

The background of the entire page is a photograph of a series of stone arches in a courtyard. A large, ornate hanging lantern is visible on the left side. The arches are made of light-colored stone and create a sense of depth and perspective.

# THE ORNAMENTS OF GATHERINGS

*A Book of Sufi Anecdotes*



Ibn Al-Areef



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Ibn Al-Areef

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THE ROYAL ISLAMIC STRATEGIC STUDIES CENTRE

THE ORNAMENTS OF GATHERINGS

*A Book of Sufi Anecdotes*

by Ibn Al-Areef

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# *Contents*

<i>About the Author</i>	<i>iii</i>
<i>Preamble</i>	<i>v</i>
PART I: TERMINOLOGY AND CONCEPTS	I
Familiarity and Knowledge	3
Aspiration	4
Nonattachment	6
Trust in Allah	7
Patience	9
Sorrow	11
Fear	12
Hope	15
Gratitude	18
Love	21
Longing	25
The Elite	27
PART II: PRACTICE, ITS REQUIREMENTS AND FRUITS	31
Travelling the Path	33
Merits of the Path	36
What is Required of the Slaves of Allah	42
Four Fundamental Verses	44
Supplication and Conclusion	45





## *About the Author*

He is Abu Al-Abbas Ahmad ibn Muhammad, popularly known as Ibn Al-Areef. He was a teacher, mentor, refined scholar, and Sufi who hailed from the Sanhaja confederation of Berbers.



## *Preamble*

I sought guidance from Allah the Exalted in compiling a collection of beautiful anecdotes from the people of inspiration that eases the difficulties of the path for the aspirant, fortifies the buttresses of truthfulness and fulfillment of the ones sought, and tasks those who hear them to the limit in pursuit of the very limits. These include statements I have taken from their sources as well as those which Allah has conferred upon me from His treasures.

I have named this collection *The Ornaments of Gatherings*, such that he who sees himself worthy of admonition may adorn himself with it and embellish his gatherings with the slightest portion of it, for it is a network of hearts, a courtesy to dear friends, and a collection of gifts of the heart from the treasures of worlds unseen. May Allah benefit those who listen to it, read it, and those who love Him on account of it—out of His largesse and mercy. May Allah confer blessings upon our master Muhammad, his kinsfolk, and his issue.



PART I

TERMINOLOGY AND CONCEPTS





## PART I

# TERMINOLOGY AND CONCEPTS



## FAMILIARITY AND KNOWLEDGE

Familiarity with the Divine is my destination, and knowledge is my authority. A man of knowledge seeks me out, while a man familiar with the Divine infers from me. Thus, men of knowledge are for me, while men of familiarity are through me.

Worshippers adhere to works, aspirants to spiritual states, and men of familiarity to resolve. The Supremely Real supports all of this, there being no relation between Him and His worshippers but His providence, no cause but His judgment, and no time but His pre-eternity. Everything else is blindness and deception. This is because works are for rewards, states for saintly miracles, and resolve for arrival at the Divine.

The Supremely Real is only seen when all vestiges have vanished. In contrast, a spiritual allusion is a scream from atop a distant peak and a disclosure of circumstance itself. Knowledge is as effective to hearts as worldly means are to matters unknown. Everything other than The Supremely Real is a veil that obscures Him.

Were it not for the darkness of the cosmos, the light of the unseen would be manifest. Were it not for the soul's temptation, veils would be lifted. Were it not for attachments, the true state of affairs would be disclosed. Were it

not for circumstances, Divine power would come to the forefront. Were it not for artificiality, familiarity with the Divine would be transparent. Were it not for greed, love of the Divine would take root. Were it not for abiding fortune, longing for the Divine would burn souls. Were it not for the slave, the Lord would be witnessed. However, when the veil is lifted by terminating these (secondary) causes, and obstacles are eliminated by severing these attachments, then this shall come to pass:

A secret long withheld has been revealed,  
And morning looms—you'd been its darkened shield.  
You are your heart's own veil from things concealed,  
If not for you, your heart would not be sealed.  
Withdraw from it—He'll settle down and pitch  
His tents, unveiling well-kept secrets, rich.  
And here come words from which no soul shall tire:  
Delightful prose be they, or verse inspired.



## ASPIRATION

Spiritual aspiration is the finery of common Muslims. It means to make Allah the Exalted one's sole endeavour and to pursue this earnestly. As regards the path of the elite, this is a shortcoming, a dissolution, and a return to (secondary) causes and to the ego. This is because the slave's aspiration is none other than his fancy, which is the mainstay of pretension. In contrast, consolidation and ecstasy are only found in what is sought of the slave from Allah, not in what he seeks. Allah the Exalted says: *'...and if He desires good for you, there is none who can repel His bounty. ...'*



(Yunus, 10:107) Thus, such a person's aspiration is whatever the shari'ah requires of him, and his choice is whatever the shari'ah chooses for him. A slave has no choice before his Lord and Master, nor has he any will before His will, as expressed through His legislation. It has been said:

His union's what I seek;  
He wills I stay away.  
I leave what I have sought  
In deference to His say.

It has been reported that a sheikh said:

The Supremely Real brought me before Him and asked: 'Is it gifts that you seek?' I said: 'No.' He asked: 'Then is it exquisite matters that you seek?' I said: 'No.' He asked: 'Then what is it that you seek?' I said: 'I seek not to seek, for my seeking is worthless on account of my ignorance in every way, but You, O Lord, are knowledgeable in every way. Thus, choose for me what You know to be best and do not bring about my destruction through my own choice and planning.'

Allah the Exalted says: '*And your Lord creates whatever He will and chooses. They, the idolaters, do not have the choice. ...*' (Al-Qasas, 28:68)

According to Abu Yazeed :

I rode the vessel of truthfulness until I reached the level of passion. Then I rode the vessel of longing until I reached the heavens. Then I rode the vessel of

love until I reached the Lote Tree of the Ultimate Boundary. I was then invoked: ‘O Abu Yazeed, what do you seek?’ I said: ‘I seek not to seek, for I am what is sought, and You are He Who seeks.’

Thus, proper aspiration is to sacrifice everything one has and expend all of one’s energy while avoiding making choices, and tranquilly accepting the ebbs and flows of fate. Such a person is like a corpse before a mortician, who turns him as he pleases. It has been said:

My heart rejects all but Umm Amr, for she’s  
Its confidante in visits, when away:  
A foe to her foes, friends with whom she’s pleased,  
Loving and near to those drawn near her sway.



## NONATTACHMENT

As for nonattachment, it too is for common Muslims, for it is to deny the ego its pleasures, to restrain it after dividing what was whole, to seek neither the absent nor gratuitous desires, to oppose one’s whims, and to abandon all unnecessary things. This is a shortcoming with regards to the path of the elite because it is a glorification of this world, a restriction of its dimensions, and a torture of the outward by abandoning this world while the inward is still attached. Being concerned with this world is the very essence of what it means to return to oneself, waste one’s time in struggling against the ego and witnessing the senses, and keep the company of one’s greedy self. Have you not considered the Word of Allah the Exalted: *‘That is the Abode of the*

*Hereafter which We shall grant to those who do not desire to be haughty in the earth, nor [to cause] corruption. ...'* (Al-Qasas, 28:83) Furthermore, have you considered what He said to whom He had given the world in its entirety: *'This is Our gift. So bestow or withhold without any reckoning.'* (Sad, 38:39), whence He strengthened his interior from witnessing it and his exterior from being attached to it.

In reality, nonattachment is directing the heart's wishes towards Him, attaching one's determination to Him, and busying oneself with Him to the exclusion of all else, such that He is the One Who terminates these (secondary) causes on behalf of you. It is further to be with Him like a month-old child with his mother, lacking any will or judgment before her. It is related that a particular aspirant asked a particular sheikh: 'O sheikh, what do you use to repel Satan when his misgivings cause you grief?' The sheikh said: 'I do not know Satan so as to repel him. We have directed our ambitions to Him and have filled our hearts with His remembrance, so He spared us from everything other than Him.' To this end, it has been said:

I veiled myself beneath His wing's great shade.  
I see my days, but they do not see me.  
So ask these days my name, and they'll know not,  
Or where I am, for I'm where they can't see.



## TRUST IN ALLAH

As for trust in Allah, it too is for common Muslims, as it is to commission your affairs to your master and to resort to His knowledge and graciousness in order that He command

your affairs and spare you your grief. With regards to the path of the elite, this is blindness and a return to (secondary) causes. This is because by abandoning (secondary) causes and clinging to trust in Allah, it becomes a substitute for such (secondary) causes. Thus, it is as if you are attached to what you have abandoned due to your conviction that you are disengaged from it.

According to the Sufis, the reality of trust in Allah is to trust that Allah will free the heart from the weakness found therein. In other words, it is to know that Allah the Exalted has not neglected anything. Rather, He settled and ordained all matters. Thus, when a rational matter is controversial, a physical matter is muddled, or a conventional matter is in disarray, it is He who is the planner, and He is responsible for driving measures to their appointed times and places.

Thus, one who trusts in Allah is one who relieves himself from the toils of contemplation and of studying (secondary) causes, is reassured by foreordained destiny and is indifferent to either outcome. This entails his knowing that pursuit does not provide, and trust in Allah does not withhold, for Allah fulfills His command.

Whenever one seeks compensation for his trust in Allah, his trust is thereby tainted, and his endeavour is thereby flawed. When he is freed from the bondage of these (secondary) causes, and there is nothing to his trust but giving Allah the Exalted his unadulterated right over him, Allah suffices him in every weighty matter.

It is narrated that one day Moses ﷺ settled with his flock of sheep in a wolf-infested valley. Exhausted, he was at a loss, for he was unable to guard his sheep due to the overwhelming need to sleep and his fatigue. On the other hand,

were he to seek rest and repose in sleep, the wolves would wreak havoc upon his flock. He glanced towards heaven and said: ‘Your knowledge is encompassing, Your will is effective, and Your decree is foreordained.’ He then put his head down to sleep. When he awoke, he found that a wolf had placed his staff upon its shoulder and was tending his flock. Moses was astonished by this, whereupon Allah ﷻ revealed to him: ‘O Moses, be for Me as I desire, and I will be for you as you desire.’

It is narrated that locusts descended upon crops belonging to Rabi’ah Al-Adawiyyah. When the news reached her, she found that the locusts had already occupied the crops. She glanced towards heaven and said: ‘My deity, You have taken my sustenance upon Yourself, so if You desire, feed these here crops of mine to Your enemies; or if You desire, feed them to Your saints.’ Upon this, the locusts all flew away. It has been said:

If you desire that you and I should be content,  
And rule the reins and skies of life together spent,  
Then see the world through my two eyes and hear  
With my two ears, and with my tongue, here speak,  
my dear.



## PATIENCE

As for patience,<sup>1</sup> it too is for common Muslims. This is because patience is holding the ego captive to what it finds

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<sup>1</sup> Here translated as, ‘patience’, the Arabic word *sabr* includes the meanings of perseverance, endurance, constancy, and fortitude.

reprehensible, restraining the tongue from complaining about it, enduring its chokeholds in bearing with it, and awaiting release after its completion. According to the path of the elite, this is endurance, resistance, daring, and dissension. This is because the upshot of it is based on suppressing complaints while enduring the pains of misfortune. According to the Sufis, the reality of it is to abandon complaining by savouring misfortune and rejoicing in the Lord's choosing.

It is said that it consists of three consecutive levels. The first level is to endure patiently, which is bearing difficulties and suffering through choking agony while remaining steadfast before the slings of Divine judgment. This is being patient for the sake of Allah, and it is the patience of common Muslims.

The second is patience. It is a type of ease that alleviates some of the unfortunate's burden and eases the difficulty of what befalls him. This is patience through Allah, and it is the patience of aspirants.

The third is perseverance. It is to savour misfortune and to rejoice in the Lord's choosing. This is patience with Allah, and it is the patience of those familiar with Him.

Regarding the statement of Job : '*...Indeed harm has befallen me...*' (*Al-Anbiya*, 21:83), it is said that every sore on his body had provided a portion of affliction, that he had taken a liking to his affliction, and that he savoured it in the way that those alien to it savour good fortune. One day, when a worm had fallen from its place and he no longer felt its effect, he said: 'Indeed harm has befallen me due to a loss of what You had graced me with in terms of the garb of Your prophets and saints, and in terms of the affliction that You made me fit to bear.' This is because The

Supremely Real graces with misfortune and tries with good fortune. Long ago, it was said:

Have you heard this lover's tale;  
Sick of heart, though he is well?  
Torture pleases him—it's true!  
Pleasure pains him, through and through!

Another said:

I've courted gauntness till it grew on me  
Were it to leave my form, my limbs would weep.

It is said that one day, when Rabi'ah was out with a group of her companions to fulfill a need, she hit her head against the corner of a wall and fractured her head, thereby bruising it. The blood flowed over her face, clothing and body, despite which she paid no attention nor took heed. One of her companions asked her: 'Do you not feel what has happened to you, and that your face and clothing are dyed in blood?' She turned to them in amazement, as though she had just been alerted from a state of negligence. Then she turned to them as if apologising for her negligence and said: 'O my brothers, savouring my compliance to His will regarding what had happened kept me from noticing the state that you had witnessed.'



## SORROW

As for sorrow, it is one of the way stations of common Muslims. It is to forfeit delight and maintain the melancholy

of regret over what has eluded one or over the pain of falling into the prohibited. The reason it is among the stations of common Muslims is because it entails forgetting benevolence and maintaining a temperament of bondage. As for the ways of the elite, it is considered a veil. This is because familiarity with Allah ﷻ provides light that clears up all darkness and delight that erases all distress, so ‘... *in that let them rejoice: it is better than what they hoard.*’ (Yunus, 10:58)

It has been said that Allah the Exalted revealed to David ﷺ: ‘Rejoice in Me, savour My remembrance, and take pride in My familiarity, for soon I shall empty the abode of the godless and release my curse upon the wrongdoers.’ It has also been said that one day, Utbah, the servant, entered Rabi’ah al-Adawiyyah’s quarters strutting and donning a new garment, in contrast to his customary practice. She told him: ‘O Utbah, what is this haughtiness and conceit that I have not witnessed in your character prior to today?’ He said: ‘O Rabi’ah, who is worthier of this than I, given that I have awoken having a master and being His slave?’ Regarding this matter, a poet has said:

The agony of ardour’s driven me  
Towards You, so I swing from left to right.  
Your mention makes me sway most lovingly  
Just like an unleashed captive takes to flight.



## FEAR

As for fear, it is one of the way stations of common Muslims, for it is to forfeit delight and remain in a state of grief,



of vigilance from the Divine threat, and precaution regarding the assault of punishment.<sup>2</sup> It is of the way stations of common Muslims, for fear is not among the way stations of the elite. This is because it does not befit a slave to worship his Master while feeling estranged from His gaze and averse to His intimacy upon remembering Him. Allah the Exalted says: '*You will see the wrongdoers apprehensive because of what they had earned; and it will surely befall them...*'. (Al-Shura, 42:22)

As for the people of specialisation, they deem His threat a promise, and torment for His sake pleasant. This is because they perceive the Sender of misfortune in misfortune, and the Tormenter in torment. Thus, they vanish and are non-existent regarding what they witness. To this end, they say:

Sickness in love is health to me;  
Presence in passion is my nullity;  
If You consent to torture me,  
That's sweeter still than all prosperity.  
No love-borne harm thus brought to me,  
I swear to God, will bring me agony.


A particular individual was so overcome by ecstasy that he exceeded the limits and asked for comfort in torment, whereas most of our beloveds asked for amnesty from it. This person, who some say was Abu Yazeed, said:

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<sup>2</sup> Here, Ibn Al-Areef addresses the fear of common Muslims. In the last paragraph of this section preceding the poetry, the author describes how fear is sublimated into awe among the elite. In a later section titled, *What is Required of the Slaves of Allah*, he mentions fear as one of the four qualities that every slave of Allah must possess.

I seek You, Lord, not seeking a reward.  
I seek You seeking punishment, my Lord.  
My every wish has been fulfilled aside  
From tasting torment's passion deep inside.

Whoever is entrenched in witnessing the Divine, roaming freely on the carpets of intimacy, no longer has any recognition of fear. This is because witnessing the Divine necessitates intimacy, whereas fear necessitates constriction.

It is said that Shibli  saw a group of people gathered around a young man who had been lain down and flogged one hundred lashes. The young man did not feel pain, call out for help, or utter anything, despite being gaunt and of slight build. Thereafter, he was flogged a single time, upon which he called out for help, screamed, and felt pain. He was then released. Shibli was amazed at what had happened, so he followed him briefly and then said to him: 'You! I am amazed at the strength of your patience despite the weakness of your body!' The young man said: 'O sheikh, it is convictions that bear tribulations, not bodies.' The sheikh told him: 'I saw you bearing a hundred lashes patiently but unable to bear the last one, so I go worried.' He said: 'My brother, the eye on behalf of which I was punished was gazing at me during the hundred lashes. As such, I savoured what was happening to me, because I was entrenched in witnessing it. As for the final lash, I remained with my ego, so I felt the pain.'

Regarding the Word of Allah: '*... And as for the disbelievers, for them there will be a severe chastisement*' (*Al-Shura*, 42:26), it has been said that the Divine address indicates that believers may also be chastised, but it is not severe. The reason that the disbelievers' chastisement is

severe is because they do not witness the One chastising them in it. Chastisement while witnessing the One chastising is pleasant, whereas a reward in a state of obliviousness to the One providing it is difficult. As a poet said: *'No injury You're pleased with causes pain.'*

Fear is among the way stations of common Muslims. Rather, the elite possess awe, which is the farthest degree towards which fear aims. This is because fear dissipates with pardon and security. Furthermore, the highest degree of fear is a person's fear of punishment. When he feels secure from it, fear disappears. On the contrary, awe never disappears, because it is the lofty Lord's due by virtue of His exaltation and majesty, which are His eternal attributes. This awe contends with those who have been given disclosure during their intimate conversations with the Divine, protects those who witness the Divine during their night vigils, and shatters those who look directly upon the Divine with the jolt of glory. One such person said:

I long for Him, but when He does appear,  
I bow my head in veneration then,  
In awe of Him, not out of simple fear,  
And that I might preserve His Beauteousness.  
Enduringly, I turn away from Him  
While wishing for His apparition dear.



## HOPE

As for hope, it is among the way stations of common Muslims. It is to wait for what is absent and seek what is missing. It is among the weakest of the way stations of the

Sufis in this regard, because from one perspective, it is an objection, and from another, it is resisting. It is to fall into frivolity, and it has but one benefit that Revelation has pronounced. Allah the Exalted says: ‘...*those have hope of God’s compassion...*’ (Al-Baqarah, 2:218), by which He meant as compensation in terms of the reward for striving. Allah also says: ‘*Whoever expects to encounter God, [should know that] God’s [appointed] term will indeed come. And He is the Hearer, the Knower.*’ (Al-Ankabut, 29:5) The Sunnah also mentions hope as having benefit, which is to cool the heat of fear, lest it lead one to hopelessness and despair. Thus, it is medicine for the illness of fear, with which only common Muslims of this group are subject.

As for the elite, to them, hope is to grieve, await a reward, and be blind. This is because, with respect to his Lord, the slave is on the road of kindness and gentleness, drowning in the sea of generosity and tenderness, and under the torrent of beneficence submerged. What he has witnessed from his Lord has left him with no room to demand more, nor has even more of what he has seen from his Lord in both worlds been disclosed to him. Thus, hope is a weakness, a tether, lassitude, a defect, and a blemish with respect to love. Allah the Exalted says: ‘*Is it a calumny—gods other than God—that you desire?*’ (Al-Saffat, 27:86) His existence, generosity, and seeing Him have not left them any objective; His existence has not left them any hope; nor has love of Him left any vestige of anything in either world. Allah the Exalted says: ‘*Have you not seen your Lord, how He extends the [twilight] shadow? ...*’ (Al-Furqan, 25:45) He also says: ‘...*No secret conversation of three takes place but He is their fourth [companion]...*’ (Al-Mujadilah, 58:7)

A particular individual was asked: ‘What is the purpose of one familiar with Allah?’ He said: ‘The perpetuity of the One he is familiar with,’ thereby indicating the permanence of his exalted purpose (i.e., Allah) and the cessation of the choice of him familiar with Him. This is because what he is familiar with is eternally perpetual, ‘*so what is there, after truth, except error?*’ (Yunus, 10:32)

It has been said that a particular Arab’s camel had lost its way. Being a dark night, he searched and inquired after it at length but did not come across it. When the moon arose and its light and illumination spread out, he found his camel sitting with its saddlebags in a particular valley, whereupon he rejoiced. He had already passed through that place while the dark had come between him and the camel. He looked towards the moon and pointed at it, saying:

What can I say when I’d just limit you,  
While you have spared me details, great and small.  
Were I to say you’re lofty still, that’s true,  
Or that my Lord adorned you like a doll.

Likewise, those familiar with Allah the Exalted have no hope to which they cling nor any objective that can steal away their attention and occupy them, for in the least of the least of His benevolence towards them is the greatest of the greatest of the limits of their hopes and the reaches of their spiritual states. For this reason, the Messenger of Allah described the felicity of Paradise by saying: ‘They will have therein what no eye has seen, no ear has heard, nor heart has perceived. All of this is reserved; besides, all that you have seen is nothing.’ If all this is theirs, it being the lower self’s portion of Paradise, then what do you think will be

the portion or the hearts of those attached to Allah the Exalted? To this end, a poet said:

Just tell my hopes that they should stay away,  
For those I love have thus fulfilled their vow.  
I'd seek in company, before today,  
A kind and helpful friend that You'd endowed.  
The meadow breeze of contact that is theirs  
Blows, giving me sweet shade with You, my Lord.  
But once their signs appeared like blazing flares,  
No longer did I need a mentor's words.

Allah the Exalted says: '*But as for those who struggle for Our sake, We shall assuredly guide them in Our ways, and truly God is with the virtuous.*' (Al-Ankabut, 29:69)<sup>3</sup>



## GRATITUDE

As for gratitude, it is among the way stations of common Muslims. It is to see that benefits are from the Benefactor, to praise the Giver of them, to undertake what is thereby due, and to acknowledge their presence. One giving gratitude must realise that the benefit is from the Benefactor, accept it from Him, see Him before it with the heart's eye and insight, and thank Him alone from his heart for it, for it is from Him to the slave without his preceding or following tenderness. Thereafter, he must see the blessing as being


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<sup>3</sup> 'The virtuous' (*al-muhsineen*) are those of sublime, unsurpassable virtue, or *ihsan*, which is derived from the word *husn*, meaning, 'beauty'. Thus, *ihsan* is the inner beauty of the soul in its entirety.

from Him, praise Him on account of it, and occupy himself with mentioning it.

Gratitude is among the weakest of the way stations of the Sufis because it is a veil that obscures Him. It also entails responding to His might and beneficence with your strength and words, and replying to His beneficence with your words is a shortcoming from you. The reason it is not among the way stations of the elite is because they consider it an act of compensating the Giver's with His fair due; a fleeing from the bondage of blessings; and repose from the responsibilities associated with generosity and giving Allah His due. Allah the Exalted says: '*And if you were to count God's grace you could never reckon it....*' (Al-Nahl, 16:18)

For the Sufis, gratitude is to witness nothing but the Benefactor first while experiencing blessings. When the slave witnesses Him in a state of servitude, he magnifies the beneficence of the Benefactor, for he has no right over Him. When he witnesses Him in a state of love, he is delighted by harshness from Him, as the poet said: '*No injury You're pleased with causes pain.*'

When he witnesses Him alone, having vanished from everything other than Him, he does not witness harshness nor bliss from Him, for it is then that he is occupied through Him and engrossed in Him. The slave's absence while witnessing Him in his state of cessation preoccupies him from recognising gifts and afflictions, as well as blessings and hardships. He is like the women who witnessed Joseph , whose beauty had dazzled them, and they became self-absent and cut their hands, the knives having passed through the quince until their hands were cut.

If this can happen when one creation witnesses another, then it is not farfetched to draw an obvious parallel that

one familiar with Allah the Exalted might witness the singularity of His entity, its absoluteness, its pre-eternality, its abidingness, His life that is not subject to death, His knowledge that is not subject to ignorance, His will that is not subject to compulsion, His power that is not subject to inability, His hearing that is not subject to deafness, His vision that is not subject to blindness, His speech that is not subject to muteness, and His attainments that are not subject to their opposites. When this person witnesses the grace of such a countenance and such attributes, His majesty above flaws—such as having a physical form, being an essence, a contingent, or anything else that entails a flaw in Him; the dependency of actions upon Him; and the impossibility of their existence without Him—then he will undoubtedly say in such a state:

The eye of my heart saw my Lord  
And said: ‘Without doubt, it is You!  
‘For You’re the One that owns each *where*,  
‘So whence *where*’s not, then there are You.  
‘And You’ve surpassed the bounds of *near*  
‘Till *where* knew not a place for You.  
‘All things are bound by knowledge Yours,  
‘And everything is seen by You.  
‘Cessation made me cease to cease,  
‘And when I ceased, then there were You.  
‘So grant me amnesty, dear Lord,  
‘For nothing’s sought by me but You.’

Another said:

I do not know: will night extend or not?  
How should he know, who’s fried in skillets hot?



Were I to free myself for nights most long  
And tending to the stars, I'd be so wrong.  
For lovers' separation occupies  
Them from long nights and those whose end is nigh.

There is no way to fulfill the duty of gratitude nor escape its entrusted obligation, for it extends without end. This is because your gratitude for a blessing is a new blessing for which you are obligated to give gratitude. Thus, gratitude demands gratitude, so when can you give it its due? To this end, a poet has said:

When can I give you what is due of thanks  
When praising you increases my own rank?

Another said:

If thanking God for graces is a grace  
From Him to me that I must thank again,  
And thanks comes not except through His largesse,  
Despite the many days my life extends,  
Then no excuse have I except my slack,  
So I confess to having no excuse.  
Pervading grace from Him is not held back,  
And after trials, He reward imbues.  
There's naught from Him but kindness after grace  
Whence secrets, facts, and fancies can't keep pace.



## LOVE

As for love, it is the first valley of cessation, and the steep road of descent into the way stations of erasure. It is the

last way station at which the vanguard of common Muslims coincides with the rear guard of the elite. On the way to it are milestones of contingents from which common Muslims drink draughts and the elite drink others. Allah the Exalted says: ‘...each people came to know their drinking-place...’ (*Al-Baqarah*, 2:60) The allusions of the people of fulfillment have differed in expressing it, each Sufi uttering according to his first-hand experience and describing it plainly in a manner commensurate with his draught and experience.

Before getting into excruciating detail, love is the presence of an exaltation in the heart that prevents one from yielding to anything other than his Beloved. It is also said that it means preferring the Beloved to others. Another said that it means complying to the Beloved in that which leads to displeasure, pleasure, benefit, or harm. To this end, they quote:

Since You’ve abased me, I’ve abased me too.  
Those You deem paltry aren’t my reverence due.  
You’ve loved my foes, and now I love them too,  
For what I have from them’s the same from You.

It has been said that love is to stand before Him while you sit, to leave your bed as you lie down, to be silent while speaking, and to separate from the customary while at home. A certain group has said that love lacks an expression that reflects its reality. This is because protective jealousy is one of the attributes of love, and jealousy does not allow for anything but concealment and obscurity. Whoever lets his tongue loose to speak of it and expose its secret has never tasted it, but rather, the passion of its scent has moved him. Had he tasted the least of it, he would have

become absent from its explanation and description. True love does not appear in the lover through his words, but rather, it only appears through his good traits and glances. No one understands its reality from the lover other than the Beloved because of the locus where secrets and hearts merge. To this end, it has been said:

She winks and I perceive her words through gazes.  
She understands my lowered eye's reply.  
It's but our eyes that speak through silent faces.  
Our silence do our glances here belie.

As for the love of common Muslims, it sprouts from observing Divine grace, becomes firm by following the Sunnah, and grows through the acceptance of prayers for assistance. It is a love that severs misgivings, brings savour to service, and offers consolation during trials. In the path of common Muslims, it is the basis of faith. As for the love of the elite, it is a seizing love that interrupts expression and causes allusions to gush forth. Its descriptions are never-ending, and it cannot be known except through perplexity and silence. It has been said:

She says, as I'm enamoured and perplexed,  
And, after parting, we had met again:  
'Aren't you the one about whom we would say:  
"Enthralled with us", so where's our mention then?'  
So love replied: 'You've wiped his memory,  
'And nothing's here but fluster and its moans.'

It is related that, during one of his journeys, Jesus ﷺ came across a hill with a monastery on it. He approached

it and found a devotee who had become hunchbacked, whose body had become emaciated, and whom exertion had utterly worn out. Jesus ﷺ greeted him and was surprised by what he saw, so he asked him: 'How long have you been in this monastery?' He replied: 'For seventy years, I have asked Him for one need, which He has not yet fulfilled for me. Perhaps, O Spirit of Allah, you might be my intercessor in this matter such that I might be granted it.' Jesus ﷺ asked: 'What is your need?' He said: 'I asked Him, Most Glorious, to allow me to taste an atom's weight of pure love for Him.' Jesus ﷺ said: 'I shall ask Allah the Exalted for that on your behalf,' so he prayed for him that night, upon which Allah the Exalted revealed to Him: 'I have accepted your intercession on his behalf and granted you your prayer.' After some days had passed, Jesus ﷺ returned to that location to see what had happened to the devotee. He found that the monastery had collapsed and that the ground beneath it had developed a huge crevasse. Jesus ﷺ descended into it a number of parasangs until he saw the devotee in a cave under the hill staring upwards, mouth agape. He greeted him, but the devotee did not respond. Jesus ﷺ was surprised by his state, and a voice called out to him: 'O Jesus, he had asked Us for an atom's worth of pure love for Us, and knowing that he would not be able to bear it, We gave him one-seventieth of an atom's worth, by which he has become perplexed as you see. So how would he be had we given him more than that?'

The love of the elite is but a drop from these priceless mines, and it is known through such attributes. This is because, according to the Sufis, everything originating from the slave is a weakness befitting his inability and indigence as a slave, whence he was heedless of the Word of Allah:

‘*Whatever grace you have, it is from God...*’ (Al-Nahl, 16:53). According to the Sufis, reality itself is to exist through The Supremely Real giving one existence, to love through His love for one, and to look at Him through His looking at one, all without anything remaining of oneself that is stipulated by a form, conditioned by a name, attached to a vestige, described by an attribute, or associated with time. This is as Allah the Exalted has said: ‘*Those who remember God, standing and sitting...*’ (Al Imran, 3:191), by which He meant standing up for (i.e., undertaking) the right of The Supremely Real through His enabling them to do so, and taking a seat from making claims regarding one’s relationship with Him. Allah the Exalted says: ‘*...and you threw not when you threw, but God threw...*’ (Al-Anfal, 8:17); ‘*but you will not [wish], unless God, the Lord of the Worlds wills*’ (Al-Takwir, 81:29); ‘*It is but a single Cry, and, behold, they will all be arraigned before Us!*’ (Ya Sin, 36:53); and ‘*deaf, dumb...*’ (Al-Baqarah, 2:18), unable to hear anything but the truth, and not speaking except with His remembrance.




## LONGING

As for longing, it is among the way stations of common Muslims. This is because longing is the heart’s procession towards desiring the presence of something absent, the need for patience during its absence, and the heart finding rest in seeking it. It is among the weakest of the way stations of Sufis. As for the elite, they consider it a major weakness. This is because longing is only for something absent, and the position of this group is based on directly witnessing

the Divine: *'Have you not seen your Lord, how He extends the [twilight] shadow? ...'* (*Al-Furqan*, 25:45) According to them, the path is that the slave be absent and The Supremely Real be present. Because of this, neither the Qur'an nor any sound *hadith* has mentioned longing, for longing expresses distance, indicates absence, and expects what is perceivable. To the contrary, Allah the Exalted says: *'... And He is with you wherever you may be...'* (*Al-Hadid*, 57:4) To this end, it has been said:

It's meaningless to long some day  
 For one from whom my eyes won't stray.  
 Farewell; with you I leave my soul,  
 As I here grant you tears that roll.  
 Had God not willed, we'd not have parted,  
 But time's sure passage can't be thwarted.

It is related that once Shibli  saw an insane man running while boys were running after him, casting stones at him. They had fractured his skull, and his face was covered in blood. Shibli drove them away. They said: 'O sheikh, leave us to kill him, for he is a disbeliever.' He asked: 'How have you discovered his disbelief?' They said: 'He claims that he sees his lord and talks to Him.' He said: 'Give me some time to question him.' Shibli approached him and found him talking, laughing, and saying: 'It was kind of You to set those boys against me to do what they did to me.' Shibli approached him and asked: 'O brother, is it true what those boys say about you?' He said: 'O Shibli, what do they say?' He said: 'They say that you see your lord and speak to Him.' He let out a great cry, then said: 'O Shibli, by the right of Him in Whose love there is hope and Who

has bewildered me between His distance and proximity, were He to be veiled from me for even an instant, I would have been torn to shreds from the pain of separation.' He then walked away while saying:

Your apparition's in my eye;  
Your mention's on my tongue;  
And Your abode is in my heart;  
You're never thus far-flung.  
So my two friends, know lovers lack  
These hearts that you possess,  
Nor do their piercing eyes have sins  
About which you distress.



#### THE ELITE

All of the preceding are weaknesses that the elite disdain and are (secondary) causes from which they disassociate themselves, for they have no remaining aspiration towards The Supremely Real, nor a longing for an increase in His gifts. He is the utmost limit of their aspirations and the extent of their desires, such that they hold that anything else severs the connection with Him. Allah the Exalted says: '*... Say: "God", then leave them to play in their discourse.*' (Al-An'am, 6:91)

Thus, their nonattachment is to protect their ambitions from the universe's scatter, for The Supremely Real cured them through the light of disclosure from being attached to states. Allah the Exalted says: '*Assuredly We purified them with an exclusive [thought], the remembrance of the Abode.*' (Sad, 38:46)

Their trust in Allah is in accepting the planning of The Supremely Real, liberating themselves from their own planning, and freeing their ambition from applying it to improving their lot, for their only goal is to free it of their own planning and have His knowledge of their best interests run its course. Allah the Exalted says: '*Return to your Lord, pleased, pleasing.*' (Al-Fajr, 89:28)

Their patience is in protecting their hearts from ill thoughts, for no decree of Allah is barren of kindness or outside the bounds of mercy. Allah the Exalted says: '*... and that He might try the believers with a fair test...*' (Al-Anfal, 8:17) Their sorrow is their despair from their souls that ever-incite to evil. Allah the Exalted says: '*Verily man is ungrateful to his Lord.*' (Al-Adiyat, 100:6)

Their fear is awe of Divine majesty, not the fear of torment. This is because fear of torment is struggling on behalf of oneself, whereas awe of Him, Most Glorious, is an exaltation of The Supremely Real and forgetting oneself. Allah the Exalted says: '*They fear their Lord from above them ...*' (Al-Nahl, 16:50) Regarding common Muslims, Allah the Exalted says: '*They fear a day when hearts and eyes will be tossed about.*' (Al-Nur, 24:37)

Their hope is their thirst for the drink in which they are drowned and drunk. Allah the Exalted says: '*Have you not seen your Lord, how He extends the [twilight] shadow? ...*' (Al-Furqan, 25:45) Regarding mentioning the intermediary before mentioning Himself alone, Allah the Exalted says: '*And what is that in your right hand, O Moses?*' (Ta Ha, 20:17)

Their gratitude is their delight in their ardour and seeing that grace is from the One Who brought them into existence. Whoever accepts [Allah] is accepted, as the poet said:



Fault-finding pains an eye through God content,  
While bitter eyes on finding faults are bent.

May Allah be pleased with them, and them with Him. Allah the Exalted says: ‘... *Rejoice then in this bargain of yours which you have made...*’ (*Al-Tawbah*, 9:111)

Their love is their cessation in the love of The Supremely Real for them, for all beloveds are lost in the love of The Supremely Real for His beloveds. Allah the Exalted says: ‘...so *what is there, after truth, except error?* ...’ (*Yunus*, 10:32)

Their longing is their flight from their forms and features in order to hasten their arrival at the goal of their longing. Allah the Exalted says: ‘... *and I hastened to You, my Lord, that You may be pleased.*’ (*Ta Ha*, 20:84)



PART II

PRACTICE, ITS REQUIREMENTS  
AND FRUITS





## PART II

# PRACTICE, ITS REQUIREMENTS AND FRUITS



## TRAVELLING THE PATH

Aspiration, repentance, nonattachment, trust in Allah, patience, sorrow, fear, hope, gratitude, love, longing, and intimacy are the way stations of the people of the shari'ah travelling to reality itself. When the travellers witness reality itself, their states are therein effaced, and they reach the station of cessation of everything other than Him, Most Glorious. Whatever is prior to these stations is merely a means to this end, which is to gaze at Allah the Exalted and to enter Paradise, for Allah the Exalted says: *'For those who do good is the fairest reward and more...'* (Yunus, 10:26) The Messenger of Allah ﷺ interpreted this as Paradise and gazing at Allah ﷻ. Allah the Exalted also says: *'O soul at peace! / Return to your Lord, pleased, pleasing.'* (Al-Fajr, 89:27-28) Dahhak said that this means: 'Return to your body.' Allah the Exalted says: *'Then enter among My servants! And enter My Paradise!'* (Al-Fajr, 89:29-30) Prior to this, the soul had been ever-inciting to evil, then: *'Successful indeed will be the one who purifies it'* (Al-Shams, 91:9), upon which it become self-reproaching: *'And, nay, I swear by the (self-)reproaching soul.'* (Al-Qiyamah, 75:2) [As per a hadith:] 'The one who repents from sin is like one who is sinless.' After this, the soul became reassured through the

remembrance of Allah: ‘...*Verily by God’s remembrance are hearts reassured.*’ (Al-Ra’d, 13:28) Allah the Exalted says: ‘*Enter them in peace, secure!*’ (Al-Hijr, 15:46); ‘*Eat and drink in enjoyment for what you did in advance in former days.*’ (Al-Haqqah, 69:24); ‘*Their greeting on the day they encounter Him will be “Peace”*’ (Al-Ahzab, 33:44); and ‘*“Peace!” — the word from a Lord [Who is] Merciful.*’ (Ya Sin, 36:58) Do you not see how everything of them that was unfit to enter Paradise was removed from them while what did not perish of them continued?

To this end, I have composed the following:

Tell him who claims to love us well  
 And says that passion in him dwells:  
 Were he in what he claims most true,  
 His boughs would bear a leaf or two.  
 So why’s he not worn out and gaunt?  
 And where’s his love and grief that haunts?  
 And where’s submission? Where are tears?  
 And where are sleepless nights most blear?  
 Ours are the divers of the treach’rous seas,  
 When our light burns at night for all to see.  
 They set their course for our lights bright  
 And steer towards us with sharp sight.  
 Their states determine how they stay,  
 As groups they enter, each their way.  
 Though some from far away do come  
 Their lights assure that straight they run,  
 While others through the lowlands trek,  
 Most violently, their ties they wreck.  
 Until to them appears love’s flare  
 And warns them of the burning snare.

They ceased to love when passion hit,  
And all towards its light do sprint.  
So where'd they reach? But there's no *where*!  
How could there be with hearts aflame?  
And even if you're smart and tough,  
Traversing waters that are rough,  
Into its chasms they still splash  
As its great waves about them crash,  
Until their leader goads them on  
With verses of an ancient song:  
'He craved for love and got his share,  
'And found it was too much to bear.  
'A wave is what he thought he'd found,  
'But 'twas a cavern, then he drowned.'  
They cast their anchors in its gut.  
It covered them and then sealed shut.

On a related note, it has been said:

A man who wants this world, were he to live  
A life most long and take all it can give,  
Is like a mason who built up a town,  
And when he finished, it came crashing down.

This reminds of:

And as we stood before the trail, my friend  
Wept, knowing we would meet great Caesar's end.  
I said: 'Weep not,' for now we're forced to choose  
To rule, or die and thereby be excused.

This is the state of one who seeks a great kingdom in the  
everlasting, enduring abode of bliss. Would such a person

consider it too much to offer two units of prayer to Allah the Exalted, to give two silver coins in charity, or to spend two nights in prayer? Of course not! Rather, if one had a thousand lives, a thousand souls, and a thousand lifespans like his worldly lifespan and more, and if one were to exchange all of that for this mighty aim, it would be a small sum to pay. If, after this, one were to attain one's aim, it would be an enormous gain and a great favour from Allah the Exalted. So pay attention, O poor soul, from the lassitude of the heedless.



### MERITS OF THE PATH

I have pondered over what Allah ﷻ gives a slave when he obeys Him, attends to His service, and treads this path throughout his life. I have found these to be about forty tokens of merit: twenty in this world and twenty in the next.

The worldly merits of one who treads the path are:

1. Allah ﷻ mentions and praises him. How honourable it is that the Lord of all the Worlds should be engaged in the praise and honouring of a slave!

2. Allah ﷻ thanks and exalts him. If a weak creation like you were to thank and exalt you, you would be honoured, so how so when the Deity of the first and last generations does so!

3. Allah the Exalted loves him. If the president of a location or the prince of a region were to love you, you would boast about it and benefit from him at important times, so how so when it comes to the love of the Lord of all the Worlds?



4. Allah is his guardian that manages his affairs.
5. Allah is the guardian of his livelihood, sending it his way from one state to another without toil or trouble.
6. Allah is his helper against anyone intending him any harm.
7. Allah is his intimate friend, so he never feels estranged or fears the spoilage, eclipsing, or substitution of blessings.
8. He is self-sufficient, such that he is never burdened with the lowliness of serving this world and its people. Quite to the contrary, he does not permit the kings and tyrants of this world to serve him.
9. He has high ambition that is sublimated above the despicable things of this world and its people. He does not turn to its embellishments and distractions, for men of reason are sublimated above the entertainment of women and children.
10. He has affluence of the heart, such that he is more affluent than the most affluent person in this world. He remains magnanimous and in good spirits, not being alarmed by barrenness or anxious about privation.
11. He has light in his heart that leads him to understandings, mysteries, and wisdoms, some of which others cannot reach through great efforts and long lives.
12. His heart feels rejoice, such that he does not feel that his power is constrained due to the difficulties of this world, its calamities, or the suspicions of people and their machinations.
13. He is awe-inspiring, such that both good and evil people respect him, and every tyrant and pharaoh is in awe of him.
14. His love is placed in the hearts of people. Allah the Exalted says: *‘Truly those who believe and perform*

*righteous deeds—for them the Compassionate One shall appoint love.*' (Maryam, 19:96) You will find that all hearts instinctively love him, and all souls instinctively exalt and honour him.

15. There is a general auspiciousness in all of his words, breaths, actions, garments, and places that he occupies. Even the soil upon which he treads, the place in which he lives, and the people that keep his company, or that he merely meets briefly, are auspicious. The people of Baghdad say that the soil around the grave of Ma'ruf Al-Karkhi is a tested-and-tried elixir through which Allah the Exalted relieves every illness.

16. The Earth, both land and sky, are his subjects. If he wills, he can fly through the sky, walk on water, or traverse the Earth's expanse in a short span of time.

17. Animals, wild beasts, livestock, and others are his subjects. Wild beasts love him, and lions look at him longingly.

18. He owns the keys of the Earth, such that wherever he strikes with his hand, there will be a treasure if he so wishes; wherever his foot strikes, there will be a spring of water if he needs it; and wherever he sets up camp, there will be a spread of food if he intends to eat.

19. He exercises leadership and prestige before the door of the Almighty, such that people seek his intercession before Allah the Exalted through his service, and the fulfillment of needs are sought from Allah the Exalted through his prestige and auspiciousness.

20. His prayers are answered, such that he does not ask Allah the Exalted for anything except that Allah the Exalted grants him whatever he asks. He does not intercede on anyone's behalf except that Allah accepts his intercession,

and were He to swear an oath upon Allah, He would honour it. There are among them those who may merely point at a mountain and it will disappear, such that they do not even need to utter anything. Some of them merely think of a thing and it appears, without even the need for pointing.

The preceding are the worldly merits. As for the merits of the next life, they are:

1. Allah the Exalted will lighten the pangs of death for him. These pangs are the self-same that cause the hearts of Prophets ﷺ to tremble, to the extent that they asked Allah to lighten them on their behalf. For some such people, death is like a thirsty person's drinking a glass of refreshing water. Allah the Exalted says: *'those whom the angels take away [in death] while they are goodly...'* (Al-Nahl, 16:32)

2. Allah will confirm him in knowledge and faith. This is the matter which people fear, about which they are distressed, and over which they weep and mourn. Allah the Exalted says: *'God confirms those who believe by a firm saying in the life of this world and in the Hereafter...'* (Ibrahim, 14:27)

3. Allah will send forth his soul with repose, a goodly provision, rejoice, and security. Allah the Exalted says: *'... Do not fear, nor grieve, and rejoice in the good tidings of the paradise which you were promised.'* (Fussilat, 41:30) Thus, he does not fear distress that lies ahead in the next life, nor does he sorrow over what he left behind in this world.

4. His abode will be eternal Paradise.

5. He will be greeted and given good tidings by the angels of the heavens. His soul will be granted honour,

beneficence, and bliss. As for his body, it will be granted an honourable funeral, a crowded funeral prayer, and people will hasten to prepare his body for burial, all the while seeking the greatest of rewards and considering it the greatest of gains.

6. He will be secured from the trial of being questioned in the grave. He will be given the correct answers to repeat such that he is secure from its terrors.

7. His grave will be made expansive and will be filled with light, such that is among the meadows of Paradise until the Day of Resurrection.

8. [Missing]

9. His soul will be treated cordially and honoured. It will be placed in the body of a green bird that perches on the trees of Paradise until Allah sends it to his body during resurrection with [martyrs], joyous and rejoicing in what Allah has provided for them out of His largesse.

10. He will be resurrected mighty, honourable, and lustrous, wearing vestments and a crown. His face will be white and filled with light. Allah the Exalted says: '*On that day some faces will be shining, / laughing, joyous.*' ('Abasa, 80:38-39)

11. He will be secure from the terrors of the Day of Resurrection, for Allah the Exalted says: '*... one who arrives secure on the Day of Resurrection...*' (Fussilat, 41:40)

12. He will be given his book of deeds in his right hand. Some will be spared of this entirely.

13. He will face an easy reckoning. Some will not face any reckoning at all.

14. His scales will be weighty. Some will not have their deeds weighed to begin with. They will be told: '*...There is no way [of blame] against those who are virtuous. And*

*God is Forgiving, Merciful* (Al-Tawbah, 9:91), for, *'They will not hear the faintest sound from it and they will abide in what their souls desired.'* (Al-Anbiya', 21:102)

15. He will arrive at the Pool of the Prophet ﷺ and drink from it a draught after which he will never thereafter experience thirst.

16. He will pass over the Bridge over Hell and will be saved from the Fire. Some will not even hear the faintest sound of it, and the Fire will be subdued for them.

17. He will be granted intercession on the Resurrection's grounds similar to that of Prophets and Messengers ﷺ.

18. He will be granted eternal dominion in Paradise.

19. He will be granted the supreme pleasure of Allah.

20. He will meet the Lord of all Worlds, Glorified and Majestic, the Deity of the first and last generations, without a mode of being.

I have only enumerated the above for you based on my understanding, and to the extent of my limited and deficient knowledge. Despite this enumeration, I have only mentioned broad and general matters, mentioning overriding principles and generalisations. Were I to have detailed some of these matters, this treatise would not be big enough to contain it. Notice how I mentioned the vestment of eternal dominion as a single matter. Were I to have detailed it, it would expand to forty matters, including the maidens of Paradise, its palaces, the vestments, etc. Furthermore, every one of these contains details that only The Knower of the Unseen and Present, their creator and owner, knows. How could we hope to know all of this when our glorious Lord says: *'For no soul knows what has been kept hidden for them in the way of joyous sights...'* (Al-Sajdah, 32:17)

Furthermore, the Messenger of Allah ﷺ said: ‘There will be bounties which no eye has seen, no ear has heard, and no human heart has ever perceived.’ Regarding the Word of Allah: ‘...*the sea would be spent before the Words of my Lord were spent...*’ (Al-Kahf, 18:109), an exegete said: ‘These are the words of kindness and honour that The Glorious will say to the people of Paradise.’ In such circumstances, how can one comprehend—nay, how can any created being’s knowledge encompass—even one one-millionth of this, given that we are humans? Rather, ambitions withdraw and intellects fall short of this. This is the way it should be, for it is the gift of The All-Powerful, All-Knowing by way of His magnificent largesse, and in accordance with His pre-eternal generosity. To this end should those who work do good works, and for this tremendous aim should those who strive do their utmost. They should realise that this is the least of the least of what they require, aim, and toil for.



#### WHAT IS REQUIRED OF THE SLAVES OF ALLAH

Realise that a slave of Allah requires four general matters. The first is knowledge of the entity of Allah. He is the One, the Self-Sufficient, Besought of all. Regarding His attributes, He possesses life, knowledge, will, power, hearing, sight, speech that is not composed of letters or sounds, and He perceives all. It is necessary to negate all defects and evil with respect to Him, for He is without blemish. It is necessary to be certain of His beautiful names. The next three matters are: perfecting one’s deeds based on personally obligatory knowledge, sincerity, and fear.

The slave of Allah must first know the path by having conviction that contemplation is obligatory. Otherwise, he is blind. Then, he must act upon knowledge. Otherwise, he is veiled. Then, he must be sincere. Otherwise, he is defrauded. Then, he must continue to fear evil acts and be wary until he is wary of security itself. Otherwise, he is deluded. Dhu Al-Nun spoke truly when he said: 'People are all dead except for those who know. Those who know are all dead except for those who act. Those who act are all deluded except for those who are sincere. Those who are sincere are all in great danger.'

I am utterly bewildered by four types of people. The first is a sane person that has not learned. Is he not concerned with knowing what lies before him? Should he not become acquainted with what awaits him upon dying by reflecting on these indications and admonitions, by listening to these signs [or verses of the Qur'an] and warnings, by becoming agitated by thoughts and reflections, or by withholding his lower self?

Allah the Exalted says: '*And have they not reflected upon the dominion of the heaven and of the earth, and what things God has created...?*' (Al-A'raf, 7:185). Allah the Exalted also says: '*Do such [individuals] not know for certain that they will be resurrected / for an awful day?*' (Al-Mutaffifin, 83:4-5)

The second such person is a learned person that does not act. Does he not reflect on what he knows such that the great terrors and difficult obstacles are present before him? This is the awesome tiding that you turn away from!

The third such person is someone who acts but is not sincere. Does he not reflect upon the Word of Allah: '*...So whoever hopes to encounter his Lord, let him do righteous*

*work and not associate with the worship of his Lord' (Al-Kahf, 18:110)*

The fourth such person is someone who is sincere but not afraid. Does he not reflect on how Allah ﷻ deals with those who He has selected and befriended among His creation? He even said to the most noble of creation ﷺ: *'And certainly it has been revealed to you and to those before you [that] if you associate others [with God], your work shall surely fail and you shall surely be among the losers,'* (Al-Zumar, 39:65), and other similar verses. It reached the point that the Prophet ﷺ used to say: *'The [Surah of] Hud and its sisters have caused me to turn grey!'* By this, he meant: *'So remain upright as you have been commanded ...'* (Hud, 11:112)



#### FOUR FUNDAMENTAL VERSES

This matter, both generally and specifically, is contained in four verses of the Majestic Book of the Lord of all Worlds. Allah the Exalted says: *'Did you suppose that We created you aimlessly and that you would not be returned to Us?'* (Al-Mu'minun, 23:115); *'...let every soul consider what it has sent ahead for tomorrow. And fear God. God is indeed Aware of what you do'* (Al-Hashr, 59:18); *'But as for those who struggle for Our sake, We shall assuredly guide them in Our ways...'* (Al-Ankabut, 29:69); then He perfected it all, and said, while He is the most truthful: *'And whoever struggles, struggles only for his own sake. For truly God is Independent of [the creatures of] all the Worlds.'* (Al-Ankabut, 29:6)





## SUPPLICATION AND CONCLUSION

We ask Allah's forgiveness for every slip of the tongue or pen. We ask His forgiveness for our words that do not match our actions. We ask His forgiveness for every thought that led to feigning airs or embellishment in any work that we have written, words that we have composed, or knowledge that we have imparted. We ask Him to make us and you, brothers of the path, act upon what we know, intending His countenance, that it not backfire upon us, and that He place it on our scales of good deeds when our actions are returned to us. He is truly Most Generous, Beneficent.

This is the last of what we intended to mention regarding how to tread the path of the Hereafter. We have hereby fulfilled what was intended. May Allah confer blessings upon Muhammad ﷺ, the best of those born to call to the most excellent of those worshipped. Allah is sufficient for us, and an excellent guardian is He. May the peace, mercy, and blessings of Allah be upon you from us, O students and worshippers, for as long as this is read among you until the Day of Judgment. This work is hereby finished and complete. Praise be to Allah through Whose blessing all good things are perfected and upon which occasion blessings descend. O Allah, benefit us through our love for them, and resurrect us among the troop of them, through Your favour and mercy, O Most Merciful of those who show mercy.

This work was completed on the auspicious day of Saturday, the fifth day of Dhul-Hijjah, 859 A.H., on the roof of Al-Azhar's Mosque by the hand of the one in need of his Lord's mercy, Muhammad Al-Ajami ibn Muhammad ibn

Ahmad Al-Fuqqa'i, may Allah have mercy on him and his parents. May Allah forgive him, whoever reads this, whoever prays for his forgiveness and mercy, and all Muslims. May Allah confer blessings upon the master of creation, one and all, and upon his kinsfolk, companions, and pristine issue until the Day of Resurrection. Praise be to Allah, Lord of all Worlds.



بسطح الجامع الأزهر، على يد فقير رحمة ربّه محمد العجمي  
بن محمد بن أحمد الفقاعي، رحمه الله ورحم والديه وغفر له  
ولمن نظر فيه ولمن دعا له بالمغفرة والرحمة ولجميع المسلمين،  
وصلى الله على سيد الخلق أجمعين وآله وصحبه وذريته الطاهرين  
إلى يوم الدين، والحمد لله رب العالمين.



## خاتمة ودعاء

ونحن نستغفر الله تعالى من كل ما زلّ به القدم أو جرى به القلم، ونستغفره من أقوالنا التي لا توافق أعمالنا، ونستغفره من كل خطرة دعتنا إلى تصنع وتزيّن في كتاب سطرناه أو كلام نظمناه أو علم أفدناه، ونسأله أن يجعلنا وإياكم معشر الإخوان بما علمنا به عاملين ولوجهه مريدين، وأن لا يجعله وبلاً علينا، وأن يضعه في ميزان الصالحات إذا رُدّت أعمالنا إلينا، إنه جواد كريم، فهذا آخر ما أردنا أن نذكره في شرح كيفية سلوك طريق الآخرة، وقد وفينا بالمقصود، وصلى الله على خير مولود دعي إلى أفضل معبود محمد ﷺ، وحسبنا الله ونعم الوكيل، ثم السلام عليكم معشر الطالبين والعابدين، عليكم منّا ورحمة الله وبركاته ما قرىء فيكم إلى يوم الدين. تمّ وكمل والحمد لله الذي بنعمته تتم الصالحات وتتنزل البركات، اللهم انفعنا بمحبتهم واحشرنا في زميرتهم بفضلك ورحمتك يا أرحم الراحمين.

وكان الفراغ من تعليقه في اليوم المبارك يوم السبت، خامس شهر ذي الحجة من شهور سنة تسع وخمسين وثمان مائة



## فصل: أربع آيات جامعات

ثم جملة الأمر وتفصيله ما قاله رب العالمين في أربع آيات من الكتاب العزيز قوله جل وعز: ﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ [المؤمنون، ٢٣: ١١٥]، ثم قال جل اسمه: ﴿...وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَيْرٌ مِّمَّا تَعْمَلُونَ﴾ [الحشر، ٥٩: ١٨]، ثم قال جل من قائل: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا...﴾ [العنكبوت، ٢٩: ٦٩]، ثم أكمل الكل، فقال وهو أصدق القائلين: ﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ﴾ [العنكبوت، ٢٩: ٧].

والاستماع إلى هذه الآيات والنذر والانزعاج لهذه الخواطر والهواجس وحبس النفس؟ قال الله تعالى: ﴿أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ...﴾ [الأعراف، ٧: ١٨٥]، وقال تعالى: ﴿أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ \* لِيَوْمٍ عَظِيمٍ﴾ [المطففين، ٨٣: ٤ - ٥]. والثاني: من عالم غير عامل، أما يتذكر ما يعلم ما يلقي بين يديه من الأهوال العظام والعقبات الصّعب، وهذا هو النّبأ العظيم الذي أنتم عنه معرضون. والثالث: من عامل غير مخلص، ألا يتأمل قوله تعالى: ﴿...فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف، ١٨: ١١٠]. والرابع: من مخلص غير خائف، أما ينظر في معاملاته جلّ جلاله مع أصفیائه وأوليائه بينه وبين خلقه؟ حتى يقول لأكرم الخلق ﷺ: ﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ...﴾ [الزمر، ٣٩: ٦٥] الآيات ونحوها، حتى كان عليه الصلاة والسلام يقول: شَيَّبَنِي سُرُورَةُ هُودٍ وَأَخْوَاتُهَا يَرِيدُ قَوْلُهُ: ﴿...فَأَسْتَقِمَّ كَمَا أُمِرْتَ﴾ [هود، ١١: ١١٢].



## فصل فيما لا يستغني عنه عباد الله

ولتعلموا أنّ العبد لا بدّ له في الجملة من أربعة: العلم بذات الله أولاً، وهو الأحد الصّمد، وبصفاته التي هي حياته وعلمه وإرادته وقدرته وسمعه وبصره وكلامه الذي ليس بحرف ولا صوت، وإدراكاته ونفي النقائص عنه والآفات لكونه سالماً، وثبوت أسمائه الحسنی، ثم العمل المتقن من العلم الذي هو فرض عينه والإخلاص والخوف، ويعلم أولاً الطّريق باعتقاد وجوب النّظر وإلاّ فهو أعمى، ثم يعمل بالعلم وإلاّ فهو محجوب، ثم يخلص العمل وإلاّ فهو مغبون، ثم لا يزال يخاف ويحذر من الآفات إلى أن يحذر الأمان وإلاّ فهو مغرور، ولقد صدق ذو النون رحمه الله حيث قال: الخلق كلهم موتى إلاّ العلماء، والعلماء كلهم موتى إلاّ العاملون، والعاملون كلهم مغترون إلاّ المخلصون، والمخلصون كلّهم على خطر عظيم، قلت: والعجب ثم العجب من أربعة: أحدها من عاقل غير عامل، أما يهتم بمعرفة ما بين يديه؟ أما يتعرّف ما هو مطّلع عليه عند الموت بالنّظر في هذه الدلائل والعبر



هذه فأنّى يبلغ جزءا من ألف ألف جزء منه ونحن بشر أو يحيط  
به علم مخلوق، كلاً بل تقاعدت الهمم وتقاصرت دونه العقول  
وحق أن يكون ذلك كذلك، وهو عطاء القدير العليم على مقتضى  
الفضل العظيم وحسب الجود القديم، ألا لمثل هذا فليعمل  
العاملون، وليبذل المجتهدون جهدهم لهذا المطلوب العظيم،  
وليعلموا أنّ ذلك كلّه لأقل قليل في جنب ما هم إليه محتاجون  
وإيّاه يطلبون وله يتعرّضون.



الثامنة والثلاثون: ملك الأبد في الجنة.

التاسعة والثلاثون: الرضوان الأكبر.

الأربعون: لقاء رب العالمين إله الأولين والآخرين بلا كيف  
جلّ جلاله.

ثم أقول: وإنما عددت لك على حسب فهمي ومبلغ علمي  
في قصوره ونقصه، ومع ذلك فلقد أجملتُ وأوجزت وذكرت من  
الأصول والجمل، ولو فصلت بعض ذلك لما احتمله الكتاب،  
ألا ترى أنني جعلت خلعة ملك الأبد خلعة واحدة، ولو فصلتها  
لارتفعت إلى أربعين خلعة من نوع الحور العين والقصور واللباس  
وغير ذلك، ثم كل نوع يشتمل على تفاصيل لا يحيط بها إلا عالم  
الغيب والشهادة الذي هو خالقها ومالكها، وأي مطمع لنا في ذلك  
وربنا سبحانه يقول: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ...﴾  
[السجدة، ٣٢: ١٧]، ثم قال رسول الله ﷺ: خلق فيها ما لا عين رأت  
ولا أذن سمعت ولا خطر على قلب بشر.

وإن المفسر يقول في قوله تعالى: ﴿...لَنفِدَ الْبَحْرَ قَبْلَ أَنْ نَنفِدَ  
كَلِمَتُ رَبِّي...﴾ [الكهف، ١٨: ١٠٩] إن هذه الكلمات التي يقولها  
سبحانه لأهل الجنة في الجنة باللطف والإكرام، ومن تكون حالته

الواحدة والثلاثون: الأمن من الأهوال يوم القيامة لقوله تعالى: ﴿...أَمْ مِّن يَّاقِيٍّ ءِإِمَّنَا يَوْمَ الْقِيَمَةِ...﴾ [فصلت، ٤١: ٤٠].

الثانية والثلاثون: إيتاء الكتاب باليمين ومنهم من كُفي [ذلك] رأسًا.

الثالثة والثلاثون: تيسير الحساب ومنهم من لا يُحاسب أصلاً.

الرابعة والثلاثون: ثقل الميزان ومنهم من لا يوقف للوزن أصلاً، ويقال: ﴿...مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾ [التوبة، ٩: ٩١] ﴿لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَلِيدُونَ﴾ [الأنبياء، ٢١: ١٠٢].

الخامسة والثلاثون: ورود الحوض على النبي ﷺ يشرب شربة لا يظمأ بعدها أبداً.

السادسة والثلاثون: جواز الصراط والنّجاة من النار حتى إنّ منهم من لا يسمع حسيسها وتخمد له النار.

السابعة والثلاثون: الشفاعة في عرصات القيامة نحوًا من شفاعة الأنبياء والرّسل صلوات الله وسلامه عليهم.

بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿ [فصلت، ٤١: ٣٠]، فلا يخاف همًّا  
يقدم عليه في العقبى ولا يحزن على ما خلفه في الدنيا.

الرابعة والعشرون: الخلود في الجنان.

والخامسة والعشرون: التحيات والبشر من ملائكة السماوات  
لروحه بالإكرام والإلطف والإنعام، ولبدنه في العلانية بتعظيم  
جنازته والمزاحمة على الصلاة عليه والمبادرة إلى تجهيزه ودفنه،  
ويرجون بذلك أكبر ثواب ويعدّونه أعظم غنيمة.

السادسة والعشرون: الأمان من فتنة سؤال القبر وتلقين  
الصّواب فيأمن الهول.

السابعة والعشرون: توسيع القبر وتنويره فيكون في روضة  
من رياض الجنة إلى يوم القيامة.

التاسعة والعشرون: إيناس روحه [.....] فرحين  
مستبشرين بما آتاهم الله من فضله.

الثلاثون: الحشر في العزّ والكرامة من حُلّ وتاج وبراق  
وبياض وجه ونوره، قال الله تعالى: ﴿وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ \* صَاحِكَةٌ  
مُّتَبَشِّرَةٌ﴾ [عبس، ٨٠: ٣٨-٣٩].

العشرون: إجابة الدّعوة من الله تعالى فلا يسأل شيئاً إلا أعطاه الله تعالى إياه، ولا يشفع لأحدٍ إلا شُفع ولو أقسم على الله لأبرّه [.....].

وإنّ منهم مَنْ لو أشار إلى جبلٍ لزال فلا يحتاج إلى اللفظ باللسان، ولو خطر بباله شيء لحضّر ولا يحتاج إلى الإشارة باليد، فهذه كرامات في الدّنيا. وأمّا التي في الآخرة والعقبى:

فالواحدة والعشرون: أن يهوّن الله عليه سكرات الموت، وهي التي وجّلت منها قلوب الأنبياء صلوات الله وسلامه عليهم حتى سألو الله أن يهوّنها عليهم، حتى أنّ منهم من يكون الموت عنده مثل شربة الماء الزلال للظمآن، قال الله تعالى: ﴿الَّذِينَ نُؤَقِّمُهُمُ الْمَلَأَتِ كُهُ طَيِّبِينَ...﴾ [النحل، ١٦: ٣٢].

الثانية والعشرون: الثّبت على المعرفة والإيمان، وهو الذي منه الخوف والفرح وعليه كل البكاء والجزع، قال الله تعالى جلّ ذكره: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ...﴾ [إبراهيم، ١٤: ٢٧].

الثالثة والعشرون: إرسال روحه بالروح والريحان والبشر والأمان، لقوله سبحانه: ﴿...أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا

الرابعة عشرة: المحبة في القلوب ﴿...سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾ [مريم، ١٩: ٩٦]، ودًّا فترى القلوب كلها مجبولة على حبه والنفوس كلها مجبولة على تعظيمه وإكرامه،

الخامسة عشرة: البركة العامة في كل شيء، من كلام أو نفس أو فعل أو ثوب أو مكان، حتى يتبرك بتراب وطئه وبمكان يعيش فيه وبإنسان صحبه أو رآه حينًا. قال البغداديون: تراب قبر معروف الكرخي ترياق مجرب يفرج الله تعالى به من كل علة.

السادسة عشرة: يتخير الأرض من البر والبحر؛ إن شاء سار في الهوى أو مشى على الماء أو قطع وجه الأرض بأقل من ساعة. السابعة عشرة: تسخير الحيوان والوحوش والبهائم وغيرها، فتحبه الوحوش وتبصبص له الأسود.

الثامنة عشرة: ملك مفاتيح الأرض؛ فحيثما يضرب يده فله كنز إن أراد، وحيثما تضرب رجله فله عين ماء إن احتاج، وأينما نزل فله مائدة تحضر إن قصد الأكل.

التاسعة عشرة: القيادة والوجاهة على باب رب العزة؛ فيبتغي الخلق الوسيلة إلى الله تعالى بخدمته، ويستنجح الحاجة من الله تعالى بوجاهته وبركته.

والسّادسة: أن يكون له نصيرا يكفيه لكل قاصد سوء.

والسّابعة: أن يكون له أنيسا لا يستوحش بحال ولا يخاف التغيّر والزّوال والاستبدال.

والثّامنة: غنى النّفس؛ فلا يلحقه ذلّ خدمة الدّنيا وأهلها بل لا يرضى أن يخدمه ملوك الدّنيا وجابرتها.

والتّاسعة: رفع الهمة؛ فيترفع عن التلّطّخ بقاذورات الدّنيا وأهلها، ولا يلتفت إلى زخارفها وملاهيها، ترفع الرّجال الأولياء عن ملاعبة الصّبيان والنّسوان.

والعاشرة: غنى القلب فيكون أغنى من كلّ غنى في الدّنيا، لا يزال طيّب النّفس فسيح الصّدر لا يفزعه جذب ولا يهّمه عدم. الحادية عشرة: نور القلب؛ فيهتدي بنور قلبه إلى علوم وأسرار وحكم لا يهتدي إلى بعضها غيره إلّا بجهد جهيد وعمرٍ مديد.

الثّانية عشرة: شرح الصّدر؛ فلا يضيق ذرعاً بشيء من محن الدّنيا ومصائبها وظنون النّاس ومكائدهم.

الثّالثة عشرة: المهابة والموقع في النّفوس؛ يحترمه الأخيار والأشرار ويهابه كل فرعونٍ وجبار.



## فصل في ثمرات الطريق

ثمّ أني تأملتُ ما يعطيه الله سبحانه وتعالى للعبد إذا أطاعه ولزم خدمته، وسلك هذه الطّريقة عُمَره، فوجدتها على الجملة أربعين كرامة: عشرون منها في الدّنيا، وعشرون في العقبى، أمّا التي في الدّنيا:

أن يذكره الله سبحانه ويُثني عليه، وأكرم بعبدٍ يكون رب العالمين في ذكره وثنائه!

والثانية: أن يشكره جلّ جلاله ويعظّمه، ولو شكرك مخلوق ضعيف مثلك وعظّمك لشرفت به، فكيف بإله الأولين والآخرين! والثالثة: أن يحبّه الله تعالى، ولو أحبك رئيس محلة أو أمير بلدة لافتخرت بذلك، وانتفعت به في مواطن عزيزة، فكيف بمحبّة ربّ العالمين!

والرّابعة: أن يكون له وكيلا يدبّر أموره.

والخامسة: أن يكون لرزقه كفيلا يوجهه إليه من حال إلى حال من غير تعب أو وبّال.



مثل عمر الدّنيا وأكثر، فبذل ذلك كلّ في هذا المطلوب العزيز  
لكان ذلك قليلاً، ولئن ظفر بعده بما طلب كان ذلك غنماً عظيماً  
وفضلاً من الله تعالى كبيراً، فتنبه أيّها المسكين من رقدة الغافلين.

وحتى فإن كنتَ ذا فطنةٍ      ممارسةُ الجدِّ أو تَخترِقُ  
فما برحوا خائضي لُجَّها      وأمواجُها فوقهم تصطَفِقُ  
إلى أن ترنم حاديهم      بيتينِ قالهما من سَبَقُ  
تولَّعَ بالعشقِ حتَّى عشق      فلما استقلَّ به لم يَطَقُ  
رأى لُجَّةً ظنَّها موجةً      فلما توسَّطَ فيها غرقُ  
فحطَّوا حبالَ مراسيهم      وغطَّوا فغطَّاهمُ وانطبَقُ  
وفي معناه قيل:

أرى طالبَ الدُّنيا وإن طال عُمُرُهُ      ونالَ مِنَ الدُّنيا سرورًا وأنعمًا  
كَبانَ بنى بُنيانه فأتَمَّهُ      فلما استوى ما قد بناه تَهَدَّمًا  
وفي عرض لي:

بكى صاحبي لما رأى الدَّربَ دونه      وأيقنَ أَنَّا لاحقانَ بقيصرا  
فقلت له لا تبك عينك إنما      نُحاولُ مُلكًا أو نموتَ فُنعذرا

فهذا حال من يطلب الملك الكبير في دار النعيم الخالد  
المقيم، أيستكثر مع ذلك أن يصليَ لله ركعتين أو يتصدَّق بدرهمين  
أو يسهر ليلتين! كلاً بل لو كان له ألف نفس وألف روح وألف عمر

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ...﴾ [الأحزاب، ٣٣: ٤٤]، ﴿سَلَامٌ قَوْلًا  
مِّن رَّبِّ رَحِيمٍ﴾ [يس، ٣٦: ٥٨]. ألم تر كيف فنى منهم ما لم يكن  
لدخول الجنان أهلاً، وبقي منهم ما لم يزل، وكما قلت في ذلك:

ألا قل لمن يدّعي حبنا      ويزعم أن الهوى قد علق  
ولو كان فيما ادّعى صادقاً      لكان على الغصن بعض الورق  
فأين التحول وأين الذبول      وأين الغرام وأين القلق  
وأين الخضوع وأين الدموع      وأين الشهاد وأين الأرق  
لنا الخائضون بحار الهلاك      إذا لمعت نارنا في الغسق  
فهم شاخصون إلى ضوئها      وقد حدّقوا نحوها بالحدق  
وباتوا على قدر أحوالهم      فهم في الوصول إليها فرق  
فقوم على البعد في ضوئهم      يسرون في واضحات الطرق  
وقوم أتوا يخطون الوهاد      وعسفًا إليها بقطع العلق  
إلى أن تبدى لهم لائخ      من الوجد أبدى كمين الحرق  
فغابوا عن الوجد عند الوجود      وكل إلى ضوئها مستبق  
فأين ولا أين حيث انتهوا      وكيف وأكبادهم تحرق



## فصل في سلوك الطريق

فالإرادة والتوبة والزهد والتوكل والصبر والحزن والخوف والرجاء والشكر والمحبة والشوق والأنس منازل أهل الشرع السائرين إلى عين الحقيقة، فإذا شهدوا عين الحقيقة اضمحلت فيها أحوال السائرين، ووصلوا إلى مقام الفناء عما سواه سبحانه، فإن ما قبل هذه المقامات مُرَادَةٌ إلى هذه الغاية، وهو النظر إلى الله تعالى ودخول الجنة، إذ قال سبحانه: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ...﴾ [يونس، ١٠: ٢٦]. وفسرها رسول الله ﷺ بالجنة والنظر إلى الله ﷻ: ﴿يَأْتِيَنَّهَا النَّفْسُ الْمُطْمَئِنَّةُ \* ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾ [الفجر، ٨٩: ٢٧-٢٨]. قال الضحّاك: ارجعي إلى جسدك فادخلي في عبادي وادخلي جنتي، وقد كانت قبل هذا في بدايتها أماراة بالسوء ثم ﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾ [الشمس، ٩١: ٩]، ثم صارت لَوَامَةً ﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾ [القيامة، ٧٥: ٢]. والتائب من الذنب كمن لا ذنب له، ثم صارت مُطْمَئِنَّة بذكر الله ﴿...أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ﴾ [الرعد، ١٣: ٢٨]، ﴿أَدْخُلُوهَا بِسَلَامٍ ءَامِينَ﴾ [الحجر، ١٥: ٤٦]، ﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾ [الحاقة، ٦٩: ٢٤]،



الباب الثاني  
في السلوك وثمراته وما يحتاجه السالك





لا خوف العذاب، لأنَّ خوف العذاب مناضلة عن النَّفس، وهيبته سبحانه تعظيم للحقّ ونسيان للنَّفس، قال الله تعالى: ﴿يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ...﴾ [النحل، ١٦: ٥٠]، وقال الله تعالى في حقِّ العوام: ﴿يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾ [النور، ٢٤: ٣٧]، ورجاؤهم ظمأهم إلى الشَّراب الذي هم فيه غرقى وبه سكرى، قال الله تعالى: ﴿أَلَمْ تَرَ إِلَى رَيْكَ كَيْفَ مَدَّ الظِّلَّ...﴾ [الفرقان، ٢٥: ٤٥]، وقال في ذكر الواسطة قبل ذكره له على الإفراد: ﴿وَمَا تِلْكَ بِيَمِينِكَ يٰمُوسَىٰ﴾ [طه، ٢٠: ٢٧]. وشكرهم سرورهم بوجودهم ورؤيتهم النعمة لموجدهم، ومن رضي فله الرضا:

وعين الرضا عن كل عيب كليلة ولكن عين السخط تبدي المساويا رضي الله عنهم ورضوا عنه. قال تعالى: ﴿...فَاسْتَبَشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ...﴾ [التوبة، ٩: ١١١]، ومحبتهم فناؤهم في محبة الحقِّ وأحبابه، فإنَّ المحابَّ كلّها ضلّت في محبة الحقِّ، وتضاغرت واضمحلت، قال الله تعالى: ﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾ [يونس، ١٠: ٣٢]، وشوقهم هربهم من رسمهم وسماتهم، قال الله تعالى: ﴿...وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ﴾ [طه، ٢٠: ٨٤].





## فصل في الخواص

فهذه جميعاً علَّلَ أنْفَ الخواص منها، وأسباب انفصلوا عنها، فلم يبقَ لهم مع الحقَّ إرادة ولا في عطائه شوق إلى استزادة، فهو منتهى مُرادهم، وغاية رغبتهم فيعتقدون أنَّ ما دونه قاطع عنه، قال الله تعالى: ﴿...قُلِ اللَّهُ تُمَّ ذَرَّهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ﴾ [الأنعام، ٦: ٩١]. فزهدهم جمع الهمة عن تفرُّقات الكون، لأنَّ الحقَّ عافاهم بنور الكشف من التعلق بالأحوال. قال الله تعالى: ﴿إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ﴾ [ص، ٣٨: ٤٦]، وتوكلهم رضاهم بتدبير الحق، وتخلَّصهم من تدبيرهم، وفراغ همهم من إجالتها في إصلاح شأنهم لوقوفهم على فراغ المدبر منها وممرها على علمه بمصالحهم فيما، قال الله تعالى: ﴿أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾ [الفجر، ٨٩: ٢٨]، وصبرهم صونهم قلوبهم عن خواطر السوء، لأنَّه ليس لله تعالى قضاءٌ عارٍ عن الرَّأفة خارجٌ عن الرَّحمة، قال الله تعالى: ﴿...وَلِيُسَبِّحِي الْمُؤْمِنِينَ مِنْهُ بَلََاءٌ حَسَنًا...﴾ [الأنفال، ٨: ١٧]، وحزنهم بأسهم عن أنفسهم الأمانة بالسوء، قال الله تعالى: ﴿إِنَّ الْأِنْسَانَ لِرَبِّهِ لَكَنُودٌ﴾ [العاديات، ١٠٠: ٦]، وخوفهم هيبة الجلال

الصبيان خلفه، يرمونه بالأحجار، وقد أذمّوا وجهه وفتحوا رأسه، فقام له الشّبلي في زجرهم عنه، فقالوا: يا شيخ دعنا نقتله لأنّه كافر، قال: وما الذي بان لكم من كفره؟ فقالوا: إنّهُ يزعم أنّه يرى ربّه ويحدّثه، فقال: أمسكوا عليّ قليلاً حتى أسأله، ثم تقدّم الشّبلي إليه، فوجده يتحدّث ويضحك، ويقول في أثناء ذلك هذا جميل منك تسلّط عليّ هؤلاء الصبيان يفعلون بي هكذا، فتقدّم إليه، وقال له: يا أخي أصحيح ما يقول هؤلاء الصّبيان عنك؟ قال: يا شبلي، وما يقولون؟ قال: يقولون إنك ترى ربك وتحدّثه، فصاح صيحة عظيمة، ثم قال: يا شبلي وحقّ من تيّمني بحبّه، وهيمني به بين بُعدهِ وقربه لو احتجب عني طرفة عين لتقطّعتُ من ألم البين، ثم ولى وأنشأ يقول:

خيالك في عيني وذكرك في فمي      ومثواك في قلبي فأين تغيب  
خليليّ ما للعاشقين قلوبُ      ولا للعيون النّاظراتِ ذنوبُ



## فصل في الشوق

وأما الشوق فهو من منازل العوام؛ إذ الشوق هو هبوب القلب إلى تَمَنِّي غائب يحضر، وإعواز الصبر عن فقده، وارتياح السرِّ إلى طلبه، وهو من أضعف منازل القوم، وأما الخواص فهو عندهم علة عظيمة لأنَّ الشوق إنما يكون إلى غائب، ومذهب هذه الطائفة إنما قام على المشاهدة ﴿أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ...﴾ [الفرقان، ٢٥: ٤٥]، فالطريق عندهم أن يكون العبد غائبًا والحق حاضراً، ولهذا المعنى لم ينطق بالشوق كتاب ولا سنة صحيحة، لأنَّ الشوق مُخَبِّر عن بُعد، ومشير إلى غائب، وتطلُّع إلى مُدْرَك، وقد قال تعالى: ﴿...وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ...﴾ [الحديد، ٥٧: ٤]. وفي معنى هذا قيل:

ولا معنى لشكوى الشوق يوماً إلى مَنْ لا يزولُ عَنِ الْعِيَانِ  
أُودِّعُكُمْ وَأُودِعُكُمْ جَنَانِي وَأُسْبِلُ عِبْرَةً مِثْلَ الْجُمَانِ  
ولو شاءَ الْإِلَهُ لما افترقنا ولكن لا خِيَارَ مَعَ الزَّمَانِ  
وَحُكِّيَ أَنَّ الشَّبْلِيَّ رحمه الله رَأَى مَجْنُونًا فِي بَعْضِ الْأَيَّامِ، يَعْدُو

سبعين جزءاً من ذرّة، وهو فيها حائر كما ترى، فكيف لو وهبنا له أكثر من ذلك، فمحبّة الخواص من هذه المعادن رشحة، وبهذه الأوصاف عُرِفَت، فعند القوم أنّ كل ما كان من العبد فهو عِلّة تليق بعجز العبد وفاقته، إذ غفل عن قوله تعالى: ﴿وَمَا يَكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ...﴾ [النحل، ١٦: ٥٣]. وإنّما عين الحقيقة عند القوم أن يكون قائماً بإقامة الحقّ له، محبّاً بمحبته له، ناظرًا بنظره له من غير أن يبقى منه بقية تقف على رسم، أو تُناط باسم أو تتعلّق بأثر، أو توصف بنعت أو تُنسب إلى وقت، كما قال تعالى: ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا﴾ [آل عمران، ٣: ١٩١]، يريد قيامًا بحقّ الحقّ، وبإقامته لهم وقعودًا عن الدّعوى فيه، و﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى...﴾ [الأنفال، ٨: ١٧]. ﴿وَمَا نَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ...﴾ [الإنسان، ٧٦، ٣٠] و﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ﴾ [يس، ٣٦: ٥٣]، صُمُّ بكم بغير الحقّ لا يسمعون، وبغير ذكره لا ينطقون.

وَحُكِيَ أَنَّ عِيسَى عَلَيْهِ السَّلَامُ مَرَّ فِي بَعْضِ أَسْفَارِ سِيَاحَتِهِ عَلَى  
 جَبَلٍ فِيهِ صُومَعَةٌ، فَدَنَا مِنْهَا فَوَجَدَ فِيهَا عَابِدًا وَقَدْ انْحَنَى ظَهْرَهُ،  
 وَنَحَلَ جِسْمَهُ وَبَلَغَ بِهِ الْإِجْهَادَ أَقْصَى غَايَتِهِ، فَسَلَّمَ عَلَيْهِ عِيسَى  
 عَلَيْهِ السَّلَامُ وَعَجِبَ مِمَّا رَأَى مِنْ شَوَاهِدِهِ، فَقَالَ لَهُ عِيسَى: مَنْذُ كَمْ أَنْتَ  
 فِي هَذِهِ الصُّومَعَةِ؟ فَقَالَ: مَنْذُ سَبْعِينَ سَنَةً أَسْأَلُهُ حَاجَةً وَاحِدَةً فَمَا  
 قَضَاهَا لِي بَعْدَ، فَعَسَاكَ يَا رُوحَ اللَّهِ أَنْ تَكُونَ شَفِيعِي فِيهَا، فَلَعَلَّهَا  
 تُقْضَى لِي. فَقَالَ عِيسَى عَلَيْهِ السَّلَامُ: فَمَا حَاجَتُكَ؟ قَالَ: سَأَلْتُهُ سُبْحَانَهُ  
 أَنْ يَذِيقَنِي مِقْدَارَ ذَرَّةٍ مِنْ خَالِصِ مَحَبَّتِهِ، فَقَالَ لَهُ عِيسَى: أَنَا أَدْعُو  
 اللَّهَ تَعَالَى لَكَ فِي ذَلِكَ، فَدَعَا لَهُ عِيسَى عَلَيْهِ السَّلَامُ فِي تِلْكَ الْحَالَةِ،  
 فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ قَدْ قَبِلْتَ شَفَاعَتَكَ فِيهِ، وَأَجَبْتَ دَعْوَتَكَ،  
 فَعَادَ عِيسَى عَلَيْهِ السَّلَامُ بَعْدَ أَيَّامٍ إِلَى الْمَوْضِعِ لِيَنْظُرَ مَا كَانَ مِنْ حَالِ  
 الْعَابِدِ، فَرَأَى الصُّومَعَةَ قَدْ وَقَعَتْ وَالْأَرْضُ الَّتِي تَحْتَهَا قَدْ ظَهَرَ فِيهَا  
 شَقٌّ عَظِيمٌ، فَنَزَلَ عِيسَى عَلَيْهِ السَّلَامُ فِي ذَلِكَ الشَّقِّ، وَانْتَهَى فِيهِ فِرَاسُخٌ،  
 فَرَأَى الْعَابِدَ فِي مَغَارَةٍ تَحْتَ ذَلِكَ الْجَبَلِ وَاقِفًا شَاخِصًا بَصَرَهُ  
 فَاتِّحًا فَاهُ، فَسَلَّمَ عَلَيْهِ عِيسَى فَلَمْ يَرِدَّ عَلَيْهِ جَوَابًا، فَعَجِبَ عِيسَى  
 عَلَيْهِ السَّلَامُ مِنْ حَالِهِ، فَهَتَفَ بِهِ هَاتِفًا يَا عِيسَى إِنَّهُ قَدْ سَأَلَنَا مِثْلَ ذَرَّةٍ مِنْ  
 خَالِصِ مَحَبَّتِنَا، وَعَلِمْنَا أَنَّهُ لَا يَقْدِرُ عَلَى ذَلِكَ، فَوَهَبْنَاهُ جِزَاءً مِنْ

الغيرة من أوصاف المحبة، والغيرة تأبى إلا الستر والإخفاء، وكل من بسط لسانه بالعبارة عنها والكشف عن سرّها فليس له منها ذوق، وإنما حرّكه وجدان الرائحة، ولو ذاق منها شيئاً لغاب عن الشرح والوصف، فالمحبة الصادقة لا تظهر على المحب بلفظه وإنما تظهر بشمائله ولحظه، ولا يفهم حقيقتها من المحب سوى المحبوب لموضع امتزاج الأسرار والقلوب، وفي معناه قيل:

تشير فأدري ما تقول بِطَرَفِهَا      فأطرقُ طرفي عندَ ذاك فَتَعَلَّمُ  
تَكَلَّمُ مِنَّا في الوُجُوهِ عُيُونُنَا      فنحنُ سكوتُ والهوى يَتَكَلَّمُ

وأما محبة العوام فإنها تنبت من مطالعة المنة، وتثبت باتّباع السنّة، وتنمو على الإجابة للعناية، وهي محبة تقطع الوسواس وتلذذ الخدمة، وتُسَلِّي عن المصائب، وهي في طريق العوام عمدة الإيمان. وأما محبة الخواص فهي محبة خاطفة، تقطع العبارة، وتدقق الإشارة، ولا تنتهي بالنّعوت، ولا تُعرَف إلا بالحيرة والسكوت، كما قيل:

تقولُ وقد ألبستُ وجدًا وحيرةً      وقد ضَمَّنَا بعدَ التفرّقِ مَحْضَرُ  
ألست الذي كُنَّا نُخَبِّرُ أَنَّهُ      ولوعُ بذكرانا فأينَ التَذَكُّرُ  
فردّ عليها الوجدُ أفنيتَ ذكره      فلم يبقَ إلّا زفرةٌ وتحيرُ



## فصل في المحبة

وأما المحبة فهي أول أودية الفناء والعقبة التي يتحدّر منها على منازل المَحْو، وهي آخر منزل تلتقي فيه مقدّمة العامّة بساقّة الخاصّة، وما دونها أغراض لأعراض، للعوام منها شرب وللخواص شرب، قال الله تعالى: ﴿...قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ...﴾ [البقرة، ٢: ٦٠]. وقد اختلفت إشارات أهل التحقيق منهم في العبارة عنها، وكل من القوم نطق بحسب ذوقه، وأفصح عنه بمقدار شربه وذوقه، وهي على الإجمال قبل أن تنتهي إلى التفصيل وجود تعظيم في القلب يمنع الشخص من الانقياد لغير محبوبه، وقيل إثارة المحبوب على غيره، وقيل موافقته فيما ساء وسرّ ونفع وضرّ، وفي معناه أنشدوا:

وأهتتني فأهنت نفسي صاغراً      ما من يهون عليك ممن يكرم  
أحبت أعدائي فصرت أحبهم      إذ كان حظي منك حظي منهم

وقيل المحبة القيام بين يديه وأنت قاعد، ومفارقة المضجع وأنت راقد، والسكوت وأنت ناطق، ومفارقة المألوف وأنت مستوطن، وقال قوم: ليس للمحبة صيغة يُعبر بها عن حقيقتها، فإنّ

فكيف بلوغُ الشُّكرِ إِلَّا بِفَضْلِهِ      وَإِنْ طَالَتِ الْأَيَّامُ وَاتَّصَلَ الْعُمُرُ  
فَمَا لِي عُذْرٌ غَيْرَ أَنِّي مُقَصِّرٌ      وَعُذْرِي إِقْرَارِي بِأَنْ لَيْسَ لِي عُذْرٌ  
إِذَا عَمَّ بِالنِّعْمَاءِ عَمَّ سُرُورُهَا      وَإِنْ خَصَّ بِالْبَلَاءِ أَعْقِبَهَا الْأَجْرُ  
فَمَا مِنْهُ إِلَّا مَنَّةٌ فَوْقَ نِعْمَةٍ      تَضِيقُ بِهَا الْأَوْهَامُ وَالسُّرُ وَالْجَهْرُ



وَجُزْتَ حَدَّ الدُّنُو حَتَّى      لَا يَعْلَمُ الْأَيْنُ أَيْنَ أَنْتَا  
أَحَطْتَ عِلْمًا بِكُلِّ شَيْءٍ      وَكُلُّ شَيْءٍ تَرَاهُ أَنْتَا  
وَفِي فَنَائِي فَنَى فَنَائِي      وَفِي فَنَائِي وَجِدْتَ أَنْتَا  
فَمَنْ بِالْعَفْوِ يَا إِلَهِي      فَلَيْسَ أَرْجُو سِوَاكَ أَنْتَا  
وكما قيل:

لَسْتُ أَذْرِي أَطَالَ لَيْلِي أَمْ لَا      كَيْفَ يَذْرِي بِذَاكَ مَنْ يَتَقَلَّى  
لَوْ تَفَرَّغْتُ لِاسْتِطَالَةِ لَيْلِي      وَلِرَعْيِ النُّجُومِ كُنْتُ مُخِلًّا  
إِنَّ لِلْعَاشِقِينَ عَنْ قَصْرِ اللَّيْلِ      لَوْ وَعَنْ طُولِهِ مِنَ الْهَجْرِ شُغْلًا  
مع أَنَّ الشُّكْرَ لَا طَرِيقَ إِلَى الْقِيَامِ بِهِ، وَلَا سَبِيلَ إِلَى الْخُرُوجِ  
عَنْ عَهْدَةٍ وَاجِبَةٍ، فَإِنَّهُ يَتَنَاهَى وَلَا يَنْتَهِي؛ إِذْ شَكَرَكَ اللَّهُ تَعَالَى عَلَى  
النِّعْمَةِ نِعْمَةً مُسْتَجِدَّةً يَجِبُ لَهُ عَلَيْكَ فِيهَا الشُّكْرُ، فَالشُّكْرُ يَفْتَقِرُ إِلَى  
الشُّكْرِ فَمَتَى تَقُومُ بِحَقِّهِ؟ وَفِيهِ قِيلَ:

وَمَتَى أَقُومُ بِشُكْرِ مَا أَوْلَيْتَنِي      وَالْقَوْلُ فِيكَ عُلُوُّ قَدْرِ الْقَائِلِ  
وقال آخر:

إِذَا كَانَ شُكْرِي نِعْمَةً اللَّهِ نِعْمَةً      عَلَيَّ لَهُ فِي مِثْلِهَا وَجِبَ الشُّكْرُ

وإذا شهدته تفريداً فانياً عما سواه لم يشهد منه شدة ولا نعمة،  
 فيكون في شغله به واستغراقه فيه وغيبته في حال شهوده شغل  
 به عن معرفة المنحة؛ والمحنة والنعمة والشدة في حال فناءه  
 كالنسوة حين شاهدن يوسف عليه السلام وبهرهنّ حسنه، ففنين عن  
 أنفسهنّ وقطعن أيديهنّ، وغاصت السكاكين بعد قطع الأترج  
 حتى قطعن أيديهنّ، وهذا ما يطرأ من مشاهدة مخلوق لمخلوق،  
 فلا بُد بالقياس الجلي أن يطرأ على العارف بالله تعالى من  
 مشاهدة فردانية الذات وصمديتها وقدمها وصمديتها وبقائها،  
 وحياته التي لا يعقبها موت، وعلمه الذي لا يعقبه جهل، وإرادته  
 التي لا يعقبها كراهة، وقدرته التي لا يعقبها عجز، وسمعه الذي  
 لا يعقبه صمم، وبصره الذي لا يعقبه عمى، وكلامه الذي لا يعقبه  
 خرس، وإدراكاته التي لا تنفيها أضداد، وشاهد منه جمال هذا  
 الوجه وهذه الصفات، وشاهد جلاله عن النقائص من الجسمية  
 والجوهرية والعرضية وعن كل ما يطرُق إلى نقصه، وشاهد افتقار  
 الأفعال إليه واستحالة وجودها دونه، فينشد لا محالة في حاله:

رَأَيْتُ رَبِّي بَعِينَ قَلْبِي      فَقُلْتُ لَا شَكَّ أَنْتَ أَنتَا  
 أَنْتَ الَّذِي حُزْتَ كُلَّ أَيْنٍ      فَحَيْثُ لَا أَيْنَ ثُمَّ أَنْتَا



## فصل في الشكر

وأما الشكر فهو من منازل العوام، وهو رؤية النعمة من المُنعم والثناء على معطيها، والقيام بحقّها والإقرار بوجودها، ويفتقر الشّاكر إلى معرفة النعمة من المُنعم وقبولها منه، ورؤيته أولاً بعين القلب والبصيرة، وشكر القلب له وحده عليها، إذ كانت منه إلى العبد من غير ودّ سابق ولا لاحق، ثم رؤية النعمة بعدها منه والثناء بها والاشتغال بذكرها، وهو من أضعف منازل القوم، لأنّه حجاب عنه، ولأنّه معارضة طوله ونعمته بحولك وقولك، ومقابلة نعمته بقولك قصور منك، وإنما لم يكن ذلك من منازل الخواص، لأنهم رأوه قياماً بمكافآت المعطي وهرباً من رقّ المنة، واستراحة من حقّ الجود وأداءً لحقّ النعمة. قال الله تعالى: ﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا...﴾ [إبراهيم، ١٤، ٣٤]؛ فالشكر عند القوم أن لا تشهد في حال النعمة سوى المُنعم أولاً، فإذا شهد عبودية استعظم منه المُنعم إذ لا حقّ للعبد عليه، وإذا شاهده حبّاً استحلى منه الشدّة، كما قال الشاعر:

وما لي جرح إذا أرضاكم ألمّ

ولا أذن سمعت ولا خطر على قلب بشر ذُخْرًا من بَلَه ما اطلعتم عليه، فإذا كان ذلك لهم وهو حظُّ النَّفْس من الجَنَّة فما ظَنُّكَ بما لهؤلاء، وهو حظُّ القلوب من الله تعالى، وفي ذلك قال قائلهم:

قُولُوا لِمَالِي أَلَا فَأَبْعِدِي      قَدْ أَنْجَزَ الْأَحْبَابُ لِي مَوْعِدِي  
قَدْ كُنْتُ قَبْلَ الْيَوْمِ مُسْتَأْنَسًا      مِنْكَ بِخِلٍّ مُشْفِقٍ مُسْعِدِي  
وإنْ نَسِيمُ الرِّوْضِ مِنْ وَضْلِهِمْ      هَبَّ فَلَِي عِنْدَكَ ظِلٌّ نَدِي  
وَحَيْثُ لَاحَتْ لِي أَعْلَامُهُمْ      فَلَيْسَ بِي فَقْرٌ إِلَى مُرْشِدِي  
قال الله تعالى: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ

لَمَعَ الْمُحْسِنِينَ﴾ [العنكبوت، ٢٩: ٦٩].

لهم غرضًا، ولا أبقى وجوده لهم رجاء، ولا غادر حبه لشيءٍ  
 مِنَ الكونين في قلوبهم أثرًا ﴿أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ...﴾  
 [الفرقان، ٢٥: ٤٥]. ﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ...﴾  
 [المجادلة، ٥٨: ٧]. وسئل بعضهم ما مراد العارف، فقال: دوام  
 معروفه، أشار بذلك إلى بقاء مراده تعالى وفناء اختيار العارف،  
 لأنَّ معروفه دائم أبدًا فماذا بعد الحقِّ إلَّا الضلال، وقيل إنَّ بعض  
 العرب ضلَّت راحلته عنه، وكانت ليلة مظلمة فأكثر الطلب لها  
 والفحص عنها فلم يعثر عليها، فلما طلع القمر وانبسط نوره  
 وضياؤه رأى ناقته باركة برحلتها في بعض الأودية فاستبشر بذلك،  
 وكان قد اجتاز بذلك الموضع والظلام يحول دونها، فرفع رأسه  
 إلى القمر مشيرًا إليه، فقال:

مَاذَا أَقُولُ وَقَوْلِي فِيكَ ذُو حَصْرِ      وَقَدْ كَفَيْتَنِي التَّفْصِيلَ وَالْجُمْلَا  
 إِنَّ قُلْتُ لَا زِلْتَ مَرْفُوعًا فَأَنْتَ كَذَا      أَوْ قُلْتُ زَانَكَ رَبِّي فَهُوَ قَدْ فَعَلَا

فكذلك العارفون بالله تعالى؛ لم يبق لهم أمل يتعلّقون به  
 ولا غرض يسترقهم فيقفون معه، فإنَّ في أقلّ أقل ما لا طفهم به  
 أجلّ أجل ما تنتهي إليه آمالهم وتقف عنده أحوالهم، ولهذا أخبر  
 رسول الله ﷺ عن نعيم أهل الجنة، فقال: لهم فيها ما لا عين رأت



## فصل في الرجاء

وأما الرجاء فهو من منازل العوام، وهو انتظار غائب وطلب مفقود، وهو من أضعف منازل القوم في هذا الشأن، لأنه معارضة من وجه واعتراض من وجه آخر، وهو وقوع في الرعونة، ولفائدة واحدة نطق به التنزيل فقال تعالى: ﴿...أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ...﴾ [البقرة، ٢: ٢١٨]، يريد على العوض من أجر المجاهدة، وقال: ﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ [العنكبوت، ٢٩: ٥]. ووردت به السنة لفائدة وهي تبريد حرارة الخوف لئلا يقضي بصاحبه إلى اليأس والقنوط، فهو دواء لمرض الخوف، ولا يعرض ذلك المرض إلا لعوام هذه الطائفة؛ فالخواص الرجاء عندهم شكوى ومطالعة عوض وعمى، لأنَّ العبد على سبيل البرِّ والألطف وفي بحر الجود والإعطاف غريق، وتحت وابل الإحسان مغمور، ولم يدع له ما يشاهده من مولاه مستزادًا، ولا كشف له عمًا طالعه منه في الدارين مزيدًا، فالرجاء وهن وعقال وفترة وعلة، وفي المحبة وصمة، قال الله تعالى: ﴿أَيُّكَا إِلَهَهُ دُونَ اللَّهِ تُرِيدُونَ﴾ [الصافات، ٣٨: ٨٦]، فما ترك وجوده وجوده ورؤيته

لأنهم لا يشاهدون المعذب في العذاب، والعذاب على شهود،  
المعذب عَذَّب والثَّواب على الغفلة عن المعطي صَعْب، وما  
لِجُرْحٍ إذا أرضاكم أَلَم؛ فالخوف من منازل العوام وللخواص  
الهيبة، وهي أقصى درجة يشار إليها في غاية الخوف لأنَّ الخوف  
يزول بالعفو وبالأمن، ومنتهاه خوف الشخص على نفسه من  
العقاب، فإذا أَمِنَ مِنَ العقاب زال الخوف، والهيبة لا تزول أبدًا  
لأنَّها مستحقَّة للربِّ تعالى بوصف التعظيم والإجلال، وذلك  
الوصف مستحقُّ له على الدَّوام، وهذه الهيبة تعارض المكاشف  
في أوقات المناجاة، وتصون المشاهد أحيان المسامرة، وتقصِّمُ  
المعاین بصدمة العِزَّة، وفيه قال قائلهم:

أَشْتَاقُهُ فَإِذَا بَدَا      أَطَرَقْتُ مِنْ إِجْلَالِهِ  
لَا خِيفَةَ بَلْ هَيْبَةً      وَصِيَانَةً لِّجَمَالِهِ  
وَأَصْدُّ عَنْهُ تَجَلُّدًا      وَأَزُومُ طَيفَ خَيَالِهِ

أُرِيدُكَ لَا أُرِيدُكَ لِلثَّوَابِ وَلَكِنِّي أُرِيدُكَ لِلْعِقَابِ  
وَكُلُّ مَا رَبِّي قَدْ نِلْتُ مِنْهَا سِوَى مَلْدُودٍ وَجِدِي بِالْعَذَابِ

ومن كان مستغرقاً في المشاهدة حلّ في بسات الأُنس، فلا  
يبقى للخوف بساحته إمام، لأنّ المشاهدة توجب الأُنس والخوف  
يوجب القبض. وقيل إنّ الشبلي رحمته الله رأى قومًا مجتمعين،  
وشابًا قد بسط وضرب مائة سوط فلم يتألّم لذلك ولا استغاث  
ولا نطق، وكان ضئيل الخلقة ناحل الجسم، ثم بعد ذلك ضرب  
سوطًا واحدًا فاستغاث وصاح وتألّم منه فأطلق سبيله، فعجب  
الشبلي من حاله فتبعه خطوات، ثم قال له: يا هذا قد عجبت من  
قوّة صبرك مع ضعف جسمك، فقال له: يا شيخ، الهمم تحمل  
البلايا لا الأجسام، فقال له الشيخ: رأيتك صبرت على المائة  
وعجزت عن الواحد الأخير وقلقت، فقال نعم يا أخي، العين التي  
كنت أعاقب لأجلها كانت في المائة ناضرة إليّ، فكنت ألتذّ بما  
يجري عليّ لاستغراقي في مشاهدتها، وفي السوط الأخير بقيت  
مع نفسي فوجدت الألم. وقيل في قوله تعالى: ﴿...وَالْكَافِرُونَ لَهُمْ  
عَذَابٌ شَدِيدٌ﴾ [الشورى، ٤٢: ٢٦] دليل خطابه تعالى أنّ المؤمنين  
لهم عذاب ولكن ليس بشديد، وإنما كان عذاب الكافرين شديدا





## فصل في الخوف

وأما الخوف فهو من منازل العوام، لأنه انخلاع عن السرور وملازمة الأسف والتيقظ له بالوعيد والحذر من سطوة العقاب، وهو من منازل العوام وليس في منازل الخواص خوف؛ لأنه لا يليق للعبد أن يعبد مولاه على وحشة من نظره ونفرة من الأنس به عند ذكره، قال الله تعالى: ﴿تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَهُوَ وَاقِعٌ بِهِمْ...﴾ [الشورى، ٤٢: ٢٢]. وأما أهل الاختصاص فإنهم جعلوا الوعيد منه وعدًا والعذاب فيه عذابًا، لأنهم شاهدوا المُبلي في البلاء والمعذب في العذاب فعدموا ما وجدوا في جنب ما شاهدوا، وفي ذلك أنشدوا:

سَقَمِي فِي الْحُبِّ عَافِيَتِي      وَوُجُودِي فِي الْهَوَى عَدَمِي  
وَعَذَابٌ تَرْتَضُّونَ بِهِ      فِي فَمِي أَحْلَى مِنَ النَّعْمِ  
مَا لِضُرٍّ فِي مَحَبَّتِكُمْ      عِنْدَنَا وَاللَّهِ مِنْ أَلَمِ  
ومنهم من تحكَّم عليه سلطان الوجد حتى جاوز في الاقتراح الحدَّ، فطلب النِّعيم في العذاب حين طلب الأمان منه أكثر الأحاب، فقال وقيل إنها لأبي يزيد:



## فصل في الحزن

وأما الحزن فإنه من منازل العامة، وهو انخلاع عن السرور وملازمة الكآبة لتأسف على فائت أو توجع لممتنع، وإنما كان من منازل العامة لأن فيه نسيان المنّة والبقاء في رقّ الطبع، وهو في مسالك الخواص حجاب لأن معرفة الله جلّ جلاله جلا نورها كلّ ظلمة، وكشف سرورها كل غمة ﴿...فَإِذْكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾ [يونس، ٥٨: ١٠]. وقيل أوحى الله تعالى إلى داود عليه السلام: بي فافرح وبذكرى فتلذذ وبمعرفتي فافتخر، فعما قليل أفرغ الدار من الفاسقين وأنزل لعنتي على الظالمين، وقيل إنّ عتبة الغلام دخل في بعض الأيام على رابعة العدوية وعليه قميص جديد، وهو يتبختر في مشيته بخلاف ما سبق من عاداته، فقالت له: يا عتبة ما هذا التيه والعجب الذي لم أره من شمائلك قبل اليوم، فقال: يا رابعة، ومن أولى بهذا مني وقد أصبح لي مولى وأصبحت له عبداً، وفي ذلك قال قائلهم شعرا:

يُبْرِحْنِي إِلَيْكَ الْوَجْدُ حَتَّى      أَمِيلُ مِنَ الْيَمِينِ إِلَى الشَّمَالِ  
وَيَأْخُذْنِي بِذِكْرِكُمْ اهْتِرَازٌ      كَمَا نُشِطَ الْأَسِيرُ مِنَ الْعِقَالِ

الأجانب بالنعماء، فلمّا كان في بعض الأيام سقطت دودة عن مكانها ففقد أثرها في ذلك المكان، فقال: مسّني الضر من فقد ما أنعمت به عليّ من لباس أنبيائك وأوليائك، وما أهلتني له من البلاء، فإنّ الحقّ سبحانه ينعم بالابتلاء ويبتلى بالنعماء، وقديماً قيل في ذلك:

فَهَلْ سَمِعْتُمْ بِصَبِّ سَقِيمِ قَلْبٍ سَلِيمٍ  
مُنْعَمٍ بِعَذَابٍ مُّعَذَّبٍ بِنَعِيمٍ

وقال غيره:

أَلِفْتُ الضَّنَى حَتَّى أُنْسْتُ بِمُكْثِهِ فَلَوْ زَالَ عَن جِسْمِي بَكْتُهُ الْجَوَارِحُ

وقيل إنّ رابعة العدويّة كانت مجتازة ذات يوم مع نفرٍ من أصحابها لبعض حاجتها، فضرب رأسها ركن جدار، فشجّها فرضه وجرى الدّم على وجهها وثيابها وبدنها، وهي لا تلتفت إلى ذلك ولا تكثرث به، فقال لها بعض أصحابها: أما تحسين بما جرى عليك وهذا الدّم قد خضب وجهك وثوبك، فالتفت إليهم كالمستطرفة لذلك والمتيقظة من غفلتها، ثم أقبلت عليهم كالمعتذرة من غفلتها وقالت: يا إخواني التذاذي بموافقة مراده فيما جرى شغلني عن الإحساس بما ترون من شاهد الحال.



## فصل في الصبر

وأما الصَّبر فهو من منازل العوام أيضًا؛ لأنَّ الصَّبر حبس النَّفس على المكروه، وعقل اللِّسان عن شكواه، ومكابدة الغصص في تحمُّله وانتظار الفَرْج عند عاقبته، وهذا في طريق الخاصَّة تجلُّد ومقاومة وجُرأة ومنازعة، فإنَّ حاصله راجع إلى كتمان الشَّكوى في تحمُّل الأذى بالبلوى، والحقيقة عند القوم الخروج عن الشَّكوى بالتلذذ بالبلوى والاستبشار باختيار المولى، وقيل إنَّه على ثلاث مقامات مرتبة بعضها فوق بعض، فالأولى: التَّصَبُّر وهو تحمُّل مشقَّة وتجرَّع غصَّة في التَّشبُّت على ما يجري من الحكم، وهذا هو الصَّبر لله وهو صبر العوام، والثَّانية: الصَّبر وهو نوع سهولة تخفَّف على المبتلى بعض الثَّقَل، وتسهَّل عليه صعوبة الموارد، وهذا هو الصَّبر بالله وهو صبر المريدين، والثَّالثة: الاصطبار وهو التلذذ بالبلوى والاستبشار باختيار المولى، وهذا هو الصَّبر على الله، وهو صبر العارفين، وقيل في قول أيوب عليه السلام ﴿... مَسِّنِيَ الصُّرُّ...﴾ [الأنبياء، ٢١: ٨٣] كان في كل جارحة من جسده حصَّةٌ من البلاء، وكان قد أنس بذلك البلاء، وحصل له التلذذ به كالتذاذ

حُكِي أَنَّ مُوسَى ﷺ انْتَهَى ذَاتَ يَوْمٍ بِأَغْنَامِهِ إِلَى وَادٍ كَثِيرِ الذَّنَابِ، وَكَانَ قَدْ بَلَغَ بِهِ التَّعَبُ غَايَةً، فَبَقِيَ مَتَحِيرًا إِنْ اشْتَغَلَ بِحِفْظِ الْأَغْنَامِ عَجَزَ عَنْ ذَلِكَ لَغَلْبَةِ النَّوْمِ عَلَيْهِ وَالتَّعَبِ، وَإِنْ هُوَ طَلَبَ الرَّاحَةَ وَالسَّكُونَ بِالنَّوْمِ عَاثَتِ الذَّنَابُ فِي الْأَغْنَامِ، فَرَمَقَ بِطَرْفِهِ نَحْوَ السَّمَاءِ وَقَالَ: أَحَاطَ عِلْمُكَ وَنَفَذْتَ إِرَادَتَكَ وَسَبَقَ تَقْدِيرُكَ، ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ، فَلَمَّا اسْتَيْقِظَ وَجَدَ ذَنْبًا وَاضِعًا عَصَاهُ عَلَى عَاتِقِهِ، وَهُوَ يَرَعَى الْأَغْنَامَ فَتَعَجَّبَ مُوسَى مِنْ ذَلِكَ، فَأَوْحَى اللَّهُ ﷻ إِلَيْهِ يَا مُوسَى كُنْ لِي كَمَا أُرِيدُ أَكُنْ لَكَ كَمَا تَرِيدُ، وَحُكِي أَنَّ الْجَرَادَ وَقَعَ عَلَى زَرْعٍ كَانَ لِرَابِعَةِ الْعَدَوِيَّةِ، فَلَمَّا جَاءَهَا الْخَبَرُ خَرَجَتْ فَرَأَتْ الْجَرَادَ قَدْ ارْتَكَبَهُ، فَرَمَقَتْ بِطَرْفِهَا نَحْوَ السَّمَاءِ وَقَالَتْ: إِلَهِي رِزْقِي قَدْ تَكَفَّلَتْ بِهِ فَإِنْ شِئْتَ فَأَطْعِمْ زَرْعِي هَذَا أَعْدَاءَكَ، وَإِنْ شِئْتَ فَأَطْعِمْهُ أَوْلِيَاءَكَ، فَطَارَ الْجَرَادُ جَمِيعَهُ عَنْهُ، وَكَمَا قِيلَ:

إِذَا شِئْتَ أَنْ أَرْضَى وَتَرْضَى وَتَمْلِكِي      زِمَامِي مَا عِشْنَا مَعًا وَعَنَايَا  
أَلَا فَارُ مَقِي الدُّنْيَا بَعِيْنِي وَاسْمَعِي      بِأُذُنِي فِيهَا وَانْطَقِي بِلِسَانِيَا



## فصل في التوكل

وأما التوكل فإنه للعوام أيضًا؛ لأنه كِلْتكَ أمرُك إلى مولاك، والتجأؤك إلى علمه، ورأفته ليدبر أمرُك ويكفيك همك، وهذا في طريق الخواص عمى عن الكفاية ورجوع إلى الأسباب؛ لأنك رفضت الأسباب، ووقفت مع التوكل فصار عوضًا عن تلك الأسباب، فكأنك معلق بما رفضته من حيث معتقدك الانفصال عنه، وحقيقة التوكل عند القوم هو التوكل في تخليص القلب من علة التوكل، وهو أن يعلم أن الله تعالى لم يترك أمرًا مهملاً، بل فرغ عن الأشياء وقدرها، وإن اختلف منها شيء في المعقول، أو شوش في المحسوس، أو اضطرب في المعهود، فهو المدبر وشأنه سوق المقادير إلى المواقيت؛ فالمتوكل من أراح نفسه عن كد النظر ومطالعة السبب سكونًا إلى ما سبق من القسمة مع استواء الحالين عنده، وهو أن يعلم أن الطلب لا يجمع، وأن التوكل لا يمنع؛ إذ الله تعالى بالغ أمره ومتى طالع بتوكله عوضًا كان توكله مدخولًا وقصده معلولًا، فإذا خلص من رق هذه الأسباب، ولم يلاحظ في توكله سوى خالص حق الله عليه كفاه الله كل مُهم، كما

إبليس إذا أكمذك بالسوسة؟ فقال له الشيخ: لا أعرف إبليس  
فأحتاج إلى دفعه، نحن صرفنا هممنا إليه وملأنا قلوبنا بذكره،  
فكفانا ما دونه. وفي معناه قيل:

تَسْتَرُّ عَنْ دَهْرِي بِظُلِّ جَنَاحِهِ      فَعَيْنِي تَرَى دَهْرِي وَلَيْسَ يَرَانِي  
فَلَوْ تَسَأَلُ الْأَيَّامَ مَا اسْمِي لَمَادَرْتُ      وَأَيْنَ مَكَانِي مَا عَرَفَنَ مَكَانِي



## فصل في الزهد

وأما الزَّهْدُ فَإِنَّهُ لِلْعَوَامِ أَيْضاً؛ فَإِنَّهُ حَبَسَ النَّفْسَ عَنِ الْمَلَذَّاتِ،  
وإِمْسَاكَهَا بَعْدَ تَفْرِيقِ الْمَجْمُوعِ، وَتَرْكَ طَلَبِ الْمَفْقُودِ عَنْ فَضُولِ  
الشَّهَوَاتِ، وَمُخَالَفَةَ دَاعِي الْهَوَى، وَتَرْكَ مَا لَا يَعْنِي مِنْ كُلِّ شَيْءٍ،  
وَهَذَا نَقْصٌ فِي طَرِيقِ الْخَوَاصِّ؛ لِأَنَّهُ تَعْظِيمٌ لِلدُّنْيَا وَاحْتِبَاسٌ عَلَى  
أَبْعَادِهَا، وَتَعْذِيبٌ لِلظَّاهِرِ بِتَرْكِهَا مَعَ تَعَلُّقِ الْبَاطِنِ بِهَا، وَالْمَبَالَاةُ  
بِالدُّنْيَا عَيْنَ الرَّجُوعِ إِلَى ذَاتِكَ، وَتَضْيِيعُ الْوَقْتِ فِي مَنَازَعَةِ نَفْسِكَ  
وَشَهُودِ حَسَنِكَ وَبِقَاؤِكَ مَعَكَ عَلَى حَرَصِكَ، أَلَا تَرَى إِلَى قَوْلِهِ  
تَعَالَى: ﴿تِلْكَ الْأَذَارُ الْأَخْرَى نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا  
فَسَادًا﴾ [القصص، ٢٨: ٨٣]. وَإِلَى قَوْلِهِ لَمَنْ أَعْطَاهُ الدُّنْيَا بَحْذَافِيرِهَا  
﴿هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ﴾ [ص، ٣٨: ٣٩]. فَعَافَى بَاطِنَهُ  
مِنْ شَهُودِهَا وَظَاهِرِهِ مِنَ التَّعَلُّقِ بِهَا؛ فَالزَّهْدُ عَلَى الْحَقِيقَةِ صَرَفُ  
رَغْبَةِ الْقَلْبِ إِلَيْهِ، وَتَعَلُّقُ الْهَمِّ بِهِ وَالِاشْتِغَالُ بِهِ عَنْ كُلِّ شَيْءٍ؛  
لِيَتَوَلَّى هُوَ سُبْحَانَهُ حَسْمَ هَذِهِ الْأَسْبَابِ عَنْكَ، وَتَكُونَ مَعَهُ كَالطِّفْلِ  
ابْنِ شَهْرِ مَعَ أُمِّهِ لَا إِرَادَةَ لَهُ وَلَا حَكْمَ مَعَ أُمِّهِ، كَمَا قِيلَ عَنْ بَعْضِ  
الْمُرِيدِينَ سَأَلَ بَعْضَ الشُّيُوخِ فَقَالَ: أَيُّهَا الشَّيْخُ بَأَيِّ شَيْءٍ تَدْفَعُ



يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ... ﴿[القصص، ٢٨: ٦٨].

وعن أبي يزيد رحمته الله أنه قال: ركبْتُ مركبَ الصدقِ حتى بلغت الهوى، ثم ركبْتُ مركبَ الشَّوقِ حتى بلغت السَّماءَ، ثم ركبْتُ مركبَ المحبَّةِ حتى بلغت سُدرة المنتهى فنوديت: يا أبا يزيد ما تريد؟ قلت: أريد أن لا أريد لأنني أنا المراد وأنت المريد، فصَحَّةُ الإرادة بذل الوُسْعِ واستفراغ الطَّاقة مع ترك الاختيار والسَّكون إلى مجاري الأقدار، فيكون كالميت بين يدي الغاسل يقلِّبه كيف يشاء، كما قيل:

أَبَى الْقَلْبُ إِلَّا أُمَّ عَمْرٍو فَأَصْبَحَتْ      صَفِيَّتُهُ إِنْ زَارَهَا أَوْ تَجَنَّبَا  
عَدُوٌّ لِمَنْ عَادَتْ وَسِلْمٌ لِسِلْمِهَا      وَمَنْ قَرَّبَتْ لَيْلَى أَحَبَّ وَقَرَّبَا



## فصل في الإرادة

الإرادة حليّة العوام، وهي تجريد القصد إلى الله تعالى، وجزم النيّة والجدّ في الطلّب له، وذلك في طريق الخواص نقص وتفرّق ورجوع إلى الأسباب والنفس، فإنّ إرادة العبد عينُ حظّه، وهو رأس الدّعوى، وإنما الجمع والوجود فيما يُراد بالعبد من الله لا فيما يُريد. قال الله تعالى: ﴿وَإِنْ يُرْدَكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ...﴾ [يونس، ١٠: ١٠٧]. فيكون مراده ما يُراد به مما ورد الشّرع بإرادته، واختياره ما يختار له بالشّرع إذ لا اختيار للعبد مع ربه وسيّده، ولا إرادة له مع إرادته فيما شرع، كما قيل:

أُرِيدُ وَصَالَهُ وَيُرِيدُ هَجْرِي فَاتْرُكْ مَا أُرِيدُ لِمَا يُرِيدُ  
وحكي عن بعض المشايخ أنه قال: أوقفني الحقّ بين يديه سبحانه ثم قال لي: أتريد التحف؟ قلت: لا، قال: أتريد الطّرف؟ قلت: لا، قال: أتريد الغرف؟ قلت: لا، قال: فما تريد؟ قلت: أريد أن لا أريد، فإنّ إرادتي لا تساوي شيئاً لأنني جاهل من كلّ الوجوه، وأنت يا رب عالم بكلّ الوجوه، فاختر لي ما تعلم أنّ فيه الخير، ولا تجعل تدميري فيما فيه اختياري وتدميري ﴿وَرَبُّكَ

فَأَنْتَ حِجَابُ الْقَلْبِ عَنْ سِرِّ غَيْبِهِ      وَلَوْلَاكَ لَمْ يُطْبِعْ عَلَيْهِ خِتَامُهُ  
فَإِنْ غَبَّتْ عَنْهُ حَلٌّ فِيهِ وَطُنْبِت      عَلَى مَنْكَبِ الْكَشْفِ الْمَصُونِ خِيَامُهُ  
وَجَاءَ حَدِيثٌ لَا يُمَلُّ سَمَاعُهُ      شَهِيٍّ إِلَيْنَا نَشْرُهُ وَنِظَامُهُ



## فصل في المعرفة

المعرفة مَحَجَّتِي والعِلْمُ حُجَّتِي، فَالْعَالِمُ يَسْتَدِلُّ إِلَيَّ وَالْعَارِفُ  
يَسْتَدِلُّ بِي؛ فَالْعُلَمَاءُ لِي وَالْعَارِفُونَ بِي. عَلِقَ الْعُبَادُ بِالْأَعْمَالِ  
وَالْمُرِيدُونَ بِالْأَحْوَالِ وَالْعَارِفُونَ بِالْهِمَمِ، وَالْحَقُّ وَرَاءَ ذَلِكَ كُلِّهِ،  
لَيْسَ بَيْنَهُ وَبَيْنَ الْعِبَادِ نَسَبٌ إِلَّا الْعِنَايَةُ وَلَا سَبَبٌ إِلَّا الْحَكْمُ وَلَا  
وَقْتُ إِلَّا الْأَزَلُّ، وَمَا بَقِيَ فَعَمَى وَتَلَبَّسَ؛ فَالْأَعْمَالُ لِلْجَزَاءِ  
وَالْأَحْوَالُ لِلْكَرَمَاتِ وَالْهِمَمُ لِلْوُصُولِ، وَإِنَّمَا يَتَعَيَّنُ الْحَقُّ عِنْدَ  
اضْمِحْلَالِ الرَّسْمِ، فَالْإِشَارَةُ نِدَاءٌ عَلَى رَأْسِ الْبَعْدِ وَبَوْحٌ بَعِينِ  
الْعِلَّةِ، وَالْعِلْمُ عَلَى الْقُلُوبِ كَالْأَسْبَابِ عَلَى الْغُيُوبِ، وَمَا سِوَى  
الْحَقِّ حِجَابٌ عَنْهُ، وَلَوْ لَا ظُلْمَةُ الْكَوْنِ لَظَهَرَ نُورُ الْغَيْبِ، وَلَوْ لَا فِتْنَةُ  
النَّفْسِ لَارْتَفَعَتِ الْحُجُبُ، وَلَوْ لَا الْعَائِقُ لَانْكَشَفَتِ الْحَقَائِقُ، وَلَوْ لَا  
الْعِلَلُ لَبَرَزَتِ الْقُدْرَةُ، وَلَوْ لَا التَّكَلُّفُ لَصَفَتِ الْمَعْرِفَةُ، وَلَوْ لَا الطَّمَعُ  
لَرَسَخَتِ الْمَحَبَّةُ، وَلَوْ لَا حِظٌّ بَاقٍ لِأَحْرِقَ الْاِشْتِيَاقُ الْأَرْوَاحَ، وَلَوْ لَا  
الْعَبْدُ لَشُوْهُدَ الرَّبِّ، فَإِذَا انْكَشَفَ الْحِجَابُ تَجَسَّمَ هَذِهِ الْأَسْبَابُ  
وَارْتَفَعَتِ الْعَوَاقِقُ بَقِطْعِ هَذِهِ الْعَلَائِقِ، وَكَانَ كَمَا قِيلَ:

بَدَا لَكَ سِرٌّ طَالَ عَنْكَ اكْتِنَامُهُ      وَلاَحَ صَبَاحٌ كُنْتَ أَنْتَ ظِلَامُهُ



الباب الأول  
في المصطلحات والمعاني





## المقدمة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وصلّى الله على سيدنا محمد وآله وصحبه وسلم

قد استخرتُ الله تعالى في جَمْعِ فُصولٍ مِنْ مَحاسِنِ الكلامِ،  
الصادرة عَنْ أَهْلِ الإِلهامِ، تُسَهِّلُ عَلَى المُريدِ صُعُوبَةَ طَرِيقِهِ،  
وَتُشَيِّدُ لِلْمُرَادِ دَعَائِمَ صِدْقِهِ وَتَحْقِيقِهِ، وَتَحْمِلُ سَامِعَهَا عَلَى  
ارْتِكَابِ الْأَشَدِّ فِي تَحَرِّيِ الْأَشَدِّ؛ فَمِنْهَا مَا نَقَلْتَهُ عَنْ مَعَادِنِهِ وَمِنْهَا  
مَا فَتَحَ اللَّهُ بِهِ مِنْ خَزَائِنِهِ، وَسَمَّيْتُهَا بِمَحاسِنِ الْمَجَالِسِ، يَتَحَلَّى بِهَا  
مَنْ وَسَمَ نَفْسَهُ بِعِلْمِ التَّذْكِيرِ، وَيُطَرِّزُ مَجَالِسَهُ مِنْهَا بِالْقَدْرِ الْيَسِيرِ،  
فَهِيَ شَبْكَةُ الْأَلْبَابِ وَمُلَاطَفَةُ الْأَحْبَابِ وَتُحَفُّ الْقُلُوبِ مِنْ خَزَائِنِ  
الْغُيُوبِ، نَفَعَ اللَّهُ بِهَا مُسْتَمِعَهَا وَقَارِئَهَا وَالْمُحِبِّينَ فِيهَا بِفَضْلِهِ  
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## عن المؤلف

هو الأستاذ العلامة أبو العباس أحمد بن محمد الصوفي الصنهاجي  
رحمة الله عليه.



# المحتويات

3	عن المؤلف
5	المقدمة
7	الباب الأول: في المصطلحات والمعاني
9	فصل في المعرفة
11	فصل في الإرادة
13	فصل في الزهد
15	فصل في التوكل
17	فصل في الصبر
19	فصل في الحزن
20	فصل في الخوف
23	فصل في الرجاء
26	فصل في الشكر
30	فصل في المحبة
34	فصل في الشوق
36	فصل في الخواص
39	الباب الثاني: في السلوك وثمراته وما يحتاجه السالك
41	فصل في سلوك الطريق
45	فصل في ثمرات الطريق
53	فصل فيما لا يستغني عنه عباد الله
55	فصل: أربع آيات جامعات
56	خاتمة ودعاء

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