

**MYSTICISM IN ARABIC POETRY WITH SPECIAL
REFERENCE TO THE LIFE AND POETRY OF
SHARAFU'L-DÍN'UMAR IBNU'L-FÁRID**



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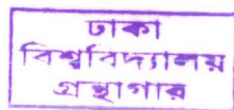
**A THESIS SUBMITTED TO THE UNIVERSITY OF DHAKA
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY**

403566

BY

MD. HABIBUR RAHMAN

**DEPARTMENT OF ARABIC
UNIVERSITY OF DHAKA**



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DECEMBER 2005

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DEDICATION

To my parents

Abdul Quadir

and

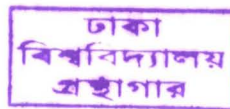
Shamsun Nahar

رب ارحمہما کما

ربیانی صغیرا

O my Lord, have on them mercy and be to them kind,
As they brought me up with mercy when I was a child.

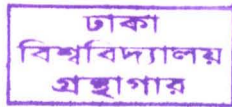
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CERTIFICATE OF SUPERVISOR

This is to certify that the research work for the present thesis titled **Mysticism in Arabic Poetry with Special Reference to Life and Poetry of Sharafu'l-Din 'Umar Ibnu'l-Farid** was carried out under my supervision. It is further certified that the work presented in the thesis is entirely original and ready for evaluation for awarding the degree of Doctor of Philosophy.

403566



**Dated : Dhaka
December 2005**

Professor Nazir Ahmed

Supervisor

**Department of Arabic
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DECLARATION

I declare that the thesis titled **Mysticism in Arabic Poetry with Special Reference to the Life and Poetry of Sharafu'l-Dīn 'Umar Ibnu'l-Fāriḍ** submitted to the University of Dhaka, Bangladesh, for the degree of Doctor of Philosophy in Arabic, is entirely my own original work, completed under the supervision of Professor Nazir Ahmed of the Department of Arabic, University of Dhaka. I further affirm that no part or whole of the thesis has been submitted in any form to any other university or institute for a higher degree or diploma.

My Ph.D. Registration no. is 86/97-98 and re-Registration no. is 56/2002-2003.

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ABSTRACT

The object of this thesis is to investigate the views and teachings of scholars and ṣūfis about mysticism as well as Islamic mysticism or ṣūfism and find out mystic poems and verses in Arabic Literature from the pre-Islamic Period to the present day.

The whole thesis is divided into eight chapters. The first chapter is the introduction of the thesis, the second chapter deals with Islamic mysticism. The third chapter contains Arabic mystical poetry from the pre-Islamic Period up to the end of the Umayyad Period. The fourth and fifth chapters deal with Arabic mystical poetry during the 'Abbásid Period. The sixth chapter deals with Arabic mystical poems of the Ottoman and Modern Period. The seventh chapter is solely devoted to the life, philosophy and mystical poetry of 'Umar Ibnu'l-Fárid. The eighth chapter is the conclusion of the whole thesis.

From the third to the sixth chapters we discussed short biographies of prominent ṣūfis and writers of mystical verses, quoting important poems and verses of them. In separate sections we mentioned the names of minor poets who composed insignificant number of Arabic mystical verses, sometimes quoting a few of them. Again in separate sections we quoted Arabic mystical verses composed by anonymous writers. As the number of poems by some poets are numerous we only quoted the important ones. We also gave translation of all the verses quoted in this thesis.

Finally we gave 'Umar Ibnu'l-Fárid the position of the greatest mystic poet in Arabic Literature.

PREFACE

Of all Islamic sciences *Tawsawwuf* or Islamic mysticism is a very important one which greatly influenced the Muslims, their culture, behaviour, as well as their language. Its influence on Arabic language is considerable and on Arabic poetry is tremendous. Many scholars from the East and the West wrote on Islamic mysticism and some wrote on Arabic mystical poetry in a limited scale. Some writers favoured Tasawwuf, some opposed it. So a balanced and comprehensive work on Ṣūfism and Arabic mystical poetry in one single volume is the need of the hour.

From my school life I was interested in the ṣūfis and their teachings and I read books like *Kīmīyá-i-Sa'adat* of al-Ghazālī (d. 1111 A.C) and *Tadhkiratu'l-Awliyá* of al-Attar (d. 1234 A.C.) etc. During my college and university life I collected a good number of books on Ṣūfism or Islamic Mysticism. After studying them many confusions were accumulated in my mind about the sufis and some of their teachings and views. So I desired to study the subject deeply and undertake research work on it.

After obtaining Mater's Degree in Arabic from Dhaka University in 1976 I desired to do research work but due to unavoidable circumstances I could not do so. After about one decade, some of my friends advised me to start the research work. Meanwhile a desire arose in my mind to obtain Master's degree in English from the same university. However, I finished it in 1995.

In 1996 I determined to do my research work and met my beloved teacher Prof. Nazir Ahmed, Department of Arabic, Dhaka University, and expressed my desire to do research work on Mysticism in Arabic Poetry. He kindly gave his consent to be my supervisor and approved the topic and now I devoted myself to the study on the subject. I finished Preliminary M. Phil. in 1997 and then began the Ph. D. course in 1998.

I collected books from different libraries of the country, many of them from Dhaka University Library. I also brought some important books from Cairo, Tripoli and Colombo. I spent about six years to complete the thesis.

In this thesis I tried to express a brief but comprehensive idea of mysticism in Islam and mystical poetry in Arabic literature, from the Jāhiliya period to the present day. As the topic is vast and the period is very long, I made my discussion briefly. To keep the volume of the thesis within a considerable size I excluded some important points.

I think this thesis will help remove many misunderstandings and confusions as well as superfluous views about *tasawwuf* and make Arabic mystical verses attractive to the orators who usually quote Persian mystical verses in their sermons. I also hope that the

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readers will be able to differentiate between the real and humbug ṣūfis easily.

In transliterating Arabic words my system is that recommended by the Royal Asiatic Society and followed by Prof. R. A. Nicholson in his *A Literary History of the Arabs* and other books of this kind.

My most sincere and respectful thanks are due to my revered teacher and supervisor Prof. Nazir Ahmed, Department of Arabic, University of Dhaka, who encouraged me not only in completing this research work but also in every stage of my studies in this university. This difficult study could not have easily been done without his valuable guidance, sympathetic encouragement and utmost kindness. I am also indebted to him for his valuable suggestions for revising the thesis.

I must express my sincere thanks to my teacher Prof. Dr. Muhammad Mustafizur Rahman, my friend Dr. Muhammad Fazlur Rahman and Dr. A. F. M. Abu Bakr Siddiq of the Department of Arabic as well as Dr. A.R.M.Ali Haidar of the Department of Islamic Studies for their co-operation and good suggestions. I also thank all others who helped and advised me in doing this research work.

I fully acknowledge my debt to the learned scholars whose books I have studied and quoted in this thesis. I am grateful to all of them.

Finally I hope my shortcomings that occur in this thesis due to non-availability of some important books within my reach may be excused sympathetically.

Date : December 2005

Md. Habibur Rahman

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SYSTEM OF TRANSLITERATION

My system of transliteration of Arabic letters is that recommended by The Royal Asiatic Society, as used by Dr. R. A. Nicholson in his *A Literary History of the Arabs*. Of course I did not use b. for ibn as used by Dr. Nicholson. Rather I used the full word 'ibn'.

Alphabets :

t	=	ط
ẓ	=	ظ
‘	=	ع
gh	=	غ
f	=	ف
q	=	ق
k	=	ك
l	=	ل
m	=	م
n	=	ن
w	=	و
h	=	هـ
,	=	ء
y	=	ي
t	=	ة

a	=	ا
b	=	ب
t	=	ت
th	=	ث
j	=	ج
ḥ	=	ح
kh	=	خ
d	=	د
dh	=	ذ
r	=	ر
z	=	ز
s	=	س
sh	=	ش
ṣ	=	ص
ḍ	=	ض

long sounds = á, í, ú

'Al' is written as 'l' when used in a compound word

The letter ة is not pronounced when it is used at the end of a simple word.

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CHAPTER I

بسم الله الرحمن الرحيم

INTRODUCTION

I

The present thesis is devoted to Mysticism in Arabic poetry. It deals with mysticism in Islam, its influence on Arabic poetry with discussion about Arabic poetry on mystic and ascetic themes and their authors, from the Jāhiliya period to the present day.

For the convenience of discussion we divided the thesis into eight chapters. Devoting the first chapter to introduction, we dealt with mysticism in Islam in the second chapter. Then in the third chapter we discussed Arabic poetry on mystic and ascetic themes from the Jāhiliya period to the end of the Umayyad period. The fourth chapter of the thesis is devoted to Arabic poetry on mystical and ascetic themes and their authors who flourished during the first half of the Abbasid period. Then in the fifth chapter the discussion is made on mystical poetry and their authors of the later half of the 'Abbásid period. The sixth chapter deals with mystical poems and their authors of the Ottoman and Modern period. Then the seventh chapter is solely devoted to 'Umar Ibnu'l-Fárid and his poetry. We made the conclusion in the eighth chapter.

In our discussion about Arabic mystical and ascetic poetry we first gave a short biography of the author, then quoted his verses and then gave their English translations. In some cases we quoted the translations of the verses made by famous translators. In a few cases, we quoted only the English translation of Arabic verses due to non-availability of Arabic texts.

As the subject is a vast one and our collection of poems is wider we were compelled to omit those authors who have insignificant number of verses on mystical themes, due to lack of space and to keep the volume of the thesis within reasonable limit. However, we mentioned their names with references of their verses at the end of respective chapters after finishing the discussion of prominent authors and their poems.

In respect of transliteration of Arabic words, we followed the system adopted by Dr. R. A. Nicholson, the famous writer on mysticism, as it appears to us nice and convenient. The foot-notes are given at the bottom of every page for the convenience of the readers.

II

Mysticism is the tendency and belief that the knowledge of Allah and of the real truth may be attained through meditation or spiritual insight independently of reason and senses. Mysticism is the intuitive and emotive apprehension of spiritual reality. It also means 'love of Allah'. The goal of mysticism is union with the Divine.

Mysticism is of two kinds, religious and historical, and the former is wider than the latter. Religious mysticism is an intense, dynamic variety of the blended undifferentiated consciousness. Here the soul of the mystic feels invaded and vitalised with new energy, exalted with a sense of having found the ever-sought thing, i.e., Allah, and so, is flooded with joy. Mystical experience is one of the great tap-roots of personal religion. It brings to the recipient an undemonstrable but irrefutable certainty of higher personal life. On the whole, mysticism infuses religion itself as a sense of the sacred.

Historical mysticism is a doctrine of union with the Absolute. It implies a certain metaphysical conception of Allah and the soul and a way of attaining union with Him.

Mysticism may be linked with religion, though it need not be. The relationship between religion and mysticism is ambiguous, a mixture of respect and misgivings. Though no deeply religious person can be without a touch of mysticism, and no mystic can be other than religious, the relation between the mystics and conventional religionists is far from pleasing. Though mysticism validates religion, it also tends to escape the laws of organised religion.

Mysticism is found in almost all religions. Islamic mysticism is better known as *Ṣūfism*. It is one of the religious sciences born in Islam. It is a contemplative and idealistic philosophy.

Many mystical experiences, teachings and practices are found in the life of Great Prophet Muḥammad (S). He had mystical and ascetic experiences before the Qurán was revealed on him. After becoming a prophet, he received messages of Allah, saw heaven and hell, observed many secrets of the universe, met angels and Allah Himself during his ascension or *‘uruj*. Moreover, he spent much time in prayers, fastings, devotions, and maintained extreme *taqwa* and *zuhd*.

There are more than thirty Quranic verses dealing with mystic themes describing Allah as the First and the Last, the Manifest and the Secret, the Light of the heavens and the earth, the All-pervading, the All-knowing, and the like. There are also more than seventy *aḥādīth* having mystic themes. Of course many of them are considered as fabricated.

Among the *Ṣaḥāba* or Companions of the Prophet (S) we notice much *taqwa* and *zuhd*. The early companions like Abú Bakr, ‘Umar, ‘Uthman, ‘Alī, Salmán, Abú Dhar, ‘Ammár, Miqdád, Mu‘ādh ibn Jabal and some others were noted for piety and ascetic life. Of course the *Ṣaḥāba* were both worldly and ascetic at the same time. They were social yet they had no greed for worldly gains. Their aim was spiritual upliftment. Among the *Ṣaḥāba*, the *Aṣḥābu'l-Suffah*, renounced the world, devoted to the study of the Qurán and *Ḥadīth* and worship of Allah. Their mode of life betray a tendency towards asceticism and mysticism. They did not develop it as a theory of life but their life was more austere than those persons who began to live in seclusion in later periods.

During the time of the *Ṭabīʿūn* or Followers of the Companions, the ascetic movement of the Muslims augmented further. The dramatic social and political changes made by the establishment of the Umayyad dynasty played a vital role in the establishment of asceticism and mysticism in Islam. During this time, the *ʿUlamá* and the *Zuhhád* were identical. The trend in their period was purely ethical. The more prominent representative of this ethical piety was al-Ḥasan of Baṣra (d. 110/728). He is claimed by the *ṣūfīs* of later days as one of their most distinguished guides. The tenor of his message may be taken as typical of asceticism of the first century A. H. Up to this period the pious Muslims were ascetics (زهاد) and quietists, rather than mystics.

After the establishment of Abbásid rule in 750 A. C., rise of mysticism in Islam began. Now the ascetic exercises began to be regarded not as having their end in future salvation, but rather as a means of purifying the soul so that a *záhid* may know Allah and love Him and attain the union with Him. The actual transition from asceticism to the true-love mysticism in Islam is documented in the spiritual theory of Rábiʿa al-ʿAdawiya (d. 185/801), who was interested in love-relationship with Allah.

In the second century A. H. the term *Ṣūfī* came to be introduced and it appeared to mean the righteous people of Islam, replacing the terms *Ṣaḥába*, *Ṭabīʿūn*, *Zuhhád*, *Nussák* etc.

In the third century A. H., *Ṣūfism* developed into an institution with a tremendous appeal. *Ṣūfī* organisations began by formal and loose gatherings for religious discussions and spiritual exercises.

After the first half of the third century A. H. the simple practice of the *Ṣūfīs* developed into elaborate spiritual concepts with the introduction of music and dances, and a number of ideas were introduced into *Ṣūfism*. At this time many new *Aḥádīth* concerning *Ṣūfism*, came to be circulated.

From now on a rift between the *ʿUlamá* and the *Ṣūfīs* began to be created, and it widened day by day. At this situation some prominent *Ṣūfīs* made efforts to bridge the gulf between orthodox Islam and *Ṣūfism*, to keep the latter within reasonable limit.

In the first half of the third century A. H., a *Ṣūfī* reform movement began, aiming at integrating mystic consciousness with the Islamic *Shariʿa*. Dhu'l-Nún al-Miṣrī (d. 245/859) skilfully developed terminologies and structures to analyse the mystical life. He elucidated the various stages (مقامات) and states (احوال) encountered by the mystics along the *Ṣūfī* path. Then appeared Junayd al-Baghdádī (d. 298/911) in the scene, who formulated orthodox *Ṣūfism*. By this time *Ṣūfism* developed into a system.

During the 4th-7th centuries A. H. *Ṣūfism* developed further. Many sects, orders and theories appeared in *Ṣūfism*. The important theories are : Unity of Being, Intercession, Sainthood, The Perfect Man.

Unity of Being or *Waḥdatu'l-Wujúd* teaches that Allah is the only true Existent, and He is manifested through His creation, the creation has no separate existence. This theory

ultimately leads to pantheism and even allows idolatry. The theory of Intercession or *Shafá'a* teaches that the saints will intercede for the sinners on the Day of Judgement, and it is even for the infidels. This extreme view clearly contradicts the Quran. The theory of Sainthood or *Wiláya* teaches that the prophets are also saints, and even the position of the saints is higher than that of the prophets. Then the theory of Perfect Man or *al-Insánu'l-Kámil* teaches that the perfect men are the prophets and the saints and above all of them stands Muḥammad (S), and in every age the perfect men are the outward manifestation of the essence of Muḥammad (S).

In the 10th century A. H., Shaykh Aḥmad Sihindí (d. 1034/ 1634) of India propagated another theory, opposing that of *Waḥdatu'l-Wujúd*. Its name is *Waḥdatu'l-Shuhúd* or Unity of Vision. It teaches that the Being is not one, the mystic only sees or feels it one. This theory gives stress on the perfection of Allah in Himself.

During the 4th century A. H., theosophy emerged in *Ṣúfism*. Theosophy is a system that aims at a direct knowledge of Allah by means of meditation, prayer etc. This theory teaches that Allah's vicegerent, controlling the material universe, is the Idea of Muḥammad (الحقيقة المحمدية), and that the pre-existent spirit of the Light of Muḥammad (نور محمد) became incarnate in Ádam (A) and in the whole series of prophets. Muḥammad (S) is the Logos, the mediator. If a person aspires to know Allah, he should achieve union with the Idea of Muḥammad (S).

Afterwards, the theory of *Núr Muḥammadí* (نور محمدی) was intruded in *Ṣúfism*. This theory teaches that Muḥammad (S) is the Primal Light, the penultimate constituent of ontological reality after Allah. It also teaches that the soul of Muḥammad (S) was created from the light of Allah before his advent to this world and all other pre-determined souls spread from that light. Later this became the central doctrine in *Ṣúfism*.

From the 5th century onward, there developed *Ṣúfí* orders or *Ṭaríqas* throughout the Muslim world. In the 6th century A. H. great *Ṣúfí* orders were founded and it continued in succeeding centuries. Most famous of these orders are : *Qádiriya*, *Suhrawardiya*, *Shádhiliya*, *Mawlawiya*, *Chistiya*, *Rifá'íya*, *Qalandariya*, *Aḥmadiya*, *Barhamiya*, *Bektashiya*, *Naqshbandiya*, *Mujaddidiya*, *Tíjáníya* and *Sanúsiya*.

Within 7th century A. H., some heretical ideas entered into *Ṣúfism*. These are : Conjunction of Opposites, Uselessness of *Sharí'a*, *Ḥulúl* and *Ittiḥád*, Theory of *Labs*, *Faná'* and *Baqá'* and Pantheism.

The Conjunction of Opposites teaches that both Muḥammad (S) and *Iblís* are different aspects of the same divine reality, Muḥammad (S) is the guiding light of Allah's power while *Iblís* is the destructive power. It was propagated by 'Aynu'l-Qudát (d. 1131 A.C.). Another theory was propagated by 'Abdulláh Anṣarí (d. 1089 A.C.), which teaches that *Sharí'a* is not necessary for all Muslims, and love relationship between Allah and man should supersede all.

The theory of *Ḥulúl* teaches that human souls can mix with the soul of Allah, Allah

alights at some selected bodies with divinity and removes their humanity. It means the incarnation of the Creator in man. Ittiḥād teaches that man identifies with Allah, the created beings mix with the Creator and become one.

The theory of Labs (لبس) is a substitute for Ḥulūl. It teaches that Allah clothes Himself in the created form through which He is revealed. Allah creates the disguise of phenomenality to manifest Himself.

The theory of Faná and Baqá teach that the Mystic's soul loses all desires, interests and becomes an object of divine will, then whatever to him occurs, is in agreement with Allah's command and pleasure.

Thus the 6th and 7th centuries were the golden age of Ṣūfism in respect of theories, writings and new ideas. After this period the sign of decay in Ṣūfism appeared more and more clearly in the different parts of Muslim world.

From the 9th century A. H. different types of corruption, hypocrisy, worldliness intruded into Ṣūfism one after another, and these contributed to its decline. In the age of decay the Ṣūfī orders ruled the masses through a well-planned hierarchy. Of course, in this period also there were some noble and sincere Ṣūfis who preached Islam and guided people to the righteous path.

Critics bring some charges against Ṣūfism and the Ṣūfis, and the most important of them are : wrong nomenclature, foreign influence, misinterpretation of Quranic verses, fabrication of aḥādīth and use of unauthentic aḥādīth, disregard for knowledge, and pantheism. In spite of these charges, Ṣūfism has some merits. It preserves the Sunnah, builds moral character, enlivens human soul, creates love for Allah and His prophet (S) in the heart and makes one a sincere Muslim.

III

Now if we look at the pages of the history of Arabic poetry, we observe a great influence of Mysticism on it. Arabic poetry originated during the Jāhiliya or pre-Islamic period. It also flourished during that time. The main theme of this poetry was Arabian life of that period. There are a few poems dealing with mystical or ascetic themes.

When Islam was preached in Arabia and the Qurán was revealed on the Holy Prophet (S), obscene poetry began to be stopped and poems began to be written in praise of Islam and the Great Prophet (S). With the progress of Islamic movement many poems appeared supporting the Great Prophet (S) and his struggle against the infidels.

During the Umayyad period some poems were composed on ascetic themes. The Kharijite poets composed some ideological and spiritual poems. The shi'a poets also composed some poems. Of them Kumayt Ibn Zayd (d. 126/743) wrote poems on the praise of the Hāshimites, known as *Al-Hāshimiyāt* (الهاشميات).

During the long period from 450 to 749 A. C., more than thirty persons composed

verses on ascetic and religious themes in Arabic language. Of them the important ones are : Imru'u'l-Qays (d. 545), Waraqa ibn Nawfel (d. 613), Quss ibn Sá'ida (d. 600), Umayya ibn Abi'l-Şalt (d. 626), Labíd ibn Rabi'a (d. 661), Ka'b ibn Zuhayr (d. 645), Ḥassán ibn Thábit (d. 674), 'Alí Ibn Abi Tálib (d. 661), Abu'l-Aswad al-Du'alí (d. 688), Al-Farazdaq (d. 728) and Abú Qays Sirma.

In respect of composing poems on ascetic and moral themes, greatest poet of this period is, undoubtedly, 'Alí ibn Abi Tálib (R). He has a *Díwán* containing 119 pages, having verses on morality, wise words, and ascetic (*zuhd*) teachings.

During the Abbasid period, poetry on asceticism and mysticism were composed in large numbers. This age is actually the golden age of Arabic mystical poetry. A large number of poets and Şúfis composed poems on Zuhd or ascetic teachings, mystical ideas and experiences and eulogy of the Great Prophet (S). Most important of them are : Abú Ḥanífa Nu'mán (d. 150/769), Abdu'l-Láh ibnu'l-Mubáarak (d. 181/797), Rábi'a al-'Adawiya (d. 211/826), Dhu'l-Nún al-Miṣrî (d. 245/859), Abu'l-Ḥusayn al-Núri (d. 295/907), Abú Nuwás (d. 199/815), Abu'l-'Atáhiya (d. 211/826), Abdu'l-Láh ibnu'l-Mu'tazz (d. 296/908), Junayd al-Baghdádî (d. 298/910), Ḥusayn ibn Mansúr al-Ḥalláj (d. 309/922), Abú Bakr al-Shibli (d. 334/945), Abu'l-'Ala al-Ma'arri (d. 449/1057), Abú Ḥámíd al-Ghazálî (d. 505/1111), Al-Murtaḍa al-Shahrazúrí (d. 511/1117), 'Abdu'l-Qádir al-Jilání (d. 560/1166), Ibnu'l-Kizání (d. 562/1168), Suhrawardi al-Maqtúl (d. 587/1191), 'Umar Ibnu'l-Fárid (d. 632/1235), and Muhyi'l-Dín Ibnu 'Arabi (d. 638/1246).

Among them, Abu'l-'Atahiyya composed the largest number of poems on Zuhd and spiritual and moral themes. 'Abdu'l-Qádir al-Jilání composed purely mystical poems which may be called the cream of Islamic mysticism. The largest number of mystical verses were composed by 'Umar Ibnu'l-Fárid, and so he may be regarded as the greatest mystic poet of the Arabs.

During the Ottoman period Arabic mystical poems continued to be composed in a limited scale. The eulogy of the Prophet (S) flourished much during this period and these poems contain some mystical teachings also. In this period some non-Arabs composed mystical poetry in Arabic. The most important poets of this period who composed mystical verses are : Muḥammad Ibn Sawwár (d. 677/1278), 'Afífu'l-Dín al-Tilimsání (d. 690/1291), Sharafu'l-Dín al-Búṣírî (d. 697/1298), 'Abdu'l-Karím al-Jilî (d. 811/1408) and 'Abdu'l-Ghaní al-Nábulsí (d. 1143/1731). Al-Nábulsí is the greatest mystic poet of this period.

In the modern period little influence of mysticism or asceticism is found on the Arab poets. This period produced only a few mystic poets in Arabic language. However, some Arab poets composed poems on mystic and ascetic themes though they cannot be called mystics or Şúfis in the real sense of the term. Most important of those who composed mystic poems in Arabic during this period are : Maḥmud Sámi al-Bárudí (d. 1321/1904), Aḥmad Shawqí

(d. 1350/1932), Aḥmad al-Tijānī (d. 1357/1937), Jibrān Khalīl Jibrān (d. 1350/1931), ʿIlīyā Abū Mādī (d. 1377/1957), Ṣafar Aḥmad ʿUthmānī (d. 1374/1974) and Mikhāʾil Nuʿayma (d. 1415/1995). Of them Aḥmad al-Tijānī may be called the greatest mystic poet of this period and his poetry contains the pure spirit of Islamic mysticism.

IV

Sharafu'l-Dīn ʿUmar Ibnu'l-Fāriḍ, the greatest mystic poet in Arabic literature, was born in Cairo in 576 A. H. Born and brought up in a pious family he learnt Islamic subjects and Arabic well. Later on he turned to Ṣūfism. He spent fifteen years in the Hijāz, had long mystical experiences there, and got illumination. On returning to Cairo, he spent his time in mystic exercises, meditations and composition of mystical verses. He expired in Cairo in 632 A. H.

Ibnu'l-Fāriḍ was fine in stature as well as in character. He took nothing from anyone. He got much respect in the society. He was a typical Ṣūfī. He was influenced by earlier Ṣūfis and poets like Ḥusayn ibn Maṣṣūr al-Ḥallāj, Abū'l-Ṭayyib Aḥmad al-Mutanabbi (d. 354/965), ʿAbdu'l-Qādir al-Jīlānī, Suhrawardī al-Maqtūl, and little by Ibn ʿArabī. He also influenced the later Ṣūfis and poets like Muḥammad Ibn Sawwār, Taqiyu'l-Dīn al-Sirājī (d. 693/1294), ʿAbdu'l-Karīm al-Jīlī, ʿĀʾisha al-Baʿūniya (d. 922/1516), Muḥammad al-Bakrī al-Ṣiddīqī (d. 895/1489), ʿAbdu'l-Ghani al-Nābulṣī and others.

Ibnu'l-Fāriḍ's *Diwān* contains 81 poems, having 1927 verses. His poems are of five types : Ode (قصيدة), Fragment (قطعة), Quatrain (رباعية), Riddle (لغز) and *Mawāliya* (مواليا). Among his most celebrated poems are : *Al-Taʿlyatu'l-Kubrā* or *Nazmu'l-Sulūk*, *Al-Taʿlyatu'l-Sughrā*, *Al-Khamriyat*, *Al-ʿAyniyat*, *Al-Lāmiyat* and *Al-Kāfiyat*.

Ibnu'l-Fāriḍ's poetic style is full of verbal subtleties. He uses too much affinity (جناس), adaptation (طابق), diminution (تصغير) and rhetoric (بديع). His poetry contains excessive metaphysical wit, fantasitic conceits, mysterious obscurity of diction and subtle harmonies of sound. His poems preserve excellent rhyme (قافية) having quiet power over the readers. He also uses perfect allegories. Of course, Ibnu'l-Farid uses pantheistic language to express his feeling of oneness with Allah.

Ibnu'l-Fāriḍ's poetry deals with the themes like : description of hills and valleys in the Hijāz, mystic experiences, hymn to the Beloved, hymn to wine, divine love, enigmas and riddles.

Considering all aspects of Ibnu'l-Fāriḍ's poetry and the mystic poems of others in Arabic literature, we may unhesitatingly say that Ibnu'l-Fāriḍ is the greatest mystic poet in Arabic literature.

CHAPTER II

MYSTICISM IN ISLAM

SECTION ONE

MYSTICISM

1. Definition of Mysticism :

Mysticism has been defined in various ways by different scholars. The word 'mysticism' is of vague significance.¹ In common speech usage it is a word of very uncertain connotation.² In recent times it has been used as an equivalent for two German words : (a) Mystizismus and (b) Mystik.³

'Mystizismus' stands for the cult of the supernatural, for theosophical pursuits, for a spiritualistic exploitation of psychological research; and 'Mystik' stands for immediate experience of a divine-human intercourse and relationship.

Mysticism is the tendency and belief that knowledge of God and of real truth may be reached through meditation or spiritual insight, independently of reason and the senses. It is the belief and experience of a mystic.⁴ It is the belief and experience of a union with or absorption in the divine spirit by contemplation and self-surrender.⁵ Munir Ba'albaki defines mysticism as 'the hidden system (المذهب الباطنى), the belief that the intimate knowledge (المعرفة المباشرة) of Allah or of the spiritual reality (الحقيقة الروحية) is possible for a person through the way of meditation or vision, or internal light, and through the system which differs from the perception of senses, and artificiality of logical thought."⁶

Mysticism is also defined as the intuitive and emotive apprehension of spiritual reality. Goethe* termed it the dialectic of the feelings; Dean Inge# described it as the 'love of God'.⁷

The word 'mysticism' has furthermore, been commonly used to cover both (i) the first-hand experience of direct intercourse with God, and (ii) the theologico-metaphysical doctrine of the soul's possible union with Absolute Reality, i.e., with God.⁸ The former is a psychological question and the doctrine of mysticism is essentially a metaphysical problem.⁹

1. T. B. Hughes, *Dictionary of Islam*, Lahore, 1964, p. 426

2. *Encyclopaedia of Religion and Ethics*, New York, vol. ix, p. 83

3. *Loc. cit.*

4. A S Hornby, *Oxford Advanced Learners' Dictionary of Current English*, 4th ed. p. 820

5. A. T. Dev, *Students' Favourite Dictionary* (English to Bengali & English), pp. 861-862

6. Munir Ba'albaki, *Al-Mawárid, A Modern English-Arabic Dictionary*, 11th, ed. p. 602

7. *An Encyclopedia of Religion*, ed. V. Ferm, 1976, p. 513

8. *Encyclopaedia of Religion and Ethics*, vol. ix, p. 83

9. *Loc. cit.*

* Goethe (d. 1832) was a German poet, dramatist and novelist.

Dean Inge (d. 1954) was an English essayist, Journalist and writer on mysticism.

Thus mysticism is an approach of a spiritual quest for hidden truth or wisdom. Its goal is union with the divine or the Sacred. Mysticism indicates that a man is more than one-dimensional and he may progress to his spiritual goal by different stages. These stages are : purgation, purification, illumination and unification.¹⁰

Generally mysticism is applied to all those tendencies in religion which aspires to direct communion between man and his god not through the medium of senses, but through the inward perception of the mind.¹¹

Mysticism is also applied to the followings¹² : Pantheism of the ancient Hindus, the gnosticism of the ancient Greek, the quietism of Madame Guyon and Fenelon, the pietism of Molinos, the doctrine of Illuminati of Germany, the visions of Swedenborg and the mystic views of some modern Christian sects.

2. Origin of Mysticism

Mysticism seems to be as old as humanity. It is one of the original grounds of personal religion. "Hazrat Adam was", says Khaja Khan, "Perhaps the first mystic who had direct illumination."¹³ However, mysticism does not stand or fall with the truth or falsity of the metaphysically formulated doctrine of mysticism.¹⁴

Mysticism is not confined to any special race, but religious mysticism, in the highest sense of the word, is very rarely found among the primitive races.¹⁵

3. Kinds of Mysticism :

Mysticism is of two kinds : religious and historical. The former is wider than the latter.

(a) Religious Mysticism : Religious mysticism or mystical experience is an intense and strikingly dynamic variety of the fused, undifferentiated consciousness.¹⁶ Here the individual soul of the mystic feels invaded and vitalised with new energy, liberated and exalted with a sense of having found the ever-sought thing and so flooded with joy.¹⁷

In many instances of religious mysticism, the mystical experience is attended with unusual phenomena such as automatic voices or visions, profound body changes, swoons or ecstasies.¹⁸ Of course these phenomena mark no rank of sainthood and indicate no miracle-working power.

The mystical experience, especially in the loftiest spiritual geniuses of the race, may be an instance of tropism according to the biologists. It means an inherent tendency of a living thing to turn towards the sources of its nutriment.¹⁹

10. *The New Encyclopaedia Britannica*, Macropaedia, 15th. ed., vol. vii, p. 153

11. Hughes, *Dictionary of Islam*, p. 426

12. *Loc. cit.*

13. Khaja S. Khaja Khan, *Studies in Tasawwuf*, Delhi, 1978, p. 148

14. *Encyclopaedia of Religion and Ethics*, New York, vol. ix, p. 83

15. *Loc. cit.*

16. *Ibid.*, p. 84

17. *Loc. cit.*

18. *Encyclopaedia of Religion and Ethics*, ix, p. 84

19. *Loc. cit.*

The mystical experience itself, as an inner life event, is one of the great tap-roots of personal religion. It brings to the recipient an undemonstrable but irrefutable certainty of higher personal life, and reveals a super-addition of life-functions and new depth-levels of truth.²⁰ It consists in an intensifying of vision through the fusing of the powers of intellect, emotions and will, and in a corresponding surge of conviction through the dynamic integration of personality rather than in the 'gift' of new concrete knowledge facts.²¹

On the whole, mysticism infuses religion itself, as a sense of the sacred.²²

(b) Historical Mysticism

Mysticism in its narrow and exact historical sense, is a doctrine of union with the Absolute.²³ Historical mysticism implies a certain metaphysical conception of God and the soul, and a mystic way of attaining union with the Absolute.

However, the attempts to formulate mysticism into a fixed doctrine or systematic description of the spiritual life, are only partly successful, and the stages of the 'mystic way' only loosely sum up the unfolding process of the soul on its way to God. These formations are partly true and partly false.²⁴

4. Types and Degrees of Mysticism :

Mysticism Exists in various degrees, from mild mysticism to intense and absorbing forms of experience. At times it mounts to ecstasy and often is accompanied by ascetic practices in living and devoted acts of service.²⁵

As a spiritual technique mysticism has developed a way having four stages. These are²⁶ : i) Awakening, ii) Purgation, iii) Illumination, iv) Unification.

In its wider manifestation, mysticism has four²⁷ kinds : i) Contemplative Mysticism, ii) Personal Mysticism, iii) Nature Mysticism, iv) Practical Mysticism.

Contemplative mysticism has a monistic tendency, personal mysticism has dominance of personal communion with God, nature mysticism contains nature invested with religious mystical meaning and feeling, and practical mysticism has the ruling characteristic of sacrificial service prompted by love.

5. Mysticism and Religion :

Mysticism may be associated with religion, though it need not be. Thus the relationship of religion and mysticism is ambiguous, a mixture of respect and misgivings.²⁸

Mysticism has been the core of Hinduism, but it has been a frequently disturbing element in Judaism, Christianity and Islam.²⁹

20. *Loc. cit.*

21. *Loc. cit.*

22. *An Encyclopedia of Religion*, p. 513

23. *Encyclopaedia of Religion and Ethics*, ix, p. 4

24. *Loc. cit.*

25. *An Encyclopedia of Religion*, p. 513

26. *Loc. cit.*

27. *Loc. cit.*

28. *The New Encyclopaedia Britannica, Macropaedia*, 15th. ed., vol. xii, p. 786

29. *Loc. cit.*

There are religions of authority and religions of spirit. So, there is a paradox : if the mystic minority is disturbed or mal-treated, religious life loses its sap; on the other hand, these 'peculiar people' do not easily fit into society.³⁰

Though no deeply religious person can be without a touch of mysticism, and no mystic can be other than religious, the relation between the mystics and conventional religionists has been far from pleasing. Though mysticism validates religion, it also tends to escape the laws of organised religion.³¹

Mysticism is found in different religions in different forms and different senses. The idea of gods or ghosts as spiritual powers, is found among the primitive peoples. Mystical union in the lower sense of the term, is found in primitive religions.³² Thus mysticism is found in Taoism in China, as 'Bhakti' and 'Yoga' in India, as 'prophetism' and 'Psaltery' in Israel, as 'Sufism' in Persia.³³ To the historians, the earliest mystics are those of India.³⁴

Now a brief discussion will be made about mysticism in different religions of the world, both ancient and modern.

I. Manism : 'Mana' is identical with the tabued man's nature (his special soul). So there can hardly be a possessed state or mysticism at all³⁵ in it.

II. Shamanism : Mysticism is found in Shamanism. There are many proofs of this. For example, the ceremonies of the Yakuts, a nation in Siberia, exhibit the manifold endeavours of the 'Shaman' to communicate with the deity and to penetrate into the heavens³⁶ where Ulgon Bai (god) is believed to reside.

Again, the trances of 'Shaman' produced by means of ecstatic dancing, reduce him to a state of unconsciousness in which his soul leaves the body to unite with god or to dwell in his presence.

But as Shamanism is largely influenced by the Indo-Iranian religions of Asia, it cannot be regarded as a genuine type of primitive mysticism.³⁷

III. Chinese Religions : In Chinese religions also traces of mysticism is found. For example, the theories of Lao-Tse (*Lasclus*) bear many resemblances to the brahmanical philosophy and present many parallels to the teachings of the Greek mystics.³⁸ The Chinese mysticism suggests many points of contact with western systems, notably that of Plotinus.³⁹ In Taoism also mysticism is present.⁴⁰ According to Lao Tse (b. 604 B. C.), the famous writer on Taoism, 'it is by freedom from desire that we can attain to a knowledge of the mysteries of Tao'.⁴¹

30. *Loc. cit.*

31. *Loc. cit.*

32. *Encyclopaedia of Religion and Ethics*, ix, p. 85

33. *An Encyclopedia of Religion*, p. 513

34. Hughes, *Dictionary of Islam*, p. 426

35. *Encyclopaedia of Religion and Ethics*, vol. ix, p. 85

36. *Loc. cit.*

37. *Loc. cit.*

38. *Ibid.*, p. 87

39. *Ibid.*, p. 89

40. *An Encyclopaedia of Religion*, p. 513

41. Ahmad Abdullah al-'Masdoosi, *Living Religions of the World*, p. 143

IV. Hinduism : Hinduism is an ancient religion of the Indians . Mysticism is found abundantly in Hinduism. Actually, mysticism has been the core of Hinduism.⁴² In all the manifestations of Hinduism, indications of the mystical temper of mind is found.⁴³ In the Vedanta period of Hinduism, of course, the indications of the mystic attitude was few.⁴⁴ But Indian mystical speculation is found in the period of the Upanishads. The Upanishads contain the story of the mystic faith.⁴⁵ They insist on pantheism in passage after passage.⁴⁶

The best exposition of the system of the mystics is Bhagavad Gita.⁴⁷ It teaches that the creator and the creation are identical.⁴⁸ It means pantheism. In it there is an acknowledgement of the value of Bhakti in bringing about the desired union; and the soul, being a portion of the Lord (xv-7), returns to its home in God.⁴⁹

V. Buddhism : Buddhism is an old religion. Though there are signs of asceticism in this religion, yet mysticism cannot be found in it. Mysticism teaches the relations of the mystic to the Absolute. As there is no Absolute according to all the orthodox forms of Buddhist thought,⁵⁰ so there is no mysticism in Buddhism. Thus if the word 'mysticism' is understood quite strictly, then there is no mysticism in Buddhism.

VI. Judaism : The beginning of Judaism lies in the Old Testament. Everything in Judaism seeks to find its confirmation in the Old Testament. Hence the Old Testament is pivotal for any consideration of Jewish mysticism, in all its phases and development.⁵¹ The mysticism of the Old Testament mostly clusters round the visionary expressions of the prophets. Upon these mystical strains was built two separate schools of mystical thought⁵² : a) The Palestinian or Rabbinic or Talmudic Midrashic, b) The Jewish-Hellenistic. However, the formalism or Judaism is taken to be the irreconcilable enemy of mysticism.⁵³

The Spanish Jewish poet and theologian Judah Halevi (1085-1143) rises to a rare height of mystic perception in his religious poetry. It is thought that spiritual love has never been more rapturously sung in the Hebrew language than in his poetry.⁵⁴

VII. Christianity : The New Testament, the religious book of the Christians, contains mysticism. Christ's personal experience, as described in the New Testament, are mystical in nature. His words and activities are fused with a warmth and intimacy of direct relation with God.⁵⁵

42. *The New Encyclopaedia Britannica*, Macro., Vol. xii, p. 786

43. *Encyclopaedia of Religion and Ethics*, ix, p. 114

44. *Loc. cit.*

45. *Ibid.*, p. 115

46. *The New Encyclopaedia Britannica*, Macro., Vol. xii, p. 789

47. Hughes, *Dictionary of Islam*, p. 426

48. Ameer Ali, *The Spirit of Islam*, p. 455

49. *Encyclopaedia of Religion and Ethics*, ix, p. 116

50. *Ibid.*, p. 86

51. *Ibid.*, p. 109

52. *Loc. cit.*

53. *Ibid.*, p. 109

54. *Ibid.*, p. 113

55. *Ibid.*, p. 89

Christianity took the belief in mystical theology and its connected phenomena from Judais.⁵⁶ In the New Testament mysticism is not directly described or taught, but hinted at, and the attendant phenomena like visions, dreams, trances, angels, devils, revelation etc. are frequently mentioned.⁵⁷ There are many diverse strands in the Christianity of Paul, but no strand is more clearly in evidence than the mystical.⁵⁸

Protestant mysticism was born out of the mysticism of the Roman Catholic Church, and has been profoundly influenced by it throughout its entire course of development.⁵⁹ There were other influences also in operation in its formation, and the most important new influence was the New Testament.⁶⁰ This mysticism is far less negative in its way of approach to God, more practical and social in outlook, and more eager to minister to the entire life of man.⁶¹

Mysticism is also found in Christianity of Russia. Russian mind, with its emotional bent, provided most excellent soil for mysticism, and the mystological worship of God in the dimly-lit Russian churches is adapted to foster mystical feelings.⁶²

The greatest of all early Protestant mystics was Jacob Boehme (1575-1624). The main ideas as found in his works are :

Behind the visible, material, temporal universe, there is an invisible, immaterial, eternal universe, which is the mother of the one that we see. The light or love principle-the heart of God, -has been perfectly revealed in the incarnation of Christ. To be 'saved' is to be united with his life, to live in his love, to die to the isolated self, and to rise by a new birth into his spirit and power and become a branch of Christ's life.⁶³

In William Law (1686-1761), Protestant mysticism in the 18th century attained its most perfect expression.⁶⁴ Besides, many British poets appreciated mysticism, specially from the time of the English Reformation.

VIII. Islam : Islam is the complete and perfect form of the religion taught by the prophets from Haḍrat Ádam (A). It is a complete code of life and preached by the last prophet Muḥammad (S). In Islam also there is the existence of mysticism.

The mystical tradition, one of the fully creative manifestations of religious life in Islam, is known in history as Ṣúfism.⁶⁵ Thus the development of the contemplative or

56. *Encyclopaedia of Religion and Ethics*, ix, p. 90

57. *Loc. cit.*

58. *Loc. cit.*

59. *Ibid.*, p. 101

60. *Loc. cit.*

61. *Ibid.*, p. 102

62. *Ibid.*, p. 103

63. *Ibid.*, p. 102

64. *Ibid.*, p. 103

65. *The Encyclopaedia of Religion*, Micrea Eliadia, vol. xiv, p. 104

idealistic philosophy among the Muslims has received the name of Ṣūfism.⁶⁶ In short, muslim mysticism is called Ṣūfism.⁶⁷

Due to the stern unbending religious system of Islam, the pantheistic and mystic spirit of Hinduism was impossible,⁶⁸ in Islam. In spite of this, there have been some people, who seek for divine intuition in individual souls. These mystics are called ṣūfis, and have always included the philosophers, the poets, and the enthusiasts of Islam.⁶⁹

"Ṣūfism is," says Ibn Khaldun, "one of the religious sciences which were born in Islam."⁷⁰

Islam has been fiercely critical of and vehemently opposed to the claims of Oneness, i.e. pantheism.⁷¹ Though mysticism, in the name of ṣūfism, is found in Islam, yet it has frequently been a disturbing element in Islam.⁷² A detailed discussion on mysticism in Islam, will be made in the subsequent sections of this chapter.

Mysticism is thus found as a vital element in many religious faiths, specially in the early religions of the East. In Islam also it established itself at an early date and made itself felt in all Islamic countries, specially Egypt, Persia, Turkey and India.⁷³

Mysticism rose as a revolt of the soul against formality in religion, and also against indifference to religion. It was affected by the feeling that it is possible to establish a direct relation with God, who is to be regarded as a friend and the Beloved of the soul. The mystics desire to love God. They think that the soul can receive a revelation of God, by a direct religious experience not through the senses, or the intellect, and, by this means, can enter into fellowship with Him.⁷⁴

Though all mystical experiences ultimately meet in a single point, yet that point assumes different aspects according to the mystic's religion, race and temperament. Though the great types of mysticism have something in common, each is marked by peculiar characteristics resulting from the circumstances in which it arose and established.⁷⁵

Mysticism is not confined to one school or faith; it provides a common inspiration for a common humanity. Thus "the general public," says Arberry, "can find in the utterances of the sufis, when suitably presented in a familiar idiom, great comfort and sure guidance in the perplexities of this material age."⁷⁶

66. Ameer Ali, *The spirit of Islam*, p. 456

67. *Encyclopaedia of Religion and Ethics*, vol. ix, p. 83

68. Hughes, *Dictionary of Islam*, p. 426

69. *Loc. cit.*

70. 'Abdu'l-Raḥmān Ibn Khaldūn, *Muqaddima*, Beirut, 1981. p. 611

71. *The New Encyclopaedia Britannica*, Macro., vol. xii, p. 789

72. *Ibid.*, p. 786

73. Margaret Smith, *Readings from the Mystics of Islam*, p. 1

74. *Loc. cit.*

75. R. A. Nicholson, *The Mystics of Islam*, pp.2-3

76. A. J. Arberry, *An Introduction to the History of Ṣūfism*, pp. 72-73

6. Mysticism in the present Muslim world in Jáhiliya period :

During the Jáhiliya period ascetic systems in the form of Buddhism, Gnosticism, Neo-Platonism, Manicheism etc. were prevalent throughout the Arab and Muslim world. These sects considered matter as the source of evil and miseries of life. They believed that the renunciation of the worldly pleasures leads a person to the emancipation of self from the prison of matter. The Christians and the Zoroastrians also had predilections for this ascetic ideology which was considered by them as a universal faith higher than the formal religion.⁷⁷

Besides Christainity and Zoroastrianism there were other systems like Buddhism, Gnosticism, Manicheism and Neo-Platonism prevalent in the region from Egypt to Samarqand. These were ascetic and latitudinarian in character and had earned admiration of the people.⁷⁸

In different parts of Arabia Jewish and Christian settlements were established. The jews and Judised Arabs were everywhere and specially in Yathrib. These settlements were supreading Aramaic and Hellenistic culture.⁷⁹ The Jewish missionaries criticised the polytheism of the Arabs. They preached monotheism, and neither Judaism, nor the pre-Islamic Arabian culture had any element of asceticism.⁸⁰ Among the polytheist Arabs asceticism was rare.

On the whole, in the Jihilya period, there were the heretics, the Gnostics, the Buddhists, the Neo-Platonists, the Manicheists and the ascetics living in and outside Arabia, specially in Syria, Egypt, Afganistan and Iran.

I. Christianity :

In the pre-Islamic period the Christian inhabitants of Syria and Egypt suffered persecution at the hands of the orthodox Byzantine rulers; and the Christians of Iraq and Mesopotamia were persecuted by the orthodox Zoroastrian Persian rulers. The Gnostics and Manichieans were also the target of persecution. To escape from persecution, the Gnostics and other heretics retired to the deserts.⁸¹

Among the Christians asceticism was prevalent. There were monks and monasteries in the Christian society. Among the Christians there were ascetics (*ruhbán*).⁸² Some well known names are found in history. Thus, Bahira was a famous Christian monk in Syria.⁸³

77. S. R. Sharda, *Śúfí Thought*, p. 6

78. *Ibid.*, p. 261

79. Bernard Lewis, *The Arabs in History*, p. 30, quoted by S. R. Sharda, *Śúfí Thought*, p. 4

80. S. R. Sharda, *Śúfí Thought*, p. 4

81. Bertrand Russel, *History of Western Philosophy*, p. 345, quoted by S. R. Sharda, *Śúfí Thought*, p. 5

82. Ibn Hishám, *Al-Síratu'l-Nawawíyya*, vol. i, p. 204

83. R. A. Nicholson, *A Literary History of the Arabs*, p. 148; cf Ibn Hishám, *op. cit.*, I. p. 181

II. Buddhism :

In the Jāhiliya period Buddhist centres were in Balkh, Bukhara and Khurasan in Persia and in Afganistan. Historical evidence shows that the Buddhists enjoyed good respect even up to Alexandria in Egypt.⁸⁴ The important beliefs of these Buddhists were as follows :

i. The life is full of sufferings, ii. The causes of sufferings is ignorance of True Knowledge, iii. One can get True Knowledge or insight in the mystic state of mind called Samadhi, iv. The culmination of this stage is Nirvana (emancipation), v. Nirvana can be attained by eradicating passions from the mind, vi. For this, to practise detachment from worldliness, vii. To develop insight through meditation, viii. Self-purification can be attained only through self-culture, self-discipline and self-realisation, ix. The spiritual director is important, x. Monastic life is a must for the elect.⁸⁵

III. Gnosticism :

Gnosticism was a pre-Christian movement. Up to the 5th. century A.C. Syria, Egypt and Mesopotamia were the big centres of gnosticism. When Christianity became the state religion of the Byzantine empire, the gnostics took asylum in the deserts and disappeared from the active field.⁸⁶ The Globe Encyclopaedia describes their beliefs in the following words :

The beginning of perfection is the knowledge of man and the Absolute perfection the knowledge of God. God is one, Infinite and Self-existent. He has existed from all eternity and is the original source of all beings. By the impulsive principle of love only Begotten son Naus emanated from the Supreme and from Him a series of emanations took place, each coming from the preceding. Matter is the source of all evil. The hitherto-dead inert matter (mass) received vitality from this drop of divine life and there arose opposition to the divine on the part of the matter. The body and the sensual soul of man are of this matter, hence the origin of evil in man. God gave man the rational soul to free man from the prison of matter. The aim of man is to free himself from matter, and to go back to divine life and the mission of spiritual living is to give the man gnosis that this self is spirit and not matter.⁸⁷

IV. Neo-Platonism :

The Alexandrian school of Greek philosophy revived the Platonic philosophy in the third century A. C. This philosophy came to be known as Neo-Platonism⁸⁸. The metaphysics

84. R. C. Majumdar, *An Advanced History of India*, p. 212. quoted by S. R. Sharda, *Śūfī Thought*, p. 261

85. S. R. Sharda, *Śūfī Thought*, pp. 261-262

86. Bertrand Russel, *History of Philosophy*, p. 345, quoted by S. R. Sharda, *Śūfī Thought*, p. 262

87. *The Globe Encyclopaedia*, Vol. iii, p. 236, quoted by S. R. Sharda, *Śūfī Thought*, pp. 262-263

88. S. R. Sharda, *Śūfī Thought*, p. 263

of Neo-Platonism is an important Trinity : The Supreme Being, the Nous (Universal Intelligence), and the Soul. The Neo-Platonists considered matter as an evil and so an obstacle and veil between the Supreme Being and the Individual Soul. The following description of the beliefs and ideas of the Neo-Platonists, by Prof. Shustery, is noteworthy :

Man possesses two souls--- rational soul and animal soul. He is free on his rational side, and bound with desires in his animal aspect. He can free himself from the animal nature and become intellectual or higher self by controlling desires. When the heart is purified, man must wait until God's grace come to him of itself. Plotinus believed in vision not as an indispensable condition, but as a possibility for a pure soul to enjoy the sight of the Supreme Soul.⁸⁹

By spiritual contemplation man is elevated to the eternal bliss till he forgets his limited self and sees the ideal beauty in his higher self. It is communion with the Supreme Beauty and is eternal happiness. Beauty and good are the same, but God is prior to Beauty. The most beautiful thing is the intelligence loved by the rational soul. There are two stages in spiritual attainment. The first stage is gained by knowing God, distinguishing Him as glorified image of ourselves, and the second stage is reached when we are full in God in which we see God by direct vision. When we see phenomenal and physical beauty we must appreciate it as an imitation, a shadow and turn to see the Real.⁹⁰

V. Manicheism :

Mani, born in 215 A. C. and crucified in 277 A.C., founded a religion, known as Manicheism. It was a mixture of Buddhism, Christianity and Zoroastrianism.⁹¹ Prof. Shustery described the beliefs and ideas of Manicheism in the following words :

According to it, the material universe is essentially evil and is a result of the admixture of light and darkness. The union of matter and spirit is forced and unnatural and their separation is necessary. Matter is blind and devoid of intelligence and will. It gets activity from spirit and must try to release itself from the prison of matter, and matter must finally go back to the dark pit. The body, though a prison, is a source through which spirit finds its way to salvation. The soul is to be freed by renunciation of material jugglery and after its purification from matter, it will reach the kingdom of light, through the rays of the sun and moon. Through man father draws light imprisoned in matter. He is the source of all power of heaven and earth. When all souls are released of their bodies, the world will come to an end. Like the Buddhists, his followers were divided into the elect and the lay. The elect were the complete renouncers of worldly pleasures, and they had to abstain from marriage, wine and animal soul. Man as well as woman could become an elect.⁹²

VI. Asceticism :

In pre-Islamic Arabia there was a wide-spread tendency to asceticism. "The life of the

89. A. M. A. Shustery, *Outline of Islamic Culture*, p. 293. quoted by S. R. Sharda, *Sufi Thought*, p. 263

90. Shustery, Op. cit., p. 292-293, quoted by Sharda, *Sufi Thought*, pp. 263-264

91. Sharda, *Sufi Thought*, p. 264

92. Shustery, *Outline of Islamic Culture*, p. 263-264, quoted by S. R. Sharda, *Sufi Thought*, p. 263-264

monk and the ascetic", says Von Kremer, "which had been evolved in the East some three centuries before Muḥammad (S) and had spread in the most extra-ordinary fashion, did not fail to make a deep impression on the Arabs."⁹³

The description of the practice of asceticism (*zuhd*) is also found in many sources. The author of the *Ghiyáthu'l-Lughát* states that there was a tribe named Ṣúfah (صوفه) during the Jáhiliya period, who separated themselves from the world, and engaged themselves exclusively in the service of the Ka'ba.⁹⁴ The name of that tribe was not Ṣuffa (صفة) as mentioned by S. I. A. Shah.⁹⁵

The first who devoted to the service of Allah at the Ka'ba renouncing the world, was Ghauth ibn Murr, and he was called Ṣúfa (صوفة).⁹⁶ Abul Ḥasan narrates that no children of Ghauth's mother would live and so she vowed to Allah that if her child lived (according to Zubayr, if she got a son) she would hang 'Ṣúfa' (flock of wool) on its head, and keep it as the ascetic (*záhid*) of the Ka'ba. She did so to Ghauth. For this reason he was called Ṣúfa. And after him, his children also came to be known as Ṣúfa.⁹⁷ Zubayr narrates that during the hajj in Jáhiliya period, people would go to Ṣúfa at Makka after visiting Mina.⁹⁸

SECTION TWO

MYSTIC AND ASCETIC TENDENCIES IN PROPHET MUHAMMAD (S)

1. A Short Biography of Rasūlullāh :

When the whole world was sunk in the darkness of ignorance, superstitions and evil deeds, mankind forgot the true path, the teachings of the prophets were made distorted and corrupted, numerous isms, sects, religions and thoughts made mankind divided and perplexed, then Allah the Merciful sent Hadrat Muḥammad (S) as His last Messenger, the teacher of mankind and herald of peace.

He was born in 570 A. C. in the aristocratic Quraish family of Makka in Arabia. His father was 'Abdullah and mother Amína. Soon he became orphan and was brought up by his grandfather and then by his uncle Abú Ṭálib.

Sweet and gentle in disposition, painfully sensitive to human sufferings, he was much loved in his small circle.¹ In his twentyfifth year he married a lady named khadija, who is famous in Arabian history for the nobility of her character.

93. Alfred Von Kremer, *Geschichte der herrschenden Ideen des Islam*, p. 52, quoted by A. J. Arberry, *An Introduction to the History of Sufism*, Oxford, p. 21

94. Hughes, *Dictionary of Islam*, pp. 608-609; Cf. S. I. A. Shah, *Islamic Sufism*, pp. 16-17; 'Abdu'l-Raḥmān Ibnu'l-Jawzi', *Talbiṣu Iblis*, p. 161

95. S. I. A. Shah, *Islamic Sufism*, p. 16-17

96. Ibnu'l-Jawzi', *Talbiṣu Iblis*, p. 161

97. *Loc. cit.*

98. *Loc. cit.*

1. Ameer Ali, *A Short History of the Saracens*, p. 8

For the next fifteen years he lived very quietly appearing only once or twice in public.² During this period he won the title *al-Amīn* (The Trustworthy) from his fellow-citizens for his gentle disposition, purity of life, unflinching faithfulness and stern sense of duty.

He spent a month every year in meditation and spiritual communion in a cave of Mount Hira.³ Thus in 610 A. C., while in meditation in Hira, he first received the message of Allah, the Holy Qur'an, and became a prophet of Allah.

Henceforth his life was devoted to the task of raising mankind from their degradation, of making them give up their evil ways, and of teaching them their duty to Allah and to their fellow-beings. When the persecutions of the Makkans became unbearable and they planned to kill him, he got support from Yathrib, and then in July, 622 A. C., he migrated to Yathrib, that later came to be known as Madina. He lived there ten years.

For long 23 years he received the Quran, preached it. He taught the Arabs the perfect form of Islam, a complete code of life, comprising all aspects of human beings, including the spiritual. He gave them an ideal, good and disciplined state and made them the best of the nations of the world.

Thus completing his mission and getting success in every field, Hadrat Muhammad (S), the Messenger of Allah, passed away in June, 632 A. C.

Muhammad (S), in his 23 years of prophethood, united the distracted scanty, naked and hungry of his country into one compact and obedient body and presented them with new attributes and a new character among the people of earth. In less than thirty years this system defeated the Emperor of Constantinople; overthrew the kings of Persia; and extended its conquest from the Atlantic to the Caspian sea and Oxus.⁴ Muhammad (S), the Prophet of Allah, is in fact the prompter of the first social and international revolution of which history makes mention.⁵ "History records of no other prophet or reformer," says Leonard, "who wrought so miraculous reformations in man's lives within so short a period."⁶ We unhesitatingly agree with William Muir when he says, "Never was reform more hopeless than at the advent of the Holy Prophet (S) and never was it more complete than when he departed."⁷

2. His early life's mystic experiences :

If mysticism means the aspiration to a direct communion with Allah, if it means the 'love of Allah', and if it means a spiritual quest for hidden truth or wisdom, and if devotion, asceticism (*zuhd*), purity, righteousness and deep religiousness are elements of mysticism,

2. *Loc. cit.*

3. *Loc. cit.*

4. Thomas Carlyle, *Hero Prophet*, quoted by Nur Ahmed and K.M.A. Rab, *Islam and Its Holy Prophet as Judged by the Non-Muslim World*, p. 243

5. Raymond Le Rouge, *Vie de Mahomet*, p. 18-19, quoted by Nur Ahmed, *Islam and Its Holy Prophet*, p. 209

6. Nur Ahmed and K. M. A. Rab, *Islam and Its Holy Prophet*, p. 5

7. *Loc. cit.*

then many such mystical experiences, teachings and practices are found in the life of Muḥammad (S), the Prophet of Islam.

Muḥammad (S) was a thoughtful person from his boyhood. His first observation of ascetic life among the Christians may be understood from the narration that he met Bahira, a Jewish or Christian monk when he visited Syria with his uncle Abu Talib and that the monk showed respect to him.⁸ However Moulana Akram Khán terms this incident as unauthentic.⁹

After his marriage with Khadija (R), Muḥammad (S) lived very quietly for the next fifteen years, appearing only once or twice in public.¹⁰ He spent a month every year in meditation and spiritual communion in a cave in Mount Hira' not far from Makkah.¹¹

Haḍrat 'A'isha (R) says about Muḥammad (S) that Allah made solitude dear to him (before he obtained revelation).¹² Ubaid Ibn 'Umar narrates, Muḥammad (S) used to stay at Hira (for worship and meditation) one month in every year, and it was a custom of the Quraish to abstain one month from sins during the Jāhiliya period.¹³

Before he received the message of Allah, he used to see true dreams. Then loneliness was made favourite to him for keeping him aloof from the darkness of this world, for keeping him separate from the creatures and for devotion to Allah. He would then spend time in solitude at a cave in Mount Hira', worship there for nights together, sometimes ten nights, sometimes one long month continuously, and his worship was on the path of his forefather Ibrāhīm.¹⁴

The most wellknown hadith or narration regarding how Muḥammad (S) received the first message of Allah, is the narration of Haḍrat 'A'isha (R), narrated in both Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim. Here this hadis is note worthy, because it is a very strange experience, a mystical experience, a direct contact with the angel and with Allah.

Thus Haḍrat 'A'isha (R) narrates : The start of revelation to Rasūlullāh (S) began with true dream. Whenever he dreamed it came to true like day-light. Later, loneliness was made dear to him. Then he would separate himself from his family for some days together and devote to the worship of Allah at a solitary cave of Mount Hira'. For this purpose he would take some food with him. After the food was finished he would return to Khadijah and then go again with food for some days. At last truth came to him while he was in the cave of Mount Hira'. There angel Jibrā'il came to him and said, "Read," Rasūlullāh (S) replied, "I cannot read." He said, then angel Jibrā'il pressed me so strongly that I felt extreme pain. Then he released me and said, "Read" I said, "I cannot read." Then he pressed me for the

8. Ibn Hishām, *Al-Sīratu'l-Nawawīyya*, vol. I, pp. 181-182

9. Muhammad Akram Khan, *Mustafa Charita*, Dhaka, 1975, p. 269

10. Ameer Ali, *A Short History of the Saracens*, p. 8

11. *Loc. cit.*

12. Ibn Hishām, *Al-Sīrat*, vol. i, p. 234

13. *Ibid.*, p. 235

14. Muḥammad al-Khudarī, *Nūru'l-Yaqīn fī Sīratī Sayyidi'l-Mursalīn*, p. 33-34

second time more strongly. That time also I felt severely distressed. Then he released me and said, "Read" That time also I replied, "I cannot read". Then Prophet (S) says, "The angel caught me and pressed me for the third time. That time also I felt extreme distress. Then he released me and said :

اقراء باسم ربك الذى خلق - خلق الانسان من علق - اقرأ وربك الاكرم - الذى علم بالقلم - علم الانسان ما لم يعلم -

"Read with the name of your Lord, who created,. Created man from a clot of blood. Read, and your Lord is the most honoured. He taught knowledge by pen. He taught man that he did not know." (Súra 'Alaq : 1-5). Then Rasúlulláh (S) learnt these verses and returned home. His heart was trembling. He said to Khadíjah, "wrap me with a sheet of cloth." Then she covered him. After His fear had gone, he said to Khadíjah, " (By Allah) I am afraid of my life..." (Bukhá'í and Muslim).¹⁵

Muḥammad (S) also had experiences of mystical type before the Qurán was revealed to him. He would often hear sounds without finding any person, Thus Jábír Ibn Samura says, Rasúlullah (S) said, "Even now I can recognise that stone of Makka which would utter salam to me before my obtaining prophethood." (Muslim)¹⁶

3. Mystic and ascetic experiences in prophetic life :

In long 23 years of the prophetic life Muḥammad (S) received revelations, saw the angels, talked with Allah, heard voices and sounds, loved Allah and worshipped Him with deep devotion. He also saw heaven and hell. References to these incidents are found in the Holy Qurán and Hadíth.

Once Abú Dhar Ghifá'í asked the Prophet (S) how did he know that he was a prophet and he believed it. The Prophet (S) replied : "Oh Abú Dhar, once I was in the Baṭhá valley of Makka; then two angels came to me. One of them landed on the ground and the other remained in between the sky and the earth..." (Dá'ímí)¹⁷

Jábír (R) says that he heard the Prophet (S) saying, "Once I was walking in the road. Then I heard a sound from the direction of the sky. Then looking upward I saw the angel who came to me in the cave of Hírá', sitting on a throne in between the sky and the earth. I became afraid and fell down on the ground. Then I stood up and went home and said, "wrap me with a sheet of cloth, wrap me with a sheet of cloth;" They wrapped me. Then Allah revealed : - يا ايها المدثر - قم فانذر - و ربك فكبر - و ثيابك فطهر - والرجز فاهجر -

"O you enveloped in your cloak, arise and warn; magnify your Lord, purify your raiment and shun pollution." (Súra al-Muddaththir : 1-5)¹⁸

'A'isha (R) says, once the Prophet (S) described the incident of Tā'íf and said : ... after reaching Qurn al-Tha'álib I got little relief. Then I looked above and found a piece of cloud

15. Walluddín Muḥammad, al-Khaṭīb al-Tabreží, *Mishkátu'l -Maṣābih*, p. 521-522

16. *Ibid.*, p. 524

17. *Ibid.*, p. 515

18. *Ibid.*, p. 522

giving me shade. When I watched again, I saw angel Jibrá'íl. He addressed me and said, "Whatever you told your people and whatever reply they gave Allah heard all these. Now He has sent to you the angel of mountains, you can give any order about those people." Rasúlulláh (S) said : Then the angel of mountains uttered salám to me and said, "O Muḥammad, Allah has heard your people's words; I am the angel of mountains, your Lord has sent me to you..." (*Bukhárí and Muslim*).¹⁹

Jábir (R) narrates that Rasúlulláh (S) said : I spent continuous one month (days and nights) in the cave of Hírá. At the end of the stay there I descended to the ground. Then someone called me. I looked at the right and saw none, then looked at the left and saw none; again I looked behind but could see none. After this I raised my head and looked upward. This time I saw something great (Jibra'íl in his real shape). Then I came to Khadíjah..." (*Bukhárí and Muslim*)²⁰

His vision of Jibrá'íl is also referred to in the Holy Qurán in the following verses :

By the Star when it sets; your comrade neither errs nor is deceived; nor does he speak of (his own) desire; it is not but an inspiration that is inspired; which one of mighty powers has taught him, one vigorous; and he grew clear to view when he was on the uppermost horizon. Then he drew nigh and came down, till he was (distant) two hows' length or even nearer; and He revealed unto His slave that which He revealed; the heart did not lie (in seeing) what it saw; will you then dispute with him concerning what he sees? (*Súra al-Najm : 1-12*)*

His experiences of receiving revelation are also described in some *aḥádíth* and in some writings.

Thus Á'isha (R) narrates that once Ḥārith Ibn Hishám asked Rasúlullah (S) : O Messenger of Allah, how does revelation comes to you? The Rasúlullah (S) replied, "Sometimes revelation come to me like the sound of a bell; and it is the hardest way of revelation. Of course, in this manner, I learn immediately what the angel says. Sometimes the angel comes to me in the shape of a man and talks to me; then I learn what he says then and there." Á'isha (R) says : I saw the revelation came to him during the extreme cold day; and when it was finished, sweat would drop from his forehead. (*Bukhárí & Muslim*)²¹

In the foot-note of *Núru'l Yaqín* it is described that revelation would come to the Prophet (S) in five ways : i. True dream- whatever he dreamed, would come to true like day-light. ii. The angel would reveal in his heart and he did not see the angel, iii. The angel would come in the shape of a man, usually of Daḥyá' al-Kalbí, and talk to him. iv. The revelation would come like the sound of a bell, v. He would see the angel in his real shape having 600 wings and the angel would reveal what Allah wished. Such happened twice.²²

19. *Ibid.*, p. 523

20. *Ibid.*, p. 523-524

21. Al-Khatīb al-Tabreží, *Miṣkátu'l-Maṣābíḥ*, p. 522

22. Muḥammad al-Khuḍarí, *Núru'l-Yaqín*, p. 36, foot-note

* *The Holy Qurán*, 53 : 1-12

Regarding the process of revelation, Suhaylí says : Revelation would come to Rasúlulláh in various ways. i. Through dream, ii. Through blow in the heart, iii. like the sound of a bell, iv. Angel would come in the shape of a man and teach him the revelation, v. Jibrail would come in his real shape with 600 wings, vi. Allah would talk to him from behind the screen.²³

Muḥammad (S) also had experience of seeing heaven and hell. Thus Anas (R) narrates, "One day the Prophet (S) led our prayer, then climbed to the mimbar, indicated to the qiblah of the mosque and said : Just now I have seen heaven and hell in a special shape and appearance in front of this wall while I led your prayer." (Bukhárí)²⁴

Muḥammad's (S) supreme mystical experience may be called his *Isra* or Night Journey, known as Ascension (ʿUnj). Its brief description is found in the Holy Qurán.

In sura *Isrá* Allah says : Glorified be He who carried His servant by night from the Invoidable place of worship (Makka) to the Far Distant Place of Worship (Jarusalem) the neighbourhood of which we have blessed, so that we might show him of our signs! Lo! He, only He, is the Hearer, the Seer. (Súra *Isrá* : 1)*

Again He says : And verily he (Muḥammad) saw him (Jibráʾíl) yet another time, by the lote-tree of the utmost boundary, nigh unto which is the Garden of Abode; when that which shrouds did enshroud the lote-tree, the eye neither turned aside nor yet was overbold. Verily he saw one of the greater revelations of his Lord. (Súra *al-Najm* : 13-18)**

Yet in another place we find : That this is in truth the word of an honoured messenger, mighty, established in the presence of the Lord of the Throne, (one) to be obeyed, and trustworthy; and your comrade is not mad. Surely he beheld Him on the clear horizon; and he is not avid of the Unseen, nor is this the utterance of a devil worthy to be stoned. (Súra *al-Takwír* : 19-25)***

The ascension of the Prophet (S) occurred at the end of his Makkan life. According to majority scholars, it happened three years before Hijrat, on the night of Rajab 27.

The description of this ascension, or *ʿuruj* is also found in many ahádith or traditions. Both Bukhárí and Muslim narrated some ahadith on this topic. The gist of these ahadith or traditions is as follows:

One night while Muḥammad (S) was sleeping, angel Jibráʾíl came to him with Buráq, awoke him and washed him. Then they rode on Buraq and in a very short time reached Jerusalem. From there they travelled to the seven heavens. There he met the earlier prophets like Ádam, Yaḥya, ʿÍsa, Yusuf, Hárún, Músa, Ibráhím and Idrís. He saw *Baitu'l-Maʿmur*, reached up to *Sidratu'l-Muntahá* with Jibráʾíl. He also met angel Málik, the guardian of hell.

23. Aflatun Kaisar, *Mishkat Sharif, Bengali Translation*, vol. x, p. 240

24. Al-Khaṭīb al-Tabrezi, op. cit., p. 505

* The Holy Qurán, 17:1

** The Holy Qurán, 52:13-18

*** Ibid., 81:19-25

Finally he alone met Allah, spoke to Him, and received orders of salat from Him.²⁵

Similar descriptions are also found in some ahadith quoted by Ibn Kathīr in his *Tafsīru'l-Qurān*.²⁶

Referring to the Night Journey, Abū Dhar (R) asked the Prophet (S) : Oh the messenger of Allah, have you seen your Lord? He replied : Light, I saw Him. In another narration; 'I saw light'. (*Muslim*)²⁷

Bukhārī and Muslim narrate from Abū Dhar (R) who narrates from Rasūlullāh (S) a long hadis on mi'raj. At the end of it Rasūlullāh says, "...then I was given entrance to jannat (heaven) wherein the ropes are of pearls and the soills are perfumes." (*Bukhārī in Kitābu'l-Salat, Muslim in Kitābu'l-Imān*)²⁸

Baihaqī narrates a ḥadīth from Ibn 'Abbās (R) on mi'raj in which Rasūlullah (S) says, "... and Malik, the guardian of Jahannam, was shown to me, and also Dajjāl...."²⁹

Muslim narrates a ḥadīth on mi'raj from Abū Hurairah (R) where the Great Prophet (S) said, "... then time of salāt arrived and I led the salāt of the prophets. Then someone said to me : O Muḥammad, this is Málík, the guardian of Jahannam. Then I turned towards him and he uttered me salām." (*Muslim*)³⁰

Describing the events of Isrá Zuhri' says, the Great Prophet (S) saw there *Sidratu'l-Muntahá*, *Baitu'l-Ma'mūr*, the prophets, *Jannát* and *Jahannam*.³¹

Usāma Ibn Zaid narrates, Rasūlullāh (S) said, "I stood at the door of Jannát and saw that majority of those who were entering into it were the poor and the destitues, and the rich were imprisoned and the order was given to take the people of Jahannam towards it. Then I stood at the door of Jahannam and found that majority of those who were entering into it, were women." (*Bukhārī and Muslim*)³²

'Abdullāh Ibn 'Abbās (R) narrates, Rasūlullah (S) said, "Looking at the heaven I found that most of its inhabitants were poor; and looking at the hell I found that most of its inhabitants were women." (*Bukhārī and Muslim*)³³

Anas (R) narrates, Rasūlullah (S) said, "On the night of mi'raj I saw some people whose lips were being cut by the scissor of fire. I asked Jibrá'il : "who are they?" He replied, "These are the orators of your ummah-- who advised people for good works, but themselves forgot to do so." (*Sharhu'l-Sunnah, Baihaqī in Shu'abu'l-Imān*)³⁴

As an instance of the state (of ecstasy) of the Prophet (S) it is narrated that the Great

25. Al-Khatīb al-Tabrezi, *Mishkāt*, pp. 326-530, Bab al-Mi'raj, passim.

26. 'Imādu'l-Dīn Abū'l-Fida' Ismā'il Ibn Kathīr, *Mukhtasar Tafsīr Ibn Kathīr*, vol. ii, pp. 355-364, passim.

27. *Ibid.*, p. 356

28. *Ibid.*, p. 360

29. *Ibid.*, p. 361

30. Ibn Kathīr, *Tafsīr*, ii, p. 362

31. *Loc. cit.*

32. Al-Tabrezi, *Mishkāt*, p. 446

33. *Loc. cit.*

34. *Ibid.*, p. 438

Prophet (S) once asked his spouse 'Ā'ishā (R); "who are you?" She replied, "I am Ayesha." Again he asked, "Who is 'Ā'ishā?" The reply was, "Daughter of Ṣiddīq." Again he asked, "Who is Ṣiddīq?" He received the reply, "Father-in-law of Muḥammad." Then he asked, "Who is Muḥammad?" Now the wife of the Prophet (S) remained silent, for now she knew that the Prophet (S) was in another state...³⁵

4. Ascetic practices in the life of Rasūlullāh :

When we study the life style of the Great Prophet Muḥammad (S) we find in him much prayer, fasting, meditation, devotion to Allah, thought and preference of akhīrah (hereafter), *zuhd* (asceticism), *taqwa* (righteousness), simplicity, charity and good conduct. etc. All these are the qualities of great mystics and spiritualists. Thus mysticism was a part of his life, if not the whole.

Prayer or *salat* was a part and parcel of his life. Besides five times compulsory prayers, he would perform supererogatory prayers both in days and nights.

Muḥammad (S) partly renounced the world. He had no attraction for wealth, food or pleasure. His *zuhd* was well known to all. Heaps of wealth and a number of valuable presents were sent to him by the rulers of different countries, but he did not return to sleep until he had disposed of in charity the last farthing of the uncountable riches.³⁶ During the whole period of his prophethood which extended over twenty-three years he did not take full meals even once. (Bukhārī)³⁷ 'Ā'ishā (R) says, "The stomach of Rasūlullāh (S) was never fully satisfied."³⁸ She also says, "The family of Rasūlullāh (S) did not eat bread at heart's content for two consecutive days and in such circumstances Rasūlullāh (S) passed away." (Bukhārī and Muslim)³⁹ She also narrates, "We the family of Rasūlullāh lived one month without putting on fire for forty days. We lived only on dates and water."⁴⁰

This life style was certainly an important part of the system of life of the Great Prophet (S). and this life style was undoubtedly a great inspiration for the muslim mystics or Sufis of later days.

However, if we study the life of the Great Prophet (S) as a whole, then one fact becomes clear that he practised rigorous realism with an intense spiritual life⁴¹ and devotional prayers and nocturnal vigils were a normal part of his life⁴² and mysticism was a part of his life style, not the whole.

5. Mystic teachings in the Holy Qurān :

The main points of Islamic mysticism, better known as Ṣūfism, specially metaphysical and speculative, can be found in the Holy Qurān. The oneness of Allah, His numerous

35. S. I. Ali Shah, *Islamic Ṣūfism*, p. 15; Khaja Khan, *Studies in Taṣawwuf*, p. 155

36. Z. Ahmed, *The Mystic Tendencies in Islam*, p. 14

37. *Ibid.*, p. 15

38. Muḥammad al-Khuḍarī, *Nūru'l-Yaqīn*, p. 266

39. Al-Khatīb al-Tabrezi, *Mishkāṭ*, p. 446

40. Al-Khuḍarī, *op.cit.*, p. 278

41. Fazlur Rahman, *Islam*, London, 1966, p. 131

42. *Ibid.*, pp. 131-132

attributes, His eternal and all-pervading nature, His nearness to the creation, His love for man, the transitoriness of this world, all these are found in the Qurán that tresses on inward piety. There are about 32 Quránic verses dealing with mystic themes. Some most important verses are as follows :

43 الله نور السموات و الارض - مثل نوره كمشكوة فيها مصباح - المصباح فى زجاجة - الزجاج كانها كوكب درى يوقد من شجرة مباركة زيتونة لا شرقية و لا غربية - يكاد زيتها يضيئى و لو لم تمسه نار - نور على نور يهدى الله لنوره من يشاء (النور : ٣٥)

"Allah is the Light of heavens and the earth. The similitude of His Light is as a niche wherein is a Lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guides unto His Light whom He wishes." (*Súra Núr* : 35)

44 و لله المشرق و المغرب - فايئنا تولوا فثم وجه الله - ان الله واسع عليم - (بقرة : ١١٥)

"Unto Allah belong the East and the west, and whithersoever you turn, there is Allah's Countenance: Lo! Allah is All-Pervading, All-Knowing." (*Súra Baqara* : 115)

45 ان الله يحب المتقين (التوبة : ٤-٧)

"Lo! Allah loves those who keep their duty (unto Him) (or who are righteous)." (*Súra Tawba* : 4 & 7)

46 فاذكرونى اذكركم (البقرة : ١٥٢)

"Therefore remember Me, I will remember you." (*Súra Baqara* : 152)

47 و اذكر ربك كثيرا و سبح بالعشى و الابكار - (ال عمران : ٤١)

"Remember your Lord much, and praise (Him) in early hours of night and morn." (*Súra Ál-Ímrán* : 41)

48 قل ان كنتم تحبون الله فاتبعونى يحببكم الله و يغفر لكم ذنوبكم والله غفور رحيم - (ال عمران : ٣١)

"Say (O Muḥammad) : If you love Allah, follow me; Allah will love you and forgive you your sins, Allah is Forgiving, Merciful." (*Súra Ál-Ímrán* : 31)

49 و اذكر ربك اذا نسيت - (الكهف : ٢٤)

"And remember your Lord when you forget." (*Súra Kahaf* : 24)

50 و اذكر اسم ربك و تبتل اليه تبتيلا - (المزمل : ٧)

"So remember the name of your Lord and devote yourself with a complete devotion."

43. *The Holy Qurán*, 24:35

44. *Ibid.*, 2:115

45. *Ibid.*, 9:4, 7

46. *Ibid.*, 2:152

47. *Ibid.*, 3:41

48. *Ibid.*, 3:31

49. *Ibid.*, 17:24

50. *Ibid.*, 73:8

(*Súra Muzzammil* : 8)

51 هو الاول و الاخر و الظاهر و الباطن و هو بكل شئى عليم - (حديد : ٣)

"He is the First and the Last, and the Visible and the Invisible; and He is the Knower of all things." (*Súra Hadid* : 3)

52 و لقد خلقنا الانسان و نعلم ما توسوس به نفسه - و نحن اقرب اليه من حبل الوريد - (ق : ١٢)

"Verily We created man and We know what his soul whispers to him, and We are nearer to him than his jugular vein." (*Súra Qáf* : 16)

6. Mystic Teachings in the Ḥadīth :

The speech, action and approval of the Great Prophet (S) are known as Ḥadīth. There are some ahadith that contain mystical and ascetic teachings. More than 70 such aḥādīth are found in different books. Of course, some of them are considered by the critics as fabricated. However these ahadith deal with the Light of Allah, position of Muḥammad (S), creation of man, devotion in worship, acquiring knowledge about Allah, comparison between Here and Hereafter, renunciation of the world, wealth and expenses, merit of poverty, trust in Allah, value of sincerity and attaining nearness to Allah etc. Here we shall quote a few of them which are considered most important.

53 عن ابن عباس قال قال رسول الله صلعم : ان الله خلق اسرافيل منذ يوم خلقه صافا قدميه لا يرفع بصره - بينه وبين الرب تبارك و تعالى سبعون نورا ما منها من نور يدنو منه الا احترق - (الترمذى)

"Ibnu 'Abbās narrates, the Apostle of Allah (Rasūlullāh) (S) says, Isrāfīl has been standing on his two feet since Allah created him, He never raises his eyes. Between him and the Lord (Allah) there are seventy (veils of) light. If he comes near any of them, he will be burnt instantly." (*Tirmidhī*)

54 عن ابى هريرة قال قالوا : يا رسول الله متى وجبت لك النبوة؟ قال : و آدم بين الروح و الجسد - (الترمذى)

"Abū Huraira narrates, some people asked : O Messenger of Allah, when prophethood was determined for you? He replied : when Adam was between the soul and the body." (*Tirmidhī*)

Abdur Razzaq narrates a ḥadīth from Jābir ibn 'Abdullah where the Great Prophet (S) says :

55 اول ما خلق الله نور نبيك يا جابر

"O Jābir, what Allah created first is the light of your Prophet"

56 قال رسول الله صلعم : اتانى جبرئيل فقال : يا محمد لولاك لما خلقت الجنة و لولاك لما خلقت النار -

51. *Ibid.*, 57:3

52. *Ibid.*, 50:16

53. Al-Khaṭīb al-Tabreżī, *Mishkātu'l-Maṣābīḥ*, p. 510

54. *Ibid.*, p. 513

55. Ismā'īl Ibnu Muḥammad, al-'Ajlūnī, *Kashfu'l-Khaṭā' wa Mazīdu'l-Ilbās Kamā Ishtahara Mina'l-Aḥādīthi 'Ala Alsinati'l-Nās*, vol. 1, p. 265

56. *Ibid.*, I, p. 45

(رواه الديلمي عن ابن عمر)

"The Apostle of Allah (Rasūlullāh)(S) says, Jibrā'īl came to me and said, "O Muḥammad, if it were not for you, the paradise would not have been created; if it were not for you, the hell would not have been created." (*Dallamī*)

57 خلق الله آدم على صورته - (الشيخان و احمد)

"Allah created Ādam on his (or His) shape." (*Bukhārī, Muslim, Aḥmad*).

58 عن عمر ابن الخطاب قال (قال جبرئيل للنبي صلعم) : فاخبرني عن الاحسان - قال : ان تعبد الله كأنك تراه فان لم تكن تراه فانه يراك - (متفق عليه)

"Umar Ibnu'l-Khaṭṭāb narrates, Jibrā'īl said to the Prophet (S) : Inform me of Iḥsan. He replied : (It is that) you should worship Allah as if you see Him; if you cannot see Him, then think that He sees you." (*Bukhārī and Muslim*).

59 عن ابي هريرة قال قال رسول الله صلعم ان الله تعالى قال : من عادى لي وليا فقد اذنته بالحرب و ما تغرب الى عبدى بثيئى احب الى مما افترضت عليه و ما يزال عبدى يتقربه الى بالنوافل حتى احبته - فاذا احببته فكنت سمعه الذى يسمع به و بصره الذى يبصر به و يده التى يبطش بها و رجله التى يمشى بها - و ان سألنى لأعطينه و لئن استعاذنى لأعيذنه - (البخارى)

"Abu Huraira narrates, the Apostle of Allah (Rasūlullāh) (S) says, Allah says : whoever considers My friend as enemy, I declare war against him; in no way does My servant so draw nigh Me as when performing those duties which I have imposed on him; and My servant continues to draw near Me through supererogatory works, until I love him. And when I love him, I am his ear, so he hears by Me, and his eye, so he sees by Me, and his tongue, so he speaks by Me, and his hand, so he takes by Me. And if he asks Me, certainly I give him, and if he seeks shelter to Me, surely I give him shelter." (*Bukhārī*).

60 عن المستورد بن شداد قال سمعت رسول الله صلعم يقول و الله ما الدنيا فى الآخرة الا مثل ما يجعل احدكم اصبعه فى اليم فليتنظر بم يرجع - رواه مسلم

Mustawrid Ibn Shaddād says, he heard Rasūlullāh (S) saying : By Allah, the world compared to the hereafter, is, for example, if one of you dip his finger into an ocean and then let him observe how much water it brings. (*Muslim*)

61 عن ابن مسعود عن النبي صلعم قال ما لى و الدنيا و ما انا و الدنيا الا كراكب استظل تحت شجرة ثم راح و تركها - رواه احمد و الترمذى و ابن ماجه

'Abdullāh Ibn Mas'ūd narrates, Rasūlullāh (S) says : What's my relationship with the world? Actually, the example of me in the world, is a rider who takes shelter to the shadow

57. *Ibid.*, i, p. 379

58. Waliuddin Muḥammad, Al-Khaṭīb al-Tabreẓī, *Mtshkātu'l-Maṣābīḥ*, p. 11

59. *Ibid.*, p. 137

60. *Ibid.*, p. 439

61. *Ibid.*, p. 442

under a tree, then takes rest and then leaves it. (*Aḥmad, Tirmidhī, Ibn Mājah*)

62 عن ابى هريرة ان رسول الله صلعم قال الا ان الدنيا ملعونة ملعون ما فيها الا ذكر الله و ما والا و عالم او متعلم - رواه الترمذى و ابن ماجه

Abū Hurairah narrates, Rasūlullāh (S) says : Lo! the world is cursed, whatever is in it is cursed except the remembrance of Allah and whatever He likes, and a learned (alim) or a seeker of knowledge (*muta'allim*). (*Tirmidhī, Ibn Mājah*)

63 عن انس ان النبى صلعم قال اللهم احيينى مسكينا و امتنى مسكينا و احشرنى فى زمرة المساكين - رواه الترمذى و البيهقى و ابن ماجه عن ابى سعيد

Anas narrates, Rasūlullāh (S) prayed : O Allah, keep me alive as a poor man, give me death as a poor man, and raise me on the day of gathering among the group of poor men. (*Tirmidhī, Baihaqī, Ibn Mājah*)

SECTION THREE

ASCETIC MOVEMENTS AND PRACTICES AMONG THE SAHABA AND TABI UN

1. Ascetic Movement And Practices Among The General Ṣaḥāba :

After the demise of the Prophet Muḥammad (S), the best and the most pious and righteous people among the muslims were known as Ṣaḥāba (صحابه), the companions of the Prophet (S). During that time there was no prestigious term than the term "Ṣaḥāba".¹ During the time of the Prophet (S), his companions used to call a person Ṣaḥābī (صحابى) for the honour of his companionship with Rasūlullāh (S).² Despite the position and prestige of the Ṣaḥāba they maintained the simple dignity and austerity of habit which they had learnt from the Great Prophet (S).³

The Companions of the Prophet (S) led an active life on the basis of the commands of Allah and the advice of the Prophet (S). They were interested in divine commands, not in mysteries, not in the metaphysical secrets of spiritualism. They did not ask many questions about the nature of the spiritual experiences of the Prophet (S).⁴ They thought that their duty was to believe in divine message and follow its rules with an intensity of faith and a deep sense of purpose.⁵ They interpreted the Qurān as the Prophet (S) had explained to

62. *Ibid.*, p. 441

63. *Ibid.*, p. 447

1. Mīr Waliuddin, *Qurān Awar Taṣawwuf*, p. 9

2. 'Umar al-'Suhrawardī, *'Awāriful Ma'ārif*, (in the side note of *Iḥyā' 'Ulūmī'l-Dīn* by Al-Ghazālī, vol. i, p. 301

3. Arberry, *Sūfism*, p. 31-32

4. Fazlur Rāḥman, *Islam*, p. 128

5. *Ibid.*, p. 129

them. They did not touch the mystic and controversial verses. They kept aloof from controversies. They realised that salvation could be attained by means of good actions and by means of good discussions.⁶

The companions would act according to the will of Allah. It means, their actions conformed to the law as given in the Quran or as explained by the words or actions of the Prophet (S).⁷ They considered the Quran to be enough for their guidance. They had neither an independent view of life nor did they frame any theories on the problems of the universe. Rather they faithfully tried to follow their master in word and deed.⁸

It is true that there is a tendency of asceticism and self-discipline in the teachings of Islam, as is shown in our earlier discussions the present chapter. The fast of Ramadan, five daily prayers, the pilgrimage with its restrictions, the forbidding of wine, all directed towards restraining the desires of the self and turning the mind towards the spiritual needs of the soul.⁹ This may be called an ascetic movement.

The early Companions like Abú Bakr, 'Umar, 'Uthman, 'Ali, Salmán, Abú Dhar Miqdád, 'Ammár, Mu'az and some others were noted for their intense zeal and enthusiasm for the cause of Islam, for piety and ascetic life.¹⁰

The Companions were both worldly and ascetic at the same time. They participated in all activities of life and at the same time were ascetic and devout in their character. They spent their days in serving the cause of Islam, and spent their nights and mornings in prayer.¹¹ To them luxury did not command respect, and it was discipline and hard work in the service of humanity.

In spite of their austerity of life, the Companions were social. They said their obligatory prayers in the mosque, and took interest in every social function. They tried to practise all the social virtues that are described in the Qurán or Hadíth.¹²

Here we shall briefly discuss about the austerity and piety of the four Caliphs and Aṣḥábu l-Ṣuffa, who can be said the models for the later ascetics and mystics of Islam, known as sufis.

2. Ascetic Tendency And Practices In Four Pious Caliphs :

A. Haḍrat Abú Bakr al-Ṣiddiq (R)

Haḍrat Abú Bakr (R) was the first among the adult males to embrace Islam at the hand of the Prophet (S). He sacrificed his everything for the cause of Islam and followed the Prophet (S) in every aspect of life.

When Abú Bakr succeeded to the leadership and became the ruler of the muslim

6. Zuhuruddin, *The Mystic Tendencies in Islam*, p. 53-54

7. *Ibid.*, p. 19

8. *Ibid.*, p. 50-51

9. Margaret Smith, *Readings from the Mystics of Islam*. p. 2

10. A. M. A. Shushtery, "Traditional Sufism-- Ideas and Teachers", 'The Sufi Mystery', ed. N. P. Archer, P. 58

11. Zuhuruddin Ahmad, *The Mystic Tendencies in Islam*, p. 49

12. *Ibid.*, p. 52

state, he did not lift up his head on that account. In spite of being the head of the state he wore a single garment, which he used to pin together. For this, he was known as the 'man of two pins'. (Kharráz, p. 20)¹³ Hadrat Abú Bakr (R) would say, "our houses are temporal, worldly provisions are like loan to us. In spite of knowing this we forgot the hereafter, are sunk in idleness."¹⁴ It is reported that he used to fast during the summer, and would not fast during the winter.¹⁵

After being elected as the Caliph (president of the state), he delivered a lecture. Some parts of it run thus :¹⁶

و الله ما كنت حريصا على الامارة يوما و لا ليلة قط و لا كنت راغبا فيها و لا سائلتها الله فى سر و لا علانية و لكنى اشفقت من الفتنة - و ما فى الامارة من راحة - فانى وليت هذا الامر و انا كاره له و والله لوددت ان بعضكم كفاتيهِ الا انما انا بشر و لست بخير من احدكم - اطيعونى ما اطعت الله و رسوله فاذا عصيت الله و رسوله فلا طاعة لى عليكم -

"By Allah, I never expected the Caliphate in any moment of the day or night, I even did not find in me any attraction for it; I never prayed to Allah for it either openly or secretly; But I was afraid of chaos (fitna). I never thought that I have happiness on pleasure in the Caliphate. I have been given the responsibility of this position while I dislike it; and by Allah, I desire that someone among you will suffice for this post in stead of me. Lo! I am a human being, I am not better than any one of you; so obey me as long as I obey Allah and His Rasul. And if I disobey Allah and His Rasúl, then you are not bound to obey me."

This sermon shows how humble he was and how indifferent he was to this world.

ʿĀʾisha (R) narrates, one day a person gave Abú Bakr (R) something to eat. After he finished eating, the man told him that it was of the wage of his astrological practice during the Jáhiliyah period. Hearing this, Abu Bakr (R) put his hand into his mouth and vomitted.¹⁷

One day Abú Bakr (R) took his tongue by the hand and said, "This is that brought me to the roads."¹⁸ Once Abú Bakr (R) said, "would that I were a grass and animals would eat me!"¹⁹ In another occasion, Abú Bakr (R) entered inside a wall; there he found a honey-guide (bird) in the shade of a tree. Then he made a deep sigh and said, "O bird! you are blessed, you eat from the tree, take shelter under its shade, and you have not to give account. Alas! would Abú Bakr be like you!"²⁰

On lamentation Abú Bakr (R) said, "Who has ability to weep, should weep, otherwise he should sham weeping."²¹ Describing the harm of wealth and luxury, Abú Bakr (R) said,

13. Arberry, *Súfism*, p. 32

14. Abu'l-HasanʿAli Al-Hujwiri, *Kashfu'l-Mahjúb*, Beng. tr., p. 58

15. Jalálu'l-Dín al-Suyútí, *Tárikhu'l-Khulafá*, p. 107

16. *Ibid.*, pp. 69-71, passim, Vide, Al-Hujwiri, op. cit., pp. 59-60

17. Al-Suyútí, *Tárikhu'l-Khulafá*, p. 100

18. *Loc. cit.*

19. *Ibid.*, p. 104

20. *Loc. cit.*

21. *Ibid.*, p. 103

"Two red things destroyed them : gold and saffron."²²

Abú Bakr (R) had no attraction for wealth. He spent all his wealth in the way of Allah. Once Abú Bakr (R) brought all his worldly possessions and handed them over to the Prophet (S) as a contribution to the charitable fund. When asked by the Prophet (S) whether he had left anything for the members of his family, he replied that he had left them in the care of Allah and His Rasúl. (*Tirmidhi*)²³

All these events show Abú Bakr's piety, fear of accountability and indifference to this world.

Some think that Abú Bakr (R) founded mystical orders; and on his demise, his mentle descended on the shoulders of Salmán al-Fársí.²⁴ Suhrawardí says, "Abú Bakr (R) established assemblies (جماعات) wherein vows were made and (spiritual) exercise was practised."²⁵

B. Hadrat 'Umar al-Farúq (R)

Hadrat 'Umar (R) embraced Islam after reading and thinking on some verses of sura Taha' of the Qurán. He strictly followed the codes of Islam. His distinctive characteristics were, knowledge of Islam, intelligence, deep insight, devotion and love for Allah.²⁶ He led very simple, austere and righteous life with a deep sense of accountability before Allah. He had no attraction for the world.

Mu'awia says, "The world desired for 'Umar but he never desired for it."²⁷ 'Abdulláh Ibn 'Isá says, "On the face of 'Umar there were two black lines due to weeping."²⁸ Hadrat 'Umar (R) says, "From the wealth of Allah only two sets of clothes are allowed : one for winter, another for summer."²⁹

Málik describes in his *Mu'attá* from Hasan who says, "When 'Umar was the Caliph, I saw him wearing dress having three patches over his shoulders."³⁰ Qatadah narrates, when 'Umar was the Caliph, he used to wear a mentle of wool with patches, some of skin.³¹ Anas says, "I saw four patches in the shirt between the two shoulders of 'Umar."³² Abú 'Utmán al-Nahdí says, "I saw 'Umar's trousers with patches of skin."³³ So simple was the clothes of Hadrat 'Umar, the Caliph, the head of the state of the muslims.

Once famine appeared among people. So 'Umar (R) ate neither melted butter nor fat during the whole year.³⁴ During the famine time 'Umar pledged, "I shall not eat ghee and

22. *Loc. cit.*

23. Zuhuruddin Ahmad, *The Mystic Tendencies in Islam*, p. 48

24. Khaja Khan, *Studies in Tasawwuf*, pp. 156-157

25. Al-Suhrawardí, *'Awárfu'l-Ma'árf*, Eng. tr., p. 1

26. Al-Hujwiri, *Kashfu'l-Mahjúb*, p. 60

27. Al-Suyúti, *Tárikhu'l-Khulafa'*, p. 120

28. *Ibid.*, p. 129

29. *Ibid.*, p. 128

30. Al-Hujwiri, *op. cit.*, p. 61

31. Al-Suyúti, *op. cit.*, p. 129

32. *Loc. cit.*

33. *Loc. cit.*

34. *Ibid.*, p. 128

anything fried by ghee until the countrymen can eat as before."³⁵

Describing the simplicity and unpompous life of Ḥaḍrat 'Umar, and his indifference to this world, Kharráz says, "Umar Ibnu'l-Khaṭṭāb, who ruled the world, lived on bread and olive oil; his clothes were patched in a dozen places, some of the patches being of leather; and yet there were open unto him the treasures of Chosroes and Caesar." (Kharráz, p. 20-21)³⁶

'Umar (R) was very humble and conscious of accountability. 'Abdullāh Ibn 'Āmir says, "I saw 'Umar taking a straw from the ground and said : Would that I were this straw, would that I were no thing, would that my mother not beget me!"³⁷ Ḥaḍrat 'Umar (R) used to say, "Comfort lies in solitude or loneliness. It does not mean to live in the forest leaving the human society."³⁸

Al-Ḥujwiri says, solitude has two kinds. First, to live alone separating one's self from human society; second, to live with mankind, having connection with them, but making the heart connected with Allah. In this state a person leads solitary life living in the society. 'Umar was the best guide of this life style.³⁹

C. 'Uthmān Dhu'l-Nūrayn (R)

Ḥaḍrat 'Uthmān (R) embraced Islam at the age of 34. He devoted his vast wealth and energy for the service of Islam. He distinguished himself in two things; generosity and modesty.

Ḥaḍrat 'Uthman bought the 'Rúma' well from a Jew by 35,000 dirhams and made it a waqf for the muslims and thereby removed the water problem of muslims of Madína.⁴⁰ 'Uthmān (R) purchased the land from two orphans for the extension of the Mosque of the Prophet.⁴¹ For the battle of Tabúk he donated 1000 dirhams, and gave 1000 camels to strengthen the muslim army against the Romans.⁴² Tirmidhí narrates from Anas and Al-Hákim from 'Abdur Raḥmān that Ḥaḍrat 'Uthmān donated 1000 dinars to equip the muslim army.⁴³ During the time of a famine, he distributed food among the people.⁴⁴

On the generosity of Ḥaḍrat 'Uthmān (R), Abú Hurairah says, "Uthman purchased heaven (Jannat) from Rasúlullāh (S) two times : once by digging Rúma well and in another time by equipping the army of Rasúlullāh (S)."⁴⁵

35. Al-Ḥujwiri, *Kashfu'l-Maḥjúb*, p. 61

36. Arberry, *Súfism*, p. 32

37. Al-Suyúti, *Tárikhu'l-Khulafá'*, p. 129

38. Al-Ḥujwiri, *op. cit.*, p. 64

39. *Loc. cit.*

40. Muhammad Shafiqullah et al., *Islam Shiksha*, p. 127

41. *Ibid.*, p. 147

42. *Loc. cit.*

43. Al-Suyúti, *op. cit.* p. 152

44. M. Shafiqullah, *op. cit.*, p. 147

45. Al-Suyúti, *op. cit.*, p. 152

Ḥaḍrat 'Uthmān (R) was very humble, simple and modest and shy. About him Rasūlullāh (S) says, "The angels feel ashamed of 'Uthmān as they feel ashamed of Allah and His Rasūl." It is narrated by Ibn 'Umar.⁴⁶

Ḥaḍrat 'Uthmān (R) was very humble. Of him it is related that he was seen coming out of one of his gardens with a faggot of firewood on his shoulders, and at that time he had 400 servants. When questioned on this matter, he said, "I want to see whether my self (nafs) feels ashamed of it or not."⁴⁷

'Uthmān (R) was the leader in modesty, shamefulness and seeking the pleasure of Allah. On the day of Harbu'l-Dār when Ḥasan sought his permission to fight against enemies (rebels) to free him, he said to Ḥasan, "Return home and sit there; Allah's wish will be fulfilled; I do not like unnecessary bloodshed."⁴⁸

On the whole Ḥaḍrat 'Uthmān's position was high is sacrificing the wealth and blood in the way of Allah and in worshipping Allah with sincerity.

D. Ḥaḍrat 'Alī Asadu'llāh (R)

Ḥaḍrat 'Alī (R), son of Abū Ṭālib, was a cousin of the Prophet (S). He was the first among the children and among males to embrace Islam. Only at the age of ten he adopted Islam without any hesitation. Ḥaḍrat 'Alī (R) was distinguished for his heroism, knowledge, simplicity and spiritualism.

Ḥaḍrat 'Alī narrates, Rasūlullāh (S) says : ⁴⁹ انا دار الحكمة و على بابها - رواه الترمذی
"I am the house of wisdom and 'Alī is its gate." (Tirmidhī)

In another report, the Prophet (S) says : ⁵⁰ انا مدينة العلم و على بابها
"I am the city of knowledge and 'Alī is its gate." (Bazzār, Ṭibrānī, Hákīm and Tirmidhī)

Ṭibrānī narrates from Umme Salmā who heard Rasūlullāh (S) saying :⁵¹

على مع القرآن و القرآن مع على لا يفترقان حتى يردا على الحوض -
"Alī is with the Qurān and the Qurān is with 'Alī; they will not separate until they reach the Hauḍ before me."

Ḥaḍrat 'Alī (R) says, "Ask me about the book of Allah, because I know every verse of the Qurān, whether it was revealed at night or day time, on plain or on hill."⁵²

A famous speech of wisdom belonging to 'Alī (R) runs thus :⁵³

قال على : الفقيه كل الفقيه من لم يقنط الناس من رحمة الله و لم يرخص لهم فى معاصى الله و لم يوامنهم من عذاب الله و لم يدع القرآن رغبة عنه الى غيره لانه لا خير فى عبادة لا علم فيها و لا علم لا فهم معه و لا قرأنة لا تدبر فيها - اخرجه اين الضريس فى فضائل القرآن

"The real learned is he who never drives people to despair of the mercy of Allah, never

46. *Ibid.*, p. 153

47. Al-Hujwīrī, *Kashfū'l-Mahjūb*, pp. 54-55

48. *Ibid.*, p. 65-66

49. Al-Khatīb al-Tabrezi, *Mishkātu'l-Masābil*, p. 564

50. Al-Suyūṭī, *Tārīkhū'l-Khulafā'*, p. 170

51. *Ibid.*, p. 173

53. *Ibid.*, p. 186

gives them licence of disobeying Allah, never gives them shelter from the punishment of Allah, never leaves the Qurán for others due to disinterestedness in it, because, there is no good in a worship that lacks knowledge, no good in a knowledge that lacks understanding, on good in the recital of the Qurán that lacks deep thought."

Ḥaḍrat 'Alí (R) had the taqwa of the highest standard. Regarding this the Prophet (S) says:⁵⁴ "He ('Alí) is the most fearful in the essence of Allah or way of Allah."

His *zuhd* and simplicity was well known. Once a person asked 'Alí (R) about the most halal earning. Then he replied, "Your heart finds Allah in such a way that you renounce everything except Him."⁵⁵

When 'Alí (R) was elected Caliph, he purchased a waistband for four dirhams and a shirt for five dirhams; finding the sleeves of his garment too long, he went to a cobbler, and taking his knife cut off the sleeves level with the tips of his fingers. (Kharraj, p. 20-21)⁵⁶

His devotion and deep meditation in worship, having Iḥsán as told by the Prophet (S) was also well known. It is reported about Ḥaḍrat 'Alí (R) that 'once an arrow struck deep into his body. People tried to get it out but could not succeed, as it was too deep to be extracted without extreme pain. He then began to say his prayers when it was extracted after a deep operation with a sword. It is said that on account of his complete absorption he did not feel any pain until he had finished his prayers and seen the blood gushing forth out of the wound.'⁵⁷

Ḥaḍrat 'Alí (R) also had spiritual and miraculous power. When none could conquer the well-protected Qamus fort of the Jews, the Prophet (S) sent Ḥaḍrat 'Alí (R). Only with one knock he broke a very large, heavy iron-gate of the fort, took it in his hand and began fighting using the gate as a buckler. After the battle was over, no strong brave hero could even lift that gate. For this heroism the Prophet (S) gave him the title of *Asadu'lláh* (The lion of Allah).⁵⁸

Jábir Ibn 'Abdulláh narrates, on the day of Khaibar 'Alí carried the gate on his back, but afterwards no less than forty persons could carry it. (Ibn 'Asákir). It is also narrated that 'Alí kept the gate in his hand and fought; then he threw it away; and eight of them tried to move it, but could not.⁵⁹

Ḥaḍrat 'Alí (R) is regarded as the leader of spiritual teachings and exercises. It is said that Ḥaḍrat 'Alí (R) established assemblies (جماعات) wherein vows were made and spiritual exercise was practised.⁶⁰

54. *Ibid.*, p. 173-74

55. Al-Hujwiri, *Kashfu'l-Mahjub*, p. 70

56. Arberry, *Sufism*, p. 32

57. Zuhuruddin Ahmad, *The Mystic Tendencies in Islam*, p. 19

58. M. Shafiqullah, et al., *Islam Shikkha*, p. 121

59. Al-Suyuti, *Tárikhu'l-Khulafá*, p. 167

60. Al-Suhrawardi, *'Awárfu'l-Ma'árf*, Eng. tr., p. 1

3. Asceticism or zuhd among Aṣḥābu'l-Ṣuffa :

During the time of the Prophet (R) some of his companions gave more stress on worship, devotion, studies, nocturnal vigils and spiritual practices. Aṣḥābu'l-Ṣuffa were prominent among them. They may be called the earliest ascetics or mystics in Islam. Aṣḥābu'l-Ṣuffa (اصحاب الصفه) means the 'people of the corridor'. They were so called because they lived in the corridor of the Mosque of the Prophet in Madina.

Regarding them, Ohsson, in his 'Ottoman Empire', says, in the first year of Hijra, fortyfive citizens of Makka joined themselves with as many of Madina. They took an oath of fidelity, to the doctrine of their Prophet (S) and formed a sort of fraternity, the object of which was to establish themselves a community of property, and to perform everyday certain religious practices in a spirit of penitence and mortification.⁶¹

These men, more or less renouncing the active life of the world, gave themselves up entirely to meditation. These men of Allah were the Ṣaḥāba or Companions of the Great Prophet (S). They used to stay at the mosque of the Prophet, severing all ties with the temporal world. They devoted their life to the service of the Prophet (S). They were mainly poor muhājirs, without friends or place of abode. The corridor of the mosque became their mansion.

Aṣḥābu'l-Ṣuffa were about four hundred men. They had no house in Madina, no family; they gathered in the mosque; they did not turn to cultivation or business. They picked up firewood, crushed date stones at day time, busied themselves with worship at night, studied the Qurān.⁶²

Abū Hurairah says, "I saw seventy of Aṣḥābu'l-Ṣuffa performing ṣalāt in one dress; among them were some whose clothes did not reach the knees, when one of them went to ruku (bending), caught his dress with his hand in fear of being naked."⁶³

Aṣḥābu'l-Ṣuffa were devoted to Islam and passed their time in reading the Qurān and discussing the problems of religion. They were liked by the Prophet (S) and respected by other muslims.⁶⁴ Rasūlullāh (S) used to soothe them with soft words and urged people to do so, sit with them and eat with them. He would divide them among the rich, three with some, four with others.⁶⁵ When the Prophet (S) went to meals, he used to call some of them to partake food with him, and selected others to eat with his companions.⁶⁶ When he shook hands with them, he would not take his hand out of their hands.⁶⁷ Al-Hujwiri has given the names of twenty two people among them.⁶⁸

61. Khaja Khan, *Studies in Taṣawwuf*, p. 150.

62. Al-Suhrawardī, 'Awārif, in the side note of Ghazālī's *Ihya*, vol. i, p. 298

63. *Ibid.*, p. 299

64. Shushtery, art. "Traditional Ṣūfism-Ideas and Teachers," 'The Sufi Mystery,' ed. N. P. Archer, p. 58

65. Al-Suhrawardī, *op. cit.*, p. 298

66. Khaja Khan, *op. cit.*, pp. 150-151; S. I. A. Shah, *Islamic Sufism*, pp. 15-16

67. Al-Suhrawardī, *op. cit.*, p. 298

68. Al-Hujwiri, *Kashfu l-Maḥjūb*, pp. 84-86

The companions of the Prophet (S) were all more or less *zuhhād* (زهاد), or ascetics, *Aṣḥābu'l-Ṣuffa* renounced the world almost completely, and the general companions also did not care much for worldly goods. Their houses were free from costly furniture. They lived most frugally and did not think of hoarding wealth. Their living was hard, they were generous, but were very frugal in their personal expenses.⁶⁹

They believed more in silent musings, silently muttering the names of Allah, in performing their duties according to the clear dictation of Islam.⁷⁰

The practices of the Companions, specially of the *Aṣḥābu'l-Ṣuffa*, betray a tendency towards asceticism and mysticism, but they did not develop it as a theory of life. They lived a life, probably more austere than that of those persons who had begun to live in seclusion later.⁷¹

The Companions, both *Aṣḥābu'l-Ṣuffa* and others, were ideals for later Muslims. Thus the Great Prophet (S) says : "خير امتى قرنى" "The best people of my ummah is the people of my age." (*Bukhārī* and *Muslim*)⁷² "اكرموا اصحابى فانهم خياركم" "Respect my Companions because they are the best of you."⁷³ "My Companions are the best of man." (*Aḥmad*, *Musnad*, vol. i, p. 379).⁷⁴ "اصحابى كالنجوم فبايهم اقتديتم اهتديتم" "My Companions are like the stars, whomsoever of them you follow, you will be on the right path." (*Raḥīn*)⁷⁵

However, during the time of the Companions *zuhd* or asceticism made a great stride. The terror of judgement day so powerfully described in the *Qurān*, were realised by the Companions with an intensity of conviction, Consciousness of sin and the dread of divine punishment gave the first impulse to Muslim asceticism.

During the time of the *Ṣaḥāba* the Umayyads captured state power, and bloodshed, rapine, and civil war also continued. The *Ṣaḥāba* were disgusted with this situation. In this circumstances, many Companions determined to renounce the world and live solely for Allah. Thus we find that Tamīm al-Dārī, a Companion of the Prophet (S), passed the whole night until daybreak, repeating a single verse of the *Qurān* :

ام حسب الذين اجترحوا السيئات ان نجعلهم كالذين امنوا و عملوا الصالحات سواء محياهم و مماتهم ساء ما يحكمون - (٢١-٤٥)

"Or do those who commit evil deeds think that We shall make then as those who believe and do good works, the same in life and death? Bad is their judgement!" (*Shā'irānī*, *Lawāqīhu'l-Anwār*, Cairo, 1299, A. H., p. 31)⁷⁶

Abu'l-Dardā, another Companion, used to say, "If you knew what we shall see after

69. Zuhuruddin Amad, *The Mystic Tendencies in Islam*, p. 48

70. *Ibid.*, p. 71

71. *Ibid.*, p. 69

72. Al-Tabrezi, *Mishkātu'l-Maṣābiḥ*, p. 553

73. *Ibid.*, p. 554

74. M. M. Z. Ahmed, *op. cit.*, p. 68

75. Al-Tabrezi, *op. cit.*, p. 554; M. M. Z. Ahmed, *op. cit.*, p. 68

76. R. A. Nicholson, *A Literary History of the Arabs*, p. 224-225

death, you would neither eat food nor drink water from appetite, and I wish that I were a tree which is lopped and then devoured." (Shaʿrānī, p. 31)⁷⁷

The piety of Abú Dhar al-Ghifārī (R) formed the nucleus of Madinite piety after the Prophet (S). This became the foundation stone of Muslim asceticism that developed rapidly during the later 1st. and 2nd. century A. H. (7th. & 8th century A. C.)⁷⁸

Islam taught the Ṣaḥāba the grave sense of responsibility before the Judgement of Allah. The keynote of this piety is 'Fear of Allah' (تقوى الله) or responsibility to the moral ideal. Among the Companions there were some with whom this sense deepened into a special degree of inwardness of actions, or the interiorization and introspection of the normal motive. This was exemplified by man like Abú Dhar (R).

4. Ascetic movement and practices among the Ṭābiʿūn :

The followers of the Companions of the Prophet (S) are called Ṭābiʿūn (تابعون). They were the disciples of the Companions. The later half of the 1st century A. H. (last of the 7th to the first half of the 8th century A. C.) may be called the time of the Followers (*Ṭābiʿūn*). During this period, the ascetic movement in Islam further augmented. Different causes made this movement stronger.

With the succession of Muʿāwīa (R) (661-680 A.C.) to the Caliphate, a change came. Now worldly considerations supplanted spiritual (aspiration), as the basis of the government. After the succession of Yazīd (680-683) to the Caliphate, the condition deteriorated further. He was a confirmed drunkard, and lacked qualities of a righteous Muslim. Moreover, the transfer of the capital to Damascus was also a sign of decline in piety. Now the effeminacy of Syria replaced the manliness of Arabia.⁷⁹

The dramatic social and political changes brought about by the establishment of the Umayyad dynasty played a pivotal role⁸⁰ in the development of asceticism and mysticism.

Rapid spread of Islam introduced enormous wealth and ethnic diversity.⁸¹ The environment of luxury and worldly enjoyment came to prevail in the Muslim community with the establishment and consolidation of the new vast empire. The secular and not-pious life and attitude of the new ruling dynasty of Umayyads at their court, the majority of whom behaved in strange contrast to the simple piety of the four early Caliphs, gave stormy impulse to the ascetic movement.

In reaction to the worldliness of the Umayyads, individual ascetics arose to preach a return to the heroic values of the Qurʾān, through the abandonment of both riches and the trappings of earthly power.⁸²

Nothing was now left to the pious Muslims but more and more to withdraw from the society and it became the well approved diversion of puritanical circles to listen to the eloquent sermons of the ancient faithful.⁸³

Thus during the time of the Ṭābiʿūn (Followers) the ascetic pietism of the Companions

77. *Loc. cit.*

78. Fazlur Rahman, *Islam*, p. 129

79. Arberry, *Sūfism*, p. 32

80. *The Encyclopedia of Religion*, Micrea Eliadia, vol. xiv, p. 105

81. *Loc. cit.*

82. *Ibid.*, p. 106

83. Arberry, *op. cit.*, p. 32-33

received stormy impulse from two sides : (a) The environment of luxury and worldly enjoyment and secular attitude of the ruling Umayyads at their court. In this stage the 'Ulamá protested against these things. Of course, the 'Ulamá and the ascetics were identically the same persons, -- with varying degrees of emphasis on personal piety and abstinence.⁸⁴

(b) The ascetic impulse fed on the isolationism which set in as a tremendous reactions to Kharijism and the political controversies that it raised. This isolationism taught that man should desist not only from politics, but even from administration and public affairs.⁸⁵

However, the trend in this period is purely ethical with a deepening of the inwardness of the ethical motivation.⁸⁶

Among the more prominent representatives of this ethical piety, the most famous is al-Hasan of Basra (d. 110/728), who not only won the recognition of his contemporaries, but who exerted after his death one of the most powerful influences in the whole spiritual history of Islam down to the ages.⁸⁷ He was an eminent early theologian renowned for his piety and asceticism, who is claimed by the Ṣūfīs as one of their first and most distinguished partisans.

The tenor of al-Ḥasan's message, which may be taken as typical of the ascetics of the first age, and has in it nothing of the theosophy which developed later on, is illustrated by some passages from a letter which he wrote to his exalted patron (Umar ibn 'Abdul 'Azīz):⁸⁸

Beware of this world with all wariness; for it is like to a snake, smooth to the touch, but its venom is deadly. Turn away from whatsoever delights thee in it, for the little companioning thou with have of it; put off from its cares, for that thou hast seen is sudden chances, and knowest for sure that thou shalt be parted from it; endure firmly its hardships, for the ease that shall presently be thine. The more it pleases thee, the more do thou be wary of it; for the man of this world, whenever he feels secure in any pleasure thereof, the world drives him ever into some unpleasantness, and whenever he attains any part of it and squats him down upon it, the world suddenly turns him upside down. And again beware of this world, for its hopes are lies, its expectations false; its easefulness is all harshness, muddled its limpidity. And therein thou art in peril; or bliss transient, or sudden calamity, or painful affliction, or doom decisive.

Some other sayings of al-Ḥasan are as follows (Abū Nu'aym, *Ḥilya*, ii, pp. 134-140):⁸⁹

"Depart not from your religious practices out of fear of the antagonists who condemn you. They condemn even the Lord." "The end of the world and the beginning of the life to come is the tomb." "Accumulating wealth is worse than drinking wine which is prohibited by the scriptures." "He who takes to solitude finds safety in it; and he who disown allegiance to his carnal soul is set free." "he is wise who digs out the foundation of the world and builds

84. Fazlur Rahman, *Islam*, pp. 129

85. *Loc., cit.*

86. *Loc., cit.*

87. *Loc., cit.*

88. Arberry, *Sufism*, pp. 33-35,

89. F. 'Attar, *Tadhkiratu'l-Awliya*, Eng. tr. pp. 11, 14-15

instead the castle of otherworldliness (eternity) on it." "Whosoever recognises Allah considers the world as his enemy and he who loves the world turns enemy of Allah."

Ḥasan Baṣrī's asceticism, although world-denying, did not entail the total abandonment of society or social structures. On the contrary, Ḥasan functioned as the moral conscience of the state and fearlessly criticised the power structures when he felt they over-stepped moral bounds. He eschewed the role of revolutionary and refused sanction movements designed to overthrow irreligious politicians. Ḥasan's dedication to ascetic ideals did not, however, lead him to forsake family life. He married and raised a family, albeit in straitened circumstances. While Ḥasan Baṣrī is considered an pivotal figure in the early development of Ṣūfism, he is also noted as a transmitter of traditions (hadith) and as a defender of human freedom in the early theological debates of Islam.⁹⁰ His mysticism, if it deserves that name, was of the most moderate type.⁹¹

It may be mentioned that *Tābi'ūn* are the people after the Companions of the Prophet (S). They are the people of the age after the Prophet (S), or those people who were contemporary to him, but were not known to him personally, but were known to any of his Companions.⁹² Some prominent *Tābi'ūn* who were *zuhhād* and involved in ascetic movement, were : 'Alī Ibn Ḥussain known as Zaynu'l- 'Ābidīn, Wāṣ al-Qarnī, Harm Ibn Ḥabbān and Sa'id Ibn Muṣayb.⁹³

In this connection, remarks of some writers on Ṣūfism are noteworthy. Nicholson says, the seeds of ṣūfism are to be found in the powerful widely-spread ascetic tendencies which arose within Islam during the first century A. H. As Goldziher has remarked, the chief factors in this early asceticism are : i. an exaggerated consciousness of sin, and ii. an overwhelming dread of divine retribution. (J. R. A. S., 1906, p. 304-6).⁹⁴ Ṣūfism, in the sense of 'mysticism' and 'quietism', was a natural development of the ascetic tendencies which manifested themselves within Islam during the Umayyad period. (J. R. A. S., 1906, p. 329-30).⁹⁵

Massignon says, "It is from the Qur'ān, constantly recited, meditated, practised, that Islamic mysticism proceeds, in its origin and in its development. Based on the frequent re-reading and recitation of the whole of the text, considered as sacred, Islamic mysticism derived therefrom its distinctive characteristics." (Massignon, *Essai sur les.. musulmane*, p. 84)⁹⁶

From the above pages it is evident that asceticism, the preliminary stage of Islamic mysticism or Ṣūfism, developed from within Islam itself. There was no outward influence in it.

90. *The Encyclopaedia of Religion, Micrea Eliadia*, xiv, p. 106

91. Nicholson, *A Literary History of the Arabs*, p. 227

92. *Sankhipta Islami Bishkosh*, vol. i. p. 470

93. Al-Ḥujwīrī, *Kashfu'l-Maḥjūb*, pp. 74, 87-97

94. A. J. Arberry, *History of Ṣūfism*, Oxford, 1942, pp. 41-42

95. *Ibid.*, p. 44

96. *Ibid.*, p.49

SECTION FOUR

RISE OF MYSTICISM, INSTITUTIONAL ŠUFISM, ORTHODOX ŠUFISM

The earliest šufis were ascetics and quietists rather than mystics. An overwhelming consciousness of sin, combined with a dread of judgement day and the torment of hell fire, so vividly painted in the Qurán, drove them to seek salvation in flight from the world.

The main spring of muslim religious life during the second/eighth century was fear-fear of Allah, fear of hell, fear of death, fear of sin.¹ In this century there arose a spontaneous and wide-spread movement towards world-flight.² Dreading the wrath to come, thousands of men and women gave themselves up to the religious life, either singly or in companionship with a few friends. The consciousness of sin lay heavy on them. The slightest offence had to be expiated by a long penance. From the injunctions which they found in the Qurán to think on Allah, to remember Him, and trust in Him, they developed the practice of *dhikr* (ذكر) and the doctrine of *tawakkul* (توكل).³

Dhikr was at first a form of meditation consisting in incessant chanting of a brief litany such as *Alláh! Alláh!* (الله الله), *Subhánalláh* (سبحان الله) or the like.⁴ The command to trust in Allah (توكل), some of them carried out so thoroughly that they would not act on their own initiative at all; refusing, for example, to seek food or take medicine.⁵

The Quranic concept of trust in Allah (*tawakkul*) as already stressed by pietism in an ethical sense, was developed in certain circles into an extreme doctrine of the renunciation of the world, and vindictive independence from natural causes. This development of the doctrine of *tawakkul* directly led to the central šufi concept of the relationship between man and Allah.⁶

At that time there was no great difference between a šufi and a pious Muslim, except that the šufis attached extra ordinary importance to certain Quranic doctrines and developed them at the expense of others which many Muslims might consider equally essential.⁷

The period of asceticism goes up to the end of the eighth century A. C. (early 3rd century A.H.). By that time the conditions had considerably changed. The Abbasids with the

1. Nicholson, *The Mystics of Islam*, p. 4

2. Nicholson, *The Idea of Personality in Šufism*, p. 3

3. *Ibid.*, p. 8

4. *Loc. cit.*

5. *Loc. cit.*

6. Fazlur Rahman, *Islam*, p. 130

7. Nicholson, *The Mystics of Islam*. p. 5

help of the Persians, rose to power in 749 A.C. Now the period of racial discrimination came to an end.⁸

1. Rise of Mysticism in Islam :

The oldest type of mysticism was ascetic and devotional rather than speculative.⁹ In this emotional religion the master-feeling was fear, yet there was also love (محبة) and Muslim asceticism became mystical. Ascetic exercises began to be regarded, not as having their end in future salvation or perdition, but rather as a means of purifying the soul so that it may know and love Allah and attain the union with Him.¹⁰

Early muslim asceticism, with its fearful visions of the wrath to come, its fasters (صائمون) and weepers (بكى), its austerities, devotions and endless litanies, was a forcing-house for mysticism.¹¹

It is after the age of early Companions that mysticism appears among the Muslims. it is a period in which a number of systems and orders come to being in the Muslim world. Each order was later divided into a number of branches, each branch representing a new offshoot of the original views of the founders of different ordres.¹²

The actual transition from asceticism to the true love mysticism in Islam 'is documented in the spiritual theory of Rábi'a al-Adawiyah, well known as Rábi'a Başri (d. 185/801).'¹³

Rábi'a's focus was not on asceticism as an end in itself, but rather on its ability to foster a love-relationship with Allah. Asceticism was only one of the means necessary for the attainment of union; to make ascetic practices themselves the goal and not intimacy with the beloved, was in her estimation, a distortion of the šúfi' path.¹⁴

The love Rábi'a nurtured was completely altruistic, neither fear of hell nor desire for paradise were allowed to divert her gaze from the beloved (Allah).¹⁵

Rábi'a's vision of altruistic love (محبة) and mystical intimacy (انس) are preserved in beautiful prayers and poems attributed to her. In the following verses, whether they be hers or not, the mystic's goal is depicted as ascetic contemplation of the Beloved:¹⁶

8. Nicholson, "Mysticism," *'Legacy of Islam'*, Thomas Arnold and A. Guillaume, eds, 1965, p. 2113-214

9. Nicholson, *The Idea of Personality in Sufism*, p.7

10. *Ibid*, p. 8

11. Nicholson, "Mysticism," *'Legacy of Islam'*, Arnold and Guillaume, eds., p. 213-214

12. M. M. Z. Ahmed, *the Mystic Tendencies in Islam*, p. 96

13. *The Encyclopedia of Religion*, Micria Eliade, vol. xiv, p. 106

14. *Loc. cit.*

15. *Loc. cit.*

16. Nicholson, "Mysticism," *'Legacy of Islam'*, p. 213-214

Thus she says :¹⁷

و حب لانك اهل لذاكا	احبك حبين حب الهوى
فشغلى بذكرك عمن سواكا	فاما الذى هو حب الهوى
فكشفك لى الحجب حتى اراكا	واما الذى انت اهل له
و لكن لك الحمد فى ذا و ذاكا	فلا الحمد فى ذا و لا ذاك لى

Nicholson translates these lines thus:¹⁸

"Two ways I love thee : selfishly,
And next, as worthy is of Thee.
'Tis selfish love that I do naught
Save think on Thee with every thought;
'Tis purest love when Thou dost raise
The veil to my adorning gaze.
Not mine the praise in that or this,
Thine is the praise in both, I wis."
Rabī'a said about her *Imán* or belief:¹⁹

ما عبدته خوفا من ناره و لا حبا لجنته فاكون كالاجبير السوء بل عبدته حبا له و شوقا اليه

"I did not worship Him for fear of His fire or for love of His paradise, in that case I would be a bad labourer; rather, I worshipped Him due to my love for Him and yearning to Him."

With her name is generally associated the first enunciation in sufism of the doctrine of Divine Love, which later came to be so dominant a feature of the movement.²⁰

Rabī'a was overwhelmed by the consciousness of the near presence of Allah. She is reported to have prayed : "Oh Allah, if I worship Thee in fear of hell, burn me in hell; and if I worship Thee in hope of paradise, exclude me from paradise; but if I worship Thee for Thine own sake, withhold not Thine Everlasting beauty."²¹ Here Rabi a implores Allah not to withhold from her the vision of His everlasting beauty.

She said, "If I do not see Him (Allah), I would not worship."²² She said, "A lover of Allah is one who is so lost in witnessing Him that no body-consciousness remains in him, and he cannot distinguish between pain and comforts."²³

Ma'rúf al-Karkhí (d. 200/816) also propagated the doctrine of love. He declares that love is a gift of Allah and cannot be learnt from men. (*Tadhktra*, i, p. 272).²⁴ He said, "He

17. Abú Hámid al-Ghazálí, *Iḥyá'-'u-'Ulúmi'l-Dīn*, vol. iv, p. 266-267

18. Nicholson, *A Literary History of the Arabs*, p. 234

19. Al-Ghazálí, op. cit., vol. iv, p. 266

20. Arberry, *Súfism*, p. 43

21. Arberry, *Súfism*, p. 42

22. F. 'Attar, *Tadhkīratu'l-Awliyá*, Eng. tr., p. 28

23. *Ibid.*, p. 33

24. Nicholson, *The Idea of Personality in Súfism*, p. 9; Fazlur Rahman, *Islam*, p. 130

who renounces the love of the world relishes the love of Allah and attains to it."²⁵ Such was the ṣūfī challenge of love and pure devotion to the legist's concept of obedience and observance of the law.

Shaqīq of Balkh (d. 194/810) is said to have been 'the first to define trust in Allah (*Tawakkul* توكل) as a mystical state (حال).²⁶ He said, "Depend more on the promises of Allah than those of men."²⁷ Arberry remarks, "In Shaqīq's discourse we discern the beginnings of a formal system of self-discipline."²⁸

Aḥmad Ibn 'Aṣim al-Antākī (d. 215/830) furnishes an excellent example of the beginning of a transition which gradually effected the character of sufism; converting it from a way of life protesting against the worldliness in high places, into a theory of existence and a system of theosophy. He is the writer of the earliest surviving treatises that can be truly said to be mystical in character, and he is thus the fore-runner of the great sufi authors of the third/ninth century.²⁹

2. Centres of Ascetic Movement :

During this time three major centres of ascetic movement were : Iraq, Khurasan and Egypt. In Iraq, the cities of Basra, Kufa and Baghdad were noted for this movement. In Khurasan, the city of Balkh was famous for this movement.

From Basra and Kufa the ascetic movement spread to all parts of the Islamic world, notably to Khurasan. To this remote province belonged the celebrated Ibrahim Ibn Adham, prince of Balkh (d. 160/777).³⁰ The Khurasanian school of asceticism was continued by Ibrahim's pupil Shaqīq of Balkh.³¹

Typical also of the Persian school of asceticism is 'Abdullah Ibnu'l-Mubarak of Merv (d. 181/797). He wrote a book on self-denial, named *kitāb al-Zuhd* (كتاب الزهد). It consists of a collection of ḥadīth relating to abstinence.³²

Meanwhile in Iraq the ascetic movement was similarly striking out in new directions. Fuḍail Ibn 'Ayaḍ (d. 187/803), a Khurasanian by birth, lived many years at Kufa and died in Makka. Rābi'a, the famous woman mystic of Basra (d. 185/801), propagated the Divine Love.

25. F. 'Attar, *Tadhkiratu'l-Awliyā',* Eng. tr. p. 88

26. Arberry, *Ṣūfism*, p. 38

27. F. 'Attar, *op. cit.*, p. 84

28. Arberry, *op. cit.*, p. 39

29. *Ibid.*, p. 43

30. Arberry, *Ṣūfism*, p. 36

31. *Ibid.*, p. 38

32. *Ibid.*, p. 40

At this time contacts were made between Islam and other religions, and the influence of such contacts were felt to have exercised upon the development of ṣūfism.³³

3. Introduction of the Terms 'Ṣūfī' and 'Ṣūfism' (Taṣawwuf) :

During this period the term Ṣūfism came to be known to people. Suhrawardi says, a ṣūfī is a muqarrab (مقرب), and the word Ṣūfī is not found in the Qurān.³⁴ During the time of the Great Prophet (S), the best title of a person was Ṣaḥābi (Companion); after the period of the Prophet (S), those who acquired knowledge of Islam (اسلام) from the Ṣaḥāba, were known as Ṭābi'ūn (Followers), and after this period, this name (صوفى) appeared to mean the righteous people of Islam.³⁵

Some say that this term was used during the time of the Ṭābi'ūn. It is narrated from Al-Ḥasan al-Baṣrī, who said, "I saw a sufi circumambulating the Ka'ba."³⁶ This proves that this name sufi was known in the earlier period.

Jāmī (d. 1492 A.C.) states that the term Ṣūfī was first applied to Abū Ḥāshim of Kufa, who founded a monastery (Khanqah) for ṣūfis at Ramla in Palestine.³⁷

Suhrawardi states that the term Ṣūfī was first adopted by Abū Ḥāshim, a Syrian ascetic (zāhid) (d. 780 A.C.); in his time was built the first takyah (convent).³⁸

However, the distinction between asceticism (zuhd) and ṣūfism, begins to show itself before the close of the Umayyad period, and rapidly developed in the early Abbasid age under the influence of foreign ideas, and in particular of Greek philosophy.³⁹

4. Separation from the Fuqahā or Legists :

The early founders of ṣūfism followed the Great Prophet (S) in not attaching any importance to miracles as an argument for their superiority of will or for proving any theory of their own.

So far there was no great difference between a ṣūfī and a pious Muslim. There was as yet no open friction except for an uneasiness on the part of the legists who contented that the law of Islam could only legislate for external behaviour and could not deal with the inner tribunal of conscience or the state of the agent's heart.⁴⁰

Among the sciences of Islam, the first to develop was the law. The legists endeavoured to give to their system as much of inner life as possible. The legal life, by its very nature, is impersonal. It was as a reaction against this legal formulation of Islam that the early pietistic

33. Abū Nu'aym, *Hilya*, viii, p. 59, quoted by Arberry, *Ṣūfism*, p. 38

34. Al-Suhrawardī, *Awārif*, in the margin of *Ḥilya*, vol. i, p. 209

35. *Ibid.*, p. 301-302

36. *Loc. cit.*

37. Nicholson, *A Literary History of the Arabs*, p. 229

38. Al-Suhrawardī, *Awārif*, Eng. tr., p. 2

39. Nicholson, *op. cit.* p. 229

40. Fazlur Rahman, *Islam*, pp. 130-131

asceticism changed definitely into what is technically known as Ṣūfism with its proper ethos.⁴¹

During the course of the 2nd and 3rd centuries, the Muslim religious intelligentsia tended to become divided into two groups. The 'Ulamá or pure theologians and legists on the one hand, and those who gave religion a more personal basis in religious devotion on the other.⁴²

However, the main characteristics of the early ṣūfism are : following the Prophet (S.) without attaching importance to miracles, condemnation of the worldly pursuits and achievements, purification of the heart by renouncing worldly desires, and by remembering Allah's names, love of Allah for His sake; and consideration of paradise and hell as obstacles in the way of Allah.

5. Beginning of Institutional Ṣūfism

In the first two centuries after the Hijrah ṣūfism remained a spontaneous individual phenomenon, but with the development of formal disciplines of Islamic law and theology, and the gradual emergence, with them, of the class of 'Ulamá, it rapidly developed into an institution with a tremendous mass appeal.⁴³

The commencement of this movement is connected to the activities of a class of people who had arisen from the ranks of the earlier ascetics variously called ascetics (*zuhhád*), reciters (*qurrá*), weepers (*bakká'ún*) who wept as they recited.⁴⁴

They were popular preachers known as qassas (story-tellers) and exerted a powerful influence on the masses. They enlarged Quranic stories with the aid of materials borrowed from all kinds of sources, Christian, Jewish, Gnostic, and even Buddhist and Zoroastrian, indeed anything that would make their sermons persuasive and effective.⁴⁵

During this century the ṣūfí way of life became common and a recognised type. Now the term 'Ṣūfí' slowly replaced the older names 'zuhhád' and 'nussák' applied to this class of man (and woman).⁴⁶ These people began to use coarse material, Ṣūf or wool for clothing as a sign of asceticism and renunciation.⁴⁷

Ṣūfí organisations began by informal and loose gatherings for religious discussions, and spiritual exercises. These gatherings were called circles (*ḥalqa* حلقه). During this time, *dhikr* (ذكر) or the repeated recitation of a religious formula, or of the names of Allah, would take place anywhere including mosques. Till the first half of the third century A.H., ṣūfí

41. Fazlur Rahman, *Islam*, p. 130

42. *Loc. cit.*

43. *Ibid*, p. 132

44. *Loc. cit.*

45. *Loc. cit.*

46. *Loc. cit.*

47. *Loc. cit.*

practice was not, and was not regarded as, a rival growth challenging the formal disciplines of Islam.⁴⁸

6. New Ideas, New Aḥādīth and the Rift :

After the first half of the third century A. H., the simple practice of the ṣūfīs developed into elaborate spiritual concepts with the introduction of music and dancing, and threatened the position of the mosque as the centre of religious service.⁴⁹

Now a number of ideas were introduced into ṣūfism, and consequently into popular Islam, through the activities of the popular preachers and the pious mass orators.⁵⁰

At this time a new body of aḥādīth concerning sufism, came to be circulated. 'These ṣūfī aḥādīth exemplify the life of the Prophet (S) and the teaching of the Qurān stressing the purity of the heart and inner life.'⁵¹

The rift between the 'Ulama and the Ṣūfīs, the mosques and the circles, now began to widen day by day. This threatened the unity of Islam and the Muslims.

7. Struggle for Unity :

As the rift threatened to widen, a number of eminent righteous Muslims commenced the task of saving the situation. Ṣūfism continued to absorb ever novel ideas and heterodox elements, while formal religious disciplines continued as before. In this situation a series of important orthodox sufis arose who both by their practice and teaching, sought to integrate orthodoxy and ṣūfism.⁵² They made effort to bridge the gulf between orthodox Islam and sufism and to keep the latter within reasonable limits.⁵³

Ḥārith al-Muḥāsibī : The first among this succession of orthodox sufis is Ḥārith al-Muḥāsibī (d. 243/857). After his moral conversion from rational theology to ṣūfism, he devoted himself to establish orthodox religion on an intense inner life of the conscience.⁵⁴ This Ḥārith Ibn Asad was the first ṣūfī author of the foremost rank whose writings are said to have formed to a large extent the pattern of all subsequent thought.⁵⁵

Sahl al-Tustary : Abū Muḥammad Sahl Ibn 'Abdullāh al-Tustary (203-283/818-891) was a sunni theologian and a great Ṣūfī. He was a teacher of al-Ḥallāj. He wrote Thousand Speeches which deals with religious rules very beautifully.⁵⁶

48. Fazlur Rahman, *Islam*, pp. 132-133

49. *Loc. cit.*

50. *Ibid.*, p. 133

51. *Ibid.*, p. 134

52. *Loc. cit.*

53. *Ibid.*, p. 137

54. *Ibid.*, p. 134

55. Arberry, *Ṣūfism.*, p. 46

56. *Sankhīpta Islāmī BishwaKosh*, vol. ii, p. 506

In explaining *ākhirat* (آخرة) he carefully used the theory of *ma'rifa* of the Isma'ili Shīa'ites. His Idea has the similarity with the theory of '*Nūr Muḥammadī*' invented by the later sufis. He discusses that the combination of pre-existence worship of the saints takes the fashion of pillar of Light (عمود النور).⁵⁷ The theory of *Huwa Huwa* (هو هو) (He is He) is expressed in his ideas.⁵⁸

8. Emergence of Orthodox Ṣūfism :

In the last half of the third century A. H. a ṣūfī reform movement began, aiming at integrating mystic consciousness with the Islamic Sharī'a. Of course, it has its origin in ṣūfism itself.⁵⁹

Dhu'l-Nūn al-Miṣrī : Dhu'l-Nūn al-Miṣrī (d. ob 245/859) took a very important step in the development of ṣūfism. He was both poetic stylist and theorist. He was a master of epigram. With skill he developed terminology and structures to analyse the mystical life.⁶⁰ He distinguished *ma'rifa* (معرفة), the mystic's knowledge of Allah, from *ilm* (علم), the traditional or intellectual knowledge, and connected the former with the love of Allah, (محبة لله).⁶¹ He is considered to be the first to construct a coherent theory of *ma'rifa*, spiritual gnosis, which he contrasts with *ilm*, the more traditional path of discursive reason.⁶² Though he is credited with having introduced the idea of *ma'rifa* into sufism, yet this seem to be incorrect because the conception certainly occurs in the fragments of earlier ascetics.⁶³

He says, "True knowledge of Allah is the knowledge of the attributes of divine unity, which belongs to the saints of Allah; those who behold Allah with their hearts in such wise that He reveals unto them what He reveals not unto any one else in the world."⁶⁴

He excelled at elucidating the nuances of the various stages (*maqāmāt* مقامات) and states (*aḥwāl* احوال) encountered by the mystics along the sufi path.⁶⁵ His poems and prayers give a correct impression of his mode of thought. His thought clearly shows pantheistic tendencies.⁶⁶ One of his prayers runs thus : "Oh Allah, I never hearken to the voices of the beasts or the rustles of the trees, the splashing of waters or the song of birds, the whistling of the wind or a rumble thunder, but I sense in them a testimony to Thy Unity (وحدانية) and a proof of Thy incomparableness."⁶⁷

In his poetry Dhu'l-Nūn uses the passionate language of the devoted lover, as Rābi'a

57. *Loc. cit.*

58. *Ibid.*, ii. p. 507

59. Fazlur Rahman, *Islam*, p. 137

60. *The Encyclopedia of Religion*, M. E., vol. xiv, pp. 106-107

61. Nicholson, *The Idea of Personality in Ṣūfism*, p. 9

62. *The Encyclopedia of Religion*, M. E., xiv, p. 107

63. Arberry, *Ṣūfism*, p. 52

64. Nicholson, *The Idea of Personality in Ṣūfism*, pp. 9-10

65. *The Encyclopedia of Religion*, M. E., xiv, p. 107

66. Arberry, *Ṣūfism*, p. 52

67. *Loc. cit.*

of Basra had done before him. Thus he 'helped to fix a tradition that is thereafter so prominent a characteristic of *ṣūfī* literature."⁶⁸

I die and yet not dies in me.

Abū Yazīd al-Bisṭāmī : Abū Yazīd Talfūr al-Bisṭāmī (d. 261/875), the Persian, is the first of the intoxicated *ṣūfis*. He differs from earlier sufi expressions of union because of his affirmation of the total identification of the lover and the beloved.⁶⁹ He is far bolder and more immoderate in the language of pantheism, who transported upon the wings of mystical fervour, found Allah within his own soul.⁷⁰

His cries '*Subḥānī*' (سبحانى) 'Glory be to me' and '*Má A'ẓamu Shānī*' (ما اعظم شانى) 'How great is my majesty' shocked the uninitiated. This is because they smacked of shirk (شرك), and aroused many muslims suspicious that *ṣūfism* was a heretical movement.⁷¹ In the utterances of Bistami one may observe a fully developed doctrine of *Faná Fillāh* (فناء فى الله) or Passing Away, which from Abū Yazīd's time onwards assumes a central position in the structure of sufi theory.⁷² However, the most reliable opinion is that Junaid of Baghdad developed the doctrine of *Faná*.

Aḥmad al-Kharrāz : Aḥmad Ibn 'Isa al-Kharrāz (d. 286)/899) introduced the concept of Subsistence or Survival (*Baqā* بقاء) to amend and amplify Bisṭāmī's doctrine of Annihilation (*Faná*).⁷³ He is credited to reconcile the daring but logical development of Bistami with the orthodox doctrines of the Divine Unity (*Tawḥīd* توحيد).⁷⁴

Ḥusayn ibn Manṣūr al-Ḥallāj : Al-Ḥusayn Ibn Manṣūr al-Baīḍawī (244-304/858-922) was a Persian *ṣūfī* and theologian. He would write in Arabic. He is well-known as al-Ḥallāj (الحلاج : Cotton-dresser). He broke away from his teachers and called to moral reform and to experience the intense union with the Beloved (*Allah*). He came into contact with sages and mystics from a number of other religious traditions.

Among Ḥallāj's poetic and prose writings, one phrase has become the paradigmatic expression of mystical ecstasy, his famous *Ana al-Ḥaqq* (انا الحق) 'I am the Divine Truth'.⁷⁵ To the ears of non-*ṣūfis* and more sober *ṣūfis*, Ḥallāj's self-divinizing utterance was tantamount to *shirk* (شرك).

Al-Ḥallāj's expression of ecstasy is a part of a tradition whose main goal was to celebrate the transforming power of the experience of mystical union with the beloved. It also contributed to the growing body of technical terminology and theoretical speculation

68. Araberry, *Ṣūfism*, p. 53

69. *The Encyclopedia of Religion*, M. E., xiv, p. 108

70. Araberry, *Ṣūfism*, p. 54

71. *The Encyclopedia of Religion*. M. E., xiv, p. 108

72. Araberry, *op. cit.*, p. 55

73. Fazlur Rahman, *Islam*, p. 137

74. Araberry, *op. cit.*, p. 55

75. *The Encyclopedia of Religion*, M. E., xiv, p. 108

about the nature of mysticism. In al-Hallāj we have the supreme example-even more extreme than Abu Yazid of the intoxicated sufi.⁷⁶

Junayd al-Baghdādī : Junayd al-Baghdādī (d. 298/911) was the great critical spirit in early sufism and was the formulator of orthodox ṣūfism.⁷⁷ Junayd subjected ṣūfī claims to an acute criticism both in terms of their experiences and their external practices. He disallowed to the Ṣūfī states (*aḥwāl* احوال) any objective validity, and declared that the Ṣūfīs had died prisoners of their imagination. He also sought to counteract the antinomian and latitudinarian trends in sufi practice by enunciating the principle that 'knowledge (*ʿilm* علم) has a priority over gnosis (*maʿrifa* معرفة) and prohibition has a priority over permission. (Massignon, p. 305).⁷⁸

As a result the ṣūfī doctrine evolved a multitude of partly antithetical, partly complementary pairs of categories to integrate and do justice to the mystic and prophetic consciousness, the inner life and experience of the spirit and the Shariʿa law as a social institution.⁷⁹ In this way, gradually Ṣūfism developed into a system.⁸⁰

Junayd is also said to have developed the doctrine of *Fanāʾ* as an integral part of a well-coordinated theosophy.⁸¹ He was called 'the Shaykh of the order', and was by far the most original and penetrating intellect among the ṣūfīs of his time.⁸²

In the middle of the third century ṣūfism began to be publicly taught in Baghdad and elsewhere. Due to many religious, social and political factors Ṣūfism exerted overwhelming attraction over the masses.

9. Intrusion of Theory of Nūr Muḥammadī :

The early founders of Ṣūfism followed the Prophet (S.) in not attaching any importance to miracles. They laid down theories, certain modes of interpreting the Qurʾān and life. In their ordinary life they followed the common obligations and precepts of Islam, performed *dhikr* in a simple way like ordinary muslims as the Qurʾān had enjoined upon them.⁸³

In later 3rd/9th century, the gnostic-Manichean ideas entered into Ṣūfism. It is the doctrine that Muḥammad (s) is the Primal Light, the penultimate constituent of ontological reality after Allah.⁸⁴

76. Arberry, *Ṣūfism*, p. 60

77. Fazlur Rahman, *Islam*, p. 137

78. *Ibid.*, p. 138

79. *Loc. cit.*

80. Z. Ahmed, *The Mystic Tendencies in Islam*, p. 137

81. Arberry, *Ṣūfism*, p. 56

82. *Loc. cit.*

83. Z. Ahmed, *op. cit.*, p. 137

84. Fazlur Rahman, *Islam*, p. 142

Among the sunni ṣūfīs, an idea first appeared that the soul of Ḥaḍrat Muḥammad (S) was created from the light of Allah (نور الله), as a very bright light, before his advent to this world, and all other pre-determined souls spread from that soul.⁸⁵ Later, this became a central doctrine of Ṣūfism through the teachings of Ibn 'Arabī. This idea even influenced the worship of the masses.⁸⁶

Abū Bakr al-Wāsiṭī (d. 331/943) explained this theory fully. According to Kilānī, Ḥaḍrat Muḥammad (S) is the reflection of the pupil of the eye in respect of creation (انسان عين الوجود), Ibn 'Arabī termed this as 'Haqīqa Muḥammadia (حقيقة محمدية).⁸⁷ He even made of this light Allah Himself.⁸⁸

It should be mentioned here that this theory appeared among the Shī'aites much earlier.⁸⁹ With the doctrine of Muhammad as the Primal Light in which all prophets were foreshadowed, emerged some *aḥādīth* about the first creation of Ḥaḍrat Muḥammad (S).

10. Theory of Shafā'a (شفاعة):

The ṣūfīs generally believed what the Holy Qurān and Ḥadīth indicated to the intercession of the Great Prophet (S) for his sinful followers on the Day of Judgement. Such indications are found in the Qurān in Sūra Ḍuḥā : 5, Sūra Isrā : 79, Sūra Anbiyā : 28, and in a famous ḥadīth. "My intercession will be for the committers of great sins among my followers", quoted by Aḥmad, Abū Da'ūd, Nasā'ī.⁹⁰

But during the third century A. H. the theory of intercession by the sufis developed. Some of the sufis of this period claimed that they would intercede for the sinners before Allah on the Day of Judgement and make them enter into heaven.

In the *Risāla* of al-Qushayrī (p. 706) it is narrated that a group of sufis assembled at the house of Abū Yazīd Bisṭāmī. Then Abū Yazīd said to them, "I think I shall intercede for you to my Lord."⁹¹

In the same manner Ḥussayn Ibn Maṣṣūr al-Ḥallāj is reported to have said, "Muḥammad (s) will intercede for his *ummaḥ* and we shall intercede after him till there remains none in hell."⁹²

In the third century Ṣūfism developed much and took some Greek and Indian thoughts. However, the Ṣūfīs of this century were a special class of theologians rather than being opposed to theology.⁹³

85. *Sankhipta Islami Bishwakosh*, vol. ii, p. 59

86. *Loc. cit.*

87. *Ibid*, ii, p. 60

88. Fazlur Rahman, *Islam*, p. 142

89. *Sankhipta Islami Bishwakosh*, ii, p. 60

90. Abū Bakr Muḥammad al-Kalābādhī, *Kitābu'l-Ta'arruf*, p. 69

91. Ḥashim Ma'ruf al-Ḥasanī, *Bayna'l-Taṣawwuf Wa al-Tashayyuf*, p. 130

92. *Loc. cit.*

93. Fazlur Rahman, *Islam*, p. 141

SECTION FIVE

SECTS, THEORIES, ORDERS, HERESIES AND DECAY IN ŠUFISM

During the 4th to 7th centuries after Hijrah, Šufism developed further. During this long period, many sects, theories, orders and heretical ideas appeared in Šufism. Belief in the miracles of the saints also appeared in this period. One important development of this period is the emergence of theosophy in Islamic mysticism. However, many sufi writers of this period tried to reconcile Šufism with Sunni Islam. Šufism reached its climax during this period.

1. Organisations and Sects :

To systematise spiritual training of the šufis, šufi orders or sects started to be formed from the 4th century after Hijrah. Gradually each order was divided into many branches, each having its own founder and tracing connections with other orders of the more celebrated sufis, and finally tracing a connection to the Great Prophet (S). They made this connection through Ḥaḍrat ‘Alī (R) and Ḥaḍrat Abū Bakr (R).

Both men and women were admitted into the šufi order, and *Khirqā* (خرقة) or 'a certificate of passing šufi trials' was granted to men and women. Celibacy was permitted by a few orders, but the majority of them did not approve it.

The married novice was admitted into the order after receiving vow or *Bai‘a* (بيعة) in the presence of other *murīds* (disciples) from the *Shaykh* or *Murshid*. He had to vow that he would undergo spiritual training by serving Allah and obeying the orders of his *shaykh*. He also had to live in a *khanqa* or monastery for a number of years observing the rules of the order.

During this period many *Khanqas* or šufi monasteries were established. They were distributed all over the Muslim world, extending from Morocco to the islands in the Pacific.¹

The 4th/10th century was a period of organisation and construction in Sufism. Al-Hujwiri, a sufi writer of the mid 5th/11th century discussed about twelve sufi sects existing up to his time, of which two are stated to be heretical.²

These šufi sects are : 1. Muḥāsibī Sect, 2. Qassārī Sect, 3. Ṭayfurī Sect, 4. Junaydī Sect, 5. Nūrī Sect, 6. Suhaylī Sect, 7. Ḥākimi Sect, 8. Kharrāzī Sect, 9. Khafīfī Sect, 10. Sayyārī Sect, 11. Ḥululī Sect. (Dimashqi), and 12. Ḥululī Sect. (Fārsi).

2. Theorists and Theories :

In the 4th/10th century many individual creative thinkers appeared in Sufism.

1. A. M. A. Shushtery, "Traditional Šufism", 'The Šufi Mystery', by N. P. Archer. p. 67
 2. Al-Hujwiri, *Kashfu'l-Maḥjūb*, pp. 181-216, Arberry, *Šufism*, p. 65

During this century the work of the preservation of the teachings of the ṣūfī masters continued. The ṣūfī movement was now sufficiently established and organised to be capable of description and discussion, and for the first time we meet with systematic and documented histories of Ṣūfism.³

More urgent motive for undertaking this work was provided by the scandal which culminated in the execution of al-Ḥallāj. The ṣūfīs had been under fire of the ʿUlamā for some considerable time, and scarcely any of the prominent ṣūfīs after al-Muḥāsibī, escaped the accusation of being *zindīq* (زندیق).

There was thus an urgent need to rehabilitate the sufi movement, if it was to survive and continue to be an effective force in the Muslim society. The need produced the men, and the men produced the books eminently suitable for the purposes.⁴

Among the individual creative thinkers of the 4th century were : Abū Bakr al-Shiblī (d. 334/946) of Baghdad, Abū Bakr al-Wāsiṭī (d. 331/943), Muḥammad Ibn ʿAbdul Jabbār al-Nifārī (d. 350/961) and ʿAbdullah Ibn al-Khaḥfī (d. 371/982) of Sirāj are well known.

During the 4th-7th centuries A. H. some prominent writers on Ṣūfism appeared in the scene. Most of them were theorists. These prominent writers are : 1. Abū Saʿīd Ibnu'l ʿArabī, (d. 341/952), 2. Abū Muḥammad al-Khulḍī (d. 348/959), 3. Abū Naṣr al-Sarrāj (d. 378/988), 4. Abū Ṭalīb al-Makki (d. 386/996), 5. Abū Bakr Muḥammad al-Kalābādhī (d. 390/1000), 6. Abū ʿAbdu'l-Rahman al-sulamī (d. 421 / 1021), 7. Abū Nuʿaym al-Isfahānī (d. 450 / 1038), 8. Abū l-Ḥasan ʿAlī al-Ḥujwīrī (d. 450/1057), 9. Abdu'l-Karīm al-Qushyri (d. 465/1077), 10. Abū Saʿīd Abu'l-Khayr (d. 440/1049), 11. ʿAbdullah Anṣārī (d. 481/1088), 12. Ḥakīm ʿAbdul Majīd Sanʿāī (d. 531/1131), 13. ʿAbdul Qādir al-Jīlānī (d. 561/1161), 14. Farīdu'l-Dīn al-ʿAttār (d. 619/1221). 15. Abū Ḥamid al-Ghazālī (d. 505/1111), 16. ʿUmar al-Suhrawardī (d. 632/1234). 17. ʿUmar Ibnu'l-Farīd (d. 632/1235), 18. Muḥyi'l-Dīn Ibn ʿArabī (d. 638/1240). 19. Abū l-Ḥasan, ʿAlī al-Shāzillī (d. 656/1258), 20. Jalālu'l-Dīn Rūmī (d. 672/1273), 21. Ibrāhīm Dasūqī (d. 676/1278).

The theories which developed during this period are as follows :

1. *Waḥdatu'l-Wujūd* (وحدة الوجود) :

The word *waḥdah* (وحدة) means 'unity, uniqueness', and the word '*wujūd*' means 'existent or being'. So the phrase '*Waḥdatu'l-Wujūd*' means 'Unity of Being'. Its exact equivalent may be 'Unityism', i. e. 'The Existent is One'.⁵

The idea of *waḥdatu'l-Wajūd* is rarely found among the ṣūfīs before Ibn ʿArabī (d. 638/1241) and ʿUmar Suhrawardī (d. 632/1234). Two wellknown utterances supporting such view are Abū Yazīd's (d. 261/875) سبحانی ما اعظم شأنی and Ḥusayn Ibn Manṣūr's (d. 309/922) انا الحق.⁶

3. Arberry, *Ṣūfism*, p. 66

4. *Loc. cit.*

5. Burhan Ahmad Faruqi, *The Mujaddid's Conception of Tawhid*, p. 4, n. 2

6. *Ibid.*, p. 80

It was Ibn 'Arabí who first interpreted his own experience of Tawhíd in such a way intelligible to others. He maintains that *Wahdatul-Wujúd* is the very essence of Islam. He claims to base his theory on the Qur'anic verses like (ق: ١٦) *و نحن اقرب اليه من حبل الوريد* and aḥādīth like (الشيوخان) *من عرف نفسه فقد عرف ربه (موضوع). خلق الله ادم على صورته (الشيخان)* , *كنت كنزا لا اعرف فا حببت ان اعرف فخلقت الخلق (بلاسند)*

Ibn 'Arabí maintains that the Being is one --- it is that which exists, and this Being is Allah. Everything else is His manifestations. Hence the world is His manifestation.⁷ His theory comes out of his idea of the purpose of creation, the yearning on the part of Allah to know Himself.⁸

Ibn 'Arabí maintains that the world is the emanation or mode of attributes of Allah, and in Allah, the essence and attributes are identical. These two premises make *Wahdatul-Wujúd* necessary.⁹

He thinks that the existent essence of the world has no touch of reality, and Allah is alone that exists.¹⁰ By *Wahdatul-Wujúd* Ibn 'Arabí means that Allah is the only true existent. To him, the ultimate reality is the Unknown Allah, from which emerge the different planes of divine existence culminating the God of revelation, *Alláh, Illa Alláh* (الا الله), the declaration of faith. The creation of the cosmos occurs, not out of nothing, but because of the yearning of the unknown Allah to escape isolation.

Ibn 'Arabí maintains that there is no difference between the Essence and its attributes, or in other words, between Allah and the universe. All created beings subsist eternally as ideas in the knowledge of Allah, and since the being is identical with knowledge, their creation only means His knowing them, or Himself, under the aspect of actuality. The universe, in fact, is the concrete sum of the relations of the Essence as subject to itself as object.¹¹ To him, creation is the manifestation of the One, in the plurality of the created beings.¹²

Ibn 'Arabí actually takes Ash'ari synthesis to its logical extreme. The Ash'ari insistence on Allah's total omnipotence and control over the universe implies that Allah is the only true agent. It is not illogical, therefore to suggest, that Allah must also be the only true existent.¹³

The theory of *Wahdatul-Wujúd* is based on complete identity of the created and the creator.¹⁴ This theory leads that the essence of contingent being are names and attributes

7. *Ibid.*, p. 86

8. *Ibid.*, p. 95

9. *Ibid.*, p. 99-100

10. *Ibid.*, p. 102

11. Nicholson, *A Literary History of the Arabs*, p. 402

12. *The Encyclopedia of Religion*, vol. xiv, p. 115-116

13. *Ibid.*, xiv, p. 115

14. Faruqi, *The Mujaddid's Conception of Tawhid*, p. 159

15. *Loc. cit.*

of Allah.¹⁵ *Waḥdatu'l-wujūd*, undoubtedly, is a pantheistic conception of *Tawḥid*. It passes on to pantheism--- that everything is Allah, and Allah is all.¹⁶

In short, *Waḥdatu'l-Wujūd*, as preached by Ibn 'Arabi, means that Allah is the soul of all existing things and they are the body of that soul, and he is all things. Love is the basis of worshipping a God; as the God is really the beloved (محبوب), and He is Allah, so all gods are one of His shapes, having different names.¹⁷ Ibn 'Arabi's philosophy thus carries him far beyond the realms of positive religion.¹⁸

Waḥdatu'l-Wujūd gradually became an accepted dogma, and it influenced the whole Islamic society from top to bottom. Shaykh Aḥmad Sirhindī (d. 1034/1634) first raised the voice against the theory of *Waḥdatu'l-Wujūd*. Then some others also raised voice against it. Shah Sayyid Ahmad Berlawī (d. 1246/1831) opposed *Waḥdatu'l-Wujūd* and regarded it as an innovation (بدعة) of the pantheistic heretics and not worth discussing.¹⁹

However, the present day mystics are generally silent on this theory. Some make no difference between *Waḥdatu'l-Wujūd* and *Waḥdatu'l-Shuhūd*, and some consider them valid in its own place.²⁰

Now philosophically speaking, only reasonable and acceptable idea is that the universe is eternal but inseparable from eternal Allah, and is His manifestation. This is *Waḥdatu'l-Wujūd*. Some Quranic verses support this view but some other verses oppose it. So we find that *Waḥdatu'l-Wujūd* is primarily based on reason and only secondarily on revelation. But we cannot prefer reason to revelation from the Islamic point of view.

II. *Waḥdatu'l-Shuhūd* (وحدة الشهود):

The word '*waḥdah*' (وحدة) means 'uniqueness, singularity', and the word '*shuhūd*' (شهود) means 'vision, witness'. So the phrase *Waḥdatu'l-Shuhūd* means Unity of Vision, Visionary Unity, Perceptual Unity, Unity of Appearance etc. The exact translation of this phrase is actually difficult to be made. It may also be translated as Apparentism.

This theory was invented in the 11th century A. H. Shaykh Aḥmad Sirhindī (d. 1034/1634), the famous Indian Ṣūfī, raised his voice against the theory of *Waḥdatu'l-Wujūd* for the first time, and propagated the new theory of *Waḥdatu'l-Shuhūd*.

Sirhindī views that in the eye of a *sālik* or follower of *ṭarīqa* nothing remains but one thing. So it may be called Unity of Vision (وحدة الشهود). It is like direct belief (عين اليقين). Without this idea, *fanā* and direct belief in Allah cannot be obtained, because, observation of one thing due to its vastness or excellence, causes the disappearance of other things to

16. Faruqi, *The Majaddids Conception of Tawḥid*, p. 4, n. 2

17. Ḥāshim Ma'rūf al-Ḥasanī, *Bayna'l-Tasawwuf wa'l-Tashayyū'*, p. 118

18. Nicholson, *A Literary History of the Arabs*, p. 403

19. Faruqi, *op. cit.*, p. 168

20. *Ibid.*, p. 170

the observer. When the knowledge of that one thing becomes stronger, the knowledge of other things vanishes. For example, if one firmly believes in the sun at day time, he has no need of knowing that there are no stars in the sky. Of course, when he observes the sun, he does not see the stars, yet he knows that they exist. The followers of this view see Allah as One, but this view does not contradict knowledge and Shari'ah.²¹ Comparing *Waḥdatul-Wujūd* and *Waḥdatul-Shuhūd* he says that the idea of *Waḥdatul-Wujūd* is like a narrow alley, and the idea of *Waḥdatul-Shuhūd* is like a street.²²

Sirhindī opines that the Being (وجود) is not one. The experience of *Waḥdatul-Wujūd* or Unity of Being is not objective, rather it is subjective; it is merely *Waḥdatul-Shuhūd*, apparent unity or identity, the mystic only feels or sees one.²³ He thinks that the experience of *Waḥdatul-Wujūd* is only appearance. It appears to be so.

This theory teaches that the names and phases (اسماء و شئون) of the necessary Being (i. e. Allah) reflect themselves in their opposite non-beings (عدم متقابلة), thereby the contingent coming into existence.²⁴ This theory gives emphasis on the perfection of the necessary being (Allah) and imperfection and insignificance of the contingent being (creation).²⁵ It teaches that the creation cannot exist without the creator, they exist only by the light of Him.²⁶

Sirhindī says that the attributes are not identical with the essence. The world is a creation, it is only the attributes of Allah in their actuality. Allah is perfect in Himself, the attributes (صفات) by which He creates this world, are other than His Self (ذات). He even says that the world is not the attributes of Allah because it is full of imperfections.²⁷

This theory is based on the absolute difference between the created and the creator.²⁸ According to this theory, by creation of the world no change is wrought in the being of Allah, He remains intact.²⁹ This theory primarily abides by the Qur'an and Ḥadīth, and only secondarily by reason.³⁰ Sirhindī bases his theory on Quranic verses like :

"Allah is altogether Independent of the Worlds." (sūra 'Ankabut : 6); سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ "Glorified be your Lord, the Lord of Majesty, from that which they attribute (unto Him)" (sūra Ṣād : 180), وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (sūra Zāriyat : 56). "I have created the Jinn and man only for My service" (Sūra Zāriyat : 56).

This theory liberates the soul (قلب), from the bondage of anyone but Allah

21. Shaykh Aḥmad Sirhindī, *Maktubāt*, Bengali tr., vol. I. p. 90

22. *Ibid.*, I, p. 93

23. Burhan Ahmad Faruqi, *The Mujaddid's Conception of Tawḥīd*, pp. 114, 171

24. *Ibid.*, pp. 147-148

25. *Ibid.*, p. 149

26. *Ibid.*, p. 152

27. *Ibid.*, pp. 100-101

28. *Ibid.*, p. 159

29. *Ibid.*, p. 161, 159

30. *Ibid.*, pp. 153-154

III. Al-Insānu'l-Kāmil : The theory of *Al-Insānu'l-Kāmil* (الانسان الكامل), the perfect man, was first propagated by Ibn 'Arabī. He maintains the view that the mirror that (Allah) the One projects forth is not uniformly polished. The created being in which the Absolute becomes fully conscious of itself is man. The perfect man is the link between the Absolute being and the created realm. Through the mediary of the perfect man, the dynamic process of emanation (coming) and return takes place. In fact the process would be impossible without that being, the most perfect *Ṣūfī*, the *Qutb* (قطب), the axis around which the cosmos revolves.³¹

Ibn 'Arabī also maintains that the divine consciousness, evolving through a series of stages, attains complete expression in man, the microscopic being who unites the creature and creaturely attributes of the Essence and is at once the image of Allah and the archetype of the universe. Only through him does Allah know Himself and makes Himself known, he is the eye of the world whereby Allah sees His own works. Thus it is the primary function of man to reveal and realise his divine nature; and the Perfect Men are the prophets and the saints.³²

'Abdul Karīm al-Jīlī (d. 811/1408) also strongly advocated for this theory. He maintains that the actual perfect men are the prophets and the saints and above all of them stands Muḥammad (S). In every age the perfect men are the outward manifestation of the essence of Muḥammad (S) which has the power of assuming whatever form it wishes. To him, Muḥammad (S) is the absolutely perfect man, the first creation of Allah and the archetype of all other created beings.³³

IV. Theory of Ma'rifa (معرفة) :

Literally ma'rifa (معرفة) means 'knowledge', 'science'. According to the *ṣūfis*, ma'rifa means deep knowledge. It signifies the understanding of the abridged knowledge in detail. Ma'rifa means such knowledge that becomes the part and parcel of the knower. There is no contradiction between the knowledge and actions of a person who attains ma'rifa,³⁴ According to Junayd al-Baghdādī, ma'rifa is the heart's declaring Allah too great to be comprehended, and too mighty to be perceived, and to know that Allah is opposite to what is imaged in one's heart.³⁵ To 'Umar al-Suhrawardī, ma'rifa of Allah signifies the recognition of the nature and attributes of Allah in the form of detailed circumstances of accidents, of

31. *The Encyclopedia of Religion*, M. E., vol. xiv, p. 116

32. Nicholson, *A Literary History of the Arabs*, pp. 402-403

33. ———, *Studies in Islamic Mysticism*, pp. 86-87

34. Ali al-Hujwiri, *Kashfu'l-Mahjūb*, Beng. tr., p. 333

35. Al-Kalābādhī, *Kitābu'l-Ta'arruf*, p. 156

calamities; after that it will have come known that He is the True existent and the Absolute Agent.³⁶ He also maintains that *ma'rifa* is a matter of rapture, its preface is knowledge (علم). Without knowledge (علم), *ma'rifa* is impossible; and knowledge without *ma'rifa* is a disaster.³⁷

About the way of knowing Allah, the *ṣūfis* generally maintain that the only guide to Allah is Allah Himself, and the function of intellect is the function of an intelligent person who is in need of a guide.³⁸

To Junayd al-Baghdādī, *ma'rifa* is of two kinds : gnosis of self-revelation, (معرفة تعریف), and gnosis of instruction (معرفة تعریف). Self revelation means Allah causes them (seekers) to know Him, and to know things through Him. Instruction means Allah shows them the effects of His power in the heavens and in the souls, and then implants in them a special grace (الطف) so that the material things indicate that there is a Maker.³⁹

Ibn 'Arabī champions *ma'rifa* or gnosis as the only means to experience the fullness of Truth (حق).⁴⁰

V. Theory of Wilāyá (ولاية) Or Sainthood :

Literally the word *wilāyá* (ولاية) means 'friendship'. According to the *sufis*, *wilaya* means 'friendship with Allah'. A person who attains *wilāyá* is called a *walī* (ولي), and its plural is *awliyá* (اولياء).

Regarding a *walī* or saint, Abū Yazīd al-Bisṭāmī says, a *walī* is a person firm in observing the orders and prohibitions of Allah, because the deeper one's friendship with Allah will be, the more trustworthy he will be to his friend, Allah's greatness will be firmer in his mind.⁴¹

A *walī* is not sinless, and exposure of miracle is not a condition for *wilāyá*; rather, obedience to the Qurán and Sunnah. Of course, miracle can be exposed from a *walī*.⁴² A *walī* is honoured by a miracle, it is not essential for his *wilāyá*. A *walī* or saint can commit minor sins, but he repents then and there.

Commenting on the idea of a *walī*, 'Alī al-Ḥujwīrī says, "Who think that a *walī* is not bound to follow Shariah, is a *mulḥid* (ملحد), may the curse of Allah be upon him."⁴³

During the seventh century A. H., some heretical ideas appeared in the explanation of *wilāyá*. For example, Ibn Arabi maintains that all prophets are also saints, but the saintly aspect of them is higher than their prophetic aspect. He regarded himself as the seal of the

36. 'Umar al-Suhrawardī, *Awārifu'l-Ma'arif*, Eng. tr., p. 98

37. *Ibid.*, pp. 101-102

38. Al-Kalābādhī, *Kitābu'l-Ta'arruf*, p. 76

39. *Loc. cit.*

40. *The Encyclopedia of Religion*, vol. xiv, p. 115

41. 'Alī al-Ḥujwīrī, *Kashfu'l-Maḥjūb*, Beng. tr., p. 202

42. *Ibid.*, p. 204

43. *Ibid.*, p. 202

saints (خاتم الاولياء).⁴⁴ He also claims that *awliyá* or saints are greater even than the prophets.⁴⁵

3. Emergence of Theosophy :

During this period theosophy emerged in the Islamic mysticism. Theosophy is a system that aims at a direct knowledge of Allah by means of meditation, prayer, etc.

Since al-Hallāj was executed, theosophy had seemed to play a dangerous game in Islam. Since the preaching of union with Allah was liable to misunderstanding and open to the charge of incarnationism (*ḥulūl* حلول), the ṣūfīs felt it necessary to discover some substitute doctrine which, while coming to much the same part, sailed nearer the wind of orthodoxy.⁴⁶ It is the 'Logos' doctrine. It means the theory that Allah's vicegerent controlling the material universe, is the idea of Muḥammad, *Al-Ḥaqīqa al-Muḥammadiyah* (الحقيقة المحمدية).⁴⁷

It is uncertain who introduced the Logos doctrine in Islam. It has been suggested that this doctrine formed a part of Ghazālī's esoteric teaching, hinted at in his work *Mishkātu'l-Anwār* (مشكوة الانوار). Actually, this conception had its roots in the secret tradition handed on by words of mouth from the 3rd /9th century masters.⁴⁸

According to some *aḥādīth*, mainly preached by the ṣūfīs, the pre-existent Spirit or Light of Muḥammad (نور محمد) became incarnate in Adam and in the whole series of prophets, of whom Muḥammad (S) is the last. Muḥammad (S) is then the Logos, the Mediator, the vicegerent of Allah (خليفة الله), the divine man, who has descended to this earthly sphere to make manifest the glory of Him who brought the universe into existence. To mean the Logos, Ibn 'Arabī uses the term 'Idea of ideas, *ḥaqīqatu'l-ḥaqā'iq* (حقيقة الحقائق).

This theory successfully resolved the problem of reconciling a transcendent Allah with a theistic universe. According to this theory, if a man aspires to know Allah, he should properly seek this end by achieving union with the 'Idea of Muḥammad' projected by Allah in pre-eternity to be His likeness, and to lead mankind back to Him.⁴⁹

This theory is fully developed in the writings of 'Umar Ibnu'l-Fāriḍ. (586-632). While in certain passages Ibnu'l-Fāriḍ appears to claim no more than union with the Spirit of Muḥammad, in others it is difficult to avoid the conclusion that he is pretending to union

44. Arberry, *Ṣūfism*, p. 101

45. Arberry, *Ṣūfism*, p. 101; S. R. Sharda, *Ṣūfī Thought*, p. 45

46. Arberry, *Ṣūfism*, p. 93

47. *Loc. cit.*

48. *Loc. cit.*

49. *Ibid.*, pp. 93-94

with Allah, and in language that lays him open to the charge of pantheism in its extremest form.⁵⁰

4. Miracles of the Ṣūfīs :

During this time (4th-6th centuries), belief in the miracles of the ṣūfīs or saints came into existence. By the 5th century this belief became wide-spread and popular.

The phenomena of popular religion very radically changed the aspect of ṣūfism though it did not entirely displace its very ideal. Instead of being a method of moral discipline and elevation and genuine spiritual enlightenment, sufism was now transformed into veritable spiritual jugglery through auto-hypnotic transports and visions.

To the ṣūfīs of this period, miracle or *karāmat* (كرامة) is expressed through the *awliyā* or saints. When something unnatural happens, then it is called *karāmat*. It is expressed on behalf of Allah through the *awliyā*. They are honoured by these miracles. No *karāmat* can be against Shari'a.⁵¹

Books like *Kashfu'l-Maḥjūb* and others contain description of many miracles of different types.⁵² Righteous people accepted miracles as true. Even the philosophers like Ibn Sīnā had to devise a rational doctrine to accomodate at least such miracles as could be explained by scientific psychology. Of course scholars like 'Abdu'l-Raḥmān Ibn al-Jawzī of the 6th century criticised the miracles shown by some ṣūfīs and made allegations against them.⁵³

5. Appearance of Ṣūfī orders :

The mystical movement in Islam sprang out of asceticism and was represented in its earliest phase by the personalities of individual men and women, who devoted themselves singly and exclusively to the service of Allah. In the next age theory went on hand in hand with practice and famous shaykhs taught the nascent doctrine of Ṣūfism to disciples, either solitary or in groups.⁵⁴

From the 5th century onward, there developed ṣūfī orders throughout the length and breadth of the Muslim world, which were directly associated with the doctrines of the sufi schools.⁵⁵

With the 6th/12th century comes the foundation of great ṣūfī orders or *tariqas*. Hitherto the convents had been isolated oases in the desert of worldly life; the time had come for them to be linked up in a widespread brotherhood of mystics acknowledging a common master and using a common discipline and ritual.⁵⁶ Of course, *silsila* (سلسلة) or

50. Arberry, *Ṣūfism*, pp. 95-96

51. Al-Ḥujwiri, *Kashfu'l Maḥjūb*, pp. 203-204

52. *Ibid.*, pp. 205-208

53. 'Abdur Raḥmān Ibnu'l-Jawzī, *Talbīsu Iblīs*, pp. 377-387

54. Arberry, *Ṣūfism*, p. 84

55. Fazlur Raḥman, *Islam*, p. 150

56. Arberry, *Ṣūfism*, p. 85

geneology of the spiritual authority, an important feature of the ṣūfī movement, goes back much earlier.⁵⁷

The Islamic term *ṭarīqa* (طريقة) is not exactly 'order' or 'fraternity'. A *ṭarīqa* is really the name of the Ṣūfī path, claiming to lead man to communion with Allah.⁵⁸ So, a *ṭarīqa* can exist without a corresponding organisation or fraternity although it is closely intertwined with an organization. Before the advent of organised ṣūfis, there existed *ṭarīqas*, which were merely schools of ṣūfī doctrine. The ṣūfī orders are connected with this early phase of schools of mysticism. The term *ṭarīqa* has therefore retained the original meaning of being ideally a method or way with doctrinal overtones even though rites and external practices increased in importance.⁵⁹

The most important *ṭarīqas* are : Qādirīya, Suhrawardiya, Shāziliya and Maulawiya and Chistiya. These were established between 471-672/1127-1273.

I. Qādirīya Ṭarīqa : It is the first prominent Ṣūfī *ṭarīqa*. It was established by 'Abdu'l-Qādir Al-Jīlānī (471-561 A.H.). Born at Jīlān in Persia, he migrated to Baghdad. In 521/1127 he began to preach regularly the mystic teachings, the holy life of the ṣūfis. By his death his influence became so great that convents in many centres recognised his authority and Ṣūfis called themselves Qādiris (القاديرون) after his name.⁶⁰

II. Suhrawardiya Ṭarīqa : The second great *ṭarīqa* is the Suhrawardiya, named after Shihābu'l-Dīn 'Umar al-Suhrawardī (539-632 A.H.). He was a model of orthodox moderation. His famous work 'Awārif al-Ma'ārif (عوارف المعارف) became the fundamental text book of this *ṭarīqa*.⁶¹

III. Shāziliya Ṭarīqa : The third important *ṭarīqa* in date of creation is the Shāziliya *ṭarīqa*. It was founded by Nūru'l-Dīn Aḥmad Ibn 'Abdullah al-Shāzili (593-656 A. H.), a scholar of the Maghrib. The discipline and ritual which he taught crystallised into a distinctive order which called itself after him.⁶²

IV. Mawlawiya Ṭarīqa : It is the fourth great *ṭarīqa* and was originated in Turkey. Its founder is Jalālu'l-Dīn al-Rūmī (d. 672/1273), the greatest mystical poet of Persia. He was given the title 'Mawlānā'. This *ṭarīqa* is called Mawlawiya after him. The most characteristic feature of this *ṭarīqa* is the ritual of whirling dance.⁶³

V. Chistiya Ṭarīqa : Another important and popular *ṭarīqa* of this period is Chistiya *ṭarīqa*. It was founded by Khāja Abū Ishāq or Khāja Aḥmad Abdal (d. 350/965), who lived in

57. Fazlur Rahman, *Islam*, p. 156

58. *Loc. cit.*

59. *Loc. cit.*

60. *Loc. cit.*, p. 85

61. *Ibid.*, p. 86

62. *Loc. cit.*, p. 86

63. *Ibid.*, p. 88

a village named 'Chist' in Khurasan. Celebrated saint Mu'īnuddīn Muḥammad (537-633 A. H.), who came to India, followed this *ṭarīqa*.⁶⁴

Some other less important but well known *ṭarīqas* of this period are :

VI. Rifā'īya Ṭarīqa : It was founded by Aḥmad Ibn 'Alī Abu'l-Abbās Rifā'ī (512-578/1106-1183) of Basra. One of his forefathers was Rifā'ī, and so he was called Rifā'ī. His main teaching was poverty, diet control, and abstention from taking revenge.⁶⁵

VII. Qalandariya Ṭarīqa : It is the *ṭarīqa* of travelling or vagabond ṣūfis. Qalandar Yusuf of Spain or Shaykh Jamālu'l-Dīn of Persia is said to be the founder of this *ṭarīqa*. The ṣūfis of this *ṭarīqa* had no home, no rules, no connection with religious laws or social manners.⁶⁶ The ṣūfis of this *ṭarīqa* would shave beard and eye-brows, would perform only compulsory parts of salāt, saom and other 'ibādāt. They had a zāwiyah (convent) in Cairo, and first appeared in Damascus in 619 A. H.⁶⁷

VIII. Aḥmadiya Ṭarīqa : It was founded by Aḥmad Badāwī (596-675/1199-1276). He had been considered the greatest saint of Egypt for centuries. He would observe 'Mawlid' function. His followers are known as Aḥmadiya. Their sign is to wear red turban.⁶⁸

IX. Barhāmiya Ṭarīqa : It was founded by Ibrāhīm Ibn Abū Majd 'Abdul'Azīz or Mājīd (633-676/1235-1278), an inhabitant of Dasūq in Egypt. He was as one of the qutbs like Jilānī, Rifā'ī and Badāwī. The main theme of his teachings was sunni ideology and strict rules of morality. His ḥijb (حجب) were something like spells. He was well known for miracles.⁶⁹

X. Bektāshīya Ṭarīqa : During the 12th century A. C., Haji Bektāsh Wālī of Khurasan appeared among the ṣūfis of Anatolia. He was the leader of the *Bektāshīya ṭarīqa* of Turkey. Probably his disciples gave this name of the *ṭarīqa* after their leader. This *ṭarīqa* has the features of popular ṣūfism. It showed negligence to Islamic duties, even to salāt. Ḥaḍrat 'Alī (R) is the centre of 'ibādāt of this *ṭarīqa*. Its followers created a trinity by combining Ḥaḍrat 'Alī (R) with Ḥaḍrat Muḥammad (S) and Allah. They observe the first ten days of Muḥarram. They believe in the return of the soul. They wear white cap with four flats. Now this *ṭarīqa* is found in Albania.⁷⁰

In later centuries some other new ṣūfī orders developed. They are as follows :

XI. Naqshabandiya Ṭarīqa : It was founded by Naqshaband Muḥammad Ibn Muḥammad Bahā'uddīn al-Bukhārī (717-791/1317-1389). *Naqshaband* means 'painter, artist'. The name of this *ṭarīqa* was given after him. Of course, some think that the ṣūfis of

64. *Sankhīpta Islami Bishwakosh*, vol. i, p. 416

65. *Ibid.*, vol. ii, pp. 391-393

66. Qazi Deen Muhammad, et al., *Sufibad O Amader Samaj*, p. 42; S.I.B., i, pp 323-324

67. Shawqī Ḍayf, *Tārikhu'l-Adabi'l 'Arabi'*, vol. vi, pp. 65-66

68. *Sankhīpta Islami Bishwakosh*, i, pp. 86-89

69. *Ibid.*, ii, pp. 3-4

70. *Ibid.*, vol. ii, pp. 125-126

this *ṭarīqa* bears the greatness of Allah painted in their hearts, and so they are called *Naqshabandiya*.⁷¹ The *ṣūfis* of this *ṭarīqa* make *dhikr* silently.⁷²

XII. Shattāriya Ṭarīqa : It was founded by ‘Abdullah Shattār (d. 1415 A.C.).⁷³ The *Ṣūfis* of this *ṭarīqa* give more emphasis on *ṭawḥīd*. They do not believe in *faná* or *faná fil faná*. They consider *faná* opposite to *ṭawḥīd*.⁷⁴ This *ṭarīqa* is found in India, Sumatra and Java.

XIII. Madariya Ṭarīqa : It was founded by Baháuddīn Shah Mather (1315-1436 or 38 A.C.) of Syria. His father was Abú Isháq, and it is said that he was a descendent of prophet Hárún (A). He came to India and expired there.⁷⁵

XIV. Mujaddidiya Ṭarīqa : This *ṭarīqa* was founded by Shykh Aḥmad Sirhindī (971-1034/1564-1624) of East Punjab. He is better known as '*Mujaddid-i-Alf-i-Thānī*' 'Reformer of the Second Millenium'. He was a follower of *Naqshbandiya ṭarīqa*, but he reformed it and it came to be known as *Mujaddidiya Ṭarīqa*.⁷⁶

XV. Tijāniya Ṭarīqa : It was founded by Aḥmad Ibn Muḥammad al-Tijānī (1150-1230/1737-1815) of village ‘Ain Máḍī near Tahmut, in North Africa. The leading feature of this *ṭarīqa* is submission to the established government, and the repetition of *wazifa* and *dhikr* 100 times in different parts of the day.⁷⁷

XVI. Sanúsiya Ṭarīqa : It was founded by Sidi Muḥammad Sanúsi (1206-1276/1791-1859) of Algeria. It is actually a *ṭarīqa* of the soldiers. It is still found in Libya.⁷⁸ Sidi Muḥammad Ibn ‘Alī first founded Sanúsi Military Brotherhood. Later on it became a *ṣūfi ṭarīqa*.

6. Intrusion of Heretical Ideas in Ṣūfism :

During the 6th/12th century, some heretical ideas appeared in the garb of *ṣūfism*. Important of them are : i. Conjunction of Opposites, ii. Uselessness of Shari‘a, iii. *Hulul*, iv. *Ittiḥād*, v. *Labs*, vi. *Faná*, vii. *Baqá*, viii. *Pantheism*.

I. Conjunction of opposites :

A famous heretical theory that appeared in *sufism* is the theory of opposites. This theory was propagated by ‘Aynu'l-Qudāt (1098-1131 A. C.) of western Iran. He was recognised for the quality of his literary style, both in Arabic and Persian. His contribution to *sufism* is considerable. His '*Ṣawāniḥ*' is a classic treatise on mystical love.⁷⁹

71. Qazi Deen Muhammad, et al., *Sufibad O Amader Samaj*, p. 40

72. *Sankhpta Islami Btshwakosh*, vo. ii, p. 18

73. *Ibid.*, vol. i, p. 461

74. Qazi Deen Muhammad, et al., *op. cit.*, p. 41

75. *Loc. cit.*

76. *Sankhpta Islami Btshwakosh*, vol. i, p. 60; Sheikh Shahrufuddin, *Bangladeshe Sufi Provab of Islam Procher*, p. 66

77. Arberry, *Ṣūfism*, p. 128; *Sankhpta Islami Btshwakosh*, i, pp. 505-506

78. Arberry, *Ṣūfism*, p. 129; *S. Isl. Btshwakosh*, ii, pp. 479-480

79. *The Encyclopedia of Religion*, xiv, p. 109

According to 'Aynū'l-Qudāt, the conjunction of opposites is reflected in the notion of Allah. For example, in the first Kalima, 'Lá Iláha Illalláh' (لا إله إلا الله); the first part 'Lá Iláha' (There is no God) is the realm of malevolent divine attributes, which spawn falsehood and which seduce the soul of the mystic way from the truth. To pass to the realm of 'Illa Alláh' (لا إله إلا الله) (But Alláh) requires that 'the ṣúfī wayfarer confronts Allah's chamberlain, who stands guard at the threshold of 'Illa Alláh'. This chamberlain is the devil *Iblís*.⁸⁰

He links *Iblís* with Muḥammad (S), claiming that both are but different aspects of the same divine reality. He describes *Iblís* as the black light of straying, and Muḥammad (S) as the light of truth and gnosis. He thinks that both spring from the same attribute of Allah, namely, His power; and Muhammad (S) is the guiding light of Allah's power, while *Iblís* is its destructive fire.⁸¹

To him, unbelief and belief are two veils beyond the throne between Allah and the servant because man must be neither unbeliever nor Muslim.⁸² He also claimed that there was a complete identity between the Creator and the creation.⁸³ For his heretical ideas he was executed in 1131 A. C.

II. Uselessness of Shari'a :

Some ṣúfis taught that shari'a is not necessary for all Muslims. Abú Ismá'íl 'Abdullah Anṣarí (d. 1089 A.C.) claimed that the lover beloved relationship moves one to a plateau on which even the five pillars of Islam appear superfluous. The pilgrimage to Makkah is an occasion for tourism, *zakát* is something that should be left to the philanthropists, *saom* or fasting is an ingenious way to save food; and ritual prayers should be left to old cranes.⁸⁴ He also opined that the focus of the mystics should not be laws and ritual structures of Islamic community. It is the love relationship that supersedes all.⁸⁵ His basic theological and religious conversation did not bar him from the most exuberant expression of union.

III. Theory of Ḥulúl : The theory of *Ḥulúl* and *Ittiḥád* appeared in the 4th/10th century among some Ṣúfis. In the writings of Ibn 'Arabi also these ideas are expressed. *Ḥulúl* (حلول) means that human souls mix with the soul of the Creator (Allah). It means the incarnation of the Creator in man. *Ittiḥád* (اتحاد) means that man identifies with Allah.

In this path Junayd Baghdádí made distinctive steps and from the states of 'Faná' and 'baqá', he advanced to 'Ittiḥád' and 'Ḥulúl', Junayd opines that *Taṣawwuf* reached a position wherein the soul completely identifies with its Creator.⁸⁶

80. *The Encyclopedia of Religion*, xiv, p. 109

81. *Loc. cit.*

82. *Ibid.*, p. 110

83. *Ibid.*, p. 109

84. *Ibid.*, xiv, p. 113

85. *Loc. cit.*

86. H. M. Al-Ḥasaní, *Buyna'l-Taṣawwuf wa'l-Tushayyū.*, pp. 338-339

87. 'Abdu'l-Raḥmān ibnu'l-Jawzī, *Talbisu Iblís*, p. 336

Some believers in *ḥulūl* think that Allah selects some bodies, alights at (يحل) them, with divinity (ربوبية) and removes their humanity.⁸⁷

Ḥusayn ibn Maṣṣūr al-Ḥallāj (d. 309/922) maintains that when nothing of humanity remains in a Ṣūfī, the soul of Allah (روح الله) alights at him as it alighted at 'Isā ibn Maryam, then he wills nothing but what Allah wills, and his actions then become actions of Allah.⁸⁸

Al-Ḥallāj composed many verses on the theme of *Ḥulūl* and *Ittiḥād* which are found in his *Diwān* and *Kitābu'l-Ṭawāsīn* and quoted by different writers.⁸⁹

Ḥulūl is the incarnation of Allah in man.⁹⁰ The *Ḥulūliya* Ṣūfis think that human soul mixes with Allah or the soul of Allah. It is like the idea of *Nirvana* in Buddhism.⁹¹ The following groups are among the *Ḥulūliya* sects : *Sabā'īya*, *Bayānīya*, *Jahāmīya*, *Khaṭṭābiya*, *Nuṣayrīya*, *Muqanna'īya*, *Bāṭnīya*, *Azākīya*, *Druzs*, *Ḥulmāmīya*, *Rajāmiya*, *Fārsīya*, *Shabbāshīya* etc.⁹² Al-Ḥujwiri considers them false and infidels.⁹³

IV. The Theory of *Ittiḥād* (اتحاد) :

There is an idea among the sufis which is known as *Tawḥīd* (توحيد). It means 'unification'. To them, *Tawḥīd* means departing from one's self entirely, after discharging all compulsory duties, so that nothing returns to him to sever him from Allah.⁹⁴ On this issue, Shibli says, the mystic does not attain true unification until feels estranged from his own consciousness due to Allah's manifestation to him.⁹⁵

Later on, another theory developed which is known as *Ittiḥād* (اتحاد). It means 'to be united, identified', to become one. *Ittiḥād* means the identification of man with Allah. Such teaching is found in Ibn 'Arabi's writings.⁹⁶ The followers of the theory of *Ittiḥād* opine that the created beings mix with the Creator and become one. Some of them think that existence of human beings is a visionary existence only. It becomes assimilated to the eternal truth.⁹⁷

Ittiḥād means to be one with Allah, to identify with Allah, whose attributes the ṣūfī assumes and makes his own.⁹⁸ Ibnu'l-Fārid compares *Ittiḥād* with Allah to a woman's being possessed by spirit.⁹⁹ He thinks that in the state of *Ittiḥād* the mystic manifests the divine

88. H. M. Al-Ḥasanī, *op. cit.*, p. 339

89. *Ibid.*, pp. 272-273, 548-550; Ibnu'l-Jawzī, *op. cit.*, p. 171; Shawqī Dayf, *Tārikhu'l-Adabi'l-'Arabi*, vol. iv, pp. 477, 480

90. R. A. Nicholson, *A Literary History of the Arabs*, p. 401

91. Al-Ḥujwiri, *Kashfu'l-Maḥjūb*, Beng. tr., p. 216

92. *Sankhīpta Islami Bishwakosh*, vol. ii, p. 564

93. Al-Ḥujwiri, *op. cit.*, p. 216

94. Al-Kalābādhi, *Kitābu'l-Ta'arruf*, p. 159

95. *Loc. cit.*,

96. Nicholson, *A Literary History of the Arabs*, p. 401

97. *Sankhīpta Islami Bishwakosh*, vol. i, pp. 110-111

98. Nicholson, *Studies in Islamic Mysticism*, p. 194; Ibnu'l-Fārid, *Diwān*, p. 54

99. *Ibid.*, p. 196

attributes and actions in himself and maintains as personal relation to Allah with whom he is one and who transcends him.¹⁰⁰ Such doctrine of *ittihād* is considered as heretical by the theologians.

V. Doctrine of Labs :

The theory of *Labs* (لبس) was first invented and introduced by the mystic poet of Egypt 'Umar Ibnu'l-Fāriḍ (d. 632/1235). He invented this theory as a substitute of the theory of *Ḥulūl* (حلول).

Labs (لبس) means covering, clothing. Ibnu'l-Fāriḍ thinks that the One Allah clothes Himself in the created form through which He is revealed, just as angel Jibrail appeared before the Great Prophet (S) in the form of Dihya al-Kalbī, a companion of him.¹⁰¹

The action of covering is conceived in this way that the spirit comes upon a man, takes its abode in him, so that he is no longer himself but the spirit that is upon or within him.¹⁰²

This interpretation of Ibnu'l-Fāriḍ differs from the doctrine of *ḥulūl* (حلول) that he rejects. In the case of *labs* (لبس) Allah creates the 'disguise' of phenomenality in order thereby to manifest Himself to Himself, and nothing exists beside Him. On the otherhand, *ḥulūl*, the infusion of the 'Divine' Element into the human, denotes a relation of immanence comparable to that of the soul and body.¹⁰³ Ibnu'l-Fāriḍ condemns metempsychosis, a special form of the doctrine of incarnation (*ḥulūl* : حلول), in his poem *Nazmu'l-Sulūk*.¹⁰⁴

VI. The theory of Faná (فناء) :

Literally *faná* (فناء) means 'the state of a thing that does not last', perishableness, nought. According to the Ṣūfis, *faná* is a state in which all passions pass away, so the mystic experiences no feelings towards anything whatsoever, and loses all sense of discrimination. Then Allah controls him, and he performs his duties to Allah and accords with His will. He is then wholly preserved in paying the dues of Allah and is withdrawn from all personal interests, and from all opposition to Allah.¹⁰⁵ To this refers the famous *ḥadīth*.

Another way of defining *faná* is being absent from human qualities in undertaking the fearful burden of divine qualities so that human qualities of ignorance and injustice

100. Nicholson, *The Idea of Personality in Sufism*, pp. 19-20; Ibnu'l-Fāriḍ, *Diwān*, p. 35

101. Nicholson, *The Idea of Personality*, p. 22; Vide, Ibnu'l-Fāriḍ, *Diwān*, p. 41, poem no. 4, vv. 280-283

102. Nicholson, *Studies in Islamic Mysticism*, pp. 225-226

103. *Ibid.*, p. 226

104. *Ibid.*, p. 257; Vide, Ibnu'l-Fāriḍ, *Diwān*, p. 40, poem no. 4, v. 277; p. 61, poem no. 4, vv. 653-654

105. Abū Bakr Muḥammad al-Kalābādhī, *Kitābu'l-Ta'arruf Li Madhhab Ahli'l-Taṣawwuf*, p. 145; also vide, Eng. tr. by A. J. Arberry.

pass away.¹⁰⁶

Another kind of *faná* is passing away from the very consciousness of disaccord with Allah and from all notions aimed at disaccord.¹⁰⁷ According to Abu'l-Qásim Fáris, *faná* is the state of one who does not witness it as being concealed by Him Who causes it to be absent.¹⁰⁸ In this regard, Abú Sa'íd al-Kharráz says, the sign of a mystic's *faná* is the departing of his desire of this world and the next, except his desire for Allah.¹⁰⁹

To 'Alí al-Hujwírí, *faná* means to remove ignorance, idleness, desires and disobedience to Allah. In respect of knowledge, *faná* means to realise that everything will be destroyed.¹¹⁰ Al-Suhrawardí maintains that *faná* signifies the end of travelling to Allah.¹¹¹ Ibnu'l-Fárid describes *faná* as a process in which the soul is stripped off all its desires, affections and interests and finds the subject and object of worship in itself.¹¹²

Commenting on the theory of *faná*, al-Hujwírí says, 'To think *faná* as annihilation of one's self or existence, is infidelity (كفر)'.¹¹³

The ṣúfis generally divide *faná* into three stages : i. *Faná fl'l-Shaykh* (فناء فى الشيخ), ii. *Faná fl'l-Rasúl* (فناء فى الرسول) and iii. *Faná fl'Alláh* (فناء فى الله).

VII. Theory of Baqa (بقاء) :

Literally, the word *baqá* (بقاء) means 'permanance'. To the ṣúfis, *baqá* means the mystic's passing away from what belongs to himself and persisting through what belnogs to Allah.¹¹⁴ When a mystic is in the state of *baqá*, then whatever to him occurs in agreement with Allah's command and pleasure. What he does, he does for Allah, not for his own pleasure, whether in this world or the next.¹¹⁵

To 'Alí al-Hujwírí, *baqá* means to spend the time in the worship of Allah, being ever obedient to Him.¹¹⁶ Its real meaning is to be attracted to the eternal world, to remain obedient to Allah in the hope of peace and comfort in heaven.¹¹⁷ In respect of knowledge, *baqá* means to realise that the hereafter is eternal.¹¹⁸ Al-Suhrawardí says that *baqá* signifies the beginning of travelling in Allah.¹¹⁹

106. Al-Kalábádhi, *Kitábu'l-Ta'arruf*, p. 148

107. *Ibid.*, p. 147

108. *Ibid.*, p. 149

109. *Ibid.*, p. 148

110. 'Alí al-Hujwírí, *Kashfu'l-Mahjúb*, Beng. tr., p. 208

111. 'Umar al-Suhrawardí, *The 'Awatfu'l-Ma'artf*, Eng. tr., p. 195

112. R. A. Nicholason, *The Idea of Personality in Sufism*, pp. 18-19; Ibnu'l-Fárid, *Diwán*, pp. 33-34, poem no. 4, vv. 153-154

113. Al-Hujwírí, *op. cit.*, pp. 208-209, p. 216

114. Al-Kalábádhi, *Kitábu'l-Ta'arruf*, p. 145

115. *Ibid.*, p. 146

116. Al-Hujwírí, *Kashfu'l-Mahjúb*, p. 208

117. *Ibid.*, p. 210

118. *Ibid.*, p. 208

119. Al-Suhrawardí, *The 'Awatfu'l-Ma'artf*, Eng. tr., p. 195

Khaja Khan says, *baqá* is the requisition of one's attributes as the attributes of Allah.¹²⁰ It is a state (حال) in which the servant is not hindered from seeing Allah on account of materiality.¹²¹

Commenting on this theory, al-Hujwiri says, 'To think that *baqá* means to be united with Allah, or to mix with Allah, is infidelity'.¹²²

VIII. Pantheism :

During this period pantheistic ideas also appeared among some *ṣūfis*. For example, Abū Yazīd Bisṭāmī gave affirmation of the total identification of the lover and the Beloved. He cried : '*Subḥānī, mā a'ẓamu shānī*' (سبحانى ما اعظم شانى), 'Glory be to me, how great is my majesty!'¹²³ These words show that transporting upon the wings of mystical fervour, he found Allah within his own soul, and uttered it in the language of pantheism.¹²⁴

Husayn Ibn Manṣūr al-Hallāj came into contact with sages and mystics of other religions. By his expression of ecstasy he celebrated the transforming power of the experience of mystical union with the Beloved. His self-divinising cry '*Ana al-Ḥaqq*' (انا الحق) 'I am the Divine Truth' was tantamount to shirk (شرك) or polytheism.¹²⁵

Pantheism is also found in the language of Umar Ibnu'l-Fāriḍ when he expressed his union with Allah.¹²⁶

Again, the pantheistic monism of *Waḥdatu'l-Wujūd* put on an Islamic garb in the doctrine of *Al-Insānu'l-Kāmil* (الانسان الكامل) 'The Perfect Man',¹²⁷ propagated by Ibn 'Arabī and others. Owing to Ibn 'Arabī the religious personal movement of *ṣūfism* ended as an eclectic and pantheistic system of philosophy.¹²⁸

However, great *Ṣūfis* or mystics of Islam defend such utterances. For example, Shykh Aḥmad Sirhindī says, by uttering 'I am the Truth' (انا الحق) al-Hallāj means 'I am non-existent, Allah alone is Existent', it does not mean 'I am Allah'. * Likewise, by uttering 'Glory be to me' (سبحانى), Abū Yazīd glorifies Allah, not himself. Such words are uttered by a mystic when he is in *fanā*, in the state of direct belief.**

The 6th and 7th centuries were thus the golden age of *Ṣūfism* in respect of theories, writings and new ideas. Great writers of *Ṣūfism* in Arabic and Persian belonged to this century. Thus the age of Ibnu'l-Fāriḍ, Ibn 'Arabī and Jalāluddīn Rūmī represents the climax

120. Khaja Khan, *Studies in Taṣawwuf*, p. 88

121. *Ibid.*, p. 219

122. Al-Hujwiri, *Kashfu'l-Maḥjūb*, pp. 210-216

123. *The Encyclopedia of Religion*, vii, p. 108

124. *Loc. cit.*

125. *Loc. cit.*

126. Arberry, *Ṣūfism*, pp. 95-96

127. Nicholson, *A Literary History of the Arabs*, pp. 402-403

128. *Ibid.*, p. 404

* Shaykh Aḥmad Sirhindī, *Maktūbat*, Beng. tr., vol. iv, p. 121

** *Ibid.*, vol. i, p. 91

of ṣūfī achievement, both theoretically and artistically.¹²⁹ After this period, the signs of decay in ṣūfism appeared more and more clearly in different parts of the Muslim world.

7. Decay in Ṣūfism :

From the 8th century onward, through the numerous and ever multiplying Ṣūfī ṭarīqas or orders, the influence of Ṣūfī thought and practice became constantly more widespread. The sultans and princes lent the Ṣūfī movement their patronage and personal adherence.

In spite of all these, the signs of decay in Ṣūfism began to appear more and more clearly, and abuse and scandal assailed and threatened to destroy its fair reputation.¹³⁰ The manner of decline in Ṣūfism varied from country to country according to circumstances, but the general pattern were fairly consistent throughout.¹³¹

Before the Ottoman conquest, Ṣūfism shared in the general collapse of learning.¹³² Then different types of corruption, hypocrisy and worldliness intruded into ṣūfism one after another. These are briefly described below.

(1) After the 7th/13th century, legends of miracles became attached to the names of great mystics of Islam. As a result, the credulous masses began to applaud imposture more than true devotion.¹³³

(2) The cult of saints prompted ignorance and superstition and confounded charlatancy with lofty speculation.¹³⁴

(3) The easy highroad to fame, wealth and power was now 'to live scandalously, to act impudently, and to speak unintelligibly.'¹³⁵

(4) Now irrationality triumphed over the sober speculation and steadfast piety of the great mystics.¹³⁶

(5) The popular Ṣūfis, who were not real Ṣūfis, but actually the hypocrites, exhibited the utmost contempt for the ritual obligations of Islam; and even made a boast of not performing prayers (الصلاة). For example, one Barakat al-Khaiyāt (d. 923/1517) of Egypt, on being pressed by the Muftī and 'Ulamá of the Azhar to accompany them to Friday prayer, obliged them by performing the ritual of ablution in filthy water.¹³⁷

(6) Some so-called Ṣufis of the age became bestial and displayed their bestialism openly. For example, 'Alī Wahīsh (d. 917/1511) of Egypt, made a special point of displaying his bestialism on the common highway whenever he got opportunity.¹³⁸

129. Arberry, *Ṣūfism*, p. 119

130. Arberry, *Ṣūfism*, p. 119

131. *Loc. cit.*

132. *Ibid.*, p. 120

133. *Ibid.*, p. 119

134. *Loc. cit.*

135. *Loc. cit.*

136. *Ibid.*, p. 120

137. *Loc. cit.*

(7) Many followers of ṣūfism began to show contempt for all learning, specially Islamic subjects, which are acutally compulsory for the Muslims, and thus contempt for all learning masqueraded in the threadbare garb of piety.¹³⁹ whereas the ancient ṣūfis generally maintained a descent respect for Islamic studies.

(8) The new ṣūfis made boast of ignorance and applauded it in the masses thinking that it would secure them from rational attack and lend credence to their claims of miraculous power. Magic assumed an incresing^a importance in their repertory.¹⁴⁰

(9) In this age mischievous variety of mystification and obscurantism appeared among the sufis.¹⁴¹

(10) The masses lost confidence in Allah in the changes of fortune, and charms and amulets came to acquire a special value in their eyes.¹⁴²

(11) The ṣūfis became interested in cabbalism instead of studying the Qurán and Sunnah.¹⁴³

(12) Withcraft, hypnotism etc, became an attractive substitute for reason.

(13) Saint worship, visiting the tombs and seeking help from the dead saints became widespread among the masses and they almost abandoned the study of Islam and sufism and practising them. They even ascribed divinity to the murshids.

(14) The so-called ṣūfis took the opportunity of the ignorance of the masses and began to make their fortune by collecting money from their murids (disciples). instead of making themselves and their disciples pious and righteous.

(15) Use of drugs like ganja, opium etc. became widespread among many ignorant people known as faqirs who use red garments as a mark of their claim of obtaining ma'rifa. Islam without shari'a became the popular religion.

(16) The so-called ṣūfis and faqirs spread a belief among the masses that 60 thousand secret teachings are there, which are known only by them, whereas the Qurán and Ḥadith express only 30 thousand teachings.

Most of these things are still prevalent in the muslim world, specially in the Indian sub-continent.

In this age of decay the ṣufi ṭarīqas spread their influence and their organisations throughout the Muslim societies. They ruled the masses through a well-planned heirarchy. The son of a dead ṣūfi began to be considered a ṣūfi even if he was an ignorant fellow. To follow a *Pir* or *Murshid* became very essential in Muslim life, and in some areas, village people acquired its local saint, to be supported and revered during his life time, worshipped and

138. Arberry, *Ṣūfism*, p. 120

139. Loc. cit., p. 120

140. *Ibid.*, p. 121

141. Loc. cit.

142. Loc. cit.

143. Loc. cit.

capitalised after his death.¹⁴⁴ Many heretical and anti-Islamic teachings also became prevalent among the Muslims in the garb of *Ṣūfī* *ṭarīqas* and *ṭūr-murshid* system.

Against this ruinous order of things in *Ṣūfism* few people dared to make protest, because, the politicians and the theologians and the jurists feared to oppose the true masters of the ancient time, and the selfish group of them found it easier and more profitable to share in the swindle.

In the 13th/18th century, Al-Badr al-Hijāzī drew a picture of the prevailing abuses in *ṣūfism* in Arabic verses. Due to the non-availability of the Arabic text, we are obliged to quote their English translation which runs thus :¹⁴⁵

Would that we had not lived to see every demented madman held up by his fellows as a pole!

Their Ulama take refuge in him. Indeed they have even adopted him as a lord, instead of the Lord of the Throne;

For they have forgotten Allah, saying 'So-and so provides deliverance from suffering for all mankind.'

When he dies, they make him the object of pilgrimage, and hasten to his shrine, Arabs and foreigners alike;

Some kiss his grave, and some threshold of his door, and the dust.

So do the infidels behave towards their idols, seeking thereby to win their favour.

And that is due too blindness of vision! woe to the man whose heart Allah has blinded.

Such was the dark side of *Ṣūfism* in its last phase. It is a true picture of Sufism during the eighteenth, nineteenth and twentieth centuries A. C./13th, 14th, 15th centuries A. H. The *ṣūfī ṭarīqas* continued, and in many countries continue, to hold the interest and allegiance of the ignorant masses, but this have rarely been making the masses pious or righteous. During the time of the decline of *Ṣūfism*, the majority of the professional mystics were either hypocrites or self-deluded, and battered on the credulity of their followers.¹⁴⁶

However, even in the last stages of the decay of *Ṣūfism*, having deplorable effects of superstition allied to mystification, its influence was not wholly evil. In this period also there were some noble and sincere *ṣūfis* who preached Islam and guided people to the righteous path. During this period some new *ṭarīqas* were also founded. Thus, the *ṣūfī* movement never at any time lacked for a few sincere men of high principles and true faith, whose example shed a brave light in the surrounding darkness of ignorance and misery.¹⁴⁷

144. Arberry, *Sūfism*, p. 121

145. *Ibid.*, pp. 121-122

146. *Ibid.*, p. 122

147. *Loc. cit.*

SECTION SIX : CRITICISM

From the definitions of mysticism as discussed in section one of this chapter it appears that the Holy Qur'an and Hadith have enough mystical teachings. The mystical teachings of Islam came to be known as *Taṣawwuf* or *Ṣūfism*. *Taṣawwuf* or *Ṣūfism* is a philosophy, a philosophy of divine love. Only educated people, educated in Islamic learnings, can cultivate *tasawwuf*, because, its ideal is lofty. When ignorant people try to cultivate it, naturally they misinterpret it and become themselves misguided. Some think that *Taṣawwuf* is a separate *madhhab* (مذهب) that differs from the four well-known *madhhab*s of Sunni Islam. But it is not fully correct. Scholars of different *madhhab*s cultivated *Taṣawwuf*.

In this section we shall make a brief critical study of *Tasawwuf* and the sufis mentioning its merits and demerits.

1. Wrong Nomenclature (Tasawwuf and Sufi) :

The name *Taṣawwuf* (تصوف) itself is illogical. This word *taṣawwuf* (تصوف) may be derived from the noun *Ṣūf* (صوف) 'wool' or from the verb *ṣāfa* (صاف) 'to deviate, to turn away from'. So this term can be used to mean the science of the people who wear wool. It can by no means be derived from the verb *ṣafā* (صفا), 'to be pure, good'. So, as a science of self-purification the term *taṣawwuf* is literally not possible at all.

Similarly, the term *Ṣūfī* (صوفى) can only be derived from the word *Ṣūf* (صوف) 'wool', not from *'ṣafā'* (صفا) 'to be pure, good'. It is also cannot be derived from *Ahl al-Ṣuffa* (اهل الصفة) 'Inhabitants of the corridor', because. It would then be *ṣuffī* (صفى). So a righteous person cannot be called *ṣūfī* (صوفى).

The term *Ṣūfī* (صوفى) or *Ṣūfīyah* (صوفية) may be derived from *Ṣūfa* (صوفه) or *Ṣūfān* (صوفان), as mentioned by Ibnu'l-Jawzī.¹ But then this term cannot be called Islamic, because, *Ṣūfah* (صوفه) was the title of Ghauth Ibn Murar or his children or community, during the Jāhiliyya period, who lived at the Ka'ba, worshipped there, renouncing the world.²

During the time of the Great Prophet Muḥammad (S) a pious person was called *Muslim* (مسلم), *Mu'min* (مؤمن). Then was introduced the words *zāhid* (زاهد), ^{ābid} (عابد). Then some people began to associate themselves with asceticism, excessive worship, renouncing the world. Then finding similarity between these people and *ṣūfah*, they called themselves *Ṣūfiyah* (صوفية).³

Another point is that wearing wool as a symbol of righteousness, cannot be called Islamic. Because the Great Prophet (S) and his Companions did not prefer wearing wool as

1, 'Abdu'l-Raḥmān Ibnu'l-Jawzī, *Talbisu Iblīs*, p. 597

2. *Ibid.*, p. 16

3. *Loc. cit.*

claimed by some ṣūfis. He used wool in some times and his such use is not well-known among the Arabs.⁴ The ṣūfis narrated some ḥadīth on merits of wearing wool. But to Ibnu'l-Jawzī, all these narratives are fabricated.⁵ In this regard, Abū Ja'far Ibn Jarīr al-Ṭabarī says, 'Those people did mistake who preferred the dress of wool to that of cotton.'⁶

The first person who adopted the title Ṣūfī was Abū Hāshim (d. 780 A.C.), a Syrian ascetic.⁷ But Abū Nu'aym, in his *Hilyatu'l-Awliyā'*, did not even hesitate to include Abū Bakr (R), 'Umar (R), 'Uthman (R), 'Alī' (R) and leading Ṣaḥāba among the Ṣūfis.⁸ He also included Qāḍī Sharī'a, al-Ḥasan al-Baṣrī, Ṣūfyan al-Thawrī, Aḥmad Ibn Ḥambal and the like among the ṣūfis; and Sulami in his *Ṭabaqātu'l-Ṣūfiyyah*, included Fuḍayl Ibnu'lyad, Ibrāhīm Ibn Adham, Ma'rūf al-Karkhī among the ṣūfis.⁹

2. Basis of Taṣawwuf or Ṣūfism :

In the previous sections we have already discussed about the mystic teachings in the life of the Great Prophet (S) and of some of his Companions. besides, We quoted some Quranic verses and some authentic Ḥadīth. On the basis of them it may undoubtedly be said that Islamic mysticism was founded in earlier periods by the teachings of the Qurān and Ḥadīth.

The claim of certain western writers that Islamic mysticism or Ṣūfism originated from Christianity, Buddhism, Hellenism and neo-Platonism is unfounded. Only some teachings of these religions penetrated in to Ṣūfism due to study of these things by some ṣūfis, and due to direct contact of some ṣūfis with people of other religions.

Thus Junayd, a famous Ṣūfī, says, 'Our knowledge is dependent on the Book of Allah and the Sunnah.'¹⁰ It is a real fact that the earlier Ṣūfis gave more stress on the Qurān and Sunnah.

3. Foreign Influence on Taṣawwuf :

Although Islamic mysticism was founded on the Qurān and Sunnah, later on the simple system of the pious Muslims of the earlier period became gradually influenced by foreign culture and religions.

The speculative and theosophical side of Ṣūfism, which was first established in Iraq, Syria and Egypt, bears unmistakable signs of Hellenistic influence.¹¹ The theory of mystical union (*fanā' wa baqā'*) and other expressions of the early Ṣūfis, can easily be associated with pantheism, yet none of them can fairly be called a pantheist in the true sense of the term.¹²

The sayings of Abū Yazīd Bisṭāmī, who carried the experimental doctrine of *fanā'*

4. Ibnu'l-Jawzī, *talbīṣu Iblīs*, p. 194

5. *Loc. cit.*

6. *Ibid.*, p. 198

7. Al-Suhrawardī, *'Awarifu'l-Ma'ārif*, Eng. Trans. p. 2

8. Ibnu'l-Jawzī, *Talbīṣu Iblīs*, p. 164

9. *Ibid.*, p. 165

10. *Ibid.*, p. 244

11. R.A. Nicholson, *A Literary History of the Arabs*, p. 390

12. *Loc. cit.*

(dying to self) to its utmost limit, serve to show that the theosophical basis of (later) Ṣūfism is distinctively oriental.¹³

Abū Yazīd says : "I went to Allah from Allah until they cried from me in me; O you !" 'Nothing is better for man than to be without aught, having no asceticism, no theory, no practice. When he is without all, he is with all.' "Verily I am Allah, there is no God except me, so worship me." "Glory to me! how great is my majesty!" "I came forth from Bayasidness as a snake from its skin. Then I looked. I saw that lover, beloved and love are one, for in the world of unification all can see one." "I am the wine-bearer and the wine and the cup-bearer."¹⁴

On the basis of these sayings of Abū Yazīd, Nicholson remarks, "Thus in course of a century, Ṣūfism, which at first was little more than asceticism, became in succession, mystical and theosophical, and even ran the risk of being confused with pantheism."¹⁵

It is true that some ṣūfis, in some of their speculations, borrowed materials from neo-Platonism.¹⁶ Influence of Buddhism and Christianity is also found in some ṣūfis. The story of Ibrāhīm Ibn Adham is an example.

Ibrāhīm Ibn Adham (d. 160/177 A. H.) was born in Khurasan which was a flourishing centre of Buddhism. His father was a king of Khurasan. Prince Ibrahim renounced the world, including his family, took the robe and cloak of a shepherd, and went towards Iraq, wandering from land to land.¹⁷ This legend of conversion to austerity has often been compared with the story of Gautama Buddha.¹⁸ Ibrāhīm told one of his disciples, "I learned gnosis (ma'rifa) from a monk called Father Simeon."¹⁹

4. Misinterpretation of the Qurān :

Some ṣūfis misinterpreted some verses of the Holy Quran mainly due to lack of proper knowledge of *tafsīr*. For example, Abū Ḥamid al-Ghazālī in his *Kīmīyā-e-Sa'ādāt*, wrongly interpreted some verses of the Quran,²⁰ and Ibnu'l-Jawzī mentions misinterpretation of some verses by other ṣūfis like Junayd al-Baghdādī, Abū Bakr Shiblī, Abū'l-Abbās Ibnu'Aṭā, Abū' Uthmān, al-Wāsiṭī, al-Nūri, Abū Turāb, Sahl, Abū Bakr al-warrāq, Sulami and others, in his famous book *Talbīsu Iblīs*.²¹

Abū 'Abdu'l-Rahmān Sulami collected sayings of the ṣūfis on *tafsīr* and named the book '*Haqā'iqu'l-Tafsīr*' (حقائق التفسير), that contains misinterpretation of the Qurānic

13. R.A. Nicholson, *A Literary History of the Arabs*, p. 391

14. *Loc. cit.*

15. *Loc. cit.*

16. Sayed Abdul Hai, *Muslim Philosophy*, p. 163

17. Arberry, *Ṣūfism*, p. 36

18. *Loc. cit.*

19. *Ibid.*, p. 37

20. Al-Ghazālī, *Kīmīyā-i-Sa'ādāt*, Beng. tr., vol. iii, p. 193; Ibnu'l-Jawzī, *Talbīsu Iblīs*, p. 165, 333

21. Ibnu'l-Jawzī, *Talbīsu Iblīs*, pp. 331-333

verses.²²

Ibn 'Arabi also misinterpreted the verses of the Qur'an. For example, in his *Fuṣuṣu'l-Hikam* (Affifi, p. 72) he tried to prove the validity of idolatry by misinterpreting the 23rd verse of *sūra Banu Isrā'il*.*

However, all the ṣūfis did not misinterpret the Qur'an. Those who were learned, pious and prudent, tried to find out moral teachings from the Qur'an. In this regard, Shah Waliullah says, "The Ṣūfis are busy with the spiritual and moral principles of the Qur'an. They think that their only duty is to explain such things found in the Qur'an."²³

5. Fabrication of Ḥadīth and Use of False Ḥadīth :

Another problem with *Taṣawwuf* or Ṣūfism is the fabrication of ḥadīth in favour of sufi theories, and indiscriminate use of such ḥadīth by the ṣūfis. Some writers on ṣūfism, according to critics, even did not realise that the ḥadīth they had been using were not authentic.

Thus with the gradual development of ṣūfism in Islam, a new body of ḥadīth came into existence. The ṣūfis, in order to justify their stand, formulated (i. e. verbally invented) statements, sometimes quite fanciful and historically fictitious, which they attributed to the Prophet (S).²⁴ These ṣūfī ḥadīth, exemplify the life of the Prophet (S) and the teaching of the Qur'an in stressing the purity of the heart and inner life.²⁵

Abū 'Abdu'l-Rahmān al-Sulami wrote a book on ḥadīth entitled *Kitābu'l-Sunan* (كتاب السنن) in which he used unauthentic ḥadīth, and forged many ḥadīth for the ṣūfis.²⁶ Abū Ṭalīb al-Makki wrote '*Qūtū'l-Qulūb*' (قوت القلوب) in which he narrated many false ḥadīth and ḥadīth on prayers of days and nights that has no basis.²⁷ Abū Ḥamid Al-Ghazālī wrote *Iḥyā'u 'Ulūm al-Dīn* (احياء علوم الدين) for the ṣūfis and filled it with false ḥadīth and he did not know that they were false.²⁸

Ḥārith al-Muḥāsibī, the first writer on ṣūfism, was a keen student of ḥadīth. But Aḥmad Ibn Ḥambal condemned him for using weak ḥadīth.²⁹ His masterpiece '*Al-Ri'āya Li Huquq Allāh*' (الرعاية لحقوق الله) exercised a great influence on al-Ghazālī when he came to write his *Iḥyā'u 'Ulūm al-Dīn*.³⁰

However, if the ḥadīth is not fabricated, but below the category of ṣaḥīḥ, can be used

22. *Ibid.*, p. 331

23. Shah Waliullah, *Al-Fauzu'l-Kabir*, Beng. Tr., p. 121

24. Fazlur Rahman, *Islam*, pp. 133-134

25. *Ibid.*, p. 134

26. Ibnu'l-Jawzi, *Talbisu Iblis*, p. 164

27. *Loc. cit.*

28. *Ibid.*, p. 165

29. Arberry, *Ṣūfism*, p. 46

30. *Ibid.*, p. 47

* S. H. Nadeem, *A Critical Appreciation of Arabic Mystical Poetry*, p. 158

to encourage people to do good works. So Shah Waliullāh says, "The Ṭābī'ūn and their followers took munqatī' and mursal ḥadīth because their target was the attainment of belief in its reaching to the Prophet (S)."³¹

6. Disregard for knowledge :

The critics observe that among the sufis there is a tendency of disregard and lack of interest in acquiring the knowledge of *tafsīr*, *ḥadīth*, *fiqh* etc. This fact is proved from the books on Sufism, both ancient and modern. Some of them even compare the ignorant sufis with the Great Prophet (sm). Such tendency is surely untenable and even condemnable.

Ibnu'l-Jawzī says, the ṣūfis gave up knowledge which is a light. Some of them condemn the 'ulamā' and think that to be busy with knowledge is wrong (باطالة). They say that their knowledge is without means.³² Abu Hafs says, earlier people of *Taṣawwuf* were the scholars in *tafsīr*, *ḥadīth* and *fiqh*, but the later ones like idleness.³³

A group of ṣūfis say, "Being busy with the acquisition of knowledge (علم) is for the general public, and our knowledge is from Allah, without any medium."³⁴ Some ṣūfis went too far to say, "Knowledge is a veil, and only the sick souls need it and should spend life to acquire it."³⁵

Some ṣūfis buried books, some threw them into river. Aḥmad Ibn al-Ḥawārī learnt ḥadīth for thirty years, then he threw them (books he wrote) into the river.³⁶ Ḥusayn Ibn Aḥmad says, I had an inkpot in my hand, then Shiblī said to me: ³⁷غيب سوادك عني يكفيني: 'Conceal your black from me, the black of my heart is enough for me.'

Commenting on anti-knowledge tendencies of the ṣūfis, Ibnu'l-Jawzī says, the greatest enmity against Allah is the obstruction from the path of Allah, and the clearest path of Allah is knowledge (علم).³⁸

The truth is that Islam gives too much stress on acquiring knowledge. The first revelation that came to our Great Prophet (S) was اقرأ 'Read'; the revelation that came to him in 23 years, is termed as الكتاب 'The Book' in many places of the Qurān. Allah also says : انما يخشى الله من عباده العلماء: 'The learned (ulamā') among His bondmen fear Allah alone.' (Fatīr : 28).*

31. Shah Waliullāh, *Al-Qawlu'l-Jamīl*, p. 21

32. Ibnu'l-Jawzī, *Talbīs al-iblis*, p. 320, 323

33. *Ibid.*, p. 323

34. Al-Ḥasanī, *Bayna al-Taṣawwuf wa'l-Tashayyuf*, p. 403

35. *Ibid.*, p. 402

36. Ibnu'l-Jawzī, *Talbīs*, p. 323

37. *Ibid.*, p. 329

38. *Loc. cit.*

* *The Holy Qurān*, 35 : 28

Besides, there are numerous ḥadīth of the Great Prophet (S) on merits of knowledge.

³⁹ عن انس قال قال رسول الله صلعم : طلب العلم فريضة على كل مسلم - رواه ابن ماجه و البيهقي

Ḥaḍrat Anas (R) narrates that Rasūlullāh (sm) said, "Seeking knowledge is compulsory on every Muslim." (*Ibn Mājah, al-Bathāqī*).

⁴⁰ قال رسول الله صلعم : فضل العالم على العابد كفضلي على ادناكم - رواه الترمذی و الدارمی

Abū Umāma al-Bāhili (R) narrates, Rasūlullāh (sm) said, "Superiority of a learned person (‘Alim) on a worshipper is like my superiority over an ordinary person among you." (*Tirmidhi and Dāremī*)

Ḥaḍrat Anas (R) narrates, Rasūlullāh (S) said, "Who has gone out to seek knowledge, is in the way of Allah till he comes back." (*Tirmidhi, Dāremī*).⁴¹

Not only this, the earlier Muslim saints, the great mystics of Islam, also gave much emphasis on learning Islam. Thus the celebrated ṣūfī poet Jalālul-Dīn al-Rūmī says :⁴²

علم دين فقه است و تفسير و حديث + هر كه خواند غير از اين گردد خبيث

"Knowledge of religion is jurisprudence, *tafsīr* and *ḥadīth*; whoever learns except these (three), becomes mischievous."

World famous muslim jurist Imām Mālik (R) in his Mu’attā says :⁴³

من تصوف و لم يتفقه فقد تزندق و من تفقه و لم يتصوف فقد تفسق و من جمع بينهما فقد تحقق

"Who practises *tasawwuf* without learning jurisprudence, has become a *zindīq* (misbeliever), who learns jurisprudence without practising *taṣawwuf*, has become a *fāsiq* (disobedient), and who combines these two, has done the correct action."

Celebrated *faqīh*, *muḥaddith* and *ṣūfī* Nizām al-Dīn says.' An ignorant ṣūfī is like a clown of Satan.' (*Khazīnatu'l-Aṣfiyā*).⁴⁴

Yahya Ibn Mu’āz advises to keep aloof from ignorant ṣūfis.⁴⁵ Shah Waliullāh the famous *muḥaddith* and *ṣūfī* of India, advises a novice (مرید) Saying :⁴⁶

ان لا يصحب جهال الصوفية و لا جهال المتعبدین - (القول الجميل)

'Not to accompany ignorants of the ṣūfis and arrogant of the worshippers.'

The truth is that the four Caliphs, the four Imāms, Al-Ḥasan al-Baṣrī and many others whom the sufis consider their leaders, were great scholars of Islam. So the idea of becoming a ṣūfī without acquiring knowledge of the *Qurān*, *ḥadīth*, *fiqh* and *taṣawwuf*, is quite unacceptable.

39. Al-Tabrezi, *Mishkātu'l-Maṣābīh*, p. 34

40. *Loc. cit.*

41. *Loc. cit.*

42. Hamidur Rahman, *Sharfu'l-Insan*, p. 154

43. Muzammel Haq, *Zulfiqar-i-Murtaza*, p. 148

44. Qazi Deen Muhammad, et al., *Sufibad O Amader Samaj*, p. 48

45. Ibnu'l-Jawzi, *Talbīs*, p. 371

46. Shah Waliullāh, *Al-Qawlu'l-Jamīl*, p. 158

7. Remarks of some prominent *ṣūfis* and critics :

Abu Bakr Daqáq says :⁴⁷ كل حقيقة لا تتبعها الشريعة فهي كفر

"All *ḥaqíqa* not followed by *sharí'a* is infidelity."

Abu Ḥamid al-Ghazálí says in his *Iḥyá' 'Ulúm al-Dín* :⁴⁸

من قال ان الحقيقة تخالف الشريعة او الباطن يخالف الشريعة فهو الى الكفر اقرب منه الى الايمان

"Who says that *ḥaqíqa* contradicts *sharí'a*, or *báṭn* contradicts *sharí'a*, is nearer to infidelity than to belief."

Many *ṣūfis* differentiate *sharí'a* from *ḥaqíqa*. Commenting on it, Ibnu'l-Jawzī says, "It is ignorance, because, the whole *sharí'a* is *ḥaqíqa*."⁴⁹

Abu Yazíd says :⁵⁰

من ترك قراءة القرآن و التقشف و لزوم الجماعة و حضور الجنائز و عيادة المريض و ادعى بهذا الشأن فهو مبتدع

'Who has given up reading the Qurán, mortification, attending congregation, attending funeral, visiting the sick, and claims this position (of a *ṣūfí*), is an innovator.'

Ibn 'Uqayl says, if they did not invent the order (طريقة) by which they attract the hearts of the public, their livelihood would not continue, they follow the asceticism of the Christians, their system is the system of joke, merriment and treachery, they attract the hearts of the public.⁵¹

Imám Málík, in his *Mu'atta'*, says :⁵² من تصوف و لم يتفقه فقد تزندق

"Who learns or practises *taṣawwuf*, but did not learn jurisprudence, has become a hypocrite (*ẓindíq*)."

Imám Sháfé'í says :⁵³ لو ان رجلا تصوف اول النهار لا ياتى الظهر حتى يصير احمق

"If a person wears wool (or practises *taṣawwuf*) at the beginning of the day, he becomes foolish before the afternoon."

He also says :⁵⁴ ما لزم احد الصوفية اربعين يوما فعاد عقله اليه ابدا

47. Ibnu'l-Jawzī, *Talbíṣu Iblís*, p. 324

48. *Ibid.*, pp. 324-325

49. *Ibid.*, p. 324

50. *Ibid.*, p. 167

51. *Ibid.*, p. 373

52. Muzammel Haq, *Zulfiqar-i-Murtada*, p. 148

53. Ibnu'l-Jawzī, *Talbíṣu Iblís*, p. 370

54. *Loc. cit.*

"Who sticks to one of the Ṣūfis for forty days, his intelligence never returns to him."

Abū Sulaimán says:⁵⁵ ما رايت صوفيا فيه خير الا واحد عبد الله بن مرزوق

"I found no good in any Ṣūfi except 'Abdullāh ibn Marzūq."

Yunus ibn 'Abd al-A'la' says:⁵⁶

صحبت الصوفية ثلاثين سنة ما رايت فيهم عاقلا الا مسلم الخواص

"I accompanied the Ṣūfis for thirty years but did not find an intelligent one among them but Muslim al-Khawās."

Yaḥyá Ibn Yaḥyá says:⁵⁷ الخوارج احب الى من الصوفية

"To me the Kharijites are dearer than the ṣūfis."

Yaḥya Ibn Mu'áz says:⁵⁸

اجتنب صحبة ثلاثة اصناف من الناس : العلماء الغافلين ، الفقراء المداهنين ، و المتصوفة الجاهلين

"Keep aloof from the companionship of three types of people : heedless 'Ulamá, hypocrite Faqírs, and ignorant Ṣūfis."

Shah Waliullāh says:⁵⁹ لا يصحب جهال الصوفية و لا جهال المتعبدین ولا المتقشفة من الفقهاء

"One should not Accompany ignorant Ṣūfis, ignorant worshippers, and proud jurists."

Ashraf 'Alí Thānavi says, "People should not accompany the cheaters, robbers of Ímán, who wander here and there as Pírs (or Shaykhs)." ⁶⁰

R.A. Nicholson says, "Many theologians taxed Ibn 'Arabí with holding heretical doctrines, e. g. the incarnation of God in man (حلول) and identification of man with God (اتحاد)." ⁶¹ "Owing to him (Ibn 'Arabí) Islam ends as an eclectic and definitely pantheistic system of philosophy." ⁶²

He also says, "Ṣūfism, in its ascetic, moral and devotional aspects was a spiritualised Islam. While doing lip-service to established religion, It modified the dogmas of Islam in such a way as to deprive them of their original significance." ⁶³

Wilfred Cantwell Smith says, "Ṣūfism is more concern that one's soul be pure than that one's actions be correct. Some Ṣūfis thought the Law important, most regarded it as a private discipline guiding the person towards transcendent fulfilment, and paid little heed to its function in ordering society, in marshalling history into a prescribed pattern." ⁶⁴

55. Loc. cit.

56. Loc. cit.

57. Ibid., p. 371

58. Loc. cit.

59. Shah Waliullāh, *Al-Qawlu'l-Jamíl*, p. 143

60. Shamsul Haq Faridpuri, *Prosnuṭtare Tasawwuf*, p. 43

61. R. A. Nicholson, *A Literary History of the Arabs*, p. 401

62. Ibid., p. 404

63. Ibid., p. 392

64. W. C. Smith, *Islam in Modern History*, p. 45

8. Humbug Ṣūfis :

The decay of ṣūfism began in the 16th century A. C. of course its systems exist till today in different countries. But the bitter truth is that the vast majority of the ṣūfis of today, and a good number of the previous centuries, are humbug ṣūfis. They attract people by different means, make the ignorant mass their novices, exploit and misguide them. Some of these so-called ṣūfis or pīrs earn a lot by collecting money from their murīds, some attract the rich and the influenceal people, associate with them and collect a good amount of money from them. Some pīrs even seem to maintain connection with the infidel leaders of the west. Some of them also seek power. All these humbug ṣūfis and pīrs are doing business in the name of ṣūfism and ṭarīqas.

The humbug ṣūfis, faqīrs and pīrs are ignorant; they know very little of islam. Some of them even take drugs like opium, marijuana etc., some keep matted hair on the head, wear red clothes, use tongs and pincers, give up *ṣalāt*, *saom* and rules of *ḥalāl* and *ḥarām*. Most of them encourage their novices to ignore the study of the Qurān and ḥadīth, teach them to worship the pīrs and their graves. They themselves are corrupt, so they cannot rectify others. Muslims should be aware of these humbug ṣūfis and pīrs.

On this, point Al-Ghazālī says, "Now-a-days a group of humbug ṣūfis have appeared. They declare illegal things as legal; they are servants of passions, devoid of the light of spiritual knowledge. They are too far from real ma'rifa. They recite only some whimsical sentences of the sufis, wash themselves the whole day to show purity. They decorate themselves with dress, prayer-mat, rosary, beads of the ṣūfis. On the other hand, they always backbite the 'ulamā'. They are satans in disguise of men, enemies of Allah and His Rasūl."⁶⁵

Shah Waliullāh says, "A pīr or *murshid* must have the knowledge of the Qurān and sunnah, enough knowledge to understand '*Tafsīru'l-Madārik*' or '*Tafsīru'l-Jalālayn*' or the like; must know '*Kitābu'l-Maṣābīḥ*'; he should have *taqwa*, *ʿadālat*, *zuhd*, should give up major and minor sins; should have attraction for *ākhirat*..."⁶⁶

Ashraf'Alī Thānavī says, "Now a days many cheaters wander here and there---in the name of pīrs. These are robbers and plunderers of iman; so people should keep aloof from them."⁶⁷

Shamsul Haq Farīdpurī says, "Artificial *taṣawwuf*, artificial and cheater pīrs are more harmful and dangerous than the thieves and robbers." "Many Iblīs have been wandering here and there in disguise of pīrs; so don't take bai'ah to any one without varification." "It is better not to take bai'ah under an unfit, cheater pīr. A perfect pīr must be an *ʿālim* (عالم), follower of the laws of Islam (الشريعة); he should be selfless, work for the people without

65. Ghazālī, *Kīmīyā*, vol.1, p. 64-65

66. Shah Waliullāh, *Al-Qawlu'l-Jamīl*, pp. 20-24

67. Shamsul Haq Farīdpurī, *Prosnuṭtare Taṣawwuf*, p. 43

expecting any worldly gains." "If a real righteous *‘ālim*, real heir of Rasūlullāh (S) is found, then to take *bal‘ah* at his hand is sunnat." "A *pīr* must understand the whole Qurān in Arabic language, must study at least one hadith book in Arabic from the beginning to the end, under a teacher."⁶⁸

9. Merits of Ṣūfism :

Though ṣūfism or Islamic mysticism was influenced by many foreign ideas in later centuries, and innovations and superstitions filled the minds of many sufis and their novices, yet *taṣawwuf* contributed much to the spread of Islam in different countries of the world. Its necessity and importance in Muslim life also cannot be denied.

On the necessity, importance and merit of *taṣawwuf*, Shamsul Haq Faridpurī says, "The first target of *taṣawwuf* is to preserve the sunnats of the Great Prophet (S); the second is to build moral character; and the third is to awake and enliven human soul so that it can sacrifice everything for the cause of Allah."⁶⁹ "*Taṣawwuf* builds good character, removes bad habits through the companionship and teachings of a perfect *murshid*."⁷⁰ "The real aim of *taṣawwuf* is to obtain *nisbah* (نسبة), i. e. to remember Allah all the time."⁷¹ "Without companionship of a perfect *pīr* (مرشد كامل), his teaching and training, it is almost impossible to acquire higher *kalām* (كلام)."⁷²

Ḥujwiri says, "To deny the real things of *taṣawwuf* is to deny *sharī‘a* as well as the praiseworthy qualities of the Great Prophet (S) and his Companions."⁷³

Dhikr (ذكر), taught in *taṣawwuf*, is very useful and a good way of remembering Allah and getting his nearness. Likewise, *mushāhada* and *muḥāsaba* help man to be careful about his activities, his duties towards Allah, *Ikhlās* in works bring real reward from Allah.

Murāqaba brings a man near Allah. This meditation frees man from the greed of the world and makes him inclined to the hereafter. Study of *taṣawwuf* carefully and critically helps a person to acquire the praiseworthy character (اخلاق حميدة) and abandon the blameworthy character. (اخلاق ذميمة)

On the merits of *Taṣawwuf*, Bankey Bihari says, *taṣawwuf* or Islamic mysticism contributed much to the world peace.⁷⁴ Ṣūfism demands the uprooting of all violent passions of the soul, the extirpation from it all avaricious desires, so that the heart is detached from all things non-God, is constantly contemplating on God.⁷⁵ Ṣūfism implies the inner yearnings of the soul to meet its Creator, and suggests the pathway by which that highest goal can be achieved.⁷⁶

68. Shamsul Haq Faridpurī, *Prosnuttare Taṣawwuf*, pp. 38-43

69. *Ibid.*, p. 6

70. *Ibid.*, p. 28

71. *Ibid.*, p. 36

72. *Ibid.*, p. 40

73. Al-Ḥujwiri, *Kashfu'l-Maḥjūb*, pp. 35-36

74. Bankey Bihari, *Memoirs of the Saints*, p. vi

75. *Ibid.*, p. vii

76. *Ibid.*, p. xvii

R.A. Nicholson says, "Sūfism was the expression of profound religious feeling... hatred of the world and love of the Lord."⁷⁷

The genuine sūfis contributed much to the propagation of Islam. Many of them left their homelands, went to foreign countries and preached Islam there. Some sūfis even fought against the offensive infidels, some embraced martyrdom and some won the battles and established Islam. The learned sūfis give stress on morality, rectification of character and acquisition of praiseworthy qualities taught by Islam. This is rarely found among the non-sūfis. The real sūfis are the most sincere and honest people among the Muslims. They possess the best character and so are ideals for their fellow brethren. The learned sūfis could gather the public under the banner of Islam. Many great sūfis worked for the welfare of the society, many worked for reformation, and many worked for the revival of Islamic spirit in the society.

W. C. Smith says, "Sūfism stresses the individual rather than society, the eternal rather than historical, God's love rather than His power, and the state of man's heart rather than behaviour."⁷⁸

Due to the selfless service of the sūfis to Islam for the pleasure of Allah, Islam spread far and wide, and became established in many societies. If the real sūfis of the present day work sincerely to correct the public, to stop the activities of the humbug sūfis, the society can again become good and happy one.

We would like to conclude this last section of the second chapter with the following lines of Dr. Hamidullah :

Man being composed simultaneously of body and soul, of an outer and inner existence, the harmonious progress and balanced evolution towards perfection require that attention should be paid to both these aspects of man. Mysticism or spiritual culture in Islam envisages the diminution of the Ego and the ever-increasing realisation of the presence of Allah. To be absorbed in the will of Allah does not at all mean an immobility; far from that. In innumerable verses, the Quran urges man to action and even to compete in the search for the Divine pleasure by means of good actions.⁷⁹

77. R. A. Nicholson, *A Literary History of the Arabs*, p. 392

78. W. C. Smith, *Islam in Modern History*, p. 44

79. Muhammad Hamidullah, *Introduction to Islam*. p. 93

CHAPTER III

ARABIC MYSTICAL POETRY : FROM THE JAHILIYA TO THE END OF Umayyad PERIOD

Arabic poetry originated during the Jāhiliya period (500-622 A. C.). It also flourished during that period. The main theme of the poetry of this period was Arabian life. There were a few poems dealing with religious, ascetic or mystical themes. Such poems or verses contain the idea of belief in Allah, hereafter, of morality, wise words, ascetic tendencies and life-style of the ascetics.

When the Qurān was revealed on the Great Prophet Muḥammad (S) in 610 A.C., the obscene poetry of Arabia began to be stopped and poems began to be written in praise of Allah, His Prophet (S) and Islam. With the progress of Islamic movement, many poems appeared supporting the Great Prophet (S) and his struggle against the infidels and idolaters. The poets who composed such verses were described as the strikers of the infidels. The Great Prophet (S) encouraged poets who composed Islamic poems and listened to their recitals.¹ He usually refrained from reciting poems but recognised its importance considering it as an act to be strictly committed to the cause of Islam.² He invited some Muslim poets to reply the infidel poets of Makka, and selected Ḥassān ibn Thābit (R) for this particular task because of his ability to compose biting satire against the enemies of Islam.³

Besides, poems were also composed by the Ṣaḥāba on Islamic themes, morality and mystic ideas. The four Pious Caliphs were poets and quoted verses or listened to the recitation of poems.⁴ Umar (R) and Ali (R) favoured poetry that embodied noble virtues and preached morality in line with the teachings of Islam.⁵ Ali (R) composed many poems on morality, wise words and ascetic teachings. He may be regarded as the greatest mystic poet of this whole period.

During the Umayyad period Islamic poetry continued to be composed by pious Muslims. Of course, the great poets of this period composed very little on Islamic values and ascetic teachings. During this period the Kharijites composed many ideological and spiritual poems.⁶ The Shi'aites also had numerous poets. Some of them composed verses praising the Prophet's family.⁷

The most important poets who composed poems on ascetic, mystic and moral themes are : Umayya Ibn Abi'l-Ṣalt, Labid Ibn Rabi'a, Ali Ibn Abi Talib, Ḥassān Ibn Thābit and Abu'l-Aswad al-Du'ali.

1. A. F. L. Beeston et al., eds., *Arabic Literature to the End of Umayyad Period*, p. 359

2. *Ibid.*, p. 391

3. *Loc. cit.*

4. *Ibid.*, p. 360

5. *Ibid.*, p. 391

6. *Loc. cit.*

7. *Loc. cit.*

SECTION ONE

MAJOR MYSTICAL POEMS AND THEIR AUTHORS

The most important poets who composed poems on ascetic, mystic, and spiritual themes during the Jāhiliya, Early Islamic and the Umayyad periods are : 1. Umayya Ibn Abi'l-Ṣalt, ii. Labid Ibn Rabī'a, iii. 'Alī Ibn Abi Ṭālib, iv. Ḥassān Ibn Thābit and v. Abu'l-Aswad al-Du'ali. In this section we shall describe a brief biography of them and quote their important poems on mystic, moral and ascetic themes.

1. Umayya Ibn Abi'l-Ṣalt (امية بن ابى الصلت) (d. 626 A.C.)

Abū 'Uthmān Umayya ibn Abi'l-Ṣalt was born in the tribe of Thaḳīf. He was a religious man by nature. He abandoned idolatry, meat, wine and would wear rag. He had an idea of preaching a new religion. After the advent of the Great Prophet (S) he became jealous and joined the enemies of Islam, and in despair he died at Ṭā'if.⁸ It is said that his name was 'Abdullāh ibn Rabī'a.⁹

Religion and religious ideas have been beautifully expressed in his poems. He excellently expressed the greatness of Allah and terrible condition of the hereafter in his poems. Some teachings of the New Testament are also found in his poetry.¹⁰ Hearing his poems, the Great Prophet (sm) remarked : 'أمن لسانه و كفر قلبه' 'His tongue believed but his heart disbelieved.'¹¹

On the greatness of Allah Umayya says.¹²

فسبحان من لا يعرف الخلق قدره ومن هو فوق العرش فرد موحد
و من لم تنازعه الخلاق ملكه و ان لم تفرد العباد فمفرد

Translation :

1. Glory be to Him, whose power the creation does not know; and who is Unique, Singular, on the Throne.

2. One whose sovereignty the creation never contend with Him; and even if the servants do not consider Him singular, then also He is Singular.

About Allah he also says :¹³

مجدوا الله فهو للمجد اهل ربنا فى السماء امسى كبيرا
ذلك المنشئى الحجارة و المو تى واحياهم و كان قديرا
بالبناء الا على الذى سبق لنا س وسوى فوق السماء سريرا

8. A. T. M. Musleh Uddin, *Arabi Shahitter Itthas*, p. 88

9. Abū Tammām, *Diwānu'l-Ḥamāsa*, p. 600

10. Musleh Uddin, *op. cit.*, p. 88

11. Aḥmad Ḥasan al-Zayyāt, *Tārīkhul-Adabi'l-'Arabi*, p. 58

12. Al-Sibā'i Buyūmi, *Tārīkhul-Adabi'l-'Arabi*, Cairo, n. d., p. 305

13. 'Umar Farrūkh, *Tārīkhul-Adabi'l-'Arabi*, vol. i, p. 217

Translation :

1. Glorify Allah, our Lord in heaven, who is great, worthy of glorification.
2. He is the Creator of the stones, Raiser of the dead; He gave them life, and He is powerful.
3. On the highest structure that supercedes mankind, and who put throne on the heaven.

On monotheistic idea he says :¹⁴

الحمد لله ممسانا و مصباحنا	بالخير صبحنا ربى و مسانا
رب الحنيفة لم تنفذ خزائنها	مملوءة طبق الافاق سلطانا

Translation :

1. All praises are due to Allah in our evening and our morning, may Lord wish us good morning and good evening.
2. The Lord of Hanífism (straightforward religion), whose treasure never ceases, whose power fills the surface of the horizon.

On true religion, religion of Hadrat Ibrahím (A), he says :¹⁵

ان ايات ربنا باقيات	مايمارى فيهن الا الكفور
خلق الليل والنهار فكل	مستبين حسابه مقدورا
كل دين يوم القيامة عند	الله الا دين الحنيفة زور

Translation :

1. Verily the signs of our Lord are everlasting, none but the infidels oppose them.
2. He created the night and the day, and all manifest that His reckoning (our deeds) is pre-determined.
3. On the Day of Judgement all religions before Allah are false except the religion of the Hanifs.

On prophethood, purpose of life, he says :¹⁶

الانبي لنا منا فيحبرنا	ما بعد غايتنا من رأس محيانا
بيننا يربينا ابائنا هلكوا	وبينما نقتنى الاولاد افنانا
وقد علمنا لو ان العلم ينففعنا	ان سوف يلحق اخرانا باولانا

Translation :

1. Would there be a prophet for us from among us to inform of the purpose of our life!
2. When our forefathers brought us up, and perished; when we get children and He destroys us.
3. We have already learnt, if knowledge would benefit us, that soon our offspring would meet our forefathers.

14. Al-Siba'í Buyúmi, *Tárikhu'l-Adabi'l-Arabí*, p. 303

15. *Ibid.*, p. 302-303

16. *Ibid.*, p. 304

On the doomsday and the hereafter he says :¹⁷

فكل	معمر	لا بد	يوما	و ذى دنيا يصير الى زوال
و	يفنى	بعد	جده و يبلى	سوى الباقي المقدس ذى الجلال
و	سيق	المجرمون	وهم عراة	الى ذات المقامع و النكال
فنادوا	ويلنا	ويلا	طويلا	وعجوافى سلاسلها الطوال
فليسوا	ميتين	فيستريحوا		و كلهم بحر النار صالى
و حل	المتقون	بدار	صدق	و عيش ناعم تحت الظلال
لهم	ما يشتهون	و ما تمنوا		من الافراح فيها و الكمال

Translation :

1. Every living being and every worldly thing will one day reach to an end.
2. And will pass away after its creation, will be worn out, save the Everlasting Hallowed One, the Owner of Majesty (Allah).
3. The sinners, in naked condition, will be driven towards the place of iron columns and striking punishments.
4. They will cry : Woe to us! and will groan (being tied) in its long iron-chains.
5. (There) they will not die to get peace; and all of them will endure the (punishment of) ocean of fire.
6. And the pious will alight at the place of truth and comfortable life under the shadow.
7. For them (will be) whatever they desire and expect of joy and perfection.

On Haḍrat Ibrāhīm's (A) sacrificing his son Umayya says :¹⁸

و	ابراهيم	الموفى	بالنذ	راحتسابا و حليل الاجزال
بكره	لم يكن	ليصبر	عنه	او يراه فى معشر اقتال
ابنى	انى	نذرتك	لله	شحيطا فاصبر فداك خالى
فاجاب	الغلام	ان قال	فيه	كل شئى لله غير انتحال
ابنى	اننى	جزيتك	بالله	تقيا به على كل حال
فاقضما	قد	نذرتك	لك واكفف	عن دمي ان يمسه سربالى
واشدد	الصفد	ان احيد	عن	السكين حيد الاسير ذى الاغلال
وله	مدية	تخايل	فى اللحم	حذام حنية كالهلال
بينما	يخلع	السراويل	عنه	فكه ربه بكبش جلال
قال	خذه	وارسل ابنك	انى	للذى قد فعلتما غير قالى
والد	يتقى	واخر	مولود	فطار منه يسمع فعال
ربما	تجزع	النفوس	من الا	مر له فرجة كحل العقل

Translation :

1. And for Ibrāhīm, who fulfilled his vow with firm belief, who bore generous gifts,

17. Loc. cit.

18. Ibid., p. 301

2. With disgust who never endured the want of it or saw it in the gathering of gallants.

3. O my son, I dedicated you to the service of Allah as a sacrifice by vow, so take patience, may my uncle be thy ransom.

4. The boy replied : "Everything belongs to Allah', without plagiarism.

5. 'O my father; I rewarded myself to you for Allah; honouring Him in all circumstances.

6. So execute what you vowed to dedicate to Him for your own, and desist my blood from touching my shirt.

7. And tighten the fetter so that I cannot turn aside from the knife like the turning of the prisoner with menacles.

8. And he had a dagger like the new moon, cutler of the vault, perfect in (cutting) flesh.

9. As he put off his shirt, his Lord brought to him a big ram.

10. He said : Take it and leave your son, I am not displeased with what you both have done.

11. One the father, and the other is the son, who fears Allah, and both hastened to do good works showing obedience.

12. Sometimes the souls grow impatient due to some affairs, but its relief is like the untying of shakles.

On the miraculous birth of Jesus and the story of Mary, he says :¹⁹

منبئة والعبديسى بن مريم
رسول فلم يحصر ولم يترمرم
ملائكة من رب عاد وجرهم
رسول من الرحمن ياتيك بابنم
بغيا ولا حبل ولا ذات قيم
كلامى فاقعد ما بذاك اوقم
غلاما سوى الخلق ليس بتوائم
و علمنى والله خير معلم
شقىا ولم ابعث بفحضر ومائثم

و فى دينكم من رب مريم اية
تدلى عليها بعد ما نام اهلها
فقال الا لا تجزعى و تكذبى
انينى واعطى ما سئلت فاننى
فقلت له انى يكون ولم اكن
الخرج بالرحمن ان كنت مسلما
فسبح ثم اغترها فالتقت به
فقال لها انى من الله اية
و ارسلت لم ارسل غويا و لم اكن

Translation :

1. And in your religion there is a clear sign on behalf of the Lord of Mary; and Jesus, the son of Mary, is the servant of Allah.

2. A messenger came to her after her family had gone to bed; and he did neither put her in strait nor remain silent.

3. Then he said : Lol don't be anxious, and don't belie an angel from the Lord of 'Ad and Jurhum.

19. *Ibid.*, p. 302

4. I shall do a thing, I shall offer you what you ask, because I am a messenger from the Merciful; He will offer you a son.

5. Then she said : How will it happen? Whereas I am neither a prostitute nor a pregnant woman nor have a husband!

6. Shall I gnash teeth (or be guilty) with the Merciful, if I am a Muslim; I say, you sit or go if it seems fit.

7. Then he praised Allah, then overtook her unaware; then she met a child, of right mould, not deformed.

8. Then he said to her : I am a sign from Allah, He taught me, and Allah is the best teacher.

9. I am sent, not led into error, I am not wretched, I am not sent with terpidude and crime.

Praying to Allah Umayya says :²⁰

وقولا رضيا لا ينى الدهر باقيا
اله ولا رب يكـون مدانيا
وانت الهى ربـنا ورجائنا
اديين الها غيرك الله ثانيا
لا كـثر الا ما غفرت خطائنا

الى الله اهدى مدحـتى وثنائنا
الى الملك الاعلى الذى ليس فوقه
حنانيك ان الجن كنت رجائهم
رضيت بك اللهم ربا فلن ارى
وانى و لوسبحت باسمك ربـنا

Translation :

1. To Allah I offer my praise and encomium and responsible words, time will not cease to last.

2. To the Highest king; above whom there is no God, and there is no intermediary god.

3. I beg Your mercy; You are the hope of the Jinn, and You are my Lord to be worshipped, our hope.

4. I am pleased to get You as my Lord, O Allah, and I never think I serve any God but You; Oh Allah.

5. Our Lord, though I glorify Your name, I call for work till You forgive my sins.

On his death bed Umayya said :²¹

منتهى امره الى ان يزولا
فى رئوس الجبال ارعى الوعولا
غـولة الدهر ان للدهر غولا

كل عيش و ان تطاول دهـرا
ليتنى كنت قبـل ما قد بدالى
فاجعل الموت نصب عينيك واحذر

Translation :

1. Every life, though its duration is lengthened, its end is to cease.

2. Would that I took shelter to the peak of hill, and took care of the refuges before what just has appeared before me.

20. *Ibid.*, p. 305

21. *Ibid.*, p. 292

3. So let death set before your eyes, be aware of the unexpected destruction of time, because, time causes a person to perish.

2. Labid Ibn Rabi'a (البید بن ربیعة) (514-661 A.C.)

Abu 'Uqayl Labid ibn Rabi'a al-'Amiri belongs to 'Amir tribe. He is the youngest poet of the Mu'allaqat. He had strong religious feelings like Zuhayr. Embracing Islam he abandoned composing poems, saying, 'Allah has given me the Qur'an in exchange for it.'²²

Labid (R) embraced Islam by going to Madina before the conquest of Makka by the Great Prophet (S). His tribe also followed him.²³ Labid (R) wrote some verses on asceticism (*zuhd*), religion, *tawhid*, besides the themes of the Jāhiliya period. His *Diwān* has been published from Kuwait in 1962.

On contentment (*qanā'a*) and trustworthiness (*amana*) Labid (R) says in his *Mu'allaqa* :²⁴

قسّم الخلاق بيننا وعلامها	فاقنع بما قسم المليك فانما
أوفى بأوفر حظها قسامها	وإذا الأمانة قسمت في معشر

Translation :

1. Be contented with the distribution of the Sovereign (Allah), because, He distributed these good natures among us; and He knows them well.

2. When trustworthiness (*amanat*) was distributed among people, He gave us it abundantly.

Labid (R) has a poem on religious theme. One line of it was praised by the Great Prophet (S). Some verses from this poem run thus :²⁵

أحب فيقضى أو ضلال أو باطل	لا تسألن المـرء ماذا يحاول
بلى ، كل ذى لب إلى الله وأصل	أرى الناس لا يدرون ما قدر أمرهم
وكل نعيم لا محالة زائل	ألا كل شيء ما خلا الله باطل
دويهة تصفر منها الأنامل	وكل أناس سوف تدخل بينهم
إذا حصلت عند الإله الحصائل	وكل أمرئ يوما سيعلم غيبه

Translation :

1. Will you not ask the person what does he desire? Will he draw near and decide (or fulfil) or doom and vanity.

2. I find people do not know the power of their affairs; yes, every person having intelligence, will reach to Allah.

3. Lo! all things except Allah are delusive (or false), and all pleasures will surely go.

4. Calamity will soon enter among people, the tips of their fingers will become then yellow.

22. Nicholson, *A Literary History of the Arabs*, p. 119

23. Musleh Uddin, *Arabi Sahyter Itihas*, p. 69

24. *Al-Sab'u'l-Mu'allaqat*, p. 34

25. *Al-Zayyat, Tarikhul-Adabi'l-Arabi*, p. 34

5. On a day every person will know his fate (hidden things), when all the reminders will be placed before Allah.

The third line of this poem foreshows the doctrine of the Unity of Being (وحدة الوجود) suggesting that every impression of duality in the divine reality is imaginary and everything except the very essence of premevalness is non-existent.²⁶ Abú Ṭalib Makkí opines that Labíd has denied the existence of every thing other than Allah.²⁷

On *taqwa* or righteousness Labíd says:²⁸

ان تقوى ربنا خير نفل وباذن الله ريثى وعجل

Translation :

Surely the fear of our Lord is a better gift, and by the permission of Allah comes the delay or haste.

He also says:²⁹

وما المراء الا كالشهاب ضوئه
وما المال والاهلون الا ودائع
يحور رمادا بعد ما هو ساطع
ولا بد يوما ان ترد الودائع
يتبر ما يبني واخر دافع

Translation :

1. Man is like the bright meteor whose light turns to ashes after shining.
2. Wealth and family are nothing but deposits, and one day the deposits will have to be returned.
3. Man works in two ways : One works but whatever he builds, perishes; the other (works that) leads to (higher position)

3. 'Alí Ibn Abí Ṭalib : (على بن ابي طالب) (600-661 A. C.)

'Alí ibn Abí Ṭalib (R) was the cousin and son-in-law of the Great Prophet (S), and the fourth Caliph of Islam. He was born in Makka. His surname was Abú Ṭurab, given by the Great Prophet (S). He was the first among children to embrace Islam. He was a brave hero, a scholar of Arabic language, the Qurán and Ḥadīth. The Great Prophet (S) conferred him the title of Asadulláh (اسد الله) for his heroism. He was martyred in 40/661.

'Alí (R) is considered as the main source of ṣūfism. He was a great orator and a poet. The collection of his poems is known as *Díwán-t-'Alí*.³⁰ It contains poems on *zuhd*, *tawakkul*, *qaná'a* and other mystic teachings. However, it is difficult to say whether he is the author of all these poems or not. From the reading of this *Díwán* it seems that most of its poems are composed by him.

26. S. H. Nadeem, *A Critical Appreciation of Arabic Mystical Poetry*, p. 6

27. Abú Ṭalib al-Makkí, *Qútu'l-Qulúb*, vol. iii, p. 20

28. Abú 'Ubada al-Walid al-Buḥturí, *Kitábu'l-Ḥamasa*, p. 160

29. Musleh Uddin, *Arabi Sahyter Itihas*, p. 71

30. *Ibid.*, p. 133

On knowledge and ignorance, 'Alī (R) says :³¹

العلم بالله جماع الشكر و الجهل بالله جماع الكفر

Translation :

Knowledge of Allah (*ma'rifa*) leads to showing gratitude (to Him), and ignorance about Allah leads to ungratefulness or infidelity.

On knowledge he also says :³²

و فى الجهل قبل الموت موت لاهله و اجسادهم قبل القبور قبور
و ان امرأ لم يحيى بالعلم ميت و ليس له حتى النشور نشور

Translation :

1. In ignorance lies the death of its owner; their bodies are graves before they go to the graves.

2. A person who did not enliven himself by knowledge, is dead, and he has no rising till the resurrection.

On *ma'rifa* or knowledge about Allah, he says :³³

العجز عن درك الادراك ادراك و البحث عن سر ذات الرب اشراك
و فى سرائرهمات الورى همم عن ذى النهى عجزت جن و املاك
يهدى اليه الذى منه اليه هدى مستدركا و ولى الله مدراك

Translation :

1. Inability of reaching to perception is a kind of perception; and discussion on the secret of the essence of the Lord is polytheism.

2. In the secrecy of the aspirations of the creation there are ambitions of the wise; the Jinn and the angels lack this.

3. The One from whom comes the rectified guidance, guides to it; and a friend of Allah is a dropper.

Comparing knowledge and wealth and expressing his satisfaction with what Allah allotted for him, he says :³⁴

رضينا قسمة الجبار فينا لنا علم و للاعداء مال
فان المال يفنى عن قريب و ان العلم باق لا يزال

Translation :

1. We are satisfied with the distribution of the powerful; for us is knowledge, and for the enemies is wealth.

2. Wealth will soon perish, but knowledge lasts for ever.

On the transitoriness of this world and the life therein, he says :³⁵

انما الدنيا فناء ليس للدنيا ثبوت و لعمرى عن قليل كل من فيها يموت
انما الدنيا فناء ليس للدنيا ثبوت و لعمرى عن قليل كل من فيها يموت

31. 'Alī ibn Abī Ṭalīb, *Dīwān*, p. 38

32. *Ibid.*, p. 39

33. *Ibid.*, p. 68-69

34. *Ibid.*, p. 76

35. *Ibid.*, p. 24

Translation :

1. The world is nought, it has no continuation; the world is like a house woven by a spider.

2. O the seeker (of the world), vicuals from it are enough for you; I swear by my religion and say that all those living in it will soon die.

One the transitoriness of the world and worldly things, he says :³⁶

المـتـرـان الدهـريـوم وليـلة يـكران من سـبت جـديـد الى سـبت
فـقل لجـديـد الثوب لا بـد من بـلى وقل لاجـماع الشـمل لا بـد من شـت

Translation :

1. Have you not seen that the time is a day and a night? They follow by turns from one new Saturday to another Saturday.

2. So tell the people of new garment that it will surely be worn out; and the accumulator of wealth that it will surely be dispersed.

On the same theme he also says :³⁷

ان الذين بنوا فـطال بنائـهم و اسـتمـتعوا بالاهـل والاولاد
جـرت الـرياح على مـحل ديارهم فـكانهم كانوا على مـيعاد
وار النعيم وكل ما يلـهى به يوما يسير الى بـلى و نـفاد

Translation :

1. Those who constructed buildings, their construction lasted long; they enjoyed their family and children.

2. Then winds blew over the place of their houses (and destroyed them), as if they were on an appointment (or in a meeting place).

3. I see the bliss (or pleasure) and all attractive things will one day reach to rottenness and end.

On the transiteriness of the world, its deceptive manner, he says :³⁸

رايت الدهـر مـختلـفا يـدور فـلا حـزن يـدوم ولا سـرور
وقـد بنت المـلوك به قـصورا فـما بـقى المـلوك ولا القـصور
جـميع فوائـد الدنـيا غـرور ولا يـبقى لمـسرور سـرور
فـقل للشـامـتين بـنا افـيقوا فان نوائـب الدنـيا تـدور

Translation :

1. I find time elapsing differently; neither grief nor joy will last for ever.

2. Kings built castles there, but neither kings nor the castles remained.

3. All the benefits of the world are deception, and the delight of the checrful one will not remain.

4. So tell those who rejoice at our evils, 'awake, because misfortunes of this world elapse.'

36. Loc. cit.

37. Ibid., p. 32

38. Ibid., p. 42

On the transitoriness of the world and its inhabitants, he says :³⁹

ارى الدنيا ستـُؤذن بانطلاق — شـمـرة على قدم و ساق
فلا الدنيا بـباقيـة لـحـى و لا حى على الدنيا بـباقيـة

Translation :

1. I find that the world will soon inform of its starting to walk quickly on foot and shank.
2. neither the world will remain for the living being, nor a living being on the earth will remain.

In the following lines he says that the world is full of anxiety and grief:⁴⁰

اف على الدنيا و اسبابها فانها للـحـزن مخلوقة
همومها ما تنقضى ساءة عن ملك فيها و لا عن سـوـقـه

Translation :

1. Woe to the world and its means, surely it is created for griefs.
2. Its anxieties do not cease for an hour from a king or from his subjects.

On the nature of the world and its harms, he says :⁴¹

ما هذه الدنيا لطالبها الا عـناء و هو لا يدري
ان اقبلت شغلـت ديانته و ان ادبرت شغلته بالفقر

Translation :

1. This world is nothing but distress (or hardship) for its seeker, though he does not understand it.
2. If it advances towards him, it captures his religion; and if it turns back from him, it makes him occupied by poverty.

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On distraction from the world, attraction to the hereafter, and the transitoriness of the worldly things, Hadrat 'Alī' (R) says :⁴²

النفـس تبـكى على الدنيا و قد علمت ان السـلامـة منها ترك ما فيها
لا دار للمرأ بعد الموت يسكنها الا التي كان قبل الموت بانيها
فان بناها بخير طاب مسكنها و ان بناها بشـر خاب ثاويها
اين الملوك التي كانت مسلطة حتى سقاها بكاس الموت ساقـيها
لكل نفس و ان كانت على وجل من المـنـية اـمال يقويها
فالمرأ يبسطها و الدهر يقبضها و النفس تنشرها و الموت يطويها
اموالنا لذوى الميراث نجمعها و دورنا لـخـراب الدهر نبنيها
كم من مدائن فى الافاق قد بنيت امست خرابا و دان الموت اهليها

Translation :

1. The soul (or person) laments for the world, whereas it knows that the safety from it is to give up what is in it.

39. *Ibid.*, p. 67

40. *Loc. cit.*

41. *Ibid.*, p. 42

42. *Ibid.*, p. 114

2. There will remain no house for a person to live in after his death save the one (in the grave) that he builds before his death.

3. If he builds it by performing good (works). His house is good; but if he builds it by committing bad (works), then its inhabitant will be disappointed.

4. Where are the kings who were empowered? Finally the Giver gave them the cup of death to drink.

5. Every person, though afraid of death, possesses hopes, that strengthen him.

6. The person extends it, the time straitens it; the self divulges it, and death folds it.

7. Our wealth that we accumulate, is only for the heirs; and our houses that we construct, are for destruction in time.

8. Many cities were built in the horizons, all became destroyed, and death approached their inhabitants.

On renunciation of the world he says :⁴³

اطالب بن زوجا سواها	طلق الدنيا ثلاثا
لا تبالي من اتاها	انها زوجة سوء
منه ولته قفاها	واذا نالته منهاها

Translation :

1. Divorce the world thrice and seek for another wife;
2. Because, she is a bad wife who does not pay attention to who comes to her (to live with).

3. And when she satisfies her aspiration from him, sets her over him.

On renunciation of the world and its transitoriness, he also says :⁴⁴

اليس الموت ياتيك	هب الدنيا تواتيك
وظل الميل يكفك	وما تصنع بالدنيا

Translation :

1. Renounce the world that obeys you; won't death come to you?
2. What will you do with the world whereas a shade of a mile-stone is enough for you?

On too shortness of the life of the world he says :⁴⁵

او كضيف بات ليلا فارتحل	انما الدنيا كظل زائل
او كبرق لاح في افق الامل	او كنوم قد يراء نائم

Translation :

1. The world is like a shadow that vanishes; or like a guest who spends a night, then departs.

2. Or like a dream that a sleeper has just seen; or like a lightning that flashes in the horizon of hope.

43. *Ibid.*, p. 4

44. *Ibid.*, p. 69

45. *Ibid.*, p. 70

On the demerits of the world and its seekers and the renunciation of it, Haḍrat 'Alī (R) says:⁴⁶

و من يذوق الدنيا فأنى طعمها	و سيق الدنيا عذبا و عذابها
فلم أرها الا غرورا و حـــــــرة	كما لاح فى ارض الغلاة سرايبها
و ما هى الا جيفة مستحيلة	عليها كلابه همهن اجتذابها
فان تجتنبها كنت سلما لاهلها	وان تجتذبها نازعتك كلابها
فدع عنك فضلات الامور فانها	حرام على نفس التقى ارتكابها
ولا تمشين فى منكب الارض فاخرا	فــــما قليل يحتويك ترتبها
فطوبى لنفس او طنت قعر دارها	مغلقة الابواب مرخى حجابها

Translation :

1. Who tasted the world (should listen to me), because I tasted it; Its sweetness and punishment were driven to us.
2. I found her nothing but vanities and sorrows; just as a mirage that appears in the desert.
3. It is nothing but an absurd carcass; on it are dogs who want to snatch it.
4. If you abstain from it, then you are a bucket for its inhabitant; but if you snatch it, then its dogs will contend with you.
5. Give up excess things, because it is prohibited for a righteous soul to commit them.
6. Don't walk on the shoulder of the earth proudly, because, soon its soil will include you.
7. Blessed is he who live in the hollow of his house, closing the doors and letting down its screens.

On giving up greed for the world, accumulation of wealth, and on contentment (qaná'a), he says:⁴⁷

دع الحــــرص على الدنيا	و فى العيش فلا تطمع
ولا تجمع مــــن المال	فلا تدري لمن تجمع
ولا تدري افى ارضك	ام فى غــــيرها تصرع
فانن الرزق مقسوم	وكــــد المــــرء لا ينفع
فقير كل من يطمع	غنى كل من يقنع

Translation :

1. Give up greed for the world and don't covet for life.
2. Don't accumulate wealth, because, you do not know for whom you accumulate it.
3. You do not know either in your land or in another land you will be felled.
4. The sustenance is distributes (by Allah), so the toil of a person gives no benefit.
5. All those who covet or more, are poor; and all those who remain contented, are rich.

46. *Ibid.*, p. 15

47. *Ibid.*, p. 58

On death and the life in the next world, he says :⁴⁸

قد كنت ميتا فصـُـرت حـَـيا وعن قليل تصـُـير ميتا
غر بـدار الفناء بـبيت فابن بـدار البقاء بيتا

Translation :

1. You were dead, then became alive, and soon you will die.
2. A house in the perishable home deceived; so build a house in the lasting home.

On death he says :⁴⁹

الموت لا والدا يبقى ولا ولـدا هذا السبيل الى ان لا ترى احدا
كان النـبى ولم يـخلد لامـتـه لو خلد الله خلقا قـبـله خلدا
للموت فينا سهام غير خاطئة من فاته اليوم سهم لم يفته غدا

Translation :

1. Death will leave neither the father nor the son alive; this is the custom till you will see none (alive).
2. He (Muhammad) was the Prophet, yet he did not live for ever for his followers; if Allah would keep a creature before him everlasting, he would live for ever.
3. Death throws unmissing arrows to us; if one arrow misses a person today, it will not miss him tomorrow.

On the same theme he says :⁵⁰

يا من بد نياه اشتغل قد غره طول الامل
الموت ياتى بغتة والقبر صندوق الامل
او لم تزل فى غلقة حتى دنا منك الاجل

Translation :

1. O the person who is busy with his world? Long hope deceived him!
2. Death will come suddenly; and the grave is a box of hope.
3. Will you not be aware, when your death will draw near you?

Comparing this world and the next world, he says :⁵¹

فان تكن الدنيا تعد نفيسة فدار ثواب الله اعلى وانبل
وان تكن الارزاق قسما مقدرا فقلة حرص المرء فى الكسب اجمل
وان تكن الابدان للموت افشئت فقتل المرء بالسيف فى الله افضل
وان تكن الاموال للترك جمـعـها فما حال متروك به المرء يبخل

Translation :

1. If the world is considered precious, then the world of the rewards of Allah (i. e. the next world) is higher and better.
2. If the sustenaces are predestined, then little greed of a peroson in earning is fine.

48. *Ibid.*, p. 24

49. *Ibid.*, p. 32

50. *Ibid.*, p. 70

51. *Ibid.*, p. 71

3. If the bodies are ready for death, then killing one's self in the way of Allah, is better.

4. If the accumulated wealth is for leaving, then what will be the condition of the miser who leaves it?

On wealth and poverty, Ḥadhrat 'Alī (R) says :⁵²

كثير المال ليس له عوار ولا فى كل ما ياتيه عار
لان المال يستتر كل عيب وفى الفقر المذلة والصغار
كذلك الفقر بالاحرار يزرى كما ازرت بشاربها العقار

Translation :

1. Much wealth has no fault (or vice), and all that it brings, is not naked.
2. Because wealth conceals all defects, and in poverty lies baseness and weakness.
3. Thus poverty neglects free people, as wine contemns its drinker.

On the baseness and weakness of the poor, he says :⁵³

مساكن اهل الفقر حتى قبورهم عليها تراب الذل بين المقابر

Translation :

1. The houses of the poor, even their graves, are covered with the soil of weakness among the graves.

On the merit of poverty he says: ⁵⁴

دليلك ان الفقر خير من الغنى وان قليل المال خير من المثرى
لقاوك مخلوقا عصى الله للغنى ولم تر مخلوقا عصى الله للفقر

Translation :

1. It is a direction for you, surely poverty is better than opulence, and the poor is better than the rich.
2. You will meet a creature who disobeys Allah for wealth, but you will not see a creature who disobeys Allah for poverty (for getting poverty)

On the same theme he says:⁵⁵

افلح من كان له قوصرة ياكل منها كل يوم مرة

Translation :

1. He is successful who possesses a date-basket from which he eats once a day

On the same theme he says :⁵⁶

بيت وثوب وقوت يوم يكفى لمن فى غد يموت
و ربما مات نصف يوم والنصف من قوته يفوت

Translation :

1. A house, a garment and victuals for one day, are enough for a person who will die tomorrow.
2. Sometimes he dies at the middle of the day, then he misses half of the victuals.

52. *Ibid.*, p. 44

53. *Loc.*, *cit.*

54. *Loc.*, *cit.*

55. *Ibid.*, p. 46

56. *Ibid.*, p. 24

On the same theme he says:⁵⁷

بيت يوارى الفتى وثوب يستتر من عورة وقوت
هذا بلاغ لمن تحيي وذا كثير لمن يموت

Translation :

1. A house that gives shelter to the youth, a garment that conceals his private parts, and victuals,

2. Are sufficient for him who will live, and these are much for him who will die.

On hunger and abstention from minor sins, he says:⁵⁸

تجوع فان الجوع من عمل التقى وان طويل الجوع يوما سيشبع
وجانب صغار الذنب ولا تتركنها فان صغار الذنب يوما سيجمع

Translation :

1. Tolerate hunger because hunger is the deed of righteousness; and a person hungry for a long time, will one day be satisfied.

2. And avoid minor sins, never commit them; because one day the minor sins will be accumulated.

On trust (*tawakkul*) Ḥadrat 'Alī (R) says:⁵⁹

اغن عن المخلوق بالمخالق تغن عن الكاذب بالصادق
واسترزق الرحمن من فضله فليس غير الله بالرزاق
من ظن ان الرزق في كفه فليس بالرحمن بالواثق
او قال ان الناس يغنونني زلت به النعلان من حلق

Translation :

1. Do in stead of the creature and be satisfied with the creator; you will be able to work without the liars; and be satisfied with the truthful ones.

2. Ask the Merciful for sustenance from His bounties; none but Allah is the provider of sustenance.

3. Who thinks that the sustenance is in his hand, he does not trust in the Merciful.

4. Or says, "People will make me rich, 'His pairs of shoes will slip from high hills.

On monotheism (*tawḥīd*) and trust (*tawakkul*), he says:⁶⁰

لا شيء الا الله فارفع همكا يكفيك رب الناس ما همكا

Translation :

1. No matter (really) exists except Allah, so reduce your anxiety, then the Lord of mankind will be enough for you to remove the causes of your anxiety.

On contentment (*qanā'a*) and renunciation of the world he says:⁶¹

هب الدنيا تساق اليك عفووا اليس مصيرا ذاك الى الزوال
وما ترجو لشيئ ليس يبق وشيكا قد تغيره الليالى
ساقع ما بقيت بقوت يوم ولا ابغى مكاثرة بمالى

57. Loc. cit.

58. Ibid., p. 59

59. Ibid., p. 66

60. Ibid., p. 69

Translation :

1. Sever ties with the world that is driven to you excessively : is its journey not towards decay?
2. The thing you expect will not last, soon the nights will change it.
3. I shall be contented with victuals of one day as long as I live, I shall not compete with my wealth.

On contentment (*qanā'a*) and patience (*ṣabr*), he says:⁶²

صبر الفتى بفقره يجله وبـــــــذله لوجهه يذله
يكفى الفتى عن عيشه اقله الخبـــــــز للجائع ادم كله

Translation :

1. Patience of a youth, in spite of his poverty, gives him respect; and destroying it for this reason abases him.
2. The least is enough for the youth's life; the bread for the hungry is all his subsistence.

On contentment he also says:⁶³

لا تكن للعيش مجروح الفواد انما الـــــــرزق على الله الكريم
كن غنى القلب واقنع بالقليل مت ولا تطلب معيشا من لئيم

Translation :

1. Don't have your mind injured merely for the bread, because, sustenance depends on Allah the Generous.
2. Be rich in heart, be contented with little; die but don't seek means of life from a vile person.

On the same theme he says:⁶⁴

الغنى فى النفوس والفقر فيها ان تجزت فــــقل ما يجزيها
علل النفس بالقنــــوع والا طلبت منك فوق ما يكفيها
ليس فيما مضى ولا فى الذى لــــم يات من لذة لمستحايها
انما انت طول عمرك ما عمر ت بالساعة التى انت فيها

Translation :

1. Opulence and poverty are in the minds; if they (people) are satisfied then a little will suffice them.
2. Busy your mind with contentment, otherwise it will demand more than what suffices it.
3. Neither in the taste that passed nor in that has not yet come, they will find any sweetness.

61. *Ibid.*, p. 70

62. *Ibid.*, p. 78

63. *Ibid.*, p. 103

64. *Ibid.*, p. 113

4. Surely your long life has been prolonged by the hour in which you are at this moment.

On satisfaction (*ridā'*) with Allah and His bounties Ḥadrat 'Alī (R) says:⁶⁵

رضيت بما قسم الله لي وفوضت امرى الى خالقي
لقد احسن الله فيما مضى كذلك يحسن فيما بقى

Translation :

1. I am satisfied with what Allah allotted for me; and I entrusted my Creator with my affairs.

2. Allah favoured me in the past; in the same way He will favour me in the future.

On the same theme he says:⁶⁶

لا تعتببن على العباد فانما ياتيك رزقك حين يـؤذن فيه
سبق القضاء لوقته فكانه ياتيك خير الوقت او تاتيه
فئقن بمولك الكريم فانـه للعبد ارف من اب بنيه
واشع غناك وكن لفقرك صائنا يضنى حشاك وانت لا تبديه
والحر ينحل جسمه اعدامه فكانه من نفسه يخفيه

Translation :

1. Don't be angry with people because your sustenance comes when its permission is given.

2. The decree of Allah preceded timely, so it will come to you in proper time or you will come to it.

3. So depend on your generous Lord, because, He is more merciful to His servants than a father to his son.

4. Divulge your wealth and preserve your proverty; it will disable your bowels though you do not manifest it.

5. A free-man's deprivation exhausts his body as if he conceals it from his self.

Advising to enjoy a sweet life he says:⁶⁷

اذا ما شئت ان تحيى حيوه حلوه الحيا فلا تحسد ولا تبخل ولا تحرص على الدنيا

Translation :

1. If you wish to enjoy a life with its sweetness, then do not envy, do not be miser, donot covet on the world.

Classifying people into different catagories, he says:⁶⁸

رب فتى دنياه موفورة ليس له من بعدها اخره
واخر دنياه مـذمومة يتبعها اخره فاخره
واخر قد حاز كلتيهما قد جمع الدنيا والاخره
واخر تحرم كلتيهما ليس له الدنيا ولا الاخره

65. *Ibid.*, p. 67

66. *Ibid.*, p p. 113-114

67. *Ibid.*, p. 113

68. *Ibid.*, p. 43

Translation :

1. Many a youth gets the world in full, but after this he has nothing in the next world.
2. Another's worldly portion is unsatisfactory, followed by excellent life in the hereafter.
3. Another possesses the both; he collects both this world and the world to come.
4. And still another is deprived of the both; he has neither this world nor the world to come.

Classifying people into four categories he also says:⁶⁹

اربعة فى الناس ميـزتهم	احـوالهم مكشوفة ظاهره
فواحد دنيا مقبوضة	تتبعه اخرة فاخره
واحد دنيا محمودة	ليس له من بعدها اخره
واحد فاز كلتيهما	قد جمع الدنيا والاخره
واحد من بينهم ضائع	ليس له الدنيا ولا اخره

Translation :

1. I distinguished four classes of people; their conditions are unveiled and obvious.
2. One is he whose world is restricted, followed by an excellent hereafter.
3. One is he whose world is praiseworthy; he has nothing in the hereafter after this (success).
4. One is such who is successful in both; he gathered both this world and the world to come.
5. And one is such who lost the both; he has neither this world nor the world to come.

On night vigil, Ḥadrat 'Alī (R) says:⁷⁰

جنبى تجافى عن الوساد	خوفا من الموت والمعاد
من خاف عن سكرة المنيا	لم يدر ما لذة الرقاد
قد بلغ الزرع منتهاه	لا بد للزرع من حصاد

Translation :

1. My side withdraws from the pillow in fear of death and return (to Allah).
2. Whoever is afraid of the pangs of death, has never known the taste of sleep.
3. The standing corn reached its final stage, so must be the time of harvesting.

Giving some good advice to his son Ḥasan (R), he says:⁷¹

عليك ببر الوالديين كليهما	وبـرؤى القربى وبر الاباعد
لا تصحب الا تقيا مهذبا	عقيفا زكيا منجزا للمواعيد
وغض عن المكروه طرفك واجتنب	اذى الجار واستمسك بحبل المحامد
وكن واثقا بالله فى كل حادث	يصنك مدى الايام من عين حاسد

69. *Ibid.*, p. 43-44

70. *Ibid.*, p. 32

71. *Ibid.*, p. 28

وبالله فاستعصم ولا ترج غيرہ
ولا تبين للدنيا ببناء موملا
ولا تترك للنعماء عنه بجاحد
خالودا فما حى عليها بخالد

Translation :

1. You should do good to your parents, near relatives and remote relatives.
2. Don't accompany any one but a righteous, honest, chaste, intelligent and promise-keeper person.
3. Turn your looks from undesirable things, abstain from harming the neighbour; and hold fast to the rope of praiseworthy actions.
4. Rely on Allah in all matters (and events); He will save you from the looks of the envious (people) all the days.
5. Hold fast to Allah, don't expect anyone else, don't deny His bounties.
6. Don't construct building for the world in the hope of living for ever; because no living being on it is eternal.

On *tawakkul* and *tawassul* he says:⁷²

اذا ضاقت بك الاحوال يوما
توسل بالنبى فكل خطب
ولا تجزع اذا ما ناب خطب
وبالمولى العلى ابى تراب
وبالاطهار اهل الذكر حقا
فتثق بالواحد الفرد العلى
يهون اذا توسل بالنبى
فكم لله من لطف خفى
وبالنور البهى الفاطمى
سلسلة احمد ولد الوصى

Translation :

1. When circumstances become straitened for you in any time, rely on (Allah) the Unique, the High one.
2. Make entreaties through the Prophet (S); all affairs will become easy when entreaties are made through the Prophet (S).
3. When any affair overtakes, do not grow impatient; because Allah has many secret mercies.
4. And through Abú Turáb (i. e. 'Alí), the high lord; through the bright Fatemi light.
5. And through the holy people of remembrance, the offspring of Ahmad, born as the trustee.

Ḥadhrat 'Alí (R) also composed a prayer to Allah that contains 28 verses. These verses express his humbleness, fear, hope and righteousness. Some of its verses are quoted below:⁷³

لك الحمد يا ذا الجود والمجد والعلى
الهى وخالقى وحرزى وموئلى
الهى لئن جلت وجمت خطيئتى
الهى ترى حالى وفقرى وفاقتى
تباركت تعطى من تشاء وتمنع
اليك لدى الاعسار واليسر افزع
فعفوك عن ذنبى اجل واوسع
وانت مناجاتى الخفية تسمع

72. *Ibid.*, p. 117

73. *Ibid.*, p 59-61

اسير ذليل خائف لك اخضع
 فحبل رجائي منك لا يتقطع
 نون ولا مال هنالك ينفع
 فها انا اثر العفواقفوا واتبع
 و صفحت عن ذنبي اجل وارفع
 فلست سوى ابواب فضلك اقرع
 فمن ذا الذي ارجو من ذا يشفع
 فما حيلتي يا رب ام كيف اصنع
 والا فبا الذنب المدمر اصرع
 منيبا تقيا قانتا لك اخضع
 شفاعته الكبرى فذاك المشفع
 و ناجاك اخيار ببابك ركع

الهي اجرني من عذابك انني
 الهي لئن عذبتني الفحجة
 الهي اذقني طعم عفوك يوم لا
 الهي لئن فرطت في طلب التقى
 الهي ذنوبي بذت الطود واعتلت
 الهي انلني منك روحا ورحمة
 الهي لئن اقصيتني واهنتني
 الهي لئن خيبتني او طردتني
 الهي فان تففر فعفوك منقذني
 الهي فانشرني على دين احمد
 و لا تحرمني يا الهي وسيدي
 وصل عليه ما دعاك موحد

Translation :

1. O the owner of generosity, glory and grandeur, all praises are due to You; You are exalted, You give whomsoever You wish, and deny (whomsoever You wish).
2. O my Lord, my Great Creator, my safe Refuge, my Shelter; both in destitution and ease I seek refuge to You.
3. My Lord, if my sins are great and numerous; Your forgiveness is greater and wider.
4. My Lord, You see my condition, my poverty, my destitution, and You hear my secret (whispering or) prayer.
5. My Lord, save me from Your punishment; I am a prisoner, base and fearful, I submit to You.
6. My Lord, if You punish me for a thousand years, yet my hope from You (Your forgiveness) will not be severed.
7. My Lord, let me taste the food of Your forgiveness on the day when neither children nor wealth will be useful.
8. My Lord, if I showed negligence in seeking for righteousness, then here I am, I shall follow the foot-steps of forgiveness.
9. My Lord, my sins overcome lofty mountains, become higher and higher; yet Your forgiveness is greater and higher than my sins.
10. My Lord, bestow on me joy and mercy from You; I shall not knock at any door except the doors of Your favours.
11. My Lord, if You remove me far away or despise me, then whom shall I hope? Who will intercede (for me)?
12. My Lord, if You disappoint me or drive me away, then what means shall I have? What shall I do?
13. My Lord, if Your forgive me, then Your forgiveness is my protection, otherwise I shall be felled by the destructive sins.

14. My Lord, enliven me on the religion of Aḥmad, as a penitent, righteous, obedient; I show humbleness to You.

15. My Lord, don't deprive me of his great intercession, and he is the successful intercessor.

16. Bless him as long as a monotheist call You and good people pray to you secretly at Your door in bending position.

Ḥaḍrat 'Alī (R) had a very high position in the spiritual field and had deep knowledge of spiritual life. Some of his verses express pure mystic and spiritual teachings. Thus expressing the dignity and high destiny of man and his physical and spiritual merits he says :*

ودائك منك وما تبصر	دوائك فيك وما تشعر
وفيك انطوى العالم الأكبر	وتحسب انك جرم صغير
باحرفه يظهر المضمّر	وانت الكتاب المبين الذى
وفيك الوجود فما يحصر	وانت الوجود ونفس الوجود
يخير عنك بما يسطر	فلا حاجة لك فى خارج

Translation :

1. (O man) your remedy lies in you, but you are not conscious of it; and your malady is caused by you but you do not see it.

2. You think yourself as a small body whereas you encompass the whole universe.

3. You are the clear book with letters disclosing mysteries.

4. You are the Being-- the very Being itself, you contain what cannot be encompassed.

5. You need no outsider to inform you of what is concealed in you.

Here, Ḥaḍrat 'Alī expresses the idea that one who knows himself well comes to know his Lord Allah. He says that man through self-realisation comes to know Allah, who is his very ground. Every phenomenon shows some attributes of the Reality and man is the microcosm in which all attributes are united and in him alone the Absolute becomes conscious of itself in all its diverse aspects.

These verses teach that the end of mysticism is to emphasise the unique position of man and to raise his potential divinity to actual divinity to improve his spiritual and material conditions to such an extent that he may really be worthy of being called a Divine Image.**

4. Ḥassān Ibn Thābit (R) (حسان بن ثابت) (553-674 A.C.)

Abu'l-Walid Ḥassān ibn Thābit al-Anṣārī (R) was born in Madina in 553 A.C. in Banū Najjār clan of Khajrāz tribe. He earned fame as a poet during the Jāhiliya period, When the Great Prophet (S) migrated to Madina, Ḥassān (R) embraced Islam with the Medinites. He

* 'Alī ibn Abī Ṭālib, *Dīwān*, p. 38; the fourth line is found in *Dīwānu 'Alī*, Beirut Edition, p. 38, and is quoted by S. H. Nadeem, *A Critical Appreciation*, p. 9

** S.H. Nadeem, *A Critical Appreciation*, p. 10

then devoted his poetic talent to the service of Islam. He used to give befitting reply to the poems of the enemies of Islam backbiting the Great Prophet (S). He passed away in 54/674.

Ḥassán (R) is considered as a great companion of the Great Prophet (S). A pulpit was built for him in the Mosque of the Prophet to recite his poems. He was the poet of the Prophet (S) (شاعر الرسول). He was the greatest poet of Makka, Madina and Ṭayef. His elegies on the Prophet (S) are famous. He also has a *Díwán*.⁷⁴

On praise of the Great prophet (S) Ḥassán (R) said the following verses, addressing Abú Sufyán, the Makkan poet:⁷⁵

مفلغة فقد برح الخفاء	الا ابلغ سفيان عني
وعبد الدار سادتها الاماء	بان سيوفنا تركتك عبدا
وعند الله في ذاك الجزاء	هجوت محمدا واجبت عنه
فشركما لخيركما الفداء	اتهجوه ولسنت له بكفو
امين الله شيمته الوفاء	هجوت ما بركا برا حنيفا
ويمدحه ويند لشخصه سواء	ا من يهجو رسول الله منك
لعرض محمد منكم وقاء	فان ابي ووالده وعرضي

Translation :

1. Lo! From me convey this message to Abú Sufyán, the veil has been removed.
2. Because our swords left you as a slave, and leaders of Abdúl-Dár have become more bondwomen.
3. You satirised Muḥammad, and I gave its reply; its reward is with Allah.
4. Do you satirise him whereas you are not equal to him? So let the worst of you be the ransom for the best of you.
5. You satirised a blessed, righteous and straightforward person, who is the trustworthy man of Allah, whose character is keeping the promise.
6. Are these two equal, one who satirises the Messenger of Allah, the other who praises him and helps him?
7. My father, grandfather, my honour are preservative of the honour of Muḥammad (S) from you (your attacks).

Ḥassán (R) wrote an elegy on the Great prophet (S). Praising him in this elegy, he says:⁷⁶

منير وقد تغفو الرسوم وتهمد	بطيبة رسـم للنبي ومعهـد
بها منبر الهادي الذي كان يصعد	ولا تمحي الايات من دار حـرمة
وربيع له فيه مصلى ومسجد	وواضح ايات وباقي معالم
من الله نور يستضاء ويوقد	به حجرات كان ينزل وسطها
لها محصيا نفسى، فنفسى تباد	يذكرن الاء الرسول، وما ارى
رزية يوم مات فيه محمد	وهل عدلت يوما رزية هالك

74. Musleh Uddin, *Arabi Sahytter Itthas*, p. 137-141

75. Ibn Hishám, *Al-Síratu'l-Nawawíya*, vol. iv, p. 66

76. *Ibid.*, vol. iv, p. 317-320

و قد كان ذا نور يغور وينجد حريص على ان يستقيموا ويهتدوا ولا مثله حتى القيامة يفقد بلاد ثوى فيها الرشيد المسدد يبكيه حق المرسلات ويحمد من الناس الا عازب العقل مبعد لعلى به فى جنة الخلد اخلد و فى نيل ذاك اليوم اسعى واجهد	تقطع فيه منزل الوحي عنهم عزيز عليه ان يجوروا عن الهدى وما فقد الماضون مثل محمد فبوركت يا قبر الرسول وبوركت فاصبح محمودا الى الله راجعا اقول ولا يلقي لقولى عائب وليس هواى نازعا عن ثنائه مع المصطفى ارجو بذاك جواره
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Translation :

1. In Madina lies the trace of the Prophet (S.) and a place giving lights; and often the graces are erased and perished.
2. And the signs will not be erased from the house of protection (or reverence), there lies the pulpit to which he would ascend.
3. And conspicuous signs, remains of waymarks, a house belonging to him, there lies a place of worship, a mosque.
4. There are quarters, at the middle of which the light from Allah would come down, from which lights were sought, lamps were lighted.
5. They remind the favours of the Messenger; I find myself unable to reckon, I find myself dull.
6. Did the destructive misfortune do justice on the day when Muhammad (S.) passed away?
7. On that day the place of revelation was out off from them, whereas it possessed light that goes down and prevails.
8. He was strict on the fact that they (companions) might not go out of guidance; covetous of their being straightforward and rightly guided.
9. The ancient people did not miss any one like Muhammad (S), and till the Day of Judgement nobody like him will be lost.
10. O the grave of the Messenger of Allah, you are blessed, and blessed is the city where settled the director, the rightly guided.
11. He became praiseworthy to Allah, returning to Him; the angels lament on him and praise him.
12. I say, and people will not find fault with my speech, but a person devoid of intelligence, is far away from it.
13. My passion does not abstain from his praise, perhaps for this I shall live for ever in the eternal heaven.
14. I expect the neighbourhood of the chosen one by this act, and for getting this today I try and endeavour.

In another elegy of the Prophet (S), Ḥassán (R) praised him and expressed his grief. A few lines from it are quoted below:⁷⁷

بابى و امى من شـهـدت وفاته	فى يوم الاثنين النبى المهتدى
فظلت بعد وفاته متبـلدا	متلدا يا ليتنى لم اولد
يا بكر امنة المبارك بـكرها	ولدتـه محصنة بسعد الاسعد
نورا اضاء على البرية كلـها	من يهد للنور المبارك يهتدى
يا رب فاجمعنا معا ونـبينا	فى جنة تثنى عـيون الحسد
فى جنة الفردوس فاكتبـها لنا	يا ذا الجلال وذا العلا والسود
والله اسمع ما بقيت بهالك	الا بكـيت على النبى محمد
والله اكرمنا به وهـدى به	نصاره فى كل ساعد مشهد
صلى الاله ومن يحف بعـرشه	والطـيبون على المبارك احمد

Translation :

1. May I ransom him with my parents whose passing away on Monday I witnessed; who is the rightly guided prophet.
2. After his passing away I became stunned (stupified), became amazed, would that I were not born!
3. O the first-born of Amina, blessed is her first-born! She gave birth to him while she was a virtuous lady, with a good omen of the most auspicious.
4. (He was as) a light that lighted the whole creation; whoever is directed to the blessed light, became rightly guided.
5. My Lord! gather us with our Prophet (S) in heaven where the eyes of the envious people will be repulsed.
6. Fix a place for us in paradise, O the Possessor of majesty, grandeur and glory!
7. By Allah, I shall not hear a dead person as long as I live but lament on Muhammad the Prophet.
8. Allah honoured us through him, guided his helpers through him in every hour at the place of martyrdom.
9. May Allah and who surround Him and holy people bless Ahmad, the blessed one.

Praising the Great Prophet (S) Ḥassán (R) also says:⁷⁸

والله ربى لا نفارق ماجدا	عـف الخليفة ماجد الامجاد
متكرما يدعوا الى رب العلى	بـذل النصيحة رافع الاماد
مثل الهلال مبارك اذا رحمة	سـمـح الخليفة طيب الاعواد
ان تتركـوه فان ربى قـادر	امسى يعـود يفضله العواد
والله ربى لا نفارق امـره	ما كان عـيش يرتجى لمعاد
لا نبتغى ربا سـواه ناصـرا	حـتى توافى ضحوة الميعاد

77. *Ibid.*, vol. iv, p. 320-321

78. S. Muẓaffarū'l-Dīn Nadvī, (compiler), *Al-Durūsu'l-ʿArabīya*. p. 110-111

Translation :

1. By Allah, my Lord, we do not forsake (the Prophet who is) noble, chaste in nature, glory of all glories.
2. Chaste (from all disgraceful actions), he calls to the Lord of grandeur, donor of good advice, very noble.
3. Like a new moon, blessed, possessor of mercy, compliant and excellent.
4. If you abandon him, then my Lord is powerful. He will take back His bounties.
5. By Allah my Lord, we do not forsake his order, as long as life is expected till the return.
6. We neither seek a master other than him, nor a helper till the morning of the appointed day comes.

5. Abu'l-Aswad Al-Du'ali (أبو الأسود الدؤلي) (d. 69/605-688)

Zālim ibn 'Amr Abu'l-Aswad al-Du'ali was born in Kinea tribe. He was a resident of Basra. He was a jurist, traditionist and a poet. He was attached to the family of the Prophet (S). In spite of his asceticism, he did not call people to renounce the world.⁷⁹

The articulation of the structure of Arabic grammar is traditionally ascribed to him.⁸⁰ He is the first to put dots in the Qur'ān. He first used vowel points in the Qur'ān by putting dots.⁸¹ He expired in 69/688.

He expressed his love for Ḥadrat 'Alī (R). He wrote many poems on asceticism (*zuhd*).⁸² Some historians call him a Shi'ite poet.⁸³

On dependence on Allah (*tawakkul*), al-Da'ali says:⁸⁴

فادع الاله واحسن الاعمالا	واذا طلبت من الحوائج حاجة
فهو اللطيف لما اراد فعلا	فليعطينك ما اراد بقدرة
لهجا تضرع للعباد سوا	ودع العباد ولا تكن بطلابهم
بيد الاله يقلب الاحوالا	ان العباد وشانهم وامورهم

Translation :

1. Whenever you seek to fulfil a want, call Allah and perform good works.
2. He will surely offer you by His power whatever He wishes; because He is kind, performs whatever He wishes.
3. Leave the servants (man), don't be addicted to requesting them with asking humbly.
4. The states and affairs of man lie in the hand of Allah; He changes the conditions (of man).

79. Shawqī Dayf, *Tārikhu'l-Adabi'l-'Arabi*, vol. ii, p. 374-375

80. A. F. L. Beeston et al., *Arabic Literature*, p. 473

81. Shawqī Dayf, *op. cit.*, ii, p. 375; Musleh Uddin, *Arabi Sahyter Itthas*, p. 167

82. Shawqī Dayf, *Tārikhu'l-Adabi'l-'Arabi*, ii, p. 375

83. Al-Zayyāt, *Tārikhu'l-Adabi'l-'Arabi*, p. 98

84. Shawqī Dayf, *op. cit.*, ii, p. 374

On earning honestly to live with honour, and giving up the path of renunciation, he says:⁸⁵

يا طالب المعيشة بالتمنى ولكن القدلوك فى الدلاء
تجئك بمثلها يوما ويوما تجئك بحمأة و قليل ماء
و لا تقعد على كسل تمنى تحيل على المقادر والقضاء

Translation :

1. Seeking sustenance only by expressing desire is not enough; rather throw your bucket among other buckets.
2. Day by day it will bring you similarly; it will bring you filth and little water.
3. Don't sit idle only hoping for sustenance; then you will hold the abilities and the fate weak.

He emphasised on learning and practice together. To him, learning without practice, is not learning at all. On this he says:⁸⁶

و ما عالم لا يقتدى بكلامه بموف بميثاق عليه ولا عهد

Translation :

1. He is not a learned man who does not follow his sayings, does not fulfil the bond bound on him, and does not keep his promise.

Condemning those engrossed in luxury, neglecting the shari'a, he says:⁸⁷

قد يجمع المرء مالا ثم يحرمه عما قليل فيلقى الذل و الحربا
و جامع العلم مغبوط به ابدًا و لا يحاذر منه الفتوت و السلبا

Translation :

1. Sometimes a person accumulates wealth, then soon he is deprived of it and faces humbleness and plunder.
2. But the accumulator of knowledge is always envied, but he has not to guard against loss or theft.

SECTION TWO

MINOR AUTHORS OF MYSTICAL VERSES

During the periods from the Jāhiliya to the end of the Umayyad rule we find more than thirty authors of Arabic verses on ascetic, mystic or moral themes. We have already made a discussion about the most important of them. Due to lack of space and to keep the volume of the thesis within a reasonable limit we are compelled to omit the biography of the less important authors and their verses whose compositions are insignificant in number on the concerned subjects. However, we shall mention their names and themes of their verses

85. *Loc., cit.*

86. *Ibid.*, vol. ii, p. 375

87. *Loc. cit.*

with appropriate references in this section. We shall quote here only a few verses which seem very important.

1. **Imru'u'l-Qays** (امرؤ القيس) (d. 545 A.C.), the greatest of the pre-Islamic poets, makes reference to the belief in Allah, practices of the monks and the ascetics of his time in the following lines of his *Mu'allaqa*:¹

فقلت يمين الله ما لك حيلة	وما ان ارى عنك الغواية تنجلي
تضيئى الظلام بالعشى كأنها	منارة ممسى راهب متبتل
يضيئى سناه او مصابيح راهب	امال السلايط بالذبال المفتل

Translation :

1. Then she said, by Allah, there is no excuse for you, and I don't think that this wrong course will vanish from you.

2. She lights up the darkness in the evening as if she is a lantern of the night-cell of a devoted ascetic.

3. Is it its lightning that shines or is it a lantern of an ascetic who inclined olive oil to a strongly twisted wick.

2. **Samua'l Ibn 'Ādiya** (سموأل ابن عادية) (d. 560 A. C.), a poet, has verses on importance of forming good character. Thus he says:²

اذا المرء لم يدنس من اللوم عرضه	فكل رداء يـــــــرتديه جميل
و ان هو لم يحمل على النفس ضيمها	فليس الى حسن الثناء سبيل

Translation :

1. When a person's honour is not blamished by blameworthy work, then whatever dress he wears, is fine.

2. And if he does not oppress his self by dishonouring it with expenses (in good works), then there is no scope of praise for him.

3. **Hatim Ibn 'Abdu'l-Lāh** (حاتم ابن عبد الله) (d. 578 A.C.) a philanthropist and poet of ancient Arabia, has verses on high thought. On use of wealth he has some verses.³

4. **'Adi Ibn Zayd** (عدى ابن زيد) (d. ---), a Christian poet, has verses on ascetic teachings. A few of his verses run thus:⁴

أعاذل ان الجهل من لذة الفتى	وان المــــنايا للرجال بمرصد
أعاذل ما ادنى الرشاد من الفتى	وابــــعده منه اذا لم يسدد
أعاذل ما يدريك ان منيـــــــفتى	الى ساعة فى اليوم اوفى ضحى الغد
كفى راجزا للمــــرء ايام دهره	روح له بالوعاظات وتغتدى

Tanslation :

1. O reprover, surely ignorance is the pleasure of the youth, and death is an observatory for man.

1. *Al-Sab'u'l-Mu'allaqāt*, Muḥammad Sa'īd and Sons, pp. 5, 6, 9

2. Abū Tammām Ḥabīb, *Diwānu'l-Ḥamāsa*, p. 32

3. Aḥmad Ḥasan al-Zayyāt, *Tārīkhul-Adabi'l-'Arabi*, p. 57; Musleh Uddin, *Arabi Sahyter Itihas*, p. 83

4. 'Umar Farrūkh, *Tārīkhul-Adabi'l-'Arabi*, vol. 1, p. 185

2. O reprover, when a youth is not directed aright, who will bring 'good direction' near to him or take it away from him?

3. O reprover, who will make you know whether my death is in an hour of today or in the morning of tomorrow?

4. For a person a good warner (or adviser) is the days of his life (time) that comes to him in the evening and morning with advice.

5. **Al-Nābigha Al-Dhubyanī** (الذبيانة النابغة) (d. 604 A. C.), a great poet, has verses on ascetic teachings. On bitterness of life he says:⁵

المـــــــرء يأمل ان يعي	ش وطول عيش قد يضره
تفنى بشاشته ويب	بقى بعد حلو العيش مره
وتخونه الايام حتى	لا يرى شيئا يسره
كم شامت بى ان هلك	ت وقائل: لله دره

Translation :

1. A person hopes to live (long) but long life sometimes harm him;
2. His cheerfulness vanishes and after the sweetness of life its bitterness remains.
3. The days cheat him so much that he finds nothing to make him cheerful.
4. Many people, who rejoiced at my evil, will say when I am perished, 'What a dangerous man he was!'

6. **Gus Ibn Sa'ida** (قس ابن ساعدة) (d. 600 A.C.), an eloquent Christian preacher, an ascetic, and the orator of the Arabs, has ascetic verses. Striking a true mystic note of love for his creator, he says:⁶

هاج للقلب من هواه ادكار	وليـــــال خـلا لهن نهار
وجبال شوامخ راسيات	وبـــــجار مياهن غزار
ونجوم يحثها قمر الليل	وشمس فى كل يوم تدار
والذى قد ذكرت دل على الله	نفوسا لها هدى واعتبار

Translation :

1. Recollection (of Him) is raised in the heart due to love for Him; and the nights followed by the days,
2. And the firm lofty mountains, the oceans having copious water;
3. The stars incited by the moon of the night, and the sun that is revolved every day;
4. All that I have mentioned, lead the rightly guided and thoughtful souls to (think of) Allah.

7. **Zuhayr Ibn Abī Sulma'** (زهير ابن ابى سلمى) (d. 609 A.C.), a great poet, an

5. Ahmad Hasan al-Zayyat, *op. cit.*, p. 40

6. S. H. Nadeem, *A Critical Appreciation of Arabic Mystical Poetry*, p. 5

author of a Mu'allaqa, has some verses on Allah and His attributes, death and good works, which run thus:⁷

رجال بنوه من قريش وجـرهم	فأقسمت بالبـيت الذى طاف حـوله
ليخفى ومهما يكتـم الله يعلم	فلا تكتـم الله ما فى صدوركم
ثمانين حولـا لا ابا لك يساءم	سئمت تكاليف الحيوـة ومن يعـش
ولكننى عن علم ما فى غد عم	واعلم ما فى اليوم والامس قبله
تمتـه ومن تخطئى يعمر فيهرم	رائيت المنايا خبط عشواء من تصب
يـضرس بانـياب ويوطـاء بمنسم	ومن لا يصانع فى امور كثيرة

Nicholson translates these lines thus :*

1. Witness now mine oath the ancient House in Makka's hallowod bound,
Which its builders of Quraysh and Jurhum solemnly went round.
2. Will ye hide from Allah the guilt ye dare not unto Him disclose?
Verily what thing, never ye would hide from Allah, He knows.
3. I am weary of life's burden : well a man may weary be,
After eighty years, and this much now is manifest to me.
4. I know what happens today and what happened yesterday,
But I am blind about what will happen after today.
5. Death's like a night-blind camel stumbling on the smitten die,
But the other age and wax in weakness whom he passes by.
6. He that often deals with folk in unkind fashion, underneath,
They will trample him and make him feel the sharpness of their teeth.

8. Waraqa Ibn Nawfal (ورقة ابن نوفل) (d. 613 A.C.), a Hanif, a cousin of Khadija (R), has verses on monotheism. He expresses religious sentiment in a quasi mystical tone in the following verses:⁸

ولو كانت تحت الارض سبعين واديا	وقد تردك الانسان رحمة ربه
ادين لمن لا يسمع الدهر داعيا	ادين لرب يستجيب ولا ارى

Translation :

1. Sometimes the grace of Allah reaches human beings even though they are under seventy valleys below the earth.
2. I submit to a Lord who responds to prayer, and I do not opine that I should submit to one who does not hear the callers in ages.

9. 'Abdu'l-Muttalib (عبد المطلب) (d. 579 A.C.), the grand father of the Prophet (S.), a leader of the Quraysh, has verses on praise of baby Muḥammad (S.), which run thus:⁹

هذا الغلام الطيب الاردان	الحمد لله الذى اعطانى
اعينه بالبيت ذى الركان	قد ساد فى المهـد على الغلمان

7. *Al-Sab'u'l-Mu'allaqât*, p., 22-24

8. S. H. Nadeem, *A Critical Appreciation*, p. 2

9. 'Abdu'l-Mālik Ibn Hishām, *Al-Sīratu'l-Nawawīya*, vol. 1, p. 160

* R. A. Nicholson, *A Literary History of the Arabs*, p. 117-118

1. Praise to be for Allah who has offered me this holy child.

2. Who showed leadership over babies in the cradle; I invoke the protection of this House, having column, upon him.

10. Abū Ṭālib (أبو طالب) (d. 620 A.C.), an uncle of the Prophet (S), composed many verses. In some verses, he describes the merits of young Muḥammad (S) in the following manner:¹⁰

إذا اجتمعت يوما قريش لمفخر	فعبد مناف سرها وصميمها
و ان حصلت اشراف عبد منافها	ففى هاشم اشرافها وقديمها
وان فخرت يوما فان محمدا	هو المصطفى من سرها وكريمها
تداعت قريش غشها وسمينها	علينا فلم تظفر وطاشت حلومها

Translation :

1. If on anyday the Quraysh get together for expressing their glory, then Abdu Manaf will be their choicest and special person.

2. If the excellent persons of 'Abdu Manáf clan are sorted out, then their excellent and ancient persons will be in the Hāshimite clan.

3. If on any day they express their pride, then certainly Muhammad will be the choicest, who is their chosen and noble (or excellent) person.

4. If one day the Quraysh, with their lean and fat ones, act against us, they will never win, their forbearance will go away.

11. Al-A'shā' (الأعشى) (d. 629 A.C.), a famous Jāhiliya poet, has an ode on the eulogy of the Prophet (S)¹¹, and has verses on Taqwa, which run thus:¹²

إذا انت لم ترحل بزاد من التقى	ولاقيت بعد الموت من فد تزودا
ندمت على ان لا تكون كمثله	فترصد للموت الذى هو ارصدا

Translation :

1. If you do not travel with the provision of taqwa and after death meet such people who made such provision,

2. You will repent for not becoming like him; whereas you will prepare for death for which he also prepared.

12. Bujayr Ibn Zuhayr (بجير ابن زهير) (d. ---), a poet, after embracing Islam, composed poems on Islamic themes. He has verses on praise of the Great Prophet (S).¹³

13. Zayd Ibn 'Amr (زيد ابن عمرو), a Ḥanīf of Jāhiliya period, wrote poems on religion. Expressing his idea of *tawḥīd*, *taqwa* and *ākhirah*, he says:¹⁴

عجبت وفى الليالى معجبات	وفى الايام يعرفها البصير
بان الله قد افنى رجالا	كثيرا كان شانهم الفجور
و لكن اعبد الرحمن ربى	ليغفر ذنبى الرب الغفور

10. *Ibid.*, i., p. 269

11. Al-Zayyāt, *Tārikhu'l-Adabi'l-'Arabi*, p.45; Musleh Uddin, *Arabi Sahytter Itihas*, p. 77

12. Al-Buḥturī, *Kitābu'l-Ḥamāsa*, p. 160

13. Ibn Hishām, *Al-Sīrat*, vol. iv, p. 68, 102

14. *Ibid.*, vol. i, p. 227

فتقوى الله ربكم احفظها متى ما تحفظوها لا تبوروا
تري الابرار دارهم جنان ولكفار حامية سعيهم
وخزي في الحياة وان يموتوا يلاقوا ما تضيق به الصدور

Translation :

1. I wondered; and during the nights everything looks charming, but at day time an intelligent person knows it.
2. Because Allah destroyed many persons who were wicked.
3. But I shall worship the Merciful, my Lord, so that my Forgiving Lord will forgive my sins.
4. I shall preserve the fear of Allah; as long as you preserve it, you will not perish.
5. You will see the house of the pious people is gardens; but for the infidels is hot kindled fire.
6. And humiliation in this life; when they will die, they will meet something that will straiten their chests.

14. Abu'l-Qays Ibnu'l-Aslat (ابو القيس ابن الاسلت) (d.---), a poet, embraced Islam after the battle of Ahzab, composed verses on Islamic themes.¹⁵

15. Abu Qays Şirma (ابو قيس صرمة) (d. ---), an ascetic poet of Jahiliya period, embraced Islam after Hijra, composed poems on religious themes. He is compared with Persian poet Shaykh Sa'fī. Expressing religious tolerance, he says:¹⁶

وله هودت يهود ودانت كل دين اذا ذكرت عزال
وله شمس النصارى وقاموا كل عيد لربهم واحتفال
وله الراهب الحبس تراه رهن بوس وكان ناعم بال

Translation

1. To Him turned the Jews and all religions, when you recall momentous affairs.
2. Him the Christians worship, celebrate festivals for their Lord.
3. To Him the ascetic devotes, who is imprisoned and mortgaged sorrowfully; whereas he was a man of soft heart.

Here the poet expresses the feelings of religious tolerance like later Sufi poets who maintain that all religions are essentially one, and various creeds are only the various ways in which Allah is worshipped.

16. Abū 'Azza 'Amr (ابو عزة عمرو) (d. ---), a Makkan prisoner at the battle of Badr, composed verses praising the Prophet (S) after being freed without any ransom due to his poverty.¹⁷

17. Abū Bakr 'Abdu'l-Lāh (ابو بكر عبدا لله) (d. 13/634), the famous Companion and friend of the Prophet (S), expresses his humbleness before Allah in a poem, saying:¹⁸

15. *Ibid.*, vol. ii, p. 37-38

16. *Ibid.*, vol. ii, p. 511-512

17. *Ibid.*, ii, p. 666

18. G.M. Gulam Rahman, *Maqṣūdu'l-Mu'minīn*, p. 445-446

مفلسا بالصدق ياتى عند بابك يا جليل
انه شخص غريب مذنب عبد ذليل
منك احسان وفضل بعد اعطاء جزيل
فاعف عنى كل ذنب فاصفح الصفح الجميل
سوء اعمالى كثير زاد طاعتى قليل

Translation :

1. My Lord! by Your mercy take him who has little provisions, who came to Your door being destitute of truth, the High.

2. His sin is great, so forgive his great sin, because he is a stranger person, guilty and submissive servant.

3. From him occurred disobedience, forgetfulness and unmindfulness one after another; and from you is (expected) benevolence, grace after considerable gift.

4. My Lord! my sins are numerous like uncountable sands, so forgive my all sins, show to me excellent forgiveness.

5. My Lord! what will be my condition? I have no good work, evil of my activities are many; stores of my obedience (good works) are little.

18. Ka'b Ibn Zuhayr (كعب ابن زهير) (d. 26/645), the poet, composed a famous ode, praising the Great Prophet (S), just before embracing Islam. It is known as *Bānat Su'ad*, and *Qaṣīda Burda*. It contains 58 verses. In this ode he praised the greatness of the Prophet describing him as the Light, in the following verses:¹⁹

كل ابن انثى و ان طالت سلامته	يوم ا على الة حذاء محمول
نبئت ان رسول الله او عدنى	و العفو عند رسول الله مأمول
مهلا هداك الذى اعطاك نافلة القرآن	فـيها مـواعـيظ و تفصيل
ان الرسول لنور يستضاء به	مهند من سيوف الله مسلول

1. Every person, though his security (or health) is prolonged, will one day be carried on the bier.

2. I have been informed that the Messenger of Allah has threatened me; but from the Messenger of Allah forgiveness is expected.

3. Execute it without haste, May He give you success in guiding people, who has offered you the Qur'an as a gift that contains admonitions and detailed laws.

4. Surely the Messenger of Allah is a light, from which lights are sought (and darkness is removed); he is one of the sharpened naked swords of Allah.

19. Ka'b Ibn Malik (كعب ابن مالك) (d. 53/673), a poet and a companion of the Prophet (S), has verses on the eulogy of the Prophet (S).²⁰

20. Abdu'l-Lah Ibnu'l-Zabara (عبد الله ابن الزبعرى) (d.), a Makkan poet, embraced Islam and composed verses in praise of the Prophet (S).²¹

19. Ali Muḥsin Siddiqī, *Ka'b Ibn Zuhayr Awar Qaṣīda Bānat Su'ad*, p. 87, 96

20. Ibn Hishām, *Al-Sīrat*, iii, p. 170

21. *Ibid.*, iv, p. 61-62

21. **‘Abbās Ibn Mirdās** (عباس ابن مرداس) (d. ---), after embracing Islam, composed verses in praise of the Prophet (S.).²²

22. **Nābigha Al-Ja‘dī** (نابغة الجعدي) (d. ---), a famous longest living poet, abandoned idolatry during the Jāhiliya period, embraced Islam and composed Islamic verses. On worthlessness and bitterness of life he says:²³

خليلي عوجا ساعة وتهجرا	ولو ما على ما أحدث الدهر أوزرا
أتيت رسول الله إذا جاء بالهـدى	ويأتوا كتابا كالمجرة نيرا
بلغنا السماء مجدنا وجدودنا	أنا لنـرجو فوق ذلك مظهرا

1. My two friends became crooked for an hour and forsook me, blaming the wound that the time caused.

2. I came to the messenger of Allah who brought guidance, and who recites a book which is bright like the milky-way.

3. Our glory and our forefathers have made us reach the sky; now we hope to reach above that, the looking place (paradise).

23. **‘Abdu’l-lāh Ibn Rawāḥa** (عبد الله ابن رواحة) (d. 629 A. C.), a poet and writer of revelation, condemned the infidelity of anti-Islamic poets. Only fifty of his verses survived.²⁴ In a few verses, praising the Great Prophet (S), he says:²⁵

أنت الرسول ومن يحرم نوافله	والوجه منه فقد أزرى به القدر
فثبت الله ما أتاك من حسن	في المرسلين نصرا كالذي نصرا
أني تفرست فيك الخير نافلة	الله يعلم أني ثابت البصر

Translation :

1. You are the Messenger, whoever is deprived of your gifts and good, his back has fallen short of him.

2. May Allah consolidate what he has given you of good in the messengers by helping you as they were helped.

3. I perceived good in you as something supererogatory; Allah knows best that I am firm in sight.

24. **Qatari Ibn Fuja’a** (قطري ابن فجاعة) (d. 79/698), a Kharijite poet, has verses on spiritual teachings.²⁶

25. **‘Imrān Ibnu’l-Hattām** (عمران ابن الحطام) (d. 84/703), a Kharijite poet, composed verses expressing deep spiritual experiences.²⁷

26. **Miskin Al-Darimi** (مسكين الدارمي) (d. 708 A. C.), a gentle Islamic poet of the Umayyad period, has verses on ascetic ideas.²⁸

22. *Ibid.*, p. 112, 34

23. Muṣṭafī Uddin, *Arabi Shahitter Itihas*, p. 148-149

24. *Encyclopaedia of Islam*, Leyden, vol. i, p. 50

25. Ibnu Hishām, *Al-Sīrat*, iv, p. 16

26. A. F. L. Beeston et al., *Arabi Literature to the End of Umayyad Period*, p. 391

27. *Loc. cit.*

28. Shawqī Dayf, *Tārīkhul-Adabīl-‘Arabi*, vol. ii, p. 373

27. 'Umar Ibn 'Abdī'l-'Azīz (عمر ابن عبد العزيز) (d. 101/720), the pious Umayyad Caliph, has some verses on the transitoriness of this world.²⁹

28. Al-Ḥasan Al-Baṣrī (الحسن البصري) (d. 110/720), the famous *zāhid* among the *ṭabī'ūn*, a traditionist (*muḥaddith*), was a moderate mystic.³⁰ He has verses on the demerits of greed for the world, where he says:³¹

عجبت لمبتاع الضلالة بالهدى ومن اشترى دنياه بالدين اعجب
و اعجب من هذين من باع دينه بدنياه سواه فهو من ذين اعجب

Translation :

1. I wondered about the person who purchased misguidance for guidance; and who purchased his world for his religion, is more wonderful.

2. Of the two the most wonderful is he who sold his religion for the world without it.

29. Mālik Ibn Dīnār (مالك ابن دينار) (d.--), a friend of al-Ḥasan, has verses on ascetic teachings.³²

30. Sābiq Al-Barbarī (سابق البربري) (d.--), a judge at Mosul and the Imam of its mosque, during the Umayyad period, was a preacher of Islam. He has verses on ascetic teachings.³³ Thus on the uselessness of the accumulation of wealth he says:³⁴

اموالنا لذوى الميراث نجمعها ودورنا لخراب الدهر نبنيها
و النفس تكلف بالدنيا وبه علمت ان السلامة منها ترك ما فيها

Translation :

1. Our wealth that we accumulate, is for the people of inheritance (heirs); and our houses that we build, are for being destroyed by the age.

2. And the soul becomes addicted to the world; and it learns from her that safety lies in renouncing what lies in it.

31. Al-Farazdaq (الفرزدق) (d. 110/728), the famous poet of the Umayyad period, has some verses on ascetic teachings and on praise of the family of the Prophet (S). On fear of the Day of Judgement. Al-Farazdaq says:³⁵

اخاف وراء القبر ان لم تعافنى اشد من القبر التهابا واضيقا
اذا جئنى يوم القيامة قائد عنيف و سواق يسوق الفرزدقا
لقد خاب من اولاد ادم من مشى الى النار مغلول القلادة ازرقا

Translation :

1. If You (O Allah) do not protect me I fear what is beyond the grave more than the grave having blazing fire and narrower space.

29. Jalā'u'l-Dīn al-Suyūṭī, *Tārīkh al-Khulafā'*, p. 244

30. Nicholson, *A Literary History of the Arabs*, p. 225, 227

31. Abū Ḥamid al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, vol. 1, p. 53

32. *Ibid.*, i, p. 56; iii, p. 416; Shawqī Dayf, *op. cit.*, iii, p. 400

33. Shawqī Dayf, *op. cit.*, ii, pp. 372, 375-376

34. *Ibid.*, ii, p. 375

35. Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, iii, p. 415

2. When on the Day of Judgement will come to me a violent commander and a driver driving Farazdaq;

3. Of the children of Ádam who went to hell with fettered blazing collar, have been deceived.

In another poem, praising 'Alí Ibn Ḥusayn (R), he says:³⁶

و البيت يعرفه و الحل الحرم	هذا الذى تعرف البطحاء و طاته
هذا التقى النقى الطاهر العلم	هذا ابن خير عباد الله كلهم
بجده انبياء الله قد ختموا	هذا ابن فاطمة ان كنت جاهله
الى مكارم هذا ينتهى الكرم	اذا راتهم قريش قال قائلها
عن نيلها عرب الاسلام و العجم	ينمى الى ذروة العز التى قصرت

Translation :

1. This is the person whose foot-steps are known by the soil of Makka; the House (of Allah), the month of pilgrimage, as well as other months (or sacred months) know him.

2. This is the son of the best of men; this is the righteous, pious, holy person and the leader.

3. This is the son of Fatima; though you are ignorant of him. with his grandfather the series of the prophets of Allah came to an end.

4. When the Quraysh beholds him, they say, "Generosity ends to his generous qualities."

5. He is placed to the peak of honour that neither the Arabs nor the non-Arabs of the Muslims can attain.

32. Al-Kumayt Ibn Zayd (الكميت ابن زيد) (d. 126/743), a Sīfāite poet of the Umayyad period, composed verses on the praise of the Hashimites, the Prophet's (S) family. These are known as *Al-Hāshimiyāt* (الهاشميات).³⁷

33. 'Urwa Ibn 'Uzayna (عروة ابن اذينة) (d. 130/747), a great jurist and traditionist, a teacher of Mālik ibn Anas, composed verses on Islamic themes and ascetic ideas. On *zuhd* and *tawakkul* he says:³⁸

ان الذى هو رزقى سوف ياتينى	لقد علمت و ما الاسراف من خلفى
ولو قعدت اتانى لا يعنينى	اسعى له فيعنينى تطلبه
ان الاله بالرزق يخلينى	خيمى كريم و نفسى لا تحدثنى

Translation :

1. Whatever squandering may be behind me, I have surely known that the sustenance fixed for me will soon come to me.

2. I make struggle for it, demand for it troubles me; if I sit down, it will come to me; generous manufacturer will not trouble me.

3. And my self will not tell me that the Lord will preserve me without sustenance.

36. Al-Zayyāt, *Tārīkhul-Adabī'l-'Arabī'*, p. 121-122

37. A. F. L. Beeston, et al., *Arabic Literature*, p. 391

38. Shawqī 'Dayf, *Tārīkhul-Adabī'l-'Arabī'*, vol. ii, p. 372

CHAPTER IV

ARABIC MYSTICAL POETRY IN EARLY 'ABBÁSÍD PERIOD

The 'Abbásíid perod (132-651/750-1258) is the golden age of Arabic Literature as well as of mystical, Arabic poetry. The 2nd/8th, 3rd/9th and 4th/10th centuries may be called the early 'Abbásíid Period. During these two and half centuries many poems and verses were composed on mystical, ascetic and spiritual themes by poets, ṣúfis and pious people. A good number of verses were also composed by anonymous authors. The most important authors of mystical and ascetic themes during these centuries are : Abú Ḥanífá (d. 150/767), 'Abdu'l-láh ibnu'l-Mubáarak (d. 181/797), Rábi'a al-'Adawiya (d. 185/801), Abú Nuwás (d. 199/815), Abu'l-'Atáhiya (d. 211/826), Abú Tammám (d. 231/846), Dhu'l-Nún al-Miṣrī (d. 245/859), Maḥmúd al-Warraq (d. 258/872), Abu'l-Ḥusayn al-Núrí (d. 295/907), 'Abdu'l-lah Ibnu'l-Mu'taz (d. 296/908), Junayd al-Banghdádí (d. 298/910), Ḥusayn Ibn Manṣúr al-Halláj (d. 309/922), Abu'l-'Abbás Aḥmad (d. 309/922) and Abú Bakr al-Shibli (d. 334/945).

In the first three sections of this chapter we shall give a brief description of the biographies of the poets and quote their important verses who flourished during the 2nd, 3rd and 4th centuries A. H. In the fourth section we shall quote some important verses of anonymous authors and in the fifth section we shall mention the names of those authors who composed insignificant number of mystical verses with appropriate references. Here we shall quote only a few most important verses of some of them.

SECTION ONE

MAJOR MYSTICAL POETRY IN THE 2ND CENTURY A.H.

During the 2nd/8th century, many composed poems on ascetic themes and some on purely mystical themes. The most important of them are : Abú Ḥanífá al-Nu'mán Ibn Thábit, 'Abdu'l-láh Ibnu'l-Mubáarak, Rábi'a al-'Adawiya and Abú Nuwás. In this section we shall describe their short biography and then quote important verses composed by them with English translations.

1. Abú Ḥanífá Al-Nu'mán (أبو حنيفة النعمان) (70-150/689-767)

Al-Nu'mán Ibn Thábit Ibn al-Jawti, known as Abú Ḥanífá, was born in Kúfa in 70/689. To some, he was a descendent of the ancient Persian kings. He ran a business of cloths. In his youth he devoted to learning and spent his whole life in the cultivation of fiqh

or Islamic jurisprudence. He supported the family of Ḥaḍrat 'Alī (R) and opposed the Abbasid dynasty. For this reason he was tortured by Caliph Maṣṣūr. he passed away in prison in 150/767. He is regarded as the founder of Ḥanīfī Jurisprudence.¹

Abū Ḥanīfā was a devoted lover of the Great Prophet (S). He composed a long ode on the eulogy of the Great Prophet (S).² He was also a distinguished righteous person from among the people of ṭarīqa.³ His ode shows his deep love, respect and longing for the Great Prophet (S). It also contains mystical teachings like *Al-Ḥaḥīqa al-Muḥammadīya* (الحقيقة المحمدية) and *Nūr Muḥammadī* (نور محمدی). It has 53 verses. Some 31 verses from it are quoted below.⁴

ارجو رضاك واحتمى بحماك
قلبا مشوقا لا يروم سواك
والله يعلم انى اهـواك
كلا ولا خلق الورى لولاك
والشمس مشرقة بنور بهاك
بك قد سمت وتزينت لسراك
ولقد دعاك لقربه وحبك
لباك ربك لم تكن لسواك
من زلة بك فازو هو اباك
بردا وقد خمدت بنور سناك
بصفات حسنك مادحا بعلاك
بك فى القيامة يحتمى بحماك
والرسل والاملاك تحت لوك
وفضائل جللت فليس تحاك
من عند ربك قاتلت اعداك
وجمال يوسف من ضياء سناك
طرا فسبحان الذى اسراك
فى العالمين وحق من انباك
عجزوا وكلوا من صفات علاك
ولنا الكتاب اتى بمدح حلاك
وحشاشة محشوة بهواك
و اذا نطقتم فمادحا عليك
واذ نظـرت فما ارى الاك
انى فقير فى الورى لغناك
جد لى بجودك وارضنى برضاك

يا سيد السلالات جئتك قاصدا
والله يا خير الخلائق ان لى
وبحق جاهك انى بك مغرم
انت الذى لولاك ما خلق امرؤ
انت الذى من نورك البدر اكتسى
انت الذى لما رفعت الى السماء
انت الذى ناداك ربك مرحبا
انت الذى فينا سالت شفاعة
انت الذى لما توسل ادم
وبك الخليل دعا فصارت ناره
وكذاك المسيح اتى بشيرا مخبرا
وكذاك موسى لم يزل متوسلا
والانبياء وكل خلق فى الورى
لك معجزات اعجزت كل الورى
فى يوم بدر قد اتتك ملائك
هود ويونس من يهاك تجملا
فقد فقت ياطه جميع الابـياء
والله يايس مثلك لم يكن
عن وصفك الشعراء يا مدير
وانجيل عيسى قد اتى بك مخبرا
بك لى قليب مغرم يا سيدي
فاذا سكنت ففبك صمتى كله
واذا سمعت فعنك قولا طيبا
يا مالكى كن شافعى فى فاقتى
يا اكرم الثقلين يا كنز الورى

1. *Sankhipta Islami Bishwakosh*, vol. 1, pp. 27-28; Aḥmad Ḥasan al-Zayyāt, *Tārīkhul-Adabul-'Arabī*, p. 280

2. Abū Ḥanīfā, *Qasīda-t-Nu'mān*, p. 250

3. Abū'l-Ḥasan 'Alī al-Ḥujwīrī, *Kashfu'l-Maḥjūb*, p. 104

4. Abū Ḥanīfā, *op. cit.*, pp. 66-100

انا طامع بالجود منك ولم يكن	لابى حنيفة فى الانام سواك
فعساك تشفع فيه عند حسابه	فلقد غدا متمسك بعراك
فلانت اكرم شافع و مشفع	ومن التجى بحماك نال رضاك
فاجعل قراك شفاعه لى فى غد	فعسى ارى فى الحشر تحت لواك
صلى عليك الله يا علم الهدى	ما حن مشتاق الى مثواك
وعلى صحابتك الكرام جميعهم	والتابعين و كل من والاك

Translation :

1. O the chief of the leaders, I have come to you with an intention; I expect your pleasure; I would like to take shelter to your inaccessible boundary.
2. O the best of creation, by Allah, I have a longing heart; it desires none but you.
3. I conjure by your high rank, I am passionate for you; Allah knows, I certainly love You.
4. If you were not created, no man would have been created; no, if you were not there, the universe would not have been created.
5. It is you from whose light the full noon is clothed; the sun shines due to the light of your beauty.
6. When you were elevated to the heaven, the sky became high and adorned for your journey at night.
7. It is you whom your Lord welcomed; He had invited you and took you near Him.
8. It is you who asked for our intercession; and your Lord replied; none but you got this honour.
9. When Adam entreated by you for his slip, he became successful, whereas he is your father.
10. The friend (Ibrá'hím) prayed by you, and his fire became cool; it died away by the ray of your lightning.
11. Jesus came with good news of your advent, news describing your beauty, praising your nobility.
12. Likewise Músá ceaselessly made entreaty by you; on the Day of Judgement he will seek refuge to your boundary.
13. The prophets, all creatures, the messengers, the angels, all will be under your standard.
14. You possess numerous miracles that baffle all the creatures; you possess merits that are high, beyond composition.
15. On the day of Badr angels came from your Lord, fought against your enemies.
16. Húd and Yunus were decorated by your beauty; and the beauty of Yusuf was from the ray of your lightning.

17. O Ṭahá, you gained superiority over all prophets; glory to Him who made you travel at night.

18. O Yásín, by Him who sent (revelation) to you, there is none like you in the worlds.

19. O Muddaththir, poets became unable to describe your qualities and so they hid (due to inability).

20. Injíl of 'Isá gave good tidings of your advent; and we have the Book (the Quran) that describes your qualities.

21. O my leader, my small heart longs for you, and my (last) breath of life is filled up by your love.

22. When I am silent, my whole silence is in you; and when I speak, I praise your nobility.

23. When I hear, I listen to pure words from you; when I look at, I set nothing but you.

24. O my master, be my intercessor during my destitution; I am in want of your wealth in this world.

25. O the most generous of men and jinn; O the treasure of mankind, bestow your generosity bountifully upon me; and satisfy me with your pleasure.

26. I eagerly covet for your generosity; among mankind there is none but you for Abu Hanifa.

27. I hope you will plead during his giving account, he has already come holding your handles.

28. You are the best and successful intercessor; whoever takes refuge at your boundary, obtains your pleasure.

29. Keep intercession as your entertainment for me tomorrow; I hope to find myself under your standard on the Day of Resurrection.

30. O sign of guidance, may Allah bless you as long as one longs for your lodging.

31. And all your companions, their followers, and all who befriend you.

2. 'Abdulláh Ibn'l-Mubáarak (عبد الله بن المبارك) (118-181/797)

'Abdulláh Ibn'l-Mubáarak was born in Marv in 118 A. H. After finishing primary education he studied ḥadīth under Hishám ibn 'Urwa, Imám Málik, Sufyán al-Thawrí, Shu'ba, Awza'i and others. He came to Baghdad many times. He was a famous *muḥaddith* and narrator of hadith. He was also a jurist, *záhid* and a pious man. He expired in 181 A. H.⁵ He composed some poems on mystic teachings.

On fear (*Khawf*), 'Abdulláh says:⁶

فيسفر عنهم وهم ركوع	إذا ما الليل اظلم كابودوه
واهل الامن فى الدنيا هجوع	اطار الخوف نومهم فقاموا

5. *Sankhipta Islami Bishwakosh*, vol.i, p. 39; Al-Khatīb al-Tabrezi, *Mishkát*, p. 610

6. Al-Ghazálí, *Iḥyá*, vol.i, p. 325

Translation :

1. Whenever the sufferings of the night enter into darkness, it (night) departs from them while they are in kneeling (or prostration).

2. Fear make their sleep fly, so they stand, while people of security in the world are in slumber.

On love for Allah he says:⁷

تَعْصِي الْإِلَهَ وَأَنْتَ تَظْهَرُ حُبَّ	هَذَا لِعَمْرِى فِي الْفَعَالِ بَدِيع
لَوْ كَانَ حُبُّكَ صَادِقًا لَاطْعَتَهُ	فَإِنَّ الْمَحِبَّ لِمَنْ يَحِبُّ مَطِيع

Translation :

1. You disobey Allah while proclaim your love for Him; this is, by my religion, a wonder in actions.

2. If your love were true, then you would certainly obey Him because, the lover is obedient to whom he loves.

On the world, he says:⁸

حَلَاوَةٌ	دُنْيَاكَ	مُسْمُومَةٌ	فَمَا	تَأْكُلُ	الشَّهْدَ	الْأَبْسَمَ
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Translation :

1. The sweetness of your world is poisoned; you do not eat honey without any poison.

On the same theme he says:⁹

دُنْيَا تَدَاوِلُهَا الْعِبَادُ ذَمِيْمَةٌ	شَيْبَتٌ بَاكَرُهُ مِنْ نَقِيعِ الْحَنْظَلِ
وَبَنَاتُ دَهْرٍ لَا تَزَالُ مَلَمَةٌ	فِيهَا فَجَائِعٌ مِثْلُ وَقْعِ الْجَنْدَلِ

Translation :

1. The world that people get alternately, is condemnable; it grows worse than a well of colocynth.

2. Calamities of time always come; therein are misfortunes like the stroke of stones.

Encouraging to disobey the evil passion he says:¹⁰

رَأَيْتُ الذُّنُوبَ تَمِيتُ الْقُلُوبَ	وَيُخْتَرِمُ الْعَقْلَ أَدْمَانُهَا
يُبِيعُ الْفَتَى نَفْسَهُ فِي رَدَاهُ	وَاسْتَلِمَ لِنَفْسِ عَصِيَانُهَا
وَتَرَكَ الذُّنُوبَ حَيَاةَ الْقُلُوبِ	فَاخْتَرِمَ لِنَفْسِكَ عَصِيَانُهَا

Translation :

1. I observe that the sins kill the heart and addiction to it destroys intelligence.

2. The youth sells his self (soul) for his destruction, and the safest way for the self is to disobey it. (passion)

7. *Ibid.*, vol. iv. p. 284

8. Shawqī Dayf, *Tārīkh al-Adabī l-ʿArabī*, vol. iii, p. 405

9. *Loc. cit.*

10. *Loc. cit.*

3. And abstaining from sins is the life of the hearts, so choose for yourself the disobedience to them.

Condemning people who seek the world by reciting the Qur'an, 'Abdullāh Ibnu 'l-Mubārak says :¹¹

يا جاءل الدين له يازيا	يـصـطاد اـمـوال المـساكين
احتلت للدنيا ولذاتها	بحيلة تذهب بالدين
وصرت مجنوناً بها بعدما	كنت دواء للمجانين
ايـن رواياتك فيما مضى	عن ابن عون وابن سيرين
ايـن رواياتك فى سردها	فى ترك ابواب السلاطين
ان قلت اكرهت فهذا باطل	زل حمار العلم فى الطين

Translation :

1. O the person who puts the religion as his falcon that hunts the wealth of the destitutes.
2. For the world and its tastes you have made a trick that took away the religion.
3. You have become mad of it after being a cure (medicine) for the mad people.
4. Where are your narrations that passed, from Ibn 'Awn and Ibn Sirin?
5. Where are your narrations in their consecutive stars, in giving up the doors of the rulers.
6. If you say : 'I am compelled,' Then it is false; the donkey of the elevated mountain has slipped on the clay.

On renunciation of the world he says :¹²

ارى اناسا يادنى الدين قد قنعوا	ولا اراهم رضوا بالعيش بالدون
فاستغن بالدين عن دنيا العلوك كما	استغنى الملوك بدنيا هم عن الدين

Translation :

1. I find many men contented with the least share of religion, but they are not satisfied with inferior sustenance of life.
2. So be contented with religion dispensing with the world of the kings, as they are pleased with their world dispensing with the religion.

3. Rābi'a al-Adāwiya (رابعة العدوية) (d. 185/801)

Rābi'a al-Adāwiya was born in 96/713 (according to some, 99/717). She was a slave girl in her early life. Due to her excellent character she obtained freedom from slavery. She studied the Qur'an, and most probably memorised it. She remained a celibate and lived a solitary life. She became a famous ṣūfī of Baṣra. She had deep love for Allah, and she preached divine love. She passed away in Basra in 185/801. and was buried there.¹³ Nicholson says that she expired in Jerusalem.¹⁴ His opinion seems to be incorrect. Rābi'a

11. Loc. cit.

12. Loc. cit.

13. *Sankhipta Islami Bishwakosh*, vil. ii, pp. 381-383

14. Nicholson, *A Literary History*, p. 233

was a mystic. She composed some poems. Her poems contain prayers to Allah and divine love.

Rábi'fa expresses that she worships Allah due to her love for Him, not for getting paradise or for fear of hell. Her love for Allah is purely divine love. Thus she says:¹⁵

ليس لى فى الجــــنان و النار خط انا لا ابتغى بحبى بــــديلا

Translation :

1. I have no portion of paradise or hell; I do not seek exchange for my love.

On divine love she says:¹⁶

احبك حـبـبـن حـب الـهـوى و حـبـا لـانـك اهل لــــذاكا
فاما الذى هو حب الهوى فشغلى بذكرك عمن سواك
و اما الذى انت اهل له فكشفك لى الحجب حتى اراك
فلا الحمد فى ذا ولا ذاك لى و لكن لك الحمد فى ذا و ذاكا

Translation :

1. (O Allah) I love You in two ways : love of desire, and love of which You are worthy.

2. The love of desire is my being absorbed in Your remembrance excluding all other than You.

3. And the love of which You are worthy is Your lifting the veils for me so that I may see You.

4. But praises do not belong to me in this or that; rather the praises are for You in this and that.

By selfish love she means the love of Allah for His favour and blessing by granting her immediate happiness; and by love worthy of Him, she means the love invoked by His beauty and majesty which were unveiled for her, and that is higher of the two loves and stranger of them.

The phrase 'Love worthy of You' means the mystic love which is the only instrument for the apprehension of divine realities. It fits the soul with wings and bids her fly towards the Ultimate Being.

Rábi'fa Başrı is foremost among those who introduced the subject of disinterested divine love in Arabic poetry.

During long night vigils she is said to have recited the following lovely verses full of longing for her Divine Beloved (Al-Hurafish, *al-Rawḍ al-F'āiq*, p. 153):¹⁷

يا ســـــرورى منيتى و عـــــمادى و انـــــيسى و عدتى و مرادى
انت روح الفـــــواد و انت رجائى انت لى مـــــونس و شوقك زادى

15. Abú Bakr Muḥammad al-Kalábádhi, *Kitābu'l-Ta'arruf Li Mazhab Ahli'l-Taṣawwuf*, p. 116

16. Al-Ghazālī, *Iḥyá*, vol. iv, pp. 266-267; Shawqī Dayf, *Tārīkhu'l-Adabī'l-'Arabī*, vol. iii, p. 402

17. S. H. Nadeem, *A Critical Appreccatlon of Arabic Mystical Poetry*, p. 17

ما تشئت في فسيح البلاد
من عطاء ونعمة وإيادي
وجلاء لعين قلبي الصادي
انت منى ممكن في السواد
يا منى القلب فد بدا اسعادي

انت لولاك يا حياتي وانسى
كم يدت منة وكم لك عندي
حبك الان يغيتي ونعيمي
ليس لي عنك ما حيتت براح
ان تكن راضيا على فاني

Translation :

1. O my joy, my desire, my support, my friend, my promise and my aim;
 2. You are the joy of my mind, you are my hope, you are my friend; longing for Your is my provision.
 3. Were it not for You, o my life and love, I would not have wandered over the wide lands.
 4. How many favours have shown to me! and how many gifts, blessings and supports have I received!
 5. Your love is now my desired object and bliss and brightness of the eye of my thirsty heart.
 6. As long as I live I have no joy from (being far away from) You; You dwell in the blackness of my eyes.
 7. If You are pleased with me, then desire of my heart, my good fortune has begun.
- After refusing some proposals of marriage, she wrote the following verses expressing her deep love for Allah : (Al-Hurayfish, *Al-Rawḍu'l-Fa'iq*, p. 153):¹⁸

وحبيبي دائما في حضرتي
وهو اواه في برايا محنتي
فهو محرابي اليه وقبلتي
واعنائى في الوري واشقوتي
جد بوصل منك يشفى مهجتي
منك وصلا فهو اقصى منيتي
نشأتى منك وايضا نشوتي

راحتى يا اخوتي في خلوتي
لم اجد عن هواه عوضا
حينما كنت اشاهد حسنه
ان امت وجدا وما ثم رجا
يا طبيب القلب يا كل المنى
قد هجرت الخلق جمعا ارتجى
يا سرورى وحياتي دائما

Translation

1. O my brothers, my pelasure is in solitude, and my lover is always with me.
2. I do not find a substitue for His love; and His love is my trial among the creatures.
3. Whenever I witness His beauty, I find Him my *mthrab*, my *qi bla* lies towards Him.
4. If I die for rapture and no hope is left, the woe for my distress among people; woe for my ill-luck.
5. O the physician of the heart; O who is all my desired objects; bestow Your union bountifully; it heals my soul.
6. I have left all created beings and hope to be united with You; for that is the extreme end of my desires.
7. O my joy and eternal life, from You comes my growth as well as my ecstasy.

18. S. H. Nadeem, *A Critical Appreciation*, p. 22

4. Abú Nuwás (أبو نواس) (145-199/722-815)

Al-Ḥasan Ibn Hānī Ibn 'Abdu'l-Awāl al-Ḥakamī, surnamed Abú Nuwás, was born at a village near Ahwaz, the capital of Khuzistan, in 145/722.¹⁹ His father was a soldier of Marwān, the last Umayyad Caliph. After his father's death, he took shelter to a perfume trader in Baṣra where he grew up. He gave attention to learning, specially poetry. He was then taken to Kúfa by Walība Ibnu'l-Habbáb who took care of him.²⁰ Thus he received his education in Basra, then in Kufa, where he studied poetry and philosophy under the learned Khalāf al-Aḥmar.²¹

At the age of thirty, Abú Nuwás went to Baghdad. There he accompanied the learned people and became the greatest poet of his time.²² He gained the familiar title 'Abú Nuwas' (أبو نواس), 'Father of the lock of hair,' from two locks which hung down on his shoulders.²³

Abú Nuwás was of Persian origin, but became well-versed in Arabic. While in Baghdad, his fame reached Caliph Hárún al-Rashíd, who took him as his Court Poet as he eclipsed every competitor at the court. For his flagrant immorality, drunkenness, and blasphemy, he was imprisoned by Hárún on several occasions.²⁴

When he became old, he thought on life, death, resurrection and turned to the worship and devotion to Allah.²⁵ During the reign of Amín, Hárún's son, he was again imprisoned for a short time. Shortly after his release, he passed away in Baghdad in 199/815.²⁶

Abú Nuwás was a great poet. He takes rank above all his contemporaries and successors, and is not surpassed in poetic genius by any ancient bard.²⁷

He has a *Díwán* that contains poems in many different styles---e.g. panegyric (مدیح), elegies (مراثی), reproofs (عتاب), staire (هجاء), asceticism (زهد), the chase (طرد), wine songs (خمريات) and love songs (غزل).²⁸

Religious or ascetic poems, related to mysticism, written by Abú Nuwás, are less in number. The sixth chapter of his *Díwán* contains 46 such short poems, 9 of them having only two verses each.²⁹ Here we shall quote some important poems from this chapter, dealing with mystic teachings.

19. Aḥmad Hasan al-Zayyāt, *Tárikhu'l-Adabi'l-'Arabí*, p. 198, Cf. Nicholson, *A Literary History of the Arabs*, p. 293

20. Al-Zayyāt, *Tárikh*, p. 198

21. Nicholson, *A Literary History*, p. 293

22. Al-Zayyāt, *Tárikh*, p. 198

23. Nicholson, *op. cit.*, p. 293

24. *Loc. cit.*

25. Shawqí Dayf, *Tárikhu'l-Adabi'l-'Arabí*, iii, pp. 236-237

26. Al-Zayyāt, *op. cit.*, p. 198

27. Nicholson, *op. cit.*, p. 292

28. Abú Nuwás, *Díwán*, Cf. Nicholson, *op. cit.*, p. 294

29. Abú Nuwás, *Díwán*.

Describing hoariness as a good warner and advising people for righteousness, Abú Nuwás says:³⁰

وناصح لوخطئى الناصح	لله در الشيب من واعظ
ومنهج الحق له واضح	يا بى الفتى الاتباع الهوى
مهـور هن العمل الصالح	فاسم بعينيك الى نسوة
الا امرؤ ميزانه راجح	لا يجتلى الحوراء من خدرها
سيق اليه المتجر الرابع	من اتقى الله فـذاك الذى
وروح لما انت له راجح	شمر فما فى الديـن اغلولة

Translation :

1. What an excellent admonisher and adviser is hoariness when the (human) adviser makes mistake!
2. The youth refuses (to do anything), but following the passion, whereas the well known road leading to the True (or Truth) is clear before him.
3. So (O young man) raise your eyes to the women (In heaven) whose dowers are good works (in this world).
4. None but a person having outweighing scale will (be able to) observe (or get) the black-eyed (spouses living) inside their apartments.
5. Whoever fears Allah, will be guided to Him, and he is the trader getting (real) profit (in trade).
6. So work quickly (perform good works), there is no fault in religion, and act for what you are made ready (in heaven).

On repentance (توبة) and remembrance of the reckoning (حساب) he says:³¹

و الكاتب المحصى عليك شهيد	افنيت عمرك و الذنوب تزيد
ونذرت فيها ثم صرت تعود	كم قلت لست بعائد فى سوءة
وحسابها يوم الحساب شديد	حتى متى لا ترعوى عن لذة

Translation :

1. You have annihilated (or wasted) your life, but your sins only incre^ase; on the otherhand the writer (angel) who counts (your deeds) is a witness against you.
2. Many a time you said, 'I shall no repeat evil deeds' and promised it by vow, but then again you returned (or repeated) to it.
3. (You continued to do so) until the time came when you became barred from the taste (of evil deeds); whereas its reckoning is very terrible on the Day of Judgement.

On importance of repentance, seeking forgiveness and righteousness, Abú Nuwás says addressing himself:³²

لا تنسـططيعى ان تتوبى	يا نفس توبى قبل ان
الرحمن غفار الذنوب	واستغفرى لذنوبك

30. *Ibid.*, p. 192

31. *Ibid.*, p. 199

32. *Ibid.*, p. 201

ان الحوادث كالرياح والموت شرح واحد والسعى فى طلب التقى ولقلا ما ينجو الفتى
ح عليك دائمة الهبوب والخلق مختلف الضروب من خير مكسبة الكسوب بتقاه من لطمخ العيوب

Translation :

1. O (my) soul, repent before the time (comes) when you will not be able to repent.
2. Ask forgiveness for your sins to the Merciful, the Forgiver of sins.
3. The accidents (of time) are like the wind that always blow over you.
4. The death is (only) one law, whereas the creatures have different kinds.
5. Endeavour (hard) for acquiring righteousness is the best profit of all profits.
6. The youth at least escapes the charge of faults by dint of his righteousness.

On nature of death, necessity of good works and deceptive nature of the world, he says:³³

والموت فى كل يوم فاعمل ليوم عبوس ولا يغرنك دنيا وبغضها لك زين
زند عيشك قاذح من شدة الهول كالبح نعيمها عنك نازح وحبها لك فاضح

Translation :

1. The death is, in everyday, (like) a fire-steel for your life, that strikes it (again and again).
2. So work for a stern (terrible) day when a person will be stern-looking due to excessive fear.
3. Let the world not deceive you, because, its pleasures and bliss will be removed from you (after exhaustion).
4. Hatred for it (world) as (actually) a (thing) of beauty for you; while love for it is (actually) a disgrace for you (as it will lead you to hell).

On importance of inclination towards Allah, Abú Nuwás says:³⁴

ياسائل الله فزت بالظفر فارغب الى الله لا الى البشر وارغب الى الله لا الى جسد ان الذى لا يخيب سائله مالك بالترهات مشتغلا
بالنوال الهنيئى لا الكدر منتقل فى البلى وفى الغير منتقل من صبا الى كبر جوهره غير جوهر البشر افى يديك الامان من سقر

Translation :

1. O you who begs to Allah (for help and mercy), you will pass (in hereafter) by getting success and wholesome gift, escaping troublesome (punishment).

33. *Ibid.*, p. 202

34. *Ibid.*, p. 196

2. So incline towards Allah, not towards human beings who walk warily in rottenness and chages (of fortunes).

3. Incline to Allah (who is above shape), not to a body (made of clay), which is carried from childhood to old age.

4. He (Allah) is such (dependable) that whoever begs to Him, is not deceived; His essence is not like that of a human being (having weakness).

5. What happened to you that you are busy with trifles? Is there in your hands any (means of) escape from hell?

On the importance of obtaining nearness to Allah, trust on Him, righteousness and readiness for death, he says:³⁵

واتق الله لعـلـك	كن مع الله يكن لك
للمـنـايـا فـكـأـنـك	لا تـكـن الـامـعـدا
واقـعـادونـك او بك	ان للمـوت لـسـهـما
وبـتـقـوء تـمـسـك	فـعـلى الـلـه تـوـكـل

Translation :

1. Be (live) with Allah (renouncing the world), then Allah will be yours (He will solve all your problems), and fear Allah, perhaps you may do it.

2. Don't be (live in the world) without being ready for death (to return to Allah), (I think) as if you are so. (ready).

3. Surely death has an arrow which will strike someone near you or will rush upon you.

4. So depend on Allah, and hold fast to the fear of Him (and His punishment).

Condemning the accumulation of wealth and reminding of death and the Day of Reckoning, Abú Nuwás addresses himself by saying:³⁶

واسـعـى لـنـفـسـك سـعـى مـجـتـهـد	يا نـفـس خـافـى الـلـه و اتـئـدى
لـم يـخـل مـن غـم و مـن كـمـد	مـن كـان جـمـع المـال هـمـتـه
جـمـحـت بـك الـامـال فـاقـتـصـد	يا طـالـب الدنـيا لـيـجـمـعـهـا
تـطـوى بـهـا بـلـدا الـى بـلـد	وا راك تـركـب ظـهـر مـطـعـمـة
لـم تـمـس مـحـتـاجـا الـى اـحـد	لـو لـم تـكـن لـلـه مـتـهـمـا
الـابـعـون الـواـحـد الصـمـد	فـاقـصـد فـلـسـت بـمـدرك اـمـلا
فـاسـلك سـبـيل الخـير واجـتـهـد	والـقـصـد احـسـن مـا عـمـلـت بـه
والـرـزق اقـصـى غـايـة الحـسـد	والـحـرص يـفـقـر اـهـلـه حـسـدا
لـتـحـول بـيـن الـروح والجـسـد	او مـا تـرى الـاجـال راصـدة
لـم تـتـصـرف عـنـه و لـم تـحـد	وا ذا المـنـيـة اـمـمـت اـحـدا
لـفـد يـتـها بـالـمال والـولـد	لـو ان دون النـفـس واقـيـة
سـدت عـلـيـك مـذاهـب الرـشـد	يا مـن اقام عـلى خـطـيئـتـه

35. *Ibid.*, p. 198

36. *Ibid.*, p. 192-193

او ما تخاف الموت دون غد	منتك نفسك ان تتوب غدا
قبل النزول فافضل العدد	والموت ضيف فاستعد له
دار المقامة اخر الامد	واعمل لدار انت جاعلها
فتأهبى من قبل ان تردى	يا نفس موردك الصراط غدا
شهدت على بما جنيت يدى	ما حجتى يوم الحساب اذا

Translation

1. O (my) soul, fear Allah and act slowly (in committing sins), and endeavour for (the salvation of) your self like a hard struggler.
2. A person whose ambition is the accumulation of wealth, is never free from anxiety and sadness.
3. O the seeker of the world, (in the hope of) accumulating (its) wealth, hopes have been running from you; so act moderately (avoid evil).
4. I find you (as if) riding on a dish (of food), and with it (you are) wandering from one country to another.
5. If you were not suspicious (of the power and mercy) of Allah, you would never have been in need of anyone (besides Him).
6. So act moderately, you can never fulfill (your) hopes without the help of (Allah) the one, the Independent.
7. Moderate way (of acting) is the best way) in the matter of what you do. so take the path of good (works) and struggle hard.
8. Greed makes the greedy person poor by means of jealousy; and the sustenance is the furthest end (last aim) of jealousy.
9. Do you not see the appointed time (of death) lying in wait for intervening between the soul and the body (for separating each other)?
10. When death intends (to catch) anyone, it neither departs nor turns away from him.
11. If there were any preservative (to protect me) from (the taking away of) the soul (from the body), then I would give my wealth and children as a ransom for it.
12. O the one who is established on sins, the roads of guidance are closed for you.
13. Your soul inspired you to repent tomorrow (not today), but do you not fear that death may come before tomorrow?
14. Death is a guest, so make preparation for him (his entertainment), because, the best provision (of entertainment) must be prepared before the arrival of the guest.
15. (O my soul), work for (going to) the home you are entitled to (in heaven), the home of meeting, the last goal (of life).
16. O (my) soul, tomorrow your arrival is to the Bridge (over the hell), so be prepared before you reach there.

17. What will be my argument of the Day of Reckoning when the (bad) actions committed by my two hands will give witness against me?

Seeking forgiveness to Allah, Abú Nuwás says in another poem:³⁷

ايا من ليس لي منه مجير	بعفوك من عذابك استجير
انا العبد المقر بكل ذنب	وانت السيد المولى الغفور
فان عذبتني بسوء فعلى	وان تغفر فانت به جدير
افر اليك منك واين الا	اليك يفر منك المستجير

Translation :

1. O (the Almighty) from whom I have no protector, I ask the help of your amnesty (to be saved) from your punishment.

2. I am a servant who confesses all sins, and You are the Lord, the Forgiving Master.

3. If You punish me, it is for my evil deeds, and if You forgive me, then You are worthy of it.

4. I am fleeing from (the punishment of) You to You; and to where a person will flee from (the punishment of) You but to You, who seek Your help?

In another poem, Abú Nuwás prays to Allah with humbleness and hope and says:³⁸

يا رب ان عظمت ذنوبى كثرة	فلقد علمت بان عفوك اعظم
ان كان لا يرجوك الا محسن	فبمن يلوذ ويستجير المجرم
ادعوك رب كما امرت تضرعا	فاذا رددت يدى فمن ذا يرحم
ما لي اليك وسيلة الا الرجا	وجميل عفوك ثم انى مسلم

Translation :

1. O my Lord, if my sins are great (many) in number, I have learnt that Your forgiveness is greater.

2. If none but a righteous person can hope for (the mercy and favour of) You, then to whom the sinner will take refuge and seek protection?

3. My Lord, I am praying to You with extreme humbleness, according to Your advice (in the Quran); so if You turn my hands back then who will show mercy (to me)?

4. I have no other means of access to You but the hope and Your excellent forgiveness; and last of all, I am a Muslim (so forgive me).

It is narrated that someone saw Abu Nuwas in dream and asked him, how was he treated in the *barzakh* life. Then he replied, 'My Lord forgave me due my verses :

يارب ان عظمت ذنوبى كثرة	فلقد علمت بان عفوك اعظم
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37. *Ibid.*, p 203

38. *Ibid.*, p.p. 199-200

SECTION TWO

MAJOR MYSTICAL POETRY IN THE 3RD/9TH CENTURY

In the 3rd/9th century mystical and ascetic poetry in Arabic developed further. Most prominent of those who composed such poems are; Abu'l-ʿAtāhiya (d. 211/826). Abū Tammām (d. 231/846), Dhu'l-Nún al-Miṣrī (d. 245/829), Maḥmud al-Warrāq (d. 258/872), Abu'l-Ḥusayn al-Nūrī (d. 295/907), ʿAbdu'l-Lah ibnu'l-Muʿtaz (d. 296/908), and Junayd al-Baghdādī (d. 298/910). Of them, Abu'l-ʿAtāhiya composed the largest number of poems on *zuhd* or ascetic teachings.

1. Abul-ʿAtāhiya (أبو العتاهية) (130-211/748-826)

Abū Ishāq Ismāʿīl ibn al-Qāsim ibn Suʿayd, best known as Abu'l-ʿAtāhiya, was born in a village named ʿAyn al-Tamar in Ḥijāz in 130/748.¹ His father was a barber (حجام).² Abu'l-ʿAtāhiya came from Arab stock. He was bred in Kufa and gained his livelihood as a young man by selling earthenware.³ In early life he was not in correct path, but later he repented sincerely, abstained from the world, turned to the ideal and way entered into the circle of *ʿUlama*. He then became busy with the thought of death and life after death.⁴

Abu'l-ʿAtāhiya was one of the greatest poets of the Abbasid period. He composed many religious poems. He appealed to common feelings and matters of universal experience. He showed for the first and perhaps for the last time in the history of classical Arabic literature that it was possible to use perfectly plain and ordinary language without ceasing to be a poet.⁵

Although the bulk of Abu'l-ʿAtāhiya's poetry is philosophical in character, there remains much specifically Islamic doctrine, in particular as regards the Resurrection and the Future Life.⁶ His poetry contains death and what comes after death, the frailty and misery of man, the vanity of worldly pleasures and the duty of renouncing them. He exhorts his readers to live the ascetic life and fear Allah and perform good works for the Day of Reckoning.⁷

Abu'l-ʿAtāhiya's poems on asceticism (*zuhd*), admonitions and wise sayings are unparalleled, because they are taken from the books of religion, *ḥadīth* and wise sayings of the Muslims. His poems not only deal with the remembrance of death, but also with *tawḥīd* (monotheism), resurrection, heaven and hell, promise and threat.⁸

1. Al-Zayyāt, *Tārīkh al-ʿAdab al-ʿArabī*, p. 195

2. Abu'l-ʿAtāhiya, *Dīwān*, Introduction, p. 5

3. Nicholson, *A Literary History of the Arabs*, p. 296-297

4. Abu'l-ʿAtāhiya, *Dīwān*, Introduction, p. 10

5. Nicholson, *A Literary History*, p. 299

6. *Loc. cit.*

7. *Ibid.*, p. 298

8. Abu'l-ʿAtāhiya, *Dīwān*, Introduction, p. 10

Poems of Abu'l-'Atáhiya on *zuhd* or asceticism are many. 307 pages of his *Díwán* contain such poems.⁹ Here we shall quote some important poems and verses of poems relevant to *Şúfism* or Islamic mysticism.

On Allah and His attributes, Abu'l-'Atáhiya says :¹⁰

واحد ماجد بغير خفاء	اجل رب احاط بالاشياء
و تعالى حقا على القرناء	جل عن مثبته له ونظير
عن قبيح الافعال يوم الجزاء	عالم السر كاشف الضر يعفو
هو من خلقه سميع الدعاء	ما على بابه حجاب و لكن
تحظ من فضله بنيل العطاء	لذبه ايها الففول و بادر

Translation :

1. The Lord is Great who encompasses all things; He is One, Glorious, without any secrecy.
2. He is above any ressembler and match; really He is above matches.
3. He is the Knower of the secret, Remover of distresses, Forgiver of evil deeds on the day of retribution.
4. There is no veil in His door; He hears the call of His creation.
5. O the heedless, take shelter to Him; be hurry in obtaining from His bounty by getting gifts.

On the same theme he says :¹¹

قامت على خلقه بمعرفته	سبحان من لم تزل له حجج
عجز الوصفون عن صفته	قد علموا انه الا له ولكن

Translation :

1. He is Holy who has always arguments established over His creation through His acquaintance.
2. They have already known that He is 'llah (God), but the narrators are unable to describe His attributes.

On the same theme he says :¹²

و تسكينة شاهد	و لله فى كل تحريكة
تدل على انه الواحد	و فى كل شيئى له اية

Translation :

1. In every movement and every quietness there is a witness (proving the existence of Allah)
2. In everything He has a sign, that proves that He is One.

On the same theme he says :¹³

9. Vide, Abu'l-'Atáhiya, *Díwán*

10. *Ibid.*, p. 11

11. *Ibid.*, p. 59

12. *Ibid.*, p. 70

13. *Loc. cit.*

ويا خير مستؤل ويا خير محمود
ولكنك المولى ولست بمـولود
وانك مـوجود ولست بمحدود
قريباً بعيداً غائباً غير مفقود

لك الحمد يا ذا العرش يا خير معبود
شهدنا لك اللهم ان لست محـدثاً
وانك معـروف ولست بموصوف
وانك رب لا تـزال ولم تـزل

Translation :

1. All praises belong to You, O the Owner of the Throne, the best worshipped, the best asked, the best praised one.
2. O Allah, we bear witness that you are not created; rather, You are the Lord; You are not born (or begotten).
3. You are well known, beyond description; You exist, but not limited.
4. You are Lord. You are and were always near, far, concealed but not absent.

On the attributes of Allah and service to Him, he says :¹⁴

فسبحانه وسبحانه له الحمد
هو القبل فى سلطانه وهو البعد
فقد فاتت الايام واقترب الوعد
وخير المعاش الخوف منه او الزهد
ولا بد مما ليس منه لنا بد
صراحا كان الهزل عندهم جد
كان المنيا لا تـروح ولا تغدو

تبارك من فخرى بانى له عبيد
ولا ملك الا ملكه عز وجهه
فيا نفس خافى الله واجتهدى له
فخير ممات فتلة فى سبيله
تشاغللت عما ليس لى منه حيلة
عجبت لخوض الناس فى الهزل بينهم
نسوا الموت وارتاحوا الى اللهو والصبا

Translation :

1. It is my pride that I am His servant, who is blessed, holy; all praises belong to Him.
2. There is no kingdom but His kingdom; His countenance is great; in His power He is the before, He is the after.
3. O soul, be afraid of Him; struggle for Him; because the days have elapsed and the promise has come near.
4. The best death is the death in His way, and the best living is being afraid of Him or asceticism (zuhd).
5. I am away from what is necessary for me;
6. I wonder in people's engagement in joke among themselves, as if joke is a more serious matter.
7. They forgot death; they are cheerful in sports and childish activities, as if death will come neither in the morning nor in the evening.

On the power of Allah and man's return to Him, he says:¹⁵

من ملك لنا غنى حميد
ظاهر باطن قريب بعيد
وهو فيها انس لكن وحيد

كل يوم ياتى بـرزق جديد
قاهر قادر رحيم لطيف
حجبتة الغيوب عن كل عين

14. *Ibid.*, p. 74

15. *Ibid.*, p. 85

خير مولى و نحن شر عبيد
شقى منهم و بين سعيد
غدا بين سابق و شهيد
رب الارباب يوم الوعيد
و البلى مرصد لكل جديد

حسبنا الله ربنا هو مولى
خلق الخلق للفناء فهم بىمين
ليت شعري فكيف حالك يا نفس
كلنا صائر الى الملك السديان
و المنايا تاتي على كل شيئى

Translation :

1. Everyday new provision comes from our Lord, the Rich, the Praised One.

2. The Victorious, the Powerful, the Merciful, the Kind, the Evident, the Secret, the Near, the Far.

3. The unseens veiled Him from all eyes, and He is kind to everyone.

4. Our Lord Allah is enough for us; He is my Lord, the best Lord, and we are bad servants.

5. He created the creation to be perished; they are divided into unfortunate and fortunate.

6. Would that I know how is your condition, o my soul; tomorrow, between the winner and the martyr.

7. All of us are returning to the king, the Judge, the Lord of the lords, on the day of threats.

8. Death comes to everything, and decay is the waiting place for every new thing.

Abu'l-'Atāhiya wrote many poems on the decay and end of the world, and the things therein. Here we shall quote some of them. On the decay and end of the world, he says:¹⁶

سريع تداعيها و شيك فنائها
تذكرت الدنيا و حان انقضائها
جميعا و تطوى ارضها و سمائها
سموت اليها فالمنيا و رائها
فما ينفضى حتى الممات عناوها

الا نحن فى دار قليل بقائها
تزود من الدنيا التقى و النهى فقد
غدا تخرب الدنيا و يذهب اهلها
ترق من الدنيا الى اى غاية
و من كلفته النفس فوق كفافها

Translation :

1. Lo! we are in a home that lasts for a very short time; it will soon crumble down, its end is very speedy.

2. Take righteousness and prudence from the world as your provision; the world is changing to the worse, its end has come near.

3. The world will be destroyed tomorrow; all its people will vanish; its earth and sky will be folded.

4. Ascend from the world to any utmost limit you aspire for, the death is behind it.

5. Whose self has imposed on him the task beyond his sufficiency (or capacity) his hardship will not end until death.

16. *Ibid.*, p. 10

He wrote some lines on the transitoriness of the world. These lines are considered the best poem on *zuhd* or asceticism. Thus he says:¹⁷

فكأكم يصير الى تباب
نصير كما خلقنا من تراب
اتيت وما تحيب وما تحابى
كما هجم المشيب على شبابى
اسومك من نزل الانبأى
لى الدنيا وتسرع باستلابى
وانك يا زمان لذنو انقلاب
فاحمد منك عاقبة الحلاب
بعثت الهم لى من كل باب
كحلم النوم او ظل السحاب
وليس يعود او لمع السراب
وارجلهم جميعا فى الركاب
بما اسدى غدا دار العواب
كانى قد امنت من العقاب
فانى لا اوفى للصواب
فما عذرى هـنك وما جوابى
الحساب اذا دعيت الى الحساب
كتابى حين انظر فى كتابى
واما ان اخلد فى عذابى

لدوا للموت وابنوا للخراب
لمن نبى ونحن الى تراب
الا يا موت لم ار منك بدا
كانك قد هجمت على مشيبى
ايا دنياى ما لى لا ارانى
الا وراك تبذل يا زمانى
وانك يا زمان لذنو صروف
فما لى لست احلب منك شطرا
وما لى لا السج عليك الا
اراك وان طلبت بكل وجه
او الامس الذى ولى ذهابا
وهذا الخلق منك على وفاة
و موعد كل ذى عمل وسعى
تقلدت العظام من الخطايا
ومهما دمت فى الدنيا حريصا
ساسال عن امور كنت فيها
باية حجة لـخـاج يوم
هما امران يوضح عنهما لى
فاما ان اخلد فى نعيم

R.A. Nicholson translates these lines thus:¹⁸

1. Get sons for death, build houses for decay!
All, all, ye wend annihilations way.
2. For whom build we, who must ourselves return,
into our native element of clay?
3. O death, nor violence nor flattery thou
Dost use, but when thou com'st, escape none way.
4. Methinks, thou art ready to surprise mine age,
As age surprised and made my youth his prey.
5. What ails me, world, that every place perforce
I lodge thee in, it galleth me to stay?
6. And O time, how do I behold thee run
To spoil me? Thine own gift thou tak'st away!
7. O Time! inconstant, mutable art thou,
And o'er the realm of ruin is thy sway.

17. *Ibid.*, p. 23-24

18. R. A. Nicholson, *A Literary History of the Arabs*, p. 299-300

8. What ails me that no glad result it brings
Whene'er, o world, to milk thee I essay?
 9. And when I court thee, why dost thou raise up,
On all sides only trouble and dismay?
 10. Men seek thee every wise, but thou art like
A dream; the shadow of a cloud; the day.
 11. Which hath but now departed, nevermore,
To dawn again; a glittering vapour gay.
 12. This people thou hast paid in full; their feet
Are on the stirrup—let them not delay.
 13. But those they do good works and labour well,
Hereafter shall receive the promised pay.
 14. As if no punishment I had to fear
A load of sin upon my neck I lay.
 15. And while the world I love, from truth, alas,
Still my besotted senses go astray.
 16. I shall be asked of all my business here;
What can I plead then? What can I gainsay?
 17. What argument allege, when I am called?
To render an account on Reckoning-Day?
 18. Dooms twain in that dread hour shall be revealed,
When I the scroll of these mine acts survey?
 19. Either to dwell in everlasting bliss,
Or suffer torments of the dammed for aye?
- On the passing away of the world he says:¹⁹

من الخلق فيها او زيادة زائد	ستنقطع الدنيا بنقصان ناقص
و من فاته يوم فليس بعائد	و من يفتنم يوما تجده غنيمة
و ما الناس الا وارد بعد وارد	و ما الموت الا مورد دون مصدر

Translation :

1. The world will soon be separated from its people with the loss of the imperfect one or the increase of the supplier of provision.
 2. Who considers today as a booty, will find it as such; and whom a day has lost, will never return.
 3. Death comes without any root, and people reach to death one after another.
- On the swift passing of the world he says:²⁰

الا انما الدنيا عليك حصار ينالك فيها ذلة و صغار

19. Abu'l-'Atāhiya, *Dúvān*, p. 84

20. *Ibid.*, p. 92

و ما لك فى الدنيا من الكد راحة
و ما عيشها ليال قلائل
و ما زلت مزموما تقاد الى البلى
و عارية ما فى يديك و انما
ولا لك فيها ان عقلت قرار
سراع و ايام تمر قصار
يسوقك ليل مرة و نهار
يعار لـرد ما طلبت يعار

Translation :

1. Verily the world is a blockhouse for you; there you obtain only baseness and contempt.
2. In the world you have no comfort in toil, and there is no permanency here for you.
3. Its life is only a few quick nights and short days that pass away.
4. You are always advanced and led to decay; now the night and then the day drive you away.

5. Whatever is in your hands, is a loan; it is spoiled to return for what you seek.
On the annihilation of the world and remembrance of the hereafter he says:²¹

عيب ابن ادم ما علمت كبير
غرته نفس للبقاء محبة
يا ساكن الدنيا الم تر زهرة
لا تعظم الدنيا فان جميع ما
قل ما بدا لك ان تنال من الغنى
يا جامع المال الكثير لغيره
هل فى يدك على الحوادث قوة
ام ما تقول اذا رحلت الى البلى
و مجيئه و ذهابه تغير
و الموت حق و البقاء يسير
الدنيا على الايام كيف تصير
فيها صغير لو علمت حقير
ان انت لم تقنع فانت فقير
ان الصغير من الذنوب كبير
ام هل عليك من المنون خفير
و اذا خلا بك منكرو و نكير

Translation :

1. The fault of the son of Ádam, as I know, is great; his coming and going is a cut.
2. Dear ego deceived him (giving hope of) lasting for ever, whereas death is true and permanency will go away.
3. O the inhabitant of the world, have you not observed how the splendours of the world pass away through its days?
4. Don't consider the world great (or valuable), because all things therein are, if you would know, small and base.
5. Earn whatever wealth you wish; but if you have no contentment, then you are a poor man.
6. O the accumulator of such wealth for others, surely minor sins (collectively) become a great sin.
7. Is there any power in your hands that can control calamities? or is there anyone to protect you from death?
8. What will you say when you travel to decay and when Munkar and Nakir will be with you alone?

21. *Ibid.*, pp. 97-98

Condemning the world and the worldly people, Abu'l-'Atáhiya says:²²

كفك بدار الموت دار الفناء	لعمرك ما الدنيا بدار بقاء
يرى عاشق الدنيا بجهد بلاء	فلا تعشق الدنيا أخى فانما
و راحتها ممزوجة بعناء	حلاوتها ممزوجة بمرارة
فانك من طين خلقت وماء	فلاتمش يوما فى ثياب محيلة
وقل امرو يرضى له بقضاء	لقل امرو تلقاه لله شاكرا
ولله احسان وفضل وعطاء	ولله نعماء علينا عظيمة
وما كل ايام الفتى بسوء	وما الدهر يوما واحدا فى اختلاقه
ويوم سـرور مرة ورخاء	وما هو الا يوم بسوس وشدة
وما كل ما ارجوه اهل رجاء	وما كل ما لم ارج احرم نفعه
يحرم ريب الدهر كل اخاء	ايا عجب الدهر لا بل لريبه
وكدر ريب الدهر كل صفاء	وشتت ريب الدهر كل جماعة
يدوم البقا فيها ودار شقاء	اما مك يا ندمان دار سعادة
وكن بين خوف منهما ورجاء	خلقت لاحدى الغائتين فلاتنم
ولكن كساه الله ثوب غطاء	وفى الناس شر لو بدا ما تعاشرنا

Translation :

1. By your religion, the world is not the house of continuation; as a house of annihilation the house of death is enough for you.
2. O my younger brother, don't love the world, because the lover of the world is found fatigued with misfortunes.
3. Its sweetness is mixed with bitterness; its comfort is mixed with distress.
4. Don't walk with the dress of pride even for a day; because, you are created from clay and water.
5. You will find few people grateful to Allah; people pleased with fate are also few.
6. Allah gave us a large number of hounties; He has bestowed on us benefit and favour of gift.
7. The age is nothing but a day with its differences; all the days of a youth are not equal.
8. One day is full of sorrow and hardship, the other day is full of pleasure and opulence.
9. I am not deprived of the benefit of everything that I do not hope for; and all things that I hope for not fit to be expected.
10. The age in strange, rather strange is its doubt; doubt of the age deprives all brotherhood.
11. Doubt of the age scattered all groups; it rendered all pure things turbid.
12. O the repentant, before you is the house of good luck wherein lies permanancy; there is also the house of bad luck.

22. *Ibid.*, pp. 2-3

13. You are created for either of the destinations; so don't sleep, rather remain between fear and hope.

14. Wickedness lies in people if they were exposed, you will not live with them; but Allah concealed it with the dress of veil.

Condemning the world and encouraging to renounce it, he says:²³

و لست ارى حيا لشيئى يخلد	الا كل مولود فللموت يولد
سقطت الى الدنيا و انت مجرد	تجرد من الدنيا فانك انما
متاع قليل يضمحل و ينفد	وافضل شيئى نلت منها فانه
فاصبح محروما و قد كان يحسد	وكم من عزيز اذهب الدهر عزه
و ما بال شيئى ذمه الله يحمد	فلا تحمد الدنيا ولكن ذمها

Translation :

1. Lo! every child is born to die, and I never say any living being that lives for ever.
2. Throw off the world, because you alighted at the world alone.
3. The best thing you gain from it is a little provision that disappears and come to an end.
4. The age snatched away many powerful people's power; then they became deprived, whereas they were envied at (for their power).
5. So don't praise the world, rather condemn it; and it is unseemly to praise a thing condemned by Allah.

On the deceptive nature and meanness of the world he says: ²⁴

تفاوت ايامى بعمرى و ما ادرى	الا فى سبيل الله ما فات من عمرى
و لا بد من بعث و لا بد من حشر	فلا بد من موت و لا بد من بلى
على قدر لله مـختلف يجرى	وانا لنبلى ساعة بعد ساعة
لدى الله او مقدار زغبة طائر	ولا تعدل الدنيا جناح بعوضة
ولم يرض بالدنيا عقابا لكافر	فلم يرض بالدنيا ثوبا لمومن

Translation :

1. Alas! my life was not spent in the way of Allah; my days followed my span of life (and finished it), while I do not understand.
2. Death and decay are inevitable; resurrection and gathering are inevitable.
3. We face decay every hour according to the predestination of Allah with its varieties.
4. The world is not equal even to a wing of a fly or a feather of a bird in the eye of Allah.
5. Allah is not satisfied with the world as a reward of a *mumin*, and as a punishment for an infidel (*ka'fir*).

On the deceptive nature of the world, remembrance of death and necessity of righteousness, he says:²⁵

23. *Ibid.*, p. 74

24. *Ibid.*, p. 99

25. *Ibid.*, pp. 301-303

و كشفت الاطماع منا المساويا
نـــــراها فما نزيد الا تماويا
عليها و دار اورثتنا تعاديا
تقلب عريانا و ان كان كاسيا
جميعا و كن ما عشت لله راجبا
فحسب عباد الله بالله كافيا
و فى كل يوم منك نسمع ناديا
و فى كل يوم نحن نسعد باليا

ركبنا الى الدنيا الدنية ضلة
وانا لنرمى كل يوم بعبرة
نسر بدار اورثتنا تضاعفا
اذا المرو لم يلبس ثيابا من التقى
اخى كن على ياس من الناس كلهم
الم تر ان الله يكفى عباده
افى كل يوم نحن نلقى جنازة
و فى كل يوم منك نرى لعول

Translation :

1. We rode to the low world with uncertainty, greeds appeared from us equally
2. Everyday we observe warning, but it increases only our desire for living longer.
3. We rejoice at the house that bequeath only hatred and enmity.
4. When a person does not wear the garment of righteousness, he is changed to a naked person even if he wears dress.
5. O brother, be despaired of all people, and keep hope for (the mercy of) Allah as long as you live.
6. Have you not observed that Allah is enough for His servants? Actually, Allah is enough for His servants.
7. Do we not meet a corpse everyday and do we not hear an announcer everyday?
8. Everyday we lament, everyday we help in weeping on worn out thing.

On righteousness or *taqwa*, Abu'l-'Atáhiya says:²⁶

و ما كرم المرأ الا التقى
ببذل الجميل وكف الاذى
وطول التعاشرفيه القلى
وكل تلبيد سريع البلى
ولا شئى الا له منتهى
ولكن غنى النفس كل الغنى
يدل على صانع لا يرى

اشدد الجهاد جهاد الهوى
واخلاق ذى الفضل معروفة
وكل الفكاهات مملولة
وكل طريف له لذة
ولا شئى الا له افة
وليس الغنى نشب فى يد
وانا لفى صانع ظاهر

Translation :

1. The best holy war is the fight against evil passion, nothing but righteousness dignifies a person.
2. The character of a benevolent person is known well by handsome donation and removal of harms.
3. Every merriment is baked, and in long familiarity lies hatred.
4. Every new (or rare) thing has good taste; and every new-born (child) will soon face decay.
5. Nothing is without demerit and nothing is without end.

6. The wealth in the hand is not the (real) wealth, rather the wealth in the mind is the real wealth.

7. And we are in an evident creation that indicates to a creator who is not seen.

On *taqwa* he also says;²⁷

قاصدا او بعض جهدا
تشتري الغى برشدك
ك لقم توف بعهدك
من طاعة ربك

اتق الله بحمدا
ايها العبد الى كم
كم وكم عاهدت مولا
اعط مولاك لما تطلب

Translation :

1. Fear Allah with your praising Him willingly, or with some of your endeavours.
2. O the servant! how long will you purchase misguidance for your guidance.
3. So many times you promised your Lord but you never kept your promise.
4. Give your Lord your obedience to Him for what you seek from Him.

On *taqwa* he also says;²⁸

وحاسبوا انفسهم ابصروا
فانما الدنيا لهم معبر
المعروف والشر هو المنكر
الجنة ما دونهما مصدر
غدا اذا ضمهم المحشر
والبر كانا خيرا ما يذخر
وهو غدا في حفرة يقبر
وجيفة اخره يفخر

يا عجب للناس لو فكروا
وعبروا الدنيا الى غيرها
والخير ما ليس بخاف هو
والمصدر الموت وما بعده
والمصدر النار او المصدر
لا فخر الا فخر اهل التقى
ليعلمن الناس ان التقى
ما احمق الانسان في فخره
ما بال من اوله نطفة

Translation :

1. How strange men are! If they had thought and settled the account with themselves, they would see.
2. And pass the world over other than this, because the world is a passage for them.
3. Evidently goodness is well-behaviour (or righteousness) and bad is evil deeds.
4. Death is the reaching place; after it is the day of gathering which is the greatest meeting place.
5. The consequence is either paradise or hell; nothing besides them.
6. Tomorrow there is not pride but the pride of righteousness, when the grand gathering will encompass them.
7. Man will certainly know that the best thing to be stored is righteousness and good work.
8. How foolish in man in his pride! because he will be buried tomorrow in a ditch.

27. *Ibid.*, p. 86

28. *Ibid.*, pp. 102-103

9. What may be the cause of pride for a being (man) whose beginning is semen and end is corpse?

On *taqwa* and *qanā'a* he says:²⁹

والتقى المعز من كان يرع
ما القـرير العين الا من قنع
جـبـبـة نحن عليها نصطـرع
والمحامي دونها الغر الخـدع
عـلـل المـوت عليه تقـترع
قد نـرى الشـيئى اذا عز منع
واله عن تكليف ما لم تسطع

للتقى عاقبة محمودة
وقنوع المرأ يحمى عرضـه
انما الدنيا على ما جـبـلـت
التقى البر من يـنـبـزها
انتبه للموت يا هـذا الـبـذى
خل ما غـز لمن يـمـنـعه
واسل عن دنياك عما استطعتـه

Translation :

1. Righteousness has praiseworthy consequence; and only the righteous is the person who abstains from unlawful things.

2. A person's contentment protects his honour; and only the contented person gets consolation.

3. The world with its inborn disposition, is a carcass, for which we fight.

4. A righteous, pious person is he who gives it (the world) a nickname, and its defender is the heedless cheater.

5. Be mindful of death, oh man, at whom the causes of death knock.

6. Allow the precious thing for him who forbids it; we have seen that any thing when becomes important, becomes forbidden.

7 Divert from your world as much as you can; and turn away from duties that you cannot discharge :

On adherence to *taqwa*, Abu'l-'Atāhiya says:³⁰

وما عـبـيدك يا دنيا باشراف
فيما اظن وعلم بارع شاف
ولا تـعـامـلهم الا بانصاف
ان زل نـو زلة او ان هـفـا هـاف
واوسـع الناس من برو الطاف
فكافه فوق ما اولى باضعاف
وصل حبال احـيك القاطع الجافى

حسب الفتى بتقى الرحمن من شرف
اخى عندى من الايام تجـرـية
لا تمشى فى الناس الارحمة لهم
واقطع قوى كل حقد انت مضمـره
وارغب يـنـفـسك عما لا صلاح له
وان يكن احد اولاك صالحـة
ولا تكشف مسيئاً عن اسائـته

Translation :

1. The fear of the Merciful is enough for a youth to be noble; o world, your servant is not noble.

2. O my little brother, I have experience of what I think from the days; excellent knowledge is efficacious.

29. *Ibid.*, pp. 152-153

30. *Ibid.*, p. 167

3. Don't walk among people except showing kindness to them; and don't behave with them except with justice.

4. Curb the power of secret hatred that you conceive; if the slipping person slips or if a defaulter commits fault.

5. Keep yourself aloof from the thing that possesses no goodness, and expand people with pity and kindness.

6. If there is anyone nobler than you in goodness then requite him with more than he deserves.

7. Don't compel an evil-doer to disclose his misdeeds, and connect the rope of your rough brother who cuts the tie of brotherhood.

On contentment (*qanā'ā*). Abu'l-'Atāhiya says:³¹

الحمد لله على ما نرى	كل من احتيج اليه زها
يا ايها المبتكر الرائح	المشتغل القلب الطويل العما
نعم الفراش الارض فاقنع به	و كن عن الشر قصير الخطى
ما اكرم الصبر و ما احسن	الصدق وما ازينه بالفتى
الخرق شوم و التقى جنة	والرفق يمن والقنوع الغنى
نفس اذا نافست فى حكمة	واخ اذا اخيت اهل التقى
ما خير من لا يرتجى نفعه	يوما ولا يومن منه الاذى
والله للناس باعمالهم	و كل ناور فله مانوى
و طالب الدنيا الكدود بها	فى فاقة ليس لها منتهى

Translation :

1. All praises are due to Allah for what we see (of His bounties) that all required things grow well.

2. O you who walk in the morning and evening, whose heart is busy, blind for a long time.

3. The earth is a fine bed, so be contented with it; and take less steps towards evil.

4. How generous is patience! how fine is truthfulness! and how beautiful is it for a youth!

5. Stupidity is a bad omen (or ill luck), righteousness is a shield, compassion is auspicious and contentment is wealth.

6. Compete, when you wish, in wisdom; make fraternity, when you wish, with a righteous person.

7. He is not a good person from whom no benefit is expected on any day and from whose oppression one cannot be safe.

8. Allah is with man according to his deeds; for every intentioner is what he intends.

9. A laborious seeker of the world is really in poverty that has no limit.

31. *Ibid.*, pp. 6-7

On the same theme he says:³²

يا عاشق الدنيا المعنى	كانك قد دعيت الى الرحيل
اما تنفك من شهوات نفس	تحود بهن عن قصد السبيل
وما لك غير عقلك من نصيح	وما لك غير عقلك من دليل
وما لك غير تقوى الله مال	وغير فعالك الحسن الجميل
وقار الحلم يقرع كل جهل	وعزم الصبر ينهض بالجليل

Translation :

1. O the lover of the troublesome world, you are, as it were, invited to emigration.
2. Will you not be separated from the passions of self for which cause you turn away from the right path.
3. You have no adviser except your intelligence, no proof except your intelligence.
4. You have no wealth except the fear of Allah, and your good works.
5. Honour of patience knock at every ignorance, and resolution of patience stands up with majesty.

On generosity and contentment he says:³³

اذا المروا لم يعتق من المال رقه	تملكه المال الذى هو مالكه
الا انما مالى الذى انا منفق	وليس لى المال الذى انا تاركه
اذا كنت ذا مال فبادر به الذى	يحقق والا استهلكته هوالكه

Translation :

1. When a person does not free his slavery from wealth, his wealth becomes his owner; where he is its owner.
2. Lo! surely my wealth is that which I spend, and the wealth that I leave, does not belong to me.
3. When you are wealthy, be hurry in using it appropriately; otherwise its perishable nature will destroy it.

On humility (*tawāḍuʿ*) he says:³⁴

من تراب خلقت لا شك فيه	وغدا انت صائر للتراب
كيف تلهو وانت فى حمأة الطين	وتمشى وانت ذو اعجاب
تسأل الله زلفة واعتصبا	وخلاصا من مؤلمات العذاب
فخف الله واترك الزهو واذكروا	موقف الخاطئى بيوم الحساب

Translation :

1. You have been created from earth (soil), there is no doubt in it; and tomorrow you will return to earth.
2. How do you delight while you are in the filth of clay? How do you walk while you are a thing of wonder?

32. *Ibid.*, pp. 205-206

33. *Ibid.*, p. 191

34. *Ibid.*, p. 31

3. Ask Allah for getting nearness and proximity, and for rescue from afflicting torments.

4. So fear Allah, abandon vanity and remember the position of the defaulter on the day of reckoning.

On truthfulness and humility he says:³⁵

لا تكذبن فاننى	لك ناصح لا تكذبنه
وانظر لنفسك ما استطعت	فانها نار او جنة
واعلم بانك فى زما	ن سطواته اسنه
صار التواضع بدعة	فيه و صار الكبر سنه

Translation :

1. Don't tell a lie, I advise you, don't tell a lie.
2. Look at your self as much as you can, because its place is either in fire (hell) or in garden (heaven).
3. Know that you are (living) in an age whose nights are its teeth.
4. Now-a-days humility has become innovation and pride has become the tradition.

On repentance and seeking forgiveness he says:³⁶

يا نفس توبى قبل ان	لا تستطيعى ان تتوبى
و استغفرى لذنوبك	الرحمان غفار الذنوب
والسعى فى طلب التقى	من خير مكتسب الكسب
ولقل ما ينجو الفتى	المحمود من لطم العيوب

Translation :

1. O my self, repent before you become unable to repent.
2. Ask forgiveness for your sins to the Merciful, Forgiver of sins.
3. The best earning of an earner is the endeavour to acquire righteousness.
4. Seldom a praiseworthy youth escapes from a small portion of faults,

Remembering death and seeking forgiveness to Allah, he says:³⁷

لولا الاله وان قلبى مومن	والله غير مضيع ايمانى
لظننت او ايقنت عند منيتى	ان المصير الى محل هوان
فبنور وجهك يا اله مراحم	زحزح اليك عن السعير مكانى
و امن على بتوبة ترضى بها	ياذا العلى والمن والاحسان

Translation :

1. If there be no God, and surely my heart is a believer (in Him); and Allah will not destroy my belief.
2. I thought or firmly believed at the time of my death that the return is to a lowly place.

35. *Ibid.*, p. 282

36. *Ibid.*, p. 31

37. *Ibid.*, pp. 253-254

3. So with the light of your countenance, Oh Lord of kindness, snatch my abode from burning fire to You.

4. Show favour to me by giving capacity to repent with which You are pleased, O the owner of highness, favour and benevolence.

During his illness in which he expired he wrote the following poem seeking forgiveness to Allah for his sins. It was his last poem.³⁸

مقرر بالــــذى قد كان منى	الهى لا حيلة تعذبــــنى فانى
وعفوك ان عفوت وحسن ظنى	وما لى حيلة الا رجــــى
وانت على ذو فضل ومن	فكم من زلة لى فى الخطايا
عضضت انا ملى وقرعت سنى	اذا فكرت قد ملى عليها
لشر الناس ان لم تعف عنى	يظن الناس بى خيــــرا وانى
وافــــنى العمر فيها بالتمنى	اجن بزهره الدنيا جنــــونا
كانى قد دعيت له كانى	وبين يدى محتسب تقيــــل
قلبت لاهلها ظهر المجن	ولو انى صدقت الزهد فيها

Translation :

1. O my Lord, don't punish me, I confess what has been done by me.
2. I have no means (of salvation) but my hope and your forgiveness if You forgive me, and my good belief.
3. I have many slips in committing mistakes; whereas You showed me favour and kindness.
4. When I remember my steps towards them, I bite my fingers and gnash my teeth (out of anger).
5. People think good of me whereas I am the worst of mankind if You do not forgive me.
6. I have been made insane by the splendour of the world, and my life has been spent in it with hopes.
7. Beofre me there is a heavy prison, as if I have been called to go there.
8. If I am true in my abstinence (renunciation) in it, then I changed the back of the armour for its inhabitants.

On solitary life and keeping aloof from people. Abu'l-'Atāhiya says:³⁹

فاســــل عنها فانها مضمحلـه	لن تقوم الدنيا بمر الـاهلـة
وليســــت لاهلها محلـه	يا بنى الدنيا اغتــــر بالدنيا
غــــير انا فى المال اولاد علـه	من اب واحد خلــــقنا وام
س وفى صـحة الوفاء لقلـه	ان فى صـحة الاخاء مــــن النـا
والا لم تــــستقم لك خلـه	فالبس الناس ما استطعت على الصبر
يبتغى مــــنك علة بعد علـه	ما بقاء الاخاء مــــن متجن
ر وان كــــنت لا تجاوز زلـه	عش وحيدا ان كنت لا تقبل العذ

38. *Ibid.*, p. 263

39. *Ibid.*, p. 236

Translation :

1. The world will never stop (or halt) with passing of the new moons; so be diverted from it, because, it will disappear.
2. O the children of the world, will they be deceived by the world? Whereas its inhabitants have no abode?
3. We have been created from one father and one mother; but we are sons of the same father with different mothers in respect of wealth.
4. The accuracy of brotherhood is from people, whereas in the accuracy of promise there is scanty.
5. Mix with people with patience as much as you can, otherwise friendship will not remain for you.
6. From an insane brotherhood does not last, who seeks from you excuse after excuse.
7. Live alone if you do not accept excuse, and do not cross slips.

On separation from people he says:⁴⁰

اغض عن المرء وعما لديه	اخوك من وفرت ما فى يديه
و قل من تاتيه من حيث لا	يهواه الا كنت ثقلا عليه
من ظن بى الرغبة فى شيئه	باعدنى منه دنوى اليه

Translation :

1. Avert the eyes from the person and what is with him; your brother is he whose wealth you increase.
2. You meet few people who do not like it; but if you are a burden on him.
3. Who think that I have inclination to his wealth, he keeps my nearness to him far away.

On trust (*tawakkul*) he says:⁴¹

الحمد لله الواحد الصمد	فهو الذى به رجائى وسندى
عليه ارزاقنا فليس مع	الله بنا حاجة الى احد

Translation :

1. All praises are due to Allah, the One, the Independent; to Him is my hope and support.

2. On Him depend our provisions of life, and Allah has no need to any one of us.

On uselessness of wealth during death, he says⁴²

اما بيوتك فى الدنيا فواسعه	فليت قبرك بعد الموت يتسع
وليت ما جمعت كفاك من نشب	ينجيك من هول ما انت لمطلع
يا جامع المال فى الدنيا لو ارثه	هل انت بالمال بعد الموت تنتفع
لا تمسك المال واسترض الاله به	فان حسبك منه الرى والشبع

40. *Ibid.*, p. 289

41. *Ibid.*, p. 78

42. *Ibid.*, p. 156

Translation :

1. Your houses in the world are wide, would that your grave be wide after death.
2. Would that the wealth accumulated by your hard endeavour suffice you and rescue you from the terrible situation you will face!
3. O the accumulator of wealth for his heirs, will you be benefited by your wealth after death?
4. Don't hold fast to wealth, rather please your Lord with it, because abundance and satiation from Him is sufficient for you.

2. Abú Tammám Ḥabīb Ibn 'Aus (ابو تمام حبيب ابن اوس) (188-231/804-846)

Abú Tammám Ḥabīb ibn 'Aus al-Ṭayyī was born at a village called Jásim (جاسم) near Damascus in 188/804.⁴³ There are different opinions regarding his date of birth. He himself says that he was born in 190. A. H.⁴⁴ On the basis of reports Taha Husayn says that Abu Tammam is of Roman origin.⁴⁵ With his father he went to Egypt. There he memorised poems and reached a high position in poetry.⁴⁶ He became a distinguished poet.

Abú Tammám compiled the famous anthology *Díwānu'l-Ḥamāsa*, a collection of poems composed by the Arabs of the desert and other authors.⁴⁷ He also has a *Díwān* of his own poems, having a chapter on *zuhd* or asceticism.⁴⁸ Of course his poems on asceticism are few.⁴⁹ He passed away in 231/846.

About him commentator Tabrizí has remarked, 'He is a better poet in his Ḥamāsa than in his poetry.'⁵⁰ In this regard Aḥmad Ḥasan Al-Zayyāt says:⁵¹

قيل انه فى اختياره ابلغ منه فى شعره

In the following poem Abú Tammám tells about the transitoriness of life, sincerity in devotion to Allah, repentance, remembrance of Allah etc.⁵²

اتاء مل فى الدنيا تجدد وتعمّر	وانت غدا فيها تموت وتقبر
تلقح امالا وترجو نتاجها	وعمرك مما قد ترجيه اقصر
تحوم على ادراك ما قد كفيته	وتقبل بالامال فيه وتدبر
وهذا صباح اليوم ينعاك ضوئه	وليلته تنعاك ان كنت تشعر
ورزقك لا يعدوك اما معجل	على حاله يوما واما موخر
ولا حول محال ولا وجه مذهب	ولا قدر يزجيه الا المقدر
وقد قدر الارزاق من ليس عادلا	عن العدل بين الخلق فيما يقدر

43. R. A. Nicholson, *A Literary History of the Arabs*, p. 129

44. Shawqí Ḍayf, *Tárikhu'l-Adabi'l-'Arabi'*, vol. iii, p. 268

45. *Ibid.*, iii, p. 269

46. Al-Zayyāt, *Tárikhu'l-Adabi'l-'Arabi'*, p. 212

47. Nicholson, *op. cit.*, p. 129

48. Shawqí Ḍayf, *op. cit.*, vol. vi, p. 756

50. Nicholson, *A Literary History of the Arabs*, p. 130

51. Abú Tammám, *Díwān*, p. 491

52. *Loc. cit.*

عليك فما زالت تخون و تغدر
ولا الرنق الا ريثما يتغير
على الخلق الا حبل عمرك يقصر
لعلك منه ان تطهرت تطهر
وليس ينال الفوز الا المشمر
تروح و ايام كذلك تبكر
فان الذى تخفيه يوما سيظهر
فيظهر عنه الطرف ما كان يستر
اليه غدا ان كنت ممن يفكر
بائنائها تطوى الى يوم تنشر

فلا تامن الدنيا وان هي اقبلت
فما تم فيها الصفويوما لاهله
و ملاح نجم و لاذر شارق
تطهر و الحق ذنبك اليوم توبة
و شمر فقد ابدى لك الموت وجهه
فهذى الليالى موزناتك بالبلى
واخلص لدين الله صبرا ونية
وقد يستر الانسان باللفظ فعليه
تذكر و فكر فى الذى انت صائر
فلا بد يوما ان تصير لحفرة

Translation :

1. Do you hope that you will acquire credit and inhabit in the world, Whereas tomorrow you will die and will be buried there?
2. You impregnate many hopes and expect their results, whereas your life span is shorter than what you hope for.
3. You long for seizing what had already sufficed you, and you go forward and backward with the hope for it.
4. This is the morning of the day; its sunrise invites you to bewail a dead person, and its night also does the same, if you really perceive.
5. Your sustenance will not neglect you (or miss you); It will be obtained soon or late.
6. Neither the power of the shrewd nor the face of the gilder nor the power that urges it, is but predestined.
7. He has predestined the sustenances who does not turn aside from justice among the creation in which it was predestined.
8. Don't think yourself safe from the world even if it becomes busy with you; it will always betray and deceive you.
9. Not in any day the sincerity of love for its people was complete, and not the turbidity became changed in any time.
10. No star appeared, no sun rose before the creation but (the fact) that the rope of your life (span) became shortened.
11. Be purified and today annex your sin with repentance, perhaps if you become purified from it (sin) you will be righteous.
12. Be swift, death has already shown its face to you; and not but the swift one obtains success.
13. These are the nights calling you about decay, they come in the evening, and likewise the days come in the morning. (with the same call).
14. Be sincere in the devotion (religion) to Allah both in heart and interntion; because whatever you conceal today, will soon be dislosed.

15. Man conceals his action by his word, but his glance unveils it.

16. Remember (Allah) and meditate on Him to whom you are going back tomorrow, if you are really a thinker.

17. One day you will surely go to a ditch, you will remain concealed inside it till the day of resurrection.

About the transitoriness of life, fear of Allah and hope for His mercy, righteousness etc. he says:⁵³

وعزى على ما فيه اصلاح حاليا
وغالت سوادى شبهة فى قذاليا
بكر الليالى والليالى كما هي
احاول ان ابقى وكيف بقائيا
بعد حساب لا كعد حسابيا
وتخلى من ربعى بكره مكانيا
والثمود بعد عاد بن عاديا
ويحوى ذوو الميراث خالص ماليا
الى خطرات قد فتحن امانيا
تمنيت او اعطيت فوق الامانيا
كما غصبت قبلى القرون الخواليا
يطول الى اخرى الليالى ثاويا
ونسوحا ومن امسى بمكة ثاويا
رايت المنيا يختر من حياتيا
اكون رفاتا لا على ولا ليا
ولكن خوفي قاهر لرجائيا
توحد لى بالصنع كهلا وناشيا
ولا طاب لى عيش ولا زلت باشيا
واركب فى رشدى خلاف هوائيا
ليالى فيها كنت بالله عاصيا
وان كنت لم اشرك بذى العرش ثانيا

الم يأن تركى لا على ولا ليا
وقد ديل منى الشيب و ابيض مفرقى
وحالت بى الحالات عما عهدتها
واصوت بالدنيا وليست تجيبنى
وما تبرح الايام تحذف مدتى
لتمحو اثارى وتخلق جدتى
وقد غدرت قبلى بطسم وجهرهم
وابقى صريعا بين اهلى جنازة
اقول لنفس حين مالت بصفوها
هبينى من الدنيا ظفرت بكل ما
ليس الليالى غاصباتى مهجتي
ومسكنتى لحدا لى حفرقة بها
كما اسكنت حاما وساما وياقثا
فقد انست بالموت نفس لاننى
فيا ليتنى من بعد موتى ومبعثى
اخاف الهى ثم ارجو نواله
ولولا رجائى واتكالى على الذى
لما ساغ لى عذب من الماء بارد
وادخر التقوى بمجهود طاقتى
على اثر ما قد كان منى صبابه
وانى جدير ان اخاف واتقى

Translation :

1. Has not the time of my renunciation (of the world) come which is neither against me nor in my favour, and of my resolution on what rectifies my condition.

2. Hoariness has gone away from me, my hair's parting has been whitened; and the gray colour in the back of my head has unexpectedly taken away my blackness (of hair).

3. My conditions changed from what I observed by the nights following by turns, whereas the nights are the same.

4. I utter the voice of cry to the world but it does not give reply : I want to last (live long) but how will be my lasting (possible)?

5. The days continuously take my time off by reckoning the number (of its own) not my reckoning.

6. To erase my traces, to make my new clothes shabby, to cut off my abode, by disliking my place.

7. Before me they (days) deceived the tribes of Tasm, Jurthum, family of Thamūd and 'Ad the son of 'Ādiya.

8. (One day) I shall remain lying on the ground as a corpse between my family members, and then heirs will take possession of my genuine wealth.

9. When my self leaned sincerely towards the suggestions (of Satan) that had already conquered my hopes, I tell it.

10. Give me the things of the world, I possessed everything that I hoped for, or I was given more than what I expected.

11. Are not the nights the snatchers of my life by force as they snatched the previous generations before me?

12. And are they (nights) not my lodgers in a niche beside a tomb (or ditch), where my stay is prolonged up to other nights?

13. As they lodged Hām, Sām, Yáfeth, Noah and who lived in Makkah (Muḥammad).

14. My self has intimate connection with death because I saw it cutting my life.

15. Would that I were cramps (or decayed bones) after my death and resurrection without being favoured or disgraced!

16. I fear my Lord, then hope for His grace; but my fear gets mastery over my hope.

3. Dhu'l-Nún Al-Miṣrī (ذو النون المصري) (180-245/796-859)

Abu'l-Fayḍ Thawbān ibn Ibrāhīm al-Miṣrī, known as Dhu'l-Nún, was born at Ikhmim, a highland of Egypt, in 180/796.⁵⁴ He travelled much, lived in Cairo, and expired in 245/859 at Jiza near Cairo.⁵⁵

Dhu'l-Nun is regarded as the father of Ṣūfī doctrines,⁵⁶ as the real founder of Islamic Taṣawwuf who established the orders of its states (احوال) and stations (مقامات); and he is the first to mention the cup of divine love, and the first to define ecstasy (وجد).⁵⁷ The Sufis consider him as the primary author of their doctrines.⁵⁸ He wrote many short poems.⁵⁹

Dhu'l-Nún's poetry is more varied than Rābī'a's by virtue of his deeper study of mystic science and superior metaphysical knowledge. His genius is both analytical and synthetical and he has enriched the ṣūfī theosophy with his masterly analysis of different stages of the

54. *Sankhipta Islami Bishwakosh*, vol. ii, p. 364

55. *Loc. cit.*

56. *Loc. cit.*

57. Shawqī Ḍayf, *Tārīkh al-Adabī 'l-'Arabi'*, vol. vi, p. 347

58. Nicholson, *A Literary History of the Arabs*, p. 386

59. *Sankhipta Islami Bishwakosh*, ii, p. 363

path attempting at the same time a synthesis of the works of his predecessors. This has widened the range of his speculation providing his poetry with a rich variety of themes.⁶⁰

In this poetry Dhu'l-Nūn follows the earlier ṣūfis in using the passionate language of the devoted lover. Thus in one poem he says:⁶¹

ولا رويت من صدق حبك أو طارى
وانت الغنى كل الغنى عدن اقصارى
وموضع شكواى ومكنون اضمارى
وان طال سقمى فيك او طال اضرارى
ولم يبد باديه لاهلى ولا جارى
فقد هدمنى الركن واثبت اسرارى
ومنقذ من اشفى على جرف هارى
من النورفى ايديهم عشر معشارى
وغش بيسر منك فقرى واعسارى

اموت وماتت اليك صبابتى
مناذى المناكل المنا اننت لى منى
وانت مدا سولى وغاية رغبتي
تحمّل قلبى قيل ما لا ابثّه
وبين اضلاعى منك ما لولاك قد بدا
ربى منك فى الاحشاء داء مخاير
الست دليل القوم ان هم تحيروا
انرت الهدى المهتدين ولم يكن
فنلنى بعفو منك احي بقربه

Arberry translates these lines thus:⁶²

I die and yet not dies in me
The ardour of my love for Thee.
Nor hath thy love, my only goal,
Assuaged the fever of my soul.
To thee alone my spirit cries.
In Thee my whole ambition lies,
And still Thy wealth is far above.
The poverty of my small love
I turn to Thee in my request,
And seek in Thee my final rest.
To Thee my loud lament is brought,
Thou dwellest in my secret thought.
However long my sickness be,
This wearisome infirmity.
Never to men will I declare,
The burden Thou hast made me bear.
To Thee alone is manifest,
The heavy labour of my breast.
Else ever kin nor neighbours know,
The brimming measure of my woe.
A fever burns below my heart,

60. S.H. Nadeem, A critical appreciation. p. 38

61. Abū Nuʿaym Al-Isbahānī, *Ḥilyatu'l-Awliyāʾ*, vol. ix, p. 390, quoted by S. H. Nadeem, A Critical Appreciation, pp. 37-38

62. S.H. Nadeem, A Critical Appreciation. p. 37-38

And ravages my every part.
 It hath destroyed my strength and stay,
 And smouldered all my soul away.
 Guidedst Thou not upon the road,
 The rider wearied by his load.
 Delivering from the steps of death,
 The traveller as he wandereth?
 Didst Thou not light a Beacon too
 For them that found the Guidance true.
 But carried not within their hand
 The faintest glimmer of its brand?
 O then to me Thy Favour give,
 That so attended, I may live.
 And overwhelm with ease from Thee
 The rigour of my poverty.

In the following short poem Dhu'l-Nún describes mystical phenomena like states (احوال), self-resignation (فناء), trust (توكل), and love (محبة), without losing its artistic beauty:⁶³

ليلتـمـسـوكـ حـالـا بـعـد حـال	اذا ارتحل الكرام اليك يوما
بحلمك عن حـالـول و اتـحـاد	فان رحالنا حطت لتـرضـى
اليك معـرـضـين بلا اعـتـلال	انـخـنـا فـي فـنائـك يا الهـى
الى تـدبـيرنا يا ذا المعـالـى	فسـنا كـيف شـئـت ولا تـكـلـنا

Translation :

1. One day when the nobles marched towards You to seek You time and again,
2. Our beasts alighted to be satisfied with Your forbearance that spared us from alighting and marching away.
3. We made our beasts kneel at Your compound, our Lord, flying to You without any slackness.
4. Tend (or rule) us as You like, but don't let us depend on our endeavours, O the Owner of dignities.

In the following poem Dhu'l-Nún expresses his conception of the Unity of Allah, saying nothing positive about His nature, giving a negative statement of divine attributes with pantheistic import:⁶⁴

و هو محيط بنا فى كل مرتصد	رب تعالى فلا شيء يحيط به
ولا احد يحد بمقدار و لا امد	لا الاين و الحث و كيف يدركه

63. Abú Nu'aym, *Hilya*, vol. ix, pp. 344-345, quoted by S. H. Nadeem, *A Critical Appreciation of Arabic Mystical Poetry*, p. 39

64. S. H. Nadeem, *A Critical Appreetaion*, p. 39

عين و ليس له فى المثل من احد
وقد تعالى عن الاشياء و الولد
يفرب ولم يذكر قرب ولا بعد
مقال ذى الشك والاتحاد والعند
ولم ينله بمدح وصف مجتهد
بمدحه لم تنل الا الى الابد

وكيف يدركه الحسد ولم تـره
ام كيف يبلغه وهم بلا شـبه
الاول الخالفـرد المهيمـن لم
وجل فى الوصف عن كنه الصفات وعن
من لا يحازى بنعمى من فواضله
وكل فكرة مخلوق اذا احتهدت

Translation :

1. Exalted Lord, nothing encompasses Him, He encompasses us from all sides.
2. Neither 'where', nor 'how', nor 'why' can know Him, nor can He be limited by quantity or beginning.
3. How definition can encompass Him when no eye has seen Him, and nobody is similar to Him?
4. How mind can conceive Him without similarity, He is above comparison and begetting (anyone).
5. He is the First, the Last, the Unique, the Watcher; He is never obscure; neither nearness nor remoteness recollect Him.
6. His attributes are above the manner of description; He is above the speech of the doubtful one, above defamation and opposition.
7. He is not rewarded for His favours, and the description of a striver with praise never encompass Him.
8. All efforts of the creatures to eulogise Him fail to encompass Him but to eternity.

Fear (خوف) and yearning (شوق) are two states. Fear of hell removes a man's sleep, and so does the yearning desire for heaven. On this Dhu'l-Nún says:⁶⁵

منع القران بوعدده و وعيده مقل العيون بليلها ان تهجعا
فهموا عن الملك الجليل كلامه فرقا بهم ذالت اليه تخضعا

Translation :

1. The Qurán by its promise and threat forbade the eyeballs to sleep at night.
2. They understood from the Majestic King, His speech, and being afraid of them they became inclined towards Him to humble themselves.

On the importance of wakefulness he says:⁶⁶

يا طويل الرقاد و الغفلات كثرة النوم تورث الحسرات
ان فى القبر نزلت اليه لرقاد يطول بعد الممات
و مهادا ممهدا لك فـيه بذنوب عملت او حسرات
الامننت البيات من ملك المو ت وكم نال امنا ببيات

Translation :

1. O the sleeper and the careless for a long time, much sleep bequeathes sorrows.

65. Al-Ghazálí, *Iḥyá' Ulúml'l-Dín*, vol. i, p. 324

66. *Ibid*, vol.i, pp. 324-325

2. You will alight at the grave after death to sleep for a long time.

3. There is a spreadout bed for you according to your sins or good works.

4. Do you feel safe from the mighty attack of the angel of death? How many people were safe from it?

Dhu'l-Nún was asked, "Is there any way for a servant to rectify his actions?" He replied:⁶⁷

قد بقينا من الذنوب حيارى نطلب الصدق ما إليه سبيل
فدعاوى الهوى تخف علينا وخلاف الهوى علينا ثقل

Translation :

1. We have lived in a perplexed state due to sins : we seek truthfulness to which there is no way.

2. The demands of passion are light for us, whereas the opposition to passion is difficult for us.

Here he opines that truthfulness is a virtue, and it is necessary for a mystic.

Praying to Allah, Dhu'l-Nún syas:⁶⁸

لك من قلبي المكان المصون كل لوم على فيك يهون
لك عزم بان اكون قتيلا فيك والصبر عنك ما لا يكون

Translation :

1. In my heart there is a secured place for You; all blames against me for (loving) You are weak (to me).

2. For the sake of You my resolution is to be slain in the path of You, and the patience for the want of You is that cannot be.

4. Maḥmūd Al-Warrāq (محمود الوراق) (d. 258 A.H.)

Abū Bakr Maḥmūd ibn ʿUmar ibn Faḍl al-Warrāq al-Tirmidhī was an admonisher (واعظ). He settled in Balkh. From there he went to Nisapur and expired there in 258 A. H.⁶⁹ We have no much informations about the life of Maḥmūd. It is said that he was a seller of slaves in Bagdad. In later life he devoted to Allah. He used to quote many hadith in his sermons. He maintained that a real muslim should not commit sin.⁷⁰

Warning the muslims to refrain from committing sins that will lead them to the punishment of Allah, al-Warrāq says:⁷¹

يا غافلا ترنو بعيني راقدا ومشاهدا للامر غير مشاهد
تصل الذنوب الى الذنوب وترتجى درك الجنان بها وفوز العابد
ونسيت ان الله اخرج ادما منها الى الدنيا بذنب واحد

67. *Ibid.*, vol. iv, p. 331

68. Shawqī Dayf, *Tārīkh al-Adabī l-ʿArabī*, vol. vi, p. 347

69. Al-Kalābādhī, *Kitābu l-Taʿarruf*, p. 43, n. 6

70. Shawqī Dayf, *Tārīkh al-Adabī l-ʿArabī*, vol. iii, p. 409

71. *Ibid.*, iii, p. 410

Translation :

1. O the heedless, you gaze with the eyes of a sleeper, witnessing things without seeing them.

2. You connect sins with sins but hope to get the positions in heavens and the success of the servant of Allah by such acts.

3. You forget that Allah expelled Ádam (A) from there to the world for only one sin.

He maintains that a muslim must run towards good works and flee from evil deeds. His complete obedience to Allah will perfect his real love for Allah. To perfect his love for Allah he must devote to Him renouncing the world. Thus he says:⁷²

هذا مجال فى القياس بديع	تعصى الاله و انت تظهر حبه
ان المحب لمن احب مطيع	لو كنت تظمر حبه لاطعته
منه و انت لشكر ذاك مضيع	فى كل يوم يبتليك بنعمة

Translation :

1. You disobey Allah while express love for Him (in speech); it is impossible and strange in reason.

2. If you think that you love Him, then you should obey Him; because the lover is always obedient to the beloved.

3. He tests you everyday with a favour from Him, but you fail to show gratitude to Him.

On *tawakkul* or trust, he says:⁷³

و يصبح من خوف العواقب امنا	اتطلب رزق الله من عند غيره
ضمينا و لا ترضى بربك ضمينا	و ترضى بعرف و ان كان مشركا

Translation :

1. Do you seek the sustenance of Allah from someone other than Him and feel secured from the fear of His punishments?

2. You are pleased with an astrologer (or foreteller) as your guarantee even if he is an idolater; whereas you are not pleased with your Lord as your guarantee.

On the same theme he says:⁷⁴

ببعض فيرضى بالكفيل المطالب	اما عجب ان يكفل الناس بعضهم
فلم يرض و الانسان فيه عجائب	وقد كفل الله الوفى بعهده
و فى قلبه شك على القلب دأب	عليم بان الله موف بوعده

Translation :

1. What a wonder that people take one another as a surety and are pleased with the claimed surety.

2. Allah who fulfils His promise, has already become a guarantee, but people are not pleased with Him; in this matter man is very strange.

72. Loc. cit.

73. Loc. cit.

74. Ibid., iii, p. 411

3. They knew that Allah fulfils His promise yet there is doubt in their hearts, and the matter is on the heart.

He maintains that a real rich man is he who is rich in mind, contented with what he says. Thus on contentment (قناعة) he says:⁷⁵

من كان ذا مال كثير و لم يقنع فذاك الوسر المعسر
و كل من كان قنعوا وان كان مقلًا فهو المكثر
الفقر فى النفس و فيها الغنى وفى غنى النفس الغنى الاكبر

Translation :

1. A person who has much wealth but is not contented, is the rich poor.
2. Every contented person is rich even though he has little wealth.
3. Poverty and opulence are in the mind, and the wealth of the mind is the greatest wealth.

Maḥmūd al-warrāq wonders how a person can be the slave of wealth as well as of his Lord. Thus he says;⁷⁶

اظهروا للناس ديننا و على الدينار داروا
وله صاموا وصاموا وله حجوا و زاروا
لو بدا فوق الثريا و لهم ريش لطاروا

Translation :

1. Before people they expose a religion whereas they turn towards money.
 2. For it they fast, pray, perform ḥajj and visit shrines.
 3. If it appears above the pleiades, they will fly to it if they have feathers.
- Condemning those people who show humility before the sinners, the people of hell, he says:⁷⁷

يا عائب الفقر الا تزدجر عيب الغنى اكثر لو تعتبر
من شرف الفقر و من فضله على الغنى ان صح منك النظر
انك تعصى كى تنال الغنى و ليس تعصى الله كى تفتقر

Translation :

1. O the stigmatiser of poverty, will you not be driven back (from this?), if you think rationally you will find that the faults of opulence are more.
2. Than the dignity and benefit (or excellence) of poverty, on wealth, if you consideration is correct.
3. You disobey Allah to obtain wealth while never disobey Allah to become poor.

On patience in misfortune, Maḥmūd says:⁷⁸

يمثل ذو اللب فى نفسه مصائبه قبل ان تنزلا
فان نزلت بغتة لم ترعه لما كان فى نفسه مثالا
رأى الهم يفضى الى اخر فصير اخره اولاً

75. Loc. cit.

76. Loc. cit.

77. Ibid., iii, p. 412

78. Loc. cit.

و ينسى مصارع من قد خلا و ذو الجهل يا من ايامه
ببعض مصائبه اعولا فان بذهته صروف الزمان
لعلمه الصبر عند البلا و لو قدم الحزم فى امره

Translation :

1. An intelligent person finds example (or model) of his misfortunes in his self before they happen.
2. If they descend suddenly, they do not frighten him because he likened them in his self.
3. He finds that anxiety arrives at the last moment, so it turns the last to be the first.
4. An ignorant man feels secured from (the calamities of) his days, and forgets the wrestling places of those who had passed away.
5. If the passing of time with some of its calamities overtakes him suddenly, he weeps loudly
6. If he had preferred resolution in his actions, it would teach him patience during the misfortunes.

On death and one's duty to weep over his misdeeds, he says:⁷⁹

وبعيد فوائت الامل بكيت القروب الاجل
بعقيب شباب رحل ووافد شيب طورا
وشيب كان لم يزل شيب كان لم يكن
وحل بشير الاجل طواك بشير البقاء
كذاك اختلاف الدول طوى صاحب صاحبها

Translation :

1. You weep for death's drawing near, and after the lapse of hope.
2. And the prominent part of the cheek of hoariness arrived just after the youth departed.
3. As if there was never a youth, and as if hoariness will last for ever.
4. The warner of eternity folded you up, and the warner of death alighted at You.
5. One companion rolled up another companion; this is the change of the revolutions of time.

Forgiveness is a great virtue, it creates love in the hearts of the Muslims; it brings great reward. On this theme, Maḥmūd says:⁸⁰

و غفرت ذاك له على علم انى و هبت لظالمى ظالمى
لما ايان بجهله حلمى و رايته اسدى الى يدا
سانسى الى مضاعف الغنم رجعت اسائه عليه و اح
و غدا بكسب الظلم و الاثم و غدت ذا اجر و حمدة
وانا المسيئ الىه فى الحكم و كانما الاحسان كان له
حتى رثيت له من الظلم ما زال يظلمنى و ارحمه

79. Loc. cit.

80. Ibid., iii, p. 413

Translation :

1. I bestowed my oppression to my oppressor and forgave him this crime with knowledge.
2. I saw him stretching his one hand towards me; when he exposed my patience by his ignorance.
3. I returned his misbehaviour back to him and my benevolence towards me mani-folded.
4. I enter upon the morning as an owner of prize, and he enters upon the morning possessing oppression and sin.
5. As if benevolence belonged to him and I am his oppressor in the eye of justice.
6. As long as he oppresses me I shall show him mercy till I pity on him for oppression.

5. Abu'l-Ḥusayn Al-Nūrī (أبو الحسين النوري) (d. 295/907)

Abu'l-Ḥusayn Aḥmad ibn Muḥammad ibn 'Abd al-Ṣamad al-Nūrī was a pupil of Sarī al-Saqatī and al-Muḥāsibī.⁸¹ He was a contemporary of Junayd. He was a poet.⁸² He is also known as Ibn al-Baghawī. He was the best and the most well-speeched person of his time.⁸³

Al-Nūrī spoke much on divine love and the idea of annihilation or *faná* to the essence of the Highest in his poems.⁸⁴ He advocated loving Allah without hoping for any recompense. All of his ascetic practices are motivated by his selfless love.⁸⁵

On divine love al-Nūrī says:⁸⁶

فمن ارى حب حب يورث الصمما	اصمنى الحب الا عن تسامره
و الحب يعمى وفيه القتل ان كتما	وكف طرفى الا عن رعايته

Arberry translates these lines thus:⁸⁷

Love deafens me to every voice but His;

Was ever love so strange as this?

Love blinds me, and on Him alone I gaze,

Love blinds and, being hidden, slays.

On the same theme he says:⁸⁸

رأى الاصيل اذا محذوره قهرا	فرط المحبة حال لا يقاومه
و ان تزيد فى تعديله بهرا	يلذ ان عدلت منه قوارعه

Arberry translates these lines thus:⁸⁹

There is a superfluity of love,

81. S. H. Nadeem, *A Critical Appreciation*, p. 44

82. Shawqī Dayf, *Tārīkh al-Adab al-'Arabi*, iv, p. 476

83. Al-Kalābādhī, *Kitābu'l-Ta'arruf*, p. 40, n. 3

84. Shawqī Dayf, *op. cit.*, iv, p. 476

85. S. H. Nadeem, *op. cit.*, p. 44

86. Al-Kalābādhī, *Kitābu'l-Ta'arruf*, p. 130

87. Arberry, *The Doctrine of the Sūfis*, p. 114

88. Al-kalābādhī, *Kitābu'l-Ta'arruf*, p. 130

89. Arberry, *the Doctrine of the Sūfis*, p. 114

Which no man may endure, it soars above.
 All judgement, when the so much dreaded thing,
 Descends, or let it equal anguish bring.
 He will be glad, or let it pass all measure,
 He will rejoice, and reckon it a pleasure.
 On *faná* or annihilation he says:⁹⁰

نأمل بعين الحق ان كنت ناظرا الى صفة فيها بدائع فاطر
 ولا تعط حظ النفس منها لما بها وكن ناظرا بالحق قدرة قادر

Translation :

1. Meditate with the eye of truth if you really look at an attribute; therein lies strange things of a creator.

2. Do not give the lot of the self from it for what is with it; look with reality at the power of a powerful one.

Al-Ghazali says that listening to important and relevant poetic verses sometimes creates ecstasy in the mind. Example of this is the following verses recited by Al-Núrí:⁹¹

رب ورقاء هتوف في الضحى ذات شجوة صدحت في فنن
 ذكرت الفا ودهرا صالحا وبكت حزنا فهاجت حزني
 فبكائي ربما ارقها وبكائها ربما ارقني
 ولقد اشكو فما افهمها ولقد تشكو فما تفهمني
 غير اني بالجوى اعرفها وهى ايضا بالجوى تعرفني

Translation :

1. Many an envious dusky unseen lady cried in the morning (sitting) on a branch of tree.

2. She remembered a friend and a good event; she wept out of grief: then my grief also became stirred.

3. Sometimes my weeping moved her and sometimes her weeping moved me.

4. I have complained but did not understand her; and she has complained but did not understand me.

5. But I recognised her due to violent passion of love, and she also recognised me due to violent passion of love.

On *ittiṣāl* (اتصال) or being at ease with Allah al-Núrí says:⁹²

ازعجتني عن نعوت الحال بالحال وكيف ينعت من لا قيل بالفال
 ما كل من يدعى حالا تصدقه حتى يترجم عنه صاحب الحال

These verses are translated by Arberry thus:⁹³

90. Shawqí Dayf, *Taríkhul-Adabí'l-Arabí*, iv, p. 476

91. Al-Ghazālī, *Iḥyá*, ii, p. 263

92. Al-Kalábádhī, *Kitābu'l-Ta'arruf*, p. 108

93. Arberry, *The Doctrine of the Sūfis*, p. 91

"Speak not of this", Thou saidst
 Then into speechless mysteries Thou ledst
 My wondering soul
 Can utterance describe the unutterable?
 Not every man that cries,
 "Lo! thus I am!" Thou talkst at his surmise;
 When deeds have shown
 That so he is, then claimest Thou Thine own.

On poverty al-Núrí has a poem. On an Eid day a man asked al-Núrí, "O shaykh, tomorrow is Eid, whats your dress?" Then he began to recite:⁹⁴

فقلت خلعة ساق عبده جرعاً	قالوا غدا العيد ما ذا انست لابسـه
قلب يرى ربه الاعياد والجمعا	فقر وصبر هما ثوباي تحتـهما
يوم التزاور فى الثوب الذى خلعا	اخرى الملابس ان تلقى الحبيب بها
والعيد ما دمت لى مرأى ومستمعا	الدهر لى مائتم ان غبت يا املى

Arberry translates these lines thus:⁹⁵

'Tomorrow is the festival,' they cried,
 'What robe wilt thou put on?' and I replied:
 'The robe He gave me, who bath poured for me
 Full many a bitter potion poverty
 And patience are my garments, and they cover
 A heart that sees at every feast its lover.
 Can there be finer garb to greet the Friend.
 Or visit Him, than that which he doth Lend?
 When Thou, my expectation, art not near,
 Each moment is an age of grief and fear.
 But while I may behold and hear Thee, all
 My days are glad, and life's a festival.

On *taqwa* or piety al-Núrí composed the following lines:⁹⁶

بة من مـــــحاذرة المصير	انى اتقييتك لا مـــــها
الف يـــــفوق مدى السمير	انى وكيف وانـــــت لى
وتحـــــوط مكنون الضمير	توفى السرائر ســـــرها
ل ســـــواك للحظر الحقيقير	لكن اجـــــلك ان اجـــــا

Arberry translates these lines thus:⁹⁷

O Allah, I fear Thee, not because

I dread the wrath to come, for how

94. Al-Kalábádhí, *Kitábu l-Ta'arruf* p. 112

95. Arberry, *The Doctrine of the Súfis*, p. 96

96. Al-Kalábádhí, *op. cit.*, pp. 115-116

97. Arberry, *op. cit.*, p. 99

Can such affright, when never was
 A friend more excellent than Thou?
 Thou knowest well the heart's design,
 The secret purpose of the mind;
 And I adore Thee, Light Divine,
 Lest lesser lights should make me blind.

This poem means that if he did not fear Allah, he would never disobey Him (لو لم يخف الله لم يعصه).

On *shukr* or gratitude al-Núrí says:⁹⁸

بشكرى و لكن كى يقال له الشكر
 و اخر ما يبقى على الشاكر الذكر
 ساشكر لا انى اجازيك منعما
 و اذكر ايامى لديك و حسنهما

Arberry translates these lines thus:⁹⁹

Lord, I will thank Thee, not that I
 Can ever requite Thy love thereby,
 But that it may be said to me,
 "He took Allah's bounties gratefully."
 Each glorious hour I spent with Thee
 Has now become my memory;
 For this is gratitude's last treasure,
 The joy of recollected pleasure.

On *ridá* or satisfaction al-Núrí says:¹⁰⁰

عن القنوع اذا ما استعذب الكر
 يرعى التكثر الا ناقة نزر
 ان الرضا لمرارات تجر عنها
 عواقب اشهدت بعض الحضور فما

Arberry translates these line thus:¹⁰¹

Ah! satisfaction is a bitter potion
 Quaffed by contentment, when life's dark commotion
 I reckoned as a pleasure; but it brings
 The revelation of most holy things
 Ev'n to Allah's presence. Ever barren beast
 Most greedily at pasturage doth feast.

On *dhikr* or recollection al-Núrí says:¹⁰²

فيا عجباً من مرط الذكر فى الوجد
 و عيبة عن الذكر فى القرب و البعد
 اريد دوام الذكر من فرط حبه
 و اعجب منه غيبة الوجد تارة

Arberry translates these lines thus:¹⁰³

98. Al-Kalábádhí, *Kitábu'l-Ta'arruf*, pp. 117-118

99. Arberry, *The Doctrine of the Súfis*, p. 101

100. Al-Kalábádhí, *op. cit.*, p. 120

101. Arberry, *op. cit.*, p. 104

102. Al-Kalábádhí, *op. cit.*, p. 123

103. Arberry, *op. cit.* p. 106

So passionate my love is, I do yearn
 To keep His memory constantly in mind;
 But o, the ecstasy with which I burn
 Scars out my thoughts, and strikes my memory blind!
 And, marvel upon marvel, ecstasy
 Itself is swept away: now far, now near
 My lover stands, and all the faculty
 Of memory is swept up in hope and fear.
 On *qurb* or meanness al-Núrí says:¹⁰⁴

وهيات الا منك عنك التقرب	ارانى جمعى فى فنائى تقربا
ولا منك لى بد ولا عنك مهرب	فما عنك لى صير ولا فيك حيلة
فما لى بعيدا منك والكل يعتب	تقرب قوم بالرجا فوصلتهم

Arberry translates these lines thus:¹⁰⁵

I had supposed that, having passed away
 From self in concentration, I should blaze
 A path to Thee: but ah! no creature may
 Draw nigh Thee save on Thy apointed ways,
 I cannot longer live, Lord, without Thee:
 Thy hand is everywhere: I may not flee.
 Some have disired through hope to come to Thee,
 And Thou hast wrought in them their high design
 Lo! I have severed every thought from me,
 And died to selfhood, that I might be Thine.
 How long, my heart's beloved! I am spent,
 I can no more endure this banishment.

He also composed the following lines:¹⁰⁶

منى قريبا وقد عزت مطالبه	يا من اشاهده عنى فاحسبه
اليه شهود ليس تفنى عجائبه	اذا سمت نفسى سلوة عنه ردى

Arberry translated these lines thus;¹⁰⁷

I saw Him passing by
 And did suppose that He was nigh,
 But His demands are grievous, my hopes die.
 Then as despairs descend,
 An attestation He doth send,
 Bright with new miracles that never end.

104. Al-Kalábádhí, *Kitábu'l-Ta'arruf*, p. 126

105. Arberry, *The Doctrine of the Súfis*, p. 110

106. Al-Kalábádhí, *op. cit.*, p. 127

107. Arberry, *op. cit.*, p. 111

On *ghaibat* or absence and *shuhūd* or presence, al-Nūrī says: ¹⁰⁸

شهدت ولم اشهد لحاظا لحظته وحسب لحاظ شاهد غير مشهد
و غبت مغيبا غاب للغيب عيبه فلاح ظهور غيبة غير مفقد

Arberry translates these lines thus: ¹⁰⁹

If I am present, no regard I see

When I regard, it was enough that He

Who, though unseen, is present everywhere,

Doth hold my spirit's eye unceasingly.

If I am absent--mystery how strange!

Absence through absence absently obeth rage;

Then is His absence in a radiance fair,

Made manifest beyond all power of change.

Al-Nūrī also composed the following lines: ¹¹⁰

تسترت عن دهرى بسير همومه محيزة فى قدر من جل عن قدرى
فلا الدهر يدري اننى عنه غائب و لا انا ادري بالخطوب اذا تجرى
اذا كان كلى قائما بوفائه فلست ابالى ما حبيت يد الدهر

Arberry translates these lines thus: ¹¹¹

Allah sent distracting cares to cover me,

And I am hid from all humanity.

His power unconfined

Dismays the appraising mind.

Time knows not that I have in it no share

And of times' chances I am unaware.

One Allah's command I wait,

And scare the hand of fate.

On *mujāhada* (divine practice) and *mu'āmala* (tolling) he says: ¹¹²

اقول اكاد اليوم ان ابلغ المدى فـيـعـبـد عـنـى ما اقول اكاد
فما لى جهاد غير انى مقصر وعـجـزى من طول الجهاد جهاد
وان رجائى عودة منك بالرضا و لا افـفـحـظـى فى المعاد بعد

Arberry translates these lines thus: ¹¹³

Today I wellnigh reach my goal! "I cried:

Alas, the wellnigh goal is very far.

I do not fight, but fail; yet, to have tried

And lost the battle, that itself is war.

108. Al-Kalābādhi, *Kitābu'l-Ta'arruf*, p. 139

109. Arberry, *The Doctrine of the Sūfis*, p. 124

110. Al-Kalābādhi, *op. cit.*, p. 140

111. Arberry, *op. cit.*, p. 125

112. Al-Kalābādhi, *op. cit.*, p. 169

113. Arberry, *op. cit.*, p. 160

Now every hope is lost, but that they love
Will yet forgive, Thy bounteousness approve.
Else heav'n is barred: I must in exile.

6. 'Abdu'l-lāh Ibnu'l-Mu'tazz (عبد الله ابن المعتز) (249-296/861-908)

Abu'l-'Abbās 'Abdullāh ibnu'l-Mu'tazz was the son of the Abbaside Caliph al-Mu'tazz. He was born in 249/861. He learned Arabic literature from Abu'l-'Abbās al-Mubarrad and Abu'l-'Abbās Tha'lab. His culture was purely Arabic.¹¹⁴ He was an accomplished prince. He ascended to the throne of Abbaside Caliphate, but for only one day and one night. The people of Muqtadir overpowered him.¹¹⁵

'Abdullāh ibnu'l-Mu'tazz was a versatile poet and a man of letters. He showed his originality by the works which he produced in two novel styles of composition.¹¹⁶ He led the unfettered existence of a poet and a man of learning under the reign of al-Mu'tadid.¹¹⁷ He expired in 296/908.

Ibnu'l-Mu'tazz has a *Diwān*. In it there are some poems on *zuhd* and themes related to *taṣawwuf*. Some of his such poems will be quoted here.

About the demerits of this world Ibn'l-Mu'tazz says:¹¹⁸

لا خير فى العالمين كلهم ولا من العالمين منفردا
لا يسلم المرأ حين يصلح من ثم حود فكيف ان فسادا

Translation :

1. There is good neither in the whole world nor in living alone being separated from it.
2. When a person becomes righteous, he is not safe from the condemnation of an envier; so how can he be safe when he is corrupt?

On the same theme he says;¹¹⁹

الدنيا الزبون

قد عضنى صرف النوائب ورأيت امالى كـواذب
و المرء يعشق لذة الـ دنيا فيحتفر المصائب
فاذا تـفـوق درها زينته حين يلذ شارب

Translation :

1. Misfortunes have bitten me and I found my hopes as false.
2. A person loves the taste of the world and then drags (himself) on misfortunes.
3. When he milks her she prevents him (from sucking or drinking it) while a drinker delights.

114. 'Abdullāh Ibnu'l-Mu'tazz, *Diwān*, p. 5

115. Al-Zayyāt, *Tārīkh 'Adabī'l-'Arabī*, p. 205

116. Nicholson, *A Literary History of the Arabs*, p. 325

117. C. Huart, *A History of Arabic literature*, p. 84

118. Ibnu'l-Mu'tazz, *Diwān*, p. 176

119. *Ibid.*, p. 55

On the sorrows of the world he says:¹²⁰

حسرة الدنيا

ومن حسرة الدنيا هواك لباخل
يجيئ مجيئ القيئ كل عشية
بوعيد من العتبى ضنين بموعد
ويـرجع لايعطى بقول ولا يد

Translation :

1. A sorrow of the world is your love for a miser who is far from granting (you) a favour, niggardly of keeping promise.
2. He comes like a shadow in every evening, and returns without offering (anything) either by word or by hand.

Condemning the world he also says:¹²¹

ذمك يا دنيا

ذمك يا دنياى مدح نفسي
غدا امانى وياس امسى
قللت زادى والطالب حبسى
واليوم من ماتم وعرس
طويى لنا وتحت ترب الرمس
لا افقد الوحشة عند الانس

Translation :

1. O my world, blaming you is the praising of myself; you have lessened my provision and lengthened my confinement.
2. My hopes are on tomorrow, despair on yesterday, and funeral meeting and wedding party are today.
3. It is a bad news for us that I miss solitude neither in social life nor under the soil of the grave.

On the deceptive nature of the world he says:¹²²

الدنيا الخادعة

اتعمر بستانا زكا لك غرسه
فءاجبه كرم يرق نباته
وتخرب ودا من خليل موافق
واغداق عيدان رواء الحدائق
فمن هادر يدعو الاناث وصافق
واسباب انفاق لمالك ماحق
وما ذاك الاخدع دنيا وزخرف

Translation :

1. Do you promote (or make) a garden where its plants grow for you, while you ruin the love of an agreeable friend?
2. Its most strange thing is the vine, its plants are weak (or thin), whereas the weeds (or wood) grow copiously on the bright face of gardens.
3. Ash-coloured pigeon makes siesta on its trees; the worthless and shameless (persons) call the females (there).
4. It is nothing but the deception and bombast of the world, and the causes of spending your wealth and its annihilation.

120. *Ibid.*, p. 163

121. *Ibid.*, p. 279

122. *Ibid.*, p. 345

Warning people about the world he says:¹²³

الزمان بين الصفو و الكدر

يا من يبجج فى الدنيا و زخرفها كن من صروف ليا ليها على حذر
ولا تغرنك عيش ان صفا و عفا فالمرأ من غرر الايام فى غرر
ان الزمان اذا جـــــربت خلقتة مقسم الامر بين الصفو و الكدر

Translation :

1. O you who rejoices at the world and its bombasts; be cautious from the passing of its nights.

2. Let not life deceive you when it becomes pure and scanty; because, a person is on the verge of peril due to the brightness of the days.

3. It you test the nature of time (you will find that) the affairs are divided between purity and turbidness.

On the changing condition of the world, where ignorance gets preference, Ibnu'l-Mu'tazz says:¹²⁴

كن جاهلا او فتهاجل تفز للجهل فى ذا الدهر جاه عريض
والفضل محروم يرى ما يرى كما يرى الوارث عين المريض

Translation :

1. Be ignorant or feign to be ignorant, you will be successful; ignorance has widespread influence (or high rank) in this age.

2. The excellence (excellent person) is deprived; observes what it observes, as a heir looks at the eye of the sick person.

On death he says:¹²⁵

مكره على الموت

وما زال اخذ الموت اهلى و جيرتى يحدث عني ان سيأتى على نفسى
فقد صرت محمولا على الموت مكرها و ان حشت الكؤسات طال لها حبسى

Translation:

1. Death's continuous taking my family and neighbours away tells from within my mind that soon it will come to me.

2. I have been carried on death by force, and if the cups are dried up, my confinement for it will be lengthened.

On the same theme he says:¹²⁶

الموت مرو العيش هــــم و اى هــــــذين لا اذم
اهلك نفسى متــــى تناجى لــــها وراء الغيوب رجم
اثقل رحلى من كــــل زاد خووف المنايا و الارض رسم
وقد تعجبت اذا دهانى عــــيش و عندى بالموت علم

123. *Ibid.*, p. 247

124. *Ibid.*, p. 292

125. *Ibid.*, p. 279

126. *Ibid.*, p. 414

والروح مستوفز بجسمى له على الانستقال عزم

Translation :

1. Death is bitter while life is anxiety; which of them shall I not blame?
2. Conjecture destroyed my self that whispers to it from behind the unseens.
3. All provisions overwhelmed my beast due to fear of death; and the world is a scheme (or order).

4. I wondered when life overtook me while I have the knowledge of death.

5. The soul is on the look out for my body; it has a resolution to transfer.

On journey to the grave he says:¹²⁷

سفرة بغير رجعة

اه من ســـــفرة بغير اياب اه من حسرة على الاحباب
اه من مضعبي فريدا وحيدا فوق فرش من الحصى والتراب

Translation :

1. Alas! its a journey without return! oh, its a sorrow for the friends.
2. Alas! my sleeping place is lonely, quite alone on the bed of small stones and soil.

On demerits of wealth he says:¹²⁸

الغنى مسود

اذا كنت ذا ثـــــروة من غنى فانت المسود فى العالم
وحسبك من نسب وصورة تخبر انك من ادم

Translation :

1. When you are rich with wealth then you are black in the world.
2. In respect of lineage your appearance is enough; it informs that you are from Adam.

On the real wealth he says:¹²⁹

مالى ما انفقته

قل لذات اللحظة المخنثة ولئن امست بلونى عبثه
انما مالى ما انفقته والذى اتركه للورثه

Translation :

1. Tell the owner of unmanly glance if triffleness (or nonsense) appears in my complexion.

2. That my wealth is what I spend, and what I leave, is for the heirs.

On renunciation of people he says:¹³⁰

دع الناس

دع الناس قد طال ما اتعبوك ورد الى الله وجهه الامل
ولا تطلب الرزق من طالبه ه واطلبه ممن به كفل

Translation :

1. Bid farewell to people, because, their wearing you has been prolonged.

127. *Ibid.*, p. 93

128. *Ibid.*, p. 414

129. *Ibid.*, p. 126

130. *Ibid.*, p. 390

2. Don't seek sustenance from its seekers, rather seek it from Him who guarantees for it.

On *tawba* or repentance Ibnu'l-Mu'tazz says:¹³¹

غدا غدا

جد الزمان و انت تلعب	المر في لا شيء يذهب
كم قد تقول غدا اتوب	ب غدا غدا و الموت اتوب

Translation :

1. The time is serious, but you are playing; the life will pass away (being spent) in nothing.

2. Many a time you said; I shall repent tomorrow, tomorrow, tomorrow; whereas the death is near.

On the same theme he says:¹³²

يا نفس توبى

يا نفس قد اثقلتني بذنوب	يا نفس كفى عن هواك و توبى
و كيف التصابي بعد ما ذهب الصبا	و قد مل مقراضى عقاب مشيبي

Translation :

1. O my self, you have overburdened me with sins; O my self, abstain from (following) your passion, and repent (to Allah).

2. How is the childish propensities after the childhood has gone! Whereas my scissors have become restless as a consequence of my hoariness.

On *taqwa* or righteousness he says:¹³³

الجال من الحصى

خل الذنوب صغيرها	و كبيرها فهو التقى
كن فوق ماش فوق ار	ض الشوك يحذر ما يرى
لا تحقرن صغيرة	ان الجبال من الحصى

Translation :

1. Give up sins, small or great; its righteousness.

2. Be above a foot-passenger (or walker), above the land of thorns where people are cautious about what they see.

3. Don't neglect minor sins, because the mountain is made of small stones.

On the same theme he says:¹³⁴

زاد التقى

ترحل من الدنيا بزاد من التقى	فعمرك ايام تعد قلائل
و دع عنك ما تجرى به لجج الهوى	الى غمرات ليس فيهن عاقل

Translation :

131. *Ibid.*, p. 94

132. *Ibid.*, p. 93

133. *Ibid.*, p. 29

134. *Ibid.*, p. 389

1. Depart from the world with a provision of righteousness; because your life is some days; that are counted as a few.

2. Take leave of the depth (or sea) of passion that leads to distress; because no intelligent person lives in them.

On *ṣabr* or patience he says:¹³⁵

اصبر على حسد الحسود
فان صبرك قاتله
فانار تاكل بعوضها
ان لم تجد ما تاكله

Translation :

1. Take patience in the envy of the jealous, because your patience is his killer.

2. As fire eats its parts when it finds nothing to eat.

On the same theme he says:¹³⁶

صبر على مكروه الدهر
هو الدهر قد جربته وعرفته
فصبرا على مكروهه وتجلدا
وما الناس الا سابق ثم لاحق
وابق موت ثم ياخذ غدا

Translation :

1. Its the time that you have experienced and known; so take patience and show hardness in its dislikable events.

2. Man is none but who proceeds, then follows, and (some) flees from death, but it will take them tomorrow.

On ecstasy or *wajd* (وجد) Ibn'l-Mu'tazz says:¹³⁷

وامطر الكاس ماء من ابارقها
فانبثت الورد فى ارض من الذهب
وسبح القوم لما ان راؤوا عجبها
نورا من الماء فى نار من العنب
سلافة ورثتها عاد من ارم
كانت ذخيرة كسرى عن اب فاب

Translation :

1. The cup showered water from her jug, so the rose grew on the soil of gold.

2. People then swam when they saw a strange thing, a light from water in the fire from the grape.

3. Choice part of her heirs returned from Iram, it was a treasure of Ceaser from father to father.

On *tawakkul* or trust he says:¹³⁸

الله يعطى و يكثر
ساكنتم حاجاتى عن الناس كلهم
ولكنها لله تبدوا وتظهر
ويبدون من الداعى ويعطى فيكثر
لمن لا يرد السائلين بخيبة

135. *Ibid.*, p. 389

136. *Ibid.*, p. 188

137. Al-Ḥasanī, *Bayna'l-Taṣawwuf wa'l-Tashayyū*, p. 415

138. Ibnū'l-Mu'tazz, *Diwān*, p. 259

Translation :

1. Soon I shall conceal my needs from all human beings; but they will become manifest and obvious before Allah.

2. Before Him who never turns away the seekers (or beggars) with disappointment, rather He draws near the caller, gives him, offers him abundantly.

7. Junayd al-Baghdādī (جنيد البغدادي) (d. 298/910)

Abu'l-Qāsim Junayd ibn Muḥammad ibn Junayd was a renowned ṣūfī and nephew of Sarī al-Saqatī. He was an inhabitant of Baghdad. There he passed away in 298/910.¹³⁹ He was also a disciple of Sufyān al-Thawrī as well as of Sarī al-Saqatī.¹⁴⁰ He is regarded as the best conservative mouthpiece of moderate ṣūfism. He established a basis of sufism on which different ṭarīqas were evolved in later periods.¹⁴¹ He was the head of the second category sufis.¹⁴² He is rightly called the Chief of the Ṣūfī Community (سيد الطائفة).¹⁴³

Junayd wrote many poems on ṣūfī teachings and doctrines. Some of his poems are quoted below.

Junayd expresses *fanā fi Allāh* (فناء في الله) in the verses like the following.¹⁴⁴

افنييتني عن جميعي فكيف ارفعى المحلا

Translation :

1. You annihilated me completely (from my everything), so how shall I keep my place?

Indicating to the secrets of the *ʿarīfs* (knowers of Allah), although it is not allowed to divulge their secrets, Junayd al-Baghdādī used to recite the following verses.¹⁴⁵

سرت باناس في الغيوب قلوبهم	فحلوا بقرب الماجد المتفضل
عراسا بقرب الله في ظل قدسه	تجول بها ارواحهم وتنقل
مواردهم فيها على العز والنهي	ومصدرهم عنها لما هو اكمل
تروح بعز مفرد من صفاته	وفي حل التوحيد تمشي وترفل
ومن بعد هذا ما تدق صفاته	وما كتمه اولى لـديه واعدل
ساكنتم من عباد الله منه حقوقهم	وامنع منه ما ارى المنع يفضل
على ان للرحمان سرا يصونه	الى اهله في السر والصون اجل

Translation :

1. I brought people whose hearts are in the secret or unseen world; they alighted at the nearness of the Glorious, the Honourable.

2. At the court of the nearness of Allah under the shade of His holiness; their hearts ramble about it and transfer.

139. *Sankhipta Islami Bishwakosh*, vol. 1, p. 443-444

140. Al-Ḥujwīrī, *Kashlu'l-Maḥjūb*, p. 154

141. *Sankhipta Islami Bishwakosh*, vol. 1, p. 443-444

142. Shawqī Dayf, *Tārīkh*, iv, p. 476

143. Al-Kalābādhī, *Kitābu'l-Ta'arruf*, p. 40, n. 3; vide, S. H. Nadeem, *A Critical Appreciation*, p. 4

144. Shawqī Dayf, *op. cit.* iv, p. 476

145. Al-Ghazālī, *Iḥyā'*, iv, p. 288-289

3. Their arriving place lies on honour and prudence and their root from it is more perfect.

4. They move in the early morning with unique honour of His attributes; and they walk on the sacerdotal garment of monotheism, and trail it.

5. After this His attributes will not be abstruse, and what He conceals is better and more just before Him.

6. I shall conceal my knowledge about it that He preserves, and I shall spend from it that I find the Truth spends.

7. I shall give the servants of Allah their rights, and I shall forbid from that I find its forbidding is honourable.

8. Besides, the Merciful has secrets that He reserves for the people worthy of them; when the reservation is glorious.

On concealing the love of Allah, who can conceal it, Junayd says:¹⁴⁶

وقالوا قرييب قلت ما انا صانع بقرب شعاع الشمس لو كان فى حجرى
فما لى منه غير ذكر بـخاطر يهيج نار الحب و الشوق فى صدرى

Translation :

1. They say : (He is) near, I say : I do not strive to seduce anyone with the nearness of the beam of the sun if it were in my chambers.

2. I have nothing but a remembrance in the mind that raise the fire of love while the yearning is in my breasts.

Junayd expresses his spiritual experience in the following short lyrical poem which Sarraj Tusi quotes as an example of the knowledge of dual state of union and separation (معرفة الجمع و التفرقة):¹⁴⁷

فـتـحـقـقـتـكـ فـى سـرى فـنـا جـاك لـسـانى
فـا جـتـمـعـنا لـمـعـان و افـتـر قـنا لـمـعـان
ان يـكـن غـيـبـك التـعـظـيـم عـن لـحـظـعـيـانى
فـلـقـد صـيـر ك الـو جـد مـن الحـشـاء دانى

Arberry translates these lines thus:¹⁴⁸

Now I have known, O Lord
What lies within my heart;
In secret, from the world spart,
My tongue hath talked with my Adored.
So in a manner we
United are, and one;
Yet otherwise disunion
Is our estate eternally.

146. *Ibid.*, iv, p. 289

147. Al-Sarraj, *Kitabu'l-Luma'*, p. 212, and Qushayri, *Risala*, p. 39, quoted by S. H. Nadeem, *A Critical Appreciation*, p. 50

Though from gaze profound
 Deep awe hath hid They face,
 In wondrous and ecstatic Grace
 I feel Thee touch my unmost groud.

On the state of longing for the loss of the spiritual state and noble relationship with Allah, known as *balá* (بلاء) that consumes the mystic's spirit and he feels as if his heart is set to fire, Junayd says:¹⁴⁹

يا موقد النار فى قلبى لقدرته لو شئت اطفيت عن قلبى بك النار
 لا عار ان مت من خوف ومن حذر على فعالك بى لا عار لا عارا

Translation :

1. O the burner of fire in my heart with Your omnipotence; if You wished you would have extinguished it with Your self.

2. I will not be blamed if I die out of fear and anxiety, for what You have done to me.

On *dhikr* or recollection Junayd says:¹⁵⁰

ذكرتك لا انى نسيتك لمحة وايسر ما فى الذكر ذكر لسانى
 Arberry translates this line thus:¹⁵¹

I recollected Thee;

Not that my memory

The twinkling of an eye

Suffered Thee to slip by.

I recollected Thee :

But naught can easier be

Then the light-uttered word

Forgotten soon as heard.

On *wajd* or ecstasy Junayd says:¹⁵²

الوجد يطرب من فى الوجد راحته والوجد عند حضور الحق مفقود
 قد كان يطربنى وجدى فاشغلنى عن روية الوجد ما فى الوجد موجود

These lines have been translated by Arberry thus:¹⁵³

In ecstasy delighteth he

Who finds in it his rest;

But when Truth cometh, ecstasy

Itself is despossessed.

Once ecstasy was my delight :

But He whom I did find,

In ecstasy claims all my sight

And to the rest I'm blind.

148. S. H. Nadeem, *A Critical Appreciation*, p. 50, n. 3

149. *Ibid.*, p. 49

150. Al-Kalábádhí, *Kitábu'l-Ta'arruf*, p. 122

151. Arberry, *The Doctrine of the Sūfis*, p. 105

152. Al-Kalábádhí, *Kitábu'l-Ta'arruf*, p. 132-133

153. Arberry, *The Doctrine of the Sūfis*, p. 117

SECTION THREE

MAJOR MYSTICAL POETRY IN THE 4TH CENTURY A. H.

During the 4th/10th century. Arabic poetry on mysticism and asceticism continued to be composed. Many poems were composed during this period on mystical theories like *Hulūl* (حلول), *Ittiḥād* (اتحاد), *Faná* (فناء), Divine love etc. The most famous *Ṣūfī* poets of this period are : Ḥusayn Ibn Manṣūr al-Ḥallāj (d. 309/922) and Abū Bakr al-Shiblī (d. 334/945).

1. Ḥusayn Ibn Manṣūr Al-Ḥallāj (حسين ابن منصور الحلاج) (244-309/858-922)

Abu 'Abdī'l-Lāh Ḥusayn Ibn Manṣūr Ibn Muḥammad al-Baghdādī, whose nick-name was Abu'l-Mughīth, and who is well-known as al-Ḥallāj (الحلاج),¹ 'The Cotton-Dresser', was born in 244/858 at al-Tur near Bayḍa (Fars). It is said that Ḥusayn was a descendent of famous Ṣaḥābī Abū Ayyūb Al-Anṣārī (R). In another opinion he was the grandson of a Fire-Worshipper.² Ḥusayn was a disciple of Junayd al-Baghdādī. He also enjoyed the companionship of Sahl al-Tastarī. He spent one year in Makka. He studied Greek philosophy and chemistry. He was acquainted with Abū Bakr al-Rāzī, the famous physician of that time.³ It is not clear whether Ḥusayn studied the Qurān, Ḥadīth and Fiqh. Commenting on his education and beliefs, Jalālū'l-Dīn al-Suyūṭī says, 'Al-Ḥallāj was a preacher of the Qaramites (قرايطيون), and once a discussion was made with him, but neither the knowledge of the Qurān, nor of Ḥadīth, nor of Fiqh was found in him.'⁴

It is said that Ḥusayn was a Persian *ṣūfī* and a theologian. He used to write in Arabic. He visited Khurasan, Ahwaz, Fars, Gujrat and Turkey.⁵ He travelled to India, learnt sorcery, jugglery etc. that were widespread there.⁶ He took solitary life, then went out to preach spiritualism.⁷

Al-Ḥallāj broke away from his teachers and became an itinerant preacher. He came into contact with sages and mystics from other religious traditions, who expanded the horizons of his own religious experience. The core of his preaching was a call to moral reform and to experience the intense union with the Beloved (Allah).⁸

Critics charged al-Ḥallāj of trickery, jugglery and cheating people in the name of showing miracles.⁹ There were also other charges against him. He believed in the theory of *hulūl* and *ittiḥād* (incarnation and identification) and uttered *انا الحق*, 'I am the Truth',

1. *Sankhipta Islami Bishwakosh*, vo. ii, p. 553; J. M. Lutfi, *Tarikhul Falasifati'l-Islam*, p. 282

2. *Sankhipta Islami Bishwakosh*, ii, p. 553

3. Shawqī Dayf, *Tārīkhul-Adabī'l-Arabī*, vol. vi, pp. 477-478

4. Jalālū'l-Dīn al-Suyūṭī, *Tārīkhul-Khulafā*, p. 380

5. *Sankhipta Islami Bishwakosh*, ii, p. 553

6. Shawqī Dayf, *op. cit.*, pp. 477-478

7. *Sankhipta Islami Bishwakosh*, ii, p. 553

8. *The New Encyclopedia Britannica*, 15th edition, vol. vii, p. 108

9. Ibnu'l-Jawzī, *Talbiṣu Iblīs*, p. 348, Al-Ḥasanī, *Bayna'l-Taṣawwuf wa'l-Tashayyū*, p. 396

expressing his identification with Allah. He also denied Hajj as a pillar of Islam. Besides, he preached Qaramathian views, had secret correspondence with them who sacked Makka and carried off the Black Stone (الحجر الاسود).¹⁰ He is said to be the first to think of Muḥammadan Reality (الحقيقة المحمدية). He spoke much on *faná'* (فناء) and made the separation between the followers of *ḥaqīqa* and of *sharī'a*. He also put in *taṣawwuf* the idea that all religions reach to Allah, only their practices and rites differ. Thus he crossed the limits of Islam.¹¹ Al-Ḥallāj claimed to discover that the divine unity is the perfection, consecration and divination of the mystic's personality. He preached this idea vehemently after 295/907. He cried out of joy for having found what was at the bottom of the ecstasy.¹²

For his such ideas and actions he was imprisoned in 301 A.H. and he spent 8 years in prisom. Probably for so many charges against him, the *fuqahá* gave verdict in favour of his crucifixion. Thus he was executed in *Dhu'l-Qa'da*, 309/March 26.922.¹³

Al-Ḥallāj's doctrine of *Ana al-Ḥaqq* deserves much attention. The words occur in his *Kitābul-Tawásín* (كتاب الطواسين). From the ideas expressed in this book it seems that his words *انا الحق* were not an ejaculation of visionary enthusiasm, rather it was the intuitive formula in which a whole system of mystical theology summed itself up. In this book al-Hallaj affirms the transcendence of the idea of Allah but does not conceive it as being inaccessible to man. From the old Jewish and Christian tradition that God created man in His own image, he deduced a doctrine of creation. He opines that Allah desired to project out of Himself His supreme joy and brought forth an image from non-existence, an image of Himself, endowed with all His attributes and all His names, and this image is Ádam (*Kitābu'l-Tawásín*, p. 129).¹⁴

In this *Kitābu'l-Tawásín* (pp. 51-52), al-Ḥallāj says, 'If you do not recognise Allah, at least recognise His signs, I am that sign, I am the Creative Truth (*انا الحق*), because, through the Truth I am a truth eternally.'¹⁵

Al-Ḥallāj opines that when a human being bears sufferings and pains and purifies his self through fights against passions (مجاهدة), wearisome exercises, he is elevated to a high position and sees in his self the reality of Divine Image (صورة الهية), and then he and the Real Being (*الحق*) stand on an equal footing. In such state Allah is seen in his self. This is the meaning of al-Ḥallāj's utterance of *انا الحق*. Here he means that he is the image (صورة) of Allah, not Allah Himself. Allah reveals Himself to him as He reveals to His creation. Al-Hallaj used to say : 'ما رأيت شيئاً الا رأيت الله فيه : 'I never saw anything without seeing Allah in it.' Thus he believed in the identification or unity of human soul (الناسوت) with the Divine Soul

10. *Sankhīpta Islāmī Bishwakosh*, ii, p.553, Shawqī Dayf, *Tārīkhul-Adabī'l-'Arabī*, iv, p. 478; Nicholson, *The Idea of Personality in Sufism*, p. 287

11. Shawqī Dayf, *Tārīkhul-Adabī'l-'Arabī*, iv, p. 481

12. S. H. Nadeem, *A Critical Appreciation of Arabic Mystical Poetry*, p. 59

13. Shawqī Dayf, *o. cit.*, iv, p. 478; *Sankhīpta Islāmī Bishwakosh*, ii, p. 553

14. Nicholson, *The Idea of Personality in Sufism*, pp. 28-29

15. *Ibid.*, p. 32

(اللاهوت), by which Allah appears with His image in human being.¹⁶

The Ṣūfīs defend al-Ḥallāj in his uttering of *أنا الحق*. For example, Shaykh Aḥmad Sirhindī says, by 'Ana al-Ḥaqq' al-Ḥallāj means 'I am non-existent, Allah alone is existent.' he does not mean 'I am Allah, I am unified with Him.' because such idea is infidelity.¹⁷

Besides this theory, al-Ḥallāj probably invented the theory of the Intercession of the saints (شفاعة الاولياء). Here also he crossed the limits when he says, "Muḥammad (S) will intercede for his followers and after him we shall intercede till there remains none in hell".¹⁸ He also introduced in Ṣūfism the Syrian Christian terms of *Násūt* (ناسوت) and *Láhuūt* (لاهورت) to express humanity and divinity of a being. In a poem he even expressed his desire to die as a Christian severing ties with Makka and Madina.¹⁹ In his *Kitābu'l-Ṭawāsīn* (pp. 51-52), he even considers Satan and Pharaoh as lovers of Allah and teachers of his own.²⁰

Thus we see that al-Ḥallāj's philosophy includes incarnation of Allah in man (حلول), identification of man with Allah (اتحاد), intercession of the saints (شفاعة الاولياء), Muḥammadan Reality, (الحقيقة المحمدية), deification of the self, revelation of Allah in man, denial of Ḥajj as a pillar of Islam.

It seems that he was too much influenced by Greek philosophy, Indian philosophy, Christianity and other religions, and so crossed the limits of Islam. Many of his ideas and convictions are contradictory to the teachings of the Holy Qur'ān, and therefore, untenable.

However, al-Ḥallāj was a good writer. Among his writings are : *Kitābu'l-Ṭawāsīn* (كتاب الطواسين), 27 narrations of 290/902, 400 pieces of prose and 150 fine and rare poems.²¹ He wrote poems in clear and chaste language. There is no Arabic speaking mystic whose language is as chaste as that of al-Ḥallāj. He never used symbolism of profane love in his poems.²²

Al-Ḥallāj's poetry deals with themes like : gnosis (معرفة), *faná* (فناء), *mujáhada* (مجاهدة), *waḥdatu'l-wujūd* (وحدة الوجود), *ḥulūl* (حلول), *ittihād* (اتحاد), Satan as a lover of Allah, etc. Here we shall quote some important verses of al-Hallaj with their translations.

On the gnosis of Allah (معرفة الله) al-Ḥallāj composed the following verses :²³

ولا دليل ولا آيات — رهناني	لم يبق بيني وبين الحق تبيانى
قد ازهرت فى تلايها بسـلطان	هذا تجلى طلوع الحق نائـرة
ولا يعرف القـدمى الا المحدث الفانى	لا يعرف الحق الا من يعرفه
رائـتهم حدثا بينى عن ازمان	لا يستدل على البارى بصنعـوته
من شاهد الحق فى تنزيل فرقان	كان الدليل له منه اليه به

16. Shawqī Dayf, *Tárikhu'l-Adabi'l-'Arabi*, iv, p. 479

17. Shaykh Aḥmad Sirhindī, *Maktúbát Beng. tr*, vol. iv, p. 121

18. H. M. Al-Ḥasanī, *Bayna'l-Taṣawwuf wa'l-Tashayyuf*, p. 130

19. Shawqī Dayf, *op. cit.*, p. iv, p. 481

20. Nicholson, *The Idea of personality in sufiism*, p. 32

21. *Sankhīpta Islami Bishwakosh*, ii, p. 554

22. S. H. Nadeem, *A critical Appreciation of Arabic Mystical Poetry*, p. 59

23. Al-Kalābadhī, *Kitābu'l-Ta'arruf*, p. 78

كان الدليل له منه به وله	حقا وجدناه بل علما بتبيان
هذا وحدي وتشريحي ومعتقدي	هذا توحيد توحيدى وايمانى
هذا عبارة اهل الانفراد به	ذوى المعارف فى سر و اعلان
هذا وجود الواجدين له	بنى التحانس اصحابى و خلانى

Kalábádhī in his *Kitābu'l-Ta'arruf* does not mention Ḥusayn's name as the composer of these verses. But Arberry says that these are composed by al-Ḥallāj, printed in Massignon's *Textes Ḥallājens*, p. 13, with some omissions.²⁴

Arberry translates these lines thus :²⁵

Now stands no more between the Truth and me

Or reasoned demonstration,

Or proof, or revelation:

Now, brightly blazing forth, Truth's luminary

Nath driven out of sight

Each flickering, lesser light.

He only knoweth Allah, whom Allah hath shown

Himself: shall the eternal

Be known of the diurnal?

Not in his handiwork may Allah be known:

Can endless time be pent

Into a chance event?

Of Him, through Him, and unto Him, a sign

Of truth, an attention

He grants through inspiration :

Of Him, through Him, His own, a truth divine

A knowledge proved and sure

Hath made our hearts secure.

This I have proven, this I now declare,

This is my faith unbending,

and this is my joy unending :

There is no god but Allah! no rivals share

His peerless majesty

His claimed supremacy.

When men have been alone with Allah, and know

This is their tongue's expression,

And this their heart's confession :

This ecstasy of joy knits friend and foe

24. Arberry, *The Doctrine of the Sūfis*, p. 53

25. *Ibid.*, pp. 53-54

In common brotherhood,
Working to common good.

Ḥusayn ibn Manṣūr spoke much on *faná* or annihilation, as if his existence or essence itself is the existence or essence of the High (Allah). Thus on *faná*, he says:²⁶

اذابلغ الصب الكمال من الهوى وغاب عن المذكور فى سطوة الذكر
وشاهد حقاً حين يشهده الهوى بان صلوة العارفين من الكفر

Translation :

1. When the lover reaches to the perfection of love and disappears from the remembered one in the severity of remembrance,
2. And beholds the Real when the love beholds him; then the prayer of the knowers is infidelity.

To him the perfectness of the love of the sufi is the continuous remembrance of his Beloved, and then he vanishes. Then he believes that prayer is infidelity. Thus al-Ḥallāj prepared the separation between the followers of *ḥaqíqa* and of *sharíʿa*. He means that in such state the obligation (تكلف) vanishes.

On the same theme al-Ḥallāj says:²⁷

They will be done, O my Lord and Master!
They will be done, O my Purpose and meaning!
O essence of my being, O goal of my desire,
O my speech and my hints and my gestures,
O my all, O my hearing and my sight,
O my whole and my element and my particles.

On his *mujáhada* or struggle, he says:²⁸

لقد ركبت على التعزيروا عجباً ممن يريد النجافى المسلك الخطر
كاننى بين امواج تقلبنى مقلاب بين اصعاد ومنحدر
الحزن فى مهجتى والنار فى كبدى والدمع يشهد لى فاستشهدوا بصرى

Translation :

1. I rode on a headlong peril; alas! its a wonder that a person desires salvation in the dangerous road.
2. I am as if between the waves that turn me between ascension and descension.
3. Anxiety is in my soul, fire in my liver, and the tears bear witness for me; so ask my eyes to bear witness.

Al-Ḥallāj put in Islamic *Taṣawwuf* the idea that all religions reach to Allah. He even declared his separation from Islam. Thus he says:²⁹

الا ابلغ احبائى بانى ركبت البحر وانكسر السفينه
ففى دين الصليب يكون موتى ولا البطحاء اريد ولا المدينة

26. Shawqí Ḍayf, *Tárikhu'l-Adab l-'Arabí*, vol. iv, p. 481, Al-Ḥasaní, *Bayna'l-Taṣawwuf wa'l-Tashayyuf*, p. 550

27. R. A. Nicholson, *The Mystics of Islam*, p. 160

28. Shawqí Ḍayf, *Tárikh*, iv, pp. 481-482

29. *Ibid.*, iv, p. 481

Translation :

1. Lo! Reach this news to my friends that I voyaged on the sea and the ship has been broken into pieces.

2. My death will be on the religion of Cross; I wish neither Makka nor Madina.

Al-Halláj would believe in the unity of all religions. It was perhaps due to his experience of the unity of Being (وحدة الوجود). Thus he says:³⁰

تفكرت فى الاديان جد تحقق	فالفيتها اصلا له شعبا جما
فلا تطلبن للمرأدينا فانه	يصدد عن الاصل الوثيق وانما
يطالبه اصل يعبر عنه	جميع المعالى والمعانى فيفهما

Translation :

1. I have deeply pondered over all religions and found them to be one root having many branches.

2. Do not ask a man to adopt a particular religion for (in that case) he will be averted from the first root, and verily,

3. It is the Root that seeks the man and explains to him all grandeurs and meanings, so that he can understand.

This religious catholicity became a permanent theme of all subsequent oriental mystic poetry. The greatest ṣūfī poet Jalāluddīn Rūmī also became among its chief exponents.

It seems that Halláj's study of other religions influenced him much and so he formed such idea. This idea is contradictory to the teachings of the Qurán and Ḥadīth. In the Qurán, Allah says, "Surely the religion acceptable to Allah is Islam" (Ál-Imrán : 19); "And whoever seeks religion other than Islam, it will not be accepted from him and he will be a loser in the Hereafter" (Ál-Imrán : 85)

The theory and idea of ḥulūl (حلول) 'incarnation' is found in many poems of Ḥusayn. Thus in his Kitābu'l-Tawásín (p. 130), Halláj says:³¹

سبحان من اظهر ناسوته	سر سنا لاهوته الثاقب
ثم بدا لخلق ظاهره	فى صورة الاكل والشارب
حتى لقد عاينه خلقه	كلحظة الحاجب بالحاجب

Translation :

1. He is holy whose humanity (i. e. Adam) revealed the secrecy of the light of His shinning divinity.

2. Then He appeared to His creation in the shape of the Eater and the Drinker (i. e. Jesus Christ).

3. So much so that His creature viewed Him like the glancing of one chamberlain with another.

30. Al-Halláj, *Diwán*, p. 84, quoted by S. H. Nadeem, *A Critical Appreciation*, p. 70

31. Ibn al-Jawzī, *Talbisu Iblís*, p. 171; Shawqī Dayf, *Tārīkh*, iv, p. 477;

Al-Hasanī, *Bayna'l-Taṣawwuf wa'l-Tashayyuf*, pp. 272-273, 549-550

These pantheistic lines preach the doctrine of *hulul*.

In the same book (p. 134), al-Ḥallāj also says:³²

تمزج الخمرة بالماء الزلال مزجت روحي في روحي كما
فاذا مسك شيءي مسني فاذا انت انا في كل حل

Translation :

1. Your soul is mingled with my soul, just as wine is mingled with pure water.
2. When anything touches You, it touches me; then You are I in all circumstances.

Nicholson translates these lines thus:³³

Thy spirit is mingled in my spirit

Even as wine is mingled with pure water,

When anything touches Thee, it touches me;

Lo! in every case Thou art I.

On the same theme he says:³⁴

حويت بكلى كل كلك يا قدسى فكاشفنى حتى كانك فى نفسى

Translation :

1. O my holiness, You, with all Your entirety, have got possession of me with my entirety; so reveal on me until as if You are in my self.

On the same theme he says:³⁵

انت بين الشغاف والقلب تجرى مثل جرى الدموع من اجفانى
وتحل الضمير جوف فوادى كحلول الارواح فى الابدان

Translation :

1. You move between the pericardium (bottom of the heart) and the heart, as tears flow from my eye-lids.
2. And You alight at the secret thought inside my mind, just as the souls alight at the bodies.

In his *Dīwān*, he says on *hulul*:³⁶

واى الارض تخلو منك حتى تعالو يطلبونك فى السماء
نراهم ينظرون اليك جهرا وهم لا يبصرون من العماء

Translation :

1. Which soil is empty of You that they ascend and seek You in the sky.
2. We observe them looking at You openly, whereas they do not see due to blindness.

In his *Dīwān* he also says:³⁷

رأيت ربى بعين ربى فقلت من انت فقال انت

32. Al-Ḥasanī, *Bayna'l-Taṣawwuf*, p. 548; Shawqī Dayf, *Tārīkhul-Adabī'l-Ārabī*, iv, p. 480

33. Nicholson, *The Mystics of Islam*, p. 150; ----, *The Idea of Personality*, p. 30

34. Shawqī Dayf, *op. cit.*, p. iv, p. 480

35. *Loc. cit.*; Al-Ḥasanī, *op. cit.*, p. 549

36. Al-Ḥasanī, *Ibid*, p. 273

37. *Ibid*, p. 550

Translation :

1. I saw my Lord with the eye of my Lord; then asked Him : Who are You? He replied : You.

On the same idea, in *Kitābu'l-Ṭawāsiṅ* (p. 134) he says :³⁸

انا من اهوى ومن اهوى انا نحن روحان حللنا بدنا
فاذا ابصرتنى ابصرتنه واذا ابصرتنه ابصرتنا

Nicholson translates these lines thus :³⁹

I am He whom I love, and He whom I love, is I :

We are two spirits dwelling in one body.

If thou seest me, thou seest Him,

And if thou seest Him, thou seest us both.

From these verses of al-Hallāj, it is evident that his ideas are like the ideas of the Christians about Jesus. All these prove that he became well-educated or well-disciplined in Christian culture or ideas.

Al-Hallāj considers Satan as a lover of Allah, a great knower of Him, and even identifies Satan with himself. In some verses he expresses the idea that Satan accepted his fall in the spirit of a lover. His love is too intense to admit of any distance although he has been turned away from divine presence.

On this idea al-Hallāj says :⁴⁰

فما لى بعدما لى بـعدك بعد تيقنت ان القرب والبعد واحد
وانى وان اهجرت فالهجر صاحبى وكيف يصح الهجر و الحب واحد
لك الحمد فى التوفيق فى محض خالص لعبد زكى ما لغيرك ساجد

Translation :

1. There is no alienation for me (Satan); distance from You is no distance for me; I have come to believe that distance and nearness are one and the same thing.

2. As if for me, if I am separated, then Your separation is my companion; moreover, how can this separation operate when we are one in love.

3. Praise to You for Your providence in inaccessible essence; to Your pious servant who is not going to prostrate anyone except You.

In another place al-Hallāj says that Iblis refusal is humble and loving, and there is no gnostic among the gnostics whose knowledge about Allah is superior to that of Satan. Thus al-Hallāj says :⁴¹

لا تلمنى فاللوم منى بعيد واجر سيدى فانى وحيد
ان فى الوعد وعدك الحق حقا ان فى البـداء بدء امرى شديد
من اراد الكتاب هذا خطا بى فاقرروا واعلموا بانى شهيد

38. *Ibid.*, p. 548; Shawqī Ḍayf, *Tārīkh*, iv. p. 480

39. Nicholson, *The Mystics of Islam*, p. 151; ----, *The Idea of Personality in Sūfism*, p. 30

40. Al-Hallāj, *Kitābu'l-Ṭawāsiṅ*, pp. 44-45, quoted by S. H. Nadeem, *A Critical Appreciation of Arabic Mystical Poetry*, pp. 64-65

Translation :

1. Do not blame me (Satan), because blame is far from me; bestow me prize, O my Lord, I am alone.
2. Your promise is true (well kept) and the beginning of my affair is hard.
3. Here is my declaration for one who wants to write it down; so read and know that I am a martyr.

In some verses al-Hallāj seems to identify himself with Satan and he projects his pantheistic ideas through him. Thus he says :⁴²

و عـقـلى فـيـك تـو هـيـس جـحـودى فـيـك تـقـديـسى
و مـن فـى البـيـن ا بـلـيـس و مـمـا ا د م الـا ك

Translation :

1. My disobedience is in reality Your glorification; and my reasoning power (or intelligence, knowledge) is giddied in Your (Your love).
2. Adam is nothing but Yourself; and who is in separation is Iblis.

These two verses clearly indicate to the pantheism or وحدة الوجود of al-Hallāj.

Al-Hallāj was a pantheist. Many of his verses indicate to this fact. In one poem al-Hallāj says :⁴³

حـاضـر غـائـب عـن الـلـحـظـات لى حـبـيـب ا زور فى الخـلـوات
كى ا عى ما يـقـول مـن كـلـمـات ما تـرانى اصـغى اليـه بـسـمـع
و لا مـثـل نـغـمـة الـاصـوـات كـلـمـات مـن غـيـر شـكـل و لا نـطـق
عـلى خـاطـرى بـذاتى لـذاتى فـكـانـى مـخـاطـب كـنـت ايمـائـه
و هـو لم تـحـوه رـسـوم الصـفـات حـاضـر غـائـب قـريـب بـعـيـد
و اخلـى مـن لائـح الخـسـطـرات و هـو ادنى مـن الـضـمـيـر الـو هـم

Translation :

1. I have a friend whom I visit in solitude; he is always present, although invisible to the sights.
2. You do not see me giving ear to him to preserve what he says.
3. His words are without shape or sound, they are not like the melody of voice.
4. As if I have become my own interlocutor (or addresser) and communicate through my own heart with my own essence for my own essence.
5. He is present, absent, near, far; the description of qualities cannot preserve him.
6. He is nearer than secret thought for the imagination and more concealed (or flashing) than the flashes of thoughts (occurring in the mind).

The last three verses are distinctively pantheistic. They seem to convey the idea of Allah's immanence in everything.

41. Al-Hallāj, *Kitāb'l-Ṭawāsiṭ*, p. 51; , *Diwān*, p. 51, quoted by S.H. Nadeem, *A Critical-Appreciation*, p. 65

42. Al-Hallāj, *Kitāb'l-Ṭawāsiṭ*, p. 43, quoted by S. H. Nadeem, *A Critical Appreciation*. pp. 65-66

43. Al-Hallāj, *Diwān*, p. 47, quoted by S.H. Nadeem, *A Critical Appreciation*, pp. 59-60

In another poem al-Hallāj expresses the idea that a mystic is called by his Lord and he only responds to His call. Thus he says :⁴⁴

لبیک لبیک یا ســـــری ونجـــــوائی	لبیک لبیک یا قصـــــدی ومعنائی
ادعوک بل انت تدعـــــونی الیک فـــــهل	نادیت ایاک ام ناجـــــیت ایائی
یا عین عین وجـــــودی یا مدی همـــــمی	یا منـــــطقی وعباراتی واعیائی
یا کل کلـــــی یا سمتی ویا بصـــــری	یا جمـــــلتی وتباعیـــــضی واجزائی

Translation :

1. Here I am, at Your presence, O my secret and my confidence; here I am, here I am, O my goal, o my object.
2. I call You, no, it is You who call me towards You; have I voiced, 'Its You' or have You whispered, 'It is me'.
3. O the essence of the essence of my existence, O the limit of my aspiration; O my elocation, my enunciation (or explanation) and my stamering (or mumbling).
4. O the whole of my whole, o my aim and my sight, O my whole (or totality), O my division (or composition), and my parts.

Al-Hallāj thinks that it is infidelity to say that Allah is Jesus alone or you alone or I alone or to limit Him in any form. Thus he says :⁴⁵

رایت ربی بعین قلب (او ربی)	فقلت من انت قال انت
فلیس للاین منك ایـــــن	ولیس این بـــــحیث انت
ولیس للدهر عنک وهـــــم	فیعلم الوهم این انت
انت الذی حزت کل ایـــــن	بنحو لا این فایـــــن انت

Translation :

1. I saw my Lord with the eye of my heart (or Lord) and asked Him : Who are You? He replied : 'You'.
2. 'Where' is lost in You and 'where' does not exist in relation to You.
3. Time cannot imagine You so That it can teach imagination where You are.
4. It is You who embraces all 'where' including 'non where' : so where can be You?

To al-Hallāj everything in the universe is Allah. He is all that is perceptible and imperceptible, material and spiritual. He is everything and everywhere. It is folly to confine Him to heavens. Thus he says :⁴⁶

وای الارض تـــــخلو منك حتـــــی	تعالو یطلبونک فی الســـــماء
نـــــراهم ینظرون الیک جـــــهـــــرا	وهـــــم لا ینظـــــرون من العـــــماء

Translation :

1. What place is devoid of you that people seek you in the sky?
2. You see them outwardly looking at you while they do not see you due to their blindness.

44. Al-Hallāj, *Diwān*, pp. 11-12, quoted by S.H. Nadeem, *A Critical*, pp. 61-62

45. S. H. Nadeem, *A Critical Appreciation*, p. 67

46. Al-Hallāj, *Diwān*, p. 47, quoted by S.H. Nadeem, *A Critical Appreciation*, p. 67

2. Abū Bakr Al-Shiblī (أبو بكر الشبلي) (297-334/861-945)

Abū Bakr Dulaf ibn Juḥdar, well known as Shiblī, was born in 247/861 in Baghdad. To some, his father was Ja'far ibn Yunus. Origin of his family is Ashrusana, south to present Tashkent. He is a Turk in blood.⁴⁷ According to Maḥmūd Amīn al-Nawawī, Shiblī's name is Aḥmad ibn Muḥammad ibn al-Qāsim. He was an inhabitant of Baghdad, settled in Egypt till he expired in 422 A. H. But Kalābādhi mentions his name as Dulaf ibn Juḥdar.⁴⁸ In his early life he was a government officer. At the age of forty he turned to Sufism.⁴⁹

Al-Shiblī took the companionship of Junayd al-Baghdādī, Sufyan al-Thawrī and other great ṣūfis. He was an *ʿālim*, *ḥāfiẓ*, *faqīh* and *literateure*.⁵⁰ He followed Mālikī madhhab. He became a friend of Ḥusayn ibn Manṣūr al-Ḥallāj, but did not accept his idea of *ḥulūl* and *ittiḥād*.⁵¹ He passed away in 334/945 at the age of 87. He was always sunni in his *taṣawwuf*.⁵² He has many poems on mysticism or Islamic *taṣawwuf*.

On states of the ṣūfis (احوال), al-Shiblī says:⁵³

علم التنصوف علم لا تفاد له علم سنى سماوى ربوبى
فيه الفوائد للارباب يمرقها اهل الجزالة والصنع الخصوصى

Arberry translates these lines thus:⁵⁴

The science of the sufis has no bound,
A science high, celestial, divine :
In it the Master's heart have plunged profound
And man of wit appraise them by that sign.

On *wajd* (وجد) or ecstasy, he says:⁵⁵

الوجد عندى جحود ما لم يكن عن شهودى
وشاهد الحق عندى يفنى شهود الوجود

Arberry translates these line thus:⁵⁶

I hold that ecstasy is doubt
If it spring of witnessing.
And every witness is cast out,
When truth its witness clear doth bring.

On *ʿarīf* (عارف) of gnostic, Shiblī says:⁵⁷

الحمد لله على اننى لضفدع يكن فى اليم
ان هى فاهت ملات قمها او سكتت ماتت من الغم

47. Shawqī Dayf, *Tārīkh al-Adab al-ʿArabī*, vol. iv, pp. 482-484

48. Al-Kalābādhi, *Kitābu'l-Taʿarruf*, p. 42, n. 5

49. *Sankhipta Islami Btshwakosh*, II, p. 443

50. Al-Kalābādhi, *op. cit.*, p. 42, n. 5

51. Shawqī Dayf, *op. cit.*, iv, pp. 482-484

52. *Loc. cit.*

53. Al-Kalābādhi, *op. cit.*, p. 104

54. Arberry, *The Doctrine*, p. 83

55. Al-Kalābādhi, *op. cit.*, p. 133

56. Arberry, *op. cit.*, p. 118

57. Al-Kalābādhi, *op. cit.*; p. 162

Arberry translates these lines thus:⁵⁸

Now praised be Allah, that like a frong am I

Whose sustenance the watery deeps supply.

If opes its mouth, and straightway it is filled;

It holds its peace, and must in sorrow die.

Shiblī refused what was said about the revelation of Allah in His servants and creation. He thought that He can be addressed, but cannot be seen or observed. Thus he says:⁵⁹

و خاطبت موجودا بغير تكلم ولا حظت معلوما بغير عيان

Translation :

1. I conversed with Him, who exists, without any speech; and I observed Him, who is known, without viewing (Him).

On divine love (محبة) he says:⁶⁰

جـرى حـبـك فـى قـلـبـى كـجـرى المـاء فـى العـود
هـذه دراهـم و انت مـحـب ما بقاء الدموع فـى الـماق

Translation :

1. Your love flows in my heart as water flows in wood.

2. These are cash (money), while You are a lover; tears do last in the interior angles of the eyes.

Shiblī believed in *fana* (فناء) or annihilation. His *taṣawwuf* was of *ṣaḥw* (صحو), not of *ghayb* (غيب). He did not believe in the vanishment of difference between the observer and the observed, rather he would believe in the feeling of *fanā* in Allah. Thus he says:⁶¹

تسرمد وقتى فيك فهو مسرمد افنييتنى عنى فعدت محمدا
و كلـى بـكل الكـل و صـل مـحـق حـقائـق حـق فـى دوا م تـخـلـدا

Translation :

1. My time in You has prolonged, and it has become perpetual; You have annihilated me from me, so I have become confined.

2. My entirety with all the entireties is a proved connection (or union); the realities of the Truth last for ever.

He also says:⁶²

تغنى العود فاشتقنا الى الاحباب اذغنى
و كنا حيثما كانوا و كنا حيثما كنا

Translation :

1. The flute sang and we yearned toward the friends when it sang.

58. Arberry, *The Doctrine of the Sufis*, p. 152

59. Shawqī Ḍayf, *Tārīkh al-Adabī al-ʿArabī*, iv, p. 484

60. *Loc. cit.*

61. *Ibid.*, iv, p. 485

62. *Ibid.*, iv, p. 485

2. Wherever were they, we were there; and wherever were we, they were there.

On *riḍā'* (رضا) or satisfaction, he says:⁶³

يا ايها السيد الكريم حبك بين الحشا مقيم
يارافع النوم عن جفوني انت بما مربى عليم

Translation :

1. O generous leader, Your love is permanent (or established) in between the short breathing.

2. O the remover of sleep from my eyelids, You know what passes by me.

Shibli' also has verses on *tafakkur* or thoughts. It is narrated that his disciples visited him at the time of his death and recited before him لا اله الا الله. Then Shibli' said:⁶⁴

ان بيتا انت ساكنه غير محتاج الى السرج
وجهك المامول حجتنا يوم ياتي الناس بالحجج
لا اتاح الله لي فرجا يوم ادعو منك بالفرج

Translation :

1. The house where you (will have to) live needs no lights.

2. Your expected countenance is our proof on the day people will come with proofs.

3. Allah did not pre-determine comfort for me on the day I ask from you relief.

Shibli' also has verses on the negation of study. 'Alī ibn Mahdī' narrates : Once I was in Baghdad and stayed at the circle of Shibli', and I had an inkpot with me. Then Shibli' said:⁶⁵

تسربت للحرب ثوب الفرق وجبت البلاد لـوجد العلق
ففيك هتكت قناع العزاء وعنك نطقت لدى من نطق
اذا خاطبوني بعلم الورق برزت اليهم بعلم الخرق

Translation :

1. You have clothed yourself with the garment of difference for the war; and rambled in the country to obtain rich garment (or precious thing).

2. In you was the headveil of patience rent, and from you was uttered speech before me.

3. When they addressed me with the knowledge of the sheet of paper, I overcame them with the knowledge of the rags.

Shibli' would say that Allah exists before the observers in His workmanship, absent before them in His essence.

He used to say:⁶⁶

فمن كان في طول الهوى ذاق سلوة فاني من ليلي لها غير ذائق
واكثر شيئي نلته من نوالها امانى لم تصدق كلمحة بارق

63. Al-Ghazālī, *Iḥyā' Ulūmī'l-Dīn*, iv, p. 308

64. *Ibid.*, iv, p. 412

65. Al-Ḥasanī, *Bayna'l-Taṣawwuf wa'l-Tashayyū'*, p. 404

66. Shawqī Dayf, *Tārīkh*, iv, p. 484

Translation :

1. Who has tasted consolation during a long period of love I have not tasted it from my Beloved.

2. The major thing I obtained from her favour is security that does not tell the truth like a bright glimpse.

He used to talk much about the pangs of his love. Even during Eid he would weep as if he carried the grave under his garment. He was an ever-weeping person. He used to say :⁶⁷

قُبُورُ الْوَرَى تَحْتَ التُّرَابِ وَلِلْهَوَى	رَجَا لِهَمِّ تَحْتَ الثِّيَابِ قُبُورُ
وَعِنْدِي بِمَوْعِدٍ لَوْ بَكَيْتَ بَعْضُهَا	لِفَاضَتْ بِحُورٍ بَعْدَهُنَّ بَحُورُ

Translation :

1. Graves of mankind are under the soil, and there are men of love whose graves are under their garments.

2. I possess tears, if I weep with a part of it, oceans after oceans would overflow.

Shibli does not give much importance to *dhikr* or remembrance. He says that unless ecstasy induced by *dhikr* leads to the divine vision, his longing for the infinite is unbearable. Thus he says :⁶⁸

ذَكَرْتُكَ لَا أَنِي نَسِيتُكَ لَمَحَةً	وَأَيْسَرَ مَا فِي الذِّكْرِ ذِكْرُ لِسَانِي
وَكَدْتُ بَلَا وَجَدَ أَمْسُوتَ مِنَ الْهَوَى	وَهَامَ عَلَى الْقَلْبِ بِالْخَفَقَانِ
فَلَمَّا أَرَانِي الْوَجْدَ أَنَّكَ حَاضِرِي	شَهِدْتُكَ مَوْجُودًا بِكُلِّ مَكَانٍ
فَخَاطَبْتُكَ مَوْجُودًا بِغَيْرِ تَكَلُّمٍ	وَلَا حِظَّتْ مَعْلُومًا بِغَيْرِ عَيَانٍ

Translation :

1. I remembered You, not because I forgot You even for a moment; and the easiest remembrance is that of the tongue.

2. Without ecstasy I was about to die due to excess of love; and my heart was beating in extreme anxiety.

3. When ecstasy showed me that You were present before me, I witnessed Your presence everywhere.

4. So I addressed the Existent (Existing Being) without any speech, and saw the known One without seeing Him openly (face to face).

The last verse contains an idea which is of great significance both for religion and mysticism. The dialogue between Allah and the blessed saint is without speech.

Shibli is a better artist than Hallāj even though his poetry is not as original and rich in ideas as that of the latter. An example is the following lines:⁶⁹

ذَابَ مِمَّا فِي فُؤَادِي بِيَدِي	وَفُؤَادِي ذَابَ مِمَّا فِي الْبَدَنِ
فَاقْطَعُوا حَبْلِي وَإِنْ شِئْتُمْ صَبُّوا	كُلَّ شَيْءٍ مِنْكُمْ عِنْدِي حَسَنٌ
صَحَّ عِنْدَ النَّاسِ أَنِّي عَاشِقٌ	غَيْرَ أَنِّي لَمْ يَعْلَمُوا عَاشِقِي لَمْ

67. *Ibid.*, iv, p. 485

68. Qushayrī, *Risāla*, p. 111, quoted by S.H.Nadeem, *A Critical Appreciation*, p. 74

69. Tusi, *Lume*, Nicholson's edition, 1941, p. 253, quoted by S. H. Nadeem, *A Critical Appreciation*, p. 76

Translation :

1. What is in my heart (pangs of love) has melted my body; and what is in my body has melted my heart.

2. Cut down my rope (of love for You) if You wish, or connect it (with me), everything done by You is lovely to me.

3. People know it for certain that I am a lover, but they do not know for whom is my love.

Here the playful repetition of the words of the first line in the second is an artistic device. His second line is also a furtherance of the meaning of the first line.

Shibli⁷⁰ claimed himself to be the best lover of Allah and said that his concealment of own thought saved him from the wrath of the enemies. Thus thinking on al-Hallāj, he wrote the following quatrain :

و كتمت الهوى ففزت بوجدى باح مجنون عامر بهواه
اين اهل الهوى؟ تقدمت الوحى و اذا كان فى القيامة نودى

Translation :

1. Majnun of Amir declared his love, while I concealed the passion and so succeeded in attaining the state of ecstasy.

2. When on the Day of Judgement it will be announced : 'Where are the lovers?' Then I shall alone step forward.

Criticising Shibli's claim here, Al-Ma'arri⁷¹ says that his claim to be the only lover to the exclusion of all the creatures of the world cannot be accepted by any man.

Though generally known as a mystic of the first rank, Shibli is primarily a poet. While transforming his spiritual feelings into melody, he is equally interested in creating poetry. He used the symbolism of love in his poetry in such a way that some of his verses are hardly distinguishable from poetry of mundane love.

An example of such use of symbolism of love is the following lines of one of his poems:⁷²

تميت بها و تحى من تريد لها فى طرفها لحظات سحر
كان العالمين لها عبيد و تسبى العالمين بمقلتيها
والحظها فتعلم ما اريد الاحظها فتعلم ما بقلبي

Translation :

1. There is a charm of magic in her glances; she kills and resurrects with them whom she wishes;

2. She captivates the worlds with her eyes as if they were her slaves.

3. I observe her so that you may know what is in my heart; look at her, and you will know what I mean.

70. Al-Ma'arri, *Risālatu al-Ghufrān*, p. 550, quoted by S.H.Nadeem, *A Critical Appreciation*, p. 73

71. *Loc. cit.*

72. Khawansari, *Rawdatu'l-Jannāt*, p. 160, quoted by S.H.Nadeem, *A Critical Appreciation*, p. 77

SECTION FOUR

MYSTICAL VERSES BY ANONYMOUS AUTHORS

Many unknown ṣūfis and bards composed Arabic poems and verses on mystic and ascetic teachings up to the end of the 4th/10th century. Many of these verses are quoted by al-Kalābādhi, a well known writer on Ṣūfism. Ibnu'l-Jawzī also quoted some such verses.

Abū Bakr Muḥammad al-Kalābādhi was a memoriser of ḥadīth, a Ḥanafī jurist, a ṣūfī and a good writer.¹ He was a native of Bukhara, where he expired, most probably, in 385/995.² He wrote a book on sufism under the title of *Kitābu'l-Ta'arruf Li Madhhab Ahl'l-Taṣawwuf* (كتاب التعرف لمذهب اهل التصوف). This book was esteemed by the Arabs, specially by the ṣūfis, as the most valuable compendium of ṣūfism.³ Regarding this book, it is said, 'لولا التعرف لما عرف التصوف' without the book al-Ta'arruf, Taṣawwuf would not have been known.⁴

In this book, al-Kalābādhi quotes many verses on mystic or ṣūfī teachings without mentioning the names of their authors. In this section we shall quote these verses from this famous book and a few verses quoted by Ibnu'l-Jawzī and S.H.Nadeem.

A woman in Syria recited before Dhu'l-Nūn some verses describing a righteous person whom trade cannot make forget to remember Allah. These verses are as follows:⁵

قوم همومهم بالله قد علقت	فما لهم همم تسمو الى احد
فمطلب القوم مولاهم وسيدهم	يا حسن مطلبهم للواحد الصمد
ما ان تنازعهم دنيا ولا شرف	من المطاعم والذات والولد
ولا للبس ثياب فائق انق	ولا لروح سرور حل في بلد
الا مسارهة في اثر منزلة	قد قارب الخطر فيها باعد الابد
فهم رهائن غدران واودية	وفي الشوامخ تلقاهم مع العدد

Arberry translates these lines thus:⁶

Their every purpose is with Allah united;

Their high ambitions mount to Him alone,

Their troth is to the Lord and Master plighted,

O noble guest, for the Eternal one!

They do not quarrel over this world's pleasure,

Honours, and children, rich and costly gowns.

All greed and appetite! They do not treasure

1. Abū Bakr Muḥammad al-Kalābādhi, *Kitābu'l-Ta'arruf Li Madhhab Ahl'l-Taṣawwuf*, Introduction, p. 18

2. A.J. Arberry, *The Doctrine of the Ṣūfis*, Introduction, pp. xi-xii

3. *Ibid.*, Introduction, p. xiii

4. Al-Kalābādhi, *op. cit.*, p. 3

5. *Ibid.*, p. 33

6. Arberry, *op. cit.*, p. 12

The life of ease and joy that dwells in towns.
Facing the far and faint horizon yonder
They seek the Infinite, with purpose strong;
They never tread where desert runnels wander
And high on towering mountain-tops they throng.
On the gnosis of Allah (معرفة الله) one great ṣūfī says :⁷

من رامه بالعقل مسترشدا سرحه فى حيرة يلهو
وشاب بالتلبيس اسراره يقول من حيرته هل هو

Arberry translates these lines thus :⁸

Whoso seeks Allah, and takes the intellect for guide,
Allah drives him forth, in vain distraction to abide.
With wild confusion He confounds his innermost heart,
So that, distraught, he cries, 'I know not if Thou art.'
On patience or *ṣabr* (صبر) one ṣūfī says :⁹

صابر الصبر فاستغاث به الصبر ر نادى الصبور يا صبر صبرا

Arberry translates this line thus :¹⁰

With patience patiently he bore
Till patience for his succour cried :
And, being schooled in patience' lore
'O patience, patience!' he replied.

On recollection or *dhikr* (ذكر) one great ṣūfī says :¹¹

انت الموله فى لا الذكر ولهنى حاشا لقلبي ان يعلق به ذكرى
الذكر واسعة يحجبك عن نظرى اذا توشحه من خاطرى فكرى

Arberry translates these lines thus :¹²

Thou art my troubler, Lord, not memory,
For Thou wouldst purge all memory out of me.
Memory's a veil, and doth with thought unite,
To blind my heart, and hide Thee from my sight.

On recollection or *dhikr*, a negro said before Sarī al-Saqāṭī the following lines :¹³

ذكرنا و ما كنا لنفسى فنذكر و لكن نسيم القرب يبدو فيسهر
فاننى به عنى و ابقى به له اذ الحق عنه مخبر و معبر

Arberry translates these lines thus :¹⁴

So we remembered ---yet oblivion

7. Al-Kalābādhi, *Kitābu'l-Ta'arruf*, p. 77

8. Arberry, *The Doctrine*, p. 52

9. Al-Kalābādhi, *op. cit.*, p. 111

10. Arberry, *op. cit.*, p. 94

11. Al-Kalābādhi, *op. cit.*, p. 123

12. Arberry, *op. cit.*, p. 107

13. Al-Kalābādhi, *op. cit.*, p. 124

14. Arberry, *op. cit.*, p. 107

Was not out habit; but a radiance shore,
 A magical breeze breathed, and Allah was near.
 Then vanished selfhood utterly, and I
 Remained His only, who with tidings clear
 Attests His Being, and is known thereby.'
 On ecstasy or *wajd* (وجد) one great *ṣūfī* says :¹⁵

عز الرسوم و كل معنى يحضر لهب التواجد رمز عجز يقهر والوجد يدثر حين يبدو المنظر طورا ييفبنى و طورا احضر افنى الوجود و كل معنى يذكر	ابدى الحجاب فذل فى سلطانه هيهات يدرك بالوجد وانما لا الوجد يدرك غير رسم دائر قد كنت اطرب للوجود مروعا افنى الوجود بشاهد مشهوده
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Arberry translates these lines thus :¹⁶

He showed the veil, and its authority
 Outstayed the might of all reality.
 And every imaged form, Alas, that He
 Should ever he perceived in ecstasy.
 Whereof the flame is but the imagery
 Of a defeated incapacity.
 Ecstasy touches but he forms, which flee
 Before His radiant divinity.
 And it with them. I, too, found formerly
 Delight in ecstasy : but woe is me,
 Now here I was, now there. Then, to my glee,
 He granted me an attention, free
 Of all but the attested ecstasy
 Was swallowed up, and every memory
 Of visual form, in the one Unity.
 On the same theme, another *ṣūfī* says :¹⁷

يغنى الوجد من الافضال و المن ان الجواد به يوفى على الحسن	حتى جاد بالوجد اخرى ان يجود بما ايفنت حين بدا بالوجد يبعثنى
--	---

Arberry translates these lines thus :¹⁸

It were more meet that He
 Who with such bounty brought me ecstasy
 Should of His boundless grace
 Sweep clean my spirit of its every trace.

15. Al-Kalābādhi, *Kitābu l-Ta'arruf*, p. 133

16. Arberry, *The Doctrine of the Sūfīs*, p. 117

17. Al-Kalābādhi, *op. cit.*, p. 133

18. Arberry, *op. cit.*, p. 117

When first He came to me,
When first He stirred my soul to ecstasy,
I knew that He would bring
Gifts far beyond the mind's imagining.

On intoxication or *sakr* (سكر) one great *ṣūfī* says :¹⁹

كفاك بان الصحو اوجد انــــــتى فكيف بحال السكر والسكر اجد
فحالك لى حالان صحو وسكــــــرة فلا زلت فى حالى اصحو واسكر
Arberry translates these lines thus :²⁰

If, being sober, I
No more descry
Save what is His, what higher truths await
In drunkenness, which is the nobler state?
No come sobriety,
Or let me be

Intoxicated : work out Thy design :
Drunken or sober, I am ever Thine.

On concentration and separation (جمع و تفرقة) one great *ṣūfī* says :²¹

الجمع افقدهم من حيث هم قدما والفــــرق اوجدهم حيناً بلا اثر
فاتت نفوسهم والفوت فقدهم فى شاهد جمعوا فيه عن البشر
وجمعهم عن نعوت الرسم محوهم عما يوثقه التلوين بالغير
والحين حال تلاشت فى قديمهم عن شاهد الجمع اضمار بلا صور
حتى توافى لهم فى الفرق ما عطف عليهم منه حين الوقت فى الحضر
فالجمع غيبتهم والفرق حضرتهم والوجد وافقد فى هذين بالنظر

Arberry translates these lines thus :²²

By concentration they are raised sublime
From selfhood, as before the birth of time,
And separation gives them leave to be,
But for a while, but unsubstantially.
Lost to themselves, uprooted from mankind,
An attestation of the Truth they find;
In concentration free of time they range
Beyond this pathless wilderness of change
As, ere time was, unformed, inanimate,
They had not seen, that they should concentrate;
Then, being separated they were given

19. Al-Kalābādhī, *Kitābu l-Taʿarruf*, p. 138

20. Arberry, *The Doctrine of the Sūfis*, pp. 122-123

21. Al-Kalābādhī, *op. cit.*, pp. 141-142

22. Arberry, *op. cit.*, pp. 126-127

26. Arberry, *op. cit.*, p. 131

It is not seemly that Reality,
Being manifest, should hide itself in thee.

On passing away (فناء) and persistence (بقاء) one *ṣūfī* composed.²⁷

افناه عن حظه فيما لم به فظل يبقيه فى رسم لبيديه
لياخذ الرسم عن رسم يكاشفه والسر يطفح عن حق يراعيه

Arberry translates these lines thus :²⁸

From self and selfhood's strangling chain
Allah set him free; and then again
Clothed him in unsubstantial clay,
That he Allah's mysteries might display.
So form from form must be withdrawn
At revelation's dazzling dawn :
Allah's sure and omnipotent will
Shall every heart with rapture fill.

Here the poet says that the whole meaning of passing-away and persistence is that the mystic passes away from his own feelings, and persists in the feelings of another.

On passing away or *faná* (فناء) a contemporary of Al-Kalábádhí wrote :²⁹

غابت صفات القاطعات اكفها فى شاهد هو فى البرية ابدع
ففنن عن اوصافهن فلم يكن من نعتنهن تلذذ وتوجع
وقيام امرأة العزيز بيوسف يد نفسه ما كان يوسف يقطع

Arberry translates these lines thus :³⁰

When Egypt's women cut their hands
Because a human form was fair,
They knew the raptures that withstands
All shocks, and felt no anguish there.

To every human quality
Of pleasure or displeasure dead,
And from all attributes set free,
They heeded not their palms that bled.

But she who was the prince's wife
Cut not her hands, nor let them bleed :
For Joseph was her love and life,
And Joseph shared not in that deed.

The last verse means that as the wife of Partipher was completely absorbed in Joseph, her actions could not be other than his : and he did not cut his hands. This is an

27. Al-Kalábádhí, *Kitábu'l-Ta'arruf*, p. 147

28. Arberry, *The Doctrine*, p. 133

29. Al-Kalábádhí, *op. cit.*, p. 149

30. Arberry, *op. cit.*, p. 137

interesting early example of the spiritualising of a theme which later became a favourite meditation of the mystical poets of Persia.³¹

On the realities of gnosis (حقائق المعرفة) one great ṣūfī says:³²

راعيتنى بالحفاظ حتى	حميت عن مرتع وبى
فانت عند الخصاص عذرى	وفى ظمائي فانت ربى
اذا امتطى العارف المعلى	سرا الى منظر على
وغاص فى ابهر عزار	تفيض بالخاطر الوحي
فض ختام الغيوب عما	يحيى فواد الشجى الولي
من حار فى دهشه التلاقى	ابصرته ميتا كحى

Arberry translates these lines thus:³³

Thou art my guardian, Lord, and my defence,
Thou keepst me from the noisome pestilence;
Thou art my plea before mine adversary,
And when I thirst, Thou satisfiest me.
The man of Allah takes horse, for he doth hope
To scale in secret heaven's highest hope:
Then, plunging headlong in the restless main,
Learns every marvel that its depths contain.
He breaks the seals of mysteries which impart
The elixir of every lover's heart;
But at the meeting so amazed doth lie
That, being yet alive, he seems to die.

On unification or *tawhīd* (توحيد) one ṣūfī composed:³⁴

مواجيد حق اوجد الحقق كلها وان عجزت عنها فهم الاكابر

Arberry translates this line thus:³⁵

So Truth is known in ecstasy
For truth will everywhere prevail;
And even the greatest mind must fail
To comprehend this mystery.

On the description of a gnostic or *ʿārif* (عارف) one ṣūfī says:³⁶

شرط العارف محو الكل منك اذا بدا المرید بلحظ غير مطلع

Arberry translates this line thus:³⁷

Gnosis makes one demand, and only one:

31. Arberry, *The Doctrine*, p. 137, n. 2

32. Al-Kalābādhi, *Kitābu'l-Ta'arruf*, p. 158

33. Arberry, *op. cit.*, p. 148

34. Al-Kalābādhi, *op. cit.*, p. 160

35. Arberry, *op. cit.*, p. 151

36. Al-Kalābādhi, *op. cit.*, p. 162

37. Arberry, *op. cit.*, p. 153

That everything from thee shall be effaced.

So, when the long research was first begun,

The seeker learned to keep his glances chaste.

It means that as the beginner first learns to concentrate only on Allah, so the gnostic must do.

On the attribute of a gnostic (عارف) one ṣūfī wrote:³⁸

يا لهف نفسى على قوم فقضوا لم اقض منهم و ان طاولتهم و طرى
هم المخافيت فى كبر الملوك اذا ابصرتهم قلت : اضمار بلا صور

Arberry translates these lines thus:³⁹

Alas! for those who have completed

This earthly course, and gone their way!

Long years with them have I competed :

The part they played I cannot play.

Their lives were secret and secluded

Midst all the pride of royal state;

Men cried, who saw them thus denuded,

"They are unformed, inanimate!"

On toiling (مجاهدة) and practice (معاملة) one ṣūfī says:⁴⁰

هـبـنـى اراعـيـك بالادكار ملتـمـسـا ما يـبـتـغـيـه ذوـو التـلـوـين بالغير
فكـيـف لى بشـهـود مـنـك يـحـمـلـنى عـن فـتـنـة الـوقـت بـل عـن حـجـبـة الـاثر

Arberry translates these lines thus:⁴¹

Grant that I cherish and remember Thee

In hope of gain :

So yearn the children of inconstancy

For pleasures vain.

How, Lord shall I Thy glorious revelation

Aspire to bear,

And leave this world of veiling and temptation

In transport rare?

On warning by insight (تنبيه بالفراصة) a youth recited the following verses before Dhu'l-Nūn:⁴²

تـهـت عـلـى اهلـذا الزمان فما ارفعـمـنـهـم و احد راسـا
ذاك لانـى فـتـى اخـو فـطـن اعرف نفسى و اعرف الناسـا
فصـرت حـرا مـمـلـكا مـمـلـكا مدرعا بالقنوع لباسـا

38. Kalābādhi, *Kitābu'l-Ta'arruf*, p. 164

39. Arberry, *The Doctrine*, p. 155

40. Al-Kalābādhi, *op. cit.*, p. 169

41. Arberry, *op. cit.*, pp. 160-161

42. Kalābādhi, *op. cit.*, p. 178

Arberry translateds these lines thus:⁴³

I hold the world in proud neglect,

My kingdom no man shares .

I am a youth of intellect,

I know my worth and theirs.

I am a ruler and a king,

Let fortune smile or frown,

For freedom is my covering

Contentment is my gown.'

A youthful student who had gone on to study hadith before he had finished the reading of the Qurán, saw someone in dream, saying to him :⁴⁴

ان لم تكن بى جافيا فلم هجرت كتابى اما تدبرت ما فيه من لطيف خطابى

Arberry translates this line thus:⁴⁵

If thou hast not been so unkind

To me, then why my book hast thou disdained?

Consider, if thou be not blind,

My subtle words which are therein contained.

Muḥammad ibn al-Mubáarak al-Súri' says that some shaykhs recited the following verses on the deplorable condition of *taṣawwuf* in the fourth century:⁴⁶

اهل التصوف قد مضوا	صار التصوف مخرقة
صار التصوف صيحة	وتواجدا و مطبقه
كذبت نفسك ليس ذا	سنن الطريق الملاحقه
حتى تكون بعين من	منه العيون المدحقه
تجرى عليك صروفه	وهوموم سرك مطرقه

Translation :

1. People of *taṣawwuf* passed away, now *taṣawwuf* has become a bewildering matter.
2. *Taṣawwuf* has become a shout, a show of love, and a cover.
3. Your self has falsified you; this is not the traditions of the additional path.
4. Till you become in the eye of one, from whom there are eyes looking at things.
5. Its current flows before you, while the anxieties of your secret remain silent.

A contemporary of Bishr al-Hafi used to recite the following verses full of defiance of the rich:⁴⁷

يكفيك مما اغلق الباب دونـه	وارضى عليه الستر ملح و حـردق
وماء فـرات بارد ثم تفتدى	تعارض اصحاب الثريد المبلق

43. Arberry, *The Doctrine*, p. 171

44. Al-Kalābādhī, *Kitābu'l-Ta'arruf*, p. 181

45. Arberry, *op. cit.*, p. 174

46. Ibn'I-Jawzi', *Talbiṣu Iblis*, pp. 376-377

47. S. H. Nadeem, *A Critical Appreciation*, p. 30

تجشا اذا ما هم تجشو كانما غديت بالوان الطعام المفتق

Translation :

The coarse bread eaten with salt and cold water of the Euphrates behind the curtains and fastened door is sufficient food for you to oppose those who eat greased bread with soup. They belch after eating as they do as if you have been served with dishes of many varieties.⁴⁸

The climax of the use of love symbolism reached in the following anonymous quatrain that exquisitely employs the erotic imagery to express the idea of Allah's imanence in the world:⁴⁹

لا تقل دارها بشرف نجد كل نجد للعامريه دار
ولها منزل على كل ماء و على كل دمنة اثار

Translation :

1. Do not say that her abode is in the East of Najd; the whole Najd is an abode for 'Amiriyya (i. e. Lalla Amiriyya).
2. Her encampment is near every water pool; and every dunghill bears her impression.

SECTION FIVE

MINOR AUTHORS OF MYSTICAL POEMS

During the early Abbasid period many composed insignificant number of Arabic verses on ascetic and mystic themes. In this section we shall mention their names and their poems or verses with proper references quoting only some important verses.

1. **Ibrāhīm Ibn Adham** (ابراهيم ابن ادهم) (d. 160 A.H.) the prince of Balkh and a well known *zāhid*, has verses on ascetic teachings.¹ On renunciation of the world, he says:²

هجرت الخلق طرفى هواك و ايتمت العيال لكى اراكا
و لو قطعت اربا ثم اربا لما حن الفوادى سواكا

Translation :

1. For Your love I have forsaken all the creatures; I have orphaned my children so that I can see You;

2. Even if I am cut to pieces, my heart will not long for anything other than You.

2. **Sufyān Al-Thawrī** (سفيان الثوري) (d. 161 A.H.), a great *faqīh*, *muḥaddith* and *zāhid*,³ has some verses on ascetic teachings. Preferring celibacy he says:⁴

48. Loc. cit.,

49. Qashānī, *Istilahāt al-Ṣūfiyya*, Calcutta, 1845, p. 21, quoted by S. H. Nadeem, *A Critical Appreciation*, p. 78

1. Al-Ghazālī, *Iḥyā' Ulūmī'l-Dīn*, iii, p. 180, iv, p. 233

2. S. H. Nadeem, *A Critical Appreciation of Arabic Mystical Poetry*, p. 25

3. Al-Khaṭīb al-Tabrezi, *Mishkātu'l-Maṣābiḥ*, p. 600

4. Al-Ghazālī, *op. cit.*, ii, p. 31

يا حبيذا العزبة والمفتاح
و مسكن تخرقه الريح
لا صاحب فيه ولا صاحب

Translation :

1. Brave! celibacy and the key;
2. And a house that the wind rends;
3. There is neither a friend nor a light of lamp.

3. 'Abdu'l-Wāḥid Ibn Zayd (عبد الواحد ابن زيد) (d. 174 A.H.), a pupil of Mālik Ibn Dīnār, and a *Zāhid*, has verses on mystic path. He preferred the words *ishq* (عشق) and *shawq* (شوق) to express divine love.⁵

4. Muḥammad Ibn Idrīs Al-Shāfi'ī (محمد ابن ادريس الشافعي) (d. 204/820), a famous scholar of the Qurān, ḥadīth and fiqh, composed some poems on ascetic and mystic teachings.⁶ Thus on contentment (قناعة) and trust (توكل) he says:⁷

دع الايام تفعل ما تشاء	و طب نفسا اذا نزل البلاء
ولا تغتران او تيت ملكا	فلاملك يدوم و لا ثراء
ولا تبك على ما فات يوما	فليس يرد ما فات البكاء
ولا حزن يدوم و لا سرور	و لا بؤس عليك و لا رخاء
و امر الله محتوم علينا	بما فيه السعادة والشقاء
و يرزق من يشاء بلا حساب	و يحرم من يريد كما يشاء
اذا ما كنت ذا قلب قنوع	فانت و مالك الدنيا سواء

Translation :

1. Leave the days, let them do whatever they like; be with the satisfaction of mind even when misfortunes arrive.
2. If you are given a kingdom, don't be seduced by it, because, neither kingdom nor wealth will last for ever.
3. Don't weep for what has been lost on a day, because weeping will not bring them back what has been lost.
4. And neither grief nor joy last for ever, neither misfortune nor easiness of life last on you for ever.
5. Decree of Allah is obligatory on us with its good luck or bad luck.
6. He provides sustenance abundantly whom He wishes, and deprives whom He wishes according to His will.
7. When you possess a satisfied heart, then you and the master of the world are equal.

5. Muḥammad Ibn Kunāsa (محمد ابن كناسة) (d. 207 A. H.), a ḥadīth narrator,

5. S. H. Nadeem, *A Critical Appreciation*, pp. 16-17

6. Shawqī Dayf, *Tārīkhu'l-Adabi'l-'Arabī*, vi, p. 342; Al-Ghazālī, *Iḥyā*, iii, p. 412

7. E.P.S.T.B. Board, publisher, *Al-Nukhab al-'Arabīya*, vol. i, pp. 129-130

composed verses on *zuhd* and spiritual exercises.⁸

6. Ahmad Ibn 'Asim Al-Anṭāki (احمد ابن عاصم الانطاكي) (d. 215/830), has an ode describing the decline of faith.⁹

7. Yahya Ibn Mu'az (يحيى ابن معاذ) (d. 243 A.H.), a great scholar and ṣūfī, has verses on mystic themes. On the signs of divine love he says:¹⁰

و من الدلائل ان تراه مشمرا	في خرقتين على شطوط الساحل
و من الدلائل حزنه و حبيبه	جوف الظلام فما له من عاذل
و من الدلائل ان تراء مساقرا	نحو الجهاد و كل فعل فاضل
و من الدلائل زهده فيما يرى	من دارذل و النعيم الزائل
و من الدلائل ان تراه باكيا	ان قد راه على قبيح فعائل
و من الدلائل ان تراه مسلما	كل الامور الى المليك العادل
و من الدلائل ان تراه راضيا	بمليكه في كل حكم نازل
و من الدلائل ضحكه بين الوري	و القلب محزون كقلب الثاكل

Translation :

1. One sign is that you will find him (the lover of Allah) tucked up with two rags on the side of the sea shore.
2. One sign is anxiety and wailing in the midst of darkness whereas he has no reprover.
3. One sign is that you will find him travelling towards jihād and all virtuous works.
4. One sign is his renunciation of what he finds in the base (low) house and temporary pleasure.
5. One sign is that you will find him weeping wheever he finds himself engaged in any evil deed.
6. One sign is that you will find him surrendering all matters to the Just Lord.
7. One sign is that you will find him satisfied with his Lord in every order revealed.
8. One sign is his laughing while among people, whereas his heart is anxious like a mother deprived of her child.

8. Abū Turāb Al-Nakhshabī (ابو تراب النخشبى) (d. 243 A.H.), a great ṣūfī, has mystic verses. On the signs of divine love he says:¹¹

لا تخذ عن فلحبيب دلائل	ولديه من تحف الحبيب و سائل
منها تنعمه بمر بلائيه	و سروره في كل ما هو فاعل
فالمنع منه عطية مقبولة	و الفقر اكرام و بر عاجل
و من الدلائل ان ترى منه عزمه	طوع الحبيب و ان الح العادل
و من الدلائل ان يرى مبتسما	و القلب فيه من الحبيب بلايل
و من الدلائل ان يرى متفهما	لكلام من يحظى لديه السائل
و من الدلائل ان يرى متفشفا	متحفظا من كل ما هو فائل

8. Shawqī Dayf, *Tarīkh al-Adab al-ʿArabī*, iii, pp. 406-130

9. S.H. Nadeem, *A Critical Appreciaton*, p. 28

10. Al-Ghazālī, *Iḥyāʾ Ulūmī'l-Dīn*, vol. iv, p. 290

11. Loc. cit.

Translation :

1. Don't deceive, because the Friend has many signs; in Him there are means to whom the Friend surround.

2. One of them is leading a pleasant life even with the bitterness of his misfortunes and his pleasure in everything he works.

3. So the refusal from him is an accepted gift; and poverty is showing honour and hurriedly done good works.

4. One of them is that you will find in him resolution of obeying the friends even though the reprovers harass.

5. One of them is that he is found ever smiling although the heart in him possesses anxieties for the Friend.

6. One of them is that he is found to understand the speeches of a person from whom a beggar enjoys favour.

7. One of them is that he is found self-mortifying, learning by heart whatever he says.

9. **Sarī Al-Saqatī** (سرى السقطي) (d. 251 A.H.), uncle of Junayd al-Baghdādī, and a great ṣūfī, has verses on mystical and ascetic teachings.¹²

10. **Abū Yazīd Al-Bisṭāmī** (ابو يزيد البسطامي) (d. 261/874), a well known ṣūfī, has verses on ascetic teachings. Using wine as a symbol he describes the mystical state in the following lines (Qushayrī, Risāla, p. 160):¹³

عجبت لمن يقول ذكـرت الفـى	وهـل انسى فاذا كرما نسيت
شربت الحب كاسا بعد كاس	فما نفذ الشراب وما رويت

Translation :

1. I wonder at one who says, 'I remember my friend,'; do I forget (Him) so that I should remember the forgotten one?

2. I have drunk the (wine of) love, cup after cup; neither the wine was consumed nor was I satiated.

11. **Bishr Al-Hāfī** (بشر الحافى) (d. 277/841), a famous ṣūfī, has verses on poverty and trust (توكل). Thus he says:¹⁴

اقسم بالله لوضـح النـوى	وشـرب المـاء القـلب المـالحـه
اعز للانسـان من حـرصـه	ومـن سـوال الـاوجـه الكـالحـه
فاستغن بالياس تـكن ذاغـنى	مـغـتـبـطـا بالـصفـة الـرابـحـه
الياس عز و التـقـى سـودـد	ورغـبـة النـفس لـها فـاضـحـه
من كانت الـدنـيا بـه بـره	فانـها يـوما لـه ذابـحـه

Translation :

1. I swear by Allah to fill the course (or intention) to drink the saline water of the heart.

12. *Ibid.*, iv, p. 412

13. S. H. Nadeem, *A Critical Appreciation*, p. 42

14. *Ibid.*, p. 29. n. 1

2. It is more honourable for a man than his greed and begging of peevish faces.

3. Be free from poverty with despair, you will be rich being contented with beneficial attributes.

4. Despair is honour, righteousness is an authority, and inclination of the mind (or passion) is its humiliator.

5. A person who possesses a ringlet of this world, one day it will kill him.

This is the most faithful expression of one's true self. Here he says that his despair is hope in Allah. It brings in poetry the notion of self-respect and independence and a just pride in poverty.

12. Abú sa'íd Al-Kharraz (أبو سعيد الخراز) (d. 279 A.H.), a famous *ṣūfī*, has verses on mystical themes. Describing the lovers of Allah, he says:¹⁵

وتذكّارهم وقت المناجاة للسر	حنين قلوب العارفين الى الذكر
فاغفوا عن الدنيا كاغفاء ذى الشكر	ادبرت كئوس المتايا عليهم
به اهل ود الله كالانجم الزهر	همو مهمو جواله بمعسكر
وارواحهم فى الحجب نحو العلاترى	فاجسامهم فى الارض قتلى بحبه
وما عرجوا من مس بئوس ولا ضر	فما عرسوا الا بقرب حبيبهم

Translation :

1. The yearning desires of the hearts of the knowers are towards the remembrance (of Allah); and their commemoration during the time of confidential talk is for the heart (or secret).

2. The cups of death turned their backs from them, so they felt drowsy about the world, like the drowsiness of the grateful one.

3. They shed tears of flowing eyes, running to a camp; there the people having affection for Allah, are like bright stars.

4. Their bodies are in the world killed by love; their souls are in the veils, travelling towards the High.

5. They did not merry but for the nearness of their friend (Allah); they did not limp due to the attack of misfortune or harm.

13. Ibnu'l-Rumī (ابن الرومى) (d. 284/897), a good poet, has verses on mystic teachings. Expressing his deep love for Allah, he says:¹⁶

فى ظلام الليل منفردا	بات يدعوا الواحد الصمد
حركات تلدغ الكبد	فى حشاء من مخافته
مع دمغ العين فاطردا	كلما مر الوعيد به
نجنى مما اخاف غدا	قائل : يا منتهى املى
لست احصى بعضها عددا	وخطباتى التى سلفت
ويح قلبى ساء ما اعتقدا	ويح عينى ساء ما نظرت

15. Al-Ghazālī, *Iḥyā*, iv, p. 411

16. Shawqī Dayf, *Tārīkh*, iv, p. 475

Translation :

1. He spent the night calling (Allah) the One, the Independent; in the darkness of night, quite alone.
2. In the bowel there was inflammation. burning the liver due to fear of Him.
3. Whenever a threat crossed him, tears of the eye poured forth and flowed (like a river)
4. Saying : O the end of my hope (Allah), save me from what I fear (to come) tomorrow.
5. And from my past mistakes, some of which I cannot even reckon.
6. We to my eye! what it saw is very bad; we to my heart! what it believed, is very bad.

14. **‘Amr Ibn ‘Uthmān Al-Makkī** (عمرو ابن عثمان المكي) (d. 291 A.H.), A narrator of ḥadīth and a companion of Junayd, has verses on mystic themes. Thus on *tajrīd* and *tafrīd* (detachment and separation) he says:¹⁷

فظل وحيدا والمشوق وحيد	تفرد بالله الفريد فريد
على طبقات والدنو بعيد	وذاك لان المفردين رأيتهم
عن الملك جمعا فهو عنه يحيد	فمن مفرد يسمو بهمه قبله
وكل وحيد بالبلاء فريد	وادمّن سيرا في السمو توحدا
عن النفس وجدا فهي منه تبيد	واخر يسمو في العلل تفردا
فاصبح حلاوا واجتباها ودود	واخر مفكوك من الاسر بالفتا

Arberry translates these lines thus:¹⁸

Alone with alone Allah he is alone
 One he remains, for his Desire is One.
 So I have seen them, each in his degree
 Those solitary seekers; and lo, he
 That travels farthest nearest is to goal
 One from the witnessed world, with zeal of soul.
 Turns, and soars upwards, upwards in his flight
 Alone, alone in all his suffering.
 Another upwards from his soul doth spring.
 In lonely ecstasy, Another breaks
 The elinging bonds of selfhood, and awakes
 Alone, yet not alone: the bounteous Lord
 Receives His own elect with love outpoured.

15. **Abū Hamza Al-Khurasānī** (ابو حمزة الخراساني) a sufi of Damascus, has verses on mystic teachings like trust or *tawakkul*.¹⁹

16. **Abū Muḥammad Ruwaym** (ابو محمد رويم) (d. 303 A.H.), a jurist and a ṣūfī, has verses on mystic themes. Thus on intimacy or *ʿuns* (انس) he says:²⁰

17. Al-Kalābādhi, *Kitābu'l-Ta'arruf*, pp. 41, 131

18. Arberry, *The Doctrine of the Sufis*, p. 115

19. Al-Ghazālī, *Ihyā*, iv, p. 234; Ibnu'l-Jawzī, *Talbīs*, p. 304

20. Al-Kalābādhi, *Kitābu'l-Ta'arruf*, p. 125

شغلت قلبي بما لديك فما
انستني منك بالواد و قد
ذكرك لي مونس يعارضني
وحيث ما كنت يا مدى همي
يـنـفـك طول الحياة من فكري
او حشـتـني من جميع ذا البشر
يوعدني عنك منك بالظفر
فانت مني بموضع النظر

Arberry translates these lines thus:²¹

Thy beauty is my heart's delight,
And holds my mind unceasingly :
Thy love hath set me in Thy sight,
Estranged from all humanity.
Thy recollection comes to me
With friendly tidings from the Friend :
"Behold, as He hath promised thee
Thou shalt attain, and gain thy end".
Wherever Thou mayest chance to light,
O Thou who art my soul's intent!
Thou comest clearly to my sight,
And in my heart art immanent.

17. Abu'l-Abbās Aḥmad Ibn ʿĀṭa (أبو العباس أحمد ابن عطاء) (d. 309 A.H.), a great scholar and ṣūfī and a companion of Junayd, has poems on sufi teachings.²²

On *dhikr* (ذكر) or recollection he says:²³

ارى الذكر اصنافا من الذكر حشوها
فذكر اليف النفس ممتزج بها
وذكر يعزى النفس عنها لانه
وذكر علامنى المفارق والذرى
يراه لحاظ العين بالقلب روية
وداد وشوق يبعثان على الذكر
تحل محل الروح فحطرفها يسرى
لها متلف من حيث تدرى ولا تدرى
يجل عن الادراك باوهم والفكر
فيجفوا عليه ان يشاهد بالذكر

Arberry translates these lines thus:²⁴

Remembrance is of diverse sorts, I hold,
The first by love and longing is controlled;
The next is the associate of the soul,
And with it mingles, as the lifeless whole.
Is by the spirit quickened unto breath;
The next strips off the spirit, and deals death
Now hidden, now discovered; the last towers
High over the head's crown, and all the powers
Of sight and thought, yea, every phantasy

21. Arberry, *The Doctrine of the Ṣūfīs*, p. 109

22. Al-Kalābādhi, *Kitābu l-Taʿarruf*, p. 105

23. *Ibid.*, p. 124

24. Arberry, *op. cit.*, p. 108

Of mind cannot attain it openly
The heart's eye then beholds Him, and doth scorn
Remembrance, as a burden hardly borne.

18. Abu'l-Husayn Samnūn (أبو الحسين سمنون) (d. 303 A.H.), a disciple of Junayd, has verses on mystic themes.²⁵ On divine love he says:²⁶

و كان بذكر الخلق يلهو ويمزح	و كان فوادی خالیاً قبل حبكم
فلست اراه عن فنائك يبرح	فلم اذعاً قلبي هواك اجابه
و ان كنت فى الدنيا بغيرك ابرح	رمىست ببين منك ان كنت كاذبا
فلست ارى قلبى لغيرك يصلح	فان شئت واصلنى و ان شئت لا تصل
اذا غبت عن عيني بعيني يملح	و ان كل شيئى فى البلاء باسرها

Translation :

1. before loving You my heart was free; it was then playing and jesting by remembering the creation.
2. When Your love invited my heart, it responded; now I don't see it leaving Your courtyard.
3. i will be charged with separation from You if I tell a lie and if I am pleased with anything but You in the world.
4. If You wish, keep friendly connection with me or keep no connection; I never find my heart fit for any one other than You.
5. When You become hidden from my eyes, then all things in the country become dusty (or saline) before my eyes.

19. Abū 'Alī Al-Rūdbarī (أبو علي الرودباري) (d. 322 A.H.), a famous ṣūfī and poet, has verses on sufi teachings. On the idea of *fanā* he says:²⁷

لو ان فيها هلكها ما اقلعت	روحى اليك بكلها قد اجتمعت
حتى يقال من البكاء تقطعت	تبكى عليك بكلها عن كلها

Translation :

1. My soul has entirely mixed (or communed) with You; if there were its destruction therein, it would not build a fortress.
2. It weeps entirely for You with all its capacity; till it will be said, 'It has been broken due to weeping.'

These verses contain the idea of *fanā* and love of his self for his Lord. These two ideas are interrelated in *taṣawwuf*.

On *shukr* (شكر) or gratefulness he says:²⁸

لو كل جارحة منى لهالفة	تثنى عليك بما او ليت من حسن
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25. Shawqī Ḍayf, *Tārīkh*, iv, p. 476; Al-Ghazālī, *Iḥyā*, ii, p. 145

26. Al-Ḥasanī, *Bayna'l-Taṣawwuf wa'l-Tashayyū*, p. 537

27. Shawqī Ḍayf, *Tārīkh*, iv, p. 477

28. Al-Kalābādhi, *Kitābu'l-Ta'arruf*, p. 117

لكان ما زاد شكرى اذ شكرت به اليك ازيد فى الاحسان والمنن
Arberry translates these lines thus:²⁹

If all my members had a tongue
To laud Thee for Thy bounteous care,
Each anthem would new bounties bear;
And Thy whole praise be never sung.

20. Abū Naṣr Al-Fārābī (أبو نصر الفارابى) (d. 339/950), a mystic philosopher, has philosophical verses with mystic tone, Describing the longing of the soul towards Allah and the role of advancing knowledge in purifying it and leading it upwards, he says:³⁰

يا علة الاشياء جمعا	كانت به عن فيضه المتفجر
رب السموات الطباق ومركز	فى وسطهن من الثرى والابحر
انى دعوتك مستجيبرا مذنبا	فاغفر خطيته مذنبا ومقصرا
هذب بفيض منك رب الكل	من كدر الطبيعة والعناصر

Translation :

1. O the cause of all things whose flowing bounties are their causes.
2. O the Lord of the graded skies and a centre, in the midst of which are the earth and the seas.
3. I pray to You for protection after committing sins; so forgive the errors of the sinful and the one who is lagging behind.
4. O the Lord of all, cleanse me from the turbidness (or trouble) of nature and elements by Your bounties.

Describing his higher state of *fanā* through intellectual process he says:³¹

نظرت بنو العلم اول نظرة	فغبت عن الاكوان وارتفع اللبس
ما زال قلبي لائذا بجمالكم	وحضرتكم حتى فنت فيكم النفس
فصار ليلي نهارا وظلمتى	ضياء ولاحت من جمالكم الشمس

Translation :

1. With the light of knowledge I looked with a single glance, then I disappeared from the existing beings and my doubts were dispelled.
2. My heart continued to seek refuge at Your beauty and presence, till the self (or ego) was annihilated in You.
3. Then my night became day and my darkness became light, and the sun of Your beauty appeared.

21. Aḥmad Al-Mutanabbī (أحمد المتنبى) (d. 354/965), the famous poet of the Abbasid period, has some verses on mystic and ascetic teachings.³² On death he says:³³

29. Arberry, *The Doctrine of the Sūfīs*, p. 101

30. S. H. Nadeem, *A Critical Appreciation*, pp. 81-82

31. S.H. Nadeem, *A Critical Appreciation*, p. 82 (Masoom Sirājī, *Taṭ'īqu'l-Ḥaqā'iq*, p. 384)

32. Al-Mutanabbī, *Dīwān*, pp. 66-67, 95-96; Shawqī Ḍayf, *Tārīkh*, vi, p. 759; Al-Ghazālī, *Iḥyā*, ii, p. 208, iii, p. 350

33. Al-Mutanabbī, *Dīwān*, pp. 66-67

نعاف ما لا بد من شربه
على زمان هن من كسبه
وهذه الاجسام من تربه
حسن الذى يسببه لم يسبه
فشكت النفس فى غربه
موتة جالينوس فى طيبه
وزاد فى الامن على سربه
كغاية المفراط فى حربه

نحن بنو الموت فما بالنا
تبخل ايدينا بارواحنا
فهذه الارواح من جسوه
لوفكر العاشق فى منتهى
لم يرق قرن الشمس فى شرقه
يموت راعى الضأن فى جهله
ورما زاد على ممره
وغاية المفراط فى سلمه

Translation :

1. We are children of death; what happened to us that we hate what we must drink?
2. Our hands treat our souls like a miser; for a time these are his earnings.
3. These souls are from his atmosphere (or air) and these bodies are from his soil.
4. If the lover would think of the ultimate state of the beauty of the beloved who captivated him, she could never captivate him.
5. The horn of the sun is never seen during its rising so that the minds can doubt in its setting.
6. A shepherd of the sheep dies with his ignorance just as Jalīnus died with his vast knowledge of medical science.
7. And sometimes he (shepherd) exceeds his life span, and exceeds his herd in security.
8. And the utmost limit of the exaggerator in his safety is like that of the exaggerator in his battle.

22. Aḥmad Ibn 'Āṭa' Al-Rūdḥarī (أحمد ابن عطا الرود باري) (d. 369 A.H.), the chief sufi of Syria, has verses on sufi teachings.³⁴

23. Abu'l-Ḥusayn 'Alī' Al-Ḥuṣrī (أبو الحسين على الحصرى) (d. 371 A.H.) composed mystic verses using symbolism of love.³⁵

24. Tamīm Ibnū'l-Mu'izz (تميم ابن المعز) (d. 374/985), the second son of Caliph al-Mu'izz, was a poet. He expressed Shi'aite ideas in his verses with mystic tone.³⁶ He has some verses praising Ḥaḍrat 'Alī (R).³⁷

25. Abū 'Abdī'l-Lāh Al-Barqī (أبو عبد الله البرقى), a jurist and sufi, has verses on sufi ideas. On the seeker (مريد) and the sought (مراد) he says:³⁸

فهام به السر فى كل واد
له ملجاء غير مولى العباد
ونور الصفاء سراج الفواد

مريد صفا منه سر الفواد
ففى اى واد سعى لم يجد
صفا بالوفاء وفى الصفا

34. Abdu'l-Ḥay Ibnū'l-Imād, *Shadharātu'l-Dhahab*, p. iii, p. 68; S.H. Nadeem, *A Critical Appreciation*, p. 77

35. S.H. Nadeem, *A Critical Appreciation*, p. 78 (Sulami, *Ṭabaqāt*, p. 520)

36. C. Huart, *A History of Arabic Literature*, pp. 95-96; Shawqī Ḍayf, *Tārīḥu'l-Adabi'l-'Arabi*, vi, pp. 306, 343

37. Shawqī Ḍayf, *Tārīḥ*, vi, pp. 309-310

38. Al-Kalābādhi, *Kitābu'l-Ta'arruf*, p. 166

اراد و ما كان حتى اريد فطوبى له من مريد مراد
Arberry translates these lines thus :³⁹

The seeker's heart is based in purity,
And passion leads his steps in every glen;
Along whatever vale his course may be,
His only refuge is the Lord of men.
He paid with purity and purely paid,
And pureness to his heart a lantern brought.
His seeking was upon the seeker stayed,
Thrice-blessed is the seeker who is sought.

26. Al-Muntajab Al-Ānī (المنتجب العانى) (d. 400 A.H.), a Batinite poet and a leader of Nuṣayriya Alide has verses on mystic teachings.⁴⁰

27. Ibnu Nubāta Al-Saʿdī (ابن نبأة السعدى) (d. 405/1015), a good poet of Baghdad, has verses on ascetic ideas, like importance of spiritual beauty and pleasure.⁴¹

39. Arberry, *The Doctrine of the Ṣūfīs*, p. 157

40. ʿUmar Farrūkh, *Tārīkh al-Adab al-ʿArabi*, vol. iii, pp. 85-86

41. *Ibid.*, iii, pp. 57-58

CHAPTER V

ARABIC MYSTICAL POETRY IN LATER 'ABBÁSÍD PERIOD

The 5th-7th/11th-13th centuries may be called the later 'Abbásíid period. During these centuries many poems and verses were composed on mystic and ascetic themes by some great sufis and some poets. A large number of verses were also composed by anonymous authors on mystic and ascetic themes. During this period, to speak the truth, mysticism in Arabic poetry reached its climax. The most important authors of mystical and ascetic poetry during this period are : Abu'l-'Alá Al-Ma'arri, (d. 449/1057), Abú Hámíid al-Ghazálí (d. 505/1111), Al-Murtaḍá al-Shahrazúrí (d. 511/1117), 'Abdu'l-Qádir Al-Jílání (d. 560/1166), Ibnu'l-Kízání (d. 562/1168), Suhrawardí Al-Maqtúl (d. 587/1191), 'Umar Ibnu'l-Fárid (d. 632/1235) and Muḥyi'l-Dín Ibn 'Arabí (d. 638/1240).

In the first three sections of this chapter we shall give brief biographies of the authors and their mystical and ascetic poems, who flourished during the 5th, 6th and 7th centuries A. H. respectively. In the fourth section we shall quote some important mystical verses composed by anonymous authors. In the fifth section we shall mention the names of those who composed insignificant number of mystical and ascetic verses quoting only important verses of them, with proper references.

SECTION ONE

MAJOR MYSTICAL POETRY IN THE 5TH CENTURY A.H.

During the 5th/11th century many poets, sufis and pious people composed poems and verses on mystical, ascetic and religious themes. Most important of them are : Al-Ma'arri, Al-Ghazálí and Al-Shahrazúrí. In this section we shall describe their brief biographies and quote their important poems and verses with English translations.

1. Abu'l-'Alá Al-Ma'arri (أبو العلاء المعري) (d. 363-449)/973-1057

Abu'l-'Alá Aḥmad ibn 'Abdullāh al-Ma'arri was born in 363/973 at Ma'arra (Ma'arratu'l-Nu'mán), a country town in the district of Aleppo in Syria. Abu'l-'Alá is his kuniya or 'name of honour'.¹ In his childhood he was attacked by small pox, resulting in blindness. He had a stupendous power of memory. After being educated at home under his father, he went to Aleppo for higher studies. In 993 A.C. he returned to Ma'arra where he spent the next fifteen years of his life. There he taught Arabic poetry and philology.²

Then he went to Baghdad, lived with the scholars for one and half years. Then he returned to Ma'arra and lived a solitary life. He adopted a vegetarian diet and other ascetic

1. R.A. Nicholson, *Studies in Islamic Poetry*, p. 45

2. Nicholson, *A Literary History of The Arabs*, p. 313

practices and passed the rest of his long life in comparative seclusion. He passed away there in 363/1057 at the age of 84.³

Ma'arri' was one of the greatest Arab poets of all times. His poems contain : the pain of life, the peace of death, the wickedness and folly of mankind, the might of fate and the march of time, the emptiness of ambition, the duty of renunciation, the longing for solitude and then-- to rest in the grave.⁴

Ma'arri's failure in Baghdad caused him to feel that solitude was the only tolerable alternative to non-existence; and his consciousness of public ills confirmed him in the belief that all mankind are fools, liars and hypocrites.⁵ However his contemporaries were not so bad as he painted them. Taking reason for his guide, Ma'arri' judged men and things with freedom.

Amidst his meditations on the human tragedy a fierce hatred of injustice, hypocrisy, and superstition blazes out, vice and folly are laid bare in order that virtue and wisdom are sought. In his poetry we see the age depleted without fear or favour.⁶

In many passages of *Luzúm*, Ma'arri' preaches abstinence from meat, fish, egg and honey on the plain ground that to take such food is an act of injustice to the animals concerned.⁷ On the same ground he prohibits the use of animal skins for clothing, recommends wooden shoes and blame fine ladies who wear furs.⁸ When a dogma which it would have been suicidal to reject outright, was professed by him on one page and doubted on the next.⁹

Ma'arri' believes in a Creator, Whom he identifies with Allah. Allah is a reality, One, Eternal, Omnipotent and Wise. His wisdom is demonstrated in His works. While it is neccessary to have an intelligent belief in the supreme being, speculation concerning His essence and attributes is futile, since the mind cannot comprehend them.¹⁰ He pays an eloquent tribute to the Qur'án describing it as a book that 'overcame and disabled and caused the Prophet's foes to shiver when confronted with it.'¹¹

Ma'arri' praises *salát*, *styám*, *zakát* and *taqwa*, but criticises *haff*. To him true religion consists in righteousness together with justice and charity to all men.¹² He declares that as virtue is its own reward in this world, it ought to be practised because its best and fairest without expectation of favours to come. He allows that good works may earn *thawáb*.¹³

3. *Ibid.*, pp. 314-313, 324

4. Nicholson, *Studies in Islamic Poetry*, p. 52

5. *Ibid.*, p. 95

6. *Ibid.*, p. 44

7. *Ibid.*, p. 136

8. *Ibid.*, p. 137

9. *Ibid.*, p. 148

10. *Ibid.*, p. 159

11. *Ibid.*, p. 166

12. *Ibid.*, p. 197

13. *Ibid.*, p. 199

Ma'arri bitterly criticises the Ṣūfīs. In his opinion, holy men never flew in air or walked on water. His allusions to Ṣūfism are contemptuous. To him the Ṣūfīs, derived from *ṣūf* (wool), are woolly sheep with necks broken. He doubts whether their raptures is so religious as they pretend. He calls them Satan's armies and accuses them of travelling from land to land to fill their bellies and gratify their lusts.¹⁴

However, Ma'arri was an ascetic (*zāhid*), abstaining from the world and its blessings, being content with lentils and fig. His *Luzūmiyāt* are based on glorification of Allah, warning about the world and its fragile blessings.¹⁵

Here we shall quote some of his verses on the teachings of mysticism, asceticism and other sufi ideas and practices.

On Allah and His power, Ma'arri says :¹⁶

لك الملك ان تنعم فذاك تفضل	على وان عاقبتني فبواجب
يقوم الفتى من قبره ان دعوته	وما جر مخطوط له فى الرواحب
عصا النسك احمى ثم من رمح عامر	واشرف عند الفجر من قوس حاجب

Nicholson translates these verses thus :¹⁷

Thine is the kingdom; if Thou pardon me, 'ts They grace
Toward me; and if so be Thou punish, 'ts-Thy desert.
At Thy call a man shall rise immediately from the grave
With all that he wrought of sin inscribed on his finger-joints.
Oh, there shall be hermit's staff avail more than Amir's spear.
To succour, and outshine in glory the bow of dawn.
About the world he says:¹⁸

اصاح هى الدنيا تشابه ميتة	و نحن حوالىها الكلاب النواج
فمن ظل منها اكلا فهو خاسر	ومن عاد عنها ساغبا فيه. و رابع
و من لم تبينه الخطوب فانه	سيصبحه من حادث الدهر صابح

Nicholson translates these lines thus:¹⁹

This world, O my friend, is like a carcass uncepalched,
And we are the dogs that yelp around it on every side.
A loser is he, whoso advances to eat thereof :
A gainer is he, whoso returns from it hungry still.
If any be not waylaid by calamities in the night,
Some ill hap of Time is sure to meet him at morning tide.
Condemning the world he says:²⁰

14. *Ibid.*, p. 194

15. Shawqi Dayf, *Tārīkh*, vi, p. 757

16. Nicholson, *Studies in Islamic Poetry*, p. 257

17. *Ibid.*, p. 132

18. *Ibid.*, p. 209

19. *Ibid.*, p. 60

20. *Ibid.*, p. 221

لـم يـكـنـها النـاس اـم طـيـب	دنياك تكنى بام دفـ
قام على غـصـنه الرطـيـب	فاذن الى هاتف مجيـد
ابـلـغ من واعظ خطـيـب	يكون عند اللـبـيـب مـنا
الـبـسـم النـا قـطـيـب	يـحـلـف ما جـاـت الـلـيـالـي

Nicholson translates these lines thus:²¹

The world, oh, fie upon her!
Umm Dafr her name of honour--
Mother of stink, not scent.
The dove amongst the sprays there,
Warbling so well his lays there,
Hath voice more eloquent
(Sages opine) than any
That preach in pulpit, when he
Vows that Time's gifts are many
And all with passion blent.

On the Great Prophet Muḥammad (S), he says:²²

و ليس العوالى فى القفا كالسوافل	دعاكم الى خير الامور محمـد
و شـهـب الدجى من طالعـات و اقل	حداكم على تعظيم من خلق الضـحـى
و ما فت مسكا ذكره فى المحافل	فصلى عليه الله ما ذر شارق

Translation :

1. Muḥammad (S) invited you to good things and works; and the points of knives are not like their backs.
2. He drove you towards respecting the Creator of the forenoon and of the rising and setting stars of the night.
3. May Allah bless him as long as the sun rises and as long as his remembrance in the assemblies crush musk.

On life and death he says:²³

لـم يـد الا بعد كـشـف غـطـائـها	الساع انية الحوادث ما حـوـت
ما اضطر شاعرها الى ابطائها	و كانما هذا الزمان قصيـدـة
و صـفـت بـسـرـعـتـها و لا ابطائها	ليست لياليه مسحة كائـنـ
صـرـفـت باذن الله عن اخطائها	و سهام دهره لا تزال مصيـبـة
و مـن السفاهة غبـطـة بـعـطـائـها	ان المواهب كلها عاريـة

Nicholson translates these lines thus:²⁴

In the casket of the Hours
Events deep-hid
Wait on their guardian Powers
To raise the lid.

21. *Ibid.*, p. 75

22. Shawqī Dayf, *Tārīkhul-Adabī'l-Arabī*, vi, p. 760

23. Nicholson, *Studies in Islamic Poetry*, p. 208

24. *Ibid.*, p. 59

And the Maker infinite,
Whose poem is Time,
He need not weave in it
A forced stale of rhyme.

The Nights pass so,
Voices dumb,
Without sense quick or slow
Of what shall come.

By Allah's will preserving
From misflight,
The barbs of Time unswerving
On us alight.

A Loan is all he gives
And takes again;
With his gift happy lives
The folly of men.

On the same theme he says:²⁵

حماى و لا طفل ففيم حياتى اذا لم يكن خلقى كبير يضيعه
فخلى سبيلى انصرف لطياتى وما العيش الا علة برئها الردى

Nicholson translates these lines thus:²⁶

If no elder shall be left behind me to feel himself
Undone by my loss, nor child, for what am living?
And life is a malady whose one medicine is Death,
So quietly let me go the way to my purpose.

On life and death Ma'arri says in his *Luzúmiyât*:²⁷

فكيف به ان ضاق فى الارض قبرها هى النفس تهوى الرحب فى كل موطن
وقد مزقت فى باطن التراب غبرها و هل يرتجى خضر الملابس ظاعن
عصى كل انس فى الربة سيرها نوائب القت فى النفوس جرائحا
من الدراو يكثر بغاية تبرها لى القوت فليغمر سرنديب حظها

Translation :

1. It is the soul (or self) that loves broadness in all abodes; but what will happen to it when his grave in the earth will be straightened?

2. Will the departing soul expect fresh dresses while its remains (body) inside the soil has already been torn?

25. *Ibid.*, p. 220

26. *Ibid.*, p. 74

27. Shawqi Dayf, *Taríkhul-Adabul-'Arabí*, vi, p. 756

3. Misfortunes threw injuries on the souls; and the (last) journey disobeyed all persons among mankind.

4. The victuals (or little food) are (enough) for me; Let Sri Lanka be overflowed by its pearls, or its gold be multiplied (I don't care).

On death says:²⁸

مللت عيشي فعوجى يا منية بى
غدى سيوجد امسى لا ينار عنى
وذقت فنيه من بوس ومن رغد
فى ذاك خلق وامسى لا يسير غدى

Nicholson translates these lines thus:²⁹

O death! be thou my guest : I am tired of living,

And I have tried both sorts in joy and sorrow.

My morrow shall be my yesterday, none doubts it,

My yesterday nevermore shall be morrow.

On the same theme he also says:³⁰

ان يقرب الموت منى
وذاك امنع حصن
من يلقيه لا يراقب
كاننى رب ابلل
او ناشط يتبغى
وان رددت لاصلى
والوقوف ما مر الا
كل يحادر حتفا
يا ساكن اللحد عرف
فلست اكراه قربه
يصير القبر دربه
خطبا ولا يخشى كربه
اضحى يمارس جربه
فى مقفر الارض عربيه
دفنت فى شر تربيه
وحل فى العمر اربه
وليس يعدم شربه
نى الحمام واربه

Nicholson translates these lines thus:³¹

death, an thou wilt come anear me,

Not unwelcome is thy nearing-

Safest, mightiest of strongholds,

Once I pass the grave's partcullis,

Whose meets thee shall not spy on

Peril or forebode affliction.

I am like a camel-owner

Handling all day long the scabbed ones.

Or a windbull seeking thistles,

Far and wide in wilderness,

If I fall back to my first source,

'Tis an ill tomb I must lie in,

28. Nicholson, *Studies in Islamic Poetry*, p. 210

29. *Ibid.*, p. 61

30. *Ibid.*, p. 219

31. *Ibid.*, p. 73

Every moment as it fleeteth,
 One more knot of life unravels
 Who but dreads a doom approaching?
 Ay, and who shall fail to drink it?
 O grave-dweller, thou intrust,
 Touching death and his devices;
 On pain in life he says:³²

فليست بعيد حمام دنا
 ونفس تمتت وطرف رنا
 يروم سناء يرفع السنا
 وملاء الخميص وبرء الضنى
 على ما افاد ولا ما اقتنى
 به مس الحرير وطعن القنا

حياة عناء وموت عنا
 يد صغرت ولهة ذوت
 وموقد نيرانه فى الدجى
 يحاول من عاش ستر القميص
 ومن ضمه جدث لم يبلل
 يصير ترابا سواء عليه

Nicholson translates these line thus:³³

'Tis pain to live and pain to dee,
 Oh, would that far-off fate were nigh!
 An empty hand, a palate dry,
 A craving soul, a staring eye.

Who kindles fires in the night
 For glory's sake he shows a light;
 But man, to live, needs little wealth-
 A shirt, a bellyful, and health.

Clapsed in the tomb, he careth not
 For anything he gave or got;
 Silken touch and iron thrust
 Are one to him that now is dust.

On the necessity of belief in ákhirat and the wisdom of accepting it, al-Ma'arrí says:³⁴

قال المنجم والطبيب كلاهما
 لا تبعث الاموات قلت اليكما
 ان صح قولكما فلست يخاسر
 او صح قولى فالخاسر عليكما

Translation :

1. Both the astronomer and the physician say that the dead people will not be resurrected; I tell you both:

2. If your opinion is correct, then I shall not be a loser; but if my opinion is correct, then the loss will be yours.

32. *Ibid.*, p. 223

33. *Ibid.*, p. 78

34. Al-Ghazálí, *ʿIlhýáú ʿUlúmt'l-Dín*, iv, p. 52

Al-Ma'arri' was against the birth of children. He preferred celibacy. On this theme he says:³⁵

من ظهره ان يكونوا قبل ما خلقوا	خير لادم والخلق الذى خرجوا
بما راه بنووه من اذى ولقوا	قهل احسن وبالى جسمه رمم
تقيم فيها قليلا ثم تنطلق	وما تريد بدار لست مالکها
وفى ضميرك من وجد بها علق	فارقته غيـر محمود على سخط
والثوب ينهج حتى الدرع والحلق	تكون للروح ثوبا ثم يخلعه

Nicholson translates these lines thus :³⁶

Better for Adam and all who issued forth from his loins
That he and they, yet unborn, created never had been!
For whilst his body was dust and rotten bones in the earth,
Ah, did he feed what his children saw and suffered of owe?
What wouldst thou with a house that ne'er is thine to possess,
Whence, after dwelling a little space, thou goest again?
Thou leav'st it sullenly, not with sound of praise in thine ears,
And in thy heart the desire thereof—a passionate love.
The spirit's vesture art thou, which afterwards it puts off—
And vesture moulders away, ay, even armour and mail.
On importance of keeping silence, al-Ma'arri' says:³⁷

و ان اضجعت الحادثات لجنبه	اذا سكت الانسان قلت خصومه
فصغر ذاك الصمت معظم ذنبه	حسا طامر فى صمته من دم الفتى
له نغم عال و انت اذ به	ولم يك فى حال البعوض اذا شدا
عليك فقابله بضربك تنبه	و ان سل سيفاً من كلام مسفه

Nicholson translates these lines thus:³⁸

Whenever a man from speech refraineth, his fees are few,
Although he be stricken down by fortune and fallen low
In silence the flea doth sip its beverage of human blood,
And that silence maketh less the heinousness of its sin.
It went not therein the way the thirsty mosquito goes,
Which trumpets with high-trilled note, and thou smarting all the while.
If insolent fellow draw against thee a sword of speech,
Thy patience oppose to him, that so thou mayst break its edge.
On righteousness and qualities of a pious man he says:³⁹

35. Nicholson, *Studies in Islamic Poetry*, p. 220

36. *Ibid.*, pp. 74-75

37. *Ibid.*, p. 256

38. *Ibid.*, p. 131

39. *Ibid.*, p. 282

و تحسب ان التقى الذي تشاهده راكعا ساجدا
تنبه فانت على غوة اخالك مستيقضا هاجدا

Nicholson translates these lines thus:⁴⁰

You think the pious man is he
That worships there on bended knee.
Look out! for sadly you mistake,
Meseems you are but half-awake.

On the same theme he says:⁴¹

سبح وصل وطف بمكة زائرا سبعين لا سبعا فلست بناسك
جهل الديانة من اذا عرضت له اطماعه لم يلح بالمتماسك

Nicholson translates these lines thus:⁴²

Praise Allah and pray,
Walk seventy times, not seven, the Temple round-
And impious remain!
Devoutness is to them unknown that may
Enjoy, and are not found
With courage to abstain.

On the same theme he says:⁴³

ام الكتاب اذا قوميت محكما وجهدتها لاداء الفرض تكفيكا
لم يشف قلبك فرقان ولا عظة واية لو اطعت الله تشفينا

Nicholson translates these lines thus:⁴⁴

If thou wilt put into practice the plain texts which are the foundation of the Book (the Qurán), thou wilt find them sufficient for the performance of thy obligations.

Neither a (book) Revelation nor a sermon relieved thy mind (from doubt), but wert thou obedient to Allah, a single verse would relieve thee.

On the same theme he says:⁴⁵

توهمت يا مغرور انك دين على يمين الله ما لك دين
تسير الى البيت الحرام تنسكا ويشكوك جار بائس و خدين

Nicholson translates these lines thus:⁴⁶

O fool! thou didst esteem thyself religious!
I swear by Allah thou hast no religion.
Thou mak'st the pilgrimage devoutly—meanwhile
Some poor retainer, injured, cries against thee.

40. *Ibid.*, p. 190

41. *Ibid.*, p. 282

42. *Ibid.*, p. 190

43. *Ibid.*, p. 282

44. *Ibid.*, p. 190

45. *Ibid.*, p. 282

46. *Ibid.*, p. 190

On virtue he says:⁴⁷

ما الخير صوم يذوب الصائمون له ولا صلوة ولا صوف على الجسد
و انما هو ترك الشر مطرحا ونقضك الصدر من غل و من حسد
ما دامت الوحش والانعام خائفة فرسا فما صح امر النسك للاسد

Nicholson translates these lines thus:⁴⁸

Virtue is neither a fast consuming those who it keep,
Nor any office of prayer nor rough fleece wrapped on the limbs,
'Tis nothing but to renounce and throw all evil away,
And sweep the breast clear and clean of malice, envy and spite.
Whate'er the lion profess, no true abstainer is he,
So long as wild beasts and tame fear lest their neckes may be broken.

On ascetic life al-Ma'arri says:⁴⁹

تنسكت بعد الاربعين ضرورة ولم يبق الا ان تقوم الصوارخ
فكيقه ترجى ان تثاب وانما يرى النسك فضل النسك والمرء شارخ

Nicholson translates these lines thus:⁵⁰

Perforce after forty years thou hadst an ascetic life,
When all's over but the wail of woman that chant thy dirge.
And how canst thou hope to earn the recompense? Him we praise
Who scorneth the world's delights, a man in his lusty prime.
On the same theme he also says:⁵¹

الحكم لله فالبت مفردا ابدا ولا تكن بصنوف الناس مختلطا
ولست ادرى سوى انى ارى رجلا يرب نسلا لريب الدهر قد غلطا

Nicholson translates these lines thus:⁵²

Allah disposes, Be a hermit, then,
And mix not with the diverse sorts of men.
I know but this, that him I hold in error
Who helps to propagate Time's woe and terror.

On the errors of religious people and their lack of sincerity he says:⁵³

ان هلت افواهكم فقلوبكم و نفوسكم دون الحقوق مهله
اليت ما توارتكم بمنيرة ان الفيت فيها الكميت محلله
هفت الحنيفة والنصارى ما اهدت و يهود خارت و المجوس مزلله
اثنان اهل الارض ذو عقل بلا دين و اخر دين لا عقل له

47. *Ibid.*, p. 285

48. *Ibid.*, p. 198

49. *Ibid.*, p. 257

50. *Ibid.*, p. 132

51. *Ibid.*, p. 260

52. *Ibid.*, p. 139

53. *Ibid.*, p. 268

Nicholson translates these lines thus:⁵⁴

Although your mouths hymn Allah One and Peerless,
Your hearts and souls from that ye owe Him shrink,
I swear your Torah gives no light to lead us,
If there 'tis found that wine is lawful drink.
They all err—Moslems, Christians, Jews and Magians;
Two make Humanity's universal sect:
One man intelligent without religion,
And one religious without intellect.

2. **Abū Ḥāmid Al-Ghazālī** (أبو حامد الغزالي) (450-505 / 1058-1111)

Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī was born at Ghazāla, a village near Ṭūs in Khurasan,⁵⁵ in 450/1058.⁵⁶ His education began at Ṭūs; then he studied at Nisāpur under Imām al-Ḥaramayn Abu'l-Maʿālī. He then joined as a bureaucrat lawyer in the court of Seljuk vizier Nizām al-Mulk and stayed there up to 484/1091.⁵⁷ In 1091 A.C. he was appointed as the head of the Nizāmiya University in Baghdad when he was only 34.⁵⁸ He retained this post till 1095 A.C. Then he retired from the world as a ṣūfī.⁵⁹

Al-Ghazālī spent two years' retired life in Syria and in 490/1097 went to Makkah to perform Ḥajj. Next nine years he wandered here and there, preached Islam in Baghdad and wrote many books. Then he returned to Tus, established a madrasah there and took charge of a khanqah for the ṣūfīs. There he passed away in 505/1111.⁶⁰

Al-Ghazālī travelled to Syria, Jerusalem, Ḥijāz, Alexandria. He wrote on many subjects. His most famous work is *Iḥyāʾ ʿUlūm al-Dīn* (إحياء علوم الدين) on *taṣawwuf*. Regarding this book, it is said, 'If all books on Islam go away and it (*Iḥyāʾ*) remains, it will be enough to compensate for what is lost.'⁶¹ (لو ذهبت كتب الاسلام وبقى الإحياء لاغنى عما ذهب)

Al-Ghazālī was the most illustrious of the philosophical mystics. The admiration of the muslim world decorated him with the title of *Ḥujjatu'l-Islām* (حجة الاسلام) 'Proof of Islam'. He established ṣūfism in a dignified place in Islam. Moreover, he left behind a considerable number of poems some of which are mystical.

Of all his poems scattered in his prose works and recorded by his biographers, two odes deserve special attention. One is *Qaṣīda al-Ḥāʾitya* (القصيدة الهائية) and the other is *Qaṣīda al-Tāʾitya* (القصيدة التائية). The *al-Tāʾitya* is the most important mystical poem which contains the gist of his teachings and hints at divine mystery. However, al-Ghazālī's

54. *Ibid.*, p. 167

55. C. Huart, *A History of Arabic Literature*, p. 265

56. Al-Zayyāt, *Tārīkh al-Adab*, p. 286; Nicholson, *A Literary History*, p. 380; *Sankhipta Islami Bishwakosh*, i, p. 409

57. *Sankhipta Islami Bishwakosh*, i, p. 409

59. Loc. cit; Al-Ghazālī, *Kimīyā-i-Saʿādāt*, Bengali trans. vol. i, p. 10

59. Nicholson, *A Literary History*, p. 380

60. *Sankhipta Islami Bishwakosh*, i, p. 410; Al-Zayyāt, *Tārīkh*, pp. 286-87

61. Al-Zayyāt, *Tārīkh*, p. 287

extensive use of stories and channelless hadith, as collected by al-Subukí.⁶² comes under criticism.

Here we shall quote some verses of al-Ghazálí dealing with mystic teachings and his ideas about *taṣawwuf*.

Expressing the meaning of his conversion to ṣūfism, al-Ghazálí says:⁶³

لقد كنت عبدا والهوى سالكى	فصرت حرا والهوى خادى
وصرت بالوحدة مستانسا	من شر اصناف بنى ادم
ما فى اختلاط الناس خير ولا	ذو الجهل بالاسياء كالعالم
يا لائمى فى ترككم جاهلا	عذرى منقوش على الخاتم

Translation :

1. Once I had been a slave; lust was my master; then lust became my servant, and I became free.
2. Leaving the evil of different kinds of human beings I became associated with the Unity (of Allah).(and found in Him my company)
3. In mixing with people there is no good; a person ignorant of things, is not like a learned person.
4. O you who blame me due to ignorance because I have left you, my excuse is engraved in my ring.

According to Muratada Zābīdī, the inscription of Ghazálí's ring ran thus:⁶⁴

"They do not keep their words; we found them to be wrong-doers"

Expressing his love for Allah, al-Ghazálí says:⁶⁵

سقمى فى الحب عافيتى	و وجودى فى الهوى عدى
وعذاب ترتضون به	فى فمى احلى من النعم
ما لضر فى محبتكم	عنونا و الله من الم

Translation :

1. My disease due to deep love for Allah, is my good health; and my existence in love (of Him) is my non-existence.
2. And a punishment or suffering (of mine) with which you (Allah) are pleased, is to me far sweeter than all refreshments.
3. By Allah, no suffering can harm me while (I am) in love with you.

Describing divine love in the language of profane love al-Ghazálí says:⁶⁶

حلت عقارب صدغه من خده	قمرا فجل بها عن التشبيه
ولقد عهدناه يحل ببرجها	ومن العجائب كيف حلت فيه

Translation :

1. The curls of his temple from his cheek fell on a moon; and he became free from comparison.

62. Táju'l-Dín al-Subukí, *Ṭabaqát al-Sháfi'ya al-Kubrā*, iv, pp. 145-182

63. Muratada Zābīdī, *Ithāf*, p. 24, quoted by S.H. Nadeem, *A Critical Appreciation*, p. 92

64. S.H. Nadeem, AC. *A Critical Appreciation*, p. 92, n.1

65. Subukí, *Ṭabaqát al-Sháfi'ya al-Kubrā*, vol. iv, p. 115

66. Subukí, *Ṭabaqát*, iv, p. 115

2. We have already acquainted with him while he alighted at her tower; and it is strange how she alighted at him.

Ghazālī's *al-Hā'iya* (الهائية) is a poem of self-reproach. In the first twenty nine lines he describes all the vices of the soul wishing it to entrust its affairs to Allah so that it may be saved by Him. In the subsequent verses he compares his self with that of a mystic. Thus he says:⁶⁷

ما بال نفسي تطيل شكواها الى الورى وهى ترتجى الله

Translation :

1. What happened to my self that it prolongs its complaints before the people whereas it has anchored its hopes with Allah?

In another verse he says:⁶⁸

كم بين نفس وبين نفس فتى طهرها بالتقى ونقاها

Translation :

1. What a difference there is between my self and that of a youth who has purified his self with piety and cleansed it!

In the following lines Ghazālī gives a touching picture of his struggle with his self or passion:⁶⁹

تامرني بالهوى والهها	صبرت مع النفس فى محاربة
ادرع الصبر عند لقاها	نحن كقمرنين فى معاركة
واى صبر يطيق هيجها	وهى بجند الهوى مبارزتى
او ضعفت فى اللقاء قواها	ان جنىيت بالقتال شجها
لكن لها السبق حين القاها	اصرر عها تارة وصرعنى

Translation :

1. I have become at enmity with my self (or passion) because it orders me commit evil (with the force of evil passion), but I try to divert it.

2. We are like two equals, warring one with the other; patiently I strive to encounter it.

3. With the troops of passion or lust, it takes the field against me; which patience can stand its onslaught?

4. If it shows anxiety (or cowardice) in the fight (the troops encourage it); or if it becomes weak in the fight (they strengthen it).

5. Sometimes I fell it, and sometimes it fells me; but in the encounter it has the upper hand.

In his *Al-Tā'iya* (التائية) Ghazālī hints at divine mysteries. Here he seems to be swept

67. Al-Ghazālī, *Ma'ārifu'l-Quds*, p. 215, quoted by S.H. Nadeem, *A Critical Appreciation*, p. 93

68. Al-Ghazālī, *Ma'ārifu'l-Quds*, p. 214, quoted by S.H. Nadeem, *A Critical Appreciation*, p. 93

69. Al-Ghazālī, *Ma'ārifu'l-Quds*, p. 215, quoted by S.H. Nadeem, *A Critical Appreciation*, p. 94

away with divine love and ecstasy. This ode is very long that contains four hundred verses. Some important verses of it will be quoted here for discussion.

Describing the two facets of the same mystic experience al-Ghazālī begins his ode thus:⁷⁰

بنور تجلى وجه قدسك دهشتى وفيك على ان لاخفا بك حيرتى

Translation :

My bewilderment is due to the flashing light of the face of Your Holiness, You are the cause of my anxiety as it is not hidden from You.

Here bewilderment belongs to the external and anxiety belongs to the internal phenomena. This verse indicates that Ghazālī's mysticism is of divine knowledge rather than of love although this knowledge has been gained through love.

Expressing the same idea he says in the very next verses:⁷¹

فيا اقرب الاشياء من كل نظرة لا بعد شيئى اننت عن كل روية
ظهرت فلما ان بهرت تجليا بطنت بطونا كال يقضى بردى

Translation :

1. O the nearest of all objects than all glances, You are (also) the farthest object from all sights.

2. You appeared, and when You dazzled (others) by Your light, You became hidden; and Your hiding was about to determine my apostacy.

Describing his suffering of mental torture and spiritual struggle while searching for the knowledge of divinity al-Ghazālī says:⁷²

فاوقت بين العقل والحس عندما خفيت اختلافا لا يزدى مصلحة
اذا ما ادعى عقل وجودك منكرا على الحس ما يلفيه قال له ثبت
وذلك ان الحس ينفيك صورة ويرضى العقل فيك بحجة
فمن ههنا منشا الخلاف ويصعب الوفاق نخاف فى اقتضاء الجيلة

Translation :

1. When You became concealed, You caused disharmony between the intellect and the senses that does not confer any advantage (to me).

2. When the intellect claimed to prove Your existence disapproving what the senses had found (the impossibility of Your existence), it said to the sense : 'I proved.'

3. It is because the senses deny Your having a form or shape, and the intellect is pleased to advance an argument about Your existence.

4. So from here started the discord, and harmony found it difficult to strike at what nature rendered necessary.

70. Al-Ghazālī, *Maʿārīj*, p. 216, quoted by Nadeem, *A Critical Appreciation*, p. 95

71. Al-Ghazālī, *Maʿārīj*, p. 216, quoted by Nadeem, *A Critical Appreciation*, p. 96

72. Al-Ghazālī, *Maʿārīj*, p. 216, quoted by Nadeem, *A Critical Appreciation*, pp. 96-97

Then in the following verses he describes the passing away of the state of uncertainty and discord, and the state of mystic enlightenment :⁷³

و ان قلت لم ابصرک فی کل صورة	اراهـا احـالـت ذاک عین بصیرتی
و ان قلت انی مبصرک انکرت	مقالی و لم تشهد بذاک مقلتی
تجلیت سنی فی حتی ظهرت لی	خفیت خفاء دق عن کل فکره
علی انه لم یبق لی جبل رای	تجلیک لی الا و دک بصعقـه
و ناجیتنی فی السر منی فاصبحت	و قد طویت عما سواک طوبتی
فما فی فضل عنک یخطر فیہ لی	سواک فوقتی فیک غیر موقت

Translation :

1. If I say that I did not see You in every form that I had seen, it will contradict my very insight.
2. And if I say that I see You, my statement will be disapproved as my eye did not witness it.
3. You revealed light inside me in such a way that You became manifest before me although You were concealed from all thoughts.
4. So that no hill remained for me that saw Your revelation for me that did not become affected by faintness.
5. You whispered in my innermost being in secrecy, so that all my bricks were folded except You. (Everything was cut off)
6. No bounty from You appeared in my mind except You; my time with You is unmeasured.

Ghazālī maintains that the divine grace of illumination depends on the receptibility of human soul, and the happiness of the soul and the culmination of its essence depends on its entirely turning towards Allah.

Expressing the vastness of his love and intoxication using the forbidden words, Ghazālī says:⁷⁴

فمن فضل کاسی شرب غیر و لم یکن یقاس بسکری سکر شارب فضلتی

Translation :

1. Others drank the remnants of my cup. So the intoxication of the drinker of what I leave as useless cannot be compared to my intoxication.

He again says:⁷⁵

یکل لسانی عن صفاتی و انما یعبر	عسی اننی ذات و حده
و هل انا الا انت ذاتا و وحده	و هل انت الا نفس عین هویتی

Translation :

1. My tongue is too weak to describe my attributes; what I say can be interpreted to mean that I am the One.

73. Al-Ghazālī, *Ma'arīf*, p. 216, quoted by Nadeem, *A Critical Appreciation*, p. 97

74. Al-Ghazālī, *Ma'arīf*, p. 221, quoted by nadeem, *A Critical Appreciation*, p. 102

75. Nadeem, *A Critical Appreciation*, p. 103

2. Am I not but You either in person or in unity? And are You not but the very essence of the aspect of my part? (i. e. selfhood?)

Here Ghazālī expresses the idea that the soul in its total denudation is identical with Allah. This idea clearly contradicts the teaching of the Quran, 'Nothing is like Him'.

(ليس كمثله شيء).

Making remarks about the nature of prophecy Ghazālī says:⁷⁶

وما الوحي الا خلع نفس قسوية	ملايس احساس على العقل غطت
وانى لها نحو المحيط بذاتها	على عالم العقل الذى عنه شبت
و ادراك ما يلقى اليها هناك من	اشعارات رمز للعقول دقيقة
وافهام افهام النفوس لطائف	المعاني التى فى ذاتها قد تهيت

Translation :

1. The revelation is nothing but a mighty soul's putting off the robes of senses that covered the intellect.

2. How can it ascend towards one who encompasses it taking its stand on the world of intellect from where it grew?

3. It (revelation) is the comprehension of the symbols too subtle to be understood by an ordinary intelligence.

4. And (its mission is) to bring to the understanding of the others such delicate meanings which it has discovered within its inner self.

Expressing his feeling of being circumscribed by Allah and his everything for Allah, al-Ghazālī says:⁷⁷

و حولى طوافى واجب وحلاه	استلامى لركنى من مناسك حجتى
و ذكرى وتسبيحه و حمدى و قرابتى	لنفسى و تقديسى و صفو سريرتى

Translation :

1. It is obligatory for me to circumambulate me (as the pilgrims do around the Ka'ba) and among the legal ceremonies of my pilgrimage is my kissing my own column (my own self, instead of the black stone).

2. My remembrance (of Allah), my glorification of Him, my praising (Him), my nearness, my sanctification and purification of my heart, all are for my own soul (or self).

3. Al-Murtadā Al-Shahrazūrī (المرتضى الشهرزورى) (d. 465-511/1073-1117)

Abū Muḥammad 'Abdullah ibn al-Qāsim, well known as al-Murtadā al-Shahrazūrī, was born in 465/1073 in Mawsil. He stayed in Baghdad for some time and studied hadith and fiqh there. Then he returned to Mawsil, took the job of a judge and narrated ḥadīth. He expired there in 511/1117.⁷⁸

Al-Shahrazūrī was a traditionist (محدث), a jurist (فقيه) and an admonisher (واعظ). He

76. Al-Ghazali, *Ma'arīj*, p. 228, quoted by Nadeem, *A Critical Appreciation*, p. 106

77. Al-Ghazali, *Ma'arīj*, p. 231, quoted by Nadeem, *A Critical Appreciation*, p. 109

78. 'Umar Farrūkh, *Tārīkh al-Adab al-'Arabī*, vol. iii, p. 230

also composed poems on the way of the Sufis. His famous poem *Gaṣīda Lāmīya* (قصيدة لامية), having 44 verses, describes the union with Allah in the guise of warming one's self by fire, in stead of love or drinking wine.⁷⁹

Al-Shahrazúrí uses the symbolic techniques in poems. His *Lāmīya* is a symbolic poem. This ode, with its subtle imagery and hypnotising movement, creates a mystical atmosphere and suggests spiritual realities without naming them. It has a suggestive indefiniteness of vague and spiritual effect.⁸⁰

Al-Shahrazúrí's *Gaṣīda Lāmīya* is as follows :81

- | | |
|----------------------------------|-------------------------------|
| ١ لمعت نارهم وقد عسعس الليل | ومل الحادى و حار الدليل |
| ٢ فتاملتها وفكرى من البين | عليل ولحظ عيني كليل |
| ٣ وفوادى ذاك الفواد المعنى | وغرامى ذاك الغرام الدعيل |
| ٤ ثم قابلتها وقلت لصاحبى | هذه النار ليلى فميلوا |
| ٥ فرموا نحوها لحظات صحيحا | ت فسادت خوائسا وهى حلول |
| ٦ ثم سالوا الى الملام وقالوا | خلى ما رأيت ام تخيل |
| ٧ فتجنبتهم وملت اليها | والهوى مركبى وشوقى الدليل |
| ٨ ومعى صاحبى اتى يقتضى الا | ثار والحسب شرطه التطفيل |
| ٩ وهى تعلقونحن ندنو الى | ان حشرت دونها طول محول |
| ١٠ فدنونا من الطلول فحالست | زفترات من دونها وغليل |
| ١١ قلت من بالديار قالوا جريح | واسير مكبل وقتيل |
| ١٢ ما الذى جئت تبغى قلت ضيف | جاء يبتغى القرى فاين النزول |
| ١٣ فاشارت بالرحب دونك فاعتقر | ها فما عندنا لضيف رحيل |
| ١٤ من اتانا القى العصا السير عنه | قلت من لى بها واين السبيل |
| ١٥ فحططنا الى منازل فموم | صرعتهم قبل المذاق الشمول |
| ١٦ درس الوجد منهم كل رسم | فهو رسم و القوم فيه حلول |
| ١٧ منهم من عفى ولم يبق للش | كوى ولا للدموع فيه مقيل |
| ١٨ ليس الا الانفاس تخبر عنه | وهو عنها مبراء معزول |
| ١٩ ومن القوم من يشير الى وجد | تبقي عليه منه القليل |
| ٢٠ ولكل منهم رأيت مفا | شرحه فى الكتاب مما يطول |
| ٢١ قلت : اهل الهوى سلام عليكم | لى فواد عنكم بكم مشغول |
| ٢٢ وجفون قد اقترحتها من الد | مع حنينا الى لقاكم سيول |
| ٢٣ لم يزل حافز من الشوق يحدو | نلى اليكم والحااث تحول |
| ٢٤ واعتذارى ذنب فهل عند | من يعلم عذرى فى ترك عذرى قبول |
| ٢٥ جئت كى اصطفى فهل لى لى نا | ركبكم هذه الغداة سبيل |
| ٢٦ فاجابت شواهد الحال عنهم | كل حشد دونها مفلول |
| ٢٧ لا تروقنك الرياض الانيقات | فمن دونها ربا ودحول |

79. Loc. cit.

80. S.H. Nadeem, A critical Appreclatton, p. 117

81. Ibn Khallikán, *Wafayātu'l-Aʿyán*, vol. II, pp. 252-254; S.H. Nadeem, A Critical Appreclatton, pp. 112-113

وراموا امرا فعز الوصول
 لاح للوصول غرة وحول
 ونادى اهـل الحقائق حولوا
 فيه صـبغ الدعاوى يحول
 يوم اللقاء الا الفحول
 بـوصال واستصغر المبدول
 بين امـواجهـا وجئت سيول
 دمه فى طـالـولها مـطلول
 بـلـيل لكنها لا تـنـيل
 والمـدركـون ذاك قـلـيل
 ولـه البـسط والمـنى والسـوال
 عـن دـنـو اليه وهو رسـول
 كل عـزـم من دونها مـخـدول
 بـقـلـب غـذائـه التـعلـيل
 جـاء كـاس مـن الرجا مـعـسول
 حـمـيد عـنه وقـيل صـبر جـمـيل
 الـيـه وكـل حـال تحـول

٢٨ كم اتاك قوم على غرة منها
 ٢٩ وقفوا شاخصين حتى اذا ما
 ٣٠ وبدراية الوفايد الوجود
 ٣١ اين من كان يدعينا فهذا اليوم
 ٣٢ حملوا حملة الفحول ولا يصـرع
 ٣٣ بذلوا انفسا سخت حين شـحـت
 ٣٤ ثم غابوا من بعد ما اقتحموها
 ٣٥ قذفتهم الى الرسوم فكـل
 ٣٦ نارنا هذه تضيئى لمن يسـرى
 ٣٧ منتهى الحظ ما تزود منه اللـحـظ
 ٣٨ جائها من عرفت يبغى اقتسابا
 ٣٩ فتعالت من المنال وعـزـت
 ٤٠ فوقفنا كما عهدت حيارى
 ٤١ ادفع الوقت بالرجاء وناهيك
 ٤٢ كلما ذاق كاس يائس مـرـير
 ٤٣ فاذا سولت له النفس امـرا
 ٤٤ هذه حالنا وما وصل العلم

Translation :

1. Their fire flashed (from afar), the night had already dissipated (around us), the camel driver became restless (and so could not sing any more), the guide became dazzled.
2. I reflected on it (i. e. fire), but the glance of my eye became weakened, and my thought became sick due to the separation (from the beloved)
3. My heart was that troubled heart and my passion was that secret passion.
4. Then I faced it (flame) and said to my companion : This is the fire of Laila, so repair to it.
5. Then they directed the correct glances towards it, but being weakened, returned; and they were squint-eyed.
6. Then they (my companions) turned to reproach and said : is it an entice or an imagination that you have seen?
7. So I shunned them, leaned towards it (fire); desire (or passion) was my carrier (beast), yearning was my guide.
8. With me was my companion (love) who followed my foot-steps, because, the nature of love is intrusion.
9. It (fire) became high, we approached nearer until some finished remains of ruined houses intervened (prohibited our access).
10. We drew near the remains; then deep sighs and violent thirst appeared before it as a bar.

11. I said : who is in this abode? They replied : 'An wounded, fettered prisoner and a slain man.'

12. "What do you seek here?" I replied, "(I am) a guest seeking entertainment, so where is the meal of welcome?"

13. Pointed towards a specious courtyard and said, "Stop here and kill her (your riding beast), because a guest never departs from us."

14. "Whoever comes to us, throws away the staff of travelling." I said, "Who is there for me to take me to it? Where is the way?"

15. We then alighted at the habitation of some people whom the fresh wine had felled before they tasted it.

16. Passion effaced all the traces (of existence) from them, and itself became a trace when they alighted.

17. Among them was one who was given bountifully, in whom neither complaint nor tears had any place.

18. His breaths (or sighs) alone informed of him, and even from these (sighs) he was free and separate.

19. Among the people was one who indicated to passion (for him) that made his consciousness lasting, that was less (than that of the others).

20. I saw that each one of them had a station, the description of which would make a long epistle.

21. Then I said, 'O people of passion, peace be upon you, I have a mind so pre-occupied that it did not perceive you.

22. And (I have) eyelids affected by torrents of tears due to yearning desire for meeting you.

23. The urge of desire continuously drove me towards you and the incitements (ultimately) are finished.

24. My apology would be a sin; is there a reception to one (host) who knows my excuses in giving up apology.

25. I have come to warm (myself) at fire, is there any road for me to reach your fire this morning?

26. Then their external state gave me reply as all limits (or veils) before it were broken.

27. (The reply was) let not the pleasing gardens excite wonder in you; before them are hills and wells.

28. Many a people came to you (o fire) by surprise and earnestly desired an affair (of their works), but the union (or approach) became difficult.

29. They stopped to gaze with wonder until a blaze and silver anklet (sign of success) for reaching appeared.

30. Then appeared a banner of fulfilment borne in the hand of passion; then the people of realities proclaimed, 'Run across (the courtyard)'.

31. Where are they who claim to act against us This is the day where in the dye of claim will be finished.

32. They charged like the heroes; on the day of encounter only the heroes fell (the enemies).

33. They spent every bountiful blood when it was niggardly or reaching, and the object of (their) desire was considered (by them) very little.

34. Then they disappeared in its waves after they had rushed blindly to it; then came the torrents.

35. They (torrents) threw them into the ruins, then all became stained with blood during its appearance.

36. This is our fire, it shines for him who travels at night, but it cannot procure (the desired thing).

37. The utmost limit of the share (or lot) is that from which the glance took provision; and the number of those who can obtain it, is little.

38. He whom you know well, went to it seeing a brand from it; he had a stretching arm, desire and petitions.

39. But it rose far beyond the earrings, and reaching to it became very difficult even though he was the Prophet.

40. So we stopped with bewilderment as you have seen; the all resolution to reach it were forsaken.

41. To spend the time in (the delusion of) hope a heart suffices you that is fed by allegation.

42. Whenever it tasted the bitter cup of despair, another cup, sweetened with hope, appeared.

43. When the fancy (of mind) deluded him in a matter, it was abandoned, and it was said, 'Taking patience is nice.'

44. This is our state this is what knowledge could reach, and every state will be finished.

In this ode Al-Shahrazūrī has some special meanings for specific words. The word 'fire' means 'divine gnosis', 'darkness of night' means 'ignorance of common people', 'proof' means 'learned in worldly subjects', 'cool wine' means 'divine gnosis', 'people' means 'the Sufis', 'edge' means 'endeavour to reach gnosis of Allah'.

Al-Shahrazūrī also composed some other verses. On importance of righteousness, he says:⁸²

دع مزحك كم جنى عليك المزح	يا قلب الى ما لا يفيد النصيح
ما تشعر بالخمار حتى تصحو	ما جارية منك غزاها جرح

82. Ibn Khallikán, *Wafayát*, II, p. 254

Translation :

1. O my heart, up to what time (of your life) advice will not benefit (you)? Give up your joke, because jokes committed many crimes against you.

2. No calamity of you is fought (or fed) but by an wound, and you cannot perceive the remains of intoxication until you come round.

On patience and obedience, he says :⁸³

فعاودت قلبي اسال الصيروقفه	عليها فلا قلبي وجدت و لا صبرى
و غابت شمس الوسل عنى و اظلمت	مسالكه حتى تحيرت فى امرى
فما كان الا الخطف حتى رايتها	محكمة و القلب فى ربحه الاسر

Translation :

1. So I came back to my heart asking the patience for obedience (to the lord) against it (its will); then I found neither my heart nor my patience.

2. The suns of union disappeared from me, and its ways became dark and so I became perplexed in my affair.

3. There was nothing but snatching until I saw it as an arbitrator and the heart in the profit of imprisonment.

SECTION TWO

MAJOR MYSTICAL POETRY IN THE 6TH CENTURY A.H.

In the 6th/12th century Arabic mystical poems continued to be composed uninterruptedly by the *ṣūfīs*, poets, and righteous people. Actually, this century produced Arabic poems on pure Islamic mysticism. The most famous authors of mystical poetry in this century are : 'Abdu'l-Qādir al-Jīlānī, Ibnu'l-Kizānī and Suhrawardī al-Maqtūl. In this section we shall give their short biographies and quote their important poems with translation.

1. 'Abdu'l-Qādir Al-Jīlānī (عبد القادر الجيلانى) (470-560 / 1077-1166)

'Abdul Qādir al-Jīlānī's full name is Muḥyuddīn Abū Muḥammad ibn Abī Ṣāliḥ. His mother's name is Fāṭima. He was born at Nayf in the district of Jīlān in Iran in 470/1077. In his young age he went to Baghdad for study. There he studied Arabic and jurisprudence and then learnt *taṣawwuf*. Later he became the principal of a *madrasha* in Baghdad. He passed away there in 560/1166. It is said that he was a descendent of Ḥasan ibn 'Alī (R).¹

Al-Jīlānī was an orator, theologian and a preacher of Islam. He wrote many books on *ṣūfism*. Among them are : *Ghunya li Ṭālibi Ṭarīq'l-Haqq* (غنية لطالب طريق الحق), *Al-Fath al-Rabbānī* (الفتح الربانى) and *Futūḥu'l-Ghayb* (فتوح الغيب).² He also composed many poems on mystic teachings. His poems and prayers are considered as the cream of Islamic mysticism. He has a *diwān* of his poems. Some attribute sixteen odes to him. Some attribute *Diwān Ghauth al-Aẓam* to him that contains many mystic poems in Persian language.

83. *Ibid.*, ii, p. 255

1. *Sankhīpta Islāmī Bishwakosh*, vol. i, pp. 32-33

2. *Loc. cit.*, C. Huart, *A History of Arabic Literature*, pp. 273-274

Dr. Yusuf Zaydan collected 10 poems of al-Jilání in *Díwán al-Jilání*, and these poems seem to be authentic. These poems are : 1. *Má fī'l-Ṣabāba* (ما فى الصبابة), 2. *Al-Wasīla* (الوسيلة), 3. *Al-Sharīfa* (الشريفة), 4. *Saqānt Ḥabībī* (سقانى حبيبى), 5. *Al-Asmā'u'l-Husnā* (الاسماء الحسنى), 6. *Ruḥḥa al-Ḥajbu* (رفع الحجب), 7. *Al-Khamriya al-Ghauthiya* (الخمرية الغوثية), 8. *Ṭuf bt Ḥánt* (طف بحانى), 9. *Ruḥḥat 'āla A'la al-Warā* (رفعت على اعالى الورى) and 10. *'Ala'l-Awliya* (على الاولياء).

Here we shall quote these poems for a clear idea about al-Jilání's mystic views and attainments.

In the following poem al-Jilání expresses divine love, his high spiritual position and dignity:³

ما فى الصبابة

١	ما فى الصبابة منهل مستعذب	١	الاولى فيه الا لذي الاطيب
٢	او فى الوصال مكانة مخصصة	٢	الا ومنزلتى اعز واقرب
٣	وهبت لى الايام رونق صفوها	٣	فحلت منا هلهل وطاب المشرب
٤	وغدوت مخطوبا لكل كريمة	٤	لا يهتدى فيها اللبيب فيخطب
٥	انا من رجال لا يخاف جليسهم	٥	ريب الزمان ولا يرى ما يرهب
٦	قوم لهم فى كل مجد رتبة	٦	علوية و بكل جيش موكب
٧	انا بلبل الافراح املاء دوحها	٧	طربا وفى العلياء باز اشهب
٨	اضحت جيوش الصب تحت مشيئتى	٨	طسوعا ومهما رمته لا يعزب
٩	اصبححت لا املا ولا امنية	٩	ارجو ولا موعودة اترقب
١٠	ما زلت ارتع فى ميادين الرضا	١٠	حتى بلغت مكانة لا توهب
١١	اضحى الزمان كحلة مرفومة	١١	تزهو ونحن لها الطراز المذهب
١٢	افلت شمسوس الاولين وشمسنا	١٢	ابداعلى فلك العلى لا تغرب

Translation :

1. In (divine) love there is no place of drawing sweet water without preserving for me the most delightful and most agreeable drink.

2. Or in the union (with Him) there is no special high rank without my position being the most honoured and the nearest.

3. The days offered me the splendour of their purity (sincerity of love); so their watering places became sweet and their drinks became delightful.

4. Being characterised with every good quality I came early in the morning; whereas no man of good judgement is guided there to the straight path to ask (for those qualities).

5. I am one of those men (of Allah) whose companions are not afraid of the vicissitudes of time and who do not find anything to fear.

6. (They are such) people who have high rank in every glory; and with every troop there is a retinue.

3. Al-Jilání, *Díwán*, pp. 77-81

7. I am a nightingale of delight, I fill up its lofty trees with delight, and on the elevated place there is a greyish falcon.

8. The army of (divine) love has come under the control of my wish with obedience; and as long as I desire it, it does not disappear.

9. I have no hope, no expectation, and I wait for no promised thing (like jannat, rather I want Allah only).

10. I always graze in the field of satisfaction until I reach a position that is bestowed to none.

11. The time has become like a striped set of clothes that shine while we are their golden embroidery.

12. The suns of the earlier (saints) have set, while our sun is always in the high sky, it will never set.

Expressing his intoxication in divine love, attainment of nearness to Allah, his idea of Muhammadan light, his deep spiritual power and knowledge, al-Jilānī composed the following ode:⁴

الوسيلة

ونادمني صحوى بفتح البصيرة	١ ولما صفا قلبي وطابت سريرتي
وقد من بالتصريف فى كل حالة	٢ شهدت بان الله مولى الولاية
فاسكرنى حقا فهمت بسكرتى	٣ سقانى الهى من كـووس شرابه
وكل ملوك العالمين رعىتى	٤ وحكمنى جمع الدنان بما حوى
وما شرب العشاق الا بقيتى	٥ وفى حاننا فادخل تر الكاس دائرا
فقربنى المولى وفزت بنظرة	٦ رفعت على من يدعى الحب فى الورى
وزفت لى الكاسات من كل وجهة	٧ وجالت خيولى فى الاراضى جميعا
فصرت لاهل الكرب غوثا ورحمة	٩ وشائوس ملكى سار شرقا ومغربا
يطاولنى ان كان يقوى لسطوتى	١٠ فمن كان مثلى يدعى فيكم الهوى
وفى قاب قوسين اجتماع الاحبة	١١ انا كنت فى العليا بنور محمد
بها انتعشت روحى وجسمى مهجتى	١٢ شربت بكاسات الغرام سلافة
ادبر عليهم كرة بعد كرة	١٣ وصرت انا الساقى لمن كان حاضرا
ونوديت يا جيلانى : ادخل لحضرتى	١٤ وقفت بباب الله وحدى موحدا
عطيت اللوا من قبل اهل الحقيقة	١٥ ونوديت يا جيلانى ادخل ولا تخف
ومن تحت بطن الحوت امدت راحتى	١٦ دراعى من فوق السموات كلها
واعلم رمل الارض عدا لرملة	١٧ واعلم نبت الارض كم هو نبتة
واعلم موج البحر عدا لموجة	١٨ واعلم علم الله احصى حروفه
اتى الاذن حتى تعرفوا من حقيقتى	١٩ وما قلت هذا القول فخرنا وانما
فانست ولى فى مقام الولاية	٢٠ وما قلت حتى قيل لى قل ولا تخف
بحارا وطوفانا على كف قدرتى	٢١ انا كنت مع نوح اشاهد فى الورى
وما بـرد النيران الا بدعوتى	٢٢ وكنت وابراهيم ملقى بناره

4. *Ibid.*, pp. 83-101

وما انزل المذبح الا بفتيتي
وما برئت عيناه الا بتفليتي
واسكن في الفردوس احسن جنة
وموسى عصاه من عصاي استمدت
وما برئت بلواه الا بدعوتي
واعطيت داودا حلاوة نغمتي
وسرى في الكون من قبل نشأتي
انا الشاكر المشكور شكرا بنعمتي
انا السامع المسموع في كل نغمة
انا الواصف الموصوف علم الطريقة
وان شئت افنيت الانام بالحنة
وتال كتاب الله في كل ساعة
وما قد رايت من شهود بمقلتي
ويدخل حمى السادات يلقي الغنمة
ولا سالك الا بفرضي وسنتي
ولا منبر الا ولى فيه خطبتى
لاغلق ابواب الجحيم بعظمتي
وان كنت في هم اغثك بهمتي
لاحميك في الدنيا ويوم القيامة
اكن حاضرا الميزان يوم الواقعة
بعين عنايات ولطف الحقيقة
اريدكموتمشون طرق الحميدة
مراتب عز عند اهل الطريقة
تجده صغيرا في عيون الاقلة
مع الله عزته جميع البرية

Translation :

1. When my heart became pure and my secret (annihilation in Allah) became good, and my recovery (from intoxication) drank with me, by conquering the intelligence;
2. I witnessed that Allah is the guardian of sainthood and He showed mercy by giving change in every state.
3. My Lord gave me to drink from the cups of His drinks and thus really intoxicated me, so I deeply loved my intoxication.
4. And He withheld me from gathering the earthen jars by what He gathered; and all the kings (lovers of Allah) are my subjects.
5. Enter into our wine-shop, you will see the cups (of divine love) revolving; and the (divine) lovers did not drink but what I left as a remainder.
6. I have been raised over those who claim (divine) love among mankind; so my Lord took me near Him and I succeeded with a look (at Allah).

٢٣ وكنت مع اسماعيل في الذبح شاهدا
٢٤ وكنت مع يعقوب في غشو عينه
٢٥ وكنت مع ادريس لما ارتقى العلا
٢٦ وكنت وموسى في مناجاة ربه
٢٧ وكنت مع ايوب في زمن البلاء
٢٨ وكنت مع عيسى وفي المهد ناطقا
٢٩ ولى نشأة في الحسب من ادم
٣٠ انا الذاكر المذكور ذكرا لذاكر
٣١ انا العاشق المعشوق في كل مضمهر
٣٢ انا الواحد الفرد الكبير بذاته
٣٣ ملكت بلاد الله شرقا ومغربا
٣٤ وقالوا : فانت القطب قلت مشاهد
٣٥ وناظر ما في اللوح من كل اية
٣٦ فمن كان يهوانا يجيئى لمحلنا
٣٧ فلا عالم الا بعلمى عالم
٣٨ ولا جامع الا ولى فيه ركعة
٣٩ ولولا رسول الله بالعهد سابق
٤٠ مريدى لك البشرى تكون على الوفا
٤١ مريدى تمسك بى وكن بى واثقا
٤٢ وكن يا مريدى حافظا لعهدنا
٤٣ وان شحت الميزان كنت انا لها
٤٤ حوائجكم مقضية غير اننى
٤٥ واوصيكمو كسر النفوس فانها
٤٦ ومن حدثته نفسه بتكبير
٤٧ ومن كان في حالاته متواضعا

7. And my horses rambled in the whole world and cups (of divine love) from all sides were expanded for me.

8. And the banners in the earth and heaven were manifested to me and the inhabitants of the earth and the heaven know my might.

9. An announcement of my kingdom (in sufi world) spread from the East to the West; so I became a succour and mercy to the grieved people.

10. So whoever among you claims (divine) love like me, will vie with one me if he is strong enough to (conter) my might.

11. I was in the elevated place with the light of Muḥammad (the first and the eternal creation); and the gathering of the friends is in between two stars (nearness to Allah).

12. With the cups of earnest desire I drank the first (and the best) juice of grapes; my body, soul and life have become reinvigorated by it.

13. I became the distributor of drinks among those who were present, and I was revolving the cup time and again.

14. Alone I stood at the door of Allah declaring His Oneness, and I was addressed, "O Jīlānī, enter into my presence."

15. And I was addressed, "O Jilani, enter, don't fear."; I was offered the flag before the people of haqiqat (sincerity and varacity).

16. My forearms were above all the heavens and I extended my palm from under the belly of the whale.

17. I know the number of the vegetations of the world; I know the number of the sands of the earth.

18. I know the knowledge of Allah (the Qurán), can count its letters.

19. I do not say this to express my pride, rather permission (from Allah) came (to me) so that you can understand my reality.

20. I did not say until it was said (to me). "Say and don't fear, you are my friend at the station of sainthood."

21. (Due to my union with Muḥammadan light) I was with Nuh (A) witnessing the seas and floods among mankind; that were under the palm of my power.

22. I was present when Ibrahim (am) was thrown into his fire, and the fires were not cooled down except by my prayer.

23. I was with Isma'īl (A) as a witness during the slaughter, and the sacrificial animal was not sent without my decision.

24. I was with Ya'qúb (A) during the whitening of his eyes, and his eyes recovered only by my spitting.

25. I was with Idrís (A) when he ascended to the high place and was accomodated in paradise, the best heaven.

26. I was there when Músá was praying to his Lord (on Mount Sína); and Musa's stick was the extension of my stick.

27. I was with Ayyúb (A) during the time of calamity, and he was not freed from his calamity except by my prayer.

28. I was with 'Ísa' (A) who was speaking in the cradle, and I offered Dáúd (am) the sweetness of my tune.

29. I had a growth in (divine) love before Ádam (am) (was physically created); my secret travelled through the creation (beings) before my (physical) growth.

30. I am the one who remembers and is remembered, and the object of remembrance for who remembers; I am the one who thanks and is thanked, I am an object of thanks in my (every) bounty.

31. I am the lover and the beloved in every mind; I am the hearer and the heard in every tune.

32. I am the One, the Single, the Great in essence; I am the describer and the described, the knowledge of the path (to reach Allah).

33. I possessed the land of Allah, from the East to the West; if I wished, I could destroy the whole creation in a moment.

34. They said, "You are the qutb (the greatest of the saints)"; I said, "I witness and recite the Book of Allah in every hour."

35. I see all signs in the Preserved Tablet, and what I have already witnessed (of the unseen world) by my eye.

36. So whoever loves us, let him come to our place and enter the border of the leaders and meet the booty.

37. No learned man is learned (in divine knowledge) without my knowledge; and no traveller (in the path of mysticism) without my compulsory acts and my tradition.

38. There is no mosque without one rakat (salat performed) by me; there is no pulpit without my sermon.

39. If the messenger of Allah were not the predecessor in age (or promise), I would close the doors of hell by my might.

40. O my disciple, for you is the good news, you will fulfil the promise; if you are in anxiety, I shall help you by my mind (or aspiration).

41. O my disciple, hold fast to me, keep confidence on me; I shall protect you in the world and on the Day of Judgement.

42. O my disciple, keep the contracts with us intact, I shall be near the Scale on the Day of Shock.

43. If the scale (of good works) becomes miser (lighter), I shall stand for them (good works) with the eye of care and kindness of reality.

44. Your needs (of getting pleasure and nearness to Allah) will be fulfilled; the only thing I wish is that you walk on the praiseworthy path.

45. I advise you to break the passions (cleanse the evil passion), because it is the place of honour among the people of the path (of Allah).

46. Whose self expresses pride, he will find it (self) small (or trifle) in the eyes of the minority (righteous).

47. And who, in his states, is humble before Allah, the whole world honours him.

This ode clearly expresses the idea of al-Jīlānī about intercession, necessity of righteousness, need of following the path of Allah, controlling evil passions, humility, his acquiring the attributes of Allah, his union with Allah, his knowledge of the unseen world etc. All these are the teachings of Islamic mysticism. Here the influence of Ḥusayn ibn Maṣṣūr al-Hallāj is clear.

Describing his union with Allah, possession of godly power, Muḥammadan light, secret power, his omnipresence and ascension, he composed the following ode:⁵

الشریفة

- | | |
|-------------------------------|------------------------------------|
| حبيبا ————— جلى للقلوب فحننت | ١ نظرت بعين الفكر فى حان حضرتى |
| فكان من الساقى خمارى وسكرتى | ٢ سقانى بكاس من مدامة حـبـه |
| و ما زال يرعانى بعين المودة | ٣ ينادمنى فى كل يوم و ليلة |
| بـهـرولة يحظ بعز و رفعة | ٤ ضريحى بيت الله مـن جاء زاره |
| فلذ بـجـنابى ان اردت مودتى | ٥ و سرى بـسـر الله سار بخلقه |
| وكل بامر الله فاحكم بقدرتى | ٦ و امرى بامر الله ان قلت كن يكن |
| على طور سينا قد سموت بخلعتى | ٧ و اصبحت بالواد المقدس جالسـا |
| فصرت لها اهلا بتحقيق نسبتي | ٨ و طافت بى الاكوان من كل جانب |
| رفيع السنا تاوى له كل امة | ٩ فلى علم فى ذروة المجد قائم |
| ولا نـقل الا من صحيح روايتى | ١٠ فلا علم الا من بحار و ردتـها |
| و فى قاب قوسين اجتماع الاحبة | ١١ على الدوة البيضاء كان اجتماعنا |
| وشاهدت انوار الجلال بـنـظـرتى | ١٢ و عاينت اسرافيل و اللوح و الرضا |
| كذا العرش والكرسى فى طى قبضتى | ١٣ و شاهدت ما فوق السموات كلـها |
| واقطابها من تحت حكمى و طاعتى | ١٤ و كل بلاد الله ملكى حقيقـة |
| و مـرتبـتى فاقت على كل رتبة | ١٥ و حودى سرى فى سر سر الحقيقة |
| و احيا فواد الصب بعد القطيعة | ١٦ و ذكرى جلى الابصار بعد غشائها |
| على خلعة التشريف فى حسن خلوتى | ١٧ حفظت جميع العلم صرت طـرازه |
| وما زلت ارقى سائرا بمحبتي | ١٨ قطعت جميع الحجب للحب صاعدا |
| فهذا شراب الحب فى حان حضرتى | ١٩ تجلى لى الساقى و قال الى قـم |
| تمل بحانى والشراب ورويتى | ٢٠ تقدم ولا تخش كشفنا حجابنا |
| و برا و بحرا من فنائس خمرتى | ٢١ شطحت بها شرقا وغربا وقبلة |
| وبانت لى الانوار من كل وجهة | ٢٢ ولاحت لى الاسرار من كل جانب |

لصم الجبال الراسيات لادكت	٢٣ وشاهدت معنى لو بدا كشف سره
واقطار ارض الله فى الحال خطوتى	٣٤ ومطالع شمس الافق ثم مغيبها
اطوف بها جمعا على طول لمحتى	٢٥ اقلبها فى راحتى كاكسرة
على سائر الاقطاب قولى و حرمتى	٢٦ انا قطب اقطاب الوجود حقيقة
اغثك فى الاشياء طرا بهمتى	٢٧ توسل بنا فى كل هول وشدة
واحرسه من كل شر و فتنة	٢٨ انا لمريدى حافظ ما يخافه
اغثه اذا ما سار فى اى بلدة	٢٩ مريدى اذا ما كان شرقا ومغربا
فانك محروس بعين العناية	٣٠ فيا منشدا للنظم قله ولا تحف
تعيش سعيدا صادقا بمحبتى	٣١ كن قادري الوقت لله مخلصا

Translation :

1. In the wine shop of my presence I looked at a friend with the eye of thought, who revealed (secrets) to the hearts and then longed for them.
2. He gave me drink with the cup of the wine of his love; so my intoxication and its remains were from the giver of drinks.
3. He drinks with me everyday and every night and always tends me with an eye of love.
4. My tomb (or Baytul Māmūr) is the House of Allah; whoever comes, visits it with slow pace and obtains dignity and high rank.
5. With the secret of Allah my secret travels through His creation; so take shelter in my court if you wish my affection.
6. With the order of Allah is my order; if I say, 'Be', it becomes; and everything happens by the order of Allah; so give judgement on my power.
7. I sat on the sacred vely, mounted on Mount Sīnai with my robe, (rose to the presence of Allah).
8. The whole creation circumambulated me from all sides; I became worthy of it by proving my relationship (vicegerency of Allah).
9. I possess established symbol on the peak of nobility; it is high in brightness; every nation moves with pity for it.
10. There is no knowledge but from the oceans I reached, and there is no narration (of hadith) but from my correct narration.
11. Our gathering (or get-together) was on the white pearl (Muḥammadan light); and the gathering of the friends (of Allah) is (always) between the two arrows (nearness of Allah).
12. I viewed Isrāfīl (face to face), the Preserved Tablet and the Satisfaction; and I witnessed the lights of the Majesty with my own eyes.
13. I witnessed all that are above the heavens; and likewise the Throne and the Chair are under the fold of my hand.
14. All the lands of Allah are really my kingdom; and their greatest saints are under my order and obedience.

15. My existence travelled through the secrets of the secret of Reality (a station where a sufi sees Allah in everything); and my rank topped all the ranks.

16. My remembrance polished the sights after their being veiled, and it enlivened the mind of the lover (of Allah) after the cut up (from the path of Allah).

17. I preserved all knowledge (of present, past and future) because its embroidery on the robe of honour is in the beauty of my solitude (thus I became a perfect man).

18. I cut all the veils of love (as a bar) by ascension; I ceaselessly made (spiritual) progress (until I reached to divine love) and travelled with my love.

19. The drink-giver revealed to me and said, 'Stand near me, this is the drink of love in the wine-shop of my presence.'

20. Come forward, don't fear, we have removed our veil; enjoy my wine-shop, the drink and my sight for a long time.'

21. I roved (or ran away) with it (drink and sight) to the East, West and south (direction of Qibla), on land and sea, from the much sought things of my wine.

22. And the secrets appeared before me from all sides, and the lights became clear before me from all directions.

23. I viewed a meaning; if the disclosure of its secrets appear to stop the high mountains, it might be destroyed.

24. The East, the West and the regions of the earth of Allah at once become the space between my two foot-steps (as a miracle).

25. I turn them (the places) in my two palms just like a bowl; I visit them all within the length of my glance.

26. Really I am the chief saint of the chief-saints of the whole creation; my speech and dignity are above all chief saints.

27. Seek nearness to Allah through us (by following our ideology), in all woes and hardships; I shall help you in all matters by my might.

28. For my disciple I am a protector from what he fears; I shall guard him from all evils and seductions.

29. In the East or the West, wherever my disciple may be, in whatever land he may travel, I shall help him.

30. O the reciter of the poem (composed by me), recite it, don't be afraid, you are watched by a careful eye (of mine).

31. Be among the Qadirites of the time, sincere to Allah; then you will live with good luck and true to my love.

Describing his attainment of nearness to Allah, his intoxication in divine love, possession of secret powers, he composed the following ode :⁶

6. *Ibid.*, pp. 119-124

سقانى حبيبى

- | | |
|-------------------------------------|-----------------------------------|
| ١ سقانى حبيبى من شراب ذوى المجد | فاسـكرنى حقا فغبت على وحدى |
| ٢ و اجلسنى فى قاب قوسين سيـدى | على منبر التخصيص فى حضرة المجد |
| ٣ حضرت مع الاقطاب فى حضرة اللقا | فـغبت به عنهم وشاهدته وحدى |
| ٤ فما شرب العشاق الابقىـتى | و فضلة كاساتى بها شربوا بعدى |
| ٥ و لو شربوا ما قد شربت وعايـنوا | من الحضرة العلياء صافى موردي |
| ٦ لامسوا سكارى قبل ان يقربوا المدام | وامسوا حيارى من مصادمة الورد |
| ٧ انا البدر فى الدنيا و غيرى كواكب | و كل فتى يهوى فذاكم عبرى |
| ٨ و بحرى محيط بالبحار باسـرها | وعلمى حوى ما كان قبلى وما بعدى |
| ٩ و سرى له الاسرار تزجر فى الدجا | كزجر سحب الافق من ملك الرعد |
| ١٠ فيا ما دحى قل ما تشاء ولا تخف | لك الامن فى الدنيا لك الامن فى غد |
| ١١ فان شئت ان تحظى بعز وقربـة | فداوم على حبى و حافظ على عهدى |

Translation :

1. My friend gave me drink of glory, and it really intoxicated me, and I disappeared due to my ecstasy.
2. He made me sit on the pulpit of speciality near my Lord in the presence of glory.
3. I was present with the chief saints in the presence of the meeting (or union), but I disappeared from them and alone witnessed Him.
4. The lovers drank my remainders only; after me they drank only the remainder of my cups.
5. If they drank what I had drunk, and viewed my pure watering place (i. e. love) from the high presence;
6. They might be intoxicated before drawing near the wine and might be perplexed due to the strike of arrival (to the water).
7. I am the full moon in the world while others are the stars and all youths who love (Allah) are my servants.
8. My ocean (of knowledge) encircles all the seas, and my knowledge possesses everything before me and after me.
9. My secret has many secrets that are driven in the darkness as the cloud in the horizon is driven by the angel of thunder.
10. O my praiser, say whatever you like and don't be afraid, for you there is security here and hereafter.
11. If you wish to obtain honour and nearness, then persevere in my love and keep the promise with me (or Allah).

Expressing his attainment of nearness to Allah, removal of divine veils before him, al-Jilānī composed the following ode:⁷

7. *Ibid.*, pp. 141-144

رفع الحجب

١ رفع الحجب عن بـدور الجمال	مـرحبا مرحبا باهل الجمال
٢ ملكوني بحبهم ورضوا عن	عـبد رق - فسدت بين الموالى
٣ عاملوني بلطفهم فى غرامى	فـحلى فى بصائر الناس حالى
٤ فرحوني بصـرف راح هواهم	فـتـربيت فى حـجور الدلال
٥ ان ارادوا الصدود يفنى وجـودى	رحـموني وانعموا بالوصال
٦ واذا ما ضللت عنهم هـدونى	هـكـذا هـكـذا تكون الموالى
٧ سادتى سادتى بعـقى عليكم	انـنى عنـدكم غـزيز وغال
٨ ما بقى لى حبيب قلب سـواكم	مات وهـمى بكم وبان خـيالى
٩ بـحياتى عليكم يا سـقاتى	روـقـوا الكاس ان حـبى ملالى
١٠ وادبروا الكؤوس بين النـدامى	فـجـمـيع الانام سـكرى بحالى

Translation :

1. The veil has been removed from the fullmoons of (divine) beauty, welcome, welcome to the people of beauty.
2. They possessed me with their love, they were pleased with a slave of slavery; so I became glorious among the freed slaves.
3. They behaved with me kindly during my hardship, so my state became adorned in the sight of people.
4. They cheered me by drinking unmixed wine of their love; so I was fostered in the bosom of pride (a mystic station).
5. If they wished to shun (me), my existence might be perished; but they showed me mercy and favoured me with union (with Him).
6. Whenever I went astray from them, they guided me; such and such are the friends.
7. My chiefs, my chiefs, by your duty (towards me), verily I am dear and precious to you.
8. Except you no friend of heart remained for me; my instincts died for you (due to divine love) and my spectre appeared.
9. O my cup-distributors, by my life that depends on you, clarify the cups, surely weariness is my love.
10. Hand the cups round the drinkers, the whole mankind is intoxicated with my state.

Al-Jilānī's famous ode is *al-Khamriya al-Ghauthiya* (الخمرية الغوثية). In this ode he describes his divine love, superiority over all saints, mastery of secrets, supernatural powers, knowledge of the unseen worlds and qualities of saints, in the following manner:⁸

الخمرية الغوثية

١ سقانى الحـب كاسات الوصال	فـقلت لخمـرتى نـحوى تعالى
٢ سعت ومشيت لنـحوى فى كـؤوس	فـهمت بسـكرتى بـين الموالى

8. *Ibid.*, pp. 145-155

٢ وقلبت لسانك الاقصاد طالب المودى
٤ وهيموا واشربوا انتم جنودى
٥ شربتم فضلاتى من بعد شكورى
٦ مقامكم العسعلا جمعا ولكن
٧ انا فى حضرة التقريب وحيدى
٨ انا البازى اشهب كل شبيب
٩ درست العلم حتى صرت قما ببا
١٠ كسانى خلعة بطر اعرافى
١١ واطعننى على سر قديم
١٢ وولانى على الاقصاد طالب جمعا
١٣ فلو القيت سرى وسقط نار
١٤ ولو القيت سرى فوق ميت
١٥ ولو القيت سرى فى جبال
١٦ ولو القيت سرى فى بحار
١٧ وما منها شهور او دهور
١٨ وتخبرنى بما جردى وياتى
١٩ بلاد الله ملكى تحت حكمة
٢٠ طوبى الى فى السماء والارض دقت
٢١ انا الجيلانى محى الدين اسمى
٢٢ انا الحسنى والمخدع مقامى
٢٣ رجال خيموا فى حى ليلى
٢٤ رجال فى النهار ليوث غاب
٢٥ رجال فى هوا جردى هم صيام
٢٦ رجال ما انتهوا عنه بشيئ
٢٧ رجال لا يضام لهم نزيل
٢٨ رجال سائحون بكى واد
٢٩ الايا للرجال صلوا محبا
٣٠ الايا للرجال قتلت ظالما
٣١ الايا للرجال خسذوا بشاءرى
٣٢ انا شيخ المشايخ حزت علما
٣٣ فمن فى اولياء الله مثلى
٣٤ ترى الدنيا جميعا كفى
٣٥ مريدى لا تخف وشيا فافى
٣٦ مريدى لا تخفف فالفه ربى
٣٧ مريدى هم وطب واشطع وغنى
٣٨ وكل فتى على قسدم وانى
٣٩ عليه صلوة ربى كل وقت

Translation :

1. Love served me the cups of union (to drink); then I said to my wine, "Come to me".
2. Then it (wine) ran and walked towards me in cups; then from amongst my friends it was I who desperately loved my intoxication (or wine).
3. I said to all the chief saints : Alight at my wine-shop and enter into it, you are my men.
4. Be thirsty and drink, you are my troops; the (wine) distributor of people has filled (my cup) to the brim (or copiously).
5. You drank what I had left as redundant after I had been intoxicated; so you did not attain the height of my glory and unification (with Allah).
6. Stations of you all are high, but my station is above you, it is always a higher position.
7. I am alone in the vicinity of nearness (to Allah); and the Owner of Majesty (Allah) entrusts me (with the management of affairs), and He suffices me.
8. I am the gray falcon of every shaykh; who among men have been offered my amount (so that he can be a match for me)?
9. I acquired knowledge until I became a chief saint; and I obtained a good omen from the Lord of the friends.
10. He dressed me in a robe with embroidery of honour; and He crowned me with a turban of perfection.
11. He informed me of the ancient secret; He garlanded me and gave me what I asked for.
12. He set me over all chief saints; so my order is effective (or is excuted) in all high (affairs).
13. If I threw my secret in the middle of fire, it would melt and go out due to the secret of my state.
14. If I threw my secret on a dead person, he would stand up (with life) by the power of the Lord, and run towards me.
15. If I threw my secret on the mountain, it would be crushed and disappear in the sands.
16. If I threw my secret into the oceans, all of them would sink into the earth with decay.
17. No months, no years come and go without coming to me.
18. And inform me of what passes (or happens) and what comes (will happen) so that I can shorten my discussion.
19. The lands of Allah are my kingdom, they are under my order (or control); and my time has become pure for me even before my earlier state (in the spiritual world before creation).

20. My drums were beaten in the sky and the earth, and the serjeant of prosperity (or happiness) have already appeared before me.

21. I am Jílání, Muhyuddín is my name; my flags are on the peaks of mountains.

22. I am Ḥasaní (descendent of Ḥasan), my station is the closed (highest place of secrecy); and my feet are on the necks of people (of Allah, i.e. saints).

23. (They are the) men who set up camp in the quarter of Laylá (the beloved) and obtained extreme benefit in love.

24. (They are) the men who are (like) the lions of the forest during the day time, and monks (ascetics) when the night becomes dark.

25. (They are) the men who fast during their mid-days, and during the night the sound of their wailing is loud.

26. (They are) the men whom nothing divert from Him (Allah), and who never prefers palaces in the high places.

27. (They are) the men for whom no stranger is oppressed, no companion becomes wretched, and who never cares (for anything).

28. (They are) the men who wander in all valleys (doing spiritual exercise and in all forests in search of union (with Allah).

29. Lo! O the men, unite (or contact) with a lover who enters into the fire of remoteness and separation.

30. Lo! O the men, I was killed unjustly by a glance (or side-glance); it has already acted like swift-shooting arrows.

31. Lo! O the men (saints), avenge my self, because I am your chief, the chief saint having perfection.

32. I am the chief of the chieftains, I possess the knowledge of politeness, patience and union (with Allah).

33. Among the friends of Allah who is like me? And who is my uncle (leader) in order and change (in divine gifts).

34. You see the whole world in the midst of my palm; just like a mustard seed, in respect of (getting) favour.

35. O my disciple, do not fear a glittering sword, because I have determination to kill (the enemy) in the battle.

36. O my disciple, don't be afraid, Allah is my Lord. He offered me high dignity; so I attained dignities.

37. O my disciple, love (Allah) desperately, be delightful, rove and sing, and do whatever you like; because the Name (of Allah) is high (that is with us).

38. All youths are on my foot, and I am on the foot of the Great Prophet (S), the fullmoon of perfection.

39. On him be the bleassings of my Lord all the time, equal to the number of sands in the mountains.

Expressing his possession of deep knowledge, supernatural powers, superiority over saints, his omnipresence, high geneology etc. al-Jilānī composed the following ode:⁹

طف بحانى

- | | |
|--------------------------------|----------------------------|
| ١ طف بحانى سبعا ولذ بـذمامى | وتـجـرد لـزورتى كل عام |
| ٢ انا سر الاسرار من سر سرى | كعبتى راحتى وبسطى مدامى |
| ٣ انا نشر العلوم والدرس شـغلى | انا شـيخ الورى لكل امام |
| ٤ انا فى مجلسى ارى العرش حقا | وجميع الاملاك فيه قيامى |
| ٥ قالت الاولياء جمعا بـعـزم | انت قطب على جميع الانام |
| ٦ قلت : كفوا ثم اسمعوا نص قولى | انما القطب خادمى وغلामى |
| ٧ كل قطب يطوف بالبـيـت سبعا | وانا البـيـت طائف بخيامى |
| ٧ كشف الحجب والستور لعينى | ودعانى لحضرة ومقام |
| ٩ فاخترقت الستور حمعا لحيى | عند عـرش الاله كان مقامى |
| ١٠ وكسانى بتاج تشـريـف عز | وطراز وخـلعة باخـتـام |
| ١١ فرس العز تحت سرج جـوـادى | وركبـابى عال وعزـمى لجامى |
| ١٢ و اذا ما جذبت قوس مـرامى | كان نار الجحيم منها سهامى |
| ١٣ سائر الارض كلها تحت حكمى | وهى فى قبضتى كفرخ حمام |
| ١٤ مطلع الشمس ثم اقصى الغروب | خطوتى واقـلها باهتمام |
| ١٥ يا مريدى لك الهنا بـدوام | عش بـعز ورفعة واحترام |
| ١٦ ومريدى اذا دعانى بشـرق | او بـغرب او نازل بحر طام |
| ١٧ فاغـثـه لو كان فـوق هـواء | انا سـيـف القضا لكل خصام |
| ١٨ انا فى الحشر شافع لمريدى | عند ربى فـلا يرد كلامى |
| ١٩ انا شـيخ وصالح وولى | انا قطب وقـدوة للنام |
| ٢٠ انا عـبد لقادر طاب وقـتى | وجدى المصطفى شـفـيع الانام |
| ٢١ فعليه الصلوة فى كل وقت | وعلى اله بطول الدوام |

Translation :

1. Walk around my wine-shop seven times and take refuge at my protection and devote yourself to visiting me every year.
2. I am the secret of secrets of the secret of my secret; my court is my Ka ba, my (ecstatic) state is my wine (divine love).
3. I am the expansion (or preaching) of knowledge, and teaching is my occupation; I am the (spiritual) leader of mankind, leader of all.
4. In my assembly I really see the Throne and all the angels; my standing is ghere.
5. All the saints firmly say : you are the chiefsaint in the whole mankind.
6. I replied : refrain from (saying) this, listen to the quotation of my speech; surely the chief saint is my servant and slave.

9. *Ibid.*, pp. 157-164

7. Every chief saint walks around the House (Ka'ba) seven times, whereas the House walks around my tent.

8. He (Allah) unveiled the screens and veils from my eye and called me to His presence and station.

9. I crossed all the screens; due to my love (for Him) my position (or station) was near the Throne of the Lord.

10. He clothed me the cap of the visit of honour, embroidery, robe with seal.

11. The horse of honour is under the saddle of my fleet; my stirrup is high, and my resolution is my bridle.

12. Whenever I drew the bow of my desire, the fire of hell became my arrow.

13. The whole earth is completely under my order (or control), and it is in my first (controlled or covered) just like the chicken of a pigeon.

14. The rising place and the setting place of the sun are under my foot-step (its a miracle); and its shortest distance is my concern.

15. O my disciple, have good health forever, live with honour, height and dignity.

16. And when my disciple calls me from the East, West or from a vast ocean.

17. I help him, and even if he calls me from above the air; I am the sword of sentence in every contention.

18. On the Day of Judgement I shall intercede for my disciple before my Lord; and I hope that my request will not be refused.

19. I am a chief saint, a good person and a saint; I am a chief saint, a model for mankind.

20. I am a servant of the Powerful, my time is pleasant; Mustafa is my grandfather, the interceder for mankind.

21. May the Blessings (of Allah) be on him, his family, every time, forever.

Expressing his high status among the saints, acquisition of nearness to Allah, and of supreme power, al-Jilani says in the following ode:¹⁰

رفعت على اعلی الوری	
١ رفعت على اعلی الوری اعلامنا	لما بلغنا فى الغرام مرامنا
٢ نحن الملوك على سلاطين الملا	والكائنات ومن بها خدامنا
٣ وببذلنا للحب نلنا عزة	وعلى الرووس تنقلت اقدامنا
٤ ان كان اخرنا الزمان فاننا	فقدنا الذين تقدموا قدامنا
٥ بالاخذ بمن قاب قوسين دنا	المصطفى المختار عين مرادنا
٦ ضربت طبول العز فى ساحتنا	وعلى السهى شرفنا نصبن خيامنا
٧ فجمالنا ملاء الملا وجلالنا	لا يستطاق ولا يفل حسامنا
٨ ولاجلنا وجد الزمان وكونه	فالدهر عبد و الزمان غلامنا
٩ ولنا الولاية من : الست بربكم	رشقت قلوب المنكرين سهامنا

10. *Ibid.*, pp. 165-169

١٠ وحيولنا مشهورة بين السورى	عال على كل السركاب ركابنا
١١ وجليسنا لم يشق يوما فى السورى	ومريدنا ما زال فى اكرامنا
١٢ عش يا مريدى امنا فى غيطة	فالعز ثم العز فى عرصاتنا
١٣ لوح الوجود بصدرا محفوظة	ويسعدنا فيه جرت اقلامنا
١٤ قد قال لى رب اليرية لاتخف	قل ما تشاء فانت من احبابنا
١٥ انا قطب اقطاب الوجود حقيقة	وجميع من فى الارض من خدامنا
١٦ قطب الزمان وغوثة وملاذه	والاوليا جميعا بظل خبابنا
١٧ ثم الصلوة على النبى محمد	والال والاصحاب ثم صحابنا

Translation :

1. Our flag is raised upon the highest (position) of mankind when we reached our desired target in affliction (or obligation).
2. We are the kings over the rulers of the world; the whole creation with its associates, are our servants.
3. For our spending (time and energy) for love (of Allah), we obtained honour; and our feet are shifted over the heads (of people).
4. Although the time has put us at the end (of mankind), we surpassed our ancestors (sufis) who preceded us.
5. By taking (lessons and light) from him who came near (Allah) the distance between two stars (or arrows), the Chosen, the Selected One (Muhammad), who is the direction of our aim.
6. The drums of honour are beaten in our courtyards, and we set up our tents above the dim-star (high position), due to our honour.
7. Our beauty filled the creation, and our majesty is unattainable (by any one else), and our swords are never notched.
8. For us the time and the creation are given existence (everything is created for us); the age is (our) slave, and the time is our servant.
9. Our sainthood began from (the time of declaring) : Am I not your Lord? Our arrows threw at the hearts of the deniers (ignorants).
10. Our horses are famous among the creation; our stirrup is above all the stirrups.
11. Our companions are never unlucky in the creation, even for a day; our disciples always respect us.
12. O my disciple, live safely in happiness and honour; honour is in our courtyards.
13. The Board (preserved tablet) of the creation is preserved in our hearts; our pens move in it (i.e. write) by our good omen.
14. The Lord of mankind said to me, 'Don't be afraid, say whatever you like, you are one of our friends.'
15. I am really the chief saint of all the chief saints of the creation; all in the world are our servants.

16. (I am) the chief saint of the age, its leading saint, and its shelter; and all the saints are under the shadow of our rags.

17. Then the blessings (of Allah) are on Muḥammad, the Prophet, his family, companions, and on our companions.

Describing his secret powers, deep spiritual knowledge and highest status among the saints, al-Jīlānī composed the following ode :¹¹

على الاولياء

- | | |
|-----------------------------------|------------------------------------|
| فهاموا به من سر سرى و اعلانى | ١ على الاولياء القيت سرى وبرهانى |
| سكارى حيارى من شهوى وعرفانى | ٢ فاسكرهم كاسى فباتوا بخمرتى |
| تطوف بى الاكوان و الرب سمانى | ٣ انا كنت قبل القبل قطبا مبجلا |
| مقاما به قد كان جدى له دانى | ٤ خرقت جميع الحجب حتى وصلته |
| و من خمرة التوحيد بالكاس اسقانى | ٥ و قد كشف الاستار عن نور وحده |
| فلاحت لى الانوار و الرب اعطانى | ٦ نظرت الى المحفوظ والعرش نظرة |
| تجلت لى الانوار و الله اعطانى | ٧ انا الدرة البيضاء انا سدرة الرضا |
| فنا دمنى ربى حقيقا و ناجانى | ٨ وصلت الى العرش المجيد بحضرة |
| ومن خلع التشريف والقرب اكسانى | ٩ و توجنى تاج الوصول بنظرة |
| انا بازهم و الكل يدعى بغلمانى | ١٠ انا قطب اقطاب الوجود باسره |
| لغارت و راح الماء من سر برهانى | ١١ فلو اننى القيت سرى بدجلة |
| لاخمدت النيران من عظم سلطانى | ١٢ ولو اننى القيت سرى الى لظى |
| للقام باذن الله حيا و نادانى | ١٣ ولو اننى القيت سرى لميت |
| سلوا عنى القاصى سلوا عنى الدانى | ١٤ سلوا عنى السرى سلوا عنى المنى |
| وما كان تحت التحت و الانس و الجان | ١٥ سولا عنى العليا سلوا عنى الثرى |
| و طوافوا بحاناتى و اسعوا لاركانى | ١٦ فيا معشر الاقطاب لموا بحضرتى |
| و تبرى و ياقوتى و درى و مرجانى | ١٧ و غوصوا بجارى تظفروا بجواهرى |
| و فككت فى التوراة رمزة عبرانى | ١٨ وقفت على الانجيل حتى شرحتة |
| به كان يحيى الموتى والرمز سريانى | ١٩ وحللت رمزا كان عيسى يحله |
| اخى و رفيقى كان موسى ابن عمران | ٢٠ و حضت بحار العلم من قبل نشاتى |
| و جدى رسول الله فى الاصل ربانى | ٢١ فمن فى رجال الله نال مكانتى |
| اكنى بمحي الدين و الصل جيلانى | ٢٢ انا قادرى الوقى عبد لقادر |
| ابوها رسول الله عز بهم شانى | ٢٣ و والدتى الزهراء بنت محمد |
| انا الفرد قد البست فى الحب تيجانى | ٢٤ انا الكوكب الدرى انا شمس خانها |

Translation :

1. Upon the saints I threw my secret and argument from among the secrets of my secrets and my declaration; so they loved them desperately.

2. Then my cup intoxicated them, they spent the night being intoxicated by my wine, perplexed by my witness and knowledge.

3. I was a respected chief saint (even) before the ancient time (of spiritual life before creation), when the whole creation circumambulated me, and the Lord called me by name.

11. *Ibid.*, pp. 171-177

4. I tore all the veils until I reached a position near Him (between the two stars) to which my grandfather (Muḥammad) was close.

5. He unveiled the screens (seventy screens belonging to Him) from the light of His countenance (direct witness of oneness while in the spiritual world) to drink.

6. (Then) I looked at the (protected) Tablet and the Throne; and Lights appeared before me, and the Lord offered me (all these favours)

7. I am the white pearl, I am the lote tree of satisfaction, light revealed to me and Allah offered me.

8. I reached the Holy Throne with presence, then my Lord really drank with me, and talked to me (in whisper)

9. And crowned me with the crown of union with a glance; and clothed me with the robe of honour and nearness.

10. I am the chief saint of all the chief saints of the creation; I am their falcon, all of them are called my servants.

11. If I throw my secret into the Tigris, it will sink (into the earth) and the water will go away due to the (power of the) secret of my proofs (or arguments).

12. If I throw my secret into Laza (a hell having the most blazing fire), the fire will be extinguished due to the greatness of my power.

13. If I throw my secret at a dead body, it will stand up alive by the order of Allah, and will call me.

14. Question me about the night journey, question me about the desires, question me about far off things, question me about the nearest things.

15. Question me about the sky (or mountain peak), question me about the earth (low land), and the things on the lowest level, and about man and the Jinn.

16. O the crowd of chieftains, alight at my presence, circumambulate my wine-shops and exert yourselves in my affairs.

17. And drive into my oceans (of the path of divine love), you will succeed in obtaining my gems (secrets and Lights of chief saints), gold, sapphire, pearl and coral.

18. I paused in (reading) the Injil (or stopped to meditate on it) until I explained it, and unrevell'd the Hebrew hints (allegories) in the Torah (revelation of attributive names of Allah).

19. I solved a hint (allegory) that Jesus solved; by it he would enliven the dead; and the hint (or allegory) was Syriac (the sacred language of ancient Syria).

20. I waded through the oceans of knowledge (even) before my growth (or birth), my brother and friend was Músá ibn 'Imrán.

21. Who among the men of Allah obtained my position? My grandfather is the Messenger of Allah, and in reality, he was divine.

22. I and Qadirite of time, a servant of the powerful); my surname is the Reviver of Religion (Muhyiddin), and (I am) originally from Jilān.

23. My mother is Zahra (fair lady), the daughter of Muhammad; her father is the messenger of Allah; and my position became dignified due to his shape.

24. I am the brightly shining star, I am the sun of her shop, I am matchless, I have worn my cap of (divine) love.

Al-Jilānī composed a long ode on prayer to Allah, under the title of the Beautiful Names (الاسماء الحسنى). This ode contains the mystic teachings like the idea of Muḥammadan Reality (الحقيقة المحمدية), trust (توكل), forgiveness (استغفار), gnosis (معرفة), repentance (توبة), satisfaction (رضا) etc. The ode contains 64 verses. It seems to be the best prayer in verse. We shall quote some verses here. In this ode al-Jilānī says :¹²

الاسماء الحسنى

ساختم بالذكر الحميد مجملا	١ شرعت بتوحيد الاله مبسملا
تنزه عن حصر العقول تكملا	٢ واشهد ان الله لا رب غيره
نبيا به قام الوجود وقد خلا	٣ وارسل فينا احمد الحق مقتدى
واظهر فينا العلم والحلم والولا	٤ فعلمنا من كل خير مويد
من الله فادعه باسمائه العلا	٥ فيا طالب اعزا وكنزا ورفع
فاسالك اللهم نصرا معجلا	٦ وقل بانكسار بعد طهر وقربة
احاطت فكن لى يا رحيم مجملا	٧ بحقك يا رحمن بالرحمة التى
وسلم وجودى يا سلام من البلا	٨ ويا ملك قدوس قدس سريرتى
وسترا جميلا يا مهيمن مسبلا	٩ ويا مومن هب لى امانا محققا
بعزك يا جبار من كان معضلا	١٠ عزيز ازل عن نفسى الذل واحمنى
يا خلاق خذ لى عن الشر معزلا	١١ وضع جملة الاعداء يا متكبر
افضت علينا يا مصور اول	١٢ يا بارى النعماء زد فيض نعمة
بقهرك يا قهار شيطانى اخذلا	١٣ رجوتك يا غفار فاقبل لتوبتى
وللرزق يا رزاق كن لى مسهلا	١٤ وهب لى يا وهاب علما وحكمة
وعلما انلنى يا عليم تفضلا	١٥ وبالفتح يا فتاح نور بصيرتى
ويا باسط ابسطنى باسرارك العلا	١٦ ويا قابض اقبض قلب كل معاند
ويا رافع ارفعنى بروحك اسالا	١٧ ويا خافض اخفض قدر كل منافق
مذل فذل الظالمين منكلا	١٨ سالتك عزا يا معز لاهله
وانت جليل كن لخصمى منكلا	١٩ فحكمك حسبى يا حسيب تولنى
وكن لعدوى يا رقيب مجندلا	٢٠ الهى كريم انت فاكرم مواهبى
ويا باعث ابعث جيش نصرى مهرولا	٢١ مجيد فهب لى المجد والسعد والولا
ويكفى اذا كان القوى موكلا	٢٢ الهى و كيل انت فاقض حوائجى
ميت امت اعداء دينى معجلا	٢٣ سالتك يا محيى حيوه هنيئة
قديم و كن قيوم سرى موصلا	٢٤ ويا حى احيى ميت قلبى بذكرك الـ
ومقتدر قدر لحسادنا البلا	٢٥ ويا قادر ذا البطش اهلك عدونا

من الضر فضلا يا موخر ذا العلا
ويا اخر اختتم لى اموت مهلا
بباطن غيب الغيب يا باطن ولا (ولاء)
عطايا ويا تواب تب و تقبلا
ويا جامع اجمع لى الكمالات فى الملا
ومغن فاغن فقر نفسى لما خلا
من السوء مما قد جنيت تعملا
ورشدا انلنى يا رشيد تجملا
واياتك العظمى ابتهلت توسلا
فهينى لنا منك الكمال مكملا
صروف زمان صرت فيه محولا
الى الخير و اصلح ما بعقلى تخلا
و من هذه الاسماء يدعو مرتلا
دعيت بمحيى الدين فى دوحة العلا
باحلى سلام فى الوجود و اكملا
و بعد - فحمد الله ختما و اولا

٢٦ و قدم لسرى يا مقدم عافنى
٢٧ واسبق لنا الخيرات اول اول
٢٨ و يا ظاهر اظهر لى معارفك التى
٢٩ و يا بريا رب البرايا وموهب ال
٣٠ و يا مقسط ثبت على الحق مهجتى
٣١ الهى غنى انت فاذهب لفاقتى
٣٢ و يا مانع امنعنى من الذنب واشفنى
٣٣ و يا وارث اجعلنى لعلمك وارثا
٣٤ باسمائك الحسنى دعوتك سيدى
٣٥ فاسالك اللهم ربى بفضلها
٣٦ وقابل رجائى بالرضا منك واكفنى
٣٧ اغث واشفنى من داء نفسى واهدنى
٣٨ الهى فارحم والدى و اخوتى
٣٩ انا الحسنى الاصل عبد لقادر
٤٠ و صل على جدى الحبيب محمد
٤١ مع الال و الامصاب جمعا مويدا

Translation :

1. I begin with the name of Allah, ascertaining His Oneness; I shall end it with praiseworthy remembrance, making it adorned.
2. I bear witness that there is no Lord but Allah, He is completely Holy from the limitation of intelligence.
3. And that He sent to us Ahmad the True as a prophet to be followed; due to him all beings exist, whereas they were empty.
4. He taught us all confirmed good things and showed us the path of knowledge, patience, and management.
5. O who seeks honour, treasure and high dignity from Allah, call Him by His dignified names.
6. After attaining purity and nearness (to Allah), (I pray); O Allah, I ask from You early succour.
7. By Your reality, O the Merciful, embellish me with Your mercy that encompasses everything.
8. O the king (of creation), the Sanctified, purify my heart; O the Faultless, save my existence from misfortune.
9. O the Protector, bestow on me real protection; O the Watcher, give me beautiful extended veil.
10. O the Mighty, remove baseness from my self; O the Most Powerful, protect me from difficulty by Your might.
11. O the Proud, shake all my enemies; O the Creator, keep me far away from evil.

12. O the creator of favours, increase the abundance of grace that You poured on us previously; O the Shaper in the first time.

13. O the Forgiver, I hope Your forgiveness, so accept my repentance; O the Subduer, by Your might separate my satan from me.

14. O the Bestower, give me knowledge and wisdom; O the Giver of Sustenance, facilitate me with enough sustenance.

15. O the Opener, enlighten my sight by opening (my heart); O the Store of knowledge, give me knowledge out of favour.

16. O the Grasper, grasp the souls of the opponents; O the Extender, enliven me by Your dignified secrets.

17. O the Humbler, lower the power of every hypocrite; O the Extoler, extol me by Your mercy (and provision), I ask for it.

18. O the Enobler of a worthy one, I ask You for power and nobility; O the Baser, base the oppressors by giving them exemplary punishments.

19. O the Reckoner, Your order is enough for me, take me as a friend; You are the Strongest, inflict exemplary punishment to my enemy.

20. O my Lord, You are generous, entertain me with presents; O the Watcher, throw my enemy down.

21. O the Glorious, bestow me glory, good luck and continuity; O the Sender, send the speedy force for my help.

22. O my Lord, You are the Trustee, so fulfil my needs; and it is enough when the Strong One is made the trustee.

23. O the Giver of life, I beg to You for a pleasant life; O the Giver of death, give death to the enemies of my religion.

24. O the ever-Living, enliven my heart by Your ancient remembrance, be the self-existing caretaker of my secrets by uniting them.

25. O the Powerful, Possessor of Strength, destroy our enemy; O the Strong, allot misfortune for those who envy us.

26. O the Bestower, pay for my secrecy (beforehand), protect my health from harms by Your mercy; O the Delayer, Owner of highness.

27. O the First of the firsts, hasten goodness towards us; O the Last, give me the end (of life in such a state that) I can die repeating *Lá iláha illalláh*.

28. O the Manifest, manifest for me the knowledge about You, which is the secret of my secrets; O the Secret, do it out of friendship.

29. O the Just, O the Lord of mankind, Bestower of gifts, O the Forgiver, forgive me and accept (my prayer).

30. O the Just, establish my soul (or life) on truth; O the Collector, collect perfectness for me in character.

31. My Lord, You are the Rich, so remove my poverty; O the Enricher, enrich the poverty of my self that elapsed.

32. O the Hinderer, hinder me from sins and cure me from the evil that I committed by my endeavour.

33. O the Heir, make me an heir of Your knowledge; O the Director, bestow on me straightforwardness with splendour.

34. O my Lord, I called You by Your beautiful names, I besought Your great signs as entreaties (or means).

35. O Allah, my Lord, I ask for Your bounty, so arrange for us complete perfectness from You.

36. Compensate me hope with satisfaction, protect me from the calamities of time, because I have been changed in it.

37. Help me, cure me from the diseases of my self; guide me to the good path, rectify the weakness of my intelligence.

38. My Lord, show mercy to my parents, brothers and who call You by these names.

39. I am originally a Hāshemite, a servant of the Powerful; I am called The Reviver of Religion (Muḥyuddīn) among the great (divines).

40. (O Allah) bless Muḥammad, my grandfather, the beloved with the greatest and most perfect greetings in the creation.

41. Together with his family, all his companions, all helpers; praise be to Allah at the beginning as well as at the end.

From the reading of these odes of al-Jīlānī it becomes clear that these odes speak of his spiritual glory in an extremely egoistic tone. He often employs the symbolism of wine to express his mystical states, superior to those of all other saints. He considers other saints dependent on his grace for the attainment of gnosis (معرفة). He also claims that he is not only a director of souls and dispenser of divine light, but also as omnipotent as Allah Himself, because he has been united with the ultimate reality. He claims that he can work wonders.

However, it may be conjectured that the verses expressing egoism are composed by his disciples and are interpolated in his poems. It also may be that while in ecstasy, in the state of annihilation in Allah (فناء فى الله) he composed these odes.

2. **Ibnu'l-Kizānī** (ابن الكيزانى) (d. 562 A.H.)

Muḥammad ibn Ibrāhīm al-Kizānī was born in Egypt. He was well known as Ibnu'l-Kizānī. He was a jurist, a preacher and a traditionist (*muḥaddith*). He was also a Karamīya ṣūfī and a poet of divine love. He passed away in 562 A.H. and was buried beside the tomb of Imam al-Shāfiʿī.¹³

Ibnu'l-Kizānī innovated a saying 'افعال العباد قديمة' 'The actions of the servants are

13. Shawqī Ḍayf, *Tārīkh al-Adab al-ʿArabī*, vol. vi, p. 353

ancient.' He maintained that there is a similarity between the Highest Essence and His servants.¹⁴ He was a righteous ascetic Ṣūfī leading an austere life. 'Imad al-Isfahani recited more than 300 poems of Ibnu'l-Kizani on divine love.¹⁵ Ibnu'l-Kizānī used symbols and meanings of Ṣūfism in his poems.¹⁶

On divine love Ibnu'l-Kizānī says :¹⁷

تذلى فى هوى ليلي معاتبتي	لان فى ذكـرها بردا على كبدي
واشتهى سقـمى ان لا يفارقنى	لانـها اودعته باطن الجسد
وليس فى النوم لى ما عشت من ارب	لانـها اوقفت جفنى على السهد
ولو تمادت على الهجران راضية	بالهجر لم اشك ما القى الى احد
اللوم اشبه بى منها وان ظلمت	انا الذى سقت حتفى فى الهوى بيدى

Translation :

1. Blaming me for my love for Laili (Essence of Allah) is pleasing to me, because in remembering her lies the coolness (satisfaction) of my liver.
2. I wish that my disease should not leave me, because she (divine essence) entrusted it (love) to the interior of the body.
3. As long as I live, there is no aim in sleep, because she bequeathed sleeplessness to my eyelid.
4. If she lasts long in separation being satisfied with it, I would never complain of what is thrown on a person.
5. Remonstrance from her is similar to me though I might have done wrong; It is I who urged my death in love by my own hands.

Here the poet complains of obstruction and separation, and uses the symbol 'Laili' to mean the Essence of the Lord.

In another poem, on the same theme, Ibnu'l-Kizānī says ;¹⁸

اتزعم ليلي انتى لا احبها	وانى - لما القاه - غير حمول
فلأوقوفى بين الوية الهوى	وعصيان قلبى للهوى وعذولى
لو انتظمتنى اسهم الهجر كلما	لكنت على الايام غـير ملول
ولست ابالى اذا تعلقـت حبها	افاضت دموعى ام اضر نحولى
وما عبثى بالنوم الا تعالـل	عسى الطيف منها ان يكون رسولى

Translation :

1. Does Laili think that I do not love her? And I am not meek when I meet it?
2. No, my stay is between the flags of love and my heart's defiance of passion and censors.
3. If all the shares of separation pierce me, I shall not be wearied during the days.
4. When I stick to her love, I don't care whether my tears flow or my emaciation harms me.

14. *Loc. cit.*

15. *Ibid.*, vi, p. 354

16. *Ibid.*, vi, p. 355

17. *Ibid.*, vi, p. 354

18. *Ibid.*, vi, p. 355

5. My scoffing at sleep is nothing but an excuse, perhaps its phantom may be my messenger.

Here, Ibnu'l-Kizānī mentions his stoppage at the rendezvous of passion, his disobedience to the censor, his patience in torments of separation, his struggle against weeping, sickness, emaciation; and expects a phantom in dream. He uses all these things as symbols to mean his love and patience for the Highest Essence.

Expressing his intense love, in another line he says:¹⁹

جر كيف شئت فلست أول عاشق كأس المحبة في محبته سقى

Translation :

1. Torture me as You wish, I am not the first lover; the cup of love is filled with His love.

Here he means that his love for Allah has no limit; the sparks of love are all through his body; he does not complain, he finds undescribable taste in it; he does not possess the power of opposing it. He ever remains in the state of intoxication.

In another poem he says:²⁰

يا حادى العيس اصطبر ساعة فمهجتى سارت مع الكواكب
لا تحد بالتفريف عند عاجل رفقا بقلب الهائم الصب

Translation :

1. O the driver of reddish-white camel by singing songs; wait, take patience for an hour; the blood of my heart travels with the riding party.

2. Do not drive by swift separation, rather show pity to the heart bewildered by love.

In another poem he cries for the deserted house to express his love for the Lord:²¹

بريكما عرجا ساعة ننوح على الطلل الدارس
ففيض الدموع على رسمه يترجم عن حرق البائس

Translation :

1. By your Lord, halt for an hour, we will wait for the erased ruined houses.

2. The flow of tears over their traces will explain the inflammation of the unhappy fellow (lover).

Ibnu'l-Kizānī always expects to see his beloved, but does not see Him; he always looks for Him, he wanders like a mad man, the fire of love burns his body. Thus he says:²²

يا من يتبه على الزمان بحسنه اعطف على الصب المشوق التائه
اضحى يخاف على احتراق فؤاده اسفا لانك منه فى سودائه

Translation :

1. O the person who lives in a perplexed state with his beauty, show sympathy to the excited perplexed lover;

2. Who has become afraid of the burning of his mind due to sorrow; because you are the core of his heart.

19. *Loc. cit.*

20. *Loc. cit.*

21. *Ibid.*, vi, p. 356

22. *Loc. cit.*

Ibnu'l-Kízáni always suffers from the pangs of love; he tastes its burning, he is pleased with these things; he even does not seek medicine or recovery from it. Thus he says :²³

اصرفوا عني طبيبي	ودعوني و حبيبي
عالوا قلبي بذكره	فقد زاد لهبي
طاب هتكي في هواه	بين واش و رقيب
لا ابالي بفوات النفس	س مادام نصيب
جسدي راض بسقمي	وجفوني بنحيبي

Translation :

1. Withdraw my physician from me, leave me and my friend alone.
2. Treat my heart with His remembrance; the ardour of my fire has already been increased.
3. My unveiling of being in His love has become excellent among the calumniator and the watcher.
4. I do not care for the loss of my life as long as my luck lasts.
5. My body is pleased with my disease, and my eye-lids are pleased with my weeping.

Here he says that the disease is the medicine itself; illness itself is the recovery; He does not think of getting freedom from disease. His drink of pure divine love makes him forget the conflagration and its blazing fire that will never be extinguished.

3. Suhrawardí Al-Maqtúl (سهروردی المقتول) (550-587/1155-1191)

Shihábu'l-Dín Abu'l-Fataḥ Yaḥya ibn Ḥabash ibn Amírak, known as al-Shaykh al-Ḥakím al-Maqtúl, was born in 550/1155. At Suhrawrd in Iran. He travelled many lands, stayed at Kuniya for some time, visited Baghdad, and in 579/1183 went to Halb and preached his system of law there.²⁴ Suhrawrdí was a Shafi'ite jurist (faqíh) and was learned in philosophy and chemistry. He accepted an extreme ṣúfí path and differed with the views of the Sunnis.

Suhrawardí's eclectic doctrine was a mixture of Neoplatonic ideas and Iranian tradition, medified by Islam, and by Shi'aite conception of a hidden impeccable Imam. He called it *al-Ishrāq* or *Ḥikmat-u'l-Ishrāq* (حكمة الاشراق), Illuminism or Philosophy of Illuminism.²⁵ By *al-Ishrāq* he meant that the existence itself is light, Allah Himself is light, He is the light of the lights. Our knowledge comes to us in the way of Illumination (اشراق) from that light. In his words is found the belief in two gods : god of light (اله النور) and god of darkness (اله الظلمة).²⁶

23. Loc. cit.

24. 'Umar Farrúkh, *Taríkh-u'l-Adabí'l-'Arabí*, iii. p. 402

25. Clement Huart. *A History of Arabic Literature*, pp. 274-275

26. 'Umar Farrúkh, *op. cit.*, iii. p. 402

Due to his heretical ideas the Sunni 'Ulamá stood against him. Then by the order of Ṣalāḥu'l-Dīn al-Ayyūbī, he was executed in the fort of Ḥalb, in Rajab, 587/July, 1191.²⁷

Suhrawardī expressed his ideas both in prose and poetry, in Arabic and Persian. He wrote many books. On ṣūfism he wrote : *Maqāmātu'l-Ṣūfiya wa Ma'āni Istīlāḥātihim* (مقامات (هياكل النور), *Bustānu'l-Qulūb*, (بستان القلوب), *Hayākilu'l-Nūr* (هياكل النور), *Ḥikmatu'l-Ishrāq* (حكمة الاشراق) etc. His best poem is the ode *al-Ḥā'iyā* (الحائية) that contains many ṣūfī interpretations.

Suhrawardī al-Maqtūl is one of the most outstanding figure of the intellectual movement which sought to interpret the Qurān and the doctrines of Islam in an esoteric and allegorical manner. He seems to be the immediate precursor of Ibn 'Arabī for his esoteric explanations of the religious teachings. He was also influenced by al-Ghazālī.

Suhrawardī does not use his poetry as a medium of his philosophical ideas. His poetry is simple and spontaneous. He generalises his personal experience; so its appeal is universal. When his soul is filled with longing for the divine union, it thinks of other souls tortured by the same agony of love. His most famous *al-Ḥā'iyā* is written in this spirit. It has all the charms of lyrical poetry of the highest order. This poem is sung by the ṣūfīs in their retreats and assemblies of *dhikr*.

In his *al-Ḥā'iyā*, Suhrawardī says :²⁸

- | | |
|-------------------------------|----------------------------------|
| ووصالكم ریحانها والراح | ١ ابدأ تحن اليكم الرواح |
| والى لذیذ لقائكم تـرتاح | ٢ وقلوب اهل وداكم تشـتاقكم |
| ستـر المحبة والهوى فـضاح | ٣ وارحمنا للغاشقين تكلفوا |
| وكذا دمـاء البائـحين تبـاح | ٤ بالسـر ان باحوا تبـاح دمائهم |
| عند الوشاة المدمع السـفاح | ٥ واذا هم كتموا تحدث عنهم |
| فيها لمشكل امرهم ايضاح | ٦ وبدت شواهد للسقام عليهم |
| بجفائكم غير الفساد صلاح | ٧ احبابنا ماذا افسدتهم |
| فالصـب عند لقائكم يرتاح | ٨ جودوا على مسكينكم بلقائكم |
| فى نورها المشكاة والمصباح | ٩ صافاهم فصفو له فقلوبهم |
| راق الشراب ورقـت الاقداح | ١٠ فتمتعوا والوقت طاب بفريهم |
| كنـمانهم فنـما الغرام فـباحوا | ١١ لا ذنب للعشـان ان غلب الهوى |
| لما دروا ان السـماح ربـاح | ١٢ سمحوا بانفسهم وما بخلوا بها |
| فغدوا بها مستانسين وراحوا | ١٣ ودعاهم داعى الحقائق دعوة |
| بحر وشدة شوقهم ملاح | ١٤ ركبوا على سفن الوفا ودموعهم |
| حتى دعوا واتاهم المفتح | ١٥ والله ما طلبوا الوقوف ببابه |
| ابدا فكل زمانهم اقراح | ١٦ لا يطربون لغير ذكر حبيبهم |
| للصـب فى حفـض الجـناح جناح | ١٧ خفض الجناح لكم وليس عليكم |
| فالهجر ليل والوصال صباح | ١٨ عودوا بنور الوصل فى غسق الجفا |

27. *Ibid.*, iii. p. 401; Huart, *op. cit.*, p. 275

28. 'Umar Farrūkh. *Tārīkh*, iii, p. 402; S. H. Nadeem, *A Critical Appreciation of Arabic Mystical Poetry*, pp. 127-128

والى لقاءكم طرفه طماح
والى لقاء سواء ما تــــرتاح
فى ضوءه المشكاة والمصباح
نور المحبة فى الظلام صباح
دمه حلال للسيوف مباح
وتهتــــكوا لما رواه وصاحوا
حجب البقا فتلاشت الارواح
ان لاح من افق الوصال صباح
فاتها فى كئسها قد دارت الاقداح
لاخمــــرة قد داسها الفلاح
غرض النديم فنعم ذاك الراح
وعليه منها خلعة ووشاح
وليه بــــذاك رنة ونياح
ان التشببه بالكرام فلاح

١٩ فالى رضاكم نفسه مشــــتاقه
٢٠ حنــــت الى ملكوته الارواح
٢١ فكانما اجسامهم وقلوبهم
٢٢ هذا الانام من الظلام وانما
٢٣ من باح بينهم بــــذكــــرحبيبه
٢٤ حضروا فغابوا عن شهود ذواتهم
٢٥ افتاهم عنهم وقد كشفت لهم
٢٦ يا صاح ليس على المحب جناح
٢٧ قم يا نديم الى المدام
٢٨ من كرم اكرام بدن ديانه
٢٩ هى خمرة الحب القديم ومنتــــهى
٣٠ هى اســــكرت فى الخلد ادم اولا
٣١ وكذا نوح فى السفينة اسكــــرت
٣٢ فتشبهوا ان لم تكونوا مثــــلهم

Translation :

1. The souls (of the sufi lovers) always yearn towards You (O Allah), and their union with You is their aromatic plant (basil : spiritual contentment) and wine (pleasure).
2. The hearts of Your lovers long for You and they become cheerful when they taste the pleasure of meeting You.
3. Alas! pity for the lovers! they pretend to conceal their love, whereas the passion is a defamer (by divulging the secrets).
4. If they disclose the secret (of divine reality) in broad day light, their blood will be declared permitted; and this is how the blood of the revealers are declared permitted.
5. Even if they conceal (their passion) the flowing tears inform the calumniator (about it).
6. And signs of their disease (of love) become visible; in it their dubious affairs become obvious.
7. O my friends! what a havoc have been caused by your unkind behaviour (harshness)! whereas, righteousness (can be done) without damaging (others).
8. Be generous by meeting your poor comrade because the loving one is happy to see you.
9. He is pure (clear) for them, so their hearts (or souls) become pure in His light, which is both the niche and the lamp at the same time.
(He has sincere affection for them, so their souls are sincere with Him by His light which is like the niche and the lamp together).
10. So they enjoyed and the Time became delightful for their nearness and the wine became clear and the arrows (or portions) also.
11. The lovers have no sin if passions win over their concealment (of love), so the pain develops and they appear in the broad daylight.

12. They bestow their selves bountifully (to Him) and do not show miserliness in doing so when they understand that generosity is the profit. (When the creation unites with Allah and this worldly existence vanishes, it becomes a profit for him)

13. The call of the Reality (i. e. Allah) gives them a call (to unite with Him), so they go in the morning (to love Him) and return in the evening (being accustomed to it).

14. They board the ships of fidelity when their tears become the ocean and the intensity of their love becomes the sailor.

15. By Allah, they do not want to stay at His door until they are invited and He gives them the key (to open it).

16. They are never bemoaned with joy without the remembrance of their friend (i. e. Allah); so all their times are (full of) pleasure.

17. (It is said to them) the wing is lowered for you, and due to the love the lowering of the wing is not a fault (or sin) of you.

18. Return with the light of union in the darks of hardness; because the parting is the night and the union is the morning.

19. In your contentment with His self is a burning desire, and in your meeting His glance in the Cupid (i. e. covetousness).

20. The souls yearn towards His empire, and they find no pleasure save in meeting You.

21. As if their bodies and souls, in His light, are the niche and the lamp respectively.

22. This creation (mankind) is from darkness, and surely the light of love is the morning in the darkness.

23. Whoever among them appears due to remembrance of his friend (Allah), his blood is declared lawful, and it is declared permitted for the swords.

24. Being in the divine presence they were lost to themselves, and seeing Him they rent their garments and cried.

25. He made them annihilated to themselves while the curtains of life (subsistence in Allah) were unveiled for them; and the souls were annihilated (because they became united with Allah and became one with Him).

26. O comrade! the lover should not be blamed if the morning appears in the horizon of union.

27. O comrade! rise towards the wine and bring it in its cup; because drinking cups have already been circulated.

28. (Give me the wine) brewed from the vine of nobility grown by its rewarder (Allah); not from the wine trodden under the farmer's feet.

29. It is the wine of ancient love and the farthest end of the desire of the boon companion; how fine is this wine!

30. It first intoxicated Adam in the life of eternity (. e. paradise), and on him was the robe and belt (of this intoxication).

31. Likewise Noah was intoxicated in his boat, and due to this he moaned and mourned.

32. So at least resemble them if you cannot be like them; because resemblance with the nobles is a real success.

This poem expresses the soul's longing for divine realities and its passionate love for the ultimate truth. The images of light, darkness, morning and night used in this poem have their roots in his philosophy of illumination (الاشراق).

Perhaps Suhrawardī based his philosophy of illumination on the Quranic verse و 'And the earth shines with the light of her Lord' (Zumar : 69) and the Quranic verse 'الله نور السموات و الارض' 'Allah to the light of the heavens and the earth....' (Nur : 35)

Suhrawardī was influenced by Ibn Sīnā. He composed a poem on the soul following the model of Ibn Sīnā's famous ode on soul. In that poem (only seven verses preserved) he says:²⁹

خلعت هياكلها بجرعاء الحمى	وصبت لمغناها القديم تشوقا
محجوبة سمرت واسفر صبحها	و تجردت عما اجد و اخلقا
وتلفتت نحو الديار فشاهدت	ربعا عفا اطلاله فتمزقا
وغدت تردد في الفضاء حنينها	فتروم مرتبعا زلوق المرتقى
وقفت تساله فرد جوابها	رجع الصدى ان لا سبيل الى اللقا
فبدت بعين الحال معهد عهدها	اسفا على شمل مضى تفرقا
فكانها كانت اضائة بارق	ثم انطوى فكانه ما ابرقا

Translation :

1. It left its lofty abodes at the inaccessible sandy ground, and longed for its ancient abodes with earnest desire.

2. It is veiled yet it shone and its dawn also shone and became isolated from the smooth (dry) worn out place.

3. Turning towards the homes it witnessed a spring-encampment, with erased and broken ruins.

4. Its yearning desire began to re-echo in the large plain, then it aimed at a spring-abode in a remote ascending place.

5. It stopped to question it and the returning echo replied that there was no possibility of meeting.

6. So it wept with the existing eye over the meeting place of its promise due to sorrow for departing that passed away and separated.

7. As if it was a flash of lightning that became folded as if it had never shone.

29. S. H. Nadeem, *A Critical Appreciation*. p. 131

Suhrawardī believed that man has a high destiny if he is linked with the divine reality. Thus in a poem he says:³⁰

فكن ابدا ما عشت فى حضرة القدس	خليلى ان الانس فى فرقة الانس
وتلحق بالمعنى وتناوى عن الحس	تعيش بلا موت وتبقى بلا فنا
بشرق نور منك دائرة الشمس	وتغبطك الافلاك فيما اتيته
وفيك جميع الخلق والعرش والكرسى	فانت هو المعنى وفيك وجوده

Translation :

1. My friend, intimacy (with Allah) lies in separation from mankind; so always be in the presence of His Holiness as long as you live.
2. Then you will live without death, you will remain (alive) without annihilation; you will be connected with the meaning (essence), being away from the senses.
3. The heavens will envy your lot (you are given) and by the rising of the light from you the sun will encircle.
4. Then you are that meaning (essence itself), and its very existence is in you, and in you is the whole creation, the Throne, the Chair (of Allah).

The last verse indicates that Suhrawardī here considers man as a microcosm.

Suhrawardī also suffers from scepticism. His idea or sceptical belief is found in his lines:³¹

وتغنم الدنيا فليس مـخـلـد	فز بالنعيم فان عمرك ينفـد
لا يمنعك عن هواك مـفـنـد	واذا ظفرت بلذة فانها ضـلـها
دنـيـاك يوم واحد يتـردـد	وصل الصبوح مع الغبوق فانما

Translation :

1. Acquire the pleasure because your life will cease to be (or exhausted), and consider the world (its pleasure) as a booty because it is not everlasting.
2. If you possess an object of pleasure, rise for enjoying it; and let not a weak-minded person obstruct you from (fulfilling) your desire.
3. And connect the morning drought with the evening drought, because your world is only a single day which will be removed (from you).

Suhrawardī had the courage to face death. At the last moment of his life, expressing his meeting with Allah and resembling himself as a sparrow, he composed the following verses:³²

ليس ذا الميت والله انا	لا تظننوني بانى ميت
طرت منه فتخلى رهنا	انا عصفور وهذا قصفى
وارى الله عيانا بينا	وانا اليوم اناجى ملا

30. *Ibid.*, p. 132

31. *Ibid.*, p. 133

32. *Ibid.*, p. 133

فاخلعوا الانفس عن اجسادها ترون الحق حقا بينا
لا ترعكم سكرة الموت فيها بى الا كانت قال من هنا

Translation :

1. Do not think that I am a dead body; by Allah, this corpse is not my self.
2. I am a sparrow and this (body) is my cage; I have flown away leaving it empty mortgage.
3. Today I shall whisper to the crowd (of celestial beings) and look at Allah with all clearness.
4. Remove the souls from their bodies and you will see the Real (i. e. Allah) in all his brightness.
5. Let not the pangs of death itch you; to me it is nothing but a migration from here.

SECTION THREE

MAJOR MYSTIC POETRY IN THE 7TH CENTURY A.H.

In the 7th/13th century Ṣūfism or Islamic Mysticism reached its climax and spread widely. During this century many composed poems and verses on *zuhd* or abstention, *taqwa* or righteousness and mystical themes of different types. Most famous of these authors of mystical poetry of this century are : 'Umar Ibnu'l-Fāriḍ, Ibnu'Arabi', Ḥasan Makzūn al-Sinjārī and 'Abdu'l-'Azīz al-Anṣārī. We shall deal with Ibnu'l-Fāriḍ and his poetry in details in the seventh chapter of this thesis and so in this section we shall deal with the rest three giving their short biographies and quoting their important poems and verses with translation.

1. Muḥyi'l-Dīn Ibn 'Arabi' (محي الدين ابن عربي) (560-638/1165-1240)

Muḥyi'l-Dīn Abū Bakr Muḥammad ibn 'Alī ibn Muḥammad (or 'Alī Ibnu'l-'Arabi') al-Ṭāyī, al-Ḥatēmī, well known as Ibn 'Arabi', was born at Murcia in south eastern Spain in 560/1165, in an opulent, noble and righteous Muslim family. He is called Ibn 'Arabi', instead of Ibnu'l-'Arabi', to distinguish him from Qāḍī Abū Bakr Ibnu'l-'Arabi' of Seville (d. 1151 A.C.). When Ibn 'Arabi' was eight, his family went to Seville. He began his education there. Then he studied the Holy Qurān, Ḥadīth and Fiqh in Cordova. He travelled to al-Maghrib, al-Hijaz, Yemen, Asia Minor, Syria and Iraq. In 620/1223 he came to Damascus and settled there. In Damascus he expired in 638/1240.¹

Ibn 'Arabi' performed his travels in between 597 and 620 A. H., travelled to Makka in 598 A.H., where he became acquainted with al-Shaykh Makīnu'l-Dīn and his daughter. In 601 A. H. he travelled to Mawsil where he was attracted by the teachings of the great sufi 'Alī ibn Abd Allah. In 603 A.H. he was in Cairo with the groups of the ṣūfis. In 604 A. H. he left Cairo and fled to Makka and lived there for about three years. In 608 A.H. he went to Baghdad and became associated with the great ṣūfī Shihabū'l-Dīn 'Umar al-Suhrawardī. In

1. 'Umar Farrūkh, *Tārīkhū'l-Adabī'l-'Arabi*, vol. iii, p. 542 R. A. Nicholson, *A Literary History of the Arabs.*, p. 399

611 A.H. he returned to Makka. There many jurists criticised and opposed him for his allegorical odes. From there he went to Damascus in 620 A.H. and lived there up to his expiry in 630/A.H.² His tomb is below Mount Qasiyan, and it is called The Philosopher's Stone (الكبريت الاحمر : The Red Sulphur). It is now enclosed in a mosque bearing the name Muḥyī'l-Dīn.³

Ibn 'Arabī's life passed chiefly in travel and conversation with the Ṣūfis and in writings. He is called al-Shaykh al-Akbar (الشيخ الاكبر), Doctor Maximus. He wrote about three hundred books. Two of these works are specially celebrated. These are : *Al-Futūḥāt al-Makkiya* (الفتوحات المكية), *Makkan Revelations*, and *Fuṣūṣ I-Ḥikam* (افصوص الحكم), *Bezels of Philosophy*. These two books caused him to be regarded as the greatest of all Muslim mystics.⁴

Ibn 'Arabī also wrote a considerable amount of Mystical poetry. Besides a *Diwan*, his poems are found in his prose works like *al-Futūḥāt*, *Fuṣūṣ*, *Mawāqīf* 'l-Nujūm and *Muḥāḍarāt* 'l-Abrār. The most poetic of all his verses have been treasured in his short collection of odes entitled *Tarjumanu'l-Ashwāq*.

Ibn 'Arabī combined the most extravagant mysticism with the strictest orthodoxy. According to Maqarri, 'He was a Zāhirite (Literalist) in religion, and a Baṭīnite (Spiritualist) in his speculative belief⁵ He rejected all authority (taqlīd). He considered himself divinely illuminated and infallible. His writings contain the idea of *Ḥulūl* and *Ittiḥād* (حلول و اتحاد), 'Incarnation of Allah in Man' and 'Identification of Man with Allah.'⁶

The fundamental system of his principle is *Waḥdatu l-Wujūd* (وحدة الوجود), the Unity of Being. It means there is no real difference between the Essence and its attributes, or in other words, between Allah and the Universe.⁷ Ibn 'Arabī was the first to associate with the doctrine of *Al-Insān al-Kāmil* (الانسان الكامل), 'The Perfect Man.'⁸

Ibn 'Arabī is the main propagandist of the theory of the Unity of Being. Of course, we find a hint of such idea in his predecessor Abū Ḥamid al-Ghazālī. In his *Kīmīyā'*, al-Ghazālī says :

All things of the universe are the symbols or signs of His power, clear proof of His unbounded magnanimity, all are the light of His generosity. All wonderful things of various kinds are derived from His wisdom and skill— everything came out from the light of His beauty; whatever exists in the universe, originated from Him, the existence of everything is caused by Him; rather He is everything. Actually, except His existence nothing has real existence; and the existence of all things is just a reflection of His existence.⁹

Ibn 'Arabī's doctrine of the Unity of Being (وحدة الوجود) admits of no real division. To him, all multiplicity is caused by our different points of view of relation to our knowledge of

2. 'Ibn 'Arabī, *Dhakḥā' iru'l-A'laq Sharḥ Tarjumanu'l-Ashwāq*, pp. 4-5

3. R. A. Nicholson, *op. cit.*, p. 399

4. R. A. Nicholson, *A Literary History of the Arabs*, pp. 399-400,

5. Maqarri, i, 569, ii, quoted by Nicholson, *A Literary History of the Arabs*, p. 40

6. R. A. Nicholson, *A Literary History*, p. 401

7. *Ibid.*, p. 402

8. *Loc. cit.*

9. Al-Ghazālī, *Kīmīyā-t-Sa'ādāt*, Bengali trans, vol. i, p. 24

it. All phenomena are nothing but the manifestation of the names and attributes of the Divine Essence. Names and attributes are identical with the Essence. He even believes in the unity of all knowledge.

Ibn 'Arabi' differs from Abu'l-Hasan al-Ash'ari' on his doctrine of attributes (صفات) which he thinks as subsisting in and co-eternal with Allah, and thus disturbs the Unity of Being.

According to Ibn 'Arabi', the Unity of Being does not Mean that Allah is only immanent in creation, or absolutely transcendent, because, Allah becomes limited in both the cases. To him, the right idea is that Allah is both immanent and transcendent.

Mystical poems of Ibn 'Arabi':

Ibn 'Arabi's poems contain the mystic themes like The Unity of Being (وحدة الوجود), Incarnation and Identification (الحوال و الاتحاد), Trinity, approval of idolatry, perfect man, annihilation (الفناء), acceptance of all beliefs or religions, divine love and mystical expressions through symbolism.

A. The Unity of Being (وحدة الوجود)

In one poem in *Fuṣūṣ al-Hikam*, about Allah ibn 'Arabi' says:¹⁰

فالحق خلق بهذا الوجه فاعتبروا	و ليس خلقا بذاك الوجه فاذكروا
من يدر ما قلت لم تخذل بصيرته	و ليس يدره الا من له بصر
جمع و فرق فان الهين واحدة	و هي الكثيرة لا تبقى و لا تذر

Translation :

1. So the Reality (Allah) is the (very ground of) creation in this respect; therefore, ponder for a while; but in another respect, He is not the creation, so remember Him.
2. One who understands what I say, never lacked intelligence (or is not devoid of intelligence) and none understands it except the person who has vision (or insight).
3. In union or in separation, the essence is always one, though it is multiple (and this plurality is His veil); it does not last (e. e. vanishes when He reveals His glory) and it does not leave.

Here Ibn 'Arabi' says that the eternal and the phenomenal are one and the Latter is the external manifestation of the former. Creation is the outward expression of the creator. There is only one reality in existence. We call it *al-Haqq* (الحق) (The Real) when we regard it as the essence of all phenomena. Again we call it *al-Khalq* (الخلق) (The Creation) when we regard it as the expression of that essence.

Haqq and *Khalq*, Reality and appearance, the one and the many are only names for two subjective aspects of One Reality; this Reality is Allah. If man regards Him through Him

10. Ibn 'Arabi', *Fuṣūṣ al-Hikam*, p. 79, quoted by S. H. Nadeem, *A Critical Appreciation*, p. 143

(from the view point of essence), Then His state is the state of Unity; but if man regards Him through him (from the view pint of form), then the Unity vanishes. Multiplicity is due to different points of view, not due to an actual division in the One Essence.

Again about the relationship between the Reality and the Creation, Ibn 'Arabi' says:¹¹

فقد دان لك الحق	إذا دان لك الخلق
لا يتبع الخلق	وان دان لك الحق فقد
فقللى كله الحق	فحقق قولنا فيه
تراه ما له نطق	فما فى الكون موجود
الا عيینه حقيق	وما خلق تراه العيّن

Translation :

1. When the creation submits to you, it means that the Reality (Creator) has submitted to you too.
2. When the Reality submits to you, then the creation should not be followed.
3. believe (or verify) my words regarding this; because my word is completely true.
4. In the world of beings there is nothing (in existence) you see that does not possess a tongue (to praise Him).
5. And no creation seen by the eye is but the fact that its essence is the Reality. (The Reality is the essence of all creations seen by the eye)

On the existence of Allah, he also says:¹²

وهل شئى سواكم لا ولا	الهى كيف يعرفكم سواكم
وكيف ارى المحال والضلالا	الهى لا ارى نفسى سواكم

Translation :

1. O my Lord, how is it possible that anyone except You can know You? Is there anything (existing) except You? No, not at all.
2. O my Lord, I do not think myself other than You; how can I see a being who is beyond possibility (of being seen), and is in confusing state?

On the same pantheistic idea (that Allah is everything and everything is Allah), Ibn 'Arabi' says:¹³

من الملا العلوى والجن والبشر	عجبت لموجود حوى كل صورة
ومن حيوان كان او نبت وحجر	ومن عالم ادنى ومن عالم علا
وفى كل شئى شاء من صورة ظهر	ولست سواه لا ولا هى عينه
ويخفى على الالباب ذاك ويستتر	ويبدوا الى الابصار من حيث داته
وتظهره الاوهام للسمع والبصر	فتجهله الالباب من حكم فكرها

11. Ibn 'Arabi', *Fuṣūṣu'l-Hikam*, p. 106, quoted by S. H. Nadeem, *A Critical Appreciation*, pp. 143-144

12. Ibn 'Arabi', *Al-Futuḥāt al-Makkiyya*, vol. i, 160, quoted by Nadeem, *A Critical Appreciation*, p. 143

13. Ibn 'Arabi', *Dīwān*, p. 294, quoted by Nadeem, *A Critical Appreciation*, p. 143

Translation :

1. I wonder at an existent (a being) who possesses all the forms of celestial beings as well as the Jenni and human beings,
2. And (creatures) of the lower world and the higher worlds, and of animals, plants and stones.
3. They are neither other than He, nor His essence; rather He appears in everything He wishes.
4. He appears to the sights as His essence; this is hidden to intellect, and He is veiled from it.
5. For intelligence is ignorant of Him due to limitation in thinking power; but the imaginations disclose Him before the power of hearing and sight.

On the same pantheistic idea he says:¹⁴

يا خالق الاشياء فى نفســـــــــــــــــه	انــــــــــــــــت لما تخلقــــــــه جامع
تخلق ما لا ينتهى كونه فيــــــــــــــــك	فانــــــــــــــــت الضيق الواسع

Translation :

1. O the Creator of things within Yourself, You include all that You created.
2. You create in Yourself that has no limit; actually You are the Narrow and the Spacious (at the same time).

Ibn 'Arabí thinks that Allah is both immanent and transcendent. On this idea he says:¹⁵

فان قلت بالتنزيه كنت مقيــــــــــــــــدا	و ان كنت بالتشبيه كنت محــــــــــــــــدا
و ان قلت بالامرین كنت مســــــــــــــــدا	و ان كنت اما ما فى المعارف ســــــــــــــــيدا
فمن قال بالاشفــــــــاع مشــــــــــــــــركا	و من قال بالافراد كان موــــــــــــــــحدا
فاياك و التثبيــــــــه ان كنت ثــــــــانیا	و اياك و التنزيه ان كنت مفــــــــردا
فما انت هو : بل انت هو و تــــــــــــــــراه فى	عــــــــــــــــين الامور مسرــــــــحا و مقــــــــيدا

Translation :

1. If you consider Him free (from simile, i.e. transcendent), you confine Him; and if you consider Him with comparison, (i. e. immanent), then also you limit Him.
2. And if you say (He is) the both (transcendent and immanent), then you are rightly guided and the leader and chief of the gnostics.
3. One who says (about Allah) in pairs, is a polytheist; and one who says (about Allah) in oneness, is a true monotheist.
4. If you bend (His identity, separating from creation), then guard against comparison (i. e. immanence); and if you isolate (Him, believing in His lone existence), then beware of purification (transcendence).

14. Ibn 'Arabí, *Fuṣūṣu'l-Hikam*, p. 88, quoted by Nadeem, *A Critical Appreciation*, p. 143

15. Ibn 'Arabí, *Fuṣūṣ*, p. 70, quoted by Nadeem, *A Critical Appreciation*, p. 146

16. Ibn 'Arabí, *Al-Futūḥāt al-Makkiyya*, iv, p. 140, quoted by S. H. Nadeem, *A Critical Appreciation*, p. 156

5. When you see Him free (transcendent) and bound (immanent) in phenomena simultaneously, then you are both He and not-He.

Ibn 'Arabí claims that his doctrine of the Unity of Being (وحدة الوجود) is based on the Qurán. Thus he says :¹⁶

و كيف يعلم من بالعلم نجهله	الله يعلم انى لست اعلمه
نعت بحق و لا خلق يفصله	انى علمت وجودا لا يقيدده
دليل حق علم نحصله	علمى به خيرتى فيه فليس لنا
فى الحالتين وبالايمان نقبله	فليس الا الذى جاء الرسول به
وقتا ينزله ووقتا يمثله	فانت تفكرت فى القران تبصره

Translation :

1. Allah knows (Him well), I do not know Him; how can He be known whom we cannot perceive by learning?

2. I have learnt that there is an Existent unbounded by the attribute of truth; no creation can explain Him.

3. My knowledge about Him is my bewilderment about Him (because He is beyond my knowledge); we have no solid (or true) proof that we have knowledge to conceive Him (or acquire Him).

4. Nothing but what the Messenger (of Allah) brought about both the states (is our resort); we accept it by faith.

5. If you deeply reflect over the Qurán you will see that sometimes it asserts His transcendence, and sometimes declares His immanence.

B. Trinity :

Ibn 'Arabí thinks that although outwardly the Existence seems to be dependent on the triplet of Allah, Man and Universe, but in reality there is one essence. The essences of things are non-existents, their existence derives from Allah, who is the real substance of all that exists.

Expressing this essential unity of Allah, Man and Universe, Ibn 'Arabí composed verses (*Fuṣṣu'l-Hikam* :) which are translated thus:¹⁷

If He and we were not there,
Nothing would have existed.
We are really His slaves,
And Allah is certainly our Lord.
When you call us men,
Then we are His very essence.
Do not be veiled by the nomenclature man,
Allah has granted thee proof (revealed) to know that He is thy substance.
Deem thyself God or a creature,

17. S. H. Nadeem, *A Critical Appreciation*, pp. 150-151

Thou art in one respect Allah, and in another respect a creature.

Thou art creator and creature at once.

Thou art the manifestation of Allah's name al-Rahman,

Give His food to His creatures.

Be a source of happiness like the fragrant rehan (aromatic plant),

We have given Him in return of what He had bestowed on us;

He had given us existence, we have given Him manifestation,

He is manifested through us.

So, the matter (of existence) is divided between us.

Creator is within the creation, or the creatures are inside the creator, or the bestowed thing is divided; one part being what the creator gives to the creatures and the other being what the creatures give to Him.

He breathed the life of knowledge into my heart as He knew its nature from eternity just as He bestowed upon me the corporeal existence.

Our beings are embodied in Him,

And our essences and durations too are there.

We do not receive revelations and times,

But only rarely.

On the same idea of Trinity in the faith in Allah, he also says:¹⁸

ظباء تريك الشمس فى صورة الدمى	بذى سلم والدير من حاضر الحما
و احرس روضا بالربيع منمنما	فارقب افلاكا واخدم بيعة
و وفتا اسمى راهبا و منجما	فوقتا اسمى راعى الظبى بالفلا
كما صيروا الاقنام بالذات اقنما	تثلث محبوبى وقد كان واحدا
تضينى لغزلان يطفن على الدما	فلا تنكرن يا صاح قولى عزالة
و للدمية البيضاء صدرا و معصما	فللظبى احيادا وللشمس اوجها
و للروض اخلاقا و للبرق مبسما	كما قد اعرنا للفصون ملابسا

Nicholson translates these lines thus:¹⁹

1. At Dhú Salam and the monastery in the abode of al-Himá are gazelles who show thee the sun in the forms of marble statues.

2. Therefore, I watch spheres and serve in a church and guard a many-coloured meadow in the spring.

3. And at one time I am called the herdsman of the gazelles in the desert, and at another time I am called a Christian monk and an astrologer.

4. My beloved is three although He is one, even as the (three) persons (of the Trinity) are made one person in essence.

5. So be not displeased, O friend, that I speak of gazelles that move round the marble statue as a shining sun.

18. Ibn 'Arabí, *Dhakhá'irul'l-A'láq, Sharh Tarjumán al-Ashwáq*, pp. 37-39

19. -----, *The Tarjumán al-Ashwáq*, Nicholson, cd., p. 70

6. Or that I use metaphorically the meeks of the gazelles, the face of the sun, and the breast and wrist of the white statue.

7. Just as I have lent to the branches (spiritual) endowments and to the meadows moral qualities, and to the lightning lips.

Paraphrase :

1. At the station of submission (due to its beauty) and at the station of (Syrian) ecstasy in the place surrounding the most inaccessible veil of divine glory, there is divine and prophetic wisdom descending upon my spirit, that show you light in the form of knowledge.

2. So I watch the spiritual state in which these sorts of knowledge move, serve in a church where marble effigies are found, and guard scenes of devotional acts and divine morals, adorned with divine realities, fresh and most delightful to the soul.

3. I possess ever-changing spiritual states having manifold divine influences and sciences although the spiritual experiences vary, the divine substance (العين) remains one.

4. My Lord is one in essence, though He is Allah, al-Rahmān and al-Rabb, that signify one Allah. Number does not beget multiplicity in the Divine Essence as the Christians declare that the three persons of trinity are one God.

5. So don't be displeased, my friends; because I speak of forms of divine and prophetic wisdom descending upon my spirit, that moves round the sorts of knowledge, not connected with reason or lust.

6. Or because I use metaphorically the light of divine wisdom (as the muezzins shall be longest necked on the Day of Resurrection), visions of Allah (you will see your Lord as you see the sun), and breast and wrist of the Lord (the breast and fore-arm of the most powerful).

7. Just as I lent spiritual endowments to the souls (distracted by the mystery of Allah, turned away from the consciousness of their personality), and lent the breath of divine mercy to the station of union, and lent the rejoicing of Allah to the manifestation of divine essence.

Ibn 'Arabi's such idea of Trinity seems to be contradictory to the teachings of the Qurán; because, in the Qurán, Allah says :

فامنوا بالله و رسله و لا تقولوا ثلاثة انتهوا خيرا لكم انما الله اله واحد

'So believe in Allah and His messengers, and say not 'Three'. Cease! (it is) better for you; Allah is only one God.' (Súra Nisa' : 171)

In another place, He says :

لقد كفر الذين قالوا ان الله ثالث ثلاثة و ما من اله الا اله واحد و ان لم ينتهوا عما يقولون

ليمسن الذين كفروا منهم عذاب اليم

'They surely disbelieve who say : Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying, a painful doom will fall on those of them who disbelieve.' (Súra Má'ida : 73).

These two poems illustrate that Ibn 'Arabi was too much influenced by the teachings of Christianity, and so he tried to reconcile the theory of Tawhid with the Trinity of Christianity.

c. Incarnation and Identification (الجلول و الاتحاد)

Ibn 'Arabi's writings contain the idea of the incarnation of Allah in man and identification of man with Allah. Ibn 'Arabi thinks that there is complete harmony between man and Allah. They are co-partners in the phenomena of existence and reciprocate each other. He believes in a complete reciprocity and mutual dependence between him and Allah.

Thus, he says :²⁰

ويعبدني واعبده	فيعبدهني واحمده
وفي الاعيان اجدده	ففي حال اقره به
واعرفه فاشهدده	فيعرفني وانكره
لساءعده فاسعده	فانني بالغني وانا
فاعلمه فاوحدده	لذلك الحق او جدني
وحقق في مقصده	بذا جاء الحديث لنا

Translation :

1. He praises me (by making me in His own image) and I praise Him (for His gifts); and He worships (or serves) me (in fulfilling my needs), and I worship Him (to show gratitude)

2. In one state (state of union) I acknowledge Him; but in the (multiplicity of) aspects I deny Him.

3. He always knows me, but (many times) I disown Him; I know Him and I witness Him.

4. How can He dispense with me while I help Him, assist Him?

5. The True One created me so that by knowing Him I can create Him (by manifesting His names).

6. The tradition came to us with this (teaching) that in me His design is realised.

Ibn 'Arabi says that in the state of *faná* the mystic realises his essential unity with Allah. Man has two aspects : *Láhuít* (لاهوت) (Divinity) and *Násút* (ناسوت) (humanity); or in other words, *Rubúbiyat* (ربوبية) (Lordship) and *'Ubúdiyat* (عبودية) (slavery) In the supreme state the saint loses his identity completely and submerges in the ultimate reality. All his acts are then attributed to Allah who becomes his limbs and sense organs, as described in a *hadith*.²¹

On this idea, Ibn 'Arabi says:²²

وهو وجود الذي اعياننا فيه	انى رايت وجودا لسست ادريه
فيما يظن وفيه بعض ما فيه	الفعل بيني وبين الحق مشترك

20. Ibn 'Arabi, *Fuṣūṣ*, p. 83, quoted by Nadeem, *A Critical Appreciation*, p. 152

21. Al-Khatib al-Tabrezi, *Mishkátu'l-Maṣābih*, p. 197

22. Ibn 'Arabi, *Al-Futūḥāt*, iv, p. 23, quoted by Nadeem, *A Critical Appreciation*, p. 154

انى سمعت كلاما غير منقطع	فينا وفى عالم الاكوان من فيه
بسمعه لا يسمعى فاننى عدم	وقد توجه حق ما يوفيه
له وكيل على من لا وجود له	يبلييه وقتا وهى وقت يعافيه
انى رمزت امورا ليس يعرفها	الا الذى قيل فيه انه فيه

Translation :

1. I have seen an existent whom I do not know; He is an Existent in whom our prototypes are embodied.

2. The action is shared between me and the True (Allah) as is imagined; and this is only a part of the story.

3. I listened to an unending speech between us and the creation from (or through) His mouth,

4. Through His ear (hearing), not mine; because I am a nought; and the True directed His self to accomplishment.

5. He has a trustee for one who has no existence; sometimes He effaces him, sometimes preserves him.

6. I hinted at things with allegory, these cannot be understood but by a person called to emersed in himself.

D. Idolatry :

Ibn 'Arabí maintains a strange idea of approving polytheism or idolatry. According to him, all forms of beliefs--- from the crudest form of idolatry to the most abstract religious philosophy---- when rightly interpreted, are found to be beliefs about Allah. Monotheism and polytheism are only different paths which lead to the same reality.

Hussain ibn Mansūr al-Hallāj also maintained such view. So it seems that Ibn 'Arabí was influenced by al-Hallāj.

Ibn 'Arabí's religion is a universal one which accomodates all kinds of beliefs. He thinks that the polytheist takes one for many, and is so lost in the multiplicity that he is unable to see the unity underlying it. Polytheism is due to the failure of the polytheist to realise the unity of the whole, and due to this defect he regards the indivisible Being as divisible.

He maintains that there is no partner of Allah, for He is the essence of everything including the so-called partners. Everything that is worshipped is His infinite forms and aspects.

Acoording to Ibn 'Arabí, only defect with idolatry is that it deprives Allah of His universality --- and falls short of realising His complete nature as being both transcendent and immnent. To worship a god or an idol is to show reverence to the partial manifestation of Allah, but to worship Him in all forms is to worship the real Allah. The gnostics (عارفون) alone worship the true Allah while all others worship one or the other aspect of His majesty.

However, Ibn 'Arabi recognises that polytheism is a defective belief, derived out of ignorance about Allah.

In support of his view, Ibn 'Arabi quotes this following verse of the Quran :

'Your Lord has decreed that you will not worship other than Him' (Súra Isrá : 23). Ibn 'Arabi interpretes this verse as 'Your Lord has said that nothing is actually worshipped except Him.' (*Fuṣūṣu'l-Hikam*, p. 72):²³

According to Ibn 'Arabi polytheism is not rejected if the worshipper of idols realises a supreme reality behind them and thinks them only to be manifestations of that reality. (*Fuṣūṣu'l-Hikam*, p. 72).²⁴

Thus looking favourably on idolatry, he says :²⁵

والعين واحدة فانظر الى السبب	والشيئى مختلف الاحكام والنسب
من لا يرى الحق فى الازلام والنصب	فلا يرى الحق عينا فى مشاهدة
رب البرية بالحاجات والطلب	فما رايت مسمى فى الوجود سوى
ما ثم الا انا فاحذر من الرهب	وكلما قلت خلق قال خالقه
فاثبت ولا تهرب ان الجهل فى الهرب	الخلق حق و عين الخلق خالقه

Translation :

1. The matter may have different laws and relations, but the essence is one, so look at the Cause.
2. One who does not see the True (Allah) in divining arrows and idola, cannot see Him in his mystic vision.
3. I did not see anything having name in the world of existence, with needs and demands, except the Lord of the creation.
4. Whenever I pronounced 'creature', its creator said, 'There is nobody except Me', so do not be afraid.
5. The creation is the Truth (Creator), and the essence of the creation is its creator; so be steadfast, and do not flee, because, ignorance lies in flight.

Ibn 'Arabi thinks that idolatry is planned by the divine wisdom. Thus he says:²⁶

لولا الوجود و لولا سر حكمته ما كان يعبد فى العزى وفى اللات

Translation :

1. Had it not been for the fact that there is no existent (except Allah), and were it not for the mystery of His wisdom, He would not have been worshipped in the forms of *al-Uzza* and *al-Lat*.

In the following verses, he openly declares that idolatry is, in reality, the worship of Allah (most probably in *Fuṣūṣ*):²⁷

و لم نزل نعبده لماء عبدنا الوثنا

23. S. H. Nadeem, *A Critical Appreciation*, p. 158

24. *Loc. cit.*

25. Ibn 'Arabi, *Fuṣūṣ*, p. 72, quoted by Nadeem, *A Critical Appreciation*, p. 158

26. Ibn 'Arabi, *Al-Futūḥāt*, iv, p. 279, quoted by Nadeem, *A Critical Appreciation*, p. 159

27. *Loc. cit.*

فَامَتْنِ احْسَانَا وَ مَن نَفْسَنَا مَكْنَانَا
و كَثْرَ الْخَيْرِ لِدِينَا جُودَهُ وَالْمَنَانَا

Translation :

1. We always worshipped Him when we apparently worshipped the idols.
2. So He bestowed great favours to us, and He was hidden in our hearts.
3. We had abundant goodness, His gifts and grace.

Such liberal view of Ibn 'Arabí clearly contradicts the teachings of the Holy Qurán about *Tawhíd*. Many verses of the Qurán declare idolatry as a great sin, great oppression, and useless. The real meaning of the verse, quoted by Ibn 'Arabí, is, 'And Your Lord had decreed that you shall worship none but Him.' Explaining this verse, Ibn Kathír says, 'Here Allah orders for worshipping Him alone, because, here the word *قضى* means 'order' (امر). Mujáhid says, here *قضى* means *وصى* (advise).'²⁸

This liberal and philosophical approach to polytheism had great influence on the mystics who succeeded Ibn 'Arabí.

E. The Perfect Man :

Ibn 'Arabí is well known for his theory of 'Perfect Man' (الانسان المكامل). He thinks that though the universe is a manifestation of Allah, He is best manifested in Man. He is called man (انسان) on account of the universality of his organism and because he comprises all realities. Allah calls man His vicegerent (خليفة) because he guards the creatures. The universe continues to be guarded as long as the Perfect Man is there. The Perfect Man sums up in himself all that is manifested in the universe. He is the spirit of the universe.

Singing the glory of a perfect man, in other words, the glory of his own, Ibn 'Arabi composed some verses, found in his *Futúḥāt* (vol. 1, p. 118), which are translated thus :²⁹

The spirit of the Great Existent
Is this small existent
Were he not there, God would never say
I am Great and Omnipotent.
Let not my transitory state veil thee,
Nor my resurrection after destruction, just ponder over my reality,
I am the Great and the all-encompassing,
The Eternal and the Temporal
Are manifested through my essence.

Ibn Arabi's predecessor, 'Abdul Qádir al-Jílání also composed many poems glorifying himself in different means. So it seems that Ibn 'Arabi is not free from the influence of al-Jílání.

F. Universality of Belief :

Ibn 'Arabí has open mind and his heart accomodates all kinds of religious beliefs

28. Ibn Kathír, *Mukhtaṣar Tafsír*, vol. ii, pp. 372-373

29. S. H. Nadeem, *A Critical Appreciation*, p. 149

which seems to be at war with one another. Thus Ibn 'Arabí says:³⁰

عقد الخلائق فى اله عقائده انا اعتقدت جمع ما عقوده

Translation :

1. People have formed various beliefs about God, and I uphold all their beliefs.

Ibn 'Arabí says that his heart can accomodate all kinds of beliefs which seem to be at war with one another. A Christian monk, an idolater, a Muslim, or a Jew, all are welcome to him. Thus, in one poem, he says:³¹

لقد صار قلبى قابلا كل صورة
وبيت لاوثان و كعبة طائف
فمرعى لغزلان و دير لرهبان
و الواح توراة و مصحف قران
ادين بدين الحب انى توجهت
ركائبه الحب دينى و ايمانى

Nicholson translates these lines thus :³²

My heart is capable of every form,
A cloister for the monk, a fane for idols,
A pasture for gazelles, the pilgrim's Ka'ba;
The Tables of the Torah, the Koran.
Love is the faith I hold, wherever turn
His camels, still the one true faith is mine.

In another version the last line runs thus with a little change:³³

ادين بدين الحب انى توجهت
ركائبه فالدين دينى و ايمانى

Its translation then runs thus:³⁴

I follow the religion of Love : whatever way Love's camel take, that is my religion, and my faith.

These verses, if understood literally, show that Ibn 'Arabí's philosophy carries him far beyond the realm of positive religion. The verses quoted above show that Ibn 'Arabi accepted all religions, and this is certainly contradictory to Islam, to the teachings of the Quran where Allah says : *و من يبتغ غير الاسلام ديناً فلن يقبل منه و هو فى الآخرة من الخاسرين*

'And whoever seeks as religion other than Islam, it will not be accepted from him; and he will be a loser in the hereafter.' (Súra *Ál-Imrán* : 85)

G. Divine love and mystical experiences :

Ibn 'Arabí's most poetical verses are found in the *Tarjumanu'l-Ashwáq* (ترجمان الاشواق). It lays before the reader the most fascinating imagery portraying earthly sights like gardens, hillocks, beautiful damsels, peacocks etc. All these lovely images are symbols for mystical realities. Thus the collection is a masterpiece of symbolism in Arabic poetry. In their mundane sense the poems are extremely enjoyable as beautiful lyrical odes.

30. Ibn 'Arabí, *Al-Futūḥāt*, III, p. 173, quoted by Nadeem, *A Critical Appreciation*, p. 161

31. Ibn 'Arabí, *Dhakhá'ru'l-A'láq Sharḥ Tarjuman al-Ashwáq*, pp. 35-36

32. Nicholson, *A Literary History of the Arabs*, p. 403

33. Ibn 'Arabí, *Dhakhá'ru'l-A'láq*, p. 36

34. ----, *The Tarjuman al-Ashwáq*, Nicholson ed., p. 67

Tarjumanu'l-Ashwaq contains love character and erotic element. According to Ibn 'Arabi, these have some divine secrets or heavenly lights.

Tarjumanu'l-Ashwaq contains 61 odes. Here we shall quote some important verses from these odes on different mystical themes.

On divine love Ibn 'Arabi says:³⁵

ای قلب مـا کـوا	لیت شـعـری هـل دروا
ای شـعـری مـا کـوا	وفـی وادی لـودری
تـراهم هـا کـوا	اتـراهم سـا کـوا ام
فی الهوی وارتـبکـوا	حار ارباب الهوی

Nicholson translates these lines thus:³⁶

1. Would that I were aware whether they knew what heart they possessed!
2. And would that my heart knew what mountain pass they threaded!
3. Dost thou deem them safe or dost thou deem them dead!
4. Lovers lose their way in love and become entangled.

Paraphrase :

1. Would that I perceived whether the divine ideas knew the perfect Muhammadan heart! (I think they did not).

2. Would that my heart perceived what station (gnostic's heart) they entered (When they vanished from mine).

3. Do you think the divine ideas exist or do you think them non-existent?

4. Lovers are perplexed; for the lover of Allah wishes to agree with the beloved (Allah) and to be united with Him; if the Beloved seeks separation, the lover is in dilemma.

On the divine love of the saints he says:³⁷

تسوق الینا سحابا مطبرا	عسی نفحة من صبا حاجرا
فما ازأد سحباك الانفورا	تروی بها انفسا قد ظمئنا
ویا ساهر البرق كن لی سمیرا	فی راعی النجم كن لی ندیم
فقبل الممات عمزت القبورا	ایا راقدا لللیل هنئتہ
لنلت النعیم بها والسرورا	فلو كنت تهوی الفتاة العروبا
تناجی الشمس تناغی البدورا	تعاصی الحسان خمور الخمار

Nicholson translates these lines thus:³⁸

1. Perchance a breath from the zephyr of Hājir may sweep towards us rain-clouds.
2. By means of which thou wilt satisfy thirsty souls; but the clouds only flee farther than before.
3. O watcher of the star, be my boon-companion, and O wakeful spy on the lightning, be my nocturnal comrade!

35. Ibn 'Arabi, *Dhakhātu'l-'Alāq*, p. 11

36. Ibn 'Arabi, *The Tarjuman*, p. 48

37. Ibn 'Arabi, *Dhakhātu'l-'Alāq*, pp. 55-56

38. ----, *The Tarjuman*, p. 78

4. O sleeper in the night, thou didst welcome sleep and inhabit the tombs ere thy death.

5. But hadst thou been in love with the fond maiden, thou wouldst have gained, through her, happiness and joy.

6. Giving to the fair (women) the wines of intimacy, conversing secretly with the suns, and flattering the full moons.

Paraphrase :

1. Perhaps a breath from the scent of the veil of divine glory may blow over the hearts of us (gnostics) the knowledge of the Holy Essence.

2. By means of which you will the spiritually thirsty souls; but your sciences and the knowledge of the Holy Essence only go away farther than before.

3. O the things offered by divine sciences, o the seeker of the manifestation of essence, be my comrade in the night.

4. O the heedless people, o the unconscious people in love of Allah, you welcomed sleep and inhabited tombs even before your death.

5. If you had been in love with the Essential subtlety that is unattainable, you would have gained, through that Essential form, happiness and joy.

6. Giving to Subtle Essence a deep intimacy, conversing secretly with Allah to be seen like the sun or the full moon in the hereafter.

On the same theme of divine love, he says:³⁹

ترفغن لاتضعفن بالشجو اشجاني	الا يا حمامات الراكاة واللبان
خفى صباياتى مكنون احزانى	ترفغن لانظهرن بالنوح والبكا
فما لست بافنان على فافنانى	تناوحت الارواح فى غيضة الغضا
لوجد وتبريح وتلثم اركانى	تطوف بقلبى ساعة بعد ساعة
ويا عجباً من روضة وسط نيرانى	ومرعاها بين الترائب والحشا
فمرعى لغزلان ودير لرهبان	لقد صار قلبى قابلاً كل صورة
والسواح توراة ومصحف قران	وبيت لاوتان وكعبة طائف
ركائبه فالحب دينى وايمانى	ادين بدين الحب انى توجهت
وقيس ولىلى ثم مى وغيلان	لنا اسوة فى بشر هند واختها

Nicholson translates these lines thus:⁴⁰

1. O doves that haunted the 'arik' and 'ban' trees, have pity! Do not double my woes by your lamentation.

2. Have pity! Do not reveal, by wailing and weeping, my hidden desires and my secret sorrows.

3. The spirits (souls) faced one another in the thicket of 'ghada' trees and bent their branches towards me; and it (the bending) annihilated me.

39. Ibn 'Arabi, *Dhakhā'irul-A'lāq*, pp. 32-36

40. -----, *The Tarjuman al-Ashwāq*, Nicholson ed., pp. 66-67

4. They encompass my heart moment after moment for the sake of love and anguish, and kiss my pillars.

5. (A wonderful thing is) a gazelle whose pasture is between the breast-bones and the bowels. O marvell! a garden amidst fire!

6. My heart has become capable of every form; a pasture for gazelles and a convent for Christian monks.

7. And a temple for idols and the pilgrim's Ka'ba, and the tables of the Toráh, and the book of the Qurán.

8. I follow the religion of Love; whatever may Love's camels take, that is my religion and my faith.

9. We have a pattern in Bishr, the lover of Hind and her sister, and in Qays and Layla and in Mayyi and Ghaylán.

¶ Paraphrase :

1. O the influences of holiness, satisfaction, light, and purity, have pity, do not multiply my woes by your addressing me (because you draw nearer to me than I do).

2. Have pity, do not reveal my hidden love (for seeing you) and secret sorrows (for departure to meet you) by your lamentation.

3. The souls faced one another and bent their flames towards me, and annihilated me so that He alone might exist, and I may not have existence apart from Him.

4. They encompass my soul every moment to inspire me with passion, and kiss my four elements (earth, air, water and fire) which are my covering and I am veiled.

5. My soul is like a gazelle that grazes in the breasts of the gnostics, that possesses many sciences, as 'Alí said, striking his breast, 'Here are sciences in plenty, could I but find people to carry them in their hearts.'

6. My heart or qalb has changing nature, it varies according to various influences in variety of its states of feeling. It is a pasture for the objects of my love, an abode of the beloveds like monks.

7. It is a house of Divine Realities for whose sake people worship idols : it is encompassed by spirits just as the Ka'ba is circumambulated by the pilgrims. It is a table containing Mosaic sciences, it is an heir to the perfect Muhammadan knowledge contained in the Qurán.

8. I follow the religion of love regarding which Allah says in the Qurán, 'Say, (O Muḥammad, to mankind) : if you love Allah, follow me, Allah will love you.' (Ál-Imrán : 31). So I accept willingly and gladly whatever burden Allah lays upon me. No religion is more sublime than a religion based on love and longing for Him whom I worship and in whom I have faith.

9. We have patterns of love in the loves of Arabia whom Allah afflicted with love for human beings like themselves, who even lost their reason and consciousness, to show the

falsehood of those who pretend to love Him without feeling much transport and rapture in loving Him. but the object of our love is different. They loved a phenomena whereas I love the essential.

On divine knowledge and divine love he also says:⁴¹

لم يكن ذاك ولا هذا وما	كان الا وله قد غلبا
اسنوده ريح الصبا اخبارها	عن نبات الشيخ عن زهر الربى
ان من امراضه داء الهوى	فلعل باحاديث الصبا
ثم قالت يا شمال خبيرى	مثل ما خبرته او اعجبا
قالت الشمال عندى فرح	شاركته فيه الشمال الازيبا
كل سوء فى هواهم حسنا	وعذابى بـرضاهم عذبا

Nicholson translates these lines thus:⁴²

1. 'Twas neither that nor this, but 'twas only a frenzy of love which overwhelmed me.
2. The East wind gave me its news delivered by the 'shih' plants which received it from the hill-flowers.
3. Saying, 'Whosoever is sick of the malady of passion, let him be diverted by the tales of love.'
4. Then it said, 'O North wind, tell him the like of what I have told him, something more sweet.
5. The North wind said, 'I have a joy which the North wind shares with the South wind.'
6. Every evil is good in the passion which they inspire and my torment is sweetened by their approval.

Paraphrase :

1. My pre-ccupation with love for Him (i.e. Allah) veiled me form Himself.
2. The East wind bestowed on me the knowledge of the fact that Allah created Adam after His own image.
3. Saying, 'Whoever is sick in passion, be diverted by the tales of divine love.
4. The South wind bestowed on me the knowledge of the companions of the right hand.
5. The North wind bestowed on me the knowledge of the favourites of Allah. This is the station between prophecy and sainthood, and is attained only by the nonpareils (افراد) like al-Khadir. This station lies between the position of the siddiq and the prophet.
6. When the lover passes away from his own desire, every evil becomes good to him because it is the will and desire of his Beloved (Allah); so my torment becomes sweetened.

On divine knowldge, Ibn 'Arabí says:⁴³

الا هل الى الزهر الحسان سبيل وهل لى على اثار هن دليل

41. Ibn 'Arabí, *Dhakhá'iru'l-A'láq*, pp. 110-111

42. Ibn 'Arabí, *The Tarjuman*, Nicholson, ed., p. 110-111

43. Ibn 'Arabí, *Dhakhá'iru'l-A'láq*, pp. 150-151

وهل لى بخيمات اللوى من مـعـرس
تعاليت من بدرعلى القلب طالع
فروضك مطلـول ووردك يانع
وزهرك بسام وغصتك ناعم

وهل لى فى ظل الاراك مقبل
وليس له بعد الطلوع افول
وحسبك معشوق عليه قبول
تميل له الارواح حيث يميل

Nicholson translates these lines thus:⁴⁴

1. Oh is there any way to the damsels bright and fair? And is there anyone who will show me their traces?
2. And can I halt at night beside the tents of the curving sand? And can I rest at noon in the shade of the arak trees?
3. Thou art exalted, a full moon rising over the pole, a moon that never sets after it has risen.
4. The gardens are wet with dew and thy roses are blooming and thy beauty is passionately loved; it is welcome to all.
5. Thy followers are smiling and thy look piercing; wherever they bend, the winds bend towards them.

Paraphrase :

1. Is there any way to the knowledge derived from the manifestations of His beautiful names? Who can show me its traces?
2. Can I halt at the stations of Divine favour? Can I rest in the contemplation of the pure and holy Presence?
3. O Allah, You never manifest Yourself to anything and then became veiled from it afterwards.
4. All Your creatures are replenished by the divine qualities which are revealed to them.
5. Your knowledge is welcome to the heart; the spiritual influences which convey Your knowledge are fresh; wherever they bend, the winds bend towards them.

On divine allegiance and removal of veils, Ibn 'Arabi' says:⁴⁵

وزاحمنى عند استلامى اوانــــس
حسرن عن انوار الشمس وقلن لى
وكم قد قتلنا بالمحصب من منى
وفى سرحة الوادى واعلام رامة
الم تدر ان الحسن يسلب من له
فموعدنا بعد الطواف بزمزم
هنالك من قد شفه الوجد يشفى
اذا خفن اسدلن الشعور فهن من

اتين الى الطواف معتجزات
تورع فموت النفس فى اللحظات
نفوسا ابيات لدى الجمرات
وجمع وعند النفس من عرفات
عفاف فيدعى سالب الحسنات
لدى القبة الوسطى لدى الصخرات
بما شائـه من نسوة عطر
غدائرها فى الحف الظلمات

Nicholson translates these lines thus:⁴⁶

44. -----, *The Tarjamán*, pp. 144-145

45. Ibn 'Arabi', *Dhakhá'iru'l-A'láq*, pp. 26-28

46. ----, *The Tarjamán*, p. 61

1. As I kissed the Black Stone, friendly women thronged around me; they came to perform the circumambulation with veiled faces.

2. They uncovered the (faces like) sunbeams and said to me, 'beware! for the death of the soul is in thy looking at us.'

3. How many aspiring souls have we killed already at al-Muḥaṣṣab of Mīnā, beside the pebble-heaps.

4. And in Sarḥat al-Wādī and the mountains of Rāma and Jam⁶ and at the dispersion from ʿArafāt.

5. Dost not thou see that beauty robs him who hath modesty, and therefore, it is called the rober of virtues!

6. Our trysting-place after the circumambulation is at Zamzam beside the midmost tent, beside the rocks.

7. There everyone whom anguish hath emaciated is restored to health by the love-disire that perfumed women stir at him.

8. When they are afraid they let fall their hair, so that they are hidden by their tresses as it were by robes of darkness.

Paraphrase :

1. When the Holy Hand was outstretched to me to take the oath of allegiance, then the angels, going round the Throne, thronged round me, who came to circumambulate with secrecy (because they are unseen)

2. Then the veil was lifted and they uncovered the countenance like sun-beams and said to me. 'Don't look at us lest you fall in love with us; you are created for Allah; if you are veiled by us from Him, He will cause you to pass away from your existence through Him, and then you will perish.

3. We killed many spirits like us who love higher things, dislike evil character and relationship with the creation; killed them at the place where Allah alone is remembered excluding all; because we have no relationship except with pilgrims circumambulating the Ka'ba.

4. And in the places like Sarḥat al-Wādī the mountains of Rama and Jam and at the dispersion from ʿArafāt, were killed many holy spirits who thought that they loved only Absolute Light.

5. Do you not see that the vision of beauty enraptures its beholders, and thus the beauty takes away all delights in the vision of beauty; Sometimes it leads you to commit something that stands between you and glorious things gained by actions disliked or hated by the performer.

6. Our trysting-place after the circumambulation is in the station of life beside the intermediate world (*barzakh*), beside the sensible bodies, the abode of holy spiritual beings. So, don't be deceived by manifestations of phenomenal beauty, rather be His, so that He may be yours.

7. In the intermediate world (*barzakh*) whoever loves these spiritual beings Or becomes emaciated, derives refreshment from the world of breaths and scents because the spirit and the form are united.

8. When these phantoms are afraid that their absoluteness will be limited by their confinement in forms, they cause you to perceive that they are a veil which hides something more subtle than what you see, and conceal themselves from you and quit these forms and enjoy infinite freedom.

On the vision of Divine Reality, Ibn 'Arabi' says :⁴⁷

على لعل و اطلب فيه يللم صيامى وحجى واعتمارى وموسمى وبالمنحر الاعلى امورا وزمزم و منحرهم نفسى و مشربهم دمي فقف بالمطايا ساعة ثم سلم تحية مشتاق اليكم متيم وان سكتوا فارحل بها وتقدم و حيث الخيام البيض من جانب الفم وهند و سلمى ثم لبنى و زمزم تريك سنا البيضاء عند التيسم	خليلى عوجا بالكثير وعرجا فان بها من قد علمت ومن لهم فلا انس يوما بالمحصب من منى محصبهم قلبى لرمى جمارهم فيا حادى الاجمال ان جئت حارجا و ناد القباب الحمر من جانب الحمى فان سلموا فاهد السلام مع الصبا الى نهر عيسى حيث حلت ركابهم و ناد بدعد و الرباب و زينب و سلهن هل بالحبلة الغادة التى
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Nicholson translates these lines thus:⁴⁸

1. O my two friends, pass by al-Kathib and turn towards La'la' and seek the waters of Yalamlam.
2. For there dwell those whom thou knowest and those to whom belong my fasting and my pilgrimage, and my visit to the holy places and my festival.
3. Never let me forget at al-Muḥaṣṣab of Miná and at al-Manḥar al-A'la' and Zamzam certain grave matters.
4. Their al-Muḥaṣṣab is my heart because of their casting the pebbles, and their place of sacrifice is my soul, and their well is my blood.
5. O camel-driver, if thou comest to Ḥājir, stop the beasts a little while and give a greeting.
6. And address to the red tents on the side of the guarded pasture the salutation of one who longs for you and is distraught.
7. And if they return thy greeting, once more let the East wind bring thy salam to them; and if they are silent, journey on with thy camels and advance.
8. To the river of Jesus where their ridding camels halted and where the white tents lie beside the river-mouth.

47. Ibn 'Arabi', *Dhakhá'ir*, pp. 17-21

48. Ibn 'Arabi', *The Tarjuman al-Ashwāq*, Nicholson, ed. pp. 53-54

9. And call Da'd and al-Rabáb and Zaynab and Hind and Salmá and Lubná, and listen.

10. And ask them whether at al-Ḥalba is she, the limber one who shows thee the radiance of the sun when she smiles.

Paraphrase :

1. O my reason (or rational faculty) and belief, pass by the place of contemplation turn towards the place of bewilderment and amazement and suck the foundation of life.

2. O my belief, you know those who live there and know the Divine Attributes to whom belong my quality of being independent of food, my repeated turnings towards the pure essence, and my congratulation of mind.

3. Never let me forget the grave matters, the occasion of being invested with divine qualities, the place of spiritual sacrifice and at the station of everlasting life .

4. the stone- throwing place of the divine varieties , that descend upon the heart , is my heart sacrificing place of the divine varieties ,is my soul and their well is my blood .

5. O desire, (driving my thought), if you come to the understanding (or rationality), stop the thoughts for a while (before its being dumb-founded) and give a greeting.

6. And address to the most beautiful round abodes on the side of inaccessible area, the salutation of one who longs for you.

7. And if they return your greeting, let the East wind convey your salam and if they keep silence, then travel forward.

8. To ample knowledge where the carrier of thoughts halted and where his holiness beside the approachable place.

9. Call the names of the Divine Realities according to their difference and listen to the response and know your position.

10. And ask them whether the Divine Reality--is in the place of race (for reaching the phenomenal world), the one inclining towards the phenomenal world that show you higher station of expansion with joy and beauty.

On divine vision in creature, Ibn 'Arabi' says:⁴⁹

انى عجببت لصب من محاسنه يختال ما بين ازهار وبستان
فقلت لا تعجبى ممن ترين فقد ابصرت لنفسك فى مرآة انسان

Nicholson translates these lines thus:⁵⁰

1. She said, "I wonder at a lover who in conceit of his merits walks proudly among flowers in a garden."

2. I replied, "Do not wonder at what thou seest, for thou hast beheld thyself in the mirror of man."

49. Ibn 'Arabi', *Dhakhá'ir*, p. 32

50. -----, *The Tarjuman*, p. 65

Paraphrase :

1. The Divine Mystery says : I wonder at a lover who is in conceit of his merits of his being His slave, His hearing and sight, walks proudly among the created things in the station of union with Allah.

2. I replied to Him : do not wonder, I am like a mirror to You; and in those qualities with which I am invested, You see Yourself, not me.

In these verses Ibn 'Arabi' expresses the idea of the vision of Allah in created things, which is considered to be more exalted than the vision of created things in Allah.

On the same theme Ibn 'Arabi' says :⁵¹

ولولاح غربيا لحن الى الغرب	راءى البرق شرقيا فحن الى الشرق
وليس غرامى بالاماكن والترب	فان غرامى بالبريق ولمحة
عن البث عن وجدى عن الحزن عن كربى	روته الصبا عنهم حديثا معنونا
عن الدمع عن جفنى عن النار عن قلبى	عن السكر عن عقلى عن الشوق عن جوى
تقلبه الانفاس جنبا الى جنب	بان الذى تهواه بين ضلوعكم
هو الموقد النار التى داخل القلب	فقلت لها : ابلغ اليه بانه
وان كان احراق فلا ذنب للصب	فان كان اطفاء فوصل مخلد

Nicholson translates these lines thus:⁵²

1. He saw the lightning in the East and he longed for the East, but if it had flashed in the West he would have longed for the West.

2. My desire is for the lightning and its gleam, not for the places and the earth.

3. The east wind related to me from them a tradition handed down successively from distracted thoughts, from my passion, from anguish, from my tribulation.

4. From rapture, from my reason, from yearning, from ardour, from tears, from my eyelid, from fire, from my heart.

5. That 'He whom thou lovest is between thy ribs; the breaths toss him from side to side.'

6. I said to the east wind, 'Bring a message to him and say that he is the enkindler of the fire within my heart.

7. If it shall be quenched, then everlasting union; and if it shall be burn, then no blame to the lover.'

Paraphrase :

1. He saw Allah in the created things (the manifestation in forms), so he longed for the place of phenomenal manifestation; if it had been the manifestation or the divine essence to the lovers's heart, he would have longed for that world of purity and mystery.

2. My desire is for the forms in which the manifestation takes place, not for the places.

51. Ibn 'Arabi', *Dhakhá'iru'l-A'láq*, pp. 45-47

52. Ibn 'Arabi', *The Tarjuman*, Nicholson ed., pp. 74-75

3. The world of breath excommunicated to me inward meaning of these phenomenal forms.

4. Different degrees of manifestation like rapture, reason, yearning, ardour, wailing.

5. The news that your Beloved is between your ribs : the over whelming awe inspired by this manifestation produces in him various ecstasies or states.

6. I said to the love : Give a message to him that he is the enkindler of the fire within my heart.

7. If the awful might of manifestation is veiled through the performance of the Divine substance, then the union will be the lasting one; but if it is unchecked and sweeps away, then the perished lover is not in fault.

On divine vision Ibn 'Arabi' says:⁵³

مرضى من مريضة الاجفان	عللانى بذكرها عللانى
هفت الورق بالرياض وناحت	شجو هذا الحمام مما شجانى
بأبى طقلة لعوب تهادى	من بنات الصدور بين الغوانى
طلعت فى العيان شمسا فلما	افلتت اشرفت بأفق جنانى

Nicholson translates these lines thus:⁵⁴

1. My love-sickness is from her of the love-sick eyelids; console me by the mention of her, console me.

2. The grey doves fluttered in the meadows and wailed; the grief of these doves is from that which grieved me.

3. May my father be the ransom of a tender playful girl, one of the maidens guarded in hawdahs, advancing swayingly among the married women.

4. She rose, plain to see, like a sun, and when she vanished she shone in the horizon of my heart.

Paraphrase :

1. My love-sickness is from Allah's presence, a sort of manifestation, that descends into the heart; the only malady is His remembrance; so console me by remembrance of Allah and His remembrance of me.

2. The spirits of the intermediate world fluttered in the earth and wailed because their souls cannot join the spirits which have been released from imprisonment in this earthly body.

3. May My father be the ransom of the essential and holy divine wisdom that fills the heart with joy; it is ever veiled, ever unknown before; that has already been released by the gnostics.

4. It appeared to be seen clearly and when it set in the world of evidence (عالم الشهادة), it rose in the world of the unseen (عالم الغيب).

On the same theme, he says:⁵⁵

ممسكا يفرح رياه لنا	من زهر اهضامك او زهر الربا
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53. Ibn 'Arabi', *Dhakhá'tru'l-A'laq*, pp. 65-66

54. -----, *The Tarjamán al-Ashwáq*, Nicholson ed., p. 86

55. Ibn 'Arabi', *Dhakhá'tru'l-A'laq*, pp. 93-94

يا بانه الوادى اريـنا فـنـنا	فى لـين اعطاف لها او قـضبا
ريح صبا يخبر عن عصر صبا	بحاجـر او بمنى او بقبا
او بالنقا فالمنحنى عند الحمى	او لعلم حيث مراتع الطـبى
لا عجب لا عجب لا عجب	من عربى يـتـهاوى العربا
يفنى اذا ما مدحت قمرية	بذكر من يهواه فيه طربا

Nicholson translates these lines thus:⁵⁶

1. A musky odour which exhales its fragrance to us from the flowers of thy lowlands or the flowers of the hills.
2. O ban tree of the valley, show us a branch or some twigs that can be compared with her tenderness.
3. The zephyr's breeze tells of the time of youth spent at Ḥājir or Miná or Qubá.
4. Or at the sand-hills and where the vale bends beside the guarded pasture or at La'la, where the gazelles come to browse.
5. Do not wonder, do not wonder, do not wonder at an Arab passionately fond of coy beauties.
6. Who, whenever a turtle-dove moans, is thrilled by the remembrance of his beloved and passes away.

Paraphrase :

1. Musky odours exhales its fragrance to us, mankind, from the station of divine revelation; or from the most inaccessible veil of divine glory.
2. O the inclination of the creation to the True One in need and want, show us different kinds of knowledge with the inclination of opulence and donation.
3. The gentle breeze of the spirit of divine sciences from the revelation and manifestation of Allah, informs of the time of youth, of inclination with divine affection, in diverse stations.
4. Or in the mount of vision, then in the station of Divine Mercy, beside the manifestation of the Divine Essence, in the frenzy of love.
5. Do not wonder at a thing that yearns for its^o original home.
6. The soul of a gnostic, like himself, whose sublime utterance excites in him a longing for Allah.

On the sight of Divine Essence, Ibn 'Arabi' says:⁵⁷

اضاء بـذات الاضـاء بارق	من النـور فى جوها خافق
الافانـزلوا هاهنا وارتمعوا	فانى يمن عنـدكم وامق
بهيفاء غيـداء رعبـوبة	فواد الشـجى لها تائق
يفوح الندى لـدى ذكـرها	فكل لسان بها ناطق
فلوان مجالـسها هـضمة	ومقعدـها جبـل حـالق

56. -----, *The Tarjuman*, pp. 98-99

57. Ibn 'Arabi', *Dhakhá'ir*, pp. 117-119

و لن يدرك الحالق الرامق	لكان القرار بها حالقا
وكل سراب بها غادق	فكل خراب بها عامر
وكل شراب بها رائق	وكل رياض بها زاهر
ويومي من شعرها غاسق	فليلي من وجهها مشرق
ولا ساق حر ولا ناعق	فما هامة في خراب البقاع
ليحمل من حسنه فائق	باشاء ممن باذل رحلوا
قتيلا وفي حبههم صادق	ويترك صبا بذات الاضا

Nicholson translates these lines thus:⁵⁸

1. A lightning-cloud gleamed at Dhat al-Aḍá, with light flashing over the plain thereof.
2. Alight here and abide, for I love one who is with you.
3. woman, slender, lissome, of fresh beauty, for whom the heart of the sad lover is longing.
4. The assembly is filled with fragrance at the mention of her, and every tongue utters her name.
5. And if her seat were a valley (but her throne is a high mountain).
6. The low ground would be made high by her; he who looks enviously shall never attain to that height.
7. By her is every desert peopled, and by her is every mirage transformed to abundant water.
8. And by her is every meadow made bright, and by her is every wine made clear.
9. My night is radiant with her face, and my day is dark with her hair.
10. No owl in the desert places, no ring-dove or croaking raven.
11. Is more unlucky than a full-grown camel which they saddled, that it might carry away one whose beauty is surpassing.
12. And might leave at Dhat al-Aḍá a passionate lover slain, although in love of them he is true.

Paraphrase :

1. A manifestation of the essence (of Allah) gleamed at the station of abasement (pertaining to exaltation) with the light of exaltation.
2. O sciences, alight beside the one who seeks and loves you.
3. A divine attribute manifested itself in the world of similitude, for it the heart of the sad lover (i. e. myself) is longing.
4. Everyone remembers it and utter its name.
5. Its sublimity exalts everyone in whom it dwells, but its seat is the heart of the gnostics.

58. Ibn 'Arabí, *The Tarjamán al-Ashwáq*, Nicholson ed., pp. 116-117

6. It uplifts one's position from the lower to the higher; the divine essence is unknowable, so who becomes envious, cannot reach the high position.

7. By it every heart, laid waste for forgetting Allah, becomes enlivened, every dry heart becomes fertile.

8. By it every heart becomes illumined, and every spiritual delight becomes clear.

9. My knowledge of the visible world is gained by its appearance, and my knowledge of the invisible world from its subtlety. My visible world turns it as an invisible being. it means I have the power of appearing in different forms like al-Khidr and other saints.

10-12. The most unlucky of all things is any ecstasy that intervenes between you and this divine attribute, for ecstasy takes possession of the heart, so that the mystery of the Almighty, illumined by this essential manifestation is left neglected and without power.

On the sight of divine essence, knowledge and decree, Ibn 'Arabi' says:⁵⁹

لمعت لنا بالابرقين برق	فصفت لها بين الضلوع رعود
وهمت سحائبها بكل خميلة	وبكسل مياذ عليك تميد
فجرت مدامعها وقاح نسيمها	وهفت مطوقة واورق عود
نصبوا القباب الخمر بين جداول	مثلل الاساود بينهن تعود
بيض اوانس كالشمس طوالع	عين كريمات عقائل غيد

Nicholson translates these lines thus :⁶⁰

1. Flashes of lightning gleamed to us at al-Abraqán, and their peals of thunder crashed between the ribs.

2. Their clouds poured rain on every meadow and on every quivering branch that bends towards thee.

3. The watercourse were flooded and the breeze wafted perfume, and a ring-dove flopped her wings and a twig put forth leaves.

4. They pitched the red tents between rivulets (creeping) like serpents, amongst which were seated

5. Friendly damsels, bright of countenance, rising like the suns, large-eyed, noble, of generous race and limber.

Paraphrase :

1. In various forms the essence (of Allah) appeared to us in two manifestations, one in the unseen world and one in the visible world; and the divine conversations of both the states crashed between the ribs.

2. The ecstasies (احوال)(which bring forth divine sciences) poured on every human heart together with divine sciences, and on every straight movement (which is) the growth of man that inclines towards you.

3. The valleys of the divine sciences were flooded and the world of breaths diffused the sweet scent of the divine sciences, and the universal soul expressed its two faculties of

59. Ibn 'Arabi', *Dhakhá'ir*, pp. 30-31

60. -----, *The Tarjuman*, pp. 63-64

knowledge and action; and the everlasting vesture of Allah put forth divine science and gnosis.

4. The devout persons (taking only halal food that produces strength for the practice of devotion, makes the heart illumined and fit for divine wisdom) pitched the bride-like forms of divine wisdom between diverse sciences connected with the works leading to union with these forms of divine wisdom : among them were seated

5. Friendly people about whom there is no doubt, who were rising like suns having beautiful look that proceed from the result of good works prescribed by Allah; able to understand what is imparted to them and perceive its value; when invoked with longing, love, humility; they incline towards the caller (because he is not able to ascend to them.)

On divine presence, he says" ⁶¹

خارجن الى التنعيم معجرات	ثلاث بدور ما يـزن بـزينة
و لـبين بالاهلال معتمرات	حسرن عن امثال الشمس اضاءة
تمشى القطا فى الحف الحيرات	واقبلن يمشين الرويدا كمثل ما

Nicholson translates these lines thus:⁶²

1. Three full moons, unadorned by any ornament, went forth to al-Tan‘im with veiled faces.

2. They unveiled shining faces like suns and cried with aloud voice 'Labbayka', visiting the holy shrines.

3. And they approached, walking slowly as the qata birds walk, in gowns of striped Yemen cloth.

Paraphrase :

1. Three divine names went forth from the Divine Presence, desiring to manifest their bliss, in veiled form, lest anyone who is unable to endure the sight of their splendours, behold them and perish.

2. They unveiled themselves in the illumined heart and visiting the noble heart they cried, 'We are present before you.'

3. They approached slowly graced by the subordinate names.

On the souls, their characteristics and their annihilation, Ibn ‘Arabī says:⁶³

وشجاه ترجيع لها وحنين	ناحت مطووفة فحن حزين
لحنـيـنها فكانهن عيون	جرت الدموع من العيون تفجعا
و التكل من فقد الوحيد يكون	طارحتها تكللا بفقد وحيدها
ما ان تبينـن و اننى لابين	طارحتها و الشجو يمشى بيننا
حيث الخيام بها وحيث العين	بى لاعج من حـب رمـلة عالـج
ارخوا زمتها وشد وضيـن	عابنت اسباب المنية عند ما

61. Ibn ‘Arabī, *Dhaka’tr*, p. 121

62. -----, *The Tarjuman*, p. 120

63. Ibn ‘Arabī, *Dhaka’tr*, pp. 39-44

ان الفراق مع الغرام لقاتلى صعب الغرام مع اللقاء يهون
ما لى عذول فى هواها انها معشوقة حسناء حيث تكون

Nicholson translates these lones thus :⁶⁴

1. A ring-dove wailed and a sad lover complained, and he was grieved by her thrilling note and complaint.

2. Tears flowed from their eyes in distress for her complaint, and 'twas as tho' they (the tears) were fountains.

3. I responded to her in the bereavement caused by the loss of her only child : one who loses an only child is bereaved indeed

4. I responded to her, while grief walked between us; she was invisible, but I was clearly seen.

5. In me is a burning desire from love of the sandy track of 'Alīj, where her tents are and the large-eyed maidens.

6. I beheld the pangs of death at the time when they loosed the camels' reins and tied their saddle-girths.

7. Oh! separation together with love's pain is mortal, but love's sorest pain together with meeting is light.

8. None blames me for desiring her, for she is beloved and beautiful wherever she may be.

Paraphrase :

1. The Universal Spirit (born of Allah and breathed into man) wailed and the partial spirit (which is in man) complained, because of being grieved due to sweet melodies of the universal spirit calling for union. This is the first resurrection at death (الحشر الاول بالموت).

2. Tears flowed from the partial spirits due to the longing of the universal spirit (father of the partial spirits) for them.

3. I responded to Him in the bereavement caused by the loss of unity (وحدانية).

4. I responded to Him, He does not belong to the world of expression, but I am visible.

5. In me is the burning desire, from the love of the subtleties of the acquired or analytic sciences (of striving after good works); where there are veils concealing these sciences, and the sciences which descend upon the solitary recluse.

6. When I was called to return to the world of existence after I forget with this holy look I find the pangs due to nearness, just as the lover finds at death or separation.

7. Oh! separation from Allah together with the pangs of love for Him, is immortal, but divine love's separation together with a kind of presence (حضور) in which there is no annihilation (فناء), is light.

8. None blames me for desiring the Universal Spirit, because the aspirations and desires of all seekers of Allah are attached to it; yet it is essentially unknown to them, hence they all love it. It manifests itself everywhere.

On divine ideas, good works, divine vision, spiritual states and stations, heretic ideas

64. -----, *The Tarjuman*, pp. 72-73

of *ḥulūl* and *ittihād*, Ibn 'Arabī says:⁶⁵

الا وقد حملوا فيها الطواويس تخالها فوق عرش الدر بلقيسا شمسا على فلك فى حجر ادريسا كانها عند ما تحيى به عيسى اتلوا وادر سهاكاننى موسى ترى عليها من الانوار ناموسا فى بيت خلوتها للذكر ناوسا وداوديا وحبرا ثم قسيسا اقسساة او بطاريقا شما ميسا يا حادى العيس لا تحدو بها العيسا على الطريق كراديسا كراديسا ذاك الجمال وذاك العطف تنفيسا وزحزح الملك المنصور ابليس	ما رحلوا يوم بانوا البزل العيسا من كل فاتكة اللاحاظ مالكة اذا تمشت على صرح الزجاج ترى يحيى اذا قتلت باللحظ منطلقها توراتها لوح ساقىها سنا وانا اسقفة من بنات الروم عاطلة وحشية ما بها انس قد اتخذت قد اعجزت كل علام بمالتنا ان اومأت تطلب الانجيل تحسبها ناديت اذا رحلت البين ناقته عبيت اجياد صبرى يوم بينهم سالت اذا بلغت نفسى تراقبها فاسلمت ووقانا الله شرورها
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Nicholson translates these lines thus:⁶⁶

1. On the day of parting they did not saddle the full-grown reddish-white camels until they had mounted the peacocks upon them.
2. Peacocks with murderous glances and sovereign power; thou would fancy that each of them was a Bilqis on her throne of pearls.
3. When she walks on the glass pavement thou seest a sun on a celestial sphere in the bosom of Idris.
4. When she kills her with glances, her speech restores life, as though she, in giving life thereby, were Jesus.
5. The smooth surface of her legs is (like) the Tora in brightness, and I follow it and tread in its footsteps as though I were Moses.
6. She is a bishopess, one of the daughters of Rome, unadorned; thou seest in her a radiant goodness.
7. Wild is she, none can make her his friend; She has gotten in her solitary chamber a mausoleum for remembrance.
8. She has baffled everyone who is learned in our religion. Every student of the Psalms of David, every Jewish doctor, and every Christian priest.
9. If with a gesture she demands the Gospel, thou wouldst deem us to priests and patriarchs and deacons.
10. I exclaimed, when her she-camel set out to depart, 'O driver of the reddish-white camels, do not drive them away with her!'
11. The day when they departed on the road, I prepared for war the armies of my patience, host after host.

65. Ibn 'Arabī, *Dhakhā'ir*, 13-16

66. Ibn 'Arabī, *The Tarjūmān*, p. 49

12. When my soul reached the throat (when I was at the point of death) I besought that Beauty and that Grace to grant me relief.

13. And she yielded-- may God preserve us from her evil, and may the victorious king repel Iblis.

Paraphrase :

1. On the day of separation the divine ideas did not ride on good works until they mounted on them his loved ones, who are beautiful like peacocks; who are the spirits of those actions having intention.

2. The peacock-like loved ones are the divine wisdom that accrues to a man and assaults him violently; you will think each of them as what was manifested to Jibrá'il and Muḥammad (sm) during the miraj.

3. When the divine wisdom moves in the feelings of the hearts, you will see it under the control of Idris due to its lofty rank.

4. When the divine wisdom creates annihilation (فناء), i. e. passing away in contemplation (الفناء فى المشاهدة), its command 'be' completed the moulding of man when the spirit was breathed into him as Jesus did.

5. In brightness it is like Torah, having four books, corresponding to fourfold light mentioned in the Qurán (المشكوة ، المصباح ، الزجاجية ، الزيد) , and I follow it like prophet Moses.

6. This divine wisdom is of the race of prophet Isa, belonging to the Roman empire; it is of the essence of unification (التوحيد) without any declaration from Divine names; yet it possesses the burning splendours of goodness.

7. The divine essence is in a state of passing away (فناء), so no noble soul can seize it; its the heart of the believer it has gotten a mausoleum for remembrance of death.

8. It has baffled all who studied the Qurán, the Zabúr, the Torah and the Injíl, because they deal with divine names, not the essence.

9. If this spiritual essence appeals to the Injíl by way of justifying it in anything which man's thought have falsely imputed to it, we humble ourselves before it for its majesty and sovereign might.

10. When this spiritual essence desired to quit this noble heart, I exclaimed, 'O angels nearest to Allah, do not take away the divine knowledge with this spiritual essence.'

11. The day when the divine essence made spiritual ascension (المعراج الروحانى), I prepared for fighting by taking patience.

12. When I was at the point of death I besought that divine beauty and that divine grace to come to me along with spiritual feelings.

13. The divine essence then surrounded us, may Allah protect us from its harms (as the Prophet said : I seek refuge with Thee from Thyself), and may the thoughts of knowledge and divine guidance repel the thought of becoming one with Allah (ḥulúl and ittihád).

On Muḥammadan degree or position, Ibn 'Arabī says: ⁶⁷

لطيفة ظبي ظبي صارم	تجرد من طرفها الساحر
وفى عرفات عرفت الـذي	تريد فلم اك بالصابر
وليلة جمع جمعا بها	كما جاء في المثل السائر

Nicholson translates these lines thus: ⁶⁸

1. Tayba hath a gazelle from whose witching eye (glances like) the edge of a keen blade are drawn.

2. And at 'Arafāt I perceived what she desired and I was not patient.

3. And on the night of Jam' we had union with her, such as is mentioned in the proverb.

Paraphrase :

1. Medina possesses a spiritual presence (belonging to the station of Muḥammad) from whose witching glances the edge of the keen blade is drawn.

2. In the station of association I perceived what it desired from me but did not take patience rather made haste to fulfil it.

3. In the station of proximity we lived and He concentrated me upon myself, but soon parted, as said in the proverb, 'They parted as soon as they met.'

On search for Exalted Spirits, Ibn 'Arabī says: ⁶⁹

الم بمنزل احباب لهم ذمم	سحت عليهم سحب صوبها ديم
واستنشق الريح من تلقاء ارضهم	شوقا لتخبرك الارواح اين هم
اظنهم خيموا بالبان من اضم	حيث العرار وحيث الشيخ و الكتم

Nicholson translates these lines thus : ⁷⁰

1. Approach the dwelling of dear ones who have taken covenant-- may clouds of incessant rain pour upon it!

2. And breathe the scent of the wind over against their land, in desire that the (Great) airs may tell thee where they are.

3. I know that they encamped at the bān tree of Idam, where the 'arār plants grow and the shih and the katam.

Paraphrase :

1. Approach the house of the exalted spirits who have taken the divine covenants from the spirits of the prophets -- may the rains of knowledge descend upon them continuously.

2. And feel the breath of the Merciful from the side of the land affectionately desiring that the sweet air may give information of their location.

3. I know that they are at the station of absolute purity at the end of the journey to Allah, where grow the sweet spiritual influences, proceeding from lovely spiritual beings.

67. Ibn 'Arabī, *Dhakhā'ir*, p. 152

68. -----, *The Tarjuman*, p. 145

69. Ibn 'Arabī, *Dhakhā'ir*, p. 154

70. -----, *The Tarjuman al-Ashwāq*, Nicholson, ed., pp. 147-148

2. Ḥasan Al-Makzún Al-sinjārī (حسن المكزون السنجاري) (583-638/1186-1240)

Al-Amīr, 'Izzu'l-Deen, Abū Muḥammad Ḥasan al-Makzún ibn Yusuf al-Sinjārī was born in Sinjār in 'Irāq, in 583/1186. He grew up there under the care of his father. He memorised the Qurān and then studied Arabic poetry of famous poets and became well-versed in sufi literature. In 602 A.H. he inherited the Emirate of Sinjār. He spent years in fighting against the Christians in support of the Alides. He then organised the Alides. In later years he turned to ṣūfism and devoted to the worship of Allah. He passed away in a village near Damscus in 638/1240.⁷¹

Ḥasan al-Sinjārī was an Alide. He was learned in jurisprudence and contemporary cultures. He was also a poet. His writings contain philosophical ideas. He wrote poems on divine knowledge and mystical ideas by using symbolism like Ibn 'Arabī and other poets.

Thus, on his mystical experience, relationship with Allah and His attributes, al-Sinjārī says:⁷²

اذا رتني صباحها في مسائي
في ســــراها عدت به اعدائي
هــــواها الى ذوى الالهــــواء
وعدتني الا بلال مــــن بلوائي
مــــن وفي لي منحتة بوفائي
بمقام الابرار والشهداء
قصي رتني اسرة الاسراء
وارتني نهزولها في سمائي
مــــن وعيد القلى بوعد اللقاء
ساتر كاشف قريــــب ناء
شاهد غائب عن الاغبياء
ر جزاء مــــن لها لصدق ولأى
والى مــــن لها لم تدعنى بسوائى

امرتني بستر كشف غطفئي
ودعتني واودعتني ســــرا
ونهتني اذ نهتني عن بث
الى الفجر اودعتني وفــــيه
وعلى الموت بايعني وقالــــت
وبها اذا قضيت نحبي قضيت لي
ومــــن المسجد الحرام الى الا
وبالطافها اليها دعــــتني
بكتاب فيه شفاء اكتتابــــي
ناطق صامت مبين معــــى
ظاهر باطن انيق عميــــق
حبذا ما به حيتني على الهجــــج
فعلها ما دل قلبي سواها

Translation :

1. She (the Divine Reality) commanded me to conceal the disclosure of my veil (or covering) when she showed her morning in my evening.
2. She bade farewell to me (left me) and confided to me a secret in her night journey. with which my enemies ran away.
3. When she notified me, forbade me from divulging her love to the lovers;
4. Up to the dawn she threatened me (or pledged me) and therein she promised me of giving recovery from my sorrows.
5. And she made contract with me of death and said : Whoever fulfils (his) promise with me, I shall grant (blessings) according to my promise.

71. 'Umar Farrūkh, *Tārīkhul-Adabul-Ārabī*, vol. iii, pp. 548-549

72. *Ibid.*, iii. pp. 550-551

6. When I died with her (love), she settled for me the station of the pious, righteous people, and of the martyrs.

7. She showed me the secrets of the night journey from the Sacred Mosque to the Farthest Mosque.

8. And with her abundant kindness she called me towards it, and showed me her revelation in my sky.

9. With a book wherein is the recovery of my heart-break or distress from the threat of hatred to the promise of meeting.

10. Which is a speaker, a mute (silent), clear, obscure, concealer, divulger, nearer and far.

11. Manifest, secret, pleasing, deep, eye-witness, hidden from the foolish folk.

12. Bravo! thanks to her for her giving me a reward from her (as a proof of) the truth of my friendship (with her)

13. So my heart indicated to none but her, and she never called me towards her with my equality.

On divine essence and its relationship with him, al-Sinjārī says:⁷³

وغيبت عنها بها من شدة الطرب
جمالها في حجاب غير محتجب
خلق وقد شوهدت بين الخلائق بي
وهي العلية عن نظمي وعن خطبي
ووجهها عن بلاد الترك لم يغيب
بحسنها واختفت في ظلمة الغضب
الى لوى فصار الحسن في العرب

لبيت لمادعتني ربة الحجب
واحضرتني من غيبي ليشهدني
مشهودة لا يراها في الانام بها
موصوفة لم اصف الا وصيفتها
تركية من بلاد الهند قد ظهرت
ابدى الرشا حسننها في الفرس فابتهجوا
الوت الحسن عن ابيات فارسها

Translation :

1. When the mystery of veils called me, then I answered, and vanished from her within herself due to excessive emotion of joy.

2. She brought me from my disappearance, so that her beauty can witness me in a veil without being veiled.

3. She is an witnessed one, but no creature in the world sees her, while she is witnessed with me among the creatures.

4. She is a described one, I never described but her maidservant, whereas she is above my composition, my sermon.

5. She is a Turkish from India, her face appeared (from Turkey), her face never disappeared from Turkey.

6. Satisfaction disclosed her beauty in the white clan (Persians), so they became cheerful by her beauty, and the anger disappeared in darkness.

7. The beauty turned from the (houses or) verses of its rider to Lu'ayy; so the beauty turned to the Arabs.

73. 'Umar Farrúkh, *Tārīkhu'l-Adabi'l-'Arabi'*, III, p. 551

3. 'Abdu'l-'Aziz Al-Anṣarī (عبد العزيز الانصاري) (576-662 / 1180-1263)

Sharaf al-Dīn al-Ṣāhib 'Abd al-'Azīz Ibn Muḥammad al-Anṣarī was born in Damascus in 576 A. H. His father was one of the Jurists of Damascus. 'Abd al-'Azīz first memorised the Holy Qurān. He was then sent to the circles of the shaykhs of Damascus. He also studied under a shaykh of Nizāmiya. He then became a jurist (*faqīh*), a traditionist (*muḥaddith*) as well as a ṣūfī. Many people learnt ḥadīth from him. He passed away in 662 A. H.⁷⁴

'Abd al-'Azīz was a great poet also. He is regarded as the best composer of poems among the poets of Syria after 500 A.H. His poems contain eulogy of the Great Prophet (s), asceticism (*zuhd*) and admonitions.⁷⁵

In his first eulogy of the Prophet (s) he says:⁷⁶

يا خاتم الرسائل الكرام وفارج الـ	كـرب العظام بفعله والمقول
ها قد وردنا من ضريحك مـوردا	نشفى به من كل داء معـضـل
ادعوك للجـلى وتلك شفاعة	لم ترض لى انى اخاف وانـت لى
ولقد اتيتك مادحا لتجـيـزنى	فى الحشر كـأـسـات الرحيق السلسل

Translation :

1. O the Seal of the meassengers, o the remover of great griefs by action and word,
2. Here we have arrived to your tomb, we shall be recovered by it from all serious diseases (that baffle the physicians).
3. I would call you for a very important matter, it is intercession; I am afraid, you are not pleased with me, even though you are mine.
4. I have come to you praising (your excellency) in the hope that you will grant me cups of sweet, pure, strong and palatable water.

In these lines al-Anṣarī describes the Prophet (S) as a remover of dangers, a healer of diseases, an intercessor on the Day of Judgement and distributor of water from the Haud al-Kawthar. All these are teachings of *taṣawwuf* or Islamic mysticism.

Praising the Prophet (S) he also says :⁷⁷

ويلـاى من نـومى المشـرد	واه مـن شـملى المـبدد
غصن نقا خل عقد صـبـرى	بـالـيـن خـصر يكاد يعقد
فمن رائى ذلك الوشاح الـ	صـائـم صـلى على محمد
اشـرف مـن فى النـهار نـاجى	وخـير مـن فى الـدجى تـهـجد
وغـيـر بـدع لـسـتـجـير	بـه اذا نـال كـل مـقـصد

Translation :

1. Woe to me for my misguiding sleep; alas for my scattered affairs!
2. A branch of arm-bone untied the proof of my patience, with the softness of the hollow of the soul which is about to be tied.

74. Shawqī Dayf, *Tārīkh al-'Adabī al-'Arabī*, vi, pp. 764-765

75. *Ibid*, vi, p. 765

76. *Loc. cit.*

77. *Ibid.*, vi, pp. 765-766

3. So whoever sees that fasting scarf, will invoke the blessings of Allah on Muḥammad (S).

4. The noblest of those who whisper at day time, the best of those who remain awake in the darkness (of night).

5. Whoever seeks shelter to him, is free from innovation, when he obtains all targetted things.

Al-Anṣarī wrote many poems on *zuhd* or asceticism. There he describes the real abstention from the wealth of the world. In one of these poems, he says :⁷⁸

فمن حوى كنزه لم يوت من قله	ملك القناعة عز يذهب الذله
لا تستقر على رى بلا غله	تبا لذي طمع مستبعد و منى
و ليس يروى و لو ابلعتنه دجله	يسوم ابلاعه من ريقه بلا
واقنع اذا اكلة اعنتك اكله	فاقنع عليك من نهل بلا علال

Translation :

1. The wealth of contentment is an honour that removes weakness, and who possesses or gathers his treasure (of contentment) will not be given paucity.

2. May he be perished who is greedy of remote things and objects of desire; he will not be at rest on quenching thirst without having a burning thirst.

3. He makes his swallowed things wet, out of his saliva, and his thirst is never quenched even if you get him swallow the waters of the Tigris.

4. So be contented with the first drought without the second; be contented with a mouthful when it stands for a meal.

Here al-Anṣarī praises *Qanā'a* or contentment and *faqr* or poverty which are important teachings of *taṣawwuf* or mysticism.

On the transitoriness of the world and bliss in the hereafter, he says:⁷⁹

ها نعيم وشقاء	و ابغ اخرى دائم فـيـ
ت لها النار جزاء	وتنصل من خطيـتا
ت على الدنيا العفاء	و اذا صبح لك القـو
يا قصاراه الفناء	كل ما فى هذه الدنـ
د والله البقاء	ولا هل الخلد فى الخـ

Translation :

1. Desire for the life to come which is eternal and wherein lies bliss as well as distress.

2. Get out of sins, because their reward is the fire.

3. Sufficient food is enough for you when it is legal for you (by halal earning).

4. The utmost limit of all things in this world is annihilation.

5. The people of paradise are in eternity and the eternity belongs to Allah.

Here al-Anṣarī advises people to be diverted from the world and to seek the hereafter. He also advises to ask forgiveness to Allah, eat halal food and to remember that everything in this world is perishable, and that the eternal fortune is for the people of paradise only.

78. *Ibid.*, vi, p. 766

79. *Loc. cit.*

SECTION FOUR

MYSTIC VERSES OF ANONYMOUS AUTHORS

In the later Abbasid period many anonymous sufis and bards composed verses on the themes related to *Taṣawwuf*. Al-Ghazālī in his *Iḥyá'u 'Ulūm'l-Dīn* mentions 143 such verses composed by anonymous authors. In this section we shall quote important verses of these authors with their translation.

On the state of an 'arīf (عارف) or 'knower of Allah', one says:¹

عن الاحرار منهم و العبيد	قريب الوجد ذو مرمى بعيد
كان فواده زبر الحديد	غريب الوصف ذو علم غريب
عن الابصار الا للشهيد	لقد عزت معانيه وجلت
له في كل يوم الف عيد	يرى الاعياد في الاوقات تجري
ولا يجد السرور له بعيد	وللاحباب افراح بعيد

Translation :

1. (He is) near ecstasy having throwing machine; far away from freemen and slaves;
2. He has strange quality, strange knowledge; his mind is like a porous jar of iron.
3. His meanings have become great, high from the sights, except for the witness (or the martyr).
4. He sees the feasts in flowing times; he has one thousand feasts everyday.
5. The friends have cheers in feasts, but he does not find joy in a feast.

On the importance of conformity between one's knowledge (علم) and action (عمل) one says;²

فكيف اذا الرعاة لها الذئاب	وراعى الشاة يحمى الذئب عنها
ما يصلح الملح اذا الملح فسد	يا معشر القراء يا ملح البلد

Translation :

1. The shepherd of the sheep has to protect them from the wolf; but what will happen if the shepherd becomes wolf for them?
2. O the reciters (of the Qurán), the salt of the country, what repair the salt will do if becomes worthless (i.e. corrupted)

On the same theme one ṣūfī says:³

عار عليك اذا فعلت عظيم	لاتنه عن خلق وتأتى مثله
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Translation :

1. Don't forbid (others) from (an evil) conduct while you commit anything like it; if you commit it, then it is a great fault against you.

On the straight or right path, one says:⁴

1. Abú Ḥamid al-Ghazālī, *Iḥyá'u 'Ulūm'l-Dīn*, vol. iv, p. 288
 2. *Ibid.*, vol. i, p. 54
 3. *Ibid.*, i, p. 56
 4. *Ibid.*, i, p. 69

الطرق شتى وطرق الحق مفردة
لا يعرفون ولا تدري مقاصدهم
والناس فى غفلة عما يراد بهم
و السالكون طريق الحق افراد
فهم على مهل يمشون قضا
فجهلهم عن سبيل الحق رقاد

Translationm:

1. The paths are scattered (numerous), and the true paths are isolated; and the travellers on the true path are peerless.
2. They do not know, do not realise their aims; they slowly walk in an easy way.
3. Human beings are heedless of what is expected from them (i. e. righteousness), so their ignorance about the true path is like sleep.

On *taqwa* or righteousness one says:⁵

من شاء عبثا رحيبا ستصير به
فلينظرن الى من فوقه ورعا
فى دينه ثم دنياه اقبالا
ولينظرن الى من دونه مالا

Translation :

1. Who wants specious conveniency will soon dart furiously upon it in his religion; then his world will advance.
2. So he whould look at a person who is above him in godliness, and a person who is below him in opulance.

On *zuhd* or abstention one says:⁶

كدود كدود القز ينسج دائما
ويهلك غما وسط ما هو ناسجه

Translation :

1. (A righteous man is) laborious like a silkworm that always weaves, and perishes in the middle of his weaving work due to anxiety.

On the same theme another says:⁷

عرفت الشر لا
ومن لا يعرف الشر
للشـر لكن لتوقيه
من الناس يقع فيه

Translation :

1. You have learnt about the evil not for the sake of evil, but for obeying the rule;
2. And of men who does not know evil, falls on it.

On *tawakkul* or trust, one says:⁸

جرى قلم القضاء بما يكون
جنون منك ان تسعى لرزق
فسيان التحرك والسكون
وبرزق فى غشاوة الجنين

Translation :

1. The pen of the Luck flows on what will happen; movement and silence then are equal.
2. Its your madness in your struggle for sustenance; whereas the sustenance is in the veil of hidden things.

5. *Ibid.*, vol. iv, p. 109

6. *Ibid.*, vol. iv, p. 208

7. *Ibid.*, vol. i, p. 68

8. *Ibid.*, vol. iv, p. 235

On 'uns (انس) or intimacy, one says:⁹

الانس بالله لا يحويه بطال و ليس يدركه بالحوال محتال
والانسون رجال كلهم نجب وكلهم صفوة لله عمال

Translation :

1. A worthless fellow cannot attain intimacy with Allah; a shrewd cannot understand this power.

2. The intimates (with Allah) are men; all of them are excellent; all are the choicest workers of Allah.

On the same theme, another sufi says;¹⁰

قوم تخالجهم زهو بسيدهم و العبد يزهو على مقدار مولاه
تاهوا برويته عما سواه له يا حسن رويتهم في عز ما تاهوا

Translation :

1. (They form) a nation (or community) whom the splendour with their leader made busy; and the servant brandishes on the basis of the capacity of his Lord.

2. They became proud for the vision of Him neglecting things other than Him; how fine is their view in the honour of what they were proud of.

On *shawq* (شوق) or desire one says;¹¹

الســــــــــــــــوق و الهوى صيرانى كما ترى

Translation:

1. Desire and love have rendered me what you see me now.

On divine love, one says:¹²

اريد و صاله و يريد هجرى فاترك ما اريد لما يريد

Translation :

1. I wish the union with Him whereas He wishes to desert me; so I shall give up what I wish for what He wishes.

Someone recited the following verses before Dhu Nūn, and hearing them, he fell down :¹³

صغير هواك عذبنى فكيف به اذا احــــــــــــــــتنكا
وانت جمعت فى قلبى هوى قد كان مشتركا
اما ترثى لمكــــــــــــــــتئب اذا ضحك الخالى بكى

Translation :

1. A small portion of Your love chastised me; what will happen when it takes the whole of me?

2. And You gathered love in my heart, which was previously common.

3. You may pity a person collecting wealth; when fresh herbs laugh, he weeps.

9. *Ibid.*, vol. iv, p. 291

10. *Loc. cit.*

11. *Ibid.*, vol. iv, p. 309

12. *Ibid.*, vol. ii, p. 146

13. *Ibid.*, vol. ii, p. 258

On love of Allah and the taste of His vision, one says:¹⁴

كانت لقلبي اهواء مفرقة	فاستجمعت مذراتك العين اهواي
فصار يحسدني من منت احسده	وصرت مولى الورى مذ صرت مولاي
تركت للناس دنياهم ودينهم	شغلا بذكرك يا دنى وديناي

Translation :

1. My heart had longing passions; I then controlled them since the eye showed You my love.

2. Then he began to envy me whom I was envying; and I became the guardian of the creation, since I became my guardian.

3. I left for mankind their world and religion; became busy with Your remembrance; oh my world and religion!

On divine love, another ṣūfī says:¹⁵

و هجره اعظم من ناره	و وصله اطيب من جنته
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Translation :

1. His separation (from me) is greater (more painful) than His fire; and His union (with me) is sweeter than His garden (heaven).

On the same theme, another says:¹⁶

اترك ما اهوى لما قد هويته	فارضى بما ترضى و ان سخطت نفسى
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Translation :

1. I shall give up what I love for what I have already loved; so I shall be pleased with what You are pleased with, although my self is displeased with it.

On the same theme another person says:¹⁷

كل شئى منك مغفور	سوى الاعراض عنا
قد وهبنا لك ما فات	فهب ما فات منا

Translation;

1. Everything coming from You can be overlooked except Your deserting us;

2. We have given You what is lost, so give us what is lost (for Your cause).

On humility a wise man says:¹⁸

اخفض الصوت ان نطقت بليلى	و التفت بالنهار قبل المقال
ليس للقول رجعة حين يبدوا	بقبيح يكون او بجمال

Translation :

1. Soften your voice when you talk at night; and at day time be careful before you talk.

2. A speech has no return when it appears; either with ugliness or with beauty.

14. *Ibid.*, vol. iv, p. 267

15. *Loc. cit.*

16. *Ibid.*, vol. iv, p. 284

17. *Ibid.*, vol. iv, p. 298

18. *Ibid.*, vol. ii, p. 208

On condemnation of wealth one says:¹⁹

انى وجدت فلا تظنوا غيره ان التورع عند هذا الدرهم
فاذا قدرت عليه ثم تركته فاعلم بان تقاك تفوى المسلم

Translation :

1. I found, don't think other than this; surely abstention is in this dirham.
2. When you get mastery over it, then leave it; know that your abstention is the righteousness of a muslim.

On the same theme another person says:²⁰

لا يغرنك من المرء قميص رقععه
او ازار فوق عظيم ال ساق منه رقععه
او جبين لاح فقيه اثر رقعده خلعه
اره الدرهم تعرف حبه او ورعه

Translation :

1. Let not the shirt of a person that he has patched, deceive you.
2. Or the waist-wrapper (or trouser) above the big shank that he has raised.
3. Or the forehead in which a mark shines, that he has luxated.
4. Let me show him money (dirham); you will see whether he loves it or abstains from it.

On wealth and poverty another person says:²¹

و من ينفق الساعات فى جمع ماله مخافة فقر فالذى فعل الفقر

Translation :

1. Who spends hours in accumulating wealth for fear of (being fallen into) poverty, his action itself is really poverty.

A person becomes the owner of his wealth when it goes out of his hand. On this a person says:²²

انت للمال اذا امسكته فاذا انفقته فالمال لك

Translation :

1. You are for (the service of) the wealth as long as you hold it; when you spend it then the wealth is yours.

Praising *qaná'a* or contentment and condemning greed, one says:²³

العيش ساعات تمر و خطوب ايام تـ كـ
اقنع بعيشك ترضه و اترك هواك تعيش حر
فلرب حترف ساقته ذهب و ياقوت و در

19. *Ibid.*, vol. iii, p. 202

20. *Loc. cit.*

21. *Ibid.*, vol. iii, p. 209

22. *Ibid.*, vol. iii, p. 214

23. *Ibid.*, vol. iii, p. 207

Translation :

1. The life is (a total of) some hours that pass away, and (it is a total of) the affairs of the days that follow by turns.

2. Be contented with your life (or food), you will be satisfied with it; give up your passion, you will live as an independent person.

3. Many a death is driven (or executed) by gold, sapphire and pearl.

On the same theme another person says:²⁴

اراك يزيدك الاثراء حرصا على الدنيا كانك لا تموت
فهل لك غاية ان صرت يوما اليها قلت حسبي قد رضيت

Translation :

1. I observe you and find that wealth increases your greed for the world as if you will not die.

2. Have you any utmost limit to which you will reach on a day and say, 'Its enough for me, I am satisfied.'

On the same theme one poet says:²⁵

يا جامعاً مانعاً و الدهر يرمقه مقدراً أى باب منه يعلقه
مفكراً كيف تاتيه منيته اغادياً ام بها يسرى فتطرقه
جمعت ما لا يقل لى هل جمعت له يا جامع المال اياماً تفرقه
المال عندك مخزون لوارثه ما المال مالك الا يوم تنفقه
ارفه ببال فتى يغدو على ثقة ان الذى قسم الارزاق يرزقه
فالعرض منه مصون ما يدنسه والوجه منه جديد ليس يخلقه
ان القناعة من يحلل بساحتها لم يبق فى ظلها هما يورقه

Translation :

1. O the accumulator (of wealth), the defender, at whom the time casts a glance in a predestined way in whatever door it is attached.

2. Thinking how his death comes to him easily, in the morning or at night?

3. You have accumulated wealth, tell me, accumulator, have you accumulated days that you will not set apart?

4. The wealth at your disposal is treasured for the heirs; the wealth is not yours except on the day you spend it.

5. Luxury is in the mind of a youth who is confident that He will provide him sustenance who distributes sustentances.

6. Honour is safe from him, he does not pollute it; the face is new to him, he does not create it.

7. Whoever alights at the courtyard of contentment, finds nothing in his (life) time that causes him slumber.

On the same theme, another poet says:²⁶

24. Loc. cit.

25. Ibid., iv, p. 173

26. Ibid., iii, p. 207

وطول سعى وادبار واقبال	حتى متى انا فى حل وتو—رحال
عن الاحبة لا يدرون ما حالى	ونازح الدار لا انفك مغت—ربا
لا يخطر الموت من حرصى على بالى	بمشرق الارض طورا ثم مغرب—ها
ان القنوع الغنى لا كثرة المال	ولو قنعت اتانى السـرزق فى دعة

Translation :

1. Till now I am in alightment and departure (home and abroad) and in long struggle advancing forward and backward (for earning);
2. Remote from home, and do not cease to be foreign to the friends, who do not know my condition.
3. Now to the East, then the West; death does not come to my mind due to my greed;
4. But if I remain contented, sustenance will come to me amply; and actually the contented person is the richest one, not the person having much wealth.

On the same theme another one says:²⁷

كذا الصحة والامن	اذا ما القـوت ياتيك
فلا فارقك الحزن	واصبحت اذا حزن

Translation :

1. As the morsel comes to you, so does the health and safety.
2. But you become the brother of anxiety, and it never deserts you.

On the same theme another person says:²⁸

واقنع بياس فان العز فى الياس	اضرع الى الله لا تضرع الى الناس
ان الغنى منى استغنى عن الناس	واستغن عن كل ذى قربى وذى رحم

Translation :

1. Lower your self before Allah, not before man; be contented with despair, because honour lies in despair.
2. Dispense with all near relatives and blood-relations; actually the rich is he who lives without (the help of) mankind.

On *ridā* (رضى) or satisfaction, one says:²⁹

والموت من الم التفرق اجمل	يوم الفراق من القيامة اطول
لكن مهجتى التى تترحل	قالوا الرحيل فقلت لست براحـل

Translation :

1. The day of separation is longer than the Day of Judgement; and death is more beautiful than the pain of separation.
2. They said: emigration, I said: I am not a rider; but my soul (blood of heart) departs.

On *dhikr* (ذكر) or remembrance of Allah, one says:³⁰

وهل انسى فاذا ذكر ما نسيت	عجبت لمن يقول ذكرت الفـيئى
ولولا حسن ظنى ما حييت	اموت اذا ذكرتك ثم احـيا

27. *Ibid.*, vol, iv, p. 109

28. *Ibid.*, iv, p. 173

29. *Ibid.*, iv, p. 298

30. *Ibid.*, vol, iii, p. 308

فاحيا بالمنى واموت شوقا فكم احيا عليك وكم اموت
شربت الحب كاسا بعد كاس فما نفد الشراب وما رويت
فليت خياله نصب لعيني فان قصرت فى نظرى عميت

Translation :

1. I wonder about a person who says, 'I remembered the shade', do I ever forget so that I shall remember what I forgot?

2. I did when I remember You, then I live, but for my good conjecture, I could not live.

3. So I shall live with death, and I shall die out of desire; how many times shall I live and die for You?

4. I drank the cups of love one after another; but the drinks did not come to an end and I was also not satisfied.

5. Would that his spectre be a fatigue to my eye; if it deemed little in my view, I would become blind.

On *tafakkur* (تفكر) or deep thought, one says:³¹

اذا المرأ كانت له فـكـرة ففى كل شىئى له عـبـرة

Translation :

1. When a person possesses deep thought, he learns lessons from everything.

On *fana'* (فناء) or annihilation, from which the idea of *hulul* and *ittihād* sprang, one says:³²

رق الزجاج ورقى الخمر فتشابهها فتشاكل الامر
فكانما خمر ولا قدح وكانما قدح ولا خمر

Translation :

1. The glass is weakened and the wine is weakened; then the matter becomes alike, resembling one another.

2. As if there is wine without a cup or as if there is a cup without wine.

On solitude one says:³³

من حمد الناس ولم يلهم ثم بلاهم ذم من يحمده
وصار بالوحدة مستانسا يوحشه الاقرب والابعد

Translation :

1. Who praises man without testing him, and then tests him, he condemns him whom he praised.

2. By solitude he becomes familiar; near relatives and remote relatives make him feel loneliness.

On vanity of pleasures, one says:³⁴

وتلهيك عن دار الخلد مطاعم ولذة نفس غيرها غير نافع

31. *Ibid.*, vii, iv, p. 362

32. *Ibid.*, vol. ii, p. 257

33. *Ibid.*, vol. ii, p. 208

34. *Ibid.*, ii, p. 258

Translation :

1. Dishes and pleasures of passion divert you from the home of eternity, whereas their error is not beneficial.

On the nature of the world, one says:³⁵

إذا امتحن الدنيا لبیب تكشف له عن عدو فی ثباب صديق

Translation :

1. When an intelligent person tests the world, it manifests before him as an enemy in the garb of a friend.

On the same theme another poet says:³⁶

يا راقـد الیل مسـرورا باولـه
افنى القرون التى كانت منعمة
كم قد ابادت صروف الدهر من ملك
يا من يعانق دنيا لا بقاء لها
هلا تركت من الدنيا معانقة
ان كنت تبغى جنان الخلد تسكنها
ان الحوادث قد يطرقن اسحارا
كر الجديدین اقبالا و ادبارا
قد كان فى الدهر نفاعا و ضرارا
يمسى و يسبح فى دنياه سفارا
حتى تعانق فى الفردوس ابكارا
فينبغى لك ان لا تامن النار

Translation :

1. O the sleeper at night, cheerful during its first part, surely the calamities come by daybreak (or dawn).

2. The rope of the days and the nights, advancing and going backwards, annihilated the ages that were full of favours.

3. The passage of time caused many a king perish, whereas he was, during the ages, useful and harmful.

4. O who embraces the world that has no permanency, who passes evening and morning like travellers.

5. Will you not give up embracing the world until you embrace the virgins in paradise?

6. If you wish the gardens of eternity to live in, you should not confide in the fire.

On the transitoriness of this world, a beduin says:³⁷

الا انما الدنيا كظل ثنية ولا بديـوما ان ظلك زائل

Translation :

1. Lo! verily the world is like a shadow of a narrow pass in a mountain; and certainly one day your shadow will vanish.

Condemning the world, one says:³⁸

ارى رجالا بادنـى الدين قد قنعوا
فاستغن بالدين عن دنيا الملوك كما
وما اراهم رضوا فى العيش بالدين
استغنـى الملوك بدنيا هم عن الدين

35. *Ibid.*, vol. iii, p. 180

36. *Loc. cit.*

37. *Ibid.*, iii, p. 186

38. *Ibid.*, iii, p. 179

Translation :

1. I see many men satisfied with the least portion of religion (Islam); but I do not find them pleased (or satisfied) with (provision or) life upon credit.

2. So be contented with religion (Islam) dispensing with the world of the kings as the kings are satisfied with their world, dispensing with religion.

On the same theme another says:³⁹

ومن يحمد الدنيا لعيش يسره فسوف لعمرى عن قليل يلومها
إذا أدبرت كانت على المرأ حسرة و إن أقبلت كانت كثيرا همومها

Translation :

1. Whoever praises the world because its food (or life) makes him cheerful, by my life, very soon he will condemn it.

2. When it turns the back (from him), it becomes sorrowful for that person; and if it advances towards him, his anxiety increases.

On the same theme another says:⁴⁰

وما المال والاهلون الا و دائع ولا بديوما ان ترد الودائع

Translation :

1. Wealth and families are deposits, and certainly one day deposits will have to be refunded.

On renunciation of the world, one says:⁴¹

هب الدنيا تساق اليك عفوا اليس ذاك الـى اسفال
وما دنياك الا مثل فيئى اظلك ثم اذن بالـزوال

Translation :

1. Sever ties with the world, it will be driven to you bountifully; is not its return to vileness?

2. Your world is nothing but like a shadow that gave you shade; then it informs you of its declination.

On the same theme, another one says:⁴²

يا خاطب الدنيا الى نفسها تنح عن خطبتها تسلم
ان التى تخطب عذارة قربية العرس من الماتم

Translation :

1. O the person who asks the world in marriage with his self, refrain from its betrothal, you will be safe.

2. The virgin whom you ask in marriage, is near the bridegroom in the funeral gatherings.

On *muraqaba* (مراقبة) or watching, one poet says:⁴³

39. Loc. cit.

40. Ibid., iii, p. 180

41. Loc. cit.

42. Loc. cit.

43. Ibid., vol. iv, p. 399

إذا ما خلوت الدهر يوماً فلا تقل
ولا تحسبن الله يغفل ساعة
خلوت ولكن قل على رقيب
ولا أن ما تخفيه عنه يغيب
وإن غداً للناظرين قريب

Translation :

1. When on any day you live alone, don't say, 'I am alone', rather say, 'There is One who watches me'.
2. Don't think that Allah is unmindful even for an hour, and that what you conceal from Him, remains hidden.
3. Haven't you observed that the day is passing away fast, and the tomorrow is near to the observers?

On *musháhada* (مشاهدة) or vision, and remembrance of death, one says:⁴⁴

تحيل الجسم مكتئب الفؤاد
ينوح على معاصي فاضحات
تراه بقمة أو بطن وادي
يكدر ثقلها صفو السرقاد
فدعوتها اغثنى ياعمادي
كثير الصفح عن زلل العباد

Translation :

1. The body is changed with broken heart; you will find him at a summit or interior place of a valley.
2. He wails for shameful sins; its burden polluted the purity (of his) sleep.
3. If his dangers rush forth and increase, then his prayer is, 'O my pole, put a covering over me.'
4. 'You know best that I encounter face to face; you forgive the sinfulness of the servants too much.'

On the same theme, another poet says:⁴⁵

الذ من التلذذ بالغواني
منيب فر من أهـل ومال
إذا أقبلن في حل حسان
يسـيـح إلى مكان من مكان
ويظهر في العـبـادة بالاماني
وذكر الفؤاد وباللسان
يبشـر بالنـجاة من الهوان
من الراحة في غـرف الجنان
عند الموت يأتيه بشـير
فيـدرك ما اراد وما تمنى

Translation :

1. (The beautiful vision to him is) more delightful than delight in chaste (woman) appearing in new fine clothes;
2. (He is a) penitent (or near to Allah), fleeing from family and wealth; travelling from place to place.
3. Such that his remembrance becomes obscure, he may live alone, he may appear in worship with entertainment.

44. *Ibid.*, vol. iv, p. 353

45. *Loc. cit.*

4. He finds delight in the recital (of the Qur'an), remembrance of Allah by heart and tongue, wherever he goes.

5. At his death an angel comes and gives him good news of salvation from (the life of) contempt and baseness (in hell).

6. He will obtain what he wishes and desires of comfort in the rooms of the gardens (i. e. heavens).

On remembrance of death and life in grave, one poet says:⁴⁶

من منكم المغمور فى ظلماتها	قف بالقبور وقل على ساحتها
قد ذاق بـرد الامن من روعاتها	ومن المكرم منكم فى قعرها
لا يستبين الفضل فى درجاتها	اما السكون لذى العيون فواحد
قصف الحقائق بعد من حالاتها	لو جاوبوك لخبـروك بالسـن
يفضى الى ما شاء من دوحاتها	اما المطيع فنـازل فى روضـة
فى حفرة ياءوى الى حياتها	والمجرم الطاغى بها متقلب
فى شدة التعذيب من لدغاتها	وعقارب يسعى اليه فروحه

Translation :

1. Stop near the graves, and before their open spaces say, 'Who among you are obscure in their darkness?

2. And who among you are respected in their hollows, who have just tasted the mailed fabric of security from their fears?'

3. For those who have eyes (to see), the rest or peace is one; the merit or excellence does not become clear in its positions.

4. If they could answer you, if they could inform you with their tongues, they would describe the realities of their states.

5. The obedient (servant of Allah) will alight at a garden; he will reach to any tree there according to his wish.

6. And the real culprit will be restless in a ditch, retiring to its surpents.

7. The scorpions will run towards him; and his soul will be in the afflicting torments due to their stings.

On the same theme one woman says (while weeping near a grave):⁴⁷

اذا كنت فى القبر قد الحدوكا	عدمت الحيوية ولا نلتها
وانت بيمينك قد وسدوكا	فكيف اذوق لطعم الكرى

Translation :

1. When they have already buried you, and you are in the grave, you lacked life and did not attain it.

2. How shall I taste drowsiness while you are with your happiness; they have already placed (a pillow) under your head?

46. *Ibid.*, vol. iv, p. 415

47. *Ibid.*, vol. iv, pp. 415-416

Málik ibn Dínár heard someone saying from a graveyard (whom he could not see) about the life in grave:⁴⁸

وما تـوا جـمـيـعا ومات الخـبر	تفانـوا جـمـيـعا فما مـخـبر
فتمـحـو محاسن تلك الصـور	تـروح وتغـدوا بـنات الثـرى
اما لك فيما ترى مـعـتـبر	فيا سائلـى عـن اناس مـضـوا

Translation :

1. All of them have been destroyed, not even an informer remained; all of them died and the information also died.
2. The daughters of the soil come in the evening and in the morning; and the beauty of these shapes also will be erased.
3. O the questioner on people who passed away, do you not find a considered (view) in what you see?

On grave someone says (that was written on a grave):⁴⁹

وسـكـانـها تحـت التراب خـفـوت	تـناجـيك اـجـداث و هـن صـمـوت
لـمـن تجـتـمـع الدنـيا وانـت تمـوت	ايـا جـامـع الدنـيا لـغـير بـلا غـه

Translation :

1. The graves, though mute, whisper to you, while their inhabitants are speechless.
2. 'O the accumulator of wealth (of the world) for others more than their sufficiency, for whom you accumulate while you will die?'

On the same theme another says:⁵⁰

وقـبـرك مـعـمـور الجـوانـب محـكم	ايـا غـانـم اما ذراك فـواسـع
اذا كان فـيـه جـسـمـه يـتـهـدم	وما يـنـفـع المـقـبور عـمران قـبـره

Translation :

1. O the successful one having no trouble, is not your courtyard spacious while your grave is fenced by limited sides?
2. The buried person is not benefited from his well-built tomb, while his body is wornout there.

On the same theme another person says:⁵¹

كان اقاربى لم يـعـرفـونى	يـمـر اقاربى جـنـبات فـبـرى
وما بالـون ان جـحـدوا ديوانى	ذو المـيـراث يـقـتـسـمون مالى
فيا لله اسـرع ما نـسـونى	وقـد اخـذوا سـهـامـهم وعـاشـوا

Translation :

1. (A dead person says) my relatives pass by the sides of my grave as if they never knew me.

48. *Ibid.*, iv, p. 416

49. *Loc. cit.*

50. *Loc. cit.*

51. *Loc. cit.*

2. The heirs distribute my wealth among themselves but they will not cease to deny my tradition.

3. They have already took their measures and lived; lo! how soon they forgot me!

On the same theme another one says:⁵²

لا يمنع الموت بواب ولا حرس	ان الحبيب من الاحباب مـختلس
يا من بعد عليه اللفظ والنفـس	فكيف تفرح بالدنيا ولذتها
وانت دهرت في الذات منغمس	اصبحت يا غافلا في النقص منغمسا
ولا الذي كان منه العلم يقتبس	لا يرحم الموت ذا جهل لغـرته
عن الجواب لسانا ما به خرس	كم اخرس الموت في قبر وقفت به
فقبرك اليوم في الاجداث مندرس	قد كان قصرك معمورا له شرف

Translation :

1. Surely the best friend among the friends is a swindler; neither the gate-keeper nor the watchman can hinder death.

2. How do you rejoice at the world and its pleasures, o you, whose words and breaths are being counted (as witnesses) against him?

3. O the heedless, you have plunged into loss; you and your time are also in loss.

4. Death will show mercy neither to an ignorant for his heedlessness, nor to a learned person from whom knowledge is sought.

5. How dumb is the dead in the grave in replying by the tongue, by whom you are standing, although he has no dumbness!

6. Your palace was well-built having dignity, but today your grave in the soil is worn out.

On remembrance of grave another one says:⁵³

قـبورهم كافـراس الرهان	وقفت على الاحبة حين صفت
رأت عـيناي بينهم مكانى	فلما ان بكيت وفاض دمعى

Translation :

1. I stood beside the friends when their graves were arrayed like the race-horses;

2. When I wept and my tears flowed, my two eyes saw my place among them.

On the same theme one wrote the following verses on the grave of a physician:⁵⁴

قد صار لقمان الى رمسه	قد قلت لما قال لى قائل
وحذقه فى الماء مع جسـه	فاين ما يوصف من طـبه
من كان لا يدفع عن نفسه	هيهات لا يدفع عن غيره

Translation :

1. When someone told me that Luqman turned to the dust of his grave, then I replied;

2. Where are his much-praised medical science and his skill in water with the feeling of his hand?

3. How far is it! who cannot protect his self, cannot protect others.

52. Loc. cit.

53. Loc. cit.

54. Loc. cit.

SECTION FIVE

MINOR AUTHORS OF MYSTICAL VERSES IN LATER 'ABBÁSÍD PERIOD

In later 'Abbásíid period many composed insignificant number of verses in Arabic on themes related to *taṣawwuf* or Islamic mysticism. In this section we shall mention their names and themes of their verses with proper references quoting only some important verses of them.

1. **Abú 'Alí Al-Daqqáq** (أبو على الدقاق) (d. 406 A.H.) of Nísápur, also known as al-Ḥasan, was a *záhid* (زاهد) an *'arif* (عارف) and a *faqīh* (فقيه). He has verses on sufi teachings. Describing the deplorable condition of Ṣūfism during his time he says:¹

رأيت قوما عليهم سمة الخير	رايت قوما عليهم سمة الخير
اعتزلوا الناس في جوامعهم	اعتزلوا الناس في جوامعهم
صوفية للفضاء صابرة	صوفية للفضاء صابرة
فقلت اذ ذاك هؤلاء هم الـ	فقلت اذ ذاك هؤلاء هم الـ
فلم ازل خادما لهم زمنا	فلم ازل خادما لهم زمنا
ان اكلوا كان اكلهم سرفا	ان اكلوا كان اكلهم سرفا
سل شيخهم والكبير مختبرا	سل شيخهم والكبير مختبرا
واساله عن وصف شادن غنج	واساله عن وصف شادن غنج
علمهم بيننهم اذا جلسوا	علمهم بيننهم اذا جلسوا
الوقت وال حال والحقيقة والـ	الوقت وال حال والحقيقة والـ
قد لبسوا الصوف كي يراو	قد لبسوا الصوف كي يراو
وجانبوا الكسب والمعاش لكي	وجانبوا الكسب والمعاش لكي
وليس من عفة ولا دعة	وليس من عفة ولا دعة
فقل لمن مال باختداعهم	فقل لمن مال باختداعهم
واستغفر الله من كلامهم	واستغفر الله من كلامهم

Translation :

1. I saw a group of people on whom is the mark of goodness; they carry leatherbags as an act of pleasure.

2. They withdrew from people in their mosques; I asked about them; the reply was : they are the people who rely upon the luck.

3. They are Ṣūfīs, patient; they live under His order; they are cleaved.

4. Then I said : then they are the real men, and the rest, besides them, are corrupted.

5. I continued to serve them for a long time until it became clear to me that they are vile (lowly).

6. If they eat, do it lavishly; if they wear (patches or cloaks), do so for fame.

7. Ask their chief and leader for information about his precept or ordinance; his intellect does not imagine it (to be true).

1. Ibnu'l-Jawzī, *Talbīsu Iblīs*, p. 376

8. And ask him about a young blandishing flirt, you will not find him ignorant of it.

9. When they sit together (and discuss), their knowledge is like that of the shepherd of the ruffians and vile ones.

10. The time, the state, the reality, the proof and the contradiction (opposition) all are similar to them.

11. They wear wool so that they can be seen as peace-makers, but actually they are the sparks of sharp edge or care.

12. They avoid earning (ḥalāl) and livelihood to root out people; their food is their worst ones.

13. Not out of self-restraint or amplex of life, rather for getting hurried comfort of idleness.

14. So tell those people who are inclined towards them due to their deception, 'Repent, because they are devils.'

15. 'Ask forgiveness from Allah about their talks, and don't come to associate with the ignorants.'

2. Al-Ḥusayn Ibn Sīnā (الحسين ابن سينا) (d. 428/1037) of Bukhara, a philosopher, physician, poet and learned in *taṣawwuf*, composed an ode in Arabic, called '*Al-Qaṣīda al-Āynīya*' (القصيدۃ العينية), on soul-body relationship, in a powerful style.² S. H. Nadeem quotes its translation thus:³

It has descended upon thee from out of the regions above,
That exalted, ineffable, glorious, heavenly Zone.

It was concealed from the eyes of all those who its nature would ken,
Yet it wears not a veil and is ever apparent to men.

Unwilling it sought thee and joined thee, and yet though it grieve,
It is like to be still more unwilling thy body to leave.

It resisted and struggled, and would not be tamed in haste,
Yet it joined thee, and slowly grew used to this desolate waste.

Till forgotten at length, as I ween, were its haunts and its troth,
In the heavenly gardens and groves, which leave it was loath.

Until when it entered the D of its downward Descent,
And to earth, to the C of its Centre, unwillingly went.

The eye of Infirmity smote it, and to, it was hurled,
Midst the sign-posts and ruined abodes of this desolate world.

It weeps when it thinks of its home and the peace it possessed,
With tears welling forth from its eyes without pausing or rest.

And with plaintive mourning it broodeth like one bereft,
Over such trace of its home as the four fold winds have left.

2. S. H. Nadeem, *A Critical Appreciation of Arabic Mystical Poetry*, p. 84

3. *Ibid.*, pp. 84-85

Thick nets detain it, and strong is the cage whereby,
It is held from seeking the lofty and spacious sky.

Until the hour of homeward flight draws near,
And it is time for it to return to its ampler sphere.

It carols with joy, for the veil is raised it spies,
Such things as cannot be witnessed by waking eyes.

On a lofty height it doth warble its songs of praise,
(For even the lowliest thing doth knowledge raise).

And so it returaeth aware of all hidden things,
In the Universe while no stain to its garment clings.

Now why from its perch on high was it cast like this,
To the lowest Nadir's gloomy and dear abyss?

Was it God who cast it forth for some purpose wise,
Concealed from the keenest seeker's inquiring eyes?

Them is its dessent a discipline wise but stern,
That the things that it hath not heard it may thus learn.

So 'tis she whom fate doth plunder, until her star,
Setteth at length in a place from its rising far.

Like a gleam of lightning which over meadows shone,
And, as though it never had been, in a moment is gone.

3. Mihyār Al-Daylamī (مهيار الديلمي) (d. 430/1039), composed verses on spiritual themes, having sweetness of expression.⁴

4. Muḥammad Al-'Amidī (محمد العميدى) (d. 433/1041) of Egypt, a literateur and poet, has verses on sufi teachings. Thus on abstention or *zuhd* he says:⁵

إذا ما ضاق صدرى لم أجدلى مقرر عبادة إلا القرافه
إذا لم يرحم المولى اجتهدى وقللة ناصرى لم الق رافه

Translation :

1. When my breast is straightened, I do not find the abode of worship execept al-Qarafa (the graveyard).

2. When the Lord does not show mercy to my struggle and the smallness (of the number) of my helpers, I never meet companion.

5. Abul-Ḥasan Al-Buṣrawī (ابو الحسن البصري) (d. 443/1051) of Buṣrā, an eloquent and emotional poet, wrote poems on mystic themes. Thus on abstention or *zuhd* he says:⁶

4.*Umar Farrūkh, *Tārīkhul-Adabi'l-Arabī*, iii, p. 98; Shawqī Ḍayf, *Tārīkhul-Adabi'l-Arabī*, vi, p. 759; C. Huart, *A History of Arabic Literature*, p. 86

5.*Umar Farrūkh, *Tārīkhul-Adabi'l-Arabī*, iii, p. 112

6. Ibid, iii, pp. 121-122

و ما يخلو من الشهوات قلب	ترى الدنيا وزينتها فتصبوا
واكثر ما يضرك ما تحب	فضول العيش اكثره هموم
و عيش لين الاعطاف رطب	فلا يفررك زخرف ما تراه
فخذها ، فالغنى مرعى و شرب	اذا ما بلغة جائت ك عفو
فلا ترد الكثير و فيه حرب	اذا حصل القليل و فيه سلم

Translation :

1. You see the world and its ornaments and then incline towards it, whereas what is free from passions is turned over.
2. Most of excess sustenance is the cause of anxieties (and sorrows); and most of what you love gives you harm.
3. Let not the gold you see deceive you; whereas a living with soft shoulders is delicate.
4. When a means of sustenance comes to you which is scanty (or abundant), take it; because opulence or contentment lies in a herbage and a drink.
5. When little is earned wherein lies peace, don't want more wherein lies fighting.

6. 'Abdullāh Al-Anṣārī (عبد الله الانصاري) (d. 481/1089), a ṣūfī of Hirat, a writer on Ṣūfism and an author of heretical theories, has pantheistic and controversial verses like the following:⁷

اذا كل من وحده جاحد	ما وحد الواحد من واحد
عارية ابطلها الواحد	توحيد من ينطق عن نعته
ونعت من ينعت له لاحد	توحيدة اياه توحيدة

Translation :

1. The oneness of the Unique One has never been declared (properly) by any one; because any one who declares His oneness, denies (his oneness).
2. Declaration of divine oneness by a person who speaks about His attributes, is a loan that the Unique One has nullified.
3. His own declaration of His own oneness is the (true) declaration of His oneness; and the description of who describes Him (with attributes) is a deviator from the right path.

Here he means that it is a loan not of his property, but Allah's property. Allah's true oneness, not recognised by the person who speaks about His attributes, nullifies and cancels His love.

7. Ibn Sinān Al-Khaffājī (ابن سنان الخفاجي) (d. 1073 A.C.), a Shī'a poet⁸ has verses on *taṣawwuf*. Thus on contentment (قناعة), generosity and seeking shelter to Allah, he says:⁹

من شرغاو فى الحطام منافس	استغفر الله القديم وعذبه
واسمح بقوتك للضعيف البائس	وافعل جميلا لايضيع صنيعة

7. 'Abdu'l-Rahmān Ibn Khaldūn, *Muqaddima*, p. 621; S. H. Nadeem, *A Critical Appreciation*, p. 89

8. F. Tulal, *Al-Munjd F'l-Adab wa'l-Ulūm*, p. 179

9. Shawqī Dayf, *Tārikhu'l-Adabi'l-'Arabī*, vi, p. 757

واقنع ففى عيش القناعة نعمة
لا تفخرن وان فعلت فبالتقى
لا تستقى كف الزمان الخالس
ناضل وفى بذل المكارم نافس

Translation :

1. Beg pardon for sins to Allah, seek refuge to Him from the evil of the seducer, competing in the vanities of the world.
2. Do good works, its performer does perish; and bestow your food bountifully to the weak, poor people.
3. Be contented, because grace lies in the life of contenment, don't dread the paw of the time, the snatcher.
4. Don't be proud, if you do so, compete with righteousness and compete in noble deeds.

8. **Ḥasan Ibn Ṭarīq Al-Ḥaibī** (حسن ابن طارق الحلبى) a *zāhid* (زاهد) of Syria, has verses on *ṣūfī* teachings. Thus on importance of good works and salvation in the hereafter, he says:¹⁰

عمـمـرت دار فناء لابقاء لها
اتبعت نفسك لا الدنيا ظفرت بها
ظلنا بانك عنـها غير منتقل
وانت لاشك فى الاخرى على وجل
دار الاقامة اولى بالعمارة من
دارنعيمك فيها غير متصل
فاعمل لنفسك ما ترجو النجاة به
فليس ينجيك الا صالح العمل

Translation :

1. You kept a house of destruction that has no permanacy, thinking that you are not to be transferred from it.
2. You obeyed your self (passion), but did not possess the world with it (this action), but (for such action) you will be, no doubt, in fear, in the hereafter.
3. A house of eternal stay is better, in respect of taking possession, than the house where your pleasure is not continuous.
4. So do good works for your own self by which you can expect salvation; and nothing but good works can rescue you.

Here Ḥasan says that man's real abode is in the hereafter, so man should do good works to obtain success in the hereafter.

9. **‘Umar Al-Khayyām** (عمر الخيام) (d. 517/1123), a famous mathematician and Persian poet, considered by some as a *ṣūfī*, has mystic verses.¹¹ Thus on meditation and abstention or *zuhd*, he says:¹²

اذا رضيت نفسى بميسور بلاغة
امنت تصاريـف الحوادث كلها
يحصلها بالكـد كفى وساعدى
فكن يا زمانى موعدى او موعدى
ولى فوق هام النيرين منـازل
وفوق مناـط الغرقدين مصاعدى

10. Shawqī Ḍayf, *Tarīkhu'l-Adabi'l-'Arabī*, vi, p. 757

11. C. Huart, *A History of Arabic Literature*, p. 294; 'Umar Farrūkh, *Tarīkhu'l-Adabi'l-'Arabī*, vol. iii, pp. 251-252

12. 'Umar Farrūkh, *Tarīkhu'l-Adabi'l-'Arabī*, iii, p. 253

متى ما دنت دنياك كانت بعيـــــدة فوا عجباً من ذا القرب المباعـد
إذا كان محصول الحياة منية فسيان حالاً كل ساع وقاعد

Translation :

1. When my soul is pleased with easy means of sustenance earned by the toil of my palm and forearm;
2. I feel safe from all the changes (or events) of incidents (of fortune); so, o my time, be my warner or promise-keeper.
3. I have stations over the head of the sun and the moon, and my ladder^d is above the two stars near the pole.
4. Whenever your world draws near you, it goes far away, (i. e. when a person obtains good of this world, his life span is advanced much, so there is real good in it), so how wonderful is the thing that is both far and near.
5. If the gain of life is death then the states of both the struggler and the idle person are alike.

10. 'Alī Ibn Al-Naḍr (على ابن النضر) of Egypt, a grammarian, a judge and a poet of the 6th century A.H., has verses on mystic themes.¹³ Thus on abstention (زهد) and contentment (قناعة), he says:¹⁴

جهد النفس مفترض قـخذها باداب القناعة والزهادة
فان جنحت لذلك واستجابت وخالفـت الهوى فهو الارادة
وان جمحت يها الشهوات فاكبح شكيمتها بمقـمعة العبادـة
عساك تحـللها درج المعالي وترفعها الى رتب السعـدة

Translation :

1. The fighting of the self (against the evil passion) is a prescribed duty; so take it with contentment and abstemiousness.
2. If it (self) inclines to it (fight), responds and contradicts the evil passion, then it is the Free Will.
3. If the evil desires run away with it (self), then strike^t (or check) the repression by the hooked staff of worship.
4. Perhaps it will make it (self) alight at the ladders of dignity and raise it to the position of good luck.

Here he encourages the fight against the evil passion by avoiding the good things of life. He advises that if the evil passion enslaves the self then one should check it by devotion to Allah, and it will raise the self to the high position.

11. Abū Bakr Ibn Al-'Anbarī (ابو بكر ابن العنبري) (d. 547/1151) of Seville, a writer on The *Qurān* and *Hadīth*, and a good critic, composed a poem describing the deplorable condition of *Ṣūfism* and the *Ṣūfis* of his time, where he says:¹⁵

13. Shawqī Ḍayf, *Tārīkhul-'Adabī'l-'Arabī*, vi, pp. 227-229

14. Shawqī Ḍayf, *Tārīkhul-'Adabī'l-'Arabī*, vi, p. 344

15. C. Huart, *A History of Arabic Literature*, p. 216; Ibn al-Jawzī, *Talbīs al-Iblīs*, pp. 375-376

بين الموالى وبين العبيد
 يروك منك منظره من بعيد
 فكل اشار بقدر الوجود
 واقصم ما فوقها من مزيد
 وبعض الى ركوة من جلود
 وما عابد للهوى بالرشيد
 فان فات بات بليلى عنيد
 ع بين البسيط وبين النشيد
 ويذاثر منها زئير الاسود
 ليعتاض منها بثوب جديد
 لقلع الثريد وبلغ العصيد
 لشیطان اخوانا ذا الميزيد
 وما للمجانين غير القيود
 وما عرّفوه بغير الجحود
 سـلقتهم بلسان حديد
 ل من ليس يعلم ما فى الصدود
 وقد كنت اسخوبه للودود
 يسر صديقى ويشجى الحسود
 فغاب فحوسى واب السعود
 ونـيران احقادهم فى وقود
 ولو صدقوا كنت غير البعيد

Translation :

1. I thought of testing the claimants (of ṣūfī life) among the freed-slaves and the slaves.
2. Then I found majority of them like the mirage; its sight from a long distance excites wonder in you.
3. So I called : O my people, what do you worship? Then all replied according to their perceptions.
4. Some indicated to their selves and swore that nothing is higher than them.
5. Some indicated to patched shabby (garment), and some to a bag of leather.
6. Some worship their desire (or passion) and such a worshipper cannot be on the right path.
7. His (so-called ṣūfī's) dress or fashion is like that of the mujtahid of his time; if he loses, spends an obstinate night.
8. He loves listening to songs (or music) either in simple manner or in elevated voice.
9. He means when a ringing sound appears and out of it roars like the roars of lions.
10. He intentionally rends his shabby (garment) so that he can receive a new garment.
11. He throws his statue (i. e. body) into the fire to snatch off the soup and to swallow the gruel (with butter and honey).

تاملت اختبر المدعيــــــــــــــــن
 فالفيت اكثرهم كالســــــــــــــــراب
 فناديت يا قوم من تعبــــــــــــــــدون
 فبعض اشار الى نفــــــــــــــــسه
 وبعض الى خرقة رقــــــــــــــــع
 واخــــــــــــــــر يعبد اهوائــــــــــــــــه
 ومجتهد وقتــــــــــــــــته زيــــــــــــــــه
 وذو كلف باستــــــــــــــــماع السما
 يئن اذا اومضت رنــــــــــــــــة
 يخرق خلقانه عامــــــــــــــــدا
 ويــــــــــــــــرمى بهيكله فى السعير
 فيا للــــــــــــــــرجال الا تعجــــــــــــــــبون
 يخطبهم بفــــــــــــــــنون الجنــــــــــــــــون
 واقسم ما عرّفوا ذا الجلال
 ولولا الوفاء لاهل الوفاء
 فما لى يطالبــــــــــــــــنى بالوصا
 اذن بودى ويســــــــــــــــخوبه
 ولكن اذا لم اجــــــــــــــــدد صاحبا
 عطفت بودى منــــــــــــــــى اليه
 اذا ابصرونى بكور حــــــــــــــــمة
 لانى بعدت عن المــــــــــــــــدعين

12. O men! will you not wonder? our brethren in great number are now under the control of Satan.

13. He (Satan) strikes them with the topics of insanity, and these mad people are without fetters.

14. I swear that they do not know (Allah), the Owner of Majesty; they know only how to disobey Him.

15. Were not the fulfilment of vow for the people of promise, I would pierce them with sharp words.

16. What happens to me that a person who does not know what is in the mountains asks from me the union?

17. Is he tenacious of my love and bountiful of it while I was bountiful of it with my friends?

18. But when I find no companion, he rejoices my friend and is grieved of the envious ones.

19. I inclined to him with my affection, and then my bad omen disappeared and good omen came back.

20. What happened to my people? Due to their ignorance of respecting the excellent people and good behaviour with the unique ones?

21. When they see me, weep out of mercy; but the fire of their secret hatred is in the fuel.

22. Because I distanced from the claimants; if they were true I would not remain far away.

12. **Yahya' Al-Haskafi** (يحيى الحسكى) (d. 551/1156), a well known poet and writer, says on divine love:¹⁶

الب داعى الهوى و هنا قلباها	قلب اتاها و لولا ذكرها تاها
تلت علينا ثناياها سطر هوى	لم تنسها مذكور عيناها - وعيناها

Translation :

1. The claimant of love (for Allah) stopped after the middle of night; then a heart replied to the call of love that came to it; if he did not remember her (the heart), he might have gone astray.

2. Her (heart's) paths followed the lines of love; we never forgot her (that heart) since we preserved it.

13. **'Abdul-Rahman Al-Suhayli** (عبد الرحمن السهيلي) (d. 581 A.H.) of Spain, a writer and poet, has some excellent verses on humbleness (تواضع) and prayer before Allah, which run thus:¹⁷

16. Umar Farrukh, *Tarikhul-Adabul-'Arabi*, iii, pp. 306-307

17. Ibn Hisham, *Al-Siratu'l-Nawawiya*, vil. i, pp. 18-19

يا من يرى ما فى الضمير ويسمع	انست المعد لكل ما يتوقع
يا من يرجى للشدائد كلها	يا من اليه المثلثكى والمفزع
يا من خزائن رزقه فى قول "كن"	امــــنن فان الخير عندك اجمع
ما لى سوى قرعى لبايك حيلة	فلئن رددت فــــاى باب اقـرع
من ذا الذى ادعو واهتف باسمه	ان كان فضلك عن فقيرك يمنع
حاشا لمجدك ان تقنط عاصيا	الفضل اجزل والمواهب اوسع

Translation :

1. O (Almighty) who sees and hears what lies (even) in the heart or mind; You are ever ready for bestowing everything expected (by the seekers).

2. O (Almighty) who is wanted in all calamities; to whom people complain and to whom they seek shelter.

3. O (Almighty), whose treasure of provisions lie in the saying 'Be'; so bestow (favour upon me), because all good things are with You.

4. I have no art but the knocking at your door; if I am turned back, then at which door shall I knock?

5. I have no means but my need for You; and with my need of You I am placing my poverty before You.

6. Whom shall I call and with whose name shall I cry out (for help) if Your bounty is denied to Your beggar?

7. It is far from Your glory to drive a sinner away, because the bounty (of Yours) is more generous, the gifts (of Yours) are more numerous.

14. Ibnu'l-Mu'allim Al-Wasitī (ابن المعلم الواسطى) (d. 592/1196), a good poet and a ṣūfī, has poems on pathetic sentiment having ecstatic power.¹⁸ He has verses having mixture of *taṣawwuf* and heroism, *taṣawwuf* and erotic prelude.¹⁹

15. Ibnu'l-Sa'atī (ابن الساعاتى) (d. 604/1209), the court poet of Ghāzī Ṣalāḥu'l-Dīn al-Ayyūbī, has verses on mystic themes like Muḥammadan Reality, intercession etc.²⁰ In one poem, praising the Great Prophet (S), he says:²¹

هو البشير النذير العدل شاهده	وللشهادة تجريح وتعديل
لولا له لم تـك شمس ولا قمر	ولا الفرات وجاراه ولا النيل
مرتل الوحي يتلوه ويدرسه	ولم يك لكلام الله ترتيل
وسيد الرسل حقا لا خفاء به	وشافع فى جميع الناس مقبول
يثبت نيوتنه الاحبار اذا نطقـت	فحدثت عنه تورا وانجيل

18. Umar Farrūkh, *Tārikhu'l-Adabi'l-'Arabī*, vol. iii, pp. 406; C. Huart, *A History of Arabic Literature*, p. 101

19. Umar Farrūkh, *Tārikhu'l-Adabi'l-'Arabī*, iii, p. 407

20. *Urdu Encyclopedia of Islam*, vol. 1, p. 544; Shawqī Dayf, *Tārikhu'l-Adabi'l-'Arabī*, vi, p. 761; Huart, *op. cit.*, pp. 117-118, U. Farrukh, *op. cit.*, iii, p. 440

21. Shawqī Dayf, *Tārikhu'l-Adabi'l-'Arabī*, vi, p. 761

Translation :

1. He (Muḥammad) is the giver of good tidings, he is the warner, the Just is his witness; while in witness there are disparagement and trustworthiness.

2. Had there been no existence of him, there would have been no creation, no sun, no moon, no Euphrates and its two neighbours, no Nile.

3. (He is) the reciter of the revelation in tune, its reciter and teacher; before him there was no melodious recital of the words of Allah.

4. It is not a secret that he is the leader of the messengers of Allah; he is the accepted intercessor for whole mankind (on the Day of Judgement).

5. The Jewish doctors divulged his prophethood when they spoke; the Torah and the Injil also spoke about him.

16. Ibn Saná'u'l-Mulk (ابن سناء الملك) (d. 608/1212) of Cairo, surnamed Al-Qāḍí al-Sá'id (القاضي السعيد : The Lucky Judge), a good writer and poet, has poems on mystic teachings.²² On remembrance of the hereafter and necessity of good works he says:²³

اقول دارى وجيـرانى مفلطة	والقبر دارى والاموات جيرانى
فى وحشة القبر والدود المقيم به	شفل لنفسى عن دارى وبستانى
ساوسع القبر باعمال اصلاحها	جهدى والبس زهدى قبل اكفانى

Translation :

1. I say : my house, my neighbours (in this world) by mistake; actually my home is the grave, my neighbours are the dead people (in the graves).

2. In the solitude of the grave where the worms stay, I shall be busy with myself forgetting my home and gardens.

3. So soon I shall widen the grave (by correcting my activities at my best) and I shall clothe myself with abstemiousness before it is dressed with shrouds.

17. Fityán Al-Shāghúrí (فتيان الشاغورى) (d. 615/1218) of Damascus, a grammarian and a poet, has poems on the eulogy of the Great Prophet (S) containing some mystic themes.²⁴

18. 'Umar Al-Suhrawardí (عمر السهروردى) (d. 632/1234), a famous Sunni ṣūfī and a good writer on *taṣawwuf*, has mystical verses with the use of symbolism.²⁵ Thus expressing the secret of the union with Allah, he says:²⁶

تمرمت وحشة اللىالى	واقبلت دولة الوصال
وصار بالوصال لى حسود	من كان فى هجرى ركم رى لى
وحقكهم بعد ان حصلتم	بكل مسافات لا ابالى
احييتمنى وكنيت ميتا	وبعثتمونى بغير غالى

22. 'Umar Farrúkh, *Tárikhu'l-Adabi'l-'Arabí*, iii, p. 451; C. Huart, *A History of Arabic Literature*, p. 114

23. Shawqí Ḍayf, *Tárikhu'l-Adabi'l-'Arabí*, vi, p. 345

24. 'Umar Farrúkh, *op. cit.*, iii, p. 462; Shawqí Ḍayf, *Tárikhu'l-Adabi'l-'Arabí*, vi, p. 761

25. Huart, *op. cit.*, p. 276

26. Ibn Khallikán, *Wafayátu'l-A'yán*, iii, p. 119

فـيـا له مـوـرد حـلا لى	تـقـاصـرت عـنـكـم قـلـوب
و حـبـبـكـم فـى الحـشـا حـلا لى	عـلـى ما للـوـرى حـرام
فـمـا لـغـيـر البـوى و مـالى	نـشـرـبت اعـظـمى بـهـوا كـم
وعـنـده اعـيـن الـزـلال	فـمـا عـلـى عـادـم اجـاجـا

Translation :

1. The loneliness or solitude of (the lovers) nights has been ceased (or dispelled) and the turn of union (with the Beloved) has drawn near.

2. And those who used to pity me for parting (from You, O Allah), have become jealous due to my union (with You).

3. I swear by the Truth of Your Existence, after You became present (before me) I do not care for the (former) distances (or berievement).

4. You have enlivened me whereas I was dead (spiritually, due to sins); and You then have resurrected (raised) me (by Your presence and I became Your servant renouncing the world) for a small price.

5. The hearts (of human beings) are unable (to conceive You), O the source (leading to water), that has become delicious for me (where I am allowed to drink).

6. Which is forbidden for the whole mankind (is also forbidden for me); but Your love in the bosom (or bowels of mine) has become very sweet.

7. My bones have been saturated (or imbibed) with Your love, and what is except the love is not anything worth to me.

19. Ibn Maṭrūḥ (بن مطروح) (d. 650/1251) of Egypt, a poet and a friend of Ibn Khallikān, has poems on themes of *taṣawwuf*.²⁷ Thus on humbleness (تواضع) and prayer before Allah, he says:²⁸

و من بـدا فـى نـره فـا حـتـجـب	يا من علا فـى مـلكه فـا قـتـرب
و المـطـلب الـاسـنـى و كل الـارب	و من هـو القـصـد لـاهـل النـهى
و هـبـنـى الرـحـمة فـيـما تـهـب	عـودتـنى الـانـس فـلا تـنـسـنـى

Translation :

1. O You, who is High in His kingdom, yet is nearer (to man's jugular vein), and who appears in His Light (filling the surrounding universe), yet is veiled (none can see Him)

2. O You, who is the aim of intelligent people, who is the openly sought for, and who is all the aim (of the seekers).

3. You have trained me in friendship, so do not forget me; rather offer me mercy from Your treasure (from which) You offer.

27. C. Huart, *A History of Arabic Literature*, pp. 116-117; Shawqī Dayf,

Tārīkh al-Adab al-ʿArabī, vi, pp. 286-288

28. Shawqī Dayf, *Tārīkh al-Adab al-ʿArabī*, vi, p. 345

CHAPTER VI

ARABIC MYSTICAL POETRY DURING THE OTTOMAN AND MODERN PERIOD

The Ottoman and modern periods are the periods of decline of Islamic Mysticism or *Ṣūfism*. However, Arabic poetry continued to be composed on mystical themes during these periods but in a very limited scale.

We shall divide this chapter into three sections. In the first section we shall give brief biography of the principal authors of Arabic mystical poems and verses who flourished during the Ottoman period, quoting some important poems or verses composed by them. The second section will be devoted to principal authors of Arabic mystical poems during the modern period, giving their short biography and quoting their important poems and verses. In the third section we shall mention the names of those who composed insignificant number of mystical verses in Arabic during the Ottoman and modern periods. Here we shall quote some important verses of some of them with appropriate references.

SECTION ONE

MAJOR MYSTICAL POETRY DURING THE OTTOMAN PERIOD

The Ottoman period begins from 657/1259, after the destruction of Baghdad and continues up to 1220/1798.¹ During this period the Arabs ceased to have leadership in the Muslim world. There was also no large scale developments of Arabic literature and culture worthy to rank with those of the past.² Arabic poetry also lost vigour. The Arab poets of this period were merely elegant and accomplished artists, playing brilliantly with words and phrases, but doing little else.³

During this period the most powerful religious parties in the Muslim world were the orthodox *ʿUlamá* and the *Ṣūfis* or mystics. The mystics also shared the triumph of scholasticism. However, the friction between the *Fuqahá* and the *Ṣūfis* continued like the earlier times. During this period, the *Fuqahá* or Jurists formed a powerful official hierarchy in close alliance with the government, whereas the *Ṣūfis* found their support among the people at large, specially among the poor.⁴

However, Arabic mystical poems continued to be composed during this period in a limited scale. Some non-Arabs also composed mystical poems in Arabic. Poetry in the eulogy of the Great Prophet (S) flourished during this period. These poems contain some mystical teachings also.

1. Aḥmad Hasan Al-Zayyāt, *Tarīkhul-Adabī'l-ʿArabī*, p. 8

2. R. A. Nicholson, *A Literary History of the Arabs*, p. 442

3. *Ibid.*, p. 448

4. *Ibid.*, p. 464

The most important authors of Arabic mystical poetry of this period are; Muḥammad Ibn Sawwār, 'Afīfu'l-Dīn al-Tilimsānī, Sharafu'l-Dīn al-Būṣīrī, 'Abdu'l-Karīm al-Jīlī and 'Abd'l-Ghanī al-Nābulī. In this section we shall give brief biographies of them and quote their important verses on mysticism with their translations.

1. Muḥammad Ibn Sawwār (محمد ابن سوار) (603-677/1206-1278)

Najmu'l-Dīn 'Abu'l-Ma'ālī Muḥammad Ibn Sawwār Ibn Isrā'īl was born in Damascus in 603/1206.⁵ In his early life he memorised the Holy Quran, and often visited the ṣūfī shayks there.⁶ Then he accompanied Shaykh Abu'l-Ḥasan 'Alī al-Ḥarīrī (d. 645 A.H.), who was a ṣūfī.⁷

Turning to ṣūfism, Ibn Sawwār accepted celibacy, put on patched clothes of the sufis, travelled to different countries with the feet of poverty and *taṣawwuf*. He met 'Umar al-Suhrawardī, the Sunni ṣūfī of Baghdad, and put on cloaks of ṣūfism (خرقة التصوف) by his hand.⁸ Some biographers say that he met Ibn 'Arabī and stuck to his philosophy. Some others say that he stuck to Suhrawardī al-Maqtūl. He also met 'Umar Ibnu'l-Fārid, the ṣūfī poet of Egypt.⁹

Ibn Sawwār was a real ṣūfī, a real dervish. He retired from the world. He was a philosopher ṣūfī, and is related to the *taṣawwuf* of Ibn 'Arabī.¹⁰ He died in Damascus in 677/1278.¹¹

Ibn Sawwār was also a poet. He has a *Dīwān*. He has many poems on mysticism. Some of his poems contain the idea of 'Wahdatu'l-Wajūd (وحدة الوجود), 'Hulūl and 'Itteḥād' (حلول و اتحاد) and even the idea of infidelity.

On divine essence and divine love, Ibn Sawwār says:¹²

ان ام صحبى سمرا او اراك	فانما مقصدهم ان اراك
وان ترنمت بذكر الحمى	فانما عقد ضميرى حماك
وان بكى صب حبيبا فما	احسب الا انه قد بكاك
ملائت كل الكون عشقا فما	اعرف قلبا خاليا من هواك

Translation :

1. If my comanions proposed a mimosa tree or a thorny tree, them their aim is to see You (my Lord, who alights at all places and all things).

2. And If I sing the melodies of the description of the inaccessible then surely my heart has contract with Your inaccessible (border or essence).

3. If a loving one weeps over a friend, then I think, he weeps over none but You.

5. 'Umar Farrūkh, *Tārīkh al-Adabī'l-'Arabī*, vol. iii, p. 642

6. Shawqī Dayf, *Tārīkh al-Adab al-'Arabī*, vol. vi, p. 767

7. 'Umar Farrūkh, *op. cit.*, p. 642

8. *Loc. cit.*; Shawqī Dayf, *op. cit.*, vi, p. 767

9. Shawqī Dayf, *Tārīkh al-Adabī'l-'Arabī*, vi, p. 767

10. *Ibid.*, vi, p. 768

11. Clement Huart, *A History of Arabic Literature*, p. 119

12. Shawqī Dayf, *op. cit.*, vi, p. 768

4. You have filled the whole creation with love, so I do not know any heart free from Your love.

Here, Ibn Sawwār says that Allah alights at all persons and things, so when a person loves a creature, he loves none but Allah; as if everything is His mirror, He is seen in all existence. This is nothing but the idea of *ḥulūl* (حلول).

On the idea of *Waḥdatu'l-Wujūd*. *Ḥulūl* and *Ittihad*, he also says:¹³

يا من يشير اليهم المتكلم	و اليهم يتوجه المتظلم
و عليهم يحلوا التأسف و الاسى	و يلذ لوعات الغرام المفرم
هذا الوجود و ان تعدد ظاهرا	و حياتكم ما فيه الا انتم
و اذا نطقت ففى صفات جمالكم	و اذا سالت الكائنات فعنكم
و اذا سكرت فممن مدامة حبيكم	و بذكركم فى سكرتى اترنم
و اذا نظمت تغزلا فى صورة	فلاجل حسنكم المحجب انظم
انتم حقيقة كل موجود بدا	و وجود هذى الكائنات توهم

Translation :

1. O (Allah), to whom the speaker indicates and to whom the wrong-doer turns his face.
2. For (the cause of) whom regret and sorrow become sweet, and the passionate one (lover) finds the anxiety of love delicious.
3. This existence (the whole creation) though seems to be many in appearance, yet, by Your life, there is nothing existent but You.
4. Whenever I speak, then it is the description of Your beauty; and whenever I ask any creature (about anything) then actually I ask You.
5. When I get intoxicated, then it is due to the wine of Your love; and in that state I sing only Your remembrance.
6. And when I compose (a verse) courting a (human) shape, then I do so only for (praising) Your veiled beauty.
7. You are the reality of all existents that appear (to us), and the existence of this creation is actually an imagination (of us).

These lines prove that Ibn Sawwar believes in the theory of the Unity of Being (وحدة الوجود), the idea that all the persons and things in this universe are only expression of Him. he also says that Allah alights at all things, all places; and he finds, in every existence, a unity between Allah and His creation. This is no doubt, the idea of *Ḥulūl* and *Ittihad* (حلول و اتحاد), identification between Allah and His creation and a unification between them.

On the same idea he says:¹⁴

علامنه طرفى و امتلا منه خاطرى	فطرفى له شك و قلبى شاكر
ولو اننى انصفت لم تشك مقلتى	بـعـادا و دارت الوجود مظاهر

13. Loc. cit.

14. Loc. cit.

Translation :

1. The twinkling of my eye mixes with Him, and my mind is filled with Him; so my twinkling of the eye complains (that it cannot see Him), but my heart (or mind) expresses gratitude (because, it sees Him).

2. If I did justice, then my eye would not complain with the enemy (of the friend), because, the houses of the creatures are the expression (looking place) for Him.

Here, Ibn Sawwar says that he mixes with Allah and the courts of creation are from His power and expression. So he will not see Him. This is a pantheistic idea.

2. 'Afīfu'l-Dīn Al-Tilimsānī (عفيف الدين التلمساني) (613-690/1212-1291)

'Afīfu'l-Dīn Sulaimān Ibn 'Alī Ibn 'Abdu'l-lāh Ibn 'Alī al-Tilimsānī, was born in 613/1212, in Tilimsān.¹⁵ It is said that his family belonged to Kufa.¹⁶ It is also said that originally he was from al-Maghrib, and little is known about his early life. It appears that he was brought up in Damascus. He visited the 'Ulamā' there and learnt much from them; and also associated himself with the Ṣūfīs.¹⁷

He wandered many lands, visited Aisa Minor, took *Mawlawīya tariqa* at the hand of Ṣadru'l-Dīn Abu'l Ma'ālī Muḥammad (d. 672 A. H.), and then went to Damascus.¹⁸ Ṣadru'l-Dīn was a disciple of Ibn 'Arabi'.

'Afīfu'l-Dīn wrote on every subject. He lived in Cairo and Damascus, at one time as a Ṣūfī' and at another time as an author. He expired in Damascus in 690/1291.¹⁹

Al-Tilimsānī accepted Ibn 'Arabi's theory of *Waḥdatu'l-Wujūd* (وحدة الوجود) at Ṣadru'l-Dīn's hand. He spent time on *taṣawwuf*, invited people to the order (*tariqa*) of Ibn 'Arabi and the theory of *Waḥdatu'l-Wujūd*. He had good behaviour, generous character, and had honour and dignity.²⁰

Al-Tilimsānī was suspected of leanings towards the belief of the Nuṣayries and Ansaries. When he was dying, he uttered, 'He who knows Allah, cannot dread Him. I, on the contrary, rejoice to go to be with Him.'²¹

Al-Tilimsānī claimed to be a mystic. He was fond of using expressions peculiar to the Ṣūfīs. He was a prose writer as well as a poet. His poems contain mainly mystic teachings, and so, they are weak. His *taṣawwuf* was philosophical in line with that of Ibn 'Arabi'. His mystic poems are touching lyrics in line with those of Ibn 'Arabi in his *Tarjuman al-Ashwāq*.²²

15. 'Umar Farrūkh, *Tārikhu'l-Adabi'l-'Arabi'*, vol. iii, p. 658

16. Huart, *A History of Arabic Literature*, p. 123

17. Shawqī Ḍayf, *Tārikhu'l-Adabi'l-'Arabi'*, vi, p. 769

18. 'Umar Farrūkh, *op. cit.*, iii, p. 658

19. Huart, *op. cit.*, p. 123

20. Shawqī Ḍayf, *op. cit.*, vi, p. 769

21. Huart, *op. cit.*, p. 123

22. Shawqī Ḍayf, *op. cit.*, vi, p. 769-770

Thus on divine love, al-Tilimsānī says:²³

ما كان فى البارق النجدى لى ارب	لولا الحمى وظباء بالحمى عرب
ورد جنى ومن اكمامه النقب	وفى رياض بيوت الحى من اضم
وانما فى سناه الحجب تنجب	لاتقدر الحجب ان تخفى محاسنه
رفقا باحشاء صب شفه الوصب	باسالما فى الهوى مما اكابده
وجدا والا فبقياى هى العطب	هل السلامة الا ان اموت بهم

Translation :

1. If there were no inaccessible border and no swollen gazelles there, I would have no aim or hope in the Najdian cloud sending forth lightning.
2. And in the gardens of the houses of the tribe of Idam (if there were no) fleshly plucked rose having scarf in its envelopes.
3. The veils are unable to conceal its beauty; rather its veils are themselves veiled in its light.
4. O you who is free from what I endure in love, pity on the intestines of a lover emaciated by the disease of love.
5. Is there any peace or security but in my dying with them (diseases) due to love (of Allah)? Otherwise my remaining alive is really the destruction (of myself).

Expressing his extensive love for the divine reality, and his unification with Him, 'Afīfu'l-Dīn says:²⁴

و ح ق ق ك م لم يزل حال بكم حالى	لا تحسبوا اننى عن حبكم سالى
لا عشيت يوما اراه منكم خالى	يا ساكنين فوادى وهو منزلكم
حقا على رغب حسادى وعذالى	انتم بقلبى ادنى من جوانحه
حاشاكم تهجرونى بعد ايصالى	اوضحتم لمحبيكم طريقكم

Translation :

1. Do not think that I am diverted from Your love; I swear by Your reality, my state is the everlasting love with You.
2. O You who lives in my mind, it is Your abode; I cannot live even one single day observing it (my mind) free from You (Your love).
3. You are (always) in my heart; even nearer to it (heart) than my limbs, in spite of (the existence and criticism of) my enviers and blamers.
4. You have clarified Your way (way of loving You and getting Your nearness) to Your lovers; may You be far from leaving me after bringing me (nearer to You).

Here the poet says that his state (حال) is always full of love for his Lord in every moment; his divine beloved is in the state of his heart. Here he indicates to the idea of the unification of the divine essence with human beings as Ibn 'Arabi believed. He appeals to his divine beloved not to desert him after the union.

23. *Ibid.*, vi, p. 770

24. *Ibid.*, vi, p. 771

Explaining his state of ecstasy, cheerful mood due to his union with his divine Beloved, 'Afīfu'l-Dīn says:²⁵

من اصيحابى و ما السلم	يا اصيحابى بذى سلم
فاذكرونى ان نسيتمكم	انا عنى اليوم فى شغل
واذيعوا السر و اكتتموا	اشيعوا فى الحمى خبرى
بعد ما لاحت لى الخيم	لا يرانى الحب من ثنيا
وتقضى ذلك الحلم	كنت قبل اليوم فى حلم
دوننه الاوتار و النغم	فزمنى كله طرب

Translation :

1. O my little companions, at *Dhi Salam* (of Hijaz), who are my loving comrades? And what is Salam?
2. Today I am busy (with my divine beloved, forgetting even) myself; so remember me if I have forgotten you.
3. And spread my news in the inaccessible border and announce the secret (affair) and conceal it.
4. The Loved One will never find me deviated (from His love and presence) after the tent appears before me.
5. Before today I was in a dream (but now the age of dream is over) now that dream is fulfilled.
6. So the whole of my time is now a delight; (the sounds of) the chords (of musical instruments) and the sweet melody (or thrilling songs) are inferior to it (delight).

Al-Tilimsani is here in quickness to verify his hope of being united with his divine Beloved. He is busy with his Beloved forgetting everything else. He will never deviate from his way to his beloved. His dream of meeting his Beloved is fulfilled, and so he is in a merry mood; his cheerfulness exceeds that of chords and sweet melodies. Its an ecstasy (وجد) that always filled the heart of 'Afīfu'l-Dīn al-Tilimsani.

3. Sharafu'l-Dīn Al-Buṣīrī (شرف الدين البوصيرى) (608-694/1211-1295)

Sharafu'l-Dīn Muḥammad Ibn Sa'īd Ibn Ḥamād al-Sinhājī, al-Buṣīrī, al-Dilāṣī, al-Miṣrī, was born in 608/1211 near Dilāṣ or at Bahshim in Egypt. Dilāṣ is the home of his mother and Buṣīr is the homeland of his father. He was the native of this village Buṣīr. One of his forefathers was from the Sinhaj tribe of al-Maghrib.²⁶

In his early life al-Buṣīrī memorised the Holy Qurān, learnt Arabic language and Islamic Shari'ah. In his early life he began writing poems criticising the court officers.²⁷ He came to Cairo and taught the recitation of the Quran in a famous mosque. He visited famous ṣūfī Abu'l-Ḥasan al-Shādhilī.²⁸ He became a disciple of eminent ṣūfī of Shādhilī

25. Loc. cit.

26. 'Umar Farrūkh, *Tārīkhul-Adabi'l-'Arabī*, iii, p. 673

27. Shawqī Dayf, *Tārīkhul-Adabi'l-'Arabī*, vi, p. 261

28. Ibid., vi, p. 262

order. Abu'l-'Abbás Aḥmad al-Marsí. (d. 686 A.H.)²⁹

Al-Buṣīrī travelled much and thought deeply on life. He supported himself by copying manuscripts. He passed his life writing poetry and courting great people.³⁰ Broclemann mentions that al-Buṣīrī lived in Jerusalem for ten years, then went to Madina, then spent thirteen years in Makka, teaching the Qur'an. Then he came to Egypt and served for four years as a writer, under the government. Then he became very old, and expired in Mansūrī hospital in Cairo, in 694/1295.³¹

Al-Buṣīrī was a *faqīh* (jurist), accountant, a writer and a poet. He is well known as a poet, specially for the eulogy of the Great Prophet (S). He also studied the scriptures of the Jews and Christians and refuted their ideas contradicting Islam. He gave reply to the poems of the Jews and Christians against Islam and the Prophet (S).³²

After being connected with *Shādhilī* order al-Buṣīrī did not turn to divine love like Ibnu'l-Farid. His life at home and with people was far from the teachings of *tasawwuf*. Rather he gave attention to the panegyrics of the Prophet (S) and reached the climax in it where none could reach before him or at his time.³³

Al-Buṣīrī earned universal renown in the Muslim world by his 'Ode to the Prophet's Mantle (قصيدة البردة), an imitation of the panegyric, known as 'Ode of the Mantle (قصيدة البردة) or *Bānat Su'ād* (بانة سعاد), written by Ka'b Ibn Zuhayr, during the life time of the Prophet (S).

Al-Buṣīrī's poetic works are many. These are :

i) *Al-Hamziya* (الهمزية) (Ending with hamzah) : It contains 458 verses. It deals with the eulogy of the Prophet (S) and important matters of Islamic preaching works up to the end of the Pious Caliphs (الخلفاء الراشدون).

ii) *Al-Burda* or *Al-Bará'a* (البردة أو البراءة) (Ending with *mim*); It contains 180 verses on the eulogy of the Prophet (S).

iii) *Al-Lāmiya* (اللامية) (Ending with *lam*) : In this he refutes the false ideas of the Jews and the Christians.

iv) *Dīwān* (ديوان) : It contains his other poems.

Al-Buṣīrī's poems contain, among other themes, the themes of mysticism like Muḥammadan Light (نور محمدى), Eternal Muḥammadan Reality (الحقيقة المحمدية الازلية), Miracles (معجزات), Intercession (شفاعة), and Ṣūfī Order (طريقة صوفية) etc.

Thus about *Sharī'a*, *Haqīqa*, and *Tarīqa*, al-Buṣīrī says:³⁴

اسلك طريق محمدى شريعة وحقيقة و محمدى المحتدى

29. R. A. Nicholson, *A Literary History of the Arabs*, p. 327

30. *Loc. cit.*

31. 'Umar Farrūkh, *Tārīkhul-Adabi'l-'Arabi'*, iii, pp. 673-674

32. *Ibid.*, iii, p. 674; Shawqī Dayf, *Tārīkhul-Adabi'l-'Arabi'*, vi, p. 363

33. Shawqī Dayf, *Tārīkhul-Adabi'l-'Arabi'*, vi, p. 363

34. *Loc. cit.*

ان الامام الشاذلى طــــريــــقه
 قطب الزمان وغــــوــــثه وامامه
 فى الفضل واضحة لعين المهتدى
 عين الوجود لسان سر الموجد

Translations :

1. (O brethren), follow the path (ṭarīqa) of Muḥammadan shari'a and ḥaqīqa, and Muḥammadan (religion), that is the most suitable to be followed (because it is the best and ideal).

2. Surely, the order (ṭarīqa) of Imām al-Shādhilī is clear in excellence in the eye of the seeker of guidance.

3. He is the Pole (Qutb) of the age and the greatest saint and its leader; he is the watcher of the creation, tongue of the mystery of the Supreme Creator.

On the Eternal Muḥammadan Light and Eternal Muḥammadan Reality, al-Buṣīrī says in his *Lāmiyāt*:³⁵

محمد حجة الله التى ظهرت
 من كمل الله معناه وصورته
 بسنة ما لها فى الخلق تحويل
 فلم يفتته على العالمين تكميل
 المكنون فى انفس الاصداف محمول
 به وللخير تعجيل وتأجيل
 فللنبوة اتمام ومبيت داء

Translation :

1. Muḥammad (S) is (the means of) argument (for proving the existence and reality) of Allah, that appeared with a (perfect) system having no (necessity of any) new shape in the creation (of it).

2. Whom Allah perfected in his hidden sense as well as his countenance; and the perfection did not miss him in these two states.

3. From (the time of) Ādam (A) to the time of (his very) birth, his hidden essence had been carried in the wombs of the mothers of pearls.

4. He is the beginning as well as the end of prophethood; he is created earlier as well as later, and it is a matter of (his) pride.

Here al-Busiri describes two existences of Muḥammad (S), one is allegorical (real spiritually) that preceeded even the birth time of Ādam (A) (as well as his own birth); the other is (his physical or) material (existence) that includes his birth, prophethood etc.

On the miracle of the Prophet (S) and his eternal reality, al-Buṣīrī says:³⁶

كان سرا فى ضمير الغيب من
 تشرق الاكوان من انواره
 قبل ان يخلق كون او يكون
 كما اودعها الله جبيننا
 قبل ان يجبل من ادم طينا
 وهو فى ابائهم خير اب
 فهو فى ابائهم خير اب

Translation :

1. He (Muḥammad) was in a secret state in the knowledge (or conscience) of the Unseen (Allah) even before the existing beings were created or to be created.

35. *Loc. cit.*

36. *Ibid.*, vi, p. 364

2. All existing beings basked in his lights whenever Allah confided any forehead (any person) in it (Muḥammadan light, after his birth).

3. Allah ended (or sealed) the (succession of) prophets by (sending) him (last of all) even before Ádam (A) was created from clay.

4. He is the best father among their (mankind's) fathers, he is the best son among their sons.

Here al-Buṣīrī describes the eternal reality of Muḥammad as if he is the beginning of the creation or existence, beginning of the prophets as well as the last of them.

In his *Hamziya* also al-Buṣīrī describes the Muḥammadan Reality and the Muḥammadan Light when he says:³⁷

يا سماء ما طاولتها سماء	كيف ترقى رقيك الانبياء
كما مثل النجوم الماء	انما مثلوا صفاتك للناس
در الا عن ضوئك الاضاء	انت مصباح كل فضل فما تص

Translation :

1. How can the prophets ascend (to the high position) like your one, O the canopy of heaven; no heaven can ever vie with you in height (or rise).

2. They (the earlier prophets) only showed mankind a pattern of your qualities (through their character), as water shows a pattern of the stars (when they reflect on it in the rivers or the seas).

3. You are the lamp of all excellence (and grace); no light comes except from your light.

Here al-Buṣīrī says that the position of no prophet can reach the high position and status of Muḥammad (S). He is on the highest peak of the highest place in heaven. All other prophets were shaped partially from his divine attributes. All beams and lights in the creation originate from his light; he is the source of all lights.

On Muḥammadan Reality, intercession and lofty position of the great Prophet (S), as well as of his great miracles, al-Buṣīrī says in his *Burda*:³⁸

لولا لم تخرج الدنيا من العدم	كيف وتدعو الى الدنيا ضرورة من
و الفريقين من عرب و من عجم	محمد سيد الكونين و الثقليين
لكل هول من الاهوال مقتحم	هو الحبيب الذي ترجى شفاعته
ولم يدانوه في علم ولا كرم	فاق النبيين في خلق و خلق
غرفا من البحر او رشفا من الديم	و كلهم من رسول الله ملتمس
ثم اصطفاه حبيبا بارئ النسم	فهو الذي تم معناه وصورته
فانما اتصلت من نوره بهم	و كل اى اتى الرسل الكرام بها
يشهرن انوارها للناس في الظلم	فانه شمس فضل هم كواكبها
ومن علومك علم اللوح و القلم	فان من جودك الدنيا و ضررتها

37. Loc. cit.

38. Al-Buṣīrī, *al-Burda*, (ed. Zulfīqar Ali Deobandi), pp. 22-29, 85; *Qaṣīda Burda (Sharf)*, pp. 9-13, 35; Shawqī Dayf, *Tārikhu'l-'Adabi'l-'Arabī*, vi, p. 363

Translation :

1. How can it be said that Muḥammad (S) had the need of the world whereas without his existence the world would not come in to existence from the state of non-existence?

2. Muḥammad (S) is the leader of both the existents (in this world and in the next world), of both man and the Jinn, and of both the Arab and non-Arab nations.

3. He is the beloved friend of Allah whose intercession is expected (or will be sought by all) in all despising awes (on the Day of Judgement).

4. He superceeded the prophets in (the beauty of) countenance and in the (beauty of) character; and they could never come near him in knowledge (external perfection) and nobility of character (internal perfection).

5. All of them took (or sought) only a handful (of divine knowledge) from the sea (of his divine knowledge), or only a drop from the shower (of his divine knowledge).

6. It is he who attained perfection in both the spiritual side as well as external appearance; then, (Allah), the Creator of all living beings, chose him as His friend.

7. And all miracles brought (or shown) by the noble prophets, are actually (due to) the continuation (and exposition) of his light through them.

8. (I expect your intercession, O Prophet, because) the world and its needs are obtained due to your generosity; and the knowledge (preserved) in the Secured Tablet (*Lauh Mahfuz*) and of the Reed (Divine pen) are from your knowledge.

Here al-Buṣīrī says that Prophet Muḥammad (S) is the cause of all creation. He superceeded all prophets in beauty of appearance, character, knowledge and honour; and of them took knowledge from him, took light from him; his Light revealed on all the prophets; whatever their number is in different ages, they are one personality, one reality, and it is the Muḥammadan reality.

4. 'Abdul-Karīm Al-Jīlī (عبد الكريم الجيلي) (767-811 or 820/1365-1408 or 1417)

'Abdu'l-Karīm ibn Ibrāhīm al-Jīlī was born in 767/1365.³⁹ Goldziher connects the *nisba* with 'Jīl' (جيل), a village in the district of Baghdad. But al-Jīlī connects it with his descent to an offspring of 'Abdu'l-Qādir al-Jīlānī, i. e. a son of the shaykh's daughter.⁴⁰ It seems that his surname jīlī is derived from jīlān or Gīlān, the province south to the Caspian, and commemorates his descent from 'Abdu'l-Qādir al-Jīlānī.⁴¹

Al-jīlī lived at Zabīd in Yemen with his shaykh Sharafu'l-Dīn Ismā'īl al-Jabartī.⁴² He also travelled to India. He mentions that in 790/1388, he was in Kushi in India.⁴³ He passed away in some time between 811 and 820/1408 and 1417.⁴⁴

Most probably al-Jīlī was a member of the Qādirīya order. He followed the ṣūfī theory

39. *Sankhipta Islami Bishwakosh*, vol. 1, p. 31

40. Nicholson, *Studies in Islamic Mysticism*, p. 81

41. *Loc. cit.*

42. *Loc. cit.*

43. *Loc. cit.*, n. 2

44. *Loc. cit.*, *Sankhipta Islami Bishwakosh*, 1. pp. 31-32

of Ibn 'Arabi, but differed in minute points. He supported the theory of *Waḥdatu'l-Wujūd* and *Al-Insān al-Kāmil*.

Al-Jīlī is well known for his theory of *al-Insān al-Kāmil*. He maintains that the actual perfect men are the prophets (الانبياء) and the saints (الاولياء) and above all of them stands Muḥammad (S). In every age the perfect men are the outward manifestation of the essence of Muḥammad (S) which has the power of assuming whatever from it wishes. In his book *Al-Insān al-Kāmil* (chapter 60), he depicts Muḥammad (S) as the absolutely perfect man, the first creation of Allah and the archetype of all other created beings.⁴⁵

The idea of perfect man is almost as old as Sufism. Such an idea goes back to al-Ḥallāj, but it was first worked out and systematised by Ibn 'Arabi.⁴⁶ This idea of *al-Insān al-Kāmil* is the foundation of Ṣūfī theosophy.

Al-Jīlī wrote much on mysticism. Of his mystical writings twenty are known to be extinct, and perhaps many of his writings have been lost. His most famous work is *Al-Insān al-Kāmil fī Ma'rifati'l-Awākhir wa'l-Awā'il* (الانسان الكامل فى معرفة الاواخر و الاوائل) (The Man Perfect in knowledge of the Last and the First Things). Al-Jīlī also wrote a famous ode on mystic teachings entitled *Al-Nawādir al-ʿayniya fī Bawādir al-Ghaybiya* (النوادر العينية فى بوادر الغيبية). It has 534 verses. He describes it as a magnificent and unique composition, too sublime to be fully understood. This ode expounds a theory of mystical philosophy.

Al-Jīlī's poems contain many mystic themes like divine beauty, worship, divine essence, divine love, divine knowledge, unity (ittiḥād), trinity in Muḥammad and pantheism etc.

Thus on divine essence and divine love, al-Jīlī says in his *ʿAyniya*:⁴⁷

تجلى حبيبى فى مرأى جمالـه	ففى كل مرأى للحبيب طلائع
فلما تبدى حسنه متنوعا	تسمى باسماء فهن مطالع
فابرز منه فيه اثار وصفه	فذلكم الآثار ما هو صانع
فاوصافه والاسم والاثـر الذى	هو الكون عين الذات والله جامع
فما تك من شئى سوى الله فى الـورى	ولا ثم مسموع ولا ثم سامع
حقائق ذات فى مراتب حقه	تسوى باسم الخلق والحق واسع
وفى فيه من روى نفخت كفاية	هل الروح الا عينه يا منازع
ونزله عن حكم الحـلول فما له	سوى و الى توحيده الامر راجع
فيا احدى الذات فى عين كـثرة	ويا واحد الاشياء ذاتك شائع
تجلت فى الاشياء حين خلقتـها	فها هى ميطة عنك فيها البواع
قطعت الورى من ذات نفسك قطعة	ولم تك موصولا ولا فصل قاطع
ولكنما احكام ربتك اقتضت	الوهية للضد فيها التجامع

45. Nicholson, *Studies in Islamic Mysticism*, pp. 86-87

46. *Ibid.*, p. 88

47. *Ibid.*, pp. 143-144

Translation :

1. My friend (Allah) revealed Himself in the aspects of His beauty, and in every look there are the vanguards of the Friend.

2. When His beauty appeared in different forms, they were called in different names and they are towers (rising places).

3. Then He exposed the traces of His attributes in it from Himself, these are the traces, of which He is the Creator.

4. So His attributes, names and traces are the creation, the reality of the Essence, and Allah possesses all these.

5. Here is nothing but Allah in the creation, here is neither anything heard nor any hearer (but Him).

6. The realities of the essence in the stages of His reality are called by the names of creation whereas the True One is very broad.

7. In to His mouth I breathed my spirit sufficiently. Is the spirit anything but His reality, o contender?

8. Sanctify Him from the law of incarnation, He has no equal, the matter turns to His monotheism.

9. O the One in essence, in the substance of plurality, and O the One of things, Your essence is wide-spread.

10. You have revealed Yourself on things when You created them, it is them in which the veils have been removed from You.

11. You have out the creation a piece from Your Essence, and You never remained united (connected), and so separation is suppressive.

12. But the laws of Your dignity demands divinity against it; in it is the combination. On divine beauty, in the same ode, he says:⁴⁸

فديني و اسلامي و تقواي انني	لحسنك فان لا تمارك طائع
اذا قيل قل "لا" قلت غير جمالها	وان قيل "الا" قلت حسنك شائع

Translation :

1. My religion, my submission (Islam) and my righteousness (or fear) (teaches me that) I shall be annihilated in Your beauty (O Allah) and be obedient to Your stiff engagement (laws).

2. When it is said (to me), Say "no", I said, "not but her beauty": and if it is paid (to me), Say "but", I say, "Your beauty is widespread."

Here, in stead of 'there is no God but Allah', al-Jīlī says, 'there is nothing but Absolute Beauty (جمال) and phenomenal beauty (حسن). These are the inward and outward aspects of the Beloved Allah.

In the same ode al-Jīlī expresses pantheistic ideas in the following verses:⁴⁹

فانت الورا حقا وانت امامنا	وانك ما يعلو و ما هو واضع
و ما الخلق في التمثال الا كمثل	وانت بها الماء الذي هو نابع

48. *Ibid.*, p. 143

49. *Ibid.*, p. 144

فما الثلج فى تحقيقنا غير مائه وغير ان فى حكم دعتة الشرائع
ولكن بذوب الثلج يرفع حكمه ويوضع حكم الماء والامر واقع

Translation :

1. (O Allah) You are really the Creation and You are before us; and You are the Being who ascend above and is not unveiled (or downed).
2. In Simile the creation is nothing but an ice; and You are its water that issues forth.
3. To our research, ice is nothing but its water, and then it is not under the laws of Shariah.
4. When the ice melts, its laws become abolished, and the law of water takes its place and the command occurs.

In the same ode, he expresses the idea of *ittihād* (اتحاد), Identification with Allah, in the following verses:⁵⁰

وكن ناظرا فى القلب صورة حسنة على هيئة المنقوش تظهر طالع
فقد جاء فى نص الحديث تخلقوا باخلاقه ما للحقيقة مانع
فها هو سمع بل لسان يدلنا به هكذا بالنقل اخبر شارع
فعم قوانا والجوارح كونـه لسانا وسمعا ثم رجلا تسارع
ولنا سوى تلك الجوارح والقوى هو الكل منا ما لقولى دافع
ويكفيك ما قد جاء فى الخلق انه على صورة الرحمن ادم واقع
ولو لم يكن فى وجه ادم نوره لما سجد الاملاك وهى خواضع
ولو شاهدت عين لابليس وصفه على ادم لم يعص وهو مطاوع
ولكن جرى المقدور فهو على عمى عن العين اذ حالت هناك موانع
فلاتك من ابليس فى شبه سترة ودع قيده العقلى فالعقل رادع
وغص فى بحار الاتحاد منـزها عن المزج بالاغيار ان انت عاجع
فلاتك محجوبا برؤية حسنـه عن الذات انت الذات انت المجمع
فعينك شاهدها بمتحد اصلها فان عليها للجمال لواضع
ونفسك تحوى بالحقيقة كل ما اشترت بحد القول ما انا خادع
تمن بها واعرف حقيقتها فما كعرفانها شيئى لذاتك نافع
ووحده فى الاشياء فهو منـزه وخلف حجاب الكون للنور ساطع
ولا تطلبن فيه الدليل فانـه وراء كتاب العقل تلك الوقائع
ولكن بايمان وحسن تتبع اذا قمت جائتك الامور توابع

Translation :

1. But be a looker at the shape of His beauty in the heart; the riser appears on the shape of the engraved (one).
2. It has come in the text of the hadith : 'Characterise (yourself) with His character,' it is not a hindrance for reality.
3. Listen, He is the ear, the tongue and the hand of ours, such is circulated by the founder of Shari'ah.

50. *Ibid.*, p. 145

4. Then our strengths and limbs became general (common) for His being the tongue, ear and leg that runs.

5. To us belongs what is besides these limbs and strengths; He is the all of our existence; my opinion cannot be annuled.

6. The fact about creation that has come is enough for you that Ádam was created in the shape of the Merciful.

7. If there had not been His light on the face of Ádam, angels would not have prostrated him with humbleness.

8. If the eye of Iblís had witnessed His attributes in Ádam, he would not have disobeyed, rather he would be obedient.

9. But predestination occurred, and he became blind of eye, and hindrance happened there.

10. So don't be Iblís in the guise of his veil; leave his intellectual trap because intellect turns (one) away (from truth).

11. Dive into the ocean of identification (or unity), sanctify Him from the mixture with other things if you are courageous.

12. So don't be veiled from His essence with the sight of His beauty; you are the essence, you are the confluence.

13. Your eyes witness it due to its union with its origin; because on it are the sparks of the beauty.

14. Your self really contains all that I indicated by the limitation of speech; and I am not a cheater.

15. Desire for it, understand its reality, nothing is beneficial for your self, like knowing it.

16. Declare Him one among the things, because He is Holy, and the light spreads behind the veil of creation.

17. Don't seek proof for it, because it is behind the book of intellect; these are the real facts.

18. But when you stand with belief (ímán) and good obedience, the things will appear before you one after another.

On his acquiring divine knowledge, al-Jíli' says in the same ode:⁵¹

فانى فى حكم الحقيقة طائع	و ان كنت فى حكم الشريعة عاصيا
انا الذات و الوصف الذى هو تابع	انا الق و التحقيق جامع خلقه
و نورى ففى ما قد اضاء فلامع	فاحوى بذاتى ما علمت حقيقة
و انى لاسرار الصدور اطالع	ويسمع تسبيح الصوامت مسمرى
و حالا و ادرى ما اراه مضارع	واعلم ما قد كان فى زمن مضى
قصور جنان الخلد و هى قلائع	و انظر تحقيقا بشيئى محققا

51. *Ibid.*, p. 148

واعرف اهلها و من ثم واقع
 و احوالها طرا و هن فظائع
 و احصى بلفظ من حوته البلاقع
 و انشئ كما كانت و انى بادع
 و حاشى من حصر و ما لى قاطع
 و الا فلى من بعد ذاك بدائع
 بها قلدتنى عقدهن الشرائع
 فاعجب لمتبوع و ما هو تابع
 و من عينه للناهلين منابع

و كل طباق فى الجحيم عرفتها
 و انواع تعذيب هناك علمتها
 و افنى اذا شئت الانام بلمحة
 و اجمع ذرات الجسم من الثرى
 و وصفى حقافوق ما قد وصفته
 و لى على مقدار فهمك واصف
 و ثم امور ليس يمكن كشفها
 قفوت بها اثار احمد تابسعا
 نبى له فوق المكانة رتبة

Translation :

1. If I am a sinner in the eye of the law of Shari'a, I am obedient in the law of Haqiqā (reality).
2. I am the True and the quest combines all His creation, I am the essence and the attribute is one that follow.
3. With my essence I contain what I learnt of reality (Haqiqā), and with my light (I contain) what has already enlightened and sparked.
4. And my hearing (ears) hears the glorification of the mutes, and I know the secrets of the hearts.
5. I know what happened in the past and what happens at the moment and know what will happen in future.
6. Surely I see, with the reality of my eye, the castles of eternal gardens, which are fortresses.
7. I know all the stages of hell, know its people when they fall therein.
8. I know the kinds of punishments there, all the fearful situation there.
9. When I wish I can annihilate mankind with a glance and I can enliven them with a word that contains waste lands.
10. I collect together the particles of dead bodies from the earth, and I resurrect as it was and and I am the producer of new things.
11. Actually my quality is above what I described, and I am far from limitation, and I have breaker (to cut me).
12. I have a describer according to your power of understanding, otherwise I have wonderful (powers) besides these.
13. And there are many (other affairs), not possible to be disclosed; Sharia has chained me by its knots (to disclose them).
14. I follow the traces of Ahmad (The perfect); so be wondered at him who is followed (by me), and is not the follower.
15. He is a Prophet, he has position above all ranks; and from his spring are the springs of the thirsty ones.

Al-Jilī even maintains the view of Trinity, and Dualism. In some verses he expresses this idea. Their translation runs thus:⁵²

1. If you say that it (the Essence) is one, you are right, or if you say that it is Two, it is in fact Two.

2. Or if you say, 'No, it is Three', you are right, for that is the real nature of man.

Al-Jilī identifies the Three-in-One with Muḥammad (S), and in a poem addresses him in the following manner in his book *Al-Insān al-Kāmil*:⁵³

يا مركز البيكار يا سر الهدى	يا محور الايجاب و الامكان
يا عين دائرة الوجود جميعه	يا نقطة القران و الفرقان
يا كاملا ومكملا لا كامل	قد جملوا بجلالة الرحمن
قطب الاعاجب انت فى خلواته	فلك الكمال عليك ذو دوران
نزهت بل شبهت بل لك كلما	يدرى و يجهل باقيا او فانى
ولك الوجود و الانعدام حقيقة	و لك الحضيض مع العلا ثوبان
انت الضياء وضده بل انما	انت الظلام لعارف الحيران

Nicholson translates these lines thus:**

O centre of the Compass! O inmost ground of the truth; O pivot of necessity and contingency!

O eye of the entire circle of existence, O point of the Koran (sick) and the Furqan;

O perfect one and the perfected of the most perfect who have been beautified by the Majesty of the Merciful.

Thou art the Pole of the most wonderful things. The sphere of perfection in its solitude turns on thee.

Thou art transcendent; nay thou art immanent; nay, thine is all that is known and unknown, everlasting and perishable.

Thine reality is Being and not-being; nadir and zenith are thy two garments.

Thou art both the light and its opposite: nay, but thou art only darkness to a gnostic that is dazed.

5. 'Abdu'l-Ghanī Al-Nābulī (عبد الغنى النابلسي) (1050-1143/1640-1731)

'Abdu'l-Ghani Ibn Ismā'īl al-Nābulī, al-Dimashqī, al-Ḥanafī was born in Damascus in 1050/1640, in a family of Nābulus. His father was a Hanafī jurist in Damascus. He lost his father while he was very young. First he memorised the Holy Qurān and then learnt Arabic, Jurisprudence, *ḥadīth* and *taṣ. auwūf*.⁵⁴

Al-Nābulī went to Constantinople in 1074/1664 and in 1088 A. H. he went to Beqa and Lebanon. In 1689 A. C. he went to Jerusalem and Hebron. In 1693 he travelled to Egypt and from there to Hijāz. In 1700 A.C. he visited Tripoli in Syria. In 1707 he settled at

52. *Ibid.*, p. 86

53. S. H. Nadeem, *A Critical Appreciation*, p. 219

54. Shawqī Dayf, *Tārīkh*, vi, p. 772

** S. H. Nadeem, *Op. cit.*, pp. 219-220

Ṣālihiya on the slope of Mount Qasiyūn, suburb of Damascus, There he passed away in 1143/1731, at the age of ninety.⁵⁵

Al-Nābulṣī first chose *Qādiriya Ṣūfī* order, then turned to *Naqshbandiya* order, and then turned to the order of Ibn 'Arabi, the philosopher Ṣūfī. He believed in the theory of *Waḥdatu'l-Wujūd*. He was the most prominent among the exponents of the doctrine of *Waḥdatu'l-Wujūd* during the seventeenth and eighteenth centuries A.C.

Al-Nābulṣī combines Allah's immanence with His transcendence and rejects the idea of infusion or incarnation (حلول). He views that man is potentially God and feels that he is the divine light, the Qurān, the throne of Allah embracing everything, that his being is the whole of the universe, and the being of universe is contained in his being. His ideas are pantheistic in nature.

Al-Nābulṣī is the only notable mystic poet after al-Jīlī. He was too much influenced by Ibn 'Arabi. Nineteenth century did not produce any mystic poet comparable to him.

Al-Nābulṣī began to write when he was only twenty. He wrote many books and the number reached 223. He also wrote many poems. His poetry became known all over the Arab world.⁵⁶ His poems contain the theory of *Waḥdatu'l-Wujūd* (وحدة الوجود), Muḥammadan Light (نور محمدي), Muḥammadan Reality (الحقيقة المحمدية) and other mystic themes.

Through his writings he repeated the phrase (لا موجود الا به) 'There is no existent but He', 'ليس فى الكون سواه' 'There is none in the beings except He', and 'ما الكائنات الا صورة له' 'No shape of beings without His shape'.⁵⁷

Al-Nābulṣī was a prolific writer of prose and poetry. He has left a voluminous *Dīwān*. Its first part is named *Dīwānu'l-Haqā'iq wa Majmū'u'l-Raqā'iq* (دي، تم تلجفتق و مجموع) (الرقائق).⁵⁸ Following Ibnu'l-Fārid, al-Nābulṣī composed a long ode *Al-Ta'īya* (التائية), which is a divine monologue containing the author's pantheistic notions.⁵⁹

Al-Nābulṣī has an ode of 92 verses where he seeks forgiveness from sins. In another ode he makes entreaty with the names of Allah to remove all harms. He also composed poems praising the Great Prophet (S). He also composed *Muwashshaha* that contains the theory of Muḥammadan Reality.

On the idea of *Waḥdatu'l-Wujūd*, that the whole creation is the essence of Allah, al-Nābulṣī says in one poem:⁶⁰

انه الله وجود واحد	حكمة فينا حرام وحلال
وهو حق وسواه باطل	قال فى القران والسبع الطوال
ايضا انتم تمولوا ثم وج	له الا له الحق محمود الفعال

55. C. Huart, *A History of Arabic Literature*, pp. 329-330

56. Shjawqī Dayf, *Tārīkh*, vi, p. 772; C. Huart, *op. cit.*, p. 330

57. Shawqī Dayf, *Tārīkh*, vi, p. 772

58. S. H. Nadeem, *A Critical Appreciation*, p. 220

59. *Loc. cit.*

60. Shawqī Dayf, *op. cit.*, vi, p. 772

Translation :

1. Verily He is Allah, One Existent; in us is the philosophy of illegal and legal.
2. And He is the True, everything except Him are false; thus He said in the Quran, the long surahs.
3. Wherever you are and look, you will find there the countenance of the True God, praiseworthy in actions.'

Here al-Nábulsí justifies the truth of his saying in the light of the theory of *Waḥdatu'l-Wujūd* by quoting the Quranic verse of *Súra Baqara* (verse : 115) :

و لله المشرق و المغرب فايئما تولوا فثم وجه الله

which indicates that whatever place of the East or the West Allah orders to take as qibla, it becomes His direction. Al-Nábulsí means by this verse that Allah exists there, alights there, unified with it, thinking that His essence is the essence of the whole creation. This idea of al-Nábulsí and his explanation cannot be accepted as correct.

In another poem, al-Nábulsí says on the same idea, through the tongue of Allah:⁶¹

وسل عنه ذا علم كريم الخلائق	الا ان ذاتى ذات كل الخلائق
لوصوفها اذا كنت اصل الدقائق	ولا صفة الا ومنى تعينت
الوح واخفى فى جميع الحقائق	انا الجوهر السارى بغير سرايئة
عيون البرايا من مشوق وشائق	انا النور نور العين منى تكونت

Translation :

1. Lo! verily My Essence is the essence of all the creatures; ask about it to a learned person having generous nature.
2. No attribute is assigned to a qualified thing except from Me and I am the root of minute things.
3. I am the travelling substance with any travel; I appear and disappear in all realities.
4. I am the light, the light of the eyes is created from Me; the eyes of mankind are from the Inspired and the Inspiring One.

Here also al-Nabulsi says that Allah is essence or substance of the whole creation; He appears and hides in them, whole creation, is His expression.

Thus he tries to differentiate between the theory of *Hulul* and *Waḥdatu'l-Wujūd*.

In another line of a poem, he says:⁶²

اثنان نحن وفى الحقيقة واحد لكن انا الادنى وانت الاكبر

Translation :

1. We are two, while in reality we are one; but I am the baser (smallest) and You (O Allah) are the Greatest.

Here al-Nábulsí says that he is one, Allah is one, and tries to escape from the idea of *Waḥdatu'l-Wujūd*, but actually he is sunk in it.

Expressing the idea that Allah is in ech and every object, al-Nábulsí says in his *Diwán* (p. 113):⁶³

61. Shawqī Ḍayf, *Tārīkhu'l-'Adabi'l-'Arabi*, vi, p. 773

62. *Loc. cit.*

63. Al-Nábulsí, *Diwán*, p. 113, quoted by S. H. Nadeem, *A Critical Appreciation*, p. 221

هو السبعون والحادى	هو الركبان والحادى
ودمع حق و اتحاد	هو السعود والمطر
ح من انواع اجساد	هو الروح ولا شربا
ك فى مثنى واحاد	هو الافلاك والاملا
ك تكريت و بغداد	هو الدنيا وما فيها
ك عباد و زهاد	هو الاخرى وما تحوى

S. H. Nadeem translates these lines thus:⁶⁴

1. He is the caravan and its singing guide
He is seventy as well as one.
2. He is blessed with truth and condemned for apostacy.
3. He is the souls and the bodies,
He is the heavenly speres with their angels both singles and doubles.
4. He is the world with all that it contains like the cities of Takrit and Baghdad,
5. He is the next world with all its contents like pious men and ascetics.

Inviting people to *Waḥdatu'l-Wujūd*, al-Nābulṣī says in his *Diwān* (p. 107):⁶⁵

كن عارفا بوحدة الوجود وقاطعا لكثرة الوجود

Translation :

1. Cognize the Unity of Being like a gnostic, turning away from the multiplicity of existence.

In his *al-Ta'īya*, al-Nābulṣī describes his pantheistic notions in the guise of a divine monologue. Feeling himself completely identified with Allah, he narrates the process of the creation of the universe, and thereby conveys that the history of the world is nothing but Allah's self revelation, or the descent of the Absolute and its individualisation, a process by which the Pure Being gradually becomes qualified.

Due to the non-availability of his famous ode *al-Ta'īya* with us, we are quoting the translation of it from S. H. Nadeem's *A Critical Appreciation of Arabic Mystical Poetry*. Here the Poet says:⁶⁶

I circulate the cups My wine around My own person,
And it is in the tavern of My own precincts that I hear the melodies of the song.
I play on My flute and listen to its tunes.
I beat the drums when My singing girl dances.
I yearn to see My own beauty.
I love nobody other than Myself.
I am nothing except one whom I love.
No doubt, one who loves is Myself,
I intended to be manifested and I was not hidden either;

64. S. H. Nadeem, *A Critical Appreclatton*, pp. 221-222

65. Al-Nābulṣī, *Diwān*, p. 107, quoted by S. H. Nadeem, *A Critical Appreciation*, p. 221

66. S. H. Nadeem, *A Critical Apprecltton*, pp. 223-226

I advanced to assume every shape and form,
In eternity I was in dark mist (ama).
The Unity in Plurality is neither above nor below it.
From there I descended to the Highest Pen,
And then to the Tablet and to many other things.
I was My Throne and I sat on it with My eternal Merciful Being.
From there I descended to the Chair.
Rather to the seven lofty heavens placed one under another.
I became My angels worshipping Myself.
And I became the heavenly spheres revolving under My control.
I became your days, nights, time and your minutes.
Before you I took the form of Jinn on the earth,
And I came to them as apostles to convey My message
I Myself disbelieved My apostles,
And became the cause of their destruction.
I appeared among you in the form of all the Satans
To mislead those who were destined to be unhappy.
I became the earth and its mountains
Supporting it against the encircling oceans.
And at the same time I remained what I was in eternity.
As transcendence is the highest of all My status,
The multiplicity of forms did not change,
Either My attributes or My essence or the least of anything.
With Myself (as material) I made the Universal Body and it was worthy,
Of My spirit preparing itself to receive the whole of Me.
Then I formed Ádam's body with mud and clay,
And breathed into it My own spirit.
It was I who stood up (in the Ádam's form),
Seeing, hearing, talking, knowing, willing and full of life and power.
And from My loins I brought forth the forms which manifested Me,
And scattered them around Me for a solemn pledge.
I asked them, 'Am I not your Lord?'
'Yea', they all replied in perfect obedience.
Then I gave them the impression of being other than Myself.
Some of them denied Me while others kept their words in spite of their doubts.
My first devolution was to be Seth for Ádam,
The former was My gift to the latter.
I became Noah, alarming his people.

While I myself was those who denied that he was sent by Me.
 In worshipping others they rather worship Me,
 There is no other than their fancy which is My veil.
 After this I came out at every phase
 Whenever an apostle or a prophet was sent to a people.
 And thus I appeared in the form of the prophet Muhammad
 At Makka, inviting the men towards Allah,
 And I become the Companions of the Holy Prophet
 And also those who followed them like thy noble Imams.
 And after that I continued to appear
 In every form throughout the ages
 Turning Myself into horrors of Doomsday,
 And the retributions of the Day of Judgement.
 Please do not be misled by words to believe,
 As the polytheists and infidels do.
 I have nothing to do with the doctrines of incarnation,
 Which have been fabricated by evil fantasies.

SECTION TWO

MAJOR MYSTICAL POETRY IN MODERN PERIOD (1214-1424/1798-2004)

'Modern Arabic literature is the literature, written in Arabic, of the modern Arab world, and this is generally assumed to begin with the French campaign in Egypt in 1798 A.C.¹ Signs of poetic revival was noticed in the second part of the nineteenth century, and most notably in the work of Egyptian Maḥmūd Samī al-Bārūdī (1839-1904), who can be described as the true precursor of this revival.² Modern Arabic poetry is a gradual product of the confrontation between the traditional medieval values and the modern cultural value of the West.³ The term Modern Arabic Literature implies a development, differing from, and a degree of change greater than, a simple revival of literary activity.⁴

Minor revivals occurred in Arabic literature from time to time, but a significant revival began in 1798 A.C. The intrusion of Europe into the range of vision of the Arab world begins with Napoleon's expedition to Egypt in 1798 A.C. The adoption of innumerable elements of western civilisation had far reaching effects on written language.⁵

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1. M. M. Badawi, *A Short History of Modern Arabic Literature*, p. 1
 2. *Ibid.*, p. 25
 3. M. M. Badawi, *An Anthology of Modern Arabic verse*, p. v
 4. *The Encyclopaedia of Islam*, 1960 edition, vol. 1, p. 572
 5. *Loc. cit.*

In modern period many intellectuals have become inclined to the ideas of Spinoza (1632-1677) and Hegel (1779-1831), the two western philosophers. Spinoza teaches that mental and physical orders are only two manifestations of a common underlying reality. Hegel identifies the whole of reality with the Absolute Idea. Modern Nuclear Physics also supports the notion of a single substance or one underlying reality.

Arab poets, being the most sensitive sector of the society, were quick to feel this impulse towards unification. They joined with their non-Arab brethren in upholding the Unity of the Universe.⁶

In the modern period little influence of mysticism is found on the Arab poets. This period produced only a few mystic poets in the Arab world. However, some Arab poets composed poems on mystic themes though they cannot be called mystics or Sufis. In this section, we shall deal with some important poets and their mystic poems.

The most important authors of Arabic mystical poetry in the modern period are: Maḥmūd Sāmī al-Bārūdī, Aḥmad Shawqī, Jibrān Khalīl Jibrān, Nasīb 'Arīḍa, Iliya Abū Mādī, Aḥmad al-Tijānī and Mikhā'il Nu'ayma. In this section we shall discuss their brief biography and quote some of their mystical poems and verses with translation.

1. Maḥmūd Sāmī Al-Bārūdī (محمود سامي البارودي) (1254-1321/1839-1904)

Maḥmūd Sāmī al-Bārūdī ibn Ḥasan Beg Ḥasani was born in Cairo in 1254/1839.⁷ He studied at the Military Academy in Cairo. On his graduation as an army officer in 1855, he went to Constantinople where he held a post in the ministry of foreign affairs, perfected his Turkish and learnt Persian. On his return to Egypt he occupied various administrative and military posts. He was sent to an official mission to France and Britain. He was one of the leaders of the Urabi Rebellion; and after the British occupation, was tried and exiled in Sri Lanka, where he spent seventeen years during which time he learnt some English. In 1900 he was pardoned and allowed to return to Cairo. From then until his death he led a quiet life devoting to literary works.⁸ According to al-Zayyāt, al-Bārūdī returned to Cairo in 1898 and lived there five years and expired in 1321/1904.⁹

Al-Bārūdī was interested in poetry and so learnt the *Dīwāns* of great Arab poets and made his language elegant.¹⁰ He composed poems at the age of twenty. He composed poems on panegyric, love, bravery, politics, nature, asceticism etc. He has a *Dīwān* of his poems. Some of his poems contain Islamic philosophical ideas.¹¹ He was the reformer of Arabic poetry and is regarded as the Fore-runner of Modern Arabic Poetry (رائد الشعراء المحافظين). The sign of the poetic revival is found most notably in the work of al-Barudi, and so he is correctly described as the true precursor of this revival.

6. S. H. Nadeem, *A Critical Appreciation*, p. 231

7. Al-Zayyāt, *Tārīkhul-Adabī'l-'Arabī*, pp. 363-364

8. M. M. Badawi, *An Anthology*, Introduction, p. v

9. Al-Zayyāt, *op. cit.*, p. 364

10. *Loc. cit.*

11. Qabash Aḥmad, *Al-Shi'ru'l-'Arabī'l-Ḥadīth*, pp. 18-22

Al-Barúdí wrote some poems on *zuhd* or asceticism. In those poems he mentions death, requital, grave, repentance, deception of the world, transitoriness of human life, righteousness, trust on Allah etc. These are related to mysticism and so we shall here quote some of his poems on *zuhd*.

Thus in one poem al-Barúdí says;¹²

أبـعد خمسين في الصبا ارب
ساعة وردنا بها القرب
وليس نحو الحياة مقترب
ليس له عن فنائها هرب
لا نـسب بينهم ولا قرب
فـيها وللضاريات مضطرب
فالويل للظالمين والحرب
يـخلص منه الحمام والخراب
يـبقى على فتكه ولا عرب
بـادت فغصت بجمعها الترب
حـذار من ان يصيبك الشرب
واللهو فيه البوار والترب
اجـرا وبالبر تفتح الارب
تـكثر فيها الهموم والكراب
هـذه الا عـتيا والدراب
يـنفع ثم اللجين والغرب

الى ما يهفو بحلمك الطرب؟
هيهات ولي الشباب واقتربت
فليس دون الحمام مبتعد
كل امرئ سائر بمنزلة
وساكن بين جيرة قـذف
في قفـرة للصلال مزدحف
وشاهد موقوفاً يدان به
لا الباز ينـجو من الحمام ولا
مسلط في الوري قـلا عجم
فكم قصور خلت وكم امـم
يا واردا لا يـمل مـورده
تصبوا الى اللهو غير مكترث
وتترك البر غير محتسب
فتب الى الله قبل مندمة
واعتد على الخير فالموفق من
وجد بما قد حوت يداك فـمما

Translation :

1. Up to what (age) emotion will raise your patience? Is there any (remarkable) aim in the inclination (towards the world) after (the age of) fifty?
2. Alas! Youth has fled away, and the hour of our arrival at the well has come near.
3. From death there is no place (of shelter), and towards life there is no close place (to take shelter).
4. Every person is travelling to a station, and he cannot escape its courtyard.
5. Rather he is a (future) resident (there) among the remote neighbours, having neither lineage nor relationship among them.
6. In a bare, waterless desert of dry lands he will be advanced (and kept), he will be dashed together for carnivorous beasts.
7. He will appear in a station where he will be given requital; for the oppressors lies there woe and canine madness.
8. Neither the falcon nor the pigeon nor the bustard will escape death.
9. I have been given power over the creation; neither a Persian (non-Arab) nor an Arab will survive its violence.

12. Al-Barúdí, *Díwán*, pp. 88-90

10. Many palaces became vacant, many nations perished and were choked with dust.

11. O arriver (to water) having no weariness, beware of the ditch that can touch you.

12. You incline towards sports and never mind; whereas perdition and destruction lie in entertainment (and sports).

13. You abandon righteous deeds, do not believe in its reward; whereas only by righteous deeds desired objects are conquered (and obtained).

14. So turn to Allah before the situation of repentance comes that increases anxieties and afflictions.

15. Be accustomed to good works, because the fittest person is he who is trained by experience and habituation.

16. And bestow bountifully what your hands possess; neither gold nor silver will be useful there (in hereafter).

In another poem on *zuhd* or asceticism al-Barūdī says:¹³

ليس في الدنيا ثبوت	كل حيى سيموت
ثم يتلوها خفوت	حركات سوف تنفى
بعده الا السكوت	و كلام ليس يحلو
ايمن ذاك الجبوت	ايها السادر قل لى
ق فما هذا الصموت؟	كنت مطبوعا على النبط
ما اراه ام قنوت	ليت شعري اهمود
كل افق ما كوت	ايمن املاك لهم فى
وخلت تلك التختوت	زالتي التيجان عنهم
بعدهم وهى خبوت	اصبحت اوطانهم من
ل ولا حى يصوت	لا سميع يفتقه القو
وخلت منهم بيوت	عمرت منهم قبور
هر اذ حانت بخوت	لم تزد عنهم نحوس الد
وانقضت تلك النعوت	خمدت تلك المساعى
باطل لسوف يفوت	انما الدنيا خيال
غير تقوى الله قوت	ليس للانسان فيها

Translation :

1. Every living being will soon die, there is no constancy in the world.

2. The movements (of living beings) will soon disappear, then silence will follow them.

3. And a speech does not become sweet without silence after it.

4. O perplexed one (having excessive wealth), tell me, where are those powers (that perished).

5. I was gifted with (the power of) speech, but what is this silence (now)?

6. Would that I knew whether it is death or silence that I see now!

7. Where are the kings who had kingdoms and powers in every horizon?

13. *Ibid.*, pp. 95-96

8. The crowns were removed from them (i. s, their heads) and the thrones became vacant.

9. And their lands became depressed tracts after them.

10. (Now among them) there is no hearer to understand the speech, and no living being to utter a cry.

11. Graves thrived from them and houses became vacant from them.

12. Distresses of time were not dispelled from them when good chance became near.

13. These endeavours subsided and these epithets came to nought.

14. Verily the world is a delusive spectre that will soon vanish.

15. Here man has no (valuable) victual except the fear of Allah (Taqwa).

In another poem al-Bárúdí describes the worldly life as most temporary and says:¹⁴

فاحبب حياتك او فساد	لا عيش الا للنفاد
كل الامور الى فساد	وابخل بنفسك او فجاد
ر وشييدوا ذات العماد	اين الا الى شقوا البحر
ئد والحواضر والبوادي	ماكلوا التهاائم والنجا
دوايين ارباب الجلال	بل اين اصحاب الوفو
ن القائلون بكل ناد	الطاعمون الطاعمون
ن عن ذنوب العباد	الكاشفون الضر والعافو
ض الجزل والكلم الفراد	بل اين صناع القري
قس بن ساعدة الايدي	كالشاءر الضلي
ورمى بهم فى كل وادى	لعب الزمان بجمعهم
الا بياض فى سواد	فكانهم لم يلبثوا
وهل لامرئى فى العالمين خلود	بلىنا وسربال الزمان جدي
وكل الذى من صلبه سيبيد	قضى ادم فى الدهر وهو ابو السورى
فللموت ما يمضى الفتى ويرود	فلاتبك ميتا حان يوم رحيله
فليس لادراك اليقين مزيد	ولا تلمس امرا يزيدك لفظة
افوز كهمل ام اهل وليد	دع الفلك الدوار يجرى ولا تسسل
سوى مهلة ناتى لها ونعود	فما هذه الدنيا وان جل قدرها
وتعفو بها الابدان وهى صعيد	تبوخ بها الانفاس وهى نسائم
رويدك ان الفوز منك بعيد	فيا ضاربا فى الارض يرتاد غايمة

Translation :

1. No life is (created) but for being exhausted, whether you consider your life as a friend or a foe.

2. Either be miserly or generous towards your self, all affairs will turn to destruction.

3. Where are those (today) who spitted the oceans and raised the buildings having (high) columns?

14. *Ibid.*, pp. 190-192

4. Who possessed the coastal lands, the high lands, the towns and deserts (where beduins live)?

5. Where are the masters of deputations, the lords of fightings?

6. The feeders (of people), the calumniators, the discourses in every assembly?

7. The healers of dangers, the forgivers of people's sins?

8. Where are the composers of shaste poems, of unique sermons?

9. Like the Vagabond poet, Quss ibn Sá'ida al-Ayadí?

10. The time played with all of them and threw them at every valley.

11. As if they never lived but for a while like a little whiteness in blackness.

12. We are worn out but the cloth of time is (ever) new, and has a person in the world (life of) eternity?

13. Adam passed (the life) in Time while he is the father of mankind; and all (coming) from his loins will soon perish.

14. Do not wail for a dead person because his day of imigration has arrived, and whatever the youth passes and wanders, it belongs to death.

15. Don't seek anything that will increase sleeplessness in you; and the perception of conviction has no increase.

16. Leave the peddling spherical body go on, do not make entreaty whether an old man dies or a new born baby cries.

17. This world is nothing but a (place of spending) leisure, though its value is high; we only came for it and then return back.

18. The breaths subside with it, and they are breaths of life; the bodies become erased by it, and it is a soil.

19. O the traveller in the world desiring for the maximum; make delay, because the success is far from you.

In another poem al-Bárúdí tells about the deception of the world, hereafter, righteousness etc. Thus he says:¹⁵

وهى من الجهل بكم ساخرة
جوع اليها قـدرها الباخرة
من معطفه جيفة باخرة
سفينة فى لجة ماخرة
فى ما مضى وهى اذن داخرة
مظنة الفقـر بها ذاخرة
وقد غنيت فى نعمة فاخرة
يوما ولا خيفانة شاخرة
من الردى اودية زاخرة
واخشى وعذاب الله والاخرة

الهتم الدنيا عـن الاخرة
وغركم منها ولنتم بكم
يمشى الفتى تبها وفى ثوبه
كانه فى كبـره سادر
كم انفس عزت بسلطانها
وعصبة كانت لاموالها
فاصبحت يرحمها من يرى
فلا جواد صاهل عزهم
بل عم دنـياهم ضروف لها
يا يها الناس اتقوا ربكم

15. *Ibid.*, pp. 266-267

انتم قعود و الـردى قائم
يسقيكم بالكوب و الصاخرة
فانتهبوا من غفلات الهوى
و اعتبروا بالاعظم الناخرة

Translation :

1. The world has diverted you from (the thought of) hereafter; while she scoffs at you for your foolishness (or ignorance).
2. She deceived you about her, whereas you have longing for her while her urn emits vapours.
3. The youth walks proudly whereas inside his clothes from the two necks lies a large corpse (or carcass).
4. He is perplexed in pride, as if he is a boat in water-cleaving sea.
5. In the past there were many persons, powerful due to their authority (over others); but they are now humbled (lowered).
6. Many bands of people, in spite of their treasured wealth (in the past) were as poor.
7. Then all who saw them, showed mercy to them, and rendered them rich boastful wealth.
8. But neither a neighing horse nor a snoring locust strengthened them on a day (of their destruction).
9. Rather calamities made their world common, that has beautiful vallies of destruction.
10. O mankind, fear (Allah) your Lord, and be afraid of the punishment of Allah and of the hereafter.
11. You are sitting while the perdition is standing, giving you drinks in cups and earthen bowls.
12. So flee away from heedlessness of passion, and ponder over the decayed bones (after death).

In another short poem, al-Bārūdī warns his self and says:¹⁶

يا قلب ما لك لا تفريق
او ما بدالك ان تععود
ام خلت ان يد الزمان
هي هات صدك الهوى
سلم امورك للذى
ودع التعلىق بالحال
فعساك تنزع من الا
من الهوى يا قلب ما لك
عن الصبا؟ او ما بدالك
قصيرة عن ان تنالك
عن ان تريع ولن اخالك
انشاءك من عدم وعالك
فانه يبرى محالك
هواء يا قلب حبالك

Translation :

1. O (my) heart, what happened to you? You do not recover from passion? O heart, what happened to you?
2. Is it not seem to you fit that you should return from inclination (towards the world)? Is it not manifest to you?

16. *Ibid.*, pp. 394-395

3. Or do you think that the hand of time is too short to catch you?

4. It is too far! The evil inclination diverted you from return (to good path); I never think your return (to good path).

5. Submit your affairs to Him who created you from nothing, then provided with sustenance.

6. Give up the connection with the absurd (or crooked) ones because he will exhaust your energy.

7. Perhaps you will pull out your rope from the hand of passions, O my heart.

Describing the transitoriness and deceptive nature of the world, he says in another poem:¹⁷

لست للتكريم اهلا	ايها المغرور مهلا
هل رايت الصعب سهلا	كيف صادفت الاماني
فاشربن علا و نهلا	خلتها ماء نميرا
هل ترى بالدار اهلا	اين اهل النار فانظروا
عاد غسلينا ومهلا	رب حسن في ثياب
صرن عند الموت شهلا	وعيون كن سودا
في الوري خزيا وبهلا	سوف يلقي كل باغ
لم تدع طفلا وكهلا	انما الدنيا غرور
فمتاكتسى بالعلم جهلا	كم حكيم ضل فيها

Translation :

1. O the deceived one, don't hurry (think deeply, don't be deceived by the world); you are not worthy of getting respect (or prize).

2. How do you find the object of desire? Did you find the difficult thing easy?

3. You think it as salubrious water and so drink the first and the second draughts.

4. Where is the inhabitant of the house? Look, do you find any resident in the house?

5. Many beauties in (fine) clothes became purulent water and liquid pitch.

6. And many black eyes turned reddish blue at death.

7. All oppressors among mankind will meet humiliation and curse.

8. Verily the world is a seducer, it leaves neither a child nor an old person.

9. Many wise people lost the (right) path here; and became clad with knowledge that turned ignorance.

On the deception of the world and importance of faith (*imán*) he says:¹⁸

وانما صفوه بين الوري لمع	والدهر كالبحر لا ينفك ذا كدر
ما شان اخلافه حرص ولا طمع	لو كان للمرء فكر في عواقبه
من لم يزل بغرور العيش ينخدع	وكيف يدرك ما في الغيب من حدث

17. *Ibid.*, pp. 508-509

18. Qabbash Ahmad, *Tarikhul-Shi'rt'l-'Arabi'l-Hadith*, p. 19; S. M. Nadvī, comp., *Al-Durūsul-'Arabiyya*, pp. 130-131

ليس يعلم ما يتى وما يدع	يسعى الفتى لامور قد تضر به
مهلا فانك بالايام منحـدع	يايها السادر المزور من سلف
لعل قلبك بالايام ينتفع	دع ما يريب وخذ فيما خلقت له
وكل ثوب اذا رث ينخلع	ان الحياة لثوب سوف تخلعه

Translation :

1. The age (or time) is like the ocean having turbidness; and its limpidity is (regarded as) brightness by mankind.
2. If a person thinks of his consequences, neither greed nor covetousness can deform his character.
3. How a person, always being deceived by the allurements of life, can perceive the events in the unseen (world)?
4. The youth endeavours for many things by which he is harmed, and he does not know what he should do and what he should abandon.
5. O the perplexed one deviated from the (path of the) predecessor; act gently, because you are deceived by the days (ages).
6. Abandon what causes doubt and accept that for which you have been created; perhaps your heart will be benefited by belief (*imán*).
7. The life-span is like a cloth that you will remove soon; and every cloth, when becomes threadbare, is removed (from the body).

These are the wise words told by the ancients, but al-Barudi moulded them in new fashion. The credit of al-Barudi is his new style.

2. Aḥmad Shawqī (أحمد شوقي) (1284-1350/1868-1932)

Aḥmad Ibn 'Alī Shawqī was born in Cairo in 1284/1868, in a family of mixed Arab, Turkish, Kurdish and Greek origins. His father was a Kurd and mother was a Turk.¹⁹ He was educated at the school of law in Cairo, and on graduation, was sent to France to study law and French literature, in 1883.²⁰ He stayed there for two years and then returned to Egypt.²¹

On his return he occupied a post in the court and when Khedive Abbas II became ruler of Egypt, he became the Poet laureate and came to be known as the Prince's Poet, and was his mouthpiece on political matters. When the British deposed Abbas II, he expressed his condemnation openly, and so he was exiled in Spain where he remained until the end of the First World War.²² In 1919 he returned to Egypt.

In Spain he wrote poems describing the remains of Islamic civilisation. After coming home he attained great fame throughout the Arab world and was usually referred to as the

19. Qabbash Aḥmad, *Tārikhu'l-Sh'ri'l-'Arabi'l-Hadīth*, p. 74, M. M. Badawi, *An Anthology of Modern Arabic Verse*, introduction, pp. xxii

20. M. M. Basawi, *An Anthology*, Introduction, pp. xxiii; Al-Zayyat, *Tārikhu'l-Adabi'l-'Arabi*, pp. 369-370

21. Al-Zayyat, *Tārikhu'l-Adabi'l-'Arabi*, pp. 369-370

22. M. M. Badawi, *An Anthology*, p. xxvi

Prince of Poets (أمير الشعراء).²³ Now he became interested in the problems of Egyptian people. He wrote many articles, dramas, child literature and poems. He passed away in Cairo in 1350/1932.

Despite his classicism, Shawqi was a pioneer of poetic drama, a genre new to Arabic poetry. He also wrote a number of short romances in prose. His *Díwán* is known as *Al-Shawqiyát*.²⁴ With Shawqí the revival of Arabic poetry was firmly established and a durable link was made with its classical roots.²⁵

Shawqi's poetry touches the spirit of the Arabs. His poetry shows a combination of the old Arab spirit and of the intellectual curiosity and spiritual search of the Arabs of the late nineteenth and early twentieth centuries. It has both Islamic fervour and the emotionalism and kind of wisdom typical to the Arab peoples.²⁶

Among his poems some contain mystical themes. These are the eulogies of the Great Prophet (S). He wrote five odes in praise of the Prophet (S). These are : i) *Qaṣīdatu'l-Burda* (قصيدة البردة), ii) *Qaṣīdatu Zikra'l-Mawlid* (قصيدة ذكرى المولد), iii) *Al-Hamziyatu'l-Nawawiya* (الهمزية النبوية), iv) *Dū'alu'l-'Arab wa'Uḡamáu'l-Islām* (دول العرب وعظماء الاسلام), v) *Salú Galbí* (سلوا قلبي).

Shawqi's *al-Hamziya* contains 131 verses and *Qaṣīdatu'l-Burda* or *Nahju'l-Burda* contain 189 verses. They contain mystic themes like intercession (شفاعة) Muhammadan Reality (الحقيقة المحمدية) and Miracles (معجزات).

Thus in *al-Hamziya*, Shawqí says:²⁷

ولد الهدى فالكائنات ضياء	وفم الزمان تبسم وثناء
والروح والملائكة حوله	للدين والدنيا به بشراء
نظمت اسامي الرسل فهي صحيفة	فى اللوح واسم محمد طغراء
اسم الجلالة فى بديع حروفه	الف هناك واسم طه الباء
يا من له عز الشفاعة وحده	وهو المنزه ما له شفعاء
عرش القيامة انت تحت لوائه	والحوض انت حياله السقاء
لى فى مديحك يا رسول الله	عرائس تيمن فيك وشاقهن جلاء

Translation :

1. The guide (for mankind) has been born and so the whole creation has become bright, and in the mouth of the Time there are smiles and praises.

2. The Spirit and the high ranking angels are around him giving good news of his advent for both religion and worldly affairs.

3. The names of the messengers (of Allah), set in order, made a booklet in the preserved Tablet, and there the name of Muḥammad is like an imperial monogram.

23. *Ibid.*, pp. xxii-xxiv

24. *Ibid.*, p. xxiv

25. Salma Khadr Jayyúshí, *Trends and Movements in Modern Arabic Poetry*, Leiden, 1977, vol. 1, p. 47

26. *Ibid.*, i, p. 49

27. Aḥmad Shawqí, *Al-Shawqiyát*, vol. 1, pp. 32-39

4. There the name of His Majesty (Allah), in His wonderful alphabets, (is in the position of) 'Alif', and the name of Ṭāḥá (Muḥammad) is (in the position of) 'Ba' (the second letter)

5. O the one who alone has the honour of intercession, who is the holy (pure) one, who has no need of intercession.

6. You will be under the standard of the Throne (of Allah on the Day of Judgement), and you will be in front of the well (kauṭhar) carrying (and distributing) water (to your followers).

7. O the Messenger of Allah, in your panegyric (composed by me) lies brides (of my spiritual life) foreboding good issue in you and brightness inspires them.

In his long ode *Qaṣīdatu'l-Burda* Shawqī mentions the high position of the Great Prophet (s), his ascension (اسراء) and his own sincere love for him.

Thus in this ode he says:²⁸

و بغية الله من خلق ومن نسم
متى الورود و جبريل الامين ظمى
فالجرم فى فلك و الضوء فى علم
نوران قاما مقام الصلب و الرحم
بما حفظنا من الاسماء و السيم
قعا ئد الدير و الرهبان فى العقم
على ابن امانة فى كل مصطدم
يضئى ملتثما او غير ملتثم
والرسل فى المسجد الاقصى على قدم
و صادق الحب يملئ صادق الكلم
نزىل عرشك خير الرسل كلهم
جعلت فيهم لواء البيت و الحرم

محمد صفوة البارى و رحمته
و صاحب الحوض يوم الرسل سائلة
سناؤه و سناه الشمس طالعة
حواه فى سباحات الطهر قبلهم
لما راه بحيرا قال نعزفه
محبة لرسول الله اشربها
محبة الله القاها و هيبتة
كان وجهك تحت النقع بدر دجى
اسرى بك الله ليلا اذ ملائكته
مديحه فيك حب خالص و هو
يا رب صل و سلم ما اردت على
و صل رب على ال له نخب

Translation :

1. Muḥammad is the choicest person of the Creator and His Mercy; he is the desired person of Allah among the creation and living beings.

2. He is the owner of the well (of Kauthar) on the day when even the messengers of Allah will say; 'When is the reaching to water', and even angel Jibrail will feel thirsty.

3. His high rank and his light is the rising sun and the hot body in the sky and the light in the elevated mountain.

4. He (Allah) preserved him (Muḥammad) before them (other prophets, human beings), in garment of holiness; two lights stood for the loin and the womb.

5. When Baḥīra (monk) saw him, said, 'We know him from what we learnt of the names and the signs.'

28. Aḥmad Shawqī, *Al-Shawqiyāt*, vol. 1, pp. 153-160; also vide, S. M. Nadvi, *Al-Durūs al-ʿArabīyya*, pp. 129-130

6. The love for the Messenger of Allah (Muḥammad) pervaded in the hearts of the nuns of the convents and monks in red cloth (who were waiting for his advent).

7. Allah threw His love and His fear in the (heart of the) son of Amina in every collision (in Jihād).

8. Your face (O Prophet) under the dust also is like a full moon at dark night that shines either muffled or not.

9. Allah made you travel at night while the angels and the other messengers of Allah were on your foot (as *muqtadís*) in the Farthest Mosque (*Al-Masjid al-Aqṣá*).

10. His (my) panegyric on you is (the expression of) pure love and passion, and true love always dictates true words.

11. O my Lord (Allah), bless and grant peace on the Guest of Your Throne (i. e. Muhammad) as you wish, who is the best of all the messengers of Allah.

12. O my Lord, bless his family, the selected ones, on whom You put the standard of the House and the sacred presinct.

On the transitoriness of this life and remembrance of death he says:²⁹

وَمِنْ هَـٰذِهِنَّ كُلِّ الْوَاقِعَاتِ	خَلَقْنَا لِلْحَيَاةِ وَالْمَمَاتِ
بِمَرِّ خِيَالِهِ بِالْكَائِنَاتِ	وَمَنْ يُولَدِ عَشٍ وَيَمُوتُ كَانَ لَمْ
كَنْعَشِ الْمَرْءِ بَيْنَ النَّائِحَاتِ	وَمَهْدِ الْمَرْءِ فِي أَيِّدِي الرُّوَاقِي
فَهَلْ يَخْلُو الْمَعْمَرُ مِنْ إِذَا	وَمَا سَلَّمَ الْوَلِيدُ مِنْ أَشْتِكَاءِ
مُقَاصِدِ الْحَسَامِ وَالْقِنَاةِ	هِيَ الدُّنْيَا قِتَالُ نَحْنُ فِيهِ
كَمَا دَفَعَ الْجَبَانُ إِلَى الثَّبَاتِ	وَكُلُّ النَّاسِ مَدْفُوعٌ إِلَيْهِ
بِسَهْمٍ مِنْ يَدِ الْمَقْدُورَاتِ	نُورٍ مَا نُورٍ ثُمَّ نُرْمَى

Translation :

1. We are created for life and death (living and dying); and from these two occur all phenomena.

2. A person, who is born, lives and dies, as if his thought never passed by the created beings.

3. And the cradle of a (new-born) person at the hands of the sorceresses is just like his corpse between the wailing women.

4. A newborn baby is not safe from disease; is the long-living person free from harm?

5. The world is a battle field, here we are targets of the sharp sword and the spear.

6. All men are delivered up to it as the dastard is delivered up to steadfastness.

7. We frighten whatever we can, then an arrow from the hand of destiny is thrown to us.

3. Jibrān Khalīl Jibrān (جبران خليل جبران) (1301-1350/1883-1931)

Jibrān ibn Khalīl Jibrān ibn Mikhāil ibn Sa'd was born at village Bishriyyi in Lebanon in 1301/1883, in a very poor Christian family. In 1895 he migrated to Boston, North

29. Sayed Muzaffaruddin Nadvi, comp., *Al-Durūsu'l-Ārabiyya*, pp. 277-278

America, with his family members. There he learnt English language. Then he came back to Lebanon and taught Arabic there for four years. In 1908 he went to Paris for special study in the art of drawing. In 1912 he went to New York and settled there. he passed away there in 1931 A.C.³⁰

Jibrán was one of the most important members and founders of the Pen Association (الرابطة القلمية) in New York. Then he also became its president.³¹

Jibrán was a good writer of prose as well as poetry. Though he was a Christian, the main themes of his writings are Muslim philosophy and Muslim doctrines.³² Jibrán is one of the brightest literateurs, poets and thinkers of Lebanon.³³ Jibrán wrote many books. His poems, collected together, are known as *Al-Kawákib wa'l-Mawákib* (الكواكب و المواكب). Here he exposes his noval tradition of having thoughtful indications. His prose-poems are known as *Dam'á wa Ibtisáma* (دمعة و ابتسامة) (A Tear and a Smile).³⁴

Jibrán is the greatest literary figure in Arab letters during the first three decades of the twentieth century. A mixture of the sage, the rebel and the poet, he was neither a philosopher nor an active reformer.³⁵

Jibrán's poetry combines feelings of life with philosophy and spiritualism.³⁶ His poetry contains pantheistic and mystical outlook.³⁷ he may be called the direct heir of the earlier mystics.³⁸

Jibrán's al-Mawákib (المواكب : The Processions) is a long ode. It starts with the speech of an old man. Jibrán makes mystical observations through the tongue of the old man. The youth gives reply to the old man. Through the tongue of the youth, Jibrán expresses pantheistic and unworldly outlook. This poem negates the notion of dualism of spirit and body, or of inner and outer reality, ignoring the superficial differences and revealing essential identity of all things. Whenever the old man draws an ugly picture of the life, the faith of human beings, the youth refers to the life of the jungle, depicts the reality of life in general, having no hypocrisy, difference, faith and greed.

Thus in his *Al-Mawákib* he says:**

١	الخير فى الناس مصنوع اذا جُبروا	و الشر فى الناس لا يَفْنى و ان قُبروا
٢	واكثر الناس الات تُحرَّكا	اصابع الدهر يوما ثم تنكسر

30. Qabbash Ahmad, *Tárikhu'l-shi'r'i'l-'Arabi'l-Hadith*, p. 295

31. Yahya Shámi, *Mausú'át Shu'arai'l-'Arab*, vol. iii, p. 103

32. Abdus Sattar, *Adhunik Arabi Shahitya*, Dhaka, 1974, pp. 51-52

33. Yahya Shámi, *Mausú'át*, iii, p. 103

34. Qabbash Ahmad, *Tárikh*, p. 296,; S.H. Nadeem, *A Critical Appreciation*, p. 233

35. Salma Khadra Jyyúshi, *Trends*, i, p. 91

36. Abdus Sattar, *Adhunik Arabi Shahitya*, p. 48

37. S.H. Nadeem, *A critical Appreciation*, p. 233

38. *Ibid.*, p. 237

** *Al-Nukhab al-'Arabiya Li Imti'hani'l-Bakaluriya al-I'tiyadiya*, pp. 297-301; also vide, Qabbash Ahmad, *Tárikhu'l-Shi'r'i'l-'Arabi'l-Hadith*, pp. 297-298; Shawqi Dayf, *Dirásat fi al-Shi'r al-'Arabi al-Mu'ástr*, p. 264

ولا تفتقروا لن ذاك السيد الوقور
صوت الرعاة ومن لم يمش يذثر
القطيع
لكن لا يجسار به الربيع
الذي يابى اللخضوع
فالغنا يسار الجمميع
من مجيد وذايدل
غدير الألى لهم في زرع وطر
ومن جهول يخاف النار تستعر
ربا ولو لا الثواب الا مرتجى كفروا
ان واظبوا ربوا او اهلوا خسروا
لا ولا الكفرة القبريع
لم يفل هذا الصحيح
مئل ظل ويروح
بمد ظهه والمسيع
فالفنا خير الصلاة
بمد ان تفنى الحياه

* * *

به ويستضحك الاموات لو نظروا
والمجد والفخر والاثرء ان كبروا
وسارق الحقل ذاك الباسل الخطر
وقائل الروح لا تدري به البشر
لا ولا ففيا العسقاب
ظله فوق اللخراب
بمدعه ضد الكسحاب
ان رأته الشممس ذاب

٣ فلا تقوم لن هذا عالم علم
٤ فافضل الناس قطعان يسير بها
٥ ليس في الغسابات راع لا ولا ففيا
٦ ففلاشستت يمشى و لكن لا يجسار به الربيع
٧ خلق الناس عبيد يابى اللخضوع
٨ ففاذا مسا هب يومسا سسائر الجمميع
٩ اعطى النى الناي وففن
١٠ وانين الناي ابى قسى
١١ والدين فى الناس حقل ليس يزرعه
١٢ من امل ينعيم الظل مبيش
١٣ فالقوم لو لا عقاب البعث ما عبودعا
١٤ كاتما الدين ضرب من متاجرهم
١٥ ليس فسى الغابات ديين
١٦ ففاذا البى لبل غنى
١٧ ان ديين الناس ياتى
١٨ لم يقم فى الارض ديين
١٩ اعطى النى الناي وففن
٢٠ وانين الناي يبي قسى

* * *

٢١ والعل فى الارض يبكى الجن لو سمعوا
٢٢ فالسجن والموت للجانبين ان صغروا
٢٣ فسارق الزهر مذمم ومحتقر
٢٤ وقاتل الجسم مقتول بفععاته
٢٥ ليدس فى الغابات عدل
٢٦ ففاذا الصفف صافى القى
٢٧ لا يفسول السسرو هذه
٢٨ ان عدل الناس ثسلج

٢٩ اعطى الناي وغنى
٣٠ وأنين الناي يبقى

* * * * *

٣١ وما السعادة فى الدنيا سوى شبح
٣٢ كالنهر يركض نحو السهل مكتدحاً
٣٣ لم يسعد الناس الا فى تشوقهم
٣٤ فان لقيت سعيداً وهو متصرف
٣٥ ليس فى الغاب رجاء
٣٦ كيف يرجو الغاب جزءاً
٣٧ ولم السعى بـغاب
٣٨ انما العيش رجاء
٣٩ اعطى الناي وغنى
٤٠ وانين الناي شوق

Translation :

1. Goodness is created in human beings when they are forced (to do so), but evil does not disappear from inside human beings even if they are buried (in graves).
2. Most human beings are just puppets (or instruments), moved by the fingers of the time during the day, then they become broken.
3. Don't say, 'This is a learned man, a chief 'and don't say.' That is a respectable leader'.
4. The best of human beings are like (a herd or) flock (of sheep) who move following the sound of the shepherd; and whosoever do not work so become erased (by perdition).
5. In the forest there is neither a shepherd nor a flock (of sheep).
6. Here the winter moves, the spring is not put out of the way by it (here is neither sorrow nor grief).
7. Man is created as a slave of one who refuses humility.
8. Whenever it blows moving on a day, all then move.
9. Give me the reed (or flute) and sing; here the song tends intelligence.
10. Here the moan of the flute is more permanent than the noble and the despised ones.
11. To man religion is like a fertile land (or green corn) that he never sow (or till), which he tills only when he has good need of it.
12. It is tilled by one who hopes for eternal bliss being cheerful to get it, and by one who is ignorant of and fear the spreading hell-fire.

13. So people would never worship a lord if there were no punishment after the resurrection; if there were no aspected reward, they would disobey.

14. As if the religion is a merchandise of them, if they persevere, they will get profit, but if they leave (or neglect), they will lose.

15. In the forest there is neither religion nor ugly infidelity.

16. When the nightingale sings, never says, 'It is correct'.

17. Surely the religion of people comes like a shadow, then it goes.

18. After Taha (Muhammad) and Masih (Jesus) religion was never established.

19. Give me the reed (or flute) and sing, because the song is the best prayer.

20. And the moaning of the flute lasts even after the life is finished.

21. Justice in the world would make the Jinn weep if they could hear about it; and the dead (people) would laugh at it if they could see it.

22. (In this justice) the prison and death (sentence) are for the (ordinary) criminals if they are (poor and) despised; but if they are (powerful and) great, then for them are honour, pride and wealth (as rewards).

23. Thus a thief who steals a flower, is condemned, despised; but a thief who steals fertile corn-fields, is considered a great hero.

24. The killer of the body is killed by his action itself, but the killer of the soul is unknown to man.

25. In the forest there is neither justice nor punishment.

26. Rather, there the willow throws its shadow on the ground.

27. Here the magnanimous does not say, 'This is innovation, contradictory to the book.'

28. Verily the justice of mankind is an ice, if the sun sees it, then it melts away.

29. So give me the flute (or reed) and sing; the song is the justice of the heart.

30. The moan of the flute lasts even after the sins end.

31. In the world there is no happiness (or prosperity) except an expected object (or body), if it becomes a body then people stitch (or tack) it.

32. Like a river running towards the plain with toil; when she comes to it, becomes slow and thick.

33. Man never becomes happy except in his earnest desire for the forbidden things; if he inclines towards them, he becomes lukewarm (or languid).

34. If you meet a happy person, abstaining from forbidden things, then say, "In his creation (or character) there is an example."

35. In the forest there is no hope, no weariness.

36. How the forest may expect a part whereas it gets the whole.

37. Why there should be any endeavour in the forest with a hope, whereas it is itself a hope?

38. Verily the life is a hope after some accidents (or pleas) come to you.

39. Give me the flute and sing; because the song is both fire and light.

40. And the moan of the flute is a desire, that cannot be reached by weaknesses.

Here Jibran describes the life in the forest, the universal, all-embracing life, the spiritual life, with the feeling of the Unity of Being (وحدة الوجود), through the tongue of the youth, in reply to the old man's description of material life.

Thus in this poem Jibran says that though the human body is a part of the soil, human souls are parts of Allah, they always move towards the sound calling in the direction of salvation and perfection.

The woods he describes here symbolise universal all-embracing life. The flute is the instrument through which the cosmic spirit communicates its breath to all the lesser spirits. The youth realises in himself the Unity of Being and tastes the joy of co-ordinating his individual will with the universal will.

4. Nasīb 'Arīḍa (نسيب عريضة) (1305-1366/1887-1946)

Nasīb 'Arīḍa was born at the Syrian city of Ḥims in 1305/1887.³⁹ He received his education first in the Russian School, then in the Russian Training College, where he met Mikhāil Nu'ayma.⁴⁰

In 1905 he emigrated to the USA. There he earned his living by means of business but found difficulty in it. In 1912 he set up the Atlantic Press and in 1913 he founded the literary review *Al-Funūn* (الفنون). Being unsuccessful in business, he returned to journalism,⁴¹ worked in many newspapers and magazines.⁴² In 1942 he fell ill and passed away in 1946 in New York.⁴³

Nasīb 'Arīḍa was a member of the Pen Association. He was a romantic poet. Though he was a poet of lesser importance, he played an important role in the development of modern Arabic poetry.⁴⁴ His poems collected together, are entitled as *Dīwānu'l-Arwāḥil-Ha'ira* (ديوان الارواح الحائرة).

Nasīb 'Arīḍa shares the mystical views of his friends Jibrān and Mikhāil Nu'ayma. The influence of the Sufis is remarkable in his *Dīwān*. His *Dīwān* gives a modern version of the age-worn and oft-told tale of miseries and hardships suffered by the souls. His mysticism is more akin to the *taṣawwuf* of the intellectuals like Ibn Sīnā, 'Umar al-Khayyām and Ḥafīz al-Shirāji.⁴⁵

Nasīb 'Arīḍa wrote a long mystical ode under the title of *'Alā Tārīqil-Iram* (على طريق

39. Qabbash Aḥmad, *Tārīkhul-Shi'r'il-'Arabī al-Ḥadīth*, p. 289; Yahya Shāmī, *Mausū'at*, III, p. 346

40. M. M. Badawi, *An Anthology of Modern Arabic Verse*, Introduction. p. xxx

41. *Loc. cit.*

42. Qabbash Aḥmad, *op. cit.*, p. 290

43. Badawi, *op. cit.*, p. xxx

44. Salma Khadra Jayyushi, *Trends and Movements in Modern Arabic Poetry*, vol. 1, p. 135

45. S. H. Nadeem, *A Critical Appreciation*, p. 243

(On Way to Iram). It contains 236 verses having 6 poems.⁴⁶ It may be called the modern version of Shahrazúrí's famous ode *Qaṣída Lámtiya* (قصيدة لامية).⁴⁷ In this ode, Arida allegorically describes the way towards Allah, seeking His meeting, beautiful vision and annihilation (فناء) in Him. By the magnificent city of Iram, he means gnosis (المعرفة), seeking which he spent his whole life. Some lines of this famous ode run thus:⁴⁸

رايت فيها سنى الجمال	احن شوقا الى ديار
واسستيقظت انفس الليالى	تفتحت اعين الدرارى
ورفرفت اجنح الخيال	وهيتمت فى الدجى الامانى
فطار يسعى الى الخمال	وافلت الحلم من عقـال
نـعـفـو الامانى الى الكمال	فقم بنا يا سـمـير نفـسى
وتذكر انهم نزلو	هنيئا انت تعـرفهم
واتبعهم فلا اصل	ولكنى حملت بهـم
ومـهـجـتى وهوايا	قد كان فى المركب قلبى
والشـوق زاجى المطايا	والعقل حامى السـرايا
لـح ما تـريد	ايه ضـوئى البـعيد
عـنـك حـتى يـعود	ليس طـرفى يـحـيد
ودود	لتراب
والجـياع الـورى	تلك نار القـرى
مـمـا اراه يـعود	مـن اليهـاسـرى
الوقود	بل يغدو

Translation :

1. I passionately yearn towards the houses where I see the lightning of (the divine) beauty.
2. The eyes of brightly shining stars became open and the people of the nights woke up.
3. And concealed the desire in the darkness and the wings of thought (or spectre) fluttered.
4. And patience disappeared from the high ranking (intelligent, wise) man and ran towards the (divine) beauty.
5. So stand beside me, O my night-discourser; We shall follow the object of desire up to (achieving) perfection.
6. Be you in enjoyment and good health; you know them and remember that they arrived (at the station).
7. I dreamed them, followed them, but cannot reach (the desired place).
8. Among the party (of spiritual travellers) were my heart, soul and passion.

46. Qabbash Ahmad, *Tárikhu'l-Shi'r*, p. 290

47. Ibn Khallikán, *Wafayátu'l-A'yán*, vol. ii, pp. 252-254

48. Qabbash Ahmad, *op. cit.*, p. pp. 290-291; Shawqi Dayf, *Mausú'at*, p. 282

9. Intelligence was the protector of the band (of travellers) and the yearning desire was the urger of the riding beasts.

10. Tell me, my remote light (is there); look at it, and look at what you want.

11. My glance never turns aside from You, until it reaches the ground (grave) and the worm (there).

12. This is the fire of (the place of) entertainment of the (special) guests, and the whole mankind are hungry (spiritually)

13. Whoever travels to it (at night), I don't see him return back (unsatisfied), rather he comes in the morning to the lightning (desired goal).

Here 'Arīḍa describes the beginning of his journey, addressing an unknown person, calling him as his night-discourser and appealing to him to accompany him. He talks with the remains of the ruined houses in mystical tone. Then he describes his riding beast in the wild desert, then describes his fellow-travellers in that journey. Lastly he describes the fire of Iram that is visible to him, and speaks with it.

'Arīḍa has an ode entitled 'O Soul' that he composed on the model of Ibn Sīna's famous ode 'Ode to the Soul'. In this ode (Nasīb 'Arīḍa, p. 19) he describes this worldly life as a prisoner's life and expresses his concern about the spiritual life, just like the Ṣūfīs. Thus he says:⁴⁹

كـفـرـيـسـة بـيـن الذئـاب
و بـدلت ريبك باليقين
قـد ساقها القـدر المـتاح
يا نـفس ما لك ترجفين
حـتى وصلت الى الربوع
عـلى هبوطك تأسفين
ذكـرا لـحمى قـبل السـديم
نـحو الحمى تـلـفتين
فـتبـعته فوق الهـواء
فـرجعت تـكلى تـدبـين
اـختـاتـن الى اللـقاء
نـحو الـاعـالى تنظرين
لـتـرا كـن لا بـرجاء
قـد حـيك من ماء و طين
و مـصير جـسمى للـهود
فـدعى له ما تنـخرين

يا نفس ما لك فى اضطراب
هـلا رجعت الى الصـواب
اـحمـامة بـيـن الـريـاح
فـابـتل بالمـطر الجـناح
اـصـعدت فى ركب النـزوع
فـاتك اـمر الـرجـوع
اـم شـاقك الذـكر القـديم
فـوقفت فى سجن الـاديـم
اـضـعت فـكر فى الفـضاء
فـناءى و غـلف فى العـلاء
اـعـشقت مـثلك فى السـماء
فـجلست فى سجن الـرجاء
لـوحت باليد و الـرداء
لـم تـدر انك فى كـساء
يا نـفس انت لك الـخـود
سـيعـيث عـيشك فى دود

49. Shawqī Dayf, *Dirāṣat*, pp. 277-278

Translation :

1. O soul, what happened to you that you are anxious like a prey (animal) among the wolves? Will you not return to the straight forward course and exchange your doubt with firm faith?

2. (Are you like) a pigeon (floating) in the wind driven by predestined luck, and so its wings have been soaked with rain? O soul what happened to you that you are trembling?

3. Have you ascended to the stirrups of abstention and reached the house (or spring-encampment)? Has the matter (thought) of return (to Him) missed you and so you do not express sorrow for your descension (to this world)?

4. Or did the ancient pledge (before Allah) excite desire in you for remembering the inaccessible Court before the Illustrious and so you halted at the prison of soil and then will turn towards the inaccessible Court?

5. Actually you have lost the thought of the (divine) Court and now seek (or follow) it above the air, where there are only removal and hurry; so you returned with complain and wailing.

6. Did you love a sister in the sky (or heaven) who is like you, who yearns for meeting (you), and so sit on the prison of hope looking at the high places?

7. You waved with the hand and cloak so that you may be seen, but in vain; you do not know that you are (clothed) in a garment, woven by water and clay.

8. O soul, for you is the eternity (eternal bliss), whereas the return of my body is to the grave, where worm will damage your life; so leave for it what you eat away.

Nasīb 'Arīḍa views that all things are manifestations of a single life. They are integral parts of a much bigger whole. In some verses he expresses this idea, whose translation (due to non availability of Arabic text) runs thus:⁵⁰

The visible tree is nothing more than a fraction of the whole. Its

branches and twigs are only a part that appears but has no worth.

Under the surface of the soil lie the roots hidden and having an

immense magnitude.

His awakening soul finds the spiritual world enveloping the visible universe and is blessed with the vision of the Reality behind the veil of multiplicity. This is expressed in some of his verses. We are obliged to quote their translation due to non-availability of the Arabic text with us. Their translation runs thus:⁵¹

If a man looks closely into the creation,

He would observe what no eye can see.

We are surrounded by an unseen world,

Which the soul comprehends in tranquillity.

Nasīb 'Arīḍa, having known the Unity of Being (وحدة الوجود), is no more perplexed by the opposing forces of life. Evil does not worry him because he knows that it is

50. S. H. Nadeem, *A Critical Appreciation*, p. 244

51. *Loc. cit.*

complementary to good. Fortune and misfortune are two aspects of a single reality. All contradictions are resolved for him.

Thus in some verses he says:⁵²

سيان ان تصفى للنصح او تغضى	يا نفس فالأتى مثل الذى يمضى
العيش اذا يستفى كالعيش اذ يضنى	ان الذى يحيى بعض الذى يفنى
الطهر لا يدنى والعهر لا يقصى	فالكاس تطفح كلكاس فى النقص

Translation :

1. O soul, it is all the same you listen to good counsel or ignore it; because the one who comes (to this world) is like the one who goes (from it).

2. The life that gives recovery (from disease) is like the life that gives sickness; the one who gives life is a part of one who annihilates.

3. Purity does not become vile and the debauchery does not become remote; so the cup filled (with drinks) is like the cup in loss (having little drink).

5. *Ilīyā Abū Mādī* (إيليا أبو ماضى) (1307-1377/1889-1957)

Ilīyā Abū Mādī was born at al-Muhaiditha (المحيدثة), a village in Lebanon, in 1307/1889. He finished his primary education there. Then he migrated to Egypt with his family in 1907 A. C. and engaged himself in business. Later in 1912 A. C. he went to the USA. There he did business as well as worked in newspapers and wrote poems. He expired in New York in 1377/1957.⁵³

Ilīyā Abū Mādī devoted his later life to poetry and journalism. In 1916 he joined the Pen Association (الرابطة القلمية) in New York. The volumes of the *Diwans* of his poems are known as : i) *Diwān Ilīyā Abū Mādī* (ديوان إيليا أبو ماضى) (1919), ii) *Al-Jadāwil* (الجداول) (The Brooks) (1925), iii) *Al-Khamā'il* (الخمائل) : (The Thickets) (1940), and iv) *Tibr Wa Turāb* (تبر و تراب) (Gold and Earth).⁵⁴

Ilīyā Abū Mādī first followed the Abbasid poetry, then he followed the manners of Ismā'īl Ṣabṛī (1884-1923), and Aḥmad Shawqī. Later he wrote in his independent manner expressing his philosophical ideas.⁵⁵

Ilīyā Abū Mādī was a famous poet and a shining literary personality of the modern period. He was a friend of Nasīb 'Arīḍa. He was influenced by Jibrān's pantheism.

Ilīyā Abū Mādī's most famous poem is the reflective long poem *al-Talasim* (الطلاسم) that contains 284 verses. It is deeply marked by pantheistic musings.

Thus in this ode *Abū Mādī* says:⁵⁶

52. Qabbash Aḥmad, *Tārīkhul-Shi'r*, p. 290

53. Qabbash Aḥmad, *Tārīkhul-Shi'r*, p. 303; Yahya Shamlī, *Mausū'at*, iii, p. 84; Badawi, *An Anthology*, Introduction, p. xxxi

54. Badawi, *An Anthology*, Introduction, p. xxxi

55. Qabbash Aḥmad, *op. cit.*, p. 303

56. *Ilīyā Abū Mādī*, *Diwān*, pp. 209-211, Jāmi'tu Dhaka, *Al-Nukhab al-'Arabīya Li Imthān'l-Bakalūriya al-I'tiyādī*, pp. 295-296

- الطلاسم
- ١ جئت، لا اعلم من أين، و لكنى اتيت
- ٢ و لقد ابصرت قدامى طريقا فمشيت
- ٣ و سابقي سائرا ان شئت هذا ام ابيت
- ٤ كيف جئت؟ كيف ابصرت طريقى؟
- ٥ لست ادرى
- ٦ اجدد ام قديم انا فى هذا الوجود
- ٧ هل انا حر طليق ام اسير فى قيود
- ٨ هل انا قائد نفسى فى حياتى ام مقود
- ٩ اتمنى اننى ادرى و لكن
- ١٠ لست ادرى
- ١١ و طريقى ما طريقى؟ أطويل ام قصير؟
- ١٢ هل انا اصعد ام اهبط فيه و اغور
- ١٣ انا السائر فى الدرب ام الدرب تسير
- ١٤ ام كلانا و اقف و الدهر يجرى؟
- ١٥ لست ادرى
- ١٦ اترانى قبلما اصبحت انسانا سوياً
- ١٧ كنت محوا او محالا ام ترانى كنت شيئاً
- ١٨ الهذا اللغز حل؟ ام سيبقى ايدياً
- ١٩ لست ادرى ... و لماذا لست ادرى؟
- ٢٠ لست ادرى
- ٢١ لتكن حياتك كلها املا جميلا طيبا
- ٢٢ و لتملأ الاحلام نفسك فى الكهولة و الصبى
- ٢٣ مثل الكواكب فى السماء و كا لا زاهير فى الربى
- ٢٤ ليكن بأمر الحب قلبك عالما فى ذاته
- ٢٥ أزهاره لا تذبل
- ٢٦ و نجومه لا تأفل
- ٢٧ مات النهار اين الصباح فلا تقولى كيف مات
- ٢٨ ان التسامل فى الحياة يزيد او جاع الحياة
- ٢٩ فدع الكابة و الاسى و استرجعى مرح الفتاة
- ٣٠ قد كان وجهك فى الضحى مثل الضحى متهللا
- ٣١ فيه البشاشة و البهاء
- ٣٢ ليكن كذلك فى السماء

Translation :

1. I have come but don't know from where, yet it is a fact that I have come.
2. I have already seen before me a road and then walked on it.
3. I shall continue to travel whether I wish or not.
4. How have I come? How have I seen my road?
5. I don't know.

6. Am I new or old in this existence?
7. Am I independent, free or am I imprisoned in fetters?
8. Am I the guide for myself in my life or am I guided?
9. I wish if I could understand, but I don't know.
10. I don't know.
11. And my road, what is my road? Is it long or short?
12. Do I ascend upwards or descend and go down?
13. Am I a traveller in the large gate or does the gate travel?
14. Or do both of us stand still while the time flows?
15. I don't know.
16. Had you seen me before I became a perfect man?
17. Was I abolition or impossibility, or have you seen me as a matter?
18. Has this riddle any solution? Or will it last for ever?
19. I don't know, why don't I know?
20. I don't know.
21. Let your whole life be a good and holy hope,
22. And let dreams fill your self in old age and youth,
23. Like the stars in the sky or like flowers in the hills.
24. Let your heart know the matter of love in its essence.
25. Its flowers will not wither,
26. And its stars will not set.
27. The son of the morning died on the (same) day, don't say, 'how it died?'
28. Verily thought on life increases pangs of life.
29. So leave the sorrow and the pain and get back liveliness of youth.
30. Your face was like the smiling forenoon during the forenoon.
31. In it there is meekness and beauty,
32. Let such be also in the sky.

Abú Mádí's *Al-Ṭalásm* (الطلاسم) is a collection of thoughts searching the Reality. It contains seventy-one quatrains, each ending with the phrase 'لست ادري', 'I don't know'. Abú Mádí begins this poem by asking questions to the ocean, homes, graves, lofty mountains and his self about the Existence. Thus in this poem he says:⁵⁷

كلما ايقنت انى قد امطت الستر عنى
و بلغت السر سرى ضحكت نفسى منى
قد وجدت الياس و الحيرة لكن لم اجدنى
فهل الجهل نعيم او جحيم : لست ادري

57. Qabbash Aḥmad, *Taríkhul-Shuʿr*, p. 305

انى جئت و امضى و انا لا اعلم
 انا لغز و ذهابى كمجيئى طلسم
 و الذى اوجد هذا الغز لغز مبهم
 لا تجادل! ذو الحجا من قال انى : لست ادرى

Translation :

1. Whenever I believed firmly that I had removed the veil from me,
2. And made the secret reach my secret, my own self laughed at me.
3. I have already found despair and anxiety, but did not find my self.
4. So, is ignorance a bliss or hell? I don't know.
5. I have come and I am going, but I don't know (the real fact).
6. I am a riddle; my going, like my coming, is a spell.
7. And by Him, who invented this riddle, the vague riddle,
8. Don't dispute, O man of wits, with the person who says: Verily I don't know.

Abú Mádī's another long ode is *Al-Hikáyatul-Azaliyya* (الحكاية الازلية) (The Eternal Story), It also contains pantheistic ideas. Abú Mádī finishes this ode saying:⁵⁸

قال لهم : كونوا كما تشتهون	لما وعى الله شكايها لورى
والكاعب الحسناء و الحيزبون	فاستبشر الشيخ و سر الفتى
لم يـجدوا غير الذى كانا	لكنهم لما اضمحل الدجى
وعرفوا الخير مكان الطلاح	هم حددوا القبح فكان الجمال
فالشوك فى التحقيق مثل الاقحاح	وليس من نقص ولا من كمال
و كالذى عـز الذى هانا	وذرة الرمل ككل الجبال

Translation :

1. When Allah learnt the complaints of mankind, He said to them: Be as you long for.
2. Then the old man, the young man, the fine young girl and all rejoiced (at it).
3. But when the darkness disappeared, they found themselves as they were.
4. There is neither imperfection, nor perfection; so the thorn is, in reality, like the camomile (or unripe melon).

6. An atom of sand is like the whole of the mountain; and the respected one is like the despised one.

Abú Mádī's another famous poem is *Dhikrá* (ذكرى : Remembrance). It also contains pantheistic ideas. In the last few lines of the poem Abú Mádī says:⁵⁹

ويـهـزها كالزهر و الالـحـان	انى امروء لا شئنى يطرب روحه
والزهر فى حقل و فى بستان	اللعن من قمرية او منثـلـل
وكانها شئنى من الانسان	الفت مجاورة الانام فاصبحت
شاهدت حولك وحدة الاكوان	فاذا نظرت اليهما متاملا

58. Iliya Abú Mádī, *Diwán*, p. 838

59. *Ibid.*, p. 694

Translation :

1. I am a person (man), nothing can excite, and quiver his soul, like the flower and tune (which are moved)

2. The melody comes from a turtle-dove (or female pigeon) or a singer and the flower is in the corn-field and the garden.

3. They got accustomed to life closely to human beings; so they became, as if, parts of mankind.

4. So when you look at them with deep thought, you will witness the Unity of Being around you.

Íllyá Abú Mádí believes in the spiritualism and human brotherhood. He says, 'I recognised myself by love, and recognised Allah through love'. Thus in one poem, he says;⁶⁰

ايها الشاكى وما بك داء	كيف تغدو اذا غدوت عليلا
هو عبء على الحياة ثقيلا	من يظن الحياة عبثا ثقيلا
والذى نفسه بغفير جمال	لا يرى في الوجود شيئا جميلا
كن هزارا في عشه يتغنى	لاغرابا في الليل يبكي الطلولا

Translation :

1. O complainant, what disease do you have? How do you spend the morning when you are sick in the morning?

2. It (sickness) is a heavy burden on life; (for one) who thinks that life is a burdensome nonsense (or sport).

3. A person whose self is devoid of beauty, does not see in the creation any beautiful thing.

4. So be like a nightingale singing at the nest; not (be) like a crow crying at night on ruined deserted house.

Comparing and contrasting his natural and pantheistic religion with the religion of the worldly people Abú Mádí composed verses. As the Arabic text of the verses are not available to us, we are obliged to quote their English translation from S.H. Nadeem's *A Critical Appreciation* which runs thus:⁶¹

They worship God for earthly gains,
While your worship is without such motives.
How often they terrorised our souls with the hell,
And tortured them before they experienced the actual fire.
They presume to have created it for our punishment,
Heaven forbid that your Merciful Lord should be cruel.
Hell is nothing but the thinking of a trader,
God has created for us nothing but heaven.

60. Qabbash Ahmad, *Taríkhul-Shi'r 'Al-Ārabī'al-Ḥadīth*, p. 305

61. S. H. Nadeem, *A Critical Appreciation*, pp. 247-248

Abú Mádí's such idea about hell is contradictory to the Holy Qurán and so it is completely un-Islamic.

Abú Mádí's universal religion is founded on love. He claims that he knew himself and his Lord Allah under its guidance. He composed a poem on love. Its Arabic text being unavailable to us, we are quoting its translation from S. H. Nadeem's above mentioned book. Here Abú Mádí says:⁶²

Some people say : 'Love is sin',
How dull such souls are!
The self in which love does not shine,
Can never know its worth.
They frighten me with the flames of hell;
What is hell with all its flames?
I do not fear this man-made conflagration,
For God has no fire for a lover.
With the aid of love I knew myself,
and saw my God in its light.

This poem shows that Abú Mádí follows the idea of Rábi'a al-Ādawiyya, the famous saint of the second/ninth century.

6. Aḥmad Al-Tījānī (أحمد التيجاني) (1331-1357/1912-1937)

Aḥmad ibn Yusuf Bashír al-Tījānī was born in Umm Durman, in Súdán, in 1331/1912.⁶³ Biographers mention him as Yusuf Bashír, but Yahya Shami Mentions his name as Aḥmad ibn Yusuf Bashír.⁶⁴ It seems that Yahyá Shámí's description is correct. The reason is that Al-Nuwaihi, though mentions the poet's name as Yusuf Bashír,⁶⁵ he quotes some verses of the poet where he mentions his name as Son of Yosuf (ابن يوسف).⁶⁶ However, his family belonged to the Tijaniya Ṣūfī order,⁶⁷ and most probably, for this reason, he is known as al-Tījānī.

Aḥmad al-Tījānī received a purely traditional religious education. But he read modern Egyptian and mystic writings and rebelled against his traditional background. He desired to travel to Egypt in search of learning and culture but could not do so. He could not learn any western language and so derived his romantic attitude from contemporary Arabic writers. He expired in 1357/1937 only at the age of twenty-five.⁶⁸

Al-Tījānī led the romantic movement in Súdán and was deeply influenced by Sudanese and Arab mysticism, as well as by strong classical tradition alive in Súdán.⁶⁹

62. *Ibid.*, p. 248 (*Al-Jadāwil*, Beirut, 1963, p. 52)

63. M. M. Badawi, *An Anthology*, p. xxix; Yahyá Shámí, *Mausú'át*, iii, p. 35

64. Yahyá Shámí, *Mausú'át*, iii, p. 28

65. Al-Nuwaihi, *Muḥáḍarāt 'ani'l-Ittiḥajāt il-Shi'riya fi'l-Súdán*, p. 63

66. *Ibid.*, p. 73

67. M. M. Badawi, *An Anthology*, p. xxix

68. *Ibid.*, pp. xxix-xxx

69. Salma Khadra Jayyúshi, *Modern Arabic Poetry*, An Anthology, p. 65

Al-Tijānī first could not reconcile his belief (إيمان) with his new knowledge based on reason. So he remained in doubt and great pain. For this reason people could not realise his sincerity, guiltlessness, and suspected him of infidelity.⁷⁰

Al-Tijānī was a mystic or Ṣūfī poet. His poems provide a record of his intense experience, particularly mystical experience, in which he sought refuge from the harsh reality of the world around him.⁷¹ His poetry expresses great love of beauty, and reflect a metaphysical vision of depth and conflict. It has diversity, colour and strong religious and moral tone.⁷² Besides strong religious spirit, his poetry also contains novelty and patriotism.⁷³ To speak the truth, Al-Tijānī was the first reformer in Sudanese poetry.⁷⁴

All the poems of Al-Tijānī have been collected under the title of *Ishraqāt* (إشراقات) (Illuminations), in a single *Diwān*.⁷⁵ The most famous poems of Al-Tijani are: a) *Al-Ṣūfī al-Mu'adhdhab* (الصوفي المعبذب : The Tormented Mystic), b) *Allāh* (الله), based on the Light Verse of the Holy Qurān, and c) *Tiflu'l-Khalwa* (طفل الخلوة : A Child of Solitude).

Al-Tijānī wrote poems on romanticism, patriotism and divine essence and tried to give them Ṣūfī colour. His mystical poems are regarded as the best and the most correct Ṣūfī poems.⁷⁶

Al-Tijānī expresses his yearning desire for the Divine Essence, describing it as Light, in his ode *Allāh*, based on the famous Light Verse of the Qurān.

In this ode he says:⁷⁷

ففى ينابيعه الى الانبياء
مفيض على جبين السماء
الليل او فى مضارب الصحراء
ثبتت به فى سريرة الاناء
فجر و الليل دافقا فى المساء
وهو ان شئت محض برد و ماء
للم ذوبا من روحه الالاء
نى عن رحابك البيضاء

ظماء فى النفس ———— وس لا رى الا
كوكب يزح ———— الفضاء ودرى
هو لمام برقها فى حشاى
قيل لى عنه فى الزمان وحش
انه النور خافقا فى جبين ال
هو ان شئت محض نار و نـور
فقلت يا نور يا مفيض على العا
علقتنى من ظلمة الطين ما اقعد

Translation :

1. In the souls (of human beings) there is the thirst (or earnest desire for the Divine Essence), (to quench it) there is no copious watering except in His water-springs (springs of revelations) to the prophets.

2. (He is like) a star that presses the large plain; (He is like) a brightly shining star, that fills the forehead of the heaven in brim.

70. Muḥammad al-Nuwayhī, *Muḥādarāt*, pp. 72-73

71. M. M. Badawi, *An Anthology*, p. xxx

72. Salma Khadra Jayyūsmī, *Modern Arabic Poetry, An Anthology*, p. 65

73. Al-Nuwayhī, *op. cit.*, p. 62

74. *Ibid.*, p. 18, n. 1

75. Badawi, *op. cit.*, p. xxx; Salma Khadra, *op. cit.*, p. 65

76. Al-Nuwayhī, *op. cit.*, p. 84

77. *Ibid.*, p. 85

3. He (Allah) is (like) a shining star, its light (or brightness) penetrates into the sides of the night or large tents of the desert.

4. It was told, on the account of Him, emitting an opinion upon the Time, and I described Him (to the questioners), in the secret (or heart) of times.

5. Verily He is the Light, flashing in the forehead of the dawn and the night, pouring forth (light) in the evening.

6. If you wish (you can say that) He is pure fire and light, and if you wish (you can say that) He is pure coolness and water.

7. I said (to Him), 'O Light, O the Filler of the world in brim (with lights), light flows from your soul.

8. You have made me as an extract from the darkness of the clay that hindered me from (reaching) Your bright (white) court (full of lights).

In his ode *Al-Ṣūfī al-Mu'adhdhab* (الصوفي المعذب), Al-Tijānī expresses his awareness of the sanctity of life, of the holiness of the minutest creature, as well as his passions and sufferings in the way of Allah. In this ode, he says:⁷⁸

الوجود الحق ما اوسع في النفس صداه
و السكون المحض ما اوثق بالروح عراه
كل ما في الكون يمشي في حناياه الاله
هذه النملة في رقتها رجع صداه
هو يحيا في حواشيها و تحيا في ثراه
و هي ان اسلمت الروح تلقتها يداه
لم تمت فيها حياة الله ان كنت تراه

Translation :

1. (Allah is) the Real Existent (or Essence), how wide is its space (of living) in the soul (of the creation)!

2. (He is) the pure Silence, how reliable its enclosure is for the soul (of His lover)!

3. The Lord (Allah) moves inside all that exists in the universe (or creation).

4. This (minute) ant, with all its weaknesses, is an echo of Him.

5. He (Allah) lives in its belly and it lives in His earth.

6. When it gives up its soul (to Allah), His hands catch (or receive) it.

7. It (the ant) never dies, because, in it Allah lives (i. e. life of Allah is in it), if only you could see Him.

The whole of this poem has been translated by Mathew Sorenson and Patricia Alanab Byrne. We feel it very interesting and necessary to quote this translation. It runs thus:⁷⁹

Tormented Ṣūfī'

How much mystery this atom bears in universe,

I stand reflecting, and merge in its essence.

78. M. M. Badawi, *An Anthology of Modern Arabic Verse*, pp. 106-107

79. Salma Khadra Jayyúshí, *Modern Arabic Poetry, An Anthology*, pp. 65-66

How profound is this air, encompassing plous faith!
Let loose, I, an atom, move freely among God's creations,
Large and small.
I envision all the universe as incessant praise, an invocation to God.
True existence, how ubiquitous in the soul, its serenity in communion; how steadfast
in the spirit!

All that is, flows in God's bosom.
This ant, so delicate, is God's echo,
He dwells in her limbs, she lives in His soil,
Surrendering herself, His hands receive her soul.
Her spirit-in-God won't end it in her mortal death.
If you can see, see.
An unseen world of teeming nations,
In the clay; souls bustling and spirits
Swarming in the water.
Creation praised, the created believe, as did I...
So I escaped the void, proclaiming and proclaimed.
We see the great revealings of Your self's semblance in
Your rich and overflowing Sublimity, Your overflowing
Life, clear, respondent, with compassion, the nobler,
Higher wholeness in Your parise.
With submission I guarded Your sanctity,
My soul consumed, I poured into prayer...
I was pure, sincere, what happened?
I have stopped seeing what I could once see,
My spirit darkened, motes of dust clouded my serene sky.
My dreams are bound to bleak fate, my hopes to death.
Oh fated end! O tyrant madness, stop and take provisions from my food and water
Come close, my heart is heavy with torment!
Only moaning, today, pierces my ear; all that is small or
Great fails my vision.
Gone is the resplendent light,
Out of my soul, the brilliance of dawn.
The water is changed and turned to stone in every stream.
The tune is taken back quickly by the lute.
The ill and weary disappear between gloom and glory.

Al-Tijání faced poverty and despair from the prevailing situation in Súdan. So he found the spiritual wealth as a substitute for the material loss. He considered 'Gold the

most forlorn thing in the world.' Describing his special world, devoid of opulence, enjoyments, he says in a poem:⁸⁰

فاستبق دنياك حسبى كنز امالى	ما بى ثرائك من نخر ولا مال
بالقلب زهو الغنى او رقعة الحال	ما بى شقيت وما بى ان نعمت وما
اثرى من التبر او اسمى من المال	دنياى وهى من الدنيا على نفس
ما عندها لى من نعمى واقبال	وهبت للناس من دنيا مطامعهم
حولى من الضنك ان لم يرضهم حالى	فليتروا لى احلامى وما نسجت
اطعم لذىذا ولم افطر على حال	وهبتهم من لاذ اتي وصمت فلم

Translation :

1. I don't care for your stores or wealth; preserve your world; the treasure of my hopes is enough for me.

2. I don't care if I am in miserable state or lead an easy life; what value does the splendour of easy life have for the heart (or soul?)

3. My world, it is of lesser (or baser) things for a person; it is richer than gold, higher than wealth.

4. I bestowed the things of the world upon people that excites desire; in these I have no benefits, for these I have no inclination.

5. So let them leave for me my hopes (of bliss in the hereafter) and the straitened conditions woven around me, if they are not pleased with my (present) condition.

6. I bestowed my delight upon them, and myself kept fast; so I did not taste delightful things, did not break fast from such condition.

7. Mikhā'il Nu'ayma (ميخائل نعيمه) (1307-1415/1889-1995)

Mikhā'il Nu'ayma was born at Biskinta, A village in Lebanon, in 1307/1889.⁸¹ He received his primary education there. Then he went to Palestine and studied in the Russian Teachers Training College in Nazareth. In 1906 A. C. he was sent to the orthodox seminary in Poltova, Russia, to continue his studies. He spent there five years and acquired wide knowledge in Russian language and literature. He returned from Russia in 1911 A.C.⁸²

In 1912 A. C. Mikhā'il migrated to the USA. He obtained degree (according to some, Ph. D. degree)⁸³ in law from Washington University in 1916. Then he was sent by the government to France to study French history, art and literature.

From there he returned to New York in 1919 and resumed his activities in Arabic literary journalism. In 1920, he founded the Pen Association there. In 1931 he returned to his native village in Lebanon.⁸⁴ There he expired 1415/1995.⁸⁵

80. Muḥammad Al-Nuwaihi, *Muḥādarāt*, p. 65

81. Qabbash Aḥmad, *Tārikhu'l-Shi'r*, p. 300

82. M. M. Badawi, *An Anthology*, p. xxx; Qabbash Aḥmad, *Tārikhu'l-Shi'r*, p. 300

83. Abdus Sattar, *Adhunik Arabi Shahitya*, p. 65

84. M. M. Badawi, *An Anthology of Modern Arabic Verse*, Introduction, pp. xxx-xxxI

85. Yahya Shāmi, *Masū'āt*, iii, p. 338

Mikhá'il Nu'ayma was a Christian writer. He was a literateur, poet and a great thinker. He wrote short stories, novels, dramas, essays, biographies and literary criticism.

Mikhá'il's poetic output is very small. The collection of his poems are known as *Hamsu'l-Jufún* (همس الجفون).⁸⁶ It depicts his mystic nature. Many of his poems are written in a pantheistic mood and some poems have *Waḥdatu'l-Wujūd* as their theme.⁸⁷ Some of his important poems are :

i) *Ibtihálát* (ابتهالات : Supplications), ii) *Al-Ta'ūth* (التائه : The bewildered), iii) *Al-Ṭamánina* (الطمأنينة : The Tranquillity), iv) *Ilá Dúda* (الى دودة : To a Worm), and v) *Man Anti Ya Nafsí* (من انت يا نفسى : Who are You O My Soul?)

In the poem *Ibtihálát*, Mikhá'il prays to Allah for mystical and monistic vision. Thus in this poem he says:⁸⁸

بشـعاع من ضياءك نراك فى نسور الجوفى موج البحار فى الكلاء ، فى التبر فى رمل القفار فى يد القاتل فى فجع القتل فى يد المحسن فى كف البخيل فى دبىب النمل فى هب الرياح فى صراح الليل فى همس الصباح فى ابتهالات العرات الجائعين فى صلاة الملك والعبد السجين فاختمن ربى عليها ربئما تحيا الرمم	كحل اللهم عيني كى فى جميع الخلق فى دود القبور فى صهاريج البرارى ، فى الزهور فى قروح البرص ، فى وجه السليم فى سرير العرس ، فى نعش الفطيم فى غنا البلبل ، فى ندب الغراب فى طنين النحل ، فى زعق العقاب فى بكاء الاطفال ، فى ضحك الكهول فى انتحاب الناي ، فى دق الطبول و اذا ما قرب الموت ووافاها الصمم
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Translation :

1. O Allah, annoint my eyes with the collyrium of the rays of Your light, so that I may see You,
2. In all the creations, in the worms of graves, in the vultures of the sky, in the waves of the oceans.
3. In the cistern of the deserts, in the yellow flowers, in the fresh herbage, in the gold, in the sand of the desert.
4. In the ulcers of the lepers, in the face of the safe person, in the hand of the murderer, in the affliction of the murdered (one).
5. In the bed of the bride-groom, in the bier of the weaned baby, in the hand of the benevolent, in the palm of the miser.

(Translation of some unavailable lines)⁸⁹

86. M. M. Badawi, *op. cit.*, p. xxxi

87. S. H. Nadeem, *A Critical Appreciation*, p. 239

88. Shawqí Ḍayf, *Dirásat*, p. 228; Salma Khadra Jayúshí, *Trends and Movements in Modern Arabic Poetry*, p. 107

89. S. H. Nadeem, *A Critical Appreciation*, p. 239

5(i) O Allah, open my ears making them hear perpetually Your voice from above,

5(ii) In the bleating of goats, in the roar of lions, in the cry of the owl, in the cooing of the pigeons.

5(iii) In the murmur of water, in the rumble of thunders, in the surging of the sea, in the crawling of the cloud.

6. In the song of the nightingale, in the lamentation of the raven, in the slow walk of the ant, in the blowing of the wind.

7. In the buzzing of the bees, in the cry (or screaming) of the eagle, in the cry (or shout) of the night, in the whisper (faint voice) of the morning.

8. In the weeping of children, in the laugh of the old people, in the earnest prayers, of the naked hungry people.

9. In the moaning of the flute, in the ringing of the drums, in the prayer of the king and of imprisoned slaves.

10. So when death draws near and deafness come to them, then seal them, my Lord, until the decayed bones get life.

In the poem *Al-Tā'ih* (التائه), Mikhā'il prays to Allah to free him from the shackles of evils and hopes that Allah will give him the curbuncle or rock-like column of Ímán so that its fire becomes fire of peace. Thus he says in this poem:⁹⁰

بمما بـرت يدك	اخالقـى رحـمـك
فـصـوت من انا	اذ لم اكن صدك
اصـاق كالحـمـلان	ربى : الا تـرانـى
عـمـاى و الـونى	ربى : اما كفانـى
بـجـمـرة الـايـمان	ا بدل لظى نـيـرانـى
لـلـقـلـب مـرهما	واجعل من الحـنـان
اسـيـرفى سـبـيلى	اذ ذاك بالـتـهـلـل
ووجهـتى السـماء	وخالقـى دليـلى

Translation :

1. O my Creator, show mercy on those who have been fashioned by Your two hands;
2. If I am not Your echo, then whose voice am I?
3. My Lord, do You not see me, driven away like the sheep?
4. My Lord, are not my blindness and fatigue enough for me?
5. Change the hell, my fires, with the curbuncle of faith.
6. And put unguent on the heart (of mine), from the blessings (You have).
7. When I travel on my road Praising You by uttering, 'There is no God but Allah',
8. Then my Creator is my guide and the heaven is my land.

In his ode *Ila Duda* (الى دودة), Mikhail expresses the idea of *Wahdatu'l-Wujud* or the Unity of Being. Thus, addressing the worm, he says:⁹¹

90. Shawqí Dayf, *Dirásat*, p. 223

91. *Ibid.*, p. 226

مراتب قـدرا وتفاوت اثمان
كثيرة اشكال عديدة الوان
تـجلت بشهب او تجلت بديدان
لعمرك يا اختاه مافى حـياتنا
مظاهرها فى الكون تبـدوا لناظـر
واقنومها باق من البدء واحـدا

Translation :

1. I swear by your religion, O my sister (worm), there are no grades of ranks or differences of value in our life (we are equal).

2. Its (our life's) manifestation in the creation (or universe) appears to the onlooker, in multiple shapes, many colours.

3. Its hypostasis remains one from the very beginning, whether it is manifested as stars or as worms.

Here Mikhā'il considers man and worm equal and says that this unity is manifested from the heart, not from reason, because intelligence is unable to understand the mysteries of existence, The heart realises that the reality of all things is one and the same, on it is revealed the divine essence. Here the poet feels that the most insignificant insect reminds him of *Waḥdatu'l-Wujūd*.

In his poem *Al-Ṭam'ānīna*, Mikhā'il portrays the mystic state of his mind. Thus, in this poem, he says:⁹²

ر ك ن ب ي تى ح ج ر	س ق ت ب ي تى ح د ي د
و ا ن ت ح ب ي ا ش ج ر	ف ا ع ص ف ف ي ي ا ر ي ح ا ح
و ا ه ط ط ل ي ب ا ل م ط ر	و ا س ب ب ح ي ي ا غ ي م م
ل س س ت ا خ ش ي خ ط ر	و ا ق ص ف ف ي ي ا ر ع و د
م م ن ص ن و ف الك د ر	ب ا ب ق ل ب ي ح ص ي ن
ف ف ي الم س ا و الس ح ر	ف ا ه ج م ي ي ا ه م م م
ب ا ل ش ش ق ا و الض ج ر	و ا ز ح ف ف ي ي ا ن ح و س
ي ا خ ط ط و ب الب ش ر	و ا ن ز ل ي ب ا ل ا ل و ف
و ر ف ف ي ق ي الق د ر	و ح ل ي ف ف ي الق خ ص ا
ح و ل ق ل ب ي الش ر ر	ف ا ق د ح ي ي ا ش ش ر و ر
ح و ل ب ي تى الح ف ر	و ا ح ف ر ي ي ا م ن ن و ن
ل س س ت ا خ ش ي الض ر ر	ل س ت ا خ ش ي الع ش ذ ا ب
ا س س ت م د الب ص ر	م ن س ر ا ج ي الض ئ ي ل
و ا ل ظ ل ا م ا ن ت ش ر	ك ل م ا الل ي ل ط ا ل
و ا ل ن ه ا ر ا ن ت ح ر	و ا ذ ا الف ج ر م ا ت
ا ن ط ف ف ن ي ي ا ق م ر	ي ا ح ت ف ف ي ي ا ن ج م م
ا س ت م د الب ص ر	م ن س ر ا ج ي الض ئ ي ل

Translation :

1. The roof of my house is (made of) steel, the column of my house is (made of) stone,

2. So, blow (vehemently), O wind; and O tree, wail (as much as you can).

92. *Ibid.*, p. 211; Badawi, *An Anthology*, p. 117

3. O clouds, swim (in the sky) and send forth shower;
4. O thunder, rumble (as much as you can), I am not afraid of any danger.
5. The door of my heart is inaccessible for all troubles.
6. O cloud, (yielding much water), assault (me as you like) in evening and at dawn.
7. O misfortunes, march towards me with ill-luck and disgust (as much as you like).
8. And land with thousands (of plagues); O evil affairs of mortal man!
9. (Remember that) the divine decree is my ally, predestination is my companion.
10. O evils, strike with sparks of fire around my heart.
11. O death, dig the trench around my house,
12. I don't fear punishment, I don't fear injury.
13. From my dim light, the eye-sight asks succour.
14. Whenever the night becomes lengthy and the darkness spreads,
15. When the dawn dies and the day seizes (power)
16. O my death, O the stars, O the moon, be extinguished!
17. From my dim light the eye-sight seeks succour.

Here Mikhá'il says that when a person comprehends the Unity of Being and identifies good and evil, he has no cause of being afraid or worried. He is contented with his lot. He feels his identity with everything he faces and braves the vicissitudes of time.

In his poem *Man Anti Yá Nafsi* (من انت يا نفس) Mikhá'il clearly expresses his idea of the Unity of Being. He feels that he has unity with every natural things, perfect unity in respect of existence, and on this unity is revealed the light of Divine Essence, Divine beauty. Thus he says:⁹³

فـى قـد ر ن صـداه	ايه نـفسى انـت لـحـن
ن خـفـى لا اراه	وقـعـتـك يـد قـنا
انـت مـوج انـت بـحـر	انـت رـيح ونـسـيم
انـت لـيل انـت فـجر	انـت بـرق انـت رـعد
من اله	انـت فيض

Translation :

1. O my soul, you are a melody (or tune); in me is echoed His (Allah's) voice.
2. The hand of a secret artist sharpened (Activated) you which I do not see.
3. You are the wind, the zephyr, the wave, the sea.
4. You are the lightning, the thunder, the night, the dawn
5. You are the revelation (of the secret) from Allah.

The trend towards the spiritual life, higher life, leaving the physical life, is expressed by Mikhá'il in his poem *Hamsu'l-Jufún* (همس الجفون). Here he says:⁹⁴

اهـلا هـلا يا صـحـابى	لهـو ذا قـد اقـبـل اتـرابى
س ونـحـن نـكـر الى العـقاب	النـاس تـسـير الى القـدا

93. Shawqī Dayf, *Dirásat*, p. 227

وطيور الغاب تناجينا
ونصافحها وتنهينا
فيميس الحور لها طربا
جهنا وتذر لنا ذهابا
وهوام الغاب تداعينا
صدى الاجراس يعاتبنا
فى الغاب يقودهيم المرح
نايـرقص فى قلبى الفرح
ما بين العوسج والزهر
سلطان العالم والدهر

اشجار الغاب تحيينا
وزهور الغاب تصافحنا
الريح تمر بنا خبنا
والشمس بلطف تلثمنا
اغصان الغاب تلاحبنا
وصغور الوادى تدعوننا
ها هم اترابى قد سرحوا
وبقيت انا وحده سكرانا
فجلست على كتف النهر
العالم مملكتى وانا

Translation :

1. This playing (entertainment) has advanced towards my friends; welcome, welcome, O the wailing (sound) calling me.
2. People go to the Holy Mass, and we return to the Requital.
3. The trees of the forest greet us, the birds of the forest whisper to us.
4. The flower of the forest shake hands with us, we also shake hands with them and congratulate them.
5. The wind passes by us and takes hold of us; so the black-eyed ones, having delight, sweep us.
6. The sun kisses our faces out of fondness, and sprinkles gold for us.
7. The branches (of trees) of the forest play with us, and the lion of the forest jokes with us.
8. The stones of the valley call us, the ringing of the bell remonstrates us.
9. Look, they are my friends, they have gone alone to the forest, because, liveliness drives them.
10. I remained alone intoxicated, pleasure dances inside my heart.
11. So I sat on the bank (shoulder) of the river, in between the thorny tree and the flower.
12. The whole world is my kingdom, I am the king of the world and the time.

Mikhail Nu'ayma thinks that good and evil have an identical origin; they are two sides of a single reality, one is complementary to the other and both are equally fundamental realities of all existences. This idea is expressed in one of his poems. Some of its verses are translated thus:⁹⁵

I heard in a dream, a devil,
Conversing with an angel,
Saying, 'Be friendly, my brother, and know that

94. Mikhail Nu'ayma, *Hamsu'l-Jufún*, p. 42, quoted by Shawqí Dayf, *Dirását*, p. 268

95. S.H. Nadeem, *A Critical Appreciation of Arabic Mystical poetry*, p. 241

Without my Hell, your heaven could not exist.
 Are not we twins in whom
 The mystery of life and death resides?
 Are we not modes of the same substance?
 Will you forget your brother if the people are oblivious of him?
 The son of light bowed his head down,
 And memories of old days came rushing on.
 His eyes were full of tears and he stooped
 To ask forgiveness and embraced the son of Hell.

SECTION THREE

MINOR AUTHORS OF MYSTICAL VERSES DURING THE OTTOMAN AND MODERN PERIODS

In this section we shall mention the names of those authors of the Ottoman and Modern Periods who composed insignificant number of mystical and ascetic verses in Arabic. Due to lack of space we are compelled to omit their biographies but we shall quote some of their verses which seem to be important.

1. **Jalálu'l-Dín Al-Rúmi** (جلال الدين الرومي) (d. 672/1273), the famous Persian sufi poet, has some mystic verses in Arabic.¹ The first few lines of his famous Mathnawi (مثنوی) in Persian have been translated into Arabic verses which run thus:²

هو يشكو من الفراق ويبكى	اسمع الناي ما يقص ويحكى
فبكى الناس كلهم من غنائى	قال : انى قطعت من قصباء
لابس ثياب الام من اشواقى	هات صدرا مقطوعا بالفراق
رام عود الزمان حتى يعودا	كل من غاب عن ذويه وكيدا
فى عسير الزمان او فى سهله	انا فى كل مجمع وفق اهله
غدير ان الاذان لا تستطيعه	ان سرى يا صاح لحنى يذيعه
كل خال من ناره فهو ريح	صوت تايى نار وما هو ريح
وهى على الغرام فى الخمر عنفا	هى نار الغرام فى التاي تلفى
كان خدنا لمن جفاه خدينة	ان ذا الناي ان تمادى انينته

Translation :

1. (O mankind,) listen to the pipe (of mine) which narrates and describes (stories of its own), and complains of (its) separation (from its origin) and weeps (out of sorrow).
2. It says : I have been cut off from a bush (or bamboos), and all people wept due to my (mournful) song.

1. *Sankhipta Islami Bishwakosh*, vol. 1, pp. 431-432; Umar Farrúk, *Tárikhu'l-Adabi'l-'Arabi*, iii, pp. 635-636
 2. Umar Farrúk, *Tárikhu'l-Adabi'l-'Arabi*, iii, pp. 634-635
 3. *Sankhipta Islami Bashwakosh*, i, pp. 32-33

3. Bring (before me) a heart broken by separation, so that I can communicate the afflictions (to it), created by my earnest desire (for my origin).

4. Everyone who is absent from his relatives (or people), and is ensnared (by someone else), desires the return of the time (of his return to his people) until he (actually) returns (to his people).

5. In every meeting-room (or council) I am sufficient (or fit) for its people, both in hard time or easy time.

6. O my comrade, my secret (or mystery) is being revealed by my (melodious) tune, that cannot be done by a simple announcement.

7. The sound of my pipe is a fire (of divine love), not a mere wind; and everything free from its fire, is a nought.

8. It is the fire of (divine) love, found in the pipe; it is the bioling of love, found violent (even) in wine.

9. If the moaning of this pipe lasts long, it becomes like a friend harshly treated by his companion (and so too much grieved).

Expressing an outburst of love for the Divine Reality, al-Rumi also composed Arabic verses (Kulliyat Shams Tabrez): *

2. Muḥyi'l-Dīn Al-Nawawī (محيى الدين النوى) (d. 676/1277), of Syria, a *faqīh* (jurist), *muḥaddith* and *Zāhid*³ has verses on mystical themes. Thus on contentment (*qanā'a*) he says:⁴

وجدت القناعة أصل الغنى	فصرت باذialها ممتسك
فلا ذا يرانى على بابـه	ولا ذا يرانى به منهمك
وعشت غنيا بلا درهم	امرر على الناس شبه الملك

Translation :

1. I found contentment to be the foundation of opulence; so I took hold of its skirts.

2. This (king or ruler) does not see me at his door, and that (king or ruler) does not find me asking him perseveringly (for anything).

3. I lived as a rich man without (having) any dirham; and the bitterest thing for people is to be like the king.

3. Musharrafu'l-Dīn Sa'dī (مشرف الدين سعدى) (d. 690/1291), the famous moralist poet in Persian and a student of 'Umar al-Suhrawardī,⁵ has some Arabic verses on sufi teachings. His two Arabic verses on praise of the Great Prophet (S) have become the most popular verses in the Muslim world which run thus:⁶

بلغ العلى بكـماله	كشـف الدجى بجماله
حسنـت جميع خصاله	صاـلوا عـليه واله

4. Shawqi' Dayf, *Tārīkhul-Adabi'l-'Arabī*, vol. vi, p. 758

5. C. Huart, *A History of Arabic literature*, pp. 111-112; Umar Farrukh, *Tarikhul-Adabi'l-'Arabī*, iii, pp. 667-669

6. Shaykh Sa'dī, *Gulistan*, p. 160

*Umar Farrukh, *Tārīkhul-Adabi'l-'Arabī*, III, p.p. 635-636

Translation :

1. He (Muḥammad) has reached the highest rank (among mankind), by his perfection (in all aspects of life); he removed the darkness (of ignorance) by his beauty (of character and good guidance).

2. All his qualities (and habits) are comely (and ideal); so bless him and his family (o mankind).

Here is a hint at the idea of the Perfect Man or *Al-Insán Al-Kámil*. Here he says that Muḥammad (S) is the most perfect man.

4. Taqiyi'l-Dín Al-Sarújī (تقى الدين السروجي) (d. 693/1294), a poet and *záhid*, has verses on the model of the *Ṣúfis*. Thus expressing his love for Allah he says:⁷

انعم بـوصلك لى فهذا وقته	يكفى من الهجران ما قد نقته
انفقت عمرى فى هواك وليتنى	اعطى وصولا بالذى انفقته
يا من شغلت بحبه عن غـيره	وسلوت كل الناس حين عضقته
كم جال فى ميدان حبك فارس	بالصدق فيك الى رضاك سبقته
انت الذى جمع المحاسن وجهه	لكن عليك تصبرى فرقته
قال الوشاة : قد ادعى بك نسبه	فسررت لما قلت : قد صدقته
بالله ان سالوك عنى قل لهم	عبدى وملك بدى وما اعتقته
او قيل : مشتاق اليك فقل لهم	ادرى بذى وانا الذى شـوقته
يا حسن طيف من خيالك زارنى	من عظم وجدى فيه ما حققته
فمضى وفى قلبى عليه حسرة	لو كان يمكننى الرقاد لحقته

Translation :

1. (O Allah), bless me by Your union with me, because this is its appropriate time; the (pangs of) separation that have already tasted (earlier) is enough.

2. I spent my life in Your love; would that I have been given a receipt for what I spent!

3. O (Allah), with whose love I am busy, forgetting everything other than Him, and I became diverted from the whole mankind when I loved Him.

4. Many a horseman wandered in the field of Your love; but due to the faithfulness in Your love, I superceeded them all in getting Your satisfaction.

5. You are the Being whose countenance possesses all beauty; but my patience for Your love has separted it (from me).

6. The blamers said, 'He has claimed a relationship with You.' But I became cheerful when You replied, 'I have held him (me) as a trustworthy (friend).'

7. By Allah, if they ask You about me, then tell them, '(He is) my servant, the property of My own hand, I never abandoned him (he is always my servant).'

8. Or if it is said, 'He longs for You', then tell them, 'I know this; it is I who excited the desire (of longing for Me in his heart).'

7. 'Umar Farrúkh, *Tárikhu'l-Adabí'l-'Arabí*, iii, pp. 672-673

9. What a fine phantom (created) from (my) thought of You, that visited me (in my dream at night); due to my excessive love for You (and my pleasure) in it, I never ascertained it.

10. Then it (phantom) went away, and sorrow remained in my heart; if I could sleep (again) I would meet it (but I cannot sleep because my excessive love for You kept me far away from everything).

5. Bahá'u'l-Dín Sultán Walad (بهاء الدين سلطان ولد) (d. 712/1312), a Sūfī poet and son of Jalálu'l-Dín al-Rúmī, has purely mystical poems in Arabic.⁸ Thus on divine love and union with Allah, he says:⁹

اسقنا بالكؤوس والافداح	يا حبيب القلب ————— وب والارواح
ليلنا من لقاك صار صباحي	حزننا صار في الهوى قرحا
وامتلا منك في الهوى افراح	زال منك الهموم والاحزان
انما الـ ————— وصل نعمة وفلاح	انما الهجر مجمع الاحزان

Translation :

1. O (Allah) the friend of the hearts and souls (of the mystics), give us drink (of divine love) by cups and bowls (of drinking).

2. Our anxiety has been turned to joy due to the love (for You); our night has been turned to the morning due to (our) meeting with You.

3. All concerns and anxieties vanished due to (the union with) You; and the love has been filled with joy from (union with) You.

4. Surely parting (from You) is the museum of anxieties; and union (with You) is a great favour and success.

In the same manner, on divine love, he says:¹⁰

دينى ————— ناكم روى فداكم	سرى هو اكم عيشى لقاكم —————
يبلى ويجرى روى روى فداكم	القلب جمرى والعين نه روى
ترك الصلاح روى روى فداكم	دين المباح حب المصلاح
ارم العمامه روى روى فداكم	عندى الملامه عين الكرامه

Translation :

1. My mystery is Your love (of mine, my love for joy, O Allah), and my life (or food) is the union with You; my religion is the desire for You; may my soul be Your ransom.

2. The heart (of mine) is my carbuncle, the eye (of mine) is my river; it boils (for Your love) and flows (due to weeping for fear of You and for being separated from You); may my soul be Your ransom.

3. (My mysticism is) the religion of allowance (that can be used at pleasures, by all); (it is) the love for the Beauty (or knowledge); (it allows) giving up righteousness; may my soul be Your ransom.

8. 'Umar Farrukh, *Tarīkhul-Adabī'l-Arabī*, iii, p. 720

9. *Ibid.*, iii, p. 721

10. *Loc. cit.*

4. There is a blame before me (antagonists blame me, but I have) the spring of miracle (so I don't care); therefore throw away the turban; may my soul be Your ransom!

6. **'Afīfū'l-Dīn Al-Yāfī'** (عفيف الدين اليافي) (d. 768/1367) of Yemen, a mystic writer and poet, has verses on mystical themes.¹¹

7. **Al-Sharīf Al-Nīsāpūrī** (الشريف النيسابوري) (d. 776/1375), a grammarian and jurist, inclined to Ṣūfism, composed verses on mystic teachings.¹²

8. **'Abdu'l-Raḥmān Al-Bura'** (عبد الرحمن البرعي) (d. 803/1400), a famous writer of panegyrics of the Great Prophet (S), has verses on mystic teachings. Thus on divine love he says:¹³

ما الحب الا لـفـوم يعرفون به	قد مارسوا الحب حتى هان معظمه
عذابه عندهم عذب وظلمته	نور ومفرمه بالراء مغنمه
كلت نفسك ان تقفو ماثرهم	والشيئى صعب على من ليس يحكمه
انى اورى لغيرك حين يساء لنى	بذكر زينب على ليلي فاوهمه
وطالما سجعت وهنا بذى سلم	ورقاء يعجم شكوها فافهمه

Translation :

1. Love is not but for the people who are known to be the people of (divine) love, well experienced in it, whose life have been weak due to it.

2. To them the sufferings in divine love is palatable, its darkness is light and longing for it is an earning without work.

3. If you follow their memorable foot steps then you have imposed a difficult task on your self; because a thing is difficult for a person who cannot manage it.

4. I speak with others allegorically; when any one asks me about the remembrance of Zainab, I talk about Laila, and make him understand according to his idea.

5. When a dove sings after midnight at Dhū Salam, its complaint is obscured, (none can understand it) but I can understand it.

9. **'Alī Ibn Abī Bakr Al-Saqqāf** (على ابن ابى بكر السقاف) (d. 895/1489)

'Alī Ibn Abī Bakr al-Saqqāf, a great thinker and poet of Yemen, has poems of mystic nature.* Thus on the sufi idea of Divine Love he says:**

خليلى مرا بى على بانة اللوى	وحيث الخيام الحمر فى شعب عامر
وشما شذا الاحباب ان هبت الصبا	وشما بروقا فى اللبالى الدواجر
وقفا بى على ماء العذيب وجيرة	بسفح لوى وادى الفريط وحاجر
ومىلا الى نجد الغرام ورامه	لعل بها يشفى غليل ضمائرى

Translation :

1. O my two friends! pass by me under the Ben-tree of the winding of sands at the mountain pass of 'Āmir where the red tents are.

11. C. Huart, *A History of Arabic Literature*, p. 348; Yahya Shāmlī, *Mausū'ātu Shu'aral-'Arab*, ii, 648; M. Luṭfī, *Tārīkhū Fatāṣṣfatī'l-Islām*, p. 283

12. Umar Farrūkh, *Tārīkhū'l-Adabī'l-'Arabī*, iii, pp. 808-809

13. *Ibid.*, iii, pp. 822-823

* 'Umar Farrūkh, *Tārīkhū'l-Adabī'l-'Arabī*, vol. iii, p. 878

** *Ibid.*, iii, 879

2. And smell at the pungency of the smell of the Beloved if the gentle breeze blows; and smell at the lightnings in dark nights.

3. Halt beside me near (the oisls of) water, covered with green moss and its neighbourhood at the foot of the winding of the valley of al-Farīṭ and Ḥājir.

4. And incline towards the highland of love and its pond; perhaps by (the water of) it the thirst of my heart will be quenched (or removed).

10. **ʿAbdu'l-Qādir Al-Ṣafadī** (عبد القادر الصفدى) (d. 915-1506), a learned ṣūfī and a follower of Ibn ʿArabī, has an ode *Al-Taʿīya* (التائية), containing mystic teachings. In this ode he says on divine love:¹⁴

ارحت نفسى من حمل المشقات وافتح فؤادك وانشق طيب نفحات (واخل) من شوك سعدان الخليقات تذهب عليهم—اخا العرفان—حسرات ودام حـتى حظى منه بكاسات كذب المرید فساد فى الطريقات مولى الموالى ومساك السموات	لما غفوت ولم اعقد على احد الحق يدعوك فى الاسمار فاسع وقم واغرس بقلبك اشجار السوداد له ودع الزمان واهليه ونفسك لا طوبى لمن ذاق كأسا من محبته خوف المحب وفسق العارفين، كذا ان لم تجد منصفا للحق دعه الى
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Transtion :

1. When I sleep lightly (or float on water), do not envy any one, I find comfort in my self from the burden of hardships.

2. The True (i. e. Allah) calls you at dawn, so run towards Him, stand up, open your heart and smell the good odours.

3. Plant in your heart the trees of love for Him, and clear it from the thorns of the prickled trees of nature.

4. Renounce the age and its people, then your soul will not go after them with anxieties, o the possessor of knowledge (of Allah).

5. Good news is for him who tasted the cup of (the wine of) His love, and remained in such state till he obtains more cups (of divine love) from Him.

6. Fear of the lover, disobedience of the gnostics (saints) and also the falsehood of the novice, all are mischiefs in the Ṣūfī orders.

7. If you do not find anyone acting equitably for the Truth, then leave it to the Lord of all the worlds, the holder of the heavens.

11. **ʿĀ'isha Al-Bāʿūniya** (عائشة الباعونية) (d. 922/1516) of Damascus, a learned sufi and poetess, wrote poems praising the Great Prophet (S), that contain mystic teachings.¹⁵

12. **Muḥammad Al-Bakrī Al-Ṣiddīqī** (محمد البكرى الصديقى) (d. 930/1523), a teacher of Al-Azhar University, a descendent of Abū Bakr Al-Ṣiddīq (R), has verses on themes related to *taṣawwuf*. Thus expressing his humbleness before Allah and union with Him he says;¹⁶

14. Umar Farrūkh, *Tārīkhul-Adabī'l-ʿArabī*, iii, pp. 916-917

15. C. Huart, *A History of Arabic Literature*, p. 331; Umar Farrūkh, *op. cit.*, iii, pp. 926-929

16. Shawqī Dayf, *Tārīkhul-Adabī'l-ʿArabī*, vol. vi, pp. 366

رب انى عبد ذليل ضعيف	فـاحـال بالـلطـف مـنـك تـدارـك
كل قطر اصابنى منك بحر	كـيـف والحـال فـى تـجـرى نـحـارك
كل جزئى منى لسـرك دار	عـمـمـر الله يا حـبـيـبى ديارك
من رانى راك من غير شـك	اى شـك وقـد جـعـلت مـزارك

Translation :

1. My Lord, I am a weak, humble slave; so take over my state with mercy from You.
2. Every drop reaching me from You, is like an ocean (to me); how is it that Your oceans flow in me?
3. Every particle of me is a home of Your secret; may Allah build your homes, O my friend.
4. Whoever saw me, saw You, no doubt; what suspicion may be there while I have already put Your shrine.

In these lines al-Bakrī describes a clear similarity of the idea of union with the Divine Essence, annihilation of man from human qualities, which is known as *faná*.

Describing his love for Allah, he says:¹⁷

حبيبك دان رقيب قريب	فـمـاذا البـكاء ومـاذا النـحـيب
نـعـم هـودان ولكنى	بـعـيد فقـيد طـرـيد غـرـيب
بكائى على لاننى بليـت	بـداء الصـدود وعـز الطـبـيب

Translation :

1. Your friend is near, (O my soul), a close observer; so what is the use of weeping, wailing?
2. Yes, He is near, but I am far, lost, expelled, and a stranger.
3. My weeping (goes against me or is) for me, because I am tested by a disease of shunning (from my Beloved) while the physician is powerful.

Al-Bakrī always hankers after the union with Allah, his Beloved is near him, but he is far away, because he never meets Him up to the expectation.

13. Muṣṭafá Ṣādiq Al-Rāfiʿī (مصطفى صادق الرافعى) (d. 1357/1937) of Egypt, a learned thinker and poet, has poems on mystic teachings.¹⁸ Thus condemning the world he says:¹⁹

كففت عن الدنيا يـدى ولسانى	وهـمى ولـكن الجـمـوع غـنـانى
فما برحت خيل الليالى تـردنى	اذا نـشـبت حـرب الهوى لمكانى
عفا الله عن قلبى فلولا اضـطـرابه	بـهـذا الهوى ما اعتـز قـيـه لسانى
فما حدثتنى النفس يوم عـظيـمة	فـشـمرت الـا زلت القـدمـان
اذا عشق الانسان قـص جـناحـه	وهـيـهات للمقـصـوص بالـطـيران

17. Loc. cit.

18. Yahya Shāmī, *Mausūʿat*, II, p. 325; Qabbash Aḥmad, *Tārikhu'l-Shiʿr*, p. 104

19. Qabbash Aḥmad, *Tārikhu'l-Shiʿr il-LʿArabi'l-Hadith*, p. 105

Translation :

1. I drove my hand, tongue and thought away from the world, but the masses (of people) rendered me wealthy.
2. When the battle of love stuck to my place, the horses of the nights did not make delay to drive me.
3. May Allah forgive my heart, if it did not vibrate with this love, my tongue would not become illustrious in it.
4. The soul did not tell me (anything) on a terrible day (of battle), then I walked quickly without my two feet's being slipped.
5. When a man becomes addicted to love, his wings become cut off, and for a wing-cut person is far away from flying.

14. Jamil Šidqī Al-Zahāwī (جميل صدقى الزهاوى) (d. 1354/1936), a philosopher poet of Iraq, a firm believer in the Unity of Being or *Waḥdatu'l-Wujūd*, has verses on mystic teachings.²⁰ Thus in one poem, on death and the transitoriness of this life he says:²¹

ان الحيوۃ سعادة وشقاء	يتعاقبان وضحكة وبكاء
فى قلب من يحيى على ضيق به	ياس <u>ي</u> حليم تارة ورجاء
لليلة صبح سـوف يسفر باديـا	بعد الظلام وللنهار مساء
يخشى الحريص على بقاء حياتـه	يـوما به ياتى الحياة فناء
لو تم من بعد الخفاء ظهـور	ما غـممه بعد الظهور خفاء
لا حى الا والمنون تفـوشه	ما للحياة مـن المنون وقاء
للموت فى طلب الحيوۃ على السورى	فى كل يـوم غارة شعواء

Translation :

1. Life is the alternate occurrence of good luck and misfortune, laughter and wailing.
2. despair and sorrow recoils now and then in the heart of a person who lives in spite of narrowness (or anguish) in it.
3. A night has a dawn that will soon shine clearly after the darkness, and a day has an evening.
4. A person, greedy of the continuation of his life (for ever) fears that one day it (life) will bring annihilation to him.
5. If its appearance becomes complete after its being veiled, then its veiling after the appearance will not grieve him.
6. No living being can escape death and no life has any preventive from death.

Al-Zahāwī believes in the unity of the earth and the sky. In his poem *Šayāḥatu'l-'Aql* (سياحة العقل) he expressed this idea.**

20. Al-Zayyāt, *Tārīkh al-Adab al-'Arabī*, pp. 375-376; Badawi, *An Anthology*, Introduction, pp. xxiv-xxv; Salma Khadra Jayyūshi, *Trends and Movements*, vol. 1, pp. 185-186; Rafā'il Baṭṭī, *Al-Adab al-'Aṣr fī 'Irāq al-'Arabī*, p. 5

21. Rafā'il Baṭṭī, *Al-Adab al-'Aṣr*, p. 65

** Shawqī Dayf, *Dirāsāt fī 'l-Shi'r al-'Arabī al-Mu'āṣir*, p. 74

15. **Rashid Ayyúb** (رشيد ايوب) (d. 1361/1941), a Lebanese poet, has poems on mystic teachings.²² His famous ode *Duqq Yá Galbí* (دق يا قلبى) is an important example. Expressing divine love, union with the Ultimate Reality, he says in this ode:²³

دق يا قلبى

خلق الرحمن هذى الكائنات	وحبها كل حب ازالى
ما ترى الانجم تـرنوا غامرات	وهى لولا حبها لم تفعل
كلما شاهدت تلك النـيـرات	وجـمال الله فيها ينجلي
دق قلبى دقة النائي الغريب	ذكـر الاوطان والعهد القديم
شبت الاشواق فيه كاللهيب	بعد ما اضرمها الحب المقيم
ان عين الحب ليست تـرقـد	فهى عين الله بارينا القدير
هى فى الشمس التى تتـقـد	وذرى الافلاك منها تستنير
قلت والامواج حولى تنشد	والسواقى تتغنى بالخير
دق يا قلبى فان جاء الاوان	ودعنا الله من بعد الممات
سوف نحيا عنده طول الزمان	قلنا بعد الردى الف حياة

Translation :

1. The Merciful (Allah) created these creatures and gave them all eternal love,
2. What you see the stars gazing overflowing, would not do so if they had no love (bestowed by the Merciful).
3. Whenever I witness these lights and the beauty of Allah revealed on them.
4. My heart rings like the ringing of the strange fife, and remembers the homelands and the ancient pledge.
5. The yearnings grow in it like a blaze, after being kindled by the permanent love,
6. Verily the loving eye (eye of a lover) never sleeps, because, it is the eye of Allah, our All powerful Creator.
7. It (the loving eye) is in the sun that blazes; and the tops of the globes are lighted up from it.
8. While the waves (of ocean) beside me sing, and the streamlets also sing with murmuring sounds, I said:
9. 'O my heart, ring,'; if the (opportune) Time comes and Allah calls us after death,
10. We shall soon live before Him for a long time, and after destruction, we shall have a thousand lives.

16. **Zafar Ahmad 'Uthmání** (ظفر احمد عثمانى) (d. 1394/1974), a great *muḥaddith* and *faqīh* of India, and a former teacher of Dhaka University,²⁴ has an ode in Arabic, named *Wasílatu Zafar* (وسيلة ظفر), having 196 verses. It contains themes related to *taṣawwuf*. Thus in this ode he says:²⁵

22. Qabbash Ahmad, *Tárikhu'l-Shi'ri'l-'Arabi'l-Hadith*, p. 286; M. M. Badawi, *An Anthology of Modern Arabic Verse*, Introduction, p. xxx

23. Shawqi' Dayf, *op. cit.*, p. 281

24. *Sankhipta Islami Bishwakosh*, vol. 1, p. 425; Núr Muḥammad Ajmi, *Hadither Tatta O Itihas*, pp. 247-248

25. Zafar Ahmad 'Uthmání, *Wasílatu Zafar*

ما للزمان اتى بكل حبور
 سبيت حلاوتها مر كدور
 كالفسفى مكنذب التقدير
 فى بهجة و غضارة و نضور
 واجل من فى الارض من مقبور
 و به عرفت الحق عند خبير
 وعلمت ان محمدا المجيرى
 و صفيه حقا و خير سفير
 منه الممات لكل قول زور
 منه السواد لكل عين ضرير
 منه الضياء لكل ذات فتور
 اصل الخلائق مركز التدوير
 كلا ولا روح بتلك الصور
 بيت الذى سماء بالمعمور
 و ارى من الايات كل كبير
 من قاب قوسين بخير ضمير
 لاتنقضى ابدا بمر عصور
 يوم التناد و انت خير صبير
 قد بايعوا الله بغير نكور
 قد جئت عندك مفضيا بشقورى
 انظر الى ظفر هوى بقعير
 صعبق الانام بنقرة الناقور
 نى فى البقيع لمنكر ونكير
 الا اليك نجا كل حسير
 فالشعر شعر فزردق وجير
 واغفر خطايانا و كل اثير
 بتحية تروبا مياه بحور
 ما افترت الازهار بالباكور

ما للظلام تبدلت بالنور
 تبا لدنيا لا يدوم نعيمها
 فوض امورك لاله و لا تكن
 و اطلب نعيما لا يزال و لم يزل
 بجوار احمد خير من وطئ الثرى
 و به وجدت النور بعد تحير
 و به استرحت من الزمان وزينه
 محبوب رب العالمين خليا
 منه الحياة لكل حق ميت
 منه اليباض لكل قلب اسود
 منه البهاء لكل وجه عابس
 نفسى و ما بيدى ففداه فانه
 لولاه لم تكن السماء و ارضها
 اسرى الاله بعبد له لالا ال
 و سما به فوق السموات العلى
 حتى دنا من ربه فى منزل
 و الله حياه بخير تحية
 انت الشفيع و خير مشفع
 ان الذين يباعدونك انما
 يا بكر امنة الكريمة اننى
 يا رحمة للعالمين غياثهم
 انظر فلا احد سواك لنا اذا
 وانصر اذا حضر الحمام وافردو
 واشفع اذا اقترب الحسب لم يكن
 انى وان كانت يهند نشاءتى
 يا ربنا ارحمنا بحق نبينا
 يا رب صل على النبى و اله
 و على صحابته الكرام و اهلهم

Translation :

1. What happened to the obscurity that it received light (in exchange), and what happened to the time that it brought gladness?
2. May the world perish! its blessings will not last for ever; its sweetness is mixed with bitterness and turbidity.
3. Entrust your affairs with the One who is worthy of worship; and never be like a philosopher who belies predestination.
4. Seek a blessing which is always in brightness, prosperity and freshness.
5. In the neighbourhood of Ahmad, the best of those who trod the earth and the most dignified among the people of the world who are buried.

6. Through him I found light after perplexity; through him I learnt the truth before the Omniscient.

7. Through him I sought comfort from the Time and its heaps (burdens) and came to know that Muhammad is my protector.

8. He is the beloved of the Lord of the worlds and His bosom friend; His chosen one and best messenger.

9. Life of every dead truth is from him, death of every falsehood is from him.

10. The brightness in every black (dark) heart is from him; the blackness of every blind eye is from him.

11. The brightness of every frowning face is from him, the light of every stingy one is from him.

12. My soul and belongings (that my hands possess) are his ransom; because he is the root of the creatures, centre of the works (researches)

13. If he were not created, the sky and the earth would have never been created, and the souls in these shapes (of men) would not have been there.

14. The One, worthy of worship, made His servant (Muḥammad) travel at night to the House called Ma'mūr.

15. He raised him (Muḥammad) above the highest heaven and showed him all great signs.

16. So much so that he drew near his Lord in a place, at a bow's distance, with good conscience.

17. Allah greeted him with the best greeting which is never brought in the passage of ages.

18. You are the intercessor, the successful intercessor on the Day of last Judgement, and the best forbearing one.

19. Whoever (of the Companions) took allegiance to you, actually took allegiance to Allah; it cannot be denied.

20. O the first-born of noble Amina, I have come to you with my wants.

21. O the mercy for the worlds and the succour for them, look at Zafar with deep love (and affection).

22. Look, we have none but you when mankind will faint with the blow of the blower (Israfil).

23. Help me when death approaches and people isolate me at the Baqi (graveyard) for Munkar and Nakir.

24. Intercede for me when reckoning draws near, because there will be no rescue for the weak, regretful ones, except in you.

25. Though my birth and growth is in India, my poem is that of Farazdaq and Jarir.

26. (O Allah,) our Lord, show mercy to us by means of (or Through) our Prophet (S), and forgive our sins and faults.

27. O my Lord, bless the Prophet, his family, with greetings, swollen (much) like sea water.

28. And bless his noble Companions and their families, as flowers flash with the first rain of the spring.

CHAPTER VII

‘UMAR IBNU’L-FĀRĪD AND HIS POETRY

This chapter is solely devoted to ‘Umar Ibnu’l-Fāriḍ and his poetry. This chapter is divided into two sections. Section one will deal with the life and achievements of ‘Umar Ibnu’l-Fāriḍ and his position as a mystic poet. The second section will deal with the poetry of Umar Ibnu’l-Farid, specially with his mystical poetry.

SECTION ONE

LIFE AND ACHIEVEMENTS OF ‘UMAR IBNU’L-FĀRĪD

In this section we shall discuss the biography of ‘Umar Ibnu’l-Fāriḍ, his conversion to Ṣūfism or Islamic Mysticism, his mystical experiences, attainment of illumination, character, miracles, philosophy, his position as a mystic poet and a short criticism.

1. Family Background :

Abū Ḥafṣ Abu’l-Qāsim Sharafu’l-Dīn ‘Umar Ibnu’l-Fāriḍ came of a family famous for learning and piety,¹ but the family was not a poor one.² His forefathers descended from Banū Sa’d (بنو سعد)³, the tribe of Ḥalīma, the foster mother of the Great Prophet (S). His father was Abu’l-Ḥasan Kamalu’l-Dīn ‘Alī ibn Murshid ibn ‘Alī, a native of Hamat in Syria.⁴ ‘Alī came to Cairo and settled there. He was learned in Jurisprudence and took the occupation of a notary (فارض) in the Law Courts. There he would confirm and write the shares (فروض) of women over men or of both men and women, and so he was called Al-Farid (الفارض), The Notary.⁵

‘Alī became the lieutenant of the High Court (خليفة الحكم العزیز) in Qāhira and Miṣr (New and Old Cairo).⁶ He was then offered the post of Chief Justice, but he refused it and resigned from the post which he held, retired from the society and devoted himself to Allah in the Auditorium of Al-Azhar.⁷ In this solitude and devotion he passed away there.

1. ‘Abbās Yusuf al-Ḥaddād, "Ibnu’l-Fāriḍ", *‘Al-‘Arabī*, January, 2000, p. 121

2. ‘Umar Farrūkh, *Tārikhu’l-Adabi’l-‘Arabī*, vol. iii, p. 520

3. *Shorter Encyclopaedia of Islam*, p. 147; Abdu’l-Hay Ibnu’l-Imad, *Shadharutu’l-Dhahab* vol. v, p. 150; Ḥannā al-Fakhūrī, *Tārikhu’l-Adabi’l-‘Arabī*, p. 703

4. ‘Umar Ibnu’l-Fāriḍ, *Diwān (Diwānu Ibni’l-Fāriḍ)*, p. 3; Jurjī Zaydān, *Tārikhu Adabi’l-Lughṭi’l-‘Arabīyya*, vol. iii, p. 17 Shawqī Ḍayf, *Tārikhu’l-Adabi’l-‘Arabī*, vol. vi, p. 357 Al-Ḥaddād, *op. cit.*, p. 121

5. Al-Ḥaddād, *Ibid.*, p. 121; Ibnu’l-Imād, *op. cit.*, vol. v, p. 149; *Shorter Encyclopaedia of Islam*, p. 147; Mahmud ‘Alī Jahangir Nagari, *Al-Baḥru’l-Fā’id fī Sharḥi’l-Qaṣa’id Li ‘Umar Ibni’l-Fāriḍ*, p. 2 Shawqī Ḍayf, *op. cit.*, vi, p. 357; Nicholson, *Studies in Islamic Mysticism*, p. 164

6. Shawqī Ḍayf, *op. cit.*, vi, p. 357; Jahangir Nagari, *op. cit.*, p. 3; Nicholson, *A Literary History of the Arabs*, p. 395

7. Shawqī Ḍayf, *Tārikh.*, vi. p. 357; Jahangir Nagari, *Al-Baḥru’l-Fā’id.*, p. 3

2. Birth, Name and Epithet :

Ibnu'l-Fárid's real name is 'Umar. He has two by-names (كنيات): Abú Ḥafṣ (أبو حفص) and Abū'l-Qásim (أبو القاسم). Many biographers mention his by-name as Abú Ḥafṣ and a few mention Abū'l-Qásim. His epithet (لقب) is Sharaf (شرف) or Sharafu'l-Dín (شرف الدين) meaning Dignity of the Religion.⁸ He is popularly known as Ibnu'l-Fárid (ابن الفارض).

Ibnu'l-Fárid was born in Cairo, but there are different opinions regarding his date of birth as well as of the year of his birth. Many biographers say that he was born on the 4th Dhu'l-Qa'da/12th March.⁹ About the year of his birth some say that it was 576/1181.¹⁰ Some say 577 A. H.¹¹ and a few say 556 or 566 A. H.¹² However, the first opinion seems to be correct.

3. Childhood, Youth And Education :

Ibnu'l-Fárid grew up under the care of his parents, in safe, holy and ascetic environment.¹³ He grew up in the house of learning and piety.¹⁴ He began his education under the care of his father. He studied Arabic language and literature well.¹⁵ Then he studied *Ḥadīth* (حديث), *Fiqh* (فقه) or jurisprudence and attended the lessons of 'Ulamá on different branches of learnings including theology.¹⁶

In his youth Ibnu'l-Fárid became busy with Sháfi'ite jurisprudence. He also taught *Ḥadīth* to others. He learnt and practised chastity, worship of Allah, piety, contentment, devotion and ascetism (زهد).¹⁷

Some claim that Ibn. 'Arabi was Ibnu'l-Fárid's teacher on the basis of a verse of the latter's *Diwán*.^{*} But it seems to be untenable. In the eye of the critics Ibnu'l-Fárid was born sixteen years after Ibn 'Arabi (560-638 A.H.) and died five years before him, and the two scholars never met together.¹⁸

8. Ibnu'l-Fárid, *Diwán*, p. 3 Jahangir Nagari, *Al-Baḥru'l-Fárid*, p. 2; Aḥmad Ḥasan al-Zayyāt, *Tárikhu'l-Adabi'l-'Arabi*, p. 257; Jurjī Zaydān, *Tárikhu Adabi'l-lughati l-'Arabiyya*, vol. iii, p. 17 *Shorter Encyclopaedia of Islam*, p. 147; Ibnu'l-Imad, *Shadharat*, v, p. 149; Al-Ḥaddād, "Ibnu'l-Farid", 'Al-'Arabi', p. 394, Rashid Ibn Ghálib, *Sharḥ Diwán Ibnu'l-Fárid*, vol. i, p. 2

9. *Shorter Encyclopaedia of Islam*, p. 147; Ibnu'l-Fárid, *Diwán*, p. 7; Jahangir Nagari, *Al-Baḥru'l-Fárid*, p. 2; 'Umar Farrúk, *Tárikhu'l-Adabi'l-'Arabi*, iii, p. 520

10. Ibnu'l-Fárid, *Diwán*, p. 7; Shawqī Dayf, *Tárikhu'l-Adabi'l-'Arabi*, vi, p. 357; Al-Zayyāt, *op. cit.*, p. 257; Al-Ḥaddād, *op. cit.* p. 121; Al-Fákhurī, *Tárikhu'l-Adabi'l-'Arabi*, p. 703; *The Encyclopaedia of Islam*, New Edition, 1979, iii, p. 763

11. *Shorter Encyclopaedia of Islam*, p. 147; Umar Farrukh, *op. cit.*, iii, p. 520

12. Jahangir Nagari, *op. cit.*, p. 2; Ibnu'l-Imad, *op. cit.*, v, p. 149

13. Al-Fákhurī, *op. cit.*, p. 703

14. Al-Ḥaddād, *op. cit.*, p. 121

15. Al-zayyāt, *op. cit.*, p. 257; Shawqī Dayf, *op. cit.*, vi, p. 357

16. *Shorter Encyclopaedia of Islam*, p. 147; Ibnu'l-Imad, *op. cit.*, v, p. 149; Al-Fákhurī, *op. cit.*, p. 703 Al-Ḥaddād, *op. cit.*, p. 121. Jahangir Nagari, *op. cit.*, p. 3; Shawqī Dayf, *op. cit.*, vi, p. 357. Nicholson., *Studies in Islamic Mysticism*, p. 164

17. Al-Ḥaddād, 'Ibnu'l-Fárid', 'Al-'Arabi', p. 121; Ibnu'l-Imad, *Shadharat*, v, p. 149; Al-Fákhurī, *Tárikhu'l-Adabi'l-'Arabi*, p. 703 Al-Ḥaddād, *Ibid.*, p. 121; Ibnu'l-Imad, *Ibid.*, v, p. 149

18. Nicholson, *Studies in Islamic Mysticism*, p. 164

* Rashid Ibn Ghálib, *Sharḥ Diwán 'Umar Ibnu'l-Fárid*, i, p. 18

4. Conversion to Ṣūfism :

In the very early life of Ibnu'l-Fāriḍ the way of the Ṣūfis became dear to him, and so he became converted to Ṣūfism. He took permission of his father and directed himself towards 'wādiu'l-Mustaḍ'afīn' (وادی المستضعفين) at the noted second hill of al-Muqaṭṭam. He took shelter there, performed prayers day and night¹⁹ and then returned to his father and devoted to his service. During this time of isolation, the ascetics would visit him repeatedly.²⁰

In this way Ibnu'l-Fāriḍ began his mystic life through religious retreat (اعتكاف) and devotion (تعبد) at al-Muqaṭṭam hill, east to Cairo. During such retreat he would perform prayers (صلوات) and keep fasts (صيام) for long periods.²¹ After his father's death, he went back to isolation again.²² He took the way of the ascetics (زهاد), isolated himself for devotion, took refuge in deserted mosques in the wastelands of al-Qarāfa in Cairo and in the sides of al-Muqaṭṭam hills.²³

Thus gradually Ibnu'l-Fāriḍ ascended to the realm of divine vision.²⁴ He followed the foot-steps of the Ṣūfis and learnt their secrets.²⁵ He got accustomed to these spiritual exercises in solitude, and even wild beasts became tamed to him and they did not flee from him. In spite of all these things he did not claim to have illumination or inspiration (الفتح) from Allah.²⁶

5. Travel to The Hijāz :

While longing for illumination or inspiration by extreme spiritual exercises. In Cairo, one day Ibnu'l-Fāriḍ met a saint in guise of a green-grocer who told him that the hour of his illumination was near but that he must go to the Hijāz to receive it. Thereafter he went to the Hijaz, stayed there for fifteen years, detached himself from the society and devoted to worship. Soon after he received illumination and got inspiration from Allah.

Ibnu'l-Fāriḍ himself described this incident in the following words:²⁷

One day I came to Cairo after wandering and entered the Suyufiyya College (المدرسة السيوفية). There I found an old green-grocer at the door of the college, performing ablution in a disorderly manner, first washing the hands, then the legs, then rubbing the head, then washing the face. I then said to him, "O shaykh, do you after all these years, stand beside the gate of the college and the Muslim jurists, perform an ablution contradicting the rules of Shariah?" Then he looked at me and said, "O Umar,

19. Jahangir Nagari, *Al-Baḥru'l-Fā'id*, p. 3; Al-Fākhūrī, *op. cit.*, p. 703

20. Al-Fākhūrī, *Ibid.*, p. 703

21. 'Umar Farrūkh, *Tārīkhul-Adabi'l-'Arabī*, iii, p. 520

22. Al-Fākhūrī, *op. cit.*, p. 703

23. Al-Ḥaddād, *Ibnu'l-Fāriḍ*, p. 121; Ibnu'l-Imād, *shadharāt*, v, p. 149

24. Al-Ḥaddād, *Ibid.*, p. 122

25. Al-Ẓayyāt, *Tārīkhul-Adabi'l-'Arabī*, p. 257

26. Ibnu'l-Imād, *op. cit.*, v, p. 150

27. Jahangir Nagari, *Al-Baḥru'l-Fā'id*, pp. 3-4; Nicholson, *A Literary History of the Arabs*, pp. 394-395

nothing will be revealed to you in Egypt, revelation will come to you in Hijáz at Makka, so go there, for the time of revelation has drawn near."

From such prediction of the old grocer, 'Umar Ibnu'l-Fárid realised that the time of illumination he had been waiting for came near. He also realised that the man was one of the saints of Allah, and he was concealing his identity by resorting to that means of life and exposing ignorance bereaking the order of performing ablution.

Describing the next occurrence Ibnu'l-Fárid said:²⁸

Then I seated myself before him and said to him, "O my master, how far am I from Makkah, and I cannot find convoy or companions save in the month of pilgrimage." He then looked at me and pointed with his hand and said, "Here is Makka in front of you." As I looked with him I saw Makka; and bidding him farewell, I set off to seek it and it was always in front of me until I entered it. At that moment the illumination came to me and it continued without break.

After this incident, Ibnu'l-Fárid went to the Hijáz and stayed there for long fifteen years. There he stayed in a valley far away from Makka.

6. Life in the Hijáz :

Ibnu'l-Fárid stayed in Hijáz for long fifteen years in exreme devotion and spiritual practices. It is narrated that he stayed at a valley, distant from Makka, 10 days²⁹ or 15 days³⁰ journey for a good rider. He wandered in the valleys and hills of Makka,³¹ worshipped Allah, lived in complete isolation, extreme rununciation from the world,³² performed excessive *ṣalah* and *ṣiyám*, and hoped for revelation or illumination from Allah.³³ There he became close intimate with the beasts day and night.³⁴

In Hijáz Ibnu'l-Fárid received inspirations (فتوح) from Allah. The gates were unlocked and opened to him. There he became connected with the delicacies of language (لطائف), divine illuminations (الفروض الربانية), automatic inspirations (الفتوح اللدنية).³⁵

The geographical transfer from Cairo to Makka diverted him to awakening, gnosis and asceticism (الوحي و المعرفة و السلوك), and this change of place was accompanied by revelations (فتوح), unveilings (مكاشفات), ascensions (معارج), states (احوال), stations (مقامات) and progress in Ṣúfí' experience.³⁶

Now he perceived that he was on the station of vision of the Highest Essence.³⁷ There he obtained the real revelation and love (انس), and there his glance of awakening with the Essence was complete and he dived into the Hijázi' Gnosis (المعرفة الحجازية).³⁸

28. Loc. cit.

29. Nicholson, *A Literary History of the Arabs*, p. 395; Ibnul-Ímád, *Shadharát*, v, p. 150

30. Jahangir Nagari, *Al-Baḥru'l-F'áid*, p. 4

31. Jahangir Nagari, *Al-Baḥru'l-F'áid*, p. 4; Ibnu'l-Fárid, *Díwán*, p. 7

32. Al-Haddád, "Ibnu'l-Fárid", 'Al-Arabí', p. 124

33. Shawqi' Dayf, *Tárikhu'l-Adabí'l-Arabí*, vi, p. 357

34. Ibnu'l-Fárid, *Díwán*, p. 7

35. Al-Haddád, *op. cit.*, p. 124

36. *Ibid*, pp. 122-123

37. Shawqi' Dayf, *Tárikhu'l-Adabí'l-Arabí* vi, p. 357

38. Al-Haddád, *Ibnu'l-Fárid*, p. 123

7. Return to Cairo :

After living in Hijáz for full fifteen years, Ibnu'l-Fárid returned to Cairo getting a call from the grocer-saint. There he found the saint at the point of death. After his death Ibnu'l-Fárid prayed for him, buried him at al-Qaráfá, at the foot of the Muqattam hill, below the Al-'Arid Mosque.³⁹

When he returned to Cairo people gave him a grand reception, accepted him as a great saint and showed much respect to him.⁴⁰ He stayed at the Lecture Hall (قاعة الخطابة) of Al-Azhar Mosque⁴¹ and lived in Cairo for the rest of his life.⁴²

8. Family Life :

Little is known about the life of 'Umar Ibnu'l-Fárid, specially of his family life. From the sources available to us it seems that he married, most probably after his return from Makka to Cairo. It is not wise to think that he left his wife and children and lived in Hijaz for long fifteen years quite alone.

From the report of his grandson 'Alí it is evident that Ibnu'l-Fárid was blessed with one daughter and two sons. The sons were Kamálu'l-Dín Muḥammad and 'Abdu'l-Raḥmán. It seems that both these sons became Ṣúfis, as it is narrated that they were invested with *khirqa* by famous Ṣúfi 'Umar al-Suhrawardí, when they were with their father at Makka in 1231 A.C.⁴³ Since he assumed by names the Abú Ḥafṣ and Abu'l-Qásim, it seems that he might have another two children, Ḥafṣ and Qásim.

9. Devotion and Mystical Experiences :

Returning to Cairo 'Umar Ibnu'l-Fárid engaged himself in worship of Allah, specially at the valley or al-Muqattam and at Al-Azhar. There he would engage himself in *dhikr*, *tasbīḥ* and worship Allah wholeheartedly with devotion, fear and humillity.⁴⁴

Very often he had been in the state of ecstasy (وجد) and his face would glow with beauty and brightness, sweat would drop from his body and fall on the ground below his legs.⁴⁵

From different descriptions of his biographers it seems that Ibnu'l-Fárid realised that he had reached the state of the Vision of Allah (رؤية الله) and so he would very often fix his eyes upon Him.⁴⁶

In such state he used to be bewildered, unmindful of everything around him, He would gaze his eyes fixedly hearing none who talked him, seeing none of them, and would neither eat nor drink nor sleep.⁴⁷ In such circumstances, now he would stand, now sit,

39. Jahangir Nagari, *Al-Baḥru'l-Fa'id*, p. 4

40. Al-Fákhurí, *Tárikhu'l-Adabí'l-'Arabí*, p. 703

41. Ibnu'l-Imád, *Shadharát*, v, p. 150; Nicholson, *Studies in Islamic Mysticism*, p. 165

42. *Loc. cit.*

43. Nicholson, *Studies in Islamic Mysticism*, p. 165

44. Shawqí Dayf, *Tárikhu'l-Adabí'l-'Arabí*, vi, p. 357

45. Ibnu'l-Fárid, *Diwán*, p. 4

46. Shawqí Dayf, *op. cit.*, vi, p. 357

47. Shawqí Dayf, *Ibid.*, vi, p. 357; 'Umar Farrúkh, *Tárikhu'l-Adabí'l-'Arabí*, iii, p. 52

now repose on his side, now lie on his back, wrapped up like a dead man, neither eating, nor drinking, nor speaking nor stirring.⁴⁸ It is narrated that such situation would continue for consecutive ten days or more,⁴⁹ sometimes for forty days.⁵⁰

From such description it seems that he would vanish from all senses and distresses to the light of his viewing the High Essence.⁵¹ It is also narrated that he would compose poems in the state of such disappearance (غيبوبة). When he would recover now and then, he would compose thirty or forty or fifty verses at a stretch.⁵²

Occasionally he observed Forty-days-retreat (الربعينية), without eating, drinking, sleeping. Sometimes he would extend it to fifty days advising his self to take patience.⁵³

10. Position and Honour In the Society :

The affairs of 'Umar Ibnu'l-Fārid, after his returning from Hijáz, spread widely in Cairo,⁵⁴ People from all walks of life—jurists, judges, amirs, high officials, ministers, public leaders and the poor would attend his meetings and listen to his sermons. They would show extreme respect and humbleness to him. They would talk to him as if they talked to a great king.⁵⁵ Even Malik al-Kāmil, the then ruler of Egypt went to the Lecture Hall of Al-Azhar to meet him.⁵⁶

When he walked on the streets of the city, people used to press around him seeking his blessings and invocations.⁵⁷ They would try to kiss his hand, but he would not allow anyone to do so, rather he would put his hands to theirs with a view to shake hands with him.⁵⁸

When he attended a meeting, people would maintain complete silence. They did not talk, as if fear of him tied their tongues.⁵⁹

11. Hajj and End of Life :

A long time after his return to Cairo, Umar Ibnu'l-Fārid went to Makka again in 1231 A.C. with his two sons, to perform Hajj. During this time, he met famous Sunni Šufī 'Umar al-Suhrawardī at Makka, who invested the former's two sons with khirqa (خرقة).⁶⁰

After performing Hajj he spent a few years in Cairo in great respect and glory. There he

48. *Loc. cit.*; Ibnu'l-Fārid, *Diwān*, pp. 6-7; Nicholson, *A Literary History of the Arabs*, p. 396

49. Nicholson, *Ibid.*, p. 396; Jurjī Zaydān, *Tārikhu Adabi'l-Lughati'l-ʿArabiyya*, vol. iii, p. 17

50. Umar Farrūkh, *op. cit.*, iii, p. 521

51. Shawqī Dayf, *op. cit.*, vi, p. 357

52. Umar Farrūkh, *op. cit.*, iii, p. 521; Al-Zayyāt, *Tārikhu'l-Adabi'l-ʿArabi*, p. 257

53. Jahangir Nagari, *Al-Baḥru'l-Fā'id*, p. 3; Ibnu'l-Imād, *Shadharāt*, v, p. 150

54. Shawqī Dayf, *Tārikhu'l-Adabi'l-ʿArabi*, vi, p. 357

55. Jahangir Nagari, *op. cit.*, p. 2; Ibnu'l-Fārid, *Diwān*, p. 4

56. Al-Fākhūrī, *Tārikhu'l-Adabi'l-ʿArabi*, p. 703

57. Ibnu'l-Fārid, *Diwān*, p. 4; Shawqī Dayf, *op. cit.*, vi, p. 357; Umar Farrūkh, *Tārikhu'l-Adabi'l-ʿArabi*, iii, p. 520; Jurjī Zaydān, *Tārikhu Adabi'l-Lughati'l-ʿArabiyya*, iii, p. 17

58. Ibnu'l-Fārid, *Diwān*, p. 4; Nicholson, *A Literary History of the Arabs*, p. 394

59. Al-Zayyāt, *Tārikhu'l-Adabi'l-ʿArabi*, p. 257

60. A. J. Arberry, *Šūfism*, p. 69; Nicholson, *Studies in Islamic Mysticism*, p. 165; Nicholson, *A Literary History of the Arabs*, p. 396

expired on Thursday, 2nd Jumáda I, 632 A.H./23rd December, 1233 A.C.⁶¹, at the age of nearly 56. According to his last will (وصية), he was buried the next day, in a quiet garden at al-Qaráfa, on foot of al-Muqattam hill, under Al-ʿArīḍ Mosque.⁶²

12. Character :

ʿUmar Ibnu'l-Fāriḍ was of medium stature. His face was fair and comely with a mingling of visible redness. His figure was fine, his smell was also fine.⁶³ His son narrates, "I never saw among Arabs and foreigners, a figure in beauty to his."⁶⁴ His dress was also good-looking.⁶⁵

Ibnu'l-Fāriḍ was a good man with many qualities. He was grave⁶⁶, noble, good in association and behaviour, humble in nature⁶⁷. He was hyper-sensitive to beauty, either in shape or in sound, and would become forgetful of senses or fall in swoon due to ecstasy. He liked meditation on natural beauties, liked valleys and solitary places.⁶⁸

Ibnu'l-Fāriḍ never took any means to earn anything of the world, never received anything from anyone, yet he was generous and benevolent. He would spend generously on those who came to him. He would not accept gold and would not attend to anyone.⁶⁹

Ibnu'l-Fāriḍ mostly remained in silent isolation.⁷⁰ When he talked, talked gracefully.⁷¹ His language was fine, expression clear, indication was delicate, citation of proof finding was extra-ordinary.⁷²

Ibnu'l-Fāriḍ avoided the rulers and the corrupt aristocrats. He would not like to allow them to meet him or favour him. It is narrated that once Sultan Malik al-Kāmil, the then ruler of Egypt, went with his ministers and officials to visit Ibnu'l-Farid. Sensing their arrival, Ibnu'l Farid went out through another gate of the hall, arrived Alexandria, stayed there for a few days and then returned to Al-Azhar.⁷³ It is also narrated that Malik al-Kamil once requested the saint to make his grave near that of himself at the pavillion, built on the tomb of Imām al-Shāfiʿī, but Ibnu'l-Fāriḍ refused the proposal.⁷⁴

61. Ibnu'l-Fāriḍ, *Diwān*, p. 7; ʿUmar Farrūkh, *Tārīkhul-ʿAdabi'l-ʿArabī*, iii, p. 521; Al-Zayyāt, *op. cit.*, p. 257; *Shorter Encyclopaedia of Islam*, p. 147; Carl Brockelmann, *Geschichte der Arabischen Literatur*, 1898, I band, p. 262; *The Encyclopaedia of Islam*, New Edition, iii, p. 763

62. Ibnu'l-Fāriḍ, *Diwān*, p. 7; *Shorter Encyclopaedia of Islam*, p. 147;

63. Ibnu'l-Fāriḍ, *Diwān*, p. 4; Jahangir Nagari, *Al-Baḥru'l-Fā'id*, p. 2; ʿUmar Farrūkh, *Tārīkhul-ʿAdabi'l-ʿArabī*, iii, p. 521; Nicholson, *A Literary History of the Arabs*, p. 384; Al-Zayyāt, *Tārīkhul-ʿAdabi'l-ʿArabī*, p. 257

64. Nicholson, *Ibid.*, p. 394

65. Ibnu'l-Fāriḍ, *Diwān*, p. 4; Ibnu'l-ʿImād, *Shadharāt*, v, p. 150

66. Jurjī Zaydān, *Tārīkhul-ʿAdabi'l-Lughat'l-ʿArabiyya*, iii, p. 17; Al-Zayyāt, *op. cit.*, p. 257

67. Ibnu'l-ʿImād, *op. cit.*, v, p. 150

68. Al-Fākhūrī, *Tārīkhul-ʿAdabi'l-ʿArabī*, p. 704

69. Jahangir Nagari, *op. cit.*, p. 2; Ibnu'l-Fāriḍ, *Diwān*, pp. 4-5

70. Ibnu'l-Fāriḍ, *Diwān*, p. 4

71. Al-Zayyāt, *Tārīkhul-ʿAdabi'l-ʿArabī*, p. 257

72. Ibnu'l-ʿImād, *Shadharāt*, v, p. 150

73. Ibnu'l-Fāriḍ, *Diwān*, p. 6

74. Ibnu'l-ʿImād, *op. cit.*, v, p. 150

Ibnu'l-Fāriḍ was inclined to self-mortification, he would control and chastise his self by 'Forty-days-religious-retreat (الأربعينية), in fasting and meditation.⁷⁵ Ibnu'l-Fāriḍ was so grave and his character was so influencing and dignified that whenever he attended a meeting, all the people present there would become spell-bound, would maintain pin-drop silence. People considered him as a great saint or Ṣūfī of the time.

13. Perfection of Movements :

Al-Muqaṭṭam hill was closely related to Ibnu'l-Farid. It became his friend in his mystic experiences. Likewise, Makkah was closely related to him. From Hijáz he was able to girdle himself with the experience of mystic perception and poetic power till he returned to Egypt.

With his return to al-Muqaṭṭam hill for the second time, his movement was complete. The beginning and growth of his life was in Egypt, but his getting illumination or inspiration was in Hijáz.⁷⁶

14. A Typical Ṣūfī :

ʿUmar Ibnu'l-Fāriḍ is a more typical Ṣūfī than other great Ṣūfis in the history of Islam. His *taṣawwuf* is pure Islamic. He continued his devotion to Allah all through his life.⁷⁷ He hardly goes beyond the orthodox doctrine of Islamic monotheism or *tawḥīd* which teach that Allah is the real Agent in existence.⁷⁸

Ibnu'l-Fāriḍ has a similarity with the Great Prophet (S), that makes him distinct from other Ṣūfis. He spent fifteen years in devotion and wandering in the valleys of Makka, in addition to his similar activities in Cairo.

It seems that Ibnu'l-Fāriḍ, in his isolation from others, realised that Muḥammadan glance or movement which none but the Great Prophet (S) observed, when angel Jibrail descended to him reciting the Qurán. In his separation on the summit of Wádiyu'l-Mustaḍ ʿafín in Egypt, something happened like what was revealed by conversation inwardly and practically, for the experience of Muḥammad (S).⁷⁹

Thus as a Ṣūfī or mystic, Ibnu'l-Fāriḍ has a distinct position among the Ṣūfis of all ages.

15. Miracles of Ibnu'l-Fāriḍ :

Miracles or super natural incidents (كرامات) are commonly ascribed to the great Ṣūfis or saints. To Ibnu'l-Fāriḍ also some miraculous events have been ascribed by his biographers. The most important of them are the following :

(i) Crossing long distance in short time :

It is narrated that ʿUmar Ibnu'l-Fāriḍ lived at a valley in Hijáz which was far away from Makka, 10 or 15 days journey for a hard rider. In spite of this he would go to the Kaʿba

75. Al-Fākhūrī, *Tārīkhul-Adabīl-ʿArabī*, p. 704

76. Al-Haddād, *"Ibnu'l-Fāriḍ", "Al-ʿArabī"*, pp. 123-124

77. Shāwqi Dayf, *Tārīkhul-Adabīl-ʿArabī*, vi, p. 359

78. Nicholson, *The Idea of Personality in Sūfism*, p. 21

79. Al-Haddād, *"Ibnu'l-Fāriḍ", "Al-ʿArabī"*, p. 122

five times a day, perform prayers and return to his abode. He did this for long 15 years.⁸⁰

(ii) Observing Makka from Cairo:

It is narrated that when the grocer-saint indicated by his hand and said to Ibnu'l-Fárid, "This is Makka before you", he looked with the saint and saw the Holy Makka, marched towards it, and it remained before him until he entered into it.⁸¹

(iii) Taming wild beasts :

While Ibnu'l-Fárid spent time in solitude and detachment al al-Muqaṭṭam hills in Egypt, wild beasts became loyal to him, they did not flee from him.⁸² It is also narrated that while he was in Hijáz, a huge beast⁸³, to some, a huge lion⁸⁴, used to accompany him in his journey to Makka and coming back everyday, and it would even request him to ride on it, but he did not do so.⁸⁵

(iv) Hearing sound from long distance :

Ibnu'l-Fárid's biographers narrate that while he was in Hijáz, he heard the grocer-saint calling him from Cairo, "O Umar, come, come to Cairo, be present at my death, pray for me." Then and there he went to Cairo and fulfilled the last desire of the saint.⁸⁶

16. Ibnu'l-Fárid's Philosophy :

Umar Ibnu'l-Fárid expresses his philosophical and mystic ideas in his poetry. Some important philosophical and mystical ideas and doctrines of Ibnu'l-Fárid are as follows.

(i) Sobriety (السحو) : Sobriety is the state of being sober. To Ibnu'l-Fárid, sobriety is the multiple shifting consciousness of ordinary man. In this stage, the mystic remains aware of himself as an individual, distinct from Allah.⁸⁷

(ii) Intoxication (السكر) : Intoxication is the abnormal experience, the loss of the consciousness of one's self in ecstasy. In this stage every distinction between the Creator and the creature vanishes.⁸⁸

(iii) Union (الجمع) : It is a union without real separation (تفرقة), although the appearance of separation is maintained. In this stage Ḥusayn ibn Manṣūr al-Ḥalláj declared 'انا الحق' 'I am the Truth', and Ibnu'l-Fárid declared 'انا هي' 'I am She'.⁸⁹

(iv) Intoxication of Unon (سكر الجمع) : it is a pure union without any trace of separation or individuality. In this stage the mystic says, 'I am I'.⁹⁰

80. Jahangir Nagari, *Al-Baḥru'l-Fá'id*, p. 4, Nicholson, *A Literary History of the Arabs*, p. 395

81. Jahangir Nagari, *Ibid.*, p. 4

82. Ibnu'l-Imád, *Shadharátu'l-Dhahab*, v, p. 150

83. Jahangir Nagari, *op. cit.*, p. 4

84. Ibnu'l-Imád, *op. cit.*, v, p. 150

85. Jhangir Nagari, *op. cit.*, p. 4, Nicholson, *op. cit.*, p. 395

86. Jhangir Nagari, *Ibid.*, p. 4

87. Nicholson, *The Idea of Personality in Sūfism*, pp. 19-20

88. *Loc. cit.*, pp. 225-226

89. Nicholson. *Studies in Islamic Mysticism*, p. 230; Vide, Ibnu'l-Fárid, *Díwán*, p. 43, poem no. 4, v. 326

90. Nicholson, *Studies in Islamic Mysticism*, pp. 230-231; Vide, Ibnu'l-Fárid, *Díwán*, pp. 39-40, poem no. 4, vv. 260-264; p. 43, poem no. 4, v. 327

(v) **Sobriety of Union** (سحر الجمع): It is the supernatural experience, the higher, the mystical, unified consciousness. In this stage, the mystic is aware of himself as being one with the Creator, from whom, as a creature, he is distinct. Ibnu'l-Fárid thinks that it is the supreme degree of oneness in which the mystic regards himself united with Allah.⁹¹ In this stage, while continuing to be united with Allah, the mystic serves Him as a slave serves his lord, and manifests the Divine Life in its perfection to mankind. In this stage the mystic is immersed in the undifferentiated oneness of Allah.⁹²

(vi) **Doctrine of Labs** (اللبس): *Labs* (لبس) means covering, clothing. Ibnu'l-Fárid thinks that the One Allah clothes Himself in the created form through which He is revealed, just as angel Jibrá'íl appeared before the Great Prophet (S) in the form of Dihyá' al-Kalbí.⁹³ The action of covering is conceived in this way that the spirit comes upon a man, takes its abode in him, so that he is no longer himself but the spirit that is upon or within him.⁹⁴

This interpretation of Ibnu'l-Fárid differs from the doctrine of *ḥulúl* (حلول) which he rejects. In the case of *labs* (لبس) Allah creates the 'disguise' of phenomenality in order thereby to manifest Himself to Himself, and nothing exists beside Him. On the otherhand, *ḥulúl*, the infusion of the 'Divine' element into the human, denotes a relation of immanence comparable to that of the soul and body.⁹⁵ Ibnu'l-Fárid condemns metempsychosis, a special form of the doctrine of incarnation (*ḥulúl*: حلول), in his poem *Nazmu'l-Sulúk*.⁹⁶

Ibnu'l-Fárid based his theory of *labs* on a Qur'anic verse and some *aḥādīth*. The Qur'anic verse is: 'و لو جعلناه ملكا لجعلناه رجلا و لبسنا عليهم ما يلبسون: 'Had We appointed him (messenger) an angel, We certainly had made him as a man (that he might speak to man), and thus obscured from them (the truth) they now obscure.' (Súra An'ám :9).

One of the *aḥādīth* containing such idea is: 'رأيت ربى فى صورة شاب أمد: 'I saw my Lord in the form of a beardless youth'

Critics say that Ibnu'l-Fárid's idea of *labs* favours the theory of *ḥulúl*.⁹⁸

(vii) **Fana'** (الفناء): Ibnu'l-Fárid describes *faná'* (فناء) as a process in which the human soul is stripped off all its desires, affections and interests and becomes an object of the Divine Will (Allah). Then the unified personality finds the subject and object of worship in itself.⁹⁹

91. Nicholson, *The Idea of Personality in Sūfism*, pp. 19-20

92. Nicholson, *Studies in Islamic Mysticism*, p. 231; Vide, Ibnu'l-Fárid, *Diwán*, p. 38, poem no. 4, vv. 233-235, p. 43, poem no. 4, vv. 326-327

93. Nicholson, *The Idea of Personality*, p. 22; Vide, Ibnu'l-Fárid, *Diwán*, p. 41, poem no. 4, vv. 280-283

94. Nicholson, *Studies in Islamic Mysticism*, pp. 225-226

95. *Ibid.*, p. 226; Ibnu'l-Fárid, *Diwán*, p. 40, *Nazmu'l-Sulúk*, v. 277

96. Nicholson, *Studies in Islamic Mysticism*, p. 257; Ibnu'l-Fárid, *Diwán*, *Nazmu'l-Sulúk*, vv. 653-654

97. Ibn 'Arabi, *Zakhá'iru l-A'laq Fi Sharhi Tarjumáni'l-Ashwáq*, p. 48

98. Nicholson, *A Literary History of the Arabs*, p. 396

99. ----, *The Idea of Personality in Sūfism*, pp. 18-19; Vide, Ibnu'l-Fárid, *Diwán*, pp. 33-34, poem no. 4, vv. 153-154

(viii) **Ittihad** (الاتحاد) : Ibnu'l-Fārid divides *Ittihad* or Union into two stages : Union with Muḥammad (S) and Union with Allah.

(a) **Union with Muḥammad (S)** : Ibnu'l-Fārid thinks that any person who aspires to know Allah, should achieve union with the Idea of Muḥammad (الحقيقة المحمدية), projected by Allah in pre-eternity to be His likeness and to lead mankind back to Him.¹⁰⁰ Ibnu'l-Fārid claims that he identified himself with Muḥammad (S).¹⁰¹

Claiming himself one with Muḥammad (S), he then claims to be the father of Ādam, the final cause of creation, and that all creations obey his will, see with his sight everything sensible, intellectual and spiritual.¹⁰²

(b) **Union with Allah** : Ibnu'l-Fārid expresses his feelings of oneness with Allah,¹⁰³ identifies himself with Allah whose attributes he assumes and makes his own.¹⁰⁴ He uses the Ḥallājīan terms *Lāhūt* (لاهورت) and *Nāsūt* (ناسوت), divinity and humanity, to denote the inward and outward aspects of Allah with whom the unified mystic is one.¹⁰⁵

Ibnu'l-Fārid considers Allah as his beloved. Explaining the origin and nature of *ittihad* or union or oneness with the Beloved he says that it is like the case of a woman possessed by a spirit.¹⁰⁶ He thinks that his spirit and soul are one with the Beloved who is presented to him by all that he sees, hears, tastes and touches.¹⁰⁷ He thinks that in such a state the mystic manifests the divine attributes and actions in himself and maintains a personal relation to Allah with whom he is one and who transcends him.¹⁰⁸ He claims to possess such state and declares *انا هي* 'I am She'.¹⁰⁹

(ix) **Phenomena** : Ibnu'l-Fārid thinks that phenomena are merely the illusory medium through which the soul acts in the world. The soul is like a showman of the shadow lantern who throws his puppets on a screen keeping himself out of sight, while he manipulates them.¹¹⁰

(x) **Vision of Allah** : Ibnu'l-Fārid maintains that there is the vision of Allah in the whole creation, there is the beauty of Allah in the melody of flute, gazelles of gardens etc.¹¹¹

100. Arberry, *Sūfism*, p. 94

101. Nicholson, *The Idea of Personality*, p. 21; Vide, Ibnu'l-Fārid, *Diwān*, pp. 60-61, poem no. 4, vv. 639-642

102. Nicholson, *Studies in Islamic Mysticism*, p. 198; Vide, Ibnu'l-Fārid, *Diwān*, pp. 57-61, poem no. 4, vv. 575-650

103. Nicholson, *The Idea of personality*, p. 20; Vide, Ibnu'l-Fārid, *Diwān*, p. 37, poem no. 4, vv. 215-218

104. Nicholson, *Studies in Islamic Mysticism*, p. 194; Vide, Ibnu'l-Fārid, *Diwān*, p. 54, poem no. 4; 525-530.

105. Ibid, p. 193, Vide Ibnu'l-Fārid, *Diwān*, p. 50, poem no. 4, 4;455

106. Ibid, p. 196, Vide, Ibnu'l-Fārid, *Diwān*, p. 36-38, poem no. 4, v. 204-238

107. Ibid, p. 197; Vide. Ibnu'l-Fārid, *Diwān*, pp. 47-49, poem no. 4, vv. 388-440

108. Nicholson, *The Idea of Personality*, pp. 19-20; Vide Ibnu'l-Fārid, *Diwān*, p. 35, poem no. 4, v. 174

109. Loc. cit., Vide, Ibnu'l-Fārid, *Diwān*, p. 40, poem no. 4, v. 277

110. Nicholson, *Studies in Islamic Mysticism*, p. 189; Vide Ibnu'l-Fārid, *Diwān*, p. 35, poem no. 4, v. 174

111. Shawqi' Dayf, *Tarikh*, vi, p. 358; Vide, Ibnu'l-Fārid, *Diwān*, p. 83, poem no. 12, vv. 29-35

He thinks that the Real Being (Allah) is manifested in phenomena just as the light of the sun is reflected by the moon.¹¹²

(xi) **Emanation** (فيض): One of Ibnu'l-Fārid's philosophical idea is emanation (فيض). it means that the spiritual sensible worlds derive their life from Universal Spirit and Universal Soul.¹¹³

(xii) **Pre-existence of soul**: Ibnu'l-Fārid believes that the soul has pre-existence. The soul can recollect its real nature. In dreams the soul knows itself as it was in the state of pre-existence. In dream and in the moments of ecstasy the soul recovers the knowledge of the True Being (Allah).¹¹⁴

(xiii) **Wahdatu'l-Wujud** (وحدة الوجود): 'Umar Ibnu'l-Fārid believes in the doctrine of the Unity of Being or *Wahdatu'l-Wujud*. He thinks that the light of Allah is in the whole creation, revealed on all looks and visions.¹¹⁵ He thinks that all experiences of the creation are equal in dignity and value, they resemble the sides of divinity. Allah appears for every lover in his beloved.¹¹⁶

He maintains the view that what appears in different forms, is really the same. He likens the soul to the showman and the body to the screen, and the figures to the objects perceived in sensation. When the bodily screen is removed, the soul becomes unified.¹¹⁷

He thinks that faith and infidelity are not essentially different, the One Allah is adored in every form of worship. Allah guides and misguides, all is determined by the Divine Will.¹¹⁸

(xiv) **Ma'rifa** (معرفة) or **Gnosis**: Ibnu'l-Fārid thinks that the attributes, names and actions of Allah cannot be known except through Himself, and he cannot be known through them. By means of the names Allah manifests Himself in creation.¹¹⁹

(xv) **Qutb** (قطب): Ibnu'l-Fārid believes in *qutb* or pole, whose position is higher than union (وصال). He thinks that a *qutb* is beyond all relations, place, time, rival and opposite. On him the universe revolves. He is the object of his own worship.¹²⁰

Ibnu'l-Fārid claims himself to be a *qutb*, declares himself to be one with the spiritual

112. Nicholson, *op. cit.*, pp. 173, 176; Vide, Ibnu'l-Fārid, *Diwān*, p. 91, poem no. 15, vv. 44-45

113. Ibid, p. 193; Vide, *Diwān*, pp. 47-48, poem no. 4, vv. 44, 403-405

114. Ibnu'l-Fārid, *Diwān*, pp. 27-67, poem no. 4, vv. 44, 157-158, 428, 670, 759

115. Shawqī Dayf, *op. cit.*, vi, p. 359; Khayru'l-Dīn al-Zarkalī, *Al-A'lam*, v. p. 216; Vide, Ibnu'l-Fārid, *Diwān*, pp. 88-90, poem no. 15, vv. 1, 3, 38

116. 'Umar Farrūkh, *Tārīkh*, iii, p. 521; Vide, *Diwān*, poem no. 4, vv. 242-243, 251-252, 258

117. Nicholson, *Studies in Islamic Mysticism*, p. 198; Vide, Ibnu'l-Fārid, *Diwān*, poem no. 4, vv. 651-730

118. Nicholson, *Studies in Islamic Mysticism*, p. 198; Vide, Ibnu'l-Fārid, *Diwān*, pp. 66-67, poem no. 4, vv. 731-743

119. Nicholson, *Studies in Islamic Mysticism*, p. 198, Vide, Ibnu'l-Fārid, *Diwān*, pp. 55-57, poem no. 4, vv. 533-574

120. Nicholson, *Studies in Islamic Mysticism*, pp. 194-195

qutb, the Logos, different from terrestrial *qutb*. He says that his poleship (قطبية) is a pure consciousness of being one with the Spirit, who as the perfect image of Allah, encompasses all things with his knowledge, power and glory.¹²¹

17. Ibnu'l-Farid A Mystic Poet :

(i) Mysticism :

Mysticism is the teaching and belief that knowledge of God and of real truth may be reached through meditation or spiritual insight, independently of reason and the senses.¹²² It is the belief and experience of a union with or absorption in the divine spirit by contemplation and self-surrender.¹²³ It is the dialectic of the feelings, it is the love of God. It is the first-hand experience of direct intercourse with God, it is the doctrine of soul's possible union with God, the Absolute Reality.¹²⁴

(ii) Sūfism :

According to famous *ṣūfī* Ibn 'Atā, Sūfism means to be at ease with Allah (الاسترسال مع الحق).¹²⁵ To Abu'l-Husayn al-Nūrī, Sūfism is abandoning all the portions of the carnal soul.¹²⁶ To Junayd al-Baghdādī, Sūfism or Taṣawwuf is the preservation of the moments (حفظ الاوقات), it is the cleaving of the conscience with Allah.¹²⁷ To him, Sūfism is the purification of the heart from the creation, separation from natural instincts, suppression of the human qualities, being fully faithful to Allah and following the Great Prophet (S) according to the Shari'a.¹²⁸

(iii) Resemblance between mysticism and sufism :

Both mysticism and *ṣūfism* teaches complete surrender to Allah and direct intercourse with Him, and the possibility of human soul's union with Him. Both mysticism and sufism are usually accompanied by ascetic practices, devotion and ecstasies. Mysticism and sufism often contain pantheistic ideas. Both has the aim of acquiring knowledge of Allah, the Absolute Reality.

(iv) Difference between mysticism and ṣūfism :

a) Mysticism is not confined to any race or religion, but *ṣūfism* is confined within the boundary of Islam.

b) Mysticism has different types and degrees but *ṣūfism* has not such types and degrees.

c) Mysticism may be associated with a religion, but it is not necessary. On the other hand sufism is related to Islam only, it is a science derived from within Islam.

d) Mysticism validates religion, but tends to escape the laws of an organised religion.

121. *Loc. cit.*, ; Vide, Ibnu'l-Farid, *Diwān*, pp. 42-53, poem no. 4, vv. 313, 441-501

122. A S Hornby, *Oxford Advanced Learners Dictionary of Current English*, p. 820

123 A. T. Dev, *Students' Favourite Dictionary*, pp. 861-862

124. *Supra*, Chapter II, section 1

125. Al-Kalābādhi, *Kitābu'l-Ta'arruf*, p. 107

126. *Loc. cit.*

127. *Ibid.*, p. 32

128. *Ibid.*, pp. 32-33

On the other hand, sufism validates Islam as well as follows its laws or *Sharīʿa*.

e) Mysticism is a common name while *Ṣūfism* is the name of Islamic Mysticism, and so it is a proper name.

V) A mystic and a *ṣūfī* :

A mystic is a person who tries to be united with God and through that, to reach truths beyond human understanding.¹²⁹ On the other hand, a *sufi* is he whose heart is sincere towards Allah,¹³⁰ who neither possesses nor is possessed (الصوفي من صفا قلبه لله من الذى لا يملك ولا يملك).¹³¹ A *ṣūfī* is a man chosen by Allah for Himself, freed by Him from carnal soul.¹³²

A mystic seeks to obtain union with or absorption into God by contemplation and self-surrender and believes in the spiritual apprehension of truths beyond the understanding.¹³³ A mystic does not employ ordinary methods of acquiring knowledge. He achieves his object mainly through love and devotion. He has no trust in intellectual speculation, and makes no distinction between the subject and the object.¹³⁴

On the other hand, a *ṣūfī* is a Muslim mystic who follows the laws of Islam and performs spiritual practices, loves Allah much and tries to be near Him, be His real servant as well as His friend.

(VI) A mystic poet and his salient features :

A mystic poet is he who goes beyond the normal vision and understanding of life and plunges into thoughts of unworldly things. Thus he exceeds the limit of his general apprehension and penetrates into a different world by mystic vision.

A Mystic poet has the following salient features :

a) A mystic poet is also a metaphysical poet, who expresses his communion with God. b) He has a sense of unity of all life. c) he believes that the spiritual world is the real world, and the material world is only its shadow, and interprets it as symbols. d) He emphasises on the transitoriness of the body and immortality of the soul. e) He considers the body as a cloud, a set of chains, a cage, that covers, hides the soul. f) He regards the world as a dark prison and physical senses as narrow windows that darkens the infinite soul. g) He thinks that human beings are parts of one stupendous whole. h) He expresses a melancholy mood, hankers after eternity or eternal life. i) He feels more dissatisfied with the show of life. j) He renounces the world, the society and condemn their evils and deceptions and expresses his sincere love for God.

(VII) *Ibnū'l-Fāriḍ* as a mystic poet :

Umar *Ibnū'l-Fāriḍ* is a *ṣūfī* or Muslim mystic as well as a poet. His poems are mainly

129. A S Hornby, *Oxford Advanced Learners' Dictionary*, 4th edition, p. 820

130. Al-Kalābādhī, *Kitābu'l-Ta'arruf*, p. 26

131. *Ibid.*, p. 28

132. *Ibid.*, p. 32

133. *Concise Oxford Dictionary*

134. S. H. Nadeem, *A Critical Appreciation*, Introduction, pp. ix-x

mystic in nature. In him are found the following features of a mystic poet :

- a) Ibnu'l-Fārid expressed his union with Allah in his poems.¹³⁵
- b) He expressed his sense of unity and equality of the creation, the Unity of Being.¹³⁶
- c) He expressed the idea that the spiritual world is the real world and the phenomena are only illusory and like shadows.¹³⁷
- d) He believes in the eternity of the soul and transitoriness of the body. He likens the soul to a showman and the body to the screen.¹³⁸
- e) He seeks the knowledge of Allah, the Ultimate Reality.¹³⁹
- f) He expresses his earnest desire for eternal life.¹⁴⁰
- g) He prefers renunciation of the world and its pleasures.¹⁴¹
- h) He believes that there is the vision of Allah in the whole creation and that Allah is manifested in the phenomena.¹⁴²
- i) He expressed his sincere love for Allah, considered Him as his Beloved.¹⁴³
- j) He used symbols and pantheistic language to express his delicate ideas of divine love and spiritual experiences.¹⁴⁴

18. Ibnu'l-Fārid The Greatest Mystic Poet of The Arabs :

‘Umar Ibnu'l-Fārid is the greatest mystic poet of the Arabs. There are some reasons for maintaining this view.

Firstly, Ibnu'l-Fārid's poetry is thoroughly Arabian both in form and spirit.¹⁴⁵ He is the poet of the Arabian mysticism and surpasses even the great Persain mystic poet Jalálu'l-Dín al-Rúmi (d. 672/1273) in intense glow and exquisite beauty of diction.¹⁴⁶ Besides, no poet composed so large number of verses on mystic themes in Arabic, like him.

Secondly, his flow of versification is praiseworthy and his style is full of verbal subtleties. He is a poet after the same formal fashion as the great mystic philosopher and poet Ibn Arabi (d. 638/1240), in subtlety and obscurity.¹⁴⁷

Thirdly, Ibnu'l-Fārid invented delicate meanings and made it excellent.¹⁴⁸ He composed his poems in a state of rapture or ecstasy. For this reason, his verses are the most devotional verses of what the ṣūfis composed on their love for the Divine Essence.¹⁴⁹

135. Ibnu'l-Fārid, *Diwān, Naẓmu'l-Sulūk*, vv. 145-155, 1268-173, 260, 264, 326-327, 136, *Ibid.*, *Naẓmu'l-Sulūk*, vv. 229-236, 242-243, 525-530 245-246, 251-252, 258; poem no. 15, vv. 1, 3, 38

137. *Ibid.*, *Naẓmu'l-Sulūk*, vv. 174, 659, 679-682

138. *Ibid.*, *Naẓmu'l-Sulūk*, vv. 44, 157-158, 174, 428, 670, 759

139. *Ibid.*, *Naẓmu'l-Sulūk*, vv. 290-298, 533-548

140. *Ibid.*, poem no. 10, vv. 1-3

141. Jahangir Nagari, *Al-Baḥru'l-Fā'id*, pp. 4-5

142. Ibnu'l-Fārid, *op. cit.*, poem no. 15, vv. 44-45, poem no. 12, vv. 29-34

143. *Ibid.*, *Naẓmu'l-Sulūk*, vv. 62-65, 83-84, 97, 102, 107, 130-136

144. *Ibid.*, poem no. 11, vv. 1-3, 25, 33

145. Nicholson, *A Literary History of the Arabs*, p. 398

146. *Ibid.*, p. 325

147. Arberry, *Sūfism*, p. 98

148. Ibnu'l-Fārid, *Diwān*, p. 3

149. Shawqi Dayf, *Tārīkhul-Adabul-'Arabī*, vol. vi, p. 358

Fourthly, for his exquisite diction, good style, fine mould and delicacy of painting, his odes became famous among the masses and the elites.¹⁵⁰ The fervid rapture and almost etherial exaltation give the poetry of Ibnu'l-Fárid a unique place in Arabic literature.¹⁵¹

For all these reasons, Ibnu'l-Fárid is regarded as the Chief of the Poets (سيد الشعراء),¹⁵² the second mystic poet of Islam after Jalúl'l-Dín al-Rúmí,¹⁵³ the best poet among the sufis and surnamed king of Lovers or *Sultánu'l-Áshiqín* (سلطان العاشقين),¹⁵⁴ and the leader of the poets of his time, as termed by Shamsu'l-Dín al-Dhahabí (d., 1348 A. C.),¹⁵⁵ So he is rightly called 'The greatest mystic poet in Arabic literature.'¹⁵⁶

19. Influence

When we study Ibnu'l-Fárid's *Díwán*, we observe that he was more or less influenced by some of his predecessors and he also influenced many of his successors. A brief discussion of this influence is given below.

(A) Others Influence on Ibnu'l-Fárid :

(i) Husayn ibn Manşúr al-Halláj (244-309/858-922), the famous Şufí poet, has some influence on 'Umar Ibnu'l-Fárid, specially in the idea of *faná* (فناء), *ittihád* (اتحاد), nature of the deity, use of pantheistic language and equality of all religions.

Thus we find that Ibnu'l-Fárid uses the Hallájian terms *láhút* (لاهوت) and *násút* (ناسوت),¹⁵⁷ two theological terms of Syrian Christianity. Like al-Halláj, he spoke much on *faná* and *ittihád*, and like al-Halláj's utterance of *انا الحق* he declares *انا هي* 'I am She'.¹⁵⁸ Besides, he uses pantheistic language like al-Halláj, to express his mystical ideas. He also supports al-Halláj's idea that Allah is adored in every form of worship.¹⁵⁹

(ii) Abu'l-Tayyib Aḥmad al-Mutanabbí (303-354/915-965), the celebrated poet of the 'Abbásid period, has considerable influence on Ibnu'l-Fárid's style of composing poetry. Ibnu'l-Farid's style is full of verbal subtleties that include excessive use of affinity (جناس), adaptation (طباق), diminution (تصغير) etc. These clearly show Mutanabbí's influence on Ibnu'l-Farid.¹⁶⁰

(iii) 'Umar al-Khayyám (430-517/1039-1123), the famous mathematician and persian poet, celebrated for his quatrains or *rubá'íyyát* (الرباعيات), seems to have influence on Ibnu'l-Fárid, who wrote similar quatrains in Arabic. These *rubá'íyyát*, also known as *dubayts* (دو بيت), are found in his *Díwán*.¹⁶¹

150. Ibnu'l-Fárid, *Díwán*, p. 3

151. Nicholson, *op. cit.*, p. 397

152. Ibnu'l-Fárid, *Díwán*, p. 2

153. 'Umar Farrúkh, *Tárikhu'l-Adabí'l-Árabí*, III, p. 521

154. Khayru'l-Dín al-Zarkalí, *Al-A'lam* vol, v, p. 216

155. *Loc. cit.*

156. Arberry, *Súfism*, p. 94

157. Ibnu'l-Fárid, *Díwán*, p. 50, poem no. 4, v. 455

158. *Ibid.*, p. 40, poem no. 4, v. 277

159. Nicholson, *op. cit.*, p. 198; Vide, Ibnu'l-Fárid, *Díwán*, pp. 66-67, poem no. 4, vv. 731-749

160. Nicholson, *A Literary History of the Arabs*, p. 396

161. Ibnu'l-Fárid, *Díwán*, pp. 101-106

(iv) 'Abdu'l-Qādir al-Jīlānī (470-560/1077-1166), the famous Ṣūfī and writer, influenced Ibnu'l-Fāriḍ much, specially in the idea of divine love, high spiritual position, secret power, union with Allah, use of wine as a symbol of divine love and strict obedience to the Qurān and Sunnah. Ibnu'l-Fāriḍ expressed similar ideas in his poems¹⁶² and he strictly followed Islamic Shari'ah like the former.

(v) Suhrawardī al-Maqtūl (550-587/1155-1191), noted for esoteric explanation of the religious teachings, seems to have influence on Ibnu'l-Fāriḍ, in the mode of writing poems. Suhrawardī's poetry is simple and spontaneous, his *al-ʿAynīyya* (العينية), has all the charms of lyrical poetry of the highest order. He wrote much on union with Allah and man's high destiny. Ibnu'l-Fāriḍ also did the same in both style and theme.¹⁶³

(vi) Muḥyī'l-Dīn Ibn 'Arabī (560-635/1165-1246), known as al-Shaykhū'l-Akbar, was Ibnu'l-Fāriḍ's contemporary. Though they never met, yet they had contact through letters. It seems that Ibnu'l-Fāriḍ was little influenced by Ibn 'Arabī in the combination of mysticism with orthodoxy, the idea of *ittihād* or union with Allah, vision of Allah, *Waḥdatu'l-Wujūd* and perfect man.¹⁶⁴

However, Ibn'l-Fāriḍ shows no sign of acquaintance with Ibn'Arabi's terminology or being directly influenced by him in any considerable degree.¹⁶⁵

B. Ibnu'l-Fāriḍ's Influence on Others :

(i) Muḥammad Ibnu Sawwār (603-672/1206-1278), was a philosopher Ṣūfī, related to the *taṣawwuf* of Ibn'Arabī. He met 'Umar Ibnu'l-Fāriḍ and was influenced by him in his idea of *ittihād* (اتحاد) or union with Allah.

(ii) Taqīyyu'l-Dīn al-Sirājī (627-699/1229-1294) was a poet on the model of the Ṣūfīs. He was influenced by 'Umar Ibnu'l-Fāriḍ and composed many mystic poems following the meanings of Ibnu'l-Fāriḍ.¹⁶⁶

(iii) 'Abdu'l-Karīm al-Jīlī (767-811/1365-1408), the famous Ṣūfī writer, followed the theory of Ibn'Arabī but rejected many ideas of the former. Al-Jīlī was influenced by Ibnu'l-Fāriḍ, specially in the idea of divine love, divine beauty and *ittihād* or union with Allah, on which he composed many poems.

(iv) 'Ā'isha al-Ba'ūniyya (840-922/1436-1516), the famous literateur and poetess, was greatly influenced by Ibnu'l-Fāriḍ. Most of her poems contain the meanings or ideas of Ibnu'l-Fāriḍ.¹⁶⁷

(v) Muḥammad al-Bakrī al-Ṣiddīqī (b. 930/1523) of Egypt, a teacher of Al-Azhar University, wrote poems on mystic themes. He was much influenced by Ibnu'l-Fāriḍ, specially in the idea of *fanā* (فناء) and divine love. His poems contain divine love, devotional prayer to

162. *Ibid.*, pp. 25-26, 79-81, passim.

163. *Ibid.*, pp. 25-67, *Nazmu'l-Sulūk*

164. *Ibid.*, pp. 25-67, poem no. 4, p. 79, poem no. 11, v. 2, p. 91, poem no. 15, v. 54

165. Nicholson, *Studies in Islamic Mysticism*, p. 193

166. 'Umar Farrūkh, *Tārīkhū'l-Adabī'l-'Arabī*, iii, p. 672

167. *Ibid.*, iii, pp. 926-927

Allah, and *faná*, as found in Ibnu'l-Fárid's poetry.¹⁶⁸

(vi) 'Abdu'l-Ghaní al-Nábulí (1050-1143/1540-1731), the best Arab mystic poet of the ninth century A.H., was much influenced by Ibnu'l-Fárid. Following the latter, al-Nábulí composed *Al-Ta'lyya* (التائية), a long poem, which is a divine monologue containing the author's pantheistic notions.¹⁶⁹ Moreover, he wrote commentary on Ibnu'l-Fárid's *Diwán*.

(vii) Ibnu'l-Fárid's poetry has great influence on the Ṣúfis and the public as well. People are addicted to the rhymes (قوافي) of Ibnu'l-Fárid's poems and what quiet power they have.¹⁷⁰ The Ṣúfis recite Ibnu'l-Fárid's odes in their assembly of *dhikr* and the profligates sing them in their assembly of drinking (wine).¹⁷¹

Moreover, Ibnu'l-Fárid's *Diwán* is taught in schools and is memorised by the youths.¹⁷² To this day the odes of Ibnu'l-Fárid are memorised by the Ṣúfis of Egypt.¹⁷³

20. Criticism :

'Umar Ibnu'l-Fárid was a great Ṣúfí poet. he always would observe the rules of the Qurán and Sunnah, In spite of this, many of his verses contain pantheistic ideas. In his *al-Ta'lyyatul-Kubrā* he claims that no man has attained the height like him and he alone attained the sobriety of union or *ittiḥād*.¹⁷⁴

For such utterings, some of his critics declared him an infidel (كافر), They consider his sayings as atheism and out of Islamic belief.¹⁷⁵

Another group of critics defend him. They opine that the secret of poetical terms, when understood properly, removes the allegation of condemnation about the belief of the poet. So, Ibnu'l-Fárid's poetry, if interpreted correctly, not only excludes him from the group of *zindíqs* (زندقة), but also places him on a high position among the special believers and ascetics (زهاد).¹⁷⁶

However, we may say that 'Umar Ibnu'l-Fárid was a good man, a devout Muslim, a great Sufi and a mystic poet unrivalled by any poet in the composition of Arabic mystical poems. Like some other Ṣúfis he crossed the limit in a few cases, specially in his philosophical and mystic ideas, for which he was bitterly criticised. This misunderstanding about him may be removed if we try to understand his verses with liberal outlook. In his life style we do not find any major error from the Islamic point of view.

Now we would like to conclude this section dealing with the biography of 'Umar Ibnu'l-Fárid by the following remark of Dr. R. A. Nicholson :

"If pious souls were shocked by the lawlessness of the dervishes and if bigots would

168. Shawqí Dayf, *Tárikhu'l-Adabi'l-'Arabí*, vi, p. 366

169. *Ibid.*, vi, p. 772

170. Ibnu'l-Imád, *Shadharátul-Dhahab*, vol. v, p. 151

171. Aḥmad Ḥasan al-Zayyát, *Tárikhu'l-Adabi'l-'Arabí*, p. 259

172. Jurjī Zaydán, *Tárikhu Adabi'l-Lughati'l-'Arabíyya*, iii, p. 17

173. *Shorter Encyclopaedia of Islam*, p. 147

174. Ibnu'l-Fárid, *Diwán*, p. 42, poem no. 4, vv. 310-313

175. Al-Ḥaddád, "Ibnu'l-Fárid", *'Al-'Arabí*, p. 121

176. *Loc. cit.*

fain have burned the books of Ibn 'Arabí and Ibnu'l-Fárid, the divines in general, showed a disposition to suspend judgement in matters touching holy men and to regard them as standing above human criticism."¹⁷⁷

SECTION TWO

POETRY OF 'UMAR IBNU'L-FÁRID

In this section we shall discuss about the poetry of Umar Ibnu'l-Farid, specially his mystical poetry. This discussion will include the poetical background during his age, kinds and number of his poems, his style, diction and language and themes of his poems. Then we shall quote some of his important mystical verses dealing with the themes like divine beauty, divine love, vision of Allah, the Unity of Being, Muḥammadan Reality, *faná* and *baqá*, mystic sobriety, oneness with Allah, oneness with Muḥammad (S), theory of *labs*, and mystic intoxication etc. Together with the verses we shall give their English translations sometimes with brief comments.

A. Poetical Environment :

'Umar Ibnu'l-Fárid flourished in Egypt during the Ayyúbid period. It was the period of the soul's longing for two different contending actions : (a) Actions of mysticism and righteousness, and (b) Actions of wickedness and wantonness.

Due to the continuation of wars and succession of dangers of hunger and death, some souls were longing for mysticism; and due to the loosening of character, unjust decisions of passions, and spread of narcotics, some souls were longing for wickedness.

In Egypt and outside, poetry also turned towards those two directions. It was aimed either at Allah or at Satan. Ibnu'l-Fárid grew up in religious and mystic environment, so he followed the path of his people in his poetry.¹

B. Kinds and Number of Poems of Ibnu'l-Farid :

Ibnu'l-Fárid has a *Diwán* that contains all his poems. It is known as *Diwánu Ibnul-Fárid* (ديوان ابن الفارض). This *Diwán* contains 81 poems of Ibnu'l-Fárid, having 1927 verses.

His poems are of five types, namely, ode (قصيدة), fragment (قطعة), *dubayt* (دو بيت) or *rubá'iyat* (رباعية), riddle (لغز) and *mawálíya* (مواليا).

Among his poems 22 may be considered as odes or *qaṣá'id*, (The longest having 761 verses and the shortest having 11 verses), 35 *dubayts*, 4 fragments, 19 riddles and 1 *mawálíya*.

A chart of his poems may be shown like the following:²

177. Nicholson, *A Literary History of the Arabs*, p. 462

1. Amḥad Ḥasn al-Zayyát, *Tárikhu'l-Adabi'l-'Arabí*, p. 258

2. 'Umar Ibnu'l-Fárid, *Diwán*

Sl. no. of poem	verses	Sl. no. of poem	verses	Sl. no. of poem	verses	Sl. no. of poem	verses
01	151	09	37	17	25	25	04
02	51	10	62	18	11	26-60	70
03	103	11	41	19	25	61-79	57
04	761	12	44	20	08	80	02
05	50	13	21	21	14	81	06
06	26	14	51	22	14	Total verses = 1927	
07	13	15	60	23	07		
08	18	16	35	24	16		

According to ‘Umar Farrúkh, three of Ibnu'l-Fárid's odes are of ghazal or erotic ode type. These are the first, tenth and fourteenth odes. The first one has moderate sufi meanings, the tenth one has some ideas of union and principles of unity (اتحاد), and the fourteenth poem is nearer to material love song and its external meaning is far from sufi meaning.³

Ibnu'l-Fárid's longest poem is *Nazmu'l-Sulúk* (نظم السلوك : The Mystic's Progress) and it is generally known as *Al-Tá'tiyatu'l-Kubrú* (التائية الكبرى). It contains 761 verses. Here he describes his own experiences. So it is something like an epic. This poem is Ibnu'l-Fárid's masterpiece.

It is narrated that Ibnu'l-Fárid, after composing this poem, saw the Great Prophet (S) in dream who said to the poet, "O ‘Umar, what name have you given to your ode?" Then the poet replied, "O Messenger of Allah, I named it *لوائح الجنان و روائح الجنان*." Then the Prophet (S) said, "no, rather name it *نظم السلوك*". So the poet named this ode *Nazmu'l-Sulúk* (نظم السلوك).⁴

It is also narrated that Ibn ‘Arabi wrote to Ibnu'l-Fárid, "Send me a commentary of *Al-Tá'tiyatu'l-Kubrú*". Then Ibnu'l-Fárid replied, "You have already explained it in your book *Al-Futúhátu'l-Makkiyya*."⁵

His another important poem is *Al-Ta'tiyyatu'l-Sughrá* (التائية الصغرى), the third poem in his *Díwán*. It contains 103 verses and deals with the aims of the *ṣúfis* and their secrets.⁶ Another important poem of Ibnu'l-Fárid is *Al-Khamriyya* (الخمرية : Hymn of Wine). It is *al-Mímíyya* and contains 41 verses. It is the eleventh poem in his *Díwán*. it attained celebrity in the West.⁷ It forms a link between the love lyrics and *Nazmu'l-Sulúk*.⁸ His another important ode is *Al-‘Ayniyya* (العينية), the seventeenth poem in his *Díwán*. It reveals his

3. ‘Umar Farrúkh, *Tárikhu'l-Adabi'l-Arabí*, vol, iii, pp. 522-523

4. ‘Umar Ibnu'l-Fárid, *Díwán*, p. 6

5. ‘Umar Farrúkh, *op. cit.*, iii, p. 524

6. Al-Zayyát, *Tárikhu'l-Adabi'l-Arabí*, p. 259

7. H. A. Gibbon, *Shorter Encyclopaedia of Islam*, p. 147

8. R. A. Nicholson, *Students in Islamic Mysticism*, p. 188

experiences in Hijáz.⁹

Kamálu'l-Dīn al-Adfawī (d. 748/1348), a famous writer, jurist and literateur and poet,¹⁰ opines that the best of Ibnu'l-Fārid's poems are three : i) *Al-Fā'lyya* (الفائبة), the fourteenth ode in his *Diwān*, ii) *Al-Lāmtyya* (اللامية), the tenth ode, and iii) *Al-Kāfiyya* (الكافية), the fifteenth ode in his *Diwān*.¹¹

C. Style, Diction and Language of His poems :

Ibnu'l-Fārid adopted a style which was entirely absent in the pre-Islamic and early Islamic poetry.¹² His odes retain the form, conventions, topics and images of ordinary love poetry.¹³ His poetry possesses intense passion, glowing fervid reatures¹⁴ and almost ethereal exultation.¹⁵

Ibnu'l-Fārid used some artistic brands or symbols belonging to erotic free style poetry.¹⁶ His poetry includes what is pleasant for both an ascetic Ṣūfī and a wanton lover, that is by its secret meaning, and this is by its literal meaning.¹⁷ His poems are sweet and pleasing in most times.¹⁸

Ibnu'l-Fārid's style is full of verbal subtleties. He uses too much rhetoric (بديع), affinity (جناس) and adaptation (طباق), which were considered fine in his age and even today.¹⁹ Besides he excessively uses diminution (تصغير) to make the names sweeter, not to make it less important.²⁰ His poetry also contains excessive metaphysical wit, his verses abound in fantastic conceits, and much of them are enigmatic to the last degree.²¹ Of course, these are not rhetorical ornaments or intellectual conjuring tricks.²²

Ibnu'l-Fārid has drawn fine fantasies in his poem, uses mysterious obscurity of diction and subtle harmonies of sound.²³ His poems possess excellent rhyme (قافية) having quiet power over the readers.²⁴

The allegory used by Ibnu'l-Fārid, is of extreme perfection.²⁵ For example, he takes wine for divine love and means that he is intoxicated by Holy Divine Intoxicant forgetting

9. 'Abbās Yusuf, "Ibnu'l-Fārid", 'Al-'Arabī', p. 123

10. 'Umar Farrūkh, *Tārikhu'l-Adabi'l-'Arabī*, iii, p. 759

11. 'Abdu'l-Hai Ibnu'l-Imād, *Shadharātū'l-Dhahab fi Akhbār Man Dhahab*, vol. v, p. 151

12. Nicholson, *Studies in Islamic Mysticism*, p. 166

13. *Ibid.*, p. 168

14. *Loc. cit.*

15. ---, *A Literary History of the Arabs*, p. 396

16. 'Abbās Yusuf, "Ibnu'l-Fārid". 'Al-'Arabī', p. 259

17. Al-Zayyāt, *Tārikhu'l-Adabi'l-'Arabī*, p. 259

18. 'Umar Farrūkh, *Tārikhu'l-Adabi'l-'Arabī*, iii, p. 521

19. Jurjī Zaydañ, *Kitābu Tārikhi Adabi'l-Lughati'l-'Arabīyya*, p. 17; Al-Zayyat, *op. cit.*, p. 258; for examples, vide, Ibnu'l-Fārid, *Diwān*, passim

20. Nicholson, *A Literary History*, p. 396

21. ---, *Studies in Islamic Mysticism*, p. 167

22. *Loc. cit.*

23. *Ibid.*, p. 169

24. Ibnu'l-Imād, *Shadharāt*, v, p. 151

25. 'Umar Farrūkh, *op. cit.*, iii, p. 521

his existence.²⁶ He extensively uses symbols, and uses the language in its remote symbolic indication, but maintaining the basis.²⁷ He generally uses symbol as the only possible means of imparting mystical truth.²⁸ Regarding this, 'Abdu'l-Ghani' al-Nabulsi says, "In erotic description whether the subject thereof be male or female, and in all imagery of gardens, flowers, rivers, birds, and the like, he refers to Divine Reality manifested in Phenomena, and not to those phenomena themselves."²⁹

Ibnu'l-Farid seeks his imagery from nature, as seen by beduins, and also from his sense of the poetic value of proper names.³⁰

Ibnu'l-Farid uses paradoxes. In the state of spiritual enthusiasm the readers of Ibnu'l-Farid's poetry enter into a reign where the logic of common experience is perceived to be false. This *alta fantasia* moulds the language of his odes, imposing its own laws and revelling in its power to transcend contradictions, for the intellect, are final.³¹

It is a favourite paradox of Ibnu'l-Farid that reproof bears a message of love and that the railer deserves to be thanked and praised.³²

Ibnu'l-Farid uses verbal euphemism too much. He plays with sound and sense alike, and unadorned simplicity is the antithesis of his style.³³ The lubrications on syntax and rhetoric, contained in some of his verses (13:29-34) come near to the modern European conception of what poetry should be.³⁴

Ibnu'l-Farid's verses contain the fire and energy of innermost feelings, because, he looked into his heart before he wrote.³⁵ His poems contain easy flow of versification (انسجام), play with ideas in ever changing forms, clothing them with splendid garments.³⁶ His poems show his power of terse, striking and energetic expression, and each of his odes furnishes examples of this Arabian eloquence.³⁷

Ibnu'l-Farid uses pantheistic language to express his feeling of oneness with Allah.³⁸ Sometimes he uses Qur'anic language in his poem (4:744). His extravagant flights of fancy are generally accompanied by an equal exaltation of feeling and sustained by the fiery element in which they move, and at times, they sink into, sweet smoke of rhetoric.³⁹

The hyper-fantastic strain in Ibnu'l-Farid's poetry is surprisingly relieved by a

26. Shawqi Dayf, *Tarikhu'l-Adabi'l-Arabi*, vi, p. 359

27. 'Abbas Yusuf, *op. cit.*, p. 125

28. Nicholson, *Studies in Islamic Mysticism*, p. 193

29. *Ibid.*, p. 168

30. *Ibid.*, p. 181

31. *Ibid.*, p. 178

32. *Ibid.*, p. 179

33. *Ibid.*, p. 177

34. *Ibid.*, p. 176

35. *Ibid.*, p. 175

36. ----, *A Literary History*, . 396

37. ----, *Studies in Islamic Mysticism*, p. 183

38. ----, *The Idea of Personality in Sufism*, p. 20

39. ----, *op. cit.*, p. 177

poignant realism. They have the power of lifting themselves and their readers with them into the sphere of the infinite eternal.⁴⁰ In his famous Wine Ode (الخمرية), Ibnu'l-Fārid develops symbolism which elsewhere he only uses incidentally.⁴¹

Thus we cannot but agree with Dr. R. A. Nicholson when he says, "Any one of the odes (of Ibnu'l-Fārid) will furnish examples of this Arabian eloquence which has its roots in the structure of the language and defies all attempts to transplant it."⁴²

On the whole, the *Diwān* of Ibnu'l-Fārid is a miracle of literary accomplishment, yet the form would be cold and empty without the spirit which it contains.⁴³

D. Theme of Ibnu'l-Fārid's poetry :

Ibnu'l-Fārid's poetry contains different themes but mysticism predominates all other themes. Many of Ibnu'l-Fārid's odes celebrate the hills and valleys in the neighbourhood of the holy city of Makka, scenes endeared by the visions and ecstasies which they recalled to his mind.⁴⁴ Some of the finest passages describe his recollection of the years which he spent in Hijāz.⁴⁵ Many odes describe his experiences. *Al-Khamrīyyāt* contains hymns to wine. Some verses describe hymns to his beloved. His famous poem *Nazmu'l-Sulūk* describes his spiritual experiences. It contains a hymn to divine love.⁴⁶

Ibnu'l-Fārid has some verses containing enigmas or riddles, one even on amorous enigma. Ibnu'l-Fārid's commentator Hasan al-Burini asserts that Ibnu'l-Fārid's poetry is not invariably mystical.⁴⁷ The 18th ode of Ibnu'l-Fārid's *Diwān* is an example of his poems that contain fervid rapture and almost ethereal exaltation.⁴⁸

Regarding the themes of Ibnu'l-Fārid's poetry Dr. Nicholson's remark is noteworthy which runs thus :

All his odes are variations on a single theme, and the variations themselves have a certain interior uniformity. Not only do the same leitmotifs recur again and again, but the same metaphors, conceits and paradoxes are continually reappearing in new dress. The poet has triumphed over the monotony by means of delicacy of his art, the beauty of his diction and the 'linked sweetness' of his versification---- powerful spells to enchant those who read him in his own language.⁴⁹

E. Mysticism In Ibnu'l-Fārid's Poetry

Umar Ibnu'l-Fārid's poetry contain many themes but mystic teachings predominate there. Even his lyrics and wine poem are considered as mystic poems having mystic meanings, through symbolism. When we study Ibnu'l-Fārid's *Diwān*, we observe that it

40. Nicholson, *Studies in Islamic Mysticism*, p. 179

41. *Ibid.*, p. 183

42. *Ibid.*, p. 183

43. *Ibid.*, p. 175

44. *Ibid.*, pp. 164-165

45. *Ibid.*, p. 181; For the poem, vide, Ibnu'l-Fārid, *Diwān*, pp. 69-70

46. Nicholson, *A Literary History of the Arabs*, p. 396

47. ----, *Studies in Islamic Mysticism*, p. 168. n. 2

48. ----, *op. cit.*, p. 397; for the poem, vide, Ibnu'l-Fārid, *Diwān*, p. 95

49. ----, *Studies in Islamic Mysticism*, p. 175

contains many mystic teachings and ideas. The most important of them are as follows : 1. Mystic Ḥadīth, 2. Desire for secret path, 3. Divine Beauty, 4. Knowledge of Allah, 5. Unity of Being, 6. Emanation of Allah, 7. Vision of Allah, 8. Real Being, 9. Soul and phenomena, 10. Muhammadan Reality, 11. Muḥammadan Light, 12. Theory of Labs, 13. Divine Love and its mystery, 14. Hymn to the Beloved, 15. Oneness with Muḥammad, 16. Faná and Baqá, 17. Oneness with Allah, 18. Audition, 19. Mystic intoxication, 20. Mystical sobriety, 21. Polism and 22. High position.

Here we shall quote some verses from Ibnu'l-Fárid's *Díwán* on each of the above mentioned themes as examples.

1. Mystic Ḥadīth :

Ibnu'l-Fárid claims that his mysticism or taṣawwuf is based on the Qurán and Ḥadīth. In some verses he expresses this claim. Thus mentioning the famous mystic ḥadīth, he says:⁵⁰

روايته فى النقل غير ضعيفة	وجاء حديث فى اتحادى ثابت
اليه بنقل او اداء فريضة	يشير بحب الحق بعد تقرب
بكنت له سمعا كنور الظهيرة	و موضع تنبيه الاشارة ظاهيرة
واسطة الاسباب احدى ادلتى	تسببت فى التوحيد حتى وجدته

Nicholson translates these lines thus :

1. And touching my oneness (ittihad) there hath come down a sure Tradition, whose transmission by (oral) relation (from the Prophet) is not infirm.

2. Declaring that Allah loves (His creatures) after they draw nigh unto Him by voluntary works of devotion or by the observance of that which is obligatory.

3. And the point that the doctrine bids us mark is made as clear as the light of the moon by the words, "I am to him an ear."

4. I used the (religious and devotional) means to reach unification until I found it (unification); and the agency of the means was one of my guides (thereto)

2. Desire for Secret Path :

In some verses Ibnu'l-Fárid expresses his earnest desire to follow the secret path, the path of the mystics or the Ṣúfis. Thus he says:⁵²

فما اختاره مضنى به وله عقل	هو الحب فاسلم بالحشا ما الهوى سهل
واوله سقم و اخره قتل	وعش خاليا فالحب راحتته عشنا
حيوة لمن اهوى على بها الفضل	ولكن لدى الموت فيه صبابه

Nicholson translates these lines thus:⁵³

1. It's love! keep thy heart safe. Passion is no light thing, and he that is wasted thereby, chose it not when he was sane.

50. 'Umar bnu'l-Fárid, *Díwán*, p. 65 (*Nazmu'l-Sulúk*, vv. 719-722)

51. R. A. Nicholson, *Studies in Islamic Mysticism*, p. 262

52. Ibnu'l-Fárid, *Díwán*, p. 76 (Poem no. 10, vv. 1-3)

53. Nicholson, *Studies in Islamic Mysticism*, p. 178

2. And live fancy free, for love's joy is sorrow : its beginning a sickness and its end is slaying.

3. Yet methinks, death owing to love-desire is a life that my loved one bestows upon me as a boon.

3. Divine beauty :

Ibnu'l-Fāriḍ expresses the divine beauty in his verses in different ways. In one poem he says:⁵⁴

و تحکم فالحسن قد اعطاکا
بک عجل به جعلت فداکا
فهم فاقۃ التي معنکا

Nicholson translates these lines thus:⁵⁵

Feign coy disdain, for well art thou entitled :

And domineer, for Beauty hath given thee the power.

if in death I shall be with thee united,

Hasten it on, so may I be thy ransom!

The Lords of beauty thou in grace and goodness

Excellent so, they hunger for thy notion.

4. Knowledge of Allah :

Ibnu'l-Fāriḍ expresses his idea that the Great Prophet Muḥammad (S) is the main source of *ma'rifa* (معرفة) or acquiring knowledge of Allah, and the secondary source is Hadrat 'Alī (R), who inherited the knowledge about Allah from the Prophet. Thus he says:⁵⁶

وحز بالولا میراث ارفــع عارف
وما نال شیئاً منه غیرى سـوى فتى

غــدا همـه ایثار تائـیر همـة
على قدمی فی القبض والبسط ما فتى

Nicholson translates these lines thus:⁵⁷

1. And take to thyself through kinship (of love) the heritage of the most sublime gnostic (Muḥammad), who made it his care to prefer (above all else) that his aspiration should produce an effect (upon mankind).

2. And except me none hath gained aught thereof (knowledge of Allah) save only a youth (Ali) who in constraint or ease never ceased to tread in my foot prints.

Again, on gnosis, Ibnu'l-Fárid says :⁵⁸

ومدح صفاتی بی یوفق ما دخی
فشاهد وصفی بی جلیسی وشاهدی
وبی ذکر اسمائی تیقظ رویة
کذاک بفعلی عارف بی جاهل

54. Ibnu'l-Fárid, *Diwán*, p. 88, 90 (poem no. 15, vv. 1, 3, 38)

55. Nicholson, *Studies in Islamic Mysticism*, p. 171

56. Ibnu'l-Fárid, *Diwán*, pp. 41-42 (*Nazmu'l-Sulúk*, vv. 290-299)

57. Nicholson, *Studies in Islamic Mysticism*, pp. 226-227.

58. Ibnu'l-Fárid, *Díwán*, p. 55 (*Nazmu'l-Sulúk*, vv. 533-348)

مـعـالـم مـن نـفـس بـذاک عـلـیـمـة
عـوالم مـن رـوح بـذاک مـشـیرة
مـجـازا بـها لـلـحـکـم نـفـسـی تـسـمـت
عـلـی ما وراء الحـس فـی النـفـس ورت
جـوازا لاسرار بـها الرـوح سـرت
بـمـکـنـون ما تـخـفـی السـرائـر حـفـت
و عـنـنـها بـها الـاکـوان غـیر غـنـیة
شـهـود اجـتـنا شـکر بـایـد عـمـیـمـة
عـلـی بـخـاف قـبـل مـوطـن بـرـزـتـی
و لـحـظ وکـلـی فـی عـین لـعـبـرتـی
و کـلـی فـی رـد الرـدـی یـد فـوتـی
و اسـمـاء ذات ما روى الحـس بـثـت

فـخـذ عـلم اعلام الصـفـات بـظـاهـر الـ
و فـهـم اسـامـی الذات عـنـها بـباطـن الـ
ظـهـور صـفـاتـی عـن اسـاصـی جـوارحـی
رـقـوم عـلـوم فـی سـتـور هـیـاکـل
و اسـمـاء ذاتـی عـن صـفـات جـوانحـی
رـمـوز کـنـوز عـن مـعـانـی اشـارة
واثـارها فـی العـالـمـین بـعـلمـها
و جـود اقـتـنا ذکـر بـایـدی تـحـکـم
مـظـاهـر لـی فـیـها بـسـدوت و لم اکـن
فـلـفـظ وکـلـی بـی لـسان مـحـدث
و سـمـع وکـلـی بـالنـدی اسـمـع النـسـد
مـعـانـی صـفـات ما وراء الـلبـس اثـبـتـت

Nicholson, translates these lines thus:⁵⁹

1. To praise my attributes because of me (my essence) enables my praiser to glorify me (for what I am essentially), but to praise me (my essence) because of my attributes is to blame me (my essence).

2. Therefore he that beholds my attributes in my companion (my body) and beholds me (my essence) by means of them will never alight at my abode--- for I veil myself (with my attributes).

3. And to call to mind, my Names through me (my essence) is a waking vision (a revelation of the Truth), but to call me (my essence) to mind through them is the (false) dream of one that slumbers in the night.

4. Likewise, he that knows me (my essence) through my actions knows me not, whereas he that knows them through me is a knower of the truth.

5. Receive, then, the knowledge of the principal attributes, which are attached to outward abodes (visible organs), from a soul well acquainted therewith.

6. And (receive) the understanding of the Names of the Essence which made manifest through them (the attributes) but (themselves) reside in the inward (invisible) worlds, from a spirit that gives an indication thereof (by means of symbols).

7. The manifestation metaphorically of my attributes (e. g. sight and hearing) from the names of my bodily organs (e. g. the visual and auditory faculties)--- names by which my soul was named because of my judgement (that in reality) they belong to the soul, not to the body---

8. Consists of a knowledge (latent in the soul)-- marks traced on the veils of forms (bodily organs) and throwing light on what is beyond sense-perception in the soul.

9. And the manifestation actually of the names of my essence form the attributes of my inward being, for the sake of mysteries whereby the spirit was gladdened,

59. Nicholson, *Studies in Islamic Mysticism*, pp. 248-251

10. Consist of hints concerning treasures (of knowledge), hints revealing the significations of a mystical doctrine and encompassed by the arcana of that which is hidden in the depths of the heart.

11. And their effects in all that exists, together with the knowledge of them--- and created things are not independent of the effects produced by them (the Names and Attributes)--

12. Are (shown by) the existence of praise that is gained (by Allah) for strength of dominion, and by the beholding of thanks that are gathered in return for universal favours.

13. They (the effects of the Names and Attributes) are theatres of manifestation for me : I appeared in them, although I was not hidden from myself before my epiphany (in them).

14. For speech ---- and the whole of me is a tongue that tells of me --- and sight ---- and the whole of me is an eye in me for regarding me---

15. And hearing --- and the whole of me is ears listening to the proclamation of (my) bounty ---- (and power) --- and the whole of me is a hand strong to repel destruction.

16. (All these faculties) are a means of manifestation for Attributes which established (the presence in the soul of) what transcends the (outward) vesture (the body) and for Essential names which spread abroad that which sensation related (to the soul)

In these lines Ibnu'l-Farid says that a person cannot attain to the knowledge of Allah if he tries to know Him through His attributes. Knowledge derived by means of induction is inferior to knowledge revealed in contemplation. The real nature of the attributes is hidden in the Essence. In reality the attributes belong entirely to the Essence. Actually the spiritual essence sees, hears, not by the eyes and ears, and so on.

He also says that the inmost meaning of the Divine Names cannot be apprehended except mystically or conveyed otherwise than symbolically. Knowledge of the names of Allah's attributes gladdens the soul by revealing the mysteries of oneness (اتحاد) and by exalting man, as the microcosm above all created beings. The whole world of phenomena exhibits the effects of the Divine Names and Attributes. All created beings praise Allah and render thanks to Him for giving them existence.

Before Allah actually revealed Himself in man and Nature, He was potentially revealed to Himself in His eternal knowledge. From perception of sensible things the souls rise to knowledge of their spiritual realities.

5. Unity of Being :

Many verses of Ibnu'l-Farid express the idea of the Unity of Being (وحدة الوجود) His famous poem *Nazmu'l-Sulūk* contains many such verses. Thus he says :⁶⁰

وما شان هذا الشأن منك سوى السوى	و دعواه حقا عنك ان تمخ تثبت
كذا كنت حينما قبل ان يكشف الغطا	من اللبس لا انفك عن ثنوية
اروح بفقد بالشهود مؤلفى	و اغدو بوجد بالوجود مشتتى

60. Ibnu'l-Farid, *Diwān*, p. 38 (*Nazmu'l-Sulūk*, vv. 229-236)

ويجمعني سلبى اصطلاما بغيبتي
اليها ومحوى منتهى قاب سدرتي
مفقا ومنى العين بالعين قرت
لدى فرقى الثانى فجمعى كوجدتى
وصففت سكونا عن وجود سكبنة

يفرقنى لى التزاما بمحضرى
اخال حضيض الصحو والسكر معرجى
فلما جلوت الغين عنى اجتليتـنى
ومن فاقتى سكرا غنيت افاقـة
فجاهد تشاهد فيك منك وراء ما

Nicholson translates these lines thus:⁶¹

1. Naught save otherness marred this high estate of thine, and if thou wilt efface thyself they claim to have achieved it will be established indeed.

2. Thus was I myself for a time, ere the covering was lifted. Having no clairvoyance, I still cleave to dualism.

3. Now losing (myself) and being united (with Allah) through contemplation, now finding (Allah) and being sundered (from myself) through ecstasy.

4. My intellect, though being attached to my presence (with myself), was separating me (from Allah), while my deprivation (of individuality) through the enravishment of my self-existence by my absence (from myself) was uniting me (with Allah)

5. I used to think that sobriety was my nadir, and that intoxication was my way of ascent to her (the Beloved), and that my self-effacement was the farthest goal I could reach.

6. But when I cleared the film from me I saw myself restored to consciousness, and mine eye was refreshed by the (Divine) Essence.

7. And at the time of my second separation I was enriched by a recovery from my impoverishment (self-loss) in drunkenness, so that (now) my union (*jam'*) is like my unity (*waḥda*, individuality-*tafrīqa*, separation).

8. Therefoe, mortify thyself that thou mayst behold in thee and from thee a peace beyond what I have describedd--- a peace born of a feeling of calm.

On the same idea he again says:⁶²

فـظنوا سواها وهى فيها تجلت
على سبع لا تلوين فى كل برزة
على حسب الاوقات فى كل حقبة
من اللبس فى اشكال حسن بديعة
واونـة تدعى بعـزة عزت
وما ان لها فى حسنـها من شريكة
كما لى بدت فى غيرها وتزيت
وحـاشا لمثلـى انها فى حلت

وما ذاك الا ان بـدت بمظاهـر
بدت باحتجاب واختفت بمظاهـر
وما برحت تبدو وتحفى لعـلة
وتظهر للعشاق فى كل مظهـر
ففى مرة لبنى واخرى بثينـة
ولسن سواها لا ولا كن غيـرها
كذلك بحكم الاتحاد بحسنـها
منى ملت عن قولى انا هى او اقلـ

Nicholson translates these lines thus:⁶³

1. And this was only because She appeared in phenomena. They supposed that these

61. Nicholson, *Studies in Islamic Mysticism*, p. 220-221

62. Ibnu'l-Fāriḍ, *Diwān*, pp. 39-40 (*Naẓmu'l-Sulūk*, vv. 245-246, 250-253, 277)

63. Nicholson, *Studies in Islamic Mysticism*, pp. 222-223, 225

(phenomena) were other than She, whilst it was She that displayed Herself therein.

2. She showed herself by veiling Herself (in them), and She was hidden by the objects in which She was manifested, assuming tints of diverse hue in every appearance.

3. And She appeared not to reveal and conceal Herself for some (divinely ordained) came in every age according to the appointed times.

4. She was appearing to Her lovers in every form of disguise in shapes of wondrous beauty.

5. Now as Lubná, anon as Buthyna, and sometimes She was called 'Azza, who was so dear (to Kuthayyir)

6. They (fair women) are not other than She; no, and they never were, She hath no partner in Her beauty.

7. If I recant my words, 'I am She', or if I say ---- and far be it from one like me to say it! --- that She became Incarnate (*ḥallat*) in me (then I shall deserve to die the death.).

Here Ibnu'l-Fāriḍ says that they reveal or conceal Absolute Being according to the measure of spiritual insight with which they are regarded. Physical forms are the expressed forms of Him.

On the same idea he also says :⁶⁴

ولا ناطق في الكون الا بمدحتي	فما عالم الا يفضلي عالم
تمسكت من طه باوثق عروتي	ولا غرو ان سدت الالى سبقوا وقد

Nicholson translates these lines thus :⁶⁵

1. There is nothing existent but hath knowledge of my grace, nor aught in being but utters my praise.

2. No wonder that I told it over all who lived before me, since I have grasped the firmest stay (which is a verse) in (the chapter of the Qurán) Ṭā-há.

Here Ibnu'l-Fāriḍ says that all created things glorify Allah with diverse tongues which are heard and understood by spiritual men. Then he says that he has attained to perfection in *ittihād* through his faith in the 7th verse of sūra Ṭāhā. "Allah, there is no god but He." This proves that he maintains the idea that nothing but Allah has real existence.

On the same theme he again says:⁶⁶

وكانت لها اسرار حكى ارخت	واستار لبس الحس لما كشفتها
النقاب فكانت عن سؤال مجيبي	رفعت حجاب النفس عنها بكشفي
صفاتي و متى احدثت باشعة	و كنت جلا مראה ذاتي من صيدا
شهودي موجود فيقضي بزحمة	واشهدتني اياي اذ لا سواي في
ونفسي بنفى الحس اصغت واسمت	واسمعني في ذكرى اسمي ذاكري
جوانح لكنى اعتنقت هويتي	وعانفتني لا بالتزام جوارحي الـ
يعطر انفاس العبير المفتت	واوجدتني روي وروح تنفسي

64. Ibnu'l-Fāriḍ, *Diwān*, p. 63 (*Nazmu'l-Sulūk*, vv. 331-332)

65. Nicholson, *Studies in Islamic Mysticism*, p. 231

66. Ibnu'l-Fāriḍ, *Diwān*, pp. 54-55 (*Nazmu'l-Sulūk*, vv. 525-531)

وعن شرك وصف الحس كلى منــــــزه
وفى وقــــــد وحدت ذاتى نزهتى
Nicholson translates these lines thus:⁶⁷

1. And when I removed the curtains of the shroud of sense which the mysteries of mine own ordainment had let down.

2. I lifted my soul's curtain by unveiling her, and 'twas she that granted my request (that the veil should be removed).

3. And I was that which cleansed the mirror of my essence from the rust of my attributes, and the rays that surrounded it were from myself.

4. And I caused myself to behold myself, in as much as in my beholding there existed none other than myself who might decree the intrusion (of duality).

5. And when I uttered my name, that which uttered it caused me to hear it, though (in truth) 'twas my soul that listened and pronounced my name while sensation was banished.

6. And I embraced myself, but not through contact of my limbs with my ribs; nay I embraced my every essence.

7. And I let myself smell my own perfume, while the perfume of my breath made fragrant of the scents of bruised spices.

8. And the whole of me was transcending the dualism of sensation, howbeit my transcendence was in myself, since I had unified my essence.

Here the poet says that the soul is veiled, ignorant of truth, so long as it does not perceive that the bodily senses are really the attributes of the universal soul with which she is essentially one. The deified mystic is transcendent in himself because he is one and all.

6. Emanation of Allah :

Ibnu'l-Farid has some verses on the process of emanation by which the Absolute Being diffuses itself. Thus he says:⁶⁸

بمجموعها امداداً جمع وعمت	فذاًتى بالذات خصت عــــوالى
وقبل التهبى للقبول استعدت	وجادت ولا استعداد كسب يفيضها
وبالروح ارواح الشهود تهنت	فبا لنفس اشياح الوجود تنعمت
ولم انس بالناسوت مظهر حكمتى	ولم اله بالاهوت عن حكم مظهرى
كما تحت طور العقل اخر قبضة	فما فوق طور العقل اول فيضة

Nicholson translates these lines thus:⁶⁹

1. My essence endowed with delights the whole sum of my worlds (of being) both in particular and in general, in order to replenish them with its all-embracing unity.

2. And it bounteously poured forth its overflow when there was as yet no capacity for acquisition (of being), and it was capable (of overflow) before there was any preparation for receiving (the overflow).

67. Nicholson, *Studies in Islamic Mysticism*, pp. 247-248

68. Ibnu'l-Farid, *Diwán*, pp. 47, 50, 52 (*Nazmu'l-Sulúk*, vv. 403-405, 455, 492)

69. Nicholson, *Studies in Islamic Mysticism*, pp. 233-234, 239-240, 245

3. The forms of existence were made happy by the Soul and the spirits of (the plane of) contemplation were refreshed by the Spirit.

4. And my divinity did not make me neglectful of the requirement of my theatre of manifestation, nor did my humanity cause me to forget the theatre in which my wisdom is manifested.

5. That which is above the range of intellect--- the First Emanation ----is even as that which is below the Sinai of tradition ---- the last handful.

In these lines Ibnu'l-Fārid says that the process of emanation (فيض) of Allah, the Absolute Being, by which it diffuses itself, does not depend on the existence of the capacity for receiving it. Plurality is the self-manifestation of the One, by the irradiation the One becomes visible to itself. Divinity and humanity are correlated attributes or aspects of One reality, and there is no real distinction in the universe of created things.

7. Vision of Allah :

In some verses Ibnu'l-Fārid expresses the idea that we can see Allah in natural scenes, tunes and objects. He says that Allah even appears in every beloved before the eyes of their lovers. Thus he says :⁷⁰

ففى كل معنى لطيف رائق بهج	تراه ان غاب عنى كل جارحة
تألفا بين الحان من الهزج	فى نفمة العود والنأى الرخيم اذا
برد الاصائل والاصباح فى البلج	وفى مسارح غزلان الخمائيل فى
بساط نور من الازهار منتسج	وفى مساقط انداء الغمام على
اهدى الى سحيرا اطيب الارج	وفى مساحب اذيال النسيم اذا
ريق المدامة فى مستنزه فرج	وفى التامى ثغر الكأس مرتشقا

Translation :

1. (The five senses) see Him (Allah) in every delicate, pure meaning if He (His Essence) disappears from all my limbs,

2. And in the melody of the reed (or wood), and of the soft pipe, when they get together (or associate) in the tunes of short songs.

3. And in the pasturages of the gazelles of the thickets in the cool weather of the evening and the morning in brightness.

4. And in the falling places of the dew from the cloud, on the carpet of the blossom of woven flowers.

5. And in the dragging places of the skirts of gentle breeze when it bestows on me the best smell at dawn.

6. And in my breaking the mouth of the cup while sinking the first part of wine (divine love) in pure joy.

On the same theme of the vision of Allah, he also says.⁷¹

70. 'Umar Ibnu'l-Fārid, *Diwān*, p. 83 (Poem no. 12, vv. 29-34)

71. Ibnu'l-Fārid, *Diwān*, pp. 38-39 (*Nazmu'l-Sulūk*, vv. 239-261)

بنفسك موقوفا على لبس غرة
 هدى فرقة بالاتحاد تحدث
 بتقييده ميلا لزخرف زينة
 معار له بل حسن كل مليحة
 كمجنون ليلي او كثير عزة
 بصورة حسن لاح فى حسن صورة
 فظنوا سواها وهى فيها تجلت
 على سبع التلوين فى كل برزة
 بمظهر حوا قبل حكم الامومة
 ويظهر بالزوجين حكم النبوة
 لبعض ولا ضد يصد ببغضة
 على حسب الاوقات فى كل حقبة
 من اللبس فى اشكال حسن بديعة
 واونة تدعى بعزة عزت
 وما ان لها فى حسنهما من شريكة
 كما لى بدت فى غيرها وتزيت
 باى بديع حسنه وباية
 ظهروا لهم لللبس فى كل هيئة
 على لسبق فى الليالى القديمة
 واونة ابدو جميل بثينة
 طنا بهم فاعجب لكشف بسترة
 لنا بتجلينا بحب ونضرة
 ب كل فتى والكل اسماء لبسة

فلا تك مفتونا بحسبك معجيا
 وفارق ضلال الفرق فالجمع منتج
 وصرح باطلاق الجمال ولا تقل
 فكل مليح حسنه من جمالها
 بها قيس لبنى هام بل كل عاشق
 فكل صبا منهم الى وصف لبسها
 وما ذاك الا ان بدت بمظاهرها
 بدت باحتجاب واختفت بمظاهرها
 ففى النشأة الاولى ترائت لادم
 فهام بها كيما يكون بها ابا
 وكان ابتدا حب المظاهرها بعضها
 وما برحت تبدو وتخفى لعل
 وتظهر للعشاق فى كل مظهر
 ففى مرة لبنى واخرى بثينة
 ولسن سواها لا ولا كن غيرها
 كذاك بحكم الاتحاد بحسبنا
 بدوت لها فى كل صب مستقيم
 وما القوم غيرى فى هواها وانما
 وليسوا بغيرى فى الهوى لتقدم
 ففى مرة قيسا واخرى كثيرا
 تجليت فيهم ظاهرا واجتجبت با
 وهن وهم لا وهن وهم مظاهرها
 فكل فتى حب انا هو وهى حسب

Nicholson translates these lines thus:⁷²

1. Be not, then, beguiled by the comeliness, self-conceited given over to the confusion of folly.
2. And forsake the error of separation, for union will result in thy finding the right way, the way of those who vied with each other in seeking oneness (*ittihād*)
3. And declare the absoluteness of beauty and be not moved to deem it finite by the longing for a tinselled gaud.
4. For the charm of every fair youth or lovely woman is lent to them from Her beauty.
5. 'Twas She that erased Qays, the lover of Lubna; ay, and every enamoured man, like Laylā's Majnūn or Azza's Kuthayyir.
6. Everyone of them passionately desired Her attribute (Absolute Beauty) which She clothed in the form of a beauty then shone forth in a beauty of form.
7. And this was only because She appeared in phenomena. They supposed that these (phenomena) were other than She, whilst it was She that displayed Herself therein.

72. Nicholson, *Studies in Islamic Mysticism*, pp. 222-224

8. She showed Her-self by veiling Her-self (in them), and She was hidden by the objects in which She was manifested, assuming tints of diverse hue in every appearance.

9. At the first creation She became visible to Adam in the form of Eve before the relation of motherhood.

10. And he loved Her, that by means of Her he might become a father and that the relation of sonship might be brought into existence through husband and wife,

11. This was the beginning of the love of the manifestations for one another, when as yet there was enemy to estrange them with (mutual) hate.

12. And She ceased not to reveal and conceal Herself for some (divinely ordained) cause in every age according to the appointed times.

13. She was appearing to Her lovers in every form of disguise in shapes of wondrous beauty.

14. Now as Lubna, anon as Buthayna, and sometimes She was called 'Azza, who was so dear (to Kuthayyir).

15. They (fair women) were not other than She, no, and they never were. She hath no partner in Her beauty.

16. Just as She showed to me Her beauty clad in the forms of others, even so in virtue of oneness (*ittihād*).

17. Did I show myself to Her every lover enthralled by youth or woman of rare beauty.

18. For, although they preceded me (in time), they were not other than I in their passion, in as much as I was prior to them in the nights of eternity.

19. Nor are they other than I in my passion, but I became visible in them for the sake of clothing myself in every guise.

20. Now as Qays, anon as Kuthayyir, and sometimes I appeared as Jamīl who loved Buthayna.

21. In them I displayed myself outwardly and veiled myself inwardly. Marvel, then, at a revelation by means of a mask.

22. The loved women and their lovers---'tis no infirm judgement--- were manifestations, in which we (my loved and I) displayed our (attributes of) love and beauty.

23. Every lover, I am he, and She is every lover's beloved, and all (lovers and loved) are but the names of a vesture.

8. The Real Being :

In some verses Ibnu'l-Fārid gives description of the Real Being. Thus he says:⁷³

ك لـ طرفى بى قظتى اذا حكا	ناب بدر التمام طيف محيا
بك قـ قـ رت وما رأيت سواكا	فتراثيت فى سواك لعين
طـ رفه حين راقب الافلاك	وكذاك الخليل قلب قبلى

Nicholson translates these lines thus:⁷⁴

73. Ibnu'l-Fārid, *Diwān*, p. 91 (Poem no. 15, vv. 44-46)

74. Nicholson, *Studies in Islamic Mysticism*, p. 173

1. The full moon, being they copy, represented
To my unslumbering eye they face's image.
2. And in such slien form thine apparition
Cooled mine eye's fever : I saw thee, none other,
3. Thus Abraham of Old, the Friend of Allah,
Upturned his eye, what time he scanned the heavens.

9. Soul And Phenomena :

Ibnu'l-Fāriḍ thinks that phenomena are merely the illusory medium through which the soul acts in the world. In many verses he expresses his idea of the soul, body and phenomena. Thus he says:⁷⁵

فكن فطنا وانظر بحسك منصفاً	لنفسك في أفعالك الأثرية
فطيف خيال الظل يهدى إليك في	كبرى اللهو ما عنه الستائر شقت
ترى صورة الأشياء تجلى عليك من	وراء حجاب اللبس في كل خلعة
تجمعت الأضداد فيها بحكمة	فأشكالها تبدو على كل هيئة
صوامت تبدى النطق وهي سواك من	تحرك تهدي النور غير ضوية

Nicholson translates these lines thus:⁷⁶

1. Therefore be understanding, and while doing justice to thy soul look upon thy phenomenal actions with thy (faculty of) sense;
2. For in the sleep of illusion the apparition of the shadow. Phantom brings thee to that which is shown through the thin (semi-transparent) curtains.
3. Lo! from behind the veil mysterious,
The forms of things are shown in every guise.
4. Of manifold appearance; and in them,
An all-wise providence hath joined what stands.
5. Opposed in nature : mute they utter speech,
Inert they move and void of splendour shine.

On the same theme he again says:⁷⁷

وكل الذي شاهدته فعلى واحد	يمفرده لكن بحجب الأكنة
إذا ما أزال الستر لم تر غيرَه	ولم يبق بالاشكال اشكال ريبة
وحققت عند الكشف ان بنوره اهـ	تبدت الى أفعاله بالدجنة
كذا كنت ما بينى وبينى مسبباً	حجاب التباس النفسى فى نور ظلمة
لاظهر بالتدريج للحس مونساً	لها فى ابتداعى دفعة بعد دفعة

Nicholson translates these lines : thus : ⁷⁸

1. All thou beholdest is the act of one
I solitude, but closely veiled is he.

75. Ibnu'l-Fāriḍ, *Dīwān*, pp. 62-63 (*Naẓmu'l-Sulūk*, vv. 659, 679-682)

76. Nicholson, *Studies in Islamic Mysticism*, pp. 189-190, 258, 260

77. Ibnu'l-Fāriḍ, *Dīwān*, p. 64 (*Naẓmu'l-Sulūk*, vv. 704-708)

78. Nicholson, *op. cit.*, pp. 191, 260

2. Let him but lift the screen, no doubt remains;
The forms are vanished, he alone is all.
3. And thou, illumined, knowest that by his light,
Thou findest his actions in the senses night.
4. Even thus (like the showman) I was letting down between me and myself
the curtain that obscures the soul in the light of darkness.
5. That in producing my actions at intervals I might appear to my sensation
gradually, thereby accustoming it (and preparing it for complete illumination).

10. Muḥammadan Reality :

Muḥammadan Reality (الحقيقة المحمدية) is a very important theory in Islamic Mysticism. It has already been discussed in chapter II. Umar Ibnu'l-Fāriḍ has many verses expressing the idea of Muḥammadan Reality. Thus he says :⁷⁹

ومنى على الحس الحدود اقيمت	فعنى على النفس العقود تحكمت
عننت عزيزى حريص لرائفة	وقد جاءنى منى رسول عليه ما
ولما تولت امرها ما تولت	فحكمتى من نفسى عليها قضيت
الى داربعث قبل انذار بعثة	ومن عهد عهدي قبل عصر عناصري
ذاتى باياتى على استدلت	الى رسولا كنت منى مرسلا

Nicholson translates these lines thus :⁸⁰

1. From me the covenants derived their binding power upon the soul, and by me the laws of religion were instituted to restrain the senses.
2. In as much as there had come to me from myself an Apostle to whom my sinning was grievous, one taking jealous care of me from compassion.
3. And I executed my command (given from my soul) unto herself, and when she took charge of her own affair she did not turn back.
4. And from the time of my covenant, before the era of my elements, before the (Prophetic) warning was sent to (the world) where men shall be raised from the dead.
5. I was an Apostle sent from myself to myself, and my essence was led to me by the evidence of my own signs.

Here Ibnu'l-Fāriḍ says that the Apostle is Universal Spirit, which emanates from the Essence, the Pure Oneness, to the Essence, the Universal Soul. Thus Muḥammad (S) is identified with Universal Spirit.

On the same theme Ibnu'l-Fāriḍ says:⁸¹

علينا لهم ختما على حين فترة	وجاء باسرار الجميع مفيضا
به قوم له للحق عن تبعية	وما منهم الا وقد كان داعيا
الى الحقيق منا قام بالرسالية	فعالنا منهم نبى وممن دعا
الى العزم منهم اخذ بالعزيمة	وعارفنا فى وقتنا الاحمدى من

79. Ibnu'l-Fāriḍ, *Dīwān*, pp. 50-51 (*Naẓmu'l-Sulūk*, vv. 456-460)

80. Nicholson, *Studies in Islamic Mysticism*, p. 240

81. Ibnu'l-Fāriḍ, *op cit.*, p. 59 (*Naẓmu'l-Sulūk*, vv. 615-618)

Nicholson translates these lines thus:⁸²

1. And the notions underlying all (the effects) that belonged to them (the former prophets) were brought (together) by him (Muḥammad) who caused them to stream over us, thereby putting the seal upon a time when no prophets arise.

2. And there was none of them (the former prophets) but had called his people to the Truth by grace of Muḥammad and because he was Muḥammad's follower.

3. And a divine of ours is one of those prophets, while any one of us that calls (the people) to the Truth performs the office of apostle.

4. And in our Muḥammadan era our gnostic is (like) one of the old prophets, one who clave to the commandment and was firm (in obedience to the religious law.)

Here Ibnu'l-Fāriḍ says that the spirit of prophecy attained complete and final manifestation in Muḥammad (S), the Seal of the Prophets. He is the Universal Spirit, the first emanation from Allah, and by him the Absolute Being is revealed in whole essential nature. The prophets before him manifested his particular aspects and attributes only, they drew their inspiration from him, and so, are his followers. Prophecy ended with Muḥammad (S) and Muslim divines and mystics are the prophets and apostles of the Muḥammadan era.

On the same theme Ibnu'l-Fāriḍ also says:⁸³

وكلهم عن سبق معنای دائر	بـدائرتی او وارد من شریعتی
وانی وان كنت ابن ادم صـورة	فـلی فیہ معنی شاهد بابویتی
وفی المهد حزبی الانبیاء وفی عـنا	صری لوحی المحفوظ الفتح سورتی
ولولای لم یوجد وجود ولم یکن	شـهود و لم تعهد عهدود بذمة
فلا حی الا عن حیاتی حیاته	و طـوع مرادی کل نفس مریده

Nicholson translates these lines thus:⁸⁴

1. And in consequence of the priority of my (Muḥammad) essence they all revolve in my circle or descend from my watering place.

2. For albeit I am outwardly a son of Adam, but in him is spirit of mine that bears witness I am his father.

3. Do not deem that this matter lies outside of me, for none gained lordship (as a prophet or a saint) except he entered my service.

4. Since, but for me, no existence would have come into being, nor would there have been a contemplation (of God) nor would any secure covenants have been known.

5. None lives but his life is from mine, and every willing soul is obedient to my will.

Here Ibnu'l-Fāriḍ says that metaphysically, Muḥammad (S) is the father of Ādam (A) in the sense that the spirit or essence of Ādam is Universal Spirit, the logos, i. e. Muḥammad (S).

82. Nicholson, *Studies in Islamic Mysticism*, pp. 253-254

83. Ibnu'l-Fāriḍ, *Diwān*, p. 60, (*Nazmu'l-Sulūk*, vv. 630-631, 633, 638-639)

84. Nicholson, *op. cit.*, p. 255

On this idea he again says:⁸⁵

ظـهـرت بـمـعـنى عـنـه بـالـحـسـن زـيـنـت	و فى عالم التركيب فى كل صورة
تـصـوـرت لـا فى صـورة هـيـكـلـية	و فى كل معنى لم تبـنه مـظـاهـرـى
خـفـيت عـن المـعـنى المـعـنى بـدقـة	و فيما تراه الروح كـشـف فـرـاسـة

Nicholson translates these lines thus:⁸⁶

1. And in the world of composition (the sensible world) I manifested in every (phenomenal) form of reality whereby that form was made fair.

2. And in every reality that was not revealed by my phenomena I was imaged, but not in a corporeal shape.

3. And in that which the spirit beholds by clairvoyance I was hidden from fatigued thought by my subtlety.

11. Muḥammadan Light :

The theory of Muḥammadan light is an important theory in Islamic Mysticism or Sufism. In some verses Ibnu'l-Fāriḍ referred to the Muḥammadan light figuratively in the name of the 'water of the Beloved's Teeth'. Thus in one poem Ibnu'l-Fāriḍ says:⁸⁷

و ما شـربـوا مـنـها و لـكـنـهـم هـمـوا	هـنـيئـا لـا هـل الـديـر كـم سـكـروا بـها
مـعـى ابدـا تـبـقى و ان بلى العـظـم	و عـندى مـنـها نـشـوة قـيـل نـشـاءتى
فـعـدك عـن ظـلم الحـبـيب هـو الظـلم	عـلـيـك بـها صـرـفا و ان شئت مـزجـها

Nicholson translates these lines thus:⁸⁸

1. Health to the people of the Christian monastery! How often were they intoxicated by it without having drunk thereof! Still, they aspired.

2. In me, ere I was born, it stirred a transport that abides with me for ever, though my bones decay.

3. Take it pure! but if thou wish to temper it, the worst wrong is thy turning aside from the water of the Beloved's teeth.

Here Ibnu'l-Fāriḍ says that the Christians became intoxicated in the idea or belief that Allah reveals Himself in Christ, and it is a glimpse of the Truth, whereas Muslim mystics think that Allah reveals Himself in every atom of existence. Then he says that one should seek the first and the highest manifestation of the Divine Essence, the Spirit or Light of Muḥammad, figuratively called 'the water of the Beloved's teeth.'

On the same theme he also says :⁸⁹

قـبـل مـوتى ارى بـها مـن رـاكا	اـبـق لى مـقـلة لـعـلى يـوما
خـض جـفـونى و حـرمـت لـقـياكا	و حـمـت سـنة الـهـوى سـنة الـغـم

Nicholson translates these lines thus:⁹⁰

85. Ibnu'l-Fāriḍ, *Diwān*, p. 61 (*Nazmu'l-Sulūk*, vv. 643-645)

86. Nicholson, *Studies in Islamic Mysticism*, pp. 255-256

87. Ibnu'l-Fāriḍ, *Diwān*, p. 81 (poem no. 11, vv. 34-36)

88. Nicholson, *op. cit.*, pp. 187-188

89. Ibnu'l-Fāriḍ, *Diwān*, p. 89 (poem no. 15, vv. 18-19)

90. Nicholson, *Studies in Islamic Mysticism*, p. 172

1. And if love's law can a fitful slumber
Lest trespass on my lids, and bans our meeting.
2. Spare me an eye, that same day, ere I perish,
Haply I may behold those (light of Muḥammad) who beheld thee.

12. Theory of Labs (لبس) :

Ibnu'l-Fāriḍ maintains a strange mystic idea that Allah clothes Himself in the created forms through which He is revealed. Many verses in his *Diwān* express this idea. Thus in his famous poem *Nazmu'l-Sulūk*, he says:⁹¹

وحـــــــــــــــــاشا لمثلـى انـها فى حلت على مستحيل موجب سلب حيلة تكون اراجيف الضلال مخيفتى بـــــــــصورتـه فى بدء وحى النبوة لـــــــــهـدى الهدى فى هيئة بشرية بـــــــــماهية المرئى من غير مرية يـــــــــرى رجلا يدعى لديه بصحبة تـــــــــنزه عن راءى الحلول عقيدتى ولـــــــــم اعد عن حكمى كتاب وسنة	متى حلت عن قولى انا هى او اقول ولست على غيب احيلك لا ولا وكيف وباسم الحق ظل تحقــــــــقى وها دحية وافى الامين نبينا اجبريل قل لى كان دحية ذبيدا وفى علمه عن حاضريه مريــــــــة يرى ملكا يوحى اليه وغــــــــيــــــــره ولى من اتم الروايتــــــــى ن اشارة وفى الذكر ذكر اللبس ليس بمنكر
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Nicholson translates these lines thus:⁹²

1. If I recant my words, 'I am She', or if I say— and for be it from one like me to say it! that She became incarnate (*ḥallat*) in me, (then I shall deserve to die the death).
2. I am not referring thee to anything unseen; no, nor to anything absurd which deprives me of my power (to demonstrate its truth).
3. Since I am established on the Name of the Real (God), how should the false tales of error frighten me?
4. Mark now! Jibrā'īl, the trusted (messenger), came in the shape of Dihya to our Prophet in the beginning of his prophetic inspiration.
5. Tell me, was Jibrā'īl Dihya when he appeared in a human form to the True Guide.
6. Whole knowledge surpassed that of those beside him in as much as he knew unambiguously what it was that he saw?
7. He saw an angel sent to him with a message, while the others saw a man who was treated with respect as being the Prophet's Companion.
8. And in the truer of the two visions I find a hint that removes my creed far from the doctrine of incarnation.
9. In the Qurān there is mention of covering (labs) and it cannot be denied, for I have not gone beyond the double authority of the Book and Apostolic Traditions.

Here Ibnu'l-Fāriḍ says that sometimes Allah may come upon a man, takes His abode

91. Ibnu'l-Fāriḍ, *Diwān*, pp. 40-41 (*Nazmu'l-Sulūk*, vv. 277-285)

92. Nicholson, *Studies in Islamic Mysticism*, p. 225

in him and then the man no longer remains himself. Allah creates the disguise of phenomenon to manifest Himself to Himself, and nothing exists beside Him.

On the same theme he also says:⁹³

بـتـلـوـيـنـه تـحـمـد قـبـول مـشـورـتـي	تأمل مقامات السروجى واعتبر
بـمـظـهـرـها فى كل شكل و صورة	و تدر التباس النفس بالحس باطننا
بـغـيـر مـراء فى المـرائى الصـقـيـلة	و شاهد اذا استجلت نفسك ما ترى
الـيـك بـها عـند انـعـكـاس الـاشـعة	اغيرك فيها لاح ام انت ناظر
و قـد رـكـدـت مـنـك الحـواس بـغـفـوة	وقللى من القى اليك علومه
سـواك بـانـواع العـلـوم الجـلـية	اتحسب من جاراك فى سنة الكورى
بـعـالـمـها عـن مـظـهـر البـشـريـة	وما هى الا النفس عند اشتغالها

Nicholson translates these lines thus:⁹⁴

1. Consider the Maqámát of the Sarújite and draw a lesson from his variety (of disguise)-- then wilt thou deem it good to have taken any advice.

2. And thou wilt perceive that the soul in whatever form and shape she appears, inwardly masks herself in sensation.

3. And wouldst thou have thy soul unveil herself, contemplate what thou seest without doubt in the burnished mirrors.

4. Was it another that appeared in them? or didst thou behold thyself by means of them when the rays were reflected?

5. And tell me, when thy senses had been hushed in slumber, who imparted to thee his lore?

6. Think'st thou it was another, not thyself, that conversed with thee in the drowsiness of sleep touching divers sorts of noble knowledge?

7. 'I was none but thy soul, what time she was busied with her own world and disengaged from the theatre of humanity.

On the same theme he also says:⁹⁵

و راء حـجـاب الـلبـس فى كل خلعة	ترى صورة الاشياء تجلى عليك من
فـاشـكـالـها تـبدوا على كل هيئة	تجمعت الازداد فيها الحكمة

Nicholson translates these lines thus:⁹⁶

1. Lo! from behind the veil mysterious

The forms of things are shown in every guise

2. Of manifold appearance; and in them

An all-wise providence hath joined what stands.

13. Divine Love and Its Mystery :

Ibnul-Fárid's Díwán contains numerous verses dealing with divine love and its mystery. This theme is expressed sometimes clearly, sometimes allegorically using symbols.

93. Ibnu'l-Fárid, *Díwán*, pp. 61-62 (Nazmu'l-Sulúk, vv. 656-657, 660-661, 664, 667-668)

94. Nicholson, *Studies in Islamic Mysticism*, pp. 257-258

95. Ibnu'l-Fárid, *Díwán*, p. 63 (Nazmu'l-Sulúk, vv. 680-681)

96. Nicholson, *op. cit.*, pp. 189-190

Thus he says:⁹⁷

تسليك ما فوق المنى ما تسلت
وقطع الرجاء عن خلتي ما تخلت
وان مللت يوما عنه فارقت ملتي
على خاطري سهوا قضيت برديتي
فواحييرتي ان لم تكن فيك خيرتي
اقتصدت عميا عن سواء محبتي
ضمنك بما ينفي ادعائك محبتي
ولم تفن ما لا تجتلي فيك صورتي
من الحب فاختر ذاك او خل خلتي
الليك ومن لي ان تكون بقبضتي
وشأني الوفا تأبى سواء سجينتي

ولى نفس حر لو بذلت لها على
ولو ابعدت بالصد والهجر والقلى
وعن مذهبي في الحب ما لي مذهب
ولو خطرت لي في سواك ارادة
وما اخترت حتى اخترت حبيبك مذهباً
فقلت هو غيري قصدت ودونى
وقد ان ان ابدى هواك وممن به
فلم تهونى ما لم تكن في فانسيا
هو الحب ان لم تقض لم تقض مأرباً
فقلت لها روى لديك وقبضها
وما انا بالشانى الوفاة على الهوى

Nicholson translates these lines thus:⁹⁸

1. Mine is a noble soul-- a soul that would not forget thee even though thou shouldst offer it, on condition of forgetting thee, what is beyond its wishes.

2. A soul that would not let go the true love I bear, even though it were removed far (from thee) by scorn and absence and hatred and the cutting off of hope,

3. I have no way of departing from my way in love, and if ever I shall turn aside from it, I shall abandon my religion.

4. And had a thought of fondness towards any one save thee come into my mind unawares, I should have pronounced myself a heretic.

5. And I never was bewildered until I chose love of thee as a religion. Woe is me for my bewilderment, had it not been on account of thee!

6. She said, 'Another's love thou hast sought and hast taken the wrong path, forsaking in the blindness the highway unto me.

7. It is time that I reveal (the nature of) thy love, and who it is that hath wasted thee, by a denial of thy claim to love me.

8. For thou lov'st me not, so long as thou hast not passed away in me, and thou hast not passed away, so long as my form is not seen within thee.

9. Such is love : if thou diest not, thou wilt not win thy will of the beloved in aught. Then choose death or leave my love alone.

10. I said to her, 'My spirit is thine' 'tis for thee to take it. How should it be in my power?

11. I am not one that loathes to die in love-- I am always true (to death) : my nature refuses aught else.

In these lines Ibnu'l-Fārid says that freedom means emancipation from the bondage of creatureliness, and real love is nothing less than *fanā*, the appearance of Divine attributes in the lover.

97. Ibnu'l-Fārid, *Diwān*, pp. 28-31 (*Nazmu'l-Sulūk*, vv. 62-65, 83-84, 97, 102, 117

98. Nicholson, *Studies in Islamic Mysticism*, pp. 206, 208, 210

In his famous ode *al-Khamriyat*, Ibnu'l-Fārid describes divine love allegorically, using wine as a symbol of divine love. Thus he says:⁹⁹

سـكـرنا بها من قبل ان يخلق الكرم	شربنا على ذكر الحبيب مدامــــة
هـلال وكم يبدو اذا مزجت نجم	لها البدر كآس وهي شمس يديــــرها
ولولا سناها ما تصورها الوهم	ولولا شذاها ما اهتديت لمانــــها
حـادا ولا جــــرم تخلله جرم	وهامت بها روحى بحيث تمازجا ات
شـربت التى فى تركها عندى الاثم	وقالوا شربت الاثم كلا وانما

Nicholson translates these lines thus:¹⁰⁰

1. In memory of the Beloved we quaffed a vintage that made us drunk before the creation of the vine.

2. Its cup the full-moon; itself a sun which a new moon causes to circle. When it is mingled (with water), how many stars appear!

3. But for its perfume, I should have found the way to its taverns; and but for its resplendence, the Imagination would not have pictured it.

4. And my spirit was enamoured of it in such wise that they (my spirit and the wine) were mingled together and made one, not as a body pervades a body.

5. They said, 'Thou hast drunk the draught of sin', Nay, I have only drunk what, in my judgement, 'twere the greatest sin to renounce.

Here Ibnu'l-Fārid says that the soul was intoxicated with the wine of Divine love during its pre-existence in the eternal knowledge of Allah, before the body was created. The perfect man is he in whom Allah reveals Himself completely and who is filled with Divine love.

Describing his self's desire for Divine love, keeping its desire beyond the reach of mental perception, Ibnu'l-Fārid says:¹⁰¹

رقـبـب حـجى سر السرى وخصت	اسـرت تمنى حبها النفس حـيـث لا
فـتـعـرب عن سرى عبارة عبرتى	فـاشـفقت من سير الحديث بسائرى
ومـينى فى اخفائه صدق لهجتى	بـغالط بعضى عنه بعضى صيانــــة
بـديهة فكرى صنته عن رويتى	ولما ابت اظهاره لجـوانحى
وانـسـبت كتمى ما اليه اسـرت	وبالغت فى كتمانـه فنسـتــــه
قلـه نفس فى مــــناها تعنت	فان اجن من غرس المنى ثمر العنا
عـناها به من اذكـررتها وانست	واحلى امانى الحب للنفس ما قـضت

Nicholson translates these lines thus:¹⁰²

1. My soul secretly imparted its desire for her love to my heart alone, where the intellect was unable to spy upon it.

99. Ibnu'l-Fārid, *Diwān*, pp. 79-81 (poem no. 11, vv. 1-3, 25, 33)

100. Nicholson, *Studies in Islamic Mysticism*, pp. 104, 186, 187

101. Ibnu'l-Fārid, *op. cit.*, pp. 32-33 (*Nazmu'l-Sulūk*, vv. 130-136)

102. Nicholson, *op. cit.*, p. 212

2. For I feared that the tale, if it were told, would transport the rest of me, so that the language of my tears would declare my secret.

3. In order to keep safe that secret, part of me (my soul) was misleading part of me (my intellect), but my falsehood in hiding it was really my speaking the truth.

4. And when my first (intuitive) thought refused to divulge it to my ribs (my mental faculties), I guarded it also from my reflection.

5. And I did my utmost to conceal it, so that I forget it and was caused to forget my concealment of that which my soul confided to my heart.

6. And if in planting those desires I shall pluck the fruit of suffering. God bless a soul that suffered for its desires.

7. Since of all love's wishes the sweetest to the soul is that whereby she who caused it to remember and forget them willed it to suffer.

Again, describing the mystical union of the lover with the Beloved (Allah), Ibnu'l-Fárid says: 103

أبـرئى نفسى من توهم منية
بـطيف ملام زائر حين يقظتى
و تحسد ما افتنه منى بقيتى
و رائى و كانت حيث وجهت وجهتى
و يشهدنى قلبى امام ائمتى
ثبوت فى فؤادى وهى قبلة قبلتى
بـما تم من نسك وحج و عمرة
و اشهد فيها انها لى صلت
حقيقته بالجمع فى كل سجدة
صلاتى لغيرى فى ادا كل ركعة
و حل اواخى الحجب فى عقد بيعتى
اكن راجيا عنها ثوابا فأدنت
ومما ان عساها ان تكون منيلتى
و لست براض ان تكون مطيتى
غنيت فالقيت افتقارى و ثروتى
فضيلة قصدى فاطرحت فضيلتى
ثوابى لا شيئا سواها مثببتى

فتحتلس الروح ارتياحا لها و ما
يراها على بعد عن العين مسمعى
فيغبط طرفى مسمعى عند ذكـرها
امت اما مى فى الحقيقة فالـورى
يراها اما مى فى صلاتى ناظـرى
ولا غرو ان صلى الامام الـى ان
و كل الجهات الست نحوى توجهت
لها صلواتى بالمقام اقيمـها
كلانا مصل واحد ساجد الى
و ما كان لى صلى سوى و لم تكن
الى كم اواخى السترها قد هتكته
تقربت بالنفس احتسابا لها و لم
وقدمت مالى فى مالى عاجـلا
و خلفت خلفى رؤيتى ذاك مـلصا
و يمتها بالفقر لكن بوصفـه
فأثبت لى القاء فقـرى والغنى
فلاح فلاحى فى اطراحي فاصبـحت

Nicholson translates these lines thus: 104

1. And my spirit is rapt in ecstatic joy (towards her) though I do not acquit my soul of conceiving a disire.

2. Mine ear sees her, far though she be from the eye, in the form of blame which visits me in my hours of waking.

103. Ibnu'l-Fárid, *Diwán*, pp. 33-35 (*Nazmul'l-Sulúk*, vv. 145-155, 168-173)

104. Nicholson, *Studies in Islamic Mysticism*, pp. 213-216

3. And when she is mentioned, my eye deems mine ear lucky, and the parts of me that remains (in consciousness) envies the part that she has caused to pass away.

4. In reality I led my Imam (leader in prayer), and all mankind were behind me, Whenever I faced, there was my (true) direction.

5. Whilst I prayed, mine eye was seeing her in front of me, but my heart was beholding me in front of all my imams.

6. And no wonder that in conducting the prayer the Imam faced towards me, since in my heart dwelt she who is the *qibla* of my *qibla*.

7. And that towards me had faced all the six directions with their whole contents of plety and greater and lesser pilgrimage.

8. To her I address my prayers at the *Maqam*, and behold in them that she prayed to me.

9. Both of us are a single worshipper who, in respect of the united state, bows himself to his essence in every act of bowing.

10. None prayed to me but myself nor did I pray to any one but myself in the performance of every genuflection.

11. How long Shall I keep to the veil? Lo! I have rent it! 'Twas in my bond of allegiance that I should loose the loops of the curtains.

12. I sought to approach her by sacrificing my self, reckoning upon her as my recompense and not hoping for any (other) reward from her; and drew me nigh.

13. I offered readily what was mine (of promised bliss) in the world to come and what she might peradventure give to me (of her grace).

14. And with entire disinterestedness I put behind me any regard for that (self-sacrifice), for I was not willing that my self should be my beast of burden.

15. I sought her with poverty, but since the attribute of poverty encircled me I threw away both my poverty and my wealth.

16. My throwing away my poverty and riches assured to me the merit of my quest; therefore, I discarded my merit.

17. And in my discarding it my own welfare appeared; my reward was she who rewarded me, nothing else.

14. Hymn to The Divine Beloved :

In some verses Ibnu'l-Fárid praises Allah, his Divine Beloved, in a beautiful manner. Thus he says :¹⁰⁵

و قام بها عند النهى عذر محنتى	بدت فرايت الحزم فى نقض توبتى
امانى امال سخت ثم شحت	فمنها امانى من ضنى حسدى بها
له وتلاف النفس نفس الفتوة	وفيه تلافى الجسم بالسقم صحة
و ان لم امت فى الحب عشت بغصة	وموتى بها وجدا حيوه هنيئة

105. Ibnu'l-Fárid, *Díwán*, pp. 44-46, (*Nazmu'l-Sulúk*, vv. 336-339, 350-351, 355-361, 387)

و لو جزعت كانت بغبرى تاست
 بها عنده قتل الهوى خير موة
 مـــــحياها بعين قريرة
 كـــــما كل ايام اللقا يوم جمعة
 على بابها قد عادت كل وقفة
 اراها و فى عيني حلت غير مكة
 ارى كل دار او طنت دار هجرة
 بقرة عيني فيه احشائى قرت
 و طيبي ترى ارض عليها تمشت
 بها ليلة القدر ابتهاجا بزورة
 به كل قلب فيه كل محبة

Translation :

1. She appeared (to me) and I saw the self-confidence (or resolution) in the break of my repentance; and the excuse of my suffering sustained it before the intellect.
2. Of it is my safety from the weakness of my body; the desires of hopes became bountiful for her, then became miser.
3. The destruction of the body because of sickness due to her (love) is good health for it, and the destruction of the spirit (or person) is the spirit of the youth.
4. My death due to ecstasy because of her (love), is pleasant life (for me), and if I do not die due to love, I shall live with suffocation.
5. And my spirit never grew impatient out of grief due to its destruction, if it grew impatient it became sad for someone except me.
6. In every tribe every living one is like a dead person before her; to him, being killed by love is better than death.
7. To me, every day in which I see the beauty of her countenance with my fresh eyes, is my feast-day.
8. Every night in which She comes hear (me), is the Night of Power for me; as every day in which I meet her, is Friday (Day of Gathering, for me).
9. And my running towards her is my pilgrimage, and every stay at her door is equivalent to every stay (at Arafah)
10. Any land of Allah at which She alights, though I do not see it, yet, to my eye, it is sweeter than Makkah.
11. And any place She grasps is like a sacreds sanctuary (of me); and any home where She lives, is the home for migration (to me).
12. And wherever She lives, is a Holy House; and my bowels become refreshed there with full consolation.
13. The place where her garment drags, is (like) my Farthest Mosque, and the soil of the land where She walks, is a perfume (for me).

و نفسى لم تجزع باتلافها اســـــى
 و فى كل حى كل حى كميـــــت
 و عندى عيدى كل يوم ارى بـــــه
 و كل الليالى ليلة القدر ان دنـــــت
 و سعى لها حج به كل وقفـــــة
 و اى بلاد الله حلـــــت بها فما
 و اى مكان ضمها حرم كـــــذا
 و ما سكنته فهو بيت مقـــــدس
 و مسجدى الاقصى مساحب بـــــردها
 و ان طرقت ليلا فشـــــهـــــرى كله
 فلو بسطت جسمى رأـــــت كل جوهر

14. If She travels at night, then my whole month (having this night) is the Night of Power, (I am) cheerful for a single visit (of her).

15. If She dallates my body, She sees every essence (of it), every heart contains all love.

15. Oneness with Muḥammaad (S) :

In many verses Ibnu'l-Fāriḍ expresses the idea that any person aspiring to know Allah should achieve union with Muḥammad (S); and he himself claims one with the Prophet (S). Thus he says:¹⁰⁶

وكل الورى ابناء ادم غيـــــر ان نى حزت صحوالجمع من بين اخوتى
فسمعى كلیمى وقلبى منـــــبباء باحمـــــد روىا مقلة احمديـة

Nicholson translates these lines thus:¹⁰⁷

1. All men are the sons of Adam, (and I am as they) save that I alone amongst my brethren have attained to the sobriety of union (with Muḥammad).

2. My hearing is like that of Kalīm (Moses) and my heart is informed (about Allah) by the most excellent (Aḥmad) vision of an eye like that of him who is most excellent (Aḥmad-Muḥammad).

On the same theme he also says:¹⁰⁸

وعارفنا فى وقتنا الاحمدى من ألى العزم منهم اخذ بالعزيمة
وانى وان كنت ابن ادم صـــــورة فلى فيه معنى شاهد بابوتى
وفى المهد حزبى الانبياء وفى عـــــنا صرى لوحى المحفوظ والفتح سورتى
ولولاي لم يوجد وجود ولم يـــــكن شـــــهود ولم تعهد عهد بذمة
فلاحى الاعن حياتى حـــــياتـــــه وطوع مرادى كل نفس مريدة

Nicholson translates these lines thus:¹⁰⁹

1. And in our Muḥammadan era our gnostic is (like) one of the old prophets, one who clave to the commandment and was firm (in obedience to the religious law).

2. For albeit I am outwardly a son of Adam, yet in him is spirit of mine that bears witness I am his father.

3. (In the cradle my party is the prophets, and in my origins or elements is my Preserved Tablet, and the Victory is my chapter.)

4. Since, but for me, no existence would have come into being, nor would there have been a contemplation (of Allah), nor would any secure covenants have been known.

5. None lives but his life is from mine, and every willing soul is obedient to my will.

16. Faná and Baqá :

Many verses of Ibnu'l-Fāriḍ deal with the idea of *faná* and *baqá*. He describes *faná* (فناء) as a process in which human soul is stripped off all its desires and interests and becomes an object of the divine will. He describes *baqá* (بقاء) as the unified personality when

106, Ibnu'l-Fāriḍ, *Diwān*, p. 42 (*Nazmu'l-Sulūk*, vv. 311-313)

107. Nicholson, *Studies in Islamic Mysticism*, p. 229

108. Ibnu'l-Fāriḍ, *op. cit.*, pp. 59-60 (*Nazmu'l-Sulūk*, vv. 618, 631, 633, 638, 639)

109. Nicholson, *op. cit.*, pp. 254-255

the soul identifies with the Divine Essence, and finds the subject and object of worship in itself. In *faná* the mystic attains immortal life in Allah which is called *baqá*. Describing these states Ibnu'l-Fárid says:¹¹⁰

نرى العز والعلواء قدرى احلت
ربى وان ابلت حشاى ابلت
حقيقته بالجمع فى كل سجدة
صلاتى لغيرى فى ادا كل ركعة
الى ومنى واردا بمزيدتى
تحجبت عنى فى شهودى وحجبتى
وكانت لها نفسى على محيلتى
شهودى بنفس الامر غير جهولة

اذا ما احلت فى هواها دى ففى
لعمري وان اتلفت عمرى بحبها
كلانا مصل واحد ساجد الى
وما كان لى صلى سوى ولم تكن
فالفيت ما القيت عنى صادرا
وشاهدت نفسى بالصفات التى بها
وانى التى احببتها لا محالة
فهامت بها من حيث لم تدر وهى فى

Nicholson translates these lines thus:¹¹¹

1. If she lets my blood be shed in love of her, yet hath she established any rank on the heights of glory and eminence.

2. By my life, though I lose my life in exchange for her love, I am the gainer; and if she wastes away my heart, she will make it whole once more.

3. Both of us are a single worshipper who, in respect of the united state, bows himself to his essence in every act of bowing.

4. None prayed to me but myself nor did I pray to anyone but myself in the performance of every genuflection.

5. And I found that which I cast off going out of me unto me and again coming from me with an increase.

6. And in my contemplation (of the Divine essence) I beheld myself endowed with the attributes by which I was veiled from myself during my occultation.

7. And I saw that I was indubitably she whom I loved, and that for this reason my self had referred me to myself.

8. My self had been diatraught with love for itself unawares though in my contemplation it was not ignorant of the truth of the matter.

On the same theme he also says:¹¹²

فى كل مرئى أرها برؤية
هناك اياها بجلوة خلوة
وجود شهودى ما حيا غير مثبت
بمشهده للصحو من بعد سكرتى
وذاتى بذاتى اذا تحلت تجلت
وهيئتها اذ واحد نحن هيئتى
منادى اجابت من دعائى ولبت
قصص حديثا انما هى قصص

جلت فى تجليها الوجود لناظرى
واشهدت غيبى اذ بدت فوجدتنى
وطاح وجودى فى شهودى وبنت عن
وعانقت ما شاهدت فى محو شاهدى
فى الصحو بعد المحو لم اك غيرها
فوصفى اذا لم تدع باثنين وصفها
فان دعيت كنت المجيب وان اك
وان نطقت كنت المناجى كذلك ان

110. Ibnu'l-Fárid, *Diwán*, pp. 32-34 (*Nazmu'l-Sulúk*, vv. 120-121, 153-154, 160-163)

111. Nicholson, *Studies in Islamic Mysticism*, pp. 211, 214-215

112. Ibnu'l-Fárid, *Diwán*, p. 37 (*Nazmu'l-Sulúk*, vv. 210-217)

Nicholson translates these lines thus:¹¹³

1. In unveiling herself she unveiled Being to mine eye, and I saw her with my sight in every seen thing.

2. And when she appeared, I was brought to contemplate that in me is hidden, and through the displaying of my secret place I found there that I was she.

3. And my existence vanished in my contemplation and I became separated from the existence of my contemplation-effacing it, not maintaining it.

4. And in the sobriety following my intoxication I retained the object which, during the effacement of my self-existence, I contemplated in her by whom it was so revealed.

5. So that in the sobriety after self-effacement I was none other than she, and when she unveiled herself my essence became endued with my essence.

6. When it (my essence) is not called 'two', my attributes are hers, and since we are one, her outward aspect is mine.

7. If she be called, 'tis I who answer, and if I am summoned, she answers the one who calls me, and cries *labbayk!* (At thy service!)

8. And if she speak, 'tis I who converse. Likewise, if I tell a story, 'tis she that tells it.

On the same theme, Ibnu'l-Fāriḍ also says:¹¹⁴

وَعَادَ وَجُودِي فِي فَنَاءِ ثَنَوِيَةِ الْوَجُودِ	شَهَوْدَا فِي بَقَا أَحَدِيَةِ
فَلَمَّا رَفَعْتَ السِّتْرَ عَنِّي كَرَفَعَهُ	بَحِيثٌ بَدَتْ لِيَ النَّفْسُ مِنْ غَيْرِ حُجَّةٍ
وَقَدْ طَلَعَتْ شَمْسُ الشُّهُودِ فَاشْرَقَ الْ	سَجُودُ وَحَلَّتْ بِي عَقُودُ اخِيَةِ
قَتَلَتْ غِلَامَ النَّفْسِ بِيْنِ أَقَامَتِي الْ	جِدَارَ لِحَاكَمِي وَخَرَقَ سَفِينَتِي

Nicholson translates these lines thus:¹¹⁵

1. And my existence, in the passing away of the duality of existence, became a contemplation in the abidingness of unity.

2. When I removed the screen from me, as he removed it (from him), so that my soul appeared to me without any veiling.

3. And already the sun of contemplation had risen, and all existence was illumined, and through myself the knots of the tethering rope (of sense perception) were untied.

4. I slew the youth, my soul, while on the one hand I was setting up the wall (of consciousness) to safeguard my laws and on the other staying in my (bodily) boat.

17. Oneness with Allah :

Through the process of *faná* and *baqá*, Ibnu'l-Fāriḍ feels his oneness with Allah, whom he considers his Beloved. Finally he declares, 'I am She' (أنا هي), and identifies himself with Allah. Many of his verses contain this idea. Thus he says :¹¹⁶

وَأَمَّتْ أَمَامِي فِي الْحَقِيقَةِ الْفَالْغُورِي	وَرَأَيْتُ وَكَانَتْ حَيْثُ وَجْهَتْ وَجْهَتِي
يَرَاهَا أَمَامِي فِي صَلَاتِي نَاطِرِي	وَيَشْهَدُنِي قَلْبِي أَمَامَ أَثْمَتِي

113. Nicholson, *Studies in Islamic Mysticism*, pp. 218-219

114. Ibnu'l-Fāriḍ, *Diwān*, pp. 52-65 (*Nazmu'l-Sulūk*, vv. 491, 713-715)

115. Nicholson, *Studies in Islamic Mysticism*, pp. 245, 261

116. Ibnu'l-Fāriḍ, *op. cit.*, pp. 33-34 (*Nazmu'l-Sulūk*, vv. 148-154)

ثبوت في فوادي وهي قبلة قبلتي
بما تم من نسك وحج وعمرة
واشهد فيها انها الى صلت
حقيقته الجمع في كل سجدة
صلاتي لغيري في ادا كل ركعة

ولا غرو ان صلى الامام الى ان
وكل الجهات الست نحوى توجهت
لها صلواتي بالمقام اقيمها
كلانا مصل واحد ساجد الى
وما كان لي صلى سواي ولم تكن

Nicholson translates these lines thus:¹¹⁷

1. In reality I led my Imám (leader in prayer) and all mankind were behind me. Wheresoever I faced, there was my (true) direction.

2. Whilst I prayed, mine eye was seeing her in front of me, but my heart was beholding me in front of all my imáms.

3. And no wonder that in conducting the prayer the Imám faced towards me, since in my heart dwelt she who is the qibla of my qibla,

4. And that towards me had faced all the six directions with their whole contents of piety and greater and lesser pilgrimage.

5. To her I address my prayers at the Maqám (Maqám Ibráhím) and behold in them that she prayed to me.

6. Both of us are a single worshipper who, in respect of the united state, bows himself to his essence in every act of bowing.

7. None prayed to me but myself nor did I pray to anyone but myself in the performance of every genuflection.

On the same theme he also says:¹¹⁸

وفى رفعها عن فرقة الفرق رفعتي
وحاشا لمثلي انها في حلت
عرجت وعطرت الوجود برجعتي
وظاهر احكام اقيمت لدعوتي

فقد رفعت تاء المخاطب بيننا
متى حلت عن قولي انا هي او اقل
ومن انا اياها الى حيث لا الى
وعن انا اياي لباطن حكمة

Nicholson translates these lines thus:¹¹⁹

1. The pronoun of the second person has gone out of use between us, and by its removal I am raised above the sect who separate (the One from many).

2. If I recant my words, 'I am She', or if I say--- and far be it like me to say it!-- that she became incarnate (hallat) in me (then I shall deserve to die the death).

3. From 'I am she' I mounted to where is no 'to', and I perfumed (phenomenal) existence by my returning;

4. And (I returned) from "I am I" for the sake of an esoteric wisdom and external laws which were instituted that I might call (the people to God).

On the same theme he also says:¹²⁰

117. Nicholson, *Studies in Islamic Mysticism*, pp. 213-214

118. Ibnu'l-Fárid, *Díwán*, pp. 37, 40, 43 (*Nazmu'l-Sulúk*, vv. 218, 277, 326-327)

119. Nicholson, *op. cit.*, pp. 219, 225, 230, 231

120. Ibnu'l-Fárid, *Díwán*, p. 65 (*Nazmu'l-Sulúk*, vv. 718, 723-728)

والسنة الاكوان ان كنت واعيا	شهود بتوحيدي بحال فصيحة
ووجدت في الاسباب حتى فقدتها	رابطة التوحيد اجدى وسيلة
وجردت نفسي عنهما فتجردت	ولم تك يوما قط غير وحيدة
وغصت بحار الجمع بل خضتها على	انفرادي فاستخرجت كل يتيمة
لاسمع افعالي بسمع بصيرة	واشهد اقوالى بعين سمعية

Nicholson translates these lines thus:¹²¹

1. The tongues of all beings, wilt thou but hearken, bear eloquent witness to my unity.
2. And I unified in respect of the means until I lost them, and the link of (this) unification was the way of approach (to unity) that availed me best.
3. And I stripped my soul of them both, and she became single (detached from the world of relations)- yet had she never at any time been other than single (in her real nature).
4. And I dived into the seas of union, nay, I plunged into them in my aloneness and brought out many a peerless pearl.
5. That I might hear mine acts with a seeing ear and behold my words with a hearing eye.

18. Sama' or Audition :

Most of the Muslim mystics or sufis approve audition (سمع), and some even approve dance (like Mawlawiya order of Rûmî). Ibnu'l-Fâriḍ approved both and practised them.* Some of his verses express his idea about audition. Thus he says:¹²²

وينبئك عن شأني الوليد وان نشأ	بليدا بالهام كوحى وفطنة
اذا ان من شد القمط وحن فى	نشاط الى تفريج افراط كربة
يناغى فيلغى كل كل اصابه	ويصغى لمن ناغاه كالمتنصب
وينسيه مر الخطب حلو خطابيه	ويذكره نجوى عهد قديمة
ويعرب عن حال السماع بحاله	فيثبت للرقص انتفاء النقيصة
اذا هام شوقا بالمناغى وهم ان	يسطير الى اوطانه الاولية
ويسكن بالتحريك وهو بمهده	اذا ماله ايدى مربيه هزت

Nicholson translates these lines thus:¹²³

1. Concerning my state in audition a babe, even though he grew up to be dull, will inform thee by throwing it upon thy mind like (a flash of) inspiration or insight.
2. When he moans because of the light swaddling-clothes and restlessly yearns to be relieved from exceeding distress.
3. He is soothed with lullabies, so that he lays aside all the weariness which came over him and listens to his soother like one attending silently.
4. And the sweet words make him forget his bitten grief and remember the speech that passed in times of old.

121. Nicholson, *Studies in Islamic Mysticism*, pp. 262-263

122. Ibnu'l-Fâriḍ, *Diwân*, p. 49 (*Naẓmu'l-Sulûk*, vv. 430-437)

123. Nicholson, *Studies in Islamic Mysticism*, p. 237

* Khayru'l-Dîn al-Zarkalî, *Al-A'lam*, vol. v, p. 216

5. And by his state he explains the state of sama (audition) and confirms the absence of imperfection from the mystic dance.

6. When through the one that is hushing him he becomes distraught with longing and would fain fly to his first home.

7. He is quieted by being rocked in his cradle as the hands of his nurse move it to and fro.

19. Mystic Intoxication or Al-sakr :

Ibnu'l-Fārid's verses also contain the idea of mystical intoxication (سكر). It is the loss of the consciousness of one's self in ecstasy. In this stage every distinction between the creator and the creature vanishes. Thus he says:¹²⁴

عجبت لها بى كيف عنى استجنت	واطلبها منى وعتدى لم تزل
لنشوة حسى والمحاسن خمرتى	وما زلت فى نفسى بها متوردا
الى حقه حيث الحقيقة رحلتى	اسافر عن علم اليقين لعينه

Nicholson translates these lines thus:¹²⁵

1. And I was seeking Her from myself, though She was ever beside me. I marvelled how She was hidden from me by myself.

2. And I ceased not from going with Her to and for in myself (in search of Her), because my senses were intoxicated by the wine of Her beauties.

3. Travelling from the knowledge of certainty to the intuition thereof; then journeying to the fact thereof, where the Truth is.

20. Mystical Sobriety or Al-Ṣahw :

Many verses of Ibnu'l-Fārid contain the idea of mystical sobriety (الصحو). To Ibnu'l-Fārid, it is the multiple consciousness of ordinary man, and in this stage the mystic remains aware of himself as an individual, distinct from Allah. Thus he says:¹²⁶

وبان سنى فجرى و بانى دجنتى	الى ان بدا منى لعينى بارق
وصلت و بى منى اتصالى و وصلتى	هناك الى ما احجم العقل دونى
يقين يقينى شد رحل لسفرتى	فاسفرت بشرا اذا بلغت الى عن
الى ونفسى بى على دليلى	وارشدتنى اذ كنت عنى ناشدى
وكانت لها اسرار حكى ارخت	واستار لبس الحس لما كشفتها
نقاب فكانت عن سؤالى مجيبتى	رفعت حجاب النفس عنها بكشفى الـ
صفاى ومنى احدثت باشعة	وكنت جلا مـراة ذاتى من صـدا
شهودى موجود فيقضى بزحمة	واشهدتنى اياى اذلا سواى فى
جوانح لكنى اعتنقت هويى	وعانقتنى لا بالتزام جوارحى الـ
يعطر انفاس العبير المفت	واوجدتنى روحى و روح تنفسى

124. Ibnu'l-Fārid, *Diwān*, pp. 53-54 (*Nazmu'l-Sulūk*, vv. 412-514)

125. Nicholson, *Studies in Islamic Mysticism*, pp. 246-247

126 Ibnu'l-Fārid, *Diwān*, p. 54 (*Nazmu'l-Sulūk*, vv. 521-531)

Nicholson translates these lines thus:¹²⁷

1. (So I was seeking Her with me) until there rose from me to mine eye a gleam, and the splendour of my daybreak shone forth and my darkness vanished.

2. Here I reached a point from which the intellect recoils before gaining it, where from myself I was being joined and united to myself.

3. And whom I attained unto myself, I beamed with joy because of a certainty that saved me from saddling for my journey.

4. And since I was seeking myself from myself, I directed myself to myself, and my soul showed the way to me by means of me.

5. And when I removed the curtains of the shroud of sense which the mysteries of mine own ordainment had let down.

6. I lifted my soul's curtain by unveiling her, and 'twas she that granted my request (that the veil should be removed).

7. And I was that which cleansed the mirror of my essence from the rust of my attributes, and the rays that surrounded it were from myself.

8. And I caused myself to behold myself, in as much as in my beholding there existed none other than myself who might decree the intrusion (of duality)

9. And when I uttered my name, that which uttered it caused me to hear it, though (in truth) 'twas my soul that listened and pronounced my name while sensation was banished.

10. And I embraced myself, but not through contact of my limbs with my ribs; nay, I embraced my very essence.

11. And I let myself smell my own perfume, while the perfume of my breath made fragrant the scents of bruised spices.

21. Polism or Qutbiyat :

The idea of *qutb* (قطب) or pole, is a mystic idea among the *ṣūfis* or Muslim mystics. His position is higher than the state of union (وصال). Ibnu'l-Fāriḍ believes that a *qutb* is beyond all relations, place, time, rival and opposite, and on him the universe revolve and he is the object of his own worship.

Ibnu'l-Fāriḍ also claims himself as a *qutb*. Many of his verses express this idea. Thus he says:¹²⁸

و ابوابها عن قرع مثلك سدت
تروم به عزا مراميه عزت
لجاهك فى داريك خاطب صفوتي
رفعت الى ما لم تنله بحيلة
وان الذى اعددت غير عدة

اتيت بيوتا لم تنل من ظهـورها
وبين يدي نجواك قدمت زخرفا
وجئت بوجه ابيض غير مسقط
ولو كنت بى من نقطة الباء خفضة
بحيث ترى ان لا ترى ما عدتـه

127. Nicholson, *Studies in Islamic Mysticism*, pp. 247-248

128. Ibnu'l-Fāriḍ, *Diwān*, pp. 30, 42 (*Nazmu'l-Sulūk*, vv. 91-96, 313)

ونهج سبيلي واضح لمن اهتدى
وروحى للارواح روح وكل ما
ولكنها الاهواء عمت فاعمت
ترى حسنا فى الكون من فيض طينتى

Nicholson translates these lines thus;¹²⁹

1. Thou didst come to tents which are not entered by their back parts and whose doors are closed against the knocking of one like thee;

2. And thou didst lay (as an offering) before thy converse (with me) mere tinsel, aiming thereby at a glory whose ends are hard to reach;

3. And thou comest to woo my pure love with a shining face, not letting thine honour be lost in this world or in the next;

4. But hadst thou been with me as the kasra below the dot of the letter b, thou wouldst have been raised to a rank that thine own effort did not gain for thee.

5. Where thou wouldst see what thou didst (formerly) regard is not worth a thought, and that what thou didst provide is no (sufficient) provision.

6. To those who are rightly guided the straight road unto me is plain, but all men are made blind by their desires.

7. And my spirit is a spirit to all the spirits (of created beings); and whatsoever thou seest of beauty in the universe flows from the bounty of my nature.

On the same theme as well as on *ikhlas* or sincerity, he also says:¹³⁰

حجاب وصال عنه روحى ترقى	وباب تخطى اتصالى بحـيث لا
كمثلـى فليركب له صدق عزيمة	على اثرى من كان يوتر قصده
فقير الغنى ما بل منها بنفـة	وكم لجة قد خضت قبل ولو جه
فاصغ لما القى يسمع بصيرة	بمراة قولى ان عزمـت اريـكه
وحظى من الافعال فى كل فعلة	لفظت من الاقوال لفظى عبـرة
وحظى للاحوال من شين ريبة	ولحظى على الاعمال حسن ثوابها
ولفظى اعتبار اللفظ فى كل قسمة	ووعظى بصدق القصد القاء مخلص
ظهـور صفاتى عنه من حجبـتى	وقلبى بيت فيه اسكن دونـه
ومن قبلتى للحكم فى فى قبلتى	ومنها يمينى فى ركن مقبـل
وسعى لوجهى من صفائى لمروتى	وحولى بالمعنى طوافى حقيقـة
ومن حوله يخشى تخطف جـيرتى	وفى حرم من باطنى امن ظاهـرى
محيط بها والقطب مركز نقطة	فبى دارت الافلاك فاعجب بقطبها الـ
وقطبية الاوتاد عن بدلية	ولا قطب قبلى عن ثلاث خلفـه

Nicholson translates these lines thus:¹³¹

1. My spirit passed the gate which barred my going beyond union (with the Beloved) and soared to where no barrier of union remained.

2. He that like me makes it (this gate) his chosen quest, let him follow me and ride for it with firm resolution!

129. Nicholson, *Studies in Islamic Mysticism*, pp. 209, 229

130. Ibnu'l-Farid, *Diwan*, pp. 49-50, 53 (*Nazmu'l-Suluk*, vv. 441-451, 500-501)

131. Nicholson, *op. cit.*, pp. 237-239, 246

3. Before entering it, I have plunged into howmany a deep! wherefrom none that craved (spiritual) wealth was ever blest with a draught.

4. I will show it to thee, if thou are resolved, in the mirror of my poesy, therefore turn the ear of insight to what I let fall.

5. I cast aside from my speech the word "self-regard", and from my actions self-interest in my act.

6. And my looking for fair recompense for my works, and any care to preserve my mystical states from the shame of suspicion.

7. And my preaching—all these things I put away with firm resolution as one who is entirely disinterested; and my casting aside regard fro my casting aside applies to each division.

8. So my heart is a temple in which I dwell : in front of it (hindering approach) is the appearance from it of the attributes belonging to my veiledness.

9. Amongst them my right hand is a pillar (corner-stone) that is kissed in myself, and because of the law in my mouth my kiss (qubla) comes from my qibla (the object to which I turn in worship).

10. My circumambulation in the spirit is really round myself, and my running from my Şafa' and Marwa is for the sake of my own face (reality).

11. Within a sanctuary of my inward my outward is safe, while my neighbours around it are in danger of being snatched away.

12. Therefore, 'tis upon me the heavens turn, and marvel thou at their qutb (pole) which encompasses them, howbeit the Pole is a central point.

13. And there was no qutb before me, whom I should succeed after having passed three grades (of sanctity), although the Awtád rise to the rank of qutb from the rank of badal.

22. High Position :

Like 'Abdu'l-Qádir al-Jilání, Ibnu'l-Fárid was conscious of his high position in the spiritual world. In many verses he expressed this lofty spiritual position of himself. Thus he says;¹³²

وامــــنح اتبــــاعى جــــزىل عــــطىتى
عــــلى بــــأ و ادنى اشارة نــــسبة
عــــلى فــــنارت بى عــــشائى كــــضحوتى
وشــــاهدته اىاى والنور بهجتى
نــــعلى عــــلى النادى و جدت بخلعتى
ونــــاهيك من نفس عــــليها مــــضيئة
وقــــضيت اوطارى وذاتى كليمتى
وبى تهتدى كل الدرارى المنيرة

ولست ملوما ان ابث مواهــــبى
ولى من مــــفيض الجــــمع عــــند ســــلامه
ومن نور ه مشكوة ذاتى اشرقت
فاشهدتنى كونى هناك فكنــــتــــه
فبى قدس الوادى وفيه خلعت خــــلــــع
وانست انواره فكننت لها هــــدى
واست اطوارى فناجيتنى بــــها
وبدرى لم يافل وشمسى لم تــــفــــب

132. Ibnu'l-Fárid, *Diwán*, p. 67 (Nazmu'l-Sulúk, vv. 750-758)

وانجم افلاکی جرت عن تصـرفی بمـالکی وامـلاکی لملکی خرت

Translation :

1. I cannot be blamed for divulging the gifts of mine (that I received), and for presenting generous gifts to my followers.
2. From the Being who pours (the water of) union (with Him), I possess lesser indication of relationship (with Him) during the time of His greeting me.
3. From His light is the niche of my essence that shone upon me, and so my evening shone like my morning.
4. There I was asked to bear witness on my own existence; then I found I was He and beheld that He was I, and the light (of Him) was my beauty.
5. By me the valley was sanctified, and there I put off my shoes, and I found my robe of honour before the assembly.
6. I perceived my lights and I was its guide, and the soul illumined by me is sufficient (guide) for you (oh my follower).
7. I established my manners and I whispered to myself about it, and I finished my wants and my essence is my interlocution.
8. My full moon never disappears, my sun never sets, and all bright stars are guided by me.
9. And the stars of my heavens move by my free actions of my right; my kings prostrate before my kingdom.

Ibnu'l-Fārid finishes his famous ode *al-Ta'yatu'l-Kubra'*, also known as *Nazmu'l-Suluk*, dealing with the same theme of his high position, saying the following verses:¹³³

مقدم تستهديه منى فتينى	وفى عالم التذكار للنفس علمها الـ
وجددت كهول الحى اطفال صبية	فحى على جمعى القديم الذى به
ومن كان قبلى فالفضائل فضلتى	ومن فضل ما اسأرت شرب مصاصرى

Nicholson translates these concluding lines thus:¹³⁴

1. In the world of reminiscence the soul hath her ancient knowledge-- my disciples, beg it of me as a boon.
2. Do thou, therefore, make haste to enjoy my eternal union, in virtue of which I found the full-grown men of the tribe (of Sufis, no wiser than) little babes.
3. For my contemporaries drink only the dregs of what I left; and as for those before me, their (vaunted) merits are my superfluity.

133. Ibnu'l-Fārid, *Diwān*, p. 67 (*Nazmu'l-Suluk*, vv. 759-761)

134. Nicholson, *Studies in Islamic Mysticism*, pp. 265-266

CHAPTER VIII

CONCLUSION

In this chapter we shall conclude the thesis. Here we shall place the gist of the preceeding chapters with conclusive remarks on the basis of our studies of mysticism in Arabic poetry.

Mysticism means the Love of Allah, the belief that knowledge of Allah may be obtained through meditation, independently of reason and senses. Mysticism seems to be as old as humanity. It has different kinds and degrees. It may or may not be associated with any religion. Of course no deeply religious person can be devoid of mysticism and no mystic can be other than religious.

Mysticism is found in many religions including Islam. Though it validates religion, it has a tendency of escaping the laws of religion. Mysticism is generally attended with unusual phenomena as automatic visions or voices, ecstasies, ascetic practices and devotional worship of Allah etc.

Mysticism which developed in Islam on the basis of the *Qur'án* and *Ḥadīth*, is called Islamic mysticism. It is generally known as *Ṣúfism* or *Taṣawwuf*. Islamic Mysticism or *Ṣúfism* is the purification of the heart from the love of creation, from natural instinct, the suppression of human passions. *Ṣúfism* is to be sincere and faithful to Allah to follow Islamic *Sharī'ah* and the ideal of the Great Prophet (S), specially in the moral and spiritual aspects of Life.

In the life of the Great Prophet Muḥammad (S), mystic tendencies and teachings are found abundantly, Meditation, seclusion, piety, righteousness, asceticism, true visions etc. are found in his early life. At the age of forty he met angel Jibrá'íl, received messages of Allah. Thus he obtained prophethood and then received messages from Allah for long 23 years. During this period he met Allah, saw heaven and hell and secrets of the universe. During his prophetic life he experienced extreme devotions, abstentions, righteousness, night vigils, miraculous performances etc. Thus mysticism was a part of his life if not the whole of it.

In the Holy *Qur'án* more than 30 verses are found having mystic teachings. More than 70 *aḥādīth* of the Great Prophet (S) are also found dealing with mysticism though some of them are considered by the critics as unauthentic or fabricated.

Among the Companions (*Ṣaḥāba*) of the Prophet (S) and their Followers (*Tābi'ūn*) also mystic tendencies are found. The *Ṣaḥāba* were both worldly and ascetic. They performed their

duties in the society as well as renounced worldly pleasures, worldly benefits. Their aim was bliss in the hereafter. Some Companions, specially *Ashábu'l-Şuffa*, renounced the world and inclined to the study of the *Qurán*, *Hadíth* and devotional worship of Allah. A few of them even founded study circles to discuss spiritual matters.

The *Tábt'ún* also followed the same path. To save themselves from corruptions, un-Islamic practices, they kept aloof from the society. They became busy only with the *Qurán*, *Hadíth* and religious and spiritual activities. Fear of Allah, fear of hell made them to live in seclusion. Thus they became the early mystics of Islam. However, they did not develop theories, rather they gave stress on ethical and moral aspects of Islam. This was the situation during the whole Umayyad period.

During the long reign of the 'Abbásids, earlier mystic tendencies were turned into Islamic Mysticism or Şúfism. Many şúfis flourished during this period. Many theories and terminologies of şúfism also developed during this period. Gradually many teachings of other religions penetrated into sufism. Many heretical ideas also appeared in that period. Sufi orders or *taríqas* were established by great sufis. During this period a rift between the sufis and *'ulamá'* appeared, and some great şúfis and scholars tried to reconcile them.

Important theories that developed during this period are : Unity of Being, Muḥammadan Reality, Muḥammadan Light, the Perfect Man, Incarnation and Identification, *Faná'* and *Baqá'* etc. Some heretic şúfis even declared the laws of *Sharí'a* as not binding. Of course many great şúfis observed the rules of *Sharí'a* very strictly and advised their disciples to do so.

During the Ottoman period decline in Islamic Mysticism began. Many corruptions, use of drugs, luxuries, business in the name of şúfism and even bestiality appeared in şúfism during this period. All these things began to destroy the good reputation of the system. Of course, orders of the great şúfis continued and only a few sufis kept on preaching.

In modern period şúfí orders exist in many areas of the Muslim world but şúfism has little influence now-a-days over the society. Corruptions in the name of şúfism are also going on. However, some sincere şúfis are still present and they are trying to reform the muslim societies.

Mysticism influenced Arabic poetry much. During the pre-Islamic period some Arab poets composed verses on ascetic ideas and teachings. During the time of the Great Prophet (S) and his Companions, verses were composed on Islamic teachings and ascetic and mystic ideas. Most famous poet of this period who composed mystic poems is 'Alí Ibn Abí Tálíb (R). During the Umayyad period verses on asceticism continued to be composed by some poets, and their number was not very few.

During the 'Abbásid period verses on mystic and ascetic teachings began to be

composed in a large scale. Common poets as well as mystic poets and ṣūfīs composed many poems on mystic themes. Some of them wrote mainly on ascetic ideas and some on purely mystic themes. Some anonymous poets and sufis also composed mystic verses in this period. During this period both Ṣūfism and Arabic mystical poetry reached their climax.

During the Ottoman reign after the fall of Baghdad composition of Arabic mystical poetry declined. Some poets composed mystic poems in Arabic even in this period but in a limited scale. Only a few ṣūfī poets flourished in this period and some poets gave more attention to the composition of panegyrics to the Great Prophet (S) comprising some mystical teachings.

In the modern period Arabic mystical and ascetic poetry continued to be composed. However mystic poets are rare in this period. Some poets composed verses and poems on ascetic and mystical themes but they never claimed to be ṣūfīs or mystics.

ʿUmar Ibnu'l-Fāriḍ was a jurist, ṣūfī as well as a tradionist and philosopher. At the same time he was a poet of high order. He accepted the theories of early ṣūfīs and rejected a few of them. He introduced some new theories in ṣūfism. He was a typical ṣūfī having high position in the society. He was strict in following the Islamic way of life.

From our study of mysticism, ṣūfism and mystical Arabic poetry it is evident to us that ṣūfism or *taṣawwuf* originated from the Holy Qurʾān, Ḥadīth, life system of the Great Prophet (S) and his Companions. In later periods foreign ideas and theories from different religions penetrated into it. If the foreign elements are substracted, pure Islamic systicism or real ṣūfism will be found.

Pure Islamic mysticism can be followed by the Muslims of today for their spiritual upliftment and moral development. Poems and verses having pure ṣūfī ideas can be studied by our students and orators and can be propagated by our preachers through their sermons. These will inspire the common Muslims to become righteous and ideal human beings and thereby help restore our glorious heritage of the past.

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