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Khawāja Khurd's "Light of Oneness"

Annemarie Schimmel has been a pioneer in bringing to the attention of Western scholarship some of the treasures of Indian Sufism, but it will take many years before all the leads she has provided in her works are followed up. Among the many Indian authors who remain practically unknown is 'Abdallāh ibn Muḥammad Bāqī Billāh. Bāqī Billāh, a shaykh who was instrumental in establishing the Naqshbandī order in India, died at the age of forty in 1012/1603, when his son 'Abdallāh, who came to be known as Khawāja Khurd, was two years old. Bāqī Billāh is most famous as the master of Shaykh Aḥmad Sirhindī (d. 1034/1624), who proposed the idea of *wahdat al-shuhūd* as a corrective to *wahdat al-wujūd*, the supposed position of Ibn al-'Arabī. Khawāja Khurd, like many of his contemporary Sufis, does not seem to have had too much sympathy with Shaykh Aḥmad's claims.¹

Khawāja Khurd's major work seems to be the Arabic *al-Fawā'ih* (The fragrances), whose title is more likely inspired by the *Lawā'ih* of 'Abd al-Rahmān Jāmī than the *Fawā'ih al-jamāl* of Najm al-Dīn Kubrā, given the Naqshbandī lineage of both Jāmī and Khawāja Khurd and the *Fawā'ih*'s similarities in both form and subject matter with the *Lawā'ih*. The author explains that he called the work *Fawā'ih* "because its gnostic sciences spread their fragrance from the gardens of holiness upon the sense of smell of the hearts of the possessors of intimacy." The reference to intimacy (*uns*) recalls Jāmī's *Nafahāt al-uns*.

About half the work, which fills forty-seven folios of fifteen lines, deals in short sections with basic metaphysical teachings of

¹ Cf. Schimmel, *Islam in the Indian Subcontinent* (Leiden-Cologne: Brill, 1980), p. 91.

Ibn al-'Arabī's school. Khwāja Khurd also devotes four folios to his father's disciples from whom he took spiritual benefit and to his *silsila*, and finally he turns to explaining the eight principles of Naqshbandī practice (principles that Jāmī discusses at the end of his *Sharḥ-i rubā'īyyāt*). Many of the details of the last section are derived from his father's teachings, though he mentions others as well, including Ibn al-'Arabī.

The tone of the main body of the *Fawā'id* follows that established in the first few sections:

Fragrance: The heart is a reality that collects together all realities, which are like the shadows and effects of its all-collecting reality. Your I-ness is the spirit of the cosmos. If you are delivered from delimitation and the outward boundaries of Adam's manifestation, then you will reach nondelimitation.

Fragrance: Collectedness [*jam'*] is permanent awareness of the Essence, or witnessing the Essence in the many things. The former pertains to the beginning [of the path], and the latter to the end. As for witnessing only manyness, even if oneness is intelligible within it, or witnessing manyness and oneness together without witnessing the relationship between them, both are dispersion [*tafriqa*].

Fragrance: A group has supposed that *tawhūd* is in *shuhūd*, not *wujūd*, but they have not reached the reality of the station. Another group has verified that *wujūd* is the same as *shuhūd* and that the *shuhūd* that opposes *wujūd* is of no account. So free yourself from the vision of duality at the outset.

This third *fā'iha* rejects the position of Shaykh Ahmad Sirhindī rather explicitly. In case there is any doubt that this is what is at issue, the second section of the work provides more evidence. There Khwāja Khurd first praises his father's spiritual rank, then mentions a long list of his disciples. He begins by mentioning the person whom he considered his own shaykh, Ḥusām al-Dīn Ahmad. Rizvi tells us that this well-known shaykh showed little interest in Sirhindī's *wahdat al-shuhūd*, but that he got along well with Sirhindī nevertheless, since, in contrast to the former, he

had no ambition.² The clear distinction that Khwāja Khurd draws between Shaykh Ḥusām al-Dīn and Shaykh Ahmad suggests that he also was not impressed by Sirhindī's claims:

Among this elevated group is the great and established shaykh, the Pole, our master and shaykh, Shaykh Ḥusām al-Dīn Ahmad. He is the true successor [*khatifa*] of the greatest shaykh and imam [i.e., of Bāqī Billāh]. He is the most perfect of his companions and, after him, undertook to train his children and his companions. He aided the right religion and strengthened the elect path. In secret and in hiding, he resided in the highest level and the most perfect degree. He ascended to the Divinity [*al-lāhūt*] in the year 1043 and was buried behind and facing our shaykh... From the beginning of my life to the end of his life I was looked upon by his solicitude, and I became the object of divine solicitude through his aspiration [*himma*]. He is my spiritual guide, my kibra, and my shaykh in reality.

Among them was the knowing, gnostic, pious shaykh, the possessor of stations and states, the propagator of the Shariah and the Tariqah, our shaykh and master Ahmad ibn 'Abd al-Aḥad al-Fārūqī. I reached a number of levels through his presence. He imparted the Tariqah and the invocation [*dhikr*] to me and gave me permission to teach them. He died in the year 1034 and was buried in Sirhind.

Khwāja Khurd wrote a number of short Persian works.³ Two of them, *Partaw-i 'ishq* (The radiance of love) and *Nūr-i wahdat* (The light of oneness), were published together in Delhi a hundred years ago.⁴ *Partaw-i 'ishq* deals with the mysteries of the divine and human lover and beloved, while *Nūr-i wahdat* guides the seeker in establishing oneness. The Persian of both is simple and poetical, though the author cites practically no poetry. His often ecstatic style and his love for paradoxes are sometimes reminiscent of works slightly peripheral to Ibn al-'Arabī's school such as Ahmad Balyānī's *Risālat al-aḥadiyya*. But, in contrast to Balyānī, Khwāja Khurd combines a vigorous

2 S.A.A. Rizvi, *A History of Sufism in India* (Delhi: Munshiram Manoharlal, 1978-1983), vol. 2, p. 195.

3 For the shortest, see W. Chittick, "Risāla-yi 'arīf-i Khwāja Khurd," *Sūfi* 4 (1368 [1989]), pp. 22-25; translated by idem as "Khwāja Khurd's Treatise on the Gnostic," *Sūfi* 5 (1990), pp. 11-12.

4 *Rasā'il-i sitta-yi qarūniyya* (Delhi: Maṭba'a'-yi Mujtabā'i, 1308/1891), pp. 79-100.

assertion of the oneness of all things with an equally vigorous assertion of the necessity of observing all the details of the Shariah, the Tariqah, and ethical behavior in general.

Khwāja Khurd begins each short section of both treatises with the words “O Sayyid.” In *Partaw-i ‘ishq*, he seems to be addressing God as beloved. But in *Nūr-i wahdat* he has in mind the reader, who should dedicate his or her life to achieving oneness and actualizing the true state of being a sayyid or “master” of the human situation. Thus he writes in *Nūr-i wahdat*: “O Sayyid! If you want mastery [*siyāda*], become one and be one.”

The printed edition of *Partaw-i ‘ishq* has too many mistakes to allow for anything but a tentative translation. However, I have been able to establish a good text for *Nūr-i wahdat* with the help of two complete and one partial manuscript copies.⁵ Hence I translate it in what follows. First I quote the first few paragraphs of *Partaw-i ‘ishq* to suggest the flavor of the text:

Praise belongs to God! Praise belongs to God, for my soul’s beloved and my companion in the two worlds is related to me through unity. He sees none but Himself in me and does not consider me anything other than Himself. Now that this vision and knowledge have reached perfection, He wants to speak within the curtain of me. He reports on the states of loverness and belovedness. He prepares a treatise explaining the mysteries that are both hidden and open. The hidden mysteries are the mysteries of belovedness, while the open mysteries are the mysteries of loverness. Before finishing, He calls this treatise “The Radiance of Love.”

The first words that the lover says to his beloved and the slave says to his companion are these: “O true and metaphorical lover, O companion of religion and this world, the business I have with you cannot be put in order through writing, nor can it be finished through speaking. Now you must write and speak.”

O Sayyid! I am not I, nor are you you. For I am you and you are I. When in eternity without beginning you wanted to disclose yourself through loverness and companionship, you became manifest within the curtain of me through loverness and slavehood so that your belovedness and companionship might become manifest. In this manner, I am your beloved, since your

5 Published in *Īrān-nāma*, vol. 11, no. 1, 1371/1993, pp. 101-120. The manuscripts are Institute of Islamic Studies (New Delhi) 3175; Andhra Pradesh State Oriental Manuscripts Library (Hyderabad) 906; partial handwritten copy of Kashmir University 2601.

belovedness appears through me. And you are my lover, since my loverness comes to be through your love. How could you be the beloved? I am bewildered. Are you beloved or am I? Am I lover or are you? Beware, beware! What kind of words are these? I am nothing. Whatever exists is you. Both lover and beloved are you...

O Sayyid! I remember the time when the relationship of unity [*ittihād*] dominated over the relationship of love. The relationship of love had no manifestation whatsoever; it was contained and concealed within the relationship of my unity. Suddenly a dividing line appeared within the circle of unity. I became I, and you you. When this state appeared, my glance fell upon you, and yours upon me. Until you desired, this glance remained behind the curtain. But when the time arrived for the return of the shadow to its root and the arrival of the lover at the beloved, the relationship of love came to dominate and the relationship of unity was concealed. A situation arose that cannot be expressed in words. So much agony and pain appeared that it spread from the lover to the beloved and made the beloved appear in the form of loverness. Little by little the business reached a place where the previous unity became manifest, and the dividing line began to move off to the side. If there is pain, it is this: This state cannot be permanent, since it has been established that the self-disclosure of the Essence passes like a flash of lightning and does not remain. Oh, the infinite pain, the endless agony!

O Sayyid! Let no one suppose that these words derive from the world of reality. On the contrary, they come from the world of metaphor [*majāz*], which is free of reality. And let no one suppose that these words derive from the world of metaphor. On the contrary, they come from reality and have been disclosed within the curtain of metaphor.

O Sayyid! Reality is identical with metaphor, and metaphor is identical with reality.

O Sayyid! One of your names is reality, and your other name is metaphor. Whatever name you call me by, you also call yourself by it.

THE LIGHT OF ONENESS

*In the name of God, the All-merciful,
the All-compassionate*

[On the blessed Friday night of the ‘urs of Bahā’ al-Dīn Naqshband, the third of Rabī’ al-Awwal in the year 1053 (12 May 1643), the manifestation of these mysteries began:]⁶

6 This introductory paragraph is found only in the *Rasā’il-i sitta* edition.

Praise belongs to God! Praise belongs to God, for the Reality is brighter than the sun, and in every state the beauty of Oneness is seen in the mirror of manyness.

○ Sayyid! This is a message to you from your own reality. I know that if you study it with the eye of aspiration, you will reach the reality from the form, and then the illusion of distance will disappear.

○ Sayyid! One person gives news of distance, and that has a reason; another brings signs of nearness, and that also has a cause. Your reality, which speaks to you with the tongue of this message, informs of Oneness, where there is neither distance nor nearness. When Oneness dawns, distance and nearness are the same as Oneness.

○ Sayyid! Each sect quarrels and debates with the other sects, except for the People of Oneness, for they are one with everyone, even though no one is one with them.

○ Sayyid! From the conflicting and diverse paths and the contradictory and disparate schools the People of Oneness have extracted a sweet, subtle, spiritual school and a broad, all-inclusive, sapiential path. Other than this specific path and special school, they also have a school that can be discussed. Hence it is said that the theologians say this, the philosophers say that, and the Sufis say such and such.

○ Sayyid! Oneness is the inner dimension of manyness, while manyness is the outer dimension of Oneness. The reality of both is one.

○ Sayyid! The Existent [*mawjūd*] is one and appears in the form of illusory manyness.

○ Sayyid! You have been brought from Oneness to manyness and shown the way from Unity to duality for the sake of a wisdom that He knows - glory be to Him! And His special servants also know it through His giving them knowledge. You have been made such that you have no news of the precedent Oneness - no trace of that state is found in you. Or rather, the Real has brought the whole cosmos from Oneness into manyness. After that, He acquainted a few of His servants with Himself without intermediary. He took them from manyness to Oneness, taught them the path of reaching Oneness from manyness, and

sent them to manyness, such that they saw Oneness in manyness. He told them to teach others this path. They obeyed His command and made the path known. Everyone who acted according to that road and followed that group reached Oneness from manyness and Unity from duality. Those great men are the prophets, and that road of arrival is the Shariah and the Tariqah.

○ Sayyid! The Shariah consists of a few acts to perform and a few to be avoided, as explained in the books on jurisprudence. The Tariqah consists of the refinement of character traits, that is, transforming blameworthy attributes into praiseworthy attributes. It is also called "traveling in the homeland" and "wayfaring."⁷ It has been mentioned in detail in the books of the shaykhs, especially those of Imam Muḥammad Ghazālī. Some of the rules of conduct [*ādāb*] and occupations [*ashghāl*] that the shaykhs have devised are included in the Tariqah.

○ Sayyid! The Shariite rulings, which are based on duality, bring about the arrival at Oneness through their specific characteristics. Their mystery is known only to God and His elect. The fact that practices related to manyness bring about the arrival at Oneness provides an allusion to the fact that manyness is identical with Oneness. Understand!

○ Sayyid! The ritual prayer, fasting, alms-giving, hajj, and their like bring about the arrival at Oneness through their specific characteristics. They cause the arrival at Oneness on condition that they be performed sincerely for God, as the authorities have explained. In this connection the meaning of "for God" does not enter into everyone's understanding, and something different will occur to each person's mind. However, it is necessary for the seeker of Oneness to think as follows: "I make the intention to pray or fast," for example, "for the sake of my own reality and its *wujūd*, that is, finding [*yāft*] my own reality, since I have lost it; through this act of worship, my desire is that Oneness - which is identical with God - should become manifest."

○ Sayyid! The worshiper is He and the worshiped is He. He

7 "Traveling in the homeland" (*safar dar watan*) is one of the eight Naqshbandī principles, while "wayfaring" (*sulūk*) is a term employed universally.

is the worshiper at the level of delimitation and the worshiped at the level of Nondelimitation. The levels as well as the distinctions within the levels are intelligible affairs. Nothing is found [*mawjūd*] but one Reality, which is pure Being [*ḥastī-yi sirf*]. Understand!

O Sayyid! When you look carefully, you will see that blame-worthy character traits, which must be eliminated through the Tariqah, are all based upon and impart awareness of alienation [*biḡānagī*] and duality, while praiseworthy character traits, which must be acquired, all provide news and knowledge of acquaintance and Unity. Hence the seeker of Oneness cannot escape from the Shariah and the Tariqah, even if he does not know at the outset the secret of how they bring about arrival. But provided he has the affinity and thinks carefully, he will usually come to understand in the manner that I have indicated.⁸

O Sayyid! All these occupations, invocations, meditations, acts of turning the attention, and paths of wayfaring that have been devised by the shaykhs are meant to eliminate illusory duality. Hence you should know that what separates Oneness - the Real - from manyness - creation - is nothing but illusion and imagination. In reality, it is Oneness that appears in the form of manyness and the One that enters vision as the many. In the same way, a cross-eyed person sees one as two, a spinning point is seen in the form of a circle, and drops of falling rain enter vision in the shape of lines.⁹

O Sayyid! A gnostic of high degree used to say, "Being a dervish is to correct the imagination." In other words, nothing other than the Real should remain in the heart. In truth, he spoke well.

O Sayyid! Since the veil is nothing but imagination, the veil

8 The Kashmir University manuscript adds here the following sentence in explanation: "that is, Oneness is the same as manyness, and manyness is the same as Oneness."

9 Here the printed edition adds two sentences that seem to be interpolations: "Hence Oneness is the same as manyness, and manyness is the same as Oneness. In other words, in his essence and attributes the worshiper, who dwells in manyness, is identical with Oneness in acts and effects."

must be lifted through imagination. Night and day you must dwell in imagining Oneness.

O Sayyid! If you want mastery [*siyāda*], become one and be one. "To become one" is that you come out of the illusion of duality, and "to be one" is that you always remain upon oneness and in oneness. Dispersion of thoughts, heartache, and grief all derive from duality. When duality leaves the gaze, ease and stability become possible. Then you will never be afflicted with heartache and will acquire ease in the two worlds, since ease lies in nonexistence.

O Sayyid! When you reach the reality of *tawhīd* and when oneness becomes your attribute, you will know that your relationship to the Real after wayfaring has not increased in any way. It is the same relationship that you had before wayfaring. Or rather, your relationship before existence and after coming into existence also the same. Indeed, you have found a knowledge and acquired a certainty that will never be erased by water or fire. From eternity without beginning to eternity without end the Real exists and none other. Never did any other come into existence. No credit can be given to an unreal illusion.

Zayd became ill by thinking that he was 'Amr and hearing about the attributes of Zayd from the people. He set out searching for Zayd. When his illness was eliminated through good cures, 'Amr was nowhere to be found; there was only Zayd.

Thirty birds [*sī murgh*] set out looking for the Simurgh. When they reached the waystation, they saw that they were the Simurgh.

The Real knew Himself through His own attributes. These are the realities of the things. Then He showed Himself to Himself through those attributes. This is the cosmos. Where is the other? How should the other have come into existence?

O Sayyid! When you have recognized the reality of the affair as being like this, you will have come to know that nearness, distance, and equidistance all derive from illusion. When was there distance that nearness should come into being? When was there separation that connection should be achieved? If you meditate upon the world for a thousand years, you will never find anything other than Nondelimited Reality, which is identical

with Oneness. Or rather, no essence, no attribute, no genus, and no direction, whether external, mental, or illusory, will be found that is other than He. All is He and He is all.

○ Sayyid! Whatever enters perception is He, and whatever does not enter perception is also He. That which is called “existence” is His manifestation, and that which is called “nonexistence” is His nonmanifestation. The First is He, the Last is He, the Nonmanifest is He, the Manifest is He, the nondelimited is He, the delimited is He, the universal is He, the particular is He, the incomparable is He, the similar is He.

○ Sayyid! Though He is all, He is pure of all. This nondelimitation of His has another relationship, different from the nondelimitation in respect to which He is identical with all. No unveiling, rational perception, or understanding attains to this nondelimitation. This is the meaning of “God warns you of Himself” [Koran 3:28].

○ Sayyid! Witnessing Him takes place in the levels of manifestation. Sometimes it takes place outside the levels of manifestation, and this witnessing is like a flash of lightning. It cannot last. Both reaching it and its not lasting are requirements of human all-comprehensiveness, which is the most complete locus of manifestation.

○ Sayyid! The gnostic has no higher station than this. In this station there is universal annihilation and sheer nonexistence. This is one of the universal kinds of resurrection.

○ Sayyid! These gnostic sciences in this station have been written in approximation. What the wayfarer must have is the thought of Oneness that we mentioned. He must strive in it night and day in order that the illusory manyness, which enters the gaze as otherness, be eliminated from his gaze and become the mirror of Oneness. Then the wayfarer will see none but One, know none but One, and call upon none but One.

○ Sayyid! The path of invocation [*dhikr*] is as follows: “No god,” that is, all things that are witnessed are not, in the sense that they are lost in the Oneness of the Essence and absorbed within Him. “But God,” that is, the Oneness of the Essence is manifest in the form of these things and witnessed by the gaze. Hence the things are nonmanifest in Him and He is manifest in

the things. So He is both the manifest dimension of the things and their nonmanifest dimension. In the things, there is nothing but the manifest and the nonmanifest. Hence the things are not the things; rather, they are the Real. The names of things given to the things depend upon the viewpoint, and that also is identical with the Real.

○ Sayyid! The path of meditation [*murāqaba*] can be understood from the preceding discussion in diverse ways. Meditation is the observation of the meaning of Oneness in any way that this can be done. If contemplating and imagining words becomes the means for the intellection of meanings, this is called “invocation”, whatever the words may be, whether “No god but God” or the word “Allah” alone. If the intellection of meanings takes place without imagining words, this is “meditation” or “turning the attention” [*tawajjuh*]. The modes of this latter are many, as can be learned from the books of the great masters. The goal is for the meaning of Oneness to become established in the heart.

The invocation of the word “Allah” is as follows: the person turns his attention toward the heart reality [*ḥaqīqat-i qalbiyya*] through the visualization [*taṣawwur*] of the lump of flesh inasmuch as this heart reality is the locus of manifestation for the Real; he imagines the word Allah and applies it to the heart reality.

○ Sayyid! If you turn your attention toward yourself and are able to put this attention in right order, then this business will easily be taken care of.

○ Sayyid! Your body is the form and locus of manifestation for your spirit and is not other than it. Your spirit is the locus of manifestation and form of the Real and is not other than He. Both of these forms – the corporeal and the spiritual – are illusory. When you say the word Allah in your imagination, turn your attention toward the reality that is manifest in the form of these two illusions and know that “I am exactly that.” Then there is hope that you will be able to witness Oneness in manyness.

You have to know that whatever enters your gaze has a form, a spirit, and a reality. Its form is its “kingdom” [*mulk*] and “human domain” [*nāsūt*], its spirit is its “dominion” [*malakūt*], and its reality is its “invincibility” [*jabarūt*] and “divine domain”

[*lāhūt*], which consists of the Essence and attributes of the Real, that is, the “specific face” [*wajh-i khāṣṣ*] of that thing, which is identical with nondelimited Reality.

O Sayyid! The “invincibility” is the attributes, and the “divine domain” is the Essence. The attributes are not other than the Essence. Of course, in unveiling and witnessing, the viewpoint of difference appears. This takes place in the station of actualizing the self-disclosures of both the attributes and the Essence. But until now we have viewed the Essence and the attributes as a single level because of the identity.

O Sayyid! The cosmos is the Real’s knowledge. It has become manifest through the self-disclosure of the Essence, which is alluded to as *alif*. And knowledge is identical with the Essence.

O Sayyid! Nondelimited Reality has infinite manifestations, but its universal categories [*kullīyyāt*] are five: The first manifestation is that of undifferentiated knowledge. The second manifestation is that of differentiated knowledge. The third manifestation is that of spiritual forms. The fourth manifestation is that of imaginal forms. The fifth manifestation is that of corporeal forms. If you take the manifestation of the human being separately, the universal manifestations are six. These manifestations are called the five or six “descents” or “presences.”

O Sayyid! The human being comprehends all manifestations, and this all-comprehensiveness can be explained in many ways.

O Sayyid! You should know that the human reality has a manifestation within all levels in a form appropriate to the levels. All realities are the forms of the human reality, and this reality is prior in level to all realities, even if its manifestation takes place after all levels.

[O Sayyid! In the sura of the Opening, the beginning of the majestic Koran, is found “Praise belongs to God.” Its meaning is that being the praiser and being the praised belong exclusively to Him. In other words, He is the praiser and He is the praised. In every state, in every attribute, in every place, and in every form, there is no praiser or praised other than He.]¹⁰

10 This paragraph is found only in the *Rasā’il* edition.

O Sayyid! At the beginning of the sura of the Cow is found “*Alif, Lām, Mīm*.” *Alif* alludes to *ahadiyya* [Unity], the first letter of which is *alif*. *Lām* alludes to *‘ilm* [knowledge], the middle letter of which is *lām*. *Mīm* alludes to *‘ālam* [cosmos], the last letter of which is *mīm*. In other words, Unity took the form of knowledge, and knowledge the form of the cosmos.

O Sayyid! What is necessary for you is the intellection of the meaning of Oneness, continual meditation upon it, and reaching the differentiated details of these gnostic sciences. At the beginning, nothing will be of any use. When, through the divine solicitude, the meaning of Oneness sits in the heart and the image of duality is lifted, a limpid purity will come to you such that all knowledges and realities will be unveiled to you, and nothing will remain hidden. As long as manyness has not left your gaze and the illusion of duality remains, correct knowledges will appear only with difficulty.

O Sayyid! You have to put yourself through a few days of discipline [*riyāda*]. You must spend your breaths in this thought: that the image of the unreal should depart from the midst and the image of the Real sit in its place.

O Sayyid! Until this image has been established within you and has overtaken your outward and inward dimensions, you must not turn your attention toward anything. Once this image has been established and dispersion and duality are eliminated, nothing will be able to trouble you, since unreal illusion does not trouble the Real Existent.

O Sayyid! The relationship of the Real to the cosmos is like the relationship of water to snow, or rather, it must be considered even closer than that. Or, it is like the relationship of gold to the ornaments that are made from it, or like the relationship of clay to the vessels that are made from it. All of these are one.

O Sayyid! The relationship between the cosmos and the Real appears:

In the word “from”, since the cosmos is configured and appears *from* Him.

In the word “to,” since the cosmos returns *to* Him. This issuing forth and returning take place in eternity without beginning,

eternity without end, and in all temporal moments, since at each moment the cosmos goes back to the Reality and comes out from the Reality, like the waves of the ocean.

In the word "in," since the cosmos is *in* the Real and the Real is *in* the cosmos. In one respect one of them is the locus of manifestation, and in another respect the other.

In the word "with," since without doubt the *witness* of the Essence, the attributes, and the acts is actualized.

In the word "is identical," since the cosmos *is identical* with the Real and the Real *is identical* with the cosmos.

In the word "is not," since in one respect the cosmos is the cosmos and the Real is the Real; the cosmos *is not* the Real, and the Real *is not* the cosmos.

O Sayyid! In one respect, He is incomparable with all interrelationships, and between the cosmos and the Real there is no interrelationship. This viewpoint is called "nonentification" [*lā ta'ayun*].

O Sayyid! First the traveler must turn his attention toward the name Manifest. He must know with certainty that it is He who appears in all forms and meanings and that there is no form and no meaning that is other than He. I have written this repeatedly, for emphasis, and I will write it again. The point is this: You must keep the thought of Oneness with yourself, and you must lose yourself in that thought. Once you have become drowned in that thought, you will also take a share from the name Nonmanifest.

O Sayyid! If you busy yourself for years with worship, obedience, and invocations and remain heedless of Oneness, you will be deprived of union [*wasf*], even if wondrous states and qualities show themselves and lights and visionary events are disclosed.

O Sayyid! A state that you imagine to be union and whose fruit is not the science of Oneness is not union in reality. That which has manifested itself is one of the levels of manifestation, not the true goal. For the goal has no delimitations; it is manifest in all and identical with all. When something becomes manifest that is different in any respect from another thing, it is not the station and goal.

O Sayyid! Since the reality of the situation is like this, you must from the first meditate upon the Nondelimited, so that no distance will remain.

O Sayyid! Dispersion and duality will stay so long as you do not see all as one and know all as one. When you see all as one and know all as one, you will be delivered from dispersion and duality, and naked union will be achieved.

O Sayyid! When you see all as one, all will no longer remain. On the contrary, one will remain, nothing else.

O Sayyid! Between you and the goal there is no road. The road that appears is simply that you consider Him as separate from yourself and other than yourself. When you come to know that you are not, then there is He, nothing else. No road remains. The collectedness of the heart, freedom, knowledge of self, knowledge of the Real, annihilation, union, and the perfection of nearness are here achieved, and the work is done.

O Sayyid! When you reach the station where you do not see yourself and you see Him, you can rest. In respect to you, this world and the next world will be one. Annihilation and subsistence, good and evil, existence and nonexistence, unbelief and Islam, death and life, obedience and disobedience, all remain behind. The carpet of time and space is rolled up.

O Sayyid! When you no longer remain, nothing remains, since everything is tied to you and your thoughts.

O Sayyid! Know that everything is in you, and everything outside of you has no existence. When you empty yourself of all things, nothing remains.

O Sayyid! You have no existence save in the Real, while all things exist in you. When you take yourself to the Real and you throw yourself into that shoreless ocean, this means that you have gained awareness of this attribute. All things become lost with you in that ocean.

O Sayyid! If you look carefully, you will know that the I-ness that appears from you does not derive from you and that you are not this body and spirit. In the whole universe, there is only one who says "I." His I-ness is disclosed everywhere.

O Sayyid! The sign of reaching Nondelimited Reality is that the I-ness that appears from you can be applied to all things

without effort, and that you can say “I” for all things. Here it is known that the veil is nothing but the entification of I-ness.

○ Sayyid! There is One Essence and the whole cosmos is His attribute and stands through Him. That Essence is manifest and found through this attribute.

○ Sayyid! It is that Essence Itself which became the essences, and it is that Essence Itself which first became Its own knowledge and then assumed the form of the knowledges of the world. It is that Essence Itself which is Its own power and all powers. It is that Essence Itself which is Its own desire and all desires. It is that Essence Itself which is Its own hearing and all hearings, Its own seeing and all seeings, Its own life and all lives, Its own act and all acts, Its own speech and all speech, and so on. It is that Essence Itself which is its own Being and all beings.

○ Sayyid! Whatever has come into the world of manifestation was hidden in the Essence. Then the Essence disclosed Itself in its form, first in Its knowledge, then in Its entified existence. The Essence took on its color, and it took on the color of the Essence. That which was hidden in the Essence was certainly identical with the Essence, since other than a thing cannot be in a thing. So that Essence Itself dealt with Itself. It exercised loveliness, brought servanthood and Godhood into the midst, and set up the workshops of eternity without beginning and eternity without end.

○ Sayyid! Imagine that you are still there where you were in eternity without beginning, so that you may become free and never again see the face of dispersion, grief, and affliction.

○ Sayyid! Your spirit is He, for you live through Him. Your heart is He, for you know through Him. Your sight is He, for you see through Him. Your hearing is He, for you hear through Him. Your hand is He, for you grasp through Him. Your foot is He, for you walk through Him.¹¹

11 Here of course there is an allusion to the famous *hadīth qudsī* in which God says, “When I love him, I am his hearing through which he hears...”.

○ Sayyid! Every one of your outward and inward parts and organs is He, since the work of that part and organ is performed by Him. The totality of your organs and parts is He, since you are you through Him.

○ Sayyid! He-ness, you-ness, and I-ness are all His attributes. There is no one else.

○ Sayyid! *Tawhīd* is the attribute of the One, not of the I or the you. As long as I and you remain, there is association, not *tawhīd*.

○ Sayyid! When you go, that is “annihilation” [*fanā*]. When He comes, that is “subsistence” [*baqā*].

○ Sayyid! “Wayfaring” is your effort and the elimination of duality. “Attraction” is your going to Oneness.

○ Sayyid! Through wayfaring and attraction, annihilation and subsistence, the name of “friendship with God” [*walāya*] is realized.

○ Sayyid! Display need for all things, for they are identical with the object of your search. Show friendship to your enemy, since he is also your goal.

○ Sayyid! Look upon yourself with the gaze of love, for you are identical with the Beloved.

○ Sayyid! All these are necessary in wayfaring.

○ Sayyid! Throw good and bad into the ocean of Oneness so that you may become acquainted with Reality.

○ Sayyid! If I say “Oneness” much, it is little, and if I say it little, it is much. The beginning of this knowledge is contained in the end, and the end is included in the beginning. It has neither beginning nor end. How long should I speak? How long should I write? I do not speak, nor do I write. Reality Itself is conversing with Itself.

○ Sayyid! When you go to sleep, make this intention: “I am going to the world of nonmanifestation and returning to my own reality.” When you wake up, know this: “I have returned to the world of manifestation and have descended from nonmanifestation to manifestation.” You must arise before dawn and ask forgiveness. Say, “O my Reality, pull me to Thyself, conceal me from myself, and bring me out of duality.” Perform the prayer of *tahajjud* and, if you have memorized the Sura Yāsīn, recite it in

your prayer. For this is the choice of the Khwājagān¹² of this world and the next. Then busy yourself with thinking about Oneness, until it is time for the morning prayer. When you finish the prayer, you must sit, whether you want to or not, facing the kibla meditating upon Oneness, except in unavoidable circumstances. When the sun rises, perform four *rak'as* to greet it, reciting Sura Yāsīn once. If you can recite it in all four *rak'as*, that is better. In the same way, recite Sura Yāsīn once after each ritual prayer, since it has many benefits. When you recite the ritual prayer and the Koran, you must not lose the thought of Oneness. You should know that He Himself worships Himself and He Himself recites His own speech.

○ Sayyid! It is necessary for the wayfarer to observe all the Tariqah's rules of conduct. There is no room for the details of these rules in this treatise, since brevity is desired. That which can be written for the seeker is as follows: He must sleep less. When sleep becomes necessary and overcomes him, he must sleep in the thought that I wrote. Food and drink must be little – once in a night and day. But if he fasts, that is better. He must avoid eating unlawful food,¹³ since this is one of the causes of duality, alienation, and false imaginings. Everything forbidden by the Shariah and considered bad by the Tariqah is the same. Learn this principle well, since it is absolutely necessary.

○ Sayyid! You must speak less and go alone to meditate upon and contemplate Oneness in retreats and deserts.

○ Sayyid! Speaking brings the heart into motion, gives rise to dispersion, and makes you heedless of achieving Oneness and Unity. Do not speak except when necessary, and when you say something, speak briefly. Do not separate Oneness from your thoughts for an instant. When you sit in gatherings, be even more strict. Beware of letting heedlessness overcome you. Try to make that manyness the mirror and strengthener of Oneness.

○ Sayyid! At the beginning you must try to the extent pos-

12 I.e., the shaykhs of the Naqshbandī Order.

13 *Luqma-parīshānī*, apparently the opposite of *luqma-parhīzī*, which the dictionaries define as taking care to be sure that one's food follows the rules of lawful (*halāl*) and unlawful (*harām*).

sible to conceal these thoughts of yours. You must not show these words to everyone, only your special friends.

○ Sayyid! You must make maids and servants, acquaintances and strangers, enemies and friends acquainted with Oneness. You must look upon everyone with the gaze of sincerity and the eye that sees Reality.

○ Sayyid! Eliminate dispute and quarrels completely and place denial totally off to the side, so that Oneness may manifest itself. You must try hard not to allow anger and wrath to appear – how could there be any room for you to strike or beat? You must consider everyone excused, whether inside the house or outside the house. With children, relatives, and strangers you must be like the water of life. If someone should do bad to you, beware! Do not let your heart turn bad toward him or become upset. Keep him happy and content with you. Reward evil with good, for this is a universal principle in the Tariqah.

○ Sayyid! Being alone and sitting alone greatly benefit collectedness.

○ Sayyid! The seeker has one of two states: Either he has outward attachments or he does not. If he does not, his business will be easy. He must cut himself off from everyone, sit in retreat or in the desert, and turn his attention toward his own reality until the Reality discloses Itself and the illusion of duality disappears. Then whatever he does is fine.

If he has outward attachments and Shariite obligations, he must take care of them to the extent necessary. However, he must be extremely careful to do everything in accordance with the Shariah and the Tariqah and to avoid becoming heedless of contemplating Oneness, which is the Reality. He must strive hard in this work at night and busy himself with meditating upon Oneness. In daytime also he must set aside several hours for this business. He must increase it day by day until this meaning overcomes him and he is freed from all things.

○ Sayyid! When the meaning of Oneness dominates and the divine gentleness manifests itself, all your obligations will be performed by you and you will have nothing to do with anyone or anything. God will be your representative and will take your place, while you will not be found in the midst.

O Sayyid! The companionship of this world and of the people of this world is harmful in the path of wayfaring. But if someone is entangled and is not able to cut himself off, then he must exercise extreme caution so that nothing will take place involving war with the Shariah, the Tariqah, and the Haqiqah. If he should fall short, he must return and make up for it.

O Sayyid! Never move around in the clothing of artificial formality [*takalluf*], and always keep something of the clothing of poverty.

O Sayyid! Always have presence of heart. Think not of the past or the future, and never let go of the observation of Oneness.

O Sayyid! Know that no death is worse than the death of not heeding Oneness, and no chastisement more difficult than the chastisement of distance from your own reality. Fear neither this death nor this chastisement, but turn your attention toward Oneness. Know for certain that all is one and that other than One does not exist. To the extent that this thought dominates, it brings felicity. When duality leaves a person's imagination, the resurrection takes place for him and he witnesses the Garden. He will be at ease for all eternity.

O Sayyid! Since such good fortune can be achieved in this world, why do you not try for it? Why are you heedless?

O Sayyid! A resurrection is coming for everyone and everything, and that is the return of all to Oneness. After the manifestation of the Whole takes place, all will have come forth to their own Root, but the joy that is appropriate will not appear to everyone, only to those people for whom the resurrection has taken place here. Hence you must strive so that the meaning that is promised to you will appear for you here. Then you will attain ease, and the joy that is appropriate will appear.

O Sayyid! The goal is simply that the illusion of duality disappear and that you not remain, that He remain, and no one else. All the prophets and the friends of God have agreed on this. In the divine scriptures, the prophetic hadiths, and the writings of the friends, there are many proofs of this. The great ones of each sect have upheld Oneness and all have said with one tongue that none exists but the Real. The cosmos is His form

and His manifestation, nothing else. I have in mind to write the evidence for these matters in another book, bringing also a few of the arguments that sound reason has deduced, God willing.

O Sayyid! Today is the end of time and soon the sun of Reality will rise from the west of createdness. Before the rising of the sun, its lights and effects will become manifest; the mysteries of *tawhīd* will appear on the tongues of the elect and the common people, by their choice and without it, understood and not understood. So the seeker must collect himself and conceal himself from himself. The reality of Oneness must disclose itself to him as is proper. He must not be satisfied with words spoken by the tongue.

O Sayyid! God is the Nondelimited and Muhammad has brought the truth.

JEAN DURING

Le grincement de la porte du paradis
La double structure du phénomène musical
dans la culture islamique

Mowlānā Jalāloddīn Rūmī dit un jour: "La musique est le grincement des portes du paradis". Un homme objecta: "je n'aime pas le son des portes qui grincent". Le saint répondit: "j'entends le son des portes qui s'ouvrent, toi tu entends celles qui se ferment" (cit. Schimmel: 210).

I LES MYTHES FONDATEURS

Le statut de la musique

De par son statut dans la société et la culture islamique, la musique apparaît d'emblée comme un objet complexe investi de valeurs contradictoires, comme si la société entière y projetait ses propres tensions et conflits. Elle se lit ou s'entend à plusieurs niveaux, dans plusieurs sens et orientations: positif ou négatif, ce qui est bas ou ce qui est haut, vers la terre ou les cieux. Son statut juridique demeure controversé et mal défini. Si, selon une idée reçue, "l'islam" réproouve la musique, la réalité est bien plus complexe: quelle musique, quel auditeur et quel islam? "Selon les juristes, les définitions communes du *ghinā* [musique] sont variées et confuses, ainsi que celles de musiques [...] qualifiées d'"enjouées et excitantes" (Hākemī, 1359:54). De plus, tout ce qui est mélodieux n'est pas appelé musique (*ghinā*), et la musique comme science (*mūsīqī*) jouit d'un statut neutre. Il est donc impossible de se prononcer sur la musique en général, et chaque cas doit être pris en considération. La consultation des Ecritures ne résoud en rien le problème: il n'est point de mention de la musique dans le Coran, et toutes les positions des théologiens reposent sur l'interprétation de certaines traditions



Gott ist schön
und Er liebt die Schönheit

God is beautiful
and He loves beauty

Festschrift für Annemarie Schimmel
zum 7. April 1992
dargebracht von Schülern, Freunden und Kollegen

Festschrift in honour of Annemarie Schimmel
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