

The Diwan

of the Shaykh and Gnostic of Allah
Sayyidi Muhammad ibn al-Habib
al-Amghari al-Idrisi al-Hasani

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*The Desire of Journeying Murids
and the Gift to Wayfaring Gnostics*

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The Diwan of Shaykh Muhammad ibn al-Habib

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Preface

SHAYKH MUHAMMAD AL-MURTADA AL-BOUMAS-HOULI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَى سَيِّدِنَا وَنَبِيِّنَا وَمَوْلَانَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا. وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

In the name of Allah, the All-Merciful, the Most Merciful, and may Allah bless and send baraka upon our master and Prophet, Mawlana Muhammad and his family and Companions and grant them abundant peace.
There is no power and no strength but by Allah, the High, the Vast.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ صَفِيهِمْ مِّنْ قَضَىٰ نَجْبِهِ
وَمِنْهُمْ مَّنْ يَنْتَظِرُ صَفِيهِمْ وَمَا بَدَلُوا تَبْدِيلًا

(Surat al-Ahzab 33:23)

The book of Sayyidi Muhammad ibn al-Habib, may Allah be pleased with him and make him contented – which contains his noble wirts, the Hafidha, and qasidas that strike home – has an effect on everyone who reads or hears it all over the world, particularly after its translation into other languages when it became possible for Westerners and others to understand its contents. This is all by the overflowing favour of Allah and the secret of the idhn from him, may Allah be pleased with him.

When he granted idhn to Shaykh Abdalqadir as-Sufi, may Allah be pleased with him, to instruct others in the wirds and to print his Diwan, its blessings became manifest in people engaging with it, since every murid has a copy of the Diwan in his satchel and in his library. The increase in the numbers of murids is shown by our need for more copies.

For that reason, Shaykh Abdalqadir, may Allah be pleased with him, gave permission for this new edition of the Diwan and asked that I write this Preface to it. On our part we give our blessing to this idhn, hoping from Allah that He make it sincerely for His face and beneficial to His slaves and for everyone who reads, hears or looks into it not merely for research.

May Allah bless our intermediary with Him and our model, our Master Muhammad and his family and Companions and grant them abundant peace.

The servant of the people of Allah
Muhammad al-Murtada al-Boumas-houli
Allah is His Guardian Friend

Introduction to the Diwan

SHAYKH MUHAMMAD IBN AL-HABIB

The Shaykh said, may Allah be pleased with him: Praise belongs to Allah Who has established men in every age to revive His Tariqa. He has revealed to them the lights of Muhammad, from which all the lovers who followed them would derive aid, be they couples or individuals.

We praise Him, the Glorious and Exalted, for the secrets with which He has entrusted us, and for the sciences, gnoses and lights He has poured out on us. We greatly thank Him, may His Majesty be exalted, in recognition of all the blessings that have come to us and all the slaves of Allah, free or in bondage.

We declare that our master Muhammad is His slave and His Messenger, sent by Allah as a mercy to the creation, may Allah bless him and grant him peace, and his family and companions who spent themselves and their wealth in the revival of His way and the setting up of His sunna, and who did not turn to the destruction of the hypocrites and the veiled.

Brothers of the Darqawiyya-Shadhiliyya order and all others of the Lord's slaves in all of Allah's countries who desire to emulate a master, know, that Allah the Exalted has destined for this noble path in every age one who sets right its deviations and manifests its secrets and its lights. He is the Shaykh who unites the Haqiqah and the Shari'a with the idhn of Allah and His Messenger and all the awliya of Allah. He is the unique man of Muhammad of whom there is only one in every age. If there are numerous Shaykhs in his age, he rules over them all, whether they are aware of it or not. Many have laid claim to the Station of uniqueness with falsehood and lies because they seek leadership and desire to possess this passing world. The pretender is unaware that whoever claims what is not in him is exposed by the witnesses of the test, since in their presence a man is either exalted or humiliated. True Shaykhs are satisfied with the knowledge

of Allah and depend only on Allah. All that emanates from them speaks of the blessing of Allah. He, may He be exalted said:

'As for the blessing of your Lord – declare it.'

So let Muhammad ibn al-Habib, al-Amghari al-Hasani by lineage, dwelling in Fez, the poor slave of his Master, yet enriched by Him with other-than-Him – declare, in speaking of Allah's blessing – that *idhn* (authorisation) has come to him from Allah and the Messenger of Allah and all the awliya of Allah, and that Allah has singled him out with sciences and secrets which only the unique man of Muhammad possesses.

Had we wished to reveal all that Allah has blessed us with we would need volumes, we shall however relate to the fuqara only that tribute with which our Shaykh and teacher Sayyidi Muhammad ibn 'Ali favoured us. When he, may Allah be pleased with him, became head of the order, we wrote him a letter renewing our contact with him although we had taken Tariq from the Shaykh and gnostic of Allah, Sayyidi al-'Arabi ibn al-Huwari. He, may Allah be pleased with him, wrote to us and ordered us to come to his presence. So we obeyed his command and went to Marrakesh. When we went in to him he was filled with limitless joy and happiness and said to us: 'The whole order came to me when you came!' On another occasion he said to us in a prophecy, may it long be remembered, 'Your rank with us in our order is that of Ibn 'Ata'llah in the Shadhiliyya order. As Allah revived the Shadhiliyya path through Ibn 'Ata'llah, so also He will revive this blessed Tariqa through you, if He wills!' And Allah has realised his hope in us.

By Allah and by Allah we have not passed through a city, a village or a desert but that the people testified that love had come to them and life flowed in their hearts. Such is the secret of Allah's *idhn*. Praise be to Allah, no faqir has sat with us without gaining a knowledge that was not his before, and getting from it humility and a contrite heart. No murid of the Tariqa has sat with us without a strengthening of his innate condition and the heightening of his *himma* in the quest for gnosis of Allah. There has been no Shaykh of the Shaykhs of the age who has not increased in his immediate tasting and gained something of benefit which he did not have before. All that is from the secret of the *idhn* and its *baraka*.

Ibn 'Ata'llah says in his 'Hikam' (Book of Wisdom):

'He to whom the idhn of discourse has been given, his declaration is understood in the ears of creation, and the evidence of his selection is made plain to them.'

The one with idhn is the one who speaks by Allah and for Allah, and so his words have an effect on the heart, and all the elect and the beloved are guided to him. The Shaykh of our Shaykh, Sayyidi Muhammad al-‘Arabi, may Allah be pleased with him, said, ‘By Allah, none has come to me who was not acceptable.’ I say, speaking of the blessing of Allah, ‘By Allah, none has come to me who was not beloved.’

Muhammad, may Allah bless him and grant him peace, said to me in a prophecy, ‘Know, my son, that Allah will honour you with sweet and pleasant waters.’ I said, ‘O Messenger of Allah, are these the waters of Islam, Iman and Ihsan?’ He said to me, may Allah bless him and grant him peace, ‘They are.’ I said, ‘You and all of my community who follow you shall drink them.’ And Allah realised for us what He promised. By Allah, we have drunk these waters, and soon all of those who accompany us with sincerity will drink them too. So, my lords, give praise to Allah ta’ala and thank Him for what He has honoured you with in your time.

He has said, may He be exalted, *‘Whenever we abrogate an ayat or cause it to be forgotten, We bring one better than it or equal to it.’* Allah ta’ala has given precedence here to the better over the like as an indication that the heir to the perfect Wali must appear even after some time has passed. And that he will be more perfect than him in knowledge and gnosis of Allah ta’ala. He is the miracle of that perfect Wali. So the overflowing energy from Allah continues to increase. The Shaykh, our lord and master, Ahmad al-Badawi, may Allah be pleased with him, said:

‘Your overflowing increases
Your existence is uninterrupted.’

I have indicated some of what Allah has granted me in the qasida that speaks of the blessing from Allah, entitled ‘The Robe of Nearness’:

‘Invocation of the Beloved clothed us in beauty and radiance, exaltation and joy.
In drawing near we cast aside every restraint and openly proclaimed the One we love to glorify.’

When the Shaykh Sayyidi Muhammad ibn ‘Ali, may Allah be pleased with him, died, and the idhn was renewed in me, I regarded my self as worthless and undeserving of that station until the four Shaykhs came to me. They are: Sayyidi Muhammad ibn ‘Ali, Sayyidi al-‘Arabi ibn al-Huwari, Sayyidi Muhammad al-‘Arabi, and Sayyidi Ahmad al-Badawi, may Allah be pleased with them. They

commanded me to go out to the creation and guide them to the true King. They said: ‘The water which you have drunk from us is the coolest and sweetest of waters, so stretch out your hand to the east and the west, and fear no-one!’ Then the *idhn* came from the Chosen One, may Allah bless him and grant him peace, and I was awed into going forth. So I went out to creation by Allah and for Allah, saying as Ibn ‘Ata’llah said in his ‘Hikam’: ‘My God, you have ordered me to return to the existence-traces, so return me to it with a robe of lights and the guidance of discrimination so that I may return to You from it, as I came to You from it – my secret pure of regard for it and my *himma* elevated above dependence on it. You have power over all things.’

Know, my lords, that it is obligatory on every murid who seeks the presence of Allah to take the living Shaykh. The proof of this obligation is His word, may He be exalted: ‘*O you who have iman, fear Allah, and be with the truthful ones.*’ Being with them necessitates accompanying them in body, not just in spirit. He has said, may He be exalted: ‘*Follow the path of whoever turns away from self to Me.*’ In this ayat, He, may He be exalted, orders the *walad* (beginner/lit. youth) to follow the spiritual father, not the father of form, because the spiritual father teaches the inner meaning and the father of the body teaches you sensory meaning. What a difference there is between the one whose *himma* is for the meaning and the one whose *himma* is for the sensory! He said, may Allah bless him and grant him peace: ‘A man follows the Deen of his friend, so let each of you look to who he takes as a companion.’ There has always been agreement in this community of Muhammad that the first thing required of a murid once he has become aware of his state of distraction is that he should rely on a Shaykh of good counsel and guidance who knows the defects of the self, its motives, and the remedies for its ailments, and who has done with the putting right of his own self and its desires. He will give the murid insight into the faults of his self and draw him out beyond the perimeter of his senses. Whoever has no Shaykh to direct him will most certainly be directed by *shaytan* to the path of destruction.

Murid is derived from will (*irada*) and it depends on sincerity (*ikhlas*). The true meaning of murid is one who has stripped himself of his own will and accepted what Allah wills for him, which is the worship of Allah ta‘ala, for as He said: ‘*I have not created jinn and men except to worship Me.*’ When the murid is weak in disciplining his self – since the inner rule belongs to the self and *shaytan* – he places himself under the rule of the Shaykh and in the protection of his power. He, in his turn will help the murid to obey and worship Allah through his *himma* which operates by the *idhn* of Allah and through his words which are made effective by the gift of Allah. So a murid must cling to whoever of the Shaykhs of the age are well disposed towards him.

Sayyidi ‘Abd al-Wahid ibn ‘Ashir says:

‘The murid keeps company with a Shaykh who knows the ways of behaviour, and who protects him from dangers on his way. The murid is reminded of Allah when he sees the Shaykh, who then leads the slave to his Master.’

Look at our commentary on these verses and confusion will leave you. Ibn ‘Ata’llah, may Allah be pleased with him, says in his *Hikam*:

‘Do not accompany one whose state does not change you, and whose speech does not guide you to Allah.’

The elevation of your state, and the guidance of his speech are the result of this companionship. So whoever does not find such a state from his companion let him abandon him to Allah and seek one of this description. The murid will gain a master in accordance with his own sincerity and strength of resolution. Allah is the one to ask for help.

Explaining the attributes of the teaching Shaykh, I said in one of my qasidas ending in *ta’*:

La ilaha illa’llah banishes all whisperings
with the instruction of a Shaykh who knows the Haqiqa.
His signs are: a light which shines appearing outwardly,
and a secret which appears inwardly, with himma.
He elevates you with a glance even before he speaks,
and from this glance comes a Robe of Honour.

By that I mean the secrets which flow rapidly into the heart of the murid seeking the truth free of any shirk. The staff of his journey is his *zuhd* among people, and his concern lies in seeking the Beloved alone in vision. His speech is by *idhn* from the Best of Creation upon whom the glorious truthful ones depend. If you attain the goal of finding someone like this, then set out and offer up the self without delay. Consider nothing except what I have described here, for it is enough and it contains every happiness.

Al-Junayd, may Allah be pleased with him said:

‘Purify yourself with the water of the Unseen if you are one possessing a secret. If not, do *tayammum* with dust or stone. Go before an Imam in front of whom you stand, and pray the noon prayer at the beginning of the afternoon. This is the prayer of those who are the gnostics of their Lord. If you are one of them, then moisten the dry land with the sea.’

He, may Allah be pleased with him, commanded the murid to purify himself with the water of the Unseen. It is understood that purification is of two sorts: sensory purification which is the sensory water, and pertains to the whole body if it is a major impurity, and to specific limbs if it is a minor impurity. This is not what the poet meant, may Allah be pleased with him. The second sort is spiritual purification which is the purification of the hearts from the ailments which veil them from the presence of the Knower of the Unseen. This purification is only done with spiritual water which is the water of sciences, gnosés and secrets that flow from the presence of the Unseen into the heart of the Shaykh who is a gnostic of Allah, purified of fault. The Shaykh pours it over the murid and so he purifies his heart from otherness and it is filled with gnosés and secrets. This is if the murid himself possesses a secret, that is to say inner sight, which brings him into contact with the one who takes him by the hand, that is, the Shaykh who draws his power from the presence of the Unseen as we have stated. If the murid does not possess this secret and inner sight then he must do *tayammum* with the dust of outward deeds and formal knowledge until Allah endows him with the secret and the inner sight.

He indicates, may Allah be pleased with him, by his statement: ‘Go before an Imam in front of whom you stand,’ that the murid must go before an Imam, a Shaykh, a gnostic of Allah, to copy him in the spiritual prayer which is the direct perception of the worshipped King, as it is necessary for the one behind the Imam in the prayer to do *ruku‘* and *sujud* (bowing and prostrating). His words: ‘In front of whom you stand,’ indicate to the murid that he should not follow any Shaykh except one he already knew in the world of spirits. The Prophet, peace be upon him, said: ‘The spirits are numerous hosts, whoever of them become acquainted will be in harmony, and those not acquainted will be at variance.’ The meaning then is: ‘Go before in the world of spirits. Because of the encounter and acquaintance which occurred in the world of the spirits, harmony will occur in the world of forms.’

By his words, ‘Pray the noon prayer at the beginning of the afternoon,’ he means pray the *dhuhr* prayer (noon prayer), that is the manifestation (*dhuhur*) of

your desire for your Lord, which is uninterrupted witnessing of the worshipped King, as we have said. 'Asr (afternoon prayer) means 'being together' (*mu'asara*) with your Shaykh and the negation of your will for him. He does not refer, may Allah be pleased with him, to the prayers of dhuhr and 'asr containing *ruku'* and *sujud*, because it is known that dhuhr is set to be prayed at the beginning of its time and not at the beginning of 'asr. Thus the meaning falls into place, so understand and you will be guided – and Allah has charge of our guidance and the guidance of creation. Amin.

As regards his statement: 'This is the prayer of those who are gnostics of their Lord,' it means this is uninterrupted contemplation of the worshipped King. Their prayer is not interrupted because it is constant. They persevere in the witnessing of their Lord. His word: 'If you are among them, then moisten the dry land with the sea,' means if you are one of the gnostics – and they are not veiled by creation from the truth, nor by the truth from creation – then moisten, that is sprinkle, the dry land of your road (*Shari'a*) with the sea of your reality (*Haqiqa*), and be among those who unite the two. Likewise, our Imam, Malik, may Allah be pleased with him, said: 'He who follows the Shari'a and does not ascertain (i.e. have direct experience) has strayed from the proper course. He who ascertains and does not follow the Shari'a has become a heretic. Whoever unites the two has realised!' That is, he has realised the two forms of worship (*'ubdiyya*), the worship of obligation and the worship of instruction.

وَهَذَا وَرَدْنَا الشَّرِيفُ لِمَنْ أَرَادَهُ وَطَلَبَهُ فَهُوَ كَفِيلٌ بِكُلِّ خَيْرٍ
دَافِعٌ لِكُلِّ شَرٍّ وَبِالمُواظَبَةِ عَلَيْهِ بِإِذْنِ مِنَ الشَّيْخِ أَوْ المَقْدَمِ
المَأْذُونِ مِنَ الشَّيْخِ يَجْمَعُ اللهُ لِلْعَبْدِ بَيْنَ الشَّرِيعَةِ وَالحَقِيقَةِ
وَنَصَهُ:

This is our noble Wird for whoever wishes it and seeks it.
Its recital guarantees every good and repels every evil.

If the slave perseveres in it with idhn from the Shaykh,
or from a muqaddam who has idhn from the Shaykh,
Allah will unite the Shari'a and Haqiqa for him.

The Wird

مِفْتَاحُ الْوَرْدِ

The Key to the Wird

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَى
آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا. عَدَدَ خَلْقِكَ وَرِضَا نَفْسِكَ
وَزَنَةَ عَرْشِكَ وَمِدَادَ كَلِمَاتِكَ.

O Allah pour blessings upon our master Muhammad, Your slave and Messenger, the unlettered Prophet, and upon his Family and Companions and grant them perfect peace, as great as the number of Your creations and Your pleasure and the weight of Your throne and the ink of Your words.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

I take refuge with Allah, the All-Hearing, the All-Knowing from the accursed shaytan.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the All-Merciful, the Most Merciful

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

There is no power and no strength but by Allah, the High, the Vast.

Commentary on the Wird

تَايَّةُ الْوَرْدِ الشَّرِيفِ

يَقُولُ عَبْدُ اللَّهِ أَعْنِي مُحَمَّدًا
هُوَ ابْنُ حَبِيبٍ قَاصِدًا لِلنَّصِيحَةِ

The lowly slave of Allah, Muhammad ibn al-Habib,
says intending counsel:

أَيَا صَاحِبِي عِشْ فِي هِنَاءٍ وَنِعْمَةٍ
إِذَا كُنْتَ فِينَا ذَا اعْتِقَادٍ وَنِيَّةٍ

O my companion! Live in joy and serenity
if you are among us as one with firm belief and intention,

وَأَخْلَصْتَ فِي الْوَدِّ الَّذِي هُوَ رُكْنُنَا
فِي سَيْرِ طَرِيقِ اللَّهِ مِنْ غَيْرِ مَرِيَّةٍ

And if you are sincere in the love which is, without doubt,
our firm support while travelling on the Tariq of Allah,

عَنْهُ (وَصَلِّ صَلَاةَ الظُّهْرِ فِي أَوَّلِ الْعَصْرِ) أَيَّ صَلِّ الظُّهْرَ، أَيَّ ظُهُورَ مَا فِي إِدَارَتِكَ لِرَبِّكَ وَهِيَ دَوَامُ الشُّهُودِ لِحَضْرَةِ الْمَلِكِ الْمَعْبُودِ، كَمَا تَقَدَّمَ فِي أَوَّلِ الْعَصْرِ أَيَّ مُعَاصِرَتِكَ لِشَيْخِكَ وَسَلْبِكَ الْإِرَادَةَ لَهُ، وَلَيْسَ مُرَادُهُ رَضِيَ اللَّهُ عَنْهُ، صَلَاةَ الظُّهْرِ وَالْعَصْرِ الْمُشْتَمِلَةَ عَلَى الرَّكُوعِ وَالسُّجُودِ، لِأَنَّ الظُّهْرَ الْمَعْلُومَ يُطَلَّبُ فِيهَا أَنْ تُصَلِّيَ فِي أَوَّلِ وَقْتِهَا لَا فِي أَوَّلِ الْعَصْرِ، فَمَنْ حَمَلْنَاهَا عَلَى مَا ذَكَرْنَا فَافْهَمُ تُرْشِدُ وَاللَّهُ يَتَوَلَّى هُدَانَا وَهُدَى الْعَالَمِينَ، ءَامِينَ. وَقَوْلُهُ: (فَتِلْكَ صَلَاةُ الْعَارِفِينَ بِرَبِّهِمْ) وَهِيَ دَوَامُ الشُّهُودِ لِحَضْرَةِ الْمَلِكِ الْمَعْبُودِ فَلَا تَنْقَطِعُ صَلَاتُهُمْ لِكَوْنِهِمْ مِنَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ، أَيَّ عَلَى شُهُودِهِمْ لِرَبِّهِمْ مُوَظَّبُونَ، وَقَوْلُهُ (فَإِنْ كُنْتَ مِنْهُمْ فَانْضَحِ الْبُرَّ بِالْبَحْرِ)، فَإِنْ كُنْتَ مِنَ الْعَارِفِينَ وَهُمْ الَّذِينَ لَا يُحْجَبُونَ بِالْخَلْقِ عَنِ الْحَقِّ وَلَا بِالْحَقِّ عَنِ الْخَلْقِ، فَانْضَحِ أَيَّ رُشَّ بِرَّ شَرِيعَتِكَ بِحَرِّ حَقِيقَتِكَ وَكُنْ مِنَ الْجَامِعِينَ بَيْنَهُمَا، كَمَا قَالَ إِمَامُنَا مَالِكٌ، رَضِيَ اللَّهُ عَنْهُ: (مَنْ تَشَرَّعَ وَلَمْ يَتَحَقَّقْ فَقَدْ تَفَسَّقَ وَمَنْ تَحَقَّقَ وَلَمْ يَتَشَرَّعْ فَقَدْ تَزَدَقَ، وَمَنْ جَمَعَ بَيْنَهُمَا فَقَدْ تَحَقَّقَ) أَيَّ تَحَقَّقَ بِالْعِبُودِيَّتَيْنِ: عِبُودِيَّةِ التَّكْلِيفِ وَعِبُودِيَّةِ التَّعْرِيفِ.

أَمْرٌ رَضِيَ اللَّهُ عَنْهُ الْمُرِيدَ بِالتَّطَهِيرِ بِمَاءِ الْغَيْبِ وَيُؤْخَذُ مِنْهُ أَنَّ الطَّهَارَةَ عَلَى قِسْمَيْنِ: طَهَارَةٌ حِسِيَّةٌ وَتَكُونُ بِالمَاءِ الْحَسِيِّ، وَمتعلقها البدن كله إن كان الحدُّ أكبر أو الأَعْضَاءُ الْمُخْصُوصَةُ إن كان الحدُّ أصغرَ وَلَيْسَتْ هَذِهِ مُرَادَةً لِلنَّاطِمِ، رَضِيَ اللَّهُ عَنْهُ، وَالْقِسْمُ الثَّانِي الطَّهَارَةُ الْمَعْنَوِيَّةُ، وَهِيَ طَهَارَةُ الْقُلُوبِ مِنَ الْأَمْرَاضِ الْحَاجِبَةِ لَهَا عَنْ حَضْرَةِ عَلَامِ الْغُيُوبِ، وَهَذِهِ الطَّهَارَةُ لَا تَكُونُ إِلَّا بِالمَاءِ الْمَعْنَوِيِّ وَهُوَ مَاءُ الْعُلُومِ وَالْمَعَارِفِ وَالْأَسْرَارِ الْجَارِي مِنْ حَضْرَةِ الْغَيْبِ إِلَى قَلْبِ الشَّيْخِ الْعَارِفِ بِاللَّهِ الْمُطَهَّرُ مِنَ الْغَيْبِ الَّذِي يُفِيضُهُ الشَّيْخُ عَلَى الْمُرِيدِ، فَيُطَهَّرُ قَلْبُهُ مِنَ الْأَغْيَارِ وَيَمْلَأُ بِالمَعَارِفِ وَالْأَسْرَارِ، وَهَذَا إِنْ كَانَ الْمُرِيدُ صَاحِبَ سِرِّ أَيِّ بَصِيرَةٍ يَتَوَصَّلُ بِهَا إِلَى مَنْ يَأْخُذُ بِيَدِهِ وَهُوَ الشَّيْخُ الَّذِي يَسْتَمِدُّ مِنْ حَضْرَةِ الْغَيْبِ كَمَا قَدَّمْنَا، وَإِنْ لَمْ يَكُنِ الْمُرِيدُ صَاحِبَ سِرٍّ وَبَصِيرَةٍ فَلْيَتِمِّمْ بِصَعِيدِ الْأَعْمَالِ الظَّاهِرَةِ وَالْعُلُومِ الرَّسْمِيَّةِ حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِ بِالسِّرِّ وَالْبَصِيرَةِ. وَأَشَارَ رَضِيَ اللَّهُ عَنْهُ بِقَوْلِهِ: (وَقَدَّمَ إِمَامًا كُنْتَ أَنْتَ أَمَامَهُ) إِلَى أَنَّ الْمُرِيدَ يَجِبُ عَلَيْهِ أَنْ يُقَدِّمَ إِمَامًا شَيْخًا عَارِفًا بِاللَّهِ يَقْتَدِي بِهِ فِي الصَّلَاةِ الْمَعْنَوِيَّةِ الَّتِي هِيَ الشُّهُودُ لِحَضْرَةِ الْمَلِكِ الْمَعْبُودِ كَمَا أَنَّ الْمَأْمُومَ يَجِبُ عَلَيْهِ أَنْ يَقْتَدِيَ بِإِمَامٍ فِي الصَّلَاةِ ذَاتِ الرُّكُوعِ وَالسُّجُودِ، وَقَوْلِهِ (كُنْتَ أَنْتَ أَمَامَهُ) أَشَارَ بِهِ رَضِيَ اللَّهُ عَنْهُ إِلَى أَنَّ الْمُرِيدَ لَا يَقْتَدِي بِشَيْخٍ مِنَ الشُّيُوخِ إِلَّا إِذَا حَصَلَ التَّعَارُفُ بَيْنَهُمَا فِي عَالَمِ الْأَرْوَاحِ، قَالَ عَلَيْهِ السَّلَامُ: (الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ مَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَافَرَ مِنْهَا ائْتَلَفَ)، فَيَكُونُ الْمَعْنَى عَلَى هَذَا وَقَدَّمَ إِمَامًا فِي عَالَمِ الْأَشْبَاحِ كُنْتَ أَمَامَهُ فِي عَالَمِ الْأَرْوَاحِ، وَلَا جِلَّ الْمَقَابِلَةِ وَالتَّعَارُفِ الَّذِي حَصَلَ فِي عَالَمِ الْأَرْوَاحِ حَصَلَ الْاِئْتِلَافُ فِي عَالَمِ الْأَشْبَاحِ، وَقَوْلُهُ رَضِيَ اللَّهُ

فَإِنْ كَانَ مِنْهُ اللَّفْظُ جَاءَ بِحِلَّةٍ
وَأَعْنِي بِهَا الْأَسْرَارَ تَسْرِي بِسُرْعَةٍ
لِقَلْبٍ مُرِيدِ الْحَقِّ مِنْ غَيْرِ شَرِكَةٍ
وَزُهْدِهِ فِي الْأَكْوَانِ عُمْدَةُ سَيْرِهِ
وَشُغْلُ بَأْفِرَادِ الْحَبِيبِ بِرُؤْيَةٍ
وَتَضْرِيحُهُ بِالْإِذْنِ مِنْ خَيْرِ أُمَّةٍ
عَلَيْهِ اعْتِمَادُ الصَّادِقِينَ الْأَجَلَّةِ
فَإِنْ حَاصِلَ الْمُقْصُودِ مِمَّا ذَكَرْتَهُ
قَبَادِرُ وَأَعْطِ النَّفْسَ مِنْ غَيْرِ مُهْلَةٍ
وَلَا تَتَعَبَّرْ شَيْئًا سِوَى مَا رَسَمْتَهُ
فَفِيهِ الَّذِي يُغْنِي وَكُلَّ الْمَسْرَةِ

وَقَالَ الْجَنِيدُ رَضِيَ اللَّهُ عَنْهُ:

تَطَهَّرْ بِمَاءِ الْغَيْبِ إِنْ كُنْتَ ذَا سِرٍّ
وَالْأَيْتَمُّ بِالصَّعِيدِ أَوْ الصَّخْرِ
وَقَدِّمِ إِمَامًا كُنْتَ أَنْتَ أَمَامَهُ
وَصَلِّ صَلَاةَ الظُّهْرِ فِي أَوَّلِ الْعَصْرِ
فَتِلْكَ صَلَاةُ الْعَارِفِينَ بِرَبِّهِمْ
فَإِنْ كُنْتَ مِنْهُمْ فَانْضَحِ الْبُرَّ بِالْبَحْرِ

يَتَمَسَّكَ بِمَنْ حَسَنَتْ نَيْتُهُ فِيهِ مِنْ مَشَائِخِ الْعَصْرِ. وَقَالَ سَيِّدِي عَبْدُ الْوَاحِدِ بْنُ
عَاشِرٍ:

يَضْحَبُ شَيْخًا عَارِفَ الْمَسَالِكِ
بِقِيهِ فِي طَرِيقِهِ الْمُهَالِكِ
بُذْكُرُهُ اللَّهُ إِذَا رَأَهُ
وَيُوصِلُ الْعَبْدَ إِلَى مَوْلَاهُ

أَنْظُرْ مَا قَالَهُ الشُّرَاحُ فِي هَذِهِ الْأَيَّاتِ يَزُولُ عَنْكَ الْإِشْكَالُ، وَقَالَ ابْنُ عَطَاءٍ
اللَّهُ رَضِيَ اللَّهُ عَنْهُ فِي حِكْمِهِ لَا تَضْحَبُ مَنْ لَا يَنْهَضُكَ حَالُهُ وَلَا يَدُوكَ عَلَى
اللَّهِ مَقَالَهُ فَإِنْ هَاضَ الْحَالَ وَدَلَّالَةُ الْمَقَالِ مِنْ نَتِيجَةِ الصُّحْبَةِ فَمَنْ لَمْ يَجِدْ هَذِهِ
الْحَالَةَ مِنْ صَاحِبِهِ فَلْيَتَرَكْهُ لِلَّهِ وَلْيَبْحَثْ عَلَى مَنْ هَذِهِ صِفَتُهُ فَإِنَّهُ يَظْفَرُ بِهِ عَلَى
حَسَبِ صِدْقِهِ وَقُوَّةِ عَزْمِهِ وَاللَّهُ الْمُسْتَعَانُ. وَقُلْتُ فِي قَصِيدَةٍ لِي تَأْيِيَةٌ ذَكَرْتُ
فِيهَا أَوْصَافَ الشَّيْخِ الْمُرِّيِّ وَنَصَّ الْمَقْصُودِ مِنْهَا:

وَهَيْلَةٌ تَنْفِي جَمِيعَ الْوَسَاوِسِ
بِتَلْقِينِ شَيْخِ عَارِفٍ بِالْحَقِيقَةِ
وَآيَاتِهِ نُورٌ يَلُوحُ بظَاهِرٍ
وَسِرٌّ بَدَأَ مِنْ بَاطِنٍ مَعَ هِمَّةٍ
وَتَرْقِيَةٌ بِاللَّحْظِ قَبْلَ تَلْفِظٍ

التَّهْدِيدُ عَلَى الْبُرُوزِ فَبَرَزْتُ لِلخَلْقِ بِاللَّهِ وَلِلَّهِ، وَقُلْتُ كَمَا قَالَ ابْنُ عَطَاءٍ اللَّهُ فِي حِكْمِهِ إِلَهِي أَمَرْتُ بِالرُّجُوعِ إِلَى الْأَثَرِ فَأَرْجِعْنِي إِلَيْهَا بِكِسْوَةِ الْأَنْوَارِ وَهَدَايَةِ الْأَسْتِصْبَارِ حَتَّى أَرْجِعَ إِلَيْكَ مِنْهَا كَمَا دَخَلْتُ عَلَيْكَ مِنْهَا مَصُونًا سِرًّا عَنِ النَّظَرِ إِلَيْهَا وَمَرْفُوعَ الْهَمَّةِ عَنِ الْأَعْتِمَادِ عَلَيْهَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَعَالِمُو سَادَتِي، أَنَّ اخْتِذَاكَ الشَّيْخَ الْحَمِيَّ وَاجِبٌ عَلَى كُلِّ مُرِيدٍ طَالِبٍ لِحَضْرَةِ اللَّهِ وَدَلِيلِ الْوُجُوبِ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾. وَالْمَعِيَّةُ تَقْتَضِي الْمَصَاحَبَةَ بِالْأَشْبَاحِ لَا بِالْأَرْوَاحِ وَقَالَ تَعَالَى: ﴿وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ﴾. فَأَمَرَ تَعَالَى فِي هَذِهِ الْآيَةِ الْوَالِدَ بِمُتَابَعَةِ وَالِدِ الْأَرْوَاحِ دُونَ مُتَابَعَةِ وَالِدِ الْأَشْبَاحِ لِأَنَّ وَالِدَ الرُّوحِ يُرِي الْمَعْنَى وَوَالِدَ الْجِسْمِ يُرِي لَكَ الْحَسَّ وَشَتَانَ مَا بَيْنَ مَنْ هَمَّتْهُ الْحَسُّ وَمَنْ هَمَّتْهُ الْمَعْنَى، وَقَالَ ﷺ (المرءُ على دينِ خليلِهِ فلينظرُ أحدُكمُ من يُخالِلُ). وَوَقَعَ الْإِتِّفَاقُ مِنْ هَذِهِ الْأُمَّةِ الْمُحَمَّدِيَّةِ سَلَفًا عَنْ خَلْفٍ عَلَى أَنَّ أَوَّلَ مَا يَجِبُ عَلَى الْمُرِيدِ بَعْدَ انْتِبَاهِهِ مِنَ الْعَقْلَةِ أَنْ يَعْمَدَ إِلَى شَيْخٍ نَاصِحٍ مُرْشِدٍ عَالِمٍ بِعُيُوبِ النَّفْسِ وَدَوَاعِيهَا وَأَدْوِيَةِ أَمْرَاضِهَا فَارِغٍ مِنْ تَهْدِيدِ نَفْسِهِ وَأَغْرَاضِهَا بِبَصَرِهِ بِعُيُوبِ نَفْسِهِ وَيُخْرِجُهُ مِنْ دَائِرَةِ حَسِّهِ لِأَنَّ مَنْ لَمْ يَكُنْ لَهُ شَيْخٌ يَقُودُهُ إِلَى طَرِيقِ الْهُدَى قَادَهُ الشَّيْطَانُ لَا مُحَالَةَ إِلَى طَرِيقِ الرَّدَى، وَالْمُرِيدُ مُشْتَقٌّ مِنَ الْإِدَارَةِ وَمَتَعَلِّقُهَا الْإِخْلَاصُ وَحَقِيقَةُ الْمُرِيدِ أَنَّهُ الْمُتَجَرِّدُ عَنِ إِرَادَتِهِ لِمَا أَرَادَ اللَّهُ مِنْهُ وَهُوَ عِبَادَةُ اللَّهِ، لِقَوْلِهِ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونَ...﴾ وَلَمَّا كَانَ الْمُرِيدُ ضَعِيفًا عَنِ تَهْدِيدِ نَفْسِهِ إِذِ الْوِلَايَةِ فِي الْبَاطِنِ لِلنَّفْسِ وَالشَّيْطَانِ فَإِذَا كَانَ فِي حُكْمِ الشَّيْخِ تَحْتَ كَنْفِ وَلايَتِهِ أَعَانَهُ عَلَى طَاعَةِ اللَّهِ وَعِبَادَتِهِ بِهَمَّتِهِ الْعَامِلَةَ بِإِذْنِ اللَّهِ وَكَلَامِهِ الْمُؤَثِّرِ بِفَضْلِ اللَّهِ فَوَجَبَ عَلَيْهِ أَنْ

وَمَوْلَانَا أَحْمَدُ الْبَدَوِيُّ رَضِيَ اللَّهُ عَنْهُ:

وَفِيضُكُمْ فِي أَرْذِيَادٍ
وَجُودُكُمْ فِي تَوَالِي

وَقَدْ أَشْرْتُ فِي قَصِيدَةٍ لِي إِلَى بَعْضِ مَا خَصَّنِي اللَّهُ بِهِ تَحَدُّثًا بِنِعْمِ اللَّهِ وَنَصَّهَا:

قَدْ كَسَانَا ذِكْرَ الْحَبِيبِ جَمَالًا
وَبَهَاءً وَرَفْعَةً وَسُرُورًا
وَوَخَلَعْنَا الْعِدَارَ عِنْدَ التَّدَانِي
وَجَهَرْنَا بِمَنْ نُحِبُّ افْتِخَارًا

وَهِيَ قَصِيدَةٌ مَشْهُورَةٌ مَذْكُورَةٌ فِي هَذَا الدِّيَوَانِ الْمُبَارَكِ فِيهَا عِشْرُونَ بَيْتًا فِي
صَفْحَةٍ طَالَعَهَا تَجِدُ مَا أَشْرْتُ لَكَ، وَمِنْذُ تَوَفِّي الشَّيْخِ سَيِّدِي مُحَمَّدَ بْنَ عَلِيٍّ رَضِيَ
اللَّهُ عَنْهُ، وَالْإِذْنَ يَتَجَدَّدُ عَلَيَّ وَأَنَا أَسْتَحْقِرُّ نَفْسِي وَأَرَاهَا لَيْسَتْ أَهْلًا لِذَلِكَ الْمَقَامِ
حَتَّى أَتَانِي الْمَشَائِخُ الْأَرْبَعَةُ، وَهُمْ سَيِّدِي مُحَمَّدُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، وَسَيِّدِي
الْعَرَبِيُّ بْنُ الْهُوَارِيِّ رَضِيَ اللَّهُ عَنْهُ، وَسَيِّدِي مُحَمَّدُ الْعَرَبِيُّ رَضِيَ اللَّهُ عَنْهُ، وَسَيِّدِي
أَحْمَدُ الْبَدَوِيُّ رَضِيَ اللَّهُ عَنْهُمْ وَأَمْرُونِي بِالْبُرُوزِ إِلَى الْخَلْقِ وَدَلَالَتِهِمْ عَلَى الْمَلِكِ
الْحَقِّ، وَقَالُوا إِنَّ الْمَاءَ الَّذِي شَرَبْتَهُ مِنَّا هُوَ أَعَذِبُ الْمِيَاهِ وَأَحْلَاهَا فَمَدَّ يَدَكَ شَرْقًا
وَعَرَبًا وَلَا تَخَفْ مِنْ أَحَدٍ، ثُمَّ بَعْدَ هَذَا وَقَعَ الْإِذْنُ مِنَ الْمُصْطَفَى ﷺ وَوَقَعَ

اللَّهُ. وَقَدْ حَقَّقَ اللَّهُ رَجَاءَهُ فِينَا، فَوَاللَّهِ ثُمَّ وَاللَّهِ مَا مَرَرْنَا عَلَى مَدِينَةٍ وَلَا قَرْيَةٍ وَلَا بَادِيَةٍ إِلَّا وَشَهِدَ أَهْلُهَا بِوُصُولِ الْمَدَدِ إِلَيْهِمْ وَسَرِيانِ الْحَيَاةِ فِي قُلُوبِهِمْ، وَذَلِكَ سِرُّ الْإِذْنِ، وَمَا جَلَسَ مَعَنَا، وَالْحَمْدُ لِلَّهِ، فَقَبِيرٌ إِلَّا وَازْدَادَ عَلْمًا لَمْ يَكُنْ عِنْدَهُ، وَحَصَلَ مِنْهُ خُضُوعٌ وَانْكِسَارٌ وَلَا جَلَسَ مَعَنَا مُرِيدُ الطَّرِيقَةِ إِلَّا وَقَوِيَتْ قَرِيحَتُهُ وَعَلَتْ هِمَّتُهُ لَطَلَبِ مَعْرِفَةِ اللَّهِ وَلَا شَيْخٍ مِنْ مَشَائِخِ الْعَصْرِ إِلَّا وَازْدَادَ ذَوْقًا إِلَى ذَوْقِهِ وَاسْتَفَادَ مِنْهَا شَيْئًا لَمْ يَكُنْ عِنْدَهُ، وَذَلِكَ كُلُّهُ مِنْ سِرِّ الْإِذْنِ وَبِرَكَتِهِ، قَالَ ابْنُ عَطَاءٍ اللَّهُ فِي حَكْمِهِ (مَنْ أُذِنَ لَهُ فِي التَّعْبِيرِ فَهَمَّتْ فِي مَسَامِعِ الْخَلْقِ عِبَارَتُهُ وَجَلِيَتْ إِلَيْهِمْ إِشَارَتُهُ وَالْمَأْذُونُ هُوَ الَّذِي يَتَكَلَّمُ بِاللَّهِ وَاللَّهِ، وَلِذَلِكَ أَثَرَ كَلَامِهِ فِي الْقُلُوبِ وَانْقَادَ إِلَيْهِ كُلُّ مَخْصُوصٍ وَمَحْبُوبٍ، وَقَدْ قَالَ شَيْخٌ شَيْخَنَا سَيِّدِي مُحَمَّدُ الْعَرَبِيُّ، رَضِيَ اللَّهُ عَنْهُ وَاللَّهُ لَا يَأْتِينِي إِلَّا الْمَقْبُولُ وَأَنَا أَقُولُ تَحَدُّثًا بِنِعْمِ اللَّهِ وَاللَّهُ لَا يَأْتِينِي إِلَّا الْمَحْبُوبُ، وَقَدْ قَالَ لِي ﷺ فِي بَشَارَةٍ: اعْلَمْ يَا وَلَدِي أَنَّ اللَّهَ يَكْرُمُكَ بِمِيَاهِ عَذْبَةٍ حُلْوَةٍ قُلْتُ يَا رَسُولَ اللَّهِ هَذِهِ الْمِيَاهُ هِيَ مِيَاهُ الْإِسْلَامِ وَالْإِيمَانِ وَالْإِحْسَانِ قَالَ لِي ﷺ هِيَ قُلْتُ يَا رَسُولَ اللَّهِ هَذِهِ الْمِيَاهُ أَشْرَبُهَا وَحَدِي أَوْ أَنَا وَكُلُّ مَنْ اقْتَدَى بِي فَقَالَ لَشْرَبُهَا أَنْتَ وَكُلُّ مَنْ اقْتَدَى بِكَ مِنْ أُمَّتِي. وَقَدْ حَقَّقَ اللَّهُ لَنَا مَا وَعَدَنَا بِهِ ﷺ، فَوَاللَّهِ لَقَدْ شَرَبْنَا هَذِهِ الْمِيَاهُ وَكُلُّ مَنْ صَحَبَنَا بِالصِّدْقِ يَشْرَبُهَا فِي أَقْرَبِ زَمَنِ فَاحْمَدُوا اللَّهَ سَادَتِي وَاشْكُرُوهُ عَلَى مَا أَكْرَمَكُمْ بِهِ مَوْلَاكُمْ فِي وَقْتِكُمْ. قَالَ تَعَالَى ﴿مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسَخُهَا نَأْتِ بِخَيْرٍ مِمَّا أَوْ مِثْلَهَا﴾. وَقَدَّمَ اللَّهُ تَعَالَى الْخَيْرِيَّةَ عَلَى الْمَثَلِيَّةِ إِشَارَةً إِلَى أَنَّ الْوَلِيَّ الْكَامِلَ لَا بُدَّ أَنْ يَظْهَرَ وَارثُهُ وَلَوْ بَعْدَ حِينٍ وَيَكُونُ أَكْمَلَ مِنْهُ فِي الْعِلْمِ وَالْمَعْرِفَةِ بِاللَّهِ تَعَالَى كَرَامَةً لِذَلِكَ الْوَلِيِّ الْكَامِلِ، وَلِأَنَّ مَدَدَ اللَّهِ تَعَالَى وَفَيْضَهُ فِي الزِّيَادَةِ، قَالَ الشَّيْخُ سَيِّدُنَا

المَأذُونُ مِنَ اللَّهِ وَرَسُولِهِ وَمَنْ سَآئِرِ أَوْلِيَاءِ اللَّهِ وَهُوَ الْفَرْدُ الْمُحَمَّدِيُّ الَّذِي لَا يَكُونُ فِي كُلِّ وَقْتٍ مِنْهُ إِلَّا وَاحِدٌ وَإِنْ كَثُرَ الْمَشَاحِجُ فِي عَصْرِهِ فَالْحُكْمُ لِذَلِكَ الْفَرْدِ عَلَيْهِمْ شَعْرُوا أَوْ لَمْ يَشْعُرُوا. وَقَدْ كَثُرَ الْمُدَّعُونَ لِمَقَامِ الْفَرْدَانِيَّةِ بِالْبَهْتَانِ وَالزُّورِ طَلَبًا لِلرِّيَاسَةِ وَاسْتِجْلَابًا لِلدُّنْيَا الْفَانِيَّةِ وَمَا شَعَرَ هَذَا الْمُدَّعِي أَنَّ مَنْ ادَّعَى مَا لَيْسَ فِيهِ كَذَبَتْهُ شَوَاهِدُ الْأَمْتِحَانِ لِأَنَّ عِنْدَهَا يَعْزُ الْمَرْءُ أَوْ يَهَانُ. وَقَدْ كَانَ الْمَشَاحِجُ الصَّادِقُونَ يَكْتَفُونَ بِعِلْمِ اللَّهِ وَلَا يَتَعَلَّقُونَ بِأَحَدٍ سِوَى اللَّهِ، وَإِنْ بَرَزَ مِنْهُمْ شَيْءٌ فَعَلَى وَجْهِهِ التَّحَدُّثِ بِنِعْمِ اللَّهِ. قَالَ تَعَالَى ﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾.

فَهَا هُوَ الْعَبْدُ الْفَقِيرُ إِلَى مَوْلَاهُ الْغَنِيِّ بِهِ عَمَّا سِوَاهُ مُحَمَّدٌ بْنُ الْحَبِيبِ الْأَمْغَارِيِّ الْحَسَنِيِّ نَسَبًا الْفَاسِيَّ مَنْشَأً وَدَارًا يَقُولُ عَلَى وَجْهِهِ التَّحَدُّثِ بِنِعْمِ اللَّهِ، قَدْ وَقَعَ لَنَا الْإِذْنُ مِنَ اللَّهِ وَمِنْ رَسُولِ اللَّهِ وَمِنْ سَائِرِ أَوْلِيَاءِ اللَّهِ. وَأَفْرَدَنِي بِعُلُومٍ وَأَسْرَارٍ لَمْ تَكُنْ إِلَّا عِنْدَ الْفَرْدِ الْمُحَمَّدِيِّ وَلَوْ أَرَدْنَا بَسْطَ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْنَا لَأَحْتَجْنَا إِلَى مَجْدَاتٍ، وَلَكِنْ نَذَكُرُ إِلَى الْفُقَرَاءِ مَا حَصَّنِي بِهِ شَيْخِي وَأُسْتَاذِي سَيِّدِي مُحَمَّدُ بْنُ عَلِيٍّ وَذَلِكَ أَنَّهُ لَمَّا تَصَدَّرَ، رَضِيَ اللَّهُ عَنْهُ، كَتَبْتُ لَهُ رِسَالَةً فِي تَجْدِيدِ الْعَهْدِ مَعَهُ بَعْدَ أَنْ كُنْتُ أَخَذْتُ الطَّرِيقَ عَلَى الشَّيْخِ الْعَارِفِ بِاللَّهِ سَيِّدِي الْعَرَبِيِّ بْنِ الْهُوَارِيِّ فَكَتَبَ إِلَيَّ رَضِيَ اللَّهُ عَنْهُ وَأَمَرَنِي بِالْقُدُومِ إِلَى حَضْرَتِهِ فَامْتَثَلْتُ أَمْرَهُ وَقَدِمْتُ إِلَى مَرَاكِشَةَ، فَلَمَّا دَخَلْتُ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ، دَخَلَ عَلَيْهِ مِنَ الْفَرَجِ وَالسُّرُورِ مَا لَا يَدْخُلُ تَحْتَ حَصْرِ، وَقَالَ لِي جَاءَنِي الطَّائِفَةُ كُلُّهَا لَمَّا جِئْتَنِي أَنْتَ. وَقَالَ لِي مَرَّةً أُخْرَى فِي بَشَارَةٍ يَطُولُ ذِكْرُهَا: أَنْتَ عِنْدَنَا فِي طَائِفَتِنَا بِمَنْزِلَةِ ابْنِ عَطَاءِ اللَّهِ مِنَ الطَّائِفَةِ الشَّاذِلِيَّةِ، فَكَمَا أَنَّ اللَّهَ أَحْيَا الطَّرِيقَةَ الشَّاذِلِيَّةَ بِابْنِ عَطَاءِ اللَّهِ كَذَلِكَ يُحْيِي اللَّهُ هَذِهِ الطَّرِيقَةَ الْمُبَارَكَةَ بِكَ إِنْ شَاءَ

مقدمة الشيخ محمد بن الحبيب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَاهُ، الْحَمْدُ لِلَّهِ الَّذِي أَقَامَ فِي كُلِّ وَقْتٍ لِإِحْيَاءِ طَرِيقَتِهِ أَفْرَادًا وَبَسَطَ عَلَيْهِمْ مِنَ الْأَنْوَارِ الْمُحَمَّدِيَّةِ مَا يَسْتَمِدُّ بِهِ كُلُّ مَنْ اقْتَدَى بِهِمْ مِنَ الْمُحِبِّينَ أَزْوَاجًا وَأَفْرَادًا. تَحْمَدُهُ سُبْحَانَهُ وَتَعَالَى عَلَى مَا خَصَّنَا بِهِ مِنَ الْأَسْرَارِ وَمَا أَفَاضَهُ عَلَيْنَا مِنَ الْعُلُومِ وَالْمَعَارِفِ وَالْأَنْوَارِ وَنَشْكُرُهُ جَلَّ جَلَالُهُ شُكْرًا يَسْتَعْرِقُ سَائِرَ النَّعَمِ الْوَاصِلَةِ إِلَيْنَا وَإِلَى جَمِيعِ عِبَادِ اللَّهِ الْعَبِيدِ وَالْأَحْرَارِ. وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ شَهَادَةً أَهْلِ الْفَنَاءِ فِي التَّوْحِيدِ مِنَ الْمُقَرَّبِينَ. وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ الَّذِي أَرْسَلَهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ بَدَلُوا أَنْفُسَهُمْ وَأَمْوَالَهُمْ فِي إِحْيَاءِ طَرِيقَتِهِ وَإِقَامَةِ سُنَّتِهِ وَمَا تَفَتُّوا إِلَى إِذْيَةِ الْمُنَافِقِينَ وَالْمَحْجُوبِينَ.

وَبَعْدُ، فَاعْلَمُوا عَلِمًا يَقِينًا يَا مَعْشَرَ الْإِخْوَانِ مِنَ الطَّائِفَةِ الدَّرَقَاوِيَّةِ الشَّاذِلِيَّةِ وَغَيْرِهِمْ مِنْ كُلِّ مَنْ أَرَادَ الْأَقْتِدَاءَ مِنْ عِبِيدِ رَبِّنَا فِي سَائِرِ بِلَادِ اللَّهِ وَعِبَادِ اللَّهِ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَبَضَ لِهَذِهِ الطَّرِيقَةِ الْمُبَارَكَةِ فِي كُلِّ وَقْتٍ مَنْ يَقُومُ اعْوِجَاجَهَا وَيُظْهِرُ أَسْرَارَهَا وَأَنْوَارَهَا وَهُوَ الشَّيْخُ الْجَامِعُ بَيْنَ الْحَقِيقَةِ وَالشَّرِيعَةِ

ولذا فقد أذن الشيخ عبد القادر رضي الله عنه بتحقيق وطبع الديوان مرة أخرى في نسخته الجديدة وسأل أن أكتب مقدمة له، وبدورنا نبارك هذا الإذن راجين من الله أن يجعله خالصا لوجهه ونافعا لعباده وكل من قرأه أو سمعه أو نظر فيه ولم يكن ذا اختبارا.

وصلى الله على واسطتنا إليه وقدوتنا سيدنا محمد وعلى آله وصحبه وسلم تسليما.
خادم أهل الله محمد المرتضى البومسهولي الله وليه.

مقدمة الشيخ محمد المرتضى البومسهولي

بسم الله الرحمن الرحيم وصلى الله وسلم وبارك على سيدنا
ونبينا ومولانا محمد وعلى آله وصحبه وسلم تسليما.
ولا حول ولا قوة الا بالله العلي العظيم

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ص
فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ص
وَمَا بَدَّلُوا تَبْدِيلًا ص

إن رسالة الشيخ سيدي محمد ابن الحبيب رضي الله عنه وأرضاه التي تتضمن
أوراده الشريفة ووظيفته الحفيظة وقصائده الهادفة لها تأثير في نفوس كل قارئ
وسامع في أقطار العالم وخصوصا بعد ترجمتها الى لغات عديدة مكنت الغربيين
وغيرهم من فهم المضمون، وإن هذا كل بفضل الله وفضل سر الإذن منه
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من النسخ منه.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَآلِهِ

دِيَوَانُ الْعَارِفِ بِاللَّهِ وَالِدَّالِّ عَلَى اللَّهِ أَبِي الْفِيوضَاتِ وَالْإِمْدَادَاتِ، وَمَعْدِنِ
الْأَسْرَارِ وَالْبَرَكَاتِ الْعَلَامَةِ الرَّبَّانِيِّ وَالْفَرْدِ الْمُحَمَّدِيِّ النُّورَانِيِّ مَوْلَانَا أَبُو عَبْدِ
اللَّهِ الشَّيْخِ سَيِّدِنَا مُحَمَّدِ بْنِ الْحَبِيبِ الْأَمْغَارِيِّ الْإِدْرِيْسِيِّ الْحَسَنِيِّ نَسَبًا الْمَالِكِيِّ
مَذْهَبًا الشَّاذَلِيَّ طَرِيقَةً وَانْتِسَابًا الْمُحَمَّدِيَّ فَيضًا وَمَشْرَبًا الْفَاسِيَّ ثُمَّ الْمَكْنَسِيَّ

مَنْشَأً وَدَارًا

مَتَعَ اللَّهُ الْمُسْلِمِينَ بِحَيَاتِهِ ءَامِينَ

بُغْيَةُ الْمُرِيدِينَ السَّائِرِينَ
وَتَعَفُّهُ السَّالِكِينَ الْعَارِفِينَ

ديوان

الشيخ العارف بالله

سيدي محمد بن الحبيب

الأمغاري الإدريسي الحسني

ديوان

الشيخ سيدي محمد بن العيب