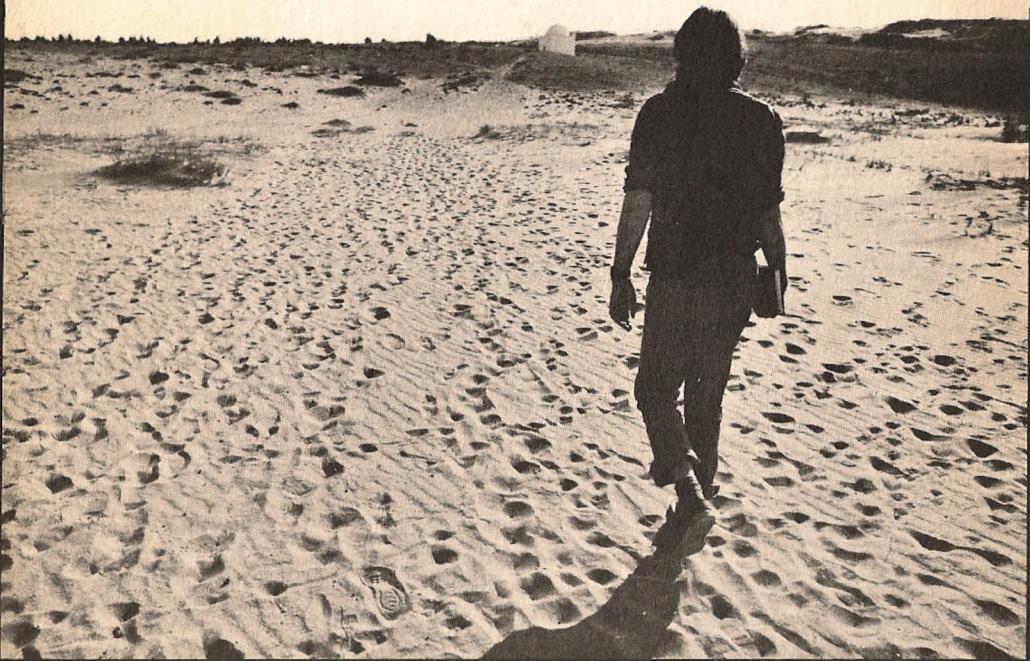


THE SUFIC PATH





JABIR reported the Messenger of Allah as saying:
‘The things I fear most for my people are passion and hope regarding the distant future, for passion turns people away from the truth, and hope regarding the distant future makes them forgetful of the Hereafter. This world is journeying and moving away while the Hereafter is journeying and approaching, and both have sons. If you can avoid being sons of the world do so, *for today you are in the abode of action* and not that of being taken to account, but tomorrow you will be in the abode of the Hereafter when action is impossible.’

(*Baihaqi: transmitted in 'Shu'ab al-Iman'*)

Ibn Umar told that the Messenger of Allah caught hold of him and said: ‘BE IN THE WORLD AS THOUGH YOU WERE A STRANGER OR A WAYFARER, AND RECKON YOURSELF TO BE AMONG THE INHABITANTS OF THE GRAVES.’

(*Transmitted by Bukhari*)

**THERE IS
NOTHING
BUT
TOTALITY
THERE IS
NO SPLIT
IN
EXISTENCE**



AbdAllah b. Mughaffal told that a man came to the Prophet Muhammad, peace be upon him, and said: 'I love you.' When he had told him to consider what he was saying and the man declared three times, 'I swear by Allah that I love you,' he replied: 'IF YOU ARE SPEAKING THE TRUTH — PREPARE A COMPLETE ARMORY FOR POVERTY, FOR POVERTY CERTAINLY COMES QUICKER TO THOSE WHO LOVE ME THAN A FLOOD DOES TO ITS DESTINATION.'

(*Transmitted by Tirmidhi*)

Abu Ayyub Al Ansari told of a man coming to the Messenger of Allah and asking him to give him an injunction and to make it brief: so he said: 'WHEN YOU STAND UP TO PRAY PERFORM YOUR PRAYER AS IF IT WERE YOUR LAST — DO NOT SAY ANYTHING YOU WILL HAVE TO MAKE EXCUSES FOR TOMORROW — AND RESOLVE TO GIVE UP ALL HOPES OF WHAT MEN POSSESS.'

(*Transmitted by Ahmad*)

Hudhaifa reported Allah's Messenger as saying, "We have been made superior to mankind in three respects: our ranks are formed like those of the angels; all the earth has been appointed as a mosque for us; and our earth has been appointed for us as a means of cleansing when we do not find water."

—
(*Muslim transmitted it*)



ABU HURAIRA told of Allah's Messenger saying:
‘The slave of the dinar, the slave of the dirham, and the slave of the bordered silk coat are wretched. If such a one is given anything he is pleased, but if not he is displeased, wretched and disappointed: and when he is pierced with thorns they cannot be extracted. Blessed is the man who takes the reins of his horse in Allah's path with disheveled head and dusty feet. If he is on guard he attends to his duty, and if he is in the rearguard he is content there: if he asks permission to enter a company it is not granted and if he intercedes for someone his intercession is not accepted.’

(Transmitted by Bukhari)

THE WORLD IS ACCURSED AND WHAT IT CONTAINS IS ACCURSED, EXCEPT DHIKR'ALLAH AND WHAT HE LIKES, A LEARNED MAN OR A LEARNER.

*(HADITH OF THE PROPHET, peace be upon him,
ABU HURAIRA reported it and Tirmidhi and
Ibn Majah both transmitted it)*

THE MESSENGER OF ALLAH HAS SAID:
I SWEAR BY ALLAH THAT IT IS NOT POVERTY I FEAR FOR YOU, BUT I FEAR THAT WORLDLY GOODS MAY BE GIVEN TO YOU LAVISHLY AS THEY WERE TO YOUR PREDECESSORS, THAT YOU MAY VIE WITH ONE ANOTHER IN DESIRING THEM AS THEY DID, AND THAT THEY MAY DESTROY YOU AS THEY DESTROYED THEM.

*(Amr b. Auf told it.
Bukhari and Muslim have transmitted it.)*



THE MESSENGER OF ALLAH HAS SAID:

‘Truly, there are among my people men who rejoice openly at the extent of the mercy of Allah and weep in secret for fear of his punishment. They live on the earth but their hearts are in heaven: they themselves are in this world but their minds are focused on the next world. They live in tranquillity and draw near to Allah through the means of His grace.’

(Jami’Al-Bayan, volvi, pp146/7)

THE MESSENGER OF ALLAH HAS SAID:

HE WHO INVOKES HIS LORD AND HE WHO DOES NOT ARE LIKE THE LIVING AND THE DEAD.

*(Told by Abu Musa;
transmitted by Bukhari and Muslim)*

Both Abu Huraira and Abu Sa’id, may Allah be pleased with them, recorded the Messenger as saying: ‘People will not sit in dhikr’Allah without the Angels surrounding them, mercy covering them, peace descending on them, and Allah mentioning them among those who are with Him.’

(Transmitted by Muslim)



THE MESSENGER OF ALLAH HAS SAID:

‘When the time becomes short — knowledge will be withdrawn — civil strife will appear — meanness will be cast into people’s hearts — and HARJ will be prevalent.’
(When asked the meaning of Harj he said it meant rioting.)

THE MESSENGER OF ALLAH HAS SAID: ANYONE WHO HAS NOTHING OF THE QUR’AN WITHIN HIM IS LIKE A RUINED HOUSE.

*(Ibn Abbas told it.
Tirmidhi and Darimi transmitted it.)*

THE MESSENGER OF ALLAH HAS SAID:

‘When you say of your brother what is true you have slandered him — and when you say what is not true you have reviled him.’

(Transmitted by Muslim)

Jâbir told of hearing Allah’s Messenger say, “One person’s food is enough for two, two persons’ food is enough for four, and four persons’ food is enough for eight.” →

(Muslim transmitted it)



THE SHAYKH AL-AKBAR HAS SAID:

'The Divine Name Adh-Dhahiru (The Outwardly Manifest) is the Universe. On ascertaining you will find that it is for Allah what the body is to the circulating life. The Name Al-Batinu, (the Inwardly Hidden) since it is hidden from existing things, is like their life. The whole becomes the man.

He is the essence of things hidden, apparent, expressed and latent. He is the Moon and the Sun and the Universe is for Him what the body is for the Self. THERE IS NOTHING BUT TOTALITY. THERE IS NO SPLIT IN EXISTENCE.

It is matter that is expressed in every form. It is only one in essence in spite of multiplicity and diversity of form: for all matter is one. He who understands himself with regard to this truly understands his Lord, for He is in the form of the creature, rather, He is his very reality and substance.

None is manifest except Allah
In every opposite and like
In every genus, every kind
In things alike, things apart,
In feeling, mind, reason, thought,
In body and in form.

Existence is but imagined
But in fact it is Allah.
He who understands this fact
Treads the secret path of Allah.

Shaykh Al-Qashani comments:

What is meant by the form of the world is not here its sensible individual form. If it were so the second type of governing would simply be reduced to the first type. What is really meant by it is the intelligible specific form of the world, which is nothing but the Most Beautiful Names and its realities, i.e. the highest Attributes. THE FORMS OF THE WORLD ARE SIMPLY OUTWARDLY MANIFESTED FORMS OF THE NAMES AND ATTRIBUTES. THESE LATTER ARE THE REAL INWARD FORMS OF THE WORLD. All sensible things are but outward individualized forms: they are everchanging imprints and external shapes while the inward forms are permanent and everlasting, neverchanging. The former are transitory forms, surface phenomena, while the latter are the inner meanings and spirit of the former.

ALL THE NAMES

BY WHICH ALLAH HAS NAMED HIMSELF
SUCH AS –

LIVING, KNOWING, WILLING, POWERFUL –
ARE THERE IN THE WORLD.

ALL THE ATTRIBUTES

WITH WHICH HE HAS QUALIFIED HIMSELF
SUCH AS –

LIFE, KNOWLEDGE, WILL, POWER –
ARE THERE IN THE WORLD.

THUS ALLAH GOVERNS
THE OUTSIDE OF THE WORLD
BY ITS INSIDE.

ALLAH IS ONE AND NOTHING CAN BE ASSOCIATED WITH HIM.

He who seeks the One at its essence shall not find anything except bewilderment, for it is not possible either for the seeker or the sought to be detached from totality.

Nothing exists except Allah.

He has no equal.

There is nothing in existence that can be likened to Him. On the other hand — every existing thing is distinguished from other things through realities peculiar to themselves.'

ALLAH GOVERNS THE WORLD ONLY BY THE WORLD

He governs the world at will only by means of it, or by means of its form. For example, the child depends upon the generating act of the father, the causes depend upon their causes, the conditions upon their conditions, the conclusions upon their proofs, and the individual realities upon their realities. All these belong to the world as a result of Allah's disposal of the things. Thus it is clear that he governs the world only by the world, as I have said above: or by means of its form, i.e. by means of the form of the world. What I understand here by the word form (surah) is the Most Beautiful Names by which He has named Himself, and the highest Attributes by which He has qualified Himself. In fact, of every Name of Allah which we have come to know we find the meaning actualized in the world, and its spirit being active in the world.

TADBIR — governing.

- 1) by the world
- 2) by the form of the world.

SHAYKH AL-AKBAR, Abu Bakr Ibn Al-Arabi said:

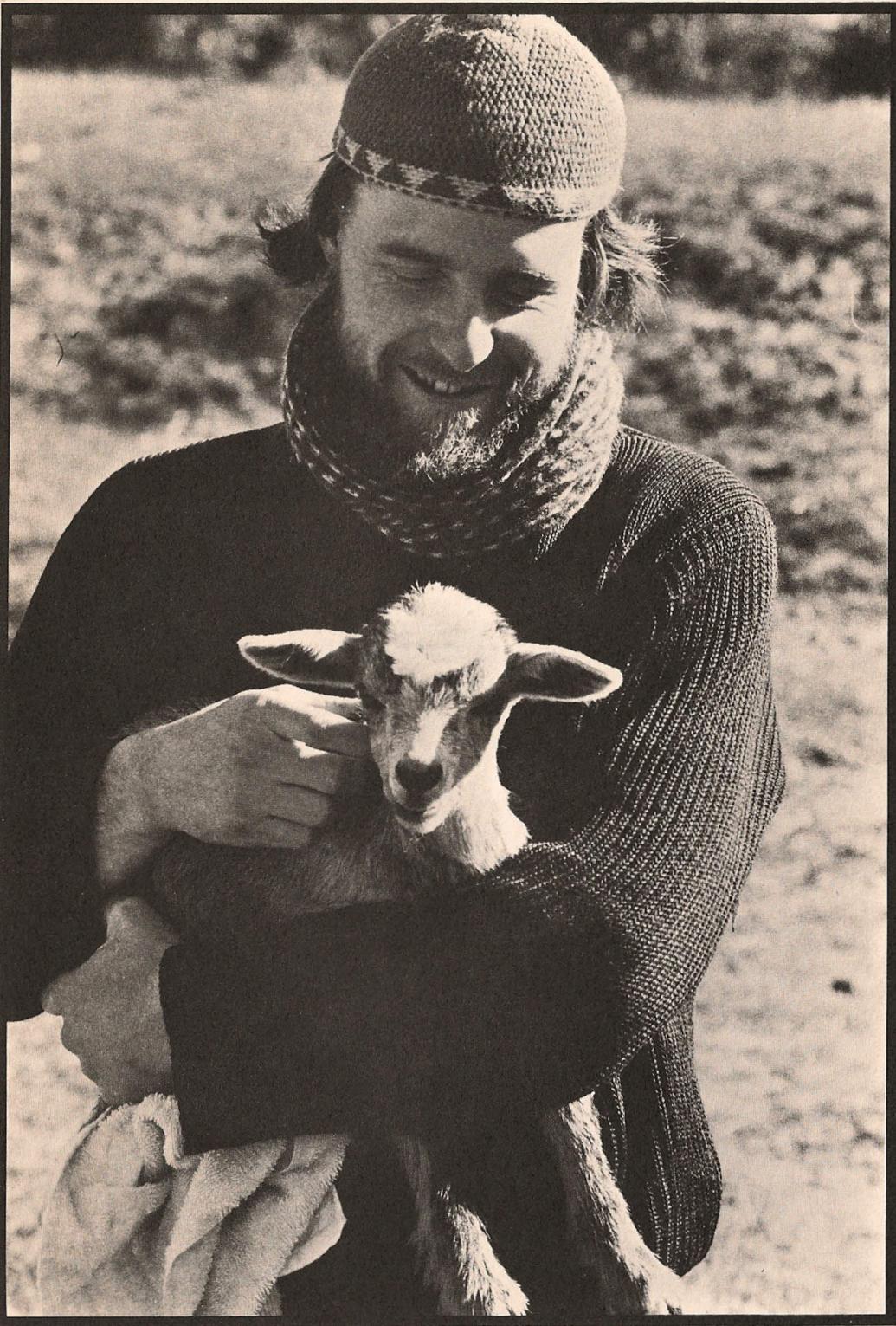
THE WORLD IS AN ILLUSION.
IT HAS NO REAL EXISTENCE.
AND THIS IS WHAT IS MEANT BY
IMAGINATION (khayaal) —
FOR YOU JUST IMAGINE THAT IT
IS AN AUTONOMOUS REALITY
QUITE DIFFERENT FROM
AND INDEPENDENT OF
THE ABSOLUTE REALITY,
WHILE IN TRUTH
IT IS NOTHING OF THE SORT . . .

KNOW THAT YOU, YOURSELF
ARE AN IMAGINATION.
AND EVERYTHING THAT YOU PERCEIVE
AND SAY TO YOURSELF.
'THIS IS NOT ME'
IS ALSO AN IMAGINATION.
SO THAT THE WHOLE WORLD OF
EXISTENCE IS IMAGINATION
WITHIN IMAGINATION.

THE WORLD OF BEING AND BECOMING
IS AN IMAGINATION —
BUT IT IS — IN TRUTH —
THE REALITY ITSELF.

IT IS THE FUNCTION OF THE IMAGINATION
TO PRODUCE SENSIBLE THINGS (mahsusat),
NOTHING ELSE.





THE WORLD IS THE SHADOW OF THE TRUTH.

‘Know that what is generally said to be other-than-the-Truth (*siwaa al-Haqq*) or the so-called world — is in relation to the Truth comparable to shadow in relation to the person. The world in this sense is the shadow of Allah.’

(*Shaykh al-Akbar.*)

TRULY, ALLAH'S IS THE STRAIGHT WAY. THE WAY IS THERE — EXPOSED TO SIGHT EVERYWHERE.

It is to be perceived in great things and small, in those who are ignorant of the Truth as well as those who know it well. This is why it is said that His Mercy covers everything, whether it be vile and contemptible or grand and stately. Thus: ‘THERE IS NOT EVEN ONE SINGLE ANIMAL ON EARTH BUT THAT HE SEIZES ITS FORELOCK. TRULY, MY LORD IS ON THE STRAIGHT WAY.’ (QUR’AN XI.56) It is clear then that everybody walking on the earth is on the straight Way of the Lord. From this point of view nobody is of ‘those upon whom is Allah’s wrath’ nor of ‘those who go astray’ (QUR’AN 1.7). Both wrath and going astray come into being only secondarily (i.e. in the realm of forms we call the ‘real’ world), but EVERYTHING GOES BACK ULTIMATELY TO THE MERCY WHICH IS UNIVERSAL AND WHICH PRECEDES EVERYTHING.

(*FUSUS AL-HIKAM: Ibn Arabi*)



THE SUFIC PATH IS THE PATH OF THE MESSENGER MUHAMMAD, blessings and peace be upon him.

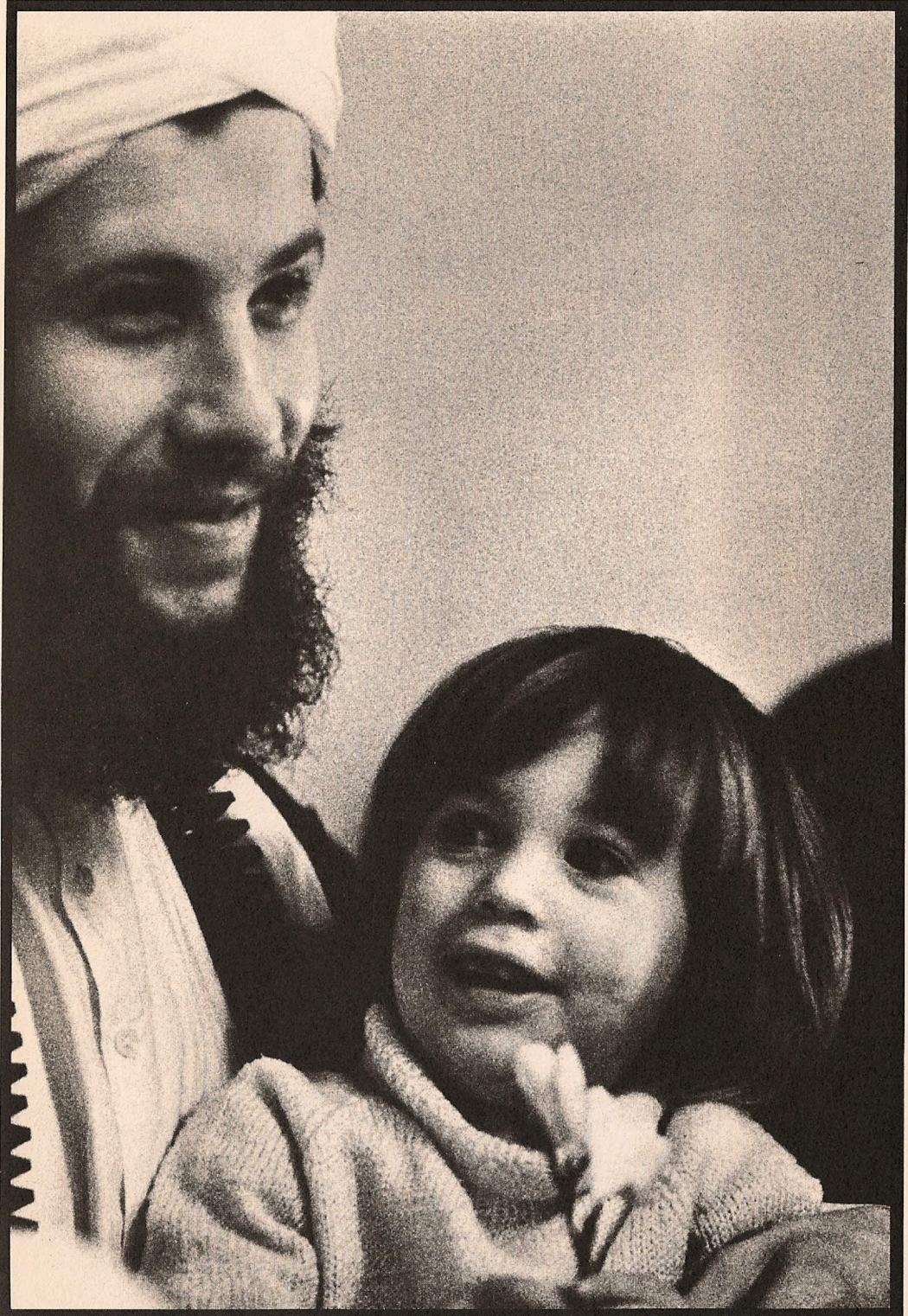
THE FIVE PILLARS OF ISLAM ARE:

1. *Affirmation* that there is no Divinity but The Divinity and that Muhammad is the Messenger of The Divinity.
2. *Prostration*, ritually performed five times a day, from dawn to night.
3. *Fasting*, throughout the month of Ramadan each year, from dawn to sunset.
4. *Zakat*, a tax of 2½% of one's possessions and earnings throughout the year, for the needy.
5. *Hajj*, the pilgrimage to the purified places of standing, and circling and going between Safa and Marwa, in the ritual acts of ancient practice as performed by the Prophet.

This is not an 'orthodox view' – for that is the language of Christianity and not of Islam. This is not outward legalism, although it is structural. If you like, these obligatory practices are the skeleton of the body and tasawuff (or sufism) is the blood that keeps the body alive. One without the other means death. The person of the sufic path – the mutasawwif-affirms the need for form and orientation while in the world of phenomena and duality, otherwise we separate the world from the truth. It is not that the obligatory rites are some 'outward' practices and the sufic practice is some inner esoterism. This is the view of the people of duality. Rather, the people of the sufic path are lovers of Allah, so they do what is pleasing to Allah – and this is derived from the Blessing of Creation, Sayedina Muhammad, may Allah bless him and give him peace. There can be no authentic spiritual path that does not come from the Source of Life itself, Allah, may He be exalted. Thus any authentic spiritual tradition traces back to a Prophet, be it Krishna, Buddha, or Muhammad. This is the Qur'anic guidance. All the Shaykhs of Sufism affirm the Unity and the submission to the practice (*sunna*) of the Prophet.

The Qutb and Shaykh of the Shaykhs, the Venerable Master Muhammad ibn al-Habib, may Allah cover him in mercy, says in the Introduction to his blessed *Diwan*:

'We praise Allah, the Glorious and Exalted, for the mysteries with which He has entrusted us, and for the knowledge, gnosis, and illumination He has bestowed on us. We render thanks to Him, may His Majesty be exalted, and bear witness that there is no god but Allah alone, without partner, for this is the testimony of those of the people of Annihilation (*fana'*) in the Unity (*Tawhid*) who have drawn close to Him. And we testify that our Lord Muhammad is His slave and Messenger whom Allah sent as a mercy to the whole of creation.'



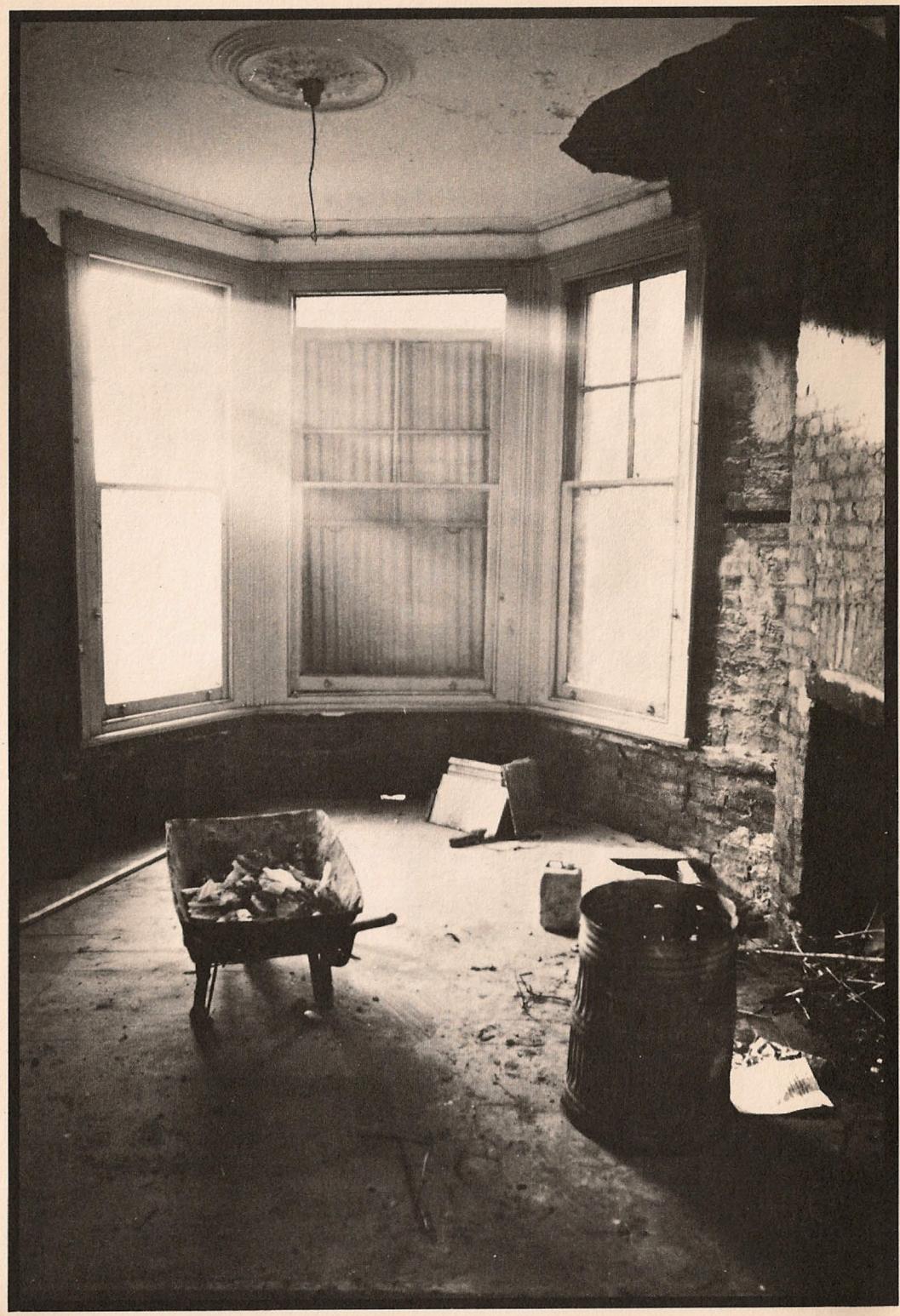
The Sufic Path of Islam is a Way that brings together and unifies and harmonizes all the disparate and discordant elements of the human experience. Crucial to it, and central, and essential is the alchemical practice of the ritual prostrations that replace man in his true position among the stars by the movement of the Sun, and the Fast and Hajj which focus for him his place within the changing cycles of the lunar year. These acts of prostration, fasting and pilgrimage MARK the man, alter him, sculpt him, unfold his true nature with the same simplicity that washing and sitting and purring reveal the nature of the cat. Rumi, the great Master of Eastern Sufism has said that if a man truly performed the obligatory prostration he would stand in this world and bow into the next.

In learning, all sciences radiate out from the primary obligatory science of 'knowing how to behave towards the Creator and the creatures.' 'THE DEEN (exchange, or the debt – between man and his Creator) IS BEHAVIOR.'

To be a complete human being you must learn behavior too from the source, i.e. from the Creator Himself who tells through the Prophet what is expected of mankind. Correct social behavior begins on the prayer mat – for there you take upon yourself the act of orienting your being and submitting it to harmony and pattern, and awe of the Creator.

Society as it is at present structured, or rather as it at present implodes – for its outward rigidity is marked by an inward collapse – is, according to the profoundest doctrines of Sufic teaching and Islam, based on fantasy and sustained by fantasy. 'Truly man is in loss' says Allah, may He be exalted, in His Qur'an. The very foundation of what is taught to children in the present situation is a lie about existence. They are taught a naive and mechanistic evolution of the species that is no longer believed among the so-called evolutionist scientists – while even their more sophisticated and conditioned versions of the process have been rendered meaningless by fossil discovery after discovery. But this evolutionism veils a social Utopianism, which says that man was primitive and ignorant and now he is getting cleverer and more knowledgeable.

Man's inevitable fragmentation of experience is then treated in the ferocious setting of the mental hospital with its electric shock therapy, massive drug sedation, and doctor-control. The nature of man's inner experiences, be they simply in his sleep or in his waking perceptions, is rendered meaningless in a world view that gives primacy to the material and solid world of phenomena, and reduces all inner experience to the realm of something called 'subjective'. This comes near the nub of the whole affair, for it is essentially the nature of matter – of stuff, of forms, of creation itself that is lied about. The story of the twentieth century (the fourteenth century since the coming of the Prophet) has been one of a complete and blank refusal to confront the implications of the revolution in thinking that took place in high-energy physics.



Our psychology, our economic theory, our politics, our anthropology and our medicine — have all been based on a dualistic Cartesian view of reality, split down the middle — like poor modern man himself. The autistic child is the alienated result of all our ‘civilisation’.

It is to the unfortunate, conditioned creature, modern man — that Islam addresses itself with a view of reality that declares Unity of Existence.

That says ONE.

Inner/outer — ONE REALITY.

ISLAM IS THE SCIENCE OF WAKING UP.

Islam, means *submission* — accepting how things are, our place in the universe — recognizing harmony and being part of the harmony of the vast and beautiful creation of plants and planets. Islam means peace. The way of the world is the way of JAHILIYYA. Jahiliyya means pride and arrogance — which is ignorance itself. It is the political world of roles and power and status, wealth and possession.

With Islam came another energy/process — HILM. Serenity, knowledge, wisdom, good nature. It is the spiritual, prophetic view of existence as a garden, to be tended and brought to fruit and flower. In the fantasy view of matter held by the world/Jahiliyya — gold is to be desired and possessed. Lead is worthless.

In the view of Islam/Hilm — gold is to be given, neither kept nor worn. Lead transmutes, for all matter is in Essence the same, only apparently different. And lead can therefore become gold. That is the alchemical practice.

It applies to the self, which seems gross and heavy and sees duality everywhere. By practice — it can become radiant, golden, and sublime.

THE PRACTICE IS DHIKR'ALLAH.

DHIKR means invocation/remembering/calling upon Allah.

It is the way to Unification. Experiential, direct, and resonant with energy.

This is what man was created for — Qur'an says ‘I have not created jinn and men except to glorify Me.’

And so: there are people of distraction and people of recollection. People who forget and people who remember.

The somnambulists ('Deaf dumb and blind' says Qur'an) who go through life as if in a dream.

The awakeners who rise from this sleep to a quite different experience of reality.

It depends what you want. And what you want you will certainly get. Here is the Way of the People of the Path. Of course there are as many paths as there are people. But how do you SEE that? This matter is beyond the thought process and begins where language ends. Such practice must be taught and it must come from the source itself. If you desire it — go towards it, here or elsewhere. As the Shaykh says in his Diwan: ‘The murid will gain a teacher in accordance with his own sincerity and strength of resolution.’

If you do not desire it — then go your way, and remember that the Prophet has said: ‘Love who you will, they will certainly die. Do as you will, you will be judged accordingly.’

THE HABIBIYYA.

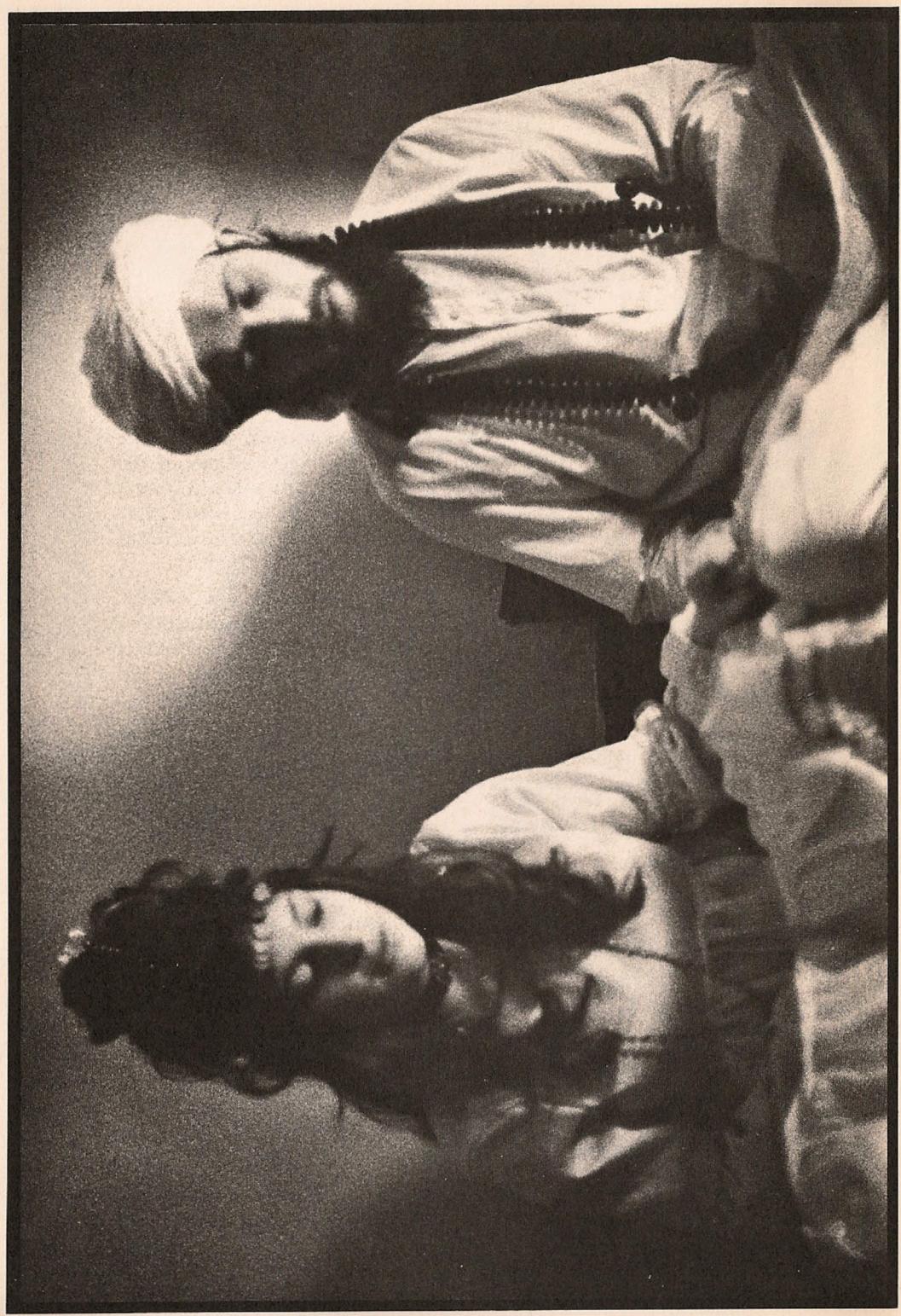
The Habibiyya-Shadhiliyya Sufic Order takes its name from the perfect Shaykh and Gnostic of Allah, the Qutb Muhammad Ibn Al-Habib, may Allah be merciful to him.

The Tariq traces its lineage of Masters through Shaykh Darqawi of Fez two hundred years ago, back in a line that contains Shaykh Ibn Ata-Illah (author of the Hikam), Shaykh and Qutb Shadhili, Shaykh Mashish, Moulay Abd al-Qadir al-Jilani, Shibli, the Imam of the Shaykhs Junayd, to Hasan of Basra — Sayedina Ali the beloved Companion of the Prophet, may Allah be pleased with him, ending with the Master of the First and the Last, Muhammad, peace be upon him, who received his knowledge from Jibril, who received it from Allah, may He be exalted.

The Order is based in Morocco and has zawiyyas right across North Africa and is now settled in England and the United States. The London Zawiyya has attached to it a Madrasah for the teaching of Islam and the Sufic Way and there people may meet with the devotees of the Order and share in their life together. There is now a growing community of people who live by the Practice of the Prophet in all things from birth to death. The children of the fuqara (literally, the poor) are educated and live among the adults in the natural manner of Islam, not segregated and controlled in a separate living experience.

The whole process of life is learned — how to walk and talk and sit and stand and study and eat and sleep and dream. How to pray and invoke the Creator. How to be with people, how to be alone. It is a life of harmony and devotion to Allah and generosity and poverty.

EVERYTHING IS FROM ALLAH. EVERYTHING IS FOR ALLAH.



UNIVERSITY



CALIFORNIA

If you want an education in the science of being a human being —

If you wish to be more than a conditioned cultural unit —

If you would like your children balanced, and good natured, and not angry or autistic —

If you recognize that Reality is One —

If you know already that you were not created just to be a consumer of goods and a slave of money —

If you would like to be able to say 'I am not content with myself, but I am content with what comes to me' —

CONTACT: THE HABIBIYYA,

In the United States

at their Zawiyya: 3029 Benvenue
Berkeley, California

In England

at their Zawiyya: 33 Bristol Gardens
London, W.9.

at their Madrasah: 154 Barnsbury Road
London, N.1.

(except Thursdays which is for initiates only, or by invitation)

★ ★ ★ ★

A Homeopathic Clinic has just been started by the Habibiyya.

A school will soon be opened, insha'Allah, for the older children.

THE LAND FORM OF THE GLORIOUS QUR'AN

In the Name of Allah, the Merciful, the Compassionate

No! I swear by this land,
and thou art a lodger in this land;
by the begetter, and that he begot,
indeed, We created man in trouble.

What, does he think none has power over him,
saying, 'I have consumed wealth abundant'?
What, does he think none has seen him?

Have We not appointed to him two eyes,
and a tongue, and two lips,
and guided him on the two highways?
Yet he has not assaulted the steep;

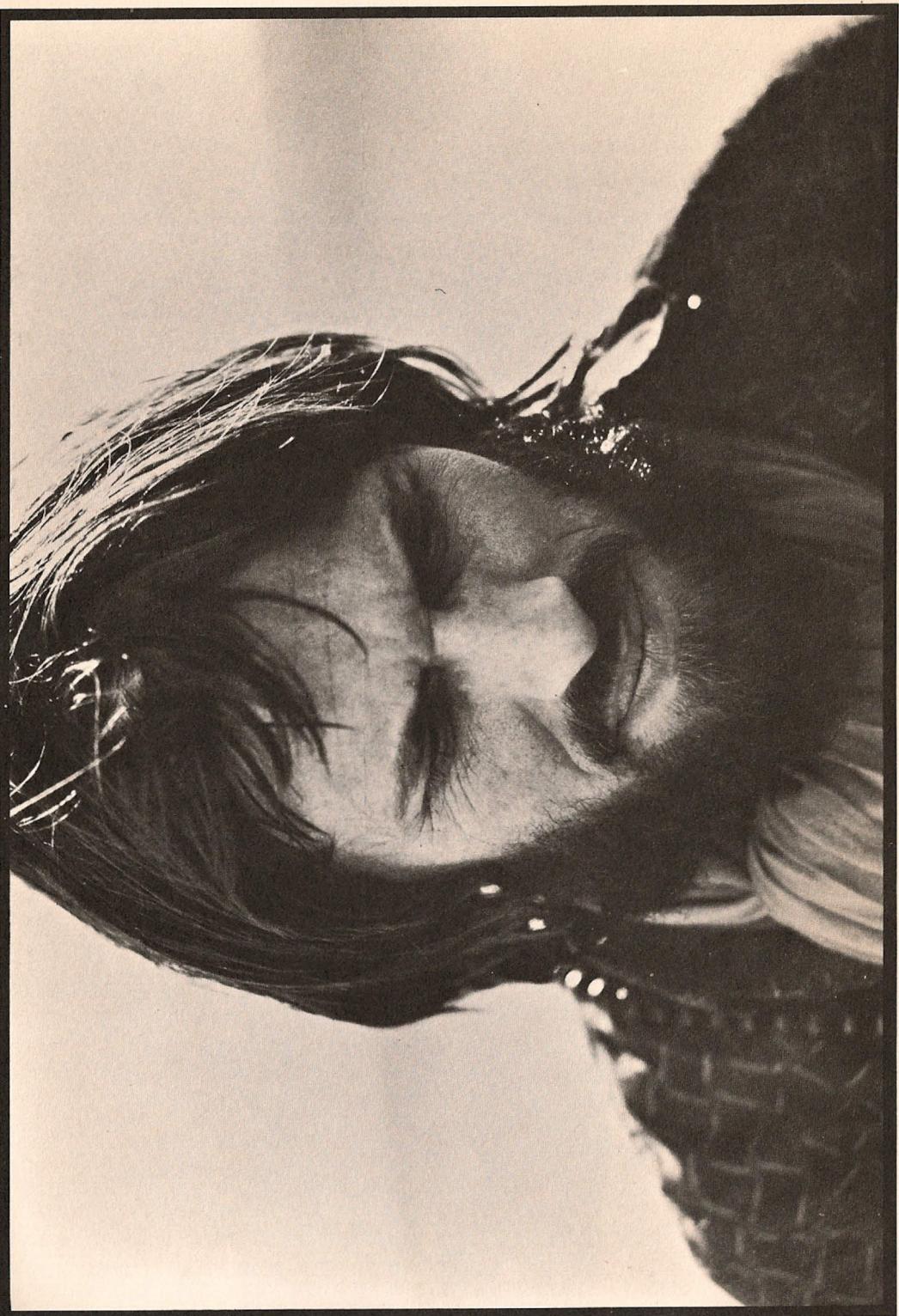
and what shall teach thee what is the steep?

The freeing of a slave,
or giving food upon a day of hunger
to an orphan near of kin
or a needy man in misery;

then that he become of those who have trust
and counsel each other to be steadfast,
and counsel each other to be merciful.

Those are the Companions of the Right Hand.

And those who disbelieve in Our signs,
they are the Companions of the Left Hand;
over them is a Fire covered down.



TWO QASIDS FROM:
THE TREASURE OF THE
GNOSTIC TRAVELERS

BEING THE DIWAN OF THE PERFECT
SHAYKH MUHAMMAD IBN AL-HABIB

THE ROBE OF NEARNESS

Remembrance of the Beloved has robed us in
Beauty, Splendor, Exaltation and Happiness.

As we drew near we thrèw off all restraint
and proudly proclaimed whom it is we love.

The Beloved gave us to drink a draught of love
that compelled all but the Beloved to disappear.

We perceived that created beings are mere specks
of dust: we saw the Lights emerge openly.

We returned to creation after effacement and
annihilation in a wine of Light.

Afterwards, by Allah's bounty, we reached the
state of Subsistence (baqa) and concealed Him
whom we love with patience.

How often have we looked on a Wayfarer
who has then ascended to the station of those
who have plunged into the seas of love!

We have cured hearts of what afflicted them
by Knowledge subtle to the taste and they have flown.

We have concerned ourselves with an inward aim
and it has happened that He whom we love,
since we prefer Him to all else, has come to us.

And from the Presence of the Unseen, we have
heard a secret — ‘You are beloved in our sight.
Be grateful.’

We have been authorized to quench the thirst of those
who come with craving to meet us and are uninformed.

As for the gifts that are offered to you as a seemingly
free blessing, avoid them and be a man of poverty.

Instead humble yourself to the people favored by Allah
and they will give you to drink. Approach them
and fear no harm.

Strip yourself of all knowledge and understanding
so that you may obtain what the Great (sufis) have obtained.

Sacrifice the self, lover of Reunion,
and follow the Shaykh in what he has directed.

Witness the Truth in him through your essence and heart.
Annihilate yourself in him and you will be victorious
through him, for he is the Light of the Messenger
in every aspect.

He is the inward and outward cure of hearts.
Look to him and honor him greatly.
Go to him and abase yourself.

Blessing on the Prophet, his Family, Companions,
and all who direct men to him.

And peace fragrant with musk and every scent
full of beauty and unrivalled sublimity.

THE LIGHT SIGN
FROM
THE LIGHT FORM
OF
THE GLORIOUS QUR'AN

Allah is the Light of the heavens and the earth;
the likeness of His Light is as a niche
wherein is a lamp,
the lamp in a glass,
the glass as it were a glittering star
kindled from a Blessed Tree,
an olive that is neither of the East nor of the West
whose oil wellnigh would shine, even if no fire touched it;
Light upon Light;
Allah guides to His Light whom He will.
And Allah strikes similitudes for men,
and Allah has knowledge of everything.
In temples Allah has allowed to be raised up,
and His Name to be commemorated therein;
therein glorifying Him, in the mornings and the evenings,
are men whom neither commerce nor trafficking
diverts from the remembrance of Allah
and to perform the prayer, and to pay the alms,
fearing a day when hearts and eyes shall be turned about,
that Allah may recompense them for their fairest works
and give them increase of His bounty;
and Allah provides whomsoever He will, without reckoning.

WITHDRAWAL FROM ALL THAT IS OTHER-THAN-ALLAH

My spirit addresses me: 'My reality is the light
of Allah—so you will not see other-than-Him.'

If I were not a light I would be other-than-Him:
but otherness is nothingness, so be not content with it.

If you observe with the eye of your secret
you will not find other-than-Allah in all His
earth and sky.

However, the illusion of other-than-Him conceals Him,
so cast out your worldly desires if you would see Him.

Board the Ship of the Practice and you will escape in it:
follow its captain's course for love of Him.

Unite the cup with its potion and be obliterated in it,
and you will win Going-on in His Mystery and Sublimity.

Witness His Unification with the inner eye:
but separation is His Law—may you not forget it!

Make all your worries one: in Him you will be saved
from all worries and you will enter into His protection.

Lay down your affairs with Him who knows best,
for He is the Knower of our heart and its desires.

My Lord, bless Muhammad, the mystery,
origin and splendor of existence.

FROM THE FORM: THE MUSTERING
OF
THE GLORIOUS QUR'AN

O trusting-ones, fear Allah. Let every Self consider what it has forwarded for the morrow. And fear Allah: Allah is aware of the things you do.

Be not as those who forgot Allah, and so He caused them to forget their Selves: those—they are the ungodly.

Not equal are the inhabitants of the Fire and the inhabitants of Paradise. The inhabitants of Paradise—they are the triumphant.

If We had sent down this Qur'an upon a mountain, thou wouldest have seen it humbled, split asunder out of the fear of Allah.

And those similitudes—We strike them for men: haply they will reflect.

He is Allah:
there is no god but He.

He is the knower of the Unseen and the Visible:
He is the All-merciful, the All-compassionate.

He is Allah:

there is no god but He.

He is the King, the All-holy, the All-peaceful,
the All-faithful, the All-preserved,
the All-mighty, the All-compeller,
the All-sublime.

Glory be to Allah, above that they associate!

He is Allah,

the Creator, the Maker, the Shaper.

To Him belong the Names Most Beautiful.

All that is in the heavens and the earth magnifies Him:
He is the All-mighty, the All-wise.

جاییں توں میں

WHERE THEN
ARE YOU GOING?

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