu'l-Qasim!
Pardon, O dove of the Messengers! Who except you would preserve the weak? I thought that you would accept my excuse.

The split is clear in me and the moment is ugly.
Muhammad – the Creator chose you.
We praise you with the heart and the tongue is crooked.
The description of the Beloved is beyond my language.
This is yours. He saw me polishing. What is excessive in me is impossible.

However, I fear my wrong actions, and whatever acts of rebellion have been committed.
My Lord, be kind to al-'Alawi! Save him from the cares of this world. In every moment, an unforeseen event occurs.

The heart is not safe. It is always injured.
Muhammad – the Creator chose you.
We praise you with the heart and the tongue is crooked.
The description of the Beloved is beyond my language

My tears fall in torrents. My eyes burn from them.
O coolness of the late afternoon. Grant peace to *TaHa*.

Grant peace to him, O breeze of nearness. Mention my pain from passion and my love to him. I am mad with love for him, and I cannot obtain him. Patience is impossible with the presence of radiance. O coolness of the late afternoon. Grant peace to *TaHa*.

The light of the Beloved is taken away, O passionate lovers! A core is from it. If one sees it, he is attracted. A wondrous matter! Whoever draws near perceives it. He sees this meaning in the arrival. O coolness of the late afternoon. Grant peace to *TaHa*.

Take the road, O you who desire nearness! Follow the guide to the presence of al-'Arabi. Beware of inclining from the school of love. We drink cold water. We drink it from his wine. O coolness of the late afternoon. Grant peace to *TaHa*.

The cupbearer of the wine is in the presence of purity. *TaHa*, the Imam, is forgotten from the wine. There is no criticism if I said that my cup is in him. The light of beauty covers things. O coolness of the late afternoon. Grant peace to *TaHa*.

The beauty of the essence is Muhammad, the guide. The light of the attributes is my treasure and support. I made the state of death my increase. In the questioning, he says, 'I am asking for it.' O coolness of the late afternoon. Grant peace to *TaHa*.

He will truly intercede for the one who is from me, on the Path. This is my opinion. I am firm. My fortress is Mustafa. In the end, we hope for mercy. O coolness of the late afternoon. Grant peace to *TaHa*.

I have nothing except him. We hope for him in hardship. Great of rank, Muhammad is my treasure. My heart desires him for all time. His favour still continues and covers the community. O coolness of the late afternoon. Grant peace to *TaHa*.

May Allah bless you, Oh light! Oh light of all the stages.
Oh best of whoever is in the stages.
Oh Messenger of Allah! You, you are the variegated light.
Light upon light! You brought the Qur'an which was sent down.
A niche of light and oil. You brought a harmonious light.
Being was not until it appeared, adorned by you.
You are in effects. You said that the cosmos took shape from you.
You came from the presence of purity, and you are still in it.
You were before the cosmos. You were before-endless-time like after-endless-time.
You were absolute, you became adorned with limitations.
There is nothing at all in existence except light. I said, 'Yes!'
A surprise appeared from the Unseen – you descended from the highest of the high.
Oh Messenger of Allah! You won the best favour and abundance.
Oh Messenger of Allah! You go on and I go on obedient to you.
Al-'Alawi hopes that hope will obtain your pleasure.

Oh my master Ahmad. Oh Muhammad. May Allah bless you.
 Oh you by whom the heart is supported, and it was brought up on you.
 Oh Muhammad. Do not deny us the splendour of your face.
 I am wounded and exhausted, and I still watch you carefully.
 The place is still afflicted, still hoping that you will come.
 I thought that you would come and return. What is it with you?
 You turned from you. Oh most glorious! May Allah give you pleasure.
 He saw me counting off the days. Had I been correct, I would have raised you in
 dignity.
 The end generally runs out, and protection is yours.
 He recognised me as firm by my nature. In what am I excessive about you?
 By Allah! I still repeat the prayer on you.
 Had I continued until after-endless-time, I would not have been generous enough
 with anything about you.
 Perhaps by that, I will see the light of your face.
 Al-'Alawi fears to abandon desire for you.
 Oh Muhammad! This is my opinion! You have perfection.
 After praise, I continued to wait and watch for you in sleep.
 Until I see you, Oh my master Ahmad – may Allah repay you –
 However, you remain frightened away, fearing that I have not given you permission.
 I recognise that my actions are wrong, and nothing is concealed from you.
 However, the doctor endures, as you know.
 There must be loss in the day in order that we become intimate with you.
 Full of regret, I was patient with increase. Now you are enough for me.
 Part of your description is that you are gentle with the denier – perhaps he will trust in
 you.
 I surrender to you. I testify that I do not have any doubt.
 There is no doubt and no hesitation – I am a unifier. The relationship is enough for
 you.
 I, a sufi and a unifier, admire you from the workmanship in your hands.
 Test me and keep my company. You will find that my spirit is your ransom.
 I make you unique in a house in which there is no partner.
 In a set aside elevated place, outside of this and that.
 I spread out for you a felt rug, excellent for reclining.
 Unrolled carpets alight, while veils conceal you.
 Fumigated with aloes, exposed by a scent which spreads over you.
 Prepared, diffused, supported, and the cupbearer gives you something to drink
 From a sweet drink set forward. I think that it will please you.
 What you seek, you will find taken care of, ready for you.
 I admire you – a slave born in the house of the King.
 Skilled, produced, existing, exercising your right.
 I recognise you desiring to worship in this and that.
 I leave you retreat in which to strive. I am with you in the morning.
 I will bring you a pleasing jug – pure with which you can do wudu.

I will keep your company to the door of the mosque, my hand in your hand.
I will preserve you from evil events. I will shield you with myself.
Oh ruh of the body! How great you are! Might becomes you.
Had I found your rarity in antimony, we would cover the eyelid with you.
This is my state. My Lord is a witness of what I add to you.
Of source of mercy, Muhammad. May Allah bless you.

38

The honey of the Beloved!
says 'Labayk'.
Does he know that the Master has given me a portion?
O you who know! We touch a dome.

Its scent and its goodness is delightful. It gathers every good thing. What the dome contains is enough for you.

We touch the station with the fineness of the desires of the one with adab. I cover my face with dust.

We sit like one who has done tayammum opposite near impurity, pouring out abundant tears.

You remain in persistence, abased, worshipping the Noble One. It is impossible that we hasten to Him.

He knows, and we stay in the house of my father as long as we remain exiles, related to him as we should be related.

We are not ignorant of this station.
They saw one looking towards the qibla.
If you desire to recognise favour, gather up all qualities.
I have not seen a like in the very poor the beauty of whose arrival was above all.
They saw him above the clouds, like the sky in place.
The sun and the moon would have been amazed had the dweller appeared in tajalli.
The angels circle around him, and lights pierce the heights.

We will relate the qualities of Mustafa –

Firm in joint, strong of body, we add that he is more radiant than the moon in purity.

His beard is thick, and his hair is thick and dark. White is hidden in the blackness.

He has abundant curly hair. The possessor is slender.
There is charm even in the parting of his hair.

A split between the teeth. Subtle saliva shines. A curved mouth, red of lip.

Wide of chest, and shoulder, what shall we add about stature, and body and stance?

Strength and courage. We speak about a strong wind proceeding in walk as is necessary.

If you desire to recognise a body, you gather together beautiful attributes.
A colour drinking of redness. Medium height, they use the kunya.
Thick of palm in which there is softness, hair dyed with henna.
He passed sixty by two and a half years.
There is no end, no omission in beauty.
Glory be to the One who guided him with radiance
Until purity, and he entered a cave.
There is no imperfection. They met and there is no insult.

Refined in character, skilled, and intelligent youth. Noble of descent and estimation.

Opposing enemies from childhood and opposing the rigid – respecting the family and relatives.

Straight of support, pure of body, bountiful. The eye is confused in the obligation.

I have not seen among creatures any near to his like – Harmonious in softness and gravity.

Had we grasped what is a portion of character for the people, we would not have enough ink to write it.

In garments, he did not choose to be veiled in order to obtain. In hardship, keep to him: sweet water!

If you desire to recognise the eye, black eyes in which there is brownness.
Lowered eyelashes, a look with a glance of blackness in which there is red
Fine-arched eyebrows appear as two (letter) 'nuns' inscribed on paper.
A bent nose, famous of report, known in the cities and the villages
Wide brow – I have a tear – perfect in beauty and form
Connecting the breast to the abdomen,
a split going to the navel

I have a desire in this saying

If you mention *TaHa*, I fear that my intellect will withdraw, attracted in him as it should be attracted.

He saw me saying, we will reach the grave, although walking is hard, whatever my one meal will be.

It is well known that whoever is in pain needs a doctor, and endures on the hard path.

The passionate lover doing tayammum draws hear in order to reach – truthfulness is a condition in love.

My Lord! Give al-'Alawi a near opening! and let him obtain a rank in the heights.

We pass the honey of the Beloved to my family and brothers. We teach under the sponsorship of the Prophet.

39

The glance is pure. The presence is delightful.
Good news came to the people of Allah.

They stood up in intoxication with that great news.
They were filled with thankfulness to Allah.

O you who are present! Do dhikr and remember!
Beware of rejecting the state of the people of Allah.

Surrender to them in whatever befalls them.
Know that they have withdrawn into Allah.

They have ecstasy – a caller calls them
and comes suddenly on them in dhikr of Allah.

Whoever does not find ecstasy, let him affect ecstasy
intending to turn to Allah's favour.

They said this, and they inclined to this.
They were snatched away in dhikr of Allah.

Until we thought 'Who is not among us?
We are completely mad by dhikr of Allah.'

Good health to us, then our good news!
Even if we are foolish in Allah.

Oh our Lord! Oh You we hoped for! Be kind to us with Your lutf and prepare an opening for us.

Our Lord, we ask You by the Qur'an and what is in it and by the seven Mathani,
And by the one who brought it and unfolded it and respected its ayat and loved it.
He commanded our love of the Qur'an. It was more delightful with us than whatever existed,

You sent it down and You commanded it to be gathered. Our Master! Preserve it as You said.

Others tried to leave it. Our Master! Do You permit it to be done?

We would not be pleased to abandon the Qur'an because it is the Deen with iman.

Its value with us has no equal. All existence is contained in it.

The Qur'an is the source of Haqiqa, the Shari'a, and the firm grip.

You know our love of the Qur'an, and how it frees the heart and tongue.

It mixes with our flesh and blood, and the sinews and bones and what is in us.

Our Lord, by its right, do not take us by surprise in our Deen. Oh Master! Do not test us!

Our Lord, make an opening for Your Deen! One stands at Your door full of hope.

Oh Lord, give the exile shelter in his family! Separation is painful to his lovers.

Oh Lord, let him be aware before his death, and Oh Lord! increase him in his life.

Make our house a safe house, and preserve us from every deceit and trial.

Oh Master, support us with Your spirit, and give us success in Your command, Our Lord!

Show mercy to us, great and small, and keep them safe – You see them in bewilderment.

Make this world of ours sound along with the Deen!

Remove the distress of the sorrowful and the poor!

Our Lord, forgive the one who makes a supplication with our supplication, and be ours and all the friends.

Bring us to the witnessing of beauty and what it has of the secrets of perfection.

Oh Lord, bless with a prayer befitting Mustafa, let it be true for the family.

And his Companions and his helpers and followers.

Then praise be to Allah, the Lord of the worlds.

**FROM THE SONGS OF
THE SHAYKH OF SHAYKH AL-'ALAWI
SAYYIDI MUHAMMAD BIN AL-HABIB AL-BUZIDI**

1

O meadow of the passionate lovers! My heart's-blood is inflamed. O presence of the absolute! My longing has overflowed.

She let me drink the cup of passion from delightful wine. I dislodged other for her from the light of the inner eye.

She let me drink the cups of love. My I-ness was obliterated. I became joyful and enraptured. I wandered in my intoxication.

She conveyed me in the horizons, and she was pleased with my visit. She removed the curtain from me to enhance my strength.

She planted the branch of passion in my heart and heart's-blood. I have a sweet drunkenness from her which existed before I was formed.

I drank clear cups from the meaning. Then I said, 'I am It, and it is no boast.'

Every slave desires, seeking the next world, I have rolled up all other in a glance.

Every faqih knows the fard and sunna. My knowledge is immense! It has no end.

I am the Cupbearer of the drink, and the wine is my wine. I am the one who lifts the veils, and the presence is my presence.

How many an ignorant one came and entered my Path! He became one of the people of meaning, the kings of concern.

Removed your sandals and be annihilated if you wish to meet me. If you desire to recognise me, I am the source of life.

I am a spring for realisation. O you who seek to see me, I am the easy road of the Path, and the cosmos is in my hand.

The cosmos is like a mirage as it has come in the verse:

'Dust in the air with the people of Haqiqa.'

My dot appeared from the seas of the jabarut. It was coloured with the nasut and the secret of the malakut.

My murid, you have good news! Remember my counsel! Show adab with the fuqara and you will drink some of my wine.

My murid, observe the limits of the Shari'a. Cling to it. You will obtain the perfection of the Haqiqa.

Oh my friend, say: Allah! Unify Him in multiplicity, and do not see what is other-than-Allah in every phenomenal being.

I preserve my friend from every affliction, and my himma plunges him into the seas of tawhid.

This is my name, oh intelligent one, the chain of slaveness: Muhammad b. al-Habib. Al-Buzidi is my lineage.

My ancestor is the Messenger of Allah. He is my goal and desire. May the blessings of Allah be upon him, the master of the miracle!

I end with praise of Allah in every state. La ilah illa'llah is the best of words.

I stood at the door and lifted the veil. The doorkeeper said, 'Welcome!'

'Draw near, Oh passionate lover! If you are sincere and separated from other, you will obtain arrival.'

My love increased by the breeze of nearness and my cares disappeared when He appeared in tajalli.

What was in before-endless-time appeared in tajalli and was clear. You will see Him in eye-witnessing. He will give you a drink and fill you.

He will truly give you drink outwardly and inwardly.

You will see Him openly. If not, then no.

Whoever wants to drink and lift the veil, let him come to the door before the price goes up.

He comes fettered, annihilated, divested. Whoever seeks should be pleased with death.

By killing the selves and annihilating the sensory, He will take possession in the presence of purity.

Oh murid! You sit on the carpet of tawhid. You have the station of isolation. You are the highest!

You will become all, do not disregard it! Above and the lowness appeared in tajalli from you.

This is my goal and we guide to it. Whoever comes to me, sees beauty.

I am the wine-merchant, the cupbearer of the good, with cups of secrets and the light of majesty.

My father and my grandfather are Ibn al-Buzidi, from the branch of the guide, the son of 'Abdullah.

3

Oh you who desire Allah, we will tell you a word, so listen to it.
If you follow my word, we will transfer you to the Face of Allah.
Be out of your head with love, lost in bewilderment, joyful by dhikr of Allah!
If you annihilate yourself in the Name, you will reach the Named.
If you remember Him, then set out with both earnestness and resolution.
Be Allah's by Allah in Allah, and forget other.
If you remember the Master, then tremble with dhikr of Allah.
Occupy yourself, move freely in the meaning of the divinity. Be bewildered in the Named.
Plunge into the One you love with both the heart and the spirit.
Withdraw in the unseen of the unseen – you will withdraw from what is other-than-Him.
If you remember Him with earnestness, you will see what you did not see.
All that you love exists in the essence of Allah.
Be annihilated to yourself! Exist by Him and for Him.
You will go on by Him, encircled by the lutf of Allah.
Abandon yourself from yourself in order to go on with His going-on!
If you put aside yourself, you will only find Allah.
If it is said to you, 'Who do you love?' Say: 'Allah.'
I am out of my head with love of Him, filled with fervent love of Allah.
It is impossible for my heart to forget the One who is near to my essence.
He is concealed near to me, and nearness is hidden in His meaning.
If you recognise the meaning in the senses, then look at its radiance!
All is based on it, existing by the One you love.
If you recognise the Creator, you will find rest from what is other-than-Him.
If you are ignorant of Him in us, then it is impossible that your eye should see Him.
We are lovers of my Lord, and the fountainhead of love is in us.
Enjoy us! You will obtain and its fragrance is smelt in us.
My name is Ibn al-Buzidi, standing at the door of Allah.
The doorkeeper of the presence of my Lord, related to dhikr of Allah.
Whoever does not recognise what we have is excused and Allah is with him.
Whoever does not come near, does not sample.
He does not see the one who sees Allah.

The Fayturiyya of Shaykh Muhammad al-Fayturi Hamudah

1

Oh seeker of gnosis and the stations of serenity!
Keep the company of a close friend who has fully met the obligation of slaveness to Allah.

Do not be content with words. Arise and embark on deeds without delay!

You will reach the Station of perfection – there is no god except Allah.

If you desire the meaning of the name of His essence, then seek annihilation.

Often and openly – you will obtain encounter with Allah.

You will obtain the goal by it – you will be given the cup of witnessing to drink.

Then you will see all of existence outwardly manifest by the light of Allah.

Remember Him in meaning and the senses – you are taking it from light.

You will enter the Station of intimacy – your joy is constantly with Allah.

Say ‘Allah!’ openly, secretly, and in retreat,

A breath of fragrance will come to you which will annihilate you in the essence of Allah.

Watch the beauty of the Beloved with fear – He is the Near, the Answerer –

A startling opening will come to you – you will be brought to life by the witnessing of Allah.

Do wudu with the water of the unseen and direct yourself toward the Beloved.

There is a wondrous secret! You will see Allah by Allah!

If you desire the firm establishment and the tasting of the gnostics,

My master is the very one designated, al-‘Alawi, the secret of Allah.

Thirst for me frantically with love. Help has come to me from him,

So I obtained the highest desire – I became rich in Allah.

Oh you who desire the cure and withdrawal from other!

Drink from my wine and you will be quenched. Then you will see the beauty of Allah.

The suns of the essence will bring you the names and the attributes.

Allah is in all beings, and Allah goes on.

Make the eye of Iman keen – you will see Allah, not phenomenal beings.

This is the Station of Ihsan, a special favour from Allah –

Not by diligence or striving – a gift from the Generous, the Compassionate to the slaves. Thanks and praise be to Allah!

Muhammad al-Fayturi admits to his incapacity.

By Him, and happiness is complete, annihilated and going-on in Allah.

May our Master, the Great, bless the gentle, the merciful.

He is the straight path, guiding by the permission of Allah.

The fire of passion was kindled and it called my heart: Be burned!
 It will not leave other in it, so it became a branch of my root.
 My close Friend is outwardly manifest in His place of tajalli. The cosmos illuminated
 His radiance.
 The sun of His splendour appeared – how marvellous the tajalli is!
 He is the secret of existence. He is the Witness and the Witnessed.
 The command returns to Him. He is the guide of all.
 My moments were full of delight with Him when I understood the meaning –
 My Beloved drew near me and my goal was obtained for me.
 My goal freed me of fetters and he let him drink from the glass of witnessing.
 Other-than-Him is lost with me. My speech and action is from Him.
 I drank the wine of tasting from the hands of the cupbearer of the passionate.
 The sun of liberation emerged and the beauty of adornment appeared.
 I looked behind the veil at what the eyes do not perceive,
 I withdrew into the sea of lights – part of me became all of me.
 The goblets of the Path were passed around: ‘Come near Me, My friend!
 We will let you drink an ancient wine – you will obtain the joy of all!’
 My master is the dot of the *ba*. The beginning was from him,
 Outwardly as well as at the end. Understand then, Oh critic!
 People of gnosis! Come now to the spring of Ihsan!
 Al-‘Alawi, the ghawth of the age. My arrival was completed by him.
 He is the glory of the secrets. He is the glass and the wine.
 He is the Cupbearer of the wine of perfection to the learned.
 Al-Fayturi is out of his head with love from him – he drinks intoxicated from his wine.
 I am an individual of the age, a slave without interruption.
 Fuqara! Then ask for blessings on the greatest of mankind,
 The best, by whom the magnet of perfection flows!

3

My Beloved appeared to me in tajalli! Rejoice, my heart! Divest yourself while my core, my glory smiles.

My passion increased – His cupbearer called – He took the heart with joining and subduing.

My cups went around – my selves gave life – my suns shone because of the sweetness of the smile.

He is my life, the focus of my firmness – annihilate yourself in the essence for the journey, then you will understand!

My death is my existence, my withdrawal is my witnessing – so generosity is my generosity and confusion stutters.

This is my sign in every time. Look with my eye at your treasure, you will obtain booty.

Look at your essence – you will be brought to life by your life. Your spirit called to you to unwind the talisman,

The secret of guidance is the cavern of wilaya, my master, my lord giving favours to all.

The firm grip, the source of the Path, the treasury of the Haqiqa, the unique individual, the seal.

He is my sultan at every moment, the sun of gnosis, al-'Alawi, the greatest.

Announce, caravan leader! to every circle of the slaves, my master al-Fayturi and learn!

Oh Lord! Bless the one who tends and brings my heart to life by unwinding the talisman.

4

My Beloved called me from the presence of my nearness – I stood up to answer the call of Allah.

I came to the door without hesitation and I found the lovers in the presence of Allah. I drank cups from the wine-jars of joy, and so the forms quivered out of rapture with Allah.

A timeless drink whose value is immense, a straight path for the one who desires Allah.

The morning came with the light of success – we went with the spirits from the Malakut of Allah.

We met the wise, the great ghawth, al-‘Alawi, residing in the Jabarut of Allah.

He crossed to my being and Other withdrew. Then I said: He! He! He! Allah!

The counsellor of the community, he who manifests sorrow, the possessor of himma in the Path of Allah.

The heir of the Messenger in action and word, the presence of acceptance of the judgements of Allah.

The word of Islam, the reviver of people, he won the station which Allah chose.

The Adam of the age behind whom is the Merciful. Do not be like shaytan, you will have trouble when you meet him.

They came to him and thirsted with passionate love for him. They swooned before him, prostrating to Allah.

His fragrance intoxicated me and his meaning put me in confusion – his radiance dazzled me, I prostrated to Allah.

Oh murid! Advance if you desire booty! Do dhikr and greet, you will obtain his encounter.

Withdraw from the attributes and annihilate yourself in the essence – it will bring you completely to life and you will go on with his going-on.

Oh peace! Bless the pole of men! My heart thirsts after him with passionate love, so I won his encounter.

Oh murid! Abandon your self and what it wants if you desire increase from the secrets of Allah!

Enter the path and cling to the friend – he will give you an ancient vintage of the wine of Allah to drink.

The Beloved will give you His wondrous secret – thirst with love for him and withdraw into the lights of Allah.

The forms melted away when my Beloved divulged the name of opening for the one who desires Allah.

The cups went around among us, Oh friend, the secret diffused a fragrant scent from the niche of Allah.

Draw near to the wine-jug of joy. Its drink is permitted! Truly you will be pleased with it – you will see the Face of Allah!

Oh denier! Refrain and do not be stubborn towards the unique individual, the guide who is the light of Allah.

He teaches with the glance and he admits the possessor of the night-journey in the Jabarut of Allah to the Presence.

I understood by him, from him, to him whoever knows him to contain the secret of Allah.

The open road of the Path, the Sultan of realisation!

How excellent is the friend for the one who desires Allah!

Al-‘Alawi, Sayyidi ibn al-Buzidi. He set me free from my fetters and I was sent forth to the company of Allah.

He made me recognise my self, he made me enter my intimacy – I withdrew from other-than-Him in the presence of purity.

Fayturi is wasting-away and brings the greeting to the great Ghawth, the spring of the knowledge of Allah.

May the Master bless the light of guidance! He brought my heart to life and I saw the Master.

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