



THE RAWHAH

SUMMER DOWRA

RAMADAN 1435

SUMMER 2014

T H E R A W H A H

The centre-piece of the Dowra is the Rawḥah. The word “rawḥah” linguistically is applied to an excursion at any time from midday until nightfall, as in the hadith narrated by al-Bukhārī and Muslim: “An excursion in the morning (ghadwah) or an excursion in the latter part of the day (rawḥah) in the path of Allah is better than this world and everything it contains.” The word also has a connection to the rūḥ, the spirit. The scholars of Ḥaḍramawt traditionally used the name rawḥah for the lessons they would give after ‘Aṣr in which they would focus upon teaching the sciences of the heart and reading the books of the Imams of Taṣawwuf. Imām al-Ḥaddād says in his Adāb Sulūk al-Murīd (translated as “Good Manners”): “The time following the ‘Aṣr prayer, if kept alive, has a powerful affect in attracting provision for the heart.”

In this year’s Dowra, Ḥabīb `Umar bin Ḥafīz (may Allah preserve him and benefit us by him) continues the commentary which he began five years ago on Qūt al-Qulūb, a foundational early work in the science of Taṣawwuf by Imām Abū Ṭālib al-Makkī (died 386 Hijrī / 996 C.E.). This year he will cover three sections of the book. The first deals with aspects of the Sunnah and the Way of Ahl al-Sunnah. The second deals with grave sins (kabā’ir). The third deals with sincerity and intention. Ḥabīb `Umar will also comment on the opening sections of Ḥabīb `Abd al-Raḥmān Balfaqīh’s unique poem, al-Rashafāt. Using the book and the poem, Ḥabīb `Umar lays out the foundations which every seeker needs on the path to Allah. He emphasises the importance of sincerity in seeking spiritual process during these lessons and often repeats that by reading the words of these great scholars we are in fact sitting in their presence. In addition to this, Ḥabīb `Umar will also be continuing his journey through the life of the Messenger of Allah ﷺ. This year he will be covering the Farewell Pilgrimage.

The gathering is usually rounded off with the recitation of some of the poetry of the great Imams of the Path, and then with the poetic supplication mentioned in these pages.

What follows is a brief biography of Ḥabīb `Abd al-Raḥmān Balfaqīh, an introduction to al-Rashafāt and then a rough translation of the opening sections of the poem, along with the Arabic text.

H A B Ī B ʿ A B D A L - R A H M Ā N B A L F A Q Ī H

Ḥabīb ʿAbd al-Raḥmān bin ʿAbdullāh Balfaqīh was born in Tarīm in the year 1089 (1678). He belongs to the clan of Balfaqīh, one of the illustrious branches of the Bā ʿAlawī tree. The clan traces its lineage back to the Prophet Muhammad ﷺ through the Shaykh of the Bā ʿAlawī Path, al-Faqīh al-Muqaddam.

He memorised the Qurʾān at a young age and set about mastering the Islamic sciences. His genius soon became clear to his teachers. His main teacher was his father, the great scholar Ḥabīb ʿAbdullāh bin Aḥmad, who commanded him to take his place teaching and giving fatwā before the age of twenty. He also studied at the hands at a number of the scholars of Ḥaḍramawt, Yemen and the Hijāz.

He spent a number of years receiving knowledge from Imām ʿAbdullāh bin ʿAlawī al-Ḥaddād. He said of this: “I read numerous famous books to him, and benefited from him greatly. He had special concern for me and pure love for me.” Ḥabīb ʿAbd al-Raḥmān would carry an umbrella for Imām al-Ḥaddād to shade him from the sun on his visits to the Prophet Hūd عليه السلام. Imām al-Ḥaddād thought very highly of him. He once sent him some difficult legal questions and when he saw Ḥabīb ʿAbd al-Raḥmān’s answers to them, he named him ʿallāmat al-dunyā or ‘the greatest scholar on the earth.’ He also said about him:

ما في الأكوان مثل عبد الرحمن

“There is no one in the universe like ʿAbd al-Raḥmān.”

Through these scholars and others he obtained the strongest chains of connection in all the outward sciences, including the four schools of jurisprudence. He also had chains of connection to over twenty of the spiritual paths, among them the Qādiriyyah, the Rifāʿiyyah, the Shādhiliyyah, the Sahrawardiyyah, the Naqshabāndiyyah and the Dusūqiyyah.

He says, in his poem, Miftāḥ al-Asrār:

هذا اجتهادي ثم من الله بالفتح العظيم و فوق ما في بالي

He then says, in his own commentary on the poem, Rafa` al-Astār, after expending all his efforts seeking knowledge and seeking to draw near to Allah that: “When Allah knew the sincerity of my efforts and my complete reliance upon Him, He blessed me with the greatest opening in everything that I sought and gave me more than I could possibly imagine.”

Although some of Ḥabīb `Abd al-Raḥmān’s works have been lost over time, we are blessed to have some treasures. Perhaps his most famous composition is his Rashafāt Ahl al-Kamāl. He wrote several poems on which he himself wrote commentaries, and wrote some treatises on legal issues. His Faṭḥ Baṣā’ir al-Ikhwān is a unique work which covers the different spheres of the religion from Islām to Īmān to Iḥsān to `Irfān (knowledge of Allah). He was gifted with being able to put an immense amount of meaning into a few short poetic phrases.

His desire to benefit mankind did not stop at disseminating his vast knowledge. He built seventeen mosques in different parts of Haḍramawt. He accumulated large tracts of land, the cultivation of which he directly supervised. He would spend a third of his income on his household, a third on his guests and a third he would re-invest in agriculture. He had no fear of speaking out against the oppressive rulers of the time, which led to his imprisonment. In one of his poems he severely reprimands them for not ruling by the Sacred Law and then proposes practical economic solutions to the problems of the region.

Ḥabīb `Abd al-Raḥmān died on 26th Jumādā al-Ākhirah 1162 AH (1749 CE). He said previously that Allah had blessed him with the mastery of thirty sciences but that the people of his time only studied fourteen of these sciences. He said: “I will die and in my chest are sixteen sciences that no one has ever asked me about” and this is what happened.

For a more detailed biography, see ‘Imams of the Valley.’

A L - R A S H A F Ā T

A number of the scholars of Makkah wrote to Ḥabīb `Abd al-Raḥmān requesting his counsel in travelling the path to Allah. He responded by writing this immense poem at the tender age of twenty six. The poem is evidence of his spiritual station as well as his poetic gift. It is important to realise that he is not merely providing a description based upon the reports of others. Rather he has tasted all the spiritual states that he mentions and he is talking about them from first-hand experience. As the Prophet ﷺ said: “Being informed (about something) is not the same as witnessing it.” When Imam al-Ḥaddād read the poem, he composed verses congratulating Ḥabīb `Abd al-Raḥmān on his piercing insight and immense knowledge. He then gave him good tidings of his continuing spiritual progress in emulation of the great imams of the past.

In *al-Rashafāt*, Ḥabīb `Abd al-Raḥmān, gives a detailed description of the spiritual path. He divides the poem into eighteen sections. Each section is a ‘*rashfah*,’ meaning a sip, and also a ‘*nasmah*,’ meaning a breeze. It is as if he is allowing the reader to experience something of the states of the people of Allah by giving him sips of the nectar that they drink. The nectar is the wine that the people of *taṣawwuf* often use as a metaphor to describe divine love. He also allows the reader to smell the cool sweet breezes of the people of Allah. The Messenger of Allah ﷺ likened the gifts that Allah may bestow upon His slaves at any moment to breezes or ‘*nafahāt*.’ In their poetry, the people of *taṣawwuf* often describe the breezes which blow forth from the direction of the Beloved bearing a scent which reminds the lover of the Beloved.

It is important for the seeker to be given access to these *rashafāt* and *nasamāt*, for it plants in him a longing to attain the states that the people of Allah have attained and to experience what they have experienced. This then raises his *himmah* or spiritual ambition and helps him to redouble his efforts in travelling the path. It also has a humbling effect and teaches him that although he may have achieved something, his achievements pale into insignificance beside the achievements of the people of Allah.

What follows is a poor attempt to translate the introduction and the first two sections of *al-Rashafāt*, which Ḥabīb `Umar plans to cover in this year’s *Dowra*. It is impossible to

translate a poem of this stature and to do justice to verses that contain many shades of meaning but the aim is to give the reader an idea of what is being said. This translation is based upon the commentary of Shaykh ‘Abdullāh Bā Sawdān (died 1266/1850), *Maṭāli’ al-Anwār*, and relies upon his understanding of the text. Above all the reader should focus on how Ḥabīb `Umar elucidates the subtleties of the poem and shows the seeker how to practically benefit from it.

AL - RASHAFAT

رَشَفَاتِ أَهْلِ الْكَمَالِ وَنَسَمَاتِ أَهْلِ الْوَصَالِ

*Sips from the nectar of the people who have attained perfection
Scenting the breezes of the people who have attained divine gifts*

INTRODUCTION

إِخْوَانِنَا بِالْمَسْجِدِ الْحَرَامِ مِّنَّا إِلَيْكُمْ أَكْمَلُ السَّلَامِ
وَحَمْدُ رَبِّ عَمَّ بِالْإِنْعَامِ وَمَنْنَ بِالْتَّفْضِيلِ وَالْإِفْضَالِ

1. To our brothers in the Sacred Mosque:

We present to you the most complete greetings of peace

Praise be to our Lord Whose blessings encompass all

And Who bestowed merit and bounty upon some over others

وَحَقُّ وُدِّ ثَابِتِ قَوِيمِ بِوَفْقِ عَهْدِ بِالْصَّفَاءِ قَدِيمِ
قَدْ تَمَّ بَيْنَ الرُّكْنِ وَالْحَطِيمِ عَلَى الْوَفَا فِي الْحَالِ وَالْمَالِ

2. (We recall) the firm love established (between us)

On the basis of the ancient pact at al-Şafā¹

Made between the Corner and the Wall

Which we will honour in this life and the next

فَلَمْ نَزَلْ عَنْكُمْ بِهِ نَسَائِلُ نَشَرَ الصَّبَا وَنَسَمَةَ الشَّمَائِلِ
وَمَا أَتَيْنَا مِنْكُمْ الرَّسَائِلُ إِلَّا وَأُحْيَتْ سِرَّ بَالٍ بِأَلِي

3. About you we continue to ask
 The breezes (blowing from your direction)

And whenever a letter from you arrives
It brings new life to a weary heart

وَذَكَّرْتَ جَمْعًا خَلَا فِي جَمْعِ وَحَالَ قُرْبٍ مِنْ عُرْبِ الْجَزَعِ
وَحَلَوْ عَيْشٍ بَيْنَهُمْ فِي سَلْعِ بِهِمْ صَفَا فِي صَفْوَةِ اللَّيَالِي

4. And reminds us of past gatherings in Jam'
 In proximity to the people of Jiz'

And sweet days spent with them in Sal'
Through them we experienced the purest of nights

وَهَاجَ شَوْقٌ فِي الْفُؤَادِ نَامِي لِجَيْرَةِ الرُّكْنَيْنِ وَالْمَقَامِ
وَفُثْيَةِ الْبَطْحَاءِ وَالْخِيَامِ أَهْيَلِ سَفْحِ الْمُنْحَنِ وَالضَّالِ

5. And longing in the heart was stirred
 For the people of the two corners and the maqām

For the people of al-Baḥḥā' and those encamped there
The people of al-Munḥanā and al-Dāl

أَكْرَمَ بِهِمْ فِي أَكْرَمِ الْأَوْصَافِ وَالْأَطْفِ الْأَخْلَاقِ وَالْأَكْنَافِ
قَدْ شَرَّفُوا مَنَاقِبَ الْأَشْرَافِ وَقَدْ حَلَّوْا فِي أَكْمَلِ الْأَحْوَالِ

6. These are the most noble of people in their qualities
And the most gentle in their character and most humble

Noble people were ennobled by them
Since they attained the states of perfection

هُم نَزَلُوا سِرًّا سُوَيْدًا قَلْبِي وَعَرَسُوا حَبَّ الْهَوَى فِي لُبِّي
فَمَلَكُوا خَالِصَهُ مِنْ حُبِّي وَأَنْعَمُوا بِأَعْظَمِ الْأَمَالِ

7. They entered the depths of my heart
And planted intense love in my core

They took control and all my love became focused upon them
And they blessed me with the greatest of gifts

فَمَا أَحْيَلَى مَا مَضَى مِنْ عُمْرِي وَمَا انْقَضَى فِي حُبِّهِمْ مِنْ دَهْرِي
فِي قُرْبِهِمْ مَا فِيهِ أَمْرٌ مُرٌّ بَلْ كُلُّ حَالٍ بِالْحُبُّورِ حَالِي

8. How sweet are the days of my life
Spent in love for them and time spent

In proximity to them. There was no bitterness
But rather every moment was sweet

وَحَبَّبًا وَصَفَّ صَفًّا فِي فَضْلِ فِي رَشَفَاتِ شُرْبِهِمْ فِي الْفَضْلِ
وَنَسَمَاتِ قُرْبِهِمْ وَالْوَصْلِ عَنْهُمْ بِمَا أَرْوِيهِ مِنْ أَقْوَالِ

9. How pure are their attributes which can be found
In sipping the remnants of their drink

And in breezes bearing news of them:
Statements which now I will convey

فَلَيْسْتَمِعْ مَنْ كَانَ ذَا أَشْوَاقٍ إِلَى صِفَاتِ الْقَوْمِ وَالْأَخْلَاقِ
وَلْيَتَّبِعْ فَالْحَقُّ سَاقٍ بَاقِيٍّ قَدْ عَمَّ كُلَّ الْخَلْقِ بِالتَّوَالِ

10. So anyone who longs should listen
To the attributes and traits of such people

And then follow them, for Allah never stops giving people to drink
And He has bestowed His blessings on all people

F I R S T R A S H F A H

رَشْفَةٌ فِي ذِكْرِ شَرَابِهِمْ وَنَسَمَةٌ مِنْ نَشْرِ أَطْيَابِهِمْ

*A sip describing their nectar
And a breeze bearing their perfume*

يَا لَيْلَةً مِنْهُمْ عَلَى الْكَثِيبِ طَابَتْ بِلاِ وَاشٍ وَلَا رَقِيبِ
نَالُوا الْمُنَى فِي حَضْرَةِ الْحَيْبِ مِنْ نَظْرَةِ التَّقْرِيبِ وَالْإِيصَالِ

11. What a beautiful night with them on the sand dune
Passed by without anyone watching over them

They attained every gift from the presence of the Beloved
By means of a gaze which brought them close and took them to their
destination

وَدِيرَ مِنْ حَمْرِ الْهُدَى كُؤُوسُ تُشْفَى بِهَا مِنَ الرَّدَى التُّفُوسُ
وَيُنْجَلِي عَنْهَا الصَّدَى وَالْبُوسُ مَزَاجُهَا مِنْ سَلْسَبِيلِ حَالِ

12. Cups of wine containing guidance circulated²
Which removed all impurities from the soul

And wiped away any rust and sadness:
Wine mixed with sweet salsabil³

شِفَاءَ لِكُلِّ عِلَّةٍ وَأَثْمِ مِنْ كَرَمِ الْكَرِيمِ لَا مِنْ كَرَمِ
بَلْ مِنْ هُدًى وَحِكْمَةٍ وَعِلْمِ تُزِيلُ كُلَّ الشَّكِّ وَالْإِشْكَالِ

13. A remedy for all sickness and wrongdoing
From the bounty of the Most Generous, not made from grape juice

But rather from guidance, wisdom and knowledge
Removing all doubt and difficulty

بِهَآ حَيَاةُ الرُّوحِ وَالْجَنَانِ بِهَآ تَذَاقُ صَفْوَةُ الْإِيمَانِ
فَيُعْرَفُ الْمُنْقُولُ كَالْعَيَانِ وَيُشْهَدُ التَّفْصِيلُ فِي الْإِجْمَالِ

14. By it the soul and heart come to life
By it one tastes the sweetness of faith

So that one witnesses with the eye that which has been narrated by word
And comes to know all things in detail

تَفْتَحُ عَيْنَ الْقَلْبِ بِالْيَقِينِ وَتَشْرَحُ الصَّدْرَ بِمَعْنَى الدِّينِ
فَيَسْتَقِرُّ الْعَبْدُ فِي التَّمَكِينِ وَلَا يَزَالُ الْجِدُّ فِي إِقْبَالِ

15. It opens the eye of the heart to attain complete certainty
And brings contentment to the heart in understanding the religion

So that the slave attains complete firmness
And continues to strive to progress

يَخْلُصُ مِنْهَا الْجَوْهَرُ الْإِنْسَانِي مِنْ ظُلُمَاتِ الطَّبَعِ وَالْأَكْوَانِ
وَشَرِّ كَيْدِ النَّفْسِ وَالشَّيْطَانِ وَظُلْمَةِ الْأَوْهَامِ وَالْخَيَالِ

16. So that man's core becomes purified
Of the darkness of his nature and of creation

And the evil plotting of the lower self and the devil
And the darkness of illusion and assumption

يَخْرُجُ مِنْ كُلِّ عَنَا وَبَوْنٍ وَعَغِيمٍ كُلِّ حَادِثٍ وَدُونِ
إِلَى عُلُومِ عَالَمِ مَصُونِ عَنْ خُلْفِ تَحْقِيقِ أَوْ اخْتِلَالِ

17. He is saved from all suffering and distance
And the veil of every created and base thing

So that he attains knowledge from a realm protected
From any inconsistency or deficiency

يَذُوقُ فِيهَا لَذَّةَ الْفُتُوَّةِ مِنْ ثَمَرِ عَرَسِ الْوَحْيِ وَالنُّبُوَّةِ
يَصِيرُ مِرَاةَ هُدَى مَجْلُوءِ بِهَا يَرَى مَا جَلَّ عَنْ مَقَالِ

18. In it he tastes the sweetness of chivalry,
The fruit of revelation and prophecy

He becomes a polished mirror of guidance
With which he sees things too great to be described

فَبِأَمْتِرَاجِ سِرِّهَا فِي الْقَلْبِ وَرَقْمِ مَعْنَاهَا بِعَيْنِ اللَّبِّ
يَكْرَعُ مِنْ شُرْبِ حُمِيَا الْقُرْبِ وَيَزْتَوِي مِنْ مَنَهْلِ الْكَمَالِ

19. When this secret has been blended into the heart
And this meaning has been engraved in the mind

He drinks from the nectar of nearness
And his thirst is quenched at the spring of perfection

إِنْ ظَهَرَتْ بِحَقِّهَا آيَاتُهُ أَنْصَبَتْ بِمُقْتَضَاهَا ذَاتُهُ
وَأَتَّصَفَتْ بِوَفْقِهَا صِفَاتُهُ فِي الْقَصْدِ وَالْأَقْوَالِ وَالْأَفْعَالِ

20. If its signs are truly manifest upon him
His being assumes these attributes

And this is reflected in his qualities:
In his intentions, deeds and words

فَالْعَبْدُ بِالْقَلْبِ مَدَارُ أَمْرِهِ فَحَيْثُ صَارَ سِرُّهَا فِي سِرِّهِ
سَارَ الْهُدَى فِي حُلُوهِ وَمُورِهِ فِي الذَّاتِ وَالْأَوْصَافِ وَالْأَفْعَالِ

21. For the slave's whole affair revolves around his heart
And if this secret is placed inside him

He is guided in ease and hardship
In his essence, attributes and actions

وَالْقَلْبُ إِنْ لَمْ يَصْفُ بِالتَّهْدِيَةِ وَيَزْتَوِي مِنْ مَائِهَا الْعُدْيَةِ
خَيْفَ عَلَيْهِ الْقَلْبُ فِي التَّقْلِيْبِ فِي قَبْضٍ أَوْ بَسْطٍ إِلَى إِضْلَالِ

22. If the heart is not refined
And is not filled with the sweetest of drinks

The fear is that it will sway
Through constriction or expansion towards misguidance

وَمَنْ يَكُنْ بِكُلِّ عِلْمٍ عَالِمٌ وَلَمْ يَذُقْهَا فَهُوَ سَاهٍ نَائِمٌ
فَخَفَ عَلَيْهِ مَا يَخَافُ الْهَائِمُ عِنْدَ كِفَاحِ الْمَوْتِ وَالْأَهْوَالِ

23. The one who was mastered every science
But has not tasted any of them is heedless

So fear for him what you fear for the stranded one
When he confronts death and the terrors of the next life

وَنَيْلُهَا مِنْ مَنْحٍ فَيُضِ وَهْبِي أَوْ فَتْحِ فَضْلٍ بَعْدَ جِدِّ كَسْبِي
لَا مِنْ رِوَايَاتِ الْوَرَى وَالْكَتَبِ وَلَا بِقِيلِ عِلْمِهَا أَوْ قَالِ

24. This knowledge is attained through an outpouring of generosity
Or bounty bestowed after concerted effort

Not from people's narrations or books
Nor from scholarly chit-chat

طُوبَى لِمَنْ طَابَ لَهَا اسْتِعْدَادُهُ وَأُنْحَلَ مِنْ رِقِّ السَّوَى فُؤَادُهُ
فَحَلَّ فِي عَيْنِ الْحِجَا رَشَادُهُ فَذَاقَ مِنْهَا بَلَّةً بِبَالِ

25. Good tidings to the one who is ready to receive it
Whose heart is freed from slavery to anyone else

So that guidance is firmly planted in his intellect
And his heart receives a drop.

فَبَلَّةٌ مِنْ كَأْسِهَا الْمَخْتُومِ تَمْلَأُ رِيَاضَ الْقَلْبِ بِالْعُلُومِ
وَتُحْفَظُ الْفَهْمَ عَنِ الْوُهُومِ وَتُطْلِقُ الْعَقْلَ عَنِ الْعِقَالِ

26. For a drop of this sealed nectar
Fills the gardens of the heart with knowledge

And protects one's understanding from delusion
And releases the intellect from its fetters

SECOND RASHFAH

رَشْفَةٌ مِنْ حَالِي أَحْوَالِهِمْ وَنَسْمَةٌ مِنْ قُرْبِ وَصَالِهِمْ

*A sip mentioning the sweetness of their states
And a breeze bearing news of their communion*

أَكْرَمَ بِأَقْوَامٍ لَهَا اسْتَجَابُوا وَطَابَ مَعْنَاهَا لَهُمْ إِذْ طَابُوا
ذَاقُوا حُمِيًّا كَأْسِهَا فَغَابُوا عَنِ الْوَرَى فِي حَضْرَةِ الْوَصَالِ

27. Most noble are the people who responded to it
Due to their purity they realised its meaning

They tasted the nectar and departed
From the creation, so absorbed were they in divine communion

خَلَّوْا لَهَا كُلَّ هَوًى وَخَلَّه وَأَخْلَصُوا كُلَّ وِلَاءٍ وَخُلَّه
وَأَتَّخَذُوا وَجْهَ الْحَبِيبِ قِبْلَهُ وَأَقْبَلُوا بِأَصْدَقِ الْإِقْبَالِ

28. They left behind all tendencies and deficiencies
And focused all their loyalty and love (on Him)

They made the countenance of the Beloved their qiblah
And truly sought Him with all their efforts.

فَرُّوا عَلَى تَجْرِيدِ مَعْنَى الصِّدْقِ وَأَفْرَدُوا الْقَصْدَ لِوَجْهِ الْحَقِّ
فَوَصَّلُوا عِنْدَ انْقِطَاعِ الْخَلْقِ وَاتَّصَلُوا بِأَفْضَلِ الْإِفْضَالِ

29. They fled (to Him) with absolute truthfulness
And made their aim solely the countenance of the Real

And arrived while others failed
And attained the best of all merits

وَسَافَرُوا بِأَقْوَمِ اسْتِقَامِهِ طَوَّأُوا مَقَامَاتِ بِلَا إِقَامِهِ
إِلَى يَفَاعِ الْفَيْضِ وَالْكَرَامَةِ وَمُسْتَوَى التَّنْزِيلِ وَالْإِنزَالِ

30. They travelled in a state of complete uprightness
And transcended all the stations without stopping

Until they reached the expanses of Allah's generous outpourings
And the highlands of inspiration and (revelation)

وَنَزَّهُوا عَمَّا سِوَى الْمَحْبُوبِ نَوَاطِرَ الْأَلْبَابِ وَالْقُلُوبِ
فَامْتَلَأَتْ مِنْ بَاهِرِ الْغُيُوبِ وَأَشْرَقَتْ مِنْ بَهْجَةِ الْجَمَالِ

31. They removed everything other than the Beloved
From the vision of their minds and hearts

So they became filled with dazzling gifts from the unseen realm
And became illuminated by divine beauty

صَفَّوْا عَنِ الْأَكْدَارِ فِي الْأَذْوَاقِ وَاتَّصَفُّوا بِأَكْرَمِ الْأَخْلَاقِ
ثُمَّ اضْطُّفُّوا لِلْوَصْلِ وَالتَّلَاقِ فِي حَضْرَةِ التَّقْدِيسِ وَالْإِجْلَالِ

32. Their sense of taste was cleansed of all impurities
And they attained all noble attributes

Then they were ready to receive gifts
Direct from the divine majestic presence

لَمَّا خَلَوْا عَنْ كُلِّ لَبْسٍ نَفْسِي حَلُّوا بِرَوْضَاتِ الرَّضَى وَالْأُنْسِ
ثُمَّ تَحَلَّوْا كُلَّ مَعْنَى قُدْسِي عِنْدَ مَلِيكٍ فِي مَقَامٍ عَالِي

33. They removed all the delusion of the lower self
And adorned themselves with every divine attribute

They dwelled in the gardens of divine pleasure and found comfort
In the presence of the Absolute Sovereign in a lofty station

وَأَنْفَتَحَتْ مِنْ سِرِّهِ الْأَسْرَارُ وَأَتَّضَحَتْ سُبُلُ الْهُدَى فَسَارُوا
بَانَتْ لَهُمْ مِنْ نُورِهِ الْأَنْوَارُ فِيهِ بِهِ فَوْقَ ذُرَى الْمَعَالِي

34. Lights were manifested to them directly from His light
Secrets were opened to Him through His secret

The paths of guidance became clear to them so they travelled
Along them with His support above the highest peaks

أَحَبَّهُمْ فَاخْتَارَهُمْ لِنَفْسِهِ ثُمَّ كَسَاهُمْ مِنْ مَعَانِي قُدْسِهِ
وَعَمَّهُمْ بِجُودِهِ وَأُنْسِهِ فَهُمْ لَهُ وَهُوَ لَهُمْ مُوَالِي

35. He loved them so He chose them for Himself
Then He cloaked them in the robes of His divinity

And poured His generosity and pleasure upon them
They are loyal to Him and He is their protector

فَهُمْ لَهُ بَيْنَ الْوَرَى ضَنَائِنُ خَزَائِنُ الْأَسْرَارِ وَالْأَمَائِنُ
قَدْ صَانَهُمْ عَنِ عَيْنِ كُلِّ خَائِنٍ وَقَدْ عَلَّوْا عَنِ مَطْمَحِ الْأُنْدَالِ

36. They are among all people His exclusive property;
He entrusts them with His secrets and treasures;

He protects them from every envious eye
Their station is higher than lowly people can fathom.

E N D N O T E S

1. There are a number of references to places in Makkah and al-Madīnah and the Ḥijāz region as a whole. This points both to the places that the poet physically frequented in the company of the scholars of the region and also to his spiritual attachment to these blessed places:

- * The Sacred Mosque is al-Masjid al-Ḥarām in Makkah
- * al-Ṣafā is the well known hill close to the Ka'bah
- * the 'Corner' is the corner of the Ka'bah in which the Black Stone is embedded
- * the 'Wall' is al-Ḥaṭīm, the wall of the Ka'bah between the Corner and the Door
- * Jam' is Minā
- * Jaz' is a valley close to al-Ṭā'if
- * Sal' is a valley close to al-Madīnah
- * the 'Two Corners' are the corner of the Ka'bah in which the Black Stone is embedded and the Yamānī Corner
- * the *maqām* is the Maqām of Ibrāhīm, the stone on which he stood while constructing the Ka'bah
- * al-Baḥḥā is a place in Makkah where several valleys converge
- * al-Munḥanā is a place in Makkah
- * al-Dāl is a type of tree which the Arabs used to refer to in love poetry

2. The people of taṣawwuf often choose the metaphor of wine to express divine love
3. *Salsabil* is one of the drinks of Paradise mentioned in the Qur'ān

PRAYER AT THE END OF THE RAWHAH
BY HABIB AHMAD BIN 'UMAR BIN SUMAYT

رَبَّنَا انْفَعْنَا بِمَا عَلَّمْتَنَا رَبِّ عَلِّمْنَا الَّذِي يَنْفَعُنَا
رَبِّ فَقِّهْنَا وَفَقِّهْ أَهْلَنَا وَقَرِّبَاتٍ لَنَا فِي دِينِنَا
مَعَ أَهْلِ الْفُطْرِ أَنْتَى وَذَكَرْ

رَبِّ وَفَّقْنَا وَوَفَّقْهُمْ لِمَا تَرْتَضِي قَوْلًا وَفِعْلًا كَرَمًا
وَأَرْزُقِ الْكُلَّ حَلَالًا دَائِمًا وَأَخِلَّاءَ أَتَقِيَاءَ عُلَمَاءَ
نَحْطِي بِالْحَيْرِ وَنُكْفَى كُلَّ شَرِّ

رَبَّنَا أَصْلِحْ لَنَا كُلَّ الشُّعُونِ وَأَقِرَّ بِالرِّضَا مِنْكَ الْعُيُونِ
وَأَقْضِ عَنَّا رَبَّنَا كُلَّ الدَّيُونِ قَبْلَ أَنْ تَأْتِيَنَا رُسُلُ الْمَنُونِ
اغْفِرْ وَاسْتُرْ أَنْتَ أَكْرَمُ مَنْ سَتَرَ

وَصَلَاةُ اللَّهِ تَغْشَى الْمُصْطَفَى مَنْ إِلَى الْحَقِّ دَعَانَا وَالْوَفَا
بِكِتَابٍ فِيهِ لِلنَّاسِ شِفَاءٌ وَعَلَى الْآلِ الْكِرَامِ الشُّرَفَاءُ
وَعَلَى الصَّحْبِ الْمَصَابِيحِ الْغُرَرِ

اللَّهُمَّ أَهْدِنَا بِهَدَاكَ ، وَاجْعَلْنَا مِمَّنْ يُسَارِعُ فِي رِضَاكَ ، وَلَا تُؤَلِّمْنَا وَلِيًّا سِوَاكَ ، وَلَا
تَجْعَلْنَا مِمَّنْ خَالَفَ أَمْرَكَ وَعَصَاكَ ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Lord, benefit us by that which You have taught us
O Lord, teach us that which benefits us
O Lord, give us, our families and our relatives
And the people of the region male and female
Understanding in our religion

O Lord, give us and them the enabling grace to do and say
What pleases You out of Your generosity
And give all of us lawful provision always
And give us God-fearing knowledgeable companions
Grace us with goodness and protect us from all evil

Our Lord, rectify all our affairs
And grant us the joy of Your pleasure
And settle all our debts
Before the Angel of Death and his helpers come to us
And forgive and conceal our faults, O Most Generous of Concealers!

And may the blessings of Allah cover the Chosen One
The one who called us to the truth and good faith
With a Book in which there is healing for people
And may His blessings cover his honoured and noble family
And the Companions, the shining torches

O Allah, grant us Your guidance
And make us amongst those who hasten to seek Your pleasure
And do not entrust us to a guardian other than You
And do not make us amongst those who disobey Your commands.
Peace and blessings be upon our Master Muhammad and upon his Family and
Companions. All praise is due to Allah Lord of the Worlds.

PRAYER AT THE END OF THE RAWHAH
BY HABIB ABDULLAH BIN HUSAYN BIN TAHIR

بِأَنَّنَا اقْتَرَفْنَا
عَلَى لَظَى أَشْرَفْنَا
تَغْسِلُ كُلَّ حَوْبِهِ
وَأَمِّنِ الرَّوَغَاتِ
رَبِّ وَ مَوْلُودِينَا
وَسَائِرِ الْخِلَانِ
أَوْجِيْرَةَ أَوْ صُحْبَهُ
آمِينَ رَبِّ أَسْمِعْ
لَا بِاِكْتِسَابِ مِنَّا
نَحْطَى بِكُلِّ سُؤْلِ
عَلَيْهِ عَدَّ الْحَبِّ
عِدَادَ طَشِّ الشُّحْبِ
فِي الْيَدِي وَالتَّنَاهِي

يَا رَبَّنَا اعْتَرَفْنَا
وَأَنَّنَا أَشْرَفْنَا
فَتُوبْ عَلَيْنَا تَوْبَهُ
وَأَسْتُرْ لَنَا الْعَوْرَاتِ
وَاعْفِرْ لَوَالِدِينَا
وَالْأَهْلِ وَالْإِخْوَانِ
وَكُلِّ ذِي مَحَبَّةٍ
وَالْمُسْلِمِينَ أَجْمَعِ
فَضلاً وَجُوداً مِنَّا
بِالْمُضْطَفَى الرَّسُولِ
صَلَّى وَسَلَّمْ رَبِّي
وَالصَّحْبِ وَالصَّحْبِ
وَالْحَمْدُ لِلَّهِ

O Lord, we admit that we have committed sins
And that we have exceeded the bounds
(Such that) we are on the brink of a blazing fire
So turn to us with a repentance
That washes away every wrongdoing
And conceal our faults
And calm our fears
And forgive our parents and our children
And our family, our brothers and all our friends
And all those we love and our neighbours and companions
And all the Muslims
Āmīn! O Lord, hear our petition!
Out of Your grace, Your generosity and Your favour
Not because of our own actions
Through the Messenger, the Chosen One
Bless us with all we ask for
My Lord, bestow peace and blessings upon him
To the number of every grain
And upon his Family and Companions
As much as rain falls from the clouds
And all thanks and praise be to Allah
In the beginning and the end.