

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Hundred Steps

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THIS BOOK IS FOR THE FUQARA

'The pleasure of life is only in the company of the fuqara – they are the sultans, the masters and the princes

May I be reunited with them in Allah, and my wrong actions forgiven and pardoned by Him.

Then blessings be upon the Chosen, Sayyiduna Muhammad, the best of those who fulfilled and who vowed.'

Abu Madyan al-Ghawth

THE HUNDRED STEPS

1 **TASAWWUF**

2 SHARI'AT

3 TARIQAT

4 HAQIQAT

5 ADAB

6 ISTIQAMA

7 SULUK

8 YAQIN

9 **FAQIR**

10 TAWBA

11 WARA'

12 ZUHD

13 TAWAKKUL

14 SABR

15 SHUKR

16 TAQWA

17 IKHLAS

18 SIDQ

19	MURID
20	UBUDIYYA
21	DHIKR
22	FIKR
23	HIMMA
24	NAFS
25	RUH
26	SIRR
27	MULK
28	MALAKUT
29	JABARUT
30	KHAWF
31	RAJA'
32	RIDA'
33	HISS
34	MA'NA
35	LUBB
36	ISHARA
37	WAQT
38	HAL
39	MAQAM
40	MAWQIF
41	WARID

42	FUTUWWA
43	QABD
44	BAST
45	WAJD
46	WUJUD
47	JADHB
48	LAWA'IH
49	AL-LAWAMI'
50	AT-TAWALI'
51	SHAWQ
52	DHAWQ

53	ASH-SHURB
54	SUKR
55	KHAMR
56	KA'S
57	SAHWA
58	FARQ
59	JAM'
60	JAM' AL-JAM'

61	TAWHID
62	TAFRID
63	AF'AL
64	SIFAT
65	DHAT
66	MA'RIFA
67	ISM AL-'ADHAM
68	GHURBA
69	KHALWA
70	'UZLA
71	SIMSIMA
72	TAJALLI
73	TAKHALLI
74	AL-AMA
75	MURAQABA
76	MUSHAHADA

77	WILAYA
78	FANA'
79	BALA
80	BAQA'
81	SAHQ
82	NASUT
83	LAHUT
84	RAHAMUT

85	MAHABBA
86	QURB
87	TARAQQI
88	LISAN
89	TAMKIN
90	TALWIN
91	AFRAD
92	NUQABA
93	NUJABA
94	ABDAL
95	AWTAD
96	IMAMS

97	QUTB
98	SUKUN
99	TAJRID
100	KAMAL

THE TREASURY OF TRUTHS

THE HUNDRED STEPS

Sufism is the science of the journey to the King.

Its preferred etymology is that it derives from *suf*, wool. Shaykh Hasan al-Basri said, 'I saw forty of the people of Badr and they all wore wool.' This means that the *sufi* – *tasawwafa* – has put on the wool. This is distinct from those who confirm the way of Islam with the tongue and by book learning. It is taking the ancient way, the primordial path of direct experience of the Real.

Junayd said: 'The *sufi* is like the earth, filth is flung on it but roses grow from it.' He also said: 'The *sufi* is like the earth which supports the innocent and the guilty, like the sky which shades everything, like the rain which washes everything.'

The *sufi* is universal. He has reduced and then eliminated the marks of selfhood to allow a clear view of the cosmic reality. He has rolled up the cosmos in its turn and obliterated it. He has gone beyond. The *sufi* has said 'Allah' – until he has understood. All men and women play in the world like children. The *sufi*'s task is to recognise the end in the beginning, accept the beginning in the end, arrive at the unified view. When the outward opposites are the same, and the instant is presence, and the heart is serene, empty and full, light on light, the one in the woollen cloak has been robed with the robe of honour and is complete.

The Imam also said: 'If I had known of any science greater than *sufism* I would have gone to it, even on my hands and knees'.

'There is no road to the realities except on the tongue of the shari'at,' said Shaykh al-Akbar. The shari'at of Islam is the confirmation that there is no divinity but Allah and that Muhammad is the Messenger of Allah. It is to pray five times daily the ritual prostrations. It is to fast the month of Ramadan. It is to pay the zakat tax of wealth. It is to take, if possible, the Hajj to the pure House of Allah and the plain of Arafat. It is based on these and confirms that the one following the shari'at has elected to live within the broad moral parameters set down in the Qur'anic commands and according to the guidance within the sunna, the life-pattern of Muhammad, blessings of Allah and peace be upon him. Having accepted the shari'at is the deep cognition that the human creature is limited, is in a body, and thus, like all bodies in the physical world, obeys given laws. There is no compulsion in the life-transaction, thus it cannot be called 'organised religion' – no – it is the self-chosen pattern of life one has adopted in order to deepen knowledge until one reaches one's own source, one's spring of life, to drink of the water of illumination.

Shari'at thus implies recognition of biological laws that function at every level of existence. Thus, we observe that the kafirun, those who reject, nevertheless follow their shari'at. Every person sets up a shari'at, improvised yet functional. Our shari'at is all mercy, while theirs is always revealed to be cruel, repressive and narrow. Ours is from the Best of Creation, beloved by millions of human beings. Theirs is a dark shadow from lone imaginings.

The Path lies between the two opposites, shari'at and haqiqat. It is identifiable by its outward, and confirmed by its inward. Just as shari'at can also be called Islam, so tariqat may be called Iman – acceptance. Iman is acceptance. Iman is acceptance of Allah, His Books, His Messengers, His Angels, the Last Day, the Balance, the Decree. It is the interiorisation of the cosmic landscape, from creational realities in event, to a personal cosmic landscape in vision. All these explain and interpret the meanings of the dual nature of existence and its unitary secret.

Tariqat is a coming out from the safe place of ordinary existence into the alien existence of search, It means abandoning the private project as a meaning to life, that is, the family. Allah, glory be to Him, has warned that that is a trap for you. It means abandoning the public project which is the society and its promise of future rewards for slavery to it. The future reward of the seeker is now in the Unseen and after death, not at the end of life. It means abandoning the autobiographical project of fame and fulfillment, for the self has become for the seeker, an enemy. The self is an enemy, that is, until it is transformed into its luminous reality which is pure spirit, ruh.

Shari'at is submitting. Tariqat is handing over.
Haqiqat is victory.

Haqiqat, the realities, are the inward illuminations of knowledge which flood the heart of the seeker. It is the realm of meanings, as shari'at is the realm of the senses. As one is the science of the outward, the other is the science of the inward. There is no way to its experience but by submission to the fact of being human, being mortal, an in-time creature. Once shari'at is submitted to, then the seeker on the Path realises that he has come from non-existence and is going to non-existence. The time is short. It must be seized. Cut through! In this world everything is spectacle, yet everywhere the people are blind. They cannot bear to see that the world's rewards do not bring satisfaction to its people. This is not meant to be the zone of visions – that is the next world, after death. This is the zone of action. To reach the status of the whole human being is not possible without a breaking of norms. Breaking of norms is the Path. Its fruits are witnessing and illumination. Yet these belong to after-death in the sensory. Thus to reach vision in the meaning-realm means to die the death of meaning before the sensory death. 'Die before you die,' says the famous Hadith. It is re-iterated in many others from the Sahih, such as the instruction – 'Make yourselves as the inhabitants of the graves.' This does not suggest giving up life but that to know the great knowledge there must be practice – and that is its instruction.

If you desire haqiqat – reconcile yourself – your life can never be the same again. Man is asleep. 'When he dies he wakes up!' Haqiqat is waking up. Ihsan.

Adab is spiritual courtesy, sincere good manners. Adab implies sincerity and that implies humility. For if a person is aware of his manners then he is motivated by selfishness and is lacking in spontaneous expression.

Adab in the world is almost impossible. 'Correct manners' are practiced in the world. Adab is practiced in the circle of the People. Once in the protected circle of the People one has entered an arena of trust. Now adab is incumbent upon you. You have cornered the self – in the zawiyya, in the circle, among the Men of Allah, before the Shaykh. This is the arena of adab.

The Path is nothing but adab.

There is an adab due to the stranger and the visitor. There is an adab due the fuqara'. There is an adab due the noble and the elite. There is an adab due the Shaykh. The completion of adab is the adab due to yourself.

The first is arrived at by generosity and gifts at arrival and at departure. The next is marked by preference. You must prefer what you have or get, for your brother over yourself. The next is by service, and waiting, and patience, and listening. The next is wanting what your Shaykh wants, as if it were your wanting. The last is, in the first stage, the avoidance of the blow such as slapping the thigh or clenching the fist, and the avoidance of harsh exclamations. Its middle stage is the avoidance of extreme grief or joy. Its end is to have forgotten it altogether in the delight of the presence of the Real.