

AT-TANWIR FI ISQAT IT-TADBIR

[BOOK OF THE] ILLUMINATION ON THE DROPPING OF
MANAGEMENT OF AFFAIRS

by the Shaykh, the Imam, the learned, the model, unique of his age, and the singular individual of his time, the divine Qutb, Abu'l Fadl Ahmad ibn Muhammad ibn 'Abdi'l Karim ibn 'Ata Iillah al-Iskandari al-Maliki, may Allah ta'ala be pleased with him and renew some of his barakat and knowledges for us. Amin.

The Shaykh, the Imam, the gnostic, the model, the realiser, the crown of the gnostics, the tongue of the Muta-kallimun, the Imam of his time and most unique of his age, the proof of those who have gone before, and the Imam of those who came later, the model of the wayfarers and the proof of the careful, Taju'd-din Abu'l 'ad' Ahmad bin Muhammad bin 'Abd al-Karim ibn 'Ata 'Allah al-Iskandari, may Allah be pleased with him and please him and give us benefit from him and benefit all the Muslims -- He is Near, Answering -- says:

Praise belongs to Allah who alone possesses creation and management. He is One in judgement and determination, the King, and there is nothing like Him. He is Hearing, the Seeing. He has no wazir in His kingdom. He is Master -- outside of His kingdom there is nothing either large or small. He is pure from like or similar in the perfection of His description. He is disconnected from form and image in the perfection of His essence. He is the Knowing, and what is in the conscience is not hidden from Him.

Does He not know what He created? He is the Latif, the Aware. He is the Knowing whose knowledge ^{is} in the beginnings of matters and their endings. He is the Hearing in whose hearing there is no preference between loud and soft voices. He is the Provider and He is the One who bestows favours on His creation in bringing them their food. He is the Self-subsistent, and He is responsible for them in all their states. He is the Giving, and He is the One who gave the

the selves their life. He is the Powerful, and He returns them after their death. He is the Reckoner, and He repays them on the day they come to Him with their good actions and evil actions. Glory be to He who was generous to His slaves before existence. He understood their provisions for them in both their states of affirmation and denial. He provided every existent thing with His gift, and His existence preserves the existence of the world by the maintenance of its going-on: He is Manifest by His wisdom in His earth, and by His power in His heaven. I testify that there is no god but Allah alone, with no associate, with the testimony of a slave entrusting himself to His determination, submitting himself to Him in His judgement and performance. I testify that Muhammad is His slave and Messenger, preferred over all His prophets, privileged with His abundant favour and gifts, the opener, the seal -- and that does not belong to any other, the mediator for all slaves when Allah gathers them for the distinguishing of His determination. May Allah bless him and all His prophets, and his family, and Companions, holding firm to his loyalty, and grant them peace abundantly.

O brother! Know that Allah has put you among the people of His love, and has given you His nearness and let you taste some of the drink of the people of His love. He has been gracious to you by the constancy of His contact without His shunning and averting. He has made you reach His slaves whom He has privileged with His messages.

He mended their broken hearts when they knew that their eyes do not perceive Him by the lights of His tajalliyat. He opened the gardens of nearness, and blew on their hearts the waridat of His fragrances. He made them witness His management as preceding in them, so they surrendered the reins to Him. He unveiled to them the hiddenness of His lutf in His workmanship, so they came out of contention and stubbornness. They surrender to Him, and entrust all matters to Him. They have a knowledge that the slave will only reach ridā by ridā, and he will only reach pure slaveness by submission to the Determination. Others did not come to their attention, and impurities did not reach them as their speaker said:

The catastrophes of the age are not guided to them,
and they have a rein over the harsh situation.

His judgements flow on them, and they subside before
His majesty.

They submit to His judgement as he said:

His acting flows on you, and the cares of your secret
are His knocking.

The one who seeks to reach Allah ta'ala must come to the affair by its door. He will gain access to Him by His means. The most important of what is necessary is his leaving, emerging from, and being purified of management and contending about decrees.

I therefore composed this book to clarify that, and to manifest what is there. I have called it the Illumination on the Dropping of Management so that its name would cor-

respond to its named and its articulation to its meaning. I ask Allah to make it pure for His noble Face, and to accept it by His envelopping kindness, and to let the elite and common profit by it, by Muhammad, may the best of blessings and peace be upon him. He has power to do what He will, and is ready with the answer.

Allah, glory be to Him and may He be exalted, said: "and no, by your Lord, they will not believe until they make you judge regarding the disagreement between them, then they shall find in themselves no impediment touching your verdict, but shall surrender in full submission," (#:65) and He said, may He be exalted: "Your Lord creates whatever He will and He chooses, they have not the choice. Glory be to Allah! High be He exalted above that which they associate." (28:68) He said, may He be exalted! "Or shall man have whatever he fancies? And to Allah belongs the First and the Last." (53:24) He said, may Allah bless him and grant him peace, "The one who is pleased with Allah as a Lord and Islam as a deen and Muhammad, may Allah bless him and grant him peace, as a Prophet has tasted the food of iman." He said, may Allah bless him and grant him peace, "Worship Allah with rida. If you cannot, then in patience. There may be much good in what you hate." There are many ayat and ahadith which indicate abandoning of management and dispute about decrees, either by clear text, or by indication and allusion. The people of gnosis have said, "The one who does not manage is managed." Shaykh Abu'l-Hasan ash-Shadhili, may Allah be pleased with him, said, "If management is necessary, then manage if you are not managed." He also

said, "Do not choose any of your affair, and choose that you do not choose. Flee from that chosen, and from your flight, and from everything, to Allah ta'ala,. Your Lord creates whatever He wills and chooses."

His word, may He be exalted, in the first ayat, "By your Lord... disagreement between them" indicates that real iman is only acquired by the one whom Allah and His Messenger, may Allah bless him and grant him peace, rule in word, deed, taking, leaving, love and hate. That contains the principle of obligation, and the principle of action, yet submission and yielding in each of them is obligatory for every mu'min. The judgements of obligation are commands and prohibitions connected to the acquisition of the slaves. The judgements of action are what comes to you from the force of the desired. It is clear from this that you will not acquire the reality of iman except by two things: by obeying His command and submitting to His force. He, glory to Him and may He be exalted, was not content to exclude iman from the one who did not judge. He found impediment in himself in what He decreed so He swore to that by the rububiya particular to the Messenger, may Allah bless him and grant him peace, as compassion, care, privilege, and guardianship since He did not say, "No by the Lord". He said, "No by your Lord , they will not believe until they make you judge regarding the disagreement between them." That is confirmation by oath and it confirms that the Taker of the oath has a knowledge of what the selves contain of love and of majority and

victory. It is the same whether the Real is against them or for them. There is a manifestation in that of His care for His Messenger, may Allah bless him and grant him peace, since He made his judgements His judgement, and His decree His decree. The slaves must then submit to his judgement and follow his command. Iman in divinity is not accepted from them until they submit to the judgements of the Messenger, may Allah bless him and grant him peace, because he is as his Lord described him: "He does not speak out of passion." "This is nothing but a revelation revealed." His judgement is then the judgement of Allah, and his decree is the decree of Allah as He said, "Those who make a contract with you make a contract in truth with Allah." He confirmed that by His word, "the hand of Allah is over their hands." There is another indication in the ayat of the greatness of his power and the exaltation of his rank, may Allah bless him and grant him peace. It is His word, may He be exalted, "No, by your Lord." He related Himself, -- may He be exalted -- to him as He said in another ayat "Kaf Ha Ya 'Ayn Sad, The mention of your Lord's mercy to His slave Zakariya." Allah, glory be to Him, related His name to Muhammad, may Allah bless him and grant him peace, and related Zakariya to Him so that the slaves might know that there is a difference between the sendings-down and a disparity between the two ranks.

Then He, may He be exalted, was not content with outward

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jurisdiction. So they believe Him, rather the loss of impediment is conditional. It is narrowness from themselves in his judgements, may Allah bless him and grant him peace, equally if it is a judgement which agrees with their passion or which disagrees with it. The selves are narrowed by the loss of ~~its~~ lights and the existence of others -- impediment is from it, and it is narrowness. The mu'minin are not like that since the light of iman fills their hearts. They are expanded and widened. They are wide by the light of the Wide, the Knowing, and filled by His vast abundance, prepared for the waridat of His judgement, entrusted to Him in His performing and leaving undone.

Know that when Allah, glory be to Him, wants to strengthen a slave or bring them near from His judgement, He dresses them with the lights of His description and clothes them from His attribute. They were by their lord and not by themselves. They are strengthened for its burdens and made patient in its hardships. The arrival of lights help them to bear the decrees. If you wish, you can say that the opening of the door of understandings helps them to bear judgements. If you wish, you can say that the waridat of gifts help them bear trials. If you wish, you can say that the ~~waxix~~ witnessing of the beauty of His choice strengthens them to cope with bearing decrees. If you wish, you can say that their knowledge that He does helps them to be patient in what happens. If you wish, you can say that His conquering them by His beauty makes them patient in His acts. If you wish, you can say that their

knowledge that His patience inherits rida makes them patient in the determination. If you wish, you can say the lifting of the veils and coverings makes them patient in decrees. If you wish, you can say that the arrival of the secrets of action strengthens them to bear the weights of obligation. If you wish, you can say that their knowledge of what is entrusted in His decrees of His lutf and kindness made them patient in His decrees. These are ten reasons which demand the patience of the slave and his firmness in the judgements of his Master, and his strength when they come. He gives to all of that by His abundance and grants that to those who have concern among His people.

Let us speak now on each of its divisions in order to complete the useful point, and receive the gain and profit.

As for the first, the arrival of lights helps them to bear decrees. That is because when lights come, they unveil the nearness of Allah -- glory be to Him and may He be exalted -- to the slave. These judgements come only from Him. His knowledge is that the judgements are from his Master, and they are a solace to him and a reason for his patience. Have you not heard what Allah, glory be to Him, said to His Prophet, may Allah bless him and grant him peace, "Be patient under the judgement of your Lord, you are in Our eyes". That is not the judgement of another that would be hard for you, it is the judgement of your Master undertaking His ihsan to you. We said on this meaning:

What I find of care is light for me, for You
are the Trier and Decreeer
No man turns from what Allah determines, and

does not have that which he chooses of it.

The mithal of that is a man in a dark house who strikes something and does not know who he struck. When the lamp comes in, he then looks and sees his Shaykh, his father, or his amir. By that he knows what he must have of patience in what is there.

The second statement is that the opening of the door of understandings helps him to bear judgements. Know that when Allah-ta'ala brings a judgement to His slave and opens the door of understanding for him in that, he learns that He -- glory be to Him -- wants to relieve him of it. That is because understanding returns you to Allah, and urges you to Him, and makes you rely on Him. He said, may He be exalted, "Whoever relies on Allah, He is enough for him." that is, sufficient for him, and He fulfils him and helps him before others and guards him, because understanding from Allah-ta'ala unveils to you the secret of slaveness in you. He said, glory be to Him and may He be exalted, "Is not Allah enough for His slaves?" All these ten aspects refer to understanding from Him. There are varieties of it.

The third statement is that the waridat of gifts helps them to bear trials. That is because the waridat of gifts preceding from Allah remind you of that which will help you to bear the judgements of Allah, since as He decreed for you what you want, be patient then to Him in what He wants for you. Have you not heard His word, may He be exalted: "Why, when an affliction visited

you, and you had afflicted twice over the like of it," (3:165) so Allah gave them solace in what they were afflicted with by what~~x~~ they won of this in previous gifts. When they arrive, they may be accompanied by trials which will lighten them for the near slaves. This is ~~thexxxxxxx~~ because the great wage is unveiled to them which He has stored up for them in that trial.

Some of it is what He sends down on the heart in the way of constancy and tranquility, and some of it is what he brings to them of the subtle points of lutf and ~~xxxxxxxx~~ the ~~x~~ decent of favours. One of the Companions, may Allah be pleased with them, said in his illness, "Strengthen Your rage..." One of the gnostics was very ill, and he wanted: "Do not remove what He sent on me. There is the help of Allah-ta'ala in it." The existence of His Unseen was unveiled in it. Discourse concerning that has another place.

The fourth is that the witnessing of the beauty of His choice strengthens them in bearing His decrees. That~~is~~ because when the slave sees the beauty of the choice of Allah-ta'ala for him, he knows that Allah -- glory be to Him -- does not mean pain for His slave because He is merciful to the mu'minun. The Messenger of Allah, may Allah bless him and grant him peace, saw a woman with her child. He said, "Do you see this woman flinging her child in the fire?" They said, "No, O Messenger of Allah." He said, may Allah bless him and grant him peace, "Allah

is more merciful to His slave than this woman is to her child." Even so He, glory be to Him and may He be exalted, decrees pains for you which result in abundance and blessing. Have you not heard His word, may He be exalted, "He pays the patient their reward without reckoning."

Had Allah -- glory be to Him -- entrusted to the slaves their own choice they would have forbidden His favour and obstructed entry into His garden. He has praise for goodness of choice. Have you not heard His word, may He be exalted: "Perhaps you may hate something and it is good for you, and perhaps you might love something and it is evil for you." The compassionate father brings the man who does cupping to his son, and does not intend to cause him pain. It is like the good counselling doctor who treats you by sharp ointments which are painful for you. Had he agreed to your choice, the cure for you would have been put off. Whoever takes away something and knows deprivation is compassion for him, this deprivation in respect to him is a gift. It is like the compassionate mother who forbids her child many foods fearing for indigestion. For this reason, Shaykh Abu'l Hasan, may Allah ta'ala have mercy on him, said, "Know that when Allah -- glory be to Him and may He be exalted -- forbade you, He did not forbid you from miserliness. He forbade you as a mercy to you." Allah ta'ala forbade the gift, but the gift in prohibition is only understood by the Sidiq. In speech, we established it in another book that the pain of trials might be lightened for you since you know that He

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glory be to Him and may He be exalted, tests you. It is He who confronts you with decrees from Him. He is the One who has good choice for you.

The fifth is that their knowledge of the existence of His knowledge makes them patient in His judgement. That is because the slave knows that Allah -- glory be to Him -- is aware of him in what He tests him. It lightens the weight of afflictions for him. Have you not heard His word, may He be exalted, "Be patient to the judgement of your Lord, you are in our eyes," i.e. what you encounter, O Muhammad of stubbornness and denial among the kafirun of Quraysh is not light for you. There is a famous story that a man was struck with ninety-nine lashes, and did not move. When the whip struck which completed the hundred, he collapsed. He was asked about that. He said, "That which I was struck for His sake in the circle was the ninety-nine. When He turned from me, I felt pain."

The sixth is that the ^{glance} considering of them by the existence of His beauty makes them patient in His acts. That is because when Allah -- glory be to Him and may He be exalted -- gives a tajalli to His slave in His encounter, the heat of trials is removed from him by what He makes him taste of the sweetness of tajalli. Perhaps He will remove from them their sense of pain. His word, may He be exalted, on that is enough for you: "When they saw him, they were amazed and cut their hands."

The seventh is their knowledge that patience inherits rida which makes them patient in the determination. That is because the one who is patient in the judgements of

of Allah, inherits rida from Allah. They bear the heat of judgements seeking His rida. In the same way, the bitter remedy is drunk when one hopes that it will result in healing.

The eighth is that the lifting of veils and coverings makes them patient in decrees. That is because when Allah, glory be to Him and may He be exalted, wants to relieve His slave of what comes to him, He lifts the veil of the inner eye of his heart. He shows him His nearness to Him him. The intimacy of nearness removes him from perceiving pain. Had Allah -- glory be to Him and may He be exalted -- given a tajalli of His beauty and perfection to the people of the Fire, that would have removed them from the perception of the punishment, even as, had it been beiled to the people of the Garden, bliss would not be pleasant for them. Punishment is the existence of the veil, and the types of punishment are its manifestations. Bliss is by manifestation and tajalli. The types of bliss are its manifestations.

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there is victory. "Allah aided you at Badr and you were abased." Extensive discussion of that is outside the goal of the book.

Let us return now to the ayat. It is His word, glory be to Him and may He be exalted, "No by your Lord, they will not believe until they make you judge regarding the disagreement between them, then they shall find in themselves no impediment touching your verdict, but shall surrender in full submission." Know that there are three states: before judgement, in it, and after it. As for before judgement, their slaveness is judgement. As for in judgement and after it, their slaveness is the absence of finding impediment in their affairs. If you said that that is necessary from His word, may He be exalted, "they make you judge," it is said that not every one who judges loses the impediment since he judges outwardly. Hate exists with him. He must combine judging with the loss of impediment and submission. The speaker said, "when they do not find impediment, they have fully surrendered." What is the use of bringing His word "they will surrender with full submission" after the negation of impediment necessary for the acceptance of submission whose attribute is the existence of confirmation? The answer is that His word, may He be exalted, "they will surrender in full submission" is in all matters. If you say that is necessary from His word "until they make you judge," the answer is that judging is not what is general, rather it is limited by His word, may He be exalted, "the

disagreement between them." They ayat contains three matters. One is judging in what they differ. The second is the lack of impediment in judging. The third is absolute submission in what they disagree and in what descends among them in themselves, so understand!

The second ayat is His word, may He be exalted, "and your Lord creates whatever He wills and He chooses, they have not the choice. Glory be to Allah! High be He exalted above that which they associate." It contains benefits. The first benefit is His word, may He be exalted, "and your Lord creates whatever He will and He chooses." That obliges the slave to abandon management to Allah because He creates whatever He will. So He manages whatever He will. Whoever has no creation has no management. Is the one who creates like the one who does not create? Will you not consider His word, "and He chooses", for it contains His being singled out with choice. His acts are not based on the attribute of will and choice. In fact, the slave must drop management and choice to Allah totally, since he does not have it. You must do it. His word, "they have not the choice" carries two aspects. One is that they must not have choice, even if they are entrusted with it from Him, glory be to Him and may He be exalted, and the second is that they do not have choice, i.e., as per "We have not given them that nor made them obedient to that." He said, "Glory be to Allah! High is He exalted above that which they associate," i.e. to put Allah above their having choice with Him. The ayat makes it clear that the one who claims to have choice with Allah is an idolater, claiming rububiya by the language of his state, even if he is free of that by speech.

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The third ayat is His word, may He be exalted, "Or shall man have what he fancies? And to Allah belongs the First and the Last." This is an indication in it of the dropping of management with Allah. He says, "Or shall man have what he fancies?" He must not because Allah has not given it to him, and that is confirmed by His word, "to Allah belongs the Last and the First." In that the slave is also obliged to abandon management \bar{q} t Allah ta'ala, i.e. since Allah has the First and the Last, man has nothing of them. He cannot then have management in the kingdom of another. The One who is the Master of them must manage in the two abodes. He is Allah -- Glory be to Him and may He be exalted. He said, may Allah bless him and grant him peace, "The one who is pleased with Allah as a Lord has tasted the food of iman." There is an indication in it that the one who is not like that has not experienced the sweetness of iman nor perceived its taste. His iman is a form without a ruh, outward not inward, a visible expression with no reality supporting it. In it is an indication of hearts which are free from the ailments of negligence and passion, blessed with the pleasures of meanings as the selves are blessed with the pleasures of foods. The one who is pleased with Allah as a Lord has tasted the food of iman because when he is pleased with Allah as a Lord, he submits to Him and ~~firm~~ follows His judgement and casts his rein to Him, outside of his managing and choice to the the good judgement of Allah and His choice. He experiences

the pleasure of life and the rest of entrusting. When he is pleased with Allah as a Lord, he has rida from Allah as He, may He be exalted, said, "Allah is pleased with them, and they with Him." When he has rida from Allah, Allah makes him experience the sweetness of that to teach him what He has bestowed on him and to teach him His ihsan. Rida is only with understanding, and understanding is only with light. Light is only with nearness. Nearness is only with concern.

When concern has preceded to this slave, gifts flow out to him from the treasuries of favours. When the help of Allah and His lights reach him, his heart is cured of sicknesses and ailments. Perception is sound. He perceives the pleasure of iman, and its sweetness, by the soundness of his perception and the ~~abundance~~ ^{wealth} of his taste. Had his heart been ill with negligence of Allah, he would not have perceived that since the one with a fever may find the taste of sugar bitter. When the illnesses of hearts vanish, they perceive things for what they are. They perceive the sweetness of iman and the pleasure of obedience and the bitterness of severance and opposition. Their perception of the sweetness of iman obliges them to envy it and to witness the favour from Allah ~~in~~ to them in it. They seek the means which preserve iman and ~~strive~~ ^{strive} to obtain it. Their perception of the pleasure of obedience obliges them to be constant in it and to witness the favour from Allah in it. Their perception of the bitterness of kufr and opposition necessitates that they abandon them and flee from them and not incline to them. It induces the abandoning of wrong action and lack of attention to it. Not every eager one abandons, and not every one who abandons is

eager. It is like that because the light of the inner eye indicates that opposition to Allah and negligence of Him is a poison of the hearts and destruction. The aversion of the hearts of the mu'minin to opposition to Allah ta'ala is like your aversion to poisoned food.

He said, may Allah bless him and grant him peace, "and with Islam as a deen" because, when he is pleased with Islam as a deen, he is pleased with what the Master is pleased with and chooses it by His word, may He be exalted, "whoever follows a deen other than Islam, it will not be accepted from him," and His word, "Allah has chosen the deen for you, so do not die unless you are Muslims." When he is pleased with Islam as a deen, that obliges him to obey the commands and avoid the prohibitions, and to command the good and forbid the reprehensible and slander. When he sees a heretic arguing that he incorporates into it that which is not part of it, he refutes him by his proof and stops him with his elucidations.

He said, may Allah bless him and grant him peace, "and with Muhammad as a Prophet." The one who is pleased with Muhammad as a prophet must be a friend to him and must follow his adab and take on his character, doing without in this world, coming out of it, passing over offenses, and forgiving those who are evil to him, etc. It is part of the one who realises following in speech, deed, taking, leaving, love, hate, outward, and inward.

Whoever is pleased with Allah, submits to Him, and whoever

is pleased with Islam, acts by it. Whoever is pleased with Muhammad, may Allah bless him and grant him peace, follows him. There is not one part of it without all of it since it is impossible that he be pleased with Allah as a Lord and not be pleased with Islam as a deen, or be pleased with Islam as a deen and not be pleased with Muhammad as a prophet.

It is necessarily clear and evident. When this is clear, then know that the stations of certainty are nine: tawba, doing-without, patience, gratitude, fear, contentment, hope, trust love. Each of these stations is only possible by the dropping of management and choice with Allah. That is because even as the one who repents must turn from his wrong action, so he must turn from managing with his Lord because management and choice is one of the great offenses of the hearts and secrets. Tawba is returning to Allah from all that does not please Him, and your management does not please Him because it is associating with rububiya and it is ingratitude for the blessing of the intellect. He is not pleased with the ingratitude of His slaves. How can the tawba of a slave be sound when he is concerned with the management of this world, neglecting the good guardianship of his Master? Similarly, doing-without is not valid except by coming out of management with Allah because it is part of what you are told to leave if you have management in it since there are two types of doing-without: outwardly manifest doing-without and inwardly hidden doing-without. The outwardly manifest doing-without has to do with excess of halal food and garments, etc. Hidden doing-without is in leadership and love of manifestation. Part of it is doing-without in

management with Allah.

Furthermore, patience and gratitude are not valid except by the dropping of management, because the patient one is the one who refrains from what Allah does not love. Part of what Allah does not love is management with Him and choice because patience has divisions: refraining from haram things, enduring obligatory things, and refraining from management and choices -- if you wish, say refraining from human portions and enduring the obligations of slaveness. Part of the obligations of slaveness is the dropping of management with Allah ta'ala.

Gratitude is only valid for the slave who abandons management because gratitude is as al-Junayd, may Allah ta'ala have mercy on him, says, "Gratitude is that you do not rebel against Allah who provides it." Had it not been for the intellect by which Allah distinguished you over your likes and made it a reason for your perfection, you would not be among those who manage with Him, since inanimates and animals have no judgement with Allah since they lack the intellect whose concern is looking at ends and ~~managing~~ caring about them. The stations of fear and hope are also incompatible ^{WITH IT} since when fear turns its authority to the hearts ^{that} ~~it~~ prevents them from being pleased with the existence of management. Hope is also like that since the heart of the one who hopes is filled with joy with Allah and his moment is occupied with behaving towards Allah ta'ala. What moment is wide enough for management with

Allah ta'ala? The station of trust is also incompatible with management. That is because the one who trusts in Allah casts his rein to Him and relies on him in all his affairs. That necessitates lack of management and submission to the flow of decrees. Dropping of management is connected to the station of trust. Rida has a clearer connection than all the stations.

The station of love is also incompatible with it since the lover is drowned in the love of his Beloved. Abandoning will with Him is the source of his goal. The moment of the lover is not wide enough for management with Allah because his love for Allah distracts him from that. For that reason, one of them said, "When one tastes something of the purity of love with Allah, that will divert him from other-than-Him." The station of rida is also incompatible with it and it is clear without any ambiguity in it. That is because the contented one is satisfied with Allah's previous management of him. How then can he manage with Him, when he is pleased with His management? Do you not know that the light of rida washes away this scum of management from the hearts? The one who is pleased with Allah has been expanded by the light of rida to His judgements, so he has no management with Allah. The good choice of his Master is enough for the slave, so understand!

Know that there are several matters which induce you to drop choice and management with Allah. The first is your knowledge that the management of Allah preceded in you,

which is because you know that Allah was yours before you belonged to yourself. As He was manager before you were, and nothing of your management was with Him, so He -- glory be to Him and may He be exalted -- manages you after your existence. Be His as you were His, He will be yours as He was yours. For that reason, al-Husayn al-Hallaj said, "Be mine as You were mine when I was not." He asked Allah to be his by management after his existence as He was his by management before his existence since before the existence of the slave, the slave was managed by the knowledge of Allah -- the slave did not have existence there. He claimed to manage himself, so disappointment occurred because of that. If you say, He is in a time when non-existence is not, how can management be connected to him? Know that things have existence in the knowledge of Allah even if they do not have existence in their sources. Allah -- glory be to Him and may He be exalted, undertakes their management since they exist in His knowledge. In this question is a vast depth, however, this is not the place to expand it.

CLARIFICATION AND NOTIFICATION Know that Allah -- glory be to Him and may He be exalted, undertakes to manage you in all your levels and undertakes your emergence in all of that. He undertook your good management on the Day of Measures, the Day of "Am I not your Lord?" They said, "Yes." Whoever has good management of you, and then acquainted you of it, you recognised Him and He was given in tajalli to you. You saw Him and He made you speak and

and He inspired you to confirm His rububiya. So you unified Him. Then He made you a drop enclosed in the backbone, and undertook to manage you then, preserving you and what you are in, bringing help to you by means of what you are in from the fathers, to your father Adam. Then He cast you into the womb of the mother. He undertook good management then. He made the womb accept you as an earth in which your growth is, and a repository in which your life was ~~xxxx~~ given. Then He joined two drops and composed them. You are from them by what divine wisdom is based on since all existence is based on the secret of coupling. After a drop, He made you a bloodclot prepared for what He -- glory be to Him and may He be exalted^x wants ~~you~~ to turn it to. Then after the bloodclot, He made you a lump of flesh. Then He -- glory be to Him and may He be exalted^x opened your form in the lump, and established your frame. After that He breathed in you the ruh. Then He fed you with menstrual blood in the womb of the mother. He bestowed His provision on you before He brought you out to existence. Then He made you go on in the womb of the mother until your limbs were strong and your bases were firm, in order to prepare you to come out to what is decreed for you^f or against you, and ~~xxxxxxx~~ so that He might bring you out to an abode in which He is recognised by His abundance and justice to you. When he sent you down to earth, He -- glory be to Him and may He be exalted-- knew that you would not be able to eat coarse foods ~~with~~ e you have no teeth or mill to help you with what you eat.

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He made the breasts flow with subtle food. By them, He entrusted that which provokes mercy in the heart of the mother. Whenever milk is prevented from emerging, the mercy which is put in the heart of the mother for you provokes it, so it does not flag -- it is stimulated and does not lack.

Then He occupied the father and mother with acquiring good things for you, having compassion for you, and looking with the eye of love from both of them to you. It is only gentleness which He drove to you and to the slaves in the manifestations of the fathers and mothers which is designated by love. In reality, the matter is that you are only supported by His rububiya, and you are only embraced by His divinity. Then the father is obliged to take care of you until you come of age, he must do that with gentleness to you. The pen of obligation is lifted from you until the time when understanding is completed. That is with puberty, and remains until middle-age, and it does not deprive you of favour or abundance. Then you are gathered to Him. You stand before Him, He saves you from His punishment. He makes you enter the abode of His reward. Then He removes His veil from you and makes you sit with His awliya and lovers. He said -- glory be to Him and may He be exalted -- "The careful will be amid gardens and a river in a sure abode, in the presence of a Powerful King." (54:55) Which of His ihsan do you then give thanks for and which of His blessings and help do you remember? Hear His word, may He be exalted, "What you have

of blessings is from Allah." You know that you have not brought it out nor will you bring it out from His ihsan, and the existence of His bounty ~~is~~ and favour will not pass you by.

If you wish for clarification on the transformations of your situation, then listen to what He -- glory be to Him and may He be exalted, said: "We created man of an extraction of clay, then We set him, a drop in a secure receptacle, then We created of the drop a clot, then We created of the clot a tissue, then We created of the tissue bones, then We clothed the bones in flesh: thereafter We produced him as another creature. So blessed be Allah, the best of creators! Then after that you shall surely die, then on the Day of Rising you shall surely be raised up." (23:12) Its gleams will appear to you and its rays will spread over you. In that, O slave! is what will oblige you to submit to Him and to trust Him. You will be forced to drop management and not dispute the decrees. Allah gives success.

The second is that you know that your management of yourself is ignorance by your good regard for the self. The mu'min knows that when he leaves off management with Allah, it is His with His good management by His word, may He be exalted, "Come to your houses by their doors." The door of your management from Allah is the dropping of your management of yourself.

The third is your knowledge that decree does not flow according to your management, but most of what comes is not managed, and little is there which you manage. The

man of intellect does not build on an unstable foundation. When your foundations are finished and decrees destroy them, you are prevented from completing them. In poetry:

When the structure reaches its day of completion,
then you build it and another destroys it.

When management is from you, and decree goes differently from what you manage, there is no benefit in management and decrees will not help it. Management must be by the one from whose hand decrees originate. For that reason, it says in poetry,

When I saw determination flowing without
doubt or hesitation in it
I relied truly on My Creator, and I cast
myself with the flow.

The fourth is your knowledge that Allah ta'ala is the One entrusted with the management of His Kingdom, high and low, unseen and visible. As you surrender His management to Him in His Throne, Footstool, heavens, and hearth, surrender to Him His management in your existence in these worlds. The relationship of your existence to these worlds is a relationship that necessitates your vanishing, as the relationship of the seven heavens and seven earths to the Footstool is like a ring cast in ~~xxxxx~~ one of the deserts of the earth. The Footstool, seven heavens, and seven earths in relation to the Throne are like a ring cast in one of the deserts of the earth. What can you be in His Kingdom? Your concern with ordering yourself and managing yourself is your ignorance of Allah. The matter is as He said -- glory be to Him and may He be exalted -- "They do not value Allah with His true value." Had the

slave recognised his Lord, he would be ashamed to manage with Him. It is only your veils from Allah which cast you into the ocean of management because when the inner eyes of those who are certain are unveiled, they witness themselves as managed, not managing, acted upon, not acting, moved, not moving. It is like that for those who dwell on the Highest Plains (i.e. heaven) who contemplate the manifestation of power and the performance of will, and the connection of power to the decreed and will to the wanted. Means are remote in their contemplation. For that reason, they are purified from claim by what they have of eye-witnessing and constancy of turning towards Allah. For that reason, He said -- glory be to Him -- "We inherit the earth and whoever is on it, and to Us they will be returned." In this is purification for the angles, and there is an indication in it that they do not make claims with Allah by what they are invested with, nor attach themselves to what is ascribed to them since had it been like that, He would ^{not} have said, "We inherit the earth and the heaven." Their relation is to Him, and their dread is of Him, and He makes them lose their heads through His might. He prevents them from leaning on anything other than Him. Whenever you surrender His management of Allah in His heaven and earth, then surrender to Him His management in your existence. "The creation of the heavens and the earth is greater than the creation of men."

The fifth is your knowledge that you are the property of

Allah. You do not manage what belongs to another, so you do not have His kingdom and you do not have His management. O slave, then do not dispute what you own for you have no property except by His giving it to you. You have no real property. It is a relationship of Shar' granting property to you without anything being based on your own attribute which merits ~~h~~ you being a master. If you do not dispute with Allah in what He owns, that is more appropriate and more fitting, especially as He said -- glory be to Him and may He be exalted -- "Allah buys from the muṣminun their selves and their property for that they have the Garden." After the contract, the slave must not manage and dispute because the contract obliges him to surrender and not dispute it. Management in it is failing the agreement of the contract. One day I came to Shaykh Abu'l-Abbas al-Mursi, may Allah have mercy on him, and complained to him about my affair. He said: "If your self was yours, you would do with it as you like. You will never be able to do that. If it belongs to your Creator, then surrender it to Him to do with as He will." Then he said, "Rest is in submission to Allah and abandoning management to Him. It is slaveness." Ibrahim ibn Adham, may Allah have mercy on him, said, "Islept one night and forgot my wird. When I awoke, I repented. Then after that I overslept for three days and missed the obligatory prayers. When I awoke, I heard an invisible voice saying in poetry:

Everything is forgiven for you except turning
away from Us
We have forgiven you what passed. There
remains what passes from Us.

Then it was said to me, 'O Ibrahim! Be a slave!' So I was a slave and rested."

The sixth is your knowledge that you are the guest of Allah because this world is the abode of Allah. You come into it as His guest. Part of the right of the guest is that he does not worry about any care with the lord of the house. It was said to Shaykh Abu Madyan, may Allah have mercy on him, "O Sayyidi, what does it mean that we see the Shaykhs working to gain their means of sustenance while you do not?" He said, "My brother! Be just to us! This world is the abode of Allah and we are His guests in it." ~~Thaxmanxxxxx~~ He said, peace be upon him: 'Hospitality is for three days.' We have three days of hospitality with Allah. He said, may He be exalted, 'A day with your Lord is like a thousand years of those you count.' Therefore we have three thousand years of hospitality with Allah. The period of our being in this world is part of it. He completes that by His bounty in the Next World, and He adds constant endlessness to that."

The seventh is that the slave looks at the self-subsistence of Allah ta'ala in each thing. Have you not heard His word, may He be exalted, "Allah, there is no god but Him, the Living, the Self-Subsistent." He, glory be to Him and may He be exalted, makes this world and the Next subsist. He makes this world subsist by provision and giving, and He makes the Next world subsist by the wage and recompense. When the slave knows the self-subsistence of his lord to him and His attending to him, he casts the rein to him and throws himself down in submission before Him. He casts himself before his Lord as a Muslim, seeing what comes to

him from Allah as judgement.

The eighth is the occupation of the slave with the duties of slaveness which are performed ^(N) ~~my~~ life by his word, "Worship your Lord until certainty comes to you." When his himma is directed to preserving his slaveness, that distracts him from managing himself and being concerned with it. Shaykh Abu'l Hassan, may Allah ta'ala have mercy on him, said, "Know that Allah ta'ala has in every moment a share over you in the slaveness which the Real -- glory be to Him -- demands of you by the principle of rububiya." The slave is accountable for all of that, and he is responsible for it and for his breaths he has as a trust from Allah. When are those with inner eyes finished with the rights of Allah so that they can manage themselves and look into their affairs regarding their portions and wishes? None reaches the favour of Allah except by being removed from himself. His doing-without in it moves his himma to the lovers of Allah ta'ala. It abounds in motives for agreement with Him, and is habituated to His service and behaviour. According to your being removed from yourself, you ~~ah~~ have annihilation to it by which Allah makes you go-on. For that reason, Shaykh Abu'l Hasan said, "O one outstripping to the Path of rescue! O X you who yearn for the presence of His nearness, reduce in your looking to your outward part if you want the door of your inward part to be opened to the secrets of the Malakut of your Lord."

The ninth is that you are a ruled slave. The right of the

slave is that he does not worry about any care with his Lord since He is described with bounty and lack of neglect. The ruh of the station of slaveness is trust in Allah and submission to Allah ta'ala. Each of them is incompatible with management with Allah-ta'ala and choice with Him. The slave must undertake to serve Him -- the Master undertakes to be kind to him. The slave must undertake service, and the Master supplies his portion. So understand His word, may He be exalted, "and command your people to the prayer and persevere in it. We do not ask provision of you, We provide for you." That is, undertake to serve Us, and We will undertake to bring you Our portion.

The ~~menth~~ is the lack of your knowledge of the ends of matters. You may manage an affair which you ~~suppose~~ suppose is yours, and yet it is against you. Perhaps benefits will come to you from what appear to be hardships, and hardships from what appear to be benefits. Harm may come from what appear as joys and joys from what appear as harm. Perhaps favours are hidden in trials, and trials in favours. Perhaps you will profit at the hands of ~~en~~ enemies and be destroyed at the hands of lovers. Since the matter is like that, how can a man of intellect manage with Allah while he does not perceive joys and bring them, nor harms and fear them? For that reason, Shaykh Abu'l Hasan, may Allah have mercy on him, said, "O Allah! We cannot repel harm from ourselves from where we know what we know. So how can we be other than incapable of that from where we do not know what we do not know?" His word -- may He be exalted -- is enough for you, "Per-

haps you will hate something, and it is good for you, and perhaps you will love something, and it is evil for you." Allah knows and you do not know. O slave. How many times have you wanted a matter, and it was turned from you? You experienced sorrow for that in your heart and impediment in yourself until the end of that was unveiled to you. You knew then that He -- glory be to Him -- looked after you with a good regard from where you were not aware, and sought gain for you from where you did not know. How ugly is the murid who is without understanding and the slaves who are without submission! Be as is said:

How often I wanted a matter which You delayed
for me in avoiding it.

You remain kinder and more merciful to me
than me.

I resolved not to feel a thought in my heart
Unless You are the One who advances it.

If You do not show me when You forbid me,
You are Great, Exalted in my heart.

xxxxxxstakedxthkxwherxxxxxxexxfxkhamxxxxaffixstaxbxxx

something or tried it

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It is related that whenever one of them was afflicted by something or tried by it, he said, "Good." It happened one night that a wolf came and ate ^{his curlew} ~~a~~ sheep and his dog was struck and died. He said, "Good." Then his donkey brayed and died. He said, "Good." His family was grieved and fed up with these words of his. It happened that night that some Bedouins descended on them to raid them. They killed all who were in the place and none was saved except for him and the people of his house. The descending Bedouins were guided to find the people by the crowing of the cock, ^{the} the barking of the dog, and the braying of the donkey. All of his had died, and the destruction of those things was the cause of his rescue. So Glory be to the Manager, the Wise! The slave only sees the goodness of Allah's management when the ends are unveiled to him. None of this is part of the station of the people of election, because the people of unveiling of Allah see the goodness of Allah's management before the ends are unveiled for them. They are in divisions and ranks in that. Some of them have good opinion of Allah since they know that concern, management and contention will not repel from them what is decreed for them nor bring them what is not allotted to them. Some have good opinion of Allah ta'ala by what he, peace be upon him, related from his Lord, "I am in My slave's opinion of Me." They are occupied with good opinion of Allah and its causes hoping they will be repaid with its like. Allah is theirs in their opinion. Allah makes the path of favours easy for the mu'minun since He is in their opinions. Allah wants

ease for you, He does not want hardship for you. Lift submission to Allah ta'ala from all these ranks and entrust to Him what He deserves of that, and do not entrust to a matter ~~xxx~~ related to the slave.

In the first rank, the slave does not emerge from the bondage of causes since the submission of the one who submits to Him by His good habits is caused by the practice of previous lutf. Had it not been for the previous lutf, he would not surrender. The second is also like that because leaving management with Allah since it does not have any profit is not leaving for the sake of Allah. Had this slave known that his management would have had some profit, he might not have left off managing. As for the one who submits to Allah ta'ala and has good opinion of Him, so that He might be in his opinion, he runs after fortune for himself, concerned for it lest favour pass him by if he were to turn from submission and good opinion in Allah. Whoever submits to Allah and has good opinion of Him by what He has of the might of divinity and attributes of rububiya, this is the slave who indicates the reality of the matter. It is fitting that this one be among those about whom the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah has slaves and one glorification of Allah from them is like a mountain." Allah -- glory be to Him and may He be exalted -- has bound all the slaves to drop management with Him by His word -- May He be exalted -- "When your Lord took from the sons of Adam from their loins, their seed, and made them testify about themselves, 'Am I not your Lord?' They said 'Yes, we testify,'" (7: 172) because their confirma-

tion that He is their Lord obliges the dropping of management with Him. This is a contract which occurred before the self, which is the place of disturbance and that which manages with Allah ta'ala. Had the slave continued in that first state which is the unveiling of the cover and the presence it would not be able to manage with Allah. When the veil descended, management and disturbance occurred. Because of that, the people of gnosis of Allah who witness the secrets of the Malakut have no management with Allah since the existence of turning repels that from them. It nullifies the resolutions of their management. How can a slave manage with Allah, while he is in His presence and witnesses the greatness of His might?

USEFULNESS Know that management and choice is a very evil influence and its danger is immense. That is because we look and find that Adam's management of himself, peace be upon him, induced him to eat from the tree. That is because Shaytan said to Adam and Hawwa, peace be upon them, as Allah ta'ala said, "Your Lord has only prohibited you from this tree lest you become angels, or you become immortals." (7:20) Adam, peace be upon him, reflected in himself and knew that endlessness in the presence of the Beloved is the most radiant goal. His moving from human-ness to angelic-ness is either because the attribute of angelic-ness is better, or because Adam, peace be upon him, thought that it was better. ¶ When he managed in himself, peace be upon him, with this management, he ate of the tree. It only came from the source of the existence of management. Allah watched that from him in order to bring him down to earth and make him a khalif in it. It is a fall in form and a rising in meaning. For that reason,

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Shaykh Abu'l Hasan, may Allah have mercy on him, said, "Allah did not bring Adam to earth to lessen him, but He brought him to earth to complete him." Adam, peace be upon him, is still rising to Allah sometimes in the ascent of drawing near and election, and sometimes in the ascent of abasement and wretchedness. In reality it is more complete.

Each mu'min must believe that the Prophets and Messengers do not move from a state, except to a state more perfect than it. Understand here His word -- glory be to Him and may He be exalted -- "The Last shall be better for you than the First." 93:4; Ibn Atiya said, "The second state is better for you than the first." Since you recognise this, know that Allah -- glory be to Him and may He be exalted -- has management and will. It preceded from the management of His will that the earth must be filled with the children of Adam, and that they will be as He wills -- some muhsin and some wronging themselves. Part of the management of His wisdom is the necessary completion of that and its manifestation in the visible world. Allah -- glory be to Him -- wanted Adam's eating of the tree to be a cause for his being sent down to earth, and his being sent down to earth is a cause for the manifestation of the rank of the khalifate which He bestowed on him. For that reason, Shaykh Abu'l-Hasan, may Allah have mercy on him, said, "He conferred it by an act of rebellion which inherited the khalifate and made ~~ta~~qwa a sunna for whoever comes after him untill the Day of Rising." His descent to earth is according to the determination of Allah ta'ala before He created the heavens and the earth. For that

reason, Shaykh Abu'l Hasan, may Allah have mercy on him, said, "Allah sent Adam down to earth before He created him" as He -- glory be to Him -- said: "I am setting ~~On~~ the earth a khalif." Part of the good management of Allah ta'ala for Adam was his eating of the tree and descending to earth, and also His granting him the khalifate and imamate.

Since this ~~story~~ ^{work} has brought us to this point, we will continue it with the benefits and privileges which He gave to Adam, peace be upon him, in this event, so that we know that the people of the elite have a state with Allah which He does not direct to other than them. In the eating from the tree by Adam and his descent to earth there are benefits. Among them is that in the Garden, ~~AdamxxxxHawwa~~ He made Himself known to Adam and Hawwa, peace be upon them, by provision, giving, ihsan, and blessing. From His hidden lutf in His management, Allah -- glory be to Him and may He be exalted -- willed that they eat of the tree that He might make Himself known to them by mildness, the veil, forgiveness, tawba, and election. As for mildness, it is because He did not hasten punishment for what they did. The Mild is the One who does not hasten punishment for what is done. He starts a respite, either for pardon and blessing, or for attack and vengeance.

The second is that Allah -- glory be to Him and may He be exalted -- made Himself known to them by the veil. That is because when they ate of it, and "their shameful parts

were revealed to them" with the removal of the clothes of the Garden, He veiled them with leaves as Allah ta'ala said, "they took to stitching upon themselves the leaves of the Garden." That was from the existence of His veil.

The third is that Allah -- glory be to Him -- wanted to teach Adam His election of him, and two stations grew from His selection of him: tawba to Him, and guidance from Him. Allah -- glory be to Him -- wanted to acquaint Adam, peace be upon him, with His choice of him and previous concern for him. He therefore decreed that he eat of the tree. Then He did not make eating it a path for Him to turn away from him nor cut off His aid from him. In that was a manifestation of His love -- glory be to Him and may He be exalted -- of him and His concern for him as they said, "Whoever has previous concern is not harmed by crime." Many a love is cut off by opposition. Real love is that which is constantly yours from your Lover, whether you agree or oppose. There is not in His word -- may He be exalted -- "His Lord chose him" , a proof of the occurrence of Allah's selection of him. It was before his existence. That which occurred after the wrong action is the manifestation of the effect of Allah's selection of him. It is that about which Allah -- glory be to Him and may He be exalted -- said, "Then his Lord chose him," i.e., manifested to him the effect of election in him and concern for him by easing him to tawba ^{and} to Him and guidance from Him. It came in His word, may He be exalted -- "Then

his Lord chose him." So he turned to Him.

He showed three pieces of information about election, and the tawba which is its result, and guidance which is the result of tawba, so understand. Then He sent him down to earth, so He disclosed to him His wisdom as He disclosed the dazzling displays of His power to him in the Garden. That is because this world is the place of means and causes. When Adam, peace be upon him, descended to earth, he learned tillage and farming, and his needs in the way of the means of his livelihood so that Allah ta'ala might make him realise what He taught him before He sent him down by His word, "Let him not expel you both from the Garden, so that you are miserable." 20: 117) By His word -- may He be exalted -- "miserable" He means that the outward parts will be tired, not the misery which is opposite happiness. The proof of that is His word, may He be exalted, 'miserable (fem. sing.), and He did not say 'miserable' (dual) because cares and obligations rest on men, not women, as He said, may He be exalted, "Men are the managers over the affairs of women, because Allah has preferred them in abundance." 4:39' Had He meant misery by severance or the existence of veils, He would have said 'miserable (dual). The singular indicates that misery here is not by severance or making distant. Even so, had it come like that, we would have interpreted in it a beautiful opinion and referred it to outward cares in interpretation.

A GREAT LESSON Know that his eating from the tree, peace

be upon him, was neither obstinancy nor opposition. It may be that when he forgot the command he began to eat, and did not remember it -- one of them said that, and applied it to His word, may He be exalted, "We made covenant with Adam before, and he forgot and We did not find any resolution in him," or else it may be that he ate remembering the command. His eating it was because it was said to him, "Your Lord has only prohibited you from this tree lest you become angels, or lest you become immortals." Because of his love for Allah and his desire for Him, & he loved what would lead him to endlessness in His presence and going-on with Him, or what would lead him to angelic-ness, because Adam, may Allah bless him and grant him peace, saw with his eyes the nearness of the angels to Allah. He wanted to eat from the tree in order to obtain the rank of angelic-ness which is better, or was better in his opinion. He differed from the people of knowledge and the people of gnosis about which is better: angelic-ness or prophecy, especially as Allah -- glory be to Him and may He be exalted -- said, "He swore to them, 'Truly, I am for you a sincere adviser.'" 7:21 Adam, peace be upon him, did not think that anyone would take a false oath with Allah. He was as He, may He be exalted, said, "He led them on by delusion."

USEFUL LESSON Know that Adam, peace be upon him, did not have any filth from anything he ate. It was a secretion like the secretion of musk as it is with the people of the Garden in the Garden after they enter it. However,

when he ate of the forbidden tree, it gripped his belly, and it was said to him, "O Adam! Where? On the couch or in the alcove or on the river bank? Descend to earth in which that is possible." It was that by which the effects of rebellion reached him. How can rebellion not effect the doer? So understand!

A WARNING AND A LESSON Know that everything which Allah forbids is the tree. The Garden is the presence of Allah. It is said that Adam is your heart and Hawwa' is your self. "Let not the two of you come near this tree lest you be among the evil-doers." However, Adam, peace be upon him, was encircled by concern when he ate of the tree. He descended to earth for the khalifate. When you eat of the tree of prohibition, you descend to the earth of severance, so understand! If you eat of the tree of prohibition, you come out of the Garden of agreement to the earth of severance. Your heart is miserable, and misery makes the moment of severance meet the heart, not the self. This is because the moment of severance has things in it which are agreeable ~~in~~ for the selves in the way of its pleasures and appetites. The two of them are like it in its acts of negligence.

LAYOUT AND CLARIFICATION Know that Allah ta'ala made Himself known to Adam, peace be upon him, by bringing-into-existence, so he called Him, "O Powerful!" Then He made Himself known to him by the designation of the will, so he called to Him, "O Transformer!" Then He made Himself known to him by His judgement in His ~~for~~bidding him to eat of the tree, so

he called Him, "O Judge!" Then He decreed eating of the tree for him and he called Him, "O Conquerer." Then He did not hasten the punishment when he ate it, so he called Him, "O Mild." Then He did not disgrace him in that, so he called Him, "O Veiler!" After that He turned to him and he called Him, "O Turner!" Then He testified to him that his eating of the tree did not cut off His love for him, and he called Him, "O Loving!" Then He sent him down to earth and made the means of sustenance easy for him, and he called Him, "O Latif!" Then He strengthened him for what He demands of him, so he called Him, "O Aider!" Then He made him witness the secret of eating, prohibition, and descent, and he called Him, "O Wise!" Then He aided him against his enemy's machinations, and he called Him, "O Helper!" Then He helped him to bear the obligations of slaveness, so he called Him, "O Support!" He only sent him down to earth to complete disposal for him and to establish him in the duties of obligation. Two slavenesses are completed in Adam, peace be upon him: the slaveness of disposal, and the slaveness of obligation. The favour of Allah is great to him and His ihsan is abundant, so understand!

INCLINATION Know that the most glorious station in which the slave is established is the station of slaveness, and all the stations are like service for this station. The proof that slaveness is the noblest station is the word of Allah -- glory be to Him and may He be exalted -- "Glory be to Him who carried His slave by night," and "what We have sent down on Our slave," "Kaf Ha' Ya 'Ayn Sad. The mention of your Lord's mercy unto His slave Zakariya."

and "When the slave of Allah stood calling on Him". When the Messenger of Allah, may Allah bless him and grant him peace, chose between being a prophet-angel or a prophet-slave, he chose slaveness for Allah ta'ala. In that is the most direct proof that it is the best station and greatest nearness. He said, may Allah bless him and grant him peace, "I am a slave. I do not eat reclining. I am the slave of Allah, and I eat as the slave eats." He said, may Allah bless him and grant him peace, "I am the Master of the children of Adam, and it is no boast." I heard our Shaykh Abu'l 'Abbas, may Allah have mercy on him, saying, "And no boast," i.e. I do not boast of mastery. My pride is slaveness to Allah ta'ala. Bringing-into-existence was for its sake." He said, may He be exalted -- "I only created jinn and men to worship Me." 'Ibada is the outward part of slaveness, and slaveness is its ruh. Since you understand this, the ruh of slaveness and its secret is leaving choice and lack of contention with decrees. It is clear from this that slaveness is leaving management and choice with rububiya. The station of slaveness -- and it is the noblest station -- is only completed by leaving management. It is imperative for the slave to leave it and travel to submission to Allah ta'ala and entrusting to Him in order to reach the most perfect station and most excellent road. The Messenger of Allah, may Allah bless him and grant him peace, heard Abu Bakr, may Allah be pleased with him, reciting with a voice, and Umar, may Allah be pleased with him, who was reciting with a loud voice. He said to Abu Bakr, "Why do you lower

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your voice?" He said, "The One I speak to hears me." He said to 'Umar, "Why do you raise your voice?" He said "To arouse those that sleep and drive away Shaytan." He said to Abu Bakr, "Raise it a little," and he said to 'Umar, "Lower it a little." Our Shaykh Abu'l 'Abbas, may Allah ta'ala have mercy on him, used to say "Here the prophet, peace be upon him, meant to bring each of them out of his desire for himself to his desire, may Allah bless him and grant him peace."

INSTRUCTION When you understand this hadith -- may Allah have mercy on you - you know from it that coming out of will is the best 'ibada since both Abu Bakr and 'Umar, may Allah be pleased with them, explained when the Messenger of Allah, may Allah bless him and grant him peace, asked about the soundness of their intention. After that, the Messenger of Allah, peace be upon him, brought them out of what their selves wanted, even though its purpose was sound, to the choice of the Messenger of Allah, peace be upon him.

USEFUL LESSON Know that when the Bani Isra'il entered the desert and were provided with manna and quail, Allah ta'ala made that their provision. ~~It~~ ^{He} is providing them with it emerged from the source of favour without any fatigue or effort on their part. Because of a thousand habits and the absence of seeing the management of Allah ta'ala, their dense selves returned to seeking what they were used to. They said, "Pray to your Lord for us, that He may bring forth for us of that the earth produces -- green herbs,

cucumbers, garlic, lentils, onions.' He said, 'Would you have in exchange ^h what is meaner for what is better? Get you down to Egypt, you shall have there what you demanded.' And abasement and ~~poor~~ poverty were pitched upon them, and they were laden with the burden of Allah's anger." That is because they left what Allah chose for them for what they chose for themselves. It was said to them by means of rebuke: "Would you have in exchange what is meaner for what is better? Get you down to Egypt." The outward of the commentary is -- would you have in exchange beans, onions and lentils for manna and quail? There is nothing like these two sorts in pleasure or dropping toil. The secret of interpretation is , would you have in exchange your desire for yourselves instead of the desire of Allah for you? Would you have in exchange that which is meaner, which is what you want -- for what is better -- which is what Allah wants for you? Get you down to Egypt. What you desire is only suited to be ⁱⁿ in Egypt. The secret of interpretation is "Get you down from the heaven of entrusting and Our good choice and management of you to the earth of your management and choice for yourselves. You are described by abasement and poverty by your choice with Allah and your management for yourselves with the management of Allah.

Had it been this community which was in the desert, they would not have said what the Banu Isra'il said because of the fineness of their lights and the penetration of their secrets. Do you not see that in the beginning of the affair, the Banu Isra'il said to Musa, peace be upon him -- and it was the reason they had the desert "Go forth, you and your Lord and do battle, we will be sitting here." (5:24) In the end they said, "Pray to your Lord for us." They refused

to obey the command of Allah in the beginning, and at the end, they chose for themselves other than what Allah chose for them. Much of what recurred among them indicates their distance from the source of reality. An evil way is their word, "Show us Allah openly," (2:139). They also said later to Musa, peace be upon him, while the wetness of the sea had not yet dried from their feet after it had parted for them, "and they came upon a people cleaving to idols they had." They said, "Make for us a god as they have gods." They were as Musa, peace be upon him, said, "He said: 'You surely are a people who are ignorant.'" (7:171)

Similarly, He said, may He be exalted, "When We shook the mountain above them as if it were a canopy, and they supposed that it was about to fall on them. Take forcefully what We have given you." He shook the mountains of awe and immensity above the hearts of this community. They took the Book with the force of iman. They confirmed that and supported what was there. They were preserved from the worship of the calf, because Allah ta'ala chose this community and chose for it and praised it with His word, "You are the best community come out to men," and His word, may He be exalted, "Like that We made you a middle community," i.e. just, good. It is clear to you from this that management and choice are among the gravest of wrong actions and errors. If you want to have choice from Allah for you, then drop choice with Him. If you want to have good management, do not claim management with Him. If you want to reach the goal, that is by not having a goal with Him. For that reason, it was said to Abu Yazid,

"What do you want?" He said, "I want not to want." His ^{fr}acies were not from Allah nor did he ask anything of Him except the dropping of will with Him since He ² knew that it is the best karamat and the most glorious nearness. It may occur that one is given outward karamat while the residues of management are hidden ^{in Him} ~~in him~~. The perfect real karama is leaving management with Allah and entrusting to the judgement of Allah. For that reason, Shaykh Abu'l Hasan, may Allah ta'ala have mercy on him, said, "There are two types of karama, both general and comprehensive: the karama of iman for the increase of certainty and witnessing ^{the} of ^{the} eye-witness, and the karama of acting according to imitation and following, avoiding claims and deceit. Whoever is given them and then yearns for something else, he is deluded, a lying slave or one who errs in knowledge and acting in the correct manner. It is like the one who is allowed to see the King in the attribute of rida. Then he begins to yearn for the tending of beasts, so rida is removed. With every karama, unless it is accompanied with rida from Allah to Allah, its master is one who is drawn-on, deluded, or lacking, or destroyed and ruined. Know that the karama is not a karama unless rida with Allah goes with it. Part of the obligation of rida with Allah is leaving management with Him and dropping choice before Him.

Know that one of them said that when Abu Yazid, may Allah have mercy on him, wanted not to want, he wanted. Here is the statement of one who has no gnosis. That is because Abu Yazid wanted not to want because Allah ta'ala chose lack of will with Him for him and for all the slaves. In his desire that he not want, he conforms to the will of Allah ta'ala for him. For that reason, Shaykh Abu'l-Hasan,

may Allah ta'ala have mercy on him, said, "You have nothing in all the choices of the Shar' and their arrangements. Hear and obey." This is the place of divine fiqh and given knowledge, it is earth by the descent of the knowledge of reality taken from Allah for whoever is straight. The Shaykh informed us by these words that making the choice of the Shar'ia is not contrary to the station of slaveness which is built on leaving management. This is in order that the one with an intellect which is capable of perceiving reality might not be misled by that and suppose that the duties, recitations, superogatory acts of sunna, and desiring them brings the slave out of pure slaveness because he has chosen. The shaykh, may Allah ta'ala have mercy on him, clarified that you possess nothing, of all the choices of the Shar' and its arrangements. You are told to come out of your management of yourself and your choice for it, not to come out of the management of Allah and His Messenger for you, so understand! You know then that ~~what~~ Abu Yazid only wanted not to want because Allah ta'ala wanted that from him. That did not bring him out of the slaveness demanded of him. You know that the path reaching Allah ta'ala is the obliteration of will and the discarding of volition so that Shaykh Abu'l-Hasan, may Allah ta'ala have mercy on him, said, "The wali will not reach Allah while he still has any management and choice with Him." I heard Shaykh Abu'l-'Abbas, may Allah ta'ala have mercy on him, say, "The slave will not reach Allah ta'ala until the appetite of reaching Allah ta'ala is cut off from him."

He means -- and Allah knows best -- that it will be cut off by the severance of adab, not the severance of vexation. The reason for this is that when he draws near, and his arrival comes into view, he sees that he does not deserve that, and thinks himself too mean to be worthy of what is there. The appetite of reaching is therefore cut off from him by that,. It is not vexation, diversion, or distraction from Allah ta'ala by anything other-than-Him. If you want illumination and radiance, you must drop management and travel to Allah as they traveled. You will perceive what they perceived. Travel their roads and go on their paths, and cast aside your staff. This is the side of the valley. We have in this meaning, about the beginning of life, what I wrote for one of my brothers:

O comrade! This mount travels swiftly, and we sit on that which you have made
Are you pleased to follow after them, overcome with fancies and with contenticous desire?
This is the tongue of phenomenal being which openly declares that all beings are factors of severance
If none except a man sees the end of the Path, he flings aside other, and staring points do not deceive him.
Whoever sees things with Allah before them, he makes the product disappear by the One who is the Maker
Through his Lover, there are lights for whoever goes and there is realisation for whoever returns
Stand and look at beings while light covers them. The dawn of drawing near is rising towards you today
Be His slave and cast the rein to His judgement.
Beware of management, it does not profit.
Do you impose management when another rules? Do you contend with the judgements of God?
The effacement of will and every volition is the furthest goal, do you hear?
The first ones travelled like that -- they arrived immediately afterwards. It is easy for whoever follows
Let whoever is a seeker weep for himself, and flashes do not shine from whoever loves
Let whoever is a weeper weep for himself -- does a moment go by while he is losing himself in amusement?

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know, may Allah give you success, that Allah has slaves

who have emerged from management with Allah because He teaches them adab which they take and He instructs them in knowledge which they know. The lights nullified the resolutions of their management, and gnoses and secrets pulverised the mountains of their choice. They descended into the stage of rida. They found bliss of station, and sought the aid of Allah and called on Him for help, fearing lest the sweetness of rida occupy them. They incline to it by dwelling near it or incline to it by reliance.

The Shaykh Abu'l-Hasan, may Allah ta'ala have mercy on him, said, "In the beginning of the affair, I used to manage what I did of acts of obedience and types of agreement. Sometimes I would say: 'Coming to the deserts and wastelands,' and sometimes I would say: 'Return to the cities and houses and the company of 'ulama and good men.' A certain wali of Allah was described to me who lived on a mountain in Morocco. I set out to him, and reached him at night, so I was averse to going in to him. Then I heard him saying, "O Allah! Some people asked You to subject Your creation to them. You gave them that and they were pleased with You because of that. O Allah! I ask you to make creation turn to me so I may have recourse to You!" I said, 'O nafs! Look from what sea this Shaykh has scooped!' I stood until morning, and entered in to him and greeted him. Then I said, 'O Sayyidi! How is your state?' He said, 'I complain to Allah of the coldness of ~~the~~ rida and submission as you complain of the heat of management and choice.' I said, 'O Sayyidi! As for my

complaining of the heat of management and choice, I have tasted it, and I am in it now. As for your complaint of the coldness of rida' and submission, I do not understand.' He said, 'I fear lest their sweetness distract me from Allah. I said, 'O Sayyidi!' Last night I heard you say, 'O Allah! Some people asked You to subject Your creation to them. You have ^{given} them that and they were pleased with You because of that. O Allah! I ask You to make creation turn to me so I only have recourse to You: ~~to~~' He smiled and said, 'My son, replace what you say with "subject Your creation to me." Say: "O Lord! Be ~~mine~~!" Do you think that when they are yours that they will enrich you with anything? So what is this cowardice?'"

USEFUL LESSON Know that the son of Nuh, peace be upon him, was destroyed because he returned to management of himself and he lacked rida' with the management of Allah which He chose for Nuh, peace be upon him, and whoever was with him in the ship. Nuh, peace be upon him, said to him, "My son, embark on the ship with us, and do not be among the kafirun." He said, "I will take refuge ~~in~~ a mountain that shall defend me from the water." He said, "Today there is no defender from Allah's command but for him or whom He has mercy." In meaning, he took refuge ~~in~~ the mountain of his intellect. Then the mountain upon which he took refuge was the form of that meaning upon which it is based. It is as Allah said, "The waters came between them, and he was among the drowned," outwardly, by the flood, and inwardly by exclusion. O slave! Take note of that! When the waves of decrees clash on you, do not return to the mountain of your false intellect that you might not be among those

drowned in the sea of severance. Return to the ship of refuge with Allah, and trust in Him. "Whoever takes refuge with Allah is guided to a straight path. Whoever relies on Allah, He is enough for him." If you do that, the ship of rescue will settle with you on the al-Judi (Mountain of Nuh) of security. Then you will disembark by the safety of nearness and the barakat of arrival will be upon you and the communities who are with you. They are the worlds of your existence, so understand that, and do not be among the neglectful! Serve your Lord and do not be among the ignorant! You have learned that the dropping of management and choice is the most important thing that those who are certain cling to and the slaves seek, and it is the noblest thing that adorns the gnostics.

I asked one of the gnostics while we were opposite the Ka'aba, "From which of the two directions will you return?" "For me with Allah", he said, "it is habit that my will does not exceed my foot." One of the Shaykhs said, "Had the people of the Garden entered the Garden, and the people of the Fire the Fire, and I still remained, there would not occur to me any distinction into which of the two abodes I should abide." This is the state of the slave whose choices and wills are effaced. No desire remains for him with Allah except what He wills. Similarly, one of the predecessors said, "I came to the point where my passion was in the places of the decree of Allah." Abu Hafs al-Haddad, may Allah ta'ala have mercy on him, said, "For forty years, Allah established me in a state which I hated. He did not

move me to another, so I was annoyed about it." One of them said to me, "For forty years, I have yearned not to yearn, so that I might leave what I yearn for, since I do not find that for which I yearn."

These are hearts which Allah has undertaken to guard and He has obliged their protection. Have you not heard His word, may He be exalted: "You will have no power over My slaves " because He has made them realise the station of slaveness. Choice with rububiya is denied them, even if they yielded to a wrong action and if they are in close contact with a fault. He said, glory be to Him and may He be exalted: "He will have no power over those who believe and trust in their Lord." How can the whisperings of management knock on hearts over which Shaytan has no power? How can impurity return to them? There is ~~there~~ a clarification in the ayat that whoever renders iman in Allah and has trust in Allah bare of fault, Shaytan has no power over him because Shaytan comes to you from one of two directions. Either he makes you doubt in belief, or he makes you reassured by creation and reliance on it. As for making doubt in belief, iman repels it. As for reassurance and reliance on creation, trust repels it.

WARNING Know that the mu'min has thoughts of management come to him, but Allah ta'ala does not abandon him to that nor does He leave him in what is there. Have you not heard His word, may He be exalted, "Allah is the Guardian of those who believe. He brings them out of the darknesses to the light." The Real -- glory be to Him and may He be exalted --

brings the mu'minun out of the darkneses of management to the radiance of the light of entrustment. He hurls the truth of His affirmation against the falsehood of their disturbance. Its bases are shaken and structures destroyed as Allah ta ala said, "We hurl the truth against falsehood, and it prevails over it, and falsehood vanishes away." [21:18]

If thoughts of management and disturbance come to the mu'minun, they pass and are not constant. They vanish without having existence because the light of iman abides in the hearts of the mumun. Its lights extinguish their selves. Its radiance fills their hearts, and its light expands their breasts. Iman which abides in the hearts refuses to let other than it dwell with it. It is a sunna coming to the hearts which is firmer in them than the visitation of management. Their hearts awaken, so the visitation vanishes which can only exist with sleep. He said, may He be exalted, "those who have taqwa, when a visitation of Shaytan troubles them, remember, and then they see clearly." (7:201) There are useful lessons in this ayat.

USEFUL LESSON The first benefit is His word, glory be to Him and may He be exalted, "those who have taqwa, when a visitation of Shaytan troubles them, remember, and then see clearly." It indicates that the root of this affair is based on security from him. If that visitation presents itself, sometimes it makes known of the repositories of of iman which are contained in them. The second benefit is His

word, may He be exalted: "when a visitation of Shaytan touches them," and He did not say "takes them" or "seizes them" because "mass" is touching without abiding. This expression conveyed that the visitation of passion does not abide in their hearts, rather it touches them lightly, and ~~there~~ there is no seizing nor taking firmly in it as he does with the kafirun. This is because Shaytan seeks to take possession of the kafirun and to embezzle from the hearts of the mu'minun when the intellects guarding the hearts are asleep. When they awake, armies of asking forgiveness, abasement, and need of Allah ta ala rise from their hearts. They recover what Shaytan has stolen and they take from him what he has ravished. The third benefit is His word, may He be exalted, "when a visitation of Shaytan touches them," here is an indication in the visitation - tayf, ta if: apparition, phantom form of the imagination which comes in sleep, a touch of possession) that Shaytan cannot come to hearts which are constantly awake because the visitation of negligence and passion reaches the hearts when they sleep by thier negligence. Whoever has no sleep, has no visitation come to him.

The fourth benefit is His word, may He be exalted, "when a visitation touches them," He did not say, "when an arrival from Shaytan touches them" or the like of that because the visitation has no reality ^{of} existence. It is a form of mithal which has no reality ^{of} existence. He -- glory be to Him and may He be exalted! informed us, that it does not harm the careful because that which Shaytan brings to their hearts is like the visitation which you see in a

dream. When you awake, it has no existence. The fifth benefit is His word, may He be exalted, "when a visitation from Shaytan touches them they remember" He did not say "they mention" indicating that negligence is not repelled by dhikr when the heart is heedless. It is repelled by recollection and consideration. It is not dhikr because the field of dhikr is the tongue. The field of recollection is the heart. When the visitation of passion comes, it comes to the hearts, not to the tongues. That which repels it is the recollection which is in the right place, and which effaces the action of passion. The sixth benefit is His word, may He be exalted, "they remember" and He omitted what is connected to it. He did not say, "they remember the Garden, or the Fire, or the Punishment," etc. He omitted the connection of "they remember." The useful lesson is immense. It is that recollection wipes out the visitation of passion from the hearts of the careful according to the ranks of certainty and the rank of taqwa into which the prophets, messengers, awliya, siddiqun, salihun, and muslims enter. The taqwa of each is according to his state and station. In the same way, each remembers according to his station, ¹ Had He mentioned one of the divisions of recollection, only the people of that division would have entered into it. Had He -- may He be exalted -- said, "those who have taqwa, when a visitation from Shaytan touches them, remember the punishment, then they see clearly," those who remembered the reward would not have been included in it. Had He said, "those who remember previous ihsan," those who remember the connections of favour would not have been included

in it, etc. The Real -- glory be to Him and may He be exalted -- wanted not to mention the connection of recollection, because He wanted to include all the ranks, so understand!

The seventh benefit is that He -- glory be to Him -- said, "then they see clearly." He did not say, "they remember, so they see" or "they remember, then they see" or "they remember and they see". As for leaving out the expression of the 'and', it is because it does not convey the meaning that seeing is from recollection. What is meant is that it is caused by it, and it stimulates the slaves' desire for it. As for His refraining from 'then', what is because it lacks that which the 'and' lacks -- it does not indicate the causality. It demands the opposite of the past by what it has of delay in time. Allah -- glory be to Him -- meant that the eyes of these slaves do not lag behind their recollection. He did not use the 'fa' since it demands succession, but Allah, glory be to Him -- used ~~the~~ His word, "they remember, so they see clearly". It is as if they continue in that seeing as a praise of them from Him, glory be to Him -- and a manifestation of the abundance of favour with them. It is as you say, "Zayd remembered^e the question, so it is true" i.e. it continues to be true, and is now true. As knowledge of it occurs, so the careful still see clearly. When the visitation of passion comes to them, it covers their inner eye whose light is established in them. When they awake, the cloud of heedlessness departs, so the sun of the inner eye shines.

The eighth benefit in this ayat and its like is generosity for the careful and lutf for the mu'minun because He had He said, "those who have taqwa, a visitation from Shaytan does not trouble them," everyone except the people of protection would have been excluded from that. He, glory be to Him and may He be exalted, wanted to widen the circles of His mercy. He said, "those who have taqwa, when a visitation touches them," to inform you that the coming of the visitation to them does not bring them out of the permanence of the principle of their taqwa, and the flow of its name on them. They are as they are described -- they hasten to recollection; and they return to Allaah with reflection.

~~The like of this~~

The like of this ayat about the expansion of the hope of the slaves and generosity to them is His word, may He be exalted, "Allah loves those who turn, repenting, and He loves the purifiers." He did not say, "He loves those who do not commit wrong actions" because had He said that, only a few would have been included in it. Allah -- glory be to Him -- knows what the slaves are fixed upon in the way of negligence and what the first human organism demands since it is compounded of a mingling from a type of opposition. He said, glory be to Him, and may He be exalted, "Allah desires to lighten things for you, for man was created a weakling." 4:28) One of the people of knowledge said, "he cannot refrain when appetite takes him." He, may He be exalted, said, "Very well He knows you when He produced you from the earth, and when you were yet unborn." Because He knows that error overcomes man, He has opened for him

the gate of tawba and pointed it out to him, and called him to it, and promised him acceptance when he turns in repentance, add that He will turn to him when he returns to Him and comes back. He said, may Allah bless him and grant him peace, "Every son of Adam errs. The best of those who err are those who turn in repentance." He, may Allah bless him and grant him peace, ~~xxxx~~ taught you that error is a necessary part of your existence, rather it is the source of your existence. He said, may He be exalted, "Who, when they commit an outrage or wrong themselves, remember Allah, and ask forgiveness for their wrong actions -- and who will forgive wrong actions but Allah? -- and do not persevere in the things they did and that wittingly." He did not say, "those who do not commit outrage". He -- glory be to Him and may He be exalted -- said, "When they are angry, they forgive." He did not say, "those who ~~xxxxxxx~~ are not angry." He said, glory be to Him and may He be exalted, "those who restrain their rage." He did not say, "those who have no rage," so understand that! May Allah have mercy on you! These are clear secrets and designated matters.

The ninth benefit from the ayat is the clarification of the ranks of those who remember among the careful. Know that when a visitation of Shaytan touches them, the taqwa of the people of taqwa does not let them persevere in rebelling against their Master. Rather -- their recollection returns them to Him. Their recollection has divisions. There is the one who remembers the reward, the one who remembers the punishment, the one who remembers standing for the reckoning, the one who remembers the abundant

reward in leaving rebellion, the one who remembers previous ~~repeated~~ ihsan and is ashamed of rebellion, the one who remembers the connections of favour and is ashamed to confront that with ingratitude, the one who remembers the nearness of Allah ta'ala to him, the one who remembers the total comprehension of Allah, glory be to Him, ~~the one who remembers Allah's looking at him~~, the one who remembers Allah's looking at him, the one who remembers Allah's compacts with him, the one who remembers the annihilation of his pleasure and the going-on of his demand, the one who remembers the evil influence of opposition and its lowness and therefore leaves it, the one who remembers the benefits of agreement and their might, and therefore travels to it, the one who remembers that Allah makes him subsist, and the one who remembers the immensity of Allah and His power, and so on of the connections of recollection. They are innumerable. We mentioned what we have mentioned of them in order to acquaint you with the states of the careful and to inform you about some of the stations of those that see, so understand!

The tenth benefit from they ayat is that in His word, -- glory be to Him, and may He be exalted -- "these who have taqwa, when a visitation touches them" what is meant by visitation here is the visitor of a fixed or passing thought coming from the self by the casting of Shaytan. It is called visitation because he comes to the heart. The other reading explains it "when a visitor from Shaytan touches them." Each of the two readings explains the other. The fixed thought visits the heart. If it finds

a way by a gap which it finds in the wall of the station of certainty, it enters. If not, it goes. The like of stations of certainty and the light of certainty encompassing them are like the walls surrounding the city and its citadels. The walls are lights and its citadels are the stations of certainty which circle the city of the heart. Whoever encircles his heart with the wall of his certainty and corrects its stations which are the walls of lights like the citadels, Shaytan has no way to him nor for him in his house in which he can remain. Have you not heard His word, may He be exalted, "You will have no power over My slaves," because they have made their slaveness to Me sound? They do not contend against My judgement nor object to My management. They trust in Me and submit to Me. For that reason, Allah, glory be to Him -- undertook to guard, help, and protect them. They ~~re~~ turned their himma to Him. He is enough for them from other-than-Him.

It was said to one of the gnostics, "How is your striving against Shaytan?" He said, "What is Shaytan? We are a people who have devoted our himma to Allah ta'ala. He is enough for us against the other."

I heard our Shaykh Abu'l-'Abbas, may Allah ta'ala have mercy on him, say, "When Allah, may He be exalted, said, "Shaytan is an enemy for you, so take him as an enemy" a people understood from this speech that Allah demanded them to oppose Shaytan, and they devoted their himma to his enmity. That distracted them from love of the Beloved. Another people understood from that that Shaytan is an enemy to you,

that is, I am a Beloved for you, so they were occupied with love of Allah, and He was enough for them against other." Then he mentioned the previous story. If they seek refuge from Shaytan, it is because Allah ta'ala commanded them to that, not because they see that other than Allah has any authority with Him. How could they see that other-than-Allah has any authority with Him while they hear Him saying, "Judgement belongs only to Allah. He has commanded that you shall not serve any but Him." He said, glory be to Him and may He be exalted, "The stratagem of Shaytan is weak." He said, may He be magnified and exalted, "You will not have any power over My slaves." He said, glory be to Him and may He be exalted, "He has no power over those who believe and trust in their Lord." He said, may He be exalted, "Whoever trusts in Allah, He is enough for him." Allah ta'ala said, "Allah is the Guardian of those who trust. He brings them out of the darkness to the light." He said, "Helping the mu'minun is a duty for Us." These ayats and their like strengthen the hearts of the mu'minun and aid them with clear victory. When they seek refuge with Allah, it is by His command. If they overpower him by the light of iman, it is by His aid. If they are safe from his stratagem against them, it is by His support and kindness.

Shaykh Abu'l-Hasan, may Allah ta'ala have mercy on him, said, "I met a man in my travels, and he counselled me. He said to me, 'There is no statement more helpful in deeds than "No power and no strength but with Allah".'

There is no deed more helpful than fleeing to Allah and seeking Allah's protection. "Whoever seeks Allah's protection is guided to a straight path." Then he said, 'Bismillah. I have fled to Allah and sought protection with Allah, and "no power and no strength but with Allah" Who will forgive wrong actions but Allah? In the name of Allah. A word on the tongue which issues from the heart. Flee to Allah. Purify the intellect and the self. "No power and no strength but with Allah." Purify the kingdom and the command. Who will forgive wrong actions but Allah? O Lord. I take refuge with you from the work of Shaytan. He is a clearly misguiding enemy.' Then he said, 'As to Shaytan, Allah has this knowledge of you. I believe in Allah and have trusted in Him, and I take refuge with Allah from you. Had it not been that He commanded me, I ould not have sought refuge from you. Who are you so that I should take refuge with Allah from you?' You understand ~~that~~ may Allah have mercy on you -- that Shaytan is too contemptible in their hearts that they should ascribe power to him or relate will to him.

The secret of wisdom in bringing Shaytan into existence is that he is a manifestation to which are ascribed the causes of rebellion, the ingratitude, heedlessness, and forgetfulness. Have you not heard His word, "Only Shaytan made ~~me~~ me forget." This is among the works of Shaytan. The secret of his coming-into-existence is so that the filth of relations be wiped away on him. For that reason, one of the gnostics said, "Shaytan is the handkerchief of this house on which the filth of the acts of rebellion and every ugly and noxious deed are wiped." Had Allah ta'ala willed, ^{He} ~~he~~ would not have rebelled when He created ^{him} ~~him~~.

Shaykh Abu'l-Hasan, may Allah ta'ala have mercy on him, said, "Shaytan is like the male and the self is like the female. The occurrence of wrong action between them is like the occurrence of the child between father and mother, it is not that they bring it into existence but its manifestation is by them." The meaning of the Shaykh's statement is that the man of intellect does not doubt that the child is not part of the creation of the father and mother when they bring him into existence, and that it is related to them by its manifestation through them. In the same way, the mu'min does not doubt that rebellion is not part of the creation of Shaytan and the self, but is through them, not from them. The manifestation through them is ascribed to them. The relation of rebellion to Shaytan and the self is an ascription of relationship and support, and its ascription to Allah is an ascription of creation and bringing-into-existence. As He created the act of obedience by His favour, so He created the act of rebellion by His justice. "Say: Everything is from Allah. How is it with this people? They scarcely understand any news." He said, glory be to Him and may He be exalted, "Allah is the Creator of everything." He said, glory be to Him and may He be exalted, "Is there a Creator other than Allah?" He said, glory be to Him and may He be exalted, "Is the One who creates like the one who does not create? Will you not remember?"

The ayat shatters the innovators who claim that Allah created obedience and did not create rebellion. He said,

may He be exalted, "Allah created you and what you do." They Said, Allah ta'ala said, "Allah does not command ~~the~~ outrage." The command is not the determination. They said that Allah ta'ala said, "Whatever good visits you is of Allah, and whatever evil visits you is of yourself." With this detailed statement He teaches the slaves adab with Him. He commanded us to relate good things to Him because they are connected to His existence, and to relate evil things to ourselves because they are connected to our existence in order to establish good adab even as al-Khidr said, "I desired to damage it," (18:79) ~~and he said~~ and he said, "Your Lord desired that they should come of age." Ibrahim, peace be upon him, said, "When I was ill, He cured me." Al-Khidr did not say, "Your Lord desired to damage it," as he said, "Your Lord desired that they should come of age." He related damage to himself and good things to his Master. It is like that with Ibrahim, peace be upon him. He did not say, "When He made me ill, He cured me." He related illness to himself and curing to his Lord, although Allah ta'ala is the Doer of that in reality and He is its Creator. He said, may He be exalted, "Whatever visits you of good, is from Allah", i.e. in creation and bringing-into-existence, "and whatever visits you of evil is from yourself," i.e. by relation and support as he said, peace be upon him, "Good is in Your hands, and evil ^{is in} Yours." He, peace be upon him, knew that Allah is the Creator of good and evil, benefit and harm, but he clung to adab of expression. He said, "Good is in Your

hands and evil is not Yours" according to what we have clarified, so understand! If they say, "Allah -- glory be to Him -- is disconnected from creating rebellion because it is ugly, and Allah -- glory be to Him -- is disconnected from creating ugly things, we said that rebellion is an ugly act from the slave because it is opposition to the command since ugliness does not refer to the essence of what is prohibited. However, it is by the connection of prohibition to it even as good is not connected to the essence of the command, but is by the meaning of the connection of the command to it, so, understand! Allah -- may He be exalted, obliges His disconnection from this disconnection. That is because when they say that Allah is ~~exalted~~ exalted over creating rebellion, we say that Allah is exalted over there being in His kingdom that which He does not will, so understand! May Allah guide us and you to the straight path and establish us in the straight deen by His abundance.

CONFIRMATION AND CLARIFICATION OF THE MANNERS OF MANAGEMENT AND CONTENDING WITH DECREES

Allah ta'ala said, "Who, therefore, shrinks from the deen of Ibrahim, except he be foolish-minded? We chose him in this world, and in the next world, he is among the salihun." When his Lord said to him, "Surrender," he said, "I have surrendered to the Lord of the worlds." He said, "The deen with Allah is Islam." He said, may He be exalted -- "If they dispute with you, say: I have surrendered my face to Allah, and whoever follows me." He said, may He be

exalted -- "The deen of your father Ibrahim. It is he who called you muslims before." He said, may He be exalted, "Surrender to Him." He said, may He be exalted, "If they dispute with you, say: I have surrendered my face to Allah, and whoever follows me." He said, may He be exalted, "Whoever follows other than Islam as a deen, it will not be accepted from him, and he will be among the losers in the next world." He said, "Whoever surrenders his face to Allah and he is a good-doer, he has taken hold of the firm grip." He said, "Make me die muslim, and join me to the salihun." He said, "I am the first of the muslims," etc.

Know that this repetition of the mention of Islam praises its value and honours its command. Islam has an outward and an inward. Its outward is agreement with Allah ta'ala and its inward is lack of contending with Him. Islam is the position of the forms, and lack of contention -- and submission is the portion of the hearts. Islam is like the form, and submission is the ruh of that form. Islam is the outward, and submission is the inward of that outward. The muslim is the one who submits himself to Allah, so his outward part is by obedience to His command, and his inward part is by submission to His force and realisation of the station of submission after contending with Allah in His judgements, and entrustment to Him in His leaving undone and conclusion. Whoever claims Islam is demanded to submit. Say "Bring your proof, if you speak truly." Do you not see that when his Lord said to Ibrahim, peace

be upon him, "Surrender," he said, "I have surrendered to the Lord of the worlds." When he was cast into the cata-pult, the angels sought help saying, "Our Lord: This is Your Khalil, You know best what has befallen him." Then Allah -- glory be to Him and may He be exalted. -- said "Go to him, O Jibril. If he asks you for help, then help him. If not, leave me and My Khalil." When Jibril, peace be upon him, came to him on the horizon in the air, he said, "Do you have any need?" He said, "As for you, no. As for Allah, yes." He said, "Ask Him." He said, "His knowledge of my state is enough for me from my asking Him." He did not seek help from other-than-Allah nor incline his himma to other-than-Allah. He submitted to the judgement of Allah, and was content with Allah's management for him instead of his management for himself, and Allah's guardianship of Him instead of his guardianship for himself, and with Allah's knowledge, glory be to Him -- of his asking. He knew that Allah is Latif to him in all his states. Allah ta'ala praised him with His word, "Ibrahim who paid his debt in full." He saved him from the Fire. He said, may He be exalted, "We said, O Fire! Be cold and peace for Ibrahim." The people of knowledge said, "Had Allah, glory be to Him, not said peace its cold would have destroyed him. That Fire was extinguished. " The people of knowledge spoke of the reports of the prophets, peace and blessings be upon them that no fire remained at the moment in the easts and wests of the earth but that it was extinguished, thinking that it was meant by statement. It was said that the Fire only burned the bonds from him.

IMMENSE USEFUL LESSON Look at the word of Ibrahim, peace be upon him, when Jibril, peace be upon him, said to him, "Do you have any need?" He said, "As for you, no." He did not say, "I do not have any need" because the station of the message and friendship demands the establishment of pure slaveness. Whoever clings to the station of slaveness manifests need for Allah ta ala, and stands before Him with the attributes of poverty. He lifts his himma from other-than-Him. It is fitting that he say, "As for you, no, WXXW " i.e. I am in need of Allah, and as for you, no. In his statement, he joined the manifestation of need of Allah and the raising of himma from other-than-Him. It is not as one of them said, "The sufi is not a sufi until he has no need of Allah." This is language which is not fitting for the perfected people of imitation, although it may be interpreted that the one who said it meant that the sufi has realised that Allah fulfilled his needs before He created him. Therefore he has no need for Allah except that it is decreed in pre-endless-time. The negation of a need does not oblige the negation of being in need. The second interpretation is that he said, 'he has no need of Allah' i.e. that he seeks Him, and his himma does not seek from Him. There is a great distance between the one who seeks Allah and the one who seeks from Allah. He may mean by his statement 'until he has no need of Allah' that he has entrusted himself to Allah, submitted to Him, so he only wants with Allah what He wants.

IMMENSE USEFUL LESSON When Jibril, peace be upon him, said to Ibrahim, "Have you any need," he said, "As for you, no. As for Allah, yes." It was said that Jibril, peace be upon him, knew that he would not seek help from him and that his

heart witnessed only Allah, may He be magnified and exalted, alone. He said to him, "Then ask Him," i.e., if you do not ask help from me, since you are obliged not to adhere to secondary causes, then ask your Lord -- He is nearer to you than me. Ibrahim, peace be upon him, said to answer him, "His knowledge of my state is enough for me from my asking," i.e. I looked and saw Him nearer to me than my asking. I saw my asking as a secondary means, and I do not want to adhere to anything other-than-Him. Since I know that Allah, glory be to Him and may He be exalted, knows, there is no need to mention a request nor is neglect permitted in it. I am content with Allah's knowledge from asking, and I know He will not turn me from His lutf in any state. This is contentment with Allah ta'ala and establishing the rights of "Allah is enough for me."

Our Shaykh Abu'l-'Abbas, may Allah be pleased with him, said on the statement "Ibrahim who paid his debt in full," that it is according to his statement "Allah is enough for me." One of them said, "His food is safe for the guests, his son for the sacrifice, and his body from the fire." Allah praised him by His word, "Ibrahim, who paid his debt in full."

IMMENSE USEFUL LESSON Know that when Allah, glory be to Him and may He be exalted, said to the angels, "I am setting in the earth a khalif," i.e. Adam and his offspring, they said, "what, will you set therein one who will do corruption there, and shed blood, while we glorify Your praise and call You Pure?" He said, "I know ~~that~~ you do not know."

When Ibrahim, peace be upon him, did not seek help from Jibril, peace be upon him, it was a remonstrance from Allah against them as if He said, "Have you seen this slave of mine, O you who said, "What will you set therein one who will do corruption there, and shed blood?" " By that, He manifested His word, glory be to Him and may He be exalted, "I know ^{what} that you do not know."

It has come in hadith from him, may Allah bless him and grant him peace, that he said, "Angels of the night and the angels of the day alternate on you. Those who come by night to you ascend, and He asks them -- and He is more knowing: 'How did you leave My slaves?' They say, 'We came to them while they were praying and left them while they were praying.'" Shaykh Abu'l-Hasan, may Allah be pleased with him, said, "It is as if Allah, glory be to Him and may He be exalted, said to them, "O you who said 'What, will you set therein one who will do corruption there, and shed blood' how did you leave My slaves?" By sending Jibril, peace be upon him, Allah, glory be to Him, meant to manifest the rank of the Khalil among His angels, and to make clear the honour of his value and the splendour of his affair. How could Ibrahim, peace be upon him, seek help of anything other-than-Him while he sees only Him and does not witness other-than-Him? The Khalil is called that because he has placed his secret in the love of Allah, His immensity, and His divine unity. There is no room in him for other-than-Him. It is as is said:

I set down the path of the ruh from Me, for that reason, the Khalil is called the Khalil. When you do not speak, you are My words. When you are not silent, you are exhausted with thirst.

WARNING AND INFORMATION Know that Allah, glory be to Him and may He be exalted, expanded the secret of Ibrahim, peace be upon him, with the light of rida, the gift of the ruh of submission, and He protected his heart from looking at means. The Fire was only cold and peace for him while his heart was entrusted to Allah in submission. Because of the submission he had, peace be upon him, and the correction of his inner state, there came what was manifested to him of exaltation and majesty.

So understand from that, O mu'min! Whoever submits to Allah in the waridat of trial, Allah will make its thorns sweet basil for him, and his fear security. When Shaytan casts you into the catapult of trial, beings will turn to you saying, "Have you any need?" Say, "As for you, no. As for Allah, yes." If they say to you, "Ask Him," say "His knowledge of my state is enough for me from my asking." Allah will make the fire of this world cold and peace for you, and He will give you favour and honour because Allah -- glory be to Him and may He be exalted -- opened the path of guidance by the prophets and messengers. The mu'minun travel behind them and those who are certain are obliged to follow them as He said, glory be to Him and may He be exalted. "Say, this is My path. I call to Allah on clear sight, I and whoever follows me." He said about Yunus, peace be upon him, "We answered him, and saved him from sorrow.

Likw that, We save the mu'minun," i.e. like this We save the mu'minun who follow in his tracks, and long for his lights, and who seek from Allah with abasement and need, clothed in the token of misery and contrition.

INCLINATION In the story of Ibrahim, peace be upon him, is a clarification for the interpreters and a guidance for those that see. It is that whoever emerges from his management of himself, Allah -- glory be to Him and may He be exalted -- undertakes godd management for him. Do you not see that when Ibrahim, peace be upon him, did not manage himself nor concern himself with it and cast himself to Allah ta'ala and surrendered himself to Him and trusted in Him in ~~wa~~ all his affair, the result of his submission was peace and honour and the duration of his praise through the passing of days. Allah ta'ala commanded us not to leave his deen, and to preserve the due of his naming it by His word, may He be exalted, "The deen of your father Ibrahim: who called you muslims before." It is imperative for everyone called Ibrahimian to be free of the managing of himself and empty of contention with Allah and devoid of opposition to Him. "Who therefore, shrinks from the deen of Ibrahim except he be foolish-minded?" to himself. His deen obliges one to entrust to Allah and to submit in the waridat of judgements. Know that what is meant is that you have no desire with Allah.. In that meaning, we have in poetry:

My desire for you is to forget desire when you
 wish for the path to guidance
 And that you leave existence and do not see it,
 and you begin to take hold of the rope of reliance
 How much heedlessness of Me is there while I am en-
 gaged in preserving guardianship and love?
 How much will you look at My products while you begin
 to wander frantically in love in every valley?
 And yet you abandon inclining to My presence -- by your
 life, you have turned away from the right action.
 My love is out-of-time in you, had you but perceived,
 and the day of "AM I not?" testifies to My isolation.
 Is there a Lord other than Me? Then hope that tomor-
 row he will save you from terrible grief.
 The description of incapacity encircles phenomenal
 being altogether. So one in need has need of
 crying out.
 All beings are set up by Me and manifestations appeared
 from what I willed
 Do you turn the face of reliance to others in My
 house, kingdom, and property?
 Gaze with the eyes of iman and look! You will see
 beings asking permission to come to an end
 The journey is from non-existence to non-existence.
 Tomorrow, you will taste annihilation.
 Here is My robe on you -- do not remove it, and
 protect the face of hope from the slaves
 All hopes stand by My door, and do not bring more
 to Our presence.
 Cling to your attribute, and be humble. You will
 see wishes become docile.
 Be Our slave! The slave is pleased with what the
 Master demands of desire
 Is the captive of your attribute the nearest to My
 attribute? That repays ignorance with obstinacy.
 Do you share with Me in the kingdom so that you should
 begin to contend with Me when guidance is plain?
 If you desire to reach My presence, beware this self
 and the enemy.
 Plunge into the sea of annihilation -- perhaps you
 will see Us. We have made preparation until
 the day of return.
 Ask Us for favours in order to receive beautiful
 work from a Generous Master
 Do not seek guidance from other-than-Us any day.
 There is none but Us to guide today.

WARNING AND INFORMATION Know that management has two div-
 isions: praiseworthy management and blameworthy manage-
 ment. Blameworthy management is management inclining to
 yourself for its portion, not for establishing Allah's due.

It is like management in acquiring rebellion or in portion by heedlessness, or obedience by sight or hearing, and the like of that. All this is blameworthy because it either necessitates punishment or the veil. Whoever recognises the blessing of the intellect is ashamed before Allah to turn his intellect to managing what will not bring him to His nearness nor be a reason for His love. The intellect is best of what Allah has bestowed on His slaves because He -- glory be to Him and may He be exalted -- created existent things and bestowed bringing-into-existence and permanence of help on them. These are two blessings which no existent thing lacks. Each thing which is given form must have the blessing of bringing-into-existence and the blessing of help. Perhaps His word -- may He be exalted -- is understood from this, "My mercy encircles everything." However, since existent things shared in His bringing-into-existence and help, Allah, may He be exalted, wanted to distinguish some above others in order to manifest the wideness of the connections of His will and the vastness of His volition. He therefore distinguished some existent things by growing plants, and bestial and Adamic animals. Power was manifested with a manifestation more glorious than its manifestation in existent things which do not grow. Since these three share in growing He singled out the Adamic animal and non-Adamic animal with life. The Adamic shares in that with the beast. By His power, He manifested in that a manifestation which is more glorious than His manifestation in growing things. He wanted to distinguish the Adamic from it, so He gave him the intellect and preferred him by that over the animal, and by it perfected His blessing on man. By the intellect and its abundance, radiance, and light, he completed

pleted the good interests of this world and the next.

Do not move your intellect which He bestowed on you to management of this world which is as the Prophet, peace be upon him, reported about in his word, "This world is a dirty corpse," and as he said, may Allah bless him and grant him peace, to Dahhak, "What is your food?" He said, "Meat and milk, O Messenger of Allah." He said, "Then what does it become?" He said, "What you know, O Messenger of Allah." He said, "Allah makes what comes out of the son of Adam a mithal for this world." He said, may Allah bless him and grant him peace, "Had this world been thought to possess the wing of a gnat with Allah, no kafir would have drunk a drink of water from it." The like of the one who moves his intellect in ~~managing~~ managing this world whose attributes are these is like the one to whom the king gives a great sword whose value is great and affair is grand. He does not permit many of his subjects the like of that so that he might kill his enemies with it and be adorned by carrying it. He takes this sword to the corpse and begins to hit it until light is smeared over ^{it} over, and its beauty and radiance is altered. When the king becomes acquainted with this state in him, it is fitting that he take the sword away from him and give him great punishment for his evil deeds and bar him from his attention.

It is clear from this that management had two divisions: praiseworthy and blameworthy management. Praiseworthy management is that management which brings you near to Allah -- like managing in making one's obligations in

in respect to the rights of creatures -- either by fulfilling them or by making them permissible, and turning sincerely to the Lord of the worlds, and reflecting on what leads to curbing ruinous passion and deceitful Shaytan. There is no doubt that all that is praiseworthy. Because of that, the Messenger of Allah, peace be upon him, said, "An hour of reflection is better than seventy years of 'ibada."

Management of this world has two divisions: management of this world for this world, and management of this world for the next. Management of this world for this world is that he manages the means of gathering it, boasting of it, and multiplying it. Whenever he is increased in it at all, he is increased in heedlessness and delusion. That constantly encourages him to be distracted from agreement, and it leads him to opposition. Managing this world for the next is like the one who manages trade, acquisition, and cultivation in order to eat what is halal from it and to bestow the excess of it on those in need, and to protect his face from people in general. That constantly encourages him to seek this world for Allah ta'ala without seeking increase, hoarding, and extravagance in it, and encourages altruism. The one who does-without in it has two signs: a sign in its loss and a sign in its existence. The sign in its existence is preference from it, and the sign in its loss is rest from it. Preference is gratitude for the blessing of existence, and rest from it is gratitude for the blessings of loss. That is the fruit of understanding from Allah and gnosis, because as Allah, glory be to Him blessed you with its existence, so He blessed you with averting

it - indeed, the blessing of His averting it is more complete. Sufyan ath-Thawri, may Allah ta'ala ~~mayxmx~~ have mercy on him, said, "The blessing of Allah on me in what is removed from me of this world is more complete than His blessing on me in what He gives me of it."

Shaykh Abu l-Hasan ash-Shadhili, may Allah have mercy on him, said, "I saw the Siddiq, may Allah have mercy on him, in a dream. He said to me, from the heart?" I said, "I do not know." He said, "The sign of the departure of love of this world from the heart is by its abasement when it exists and rest from it when it is lost."

It is clear from this that not all who seek this world are blameworthy. The blameworthy is the one who seeks it for himself, not his Lord, and for this world, not the next. People then, are in two divisions: the slave seeking this world for this world, and the slave seeking this world for the next. I heard our Shaykh Abu'l-'Abbas, may Allah have mercy on him, say, "The gnostic has no 'this world' because his 'this world' is for the next world, and his next world is for his Lord."

The states of the Companions and salihun of the Predecessors are related to that -- may Allah be pleased with him. Whenever they entered into the means of this world, they were drawing near to Allah by that and seeking His pleasure as a reason. They did not desire this world by that nor its adornment and its pleasure. Allah -- may He be exalted -- described them by that in His word, "Muhammad is the Mes-

senger of Allah, and those who are with him are hard against the kafirun, merciful to each other. You see them bowing, prostrating, seeking favour and good pleasure from Allah. Their mark is on their faces, the trace of prostration." He said in another ayat, "In houses Allah has allowed to be raised up, and His name to be remembered therein, glorifying Him in the mornings and the evenings, are men whom neither commerce nor trafficking diverts from dhikr of Allah, and to perform the prayer, and pay the zakat, fearing a day when hearts and eyes will be turned about." He said, may He be exalted, "Men who were true to their pledge with Allah. Some of them have fulfilled their vow by death, and some of them are still awaiting and they have not changed in the least" and the like of these ayats.

What do you think of a people whom Allah chose for the company of His Messenger, may Allah bless him and grant him peace, and to whom He directed His discourse when it was sent down? There is none among the mu'minin until the day of rising except that the Companions have countless favours towards him and help which is not forgotten. This is because they are the ones who carried wisdom and judgments to us from the Messenger of Allah, may Allah bless him and grant him peace. They clarified the halal and haram, and understood the particular and general. They conquered the climes and lands, and subjugated the people of idolatry and obstinacy. It is fitting what the Messenger of Allah, may Allah bless him and grant him peace, said about them, "My Companions are like stars. Whichever of them you follow, you will be guided."

In the first ayat He described them with attributes until He said, "seeking the favour of good pleasure of Allah," He, glory be to Him: related " and He is acquainted with their secrets, and He knows them in secret and in public -- that which they sought by what they endeavoured in this world, and by that, they did not intend other than the Noble Face of Allah and and His encircling abundance." He said, glory be to Him, related that they do not want other-than-Him nor intend other-than-Him.

He said in another ayat, "Therein glorifying Him in the mornings and the evenings, are men whom neither commerce nor trafficking diverts from Dhikr of Allah" indicating that He has purified their secrets and perfected their lights. For that reason, this world does not sere their hearts nor tarnish the face of their iman. How can the world take from their hearts ~~what~~ when they are filled with His love, and He has shone the lights of His nearness in them.,

He said, glory be to Him and may He be exalted, "You will have no power over My slaves." Had this world any power o over their hearts, Shaytan would also have had it over their hearts since Shaytan cannot reach hearts in which the lights of doing-without shine, and which are swept of the dirt of desire. He said, glory be to Him and may He be exalted, "You will have no power over My slaves," i.e., niether you nor any phenomenal being will have any power over their hearts because the power of My immensity in their hearts prevents anything other than Me having any power over their hearts. Allah, glory be to Him and may He be exalted, confirmed in this ayat "that neither commerce nor trafficking diverts them from dhikr of Allah."

He did not deny them trade or trafficking. There is instead that which indicates the permissibility of commerce and trafficking, from the import of the speech as His consideration is the consideration of those of intelligence. Have you not heard His word, may He be exalted, "to perform the prayer and give the zakat"? Had He forbidden them wealth, He would have forbidden them the production leading to it, which is commerce and trafficking. Do you not see that He said, "And give zakat"? His obliging zakat for them indicates that these men who have these attributes, may include rich men, and their wealth does not exclude them from praise since they undertake the rights of their Master in it.

'Abdullah ibn 'Utba said, "On the day of his murder, 'Uthman ibn 'Affan, may Allah be pleased with him, had 150,000 dinars and 1 million dirhams in his treasury, and he left estates between Aris and Khaybar and Wadi'l-Qura whose value was 200,000 dinars. The value of the property of az-Zubayr, may Allah be pleased with him, exceeded 50,000 dinars. He left 1000 horses and 1000 mamluks. 'Amr ibn al-'As, may Allah be pleased with him, left 300,000 dinars. The wealth of 'Abd ar-Rahman ibn 'Awf, may Allah be pleased with him, is too famous to mention. This world was in their hands, not in their hearts. They were patient about it when it was lacking, and thanked Allah when it existed. Allah, glory be to Him and may He be exalted, tested them with poverty in the beginning of their affair in order to complete their lights and purify their secrets. He granted it to them because they had been given it before that, it might have been taken from them. When they were given

it after ~~that~~ establishment and firm rooting in certainty, they disposed of it as the trusty treasurer disposes, and they obeyed His word, may He be exalted. "Spend of what We have made you khalifs in."

From this we understand why He forbade them jihad at the beginning ~~all~~ of their affair by His word, may He be exalted, to them, "yet pardon and be forgiving until Allah brings His command" because had He permitted jihad to them at the beginning of Islam, it is possible that the one who has a past with Islam would have had his victory for himself since he is not aware, had jihad been permitted to ~~them~~ him. It was so much so that when 'Ali, may Allah be pleased with him, struck, he waited until that blow was cold, and then he struck after that. He feared to strike after it, let there might be in that some partnership from his portion. That was by his recognition, may Allah be pleased with him, of the machinations of the selves and their ambushes. The magnitude of their guarding their hearts and purifying their deeds and their apprehension lest there be anything in their deeds by which the face of Allah'ta'ala is not desired. This world was in the hands of the Companions, may Allah be pleased with them, not in their hearts. That indicates their abandoning it, and preference by it. Allah said of them, "they prefer others above themselves, even though they be in difficult straits" to the extent that a man among them was given the head of a sheep. He said "so-and-so deserves it more than me." The its recipient said the like of that. They continued to give it to each other until it returned to the one who was given it first after it had gone about seven times around.

It is enough for you in that 'Umar, may Allah be pleased with him, spent half his property, and Abu Bakr as-Sadiq, may Allah be pleased with him, ~~expended all his property~~ spent all his property. 'Abd ar-Rahman ibn 'Awf, may Allah be pleased with him, expended for seven hundred loaded camels. 'Uthman, may Allah be pleased with him, prepared the army of 'Isra, etc. of good deeds and glorious states.

The other ayat, is His word, may He be glorified and exalted, "Men who were true to their ~~pledge~~ pledge with Allah. Some of them have fulfilled their vow by death, and some of them are still awaiting and they have not changed in the least." Traditions come from them by the secret of truthfulness of which none except Allah, glory be to Him and may He be exalted, is aware. That is great praise and immense glory because states are confused in the outward part of deeds by what refers to the knowledge of the slaves. The ayat contains purification for their outward parts and for their secrets, it affirms their praises and their good qualities. It is clear from this that the management of this world has two divisions, management of this world for this world as is the state of the heedless people of severance, and management of this world for the next like the state of the noble Companions and the previous salihun.

You are directed to that by the statement of 'Umar, may Allah be pleased with him, "I prepare the army while I am in my prayer" because the management of 'Umar, may Allah be pleased with him, was based on eye-witness and encounter, so it is then management for Allah. For that reason, he did not cut off his prayer or shorten its completion.

If you say, "You claim that there is not one among them

who wants this world while Allah, glory be to Him and may He be exalted sent down about them on the day of Uhud, "there are some of you who want this world, and some who want the next world" one of the Companions, may Allah be pleased with them, said, "We did not think that any among us wanted this world so that He would send down His word, may He be exalted, "Some of you want this world and some of you who want the next." Know, may Allah give you success in understanding and make you among the people of listening to Him, that it is obliged on every mu'min to think beautiful thoughts about the Companions and to have excellent belief regarding them and to seek from them the best proceeds in their words and deeds and in all their states during the life of the Messenger of Allah, may Allah bless him and grant him peace, and after his death because when Allah, glory be to Him, made them pure, it was an absolute purity which is not limited by one time more than another. It is like that with the purification of the Messenger of Allah, may Allah bless him and grant him peace, of them by his word, "My companions are like stars, whichever of them you follow, you will be guided."

There are two answers to this ayat, one is "some of you who want this world for the next" like those who want boot to repay Allah what they take from it in spending and preference, and some of them do not have that desire. Their desire is to acquire the blessing of ~~jihad~~ jihad, no more. They do not pay attention to booty, and do not turn to it. Some of them

are excellent, and some are more excellent. Some of them are perfect, and some are more perfect.

The second answer is that the master says to the slave what He wills and we must have adab with His slave by the permanence of his relationship to Him. As long as the Master addresses His slave, we must related Him to the slave, and we do not speak of it to him since it is up to the Master to say to His slave what He wants, in order to rouse His slave and stimulate his himma and goal. We must cling to the limits of adab with Him. If you study the Mighty Book, you will find much in it. Part of it is the sura 'He fornved'. 'A'isha, may Allah be pleased with her, said "Had the Messenger of Allah, peace be upon him, hidden anything of the revelation, he would have hidden this sura."

It is confirmed from this that praiseworthy dropping of management is not abandoning entering into the means of this world and reflecting on its interests, in order to use that to help obedience to his Master and work for the next world. Forbidden management is management in it for its own sake. The sign of that is that he rebels against Allah ta'ala for its sake, and takes it however it is, halal or otherwise.

USEFUL LESSON Know that things are praised and censured by that to which they lead. Blameworthy management is what distracts you from Allah and hinders you from undertaking the service of Allah and bars you from conduct towards Allah. Praiseworthy management is what is not like that. It leads to nearness to Allah ta'ala and brings you to the

pleasure of Allah. In the same way, this world is not absolutely censured or praised. The blameworthy of it is what distracts you from your Master and prevents you from preparing for the next world. It is as one of the gnostics said, "As long as you are distracted from Allah by family, wealth, and children, it is unfortunate for you."

The praiseworthy is what aids you to obey Him and rouses you to His service. In general, that by which praise occurs is praiseworthy in itself and that by which censure occurs is blameworthy in itself. It has come from the Messenger of Allah, may Allah bless him and grant him peace, "This world is a dirty, putrid corpse." He said, may Allah bless him and grant him peace, "This world is cursed. What is in it is cursed except for dhikr of Allah, and he that cultivates it, an 'alim, or a teacher." He said, may Allah bless him and give him peace, "Allah made what comes out of the son of Adam a mithal of this world." These hadith demand that it be censured and that the slaves be averse to it. It has come from him, may Allah bless him and grant him peace, "Do not curse this world. The mount of the mu'min is blessed. On it, he reaches good, and by it, he is saved from evil." This world which the Messenger of Allah, peace be upon him, cursed is this world which distracts one from Allah ta'ala. For that reason, he made an exception in the hadith and said, "except for dhikr of Allah and he that cultivates it, an 'alim, and a teacher." He, peace be upon him, made it clear that this is not part of this world. He said, peace be upon him, "do not curse this

world," i.e. which will bring you to obedience of Allah. For that reason, he said, may Allah bless him and grant him peace, "The mount of the mu'min is blessed." He praised it as much as it is a mount, not inasmuch as it is an abode of deception and burdens.

Since you know this, you understand that the dropping of management is not leaving means so that man becomes miserable and becomes a weariness on people. He put the wisdom of Allah in the affirmation of means and connection of secondary causes. It has come from 'Isa, peace be upon him, that he passed a worshipper. He said to him, "From where do you eat?" He said, "My brother feeds me." He said, "Your brother is more of a worshipper than you," i.e. your brother, even if he is in the market, is more of a worshipper than you because it is he who helps you in obedience and frees you for it. How can he deny entry into means after His word, may He be exalted, ahs come to him, "Allah has made trafficking halal and made usury haram" and He said, "Take witnesses when you are trafficking one with another," He said, peace be upon him, "The most halal of what a means eats is from what he gains with his right hand." Da'ud was the Prophet of Allah, and he used to eat what he earned with his right hand. He said, peace be upon him, "The best of earning and gain is what the artisan does with his hand when he is well-meaning." He said, may Allah bless him and grant him peace, "The trusty, truthful Muslim merchant will be with the martyrs on the Day of Rising."

After this, how can anyone censure means? The blameworthy among them is what distracts you from Allah and bars you from behaviour towards Him. Had you abandoned these means

and neglected Allah by casting them off, you would have been censured. Misfortunes do not come on only those who made use of means. They come on those who have cast off means also. Today there is no defender from the command of Allah except for him on whom He has mercy. It is possible that things with greater disasters will come to those who cast off means than will come to those who use means in this world without any claim on their part outwardly and inwardly which is accompanied with their confession of incapacity and their recognition of the excellence of those who are devoted to the obedience of Allah. The disasters of those who cast off means can be pride, haughtiness, eye-service, affectation, and adornment to creation by obedience of Allah in order to procure what they possess. Disasters can be reliance and dependence on creation and that incites them to blame people since they do not honour them and they blame them since they do not serve them. The one who has thrown himself into means with heedlessness has a much better state than the one who is like this. May Allah make our intentions good and purify ourselves from disasters by His abundance and generosity.

Perhaps you understood from this discourse that the one casting off means and the one using means are in the same rank. The matter is not like that. Allah will not make the one who is devoted to His 'ibada and who occupies his moments with Him like the one who enters into means. Had he been precise in them, then the one using means and the one casting off means have an equal station in respect to gnosis of Allah. The one casting off means is better, and

that which he is in is higher and more perfect. The like of the one using means and the one casting off means is like two slaves of the king. i He said to one of them, "Work and eat from the earnings of your own hand," and he said to the other, "You, cling to my presence and service, and I will undertake for you what you want." This is his value with the Master. It is more glorious, and his treating him like that with concern is more indicative. Then rarely are you free of position and rarely are your acts of obedience pure for you while you enter into means since they oblige the company of adversaries and the company of the people of heedlessness and obstinacy. The strongest of what will help you in acts of obedience is seeing the obedient, and the strongest of what will bring you into wrong action is seeing those who do wrong actions. As he said, peace be upon him, "A man is on the deen of his close friend, so let each of you look at the one he takes as a friend." The poet said:

Do not ask about a man. As about his comrade.
 Each comrade follows his associate.
 If it is one with evil, then avoid him speedily.
 If it is one with good, then associate with him,
 you will be guided.

Part of the concern of the self is imitation, copying, and adorning oneself with the attributes of its comrade and making resemblance to him. Keeping the company of the heedless helps it to become heedless since heedlessness is in harmony with it from the foundation of the location. How then can one add to that the cause of the company of the heedless? You may find from yourself, O brother, may Allah give you success, that the state of your coming out of your home and your return to it are not the same. When you are out, you may be dominated by lights, expansion of

the breast, and resolution on obedience and doing-without in this world. You find that when you return, you are not like that, nor is it in what is there of that other than the filth of company and plunging the hearts in the darkness of means. Had means and acts of rebellion gone, their effect would have gone and hearts would not turn from the journey to Allah ta'ala after their separation and their vanishing. That is like the fire. The kindling may be over while the black still remains. The one using means has need of two things: knowledge and taqwa. By knowledge, he knows the halal and haram, and by taqwa, he is stopped from committing wrong actions. As for his need of knowledge it is need of judgements which are connected to behaviour in commerce, forward buying, and disposal and what is connected to that of which he needs in the way of the judgements of specific obligations and duties.

WARNING AND INFORMATION Matters which those using means must cling to: The first is fixing resolution to Allah ta'ala before leaving the house to pardon those who do evil to him since the markets are the place of argument and dispute. For that reason, the Messenger of Allah, peace be upon him, said, "Is there any of you incapable of being like Abu Dandam who, when he left his house, would say, "O Allah! I have given the sadaqa of my honour to the Muslims!" The second is that he must do wudu and pray before going out, and ask Allah for safety in his going out. He does not know what is decreed for him. The one going out to the market is like the one going out to battle-lines. The mu'min

must wear the protection of Allah ta'ala and trust in Him as a protective coat-of-mail which will defend him from the arrows of enemies. Whoever seeks protection with Allah has been guided to a straight path. Whoever trusts in Allah, He is enough for him. The third is that when he leaves his house, he must put his family, dwelling, and what is in it in the custody of Allah. He is suited to preserve that for him. Let him remember His word, may He be exalted, "Allah is the best of guardians and He is the Most Merciful of the Merciful." Let him remember his word, peace be upon him, "O Allah! You are the companion in the journey, and the khalif in the family, children, and property." When Allah is entrusted with them, it is fitting that he return and find them as he likes and they like, One of them made a journey while his wife was pregnant. He said, "O Allah! I entrust with You what is in her womb." His wife died while he was away. When he returned from his journey, he asked about her, and it was said to him, "She died while she was pregnant." At night, he saw a light in the graves and followed it. When he was at her grave, there was a boy nursing from her breast. An unseen voice called to him, "O you! You entrusted the child to Us, so you find him. Had you entrusted both of them to Us, you would have found them both."

The fourth is that when he leaves the house, it is desirable that he say, "Bismillah. I have trusted in Allah and there is no strength nor power except with Allah." That will make Shaytan despair of him. The fifth is commanding good and forbidding the reprehensible. Let him make the gratitude of blessing into power and taqwa which are given to him by the Master. Let him remember His word,

may He be exalted, "Who, if We establish them in the land, perform the prayer and give the zakat, and bid to the good, and forbid the evil, and unto Allah belongs the issue of affairs." (22:41) Whoever is established by Him, commands the good and forbids the evil since harm does not reach him in himself, his honour, or his property. He is among those established in the earth. Obligation is connected to him. If he does not reach commanding the good and forbidding the evil, it is only because of harm before that or by the occurrence of that which dominates his opinion afterwards, and obligation falls from him, and then non-acceptance is permitted. The sixth is that his walking be with tranquillity and gravity by His word, may He be exalted, "The slaves of the Merciful are those who walk in the earth modestly, and who, when the ignorant address them, say, "Peace." That is not particular to walking, but it is demanded of you that all your deeds be accompanied by tranquillity and steadiness.

The seventh is that he mention Allah ta'ala in his market. It has come from him, peace be upon him, "The one who remembers Allah among the heedless is like the fighter among the raiders. The one who remembers Allah in the market is like the living among the dead." One of the Predecessors rode his mule and came to the market. He did dhikr of Allah and then returned. Only that issued from him. The eighth is that whatever of commerce and livelihood he is engaged in does not distract him from rising for the prayer at its times in community because if he misses it by being occupied with his means, he deserves anger from his Lord and the removal of baraka from his earnings. He should be

ashamed that Allah should see him occupied with the portions of his self, and distracted from the rights of his Lord."

One of the Predecessors was at his work. He raised his hammer and heard the mu'adhdhan. He cast the hammer behind him that it might not be a distraction after he was called to the obedience of his Lord. When he hears the mu'adhdhan, let him remember His word, may He be exalted, "O our people! Answer Allah's summoner" and His word, may He be exalted! "O you who believe! Respond to Allah and the Messenger when He calls ~~to~~ you to that which will give you life," (42:47) and His word, may He be exalted, "Answer your Lord." A'isha, may Allah be pleased with her, said, "The Messenger of Allah, may Allah bless him and grant him peace, used to mend his sandals and help the servant in his house. When he was called to the prayer, he stood up as if he did not recognise us." The ninth is leaving taking oaths and high commendation of commodities. Strong threat has come about that. He said, peace be upon him, "Merchants are brazen except for the one who is charitable and truthful. The tenth is holding the tongue from slander and calumny. Let him remember His word, may He be exalted! "Do not backbite one ~~another~~ another, would any of you like to eat the flesh of his brother dead? You would hate it." Let him know that the one who listens to slander is one of the backbiters. If anyone backbites in his presence, let him rebuke him. If he does not listen to him, let him stand up. Modesty before creation does not prevent him from undertaking the right of the King, the Real. It is more fitting to be ashamed before Allah. Pleasing Allah and His

Messenger is more fitting than pleasing people. Allah and His Messenger are more suited to please him. It has come from him, peace be upon him, that slander is worse than 36 acts of fornication in Islam.

Shaykh Abu'l-Hasan, may Allah have mercy on him, said, "There are four cases of adab. When the one using means abandons them, do not pay attention to him, even if he is the most knowing of creatures. They are avoiding injustice, preferring the people of the next world, sharing property with the poor, and clinging to the five prayers in the community." He spoke truly, may Allah be pleased with him. Avoiding injustice brings about soundness in the deen because the company of injustice removes the light of iman. Avoiding them is also a reason for being saved from the punishment of Allah ta'ala by His word, may He be exalted! "Lean not on the evildoers, so that the Fire touches you." He said, "preferring the people of the next world" so that the one using means who is overcome frequents the awliya of Allah and seeks knowledge from them that he might be strong by that over the impurities of means. Their breaths are diffused on him, and their baraka dominates him. Perhaps their help will reach him in his means and their love and belief will preserve him from rebellion. He said, may Allah be pleased with him, "sharing property with the poor." That is because it is obliged for the slave to be grateful for Allah's blessing to him. When means are opened for you, remember the one for whom its doors are closed. Know that Allah, glory be to Him and may He be exalted, tries the rich by the people of poverty as He tries the people of poverty by the rich. "We appointed some of you to be a testing for others. Will you be patient? Your Lord is Seeing." The existence of the people of poverty is a bles-

sing from Allah for those with wealth since they find someone to relieve them of their provisions for the month ahead. Since they find someone who will take from them, Allah takes from them and Allah is the Rich, the Praiseworthy. Had He not created the poor man, how could that sadaqa be accepted from them? Where would they find one to take it from them? For that reason, he said, peace be upon him, "Whoever gives sadaqa from good earnings " and Allah ta'ala only accepts good "it is as if he placed it in the palm of the Merciful who makes it grow for him as one of you raises his foal or young camel -- even to the mouthful of food so that it will become like one's camel. For that reason, one of the conditions of the Hour is that there will not be found a man who will accept sadaqa.

He said, "And clinging to the five prayers in the community." That is because of what the poor one using means misses of withdrawal and isolation for the 'ibada of Allah ta'ala. He enters with the going in of the elite by constancy of service and clinging to agreement. He must not miss clinging to the five prayers in the community so that his clinging to them might be a cause for the renewal of lights and oblige the existence of perception. He said, peace be upon him, "The virtue of the community prayer over the prayer alone is twenty-five degrees." In another hadith, it has twenty-seven rewards. Had it been prescribed for the slaves that every man should pray in his shop and house, the mosques would have fallen out of use about which Allah -- glory be to Him and may He be exalted, said, "In houses Allah has allowed to be raised up, and His Name to be commemorated therein, glorifying Him in the mornings and the evenings, are men whom neither commerce nor trafficking diverts from the remembrance of Allah."

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It is because there is joining of the hearts in clinging to the prayer as well as their mutual help and reconciliation and seeing the mu'minun and their gathering. He said, may Allah bless him and grant him peace, "The hand of Allah is with the assembly." Because when the assembly is gathered, the baraka of hearts are outspread on whoever is present. Their lights are extended to whoever sees them. Their gathering and joining together is like when the army is gathered and joined together -- that is a reason for its victory. It is one of two interpretations in His word, may He be exalted: "Allah loves those who fight in His way in ranks, as though they were a building firmly cemented."

APPENDIX Mu'min! You must lower your eye when you go out to your means until you return! Remember the word of Allah ta'ala "Say to the mu'minun, that they cast down their eyes and guard their private parts, that is purer for them." (24: 50) Let him know that his sight is a blessing of Allah to him -- let him not be ungrateful to the blessings of Allah, and it is a trust from Allah with him -- let him not betray it. Let him remember His word, may He be exalted, "He knows the treachery of the eyes and what the breasts conceal." (40:19) He said, may He be exalted, "Does he not know that Allah sees?" If you want to see, know that He sees. Let him know that when he lowers his eye, Allah will open his inner eye in recompense and harmony. Whoever is narrow to his self in the circle of the visible, Allah is wide to him in the circle of the Unseen. One of them said, "None casts down his eye to things forbidden by Allah but that he finds a light in his heart and finds the sweetness of that."

INCLINATION Know that management with Allah, may He be magnified and exalted, with those of inner eyes is disrupting rububiya. That is because you want to remove something when He brings it down on you or you want Him to set something down on you when He removes it. Or you are worrying about a matter which you know He is responsible for, and which He undertakes for you. That is contention with rububiya and leaving the reality of slaveness. Remember His word, glory be to Him and may He be exalted, "Has not man regarded how that We created him of a sperm-drop? Then lo, he is a clear adversary." In this ayat is rebuke for man about what he neglects of the root of his formation and he disputes with its Grower. He is heedless of the secret of his beginning and contends with his Originator. How can it be sound for one created from a sperm-drop to contend with Allah in His judgement and to oppose Him in His leaving undone and performing? Beware, may Allah have mercy on you, of managing with Allah! Know that management is one of the strongest veils of the hearts from looking into the Unseen worlds. Management of the nafs springs from the existence of affection for it. Had you withdrawn from it in annihilation and been in going-on with Allah, ~~xxxx~~ that would have made you withdraw from managing for yourself or by yourself. How ugly is the slave ignorant of the acts of Allah, neglecting good perception of Allah! Have you not heard His word, may He be exalted, "Say Allah is enough"? Where is contentment with Allah for a slave who manages with Allah? Had he been content with Allah's management of him, that would

have cut him off from management with Allah.

WARNING & INFORMATION Know that management is one of the most frequent things to suddenly occur to the slaves who turn their faces to Allah and the people of travel among the murids before they become firm in certainty and power and firm establishment. That is because the people of heedlessness and evil answer Shaytan in their great wrong actions, oppositions and following appetites. Shaytan has no need to call them to management. Had he called them to it, they would have answered with haste. It is not the strongest of his means in them. He brings that to the people of obedience and the ones who turn to Allah, since he cannot come to them by other than that. How many a one with a wird he turns from his wird or from presence with Allah ta'ala and in which there is the worry of management and reflection on the best interests of his self. Many a one with a wird was weakened by Shaytan. He cast to him the intrigues of management so that the purity of his moment would be made turbid because he is envious. As for the envious, he envies you most of all when moments are pure for you and when states are good for you.

Then the whisperings of management hold back everyone in respect to his state. Whoever manages in acquiring enough for today or tomorrow, its remedy is that he know that Allah ta'ala has guaranteed his provision for him by His word, may He be exalted, "No creature is there crawling on the earth, but that its provision rests on Allah." Elaboration will come concerning provision after this in a separate chapter, Allah willing. Whoever manages in repelling the harm of the enemy over whom he has no power let him know

that the forelock of the one he fears is in the hand of Allah, may He be exalted, and he only does what Allah makes him do. Let him remember His word, may He be exalted, "Whoever relies on Allah, He is enough for him," (39:36) and His word, may He be exalted, "Will not Allah be enough for His slave, although they frighten you with those apart from Him?" He said, may He be exalted, "those to whom people said, 'the people have gathered against, you therefore fear them.' But it increased them in iman, and they said, 'Allah is enough for us, an excellent Guardian is He.' So they returned with blessing and abundance from Allah, untouched by evil. They followed the pleasure of Allah, and Allah has abundant blessing." (3:172) Give ear with the hearing of your heart to His word, may He be exalted, "When you fear for him, cast him into the sea, and do not fear nor sorrow."

Know that it is more fitting to take refuge with Allah, may He be exalted. He granted protection with His word, may He be exalted, "He is protecting and Himself un-protected." It is better to seek preservation with Him. He preserves by His word, may He be exalted, "Allah is the best of preservers and He is the most Merciful of the Merciful." If management is for the sake of debts to be paid, which have not been fulfilled and whose creditors have no patience, know that the One who makes some of His giving flow on you by His lutf is the One who will make fulfillment flow on you by His lutf. Is ihsan repaid by other than ihsan? Shame to the slave who is made calm by what he has in his hand and is not calm about what is in the hand of Allah, may He be exalted, for him.

If management is for the sake of a family, lest he leave them

after him without any support, know that the One who will support them after your death is the One who supports them while you are present and absent during your life. Listen to what the Messenger of Allah, may Allah bless him and grant him peace, said, "O Allah! You are the Companion in the journey and the khalif in the family." That which you hope for before you is what He hopes for behind you. Listen to the statement of one of them, "I have turned my face to Him who is the khalif in the family. Their state is not hidden from Him for an hour. His abundance is wider than my abundance, and Allah is more merciful to them than me." Therefore do not concern yourself with one who is in the care of other-than-you. If your management and concern is for the sake of an illness which has visited you, and you fear that its hours will be long and moments extended, know that afflictions and illnesses have lives. An animal only dies at the end of its life. In the same way, an affliction does not end until its time is ended. Remember His word, may He be exalted, "When their term comes, they do not put it off an hour nor advance it."

There was a son of one of the Shaykhs. His father died and the son remained after him. The aid of the moment was withheld from him. His father had friends who had gone to Iraq. He reflected about which of his father's friends he should go to. Then he gathered his resolution and set out for the most notable of them among people. When he stood before him, the man honoured him and dignified his position. Then he said,

"O Sayyidi! and son of Sayyidi! What is it that has brought you-" He said, "The means of this world have stopped for me, so I want you to speak to the amir of the city for me. Perhaps he will appoint me to one of his districts, so that my state will precede in it." The Shaykh bowed his head for a long time, and then lifted it ~~xxx~~ and said, "It is not in my power to turn the beginning of the night into dawn. What will I be in relation to you when you undertake the jurisdiction of the two Iraqs?" The son of that Shaykh left him ~~xxxxxx~~ in rage since he did not understand what the good man had said to him. It happened that the khalif sought someone to teach his son. He was pointed out and it was said, "he is the son of so-and-so." He was fetched to teach the son of the Khalif for the normal period of instruction, and stayed with him after that until forty years had passed. The Khalif died, and the son whom he had taught became Khalif. He appointed him to judge the two Iraqs.

If reflection and management is for the sake of a wife or a female slave lest you lose her because she is agreeable in your states and undertakes the cares of your occupations, know that the abundance of the One who makes her flow to you, is not depleted and His ihsan is not cut off. He has power to give you from His favour what will increase beauty and gnosis for what you have lost. Do not be among the ignorant. The aspects of management are not numbered in its instants. There is no way to fully examine its aspects and instants. There is no way to fully examine its aspects and instants. We do not indicate them and their enumeration

does not exist. When Allah gave you understanding, He informed you how to act.

WARNING AND INFORMATION Know that management is from the self because the veil exists in it. Had the heart been free of its proximity and protected from its conversations, the callers of management would not have come knocking. I heard our Shaykh Abu'l-'Abbas al-Mursi, may Allah be pleased with him, say, "When Allah, glory be to Him and may He be exalted, created the earth on the water, it was agitated, so He fastened it with the mountains." He said, "He fastened it with the mountains. In the same way, when He created the self, it was agitated, so He fastened it with the mountains of the intellect." Here ends the statement of Abu'l-'Abbas, may Allah be pleased with him.

Whenever a slave has abundance of intellect while His light is enlarged, the Sakina descends on him from his Lord. His nafs is then calmed from agitation. It trusts in the Guardian of means. It is content, i.e. mute, silent to the judgement of Allah, affirming His decrees, helped ~~in~~ by His support and lights, outside of management and contending with decrees, submitting to its Master by its knowledge that He sees it. "Is it not not enough as to your Lord, that He is witness over everything." It deserves that it be said to it, "O self at peace, return to your Lord, pleased, well-pleasing, and enter among My slaves and enter My Garden."

There are in this ayat immense privileges and the virtues of this self at peace are weighty. The first is that there are three selves: insinuating, reproachful, and at peace. Allah, glory be to Him and may He be exalted, did not turn to any of the three selves except the self at peace. He said on

the insinuating "the self commands to evil," and on the reproachful, "No, I swear by the reproachful self." He turned to this one with speech and said, "O self at peace, return..." The second is His giving it a kunya. A kunya in Arabic is exaltation in speech and glory with those of intellect. The third is His praising it with being at peace. He praises it with submission to Him and trust in Him. The fourth is His description of this self as being at peace. The one at peace is the one who is low on the earth. When it is low with its humility and contrition, its Master praises it by manifesting its glory by his word, may Allah bless him and grant him peace, "Whoever is humble to Allah, Allah raises him."

The fifth is His word, may He be exalted, "Return to your Lord, pleased and well-pleasing." In it there is an indication that it is not permitted to the insinuating and reproachful self to return to Allah ta'ala with the return of esteem. However, the self at peace has that because of what it has of being at peace. It is said to it, "Return to your Lord, pleased, well-pleasing, We have given you permission to enter Our presence and to remain in Our Gardens." That stimulates the slave to the station of being at peace. None reaches it except by submission to Allah ta'ala and lack of managing with Him. The sixth is His word, "Return to your Lord." He did not say, "to the Lord" or to "Allah". It indicates that returning to Him is in respect to the lutf of His rububiya, not to the force of His divinity. That puts it at ease, and it is tender, ennobling, and full of love.

The seventh is His word "pleased" i.e. with Allah in this world with His judgement, and in the next world with His generosity and kindness. That informs the slave that he will only acquire return to Allah by being at peace with Allah and by rida with Allah. If not, he will not acquire it. That indicates that he does not become well-pleasing with Allah in the next world until he is pleased with him in this world. If you say this ayat demands that rida from Allah be the result of rida from the slave, the other ayat indicates that rida from the slave is the result of rida from Allah with him, and know that each ayat has what it affirms. That is quite evident in joining the two ayats. That is because He said, may He be exalted, "Allah is pleased with them, and they are pleased with Him." It indicates that its structure is that the rida of the slave is the result of rida from Allah. Reality demands that because had He not been pleased with them at first, they would not have been pleased with Him later. The other ayat indicates that whoever is pleased with Allah in this world is well-~~pleased~~ pleasing with Him in the next. That is clear without a doubt in it.

The eighth is His word, may He be exalted, "well-pleasing." That is real praise for this self-at-peace. It is the most glorious of praises and attributes. Have you not heard His word, may He be exalted, "the pleasure of Allah is greater" after He described the bliss of the people of the Garden- That is, the pleasure from Allah with them in it is greater than the bliss that they are in. The ninth is His word, may He be exalted, "enter among His slaves". In it is good news for the self-at-eace when it is called and addressed to

enter among His slaves. What slaves are these? They are the slaves of election and help, not the slaves of kingdom and force. They are the slaves about whom Allah has said, "except those slaves among them who are sincere, and not the slaves of others." (38:83) He said about them, "Whoever is in the heavens and the earth comes to the Merciful as a slave." The joy of this self at peace in His word, "Enter among My slaves" is greater than their joy in His word, may He be exalted, "And enter My Garden" because the first relationship is to Him, may He be exalted, and the second relationship is to His Garden. The tenth is His word, may He be exalted, "enter My Garden". It indicates that these attributes by which the self at peace is described are those which make it deserve to be invited to enter among His slaves and to enter His Garden, the garden of obedience in this world, and the well-known garden in the next world. Allah knows best.

USEFUL LESSON This ayat contains two descriptions. Each of them indicates the destruction of the rules of management. That is because He, glory be to Him and may He be exalted, described this self to which He gave these properties which we mentioned ~~with~~ with attributes among which are being at peace and rida. They only exist with the dropping of management since the self is not at peace until it abandons management with Allah ta'ala and trust to His good management of it because when it is pleased with Allah, it submits to Him and obeys His judgement. It willingly obeys His command. It is at peace by His rububiya and remains with reliance on His divinity. There is no agitation since what He gave it

of the light of the intellect establishes it. It has no movement. It is tranquil before His judgements and entrusts itself to Him in His leaving undone and performing.

USEFUL LESSON Know that the secret of the creation of management and choice is the manifestation of the force of the Conquerer. That is because He, glory be to Him and may He be exalted, wants to inform the slaves of His force. He created management and choice in them. Then He made room for them by the veils so that it would make them firm since ~~they~~ had they been in encounter and eye-witnessing they would not have been able to manage and choose even as the Higher Assembly cannot do that. When the slaves manage and choose, He turns with force to manage and choose for them. Their bases are shaken and their structures are destroyed. When He acquaints the slaves with the force of what He wills, they know that "He is the Conquerer above His slaves". He did not create will in you that you should possess will, but for His will to invalidate your will. You know then that you have no will. Similarly, He did not put management in you that it be constantly in you. He put it in you that you manage and He manage. What He manages is not what you manage. For that reason, it was said to one of them, "By what do you recognise Allah?" He said, "By lack of resolutions."

SECTION We promised a chapter devoted to management in respect to provision. Most of the management which comes into the hearts is for its ~~provision~~ sake. Know that when the hearts are free of management ~~about~~ about provision it is

a great favour. The only ones free of it are the fortunate, those who affirm Allah in good trust. Their hearts are at peace in Him, and they have realised reliance on Him. One of the Shaykhs said, "Award me the matter of provision, and do not worry about the rest of the stations." One of the shaykhs said, "The strongest of concerns are the concerns of necessity." The clarification of what this Shaykh said is that Allah ta'ala created this Adamic one in need of help to hold his structure and to extend his power because of what he has in him of natural heat which dissolves the parts of his body. The food is cooked by the intestines. It takes its essence, and it becomes part of his body after the natural heat is dissolved from it. Had Allah, may He be exalted, willed, the existence of the Adamic would have been independent of sensory help and eating food. However, He -- glory be to Him and may He be exalted, wanted to manifest the need of the animal for foods and its compulsion to that. He wanted to manifest His independence -- glory be to Him and may He be exalted -- from what the animal needs. For that reason, He said, glory be to Him and may He be exalted, "Say: Shall I take to myself as a protector other than Allah, the Originator of the heavens and of the earth, He who feeds and is not fed?" (6:19)

He, glory be to Him and may He be exalted, is praised with two attributes. One is that He feeds others because all slaves take from His ihsan and eat from His provision and favour. The other is that He is not fed because He is pure above need of food. He is the Samad. The Samad is the one who is not fed.

Allah, glory be to Him, specified that the animal has need of food more than all other existents because He, glory be

to Him and may He be exalted, gave the animal some of His attributes. Had He left it without need, it would make claims or claims would have been made for it. Allah, glory be to Him and may He be exalted -- and He is the Wise, the Aware -- wanted to make it need food, drink, clothes, etc., and that the repetition of need from him would be a cause for silence allegation from it or for it.

USEFUL LESSON Know that Allah, may He be exalted, wanted to give need to this species which is animal, be it Adamic or otherwise, either to recognise Him or to acknowledge Him. Do you not see that need is a gate to Allah and a reason for reaching Him? Have you not heard His word, may He be exalted, "O People! You are the poor to Allah, and Allah is the Rich, the Praiseworthy"? He made poverty to Allah a reason which leads to reaching Him and being with Him. Perhaps here you will understand his word, may Allah bless him and grant him peace, "Whoever recognises himself recognises his Lord," i.e., whoever recognises his self by its need, poverty, abasement, loss, and wretchedness, recognises his Lord by His might, power, generosity, and ihsan, etc. of the attributes of perfection, especially this Adamic species. Allah, glory be to Him and may He be exalted, repeats in him the causes of need and makes varieties of loss recur in him because he needs good sustenance and place of return. Understand here His word, may He be exalted, "We created man in trouble," i.e. from this world and the next. Because of his nobility with Allah, He repeats the causes of need in him. Have you not seen that the varieties

of animals are rich in their wools, fur, and hair and do not need to wear blankets, and rich with their folds and nests and do not need to take a house to live in?

ANOTHER USEFUL LESSON is that He, glory be to Him and may He be exalted, wanted to be thanked. For that reason, He brought loss to the slaves and undertook to remove it in order that they should undertake to be grateful to Him, and that they should acknowledge His ihsan and kindness. Allah ta'ala said, "Eat from your Lord's provision and give thanks to Him! A good land, and a forgiving Lord."

ANOTHER USEFUL LESSON is that He, may He be exalted, wanted to open to His slaves the door of conversation. Whenever they need food and blessings, they turn to Him to remove their cares. They are honoured with secret conversation with Him, and they are given some of His gifts. Had not need driven them to conversation, He would not make it understood to the intellects of the commonality of the slaves. Had it not been for need, only the intellects of the people of love would have sought to open its door. The arrival of loss becomes a reason for conversation, and conversation is a great honour and a position of esteem. Do you not see that Allah, glory be to Him and may He be exalted, told us about Musa, peace be upon him, in His world, glory be to Him and may He be exalted, "He drew water for them, then he turned away to the shadow and he said, 'O my Lord, surely I have need of whatever good You will have sent down upon me'."

'Ali, may Allah be pleased with him, said, "By Allah, he

only sought bread to eat, and it was green with herbs. You could have seen the transparent underskin of his belly because of his emaciation." So then look -- may Allah have mercy on you -- at how he asked that of his Lord since he knew that none except Him owns anything. Similarly, the mu'min must be like that. He asks Allah ta'ala for what is great and little even to the extent that one of them said, "I ask Allah in my prayer even for the salt of my dough." He did not hinder you, O mu'min. from seeking what you need from Allah, even as small as that. If you do not ask Him in small things, you will not find a lord other than Him to give you that. The goal, even if it is small, becomes great because He opens the gate of conversation. Shaykh ~~RxxxRxx~~ Abu'l-Hasan, may Allah have mercy on him, said, "Do not make your concern in your du'a obtaining the fulfillment of your need: you will be veiled from your Lord. Let your concern be conversation with your Master!" There are useful lessons in this ayat.

The first is that the mu'min seek both the great and small from his Lord. We mentioned this above. The second is that he, may Allah bless him and grant him peace, called while he held to the name of rububiya since it is appropriate in this place because the Lord is the one who makes you grow by His ihsan and feeds you by His favour. In that is earnest entreating of ~~NixNaxhixMsttxxxx~~ his Master since he calls Him by the name of rububiya and he is not cut off from its habits nor are its benefits withheld. The third is His word, "I have need of whatever good You will have sent down on me." He did not say, "I am in need of good." In that is the useful point that had he said, "I am in need of good" or "of Your good" it would not imply that He sends down His

provision and does not neglect his affair. Therefore, he said, "I am in need of whatever good You will have sent down on me" to prove that He trusts in Allah, knowing that He will not forget him. It is as if he says, "O Lord, I know that You do not neglect my affair nor the affair of anything which You created, and You sent down my provision, so give to me what You sent down to me how You will in what You will, encircled with Your ihsan, connected to Your favour."

There are two useful points in that, the benefit of quest and the benefit of confession that Allah, glory be to Him and may He be exalted, sends down His provision, but He makes its moment, cause, and medium obscure so that the slave might be agitated. The answer is with agitation by His word, may He be exalted, "He who answers the agitated when he calls unto Him." (27:62) Had the cause, moment, and mediums been specified, the slave would not have the agitation which exists in its obscurity. Glory be to Allah, the Wise, the Powerful, the Knowing!

The fourth useful lesson is that the ayat indicates that seeking from Allah ta'ala is not contrary to the station of slaveness because Musa, peace be upon him, had perfection in the station of slaveness. After that, he sought from Allah. It indicates that the station of slaveness is not incompatible with quest. If you said, "If the station of slaveness is not incompatible with quest, how is it that Ibrahim, the Khalil of Allah, may Allah bless him and grant him peace, did not ask when he was cast into the catapult and Jibril, peace be upon him, appeared to him and said,

"Do you have a need?" He said, "As for you, no. As for Allah, yes." He said, "Ask Him." He said, "His knowledge of my state is enough for me from my asking." So He was contented with Allah's knowledge of him above manifesting request. The answer is that the prophets, may the blessings of Allah be upon them, behave in each abode by what they understand from Allah is appropriate to it. Ibrahim, peace be upon him, understood that what was wanted from him in that place was lack of manifesting request and being content with knowledge. He was by what he understood from his Lord. This was because Allah, glory be to Him, wanted to manifest his secret and His concern for him to the Higher Assembly who, when He said to them, "I am setting in the earth a khalif," said "What, will you set therein one who will do corruption and shed blood while we glorify Your praise and proclaim You Pure?" He said, "I know what you do not know". i Allah, glory be to Him, wanted to manifest the secret of His word "I know what you do not know" the day that Ibrahim, peace be upon him, was cast into the catapult. It is ~~as~~ as if He were saying, "O you who said, "Will you set therein one who will do corruption in it," how do you see My Khalil? You see what he is in in the earth of the work of the people of corruption like Nimrod and those who are like him among the people of corruption. What do you see of what is in it of the ~~people~~ people of rightness and guidance like Ibrahim, peace be upon him and whoever follows him among the people of love?"

As for Musa, may the blessing of Allah be upon him, he knew that Allah, may He be exalted, wanted him to manifest loss

and to manifest the tongue of asking at that moment. He undertook what his moment demanded. He is the Master of each aspect. All is based on a clear sign, guidance, success from Allah and preservation. The fifth useful lesson from this ayat may be seen by looking at the request of Musa, peace be upon him for provision from his Lord. He did not turn to Him with the request, rather he confessed the attribute of poverty and loss before Allah, and he testified to His richness, glory be to Him and may He be exalted, because when he acknowledged his poverty and loss, he acknowledged his Lord's richness and fullness. This is part of the expansion of conversation and it is much. Sometimes He makes you sit on the carpet of loss, so you call Him, "O Rich!" Sometimes you are on the carpet of abasement and you call Him "O Mighty!" Sometimes you are on the carpet of incapacity and you call Him "O Strong!" It is like that with the rest of the names. Musa, peace be upon him, acknowledged loss and poverty to Allah ta'ala and his need, and the allusion may be to mentioning the Master's attributes of His existence and divine unity. It has come like that in hadith, "The best of my du'a and the du'a of the prophets before me is la ilaha illa'llah alone, with no associate." He made praise of Allah ta'ala du'a because the praise of the Master, contains the richness of the attributes of His perfection which point to His abundance and favour, as the poet said:

Noble, neither morning nor evening changes Him
from noble character
When man praises Him one day, it is enough simply
to allude to Him to praise Him.

Allah ta'ala said relating about Yunus, peace be upon him,

"He called out in the darkneses, 'There is no god but You. Glory be to You! I have been among the wrong-doers.'" Then He said, glory be to Him and may He be exalted, relating about himself. "So We answered him and rescued him from grief, even so do We rescue the mu'minun." Yunus, peace be upon him, did not seek openly, but when he praised his Lord, may He be magnified and exalted, and confessed before Him, he manifested need of Him. Allah ta'ala made that a request. The sixth useful point in the ayat is that part of its due is that it be ~~fm~~ more fitting that Musa, peace be upon him. He did not ask wage from them nor demand recompense from them. He got them water and turned to his Lord and sought from Him, not them. He sought from his Master who gives whatever He is asked for. The sufi is the one who pays in full from his self, and does not give it its full. We have poetry on this meaning:

Do not be occupied with censure one day for men,
 you will lose your moment, and time is short
 The sign that you censure them when you are truthful
 is that the decreed brings commands
 They do not pay in full Allah's due. Do you want
 satisfaction while you are contemptible?
 Witness their rights over you and perform them.
 Seek full payment from your self to them
 while you are patient.
 When you act, witness with your eye He who is Knowing
 and Aware of hidden things.

Musa, peace be upon him, paid in full from himself, and did not give fulfillment to it. He has the most perfect recompense with Allah. He -- glory be to Him -- advanced him in this world over what He stored up for him in the Next World. He joined him to one of the two girls and made him his son-in-law to His prophet Shu'ayb, peace be upon him, and made him close to him until the time of his message came. Put your

behaviour only with Allah ta'ala, O slave! You will be among those who profit, and He will honour you with what He honours the certain slaves.

Seventh, look at His word, glory be to Him and may He be exalted, "He drew water for them, and then he turned to the shadow." In that is a proof that it is permitted to the mu'min to prefer the shadows over forenoons, and cold water over warm, and the easier of two paths over the steepest and thorniest. That does not bring them out of doing-without. Have you not seen that Allah, glory be to Him and may He be exalted, related about Musa, peace be upon him, that he turned to the shadows, i.e. intended to do it and went to it. If you say, it has come about one of them that he came to him and found that the sun had extended on his jug from which he drank and he was told that and he said, "When I put it down, there was no sun, and I am ashamed to walk for the portion of my self." Know -- may Allah have mercy on you -- that this is the state of the slave who demands sincerity from himself and forbids it what it fancies lest he be distracted by that and neglect his Master. Had his station been complete, he would have removed the water from the sun, intending by that to undertake the right of his self which Allah ta'ala commanded him to undertake, not to acquire his portion, but to establish the right of his Lord in himself.

He glory be to Him and may He be exalted, said, "Allah wants ease for you and does not want hardship for you." He said, may He be exalted, "Allah wants to lighten you and man is created weak." For that reason, the fuqaha'

say that when one makes a vow to walk to Makka barefooted may Allah honour it, it is permitted to put on sandals, and not cling to barefootedness because the Shari'a does not ~~xxxxx~~ particularly desire the hardship of the slaves. The shara'i did not bring the prohibition of pleasures for the slaves. How could it be, when pleasures are created for their sake? Ar-Rabi' ibn Ziyad al-Harithi said to 'Ali, may Allah be pleased with him, "Help me against my brother 'Asim." He said, "What is on your mind?" He said, "He wears the 'aba," i.e. reclusion. 'Ali, may Allah be pleased with him, said "Bring him to me." He brought him, and he wrapped up in an aba, and robed with another. His head and beard were unkempt. He frowned at him and said, "Woe to you. Are you not ashamed for your family? Do you not have mercy on your son? Do you think that Allah ta'ala would permit good things for you and then dislike that you obtain any of them? You are of very little importance to Allah. Have you not heard Allah ta'ala say in His Book: 'He set down the earth for men.... from them come forth the pearl and the coral.'" Do you think that Allah would permit this to the slaves except that they spend it and praise Allah for it? He rewards them. Your spending the blessings of Allah by action is good from Him by divine text." 'Asim said, "Why are you concerned about the coarseness of your food and the coarseness of your clothes?" He said, "Woe to you! Allah made it obligatory for the imams of the Real to value themselves by those who are weak." ¶ It is clear to you from 'Ali, may Allah be pleased with him, that Allah, may He

be exalted, did not demand that the slave not obtain pleasures. He demanded gratitude from them when they obtain them. He said, may He be exalted, "Eat of the provision of your Lord and give thanks to Him." He said, "O you who believe! Eat of the good things of what We have provided you and thank Allah." He said, "O Messengers! Eat of the good things and do good deeds." He did not say, "Do not eat." He said, "Eat and do." If you said, the good things in the two ayats refer to the halal since it is good in respect to the Shari'a, know that what is meant by good things may be the halal because it is good since it is not connected to wrong action, the censurable, or veils. What is meant by good things may be the pleasures of foods, and it may mean the secret of their permissibility and the command to eat them that he find their obtainment by their pleasures. Then his himma will be moved to gratitude. He will undertake the existence of service and preserve the right of respect.

Shaykh Abu'l-Hasan, may Allah have mercy on him, said, "My Shaykh said to me: "O my son! Cold water! When the slave drinks warm water, he says, 'Praise be to Allah' because of his dryness. When he drinks cold water, he says, 'Praise be to Allah ' with each limb in him answering 'Praise be to Allah.'" Then he said, "As for the one who came on him, he found that the sun had stretched onto his jug. He was told about it, "Why don't you remove it?" He said, "When I set it down, there was no sun. I am ashamed to walk to walk for the portion of my self." He has a state which is not followed."

INCLINATION Our words have preceded about the secret of the needs of animals and of this Adamic species, especially, the need for food to help them. Now we will discuss Allah's guarantee, may He be exalted, of this food, and His undertaking to bring it. Know that when Allah ta'ala made the animal in need of aid to help it and food to preserve its existence -- and these two species are jinn and men in creation -- it was in that that Allah, may He be exalted commanded them to His 'ibada and made them seek His obedience and agreement. He said, may He be exalted, "I only created jinn and men to serve Me, and I do not want provision from them," and I do not want them to feed Me. Allah is the Provider, with clear power. He, may He be exalted, makes it clear that He created these two sorts for His 'ibada, i.e. to command them to it as you say to your slave, "I only ~~laught~~ bought you, O slave, to serve me" i.e. I command you to serve, so do it. The slave may be contrary, refusing, yet your purchasing was not for that. It was that he undertake your requirements and fulfill your needs. The people of the mu'tazila apply the ayat to its literal side and say that Allah created them for obedience, kufr, and rebellion before themselves. We nullified this school earlier.

In the clarification of the secret of creation and bringing into existence there is a notice for the slaves and a warning for what they were created so that they might not be ignorant of what Allah ta'ala wants of them and so go astray from the path of guidance and ignore taking care. It has come that four of the angels echo each other each day. One of

them says: "Would that this creation were not created." Another says, "Would that when they were created, they knew why they were created!" Another says, "Would that when they knew why there were created, they had acted by what they knew!" The fourth says, "Would that when they did not act by what they knew, that they had reflected on what they had done!" *

Allah, glory be to Him! made it clear that He did not create the slaves for themselves. He created them to serve Him and unify Him. You do not buy a slave to serve himself. You buy him to be a servant to you. This ayat is a proof against the slave being occupied with the portion of himself, distracted from the right of his Lord, and distracted by his passion from the obedience of his Master. For that reason, when Ibrahim ibn Adham, may Allah have mercy on him, went out hunting he heard an invisible voice addressing him from his saddlebow, and it was the cause of his tawba, "O Ibrahim! Is this what you were created for or commanded?" Then he heard a second voice, "O Ibrahim, you were not created for this nor commanded to it!"

The faqih is the one who understands the secret of coming-into-existence and who acts by it. This is real fiqh. Whoever is given it, is given a great favour. Malik may Allah have mercy on him, said about it, "Fiqh is a light which Allah puts in the heart." I heard our Shaykh Abu'l-'Abbas, may Allah have mercy on him, say: "The faqih is the one who casts the veils from the eyes of his heart." Whoever understands from Allah that the secret of bringing-into-existence is that He only brought him into existence for His obedience and He only created him for His service, this fiqh from

him is a reason for his doing-without in this world and turning to the next and ignoring the portion of his self and being occupied with the rights of his Master, reflecting on the return, undertaking preparation so that one of them said, "Had it been said to me: 'you will die' I would not be found prepared." One of them said that his mother said to him, "O my son Malik! Do not eat bread." He said, "Between the chewing of bread and eating crumbs is the recitation of 50 ayats."

These are people whose intellects forget this world. They fear and wait for the dismay of the place from which one will look down and the terrors of the Day of Rising and meeting the Compellor of the heavens and the earth. That makes them absent to being awake to the pleasures of this world and inclining to its diversion. One of the gnostics said, "I came in to one of the Shaykhs in Morocco in his house. I stood up to get some water for wudu. The Shaykh stood to fill it for me. He refused that anyone except he fill it. He took the end of the rope in his hand. In his house, there was an olive tree beside the well which spread over the house. I said, 'O Sayyidi! Why do you not tie the end of this rope to this tree?' He said, 'Do I have a tree in this house? For twenty hears I have not known that there was a tree in the house!'" May Allah have mercy on you! Open your hearing to this tale and its like. You will know that Allah has slaves who are occupied with Him, distracted from everything, and nothing distracts them from Him. Their intellects are dazzled by His vastness

and their selves baffled by His awe. His love and affection is firmly embedded in their secrets. May Allah make us among them and not bring us out of them!

The like of this story is that there was a certain wali in Upper Egypt at a mosque. Someone who served him asked if he could take a palm-branch from one of two camels which were in the mosque. He gave him permission. He said, "O Sayyidi, from which of them should I take it? The yellow, or the red?" He said, I have been in this mosque for forty years, add I do not know yellow from red." It is related about one of them that his sons ~~xxx~~ passed by him in his house. He said, "Who are these children and whose are they?" It was said to him, "your children." He did not recognise them until he was made acquainted with them because of his occupation with Allah ta'ala. One of the Shaykhs said about his sons when he saw them, "These are orphans and yet their father is alive." Elaboration on this glowing thing would bring us out of the intention of this book.

INCLINATION When He said, may He be exalted, "I only created jinn and men to serve Me", He, glory be to Him and may He be exalted, knew that they have human things which demand that they fulfill them. They adulterate their sincerity of turning to slaveness. He guaranteed provision for them so that they would not be separated from His service and so that they are not occupied with seeking it and distracted from His 'ibada. He said, "I do not want provision from them", i.e. I do not want from them that they provide for

themselves. I give them enough of that by My good capability and My guarantee. I do not want that they feed Me because I am the Samad, the Strong, who is not fed. For that reason, He followed it by His word, may He be exalted, "Allah is the Provider with firm power," i.e. I do not want them to provide for themselves because I am their Provider. I do not want them to feed Me because I have power. Whoever has power in His essence is rich above feeding or being fed. This ayat contains a guarantee of their provisions for the slaves by His word, may He be exalted, "He is the Provider". The mu'minun are obliged to unify Him in His provision and not to relate anything of favour to His creation and not to relate that to their means. They do not ascribe Him to their acquisition.

The transmitter said, "In the morning the Messenger of Allah was in the gleams of the sky left from the night. He said, "Do you know what your Lord said?' We said, 'No, O Messenger of Allah.' He said, 'Your Lord said, in the morning My slave is mu'min to Me and kafir to Me. Whoever says, "Our rain is by Allah's favour and His mercy", that one is a mu'min of me and denies the stars. As for the one who says "Our rain is by the growth of clouds or by such and such a star," that one denies Me and is mu'min in the stars.'" There is a vast useful lesson for the mu'minun and a clear insight in this hadith for these who are certain and instruction of adab with the Lord of the worlds. Perhaps this hadith forbids you to turn to knowledge of the stars and their conjunctions, and forbids you to claim their existence and their effects, O mu'min! Know that Allah

ta'ala has a decree in you which He must perform and a judgement which must be manifested. There is no use in spying on the knowledge of the Knower of the Unseen worlds. He -- glory be to Him -- forbade us to spy on His slaves. He said, "Do not spy." How then can we spy on His Unseen worlds? How excellent is the one who said:

An astrologer reports about me that I deny what
the stars decree
Know that that may be and what was the necessary
decree of the Controlling One.

USEFUL POINT Know that this form occurs in the structure 'fa''al' which demands exaggeration is what it addresses. Razzaq is more far-reaching than Raziq because fa''al

in the area of exaggeration is more far-reaching than fa'il.

This exaggeration can be by the multiplication of the sources of those proved for, and it may be by the multiplicity of provision. Both might be meant together. Know that the proof of the meaning intended by it is that praise by the attribute is more intensive than indicating it by act. You say: Zayd is a good-doer. It is more far-reaching than saying 'Zayd does good or did good'. That is because the attribute indicates constancy and the quality of being firmly. The root of verbs is that renewal and borrowing set them down. For that reason, His word, may He be exalted, "Allah is the Provider" is more intensive than His word, "It is Allah who provides." Had he said, "Allah is He who provides," only the affirmation of provision to Him would be mentioned and the enumeration of that in Him would not be mentioned. When He said, "Allah is the Provider," that gives notice of the enumeration of provision in Him. When He said, "Allah is the Provider," it is as if He said, "There is no Provider

except Allah."

The second ayat concerning provision is His word, may He be exalted: "It is Allah who created you, then provided for you, then He will make you die, and then He will bring you to life." This noble ayat contains two benefits. The first is that creation and provision are connected, i.e. when you submit to Allah that He is the Creator without any claim from you to creator-ness with Him, in the same way, submit to Him that He is the Provider and do not claim that with Him. As He is alone in you with creation and bringing-into-existence, so He is alone with provision and aid. Joining them is a remonstrance against the slaves and it forbids them to see His provision from other-than-Him and his ihsan from His creation. As He, may He be exalted, created without medium or causes, similarly, He is the Provider without His provision depending on medium or the existence of cause. The second useful lesson from this ayat is that He, may He be exalted, reported His word, "He is Allah who created you, then provided for you." The matter of provision has passed and its command is performed. Determination does not have a matter in it which is renewed at times and did not follow with the succession of times. Its manifestation is renewed, not its constancy.

Provision is applied to two divisions: to that whose determination has preceded in Pre-time, and to what is manifested after the slave's appearance. The ayat has two aspects. If what is meant is that which decrees have preceded, then it is by the organisation of reports. If what is meant is the provision of the manifestation, it is a warning for consideration. The secret of the ayat which preceded in respect

to it is the affirmation of divinity to Allah as if He says, "O you who worship other-than-Allah! It is Allah who created you, then provided for you, then will make you die, and then He will bring you to life! Do you find these attributes for another? Or can they belong to another of His creation? Whoever alone has them, one must admit to His divinity and unify Him in His rububiya!" For that reason, He said after that, "Is there any of your associates who does any of that? Glory be to Him! High be He exalted above that they associate!"

The third ayat in provision is His word, may He be exalted! "And command your people to the prayer and persevere in it. We do not ask ~~for~~ you for provision. We provide for you, and the end belongs to ~~xxx~~ tagwa." There are useful points in this ayat. The first is that you must know that even if the Prophet, may Allah bless him and give him peace, was addressed by this ayat, its judgement and promise is connected to his community. It is said to each slave: "Command your people to the prayer and persevere in it. We do not ask provision of you. We provide for you, and the end belongs to tagwa." Since you understand this, know that Allah has commanded you, O slave to command your ~~pe~~ people to pray because even as it is obliged on you to bring your kin the means of this world and to prefer them, in the same way, you are obliged to communicate to them that you guide them to obedience of Allah and to make them avoid rebellion to Him. As your people deserve the blessing of this world, so they deserve the blessing of the next. Because they are your flock, he said, may Allah bless him and grant him peace, "Each of you is a shepherd and each of you is answerable

for his flock." He said, may He be exalted, in another ayat, "Warn your clan, your nearest kin, as He said here, "Command your people to the prayer."

Second, look and see that He, may He be exalted, commanded him, peace be upon him in the ayat to command his people before the command to ~~xxx~~ persevere in it so that you might know that this ayat ~~xxx~~ conveys the command through commanding people to pray. Other than that comes by means of following. If it is intended in itself, yet then the slave knows that he is commanded in himself to pray with knowledge in which there is no doubt. Allah, may He be exalted, wanted to inform the slaves of what they might neglect. Therefore He commanded the Messenger to do that so that they might hear and follow. For that reason, they would hasten to under-take it with zeal.

WARNING Know that you obliged to command your people to pray: your wife, femal slave, daughter, etc. You must beat them if they abandon it. You have no proof with Allah if you say, "I commanded them and they did not listen." Had they known that leaving the prayer oppresses you as you are oppressed by their ruining food and leaving something of your requirements, they would not have left it. They are accustomed that you demand from them your portion and do not demand of them the rights of Allah ta'ala. Because of that, they neglect it. Whoever preserves the prayer and his people do not pray and he does not command them to do it, he will be gathered on the Day of Rising among the party of those who have forfeited the prayer. If you say, "I commanded them

and they did not do it, and I counselled them and they did not accept it. I followed with beating them, and yet they did not do it, what could I do?" The answer is that you must part from those you can by selling, divorce, and turning away from whomever you cannot part from by his filiation to you. If you part company with them, hijra in Allah obliges connection to Him. The third useful lesson from this ayat is His word, may He be exalted, "Persevere in it" which indicates that there is bother for the selves in the prayer and it is oppressive in them because it comes in moments of the pleasures of the slaves and their occupation. He demands of them that they come out of all that to stand before Allah ta'ala and to be free of what is other-than-Allah. Do you not see that the morning prayer comes to them at the moment of their sleep in a moment which is the most pleasureable of sleep? Allah demands of them that they leave their portions for His rights and what they want for what He wants. For that reason, in the call of morning-prayer, it is specified that "Prayer is better than sleep" twice. As for the noon-prayer, it comes to them in the moment of their midday-nap and return from the toil of their means. As for the afternoon prayer, it comes to them while they are trading and absorbed in their crafts, and turned to the means of this world. As for the sunset prayer, it comes at the moment of thier obtaining their food and what their structure is based on. As for the evenigg prayer, it comes while the fatigue of the means which they were in in the white of the day are many for them. For that reason,

He said, glory be to Him! "Persevere in it." He said, "Be watchful over the prayers, and the middle prayer," and He said, "the prayer is a timed prescription for the mu'minin." Then He said, "Perform the prayer."

Part of what will show you that in undertaking the prayer there are burdens of slaveness, and that performing it is contrary to what humanness demands is the word of Allah ta'ala "Seek help in patience and the prayer for grievous it is, save to the humble." He connected patience and prayer as an indication that one has need of patience in the prayer, patience to cling to its moments, patience in establishing its obligations and sunnas, and patience that prevents the hearts from acts of their heedlessness in it. For that reason, Allah ta'ala said after that, "grievous it is, save to the humble." He isolated the prayer with dhikr, and He did not isolate patience with it since had it been like that, He would have said, "It is grievous" which indicates what we said. Or it is because patience and the prayer are connected, attached. One of them is the same as the other, as He said in another ayat, "Allah and His Messenger, more right is it they should please Him." (9:62) He said, may He be exalted, "Those who treasure up gold and silver, and do not expend them in the way of Allah." He said, may He be exalted, "When they see merchandise or diversion, they scatter off to it" so understand!

The affair of prayer is great and its matter is weighty with Allah. For that reason, He said, may He be exalted, "Prayer forbids outrage and the reprehensible." He said, may Allah bless him and grant him peace when he was asked which is the best of acts, "The prayer in its time." He said, may

Allah bless him and grant him peace, "The one who prays converses with his Lord." He said, "The nearest a slave is to his Lord is in prostration." We saw that the prayer has 'ibadat joined in it which are not joined in others -- among them are purification, silence, turning to qibla, opening with takbir, recitation, standing, bowing, prostration, tasbih in bowing and prostration, du'a in prostration, etc. It joins many 'ibadat since dhikr by itself is 'ibada, and recitation by itself is 'ibada. It is like that with tasbih, du'a, bowing, prostration, and standing. Each of them by itself is 'ibada. Had it not been for fear of length, we would have expanded discourse on its secrets and the rays of its lights. This glimmer is enough here. Praise be to Allah.

The fourth benefit of this ayat is His word, may He be exalted, "We do not ask you for provision. We provide for you." i.e. We do not ask you to provide for yourself or your people. How could We command you that while We oblige you to provide for yourself and yet you cannot do it? How can it be praised of Us that We command you to serve and do not set up your portion. It is as if when He -- glory be to Him -- knew that the slaves might be polluted in the constancy of obedience by seeking provision and that it would veil them from being occupied with agreement, He therefore addressed His Messenger, may Allah bless him and grant him peace, to make them hear. He said, "Command your people to the prayer and persevere in it. We do not ask you provision. We provide for you" i.e. undertake Our service and We will undertake your portion. These are two things: one thing Allah has

guaranteed for you -- so do not be concerned with it, and another thing is demanded of you, so do not neglect it. Whoever is distracted by what is guaranteed for him from what is demanded of him, he has magnified his ignorance and made his heedlessness vast. Very little does one become aware of the one who akened him. It is worthy that the slave be distracted from what is guaranteed for him by what is demanded of him -- glory be to Him -- He rprovides the people of denial, so how could He not provide for the people of witnessing? Since He makes His provision flow on the people of kufr, how could He not make His provision flow on the people of iman?

You know, O slave, that this world is guaranteed for you, guaranteed for you among it is that which will provide for your needs. The next world is sought from you, i.e. work for it by His word, may He be exalted, "Take provision, but the best provision is taqwa." How can intellect or insight be affirmed for you while you are concerned with what it guaranteed for you and it cuts you off from your concern with what is demanded of you? M One of them said, "Allah guaranteed this world for us and demands the next from us. Would that He had guaranteed the next world for us and sought this world from us." His word, may He be exalted, "We provide for you" comes on this model which indicates steadiness and constancy because your word "I will honour you" is not like your word "I have honoured you" because your word "I will honour you" indicates honour after honour, and your word "I have honoured you" only indicates there was honour which occurred

in what has passed without indicating repetition and constancy. He said, may He be exalted, "We provide for you," i.e. provision after provision. We do not discontinue Our favour to you nor cut off Our blessings from you. As We bestowed bringing-into-existence on the slaves, so We also undertake to constantly help them.

Then He said, may He be exalted, "The end belongs to taqwa" as if He, may He be exalted, said We know when you are devoted to Our service and turn to Our obedience, and turn away from the means of this world and abandon entry into it and occupation with it -- your provision in it is not the provision of the comfortable and your life is not the life of the amble. However, persevere in that. The end belongs to taqwa as He said, may He be exalted, in the beginning of the other ayat: "Stretch not your eyes to that We have given pairs of them to enjoy -- the flower of this world, that We may try them therein, and your Lord's provision is better and more enduring." If you say, why is taqwa given the end while the people of taqwa have good life with the end in this world by His word, may He be exalted, "Whoever does good, ~~be~~ whether male or female, a mu'min, We shall assuredly give him to live a good life," know that He, may He be exalted addresses the slaves according to ~~the~~ what their intellects bring them and what their understandings perceive. It is like "Allah is greater". If it is other-than-Him, it does not share in being great with Him, but it is by what the selves witness of being-great on effects as He said, may He be exalted "The creation of the heavens and the earth is greater

than the creation of men." It is as if He said to them, "If it is, and it must be while they see them with anything of greatness, Allah, may He be magnified and exalted is greater than it and greater than every great one as it has come that the prayer is better than sleep. Had it been said, there is no good in sleep, the selves would say that they have perceived its pleasure and rest. He surrendered to them what they perceived. Then it is said to them, "What We call you to is better than sleep because what you incline to of sleep is an accident which vanishes, and what We call you to is a behaviour which goes on. Its repayment is not annihilated and "What is with Allah is better and more abiding."

IMMENSE SUEFUL POINT Know that the ayat teaches the people of understanding of Allah how to seek their provision when the means of livelihood stop for them. They do much service and agreement because this ayat shows them that. Do you not see that He said, may He be exalted, "Command ~~and say~~ your people to pray and persevere in it. We do not ask you provision. We provide for you." Then the promise comes after two commands: one of them is to command the people to prayer and the other is to persevere in it. After that, He said, "We provide for you." The people of gnosis of Allah understand that when the means of life stop for them, they should knock at the door of provision by conduct to the Provider, and not like the people of heedlessness and blindness. When the means of this world stop for them, they are increased in toil in it and rushing into it with heedless hearts and with their intellects distracted from Allah. Now^{can} the people of

Allah ta'ala not be like that when they have heard Allah ta'ala say: "Come to houses by their doors"? They know that the door of provision is obedience to the Provider. How can he ask his provision from Him while he has rebellion? How can he ask for His bounty with his opposition? He said, peace be upon him, "One will not obtain what is with Allah by wrath," i.e. only seek His provision with agreement. He said, glory be to Him and may He be exalted, to clarify that: "Whoever fears Allah, He makes a way out for him and provides for him from where he does not reckon. "He said, may He be exalted, "Would they but go straight on the Path, We would give them to drink of water copious" etc. of ayats indicating that taqwa is the key of two provisions -- the provision of this world and the provision of the next as He said, may He be exalted, "Had the people of the Book believed and feared, We would have acquitted them of their evil deeds and admitted them to Gardens of Bliss. Had they performed the Torah and the Injil, and what was sent down to them from their Lord, they would have eaten both what was above them, and what was under their feet." He, glory be to ~~xxx~~ Him and may He be exalted, clarified that ~~xxehad~~ they performed the Torah and the Injil, i.e. acted by what is in them, they would have eaten what was above them and what was under their feet, i.e. We would have made their provisions wide for them and expended constantly for them, but they did not do what We love. Because of that, We do not do with them what they love.

The fourth ayat concerning provision is His word, may He be

exalted, "No creature is there crawling on the earth, but its provision rests on Allah. He knows its lodging-place and its repository. All is in a clear Book." This ayat is explicit about Allah's guarantee of provision. It cuts off the arrival of fixed and passing thoughts in the hearts of the mu'minun. When they come to their hearts, the armies of iman in Allah and trust in Him bear down on them. They rout them. "Rather, but We hurl truth against falsehood, and it prevails over it, and behold falsehood vanishes away." He, may He be exalted, said, "No creature is there crawling on the earth, but its provision rests on Allah." It is a guarantee of His pledge to His slaves to acquaint them with His love. That is not obliged on Him. He obliges it on Himself with an obligation of generosity and favour. Then He made the guarantee general. It is as if He said, "O my slave! My pledge and My provision is not particular to you, but We make contract with every creature crawling on the earth and We provide for it and bring its food to it. By that, then know the vastness of My grasp. Trust in Me as a protector and take Me for a guardian. When you see My managing of the varieties of animals and My preserving them and My undertaking good support of them while you are nobler than this species, then it is more fitting that you trust My pledge and regard My favour."

Do you not see how He, may He be exalted, said, "We honoured the sons of Adam over all sorts of animals"? i.e. We called them to Our service and promised them entry into Our Garden and We called them to Our promise. Part of what will make the nobility of the Adamic above other beings clear to you

is that they are created for his sake. He is created for the presence of Allah ta'ala.

I heard our Shaykh Abu'l-Abbas, may Allah have mercy on him say, "Allah, glory be to Him, said: 'O son of Adam! I created all things for your sake and I created you for My sake. Do not be distracted by what is yours from what you belong to.' He said, glory be to Him and may He be exalted, 'The earth, He set it down for men.' He said, may He be exalted, 'He has subjected ~~you~~ to you what is in the heavens and what is in the earth, altogether, from Him.'" I heard the Shaykh, may Allah have mercy on him, say, "All beings are slaves which He has subjected to you. You are the small slave of the Presence."

He said, may He be exalted, "It is Allah who created the seven heavens and from ~~the~~ earth their like. The command descends between them that you might know that Allah has power over everything, and Allah encircles everything in knowledge." He made it clear to you that the heavens and earths were created that you might know, O Adamic. When you know that beings are created for your sake, either by use or as a lesson which is also ~~xxxx~~ use, therefore you must know that when Allah ta'ala provides for what is created for your sake, how can He not be a Provider for you?

Have you not heard how He, may He be exalted, said, "and furits, and pastures, an enjoyment for you and your flocks.* He said, may He be exalted, "He knows its oldging place and its prpository" in confirmation since He sponsors it, i.e. its place is not hidden from Him, nor is its affair far from Him. He knows its place, so He brings to it what He

has apportioned for it.

The fifth ayat which concerns provision is His word, may He be exalted, "In heaven is your provision, and that you are promised. So by the Lord of the heaven and earth, it is as surely true as that you have speech." This ayat is that which washes doubts from the hearts of the mu'minun, and makes the lights of certainty shine in their hearts. Increase, therefor, comes in the hearts of what it contains of benefits. That is because it contains the mention of provision and its place, and allotting it, and a comparison of it by a matter which is not hidden. We will now mention these benefits, one by one.

The first benefit. Know that since He, may He be exalted, knew that there is much agitation of the selves concerning provision, He repeated its mention since the arrival of its accidents is repeated on the hearts as are the veils since they know that doubt is fixed in your argument itself. In the same way, He repeats the evidence of the Return in numerous ayat because of what grieves the heretics in it and what they seek to make distant of the idea that man might return after his joints are parted and his structure vanished and he has become earth or that beasts and animals have eaten it. In His Mighty Book, He made many proofs against them. Among them is His word, may He be exalted, "And he has struck for Us a mithal and forgotten his creation. He says, "Who shall quicken the bones when they are decayed," say "He shall quicken them who originated them the first time," and He said in another ayat, "and it is easy for Him." He said, may He be exalted, "He who quickens it is He who quickens the dead," etc. of that..

In the same way, since Allah, may He be exalted knew how strong the agitation of the selves is about provision, He confirmed the proof of that in many ayats -- some of them we mentioned before and some we did not mention. Since Allah, may He be exalted, knew that about the selves of the slaves, He said sometimes that "Allah is the Provider" and sometimes "It is Allah who created you, then provided for you." He said again, "We provide for you," and again "He is the One who provides for you if He withholds His provision." He said, "Here, and in heaven is your provision and what you are promised" to clarify the place of provision. The hearts are reassured in it. The guarantee when the place ~~xxx~~ is obscure is not like the guarantee when it is clear. It is as if He, may He be exalted, said, "It is not obliged on Us to specify for you the place of your provision with Us. We bring it to you when its clarification comes. It is not obliged for Us to make it clear. By His lutf, mercy abundance, and favour, He made the place of provision clear so that it would be more far-reaching in the selves' trust of Him and stronger in repelling doubt in Him.

In it is another useful point. It is that the clarification of the place contains the removal of the cares of creation from creation and they only seek from the King, the Real. That is because when desire occurs in your heart for something or effort in a cause, Allah, may He be exalted, says to you, "In the heaven is your provision, and what you are promised" i.e. O one eager for provision from weak creation

incapable in the earth, your provision is not with it, your provision is with Me. I am the King, the Powerful.

Because of this, when one of the Arabs heard this ayat, he slaughtered his she-camel and went out immediately to Allah ta'ala saying, "Glory be to Allah! My provision is in heaven and I seek it in the earth!" Look -- may Allah have mercy on you -- how he understood what Allah meant by this ayat. It is to turn the himma of His slaves to Him and that their desire be in what He has as He said in another ayat, "Nothing is there, but its treasures are with Us, and We send it not down but in a known measure" to rouse the himma to His door and to make the hearts fly to His presence. So, may Allah have mercy on you, be of the heavenlike, high, and do not be the low, earthlike.

For that reason, one of them said:

When I make you thirsty, I check the niggardly,
I am enough for you with contentment to fulness
and water to drink
Be a man of body in the earth, with a head whose himma
is in the Pleiades
Pouring out the water of life is below the pouring out
of the water of the Quickener

I heard our Shaykh Abu'l-'Abbas, may Allah have mercy on him, say, "By Allah, I have only seen might in lifting himma from creation." O brother! may Allah have mercy on you! Remember here the word of Allah ta'ala, "Might belongs to Allah, and to His Messenger, and the mu'mininun." Part of the right with which Allah exalts the mu'min, is lifting his himma to his Master and trust in Him instead of in other-than-Him. You should be ashamed before Allah that after He has clothed^{ed} you in the robe of iman and adorned you with the adornment of gnosis, headlessness and forgetfulness have overcome you so that you incline to beings or seek ihsan from other-than-Him. For that reason, one of them said:

After my penetration in the knowledges of realities,
 and after my expansion in the gifts of my Creator,
 And in the place where I look out over His Malakut,
 would I see my hand stretching out to other-
 than my Provider?

If the self which is heedless to its Master troubles you
 so that you lift your need to creatures, then lift it to
 the One to whom the creature lifts its need. It is easy
 for the self to make your iman little if it might acquire
 its desire and make you reach it s whim. One of them said:

I am burdened with abasement to my self because of
 its might. It is easy for it that it belongs...
 to ennoblement

You say, ask the well-known Yahya ibn Aktam! I said
 "ask the Lord of Yahya ibn Aktam"

It is ugly for the mu'min to place his need before other-
 than-Allah in spite of his knowledge of His oneness and
 isolation with His rububiya while he hears His word, may He
 be exalted, "Is not Allah enough for His slave?" That is
 ugly from everyone. From the mu'min, it is uglier still.
 Let him remember His word, may He be exalted, "O you who
 believe. Fulfill the contracts." Part of the contracts
 you have taken is not to lift your needs except to Him,
 and only trust in Him. That obliges your acknowledging
 His rububiya on the Day of Measures, the Day of "Am I
 not your Lord?" They said, "Yes." How can you recognise
 Him and unify Him there while you ignore Him here? His ihsan
 abounds on you and His abundance and favour floods you
 as one of them said:

In the heart you have a stage on Him. Do not make
 it abide in Su'd or Kubna'

In the atom I recognise You! Is it beautiful with
 me that I do not know you while my beard is gray?

Lifting himma above creation is the balance of the fuqara and

and the probe of the rijal. As essences are weighed, so states and attributes are are weighed. Set up the balance with justice! The truthful is manifested by his truthfulness and the pretender by his pretense. Allah does not leave the mu'minin in what you have until He distinguishes between the foul and good. By His wisdom and His favour, Allah tests the poor who are not truthful by manifesting what they have of desire and what they conceal of appetite. They expend themselves for the sons of this world, stretching out to that, blaming them, agreeing with them in what they want, rising to their doors. You see one of them adorning himself as the bride is adorned, they are captivated by putting their outward parts right, while they neglect to set their secrets aright. Allah, glory be to Him, and may He be exalted, stamped them with a mark by which their blemish is unveiled, and their reports manifested. After its ascription -- even had he been truthful with Allah when he was called the slave of the Great -- he comes out of this attribute by the absence of his truthfulness and he begins to be called Shaykh al-Amir. These people cry lies to Allah and repel the slaves from the company of the awliya of Allah because of what the commonality see of them. They reckon each one attained to Allah, to be truthful and not truthful. They veil the people of realisation and cloud the suns of the people of success. They beat their drums and unfurl their flags and don their chain-mail. When the attack comes, they turn on their heels, retreating. They utter claims and their hearts are empty of taqwa. Have you not

heard His word, may He be exalted, "that He might question the truthful concerning their truthfulness." When the truthful are questioned, will the claimants be left without being questioned? Have you not heard the word of Allah ta'ala: "And say: Work. Allah will surely see your work, and His Messenger and the mu'minun, and you will be returned to Him who knows the Unseen and the Visible, and He will tell you what you were doing." They manifest the dress of the truthful while their deeds are the deeds of those who turn aside as is said:

As for the tent, it is like their tent, yet I see
 the women of the area are not its women
 No, by He to whose House Quraysh make pilgrimage,
 seeking the corner as qibla on its plain,
 My eye has not seen a tent of a tribe except my eye
 cries and weeps for the passing of my Beloved.

You have learned, may Allah have mercy on you, that lifting himma from creation is the adornment of the people of the Path and the mark of the people of realisation. We have in this meaning:

You began to censure the time of injustice, You turned
 from it against it if you turn aside
 Do not do much censure of your time -- it does not
 demand fidelity or purity
 It does not harm me if you are unimportant in it. The
 full moon is the full moon even if it appears
 hidden at times
 Allah knows that I have himma. It spurns base habits
 with decency and elegance.
 If I were not protected from men in my repute... and
 I show them the might of kings and honour
 I show them that I am in need of them, and all of
 them cannot act.
 Or how could I ask His provision from His creation?
 By my life, if you do this, it is coarseness
 The complaint of the weak to the weak is like an old
 man setting up his supports on the brink
 Seek provision from Allah whose ihsan covers mankind
 in favour and lutf
 Seek refuge with Him, you will find Him in what you
 hope for. You will not return from His doors
 twisted.

The second benefit is that it is probable that His word,

glory be to Him and may He be exalted, "in the heaven is your provision" intends to affirm your provision, i.e. its affirmation is in the Preserved Tablet. If that is meant, it gives peace to the slaves and informs them that your provision, whatever your provision is, from Him, We have written it with Us and affirmed it in Our Book. We have decreed it by Our ayat before your existence. We specified it before your manifestation. What then will grieve you? What is it that you are not tranquil and you do not trust in My promise?

It may be that what is meant by "and in the heaven is your provision" i.e. what you have of provision from Him is your provision. It is water as He, may He be exalted said, "We made every living thing from water, yet they do not believe." Similarly, Ibn 'Abbas, may Allah be pleased with him, said, "It is rain." So His word, "in heaven is your provision, "whatever thing is from it, is the root of your provision, because water in itself is provision.

The third benefit can be that Allah, glory be to Him and may He be exalted, meant by this ayat the incapacity of slaves to claim power over means because had Allah ta'ala withheld water from the earth, the cause of everyone with a cause, every tiller, sower, merchant, tailor, scribe, etc. would be nullified. It is as if He said, your means are not the provider for you, but I am the Provider for you. In My hand is the making easy of your means because I send down to you that by which your means exist and complete your acquisition.

The fourth useful point is in the joining of provision with

with the promised matter. That is that the mu'min know what Allah has promised them, must be. They cannot hasten or delay it. They have no device in acquiring it. It is as if He, glory be to Him and may He be exalted, said, "As you have no doubt that when We promised, so do not have any doubt that We have what provides for you. As you are incapable of hastening what We promised before its time, so you are incapable of hastening provision whose term is determined by Our rububiya and whose time by Our divinity.

The fifth useful point is His word, glory be to Him and may He be exalted, "By the Lord of the heaven and the earth, it is true as that you speak". In that is a great proof to the slaves that He fulfills the promise and He allots the slaves what He guarantees them by His knowledge of what the selves contain of doubt, agitation, and suspicion. For that reason, the angels said when they heard this ayat, "The sons of Adam are destroyed. They have enraged their Majestic Lord so that He makes an oath." One of them said when he heard this ayat, "Glory be to Allah who made the Noble seek refuge in oath." Whoever you know trusts in you, you do not need oath with him. When you know he is agitated about your promise, you make an oath. This ayat gladdens some people and shames others. As for those it gladdens, they are those who are in the first station since their iman is increased by it and their certainty is made firm by it. They are aided by it over the whisperings of Shaytan and the doubts of the nafs. As for those whom it shames, they know that Allah, glory be to Him and may He be exalted, knows that they have lack of trust and agitation, so He set them in

the station of the people of doubt and made an oath for them. That shames them in modesty before Him. That is part of what their understanding of Him profits them. The Lord of a thing is one and obliges the happiness of the people and the sorrow of others according to the rivalry of understandings and the wariday of inspiration. Have you not seen that when He sent down His word, may He be exalted, "Today I have perfected your deen for you and completed My blessings upon you and made Islam pleasing to you as a deen," the companions rejoiced at it and Abu Bakr, may Allah be pleased with all of them, was sad because he understood that it signified the death of the Messenger of Allah, may Allah bless him and grant him peace. He wept and took from that that when the thing is completed, it is feared for it that it will return to deficiency:

When a thing is completed, its decrease draws near.
Vanishing occurs when it is called complete.
When you are in blessing, guard it. Acts of rebellion
remove blessings.

Know that the matter did not dwindle as long as the Messenger, peace be upon him, was alive. The Companions rejoiced, may Allah be pleased with them, at the manifestation of the good news which was in it, and they did not penetrate to what Abu Bakr, may Allah be pleased with him, penetrated. For that reason, he manifested the secret of his word, may Allah bless him and grant him peace, "Abu Bakr did not precede you by fasting or prayer, but with something which rests in his breast." That which precedes is itself that which obliges that he understand what others did not understand. The like of that is His word, glory be to Him and

may He be exalted, "It is Allah who buys from the mu'minun their selves and property for that they have the Garden. They fight in the way of Allah and they kill and are killed."

I heard Shaykh Abu Muhammad al-Marjani, may Allah have mercy on him, say "People heard this noble ayat and rejoiced at His pledge. Their faces became white with joy at it since Allah thought them worthy to be brought from and since in respect to their values, He is pleased to buy them. They have joy at the glorious price and abundant reward. Another people's faces go yellow with shame before Allah since He buys from them what He has. Had He not known that hidden claim existed in themselves and that they claim possession, He would not have said "Allah buys from themselves..." Those whose faces were whitened have two gardens of silver, their container and what is in them. Those whose faces have two gardens of gold, their container and what is in them." Here end the words of the Shaykh. Had the mu'minun been safe from the vestiges of contention, the transaction would not have fallen on them. For that reason, Allah ta'ala said "Allah buys from the mu'minun" and He did not say "from the prophets and messengers."

For that reason, Shaykh Abu'l-Hasan, may Allah be pleased with him said, "The selves are of three sorts: a self which is not bought because of its baseness, a self which is bought for its nobility, and a self on which buying does not occur by the affirmation of its freedom. The first are the selves of the kafirun which are not bought because of their baseness. The second are the selves of the mu'minun which are bought by their nobility. The third are the selves

of the prophets and the messengers on which buying does not occur by the affirmation of their freedom.

The sixth useful point is that He, may He be exalted, swore by the rububiya guaranteeing the heavens and the earth, and He did not swear by other than it among the names.

That is because the rububiya sponsoring the heaven and the earth must not be doubted. Part of its concern is the sponsorship of the macrocosm which you are in. When you are related to it, you are each existent thing in it. That is more extensive in trust than that He say, "By the Hearing, or the Knowing, of the Merciful" of other than that of the names, so understand.

The seventh useful point is His word, glory be to Him and may He be exalted, "By the Lord of the heaven and the earth, it is the truth." Truth is the opposite of false, and false is the non-existent which has no constancy. Provision is true as the Provider is true. Doubt in provision is doubt in the Provider. One of them used to dig up graves. Then he repented. He said to one of the gnostics, "I dug up one thousand graves and I found all of their faces turned from the qibla." The gnostic of that age said, "Their faces are turned from qibla by doubt in provision."

The eighth useful point is His word, may He be exalted, "as that you have speech" to confirm in the affirmation of provision and determination of its reality. The mu'min must not doubt in it nor the certain doubt it. Its constancy by the witnessing of the inner eyes of the hearts is like the constancy of the outward speaker of the witnessing of eyes. The meaning moves to the form. The Unseen takes on a mithal in the visible. The doubt of the slaves concerning provision

is cut off, i.e. it is as if you speak. You do not doubt that by what eye-witnessing establishes of it, so do not doubt concerning provision. The light of iman establishes it. Look, may Allah have mercy on you, at the concern of Allah, glory be to Him and may He be exalted, with the matter of provision and His repetition of it and clarification of its places, and comparison and metaphor with sensory matters in which their onlooker does not doubt. He swore to that by the rububiya encompassing the heaven and earth. In the same way, it is repeated in the words of the master of the Shar' may the blessings of Allah be upon him. He said, "The ruh of purity breathed into my heart that a self will not die until its provision is completed. Therefore fear Allah and gather in the guest." He said, peace be upon him, "Had you trusted in Allah as He should be trusted, He would have provided for you as He provides for the birds. In the morning, they have an empty stomach, and return full in the evening." He said, peace be upon him, "The seeker of knowledge has his provision undertaken by Allah," etc. of hadith related on that.

USEFUL POINT Know that trust in Allah in the matter of provision does not contradict means as the Messenger of Allah, peace be upon him, indicated because he said, "Fear Allah and be moderate in demands.." Demanding is permitted. Had it been contrary to the station of trust in Allah, he would not have permitted it since he did not say, "Do not demand." He said, "Be moderated in demanding." It is as if he said, "When you demand, demand together," i.e. be with Allah in demanding with adab and entrustment to Him. He, may Allah bless him and grant him peace, permitted demanding.

Demanding is part of means. His word, peace be upon him, preceded, "The most halal of what a man eats is from the gain of his right hand," etc. of hadiths indicating the permissibility of means, rather inciting them and praising them. There are useful points in means. One of them is that Allah, may He be exalted, knows the weakness of the hearts of the slaves and their inability to witness portion and their incapacity to sincere trust. He permitted means to them to support their hearts and to establish their selves. That is part of His favour to them.

The second useful point is that means are a protection for the faces from debasement with asking and preserving the splendour of iman from vanishing by seeking from creation. What Allah gives you of means has no favour in it for a creature against you since none blesses you if he buys from you or trades with you or in doing anything. He runs after his portion and intends his own benefit. The cause taken from him is not by favour.

The third useful point is that in the occupation of the slaves with their means is distraction from rebellion against Him and occupation with opposition to Him. Do you not see that when their means are idle in their 'Eids, etc. how the people of heedlessness devote themselves to opposition of Allah ta'ala and rush to rebel against Allah? Their occupation with means is a mercy to them from Allah.

The fourth useful point is that in means and undertaking them is a mercy to those who cast off means and a favour from Allah to those who turn to His obedience and devote themselves to it. Had it not been for the people of means undertaking it,

how would the retreat of those who cast off means be valid or the striving of the striver? Allah, may He be exalted, made means like service for those who turn to Him and take Him as a qibla.

The fifth useful point is that Allah, may He be exalted, wanted the mu'minin to be united with His word, may He be exalted, "the mu'minin are brothers". Means are a reason for them to know each other and it obliges their mutual love. Only the ignorant one or the slave who is heedless of Allah denies means. It has not reached us that when the Messenger of Allah, peace be upon him, called people to Allah, he commanded them to come out from their means. Rather, he established that on that which pleased Allah from them and he called them to guidance, the Qur'an, and sunna which contains the affirmation of means. How excellent is he who said:

Have you not seen that Allah said to Maryam: Shake the palm-trunk, and there shall come tumbling down to you fresh dates

Had He willed, the trunk would have come near to her without shaking, but everything has a cause.

It is an indication of His word, may He be exalted, "Shake the trunk of the palm-tree, and there shall come tumbling down on you dates fresh and ripe." He, may Allah bless him, aided one day between two sets of armor and he ate cucumber with fresh dates. He said, "This repels the harm of the other. This is much."

In his word, may Allah bless him and grant him peace, "In the morning they have empty stomachs and in the evening, they return home full" is also affirmation of means because their morning and evening is a means in which they are established. It is like the morning of the Adamic going to their means of

acquisition, and their evening returning to it. The decisive word on that is that means must exist for you. There must be witnessing absent from them inasmuch as you affirm them by His wisdom and do not rely on them by your knowledge of His divine oneness.

If you said, what is being moderate in demanding in his word, peace be upon him, "Fear Allah and be moderate in demands"? Know that being moderate in demanding can have many aspects. We will mention to you of them what Allah has opened by His favour. Know that there are two sorts of seekers of provision: a slave seeking it, rushing on it, and turning with all his himma to it. That is part of what turns his direction from Allah because when himma turns to a thing, it turns away from what is other-than-it.

Shaykh Abu Madyan, may Allah have mercy on him, said, "The heart only has one direction. If it turns to it, it turns away from other than it." Allah, glory be to Him and may He be exalted, said, "Allah has not made two qiblas for a man in his heart," i.e. He has not made him two directions in one moment. That is by the weakness of humanity from turning to two directions. Man only turns to two directions when gaps appear in one of the two directions. Undertaking all directions in one moment without there occurring gaps in any of them is part of the concern of divinity. For that reason, He said, glory be to Him and may He be exalted, "He is god in heaven and god in the earth." By that, He informed us that He turns to the people of the heaven and the people of the earth. His turning to the people of the heaven does not distract Him from turning to the people of the earth, nor His turning to the people of the earth distract Him from turning to the people

of heaven, nor anything from anything. For that reason, He, glory be to Him and may He be exalted, repeated the mention of divinity in the ayat, Had He not repeated it, that would not have informed us from this phrase, but part of what obliges it is what Allah, glory be to Him, has. It is clear to you from this that part of the one who demands provision is devoted to it, distracted by it from Allah ta'ala. He is not moderate in seeking. Whoever demands without that, he is moderate.

The second aspect is that being moderate in demanding is to demand from Allah ta'ala and not to specify amount, cause, or moment. Allah will provide for him as He wills in whatever moment He wills. That is part of good adab in demanding. Whoever demands and specifies amount, cause, or moment, he has passed judgement on his Lord and heedlessness has encompassed his heart.

It is related about one of them that he used to say, "I wished that I would cast off means and be given two loaves of bread every day," meaning by that to have rest from the fatigue of means. He said, "So I was jailed, and when I was in jail, every day two loaves were brought to me. That grew long for me until I was grieved by it. One day I reflected on my affair. It was said to me, "you sought two loaves from Us every day and did not seek well-being from Us. So We gave you what you sought." I asked forgiveness of Allah for that and returned to Allah. Then there was a knock at the door of the jail, and I was rescued and came out."

Have adab by that, o mu'min and do not seek that He bring you out of a matter and put you into another one when that which

you are in is part of what agrees with the language of knowledge. That would be bad adab with Allah. Have patience lest you seek and be prevented from rest in it. Many a one leaves one means to enter into another one to find wealth and rest. He is tried and confronted with hardship as a punishment for choice.

In discourse other than this book, We have written about your seeking the casting off of means when Allah establishes you in means from hidden appetite. Your seeking means while Allah establishes you in casting off means is sinking from high himma. So understand, may Allah have mercy on you, that part of the affair of this enemy is to come to you in what you have of what Allah has established you in. He demeans it with you that you might seek other than what Allah has established you in. Your heart will be polluted and your moment made impure. That is because he comes to those using means and says, 'Had you left means and cast them off, lights would have shone for you and your hearts and secrets would have been purified. So-and-so and so-and-so did the like of it.'

This slave is not meant to cast off means nor does he have any power in it. His putting aright is in means. He leaves them and his iman is shaken and his certainty vanishes and he turns to support from creation and to being concerned with provision. He is cast into the sea of severance. That is what the enemy intends for him because he comes to him in the form of a good advisor. Had he come to him in another form, he would not accept from him even as he came to Adam and Hawwa, peace be upon them in the form of a good advisor and said to them, "Your Lord only forbade you this tree lest you be angels

or among the immortal" as its clarification preceded. He swore to them 'I am a good advisor for you'. Its clarification preceded.

In the same way, he comes to those who cast off means and says to them, "Why will you leave off means? Do you not know that with leaving means the hearts rise to what is in the hands of people and the gate of desire opened? You will not be able to help and prefer nor undertake the rights of people in exchange, you will await what is opened to you from creation. Had you entered into means, another would wait for what is opened to him from you, etc. The moment of the slave may be pleasant and his light expanded and he may have rest by being cut off from creation." He continues with him until he returns to means. Its impurity then visits him and its darkness covers him. The one constant in his means has a better state than it, because that is what he travels as a path. He returned from it, and took Him for a goal and then he turned away from it. Understand and seek protection with Allah from it. Whoever seeks protection with Allah, has been guided to a straight path.

Shaytan intends by that to forbid the slaves rida in Allah in what they are in and to bring them out from what Allah ta'ala chooses for them to their choice for themselves. Whatever Allah ta'ala puts you in, put your support on Him. You did not enter it by yourself and He appointed you to it. Say, "Lord, lead me in with a just in-going, and lead me out with a just out-going, and grant me authority from You, to help me." (17:80) The just in-going is that you enter by Him, not by yourself. The just out-going is like that also, so understand. That which Allah obliges of you is that you stay where He has placed you, so that Allah is the one who takes charge of your

out-going as He took charge of your in-going. The affair is not that you leave means. The affair is that means leaves you. One of them said, "I left the means of such-and-such once. I returned to it. Then means left me, so I did not return to it."

I came in on Shaykh Abu'l-'Abbas al-Mursi and I had a resolution in myself to cast off means. I said in myself, "Reaching Allah ta'ala is in this state, far from occupation with outward knowledges and mixing with people." He said to me without me asking him, "A man kept my company who was occupied with outward knowledges. He had a forward position in them. He tasted something of this path, so he came to me and said, "O Sayyidi! I have come out of what I was in and am free to keep your company!" I said to him, "The matter is not that, but remain in what you are in and whatever Allah has allotted to you at our hands will reach you." Then the Shaykh said, looking at me, "This is the affair of the Siddiqun. They do not come out of anything unless it is Allah, may He be exalted, who takes charge of their out-going." I left him and Allah ta'ala had washed those thoughts from my heart. I felt rest through submitting to Allah. They are as the Messenger of Allah peace be upon him, said, "They are a people, and the one who sits with them is not troubled with them."

A third aspect. It may be that being moderate in demanding is that you ask from Allah ta'ala and your goal be conversation with Him, not the same as what you seek. The goal may be a means to it. For that reason, Shaykh Abu'l-Hasan, may Allah have mercy on him, said, "Let not your concern in your du'a be winning the fulfillment of your need -- you will be veiled from your Lord. Let your concern be conversation

with your Master." It is said that Musa, peace be upon him, was going around in the Banu Isra'il saying, "Who will take a message to my Lord for me?" That is by the length of his conversation with Allah ta'ala.

A fourth aspect is that being moderate in demanding can be that you demand while you see that you are sought out by what is allotted to you and you are meant by it. Your demanding does not bring it to you. You demand while you are drowned in the sea of incapacity, sunk in loss. Being moderate in demanding can be that you do not ask the portion of humanity, but the manifestation of slaveness as it is related that Samnun the Lover, may Allah have mercy on him, said, "I have no good/joy in other-than-You. So, as You will, test me." He was tested by the disease of urine-retention, and it is the stoppage of urine. He was patient and endured. That grew long for him, and he was patient and endured until one day one of his companions came to him and said, "O Master! I heard you yesterday while you were seeking healing from Allah, and it is not a request." Then he came a second time and he came a third time, and a fourth time. He knew that Allah wanted him to manifest need and well-being. He asked healing from Allah, and then began to go around to the children of the schools, "Pray for your liar of an uncle."

A fifth aspect may be that gathering in seeking is that you seek from Allah what will be enough for you and do not seek what will be excessive for you and you are not eager for other than what is enough by greed nor do you expand to it by desire. The Messenger of Allah, peace be upon him, taught us that

since he said, "O Allah! Make the food of the people of Muhammad enough!" The one who seeks more than enough is censured. For that reason, it has come in hadith from him, may Allah bless him and grant him peace, "Do not censure that which is enough."

It is enough for you in what the Messenger of Allah said to Tha'laba b. Hatib when he said, "O Messenger of Allah! Ask Allah to provide me with wealth!" The Messenger of Allah, peace be upon him, said, "O Tha'laba ibn Hatib! Little which leads to gratitude is better than much for which you cannot be grateful." He did not cease until the Messenger of Allah, peace be upon him, prayed for what he chose for himself. The end result of his choice for himself and his opposition to the choice of the Messenger of Allah, peace be upon him, was that his wealth grew until he put off some of the prayers prayed behind the Messenger of Allah, peace be upon him. Then his wealth grew until he put off the prayers with the Messenger of Allah except for Jum'a. Then his sheep and cattle grew until he could not pray Juma' either. Then an authorised one came from the Messenger of Allah, peace be upon him, to collect zakat from him. He said, "I do not see it except as jizya or a sister of jizya," and he refused to give zakat. Allah ta'ala sent down about him, "Some of them have made a pledge with Allah, 'If He gives us of His favour, we will give sadaqa and be among the salihun.' Whenever He gave them of His favour, they were miserly with it, and turned away, swerving aside. As a consequence, He put hypocrisy into their hearts until the day they meet Him, for that they failed

Allah in that they promised Him and they were liars." (9:75)

A sixth aspect may be that being moderate in demanding is that the slave seek the portions of this world. He said, may He be exalted, "Some men there are who say, 'Our Lord, give to us in this world,' and such men shall have no part in the world to come. And others there are who say, 'Our Lord, give to us in this world good, and good in the world to come, and guard us against the punishment of the Fire.'"

A seventh aspect may be that being moderate in demanding is that your demanding be without doubt in portion or leaving the preservation of respect. An eighth aspect may be that being moderate in demanding is you desire not to hasten the answer. No being moderate is to desire to hasten it. The Prophet, peace be upon him, forbade that by his word, "He will answer every one of you. Let not one say, 'I called and He did not answer me.'" Musa and Harun, peace be upon them, called on Pharoah in what Allah ta'ala related of them by His word, "Our Lord! obliterate their possessions, and harden their hearts so that they do not believe, until they see the painful punishment." He said, may He be exalted! "Your prayer is answered, so go straight and do not follow the way of those that do not know." Between the word of Allah to them "Your prayer is answered" and the destruction of Pharoah were forty years.

Shaykh Abu'l-Hasan, may Allah have mercy on him, said on His word, glory be to Him and may He be exalted, "go straight,"

i.e. on the lack of seeking to hasten what they asked and they did not follow the path of those who do not know. He said, "They seek to hasten the answer."

A ninth aspect of being moderate in demanding may be that he seek while he gives thanks to Allah ta'ala for His giving and He witnesses the good choice of his Lord when He forbids the nearness of the seeker who is not grateful for His giving and does not witness the good choice of his Lord in forbidding. He seeks from Allah in the certainty that He gives that which is good. From where does this ignorant slave pass judgement on the knowledge of Allah while he knows that what is in it is the Unseen of Allah. It is enough ignorance on the part of the slave that he prefer over his Master. When you ask Him, ask to be entrusted to Him, not to manage with Him or choose over Him. Your Lord will create what He will and choose for them what is good. This is in whatever of His commands is obscure.

The clarification in that is that what is asked for is in three divisions: what is good absolutely, so seek it from Allah without exception like iman and all acts of obedience, what is evil absolutely, so seek from Allah safety from it without exception like kufr and rebellion, and what is obscure like wealth, might, and elevation. Seek that from Allah ta'ala saying, "If you know that to be good for me..." I heard it from the Shaykh, may Allah have mercy on Him.

A tenth aspect may be that being moderate in demanding is that there be in the demanding dependence on previous portion, and

and they do not rely on the demanding. Being moderate in demanding may be that they seek while they see their lack of merit. These are suited to merit the favour of the Lord of the worlds. Shaykh Abu'l-Hasan, may Allah have mercy on him, said, "I did not seek anything from Allah but that I advanced my evil before me." He meant, may Allah have mercy on him, that he did not seek from Allah with an attribute deserving giving. His seeking was for favour only by His favour.

These are ten aspects in being moderate in demanding. It is not intended to fully comprehend its meaning by them since the matter is wider than that. It is according to what the Unseen gives and the Master -- glory be to Him and may He be exalted -- bestows. It is the speech of the one with encircling lights None takes from him except according to his light and none takes from the jewels of His sea except according to the power of his dive. Each understands according to the station in which he is established. You are quenched by one water while We prefer some over others in eating. What they do not take is more than what they take. Listen to his word, peace be upon him, "I was given all the words."

Speech is very short for me. Had the 'ulama of Allah interpreted ... for the post-time of post-times the secrets of one word of His speech, they would not have encompassed it in knowledge and could not understand it so that one of them said, "I acted by this hadith for seventy years, and I still am not through with it." It is his word, peace be upon him, "Part of the good Islam of a man is his leaving what does not concern him." He spoke truly, may Allah be pleased with him.

Had he remained for all the life of this world altogether, and the post-time of post-times, he would not be done with the rights of this hadith and what is entrusted in it of rare things of knowledges and the secrets of understanding.

INCLINATION Look at his word, may Allah bless him and grant him peace, "Had you trusted in Allah as He should be trusted, He would have provided for you as He provides for the birds -- in the morning they have empty stomachs, and they return at night full." You will see that it indicates the command to trust in Allah ta'ala, not to deny means. It indicates its affirmation by his word, peace be upon him, "in the morning they have empty stomachs and they return at night full." He affirmed for them their morning and evening." It is their means and He removed storing-up from them. It was as if he, may Allah bless him and grant him peace, was saying, "Had you trusted in Allah as He should be trusted, you would not have stored-up. Trust in Allah does not leave you free to store up with Him. You are provided for as He provides for for the birds. They are given their provision for the day and they do not store up for tomorrow, trusting that Allah ta'ala will not make it lost. You, O mu'min, are more suited to that." He, peace be upon him, informed us that storing-up comes from weak certainty.

If you say, "Is this the judgement of consuming stored-up supplies or is it a different state?" Know that there are three sorts of storing-up: the storing-up of the wrong-doers, the storing-up of the frugal, and the storing-up of the outstrippers. As for the first sort, they store up by miserliness and begrudging, clutching in pride and boasting. Heedlessness is ingrained in their hearts and greed has over-owered their selves. Their avidity has not freed them

from this world, nor does their eagerness turn them to other than it. Their poverty is fixed. If they are rich outwardly, it abases them, if they are mighty, they are not filled by this world nor do they cease to seek it. Means play with them and mock them. Lords scatter them. "They are like cattle, rather they are more misguided. These are the heedless." (7:179) No room remains in their hearts to contain wisdom or listen to warning. Little is it that their deeds are raised or states purified because the fear of poverty dwells in their hearts. He said, may Allah bless him and grant him peace, "Whoever has fear of poverty dwelling in his heart, seldom is it that a deed is raised for him." Therefore the mu'min must be released of that into which they enter and safe from what they expend and purified of that which soils them so that he praises Allah ta'ala for what He has bestowed on him of His abundance and blessed him with of His gift. When you see them, say "Praise be to Allah who healed me of what He tests them with and has bestowed on me much of what He created in favour" as when you see one afflicted in the body, you praise Allah who made you well and you see what your Master has bestowed on you. Similarly, it is obliged on you and more fitting that you thank Allah when He heals you from the means of this world and diving in them while He tests another by that so that you do not demand them. Rather replace your contempt of them with your mercy to them and replace your cursing them with your du'a for them. Imitate the well-known action of what the gnostic of Allah, may Allah have mercy on him. What he does is the source of vainness. He and his companions passed by some very base people on the river Tigris. His companions saw that which these people had in them of the people of diversion, cor-

ruption, and mirth. They said, "O Master! Ask Allah to curse them." Then he raised his hands and said, "O Allah, as they have joy in this world, give them joy in the next!" They said, "O Master! We asked you to curse them." He said, "When He gives them joy in the next world, Allah will turn to them and that will not harm them at all. At that moment, the boat came to land. The men descended in one direction and the women in the other. These were purified of those. They went out to Allah, repenting. Some of them are among those who do-without and slaves because of the baraka of a fair du'a. When you see the people of insanity and evil, know that previous knowledge and performed will sentences them. If you do not do it, it is feared for you that you will be tested by the like of their trial and cut off as they are cut off.

Hear what Shaykh Abu'l-Hasan, may Allah have mercy on him, said, "Honour the mu'minin, even if they are rebels, corrupt. Command them to the good and forbid them the reprehensible. Leave them as a mercy to them and do not exult yourselves over them."

He said, peace be upon him, "Had the light of the rebellious mu'min been unveiled, it would have covered what is between the heaven and the earth." So what do you think of the light of the obedient mu'min? It is enough for you to exalt the mu'minin. If they are heedless of Allah, the word of the Lord of the worlds is, "Then We bequeathed the Book on those of Our slaves We chose, but of them some wrong themselves, some of them are lukewarm, and some are outstrippers in good

works by the permission of Allah." See how He affirmed being chosen for them in spite of their wrong-doing. He did not make their injustice expel them from being chosen nor from the inheritance of His Book. He chose them by iman, even if they do wrong by rebellion. So glory be to the Wide of mercy and Great of favour.

Know that among His slaves in His Kingdom there must be a portion of mildness and a place of the manifestation of mercy, forgiveness, and the occurrence of intercession. Understand what the Messenger of Allah, may Allah bless him and grant him peace, said, "By He in whose hand my self is, had you not done wrong actions, Allah would have removed you and brought a people who would do wrong actions and ask forgiveness of Allah, so that He might forgive them." He said, peace be upon him, "My intercession is for the people of great wrong actions among my community."

A man came to Shaykh Abu'l-Hasan, may Allah have mercy on him and said, "O Sayyidi! Yesterday in our presence occurred such and such reprehensible actions," and there was wonder manifested from that man that it be thus. He said, "O so-and so, or is it as if you wanted not to rebel against Allah in His kingdom? Whoever wants not to rebel against Allah in His Kingdom, he does not want forgiveness to be manifested nor that there be the intercession of the Messenger of Allah, peace be upon him." Here end the words of the Shaykh.

How many a wrong-doer there is who did much evil and slipped into opposition has had mercy obliged for him from his Lord.

He is merciful to him according to his iman even if he rebels knowingly.

The second of the divisions of storing-up is the storing-up of the lukewarm. They are those who do not store up begrudgingly or by pride or boasting. They know agitation from themselves in poverty, so they know that if they do not store up, their iman will be muddled for them, and their certainty shaken. They store up by their weakness below the state of the trusting and since they know of thier incapacity to reach the station of certainty. The Messenger of Allah, peace be upon him, said, "The strong mu'min is better with Allah than the weak mu'min, and in each is good." The strong mu'min is the one in whose heart the light of certainty has shone. He knows that Allah ta'ala drives his provision to him whether he stores up or not. If he does not store up, the Real -- may He be exalted -- will store up for him.

The storers assign to their supplies, and the people of trust assign to Allah, not to anything other-than-Him. The strong mu'min is the one who does not rely on means, whether he is in them or not. The weak mu'min enters into means with reliance and comes out of them in spite of an attentiveness to them.

The third division in relation to storing-up and its lack are the outstrippers. They are those who have preceded to Allah by the purification of their hearts from other-than-Him. Secondary causes are not attached to them nor do secondary causes distract them from Allah. They preceded to Allah since they have no barrier. Slaves are prevented from preceding to Allah ta'ala by attractions of connection to other-than-Allah. Whenever their hearts have himma to travel to Allah, that

pulls them to what they are connected. He repeatedly returns to it and turns to it. The Presence is forbidden to the one of this description and prohibited to the one of this attribute.

One of the gnostics said, "Do you suppose you will enter the divine presence while something behind you attracts you?" Understand here His word, glory be to Him, "The day neither property nor sons will profit except whoever comes to Allah with a sound heart." The sound heart is the one which is not connected to anything except Allah ta'ala. He said, glory be to Him and may He be exalted, "Now you have come to Us one by one, as We created you upon the first time," understanding from that you will not come to Allah ta'ala in reaching Him except when you are alone from what is other-than-Him. He said, may He be exalted, "Did He not find you an orphan and shelter you?" It is understood that you only have shelter with Him by the soundness of your being an orphan from other-than-Him. He said, peace be upon him, "Allah is odd and loves the odd," i.e. He loves the heart which is not even with the impurities of effects. These hearts belong to Allah. By Allah, they leave Allah to act for them. They are not entrusted to themselves nor are they left to their management. They are the people of the Presence, opened by the source of favour. They are not severed from Allah by good effects nor are they distracted from Him by the radiance of naked good. We have in this meaning:

O radiance of good the like of whose radiance I
 have not cast over to beings
 I have a meaning in you whose radiant secret does not
 appear except that it divers my eyes and
 spreads out my clouds.

One of them said, "Had I been obligated to see other-than Him, I would not have been able to because there is not any other-than-Him so that I should see it with Him." This is the state of the people whose preservation is undertaken and whose care is guaranteed. What management do these have? How can these be among the storers while they are in the presence of the Lord of the worlds? If they store, they do not rely on what they store. How could they rely on other-than-Him while they witness the divine oneness?

Shaykh Abu'l-Hasan ash-Shadhili, mayAllah have mercy on him, said, "Witnessing was strong on me once, so I asked that He veil that from me. It was said, "Had you asked what Musa His Kalim and 'Isa His Ruh, and Muhammad His pure friend asked, He would not have done it. But ask Him to strenthen you." I asked Him and He strenthened me." Whoever has this state, how can he need to store up? How can he rely on others? It is enough that the mu'min store up iman in Allah and trust in Him and reliance on Him.

The people of understanding of Allah trust Allah. He stores up for them and they seek His protection. He preserves them and they are His and by Him. He is by His aid to them, so He is enough for them in what concerns them and He removes from them what sorrows them. What He has commanded distracts them from what He has guaranteed for them. They know that He does not leave them to themselves, and part of His favour is that He does not forbid them. They enter in rest and stand in the Garden of Submission and pleasure of entrustment. By that, Allah raises their value and completes their lights.

It is right that He remove reckoning from them by His favour as the Messenger of Allah, may Allah bless him and grant him peace, said, "Seventy thousand of my community will enter the Garden without reckoning." It was said, "Who are they, O Messenger of Allah-" He said, "They are those who do not use spells or seek spells and they do not see evil omens. They trust in their Lord." How can the one who has nothing be taken to account? How can the one who sees that he has no action be questioned about his action? Those who claim are taken to account and the heedless are examined who see that they own or act with Allah. Whoever does not store up, trusting in Allah and relying on Him, Allah drives his provision to him by well-being, and He brings richness into existence in his heart. One of the gnostics was bankrupt. He said to his wife, "Remove all that is in the house and give it as sadaqa." She did that except for a hand-mill. She said, "Perhaps we might need it and will not find the like of it." She did it, and suddenly there was a knock at the door. It was said, "This is wheat which was sent to the Shaykh." The house was filled with wheat. When the gnostic returned and saw it, he said, "Did you remove all that was in the house?" She said, "Yes." He said, "The matter is not like that." She said, "I only left the mill-stone fearing that we might need it." He said, "Had you removed the millstone, flour would have come to you. You let it remain so what you designated came to you."

If the outstrippers store up, it is not for themselves. They store up as trust since they are trusty treasurers and great slaves. If they take this world, they take it by right. If they spend it, they spend it by right. The one who takes it

by right is not below the one who spends it by right. They do not see that they possess with Allah. They see what they have in their hands as part of the repositories of Allah. They act in it by delegation from Allah. They hear His word, may He be exalted, "Spend of what We have made you khalifs in." They know that they have no property with Allah. It is an supplementation brought into relation with you and a supplementation is a favour of whoever has it over you that He might see how you act. He is the Knowing, the Aware.

Do you store up with the outward or do you examine its secrets? For that reason, the Prophet, peace be upon him, did not oblige zakat on them since they have no property with Allah so that zakat should be obliged on them for it. Zakat is obliged for you as long as you are an owner. They see what they have in their hands as part of the repositories of Allah ta'ala for them which they spend in the times of His spending and forbid it in other than its place. Zakat is purification of what should be from whoever it is obliged for by His word, may He be exalted, "Take sadaqa from their property to purify them and cleanse them by it." The Prophets, peace be upon them, are free of impurity by protection. Because of that, Abu Hanifa, may Allah have mercy on him, did not oblige zakat on youths because they lack the impurity of opposition. Opposition is only after the flowing of obligation. That is after puberty. Understand here his word, may Allah bless him and grant him peace, "We are the tribe of prophets. We do not bequeath. What we leave is sadaqa" to clarify what we mentioned to you and make clear what we confirmed.

The people of gnosis of Allah ta'ala witness this divine unity. They do not see that they have any possession with

Allah. What then do you think of the prophets and the messengers, may the blessings and peace of Allah be upon all of them? The people of tawheed and gnosis have scooped up from their seas and have kindled from their lights.

It is related that ash-Shafi'i and Ahmad, may Allah have mercy on them, were sitting together when Shayban ar-Ra'i presented himself -- may Allah have mercy on him. Ahmad said to ash-Shafi'i, "I want to question this one," and he pointed to him at this time. Ash-Shafi'i said, "Do not do it." He said, "I must do that." He said, "O Shayban! What do you say about the one who forgets four prostrations in four rak'as?" He said, O Ahmad! This is a heart which is heedless of Allah, may He be magnified and exalted. He must have adab so that he does not return to the like of this." Ahmad swooned, and then recovered and asked him, "What do you say about one who has forty sheep and what is their zakat?" He said, "In our school or in your school?" He said, "In both the schools." He said, "Yes. As for your school, it is one sheep in forty. In our school, the slave does not own anything with his Master."

It has come in hadith that the Prophet, peace be upon him, stored up the food for a year. As for that, it is by what we said at the beginning. The storing up of the prophets, peace be upon them, is taking the trust chosen for it is a moment in which its spending is beneficial. The Messenger of Allah, peace be upon him, stored up for his family or in order to clarify the permissibility of storing up for his community. Assigning it to us in trust did not occur. Part of what shows

you the meaning is that he clarified its permissibility stems from the fact that the most dominant of his states, peace be upon him, was lack of storing-up. He stored as a respite for his community and a mercy to them and compassion for the weak among them since had he not stored up, the mu'min would not store up after him. He did not to clarify its judgement. He said, peace be upon him, "I forget..." He, may Allah bless him and grant him peace, clarified for you that forgetfulness is not part of his affair nor his attribute. He entered into it to clarify its judgement and what is connected to it for his community. So understand the hadith!

USEFUL POINT He said, peace be upon him, "Allah guarantees to provide for the seeker of knowledge," Know that whenever knowledge is repeated in the Mighty Book or the sunna, what is meant is useful knowledge which is accompanied by fear and enclosed by fear. Allah ta'ala said, "Allah is feared by His knowing slaves." He clarified that fear obliges knowledge and it is understood from this that the 'ulama are the people of fear. It is the same with His word, may He be exalted, "Those who were given knowledge" and the firm in knowledge and "Say, Lord, increase me in knowledge." He said, peace be upon him, "The angels lower their wings to the seeker of knowledge." He said, peace be upon him, "The 'ulama are the heirs of the prophets."

He said, "Allah guarantees to provide for the seeker of knowledge." He means by knowledge in this place useful knowledge overcoming and checking passion. That is specified by necessity because the word of Allah ta'ala and the word of the Messenger of Allah, peace be upon him, is more glorious

than that it be connected to other than this. We clarified that in another book. Useful knowledge is that which helps one to obey Allah ta'ala and obliges you to fear Allah ta'ala and to stand within the limits of Allah. It is knowledge of gnosis of Allah. Useful knowledge contains knowledge of Allah and knowledge of what Allah commands since its teaching belongs to Allah. He said, peace be upon him, "Allah guarantees to provide for the seeker of knowledge," i.e. He guarantees for him that He will bring to him well-being, might, and safety from the veils. We interpreted this interpretation. The meaning of guarantee is particular guarantee. That is because Allah, glory be to Him and may He be exalted, guarantees to provide for all the slaves, whether they seek this knowledge or do not seek it. He indicated that this guarantee is particular as we mentioned because He mentioned it by itself.

In this meaning, Shaykh Abu'l-'Abbas said about this in his hizb, "Give us this and this," that "The provision given without toil is that which has no veil in this world nor questioning or reckoning or punishment in the next world on the rug of knowledge of tawheed and Shar', safe from passion, appetite, and nature.

Ask Allah for provision given without toil. It is the provision guaranteed for the seeker of knowledge. The secret of provision given without toil is that it has no veil in this world nor reckoning in the next world because veils did not fall in it. It has nowell-being in it when veils oblige the breaking of the secret by barring presence and stopping opening. It is not according to what the commonality understand of provision given without toil which is acquired without labour or fatigue. Well-being with the people

of heedlessness is in what refers to bodies. With the people of understanding, it is in what refers to hearts. The occurrence of veils in provision is either by seeing heedlessness and means apart from Allah ta'ala or by obtaining it while your goal is not taqwa in obedience of Allah ta'ala. The first is veil in acquisition and the second is veils in obtaining.

The Shaykh said, "No questioning, reckoning, or punishment for it in the next world." Questioning may be about the rights of blessing by His word, may He be exalted, "Then on that day you will be questioned about bliss." The Prophet, peace be upon him, and some of his companions ate food. Then he said, "By Allah, you will be questioned about the bliss of this day."

The Shaykh, may Allah have mercy on him, said, "There are two sorts of questioning; questioning for honouring and questioning for rebuke. The questioning of agreement and concern is the questioning for honouring. The questioning of the people of heedlessness to Allah and turning away is the questioning for rebuke. Understand -- may Allah have mercy on you -- that Allah, glory be to Him and may He be exalted, questions the people of sincerity, even if He knows our reports and the hiddenness of our secrets so as to manifest the rank of their sincerity to the slaves and to publish their good qualities in the Return as the Master says to his slave, "What did you do in such and such a matter?" And yet, he knows that he performed it and is sure of it. He wants those present to know how he cares for his command,

undertaking it, and his concern with its affair -- so understand.

The Shaykh said, "and no reckoning." Reckoning is the result of questioning. When they are safe from the questioning, they are safe from the Reckoning. When they are safe from the questioning and the reckoning, they are safe from the punishment. The Shaykh, may Allah be pleased with him, mentioned it, even if it is necessary to make clear what this provision obliges of favours. Had one of them been set apart, it would have been fitting to seek it. The Shaykh, may Allah have mercy on him, said, "on the rug of tawheed," i.e. that I witness You in in what You provide for me and I see You in what You feed me, and I do not see that from other-than-You nor ascribe it to any of Your creation." It is like that with the people of Allah. They eat only at the table of Allah. He feeds them from whoever feeds them by their knowledge that other-than-Allah does not own anything with Him. So by that, the witnessing of creation falls from their hearts. They do not turn their love to other-than-Allah nor turn their amity towards other-than-Him. Since they see that He is the One who feeds them and bestows favour on them from His abundance and honours them.

Shaykh Abu'l-'Abbas, may Allah have mercy on him, said one day, "We only love Allah ta'ala," i.e. love from us is not directed to creation. A man said to him, "Your ancestor rejected that, O Sayyidi, by his word peace be upon him, 'Hearts are disposed to the love of the One who is good to them.' He said, "Yes, we are a people who see only Allah ta'ala as Muhsin. For that reason, our hearts are

disposed to His love." Whoever sees that Allah is the Feeder -- glory be to Him and may He be exalted -- has increase of love renewed for him according to what is renewed of obtaining blessings by His word, peace be upon him, "Love Allah for what He feeds you with of His blessings." Its clarification preceded. Whoever sees that Allah feeds him has this cognisance which protects him from abasement to creation or inclining his heart with love to other than the King, the Real. Have you not heard the word of Ibrahim the Khalil, peace be upon him, "He is the One who feeds me and gives me to drink." He testified that Allah ta'ala alone has that and acknowledged His oneness, may He be exalted, in it.

The Shaykh, may Allah have mercy on him, said, "On the rug of the knowledge of tawheed and the shar'" because whoever relaxes from the application of tawheed and sees that the kingdom belongs to Allah and that none other than Him has a Kingdom with Him, and is not limited by the outward parts of the Shari'a, that one is cast into the sea of zandaqa and it reverts his state by its evil influence. However, the matter is that he be supported by reality and limited by the Shari'a. It is like that with the realised one. He is not free with the reality nor does he stop with the outward transmission of the Shar'. He stands between that. Stopping with the outward parts of transmission is shirk and being free with the reality without the limitation of the Shari'a is atheism. The station of the people of guidance is "what is between filth and blood, pure milk, satisfying drinkers." (16:66)

Know that He repeats matters concerning provisions and accidents occurring in them. The Shaykh, may Allah have mercy on him, mentioned much about them by His word, "He subjected to me the matter of this provision and protected me from avarice and fatigue in seeking it, and from the distraction of the heart and the connection of concern to it, and from abasement to creation because of it and reflection and management in acquiring it and avarice and miserliness after acquiring it." Accidents occurring in provision are not limited so as to be fully dealt with. Let us speak about what the Shaykh -- may Allah have mercy on him -- said.

Know that the slave has three states in relation to provision, a state before he is provided for which is the state of running, a state after that which is the state of acquiring and a state after its fulfillment, which is the third state. As for what occurs before his acquiring it, avarice and fatigue exist in seeking it, and the occupation of the heart with it and connection of care to it, and abasement to creation because of it, and reflection and management in acquiring it. As for avarice, it is desire which depends on the self in acquiring it and devotion to that. It grows from lack of trust and weakness of certainty. They grow from lack of light. Lack of light grows from the existence of veils since had the heart been filled with the lights of contemplation and immersed in the favours of Allah, the knocking of the visits of avarice would not have occurred to it. Had the light of certainty been outspread on the heart, previous allotment would have been unveiled to it, so avarice would not have been possible.

The slave knows that he has allotment with Allah and it must reach him. As for fatigue in seeking, it is either outward fatigue -- and we seek refuge with Allah ta'ala from it because when toil overcomes the seeker of provision in the outward, that distracts him from undertaking commands. Provision with rest in it is help to be free to obey Allah, and to undertake to serve Him. If the fatigue is the fatigue of the hearts, not the outward parts, it is more fitting to seek refuge from it. That is because their obligations tire the hearts in seeking provision and reflecting on it. What they bear of that is heavy for them. They have no rest except by trust in Allah because the one who trusts in Allah, sets down his burden, and Allah removes them from him by His word, may He be exalted, "Whoever trusts in Allah, He is enough for him."

Then the Shaykh, may Allah be pleased with him, said, "from the distraction of the heart and connection of care to it." The occupation of the heart with the matter of provision is a great severer so that Shaykh Abu'l-Hasan, may Allah have mercy on him, said, "the greatest of what veils creation from Allah ta'ala are two things: provision and fear of creatures. Of them, provision is the strongest of the two veils." That is because most people can be free of fear of creation and not be free of the concern of provision except for a few, especially when he sees that loss is based on your existence while you are in need of what will establish your structure and fortify your strength.

He said, "the connection of care to it," i.e. the connection of himma to the matter of provision and turning and immersion so that there does not remain any room in him for other than it. This is a state obliging severance and the eclipsing of

the lights of arrival. It invites the ruin of the heart and the destruction of the light of certainty for the one who has it and his bankruptcy in the way of power and firmness.

He said, "from abasement to creation because of it." Know that whoever's certainty is weak and has little allotment of intellect as his portion, abasement is obliged for him by his coveting creation and his lack of trust in the King, the Real. That is because he does not see the previous allotment of Allah ta'ala and does not obtain the sincerity of His promise. He is abased to creation. He is a flatterer, and he pesters them, and clings to them. That is the result of heedlessness to Allah ta'ala. The punishment of the next world is greater. Had his iman and trust in Allah been sound, he would have been mighty by "Might belongs to Allah, His Messenger, and the mu'minun." The might of the mu'min is with his Lord. He does not exalt any other-than-Him by his knowledge that all might belongs to Allah, and that He is the Mighty. There is no mighty with Him. He is the exalter, and there is no exalter with Him. His might is trust, and his victory is trust. He is not weak by the sincerity of his trust in his Lord in His portion nor is he sad for his reliance on Him in His favour. He hears His word, may He be exalted, "Faint not, neither sorrow, you shall be the upper ones if you are mu'minun." The might of the mu'min is in leaving covetousness in creation, and trust in the King, the Real. His iman forbids that he lift his need to other than his Lord or direct his heart to other-than-Him. For that reason, one of them said:

It is haram for the one who unifies his Lord and makes Him unique to give anyone a gift
 O my companion! Set up for me a standing place with the Real -- I will die in it in ecstasy and will be brought to life in it in ecstasy.
 Say to the kings of the earth: Strive with its effoort.
 The king is a king who neither sells nor gives

Whoever is freed by Allah from the bondage of covetousness and exalted by scrupulousness, his favour has been generous to him and his himma perfected for him. Know that Allah has clothed you, O mu'min, in numerous robes. Among them are the robes of iman, gnosis, obedience, and the sunna. Do not soil it with covetousness in creatures, and by relying on other than the Lord of the Worlds.

Shaykh Abu'l-Hasan, may Allah have mercy on him, said, "I saw the Prophet, peace be upon him, in a dream and he said to me: O 'Ali! Purify your garment from impurity -- you will receive the aid of Allah in every breath." I said, "O Messenger of Allah! What is my garment?" He said, "Know that Allah ta'ala has clothed you in the robe of iman, the robe of gnosis, the robe of tawheed, and the robe of love." I said, "I understood then His word, may He be exalted, "And your garment, purify." Whoever has gnosis of Allah finds that everything is small with him. Everything is of little importance to whoever loves Allah. Whoever unifies Allah, does not associate anything with Him. Whoever submits to Allah, rebels little. If he rebels, he apologises to Him. When he apologises to Him, his apology is accepted.

Know, may Allah have mercy on you, that He lifted the himma of the wayfarers of the Path of the next world from creation and that lack of turning to them is more adorned for them than the jewels of the bride. They need Him more than water for

the life of the selves. Whoever has the robe of the King put on him, he preserves it and guards it. It is fitting that you continue to be His and do not withdraw from Him. It is fitting that the one who soils the robes of gifts not have them left to him. O brother! Do not soil your iman with your desire for creatures and do not make your reliance except on the Lord of the worlds. If you exalt Allah, your might will continue with the one whom you exalt. If you exalt other-than-Him, there is no going-on to your might since there is no going-on to the one whom you exalt. One of the excellent recited to me for himself:

Let your might be with your Lord -- it will be firm
and established

If you exalt the one who will die, your might is dead.

A man came into one of the gnostics weeping. He said, "What's the matter-" He said, "My master is dead!" He said to him, "Why have you made your master one who dies?"

It is said to you that when you exalt other-than Allah, you will lose Him. When you rely on other-than-Him, you will miss Him. Look at your god, to whom you persist in devotion that we might burn it and then scatter it into the sea. Your god is Allah -- there is no god but Him. He encompasses everything in knowledge. O salve! Be Ibrahimian. Your father Ibrahim, may the blessings and peace of Allah be on him, said, "I do not love those that set." What is other-than-Allah ta'ala sets, whether by existence or possibility. Allah ta'ala said, "The religion of your father Ibrahim, " i.e. follow the religion of your father Ibrahim. The mu'min must follow the religion of Ibrahim. Part of the religion of Ibrahim is lifting himma from creation. On the day he was cast into the

catapult, Jibril, peace be upon him, appeared to him. He answered him, "As for you, no. As for Allah, yes." He said "Ask Him." He said, "His knowledge of my state is enough for me from my asking Him." So see how Ibrahim, may the blessings and peace of Allah be upon him, raised his himma from creation and turned it to the King, the REAL. He did not seek aid from Jibril nor turn to asking from Allah ta'ala. He saw that the Real was nearer to him than Jibril and his asking. For that reason, He saved him from Nimrod and his punishment, and blessed him with His gift and abundance, and gave him His acceptance. Part of the religion of Ibrahim is opposing all that distracts from Allah, and moving the himma to return to Allah Allah ta'ala by His word, "they are my enemies except for the Lord of the worlds." Richness, if you want the proof of it, is in despairing of people. Shaykh Abu'l Hasan, may Allah have mercy on him, said, "I despaired of myself profitting myself, so how can I not despair of the other than myself profitting myself? I hope to Allah for other than me, so how can I not hope to Him for myself?" This is the alchemy and the elixir. Whoever acquires it, acquires richness without loss and might without abasement and expenditure without depletion. It is the alchemy of the people of understanding Allah ta'ala.

Shaykh Abu'l Hasan, may Allah have mercy on him, said, "A man kept my company and he was heavy for me, so I extended myself to him and he extended. I said to him, "O my son! What is your need and do not keep my company." He said, "O Sayyidi! It was said to me that you know alchemy. So I kept your company in order to learn alchemy from you." I said to him, "You spoke truly as did the one who told you that, but I think you will not accept." He said, "Yes, I will accept!" I said to him,

"I looked at creation, and I found them in two divisions: enemies and lovers. I looked at enemies -- I know that they cannot injure me with a thorn which Allah does not will for me. I cut off my looking at them and I joined myself to my lovers. I saw that they cannot benefit me with anything which Allah does not will for me, so I cut off my despair of them and connected myself to Allah ta'ala. It was said to me, 'You will not reach the reality of this matter until you do not doubt in Us and you despair of other-than-Us giving you other than what We allotted to you.'"

He said another time, may Allah have mercy on him, when he was asked about alchemy, "Remove covetousness from your heart and cut your despair of your Lord that He would give you other than what He allotted to you." He does not indicate the token of the love by much action or his constancy in his word. By his light he shows his richness with his Lord and his being held back to Him by his heart and being freed from the bondage of covetousness and he is adorned with the ornament of scrupulousness. By that, acts are good and states are purified. Allah ta'ala said, "We made what is on the earth an adornment for it in order to test which of them is the best in deeds." Good deeds are by understanding from Allah. Understanding is what we mentioned of richness with Allah, being content with Him, relying on Him, and lifting needs to Him and being constantly before Him. All that is the fruit of understanding of Allah ta'ala. The inspection of scrupulousness from yourself is more than your inspection of other than it, and you are purified of covetousness in creation. Had the coveter been purified with seven seas, they would not purify him except by his despairing of them

and removing himma from them.

'Ali ibn Abi Talib, may Allah be pleased with him, advanced on Basra and entered its mosque. He found story-tellers relating stories. He made them get up until he came to al-Hasan al-Basri. He said, "O youth! I will ask you about something. If you answer it, I will let you stay. If not, I will make you get up as I made your companions get up." He saw him on a manner and a guidance. Hasan said, "Ask about whatever you wish." 'Ali, may Allah ta'ala be pleased with him, said to him, "What is the foundation of the deen?" He said, "Scrupulousness." He said, "What is the corruption of the den?" He said, "Covetousness." He said, "Sit, the like of you is the one to speak to the people."

I heard our Shaykh Abu'l 'Abbas, may Allah have mercy on him, say, "At the beginning of my affair I was at the port of Alexandria. I came to one who recognised me and bought a need from him for ½ a dirham, then I said in myself, "Perhaps he will not take it from me." Then an unseen voice spoke to me, "Safety in the deen is leaving covetousness with creatures." I heard him say, "The possessor of covetousness is never full."

Have you not seen all its letters are hollow -- ta, mim, and 'ayn. O murid! You must raise your himma from creation and do not be abased to them concerning provision. Your portion has preceded and its affirmation advanced your appearance. Hear what one of the Shaykhs said, "O man! As much as you are made to chew what is chewed, it must be chewed so eat of it. Woe to you with might! Do not eat it with abasement."

Know that whoever recognises Allah, trusts His guarantee and His insurance. He does not complete the understanding

of the slave until he trusts more in what is in the hand of Allah than he trust in what is in his hand and he trusts more in the guarantee of the Real than the guarantee of creation. It is enough ignorance on your part not to be like that.

One of them saw a man clinging to the mosque. He did not go out of it. He wondered at his clinging to it, and reflected in himself, "From where does he eat?" One day he said to him, "From where do you eat?" That man said to him, "I have a jewish friend who promised me two loaves every day. He brings them to me." That gnostic said to him, "O wretched one! You tell me you trust in the promise of a Jew and do not tell me you trust in the promise of Allah -- glory be to Him and may He be exalted. He has the true promise and does not fail the promise." He said, may He be exalted, "There is no creature crawling on the earth, but that its provision rests on Allah. He knows its resting-place and its repository." That man took flight from him and departed.

Another prayed behind an imam for days. One day the imam said to him, and he wondered at his clinging to the mosque and leaving means, "From where do you eat?" He said, "Stand until I do my prayer again. I do not pray behind one who doubts in Allah." Tales about this are numerous.

It was said to 'Ali ibn Abi Talib, may Allah be pleased with him, "Had a man entered a house and that house then covered him with clay, from where would his provision come to him?" He said, "It will come to him from where his term comes to him." So look at how radiant this proof is and how manifest this clear sign is.

The Shaykh, may Allah have mercy on him, said, "from reflection and management in acquiring it." Reflection is that you imagine in yourself that you must have food by which to establish your structure. Management is that you say it is from such-and-such an aspect. That is much as it recurs to the heart until you do not know whether you pray when you prayed or recited when you recited. That obedience which you are in is made impure for you. When that comes to you, demolish its structure with the hatchet of trust and pulverize it with certainty. Know, may Allah have mercy on you, that Allah ta'ala undertook your management before you were. If you want to have good counsel for yourself, do not manage it. Management from you for it is harm to it since that is part of what obliges its transfer to you and prevents the help of lutf from reaching you. Allah -- glory be to Him and may He be exalted -- does not leave the mu'min in spite of the existence of management nor contending with decrees. If that occurs to you or happens, do not affirm it. The light of iman does not prompt him to that." It is a duty for us to help the mu'minin. We cast the truth on the false, and it expels it, and so it vanishes."

The Shaykh, may Allah have mercy on him, said, "from avarice and miserliness after acquiring it." This is part of the accidents after acquisition. They grow from weakness of certainty and lack of trust, so then avarice and miserliness occurs. Allah ta'ala censured both avarice and miserliness in His Mighty Book. He said, may He be exalted, "Whoever is protected from the avarice of his self, they are the successful." It is understood that the one with avarice has no success, i.e. no light. Success is light. He said, may

He be exalted, describing the hypocrites, "Avaricious of good. These, they do not believe, so Allah has caused their works to fail." He said, may He be exalted, "Among them are those who take a pledge with Allah that He might bring some of His favour, 'that we might give sadaqa and be among the salihun.' When some of His favour comes to them, they are miserly with it and turn away and swerve aside." He said, may He be exalted, "Whoever is miserly, he is miserly to himself." Miserliness and avarice are applied to three divisions: The first is that you are miserly with what you have to expend in the obligations of Allah ta'ala. The second is that you are miserly with it, and it is not connected to the obligation of the slaves of Allah. The third is that you are miserly to yourself, to expend it for Allah ta'ala.

The first miserliness is that you are miserly and do not give zakat if you are ordered to give it, or you do not undertake a deed which is specified for you, for example to expend for parents in their poverty and children in their poverty and childhood. It is also like the expending for wives. Generally, it is every due Allah has obliged you to undertake. Your opposition to it is part of what is censured. You deserve punishment. On that has come His word, may He be exalted, "Those who store up gold and silver and do not spend it in the way of Allah, give them good news of a painful punishment." The people of knowledge say that treasure is property whose zakat has not been paid. When its zakat is given, it is not treasure. Its meaning does not enter under this threat and the tongue of censure is not applied to it.

The second division is miserliness with expending what is not connected to obligation. For example, he gives the zakat of his property and does not spend anything after that. This is as if he has done what Allah ta'ala commanded him to spend of what is obliged for him. He must not shorten it. Shortening in obligation and abandoning superogatory good deeds is the state of the weak. The mu'min concerned with rectifying his affair with Allah ta'ala must not abandon treating Allah ta'ala in what Allah did not make obligatory for him. If he is like that, his state is like the one who prays the fara'id and does not perform their superogatory. O slave! His word, may He be exalted, is enough for you in what the Messenger of Allah, peace be upon him, related from Him. "The near draws near Me by the like of performing what I obliged Him, and My slave continues to draw near Me with superogatory acts until I love him. When I love him, I am his hearing, eye, tongue, heart, intellect, hand, and support." He, glory be to Him and may He be exalted, made it clear that the repetition of superogatory acts and undertaking them obliges love from Allah ta'ala. Superogatory acts are what the tongue of obligation does not demand of you in the way of prayer, sadaqa, hajj, etc. The like of the one who does the fara'id of prayers and shortens the prayer while he does them and the superogatory, or who gives zakat and shortens it while he gives it and prefers with it is like two slaves of a master. Every day, he obliges both of them to spend two dirhams. As for one slave, he gives his Master that and does not increase it at all. He does not exchange presents or love. As for the other one, he establishes for the master every day that which his companion does, but he buys trinkets

and fruits to give to his Master above what he expends. This slave is undoubtedly more favoured with the Master and has a more abundant portion of love. He is nearer to being accepted by the Master because the slave performs what he must expend without love for the Master. He gives him apprehension of his punishment. The slave who gives to his Master what he expends and give to him after that has travelled the path of love for the Master and turning to his love. He is more suited to win his nearness and love. Allah -- may He be exalted, has made knowledge of Him obligatory for the slave by what they have of weakness and what the selves are described with from laziness. He has obliged on them what He obliged because, had He given them choice in what He obliged, only a few would undertake it -- and very few they are. Therefore He obliged them to obey Him. In reality, He only obliged them to enter His garden. He drove them to the garden with the chains of obligation. "Your Lord wonders at a people who are driven to the garden in chains."

WARNING AND INFORMATION Know -- may Allah have mercy on you -- that we looked at obligation, and we saw that Allah, may He be exalted, put in all He obliged a superogatory of its sort, i.e. in all varieties He let there be a superogatory in that sort to restore whight might occur of gaps when the slave undertakes the obligations. It has come like that in hadith. He will look at the obligation of the prayer of the slave. If anything of it is lacking, it will be completed by the superogatory. So understand this, may Allah have mercy on you. Let it be in you the rising of love to oblige yourself in your devotion to treating Allah with what He has not obliged for you. Had the slaves only found in their balances the

the obligatory deeds and the reward of leaving the forbidden, they would have missed good and favour which cannot be counted or estimated by anyone. Glory be to the Opener of His slaves of the door of behaviour and the Clarifier to them of the means of connection.

Know that Allah, may He be exalted, knows His weak and strong slaves. He obliged obligations and clarified forbidden things. The weak shorten the obligation and leave the forbidden. In their hearts, they do not have the power of love and passion which causes them to act with other than obligation. Their like is like the slave whose Master knows of him that he will not expend and does not give him anything. For that reason, He, glory be to Him and may He be exalted, made times for recitations and obliged the duties of slaveness. That is recognised by rising, setting, midday, and end. Everything is like it in the prayer, and in the year in property which grows: the spring, tillage, and herds. In a moment, profit is acquired in agriculture. They bring its due on the day of its harvest and the tenth of Dhu'l Hijja in the hajj, and in the month of Ramadan in fasting. So He made duties and gave them times. He made for the selves in what is other-than-them room for fortunes and striving in means.

The people of Allah ta'ala and the people of understanding of Him make all times the same time and all life rising to Allah in its intention. They know that all time is His. They do not give any of it to other-than-Him. For that reason, Shaykh Abu'l Hasan, may Allah have mercy on him, said, "You must have one wird: it is dropping passion and love of the Master. Love forbids that use a lover except in what agrees with his beloved."

They know that the breaths are trusts of Allah with them and His repositories with them. They know they are demanded to preserve them. They turn their himma to that. As He has constant rububiya, the rights of His rububiya are constantly on you. His rububiya on you is without limitation by moments. It is fitting that His rububiya must also be like that.

Shaykh Abu'l-Hasan, may Allah have mercy on him, said, "Each moment has a share in slaveness which the Real demands of you by the right of rububiya." Let us rein in speech so that we do not leave the goal of this book.

The third of the divisions is preference. It is preferred for the self. This is the best of the three aspects. He prefers another for its sake. Whoever prefers Allah ta'ala for what He obliges him may not prefer it for what he has in his hands of what was not obliged for him. Whoever prefers Allah ta'ala by what is in his hand when He did not oblige on him, might not prefer it by himself nor be generous in expending it. Generosity with the self and expending it is among the attributes of the Siddiqun and the affair of the people of certainty who recognise Him. They expend themselves for Him knowing that the slave does not possess anything with the Master. When preference is with the self, it is the most perfect of aspects. Miserliness with it is the ugliest of aspects. The word of the Shaykh is clear from this. "From avarice and miserliness after acquiring it" by means of a quick glance, not a thorough exposition. This book is not the place for this meaning.

The third division of the divisions are the accidents in provision. We mentioned the accidents which occur in the

in provision in three divisions: the accidents before acquisition and accidents in acquisition. Their mention preceded in the words of the Shaykh about them. We clarified that. Accidents after acquisition and its depletion are sorrow, regret for it, and constant attention to it. You must also be purified of that. Hear His word, may He be exalted, "That you might not sorrow for what has passed you nor rejoice at what comes to you." The Prophet, peace be upon him, when a son of one of his daughters died, said, peace be upon him, "Inform her that Allah has what He takes and He has what He gives." Whoever is sorrowful over the loss of something other than Allah, calls ignorance on himself as well as the affirmation of severance. Had he found Allah, he would not lose anything other-than-Him. Whoever finds Allah, does not find anything other-than-Him so that he would lose it. Let the slave know that what misses him is not his because had it been his provision, it would not have gone from him to another. It is a loan with him. The loan is taken by the one who lent it and the thing returns to whoever finds it.

One of them had a niece named for him since youth. When he was old, there occurred that which prevented him from marrying her. Then she married another. One of the people of understanding came to him and said, "It is good for you to apologise to this husband who married your niece as you are intent on his wife -- since she is his wife in Pre-Time."

It is enough for the mu'min to beware of reflection what passed of the word of Allah ta'ala: "Among men there is such

a one as serves Allah upon the very edge -- if good befalls him he is at rest in it, but if a trial befalls him he turns completely over, he loses this world and the next world. That is the clear loss." (22:11) Allah ta'ala criticized the one who is calm with things when he finds them. Have you not seen how He said, "if good befalls him, he is at rest in it," i.e. at rest in that good. Had he understood, he would not have been at rest with something other-than-Allah ta'ala, and his being at rest would have been only with Allah. It is like that with the one who is sorrowful over it when he loses it by His word, may He be exalted, "when a trial befalls him," the trial is loss of the desired thing which he was calm with, "he turns completely over," i.e. his intellect is stunned, his self distracted, and his heart heedless. That is only by the lack of gnosis of Allah ta'ala. Had he recognized Allah ta'ala, He would have been made rich by His existence over every existent and been made independent by Him from every loss. Whoever loses Allah, will not find anything. Whoever finds Him, does not lose anything. How can he lose anything when he finds the One who has the Malakut of everything in His hand? How can he lose anything when He finds the Outwardly Manifest in everything? Other-than-Allah with the people of gnosis is not described by existence or loss since other-than-Him does not exist with Him by the affirmation of His divine unity. There is no loss to other than Him by the affirmation of His divine unity. There is no loss to other than Him because only what exists is lost. Had the veil of illusion been rent apart, eye-witnessing would have occurred on the loss of sources, and the light of

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certainty would have shone and the existence of beings would have been covered. Since you understand this, O slave, you must not despair on the loss of anything. Do not abandon the existence of anything. Whoever finds something, relies on it. Whoever loses something, is sad for it. It affirmed his slaveness to that thing whose existence makes him happy and whose loss makes him sad.

Understand here his word, peace be upon him, "The slave of this world is tired. The slave of the dirham is tired. The slave of the stomach is tired and relapses. When he is injured with a thorn, it is not extracted." Do not give authority in your heart to anything except love of Allah and His amity. You are too noble to be a slave to other-than-Him. He made you a noble slave do not be a blameworthy slave. The understanding of the people of understanding of Allah ta'ala prevents them from relying on existence or paying attention to loss to preserve their slaveness and confirm their freedom from other-than-Him.

I heard our Shaykh Abu'l-'Abbas, may Allah have mercy on him, say, "The being in a state is on two divisions: a slave who is in a state by the state and a slave who is in a state by the Maker of the state. The one who is in a state by the state is the one who is happy with it when he finds it and sad for it when he loses it. The slave who is the state by the Maker, that is the slave of Allah. He is not the slave of the state. He does not despair about it when he loses it nor rejoice when he finds it."

He said, may He be exalted, "Among men is such a one who serves Allah upon the very edge," i.e. in one direction. When it goes,

his obedience goes, and his agreement is severed. Had he understood Us, he would have served Us in every state and every direction as He is your Lord, may He be exalted in every state, so be a slave to Him in all states. He said, glory be to Him and may He be exalted, "When good befalls him, he is at rest in it." i.e. when good befalls him which suits his self, it is good in respect to him. It may be evil in the heart of the matter. "If evil befalls him, he turns completely over," i.e. he loses the good which he was at rest in and calls it "trial" because in loss is the testing of the iman of the mu'min. The states of the rijal are manifested in loss. How many there are who suppose that Allah has made them rich. He has made them rich by the existence of his means and multitude of his acquisition. How many there are who suppose He has made them intimate with their Lord, and they are intimate with their state. That is His loss of his intimacy as the loss of his state. Had he been intimate with his Lord, his intimacy would have persisted with His persisting and remained with His going-on. He said, may He be exalted, "He loses this world and the next world." He loses this world by the loss of what he wants of it, and he loses the next world because he did not act for it. What he sought has missed him, and it is what we sought to belong to, so understand!

SECTION We will mention in it mithals of management with Allah ta'ala and managers with Him, and the mithals of provision and the guarantee of it by Allah ta'ala. The state is made clear by mithal. The mithal of the manager with Allah is like the one who builds his house on the seashore.

Whenever he strives to build it, many waves fall on it, so all its sides fall in. In the same way, the manager with Allah ta'ala builds the structures of management which the waridat of decrees destroy them. Because of that, it is said that the manager manages, and Decree laughs. The poet said:,

When the structure reaches its day of completion --
when you build it, antoher destroys it.

ANOTHER MITHAL The manager with Allah ta'ala like a man who comes to piled-up sand heaps. He places his house on them. The storms come, and the sands blast, and what he built is destroyed as it is said:

Their pledges are effaced with the sands. What is
built on sand is like that.

ANOTHER MITHAL The manager with Allah ta'ala is like a child travelling with his father. They travel by night. The father, by his compassion for the child, guards him from where the child does not see. The child does not see the father because of the darkness which falls between them. The child is concerned about how to act in his affair. When the moon rises and he sees that his father is near him, his agitation is calmed and his fear is quieted because he sees his father near him. His management is enough for him over himself. It is like that with the manager with Allah ta'ala for himself. He manages because he is in the night of severance, so he does not see that Allah ta'ala is near him. Had the moon of tawheed or the sun of gnosis risen, he would have seen the nearness of Allah ta'ala to him, so he would be ashamed to manage with Him, and the management

of Allah ta'ala for him would be enough for him from managing himself.

ANOTHER MITHAL Management is a tree watered by the water of evil opinion and its fruit is severance from Allah since, had the slave's opinion of his Lord been good, the tree of management would have died from his heart by the cutting off of its food. Its fruit is severance from Allah ta'ala, because whoever manages for himself is content with his intellect and satisfied with his management and uses tricks for his existence. Its result is that he ^{is} handed over and the waridat of favours is prevented from reaching him.

ANOTHER MITHAL The manager with Allah is like a slave sent by his master to a land. In order to set up material effects in it for him. The slave enters that country. He says, "Where will I live and who will I marry-" That occupies him and he directs his himma to what is there and neglects what the Master commanded him to do. When His master summons him, his recompense from his master is that he repay him with severance and the existence of veils by his being distracted by himself from the right of the master. O mu'min! In the same way, Allah brought you to this abode and ordered you to it to serve Him and establish in you His management for you. When your occupation with yourself distracts you from the right of your master, you have neglected the path of guidance and travelled the road of ruin.

ANOTHER MITHAL The manager with Allah ta'ala and one who does not manage with him are like two slaves of the king. One of them is occupied with the commands of his Master and does not turn to clothes or food. The service of his Master concerns him, so that distracts him from being oc-

occupied with the portions of his self and its concerns. Whenever the master seeks the other slave, he finds him washing his clothes, managing his mount, and adorning his barb. The first slave deserves the acceptance of the master more than the second slave who is occupied with the portions and concerns of himself and distracted from the rights of his Master. The slave is bought for the master, not for himself. It is like that with the seeing slave. You only see him occupied with the rights of Allah ta'ala and watching His commands from the loves of himself and its concerns. When he is like that, Allah ta'ala establishes for him all his affair and turns to him with generous gift for his sincerity in his trust. Whoever trusts in Allah ta'ala, He is enough for him. The heedless one is not like that. You only find him in acquiring the means of this world and in the things which will bring him to his desire, undertaking management from himself for himself, handed over to it, cut off from trust and sincerity of reliance..

ANOTHER MITHAL The manager with Allah ta'ala is like the shadow expanded when the sun is not directly over head. When the sun is directly overhead that shadow is annihilated so that there only remains of it the rest of the traces which the direct encounter does not efface. The sun of gnosis is like that when it meets the hearts. It effaces management from them except for the going-on of a trace of the management of the slave which remains in that obligation might flow in it.

ANOTHER MITHAL The manager with Allah ta'ala for himself is like a man who sells a house or a slave. After the sale and its completion, the seller comes to the buyer and says, "Build something in it or destroy one of its rooms or do such a thing in it." The seller comes to do that, and it is said to him, "You sold it. You have no action in it after the sale since there is no dispute after the sale." He said, glory be to Him and may He be exalted, "Allah buys from the mu'minun their selves and property for that they have the Garden." The mu'min therefore must submit himself to Allah and not relate to it because He made it grow and He brought it. Part of the obligation of submission is leaving management to what you submit to as we clarified.

As for provision, the mithal of the provision of the slave in this abode is like a master who says to his slave, "Cling to this house and undertake such-and-such a service in it." The master can only order him to do that while he feeds him, gives him water, clothes him, and undertakes enough for him and does not neglect guarding him. In the same way, Allah ta'ala commands him to obedience and agreement in this world and guarantees for his portion for him. Let the slave undertake to serve Him. The master will undertake to favour him. Allah ta'ala said, "Command your people to pray, and persevere in it. We do not ask you for provision, We provide for you, and the end is to tagwa." Its clarification preceded.

ANOTHER MITHAL The slave with Allah ta'ala in this world is like the child with his mother. The mother will not leave

the child from her care nor remove him from her protection. It is like that for the mu'min with Allah ta'ala. Allah ta'ala undertakes for him good care. He drives favours to him and repels trials from him. The Messenger of Allah, peace be upon him, saw a woman who had her child with her. He said, "Do you see this one casting her child into the fire?" They said, "No, O Messenger of Allah." He, peace be upon him, said, "Allah is more merciful to His slave, the mu'min, than this one is to her child."

ANOTHER MITHAL The slave in this world is like a slave whose master says to him, "Go to such-and-such a land and rule in it because you will travel from that land into such-and such a desert. Take your equipment and gear. Then the master gives him permission for that. It is understood that he has permission to eat what he needs to establish his structure in order to go in search of provender and to undertake preparation. It is like that with the slave when Allah brought him into existence in this abode and commanded him to take provision from it for the next world. It is permitted to him to take from this world what he needs to make provision, gear, and equipment for his return.

ANOTHER MITHAL The slave with Allah ta'ala is like a master who has a garden. He commands his slave to plant and sow it and undertake its tending. When that slave is commanded to that, he undertakes what his master demands of him and he does not go out of it. So the master does not blame him, nor forbid him to eat out of that garden. When he eats of it, he works on it. However, the slave must eat what he needs for service, not eat the food of enjoyment and desire.

ANOTHER MITHAL The slave with Allah is like the father who plants many plants and builds many houses. It is said to him, "For whom have you done this?" He said, "For a child -- perhaps he will come to me." He prepared for the child what he needs before his existence by his love for him. Have you not seen when the father prepares for him before his existence, would he forbid it to him after his existence? It is like that with the slave with Allah ta'ala. Allah ta'ala prepared favour before He created him in this abode because favour preceded your existence, if you understand. Do you not see that His gift to you preceded your existence and His favour to you preceded your manifestation since He gave in Pre-Time before the slave was and action was his from Him. He will not forbid you what He allotted to you in Pre-time and what He stored up for you. Does He prepare for you before existence and forbid you when you exist?

ANOTHER MITHAL The slave with Allah ta'ala is like a labourer who a king brings to his house and commands him to do something for him. The king does not bring the labourer to seek his service in this house and leave him without food since he is more generous than that. The slave with Allah ta'ala is like that. This world is the house of Allah and you are the labourer. The work is obedience and the wage is the Garden. Allah would not command you to work and then not send you what will aid you to it.

ANOTHER MITHAL The slave with Allah is like a guest who arrives at the house of a generous king. The right of that

guest is not to be concerned about what he eats or drinks because doing that is suspicion of the King and his evil opinion about him. That preceded from the words of Shaykh Abu Madyan, may Allah have mercy on him. In the same way, this world is the abode of Allah and the slaves are His guests in it. Allah ta'ala would not command hospitality on the tongue of His Messenger, peace be upon him, and then abandon it. The one concerned about food and drink is hateful in respect to the King, since, had he not doubted in Allah, he would not be concerned with his affair.

ANOTHER MITHAL The slave with Allah ta'ala is like a slave commanded by the king to set up in such-and-such a land to do war against the enemy who is there and to spend his resolution in striving against him and to continue the war against him. It is well-known that when he commanded him to that, he permitted him to eat from the grant of that city and its treasures by trust in order to help himself by that in fighting the enemy which the King commanded him to fight. In the same way, Allah commanded the slaves to fight Shaytan by His word, "Do jihad in Allah as is His due," and He said, "Shaytan is a clear enemy to you, so take him as an enemy." (22:78) When He commanded them to fight him, He gave them permission to obtain of His favour what will help them to battle against Shaytan since, had you left food and drink, you would not be able to undertake obedience nor rise to serve Him. The command of the King to do jihad guarantees the permission to consume what belongs to the King of what He prepares for you, but if it is on the path of trust, surrounded by protection.

ANOTHER MITHAL The slave with Allah ta'ala is like a tree which a planter plants seeking to make it grow and have its fruit. The tree knows, if it has knowledge, or we know that of it that he would not plant it and forbid it water. How could it be when he is eager for its fruit, desiring its growth? In the same way you, O slave! are a tree which Allah planted. He waters you every moment and undertakes for you the existence of food. Do not suspect of Him that He would plant the tree of your existence and then forbid you drink after planting. He is not heedless.

ANOTHER MITHAL The slave of Allah ta'ala is like a King who has slaves. He builds a house and beautifies it, adorns it, and undertakes to plant it and complete desired things in it in a place other than the one in which the slaves are. He desires to move them to it. Do you not see that this is his goal for them in what he stores up for them with him and prepares for them after the journey? Would he prevent them here from eating from his favour and the surplus of his food while he has prepared for them the great matter and immense favour? It is the same with the slaves of Allah. He put them in this world and prepared the Garden for them. Would He prepare the next world for them while He wants to forbid them of this world that by which their existence is? For that reason, He said, may He be exalted, "Eat and drink of the provision of Allah." He said, may He be exalted, "Eat of the provision of your Lord and give thanks to Him." He said, "O Messengers! Eat of the good things and do sound deeds." He said, "O you who believe. Eat of the good things We have provided for you." He has stored up for you

what goes on and bestowed favour on you which does not forbid you what is passing. He forbade you of it whas was not allotted to you. What is not allotted to you is not yours. That forbidding from Him to you is a gift and consideration. Know that there is benefit in it for your existence and organisation of your affair even as continuous water is cut off from the tree so that constant water might not destroy it.

ANOTHER MITHAL The one concerned with this world and heedless of provision for the next is like a man who is beset by wild beasts about to rend him. A fly lands on him and he is occupied with driving that fly away, and it removes him from being occupied with the lion. This is the stupid slave who has lost the existence of intellect. Had he been described by intelligence, the matter of the lion and its attack on him would have distracted him from reflection on the matter of the fly and being occupied with it. The one concerned with this world and heedless of preparing for the next world is like that. That proves the existence of his stupidity since had he been understanding and intelligent, he would not have been occupied with the matter of provision. Concern about it in relation to the next world is like the relation of the fly to the sudden assault of the lion and its attack.

ANOTHER MITHAL The slave with Allah ta'ala is like the child with his father. He does not have a cazre with the father nor fear non-existence since he know s that the father undertakes to care for him. Trust of him makes his life good, and the removal of reliance on the father is his sorrow. It is like that for the mu'min slave with Allah ta'ala. He does not have cares nor do sorrows recur in the area of his heart concerning

provision since he knows that Allah will not leave him nor cut him off from His abundance nor forbid him His ihsan.

ANOTHER MITHAL The slave with Allah ta'ala is like a slave who has a rich master described by wealth and ihsan to his slaves, and who is not known to forbid being described by generosity and giving. The slave trusts his favour and by his ihsan sees knowledge from his rich master. That removes him from care. That is exactly the reason for the tawba of Shaiq al-Balkhi, may Allah have mercy on him. He said, "I passed through the time of famine. I found a youth cheerful and gay. He did not have any knowledge of what people were in. I said to him, "O youth! Do you know what people are in?" He said, "What is it to me? My master owns a whole village. He comes into us each day with what we need." I said in myself, "If a master of this one has a whole village, then my Master has the treasures of the heavens and the earth. I am more suited to trust Him than this one who trusts in his master. It was the cause of my awakening."

ANOTHER MITHAL The slave of means, provided for in the existence of means is like a slave whose master says to him, "Act and eat from your work." The mithal of one who casts off means is like the slave when the master says, "Cling to my service and I will drive my favour to you."

ANOTHER MITHAL The mithal of the slave penetrating to Allah ta'ala in means is like a man sitting under a roof gutter. When the sky rains, he thanks Allah ta'ala alone and does not cling to his sitting under the roof-gutter and ascribe the rain to it. He knows that if there is nothing in it he will not find anything. Similarly, means are the roof-gutters

of favours. Whoever enters into means while his himma is connected to Allah ta'ala, not to means, is not harmed by them and severance is not feared for him in what is there. The like of the one who stops at means and neglects their Guardian is like the beast whose master passes by it. It does not turn to him although he is its master and gives to its groom that which he provides it with. When the groom passes, it bats its eyes and is eager for him since it is used to him bringing it its food. The slave is like that because when ihsan comes to him by the hands of creation, he sees that from them and does not bring it out of them. He is like the beast. Rather, the beast has a better state than him. "These are like cattle, they are further astray, these, they are the heedless."

ANOTHER MITHAL The one who stops with means and the one who penetrates to Allah in them are like two men who enter a hamam. One has a full intellect and the other is overcome by stupidity. When the water stops. The one of intellect knows that it has a drain behind where it is drawn off and a drain into which it flows. So he resorts to it to send him that which was cut off or he does what he wants. As for the other, he comes to the pipe and says, "O pipe. Pour out your water for us. Why have you cut off your water from me?" It is said to him, "You are stupid. Does the pipe hear anything or do anything. It is a place and a channel in which is manifested what flows in it."

The mithal of the storing slave is like a slave of a king who has put him in a garden that he undertakes to cultivate.

The slave must eat of the fruit of that Garden what will strengthen him to plant and sow in it. He does not store up because the fruits of that garden are constant and its master is rich, powerful. If he stores up without the permission of his master, keeping for himself and suspecting his master, he is deceitful.

The mithal of the slave who does not store up is like a slave who is in the Garden of the master or in his house. He knows that his master will not forge him nor neglect him. He will expend his good for him and bring him his kindness. He is content with his master from storing up with him, and he is enough for him from need, if he relies on something other than him. This slave ought to encounter attention and be granted favour.

ANOTHER MITHAL The storer with the trust is like a slave of the king who does not see that he has anything with his master. He does not rely on storing what he has nor spending it. He only chooses what the master chooses for him. When this slave understands that keeping the desire of his master is keeping for his master, not for himself so that he chooses the place of spending, he expends for him when he understands what his master intends to spend. This is not blamed by his keeping because he keeps for his master, not himself. It is like that with the people of gnosis of Allah ta'ala. If they spend, it belongs to Allah. If they keep, it is His desiring His pleasure in it, and they only intend Him by their spending and keeping. They are trusty treasurers and great slaves and noble free ones. Allah ta'ala has freed them from the bondage of effects, so they do not incline to them by love

nor turn to them with amity. They are prevented from that by what dwells in their hearts of love of Allah and His amity, and what fills their breasts of His immensity and glory. The one keeping for Allah is not below the one spending for Him. Things in their hands become as if they were in the treasuries of Allah before they came to them since they know on their part that Allah ta'ala owns them and owns what they own. Whoever does not have good keeping from Allah, does not have good spending, so understand!

SECTION: IN WHICH WE WILL MENTION THE INTIMATE CONVERSATION OF THE REAL, GLORY BE TO HIM AND MAY HE BE EXALTED TO HIS SLAVE ON THE TONGUE OF THE UNSEEN VOICES OF REALITIES CONCERNING MANAGEMENT AND PROVISION

O Slave! Give ear while you see increase coming to you from Me! Listen with your heart! I am not far from you. O slave! I was engaged in your management before you managed yourself, so be to yourself as you do not belong to it. I managed its preservation before your manifestation, and I manage it now. O slave! I am unique with creation and making forms. I am unique with decision and management. You have not associated with Me in My creation and making of forms, so do not associate with Me in My wisdom, decision, and management. I manage My kingdom, and I have no assistant in it. I alone have My decision, so I do not need a wazir.

O slave! Do not contend in desire with the One who managed you before coming-into-existence, and do not confront with

stubbornness the One who returned to you a good glance from Him to you. O slave! Your return is the good glance from Me to you, so drop management with Me from you. O slave! Is there doubt after experience, and bewilderment after clarification, and going astray after guidance? Either it moves you to your knowledge that you have no manager except Me or it wards you off from contending with Me what has preceded from the existence of My good. O slave! Look at the relationship of your existence to My beings. You see that you vanish in to what is passing. What then do you think about what is not passing? You have surrendered to Me My support of My kingdom, and you are part of My kingdom, so do not contend with My *rububiya*, and do not set yourself up against My management in spite of My divinity. O slave! Either it is enough for you that I am enough for you or your trusting Me My previous practices in you is necessary. O slave! When did I have need of you that I should turn something over to you? When did I commit something of My kingdom to other-than-Me that I should leave that to you? O slave! I prepared for you the existence of My generosity before I manifested you into My existence. I am manifested by My power in everything, so how can you deny Me? O slave! When did the one I manage fail? When was the one I helped disappointed?

O slave! Let your occupation with My service distract you from seeking My portion. Let good opinion of Me prevent you from doubting My *rububiya*. O slave! The *Muhsin* should not be doubted, and the Powerful should not be contended with. The Conquering should not be opposed and the Wise

should not be resisted. Anxiety would not be lamented with the Latif. O slave! The one who comes out of will with Me has one success. The one who commits to Me is guided to the making easy of affairs. The one who is sincere in poverty to Me wins the treasure of richness. Help is obliged from Me by the slave when he moves by Me. The one who takes hold of My rope has taken hold of the strongest of ropes.

I have sworn to Myself to repay the people of management with the existence of impurity and to destroy what they fortify and to unravel what they knot. I entrust to them and assign to them, they are forbidden the ruh of rida and the bliss of entrustment. Had they understood Me, they would have been content with My management of them above their management for themselves, and with My preserving them from their preserving them. I was making them travel the road of rida and making them take the road of the people of guidance and running with them in a smooth path. I would have made My care for them a protection to them from all they fear, and would have brought them all they hope for. This is easy for Me.

O slave! We want you to want Us and not to want with Us. We want you to choose Us and not to choose with Us. We are pleased that you be pleased with Us and not pleased with other than Us. O slave! If I decree for you, My will has the manifestation of My favour on you and if I decree against you, I want to bring the secrets of My lutf to you in My decree. O slave! Do not make the repayment of what I manifested in you of My blessing the existence of contending with Me nor substitute what is good for you by intellect by

by which you distinguish the existence of My opposition. O slave! As you submit to Me My management in My earth and heaven and My uniqueness in them with My decision and decree, submit your existence to Me, for you are Mine and there is no management with Me, so you are with Me. Take Me as a guardian and trust in Me as a protector, and I will give you a generous gift, and give you a glorious honour. O slave! I judged in My pre-time that there not be joined in the heart of My slave the light of submission to Me and the darkness of contention with Me. When there is one of them, the other is not with it, so choose for yourself. Woe to you! We have exalted your value so tht you are occupied with yourself. Do not lessen you value, O you whom wwe have elevated. Do not abase yourself by your assignment to other than Me. O you whom we have dazzled, woe to you! You are too exalted with us that you be occupied by other thhan Us. I created you for My presence and bethrothed you to it. I pulled you to it by the attractions of My ocncern. If you are concerned with yourself, I veil you. If you follow its passion, I drive you away. If you have come out of it, I bring you near. If you love to turn from other than Me, I love you.

O slave! It would have been enough for you had you been content, and He would have guided you had you been guided. I am the One who created and fashioned and gave sadaqa, so I gave , yet that does not stop you from contending with Me in what I decreed and turning away in what I bring. oO slave! The one who contends with Me does not believe in Me.

The one who manages with Me does not unify Me. The one who compalins to other than Me of what I have sent down on him is not pleased with Me. The one who chooses with Me does not choose Me. The one who does not submit to My force does not obey My command. The one whod oes not entrust his affair to Me does not recognise Me. The one who does not trust Me is ignorant of Me.

O slave! It is enough ignorance on your part that you are reassured by what is in your hand are not reassured by what is in my hand. I choose for you that you choose Me, so do you choose above Me? Woe to you! Slaveness and choice are not joined, nor darkness and lights, nor your turning to Me and your turning to effects. Either I am yours or you belongng to yourself, so choose a clarification, and do not exchange guidance for loss. O slave! Had you sought management for yourself, you would be ignorant. How much more so when you choose it. Had you chosen with Me, wyou would have been unjust. How much more so when you choose over Me!

O slave! Had I given you permission to manage, you ought to have been ashamed to manage. How much more so when I commanded you not to manage. O you concerned with yourself, had you cast it to Us, you would have had rest. Woe to you! The burdens of management are only borne by rububiya. The weakness of humanness is not strong enough for them. Woe to you! You are borne, so do not carry. We desire your rest, dso do not tire yourself. Who managed you in the darkness of the womb and gave you what you wantee after existence? You must not contend with Him in what He wants.

O slave! I have commanded you to serve Me and I have ensured my po

My portion to you, and yet you ignore what I commanded and complain about what I ensured. I was not satisfied with My portion to you by surety until I took an oath. I was not satisfied with the oath until I made a mithal. I addressed the slaves who understand and said, "And in heaven is your provision, and what you are promised. So by the Lord of heaven and earth, it is as surely true as that you have speech." The gnostics were content with My description and those who are certain turned to My generosity. Had it not been for My promise, they would have known that I do not cut off the inheritance of My gift from them. I provided for the one who neglected Me and the one who rebelled against Me. How could I not provide for the One who obeys Me and calls upon Me? Woe to you. The planter of the tree waters it and the Helper of the creature is its Creator. It is enough for them that He is enough for them and gives them enough. Bringing-into-existence is from Me and constant help is Mine. Creation was from Me and constant provision is Mine. Woe to you. Do you call to your house other than the one you want to feed? Do you ascribe to yourself other than the one you want to honour?

O slave! Make your care in Me the place of your care about your provision, Do not be concerned with what is carried from you, and that which you carry, be by it. Would I bring you into My house and forbid you My kindness? Would I bring you out to My existence and forbid you My generosity? Do I demand my right from you and forbid you the existence of your provision? Do I demand My service from you and not decree for you My portion? Woe to you. I have various gifts for

you and I have manifested My mercy in you. I was not content with this world so I stoed up My garden for you. I was not satisfied with that for you until I presented My vision to you. These then are My acts, so how can you doubt My abundance.

O slave! There must be for My blessing one who takes it and one who accpets My favour. I am Rich above using benefits by what is indicated by the decisive proof. Had you asked Me to forbid you My provison, I would not love you. Had you asked Me to forbid you My favour, how could I when you always ask Me and you ask much of Me. So be ashamed before Me!

O slave! Choose Me, do not choose over Me. Turn your heart to Me with sincerity. If you do so, I will show you the marvels of My lutf and the wonders of My generosity, and I will delight your secret with My witnessing. I have manifested the Path to the people of realisation. I have made the waymarks of guidance clear to those who have success. Bu a right, those wwho are certain submitted to Me, and by a proof, the mu'minun trusted in Me. They know that I am better for them than themselves for themselves, and that My management is more appropriate to them than their management of them. Therefore they yielded to My rububiya in submission, and threw themselves before Me, entrusting themselves. I repaid them for that with rest in themselves, light in their intellect, gnosis in their hearts, and realisation of My nearness in their secrets. This is in this abode. When they advance to Me, with Me, they have the most glorious position and highest place. I unfurl the banners of glory on them. When I bring them into My abode, they have what

what eye has not seen and ear has not heard and what has not occurred to the heart of man.

O slave! I only ask service of you in the moment which you face, so do not seek portion from Me in it. When I assign you to something, I expend for you. When I seek your service, I feed you. Know that I will not forget you even if you forget Me. I remembered you before you remember Me. My provision is constantly on lyou, even if you rebel against Me. Since I am like that to you when you turn from Me, how will I be to you when you turn to Me? You do not value Me with My true value if you do not submit to My force and do not guard the right of My creation and if you do not obey My command. Do not turn from Me, you will not find anyone to substitute for Me. Do not turn to other than Me, no one will save you from Me. I created you by My power and I expand My favour on you. As there is no Creator except Me, so there is no Provider except Me. Do I create and hand over to another? I have kindness and I deprive the slaves of the existence of other-than-Me.

O slave! Trust then! I am the Lord of the slaves. Come out of your desire with Me, and I will let you obtain the source of the desired. Remember My previous lutf and do not forge t the truth of lvoe.

We wanted to seal this book with a du'a appropriate to the subject of this book. It is:

O Allah! We ask You to bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim in the worlds. You are Praiseworthy, Glorious. O Allah! Make

us among those that submit to You and who stand before You. Bring us out of management with You or against You. Make us among those who entrust to You. O Allah! You were ours before Our existence. Dress us in the garments of Your lutf and approach us with Your presence and kindness. Bring the darkness of management out of our hearts and shine the light of entrustment in our secrets. Make us witness Your good choice for us until what You decree for us and choose for us is dearer to us than our choice for ourselves. O Allah! Let us not be distracted by what You have guaranteed us from what You have commanded us and let us not be distracted by anything You have guaranteed for us from anything You demand of us. O Allah! You called us to obey You and be constantly before You and we are incapable of doing that unless You give us the power. We are weak unless You strengthen us. From where do we have it that we can be in something unless You make us be? How can we reach something unless You make us arrive? How can we be strong in something unless You help us? Give us success in what You command us to do, and help us in refraining from what You barred us from. O Allah! Make us enter the meadows of entrustment and the gardens of submission and bless us with it and in it. Make our secrets with You, not with its bliss and pleasure. Make us enjoy You, not its adornment and radiance. O Allah! Shine on us some of the lights of submission to You and turning to You with that by which our secrets are made happy and our lights are completed. O Allah! You managed everything before the existence of every thing and we know that it would not be

unless You willed it. This knowledge does not profit us unless You will, so will for us Your good and elevate our affair by Your favour. Intend for us Your concern and surround us with Your good and elevate our affair by Your favour. Intend for us Your concern and surround us with Your guarding. Clothe us in the garments of the people of Your wilaya and make us enter Your protection. You have power over everything. O Allah! We know that Your judgement is not resisted and Your determination is not opposed. We cannot repel what You decreed nor ward off what You brought to pass. We ask You for help in what You decreed and support in what You made come to pass. In that, put us among those You guard, O Lord of the Worlds! O Allah! You have apportioned a portion for us that You make reach us. Bring us to it with well-being and safe from care, protected in it from veils, surrounded in it by the lights of arrival which we witness from You. We will be among the thankful to You and ascribe it to You and not ascribe it to anyone among the worlds. O Allah. The provision in Your hand is the provision of this world and the provision of the next, so provide us with them what You know will have good for us in it and return with gain for us. O Allah. Make us among those who choose You, and do not make us among those who choose above You, and among those who entrust to You, not among those who oppose You. O Allah!, We are in need of You, so give to us. We are incapable of obedience, so give us strength and give us power to obey You and incapacity to rebel against You. Give us submission to Your rububiya and patience in the decrees of Your divine unity and might by relationship to You and rest in our hearts

by trust in You. Make us among those who enter the arenas of rida and sip from the submission of taslim and pluck the fruits of gnosés and wear the robes of election and receive the gift of nearness and be addressed from the presence of love, constantly in YOur service, realising Your gnosis, following Your Messenger, inheriting from Him and taking from him, realising him, and undertaking deputyship from him. Seal us with good from You, O Lord of the worlds!

It ends, and may Allah bless Sayyiduna Muhammad, and his family and Companions and grant them peace abundantly.

After praise overflowing the light of existence on the horizon of the forms of existent things, and blessing and peace on Sayyiduna Muhammad, the best of creatures, and on his family, who have pure selves, and his Companions, endowed with high himma. It ends with His praise, may He be exalted -- this printing of the book of the Illumination in the Dropping of Management by the Imam Ahmad ibn Muhammad ibn 'Abdal Karim ibn 'Ata'allah al-Iskandari ash-Shadhili, may Allah have mercy on him and make him dwell in the abode of His generosity in the high place. I have adorned its type and decorated its edges by the book of the Crown of the Bride containing the correction of the selves by the above-mentioned author, may Allah multiply his wage. The radiant splendid printing and glorious brilliant setting is by the Egyptian Hamidiya Press with clear beautiful tools located on al-Halus Street in the vicinity of the gards of al-Azhar at the administration. The department of the one who hopes for success from Allah, His excellency Shaykh Mahmud al-Baytar al-Halabi, may Allah give him success by what is in it of good and rightness.

The musk of the seal is diffused and the stringing of the pearls is finished in the beginning of the month of Sha'ban the Exalted in the year 1321 hijra. May the best of blessings and the most perfect greetings be on its master.