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THE SHĀDHILIYYA

Foundational teachings and practices

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Introduction

The Shādhiliyya Sufi Order, whose eponymous founder was Abū'l-Ḥasan al-Shādhilī (d. 1258), boasts one of the largest followings in the Sunni world.¹ The repute that this order has enjoyed throughout the centuries is somewhat enigmatic given that Shādhilī and his successor (*khalīfā*), Abū'l-'Abbās al-Mursī (d. 1294), did not author a single written work on Sufism.² When asked by a disciple his rationale for not writing books “on the ways of God and the science of the tribe” (i.e., Sufis), Shādhilī famously declared “my books are my companions.”³ In keeping with his teacher, Mursī contended that “everything that is contained in the books of the tribe amounts to [nothing more than] teardrops from the shores of the ocean of spiritual realization (*taḥqīq*).”⁴ For Ibn 'Aṭā' Allāh al-Iskandarī (d. 1287), Mursī's successor and the first prolific author of the Shādhiliyya Order, the contentions of his predecessors are justified inasmuch as “the sciences of this tribe are ultimately the sciences of spiritual realization, the content of which is beyond the comprehension of the masses.”⁵

Despite these stated reservations, however, we must note from the outset that Ibn 'Aṭā' Allāh's extensive corpus was largely responsible for the wide-ranging diffusion of the Shādhiliyya teachings across many regions of the Sunni world and among various strata of Islamic society, including the jurists (*fuqā'*) and the masses.⁶ While maintaining the primacy of initiatic instruction over textual knowledge of the Sufi Path, Ibn 'Aṭā' Allāh's literary oeuvre earned the Shādhiliyya veneration in Muslim society that persists to the present day.⁷

As it will emerge in this chapter, the conspicuous “sobriety” (*saḥw*) of Shādhiliyya spirituality is rooted in the Qur'ānic and Prophetic teachings (*sunna*), which constitute the incontestable sources of the doctrinal and practical teachings of this order. The stated “sobriety” translates “in the metaphysical plane by a total purgation from the carnal soul and the ego in favor of the contemplation of God alone,” as Geoffroy has aptly remarked.⁸ These constitutive elements are prominently expressed in the Shādhiliyya doctrine of sainthood (*wilāya/walāya*), the contemplative premises of spiritual cultivation and mystical practices, which I examine after a preliminary discussion of their spiritual lineage (*silsila*) and heritage.⁹

The spiritual line of succession (*silsila*) and heritage of the Shādhiliyya

Before examining the foundational teachings of the Shādhiliyya order, we must first explore the notion of spiritual lineage, otherwise known in Sufi tradition as the line of succession (*silsila*), for this question is integral for understanding both the origins and teachings of any given Sufi order. The line of succession has traditionally been instituted by Sufi orders to verify the channels of transmissions linking a spiritual guide back to the Prophet Muḥammad.¹⁰ The significance of a credible line of succession is put by Ibn ‘Aṭā’ Allāh in the following terms:

It is necessary to identify the spiritual teachers from whom one takes his spiritual path. If someone follows a path (*ṭarīqa*) which requires the donning of the cloak (*khirqā*), it must be donned based on a line of succession (*riwāya*). Moreover, it is necessary to name the teachers who make up a given line of succession, for this [i.e., line of succession] is an assurance of divine guidance.¹¹

The channels of transmissions, as Ibn ‘Aṭā’ Allāh illustrates above, may involve the successive “donning of the cloak” or listing “the teachers who make up a given line of succession.” It is through these channels of transmission that the credibility of spiritual line of succession is ascertained. In other words, the credentials of a genuine *silsila* bespeak the integrity and vitality of the transmitted teachings and practices of the Prophet.¹² In this respect, the “assurance of divine guidance” that is perpetuated through a credible *silsila* alludes in this context to the continuity with the chief sources of guidance in the Islamic and Sufi tradition, namely, the Qur’ān and the *sunnah* of the Prophet.¹³

What has thus far been established does not, however, rule out certain exceptions. Ibn ‘Aṭā’ Allāh acknowledges a more immediate channel of divine guidance, the like of which is not necessarily bound by the formal channels that are otherwise associated with a *silsila*. He writes:

At the same time, God may draw a servant unto Himself in such a way that he does not need to submit himself to a living spiritual guide. He will instead bind him to the Prophet from whom he will receive spiritual guidance, which is itself a sublime favor indeed.¹⁴

This interjection sheds light on an alternative channel of divine guidance that is not mediated by the normative channels of Sufi guidance—i.e., *silsila*. He does not rule out the intervention of divine solicitude in the domain of spiritual guidance, thereby affirming that certain exceptional types of people are placed under the direct tutelage of the Prophet himself, dispensing them from attaching themselves to a living guide.¹⁵ If this exception dispenses someone from attaching himself to a formal *silsila*, it never dispenses him or her from prophetic guidance, which is ultimately the source of spiritual guidance for both the immediate and mediated channels of transmission (i.e., *silsila* and direct guidance).

With these remarks in mind, we can better appreciate Ibn ‘Aṭā’ Allāh’s discussion of the spiritual lineage and heritage of the Shādhiliyya order. Speaking first of the line of teachers with whom Shādhilī was connected, Ibn ‘Aṭā’ Allāh relates:

The line of Shaykh Abū’l-Ḥasan is attached to Shaykh ‘Abd al-Salām Ibn Mashīsh, the latter to ‘Abd al-Raḥmān al-Madanī, and so on, till Ḥasan, son of ‘Alī Ibn Abī Ṭālib. In

fact, I heard my master, Abū'l-'Abbās, say: “our way is neither related to the easterners of the westerners, but instead one [master] after another till Ḥasan, son of 'Ali Ibn Abī Ṭālib and the first of the spiritual poles (*aqtāb*).”¹⁶

Two facets of the spiritual lineage of Shādīlī emerge in the cited passage. There is, on the one hand, a mere confirmation that Shādīlī is connected to an uninterrupted line of teachers linking him back to the Prophet through his grandson, Ḥasan, son of 'Ali Ibn Abī Ṭālib.¹⁷ Ibn 'Aṭā' Allāh offers little information on Ibn Mashīsh and his special affinity with Shādīlī, his most distinguished pupil.¹⁸ The crucial detail is revealed in the statement that Ibn 'Aṭā' Allāh attributes to Mursī who contends that the Shādhiliyya “is neither related to the easterners of the westerners, but instead one [master] after another until Ḥasan, son of 'Ali Ibn Abī Ṭālib and the first of the spiritual poles (*aqtāb*).”

Abū'l-'Abbās' allusion to Ḥasan as “the first of the spiritual poles” is of capital importance to the Shādhiliyya's understanding of its pre-eminent spiritual lineage. The function of “*qutb*,” as we learn from the *Laṭā'if* and the *Durrat al-Asrār* (“The Pearl of Arcana”) of Ibn al-Ṣabbāgh (d. 1323) was assumed by 'Abd al-Rahman al-Madanī, Ibn Mashīsh, Shādīlī and Mursī respectively.¹⁹ For Mursī, then, the Shādhiliyya is not merely a branch of an eastern or western Sufi order, but first and foremost the bearer of an eminent spiritual function that has successively been inherited from Ḥasan, the presumed “first of the spiritual poles.” Indeed, later Shādīlīs have even claimed that their founder and his successors were provisionally elected to bear the function of “polehood” (*qutbāniyya*) for each successive era.²⁰

Mystical epistemology in the scale of the Qur'ān, and the *sunnah*

In this section, we turn our attention to the principles of mystical epistemology in the teachings of the Shādhiliyya. This question is integral to the rest of our investigation insofar as the doctrinal and practical domains of the spiritual Path are informed by the epistemological worldview of the Shādhiliyya which is enshrined in the Qur'ān and the *sunnah*. The two sources of Islamic knowledge are considered by Shādīlī to be infallible criteria against which any truth-claim or mystical experience must be judged. This principle is eminently expressed in the following statement:

If your unveiling (*kashf*) contradicts the holy Book (*kitāb*) and the Sunnah, hold firm to the holy Book and the Sunnah and dismiss your unveiling, by saying to yourself, “God (most glorified) has guaranteed infallibility for me in the sacred Book and the Sunnah, but he did not guarantee it with respect to unveiling or inspiration (*ilhām*).”²¹

As expressed in the cited passage, the Qur'ān and the Sunnah are the scale against which the veracity of a spiritual “unveiling” must be measured. In keeping with normative Sunni creed, Shādīlīs believe that the Qur'ānic revelation and the Prophet are the only infallible sources of knowledge; this proposition does not hold true of other sources and modalities of knowledge, including mystical unveiling and inspiration, which, despite their optimal degree of certainty, are nonetheless susceptible to error. Accordingly, Shādīlī contends that any alleged inspiration or unveiling that contradicts a Qur'ānic or a prophetic teaching must be categorically rejected.

The Qur'ān and Sunnah assume a preponderant role in other spheres of Shādhiliyya's epistemology, notably, in the domains of spiritual psychology and metaphysics. How elements

of these sciences are intricately embedded in the Qur'ān and Sunnah is expressed by Shādilī in these terms:

It was said to me, concisely delineate the two-fold response to the flawed nature of the ego (*nafs*) which is been associated with the methodology of the Shādhiliyya path. Give the *nafs* no respite; either outwardly or inwardly. Outwardly, restrain it within the [moral restrictions of the Qur'ān and the Sunna; inwardly, do not be distracted by fixing your [attention] on unified contemplation of Divine Unity (*mushāhada tawhīdiyya*).²²

The cited passage reveals a more technical articulation of Shādilī higher epistemology. Grounding the spiritual methodology of the Shādhiliyya in an effective knowledge of the outward and inward deficiencies of the carnal soul (*nafs*), Shādilī envisages the corresponding remedies in light of the moral remedies and metaphysical truths of Scripture and the Sunnah. If the moral restrictions of the Qur'ān and *sunnah* curb the carnal impulses of the soul, the objective contemplation of “Divine Unity” (*tawhīd*)—Islam’s cardinal tenet—suppress the residual fragmentations of the ego.

For an order which had a universal vocation, it was crucial to adopt a discourse which mirrors the sobriety and transparency of the Qur'ānic and prophetic teachings.²³ The necessity to maintain lucidity when compelled to express oneself on the loftiest truths of the Islamic creed is eminently reflected in the following passage from the *Laṭā'if*:

Shaykh Shādilī also related the following anecdote: “a companion of mine would often question me on the [mysteries] of Divine Unity (*tawhīd*); I thus told him this: ‘if you want an irreproachable perspective on this matter, you must affirm distinction (*al-farq*) through your tongue but inwardly witness (*mashūd*) union (*al-jam'*).’”²⁴

This above exchange speaks a great deal of the Shādhiliyya’s moderate approach to metaphysical speculation. Unlike other prominent Sufi theoreticians, such as Ghazālī (d. 1111), Ibn 'Arabi (d. 1240) or Ibn Sab'īn (d. 1270), Shādilī’s speculative formulations are more sensitive to the theological norms of the Sunni exoteric establishment. Thus, when questioned on such matters as the metaphysical dimension of *tawhīd*, Shādilī instructs his interlocutor to regulate his discourse on this question by “affirming distinction (*al-farq*)” between God and humans “through your tongue,” but to “inwardly witness union (*al-jam'*)” between self and God. The didactic approach to speculative matters promotes a moderate articulation of the metaphysics of “*Tawhīd*” which is couched in the normative discourse of Sunni theology, without sacrificing, however, the contemplative dimension of this sublime truth. Standing in stark contrast with the bold and uncensored tone of some Sufi theoreticians, Shādilī shows a deep commitment to the epistemic and pedagogical resources that the Qur'ān and *sunnah* put at his disposal.

The contemplative premises of spiritual cultivation

In keeping the canonical premises of mystical knowledge, Shādilī’s champion a contemplative instead of an exorbitant asceticism. Following the Prophetic precedent, Shādilī spiritual guidance discourages all sorts of unwarranted deprivations, particularly when a more effective and moderate channel can generate the same spiritual result. Shādilī sums up this approach to spiritual cultivation when he contends that “our way is neither one of monasticism (*ruhbāniyya*), nor eating barely and bran, nor one of the other skills. It is rather [a way] of

steadfastness (*sabr*) during affliction and certainty (*yaqīn*) under the divine guidance, “And We appointed leaders among them who guided by Our command when they were steadfast and had certainty about Our Signs” [Q. 32: 24].²⁵

As Shādīlī surmises, the recourse to austere penances is oftentimes animated by an ego-centric zeal, which often turns into a narcissistic and self-alienating asceticism. The contemplative premises of asceticism, as Shādīlī conceived it, consider the cultivation of critical virtues of the Path against the backdrop of divine guidance. The seeker is trained to suspend his/her reliance on his efforts and the instrumental means of ascetical discipline; he must instead identify the effective cultivation of critical virtues with Divine guidance. Ibn ‘Aṭā’ Allāh terms this inward spiritual comportment “the abandonment of self-determination” (*isqāt al-tadbīr*), which he considers one of the foundational tenets of Shādīlī spirituality.²⁶

To be sure, this approach to self-cultivation does not imply that the aspirants should be complacent towards the vices of their ego, it rather exhort them to “turn their attention away from their ego by [not] attributing might (*ḥawl*) and power (*quwwa*) or any share of [accomplishment] to it, but to instead contemplate (*mushāhada*) God’s absolute agency in the administration of their affairs,” as Ibn ‘Abbād of Ronda puts it.²⁷ A telling exchange between Mursī and his master Shādīlī puts this principle in more tangible terms. Ibn ‘Aṭā’ Allāh reports:

I [Mursī] once entered unto the presence of Shaykh Abū Ḥasan thinking to myself that I should eat dry and wear rough, whereof the Shaykh told me: ‘O Abū Abbās, know God and be as you wish!’²⁸

This anecdote restates in different terms the principles that we have developed earlier. By directing Mursī’s attention to knowledge of God, Shādīlī is alerting his disciple to the primacy of contemplative knowledge in all domains of the spiritual path, not least in the ascetical life. The pitfalls of an extravagant approach to asceticism are reflected in another anecdote, involving this time Ibn ‘Aṭā’ Allāh and his master Mursī. Ibn ‘Aṭā’ Allāh relates:

I once went to see Shaykh Abū ‘l-‘Abbās, with the intent to abandon reliance on worldly subsistence and my pursuit of the exoteric sciences and to devote myself entirely to the spiritual Path, thinking to myself: this is the only way one can attain God...

On entering into his presence, he [Abū ‘l-‘Abbās] suddenly remarked: “I once had a disciple [...] who was a teacher and a deputy governor. Having experienced something of the spiritual Path under our tutelage, he [the teacher and deputy governor] asked us: ‘Master, shall I leave my profession and devote myself entirely to you?’ This is not what God requires of you, I [Mursī] replied. You must instead remain where God has placed you and you shall attain the degree of spiritual realization that He decreed for you under our spiritual direction; You will receive your share from us whatever your [wordily] circumstances may be.” Pointing at me, he [Abū ‘l-‘Abbās] said: “this the way of the veracious (*siddiqūn*). They do not abandon their condition until God discharges them from it.”²⁹

In this passage, the precedent set by Shādīlī is this time put in practice by Mursī who indirectly addresses Ibn ‘Aṭā’ Allāh’s concern. What this anecdote establishes is that the extraneous circumstances of an aspirant are not intrinsic obstacles on the spiritual Path but must instead be considered as integral to the unfolding of one’s potential. Mursī’s directives are aimed to teach Ibn ‘Aṭā’ Allāh that he will not be deprived of share realization that God has allocated for him under his guidance whatever his worldly condition may be. Promoting a more contemplative approach to spiritual discipline, Shādīlī and Mursī consider genuine

spiritual guidance as that of alleviating the burden of the disciple. As Ibn ‘Atā’ Allāh informs, Mursī “never imposed upon his disciples unnecessary hardship and would often quote Shaykh Shādilī’s saying that ‘the veritable [spiritual] master is not the one who needlessly burdens you, but the one who brings you relief.’”³⁰ These anecdotes reflect above all the centrality of contemplation in the Shādilī spiritual method, better expressed in Shādilī’s counsel to Mursī to “know God and be as you wish.”

The doctrine of sainthood

The doctrine of sainthood (*wilāya/walāya*) is by far the most central theme in the doctrinal framework of the Shādhiliyya Order.³¹ Framed against the Qur’ānic teachings, the doctrinal expressions of sainthood emerge from an elementary distinction that the Qur’ān makes between two different categories of saints. Consider this passage from the *Laṭā’if*:

There are two categories of sainthood (*wilāyatān*): there is the saint who has allied himself with God (*wali yatawallā Allah*), and the saint with whom God has allied Himself (*wali yatawallā-hu’Llah*). Concerning the first category of sainthood, God says, “for those whoever allies himself with God, His Messenger, and those who believe, behold, they are God’s partisans, and they are indeed victorious” [Q. 5: 56]. The second category of sainthood, He says, “for it is He who protects (*yatawallā*) the righteous” [Q. 7. 196]³²

Inspired from the Qur’ānic scheme, Ibn ‘Atā’ Allāh identifies two modalities of sainthood: a type of saint who *seeks* the allegiance of “God, His Apostle and the believers” [Q. 5:56] and a saint who *receives* the allegiance of God (*wali yatawallā-hu Allah*). This elementary way of envisaging the typology of sainthood assumes a more intricate formulation in the doctrinal teaching of Shādilī:

Among the most precious favors of God, Shādilī said, are: “contentment with God’s Degree, patience during tribulations, resignation to God during afflictions and reliance upon Him in adversity. Whoever acquires these four virtues through spiritual exertion (*mujāhada*), by conforming to the Sunnah and by emulating the spiritual guides of this community—becomes worthy of the first modality of sainthood, namely, expressed in his allegiance to God, his Messenger, and the believers...As for him who possesses [these virtues] through divine grace (*minan*), meaning as a result of Divine love (*maḥabba*), this one has attained the second modality of sainthood, for God says: “for it is He who protects (*yatawallā*) the righteous.”³³

In the cited passage, Shādilī introduces his discussion by enumerating four spiritual principles, which underlie the doctrinal foundation of sainthood. Accordingly, the two categories of saints manifest the two possible modalities in which the four listed principles (divine favours) are internalized. The first category acquires these divine favours through “spiritual exertion” (*mujāhada*) by conforming to the prophetic precedent and “emulating the spiritual guides.” In the second category, however, the divine favours are divinely bestowed upon the saint insofar as he/she is the object of Divine love (*maḥabba*). Unlike the aspirant who actively cultivates these virtues, the second type of saint possesses these virtues through Divine grace, without initiative on his part, so to speak.

Ibn ‘Atā’ Allāh construes the first modality as the lesser sainthood (*al-walāya al-sughrā*) and the latter as the greater sainthood (*al-walāya al-kubrā*).³⁴ The “lesser sainthood” is understood

as the fruit of spiritual exertion (*mujāhada*), expressed in the Qur’ān as the person who seeks alliance with God, the Messenger and the believers, while the “greater sainthood” is the fruit of Divine election, expressed in the Qur’ānic verse as the alliance from God with the saint. A statement that Ibn ‘Aṭā’ Allāh attributes to Mursī offers a more practical scheme of this doctrine. Consider the following passage:

Shaykh [Mursī] said: “people belong to one of two categories: those who obey God through His grace, and those who become worthy of His grace through their obedience to Him. God (most glorified) expresses this matter as follows: “*God chooses for Himself whomsoever He wills, and guides unto Himself whosoever turns in repentance*” [Q. 42:13]³⁵

At first glance, Mursī’s account of sainthood seems limited to two different expressions of spiritual devotions. The domain of obedience emerges in the following dyad: one initiated by the seeker and the other by God. A closer look at Ibn ‘Aṭā’ Allāh’s commentary on this passage uncovers some revealing nuances:

What the Shaykh’s statement means is that God stimulates the aspirations of some [seekers] to embark on a quest for Him; they cross thereby the wild deserts of the ego and natural disposition until they reach the Presence of his Lord, and this interpretation is confirmed by God’s (glorified is He) statement, “*for those who strive in Us, We surely guide them to Our paths*” [Q. 29:69]. There, then, there are those who been favoured by the Divine solicitude without having sought it or prepared for it; this is attested by God’s statement, “*He selects for His Mercy whomsoever He wills*” [Q. 3:74]. The former category is the condition of the wayfarers (*sālikūn*), while the latter are “the enraptured” (*majdhūb*). Thus, if the initial steps of a wayfarer are through the devotional acts (*mu’āmala*), his “end” term is communion (*muwāṣalā*) with God. If, however, someone begins from the end (i.e., communion), he is called to devotional acts thereafter.³⁶

Ibn ‘Aṭā’ Allāh brings out the fuller implications of the Shādhiliyya doctrine of sainthood. The two types of devotees that Mursī has in mind correspond to Shādilī, the saint who acquired through virtues though “spiritual exertion” (*mujāhada*) and the saint who possesses them “through the modality of Divine Love” (*maḥabba*). Further clarifications are introduced by Ibn ‘Aṭā’ Allāh. The spiritual type who becomes worthy of God’s grace through his/her obedience, identified with the “wayfarer,” “embarks on a quest for Him” and crosses the spiritual path “through devotional acts (*mu’āmala*) till he attains “communion with God” (*muwāṣalā*).³⁷ The other spiritual type “who obeys God though God’s grace,” namely, “the enraptured” (*majdhūb*), begins from “communion” with God and crosses the path of “devotional acts” thereafter.”³⁸ When Ibn ‘Aṭā’ Allāh states that the *majdhūb* is the object of Divine solicitude in the sense that he does not seek or prepare for the spiritual quest, he is adamant that this should not be interpreted as implying that “he does not cross the spiritual Path (*tarīq*).”³⁹ What sets the enraptured apart from the wayfarer is that the former “crosses the spiritual path swiftly, thanks to Divine solicitude.” In other words, he does not encounter “the difficulties and the long distance of the Path” as the wayfarer does.⁴⁰

The mystical practices

Next to the prescribed rituals of the Islamic faith, the “recollection of God” (*dhikru’llāh*) assumes unparalleled importance in the Qur’ān and Sunnah.⁴¹ For this reason, the Shādhiliyya,

like other Sufi orders, considers the practice of *dhikr* the cornerstone of spiritual realization.⁴² This is eminently summed up in Ibn ‘Aṭā’ Allāh’s assertion that “the remembrance of God is the foundation (*umda*) of the Path and the leverage of the folk of spiritual realization (*ahl al-tahqīq*).”⁴³ In this section, we set out to explore the various mystical practices of the Shādhiliyya. These have been thoroughly enumerated in two works of Ibn ‘Aṭā’ Allāh: *al-Qaṣd al-mujarrad fi ma‘rifat al-ism al-mufrad* (“The Pure Intention on Knowledge of the Knowledge of the Unique Name”) and *Miftāḥ al-falāḥ wa miṣbāḥ al-arwāḥ* (“The Key to Salvation and the Lamp of the Souls”), which is “one of his most informative and most crucial for our knowledge of Shadhili mystical practices and methods,” as Mary Koury noted.⁴⁴

As it will emerge in our investigation, the gradual initiation of the novice by the spiritual master of his/her novice into various rites conform to an internalization of higher degrees of metaphysical knowledge. This explains Ibn ‘Aṭā’ Allāh’s insistence that “no seeker should proceed from one invocation to the next one until the fruit [of each invocation] is manifest within him.”⁴⁵ Along these lines, he further stipulates that “the seeker must choose an invocation which is appropriate to his state; then he must devote himself to it and persevere.”⁴⁶

The initial step for some aspirants, as Ibn ‘Aṭā’ Allāh explains below, is to atone for their sins. He gives the following instructions concerning the type of formula they should invoke before being introduced to another rite:

If many sins have been formerly committed by the seeker, then let him begin his path by frequently asking God for forgiveness (*istighfār*) until the fruit of so doing is apparent to him...When the signs of humility (*khushū‘*) manifest within him, and when the traces of contrition (*inkisār*) and humbleness (*khudū‘*) are manifest within him outwardly, he should thereafter be introduced to the invocation that polishes the heart.⁴⁷

The formula of penitence that Ibn ‘Aṭā’ Allāh enjoins on certain novices is intended to engender certain virtues without which he/she cannot advance in the spiritual Path. The threefold virtues, humility, remorse and submission are marks of a favourable dispositional state, the likes of which are conducive to inner purification.⁴⁸ When the signs of sincere atonement become manifest, as Ibn ‘Aṭā’ Allāh instructs, the aspirant is initiated to “the invocation that polishes the heart, and which is through invoking blessings upon the Prophet (*ṣalāt ‘alā al-nabī*).”⁴⁹ This rite, as we learn elsewhere in the *Miftāḥ*, is prescribed for the aspirant because “he [the Prophet] is the intermediary (*wāṣīta*) between God and us, our proof (*dalīl*) of Him for us and the one who makes Him known to us.”⁵⁰

The significance of this rite is revealed in its doctrinal implication, namely, Ibn ‘Aṭā’ Allāh’s assertion that spiritual knowledge and guidance are ultimately mediated through the Prophet. Having established this principle, Ibn ‘Aṭā’ Allāh goes on to explain some practical aspects pertaining to “the invocation of blessings on the Prophet.” He writes:

It is related in a ḥadīth that he [the Prophet] said, “the heart of the believers is made pure and cleansed of rust through prayer upon me. For that reason, in the beginning, the seeker is commanded to invoke blessings upon the Prophet in order to purify the locus of sincerity (*maḥal al-ikhḥlās*).”⁵¹... “Indeed, frequent prayer upon him yields as its fruit unconditional love for him. The capacity to love him so results in intense devotion to him and care for assuming the qualities, character and spiritual distinction he possesses.”⁵²

It emerges from the *ḥadīth* that Ibn ‘Aṭā’ Allāh quotes that the one of the functions of “invoking blessing on the Prophet” the cleansing of the locus of sincerity, which is identified

in the *ḥadīth* with the heart of the believer. If the invocation of blessings on the Prophet is a purificatory rite, it provokes on the devotional plane a fervent emulation of the “qualities, character and spiritual distinction that he possessed.” There is yet another dimension to this rite, which Ibn ‘Aṭā’ Allāh identifies with a more elevated expression of divine Love.

When the mystery of [blessing the Prophet] emerges and manifests itself, the seeker proceeds to an invocation higher than the previous one. So he invokes, saying: “O God, bless Your beloved, our master Muhammad (*Allāhumma ṣalli ‘alā ḥabībika sayyidīnā Muhammad*.)” The invocation attaches him to the Lord and therein distinguishes him by the highest degrees of divine love, transcending any creaturely love.⁵³

Ibn ‘Aṭā’ Allāh reveals above a more metaphysical expression of the rite on the Prophet, one in which the aspirant partakes in higher expressions of intimacy with God.⁵⁴ This rite, then, brings to clearer light the intermediary function of the Prophet through whom higher expressions of Divine Love and knowledge are disclosed to the aspirant. The next rite to which the seeker may be introduced to is the “Testimony of Divine Unity” (*tauhīd*). The nature, function and archetypal realities contained in this rite take many pages in *Miftāḥ*. Here, we will only confine ourselves to some of its metaphysical implications for the aspirant. Ibn ‘Aṭā’ Allāh writes:

Add to it (i.e. the invocation of prayer on the Prophet) the invocation of negation and affirmation, that is to say: *Lā ilāha illa’llāh, Muhammadun rasūlu’llāh*. That will be your tireless pursuit and occupation the rest of the time. It is a powerful invocation, more powerful than the first one; only the strong can bear it...So, persist in that invocation until the unity of the world is, subsumed for you in a single sphere, so that you thereby contemplate with the eye of your heart naught in the two worlds save the One.⁵⁵

The seeker cannot be introduced to the rite of “negation (*naḥy*) and affirmation (*ithbāt*)” (i.e., there is no god (*naḥy*), but God (*ithbāt*)) until the prayer on the prophet has been internalized.⁵⁶ The metaphysical implications of this rite are revealed for the seeker in the interplay between “the negation of other divinities and the affirmation of God’s divinity.”⁵⁷ One of the fruits of this rite is that it “causes you [seeker] to perceive the Unity of God.”⁵⁸ This idea is enunciated in the above passage where Ibn ‘Aṭā’ Allāh asserts that after persisting in this rite, the aspirant will contemplate “through the eye of the heart naught in the two worlds save the One [God].”

For Ibn ‘Aṭā’ Allāh, this rite engenders the most objective realization of the Unity of God, and for this reason he considers it “the very essence of the ways approaching God; it is also the key to the inner realities of the heart and to the seeker’s ascension to the invisible worlds.”⁵⁹

After this rite has been internalized, the seeker is prescribed supplementary formulations until she/she is prepared to be initiated to the last and most defining rite of the Shādhiliyya: the invocation of the Unique Name: “Allāh.” Ibn ‘Aṭā’ Allāh offers the following indications concerning this rite:

When the fruit of invoking the “negation and affirmation” comes over you, then occupy yourself with the proclamation of transcendence (*tanzīh*), which is to say “Glory be to God the Supreme” (*subḥāna’llāh al-‘aẓīm*) while blessing the Prophet and his household; “*Allāhumma ṣalli ‘alā sayyidīnā Muhammad wa ‘alā ālihi*.” When the fruit manifests within

you and its mysteries made clear to you, at that time you will become worthy of invoking the simple Invocation; then you say *Allāh, Allāh, Allāh*—that permanently.⁶⁰

The Invocation of the Name “Allāh” is only prescribed for the seeker after the fruits of the *Shahāda*, the rite glorification (*tasbīh*) and prayer on the Prophet manifest themselves within the aspirant. Unlike his detailed exposition of the rite of the “negation and affirmation,” Ibn ‘Aṭā’ Allāh does not dwell in the *Miftāḥ* on the nature, function and fruits of invoking the Name Allāh. We find a more detailed treatment on the doctrinal underpinnings of this Invocation in Ibn ‘Aṭā’ Allāh’s *al-Qaṣd al-mujarrad*, which is entirely devoted to knowledge and the invocation of this Name. In addition, he illustrates the pre-eminence of the Name over the other Beautiful Names of God as well as the knowledge it confers upon the person who invokes it.⁶¹ On the doctrinal front, this Name is “the greatest of all the Names [of God], because it refers to the Supreme Essence, which synthesizes all the perfections of the divine Attributes.”⁶² The implication of this metaphysical doctrine on the seeker who invokes the Name ‘Allah’, Ibn ‘Aṭā’ Allāh informs, is that “all the Divine Names are realized within him.”⁶³ In more tangible terms, Ibn ‘Aṭā’ Allāh contends that the Invocation of the Name Allāh will bring about the effective realization of the seeker’s absolute “servanthood” (*‘ubūdiyya*) before the Absoluteness of the Divine Essence.⁶⁴ This is ultimately what Shādilī consider the supreme objective of the spiritual Path.

Conclusion

We began this chapter by alluding to the puzzling prominence of the Shādhiliyya Sufi order in the Sunni world. We mentioned that despite having never written down his teachings, Shādilī’s teachings and legacy have been absorbed into various sectors and strata of Islamic society, an achievement that even the most prolific Sufi theologians such as Abū Hāmid al-Ghazali and Ibn ‘Arabī could not claim. Many factors can be invoked to explain the vitality that the Shādhiliyya enjoyed from its origins until the present, chiefly among them being the unequivocal commitment to the sober and normative discourse of the Qur’ān and the Sunnah. By carefully mediating their moral and metaphysical discourse through Scripture and the *ḥadīth*, the Shādilī were not only favourably received by many exoteric theologians, but also they made their inner teachings of Revelation more accessible to the masses.

To be sure, Ibn ‘Aṭā’ Allāh’s literary oeuvre was undoubtedly responsible for the wide diffusion of the Shādhiliyya teachings among the educated class, but the primacy of master-disciple instruction and the successive transmission of the teachings and practices from one master to the next one remains a critical factor for the perpetual vitality of this order. For this reason, Shādilī authors have generally refrained from codifying and systematizing their doctrines and practices, placing more emphasis on the initiatic premises of spiritual knowledge.

Victor Danner makes a perceptive remark on the “simple type” of spirituality that Shādilī championed and which we “find in early Islam, without any of the complicated analytical scaffolding that one finds in the words of Ibn ‘Arabī; it is the one which arises from an ardent faith and not from mental gymnastics of a conceptual nature.”⁶⁵ Describing the foundational premises of the Shādhiliyya’s teachings, Ibn ‘Aṭā’ Allāh corroborates this insight when he states that “Shādilī’s way is founded upon single-attentiveness upon God (*jam‘ ‘ala Allah*), with no inner fragmentation (*adam al-tafriqa*), partaking in spiritual retreat (*khalwa*) and recollection of God (*dhikr*).”⁶⁶

Notes

- 1 For an extensive study on the origins, teachings and legacy of the Shādhiliyya from its origins to the present, see the edited volume by Eric Geoffroy, *Une Voie Soufie dans le Monde: la Shādhiliyya* (Paris: Maisonneuve & Larose, 2005). See especially the rich article on Shādhilī by D. Gril, “Le Saint Fondateur”, in *Les Voies d’Allah: les Orders Mystiques dans l’Islam des Origines à Aujourd’hui*, ed. G. Veinstein and A. Popovic (Paris: Fayard, 1996), p. 120; Cf. Nathan Hofer, *Popularisation of Sufism in Ayyubid and Mamluk Egypt, 1173–1325* (Edinburgh: Edinburgh University Press, 2015), especially the second chapter, “State-Sanctioned Sufism: Ibn ‘Aṭā’ Allāh al-Iskandarī and the Nascent Shādhiliyya.”
- 2 Ibn ‘Aṭā’ Allāh al-Sakandarī, *Laṭā’if al-Minan*, ed. ‘Abd al-Ḥalīm Maḥmūd (al-Qāhirah: Dār al-Ma’arif, 1974), pp. 23–24. Ibn ‘Aṭā’ Allāh (d. 709/1309), the author of *Laṭā’if*, was Mursī’s spiritual successor and the foremost expositor of the Shādhiliyya teachings. His *Laṭā’if* not only is the first hagiographical account of Shādhilī and Mursī but also “must be considered the foundational text of the Shādhiliyya Order,” as Geoffroy rightly observed. See E. Geoffroy, “Entre hagiographie et hagiologie: les *Laṭā’if al-Minan* d’Ibn ‘Aṭā’ Allāh (m. 709/1309),” *Annales Islamologiques*, 32 (1998), pp. 58, 66. For an English translation of the *Laṭā’if*, see Nancy Roberts, *The Subtle Blessings in the Sainly Lives of Abu ‘l-Abbas al-Mursi and His Master Abu ‘l-Hasan* (Louisville: Fons Vitae, 2005) and the French translation of Eric Geoffroy, *La sagesse des maîtres soufis* (Paris: Grasset, 1998). I refer to these translations in my chapter unless otherwise indicated.
- 3 *Laṭā’if*, 23–24. *The Subtle Blessings*, p. 4.
- 4 *Laṭā’if*, 23–24. *The Subtle Blessings*, p. 5.
- 5 *Laṭā’if*, 23–24. *The Subtle Blessings*, p. 4.
- 6 On Ibn ‘Aṭā’ Allāh’s prodigious role in consolidating and spreading the teachings of the Shādhiliyya order, see the “Introduction” to Paul Nwyia’s *Ibn ‘Aṭā’ Allāh et La Naissance De La Confrérie Šādīlite* (Beirut: Dar al-Machreq, 1986) and Geoffroy, “Entre hagiographie et hagiologie,” pp. 49–50. We cannot speak of ‘Aṭā’ Allāh’s works without mentioning his literary masterpiece “The Aphorisms” (*Ḥikam*), which alone earned him and his order great admiration and wider diffusion in the Sunni world. On the historical and doctrinal significance of the *Ḥikam*, including the commentarial tradition that evolved around it, see Paul Nwyia, *Ibn ‘Aṭā’ Allāh Et La Naissance De La Confrérie Šādīlite* (Beirut: Dar al-Machreq, 1986), pp. 35–46—this monograph also contains an edited French translation of the *Ḥikam*. For an English translation, see V. Danner (trans.), *Ibn ‘Aṭā’ Allāh’s Sufi Aphorisms* (Leiden: E.J. Brill, 1994). The writings of other luminaries of the Shādhiliyya Order such as Ibn Abbād of Ronda (d. 793/1390) and Ahmad Zarūq (d. 899/1494) played a decisive role in spreading the teachings of the order across the Maghreb (North Africa). For a seminal study of Ibn ‘Abbād’s life, spiritual writings and impact on the legacy of the Shādhiliyya, see Paul Nwyia, *Ibn Abbad de Ronda, 1332–1390, Un mystique prédicateur a la Qarawīyyīn de Fès* (Beirut: Imprimerie Catholique, 1961) and his critical edition of *bn ‘Abbād De Ronda (792/1390): Lettres De Direction Spirituelle (Ar-Rasāil Aṣ-Ṣuḡrā)*, ed. Paul Nwyia (Bayrut: Dar el-Machreq, 1974); see also K. Honerkamp’s critical edition and study of Ibn Abbād’s letter of spiritual direction, *Ibn ‘Abbād De Ronda (792/1390): Lettres De Direction Spirituelle Collection Majeure (Ar-Rasāil Aṣ-Kubrā)* (Beirut: Dar el-Machreq, 2005); for a profitable study of Ahmad Zarūq, see S. Kugle, *Rebel between Spirit and Law: Ahmad Zarruq, Sainthood and Authority in Islam* (Bloomington and Indianapolis: Indiana University, 2006).
- 7 On the Shādhiliyya in the contemporary Islamic world, see various essays under “La Shādhiliyya à l’époque modern” in *Une voie soufie dans le monde*. See also ‘Abd al-Ḥalīm Maḥmūd’s al-Madrasa al-shādhiliyya al-ḥadītha wa -imāmuhā Abū ‘l-Ḥasan al-Shādhilī (Cairo: Dār al-Ma’arif, 2007).
- 8 E. Geoffroy, “La Chādiliyya” in *Les voies d’Allah*, p. 509.
- 9 On the notion of “sainthood” (*wilāya*) in the Islamic tradition in general, and the Sufi tradition in particular, see B. Radtke, P. Lory, Th. Zarccone, D. DeWeese, M. Gaborieau, F.M. Denny, Françoise Aubin, J.O. Hunwick and N. Mchugh, “Walī”, in *Encyclopaedia of Islam, Second Edition*, ed. P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. http://dx.doi.org.myaccess.library.utoronto.ca/10.1163/1573-3912_islam_COM_1335. Henceforth entries to the *Encyclopaedia of Islam* will be abbreviated as *EI* followed by the number of the edition. On the notion of “silsilah” in the Sufi tradition, see Ed., “Silsila,” in *EI2*. Consulted online on 21 February 2019 http://dx.doi.org.myaccess.library.utoronto.ca/10.1163/1573-3912_islam_SIM_7032.

- 10 The *silsila*, also dubbed “*riwāya*,” is analogous to the notion of “*isnād*” (oral line of transmission) in discipline of *ḥadīth* (prophetic statements). Cf. Aerts, Stijn, “*Isnād*,” in *EI3*. Consulted online on 11 February 2019. http://dx.doi.org.myaccess.library.utoronto.ca/10.1163/1573-3912_ei3_COM_32616.
- 11 *The Subtle Blessings*, p. 114 [slightly modified].
- 12 Cf. D. Gril, “Les débuts du Soufisme” in *Les voies d’Allah*, eds. Alexandre Popovic and Gilles Veinstein (Paris: Fayard, 1996), pp. 27–31. In the *Minan*, this process may involve the transmission of a “mantle” (*khirqā*) from one master to the next one. On this notion, see Alexandre Papas, “Initiation in Sūfism,” in *EI3*. http://dx.doi.org.myaccess.library.utoronto.ca/10.1163/1573-3912_ei3_COM_32475.
- 13 See *Laṭā’if*, pp. 34–40. For an extended discussion of the prophetic sources of divine guidance and sainthood in Sufi tradition.
- 14 *The Subtle Blessings*, p. 114 [slightly modified].
- 15 This type modality of prophetic guidance is typically channelled through a dream-vision (*ru’ya*), wherein the Prophet can directly instruct the saint. For a pertinent discussion of the central place of ‘dream-vision’ in the epistemology of the Shādhiliyya, see Geoffroy, “Entre hagiographie et hagiologie, p. 54. See also “*ru’yā*,” in *EI2*.
- 16 *The Subtle Blessings*, p. 114 [slightly modified]. The spiritual ‘pole’ (*qutb*. pl. *aqtāb*) designates in Sufi thought the supreme saint in the spiritual hierarchy. Sufi believe that only one ‘qutb’ can hold the degree of ‘polehood’ (*qutbāniyya*) in each given era. There is considerable material in Sufi literature on the status and attributes of the ‘qutb’. For more on this term, see A. R. Qāshānī, *A Glossary of Sufi Technical Terms*, trans. Safwat (London: Octagon, 1991), p. 97. Cf. Shādilī’s discourse on the 15 sciences/ spiritual favors of the “*qutb*” in *The Subtle Blessings*, p. 112. See also Ibn ‘Iyād, *al-Mafākhīr al-‘alīya fī ‘l-ma’āthīr al-Shādhilīya* (Cairo: Maktabat al-Kullīyyāt al-Azharīyya al-‘Ilmiyya, 1992), pp. 18–21.
- 17 The full line of teachers is enumerated in *al-Mafākhīr al-‘alīya*, pp. 11–12.
- 18 For a detailed account on the relationship between Ibn Mashīsh and Shādilī, including the former’s profound influence on the legacy of the Shādhiliyya, see Zakia Zouanat, “Des origines de la Shādhiliyya chez le cheikh ‘Abd al-Salām Ibn Mashīsh,” in *Une voie soufie dans le monde: la Shādhiliyya*, ed. Eric Geoffroy (Paris: Maisonneuve & Larose, 2005), pp. 53–62.
- 19 Abī ‘l-Qāsim al-Ḥimyarī [known as Ibn al-Ṣabbāgh] is the second most important hagiographer of Shādilī. His work has been translated by Elmer Douglas, *The Mystical Teachings of al-Shādhilī* (Albany: SUNY Press, 1993). I use this translation of the *Durrat* unless otherwise indicated. *Durrat al-Asrār*, pp. 15–16. See *Laṭā’if*, pp. 75–76, 94 for Ibn ‘Aṭā’ Allāh’s discussion of the investiture of Shādilī and Mursī with the function of “*qutb*”. The inclusion of ‘Abd al-Rahmān al-Madanī within the line of “spiritual poles” is found in *Mafākhīr al-‘alīya*, pp. 11–12. Ibn ‘Iyād lists all the names in the line of succession who are believed to have inherited this function from Ḥasan.
- 20 In the *Mafākhīr*, p. 143. In this later text, there is a marked emphasis on this feature of the order’s legacy.
- 21 ‘Abd al-Wahhāb al-Sha’rānī, *al-Ṭabaqāt al-kubrā* (Cairo: Maktabat al-Ma’ārif, 1978), 2:5. A longer and modified version of this statement is told in *Durrat al-Asrār* [*The Mystical Teachings of al-Shādhilī*], pp. 113–114.
- 22 Cited, with minor amendments, from Kenneth Honnerkamp, “A Biography of Abū l-Ḥasan al-Shādhilī Dating from the Fourteenth Century,” in *Une voie soufie dans le monde*, p. 80 [translation slightly modified].
- 23 Eric Geoffroy, “Entre ésotérisme et exotérisme, les Shādilis, passeurs de sens (Egypte—XIII–XVe siècles),” *Une voie soufie dans le monde*, p. 118.
- 24 *The Subtle Blessings*, p. 262 [slightly modified].
- 25 Dougals, *The Mystical Teachings of al-Shādhilī*, p. 126 [slightly modified]. The prophetic provenance of Shādilī’s critical stance towards self-imposed monasticism and spiritual deprivations is found in a ḥadīth by Abu Dawūd, Sunan, *kitāb al-adab*, p. 52, no. 4906. Translations from the Qur’ān, with minor amendment, are taken from *The Study Quran: A New Translation and Commentary*, eds. Seyyed Hossein Nasr, Caner Dagli, Maria Dakake, Joseph Lumbard, and Mohammed Rustom (New York: HarperOne, 2015).
- 26 Ibn ‘Aṭā’ Allāh devoted an entire book to this theme, see Ibn ‘Aṭā’ Allāh al-Iskandarī, *Al-Tanwīr fī isqāt al-tadbīr* (Miṣr: Muṣṭafā al-Bābī al-Ḥalabīalabībī al-l-qāāok to this theme, see Scott Kugle, *Al-Tanwīr fī isqāt al-tadbīr = the Book of Illumination* (Louisville: FonsVitae, 2005).

- 27 See *Lettres De Direction Spirituelle (Ar-Rasāil Aṣ-Ṣuḡrā)*, p. 106. For an English translation of Ibn ‘Abbād’s letters, see *Ibn Abbad of Ronda: Letters on the Sufi Path*, trans. John Renard (New York: Paulist Press, 1986).
- 28 *The Subtle Blessings*, p. 263 [slightly modified].
- 29 *The Subtle Blessings*, p. 37 [substantially modified]. Some aspects of my translation are based on Geoffroy’s *La sagesse des maîtres soufis*, p. 31.
- 30 *The Subtle Blessings*, p. 80 [slightly modified].
- 31 Radtke et al., “Walī”, Consulted online on 21 February 2019.
- 32 *The Subtle Blessings*, p. 41.
- 33 *La sagesse des maîtres soufis*, p. 47 [slightly modified].
- 34 *Laṭā’if*, p. 40.
- 35 *The Subtle Blessings*, p. 252 [substantially modified].
- 36 *La sagesse des maîtres soufis*, p. 216 [slightly modified].
- 37 *La sagesse des maîtres soufis*, p. 216 [slightly modified].
- 38 *La sagesse des maîtres soufis*, p. 216 [slightly modified].
- 39 *La sagesse des maîtres soufis*, p. 216 [slightly modified].
- 40 *La sagesse des maîtres soufis*, p. 216 [slightly modified].
- 41 Ibn ‘Aṭā’ Allāh al-Iskandarī, *Miftāḥ al-falāḥ fi tahdhib al-nufūs* (Cairo: al-Maktabah al-Mahmudiyya, 1904) [This early edition of the *Miftāḥ* has a slightly different title. See Mary Ann Koury Danner’s translation of Ibn ‘Aṭā’ Allāh’s chief work on Shādilī mystical practices, *Miftāḥ Al-Falāḥ Wa Miṣbāḥ Al-Arwāḥ = the Key to Salvation & the Lamp of Souls* (Cambridge: Islamic Texts Society, 1996), especially, 53–54 and 179–180, where Ibn ‘Aṭā’ Allāh provides extensive references and proofs from the Qur’ān and ḥadīth on the primacy of “*dhikr*” in the Islamic and Sufi spiritual life.
- 42 For a detailed account of the initiatic practices of a prominent branch of the Shādhiliyya Order, see A. Meftah, “L’initiation dans la Shādhiliyya –Darqāwiyya order,” in *Une voie soufie dans le monde*, pp. 237–248.
- 43 *The Key to Salvation*, p. 43.
- 44 *The Key to Salvation*, p. 21. See the English translation of *Al-Qaṣd* by Khalid Williams, *The Pure Intention: On Knowledge of the Unique Name = Al-Qaṣd Al-Mujarrad Fī Ma ‘rifat Al-Ism Al-Mufrad* (Cambridge: Islamic Texts Society, 2018). All translations refer to these two sources, unless otherwise indicated.
- 45 Translation, with minor amendments, from *The Key to Salvation*, p. 97.
- 46 *The Key to Salvation*, p. 69.
- 47 *The Key to Salvation*, pp. 97–98. The first passage corresponds to the first paragraph from [Section One] of page 97. The second passage begins at the bottom of page 97 and continues to page 98.
- 48 See page 179 for various prophetic statements on the rites and fruits of asking forgiveness.
- 49 *The Key to Salvation*, p. 98 [slightly amended].
- 50 *The Key to Salvation*, p. 50.
- 51 *The Key to Salvation*, p. 95.
- 52 *The Key to Salvation*, p. 96 [slightly amended].
- 53 *The Key to Salvation*, p. 98 [slightly amended].
- 54 See *Laṭā’if*, pp. 59–62 for a lengthy exposition of the stages and degrees of metaphysical love. The divine degrees of love that Ibn ‘Aṭā’ Allāh has in mind here should be understood in metaphysical terms, not in sentimental terms, as the last line of the passage indicates.
- 55 *The Key to Salvation*, p. 100 [slightly amended].
- 56 Ibn ‘Aṭā’ Allāh devotes a whole section [*The Key to Salvation*, chap. 9, part II] to the doctrine and practical facets of the rite of ‘*Tawhīd*’, providing countless references to the Qur’ān and ḥadīth to prove its pre-eminence in the creedal and ritualistic domain of the spiritual Path. The rite of “affirmation and negation” corresponds to the Islam’s testimony of faith, namely, “bearing witness to God’s Unity” (*shahāda al-tawhīd*).
- 57 *The Key to Salvation*, p. 107.
- 58 *The Key to Salvation*, p. 118.
- 59 *The Key to Salvation*, p. 71.
- 60 *The Key to Salvation*, p. 101.
- 61 *The Pure Intention: On Knowledge of the Unique Name*, p. 60. On page 18 of this same work, Ibn ‘Aṭā’ Allāh cites many Qur’ānic verses which confirm the pre-eminence of the Name Allāh and where its invocation is enjoined upon the believers.

- 62 *The Pure Intention: On Knowledge of the Unique Name*, p. 12, with minor amendments.
- 63 *The Pure Intention*, p. 73.
- 64 Ibn 'Aṭā' Allāh lists five other possible states that the invocation of the Name will produce within the seeker, see *The Pure Intention*, p. 24.
- 65 Danner (trans.), *Ibn 'Aṭā' Allāh's Sufi Aphorisms*, p. 22.
- 66 *Laṭā'if*, p. 120.