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Transcendentalism and Sufism: the First Light of two Similar Dawns

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Declaration

I declare that this work has not already been accepted in substance for any degree, and is not concurrently being submitted in candidature for any other degree. I assert also that the whole work (research, translations, planning and presentation) have been undertaken entirely by the author.

Neema GHENIM

Dedications

I offer my writings on mysticism to my father “MESMOUDI Abdellatif” who passed to me the love of music, the love of poetry and the power of words. He has immediately recognized the metaphysical insight of my work and the spiritual depth of such an exploration. The remaining Script is for the members of my family who deserve my deepest gratitude. They contributed to make my working conditions easier. They have never doubted that I would at last finish this work. Their love and support was a great moral strength and my gratitude is far beyond what words can possibly express. They taught me for the past 30 years, how to be a better person. I don't know how well the lessons have taken, but I insist to apologize for the space distance where studies took an outsized importance in my life.

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Abstract in English

Comparative literature makes bridges between literary writings. It seeks differences as well as similarities between texts. In this practice of looking at similarities, comparative literature also builds bridges between cultures.

The purpose of my work is to compare American transcendentalist ideas in Emerson's, Thoreau's and Whitman's writings with Algerian Sufi writers' ideas such as Emir Abd-el-Kader, Sheikh el Alawi and Sidi Kaddour Benachour. The contribution of this study aims to offer the western reader an alternative to Transcendentalism and also the eastern reader an alternative to Sufism. Scholars have considered Sufism and Transcendentalism separately, but to date, it is unlikely that the two trends have been considered both comparatively, to the best of my knowledge.

This study is chronologically divided into four chapters: the introduction deals with the comparative literature theory and the changes that occurred within it after the two World Wars. The first chapter deals with the historical context of the two countries: the United States of America and Algeria. The second chapter examines the theme of individualism between the three Sufis and the three Transcendentalists. The third chapter examines the theme of non-conformity between them. The fourth chapter observes the theme of religiosity in both sets of writers. While there are some differences, as the thesis will show, both Sufis and Transcendentalists treat the same themes in very similar ways. In the conclusion, I propose to answer the question of their similitude. What is the secret of their sameness? In other words: do they share a common ancestor that serves as a common source? Thus, I conclude with a speculative insight exploring the reasons for these separate philosophies ending with similar conclusions. Accordingly, the thesis entails a historical background such as the impact of technology, colonialism and the effect of the age of enlightenment that might have originated shared philosophical and literary influences.

المخلص (Abstract in Arabic)

الأدب المقارن يبني جسور بين الكتابات الأدبية. و يسعى أيضا للبحث عن أوجه الاختلاف و التشابه بين النصوص. هذه المقارنة في البحث عن أوجه التشابه تطور الأدب المقارن إلى مسار بين الثقافات. الغرض من عملي هو مقارنة المتعالية الأمريكية في أفكار إيمرسون، ثوروا و يتمان و الأفكار الصوفية للكتاب الجزائريين مثل: الأمير عبد القادر، الشيخ العلوي و الشيخ سيدي قدور بن عاشور.

تهدف هذه الدراسة إلى تقديم بديل للقارئ الغربي للمتعالية الأمريكية و أيضا بديل آخر للقراء الشرقيين للصوفية الجزائرية. درس العلماء المتعالية الأمريكية و الصوفية من قبل و لكن لم ينظروا إليهما إلى يومنا هذا برؤية تشابه، حيث درسوا كل واحدة على حدة.

تنقسم هذه الدراسة إلى أربعة فصول:

المقدمة: تتناول الكتابات في الأدب المقارن و التغييرات التي حصلت فيما بعد الحربين العالميتين

الفصل الأول: يتناول بعض الأحداث التاريخية في الولايات المتحدة الأمريكية و الجزائر أثناء القرن التاسع عشر.

أما الفصل الثاني: يتناول النزعة الفردية عند الصوفيين الثالث و المتعاليين الثالث

أما الفصل الثالث: يتناول موضوع اللامثالية بين الصوفية و المتعالية.

الفصل الرابع: يتناول موضوع الديانة بين الاثنين، على الرغم من وجود بعض الاختلافات بينهما فإن الأطروحة تبنى على وجود تجانس و تشابه في معالجة هذه المواضيع بين الصوفية و المتعالية.

في الخاتمة: أقترح الإجابة على إشكالية التشابه بينهما. ما هو سر هذا التطابق بينهما؟

بمعنى آخر: هل يشتركان بنفس الأصل أو السلف؟

و بهذا أختتم التنبؤات حول أسباب هذه الفلسفتين المنفصلتين التي أسفرت على نتائج متشابهة و بناء على ذلك فإن هذه الأطروحة تحتوي على فقرات تاريخية كتأثير التكنولوجيا و تأثير الاستعمار في عصر التنوير التي حركت التأثيرات الفلسفية و الأدبية المشتركة بين المتعالية الأمريكية و الصوفية الجزائرية.

Abstract in French

La littérature comparée crée des passerelles entre les écritures littéraires. Elle tente de trouver des différences aussi bien que des similitudes entre les textes. Dans cette pratique de dévisager des similitudes, la littérature comparée crée des ponts entre les cultures.

Le but de mon travail est de comparer les idées des Transcendentalistes Américains comme Emerson, Thoreau et Whitman aux idées des auteurs Sufi Algérien telles que l'Emir Abd-el-Kader, cheik AL Alawi et Sidi Kaddour Benachour. La contribution de cette étude vise à offrir au lecteur occidental une alternative au Transcendantalisme et également au lecteur oriental une alternative au Soufisme. Les chercheurs ont scruté le Soufisme et le Transcendantalisme séparément, mais à ma connaissance il ne semble pas y avoir d'approche comparative de ces deux genres jusqu'à présent. Cette étude est divisée chronologiquement en quatre chapitres: l'introduction considère la théorie de la littérature comparée et les changements qui se sont produits après les deux guerres mondiales. Le premier chapitre examine le contexte socio-historique des Etats Unis et de l'Algérie au dix-neuvième siècle. Le deuxième chapitre observe le thème de l'individualisme entre les trois Transcendentalistes et les trois Sufis. Le troisième chapitre examine le thème de la non-conformité entre eux. Le quatrième chapitre observe le thème de la religiosité spirituelle dans les deux tendances littéraires. La thèse montrera que malgré certaines différences, les Transcendentalistes et les Sufis examinent les mêmes thèmes de manières très identiques. Dans la conclusion je propose une réponse à la question de leur similitude. Quel est le secret de leur ressemblance? En d'autres termes : partagent-ils un ancêtre commun? Ainsi je conclus en spéculant sur les raisons qui ont mené ces deux courants philosophiques et littéraires à des visions semblables. En conséquence, la thèse a nécessité des éléments historiques tels que l'impact de la technologie, du colonialisme et de l'effet de l'âge des lumières qui pourrait avoir provoqué des influences philosophiques et littéraires partagées.

General Introduction
On the Roads of Faith: A Comparative Study

During my early school stage, specifically during my last year at Dr. Benzerdjeb high school in Tlemcen, our institution was very enthusiastic to receive a doctor in Islamic studies who had his degree in Saudi Arabia. His courses were not compulsory, therefore we were chosen to attend two hours per week. I wanted to pursue these courses to have some knowledge of my religion Islam. After one or two months, I have noticed that his main objective was to see ladies veiled with hijab and boys with a beard. His main concern was appearance rather than the reality of the soul. His dream was about to come true. He was proud and exclaimed: “Almost all the heads are covered with scarves.” I remained almost alone and my case was quite embarrassing. I have also noticed that his tone started to show more and more fanaticism. His manners were ruthless distinct and contrasting to his first courses where he showed a lot of kindness. I was already thinking to leave. I left definitely the day he explained a verse from Sourat El Nour in the Quran:

Allah is the Light of the heavens and the earth; the example of His light is like a niche in which is a lamp; the lamp is in a glass; the glass is as if it were a star shining like a pearl, kindled by the blessed olive tree, neither of the east nor of the west – it is close that the oil itself get ablaze although the fire does not touch it; light upon light; Allah guides towards His light whomever He wills; and Allah illustrates examples for mankind; and Allah knows everything. [Noor 24:35] ¹

The sacred text above is highly imagery, but the explanations of our newly coming sheikh denied any symbolism. His explanations were limited, heartless, cold and insensitive. I found that his lectures offered nothing to my intelligence. He was incapable to reach the abyss of the metaphor in the first line of the text and the simile that comes just after the metaphor. He was more concerned with the exoteric aspects of Islam, rather than the esoteric ones.

During this period I have seen on the Algerian TV channel the biographical movie of the great mystic woman of the eighth century, Rabia El Adawia. It was eureka for me. I was concerned with her astonishing life that makes her conversion from a slave in her early life to a great Sufi lady. This subject slept years within me. Rabia El Adawia renounced all the pleasures of life, even the delicious dates of Iraq. As a great ascetic, she prayed all night. She lived in

¹ <http://www.barkati.net/quran/Translation/holyquran024.htm>

poverty, where God is the only purpose of survival. It is amazing to see in the movie how Rabia lost all her reason when the love of God came to her suddenly. It is true as Attar, said: “When love comes, reason disappears. Reason cannot live with the folly of love; love has nothing to do with human reason.”² Rabia wanted to light a fire in Paradise and pour water on to Hell, to worship God not for reward or punishment but for love only. She pursued her love for God as a person who is enflamed with fires of passion for another person. Her poetry is in the form of love poems. Rabia was more concerned with the esoteric aspects of Islam rather than the exoteric one. She is really in contrast with the teacher I talked about at the beginning. My interest in Sufism started an ongoing process at that time.

Years after I discovered Transcendentalism throughout my readings in American literature. Eureka again for me. Ralph Waldo Emerson is almost certainly the pioneer of the Transcendentalist movement in the United States. He was followed by two brilliant authors such as Henry David Thoreau and Walt Whitman. We have to note that some scholars did not include Whitman within the Transcendentalist circle, but so many do incorporate him within Transcendentalism while always adding some other qualities because of his very cosmic nature. Charles Eliot Norton identified Whitman as a combination of a “Yankee Transcendentalist and a New York fireman.”³ Whitman was born in New York and spent his last years in Camden, but he was very close to this movement. He recognised himself that he always go back to Emerson⁴. He shaped his poetry according to Emerson and Transcendentalism. Such poets and philosophers of the 19th century were strongly opposing rigid nationalism, empiricism, social conformity and materialism. In this movement self-realization and self-reliance are important tools to seek the Truth. It is important to note that Transcendentalism discarded Christianity by replacing the belief in God by the belief in the divinity of humanity. Human beings could experience divinity directly through nature. Transcendentalists believed that

² Farîd ud-Dîn ‘Attâr, *The Conference of the Birds*, trans. C. S. Nott, ch. 39 (“The Valley of Love”). Attâr, Farîd ud-Dîn. *The Conference of the Birds*. Trans. C. S. Nott. London: Routledge & Kegan Paul, 1961

³ Quoted by Pannapacker, William, *Revised Lives : Walt Whitman and Nineteenth Century Authorship*, (2004) p. 72.

there are universal truths governing the world. Sufism on the other hand is the vocation and discipline of the followers of God. These people are concerned with 'the kingdom of heaven' they must not lose sight of truth. Sufism in short is Islamic mysticism. Any person who comes close to these two philosophies notices that there is something in common. What is it? What is this shadow that overcomes both philosophies? The Sufi mystic poetry expresses a great tenderness of those who are lost in the love of God. The thesis presents the poetry of the three Algerian Sufis: Emir Abd-el-Kader, Sidi Kaddour Benachour and Sheikh El Alawi, all of them coincide with the Transcendentalist movement in The United States. The purpose of the thesis is to show the similarities between these two literary and religious movements and the origin of their similarities. The thesis will also show some differences between the two. It emphasizes both similarities and dissimilarities. Concerning the comparison my interest is not to paint my topic in a positive or negative light but rather to give facts and details that help understand Sufism and Transcendentalism mutually.

We are living in such a muddled and mixed-up age. It is a key chapter of humanity. There is a kind of competition and jealousy between the three Abrahamic religions: Judaism, Christianity and Islam. This threat is truly frightening and alarming to all mankind. To destroy these walls of prejudice, and lower hatred and enmity is challenging. Emir Abd-el-Kader was one of those who challenged enmity by letting a door always opened to the dialogue between religions. This great man said: "Prophets are men of the same father and several mothers: they believe in the same God, though they belong do diverse communities."⁵

I consider my work as one stone thrown at these biased walls. Of course it is only one stone and people might laugh and regard it as a childish and naïve attempt. War is easy in comparison to peace which is very demanding. To build bridges of peace requires much more involvement than war. The thesis is

⁵ Richardson, Robert D. Jr., *Barry Moser, Emerson: the Mind on Fire*, 1995. p. 530.

⁵ Claude Vigoureux « Napoléon III et Abd-el-Kader », *Napoleonica. La Revue* 1/2009 (N° 4), pp. 111-143. URL : www.cairn.info/revue-napoleonica-la-revue-2009-1-page-111.htm.

DOI : 10.3917/napo.091.0007

My translation : « Les prophètes sont comme les hommes qui ont le même père et plusieurs mères : ils reconnaissent tous le même Dieu, quoique appartenant à des communes diverses. »

an attempt that seeks what unites rather than what separates, no matter what a politician would think of it. I remain positive that America will one day or another return to Emerson's and Thoreau's values to revive and refresh their huge and ancestral democratic belief, as I continue to believe that Islamic countries would also develop their politics and their societies to stop the procreation of terrorism within the principles of Sufi thinkers and reformists who feel God in all his creation. They secularized religion by bringing God from a so long and aloof distance to our world. By introducing God within the globe, and on earth they wiped out coldness between God and his worshipers without reducing the size of veneration and reverence to God.

Aren't we able to create carpets of dialogue?

Carpets that incite people to walk to the other side without fear. The dialogue between two distinguished religions and two distinguished cultures is immediate for some but is a very long process for others. Patience and serenity are fine and outstanding qualities in this case. Houda Ghenim said "It is never late to engage in the process of tolerance...and the best way for it is 'dialogue'"⁶ As I am myself engaging in this dialogue process between three Muslims and three Christians, I ask the God of these two impressive religions to help me give a fair account of biographies as well as histories of both Algeria and the United States during the nineteenth century. I hope that throughout this modest work, other people engage in this dialogue between civilizations, to become able to assess the world situation better and respond to it with more awareness and understanding bearing in mind the cultural and religious differences.

It is so important to build bridges between different literatures, because writers accumulate tremendous richness of knowledge of their past and present of their fear and temper as well as their culture with its vast and infinite levels of investigation in their books. Thus to build bridges between literatures is definitely a tête-à-tête discussion between two or more people from different parts of the world. It is a very interesting discussion between witty minds: dead or alive, man or woman, old or young, black or white, Muslim or Christian.

Ghenim, Houda, « *Dialogue des Religions : La diversité impressionnante de ce petit monde* »
Lundi 28 Décembre 2009 le Quotidien L'Expression
My translation « il n'est jamais trop tard d'apprendre à tolérer et à accepter les autres, et le meilleur moyen pour cela est «*le dialogue*».

These literatures may seem so far and so unfamiliar to each other, yet they may share much more than what we can imagine. In this comparative process one also establishes bridges between cultures. Every person is endowed with a capacity to compare things. To compare is to sort out the differences as well as the similarities. No man as Thomas Shadwell said “is happy but by comparison.”⁷

Johann Wolfgang von Goethe⁸ is probably the first to anticipate the study of Comparative Literature. In the early 19th century, Goethe⁹ stretched the idea of *Weltliteratur*, or World Literature, though he wasn't involved in any critical work on the matter. He considered all literatures of the world as a human heritage which belongs to all people. Renan¹⁰ said that there is only one literature since all literatures live on the same ground of feelings and ideas and even in terms of aesthetic values Marino advocates some vaguely common principles such as “light, taste and poetry”¹¹ that are nurtured in all literatures.

Comparative literature field is to single out the links and the connections between the literatures of the world. Goethe has translated some oriental writings. He was inspired by the oriental culture. He said “The East and the West are no more separated.”¹² Isolation is not for the benefit of any literature. No literature has got the deliberate intention to be isolated or separated from other literatures and even less to be isolated from other cultures. The process of unification and homogenization between Eastern and Western literatures is witnessing an increasing membership. Each one is influencing the other. There is a growing sense for the neighboring literatures. Every day there are new literatures that are included within this world literature. It is a concept that is in continuous dynamic extension. Even what is considered as “exotic” or “odd” on both sides should be included in this literature. Goethe in his "Weltliteratur" stressed the reciprocal influences between several national literatures¹³, however it is assumed that this universal aspiration should be far from the

⁷ http://www.searchquotes.com/quotation/No_man_is_happy_but_by_comparison./211443/

⁸ <http://www.suite101.com/content/what-is-comparative-literature-a176465>

⁹ Marino, Adrian, « *Comparatisme et Théorie de la Littérature* » (1988) p. 40.

¹⁰ Marino, Adrian, « *Comparatisme et Théorie de la Littérature* » (1988) p. 41.

¹¹ *Ibid.*, p. 37.

¹² *Ibid.*, p. 45. my translation « L'Orient et l'Occident ne sont plus séparés. »

¹³ *Ibid.*, p. 45.

ideological motivations. The literatures of the world form a unity called simply "literature" and nothing can prevent from seeing and reviewing it. The world is undeniably moving toward a universal literature or a world literature. This universality is essential to a true intellectual. The one who secludes himself within his literature and declines the others is bound to be isolated. Purifying literature or literary cleansing is not fine today. Nowadays comparative literature is the means to contribute to this universal literature. Knowledge of languages and translations are the basic requirements to fulfil this aspiration. In the Arab universities Arabic writers are taught in the translated forms in the foreign language departments. In the western universities French or English authors are taught in the translated forms also. The idea that a book can only be understood and wholly grasped in its native production is really out-dated. Any book can be appreciated in its native as well as in its translated form. The possessive attachment to the native form of the book is not really on the same path of universality. However universality is not really assimilation. We may fall on a text we have already read or heard. There are a lot of coincidences while we compare. There are a lot of similitude that we encounter be it a theme, an idea or an aesthetic device, that we come across through different times and different spaces. In France, the pioneer is Villemain who has termed in 1828 "littérature comparée" in his preface. He¹⁴ expressed through a tableau, what the French spirit has acquired from foreign literature and vice versa. Chasles, a contemporary to Villemain who published in *Revue de Paris*: "Nothing can stand isolated, isolation is death."¹⁵ He continued "Everybody is taking from everybody: this huge sympathetic work is constant and universal." Chasles¹⁶ turned out from the split-up of literature with philosophy and politics. He was more interested in nations that are acting and reacting along with other nations. M^{me} de Stael has also approved this idea: "A nation without intellectual trade with others is like a fissured mesh of the big net"¹⁷ This academic exchange is imperative in our age (the age of multiculturalism)

¹⁴ Pichois, Claude and Rousseau, André, *La Littérature Comparée*, (1967) p. 16.

¹⁵ Ibid., p. 17. My translation: "Rien ne vit isolé; le véritable isolement, c'est la mort." « Tout le monde empreinte à tout le monde : ce grand travail de sympathies est universel et constant. »

¹⁶ Ibid., p. 17.

¹⁷ Ibid., p. 17. My translation « tout peuple sans commerce intellectuel avec les autres n'est qu'une maille rompue du grand filet. »

Said's book "Orientalism"¹⁸ has reshaped the study of comparative literature. His ideas were significant and influential. He sorted out the observations of some western intellectuals mainly anthropologists and proved how the image they created about the East was a creation. It is a new configuration that has consequences on various levels of mediation. Throughout this book, we understand that the opponent has to be studied. Said has also subtly blamed the west for their indifference to Arabic literature.

The other problem is that Orientalism for the most part has had very little to do with Arabic literature, or at least with literature as in some way an expression of Arab life. ... One has the impression that every Orientalist has considered the Arabs as an exemplification of the Koran.¹⁹

Is comparative literature the answer to war and enmity?

It is true that this field has taken another shape after the Second World War. Timothy Brennan in his article "*Edward Said and Comparative Literature*" demonstrates how the Second World War has almost created this new field of studies.

In its contemporary form, comparative literature is a post-World War II creation even if its origins can be found much earlier. Already implicit in the seventeenth century in the comparative study of genres such as satire, drama, and philosophical and epic poems by John Dryden and in the work of Nicolas Boileau-Despreaux, it enters the critical lexicon as a term in Charles Augustin Sainte-Beuve's *Port-Royal* (1840), although its contemporary sense is already found completely formed in Goethe's notion of *Weltliteratur* (1827). Still, as Rene Wellek and Austin Warren point out in *Theory of Literature*

¹⁸ *Orientalism* is the major work that comes as a rupture in postcolonial studies, written by Edward Said. This book was published in 1978. It gave a strong alarm to and put the foundation for a critical discussion of the post-colonial understanding of culture and post-colonial studies. It is surprising that he moved from the world of literature to a world of politics when he became a strong advocate of the Palestinian cause. He found similarities between European oriental studies and earlier anti-Semitism. He compared the former anti-Semitism to anti-Arabism. He emphasized the Eurocentric spirit of the west by overestimating European civilizations while undervaluing Arab civilizations. The holocaust has also worsened the climate between the East and the West. German orientalist transferred all their guilt towards Jews during world war two to a one-sided and an unfair support to Israelis to the detriment of Palestinians.

¹⁹ Interview: Edward W. Said Author(s): Edward W. Said Source: *Diacritics*, Vol. 6, No. 3 (Autumn, 1976), p. 45. Published by: The Johns Hopkins University Press Stable URL: <http://www.jstor.org/stable/464828>

(1942), there had always been a series of fissures within the field, particularly following World War II.²⁰

Can we reduce and belittle comparative literature as an answer to war only? War may provide an urgent ground to the growth of comparative studies but not a necessity. If war is the only open door to comparative studies, one would be optimistic in the sense that ugliness and cruelty of war have resulted at least in this area of studies which is constructive and beneficial for the conqueror and the conquered. T.S. Eliot for example talks about the influence of Indian thoughts on him. He said: "Long ago I studied the ancient Indian languages, and while I was chiefly interested in philosophy, I read a little poetry too; and I know that my own poetry shows the influence of Indian thought and sensibility."²¹

T.S. Eliot recognizes the effectiveness of the Indian culture on his own poetry. He is honest and direct in asserting this influence. However, Eliot did not reveal his point of view about the oriental way of living. Saad A. al-Bazei said:

For many people in the West, Orientalism suggests a distinctive Oriental way of living the thinking. Orientalism, according to this notion of it, is an Oriental phenomenon, an ontological fact about the Orient, a state of mind, and so on. It is in this sense that Orientalism is assumed to be a counterpart to Occidentalism, the way Occidentals live and think.²²

It is quite embarrassing to fall down on the article written by Saad A. al-Bazei. As a researcher who observed a lot of common points between Transcendentalism and Sufism, I was concerned with his analysis on Ralph Waldo Emerson. Al Bazei argued that Emerson was a major supporter of this idea of Orientalism vis-à-vis Occidentalism. He quoted then some of

²⁰ Source: Journal of Palestine Studies, Vol. 33, No. 3, Special Issue in Honor of Edward W. Said (Spring, 2004), pp. 23-37 Published by: University of California Press on behalf of the Institute for Palestine Studies Stable URL: <http://www.jstor.org/stable/3247640>

²¹ From radio talks delivered by Eliot in 1946 on "The Unity of European Culture." Quoted by Herbert Howarth, Notes on Some Figures Behind T.S.Eliot (Boston: Houghton Mifflin Co., 1964), p. 201.

²² Al-Bazei, Saad "Orientalist Discourse and the Concept of Tradition in Anglo-American Literary Criticism". Stable URL:

<http://links.jstor.org/sici?sici=1110->

[8673%281989%290%3A9%3C84%3AODATCO%3E2.0.CO%3B2-B](http://links.jstor.org/sici?sici=1110-8673%281989%290%3A9%3C84%3AODATCO%3E2.0.CO%3B2-B)

Alif: Journal of Comparative Poetics is currently published by Department of English and Comparative Literature, American

University in Cairo and American University in Cairo Press. p. 88.

Emerson's ideas such as "Orientalism is Fatalism, Resignation; Occidentalism is Freedom".²³ He has then tackled Emerson's essay on Plato where he highlighted this twofold opposition on the geo-cultural level saying that "The country of unity, of immovable institutions... is Asia... on the other side, the genius of Europe is active and creative."²⁴ Obviously, these proposals are not so far from that of Ernest Renan and Silvestre De Sacy in Said's Orientalism. Paradoxically, Emerson's literary work is highly influenced by Oriental literature and religion especially the Indian one. Nikhil Bilwakesh's²⁵ paper proposed an interpretation of Emerson's support for armed confrontation with the slave power because of his reading of the *Bhagavad Gita* which is a sacred Hindu text that is incorporated into the *Mahabharata* and takes the form of a philosophical dialogue in which Krishna instructs the prince Arjuna in ethical matters and the nature of God.

In Bloom's book²⁶ there is a reference to Emerson's influence by Hafiz and Saadi the two Persian Poets, nonetheless Al Bazei²⁷ underlined Emerson's prejudice in rejecting and epitomizing the Persian poet Hafiz as "feminine" and "negative" whereas in the past he expressed supreme admiration for him. Emerson considers occidental literature as "manly"²⁸ in opposition to "feminine", thus he considers himself as the prototype of occidental manliness and positivity. Emerson concludes then in his journal: "We read the Orientals, but remain occidental."²⁹

To fall on this paper, for a researcher who wants to prove that there are similarities in themes between Sufism and Transcendentalism is quite awkward, but it is spicy. These elements drive one to be more definite and

²³ Ibid., p. 88.

²⁴ Emerson, Ralph Waldo. *Representative Men: (Seven Lectures)* (2008) p. 28.

²⁵ Nikhil Bilwakesh, "Emerson, John Brown, and Arjuna: Translating the *Bhagavad Gita* in a Time of War", *ESQ: A Journal of the American Renaissance*, Volume 55, Number 1, 2009 (Nos. 214 O.S.), pp. 27-58 (Article) Published by Washington State University DOI: 10.1353/esq.0.0035

²⁶ Bloom, Harold, "*Bloom's Classic Critical Views: Ralph Waldo Emerson*": (2008) p. 206.

²⁷ Al-Bazei, Saad "*Orientalist Discourse and the Concept of Tradition in Anglo-American Literary Criticism*". Stable URL: <http://links.jstor.org/sici?sici=1110-8673%281989%290%3A9%3C84%3AODATCO%3E2.0.CO%3B2-B>
Alif: Journal of Comparative Poetics is currently published by Department of English and Comparative Literature, American

University in Cairo and American University in Cairo Press. p. 88.

²⁸ Ibid., p. 88.

²⁹ Ibid., p. 88.

determined to bring the similarities despite all the prejudices on both sides: the East and the West. All these kinds of assumptions and preconceptions have contributed to make “Orientals” and “Occidentals” as distinct forces. They generate a certain attitude toward the other. They contribute to the formation of ideas on how Occidentals should look at the Orientals. In short these representations contribute to fixed ideas on how the Orient is to be viewed. Saying this, the thesis is not stigmatizing the East or presenting it as irreproachable and perfect. Occidentalists are doing much more damage and mischief especially with youth who are easily brainwashed and manipulated. The thesis is not a comparison between three orientalists and three occidentalists, but it is between three American and three Algerian humanists. However it is important to place them within their age and all the important ideas of the nineteenth century.

The ambition of the present work is to compare American transcendentalist ideas in Emerson’s, Whitman’s and Thoreau’s writings with Algerian Sufi writer’s ideas such as Emir Abd-el-Kader, Sidi Kaddour Benachour and Sheikh el Alawi. The contribution of this study aims to offer the western reader an alternative to Transcendentalism and also the eastern reader an alternative to Sufism. Researchers and professors have considered Sufism and Transcendentalism separately, but to date no-one has considered both together. There are some critics who established a link between the East and the West but the East is reduced to Indian thoughts such as the Kurt F. Leidecker’s paper “*Emerson and East-West Synthesis*”³⁰ where he assumes that Emerson possessed spiritual affinity with the Indians. The Jackson’s paper also “*The Orient in Post-Bellum American Thought: Three Pioneer Popularizers*”³¹ where he shows that Emerson and Thoreau were mainly concerned with using oriental thoughts, and Swami B. G. Narasingha and Steven Rosen (Satyaraja dasa)³² who wrote “*Oriental Seeds in Occidental Soil*” and David Scott’s paper “*Rewalking Thoreau and Asia: 'Light from the East' for 'A Very Yankee Sort of*

³⁰ Emerson and East-West Synthesis Author(s): Kurt F. Leidecker Reviewed work(s):Source: Philosophy East and West, Vol. 1, No. 2 (Jul., 1951), pp. 40-50 Published by: University of Hawai'i Press Stable URL: <http://www.jstor.org/stable/1396849>

³¹ Jackson, T. Carl “*The Orient in Post Bellum American Thought: Three Pioneer Popularizers*” University of Texas, El Paso Source: American Quarterly p67- p 81

³² C:\Users\APC\Desktop\articles from google\East Meets West - googleOccidental Philosophers & Transcendentalists.html

Oriental'³³ but again all these papers on oriental thoughts and its influence on the West is enclosed within Indian thoughts. Thoreau has probably read more about Indian thoughts than Emerson when talking about the Veda he said "I associate with it the idea of infinite remoteness, as well as of beauty and serenity, for to the senses that is farthest from us which addresses the greatest depth within us."³⁴ Alan D. Hodder's³⁵ paper is also interesting to complete the picture on Thoreau's acquaintance and familiarity with Indian contemplations.

It is understandable that the road to India has attracted people from the West first for trade reasons but soon developed into mutual thought inspirations and Sanskrit³⁶ literature has soon become of great interest to American thinkers. My thesis proposes another extremity to Indian thoughts. It is Sufism in the extreme oriental west. It is a huge literature which is still unknown. The three Sufis that I have carefully chosen are only three portraits among thousands of iconic Sufi thinkers in Algeria. I have chosen those who correspond chronologically to transcendentalist writers in the United States.

This study is divided chronologically into four chapters: the introduction deals with comparative literature theory and the changes that occur within it after the two world wars. The first chapter deals with the historical context of the two countries: the United States of America and Algeria. The second chapter examines the theme of individualism between the three Sufis and the three Transcendentalists. The third chapter examines the theme of non-conformity between them. The fourth chapter observes the theme of religiosity³⁷ in both sets of writers. While there are some differences, as the thesis will show, both

³³ Rewalking Thoreau and Asia: 'Light from the East' for 'A Very Yankee Sort of Oriental' Author(s): David Scott Source: *Philosophy East and West*, Vol. 57, No. 1 (Jan., 2007), pp. 14-39 Published by: University of Hawai'i Press Stable URL: <http://www.jstor.org/stable/4488074>

³⁴ Thoreau, Henry David, *A Week on the Concord and Merrimack Rivers*. Boston, 1868, p. 184

³⁵ Alan D. Hodder, "*Ex Oriente Lux*": *Thoreau's Ecstasies and the Hindu Texts* Source: *The Harvard Theological Review*, Vol. 86, No. 4 (Oct., 1993), pp. 403-438 Published by: Cambridge University Press on behalf of the Harvard Divinity School Stable URL: <http://www.jstor.org/stable/1509911>

³⁶ Sanskrit (meaning "cultured or refined") is the classical language of Hinduism. It is the oldest language in the world. In England Sanskrit is taught in schools and universities. This video from youtube advances some reasons such as the spiritual benefit to learn this language. http://www.facebook.com/l.php?u=http%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3DAsY3NVrviiw%26NR%3D1%26feature%3Dfvwp&h=BAQFCeyMTAQFiiq_BQ3GAdPOhM7hzCfh7zqlJO_yNLWi_mQ

³⁷ Religiosity is defined as one's own beliefs and practices in relation to religion or to God.

Sufis and Transcendentalists treat the same themes in very similar ways. In the conclusion, I propose to answer the question of their similitude. What is the secret of their resemblance? In other words: do they share a common ancestor? Thus I conclude by speculating regarding the reasons for these separate philosophies arriving at similar conclusions. Accordingly, the thesis entails historical background such as the impact of technology, colonialism and the effect of the Age of Enlightenment that might have originated shared philosophical and literary influences.

The literature review:

The thesis is based on comparison essentially directed toward a universal literature or “literature” simply. To fulfil the aims as a researcher, it was necessary to follow hermeneutical³⁸ techniques, since it is not possible to know a literary text without a related background. It is of course an extra-work for the researcher and the reader to understand the historical perspective of a literary text in which it was imagined and written, but it is rewarding at the same time because no writer can do without incorporating some elements of his own world. The first criterion of these hermeneutic analyses is the synchronic reading as well as the simultaneous analysis of these two literary trends Transcendentalism and Sufism. This synchronic, horizontal and regional comparison between East and West was necessary. The second criterion is the progression through deductive and inductive reasoning, which means reasoning based on progression and regression, with continual back and forth. The thesis works on the common themes of Transcendentalist and Sufi authors: individualism, non-conformity and religiosity and little by little it moves from specific points to reach out particular implications, and then again it moves from the base toward more extensive generalizations. Induction is done in a gradual, bottom-up way. The thesis goes from theme to theme vis-à-vis the three sets of Transcendentalists in comparison to the three sets of Sufis. The move is from one Transcendentalist writer to a direct comparison with a Sufi writer in this way, (a to d) (b to e), (c to f), if we consider the three Transcendentalists as (a,b,c) and the three Sufis as (d,e,f) as some key idea started to take form in this huge amount of knowledge (the inductive moment), some assumptions become clearer that (a,b,c) are the same or similar to (d,e,f) (the deductive moment), despite the mentioned dissimilarities in the thesis. The third criterion that was indispensable is the process of analysis and synthesis. No one can do without the other. One analyzes to come to a synthesis because a synthesis would be unreliable and empty without analysis. This process

³⁸ Hermeneutics is the art of interpretation, which is attentive to the historical context. This term was formerly used for the interpretation of religious texts, but it gained other forms of texts in general during the nineteenth century. Heidegger was famous for his hermeneutic approach.

allows the depiction of the similarities and the dissimilarities between Transcendentalism and Sufism.

While there are some differences, as the thesis will show, both Sufi and Transcendentalist treat the same themes in very similar ways. What is the secret of their sameness?

Louis Brenner³⁹ pointed out at the interest of bringing sociological and political connections to Sufism to the detriment of the esoteric aspect. He said:

“However, the esoteric facets of Sufism in West Africa, while accorded some attention by way of background, are usually laid aside, probably because their influence seems intangible and vague.”⁴⁰

Louis Brenner talked about three authors who investigate Sufism, but each one from his own point of view: P. D. Ouspensky, Idries Shah⁴¹ who is assumed as a Sufi wrote a lot about Sufism but does not encourage academic writing on Sufism, for him Sufism must be a lived experience. Frithjof Schuon who is a Swiss scholar wrote a book entitled “The Transcendent Unity of Religions” where he emphasized the esoteric aspect which exists according to him in all religions. It is the aspect which unites, in spite all the external differences. Brenner makes an interesting comparison between the three scholars. He said:

A comparison of the writings of Ouspensky, Shah, and Schuon is fascinating and informative. Ouspensky almost never mentions the word "Sufi," although the "system" he elaborates is derived from that of a Sufi order; Shah almost never mentions Islam, although the Sufism he presents emerges from the core of that, his own, religion; Schuon, a European writing in the grand tradition of Western theological exposition, often makes a plea for a return to the traditions of true religion, where he feels humanity can find salvation in today's world.⁴²

The esoteric aspect of Sufism is not available in Trimingham’s two latest books *The Sufi Order in Islam* (1971) and *Islam in West Africa* (1959). Trimingham

³⁹ Brenner, Louis, “*Separate Realities: A Review of Literature on Sufism*”, in the International Journal of African Historical Studies, Vol. 5, No. 4 1972 pp 637- 658 published by Boston University African Studies Center www.jstor.org/stable/217273

⁴⁰ Brenner, Louis, “*Separate Realities: A Review of Literature on Sufism*”, in the International Journal of African Historical Studies, Vol. 5, No. 4 1972 p. 638 published by Boston University African Studies Center www.jstor.org/stable/217273

⁴¹ Idries Shah wrote “Way of the Sufi”

⁴² Brenner, Louis, “*Separate Realities: A Review of Literature on Sufism*”, in the International Journal of African Historical Studies, Vol. 5, No. 4 1972 p. 643 published by Boston University African Studies Center www.jstor.org/stable/217273

highlights the historical aspect of Sufism. He quoted Sufis who say “Keep bread away from mice - and Sufi work from scholars.”⁴³ He was probably conscious that the mystical or the esoteric dimension of Sufism was somehow neglected. The Sufis themselves did not encourage the study of their work according to the quote above. They probably think that scholarly work would damage the density of their ideas or the air of mystery that overshadows their writings. They are possibly afraid by the meeting with academics whose tools of enquiry are based on reason, logic and a multiplication table which is just opposing to the Sufi’s tools of enquiry which are based on intuition and feelings and wisdom. According to the quote above scholarly work would destroy the essence of Sufism, but these observations were not to discourage me to knock at those impermissible texts that are kept jealously from the intrusion of researchers. There are two other important works that dealt with the inner side of Sufism in terms of psychology. “*Toward a Psychology of Being*” and “*Religions, Values, and Peak-Experiences*” written by Abraham Maslow. The meaning of Maslow’s peak experience is a transcendentalist experience. It is according to him a sudden revelation, a kind of ecstasy. It is a mystical practice. He called this category of people who attain this revelation “self-actualizing people”⁴⁴ He depicted a man who reaches this peak as a godlike person.

Martin Ling's *A Sufi Saint of the Twentieth Century* is also a valuable book on the life of Sheikh Ahmad Al Alawi, the initiator of Al Alawia order in Algeria. He has also translated in this book some of the poems of AL Sheikh Al Alawi. Martin Lings is a Shakespearian scholar and his translations are in a Shakespearian way. I have kept his translations because they are brilliant and I translated others which he did not consider. Martin Lings wrote also *What is Sufism?* Where he moved from the originality of Sufism to its universality, he explained also the importance of the Quran and the prophet to Sufis and the weight of the doctrine that shows the way they live or the way they seek to live. Mohammed Souheil Dib wrote three books « *L’Un et le Multiple : pour*

⁴³ Trimingham, J. S, *The Sufi Orders in Islam*, (Oxford, 1998) pp. 258-259.

⁴⁴ Brenner, Louis, “*Separate Realities: A Review of Literature on Sufism*” in the International Journal of African Historical Studies, Vol. 5, No. 4 1972 p. 648 published by Boston University African Studies Center www.jstor.org/stable/217273

une nouvelle lecture de la Poésie Mystique de l'Emir Abdelkader »⁴⁵ «*Le Soufisme Populaire Algérien Moderne* »⁴⁶ and «*Le Trésor Enfoui du Malhun : Anthologie de la Poésie Populaire Algérienne* »⁴⁷ In the three books Dib has translated from Arabic to French some of the Algerian Sufi writers among them are the three Sufis of the present selection. The work of Sheikh Al Alawi⁴⁸ was collected by the association of Sheikh Al Alawi. These scholars facilitated the investigation of the Sufis mystics such as: Emir Abd-el-Kader and Al Alawi, concerning the third one Sidi Kaddour Benachour, only his work that has been collected by Mohamed Benamar Zerhouni that was found. No scholar has ever engaged in a work on him, though he was an outstanding and popular Sufi. He was a great master of his age.

A special interest is developing nowadays on popular literature in Algeria. Dib is one of those who hold special interest in this domain. He talks sometimes about this treasure referring to it as *Kanz*⁴⁹ because this popular literature is our cultural heritage, our memory. In this book, Dib translated so many authors to make them known. He said: "It is clear that an anthology cannot identify all the intellectual production in a given country. Our work has been manifestly selective."⁵⁰ Indeed a lot of research is conducted in this poetry which is called "Malhun" that is popular literature and new authors are discovered after they were buried in the collective memory. The thesis is also a contribution to the revival of these three great Algerian Sufis, by bringing the best of what they wrote and shedding light on it. Concerning Transcendentalism, the book entitled *Essays and Poems by Ralph Waldo Emerson*, contains his major works including "Nature", "Self Reliance", "the American Scholar" "the Poet" and "Experience". Concerning Henry David Thoreau, his book *Walden or Life in the Woods*⁵¹ was important because he recounted his meditative experience in Walden. He built a cabin there where he lived a simple but very rich life. He

⁴⁵ Dib, Souheil Mohamed, « *L'Un et le Multiple : pour une Nouvelle Lecture de la Poésie Mystique de l'Emir Abdelkader* » (2002).

⁴⁶ Dib, Souheil Mohamed, « *Le Soufisme Populaire Algérien Moderne* » (2008)

⁴⁷ Dib, Souheil Mohamed, « *Le Trésor Enfoui du Malhun : Anthologie de la Poésie Populaire Algérienne* » (2009).

⁴⁸ --احمد بن مصطفى العلاوي المستغانمي(2009)مطابع الشرطة القاهرة

⁴⁹ *Kanz* is an Arabic word that means treasure. This word was used by Dib, Souheil Mohamed in « *Le Trésor Enfoui du Malhun : Anthologie de la Poésie Populaire Algérienne* » (2009) p. 7.

⁵⁰ Dib, Souheil Mohamed, « *Le Trésor Enfoui du Malhun : Anthologie de la Poésie Populaire Algérienne* » (2009) p. 9.

⁵¹ Thoreau, H. D, *Walden or Life in the Woods*, (1854)

wrote also “*A Week on the Concord and Merrimack Rivers*”⁵² Sullivan Robert’s book *The Thoreau you don’t Know: What the Prophet of Environmentalism Really Meant*⁵³ was also very helpful. I got much more information on the Transcendentalists in general from Wayne, K. Tiffany’s *Encyclopaedia of Transcendentalism: the Essential Guide to the lives and works of Transcendentalist Writers*.⁵⁴ Regarding Walt Whitman, his masterpiece *Leaves of Grass*⁵⁵ is important for all its sharing esoteric aspect which is found in Emerson and Thoreau as well as the three Algerian Sufis. Some critics were also very important for they developed special interests in studying the influence of oriental thoughts on Transcendentalists by the mid-19th century such as Carl T. Jackson’s paper “*The Orient in Post Bellum American Thought: Three Pioneer Popularizers*”⁵⁶ He refers in this paper to James Freeman Clarke and his pioneering work in popularizing Oriental thoughts in post-bellum America. The problem is that oriental thought is not limited to Buddhism, Taoism and Hinduism. The Orient is also Sufism. The thesis exposes Sufism in Algeria during the nineteenth century in comparison to Transcendentalism during the same period in America. Scholars have studied Sufism and Transcendentalism separately, but to date no-one has studied both together to the best of my knowledge.

Keller’s book *Approche de la Mystique dans les Religions Occidentales*⁵⁷ was also helpful. As an example, he described the prayer of a Christian protestant priest: Cesar Boissier (1808- 1877) whose prayer bears a great resemblance to oriental mysticism.

I want to burn, but with Your flame,
Illuminate, but with Your day,
Your soul animates my soul,
Love with your love.
Here is the only property that I envy,
I implore it, o my King:

⁵² Thoreau, Henry David, “*A Week on the Concord and Merrimack Rivers*” Boston, (1868)

⁵³ Sullivan, Robert, *The Thoreau you don’t Know: What the Prophet of Environmentalism Really Meant*, US, HarperCollins eBooks (2009)

⁵⁴ Wayne, K. Tiffany, *Encyclopedia of Transcendentalism: the Essential Guide to the lives and works of Transcendentalist Writers*: (2006)

⁵⁵ Whitman, Walt, *Leaves of Grass*, (1973)

⁵⁶ Jackson, T. Carl “*The Orient in Post Bellum American Thought: Three Pioneer Popularizers*” University of Texas, El Paso Source: *American Quarterly* pp. 67-81.

⁵⁷ Keller A Carl, *Approche de la Mystique dans les Religions Occidentales et Orientales*, Paris (1996)

To live with Your life,
Only You and for You⁵⁸

Carl Keller⁵⁹ assumed that the Sufis as well as the Christian mystics produced a literature where mysticism is a style of life. It is a method whereby the real is internalized and integrated to mysticism to contribute to the internal transformation.

Keller⁶⁰ continues in the same book talking about the contemplative life of a mystic and how this person is able to live in a creative imagination. Throughout meditation, a mystic is able to reproduce his condition without neglecting his state of misery, grief and sadness. He is engaged in a work of imagination that absorbs his body and soul. He talked first about the Christian mystics such as Jean de la Croix and Thérèse of Avila and then generalized it to all the mystics of the world. Keller⁶¹ believed in the power of imagination

⁵⁸ Keller, A Carl, *Approche de la Mystique dans les Religions Occidentales et Orientales*, Paris (1996) p. 307.

My translation of Cesar Boissier's prayer.

Je veux bruler, mais de ta flamme,

Luire, mais de ton jour,

De ton âme animer mon âme,

Aimer de ton amour.

Voilà le seul bien que j'envie,

Que j'implore, o mon Roi :

Ne plus vivre que de ta vie,

Que par Toi, que pour Toi

⁵⁹ Keller A Carl, *Approche de la Mystique dans les Religions Occidentales et Orientales*, Paris (1996) p. 8.

« Les soufis et les mystique chrétiens ont produit une littérature où il semble décisif que la mystique pour eux est un style de vie. C'est une méthode soigneusement élaborée et contrôlée dans son application, d'intérioriser la dimension ultime du réel telle qu'elle est définie par les traditions religieuses et philosophiques. Suscité par le désir d'intégrer cette dimension à l'existence humaine ou de se faire intégrer par elle la mystique est quête activité volonté de transformation intérieure »

⁶⁰ Keller A Carl, *Approche de la Mystique dans les Religions Occidentales et Orientales*, Paris (1996) p. 176.

« Au niveau intérieur de la vie contemplative, le mystique vit dans l'imagination créatrice : il s'exerce à d'efficaces méditations et prend conscience intensément de sa propre condition en produisant non seulement l'image de sa misère mais aussi les sentiments qui correspondent à son état, 'chagrin et contrition' il contemple la passion du christ et des martyrs en vivant également les sentiments qui correspondent à ce spectacle 'piété et compassion' il reproduit devant son être intérieur les œuvres de Dieu, mais non sans louer le donateur et en faire le loge. Il s'agit donc ici comme ailleurs d'une activité imaginative qui engage l'être tout entier mais qui est considérée comme inférieure à la pratique véritable qui se situe au-delà de tout discours et de toute image. »

⁶¹ Keller A Carl, *Approche de la Mystique dans les Religions Occidentales et Orientales*, Paris (1996) p. 211.

« La force de l'imagination est reconnue et utilisée avec gratitude par toutes les mystiques du monde : dans chaque religion cette force produit les images et suscite les expériences qui sont préconisées par son enseignement spécifique. Diversité de la mystique dans ses manifestations

which is recognized and used by all the mystics of the world: in each religion, this power produces images and revives experiences that enable the mystic to reach a profound knowledge and understanding of the self.

Keller's book is interesting in bringing some similarities between oriental and Christian mysticism but he did not tackle the Transcendentalist's mysticism. Another interesting book is the Spurgeon Caroline's⁶² *Mysticism in English Literature* that talked about the chronological sketch of mysticism since Plato up to the early mystical writers in England of the eighteenth and early nineteenth centuries. Unlike Keller who talked about mysticism only in religious texts, Spurgeon has focused on mysticism in English poetic texts. Thus the assumption on whether Transcendentalism in Concord and Sufism in Algeria has a common ancestor is the hypothesis which is put forward in the last chapter. The thesis speculates also on the supposition that both Transcendentalists and Sufis have read the same English mystic authors that were designated by Caroline Spurgeon.

The mystical and the esoteric aspects are audible while we read and move between the lines of the Transcendentalists and Sufis writers' words. The mystical is the fact of having a spiritual reality or import not apparent to the intelligence or senses. It inspires a sense of mystery and wonder⁶³. The esoteric on the other hand is something related to that which is known by a restricted number of people. It is limited⁶⁴. The mystical and the esoteric are linked since a thing which is not perceived by the intelligence is definitely delimited and enclosed. The Transcendentalists and the Sufis are confined circles that privilege knowledge of the self. The purpose of my work is to tackle this esoteric aspect throughout themes, because the esoteric itself is dense and impenetrable, nothing is more difficult than the study of the soul. Yet, venturing scholarly within the obscure may destroy the mystified work on the one hand, on the other hand assuming blindly similarities and differences

concrètes De la création et de la jouissance esthétique. L'homme qu'on définit comme mystique désire atteindre une connaissance intime totale et immédiate de la grandeur ultime que professe le système religieux auquel il adhère. Le mystique se donne corps et âme à cette tâche. Il y consacre sa vie toute entière. »

⁶² Spurgeon, E.F. Caroline, *Mysticism in English Literature*, prepared and published by EDB, E-BooksDirectory.com

⁶³ <http://www.thefreedictionary.com/mystic>

⁶⁴ <http://www.thefreedictionary.com/esoteric>

without evidences may destroy the researcher himself. To solve this dilemma the initiative was given to the study of the esoteric through themes such as: individualism, non-conformity and religiosity. These themes carry mysterious and secretive aspects, thus the hope is to decrease in the obscure part without destroying the mystified aspects that make these works distinguished. The esoteric, after all is an undeniable feature in Transcendentalism and Sufism that fascinates and captivates people all over the world.

To get a more profound definition of the word esoteric, the paper written by Ralph Slotten⁶⁵ is interesting in the dichotomy that he sets up between the esoteric and the exoteric. The esoteric is the inside view of a person whose outside view is exoteric. Ralph Slotten describes the exoteric and the esoteric as follows: “the exoteric represents the exhaustible, the esoteric the inexhaustible, the mysterious, the enigmatic; though, when the esoteric is seen without any reference to the exoteric at all, it will, of course, be merely “what it is.””⁶⁶

One can only agree with Slotten also in saying that Marx, Freud and Nietzsche are esotericists scholars because they raised the awareness of humanity to concealed phenomena. They talked about some characteristics of the human being which are so disturbing that they have to remain concealed. One can consider in the same way the six men in this work as esotericists because they were mystery and mystic seekers. For Sufi writers God is represented as the mystifying Layla, or Mariem, for the Transcendentalists God is hidden beneath each tree, each branch, and each leaf of grass.

The thesis in one sentence is about the similarities and the dissimilarities between the three Transcendentalists and the three Sufis and the origin of this likeness in case there are more aspects in common. The channel that I went through to illustrate my hypothesis is the comparative literature theory. I felt as though I am in front of the hardest jigsaw puzzle, with so many double-sided pieces with no edge and even extra pieces that do not fit into the puzzle itself. That's just to show the difficulty and the anxiety of such a work.

⁶⁵ Ralph Slotten “*Exoteric and Esoteric Modes of Apprehension*” Source: *Sociological Analysis*, Vol. 38, No. 3 (Autumn, 1977), pp. 185-208 Published by: Oxford University Press Stable URL: <http://www.jstor.org/stable/3709801>

⁶⁶ *Ibid.*, p. 188.

Charles Bernheimer talked about these fears in his introductory article entitled “the Anxieties of Comparison” about the anxiogenic dimension of comparative literature. He enquired:

Do I have the right to speak about these cultures to which I don't belong? Even though I am fascinated by African Literatures, do I have any chance of getting a job to teach them if my skin is white? Is it not desirable these days to offer the construction of one's own subjectivity as a particularly telling context through which to perform a reading of so-called foreign or ethnic texts? It seems that it is no longer enough for comparatists to speak different tongues: now they have to put on different skins as well.⁶⁷

Peter Brooks in his article “*Must we Apologize*”⁶⁸ expressed his anxiety by questioning his daily work. He said: “although I hold a Ph.D. in comparative literature, I've never been sure I deserve it, since I have never been sure what the field, or the discipline is and never sure I could really claim to be teaching it or working in it.”⁶⁹ Peter Brooks has also pointed out the necessity of theory in this field. He said: “Theory is the lingua franca of Comparative Literature departments.”⁷⁰ Whenever there is anxiety, there is inevitably the need for theory, because it is supposed to help in some challenging cases. Many dilemmas appeared during the evolution of the thesis. The first one is the difference in education. The three Transcendentalists are graduates from Harvard, the very prominent and prestigious university. This university has got a worldwide recognition. On the other hand, the three Algerian Sufis did not reach university level. Their education is mainly traditional, which is based on local schools and local sages who reached a certain level of education without formal assistance. This is the first big challenge. The second one is their

⁶⁷ Bernheimer, Charles, *Comparative Literature in the Age of Multiculturalism*, (1995) p. 9. All Bernheimer's worries are understandable, but I do think in our age that it is normal and common for a white skin to have a job as a teacher of literature for Africans without being harassed or regarded as subjective. It is important to speak different tongues, but to put on different skins is not required. What is really required is to throw all the skins of prejudices. However I totally agree with Bernheimer's anxiety about this field.

⁶⁸ *Ibid.*, p. 97.

⁶⁹ *Ibid.*, p. 97.

But one has to be careful in order not to condense literature into mere cultural studies. Literature is much more than that. Literature is a distinctive set of courses that should be taught by distinctive teachers. The qualified educators are those who have got special and inimitable profiles that carry some essential characteristics, because the subject is unique. It is a very demanding course that requires a lot of devotion, thoughts and consideration. It is also a course that entails analogy which is never free from troubles.

⁷⁰ *Ibid.*, p. 103.

writings. The Transcendentalists write in the official English, the academic language. The Sufis write in the Algerian dialect. The former are writing in the higher variety of English, the latter are writing in the lower variety of Arabic. One abhors using these discriminative concepts because of the general belief that all the languages that are spoken by human beings are equal. It is only the circumstances that have favored one upon the other. Any literary comparatist would be more comfortable in comparing two different languages but both of them would be either from the high variety or the low variety. This was the second challenge. It is not easy to surpass this language taxonomy. The comparison in this study is between the Transcendentalist's English academic writings and the Sufi's Algerian dialect. Other scholars would be uncomfortable to erase the boundaries between elite and popular cultures, not even in the name of democratization. The third challenge is that the three Transcendentalists and the three Sufis have never met each other. They are contemporaries to each other. Emir Abd-el-Kader (1808-1883) with Ralph Waldo Emerson (1803-1882) then Sheikh Al Alawi (1869-1934) with Henry David Thoreau (1817-1862) and finally Benachour (1850-1938) with Walt Whitman (1819-1892) but I am not sure whether they have heard about each other. The content of their writings is another source of apprehension. They both have a high perception of life which is validated in a writing style which requires a lot of depth and wisdom to be grasped. Another important challenge is to move beyond the conflicting situations between the East and the West. Conflicts that occurred in the nineteenth and the twentieth centuries had shaken the vulnerability of researchers on both sides. It is true as Bernheimer said that "literary study as a form of intellectual critique should be ethically motivated both in its pedagogical practice and in its institutional formation."⁷¹ Another challenge is the fact of being able to transcend the national boundaries. One has the ability to open himself or herself beyond the borders⁷². The three Algerian

⁷¹ Bernheimer, Charles, *Comparative Literature in the Age of Multiculturalism*, (1995) p.15.

⁷² In my university we do not have comparative literature for students of English neither at the undergraduate level nor in post-graduation. It is quite regretful because Algeria is a bilingual country where French and Arabic are spoken beside Kabilian which is spoken by the Algerian Berbers. Two languages are living together and it becomes three languages for students who chose English in their university studies. Obviously there is no language limitation in Algeria for opening a department of comparative literature for students of English. The problem is how to attract students to these anxious comparisons of literatures because they know pertinently

Sufis and the three American writers stand as a symbol of their nation's discourse, culture, ideology, race and gender. They cannot imagine how beneficial their contribution to comparative literature is, since they become an icon of representation. The dialogue that is developed in the thesis is a warm and friendly interchange between two cultures which fosters mutual understanding. Comparative literature as defined by Mary Louise Pratt is "an especially hospitable space for the cultivation of multilingualism, polyglossia, the arts of cultural mediation, deep intercultural understanding and genuinely global consciousness."⁷³

The multilingualism and multicultural is required because it is essential in the understanding of two cultures, but it is not always a sign of tolerance. Chauvinism is sometimes within the multilingualism and multicultural. For Jonathan Culler Comparative Literature has "to abandon its euro-centrism and turn global."⁷⁴ Culler did not make any reference to comparative literature in the East, but I think the same for Easterners too. They have to turn global. Globalization in literature is not at all losing individual, cultural identities. It is rather development, knowledge expansion and cultural worldwide integration. The future is for globalization. The goal of the thesis is not to show the superiority of one culture over the other. It is to identify some similarities that could create some affinities and kinships between the two literatures and definitely between two cultures. It is true as Culler said that: "comparative literature turns from a concentration on literature to the study of cultural productions or discourses of all sorts."⁷⁵ Despite the fact that Culler apprehends this opening of literature to other fields, he agrees nevertheless that this opening is adding a lot of wealth to humanities. He is on the same line with Rey Chow who said: "Instead of simply resisting or discrediting cultural studies, therefore, comparative literature could borrow from cultural studies by

that this area is much more difficult than the others where only one language is required. Moreover, they know also that this area requires a solid knowledge not only of other languages, but also of other fields such as philosophy, psychology, anthropology, history and sociology. In this field we unveil two potentials at the same time and it is really of great advantage for humanity.

⁷³ Bernheimer, Charles, *Comparative Literature in the Age of Multiculturalism*, (1995) p. 92.

⁷⁴ *Ibid.*, p. 117.

⁷⁵ *Ibid.*, p. 117.

way of opening itself to the study of media other than the word-based literary or philosophical text.”⁷⁶

No one today would like to weaken the study of comparative literature by focusing on literature alone, thus the thesis is opened to some historical aspects. It is only rewarding to turn out to other discursive discourses that are associated to humans and cultures. The world is becoming a global village, therefore it is true as Elisabeth Fox-Genovese said that comparatists need “enough about both cultures to recognize the themes, tropes and conventions that the writers chose to emphasize”⁷⁷ however, by the end of her article she claimed that comparative literature should remain “an intellectually elitist enterprise” she assumes that social elitism should not substitute intellectual elitism. She concludes that:

the “democratization of comparative literature” through an expansion into cultural studies will not ensure one iota of social democratization. Social democratization occurs when we ensure the openness of our self-consciously difficult and demanding discipline to practitioners of all backgrounds. If we aspire to secure our own position in the academy by easing our intellectual requirements so as to attract ever larger number of students, we will get what we deserve: first and foremost the dubious blessing of teaching students who have little interest in what we do and less ability to do it.⁷⁸

Elisabeth Fox-Genovese’s worries are understandable but the majority of literary comparatists agree that comparative literature compares not only texts but context also, because the context creates the text. Roland Greene in his essay stated: “Even in its most traditional formulations, comparative literature recognizes the necessity of moving among the disciplines of humanities, and even beyond those, in intellectually provocative ways.”⁷⁹

This discipline is really an unnerving field. It seems that this branch is in constant rebirth. It is in constant renewal, thus the handling of this work remains a trial. The most exiting about this field is its shapelessness. One shapes and reshapes it without ever having an idea about the final shape. René Wellek⁸⁰ was the first to point at the difficulty in drawing a methodology in

⁷⁶ Ibid., p. 115.

⁷⁷ Ibid., p. 138.

⁷⁸ Ibid., p. 142.

⁷⁹ Ibid., p. 144.

⁸⁰ Ibid., p. 176.

this field. In this age of multiculturalism this field has taken other shapes and it is exact as Bernheimer pointed out that we are moving beyond the Eurocentric. Claude Pichois and André Rousseau⁸¹ acknowledged the American comparatist's intention to move around things that could unite them rather than what separate them, by bringing new themes and methods to this field. They acknowledge also the Japanese work in this field since 1945 that is after the Second World War and how Japan is considered as the leader in translation. This phase is an important step to cosmopolitan literatures. In 1948, Japan founded its own comparative literature institution that has more than 600 adherents. An institute of comparative literature opened in 1953 in Tokyo University. Claude Pichois and André Rousseau⁸² talked also about other European Universities that opened a comparative literature department, they mentioned also the late comers such as Australia: the A.U.M.L.A.⁸³ and India (1956) Jerusalem (1961) and some Arab countries such as Syria, Egypt (1954) that are developing interesting works on Islam and its relation with other cultures. We are moving as Marry Louise Pratt⁸⁴ suggested to the globalization, democratization and decolonization of literature. Despite the great innovation and change noticed on the reports on standards issued by the ACLA⁸⁵ in 1965 and 1975 on comparative literature Pratt has criticized it with a lot of subtlety. She considered the report as a farmer who is always walking the fences and fixing them up, to mark his presence and check if everything is all right. She suggested then another vision of comparative literature where:

The farmer no longer exists. He has retired to Florida, and before he left, he opened all the doors and gates...The foxes now have access to the henhouse; the hens, however, are free to go somewhere else. Animals will move from pasture to pasture and pen to pen; strange mating will occur and new creatures born. The manure pile will be invaded and its winter warmth enjoyed by all. It will be a while till new order and new leadership emerge. But the farmer won't be back.⁸⁶

⁸¹ Claude Pichois et André Rousseau, *La Littérature Comparée*, (1967) p. 30.

« les comparatistes américains ont su se grouper autour de ce qui les unit, sans souffrir de ce qui les divise, et vaincre les résistances en intervenant de ce qui les divise, et vaincre les résistances en inventant de nouveaux thèmes et de nouvelles méthodes. »

⁸² Claude Pichois et André Rousseau, *La Littérature Comparée*, (1967) pp. 39-40.

⁸³ A.U.M.L.A. means « Australian Universities Modern Languages Association »

⁸⁴ Bernheimer, Charles, *Comparative Literature in the Age of Multiculturalism*, (1995) p. 58.

⁸⁵ ACLA is the American Comparative Literature Association. In 1962, this association holds its first conference. They publish afterwards three among four periodic of international level.

⁸⁶ Bernheimer, Charles, *Comparative Literature in the Age of Multiculturalism*, (1995) p. 58.

One can consider himself as a hen that has left the pasture scared to enjoy autonomy and freedom momentarily. Working on Sufism and Transcendentalism is to enter and recount two unfamiliar worlds. The one who undertakes such a work tries to find his way on the traces of history, in this hectic world he will certainly develop intercultural⁸⁷ connections. It is always a work that carries sympathies and compassions because it is full of intellectual understanding of other humans. Claude Lévi-Strauss believes that the human characteristics are everywhere identical. His writings show an interest in the similarities of myths around the world. He is one voice among many other voices who favors cultural diversity. The thesis is within the same light. ‘The world is getting smaller’ today it is possible to send a message broadly, cheaply without any effort across the world to somebody who has got the technology to get it. This network has reduced cultural distances and the cross-cultural comparisons become easy and necessary. The translations provided in the thesis help in this intercultural process so that other scholars appreciate the meaning of Sufi written texts and may have the same interest to engage in this intercultural understanding. This introductory chapter was broadly about the comparative literature theory and its tremendous role in this intercultural process between the East and the West precisely within the delimited areas of Algeria and America and more specifically between Sufism and Transcendentalism. The next chapter sketches some fundamental historical aspects that could make the two countries in some instances of identification for each other and other instances of apprehension that could make them learn from each other.

⁸⁷ In this age of globalization, it is really a necessity for a teacher of literature to be a multiculturalist. It is even a requirement for a teacher in comparative literature. In my university (Es-Senia University, Oran) we don’t have yet a module of Comparative Literature. It exists only in the French and Arabic departments.

Chapter One
Sufism and Transcendentalism: Between East and
West

1.1. Introduction

The Transcendentalist writers were always linked to the thoughts and writings of the Sufi poets of Persia, India but never up to now to Algerian Sufi writers. They manifested in their writings their belief in the perfection of humankind, values and principles. They also generously expanded their writings on the relationship between man and the natural world. Algerian Sufi writings have also undertaken the perfected facet of humankind with a lot of focus on faith and belief. This chapter goes on the footpaths of both Transcendentalism and Sufism. It underlies some historical facts that occur at the same period in both countries America and Algeria. Since the late eighteenth century ambiguous attitudes arose toward Sufism. The most drastic and hostile one is the late Salafia movement that takes its roots from Wahhabi penchant. Despite the ups and downs that Sufism went through, such as the labels that it went through: Gellner coined it 'low Islam' others coined it 'Islam of the masses' or 'folk Islam' for its association to ecstatic rituals, it remains a way of secularization where the individual is allowed certain religious idiosyncrasies. It is relatively tolerant and adaptable to local customs and traditions. Transcendentalism on the other hand had also its suspicious and apotheosis phases. These two movements occur at the same time: the nineteenth century. This chapter is as the title indicates 'footsteps' toward the manifestation of these two religious and literary movements. This section helps to bridge the intellectual understanding gap between East and West. This inquiry takes a look at singular Sufi poets, Emir Abd-el-Kader, Sheikh El Alawi and Kaddour Benachour whose works have never been previously related to Emerson's, Thoreau's and Whitman's. Their ideals and thoughts were collected a hundred years before but they are still valuable to be taught⁸⁸ today.

⁸⁸ I was astonished one day to read that Mewlana Jalaluddin Rumi is the most read poet in the United States. People may know that he is Muslim or not it is not important. The most important thing is that he used a religious vocabulary that could fit any religion: Christian, Jew, Muslim, and Buddhist. He has reached this mystic universality, because any one could identify to his writing, no matter his or her religion. I don't know which American author is mostly read

1.2. Footpaths toward Sufism in Algeria

“Between the lover and the beloved there must be no veil.”

Hafiz⁸⁹

Algeria is a multifaceted country. It is made of earth, sea, desert, mountain and the Sahara which is in the south. The landscape of the Sahara is the oasis and palm trees. There is a whole mixture of climates and cultures because Algeria was a land of transition and contacts between civilizations from the East to the West. In the first chapter I drew on the comparative literature theory in reference to Transcendentalism and Sufism and how worth is this theory in developing multicultural studies and mutual understanding between two different literatures. The present chapter is within the same light except that it is concerned with particular incidents of Algerian and American colonial history. A lot of incidents occurred. They were governed by motives and there are certainly many events that could make them identify to each other. The nineteenth century was an important era for both countries. The United States was about to be divided into the North and the South. The South was blamed for its threat to the Union. Algeria on the other hand was about to become an annex to France with all the richness of the soil and the fertility of the land. Both countries strived against a threat, no matter the shape and nature of the conflict. Within the burden of colonization, some of the Algerians sought safety in the zawias. Sufism developed during this period as an essential phenomenon, but not as a new experience. Sidi Boumedienne⁹⁰ is among the

in Algeria. It is probably Edgar Allan Poe or Henry James for the French translations that were available in early nineties. I felt it was important to include the Transcendentalists in my teaching thus I included them in my university syllabus from my first year teaching. Students were enchanted by all their ideas, with the exception of the Transcendentalist's refusal of 'imitation' where some of my students expressed their disagreement in asserting that any man needs a model and imitation is an indispensable step in learning. (One student wrote: how can I know the rules of grammar without imitation, without a teacher?)

⁸⁹ Vaughan-lee, Llewellyn, *Catching the Thread: Sufism, Dreamwork, and the Jungian Psychology*, (1998) p. 26.

⁹⁰ I have attended a colloquium in Tlemcen (18-19-20-21 December 2011) entitled "Roads of Faith Abu Madian: a Lantern on the Path". The scholars talked about the imprint left by Abu Madian on Algerian and Maghribian Sufism during his lifetime and after his death. They have also talked about the spread of Abu Madian's thoughts throughout the Arab and non-Arab

great mystic Sufis of Algeria, who spread Sufism in the twelfth century. He is originally from Seville, just like Sidi Haloui whose tomb as well as his magnificent mosque is in Agadir, in Tlemcen. Sidi Boumedienne was orphan at an early age. He was acquainted with brilliant teachers in Seville, but remains thirsty of knowledge. He decided to come to the Maghreb to fulfil his education. His perilous trip begins with Morocco where he met with the Saint Abu Yaza⁹¹. He accomplished then his road of knowledge and wisdom by a pilgrimage to Mecca, where he met Abd-el-Kader El Gilani⁹². Some historians say that El Gilani put the Sufi Khirka on Sidi Boumedienne. There is an expression that he used to repeat every day: “I want to have between my hands all the wealth of this world to give it to the famished people.”⁹³ Sidi Boumedienne died in 1166. His mausoleum is the pride of all people around Tlemcen⁹⁴ in Ubbad exactly. All people go there to have Baraka⁹⁵ of this sheikh. His influence was huge. He was saying “Whoever does not die, does not see God.”⁹⁶ He wrote a lot of poems. One of his poems shows the great sense and wisdom of this man:

You seized my reason, my view, my hearing, my spirit, my insides,
and all myself.

Muslim world. His followers spread his teaching from Morocco, Tunisia, Andalusia, Alexandria, Jerusalem, Mecca, Egypt, Syria, Iran, India and Afghanistan.

⁹¹ Bouzina-Oufriha, Fatima Zohra, *Sidi Boumediene Ibn Rochd: Deux Immortels de l'Occident Musulman*, (2011) p. 105.

Abu Yaza is the great Moroccan Sufi of that time. When Sidi Boumedienne went to Abu Yaza. He was left at the door three days without food, till he became desperate. Sidi Boumedienne threw himself on the floor where the saint, Abu Yaza used to sit and put his face in the sand. He stands blind and cried the whole night. The next day the Sheikh called him and put his hand on his eyes and his chest. Sidi Boumedienne recovered his sight and forgot about hunger. Abu Yaza adopted him as a disciple proclaiming: “This boy has got a bright future.”

⁹² “Abdelkader Al Djillani” is the Algerian pronunciation of the Saint.

⁹³ Bouzina-Oufriha, Fatima Zohra, *Sidi Boumediene Ibn Rochd: Deux Immortels de l'Occident Musulman*, (2011) p. 107.

« Je voudrais avoir entre les mains tous les biens de ce monde pour donner à manger à ceux qui ont faim. »

⁹⁴ Tlemcen is my hometown. It is a town situated in the extreme west of Algeria. Like Constantine Tlemcen has jealously kept its medieval style, as well as its traditional and long-established traditions and customs. Its closeness to Morocco has probably contributed to the birth of urban spaces within the ruins of the ancient dynasties. The last era before self-determination was the French occupation.

⁹⁵ La Baraka means a blessing from God. It is a kind of protection. During the French colonization, Charles De Gaulle was asked why he did not fear being killed by his enemies, he replied “I have Baraka” He has really understood the meaning of Baraka which is a divine protection, a protection which can save a person from a very difficult situation.

⁹⁶ Shadhiliyyah Darqawiyyah Path Notes and Text Based on forum <http://sufi.forumup.co.uk/> 29th June(2006) p. 7.

I misled myself in your extraordinary beauty, I no longer know where is my place in the ocean of passion. You advised me to hide my secret, but the flood of my tears unveiled everything.

When my patience left, when my resignation came to an end,

When I stopped tasting the softness of sleep in my bed.

I presented myself in front of the Cadi of Love and I said to him: my friends treated me with harshness and they accused my love as imposture. Nevertheless, I have witnesses for my love and the masters corroborate my allegations when I come declaring my insomnia, my love, my sadness, my desire, my weight loss, my paleness and my tears.

Strange thing! I look for them passionately at all sides, and they are with me.

My eyes cry them, while they are in my pupils,

My heart complains about the separation, while they are between my arms.

If they claim me the rights of their love, I am the poor who has nothing for him nor on him.

If they exile me in the prisons of abandonment, I will reach them by the intercession of the Intercessor.⁹⁷

Sidi Boumedienne's followers spread his knowledge and wisdom throughout time. Two of his famous indirect disciples are: Muhiyd din Ibn Arabi who was called (ash-sheikh al-Akbar) that is the great sheikh for his unequal metaphysical thoughts and Abu'l-Hasan ash-Shadhili, the founder of spiritual order called Tariqah Shadhiliyyah. He was saying "Know and be as thou wilt, ... the man who has realized what he is before God can do nothing else but act rightly."⁹⁸ Muhiyd din ibn Arabi was a great admirer of the saint Boumedienne. Both of them were born in Seville. These two Sufis as well as Abu'l-Hasan ash-

⁹⁷ Quoted by Bouzina-Oufriha, Fatima Zohra, *Sidi Boumediene Ibn Rochd: Deux Immortels de l'Occident Musulman*, (2011) pp. 120-121.

My translation « Vous vous êtes emparé de ma raison »

« Vous vous êtes emparé de ma raison, de ma vue, de mon ouïe, de mon esprit, de mes entrailles, de tout moi-même. Je me suis égaré dans votre extraordinaire beauté, je ne sais plus où est ma place dans l'océan de la passion.

Vous m'avez conseillé de cacher mon secret, mais le débordement de mes larmes a tout dévoilé. Lorsque ma patience est partie, lorsque ma résignation a pris fin, lorsque j'ai cessé de pouvoir goûter dans mon lit la douceur du sommeil. Je me suis présenté devant le Cadi de l'Amour et je lui ai dit : mes amis m'ont traité avec rigueur et ils ont accusé mon amour d'imposture. Pourtant, j'ai des témoins pour mon amour et les maîtres corroborent mes allégations lorsque je viens déclarer mon insomnie, mon amour, ma tristesse, mon désir, mon amaigrissement, ma pâleur et mes larmes. Etrange chose ! Je les cherche passionnément de tout côté, et ils sont avec moi.

Mon œil les pleure, alors qu'ils sont dans sa prunelle, Mon cœur se plaint de la séparation, alors qu'ils sont entre mes bras. S'ils me réclament les droits de leur amour, je suis le pauvre qui n'a rien à lui ni sur lui. S'ils m'exilent dans les prisons du délaissement, je rentrerai chez eux par l'intercession de l'Intercesseur. »

⁹⁸ Ibid., p. 5.

Shadhili (1258) contributed to the spread of Sufism in North Africa. Beside others such as Ibn Machich (1227) and Abu Abdallah ibn Abibakr ibn Marzouk Atilimsani (1282) and Ibrahim Elmasmoudi⁹⁹ (1402) who show great religious depth and great support for noble values such as helping the poor and assisting the sick. The Algerian historian Hadjiat thought about the period between (1100 and 1400) as the most prolific Algerian Sufi age. Hadjiat thought also that colonization weakened the Sufi movements. He considered the nineteenth century as a passive epoch in terms of the stagnation of Sufi ideas¹⁰⁰. It is true that Abu Median's epoch was a very prolific epoch, the prove is that his poems are still sung today in very special celebrations such as our prophet's birthday and wedding ceremonies and others. His spirit is overwhelming the collective memory of people around this area. But we cannot deny that the nineteenth century produced one of the most recognized Sufi and scholar of all ages: Abd-el-Kader beside Sheikh Al Alawi who enriched the tarika Shadhilia under the new name of Tariqa Alawia Darkawia and Kaddour Benachour. The nineteenth century was the era of the French occupation of Algeria. The conquest of Algeria was a response to an unsuccessful negotiation between The Dey of Algiers and the French consul Pierre Deval. The Dey struck Deval with his fly whisk in (1827). The relationship between France and Algeria continued degrading for an unpaid debt from France toward Algerian Merchants "Bacri and Boushnak" the result of this was the determination of France to apply more forceful actions in Algeria. Algiers was taken in 1830. Before this action Algeria was recognized as a sovereign state. Most of European countries and the United States recognized this sovereignty. Benjamin Stora approved the testimony of the American Shaler that he considered as extremely valuable for reconstructing Algeria before the French Intervention¹⁰¹. Americans were present before and after the French, therefore it is valuable to have their proof of facts. The first contact of Emir Abd-el-Kader with the French was in 1832 in Oran. He repeatedly attacked the town defended by General Boyer. These

عبد الحميد حاجيات "تطور الخطاب الديني الصوفي بالجزائر" في كتاب عنوانه اعمال الملتقى الوطني الاول و الثاني⁹⁹
حول دور الزوايا ابان المقاومة و الثورة التحريرية
(2007) p. 248.

¹⁰⁰ Ibid., p. 251.

¹⁰¹ Stora, Benjamin, *Algérie Histoire Contemporaine 1830- 1988*, (2004) p. 19.

attacks convinced the Emir of the limitation of his forces and the need for a temporary compromise with the colonizer. The French used the destructive colonialism. Daniel Guerin said:

In Algeria we tried to murder the soul of the country. It was conquered to establish a settlement which would be annexed to the metropolis. We almost inflicted on the natives the expeditious treatment which the American pioneer used against the Red-skins. Originally it was the military, for example a certain General Bernard in 1833, who seriously considered 'driving back and exterminating the indigenous population'. It proved an impossible task. But, for our inability to make the natives disappear physically, we have tried to break them morally and spiritually.¹⁰²

It proved difficult for the colonizer to apply ethnic cleansing on the natives; therefore it tries to lead them to moral and spiritual chaos, which is more terrifying. They were kept away because some of the French ideologists were convinced of the failure of the civilizing mission. One of the best representations of the French dream and the earlier conviction in the failure of assimilation on the Algerian soil is given by the ideologist Henri de Sarrauton:

The indigenous people will never accept our European values. They will never ask for French naturalization and, should you want to impose it, they will reject it with all their force. Their religion formally and explicitly forbids them to adopt our civil and political institutions because Quran is at the same time their religious code, their civil code and their political code. What you call the benefits of French civilization, are in their eyes, deeply horrific heresies. To assimilate the indigenous population, the influence of the Quran must be uprooted and the people converted to Christianity. However, experience shows that the Muslim never converts from his own free will. For centuries missionaries have wasted their time and efforts trying to convert Muslim countries. Force must be used... Assimilation is therefore a fantasy. This people must be driven back, step by step, and be replaced gradually and systematically by a French population. This is the only way for Algeria to become truly French.¹⁰³

The Quran was looked out as an obstacle to the process of assimilation. Power remains the only issue for the colonist. They were determined to annihilate Algerians to replace them gradually by the French population. The fight continued till the arrival of General Bugeaud. He was the man of the Treaty.

¹⁰² Quoted by Aroua, A in *Reading Notes on French Colonial Massacres in Algeria* translated by J. Hamani-Auf der Maur (1999) p.1025 www.hoggar.org

¹⁰³ Ibid., pp. 1022-1023.

He arrived in 1837 and opened immediately the negotiations with Abd-el-Kader. It was essential to ensure the tranquillity of the west before starting a new campaign in Constantine. The treaty was signed May 30, 1837 in Rachgoun. It was recognized as the Treaty of Tafna. After 3 years, in 1840 France decided to fight again with Abd-el-Kader. From 1841 the French went from Mostaganem, Medea and Oran to remove all the personal effects of the Emir: Mascara his birthplace, Tagdempt his fortress, and all the powerful districts: Boghar, Taza, Saida, Sebdou, Tlemcen. The battle continues in Ouarsenis with unprecedented violence. Abd-el-Kader remains in the highland areas. In May 1843, the Duke of Aumale captured the 'Smala'¹⁰⁴, of the Emir. Abd-el-Kader managed to escape to Morocco to continue his fight, but he was repressed by the Shereefian troops in the south. Abd-el-Kader surrenders to General Moriciere December 23, 1847. However Islam remains a threat to France. It was established in Algeria since the seventh century to constitute the only ideological pillar to the majority of Algerian Muslims.

Allan Christelow separated the generations of the nineteenth century Algeria into four. He said:

As a rough but useful scheme, one can divide Algerian generations into twenty year groups as follows: those born in (I) 1790-1809; (II) 1810-1829; (III) 1830-1849; and (IV) 1850-1869.¹⁰ Generation I grew up under Ottoman rule and received a traditional Islamic education. Aged 20 to 39 when the French captured Algiers, they were the generation who bore the most responsibility through the resistance period, and who eventually had to cope with the sense of frustration and failure that came with defeat. Generation II passed their formative years in the early conquest period. It is my impression that this generation did not feel as great a sense of responsibility for the conquest, and hence did not feel a diminished sense of self-worth - or, to put it positively, were more self-confident. Many of them picked up at least rudimentary French, and those among them who became literate in both French and Arabic were in an excellent position to gain influence. Moreover, they benefited from the relatively benevolent Islamic policies of Napoleon III, policies which paralleled and were significantly influenced by the Tanzimat in the Ottoman Empire.

¹⁰⁴ Smala or Smalah, comes from the Arabic word "zmâla" which means a group of tents of the families and crew of an Arab chief who accompany him during his travels. More colloquially means a large household who lives next to the chief and follows him everywhere. Abd-el-Kader's Smala was like a moving town. It was a military organization that has intricated the French colonists.

Generation II grew up in the rather optimistic period of the 1850s and '60s, only to find themselves faced with an ever deepening economic crisis after 1867 (the year of a great famine) and to find job opportunities for those with an Arabic education seriously shrinking with the assimilationist policies of the republican regime. Generation IV felt more severely still the impact of policies of cultural assimilation pursued after 1871. They were still fairly young in the turbulent years of the 1880s, and exposed in their formative years to both radical democratic ideas from Europe and to the call for Pan-Islamic resistance to European colonialism coming from the Middle East. Recalling Levenson's terms, by this generation, the tension between value (especially the idea of democracy) and history (Algeria's Arabo-Islamic heritage) had grown particularly severe.¹⁰⁵

The colonial administration followed the Ottoman Empire in its religious rights by the maintenance of a formal Islam. Indeed, colonial authorities intended to modify Islam in order to create an Islam, which would be capable of regulating the colonial rule in Algeria.

In colonial Algeria, Islam was the principal element to be scrutinized. It was essential to control indigenous peoples. During the early colonial French conquest of Algeria, all Islamic institutions such as mosques, imams, and religious obligations were retained under the power of the colonial administration. Some mosques were transformed either into military bases or into cathedrals. Nabila Oulebsir¹⁰⁶ talked about the Ketchaoua Mosque that was transformed to a cathedral. So many Algerians in 1832 questioned these practices and incriminated them as part of the cultural effacement. The el-Maâl Mosque was given back to the faithful in 1865 after it was used as a military base. The French did not show serious efforts to return other Muslim structures to the natives.

There were a large number of religious brotherhoods, which framed the country before the French arrived, but gained in strength and power after colonization. The zawia becomes a religious and a political place. There is a prayer room, a school, usually established near the tomb of the saint. The

¹⁰⁵ Christelow, Allan, "Intellectual History in a Culture under Siege: Algerian Thought in the Last Half of the Nineteenth Century", Source: Middle Eastern Studies, Vol. 18, No. 4 (Oct., 1982), pp. 387-399 Published by: Taylor & Francis, Ltd. Stable URL: <http://www.jstor.org/stable/4282907>

¹⁰⁶ Review by Benjamin Claude Brower, Texas A&M University on Nabila Oulebsir's, « *Les usages du patrimoine: Monuments, musées et politique coloniale en Algérie (1830-1930)* ». *H-France Review* Vol. 6 (June 2006), No. 67 pp. 290-291.

Sheikh is the head. He is the representative of the marabout¹⁰⁷. He is also responsible for maintaining relations with the colonial administration. In the twenties these sanctuaries of local saints started to be questioned and fought by some reformist theologians: the Ulema. This movement, started within ancient cities of the interior such as Constantine, Tlemcen, and Nedroma and other cities. The association of the Ulema along with the Muslim Scout holds campaigns against the French occupation. They spread the famous slogans of Abdelhamid Ben Badis "Arabic is my language, Algeria is my country, Islam is my religion."¹⁰⁸ Resistance to the French occupation was held by politicians, religious men and civilians among them writers who secured this vulnerable period with pen and papers. Albert Camus, Mouloud Feraoun and Mohamed Dib brought genuine experience of Algerian life to bring the world's responsiveness to the Algerian struggle. Mohamed Dib's novels depicted the harsh reality of life for Algerians during the French colonization. In a passage, he metaphorically symbolized the French colonizer with a horse that is stepping the ancient city. He said:

The horse was striding the ancient city for the third time. On its way all the farmers bowed their heads. Their hearts became cloudy and dark. But they were not trembling. They thought about women and children. "Ride on, horse of people, they reflected during the night, in an evil hour and bad sign, during the sun and the moon." Omar slept on the burning grass. Comandar saw him so deeply plunged in sleep so that he kept silent. He muttered to himself alone in a silent stubborn reflection: "And since then, those seeking a solution to their plight, those, who are hesitating, looking for their land, who want to free themselves and free their land, waking up every night and tend their ear. The folly of their freedom is rising up in their brain. Who will deliver you, Algeria? Your people are walking on the roads and are looking for you."¹⁰⁹

¹⁰⁷ He is a saint and the founder of the religious brotherhood.

¹⁰⁸ Abdelhamid Ben Badis was born on December 4, 1889 in Constantine, the North-East of Algeria. Sheikh Ben Badis was a symbolic figure of the Islamic Reform movement in Algeria. He created the Association of Muslim Algerian "Ulema" This was a national association of many Islamic scholars in Algeria from many different cities and different point of views. The Association was influential on Algerian Muslim Politics up to the Algerian War of Independence. It helps in the educations of children. The association has also its own magazine, "Al-Chihab" and Ben Badis contributed on a regular basis to it. Ben Badis died in 1940 in Constantine.

¹⁰⁹ Dib, Mohamed, *L'Incendie*, (1954) p. 31.

L'Incendie is a well-known book in Algeria. It has been adapted as a movie. All the characters in this fiction are suffering and struggling daily to survive. Omar is the most moving character, because he doesn't know the quietness and the tranquillity of youth, except when he is exhausted and sleeps out of fatigue and overtiredness as it is mentioned in the text above. The colonizer has stolen the dreams of youth. It has disturbed the lives of peaceful people from all categories.

The writer is asking a question at the end of the passage "Who will deliver you Algeria?" the answer is "your people". Freedom¹¹⁰ was not offered, it was taken after a long struggle.

In this climate of fright and fear, Algerians were seeking refuge and some spiritual solace. The *zawia* has been a place for this retreat and mystical quest. Within this occupied environment, this place remained a safe haven for Algerian citizens. Sufism was present before and during the colonial period. The 19th century was marked by some cultural obsessions and aspirations, due to the circumstances that are particular to this period. The great purpose of history must ever be to guide the timid steps of man from past to present to be able to project the self into the future. This future which is in a rush to arrive,

(My translation) « Le cheval fit une troisième fois le tour de l'antique cité. À son passage tous les fellahs courbèrent la tête. Leur cœur devint trouble et sombre. Mais ils ne tremblaient pas. Ils eurent une pensée pour les femmes et les enfants. "Galope, cheval du peuple, songeaient ils dans la nuit, à la male heure et sous le signe mauvais, au soleil et à la lune. » Omar s'endormit dans l'herbe ardente. Comandar le vit plongé si profondément dans le sommeil qu'il se tut. Il murmura pour lui seul dans une réflexion entêtée: "Et depuis, ceux qui cherchent une issue à leur sort, ceux qui, en hésitant, cherchent leur terre, qui veulent s'affranchir et affranchir leur sol, se réveillent chaque nuit et tendent l'oreille. La folie de la liberté leur est montée au cerveau. Qui te délivrera, Algérie? Ton peuple marche sur les routes et te cherche. »»

¹¹⁰After the failure of the Blum-Violette plan, that provided some reforms in Algeria at the time of the Front Popular, the French defeat and the establishment of the Vichy regime, the Allied landings in North Africa November 1942, the massacre in May 1945 Constantine, Algerian nationalism enters a decisive phase. Ferhat Abbas denounces the contradictions between republican France and its colonies. He founded the Democratic Union for the Manifest Algeria (UDMA) in 1946. He was elected in the Algerian assembly two years later. After war, the main nationalist organization (PPA) is reconstituted under the appellation Movement for the Triumph of Democratic Liberties (MTLD). The events of 1945 led to diverse and conflicting decisions within the European community in Algeria, affecting all the layer of society and bring Algerian intellectuals to reformulate their positions as well as their commitments. Another important date May 7, 1954, which is the fall of "Dien Bien Phu" in Indochina that echoed the fatal end of France. In Algeria a battle rages between Messalists and centralists, this was directly related to the creation the FLN (Front de Liberation Nationale) in March 1954. The birth of the FLN leads to the insurrection of November 1, which launched the Algerian war of independence. This war will last for more than seven years, to end up in 1962 with the independence of Algeria.

therefore to understand the past is essential. A bright nation is the one which favors and promotes constantly and objectively the study of its past. Without a good understanding of the past one cannot cope with the present. A nation that disguises a past to please itself is bound to suffer certain psychological troubles when the future does not open as expected.

Almost all Algerians are Sunni Muslims of Maliki rite with the exception of Jewish and European minorities as well as the Mزاب minority in the South who are Shiite Muslims. Maliki Sufism is predominant in Algeria. It is not a secret for anybody that Sufi orders played a huge role in social and political change during the colonial period in Algeria. These Sufis had a lot of confidence in man. They seek progress, Abd-El-Kader, for example marvels European scholars and their practical way in handling knowledge but he criticised their lack of metaphysics that could enrich research qualitatively. Sufis believed that every man is able to do good. They were seeking astuces for the regeneration of the individual. Their hope of a sophisticated and developed being is adequate to their ability to create and adapt to progress. Sufism was absorbed by heroic aspects that make a man reach perfectibility (*Al Insan Al Kamil*). They admired the remarkable persons who reach the idealistic representation of a perfect man. They admired the sheikh, this free man, that has only his conscience as a guide. They are inspired from a verse in the Quran that says that man is the khalifa (successor) of God on earth. Thus one can deduce that man's mission on earth is to protect and save nature from destruction. The Sufi believes in this heritage that has been conveyed to him by God, thus he feels the burden of responsibility. The feeling that a Sufi has got a mission on earth is well depicted during the nineteenth century whereby Algeria faced one of the most powerful colonial powers of that time. In the survey provided in appendix two¹¹¹, the students were asked if the Zawias played a huge role during the colonial period, they answered unanimously that the Zawias were essential in keeping Arabic language, culture and they were also a refuge for revolutionaries. They insisted on the enormous role of the Zawias during the

¹¹¹ Appendix Two, (my survey) p 284

colonial period¹¹², it was first a refuge for the Mujahidin's and a place where people learn the precepts of Islam.

Julia Clancy-Smith¹¹³ examines one of the variant strategies chosen by leaders of the Rahmaniyya order in Algeria when faced with French colonialism. The Rahmaniyya branch of the Khalwatiyya was created around 1770, and soon became the dominant order in the desert-side regions of eastern Algeria. The order extended through a number of lines, and the various axes soon became relatively independent from each other. When the French arrived around the region in 1840, the Rahmaniyya sheikhs used special strategies to meet them. Sufi orders like Rahmaniyya created also some links outside Algeria and this was a source of frustration for the French. Algerians suffered a lot before

¹¹² I attended a seminar in the great zawia El Buzidia on March 23rd, 2009 situated in Kharouba, not far from Mostaganem on the way to Sidi Ali. The participants in this international conference on sheikh "Sidi Mohamed Ben Habib El Buzidi" known under the name of "Sidi Hamou", the founder of the zawia El Buzidia were coming from different Arab countries. I was attending the conference through television with the company of the grand-daughter of Sheikh El Buzidi. We were separated from men. The conference emphasized the important role of Zawias in the conservation of the Arabic language and religion. This meeting was organized for the occasion of the remembrance of the 1st centenary of the death of Sheikh El Buzidi (1824-1909). The participants have also underlined the importance of unity between the diverse Sufis currents to join and share their actions.

Mr. El Hadi Khaldi, Minister of professional education emphasized the opportunity of dialogue. He said that Algeria has always constituted a safe haven for all Muslims. He said that Algeria has got more than ninety zawias on the national territory. He makes then a commentary on colonial powers saying that, France unlike England has fought Islam by using all the means, but it had the resistance on behalf of the Chouyoukh like El Emir Abd-el-Kader, Bouamama and El Haddad. All women who share with me this conference agreed on this. The granddaughter of Sheikh El Buzidi recounted to me how the zawia was a refuge for the Mujahidin (the combatants). It was a safe place for them. She said "whenever the French soldiers approached from the zawia, they exclaimed "don't approach it's marabout... marabout".

During lunch all the guests were offered a flavoring couscous. It is traditional to offer food to any guest and especially the poor. I asked the group of women who were present about the relationship of Sheikh El Buzidi with El Sheikh El Alawi. They consent that El Alawi is a disciple of El Buzidi. After the death of the Sheikh Al Buzidi in 1909, the members of the brotherhood appointed Ahmad Al Alawi as their leader. But five years later, El Alawi creates his own brotherhood: EL Tarika Al Alawiah, El Darquaouiah, EChadiliah characterized by the practice of "Khaliwah" which means spiritual retreat. While I was leaving El Buzidi's granddaughter said to me: "You have got la Baraka", because you decided to work on Awlia Allah" She gave me a book

لائوار كتاب اليوز يديدها حالم قباطهينا القادر عبد

البوز يديدها الحضرة عليا الساطعة القدسية written by her brother on the work of Sheikh El Buzidi. I thanked her and left.

¹¹³ Author: Knut, S Vikor, *Rebel and Saint: Muslim Notables, Populist Protest, Colonial Encounters, (Algeria and Tunisia 1800-1904)* by Julia A. Clancy-Smith Source: British Journal of Middle Eastern Studies, Vol. 27, No. 1 (May, 2000), pp. 93-95 Published by: Taylor & Francis, Ltd.

getting their freedom in 1962. A lot of blood was poured¹¹⁴ before seeing the dream of freedom coming true. Verges pointed out “the day of victory in Europe, 8 May 1945, the French had massacred 15,000 Algerians at Sétif. ‘How many Oradours¹¹⁵ can you get into that?’”¹¹⁶ he scorned. How many Oradours have thrown these two nations in stress and anxiety?

Sufism grew in Algeria during the Ottoman Empire and also within the French colonial era. It continued during the whole period of forty years that followed the Algerian war. The tensions between the two different civilizations have been undeniably tense. The Algerian territory is full of historical patrimony we have inherited. The new generations consider all these vestiges as part of their history, without asking themselves any question. Sufism adjusted according to any historical period, no matter the distorted way that privileged its growth at a certain historical period rather than another. The French orientalist used mainly the term ‘marabout’ to refer to a Sufi. This word was consecrated by the French such as the Edmond Doutté’s book entitled *Marabouts*¹¹⁷ which is one example of the French preference for this concept. People in Algeria usually use the word “Wali” in plural it is “Awlia Allah” the friends of God or the saintly¹¹⁸ people. Some of them gained this honor by their degree of piety and faithfulness to God.

We cannot deny of course the existence of some so-pretended ‘saints’ who ignore Islam and used witchcraft¹¹⁹ for lucrative objectives. The thesis is not

¹¹⁴ Yasmina Adi is a young Algerian scenarist who was invited during 2010 by the CRASC, a research center in Oran. She presented a terrifying documentary on the Algerian massacre in 1945. The atrocity of this war has certainly accentuated Sufi orders in Algeria.

¹¹⁵ Oradours : Oradour is a French calm village that has been attacked by SS troupes on the 10th of June 1944. On that day soldiers of the Der Führer Regiment killed a total of 642 men, women and children without giving any reasons for their actions and to this day there is no universally accepted explanation for the massacre.

¹¹⁶ Gildea, Robert, *France Since 1945*, (2002) p. 82.

¹¹⁷ Doutté, Edmond, *Note sur l’Islam Maghribin: Marabouts*, (1900)

Doutté is a prominent academic specialist of colonial and religious studies at the University of Algiers. He published also *L’islam algérien en l’an 1900*

¹¹⁸ *Ibid.*, p. 7. Edmond Doutté talked about the ignorance of certain Marabouts about their own religion. He was also attentive to the growth of the cult of the saints in the cultured areas such as Tlemcen and Tunis.

¹¹⁹ One example of those presumed “Saints” is Sheikh Bellahoual. His Zawia is well known in Mostaganem. People told me there that during the Presidency of Chadli Benjedid, this Zawia has reached great power and influence, because of the familial relationship between Sheikh Bellahoual and President Chadli Bendjedid. While people went there, they were asked at the door if they came for Ziara (visit) or business. People told me that business could be an apartment, a car, a job...) I visited myself this Zawia on the 26th June 2009, with a woman

concerned with this category of people who used Islam for other purposes except faith. The three Sufis selected for the present thesis have lived a life full of piety, virtue and religious spirituality. Abd-el-Kader was honored by Abraham Lincoln as a great humanitarian for having saved the lives of ten thousands Christians including the staff of the American Consulate in Damascus in 1860. El Kader, a city in the United States, has been named after Abd-el-Kader's achievements. It is the only city in the USA named after an Arab. The Sheikh Al Alawi, the second selected Sufi, is the spiritual son of El Buzidi. He drives the follower to find truth in God, to reach the peace of mind, a certain solace by raising the spirit to plenitude where the heart sees with its particular eyes. It is the organ of the transcendent vision where truth is revealed and believed. According to the Sheikh, Allah is the fundamental theme of the quranic text, the one according to which all the others are developed. Benachour, the third selected Sufi, is also a great figure of the nineteenth century Sufism in Algeria.

These Zawias constitute a heritage that survived colonial period. They constitute part of our civil patrimony. They remain part of our collective memory. It is an important patrimony for its quantitative and qualitative essence to be studied and evaluated in order to define the methodologies for its adequate protection. Such studies should be comprehensive, if we consider the fundamental importance as well as the noblest historical and artistic heritage.

called Rachdine Rahma whose brother Rachdine Hbib has been taken for a week to prison and lost his job as a journalist because he dared to write an article on the unclean and degraded behaviors of this Zawia. When people read this article, they said "Il a osé" which means he dared. In this article he denounced a trick on some villas that have been taken to some modest people and given to some followers of this Zawia. He added above the article a picture where the Sheikh of the Zawia is opening wide his burnous and the whole wilaya of Mostaganem inside the burnous. She recounted how her brother paid the price for his act, but she insisted that he wasn't beaten. He was questioned and then released during 1989 but he has never regained his job. This Zawia is today empty. I saw there some remaining articles of witchcraft and superstition. We met there an old man and an old woman who talked about their role as benefactors in helping poor people. Rahma said that this zawia was a state, even the military car was not far from the zawia. She talked about a new Wali who was appointed in Mostaganem and he received the visit of Sheikh Bellahoual and the Wali refused because he was in a meeting. Tomorrow morning this Wali has been appointed in another willaya. She recounted this story to emphasize the power of this Zawia at that time. She has then talked about an Algerian President (she refused to give his name) she told me about the encounter of the President with the Sheikh of Adrar's Zawia who died recently. While the President was about to go, the Sheikh said to him "Our Zawia is with you. We ask for the mercy of God to elect you as our president, but if you cheat with this country (he tapped with his stick on the floor) this stick is able to elect you, but it is also able to descend you."

The zawia was the house of the majority of Algerians. This patrimony was threatened after the colonial period especially during Boumediene's presidency for several different reasons, Bouteflika¹²⁰ on the other hand makes urgent interventions of maintenance and rehabilitation of the Zawias, especially after the black decennia in Algeria, and after the ever-increasing degradation of extremists and radical movements that created social collapses. Is extremism sufficient reason to call for the revival of the Zawias? Is the revival of Zawias related to social crisis? It is essential to reflect upon the tools and methodologies of politicians who intervene in the whole historical and architectural patrimony.

On the Algerian newspaper *El Watan* 21 March 2009, Mustapha Benfodil¹²¹, a journalist talked about Zawia El Alawia founded in 1909 by Sheikh Ahmed bin Mustafa Al Alawi and currently headed by Sheikh Khaled Bentounès. The zawia Alawia is situated in Mostaganem. It is one of the most important spiritual brotherhoods in Algeria. It counts followers around the world. It was fought during Boumediene's presidency. The brotherhoods have today the benevolence of Bouteflika who does not hesitate to support their networks during elections.

¹²⁰ Bouteflika is the actual president of Algeria. He started his function since the 27th April 1999.

¹²¹ Mustapha Benfodil is a young Algerian writer and journalist. He wrote three novels: *Zarta* (Barzakh, Algiers, 2000), *Les Bavardages du Seul* (2003, prize for best novel) and *Archéologie du Chaos amoureux* (2007). Lately he released: *Clandestinopolis*, a play (Paris, 2008). He wrote also a book on Iraq: *Les Six derniers jours de Bagdad* (Liberté-Casbah, Alger, 2003). Mustapha Benfodil asked the question to the Sheikh Bentounès's Brother, Murad Bentounès, about the position of the tarika El Alawia vis-à-vis the president. His answer was unequivocally "Our Zawia is apolitical. It is an opening space to everyone. For this, it must remain outside politics." In support of his statement, Mourad Bentounès recalls that he represents the brotherhood of all political tendencies. He said that the Zawia received President Bouteflika, but during the presidential of 1999, the zawia had also received Ahmed Ben Bella, Hocine Ait Ahmed, Youcef Al Khatib, Sifi Mokdad, AliHaroon, Sheikh Nahnah, Said Sadi, and Slimane Amirat and others. They all came for the baraka. He continued: "In our zawia, we have mouridines who are activists in FFS, RCD, FLN, RND, MSP. The Zawia must be open to all. Its role is to reconcile people. It brings together the politically divided". He talked also about the role of the Zawia during colonization, and how the tariqa Alawiya played a similar role in reconciling rivals, when it protected Missaliste militants and the Algerian activists of the Communist Party. He recounted then how the Sheikh Al Alawi, the head of the tariqa had suffered the horrors of repression under Boumediene's presidency. He was imprisoned and put under house arrest, and that several zawias were confiscated. This gave rise to a long legal battle. In 2003 El Zawia el Alawiya recovered all its properties and some of them were classified as "Habous" which means in Islamic law a type of legislation on land ownership. It can be classified into three types: public, private or mixed. (The term "habous" is used essentially in the Maghreb). It enables a form of pious donation.

The zawia seems the place that is always appealing and charming people from all categories, especially during crises. The first crisis was the French colonization, the second one is recent. It is the black decennia (1990-2000) where the rise of Salafia extremism has reached its peak. During this civil War 80 000 have been killed and 200 000 Algerians were forced to leave the country¹²². The extremists started attacking also the Sufi Shrines physically. There is no possible reconciliation between Sufism and Salafia because they are in complete opposition in ideas. To take one example the Salafia rejects totally the visits of these shrines. They consider it as 'shirk billah' that is a great violation to God. Today the Algerian President is rehabilitating the zawias, even the Tijanyya¹²³ order has been re-established after independence though it was rejected for its pro-colonial position during the French rule. Sidi Ahmad Altijanni was married to Aurélie Picard¹²⁴ who was helping astutely the colonial power. It is well known that Tijannia and other brotherhoods were pro-colonial. Leon Carl Brown said:

At the same time there was some co-operation between the brotherhoods and the imperial power. The reasons for this relationship were many and complicated. It could be regarded as an example of Machiavallian 'divide and rule' by the French. Another factor was the mentality of the western colonial administrator, from the D.O. in India to the members of the *bureaux arabes* in Algeria, which created a preference for the traditional chief over the western-trained junior functionary. Moreover, the traditional mentality of the *sufi* leaders tended toward an acceptance of any imposed authority but allegiance to none; and this tendency was catapulted into outright co-operation

¹²² Ghiles, Francis, Reviewed work(s): *The Agony of Algeria* by Martin Stone Source: British Journal of Middle Eastern Studies, Vol. 26, No. 1 (May, 1999), p. 149. Published by: Taylor & Francis, Ltd. Stable URL: <http://www.jstor.org/stable/195639>

¹²³ This information is from "*Terrorism Monitor*" which is a publication of The Jamestown Foundation. Volume VII, Issue 25 u August 13,(2009) p. 2.

¹²⁴ Hart, Ursula Kingsmill, *Two Ladies of Colonial Algeria: the Lives and Times of Aurelie Picard and Isabelle Eberhardt*, (1987) p. 23. In this book Ursula wrote about two ladies of the Colonial Era: the first Aurélie Picard who was a good counselor for her husband Ahmad Altijanni. She had soon became a good controller of the purse of the Zawia even her marriage with the sheikh was first in the Roman Catholic Church. Aurélie was constantly pushing the sheikh toward fresh undertakings beneficial to France. Ursula shows in this book how Sheikh Ahmad Altijanni was his wife's tool during his life and serves the French interests in contrast to Isabelle Eberhardt who was a true Muslim who has thrown away her western way of life without caring about the Europeans who were scandalized with her adoption of the Muslim life and culture.

with the French when the campaign from the Muslim reformers began to gain support.¹²⁵

The most important thing is the different paths that originated during the nineteenth century based on esoteric aspects that the French regarded as obsolete nevertheless they used them whenever it was crucial to act upon people.

After we have stepped some paces in Sufism in Algeria, we pace over Transcendentalism in America as a historical survey of both religious literary movements.

¹²⁵ Brown, Leon Carl. "*The Islamic Reformist Movement in North Africa*" : Source: The Journal of Modern African Studies, Vol. 2, No. 1 (Mar., 1964), p. 60. Published by: Cambridge University Press Stable URL: <http://www.jstor.org/stable/158995>

1.3. Footpaths toward Transcendentalism in America

I hear dervishes monotonously chanting,
Interspes'd with frantic shouts, as they spin
Around turning always towards Mecca,
I see the rapt religious dances of the Persians
And the Arabs.¹²⁶

Walt Whitman

People usually ask me: “why you are interested in Transcendentalism?” I answer: “read them and you will see how worth it is to ‘comprehend the nectar’ as Emily Dickinson said. One feels exactly like Doris Lessing while people asked her: “When did you become interested in Sufism?” She feels that there is an understatement which is: “I am surprised that you are the kind of person to become interested in mysticism.” Her intelligent answer generates respect and admiration: “I had an inclination toward mysticism not (religion) even when being political. It is not an uncommon combination....If you are not political, you are reactionary. (If you are not God’s child, you are the devil’s.)”¹²⁷

Transcendentalism began as an intellectual movement in Boston and Cambridge, Massachusetts. It arose as a response against Boston Unitarianism. This reaction is a result of a crisis of faith. Their main interest was the search of appeasement between the individual and theology. Nichols said: “The movement began in a remarkably small geographic area... in Boston...that encompassed the homes and workplaces of Emerson, Thoreau, Margaret Fuller, the Alcotts, the Parkers¹²⁸, and the [Elizabeth] Peabody sisters.”¹²⁹

The transcendental philosophy developed through English Romanticism, German idealist philosophy, Unitarianism and Eastern religions. Its elementary principle was that God is both inherent and transcendent, that is inside and

¹²⁶ Quoted by LeMaster, J.R. and Jahan Sabahat, *Walt Whitman and the Persian Poets: A Study in Literature and Religion*, (2009) p. 53.

¹²⁷ Quoted by Muge Galin, *Between East and West: Sufism in the Novels of Doris Lessing*, (1997) p. 3.

¹²⁸ The Parkers is in reference to Theodore Parker born in 1810 one of the participants in the Transcendental Club in Boston was a young contemporary of Emerson’s. Parker respected Emerson enormously and went on the same line of Emerson’s principles of Transcendentalism as a milestone of his being. He disagreed, however with Emerson in his strong desire to put into practice Emerson’s ideas. He was more a man of actions than thoughts.

¹²⁹ Professor Ashton Nichols, *Emerson, Thoreau, and the Transcendentalist Movement*, (Chantilly, VA: The Teaching Company, 2006), p. 6.

outside the world. The notion of immanence implicitly encloses the indisputable value of man, and the unquestionable presence of God within individuals and the world. These ideas are quite odd for the traditional Christian theologians; some of them consider these new thoughts as heretic.

In fact Transcendentalism was more than just conciliation between the individual and theology; it was much more than that because it seeks to reject biblical Christianity, by substituting the faith in the God of the Bible with faith in the divinity of humanity. In this case they surpassed Unitarianism that studied the Bible rationally not as a divine text. Unitarianism has opened the passage to Transcendentalism. It declined the notion of predestination. It was rather inclined to individual responsibility. It was the first movement to believe in the perfection of the human character and the possible successful combination between the spiritual and the intellectual.

Transcendentalists went the same line with Unitarianism especially in the belief in human's divinity with a focus on freedom and their inherent goodness. Transcendentalism¹³⁰ was influenced by Puritan Calvinism and the Age of Enlightenment and Quakerism. The focus was on the "inner light" and social reforms. They¹³¹ were reading for the Greek Philosophers such as Plato as well as the German philosophers such as Johann Wolfgang von Goethe and Immanuel Kant, Fichte, Schleiermacher, Hegel, Schelling and some principal figures of English romanticism, such as Samuel Taylor Coleridge, Carlyle, Wordsworth and English Neoplatonic writers; Swedish mystic Emanuel Swedenborg; and the Eastern writings of Confucius and sacred texts of the Vishnu Purana and the Bhagavadgita. Dean Grodzins said:

The Unitarian intellectuals who became Transcendentalists shared an enthusiasm for the new theology, philosophy and biblical criticism coming from Europe. Their excitement had a religious source. ...It (Transcendentalism) received its first expression from the writings of Immanuel Kant, starting with his most important book, the *Kritik der reinen Vernunft* (Critic of Pure Reason)... All knowledge is built from things as perceived; things in themselves are unknowable...Kant separated faith from knowledge. Faith consisted of the soul encountering God in the noumenal realm; knowledge, and therefore science, being of phenomena, could not affect faith...Unlike Hume,

¹³⁰ Wayne, K. Tiffany, *Encyclopedia of Transcendentalism: the Essential Guide to the lives and works of Transcendentalist Writers*, (2006) p. viii.

¹³¹ Wilson, Leslie Perrin, *CliffsNotes: Thoreau, Emerson and Transcendentalism*, (2000) p. 10.

Kant offered an alternative for what he had destroyed. Religion, he believed, consisted of practical morality, and the only proof of God he thought valid was the moral proof.¹³²

The text above ascertains the radical change in ideas. ‘The moral proof’ is then the aim. It moves through the channel of practicability. The only proof of God on earth is the degree of moral accomplishment. Consequently man has taken an immense acknowledgement, to become ‘a representative man’. The most renowned Transcendentalist who settled the criteria of this new archetypical man is Ralph Waldo Emerson. He is himself from Concord, which is not far from Boston. His essay *Nature* is an efficient clarification of the main principles of Transcendentalism, it was published anonymously in 1836. Its publication coincides with a period of extreme intellectual agitation and literary motion. Transcendentalism is based on early philosophies such as Plato’s. It was in many ways a radical movement, threatening to established religion. Some people opposed Transcendentalism vigorously. One of its most reactionary critics was Andrews Norton¹³³ a professor in Harvard, who attacked Emerson’s “*Divinity School Address*” in 1838 and who went on to produce a piece entitled *Discourse on the Latest Form of Infidelity* in 1839. The Harvard Divinity School Address catches fire of protest. Emerson had confronted the idea that Jesus was exclusively divine, depicting him instead as “the Way-Showers for all humanity to grasp its oneness with God.”¹³⁴ He went on to offer a fundamentally diverse representation of Jesus and a sarcastic summons of traditional Christianity:

Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world. He said, in this jubilee of sublime emotion, ‘I am divine. Through me, God acts; through me, speaks. Would you see God, see me; or see thee, when thou also thinkest as I now think.’

¹³² Grodzins, Dean, *American Heretic Theodore Parker and Transcendentalism*, (2002) pp. 62-63.

¹³³ Wilson, Leslie Perrin, *CliffsNotes: Thoreau, Emerson and Transcendentalism*, (2000) p. 3.

¹³⁴ Shepherd, Thomas, *Friends in High Places*, Unity Village, MO: Unity School of Christianity, (1985). p.159.

But what a distortion did his doctrine and memory suffer in the same, in the next, and the following ages! ...The idioms of his language, and the figures of his rhetoric, have usurped the place of his truth; and churches are not built on his principle, but on his tropes (figures of speech).¹³⁵

Emerson here is giving another interpretation to the speech of Prophet Jesus. He is clearly rejecting the previous anticipated versions. He attacks churches that are inattentive to the true principles of Jesus Christ. To this sacrilege, some scholars consider Emerson's writing as a clear form of infidelity, thus some refer to "Transcendentalism" as a form of violation to the sacred. Emerson as a prominent figure of Transcendentalism believed in the innate value and aptitude for prominence in all people and insisted on the individual's inherent qualities, to focus on the self and return always to the self. He summoned his audience to live freely without putting borders to the self. He insisted on a completely and amply life without limits. Emerson wrote in the *American Scholar*, "...in yourself slumbers the whole of Reason; it is for you to know all; it is for you to dare all."¹³⁶

Emerson's name is linked to his great culture, honorable work and eternal sense and insight. He was endowed with a soul of a prophet who has got particular futurist perception of the world, and also spiritual tool as an instrument of change. One of Emerson's biographers wrote admirably praising him: "He dealt a stunning blow to soulless Tradition. He exposed the folklore of a faltering civilization. He laid the foundation for a new and more excellent society than history has recorded. He pointed man to the Supreme Spirit in his own soul."¹³⁷

Emerson laid new foundations for a better society. He embodies transcendentalist qualities, thus to define Transcendentalism, I did not find better than Emerson's quote himself where the general idea is that truth is graspable as a whole. It does not need to go through particulars:

¹³⁵ Shepherd, Thomas, *Friends in High Places*, Unity Village, MO: Unity School of Christianity, (1985). pp. 159-160.

¹³⁶ Quoted by Wayne, K. Tiffany, *Encyclopedia of Transcendentalism: the Essential Guide to the lives and works of Transcendentalist Writers*, (2006) p. 115.

¹³⁷ Dillaway, Newton, *The Gospel of Emerson*, Wakefield, MA: The Montrose Press, 1949. p. 77.

[Transcendentalism] rejects the aid of observation, and will not trust to experiment. The Baconian mode of discovery is regarded as obsolete; induction is a slow and tedious process, and the results are uncertain and imperfect. General truths are to be attained without the previous examination of particulars, and by the aid of a higher power than the understanding. . . . truths which are *felt* are more satisfactory and certain than those which are *proved*. . . . Hidden meanings, glimpses of spiritual and everlasting truth are found, where former observers sought only for natural facts. The observation of sensible phenomena can lead only to the discovery of insulated, partial, and relative laws; but the consideration of the same phenomena, in a typical point of view, may lead us to infinite and absolute truth,— to a knowledge of the reality of things...¹³⁸

It is very hard to define what Transcendentalism is, but it seems clear in the passage above that this movement stresses the feelings rather than observation, in other words truth which is felt is more poignant than truth which is proved. Transcendentalism was a humanistic philosophy that places the human being's right at the heart of the universe and helped inducing respect for the human potential. The movement was a result of the rising industrialization in the late eighteenth and early nineteenth centuries, and against the dehumanization and materialism that generated with it. Another reason for the rise of Transcendentalism was the increasing interest in Romanticism in Europe and the accessibility of foreign literature and philosophy after 1800. Americans were traveling and studying in Europe, and some of them brought books back to America when they returned home. One of the great philosophers of the age of the enlightenment (John Locke) has also tremendously affected the Transcendentalists in the sense that they grew against his ideas. Locke considered religious and moral concepts in the same way as arithmetic, thus religious perception was not transcendent for him it was a material awareness. The mid-19th Century was an important age in terms of change and development. There were significant changes in American society that require some philosophical, spiritual and social answers. Industrialization, urbanization, immigration and westward expansion were among the fundamental changes in American history and culture during the 19th century. The Transcendentalist writers are considered as social reformers for their entire

¹³⁸ Wilson, Leslie Perrin, *CliffsNotes: Thoreau, Emerson and Transcendentalism*, (2000) p. 6.

social engagement in American life, but also and above all they are considered as literary and philosophical writers with a genuine and a spiritual pen to express the intricate and complex inner self within nature. Transcendentalism in New England blossomed during a period in American history characterized by expansion, change, a growing national identity, and increasing threat for the union. By the 1860, the population increased tremendously. The years from 1830 to 1860 many territories were annexed, and started then the westward expansion. The railroad improved transportation and communication. The North developed industry and metropolitan areas, while the South sustained agriculture at heart. That caused conflicting disagreement on the question of slavery. There were urgent desires for social and economic reforms. Beside the question of slavery, there was also the question of the natives. It was also the age of the Monroe Doctrine where president Monroe states in 1823: “as a principle in which the rights and interests of the United States are involved, that the American Continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European Powers.”¹³⁹

The Monroe doctrine is within the same principles as the later “manifest destiny,”¹⁴⁰ applied by supporters of territorial extension to encourage the greedy actions of government. Major L. Wilson said: “To be sure, certain aspects of the thought about manifest destiny cast the nation in the role of self-defense, for the enemies of freedom were trying to block by a cordon of power the access of freemen to the safety valve of open space.”¹⁴¹

¹³⁹ Elihu Root, “*The Real Monroe Doctrine*”: Source: *The American Journal of International Law*, Vol. 8, No. 3 (Jul., 1914), p. 427 Published by: American Society of International Law Stable URL: <http://www.jstor.org/stable/2187489>

¹⁴⁰ Manifest Destiny “An expression used by the journalist John O’Sullivan in his article in the *Democratic Review* in July 1845 to refer to the so-called providential mission of the United States. Inspired from the Puritan Myth of the Chosen People, Americans believe in the transcendent purpose of their nation as the savior of the world, something which included a crusading mentality that justifies their expansionism towards the West in the 19th century and their interventionism in the rest of the world in the twentieth and the twenty-first century.” as defined by Nait Brahim Abdelghani in his book “*A Student Lexical Guide to American Civilisation*” (2005) p. 107.

¹⁴¹ Major L. Wilson “*Ideological Fruits of Manifest Destiny: The Geopolitics of Slavery Expansion in the Crisis of 1850*” Source: *Journal of the Illinois State Historical Society* (1908-1984), Vol. 63, No. 2 (Summer, 1970), p 136 Published by: Illinois State Historical Society Stable URL: <http://www.jstor.org/stable/40190861>

Since the seventeenth century the notion of the American people as ‘the chosen people’ had pervaded and infused first Puritans and then American thought. God’s providences were first attested in the survival, endurance and affluence of the first small colonies, expanded by the rebellious sensations and the final victory and triumph against Great Britain. God’s providences were certified by the colonies rapid growth that amazes the world. It is the consequence of several centuries of pioneering European settlement of North America. This idea of ‘manifest destiny’ developed during the nineteenth century that the United States has got a providential mission to further its northern occupation. The annexation of Texas and Mexico was justified by this God-given duty to free people from other colonization. The goal was to develop democratic institutions in places where God has got good intentions for humankind. Manifest destiny was criticized afterwards as a hypocrite tool of imperialist’s power. Merk said:

Expansionism is usually associated with crusading ideologies. In the case of Arab expansionism it was Islam; in Spanish expansionism, Catholicism; in Napoleonic expansionism, revolutionary liberalism; in Russian and Chinese expansionism, Marxian communism. The equivalent of these ideologies in the case of the United States was “Manifest Destiny” This was a mixture of Republicanism, democracy, freedom of religion, Anglo-saxonism, and a number of other ingredients.¹⁴²

‘*Manifest Destiny*’ was not regarded the same within the three Transcendentalists: the three of them envisage a great America, a glorious country within the intellectual and the spiritual qualities. They did not regard these qualities as incongruent with material prosperity. The post-Civil-War period has also deepened the Transcendentalist belief in a great future for America, but far from evil. Emerson and Thoreau were obeying little and resisting much. In what concerns ‘Manifest Destiny’ Whitman went a different side from Emerson and Thoreau. He regarded it as a theory of spiritual evolution. He regarded America as a new nation with a very different civilization from the earlier ones. The Civil War was a dramatic happening that increased anxiety, but the Transcendentalists had still a lot of faith in the

¹⁴² Merk, Frederick, *Manifest Destiny and Mission in American History*, (1963) p. xvi.

individual. During the same period immigration into the United States became greater than before. Within this dreary age, Transcendentalism looked upon the awakening of the soul. Their trajectory was different. It started with Emerson's withdrawal in Concord that resulted in the composition of the first radical and pioneering intellectual group who dared to question some religious Puritan traditions as well as the role of the individual in his society. Emerson followed by Thoreau and Whitman nurtured the theme of individualism. They looked upon the individual who stays alone, self-reliant and challenging anything that could stay on his way. They also looked upon the intrinsic characteristics that help and comfort the individual. Individualism is at the heart of Transcendentalism, thus we can deduce that individualism is important and crucial in American belief because it has got deep roots within this culture.

Ralph Waldo Emerson assumed that "The key to the period appeared to be that the mind had become aware of itself... The young men we reborn with knives in their brain, a tendency to introversion, self-dissection, anatomizing of motives."¹⁴³ Emerson's metaphor 'they were born with knives in their brain' is a poignant metaphor. It shows that those young men are aware of a lot of things and people cannot easily manipulate them, because they have knives in their minds that could dissect truth as a biologist could slice up a frog. They are able to look at their soul to anatomize it. Introspection is central in the knowing of the self. 'Know thyself' is a Transcendentalist creed. Besides knowing the self, Transcendentalism looks for philosophical and theological improvements. Transcendentalism is a spiritual movement that emphasized the birth of the new American mind in the new civilization with new beliefs, new philosophies, new visions of life and new literature. Transcendentalism has also achieved a challenging object, which is liberating religion from the dense orthodoxy. Emerson, for example left the Unitarian Church, because he was not willing to the permanent duties of the church such as prayers and communion service, despite the fact that the Unitarian church is already one of the most liberated tendency in Christian denominations. Emerson's liberal spirit touched the younger generations. He is the sage of Concord; a prophet

¹⁴³ Cole, P. Mary Moody. *Emerson and the Origins of Transcendentalism: A Family History*, (1998) p. 163.

who spread a religious spirituality that liberated mind and spirit that no party or church can fix or incarcerate. Emerson said:

It is well known to all my audience that the Idealism of the present day acquired the name of transcendental from the use of that term by Immanuel Kant of Koenigsberg, who replied to the skeptical philosophy of Locke, which insisted that there was nothing in the intellect which was not previously in the experience of the sense, by showing that there was a very important class of ideas or imperative forms, which did not come by experience, but through which experience was acquired; that these were intuitions of the mind itself; and he denominated them Transcendental forms. The extraordinary profoundness and precision of that man's thinking have given vogue to his nomenclature in Europe and America.¹⁴⁴

The belief in intuition is fundamental to Transcendentalists. The word 'intuition' itself is a recurrent word in Emerson's writing. Experience for him is something acquired, whereas intuitions are the most astonishing vibrations of the mind. Emerson and the circle of intellectuals around him constitute the wealth of New England, since the seventeenth century this region had already developed to reach afterwards an original culture under the impulse of churches and universities. The first generations of settlers, the Puritans, had education and strong religious motivations: a huge number of them were constant readers of the Bible, and they left written documents of laws for public life as well as poems and intimate diaries. Their daily life was marked by great respect to God who had granted them his grace and religion. They created quickly a university, Harvard (1636), and a printing press in Cambridge (1642), that carry evidence of their interests in education. New England is deeply rooted within its Puritan origin. It is the state that manifested strong protest, during the revolutionary war against England. The identity of this region is especially marked, with its deep religious tradition and culture, inherited by the teachings of Martin Luther, according to him every faithful person can establish a direct relation with God, without going through an intermediary such as the clergy. This conception caused essential development of American individualism. The Transcendentalists were the first American pioneers to strengthen this distinctiveness. They believed that no law, rule or

¹⁴⁴ Ericson, L. Edward, *Emerson on Transcendentalism*, (1986) p. viii.

institution, could impose a belief. The Calvinist theology has also influenced the Transcendentalists, by its lack in progress and flexibility though civil decisions that were fixed by autonomous gatherings of the faithful; indeed, the ministers played a determining role, in the Massachusetts in the second half of the seventeenth century. This form of oppressive theocracy is cleverly represented by Hawthorne at the contextual background of his fiction. The puritan vision is deeply charged with the feeling of human guilt, which resulted in the end of alliance between God and Adam. The Puritans believed that the divine only could grant his grace that transforms the individual to make of him an elected person, with a superior social order. This strong predestination did not lead to fatalistic passivity, for the Puritan, dropped himself in observation and enquiry of proofs. He discovered at the end that the exterior signs of success revealed the divine intention. Since the center of this theology lies in the impenetrable designs of providence, the world remain the only place of the manifestation of God, so every detail of the creation is likely to have a providential meaning. The daily life is perceived as an emblematic book that is decipherable for the Puritan. The constant effort to describe and to understand divine will gave the Puritan a quality to examine and analyze the abstract world. The perception of reality is on one hand based on the material function of the object, on the other hand on the spiritual meaning of it. This vision of two possible coexisting levels meets again in the Transcendentalist conception in the meeting between Nature and the human spirit. This dualism is a systematic attitude that combines observation and symbolic interpretation of the world. It's a complex combination that nourished theological thoughts of the Transcendentalist dissidents. The Transcendentalists have been influenced by their age, by their families, churches, and universities. They remained prudent and ambivalent; they were fascinated by the integrity of the Puritans, but disgusted by their control on individual liberty, therefore they were divided between admiration and Rejection. The Transcendentalists were not directly confronted to puritanism that has progressively been declined as a force of organization in the eighteenth century in New England. However, they were confronted as I have already mentioned to Unitarianism, the new religious belief that had recently taken outsize importance enforced and taught in

Harvard by William Ellery Channing. In reaction to the austere Calvinist theology, this religion was influenced by the spirit of light, progress and liberty. It eliminated the dogma of trinity, judged too mysterious and supernatural. It is no longer considering the Christ as a simple representation of God, the picture of human perfection; the focus was on his model of an idealistic life that could increase the possibilities of the individual's regeneration. They found also that the belief in the predestination is incompatible with the freedom of man. Fate and destiny had been abandoned. A benevolent God is sending his blessings, the most important thing was to carry a moral existence, far from sin. This religion was simple and pleasant. It was more tolerant than the previous one and more suitable to people who were preoccupied with material comfort rather than the mind or the spirit. This religion helped America to enter into a universe centered on man, to facilitate social gatherings and incite people to philanthropy. After Unitarianism had prevailed on Congregationalism¹⁴⁵, the Transcendentalists appeared in Boston as a reaction to the new dominating religion, judged cold and definite, impoverished in mystery and of emotion, and too conformist to deal with the materialist interests in the era of industrialization. Emerson described it as a superficial religion, he launched himself in a virulent disagreement with the Unitarian Church. He expressed the desire of a more substantial religion, with authentic principles that would give a direction to his life. The intensity of the reaction of Emerson and a group of close intellectuals to him drove to a radical separation with the Unitarian Church. Emerson abandoned his ministry functions, Thoreau followed by his two years in the woods to express his disagreement to live a utopian life. They were aiming to help oppressed minorities, thus they directed their energies toward reformation. Emerson was constantly giving lectures in Concord to discuss religion, literature and philosophy, without ever constituting a true school of thought with a clearly structured doctrine. The Transcendentalists, however created a magazine between 1840 and 1844 called 'the Dial' in which Margaret Fuller, then Emerson helped by Thoreau, published essays and poems reflecting their ideas.

¹⁴⁵ The system of government and religious beliefs of a Protestant denomination in which each member church is self-governing.

In order to understand the Transcendentalists, it is important to analyze briefly their inclinations. They were admirers of German literature and philosophy. They read Kant, Schelling and Goethe. They read for the British Poets Coleridge and Thomas Carlyle. Thus we can assume that Transcendentalism is the American form of Romanticism, though they would not like this idea, because they hate imitation. They prefer to be initiators and creators of new things and they succeeded in many ways. This movement instigated by ministers and professors succeeded to broadcast an original an exceptional idealism to oppose its ideas to the dominating ideology. The Transcendentalists were orientated at the beginning toward European ideas, but with the text of 'Nature' and the 'American Scholar' Emerson offered an independent production, an intellectual declaration of independence that brought him respect vis-à-vis the celebration of individualism. The Transcendentalists rejected the past, and promoted the present in which the autonomous thinker learns how to discover the universal truth. They believed in the existence of innate ideas, Emerson revered the essential role of the individual's conscience that gives access to reality and examines truth. Like Coleridge, they prefer the meditative being, the intuitive knowledge of truth provided by the internal illumination that allows the admission to the divine mysteries that are inaccessible to the scientific reason. According to the Transcendentalists, the immanence of God in nature renders possible the direct experience of the sacred in the multiple contemplation of his creation, there exist the underlying messages between the human soul and nature, between the miniature copy of the spirit and the over-soul, the observation of the natural phenomena allows better understanding of the laws that govern man. One finds all this rational between the lines of the text *Walden*. There is an attentive examination of this intermediate exchange between man and nature. Thoreau calls for innumerable metaphors to approach this symbolic application of nature. Those natural elements constitute analogical means to interpret the world, to bring a direction to reality and to integrate one's own existence. Transcendentalists see in nature a harmonious picture of ideal unity towards which they aspire. Having recognized the strength of the human spirit, the Transcendentalists at length questioned themselves on the ethical implications of this subjectivity.

According to them man is autonomous. They are convinced that man is able to discern good and evil since his conscience gives him access to absolute truth. The culture of the Transcendentalists is the culture of the self. The first duty is to develop man's own potential, to progress towards the ideal, to let the sacred part flower within the self. This concern of personal improvement joins the feeling of the individual's deification. By this, the Transcendentalists furnished an essential foundation to the reflection on the development of the nation. The intelligentsia of Concord instigated a complete revolution of man in the United States: a spiritual light that was able to superimpose the common man of the Jacksonian Era¹⁴⁶, and consolidate the perfect young man in a democracy that sustains the value of humanity. Transcendentalism was first turned towards the social objective: it was ambivalent between liberating the individual and the social reformation, the interest was a society where man thrives. They repudiated any debt concerning past generations. They found a lot of optimism in man and the energy of progress. They believed that every man is able to do well. They legitimated the priority granted to the regeneration of the individual. This is the reason why there is a lot of hope of a superior being able to bring precious progress to all. Transcendentalism was fascinated by heroic aspects. They insisted to bring into view the remarkable personages as the representation of idealistic figures. They insisted on portraying independent man that has only his conscience as a guide. Thus Transcendentalism is the era of American idealism. It imposed itself in America in the nineteenth century. Maybe the most valuable contribution of the Transcendentalists, or their more durable idea is that the writer can become a motor of an institution, a motor of a nation while the writer has never reached that recognizable place previously. The literary creation was no more a frivolous activity, it became a very respectful job that was granted a prophetic role. It measures man to give him a further look to perfect himself, to go beyond appearance, and to go beyond his own capacity. Consequently, the Transcendentalist's work proposes a liberating vision. It opens other perspectives in the way one analyses and recognizes truth by a transcendent language that could penetrate ordinary life.

¹⁴⁶ The Jacksonian Era is characterized by several principles: Expanded suffrage, Manifest Destiny, patronage, strict constructionism and laissez-faire economics.

They left a great work of quality, a great American wealth. Emerson, Thoreau and Whitman have shown the great role of the writer that plays a decisive part in his country. In the nineteenth century these authors reinforced the place of art, by encouraging vocations. During this era the United States felt the need to produce a national literature expressing the specificity of human experience on the American territory. Americans discovered nature, the meeting with the new territory created a new life style in accordance with the wild imaginary continent, it was necessary to stop turning towards Europe, toward the past. Literary imitation failed, thus the new continent requires its own literary codes. It was necessary to invent new welcoming forms adaptable to the spatial immensity, the wilderness, which is more tolerant concerning cultural variety.

1.4. Conclusion

The Transcendentalist philosophy is not enclosed within the barrier of the nineteenth century. It is a futurist philosophy, though it is true that transcendent people are very few nowadays because of the nature of life which is becoming more complex and corrupt. The Sufi philosophy, on the other hand is also stirred toward the future. They both developed under difficult circumstances. This chapter has retraced some historical aspects that occurred at the same time with Sufism and Transcendentalism. This chapter expresses a love of justice and freedom that both the United States and Algeria share together. They both show a real involvement whenever their freedom was endangered. Both countries recognize the fervent struggle of each other. Algeria was among the first countries to recognize the sovereignty and the independence of America in 1783 and two centuries after the latter has also recognized the independence of Algeria. The years of the Civil War (1861-1865), emigration and the rush to the West coincides with the French Colonization of Algeria. The two experiences are not the same at the national level, but very similar at the level of the individual, because war raises people's conscience. In war people are questioning what is wrong and what is right. The Transcendentalists and the Sufis kept on following their principles even if they are contrary to society. They disregarded conventions without fearing the prices they could pay. They had a mission which is to liberate man from the chains of societal injustices and the natural accidents.

Footpath toward Sufism and Transcendentalism is a chapter that marks the first footsteps towards these two literary and religious movements. The next chapter is an attempt to see the extent to which Sufism and Transcendentalism allow the belief in the betterment of the world, the betterment of people. Emerson Thoreau and Whitman are advanced spiritual scholars who are endowed with worthy flexibility, they are able to imagine a better world because of their huge imagination. They have the potential to unveil man's imbedded originality and individuality and his ability to contribute to the whole humanity. Sufis like Abd-el-Kader, Al Alawi and Benachour on the other hand inspire permanent self-study thus contributing to the individual's growth to the

fulfilment of their destiny. People may object to their excessive belief in the individual, but we can only praise and acknowledge their daring nomadic exploration of the soul on the road not taken. This exploration allows a transformation of the soul by having more knowledge of the self and the world.

Chapter Two
Daring or Submissive Individualism: the American
and the Algerian Case

A bird I am: this body was my cage
But I have flown leaving it as a token¹⁴⁷

2.1. Introduction

Individualists and collectivists usually understand both individual and society in different ways. Thomas Hobbes's *the Social Contract* is extremely individualistic. According to Hobbes the human's nature is individualistic because the individual strives for advantage and glory without interest for the others. Law is necessary to prevent one from attacking the other. His Social Contract explains institutions standing on human nature and looking at individuals in an atomistic way. Hobbes individualism is considered as extreme by Machan Tibor who said "We are now left with two extremes: radical skepticism, which issued in nominalism and radical individualism, à la Hobbes, and the Platonistic alternative of an unattainable, hopelessly utopian and ideal conception of human nature. Both favor skepticism in the end."¹⁴⁸ John Locke on the other hand assumes that there are certain undeniable rights that are required to embark upon a fully human life. These rights are: life, liberty and property. The thesis looked upon Transcendentalism and Sufism as two philosophies that are striving more for the platonistic alternative. It does not look at the political or the economic side of individualism. The thesis examines the humanist individualism called by Machan, Tibor as classical individualism that recognizes as he said that:

there is in nature a class of human individuals. And their human nature has a lot to teach us about social life, and personal ethics. It seems there are indeed good reasons to classify human beings as a distinct class of entities in nature. There is, however, also good reason

¹⁴⁷ Quoted by Lings, Martin, *What is Sufism?* (1975) p. 13.

This poem was found beneath the head of Ghazali at his death. Ghazali is the great eleventh-century Sufi.

¹⁴⁸ Machan, Tibor, *Classical Individualism: the Supreme Importance of each Human Being*, (1998) p. 8.

to regard their individuality as one of their essential, central characteristics.¹⁴⁹

This humanist individualism values an autonomous and liberated life within a given community with the aim for a prolific and inexhaustible social life. The outcome of this humanist individualism is to reach the profoundest aims of one's own potential while taking a lot of care about social behavior. In short the aim is to become a good citizen who has not denied his morality and his humanity. Above all this humanist individualism aims to the perfect citizen, the one who behaves flawlessly with immaculate conducts. His perfect behavior is not linked to the state's anxiety. He is not perfect because he is scared from a policeman or a sergeant or because he is afraid to go to prison. He is not perfect because he is following the state's laws that have been imposed on him, but because he is following his own deep morally true behavior. His free will is the fee of his liberation from the burden of uniformity. He is neither sharing his problems with others nor happiness but rather he tries to create the finest from his advantages and disadvantages out of his life.

While investigating the theme of "individualism" we deal with it as a social philosophy that emphasized the individual freedom. The individual is of supreme importance. We did not tackle this concept from its pejorative connotation which is egotism. The emphasis was on the individualism which focuses on values like self-reliance, privacy and mutual respect. Politically, individualism is on the same line with sociology. It is a government which enables its individuals to reach their utmost potential. Friedrich Hayek said: "No political term has suffered as much as the word "Individualism""¹⁵⁰. The human nature is individualistic, because it is composed first of individuals, autonomous individuals who are able to smell to think and act. This individual has got a primary vocation which is independence. This autonomy drives the individual to remain free and sovereign. It leads to self-realization throughout the internal potential. Individualism however requires a high degree of emancipation from all the external influences that may disturb personal

¹⁴⁹ Ibid., p. 7.

¹⁵⁰ Laurent, Alain, *Histoire de L'Individualisme*, (1993) p. 3.

My translation « Aucun terme politique n'a plus souffert que le mot « individualisme » »

autonomy. Humans are always disposed to emancipation and freedom, because they have the privilege of living an interior intellectual life. Jacque Attali¹⁵¹ indicated the year 1492 as the birth of the individual. He is making a reference to Christopher Columbus who defied all the norms to live his personal adventurous life. Attali¹⁵² mentioned four other characters beside the adventurous character who are representative of the individual's exaltation: the mathematician, the artist, the merchant and the philosopher. These characters according to him are beyond the norms. They go outside the borders. The 1492 is the year of the declaration of individualism. Both Transcendentalism and Sufism are spiritual movements that reflect longstanding tendencies as an appreciation for democracy, an insistence on liberty of conscience, and a great tendency toward individualism. Both Transcendentalists and Sufis idealize man, because they have a lot of optimism and confidence in him. A lot of confidence leads definitely to individualism. Transcendentalists and Sufis are in constant search for knowledge and understanding. They are able to stretch their vision of life. They seek spiritual growth. They believe in tremendous universal truths. They have an inner peace because they live in harmony with these truths. This inner peace is really a good fuel to make them transcend. Their vision of life is broadened. Their quest for truth lead those to impressive journeys where they lived the life they wanted. They did not wonder within piles of dusty books, they experience life. They were determined to find the truth behind all unanswered questions. Individualism is also perceptible in their respect and admiration for Self-knowledge which is a key to education for the focus on the individual as a source and route to all knowledge.

How can a person look within himself?

A person is able to grasp his mental states by means of introspection. Self-knowledge is featured with directness. There is a direct access to the object. There is no interference. For Transcendentalists, self-knowledge is a key to education. There are different interesting ways to be authentic and remain independent in the journey towards knowledge. The individual is the input and

¹⁵¹ Laurent, Alain, *Histoire de L'Individualisme*, (1993) p. 25.

¹⁵² *Ibid.*, p. 25.

the output. There are many paths toward knowledge. It is difficult to get away from the established path that guides to the same place.

Individualism is a way that leads to knowledge. It nourishes the uniqueness which is within each individual. Self-knowledge requires also self-directing and a certain level of autonomy. There is more awareness of the potential imbedded in every individual in self-knowledge than any other strategies. With self-knowledge a person trusts his innate goodness and wisdom. After all it is true as Herman Melville said: "It is better to fail in originality than to succeed in imitation."¹⁵³ Transcendentalists and Sufis privilege the intuitive and the individual over the rational thoughts and formal learning. Einstein stressed the importance of intuition: "The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift."¹⁵⁴

This quote is outstanding in the sense that it is said by a great physician whose daily life is based on numbers and statistics. Many people think we can model judgment, decision making and problem solving. However, we can never fully state or evaluate everything that went into a decision. It is indescribable, unspeakable and sometimes beyond words.

The minute we go over all that went into a decision, we are under pressure and anxiety because there are things that are controlling our decisions. Making judgments, making decisions is what humans do that computers and robots cannot. It is the fundamental nature of human mind in creativity.

Einstein's quote has got a powerful idea. Our minds are frequently simply clarifying things, to shape them according to the knowledge we have. We put so much emphasis on this process that we forget to create. He wants to say that creation is more important than rationalization. Creation opens all the doors of possibilities and the rational mind is only a servant that is: it is only helpful to make those possibilities accessible and feasible.

¹⁵³ Quoted by John L. Mason, *Imitation is Limitation*, (2004) p. 9.

¹⁵⁴ Quoted by Ricklef, James, *Tarot Tells the Tale: Explore Three-Card Readings Through Familiar Stories*, (2004) p. 209.

Transcendentalists as well as Sufis have shown an advanced state of individualism that enables them to trust their minds and their experiences. They like to come back to all what is contained in books and traditions, but moving forward is much more important. This individualism leads to the commitment to the freedom of individuals, self-development, social progress and reform.

Individualism is tinted with an optimistic spirit since they believe that human society could be changed. They did not hesitate to give their support for social reforms in what concerns education. They communicate it through pen and action. The Transcendentalists were concerned with the labor's rights, women's rights¹⁵⁵, and abolition of slavery. The Sufis were also involved in the improvement of education and the decolonization of Algeria.

The literary aspect was not an end in itself. Social aspects constantly pursued it. In the United States individualism is not specific for the Transcendentalists

¹⁵⁵ The importance of women in the shaping of the mind of men is undeniable within Sufis as well as the Transcendentalists. Ralph Waldo Emerson has been influenced by his aunt Mary Moody Emerson. Sidi Kaddour Benachour was influenced by his mother. Thoreau and Abd-el-Kader were also very respectful toward women. Abd-el-kader said in his book "Al Mawakif" mawakif number 249 p 659 "Women could reach perfection the same as men". In what concerns the Transcendentalists there are feminist figures such as Margaret Fuller who was born on May 23, 1810 in Cambridge port, Massachusetts. Daniel Bullen expresses in his book: *The Dangers of Passion* the deep friendship of genius between Emerson and Fuller that makes them question the monogamous marriage of people of genius. Fuller was a very bright and talented child who received a strong and deep education from her father. This latter was an outstanding lawyer and later a Congressman. She attended several schools and continued to educate herself. She learnt German and Italian. She has also translated Goethe. She was both a feminist and, in some of her efforts, a tutor of women. A scholarly woman, she organized series of "conversations," for women. She is a feminist and a Transcendentalist. There were also some translations from European languages that have also contributed to the discovery of foreign feminist thoughts. Madame de Staël's *De L'Allemagne* has considerably influenced Transcendentalists when her work was translated into English in 1814. "Madame de Staël" was a favorite writer of the Transcendentalists, and was seen as a kind of model for the intellectual women. Louisa May Alcott explained how Emerson shows his support to women when woman's suffrage was not accepted and almost hated. Emerson's voice and pen spoke for the fair cause, courageous and unworried by the fear of laughter and derision which quieted and hushed so many.

-The information above is from Bloom, Harold. *Bloom's Classic Critical Views: Ralph Waldo Emerson* (2008) p. 29.

Among the Algerian Sufis women and contemporary to Margaret Fuller Lalla Zeineb from the Zawia Rahmaniya d'El Hamel in Bou-Saâda (1863-1905) is a good example of an intelligent woman. Like Fuller she has also followed the steps of her father Sidi M'hamed Ben Belgacem, the founder of the Zawia Rahmania of Bou-saâda. She added a lot from her innate generosity and faith that has made her fame in this region. In spite all her sacrifice, she wasn't much tolerated by men. She confessed to Isabelle Eberhardt: "I have given all my life to do good in this place ... Men don't recognize my work. A lot from them hate and envy me, though I renounced all the pleasures of life. I have never been married. I have no family, no joy."

-The information above is from Barkahoum FERHATI's paper « *Les femmes algériennes soufies : Une mémoire dans l'oubli Le cas de Lalla Zeineb de la zaouïa rahmaniya d'El Hamel de Bou-Saâda (1863-1905)* » p. 6. Ferhati is a researcher in CNRPAH, Alger

because it is an American creed. Frederick Turner talked about this fluctuation in valuing individualism over collectivism:

Some societies, such as America and Britain, have traditions of valuing the individual over the collective, though their governments qua governments still give preference to the collective. Such societies have mixed and contradictory laws, some of which assert group identity while others protect individual freedom.¹⁵⁶

It is not easy to make a balance between the individual's and the collectivity's needs. The government is striving to content both of them but it is an impossible equation because while it contents the collectivity it is not constantly good for the individual and to content the individual is not always good for the collectivity. This is what creates mixed and contradictory laws, nevertheless coordination between the individual and collectivity remains essential and indispensable.

Individualism developed in the United States throughout the westward expansion as an important step in American history and life. Americans were looking for financial strength. Farmers packed everything they had and made their way to the west. It has become a great event and trend. The 1930s witnessed a huge number who were forced to a nomadic kind of life. They were obliged to look for a place to rest and settle. The economic conditions result in this huge migrant removal. These desperate migrants were called "Okies" in California. It is a derogatory term that means much more than being from Oklahoma. However the pejorative term began to change by the twentieth century. It turns out to be a badge of honor and a symbol of the Okies survivor stance. "*The Grapes of Wrath*" is Steinbeck's book that epitomizes the westward expansion. The underprivileged and poor farmers were obliged to sell their home to acquire a van to be driven westward. The upsetting thing is to watch their houses while leaving and losing sight of them while they move slowly westward. There were no other options available to them. Industrialization is another factor for the fostering of individualism. The Industrial Revolution marks a major turning point in human history. There were consistent changes in people's daily life. Innovations carried a lot of

¹⁵⁶ Zubir Meer, *Individualism: the Cultural Logic of Modernity*, (2011) p. 4.

transformations within the domains of textiles, steam power and iron founding. These three leading innovations constitute a great advance of industrialization in the United States. At the beginning industrialization was limited in New England. It was not until the Civil War that steam powered manufacturing overtook water powered manufacturing. It spreads then over the whole nation. As a consequence to industrialization we have got urbanization. Before the 19th century US cities were small without a need for transportation. Economy was mainly based on farming. After the nineteenth century the cities grew quickly and the need for transportation became vital. At the beginning of the nineteenth century, only 6%¹⁵⁷ of the population lived in urban areas and 85% to 90% of the population was engaged in agriculture. Farmers were able to produce more thanks to machinery. The urge to build factories was imperative therefore cottage industries were no more adequate to the demand. This is another reason for urbanization. People needed housing and their presence in those areas was definitely encouraging economic growth. The growth of individualism is also linked to immigration. People from different areas of the world were leaving their Countries to join the New World. It was certainly a hazardous and painful cut with the old heritage. The first step for immigrants was to save money to buy passage on one of the steamships that could carry them across the Atlantic to the United States. Most individuals and families from Eastern Europe could not afford first-class or even second-class tickets. It was an ordeal to buy a ticket. This rush in immigration was somewhat due to America's growing reputation as a land of economic opportunity and political and religious freedom. However the misery that worries many ordinary people in Europe was another dynamic cause for this rush to America. For millions of Europeans, running away to America remains the only offered alternative to escape poverty and despair. The rush to America increased after independence. Oscar Handlin said: "Year by year, there were fewer alternatives until the critical day when only a single choice remained to be made—to emigrate or to die".¹⁵⁸

¹⁵⁷ This statistic is on internet:

<http://everything2.com/title/Urbanization+in+19th+century+America>

¹⁵⁸ Hillstrom, Kevin, *Defining Moments the Dream of America: Immigration 1870- 1920*, (2009) p. 9.

Some words in the Declaration of Independence were advocating certain values and principles of a happy life. “We hold these truths to be self-evident, that all men are created equal, that they are men endowed by their creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.”¹⁵⁹ Life, liberty and the pursuit of happiness are absolute and undeniable rights. This text is appealing for an ideal and wonderful life. These words were echoing in the ears of immigrants especially those who were denied all these rights¹⁶⁰.

During the half-century period between the early 1870s and the early 1920s, America received the greatest mixture of foreign-born citizens in its whole story. This impressive and remarkable period of immigration in America’s history represents a turning point if we consider all the transformations that took place within the United States. Emma Lazarus is the poet who supported the immigration process.

Give me your tired, your poor,
Your huddled masses, yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost, to me;
I lift my lamp beside the golden door.¹⁶¹

Americans developed rapidly railroads, thus they were able to investigate, occupy, and develop the country’s immense properties as no one has done before. They created new machines, companies, firms, and farmers tools to produce bigger harvest from the land. In addition, the construction and operation of railroads, factories, oil fields, steel works, lumber mills, and other elements of the industrial era required huge numbers of employees. Immigrants and native-born Americans equally rushed to these businesses for work.

¹⁵⁹ —Declaration of Independence, July 4, 1776

¹⁶⁰ Irish people are one example of this necessary immigration. They were about one million Irish migrated to the United States between 1814 and 1844 to escape the bad life conditions. The level of Irish flights to America reached its peak after 1845, when the Great Potato Famine knocked. Tens of thousands of Irish men, women, and children departed for America every year during the 1840s and 1850s. A half million immigrated to the United States in the 1840s alone. Approximately half of all new arrivals in America that decade, Germans provided the other major ethnic group that came to America in the 1840s and 1850s. In fact, Germans and Irish shared collectively 70 percent of all foreign-born Americans by 1860.

¹⁶¹ Quoted by Jean Cazemajou. *L’immigration européenne aux États-Unis, 1880-1910 (1986)* p. 15.—Emma Lazarus (inscription at the base of the Statue of Liberty), “The New Colossus”

Within these hasty and hurried transformations, the Transcendentalists did find their own way. They did invent instead their own way of life.

The same as Transcendentalism individual mysticism gradually developed in the wake of the French establishment and expansion in Algeria. There is, of course an accepted certainty that individualism is purely a western belief as Zubir Meer put it clearly “Individualism is a modern western phenomenon”¹⁶² In this chapter, the focus is on individualism in Algeria during the nineteenth century and the existence or not of individualism in Algeria and the difference with American individualism. In fact this phenomenon grew within some intellectual and social groups. It starts within some Sheikhs with individualistic tendencies without a regulated and organized system. They emerged step by step driven by a certain frustration by the political and social situation around them beside the authority of orthodox scholars and jurists, who established the borders of a legitimate life for any person who is allowed to call himself a Muslim. The three Sufis of the present selection have got a quiet and peaceful appearance but very intense and strong interior. Such characteristics are penetrating and progressively permit the perceptibility of an alternative Islam which is susceptible to individualistic tendencies in looking at the world and the creator of this world. On one hand they had to face the French generating disintegration (*diviser pour régner*). They had to face the difficulty in conveying some progress to accepted beliefs. By structuring their orders, this mystical individualism assembled community and marked solidarity. They gathered people from different areas and levels. We can say that they popularized religion, by making it accessible even to illiterate people and also by adding a folkloric dimension to religion which is quite attractive to many people from different social classes. Nothing is more frightening to Orthodox scholars than the interpretation of God’s message individually and freely. It is a serious offence to them, in the sense that they feel it as a great emancipation of the individual from the direct constraints of orthodoxy. Traditional scholars would never consider these individualistic efforts as *Ijtihad*, as defined in the

¹⁶² Zubir Meer, *Individualism: the Cultural Logic of Modernity*, (2011) p. 4.

glossary as an independent judgment (exercised where no unambiguous scriptural basis is available) they would describe them rather as *koffars*, that is atheists. One can easily fall in extremism in one way or another. The three Sufis of the actual work tried hard to negotiate the traditional to accommodate it to modern man without excluding his individuality in relation to his own background and understandings. The three Transcendentalists on the other hand have also tried to resolve some adversities between man and his religion, man and social problems and finally man with himself. Do they give the same tribute to the individual? That's the question that raised my interest and triggers my curiosity to undertake this research.

2.2. Emerson and Abd-el-Kader

“Know Thyself”¹⁶³

Individualism is strongly linked to self-reliance¹⁶⁴ which is according to the Collins dictionary “the ability to do things and make decisions by yourself without needing other people to help you”. Emerson’s “Self-reliance” has particularly added a one more synonym to individualism which is self-reliance in short the ability to live an independent life, and the ability to rely on one’s own resources. It is true that nobody would ever like to help another if the other is not willing to pull his own weight by himself.

Charles Mitchell is a teacher who recounted his experience in the American studies courses and how he was anxious and relieved having noticed the absence of Emerson, the sage of Concord from the original syllabus. Charles Mitchell opens his book as follows: “Can I teach a course on American individualism without including Emerson?” I confronted this seemingly heretical question a few years ago as I undertook the revision of a lower-level American studies course I had inherited from a colleague.”¹⁶⁵

Mitchell has finally included “*Self Reliance*”, “*The Divinity School Address*” and some passages from “*Nature*” to his students. He was pleased to discover how the interaction with these texts opened an intense debate on the various manifestation of individualism in American life. Ralph Waldo Emerson was a strong believer in individualism and freedom. He was born May 25 1803 in Boston Massachusetts. He was a poet, essayist, and leader of the Transcendentalist movement in the United States in the mid-nineteenth century. He believes that Man can achieve a lot of things and make his dreams come true. He said:

¹⁶³ To “know Thyself” was inscribed in the courtyard of the Temple of Apollo at Delphi. The Myth is the gathering of seven sages of ancient Greece, philosophers, statesmen and law-givers who set the basis for western culture. They inscribed ‘know thyself’ at the entry. The saying became afterward a touch-stone for western philosophers. Some people attribute the maxim “know thyself” to Egypt, when the ancient Egyptians built their civilization. Furthermore, the Hindus in the east developed their system of philosophy before the Greek civilization, and awareness of the Self took an important place in their writings.

¹⁶⁴ <http://dictionnaire.reverso.net/anglais-cobuild/self-reliance>

¹⁶⁵ Mitchell, Charles, *Individualism and its Discontents: Appropriations of Emerson 1880-1950*, (1997) p. 1.

I like a master standing firm on legs of iron, well-born, rich, handsome, eloquent, loaded with advantages, drawing all men by fascination into tributaries and supporters of his power. Sword and staff, or talents sword-like or staff-like, carry on the work of the world. But I find him greater, when he can abolish himself, and all heroes, by letting in this element of reason, irrespective of persons; this subtilizer and irresistible upward force, into our thought, destroying individualism; the power so great, that the potentate is nothing.¹⁶⁶

Mitchell could have also included “*the American Scholar*” to his syllabus. It is worth to study this text since it settles individualism as a fundamental quality of the American scholar. He added other qualities such as: self-confidence, self-trust, self-sufficiency, self-dependency, leadership, divine soul, and bravery. But all these qualities are already included in individualism. There is no individualism with a lack in confidence, trust and autonomy. Alexis de Tocqueville is one of Emerson’s generations, who also depicts the early drift in America towards the individual and democracy:

Each citizen of a democracy generally spends his time considering the interests of a very insignificant person, namely, himself. If he ever does raise his eyes higher, he sees nothing but the huge apparition of society or the even larger form of the human race. He has nothing between very limited and clear ideas and very general and very vague conceptions; the space between is empty. When he is drawn out of himself, he always expects to have some prodigious subject put before him, and that is the only consideration which would induce him for one moment to tear himself away from the complicated little cares that are the excitement and joy of his life.¹⁶⁷

Emerson as one of the citizens of democracy was always focusing in his writings on the relationship between the soul and the world. He makes a strong

¹⁶⁶ Emerson, Ralph Waldo, *Representative Men: (Seven Lectures)*, (2008) p. 16.

The same passage in French « J’applaudi à un homme qui est à la hauteur de sa fonction; aux capitaines, ministres, sénateurs. J’aime un maître qui se tient ferme sur des jambes de fer, bien né, riche, harmonieux de corps, éloquent, comblé d’avantages, entraînant tous les hommes par la fascination, pour en faire des tributaires et des soutiens de sa puissance. Epée et bâton, ou talent de même nature que l’épée ou le bâton, font l’œuvre du monde. Mais je trouve le maître plus grand quand il peut s’abolir lui-même, et tous les héros avec lui, en laissant entrer dans notre pensée cet élément de raison, qui n’a pas égard aux personnes ; cette subtilisante et irrésistible force ascensionnelle destructive d’individualisme ; ce pouvoir si grand que le potentat n’est rien. »

Emerson, R.W, *Hommes Représentatifs : Les Surhumains*, p. 25.

This text for Emerson reminds us Kiplings’s poem ‘If’

¹⁶⁷ Quoted by Jenine Abboushi Dallal, “*American Imperialism UnManifest: Emerson's “Inquest” and Cultural Regeneration*” *American Literature*, Volume 73, Number 1, March 2001, p. 60. (Article) Published by Duke University Press.

link between them. In his masterpiece *Nature* he shows his philosophical point of view that the universe is the fusion of nature with the soul. Emerson's father died while the young Ralph was only eight years old. This is a fact in his life that has probably insured also a development of individualism in him. He said in his text *Self Reliance* "Insist on yourself; never imitate."¹⁶⁸ This is really a good advice which is valuable for any period of time. Self-reliance requires enough knowledge and education. It requires also a certain ability to manage money with a lot of wisdom. Our parents were always repeating to us to think about the future, to save money for the coming years because nobody is able to predict his old age. Self-reliance requires also certain spiritual strength. Life is full of events, confrontations with the unknown and experiences: sweet or bitter that one cannot escape. Health is also important in self-reliance. Physical and mental health is essential for the well-being of people. Somebody who is self-reliant is somebody who is ready to face the adversity of life. It is someone who is confident and convinced that he will remain positive and enthusiastic no matter if the weather is stormy or sunny. Self-reliance leads to another quality which is self-expression¹⁶⁹. To express the self is to be able to describe one's own mind and feelings.

Any individual may encounter situations where he found difficulties in expressing the self, either feelings or thoughts. He may feel that his tongue is tied up. He finds troubles in expressing what is unique in him. Self-reliance leads to this capacity to be able to speak the mind. It leads to self-expression, this great talent that enables any person to verbalize or to put into words his feelings and his thoughts. Every person finds his own way in self-expression be it verbal, artistic or manual. Everyone finds expression in something which is dear to him or her. Transcendentalists were self-reliant and self-expressive. They used writing as their highest way of expression. In Emerson's *Self Reliance* there is a bright and positive expression of the power of individual's

¹⁶⁸ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p 35

¹⁶⁹ Self-expression according to Collins English dictionary is "the expression of one's own personality, feelings, etc., as in painting, poetry, or other creative activity" according to Collins English Dictionary - Complete & Unabridged 10th Edition 2009 © William Collins Sons & Co. Ltd. 1979, 1986 © HarperCollins is "Self-expression according to Collins English dictionary the expression of one's own personality, feelings, etc., as in painting, poetry, or other creative activity"

success and innovation. One can only approve Emerson's statement that "envy is ignorance; imitation is suicide"¹⁷⁰ he means here that imitating somebody is just killing your own individualism, and envying someone is just ignoring your own qualities. Any person, while imitating looks odd and weird to people because he is not true to himself. Emerson wants people to do things for themselves and not for the others. Emerson along with the other Transcendentalists draws the map of a strong democratic country where individualism is adored and conformity is abhorred. This individualism starts at the level of the individual but it becomes a political system at the level of the state. Emerson's political philosophy is called by Daniel Aaron¹⁷¹ "transcendental democracy" inspired from Jefferson and Jackson which is strongly individualistic and marked with the belief in "laissez-faire". Emerson believed in creativity which confirmed the uniqueness of man. He said: "To be great is to be misunderstood"¹⁷²; he continued "Insist on yourself; never imitate"¹⁷³ and "Where is the master who could have taught Shakespeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is unique."¹⁷⁴ Emerson's idea above is that uniqueness should be cultivated. He is asking two rhetorical questions, where the answer is obvious: these men were great not because they had great teachers. These men were great because they cultivated their inner qualities that make them different and distinguished and above all immortals. For Emerson imitation is even a suicide. He said in his powerful text *Self-Reliance* "There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better"¹⁷⁵. Again, Emerson is supporting an individualism which is focusing on one's own resources and personal means to improve but accordingly, man is to prevent himself from imitation because in a way or another it is murdering all the personal initiatives that are far better than replications of others works. To innovate is to take out the master and trust the novice who is full of private and

¹⁷⁰ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p 20.

¹⁷¹ Konvitz, M, *Emerson: a Collection of Critical Essays*, (1962) p. 94.

¹⁷² Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 25.

¹⁷³ *Ibid.*, p. 35.

¹⁷⁴ *Ibid.*, p. 35.

¹⁷⁵ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p 20.

unemployable possessions mental or physical properties. Originality is the outcome. It requires a lot of trust of the self, a lot of self-confidence this is why Emerson continued saying:

Trust thyself: every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay under the Almighty effort let us advance on Chaos and the dark.¹⁷⁶

The quote above clearly shows that Emerson has got mystical feelings. There is a sensational sense of responsive harmony and synchronization between him and the external world. Emerson was regularly giving lectures. There is an anecdote about a woman (a domestic servant) who was often attending his lectures. When she was asked if she understood Emerson, she said: "Not a word but I like to go and see him stand up there and look as if he thought everyone was as good as he was."¹⁷⁷ Among the descriptions of Emerson this one is arresting and remarkable for two things: first because the woman was uneducated and second because she captured something outstanding in Emerson's personality which is the capacity to see goodness everywhere which is manifestly a rare quality. To see goodness everywhere is perceived only by a good person.

The Transcendentalists see beauty and goodness everywhere. They have the capacity to transcend and to see ugliness with other eyes that are able to transform the wicked and evil into the virtuosic goodness. Moreover Emerson encourages people to capture the light that comes from within. Never let go that gleam of light that we accept only when it is eloquently said by a witted mind. Emerson is always inciting people to trust their own individuality. For him to say at the end "I was sure about it" only after the interpretation of

¹⁷⁶ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p 20

¹⁷⁷ Wilson, Leslie Perrin, *CliffsNotes: Thoreau, Emerson and Transcendentalism*, (2000) p. 35.

somebody else is not spontaneous. It is not having trust in one's own individuality.

Individualism is a present theme in every corner of Emerson's writing. He said in "*Self-Reliance*":

A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.¹⁷⁸

Emerson in the text above incites any man to identify that flash of light within him. He talked about this forced alienation of any creator that is following him. According to Emerson, any great creative work goes through some troubles with the artist's own opinions. He rejects some thoughts and acknowledges others. He throws out some ideas and allows others to make their way in his work. His philosophy is hard and indefinable. He had no doctrine. Unlike Thoreau who pursued his commitments by action, Emerson had no engagement. He does not stand behind his words. He encouraged his students to remain free from any doctrine. He himself criticized Plato though he considered as the world's greatest thinker as being incomplete in his philosophy. Whitman thought of him as a man who: "does not see or take one side, one presentation only or mainly, (as all the poets, or most of the fine writers anyhow,) – he sees all sides. His final influence is to make his students cease to worship anything – almost cease to believe in anything outside of themselves."¹⁷⁹ Henry James just like Walt Whitman was frustrated by Emerson's illusiveness saying that he "was never the man anyone took him for."¹⁸⁰ It is clear that he has given hard time to his contemporaries to understand him. To reassure everybody Emerson said:

¹⁷⁸ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 19.

¹⁷⁹ Quoted by Kateb, George. *Emerson and Self-Reliance*, (2002) p. 2.

¹⁸⁰ *Ibid.*, p. 2.

To believe your own thought, to believe that what is true for you in your private heart is true for all men, — that is genius. Speak your latent conviction, and it shall be the universal sense; for always the inmost becomes the outmost — and our first thought is rendered back to us by the trumpets of the Last Judgement.¹⁸¹

The belief in the self and self-reliance are methods of truth. For Emerson it is better to use self-reliance as a method to reach truth. For Emerson, the great man is the one who keeps the independence of solitude in the midst of the crowd. He said in *Self-Reliance*:

These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world. Society everywhere is in a conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.¹⁸²

Sumner describes Emerson as an “Aeolian harp”¹⁸³ (an instrument that, when faced to the wind, generates sound). It is an idyllic metaphor for Emerson’s behavior and thoughts. In fact, Emerson is moved from within by a spirit. This metaphor invokes a divine inspiration. Emerson was a preacher and a public speaker. His reputation was formed on the basis of both his lectures and his written work. He raised his voice to resolve questions which came up in the history of the United States. He added and conveyed his ideas about different issues. He lived for thought, meditation and reflection. For him living is thinking, there are no other ways to claim to be a human being unless by means of thoughts. Those who do not think are pitiable and deplorable. The real sense of living is thinking. Thoughts create the man.

Individualism does not require a sophisticated life. Oliver Wendell Holmes describes Emerson as a very simple man¹⁸⁴. He used to drink coffee in the morning, tea in the evening, animal food by choice only once a day, wine only

¹⁸¹ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 19.

¹⁸² *Ibid.*, p. 21.

¹⁸³ Bloom, Harold. *Bloom’s Classic Critical Views: Ralph Waldo Emerson* (2008) pp. 5- 6.

¹⁸⁴ *Ibid.*, p. 22.

when with others using it, but always with pie¹⁸⁵ at breakfast. “It stood before him and was the first thing eaten.” Ten o’clock was his bed-time, six his hour of rising until the last ten years of his life, when he rose at seven. Work or company sometimes led him to sit up late, and this he could do night after night. He was never hungry, he could go any time from breakfast to tea without food, and not know it, but he was always ready for food when it was set before him. His individualism is detached from material life but very attached to principles. Louisa May Alcott quoted Emerson who wrote, “Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.”¹⁸⁶ Alcott described his last days as peaceful as his life. She said his “well-earned peace transfigured the beautiful dead face”¹⁸⁷ Emerson lived a full life and he was ready to continue in heaven. He said:

Without hasting, without rest,
Lifting Better up to Best;
Planting seeds of knowledge pure.
Through earth to ripen, through heaven endure.¹⁸⁸

Emerson also believed in two major democratic conjectures that dominated early reflections of the United States. There is a strong belief that men can govern themselves, by using their powerful virtue and brains to appreciate life, independence, and the pursuit of happiness. Emerson’s individualism is clear in the certainty of a leading minority of individuals over the mass, but he was quite discourteous toward the majority by comparing them to animals. The idea that he conveyed is that a country is reflected to the world by a minority of individuals who raised their country’s flag high in the sky. He said: ““Shall we judge the country by the majority or by the minority?” he asked. “Certainly, by the minority. The masses are animal, in state of pupillage, and nearer the chimpanzee. We are used as brute atoms, until we think. Then we instantly use self-control, and control others.””¹⁸⁹

¹⁸⁵ A cake

¹⁸⁶ Bloom, Harold, *Bloom’s Classic Critical Views: Ralph Waldo Emerson*, (2008) p. 30.

¹⁸⁷ *Ibid.*, p. 30.

¹⁸⁸ *Ibid.*, p. 30.

¹⁸⁹ Quoted by Reginald L. Cook in “*Emerson and Frost: A Parallel of Seers*” Source: *The New England Quarterly*, Vol. 31, No. 2 (Jun., 1958), pp. 213 Published by: The New England Quarterly, Inc. Stable URL: <http://www.jstor.org/stable/362425>

Individualism, accordingly for him goes with education. It goes with a certain degree of responsibility. To be an individualist is to be responsible that is very conscientious. Emerson was aware about that. He said in *Self Reliance*: “What I must do is all that concerns me, not what the people think.”¹⁹⁰ He is more concerned with the perfection of his manners and actions as a responsible human being who is motivated by his own humanity. Emerson’s individualism is tinted with social superiority which is not said directly it is read between the lines of his work. As an example he refers in *Self Reliance* to the people as “the unintelligent brute force that lies at the bottom of society”¹⁹¹ which is “made to growl and mow”¹⁹². He is against assistance for the masses. However, he is close to very few intellectuals who are devoted to their ideas and for them he “will go to prison, if need be”¹⁹³

Emerson’s individualism is also in his encouragement in liberating imprisoned thoughts. He believes in the integrity of the individual conscience. He thought about the soul as having a being that transcends the body. He was precursor to Sigmund Freud in this idea. The individual for him is above anything, including religion. Freud, just like Emerson was critical and often negative about religion. It is certain that he did not approach his patients with an implicit a priori conception from theology. Emerson also did not analyze the society from a theological aspect but from the individual’s aspect. He insisted on the achievement of happiness by releasing the self from caged and confined thoughts. If we take the classification of Freud’s psyche Emerson would be more with those who developed the superego that is the critical and moralizing part of the psyche to attain this platonic happiness. Emerson was seeking perfection. But of course this superego works in contradiction to the ID which is unconscious by definition¹⁹⁴. Freud described the ID as essentially amoral

¹⁹⁰ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 23.

¹⁹¹ *Ibid.*, p. 24.

¹⁹² *Ibid.*, p. 24.

¹⁹³ *Ibid.*, p. 22.

¹⁹⁴ Sigmund Freud, *New Introductory Lectures on Psychoanalysis*, op. cit., pp. 537-538. Cited by Anthony F. Badalamenti in *Journal of Religion and Health*, Vol. 27, No. 1 (Spring, 1988), pp. 23-61, the article is entitled *Freud and the Fall of Man* Published by: Springer

“It is the dark, inaccessible part of our personality; what little we know of it we have learnt from our study of the dream-work and the construction of neurotic symptoms_We approach the id with analogies: we call it a chaos, a cauldron full of seething excitations. ... It is filled with energy reaching it from the instincts, but it has no organization, produces no collective will, but

and selfish, ruled by the pleasure- pain principle, it is without a sense of time, completely illogical, primarily sexual and infantile in its emotional development. Freud divided the ID's drives into two categories: Life and death instincts. Life's instincts (Eros) are those that are crucial to pleasurable survival, such as eating and copulation. Death's instinct's (Thanatos) as used by Freud is our unconscious wish to die, as death puts an end on our everyday fights for happiness and survival. Freud observed the death instinct in the desire for peace and also through the attempts to escape reality through fiction, drug and dream. Emerson's and Abd-el-Kader's thanatos is also projected in their individualistic tendencies in dealing with life: the first is escaping to nature, the second is fleeing to God to seek the mysteries of tawhid, that is the ultimate unity with God. Eros however is projected in the pleasure each has when they arrive at the last station with a deep level of mystical love and union, to get the mysterious secret of this love. Annihilation of the ego is central for them to achieve plenitude, but without losing in self-respect and self-love. Emerson and Abd-el-Kader are equal in having a good control over the ID. They tend to develop their superego to attain a kind of individualism which is possible within social and political and cultural spheres. This kind of individualism is always positive towards man with an infinite confidence and trust in man and his ability to improve humanly by himself, thus improving the society around him. Emerson as well as Abd-el-Kader arose as spokesmen of individualism in two respectful countries. Americans and Algerians were accomplishing new things: the first were creating a new civilization and the second were fighting an unfamiliar one. Emerson and Abd-el-Kader were both very positive. The first found a fertile soil to follow the path of originality that make of an American a man of action. The second was in a much difficult path because resistance was on two levels: his own society and the colonizer. To

only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle. The logical laws of thought do not apply in the id, and this is true above all of the law of contradiction. Contrary impulses exist side by side, without cancelling each other out or diminishing each other. . . . The id of course knows no judgement of value: no good and evil, no morality.... Instinctual cathexes seeking discharge that, in our view, is all there is in the id."

give an idea about the situation of Algeria during that period, I quote Alexis De Tocqueville who said:

The Muslim society in Africa was not uncivilized or defective. At the center there were a large number of religious institutions with charitable and educational aims. We embezzled their revenue, reduced their number, let the schools run down and broke up the seminaries. The light faded around us, the recruitment of religious men and lawyers stopped. It must be admitted that the Muslim society was left more miserable, more disorganized, more ignorant and crueler than it had been before our encounter.¹⁹⁵

The text above shows a chaotic situation where individuality melts within confused institutions and laws. Kiser describes the difficulty of Abd-el-Kader's life with all the challenges that preoccupied his mind. He said:

Emir Abd-el-Kader's life was intertwined with two dominant themes of the nineteenth century that we will still live with today: the French Revolution and the European colonial grabfest, sublimely hailed as "Manifest Destiny" in its American dimension. The France that struggled for fifteen years with minor rebel on the outskirts of the Mediterranean resembled, in certain respect, the United States today. France was convinced of its virtues. And why not? The French were still basking in their post-Napoleonic glory, and their humiliation by Prussian generals had not yet occurred. Its politicians, military officers and colonists believed France represented everything that was best in the world: the highest expression of European civilization, the best armies, the liberator of Europe from Feudalism, articulator of the Universal Rights of Man, Christian and Cartesian at the same time, technical, logical, progressive bearer of Christian and Republican values.¹⁹⁶

How can one have poetry or a philosophy of insight, which question traditions and religion? How can man return to his wisdom and capacity in this chaotic situation? Sometimes, man does things just to fit within a group of people.

¹⁹⁵ Stora, Benjamin, *l'Algérie Histoire Contemporaine 1830-1888*, (2004) p. 32.

My translation « La société musulmane, en Afrique, n'était pas incivilisée ; elle avait seulement une civilisation arriérée et imparfaite. Il existait dans son sein un grand nombre de fondations pieuses, ayant pour objet de pouvoir aux besoins de la charité ou de l'instruction publique. Partout nous avons mis la main sur ces revenus en les détournant en partie de leurs anciens usages ; nous avons réduit les établissements charitables, laissé tomber les écoles, dispersé les séminaires. Autours de nous les lumières se sont éteintes, le recrutement des hommes de religion et des hommes de loi a cessé ; c'est-à-dire que nous avons rendu la société musulmane beaucoup plus misérable, plus désordonnée, plus ignorante et plus barbare qu'elle n'était avant de nous connaître. »

¹⁹⁶ Kiser, W. John, *Commander of the Faithful: the Life and Times of Emir Abd-el-Kader*, (2008) p. xiv.

How many times has man let his individuality melting within the sea of conformity? How many times has man conformed to people's style of dressing, reading and eating? Emerson thought that man must be a nonconformist. He believed also that man is relieved and happy when he has put his heart into work and done his best to succeed, otherwise he won't reach serenity.

In the history of Islam there are examples of men who had the courage to assume their individuality no matter the price they paid for. Al Hallaj was beheaded when he pronounced the following words: "I am a true being and what you love is under my heel."¹⁹⁷ There were many mystics who were condemned to death for daring divinizing their ego. Al Hallaj attained a unicity with God so that he has replaced himself by Him and spoke with his tongue to men. Orthodox Islam is radically against this adoration of the self and considers it as the outrageous state of heresy. Some Sufi writers sought an intelligent refuge in literature to protect themselves from being accused of heresy. As an example, Ibn Thophail in the twelfth century wrote *Hayy ibn Yaqdhan*. This story is a magnificent evidence of individualism where a man called Hayy who was to live alone in an uninhabited island because he was the fruit of a secret marriage between a sister of a certain King and Yaqdhan. He was the outcome of a forbidden marriage. He lived with animals, he grew up under the protection of a roe. Unlike the lower animals, Hayy realizes his intellectual capacities. He started observing and comparing things around him. He deduced finally that he belonged to bodies endowed with immaterial essence in comparison to the animals around him. Nietzsche said: "To live alone one has to be a beast or a god—says Aristotle. But there's a third case: one has to be both—a *philosopher*."¹⁹⁸ Hayy was alone in his metaphysical insights. His solitude allows him the contemplation of the Supernatural Being. The story shows how man is endowed with a part of divinity, and how this portion drives him to the enquiry of truth. Abd-el-Kader has probably read this story. Abd-el-Kader's library is full with all the books related to Greek

¹⁹⁷ My translation « Je suis l'être véritable et ce que vous adorez est sous mon talon. »

¹⁹⁸ Quoted by Hanley, Ryan Patrick. In "*Thoreau Among His Heroes*" *Philosophy and Literature*, Volume 25, Number 1, April 2001, p. 59 (Article) Published by The Johns Hopkins University Press DOI: 10.1353/phl.2001.0010

philosophy: from Plato to Aristotle, but also Arab Islamic philosophy: from Al Farabi to Ibn Tufail. Ibn Tufail himself drew on the ideas of Plato, Aristotle, Plotinus and Muslim Neo-Platonists such as Al Farabi and Avicenna.¹⁹⁹

Abd-el-Kader has been probably influenced by western philosophies, no matter how solid was his Muslim education.²⁰⁰ One of the most learned Arabs of the province continued the work of Mahhi-Eddin. Ahmad Ben Tahar, Kadi 'bishop' of Arzew, was contacted to teach science to Abd-el-Kader. The student did a rapid progress. He acquired in some years extensive knowledge in mathematics, astronomy, laws and geography.²⁰¹

Abd-el-Kader's life was a good example of dialogue between cultures and respect for others, no matter their religion or race. Today some people are talking about the clash of civilisations, and the non- understanding of the other. Abd-el-Kader, two centuries before, showed his much advanced relation with the other. He used the principle of the mirror whereby he saw the other as the reflection of his own image. For him the other is just himself, a different incarnation of himself. He contributed in the negotiations concerning the Suez Canal that connects the Mediterranean with the Red Sea. He succeeded to convince the religious authorities of the benefits of this terrestrial tie between Orient and Occident. Roches²⁰² once wrote about the Emir:

His physiognomy is fluid and, despite his famous self-control, his face reflects the emotions that are stirring within. When he prays he is an ascetic; when he commands he is a sovereign; when he talks of war, he is a soldier. When he talks with his friends about matters other than

¹⁹⁹ Abd-el-Kader et L'Algérie au XIXe Siècle dans les Collections du Musée Condé à Chantilly (2000) pp. 101- 107.

Between (1840 and 1848) the Duc d'Aumale lived in Algeria. After 1843, he became collector of all Abd-el-Kader's belonging. He took everything from Abd-el-Kader's smala to the castle of Chatilly as a souvenir of the Algerian society. Among this great collection there was Abd-el-Kader's own library. All his books are stated in this book.

²⁰⁰ The early education of Abd-el-Kader was guided by his father, who soon discovered the great qualities that would one day distinguish his son. He taught him to read, write, and pray God. He taught him the Koran by heart and explained to him the various precepts of Islam. Thanks to him, Abd-el-Kader, as child had already knew the meaning of the sixty-four hazab ... These first principles of the religious education left on the young Abd-el-Kader an indelible impression.

²⁰¹ De Lacroix, A. *Histoire Privée et Politique d'Abd-el-Kader*, Paris : Bureau, Imprimeur-Editeur (1845) p.14.

²⁰² Leon Roches was the confidant of the Emir. He enjoyed a special relationship with him. He was called Omar after he was converted to Islam. He was sleeping under the Emir's tent. He wrote a lot about the Emir and his daily life, but he was suspected of being a spy after he left and delivered all the necessary information about the Emir to the French.

statecraft or religion, he is good humored and open, with an inclination toward self-deprecation. When he talks of his father, it is never without tears in his beautiful eyes.²⁰³

Abd-el-Kader used poetry as form of expression to talk about this union with God. It is almost evident that no Sufi can reach this unification without an advanced state of individualism. It is a state of complete and fearful solitude. A perfect union with God can only be through a strong individualism that praises self-reliance, certain self-esteem and a certain degree of love of the self. Abd-el-Kader said:

Perplexed of myself and my own perplexity
I am looking in my quest for the sign of some strength
Am I? Am I not?²⁰⁴

The question above is an existentialist question. There are questions that are implied: who am I? What is my essence? Abd-el-Kader is looking for his identity and trying to remain authentic at the same time. He said in Mawkif 7:

God has taken my illusory "self" and brought me closer to my real "self" and the disappearance of the land has resulted in the sky. The vertical and the horizontal were destroyed. The work of supererogation has returned to mandatory work, and the colors are back to their ultimate pure white. The journey has reached its end and what is other than Him has ceased to exist. ... The original state has been restored. "Today I lower your lineage, and I raise Mine!"²⁰⁵

Individualism in Abd-el-Kader started in the exile of himself from himself. The mystical experience appears in the passage above where Abd-el-Kader expresses a kind of exile that compels man to manage his destiny. He was a man of thoughts and knowledge and it is only fate that threw him in war. He said: "As you may notice in our conversation, I was not born to become a man of war, or at least to bear arms my whole life, ... I would have never been that, it seemed, for a moment, and it is only through an unforeseen contest of circumstances that I found myself thrown at once, and completely outside of my career of birth, which is education to which, ... I hope sincerely and

²⁰³ Kiser, W. John, *Commander of the Faithful: the Life and Times of Emir Abd-el-Kader*, (2008) p. 121.

²⁰⁴ My translation of the poem in Dib, Souheil Mohamed « *L'Un et le Multiple : pour une Nouvelle Lecture de la Poésie Mystique de l'Emir Abdelkader* », (2002) pp. 46-47.

²⁰⁵ <http://www.archipress.org/batin/emir/mawqif7.htm>

constantly ask God to reverse the decline of my laborious years. I should have been all my life, I would love at least to become before dying, a man of prayer and study, and I say this from the bottom of my heart, as I am dead to all the rest.»²⁰⁶

Abd-el-Kader was not fanatic and intolerant. He had rather “the piety of the heart, the elevation of the soul, and a need for celestial communications.»²⁰⁷

After the mystical trial, Abd-el-Kader started looking at things with different eyes, and only substantial things remain in him. His identity is to be discovered, determined and realized again. In fact this exile generated a new identity. In Mawkif 30 Abd-el-Kader imagined God asking him who he is, he answered, “I am nothing, that is expressed only by your manifestation. I am the darkness that is illuminated by your light” God, thus said to him: “Since you know, continue on the path of knowledge”. Abd-el-Kader’s individualism is tied to God. It is not an individualism that cuts the link with God. Abd-el-Kader continued questioning his identity and if he is:

Of affirmation or negation?
Am I possible? Am I needed?
Concealed or in possession of any knowledge?
Am I limited? am I absolute?
Celestial or terrestrial?
Chained or free?
Am I anything? Am I nothing?
A creation of the divine or Man?
My world: is it hidden? Is it visible?
Am I a substance or the outcome of an unknown fact?

²⁰⁶ Dupuch, Antoine Adolphe Par (Bp. of Algiers.). *Abd-el-Kader: sa vie intime, sa lutte avec la France, son avenir*, Paris. (1860). P. 18.

« Tel que vous pouvez m’entrevoir dans le miroir de notre conversation, je ne suis pas né pour devenir un homme de guerre, ou, du moins, pour porter les armes toute ma vie, me disait-il avec émotions dans un de nos derniers épanchements de cœur ; je n’aurais pas même du l’être, ce semblait, un seul instant ; et ce n’est que par un concours tout à fait imprévu de circonstances que je me suis ainsi trouvé jeté tout à coup, et si complètement, en dehors de ma carrière de naissance, d’éducation et de prédilection, vers laquelle, vous le saviez, j’aspire sincèrement et ne cesse de demander à Dieu de revenir sur le déclin de mes laborieuse années. J’aurais du être toute ma vie, je voudrais du moins redevenir avant de mourir, un homme d’étude et de prière ; il me semble, et je le dis du fond de mon cœur, que désormais je suis comme mort à tout le reste. »

²⁰⁷ Dupuch, Antoine Adolphe Par (Bp. of Algiers.). *Abd-el-Kader: sa vie intime, sa lutte avec la France, son avenir*. Paris. (1860). P. 11.

My translation « n’allez pourtant pas croire davantage de sa part, ainsi que souvent je l’entendis suppose, à un fanatisme aveugle, passionné, intolérant, plutôt qu’à cette piété du cœur, à cette élévation de l’âme, à ce besoin de célestes communications. »²⁰⁷

Am I body or mind only?
Coerced or master of my choice?
Clairvoyant or ignorant and foolish?
Living source or arid with my actions?
Inventor? customer?²⁰⁸

He persists examining and testing his identity but in fifteen contradictions where he does not state where he is between each pair. It seems that an authentic being is as tempting as perilous, because authenticity is to realize one's own individuality. The choice is inevitable when one places himself in between two alternatives. Two options are opened to him and the genuine choice comes only after much considerations. Abd-el-Kader continued talking about uncertain answer or uncertain choices. Uncertainty is always linked to authenticity and to be authentic is to be individualistic. He continued looking at himself by means of introspection as a person is able to see himself in different forms. He said:

Sometimes I see myself in action,
Sometimes I see myself acting.
Beyond the paradox of my questions
And the echo of uncertain answers
Only God remains in his supreme loneliness.
Award me, if you wish, all the contraries,
Or repel them. That your words will not be sterile.
Dying out before God, no trace remains of me.
For my admission within the Absolute, enjoying the splendor
Of my godliness reality, I am neither guided nor lost.
What a creation, what a servant, which will be retained for me?
Freed of the senses and my carnal soul, I rise to subtle levels,
Freed my spirit, I proceed, according to some.
Of holiness.²⁰⁹

In the poem above Abd-el-Kader convinces us to be happy and contented with contrasted and antagonistic thoughts. He shares this contrasted thoughts with Emerson, who does not necessarily stick to one idea, but rather feels enchantments and satisfaction in this world of contradictions. Emerson said

²⁰⁸ My translation of the poem in Dib, Souheil Mohamed « *L'Un et le Multiple : pour une Nouvelle Lecture de la Poésie Mystique de l'Emir Abdelkader* », (2002) pp. 46-47.

²⁰⁹ My translation of the poem in Dib, Souheil Mohamed « *L'Un et le Multiple : pour une Nouvelle Lecture de la Poésie Mystique de l'Emir Abdelkader* », (2002) pp. 46-47.

that there is more to man who is “a stupendous antagonism”²¹⁰ Beauty or truth emanates from incompatible and disagreeing ideas. Abd-el-Kader and Emerson admired all the sides of a doubtful issue. Their aim is not to compare, but to give right to any idea to exist. To allow any idea to exist, no matter the adversities and the challenges that emanate from it is the fundamental foundation of a democratic country that respects her individuals. Antagonistic ideas with mutual influences over each other are essential to the healthy development of the individual and individualism. Individualism does not seek to cure world’s confusion, it rather consents to its density and intricacy. Emerson said “A man should be a guest in his own house, and a guest in his own thought; he is there to speak for truth, but who is he? Some clod the truth has snatched from the ground & with fire has fashioned to a momentary man: without the truth he is clod again”²¹¹ Emerson and Abd-el-Kader are rather nomads in terms of intellectual exploration. Emerson as Henry James puts it: “liked to taste but not to drink_ least of all to become intoxicated.”²¹² His individualism is not only a way of life, more than that it is a mode of thinking that will show up in the other chapters that treat non-conformity and religiosity. In the theme of religiosity as one example we will see that Emerson refuses to rely on church religion. That is one example to show how individualism in Emerson was also a mode of thinking that is generalized in all the fields of his life. For Emerson individualism is free from religious doctrines. One can deduce that democracy for him is at the expense of the falling of religious institutions, though he has never made a clear separation between individualism and religiousness. He has never expressed their independence from each other. He is not against religion itself but rather against a religion which produces dependent minds. He is against conformist behaviors, nevertheless he remains skeptical to egotism, he said:

Indeed what is our own being but a reproduction, a representation of all the past? I remember the manifold cord—the thousand or the mission stranded cord which my being and every man’s being is, --

²¹⁰ Quoted by Wayne, K. Tiffany, *Encyclopedia of Transcendentalism: the Essential Guide to the lives and works of Transcendentalist Writers*, (2006) p. 107.

²¹¹ Quoted by Lysaker, T. John, *Emerson and Self-Culture*, (2008) p. 52.

²¹² Quoted by Kateb, George, *Emerson and Self-Reliance*, (2002) p. 12.

that I am an aggregate of infinitesimal parts and that every minutest streamlet that has flowed to me is represented in that man which I am so that if every one should claim his part in me I should be instantaneously diffused through the creation and individually debase, then I say I am an alms of all and live but by the charity of others. What is a man but a congress of nations?²¹³

Each individual is new and his originality is the gathering of thousands of characteristics that has already existed and the novelty is in this combination. Individualism with all its dependent criteria such as self-trust, self-reliance allows creativity and enhances a democratic country. The Moubayaa of Emir Abd-el-Kader is a good democratic lesson that shows how Abd-el-Kader has been designated as the supreme chief of the Algerian resistance. It is the oath of allegiance to Abd-el-Kader, which is the obligation of fidelity, and obedience to the sovereign. The Moubayaa was delivered in two stages or two ceremonies: the first step of the Moubayaa was called (el Khassa) meaning that is for a restricted number of people. It took place on November 22, 1832 on the plain of Ghris near Mascara where all scholars and notables gathered under the Dardara tree. The second step of the Moubayaa is (called El Ama) meaning that it is for all people. It was held November 27, 1832 inside the mosque of Mascara. The young Emir of 24 years accepted the charge that has been assigned by the Assembly. The Emir delivered his famous speech of his commitment to serve his country where he said: "My career was marked by my birth, my education and my predilections." He continued : "If I accepted to take power, it is to have the right to walk the first and lead you to the battle of the cause, and in the name of God. I am ready to submit under the law of any other chief that you judge worthier and more capable than me in command."²¹⁴ Abd-el-Kader had a federal spirit. He had a great capacity of listening to others. He did even write to the tribes that did not attend the Meeting. The Moubayaa is considered by historians as the birth of the modern Algerian state. Democracy starts at the level of the individual, and individuals who are endowed with dissenting and antagonistic ideas are more favorable to

²¹³ Ibid., p. 19.

²¹⁴ My translation: « Si j'ai accepté le pouvoir, c'est pour avoir le droit de marcher le premier et de vous conduire dans les combats pour la cause, et au nom de Dieu. Je suis prêt à me ranger sous la loi de tout autre chef que vous jugerez plus digne et plus apte que moi au commandement.»

democracy. To stand always between two or more choices is definitely better than one, unique and absolute mode of thinking without other alternatives. Another poem of Abd-el-Kader carries antagonistic ideas. His individualism refuses any attachment to one fixed notion:

I am God, I am creature: I am servant, I am lord.
I am the throne and plait that one tramples; I am the furnace and the eternal bliss.
I am water and the fire; I am the air and the solid earth.
I hold the secret of the quantity and quality
I am the presence and the absence.
I am the junction and the separation; proximity and the remoteness.
I am the essence and attribute; I am the before and the after.
There is only my being: I am the Only one, the Unique one.”²¹⁵

Abd-el-Kader is individualistic in seeing himself in contradictory notions such as God and creature at the same time. He is also able to be assistant and leader at the same time. There are other examples in his poem above that shows that he fulfilled a good deal of his potential in seeing himself in opposing notions. Somebody who sees himself in contradictions is someone who is always questioning himself. There is an insistence on freedom. There is a lack of restriction. Emir shows in this poem that he is able to be anything. There are no limits. A man such as Abd-el-Kader who has got a great tendency toward individualism cannot be fan of dictatorship and repression. Abd-el-Kader was an open-minded person. His writings reflect a mature tendency and an appreciation for the individual and democracy. His writing is the manifestation of a self-realized man. His vision resembles closely Emerson's image. His individualism is prophetic. He is the spiritual guide, in the vain of the prophet Mohamed. He is endowed with a prophetic message. He is able to see what others cannot see, this is why he was called 'ein kotbia' which means 'an

²¹⁵ My translation of the poem of Abd-el-Kader found in his book

الامير عبدالقادر كتاب المواقف طبع بالمؤسسة الوطنية للفنون والمطبعية بوحدة الرغاية الجزائر 1969، صفحة ٢٧

انا حق انا خلق انا رب انا عبد
انا عرش انا فرش و جديم انا خلد
انا ماء انا نار و هواء انا صلد
انا كم انا كيف انا وجد انا فقد
انا ذات انا وصف انا قرب انا بعد
كل كون ذاك كوني انا وحدي انا فرد

The French translation is also found in Dib, Souheil Mohamed « L'Un et le Multiple : pour une Nouvelle Lecture de la Poésie Mystique de l'Emir Abdelkader » (2002) p. 63.

illuminating eye' He always reassure his readers about their fear of death which is for him just the beginning of a better life for those who followed the path of God. He is a perfect God's ambassador in the world, because God has revealed himself in him. In his book 'Al Mawakif' Abd-el-Kader reveals his optimism in humanity. He believes in the perfectibility of Man. We cannot deny that he links everything to God which is not always the case in Emerson's writing. Everything for Abd-el-Kader is from God and returns to God, however his ideas are far from that fatalism that we find in a lot of theologians. He was a traditionalist in linking everything to God but a modernist in the belief that nothing can be achieved without 'tawakul' that is self-reliance. Traditionalists usually link everything to God, moreover they believe that all what happens is fated, no space is left for free will. They strongly believe that God is directing every pace in the human's life, thus Abd-el-Kader was outstanding in introducing the idea of "tawakkul" which is self-reliance. He said:

One relies on two kinds of leaders: the firsts are scholars, who help each, and the others, they get the truth by deduction, not by imitation, they call people to knowledge by the faculty of reasoning and not by authority. The seconds are annihilating themselves and others, imitating their father, their grandfather, and their ancestors in what they believed and found good; giving up the spirit of examination, they invite people to follow them blindly; but is the blind made to guide the blind men? ... A led animal is better than a commanded slave²¹⁶

In this passage the idea of self-reliance is clear. Somebody who is just imitating is killing his own originality. He dislikes people who are just follower as a sheep follows its guide. By this annihilation, they lose their ability to think and observe things by themselves. He concludes that following blindly is to become less than an animal. That's reminds us Emerson's notion of self-

²¹⁶ Abdelkader, traduit en Français par Gustave Dugat: *Le Livre d'ABD-EL-KADER : Rappel à l'intelligent, Avis à l'Indifférent : Considérations : Philosophiques, Religieuses, Historiques.* Paris : Benjamin Duprat Librairie de l'Institut. (1858) p. 10.

My translation : « On prend pour guides deux sortes d'hommes : les uns sont des savants qui s'aident et aident les autres, et qui, possédant la vérité par démonstration, non par imitation, appellent les hommes à la connaissance de la vérité par le raisonnement et non par l'autorité. Les autres s'annihilent eux et autrui, imitant leur père, leur aïeul, leurs ancêtres dans ce qu'ils croyaient et trouvaient bon ; renonçant à l'esprit d'examen, ils invitent les hommes à les suivre aveuglement ; mais l'aveugle est-il fait pour guider les aveugles ?...Un animal conduit vaut mieux qu'un esclave dirigée »

reliance. To get far from this fatalism which is devastating Arabs, Abd-el-Kader said:

Bodies are completed and presented in two forms: one produced by chance, such as a piece of broken vase; the other requires an agent, such as the shape of a ewer which has a broad opening, a narrow blow and a handle. We notice that it was shaped for utility and that it does not owe its existence by chance.²¹⁷

The passage above is also close to Emerson's "*Representative Men*"²¹⁸ that suggests that there are benefactors of the world. He discussed in this essay the starring role played by great men in society. For him it is natural to believe in great men even if they turn to heroes it would not be astonishment for people. All mythology "opens with demigods"²¹⁹ as Emerson said in the opening essay of his "*Representative Men*". Abd-el-Kader went on the same line believing that these great men are shaped for effectiveness and utility and their existence does not owe anything to chance, which means that their existence is not at all accidental. Abd-el-Kader has got a lot of willpower. His fifteen years struggle against France allowed him to demonstrate energy in action, consistency in efforts, and firmness in reverses. All these qualities distinguished men who are predestined to govern.²²⁰ Dupuch was in complete admiration in front Abd-el-Kader. He said: "It lifts the soul and the heart grieves that the resistance of a young barbarian who, without other resources except his genius, tries to push, without ever been discouraged, foreign domination and disciplined armies of a great nation."²²¹

²¹⁷ Ibid., p. XX.

My translation « Les corps sont finis, et se présentent sous deux formes: l'une produite par le hasard, telle serait celle d'un morceau de vase cassé ; l'autre qui nécessite un agent, telle est la forme d'une aiguière qui a un orifice large, un coup étroit et une anse. On voit qu'elle a été façonnée pour l'utilité et qu'elle ne doit pas son existence par hasard. »

²¹⁸ Emerson, Ralph Waldo, *Representative Men: (Seven Lectures)*, (2008)

²¹⁹ Emerson, Ralph Waldo, *Representative Men: (Seven Lectures)*, (2008) p. 7.

²²⁰ Dupuch, Antoine Adolphe Par (Bp. of Algiers.). *Abd-el-Kader: sa vie intime, sa lutte avec la France, son avenir*. Paris. (1860). P. 99.

« La volonté forme évidemment le fond du caractère d'Abd-el-Kader. La lute qu'il soutient, depuis quinze ans, contre la France lui a permis de manifester, au plus haut degré, l'énergie dans l'action, la constance dans les efforts, la fermeté dans les revers, qui distinguent les hommes prédestinés au commandements. »

²²¹ Dupuch, Antoine Adolphe Par (Bp. of Algiers.). *Abd-el-Kader: sa vie intime, sa lutte avec la France, son avenir*. Paris. (1860). P. 99.

Abd-el-Kader and Emerson belong to this category of people 'representative men'. Abd-el Kader found a lot of exaltation in science²²². He shows some aspects of a representative man. He said:

It is because there is in science a lot of pleasure and perfection, that man has got an irresistible tendency towards it: but there are men more or less endowed with intelligence. The lack of attraction for science is due to an accident, like a bad condition of nature or a defect in harmony. What is especially necessary to know, it is the excellence and the price of science; one cannot understand the nature of science, as long as one does not understand this excellence in itself.²²³

The passage above is clearly stating the link between the representative man and science. The link is simply an unexplained attraction. There is harmony between them which is provided by intelligence. Abd-el-Kader continued on the superiority and advantage of man's intelligence:

The spirit is the source and the foundation of science, it is the horizon where it rises. Science emanates from the spirit as light emanates from the sun; fruit, of the tree; sight, from the eye. How the excellence of the spirit is not obvious for all, whereas the largest animals, the most robust in hunting, and the strongest in their attack are frightened with the sight of man? They recognize the superiority and the domination of his faculties of action granted to him by intelligence.²²⁴

« C'est un spectacle qui élève l'âme et contriste le cœur que cette résistance d'un jeune barbare, qui, sans autre ressources que son génie, s'efforce de repousser, sans se décourager jamais, la domination étrangère et les armées disciplinées d'une grande nation. »

²²² Abd-el-Kader was lucky to be alive while photography was invented. Eric Geoffroy shows in his article how of Abd-el-Kader was interested in science. Photography has been first forbidden by conservative ulama, Abd-el-Kader soon coped with this invention and gave it a metaphysical perspective. According to him, photography is a contemporary form of the *mirror* which has been so used as a symbol by Sufis. Photography is an efficient support of theophany. In Geoffroy, Eric *Abdelkader un Spirituel dans la Modernité* (2010) p 155 title of the article « Métaphysique et Modenité chez Abd-el-Kader : la Photographie comme Théophanie »

²²³ Abdelkader, traduit par Gustave Dugat: *Le Livre d'ABD-EL-KADER : Rappel à l'intelligent, Avis à l'Indifférent : Considérations : Philosophiques, Religieuses, Historiques.* Paris : Benjamin Duprat Librairie de l'Institut. (1858) p. 26.

My translation « C'est parce qu'il y a dans la science jouissance et perfection, que l'homme a une tendance invincible vers elle : mais il y a des hommes plus ou moins doués d'intelligence. Le manque d'attrait pour la science tient à un accident, comme un mauvais état de la nature ou un défaut d'harmonie. Ce qu'il faut surtout se proposer de connaître, c'est l'excellence et le prix de la science ; on ne peut comprendre la nature de la science, tant qu'on ne comprend pas cette excellence en elle-même. »

²²⁴ *Ibid.*, p. 33.

My translation « L'esprit est la source et la base de la science, c'est l'horizon d'où elle se lève. La science émane de l'esprit comme la lumière émane du soleil ; le fruit, de l'arbre ; la vue, de l'œil. Comment l'excellence de l'esprit ne serait-elle pas évidente à tous, alors que les animaux les plus gros, les plus robustes à la chasse, les plus forts à l'attaque, s'effrayent à la vue de

“Al-fardâniyya” is the Arabic term that may translate the term individualism. Eric Geoffroy refers to the term “al-wugud al haqq”²²⁵ which means “a true being”. This term is also linked to individualism, because the essence of individualism is to seek the human’s genuineness. Eric Geoffroy criticized Michel Lagarde who used the term “a true existence” in translating “al wugud al haqq”. He said “A true being does not mean a true existence. A true existence is only a subordinate manifestation of the true man.” Abd-el-Kader was also seeking this genuineness. He went through “whihdat el wudjud” “the unification of the self” to attain very audacious summits of existence. In Mawkif 94, Abd-el-Kader talked about predispositions. He believes that each individual has got a predisposition in something which is endowed by God and it does not resemble any other disposition whatsoever. This diversity according to him is due to the different facets each creature receives from God. He gave the example of the atom which has got something particular and at the same time dissimilar to others. There is no repetition as he said in existence²²⁶. Again God is the illuminator, the one who sends gleams of particularities on people. Both Transcendentalists and Sufis idealize man, because they have a lot of optimism and confidence in him. A lot of confidence leads definitely to individualism. Abd-el-Kader had a great consciousness of himself. In his interior chamber and intimacy, he appears to himself, returns to himself and judges himself. This great ability of transcendence allows him the power of himself on himself. He is able to examine and study himself as a researcher does with his own enquiry. Individualism makes of him a subject and a researcher at the same time. He senses the interior of himself which marks his definite difference with the others.

Abd-el-Kader also talked about science and scholars. He shares also some of Emerson’s thoughts in the “*American Scholar*”. Abd-el-Kader said:

l’homme ? Ils reconnaissent la supériorité et la domination que lui donne l’intelligence de ses moyens d’action. »

²²⁵ Le Livre des Haltes (Kitāb al-Mawāqif) by 'Abd-al-Qādir al-Ġazā'irī;

Review by: Eric Geoffroy *Studia Islamica*, No. 94 (2002), p 186. Published by: Maisonneuve & Larose Stable URL: <http://www.jstor.org/stable/1596217>

My translation of Geoffroy’s: « al-wugd al haq », est « l’Être réel », et non « L’Existence réelle », l’existence n’étant qu’une manifestation relative, subordonnée à l’Être »

²²⁶ Quoted by Sari-Ali, Hikmet: *Anthologie des Mawakifs de L’Emir Abdelkader le Soufi de L’Ecriture*, (2011) p. 24.

The intelligent knows men by the truth and not truth by men; because the word of the wise is wandering, and the intelligent takes it from any person he has it, humble or great. The smallest degree of science in the scholar, is to be separated from the vulgar in things like this one... nevertheless, such is the vain feeling of the majority of men. They accept a word allotted to somebody they trust, and they push it back, if it is from somebody they do not have faith in. They always judge truth by men, and never men by the truth. It is there the worst of ignorance and evil. ²²⁷

Abd-el-Kader is raising an important point in finding truth. The intelligent man for him is the one who is able to find truth wherever it is, no matter the credibility of people who have it. One good example that may clarify this idea is the link between Abd-el-Kader and the freemasonry²²⁸. He joined the freemasons but soon left when he discovered that there are atheists within the members. For some people as John Kiser assumed “this issue is very sensitive”²²⁹ This aspect in Abd-el-Kader’s life is pertinent, and it ascertains that Abd-el-Kader is a man who takes truth wherever he finds it and he discards it wherever he doubts about it. He is an open-minded man who likes discussions and interchanges to learn always from others, to deepen his knowledge about others no matter how far they are from his own culture. Abd-el-Kader is always attentive to words and men. Words reveal the honesty and betrayal. Abd-el-Kader continues talking about the scholar and truth. He said:

²²⁷ Abdelkader, traduit par Gustave Dugat: *Le Livre d’ABD-EL-KADER : Rappel à l’intelligent, Avis à l’Indifférent : Considérations : Philosophiques, Religieuses, Historiques*. Paris : Benjamin Duprat Librairie de l’Institut. (1858) pp. 8-9.

My translation : « L’intelligent connaît les hommes par la vérité, et non la vérité par les hommes ; car la parole du sage est errante, et l’intelligent la prend de tout homme chez lequel il la trouve, humble ou élevé. Le plus faible degré de la science chez le savant, c’est de se distinguer du vulgaire dans des choses comme celle-ci ... Cependant, tel est le vain sentiment de la plupart des hommes. Ils acceptent une parole attribuée à quelqu’un pour lequel ils sont prévenus, et ils la repoussent, si elle est de quelqu’un en qui ils n’ont pas foi. Ils jugent toujours de la vérité par les hommes, et jamais des hommes par la vérité. C’est là le pire de l’ignorance et du mal. »

²²⁸ Masonic principle is centered on esoteric experience, which is meant to ‘enlighten’ its followers. The initiation to freemasonry is a kind of rebirth to achieve the aim of perfection. To reach merits, the initiators follow the teacher and the doctrine. The French Republic was using these masonic lodges as secular schools inducing of course some conflicts with the Catholic Church, especially after the admission of atheists that led to a clash in French Freemasonry in 1894.

²²⁹ John Kiser is teaching at the Columbia University (United States) He is the author of a biography on the Emir Abd-el-kader, “*Commander of the faithful: the life and times of Emir Abd-el-kader*” appeared in the United States. The Emir Abd-el-kader looked for unity in diversity as Kiser said in El Watan newspaper Week-end - Vendredi 2 mars 2012 p. 16.

The scholar is the one who seizes the difference between sincerity and lie in words, between truth and dishonesty in beliefs, between good and bad in actions; that one is not erudite for whom the truth is hidden under falseness, sincerity under the lie, and good under bad; and submission to others, and approval of their belief and their words; are specific qualities of ignorants.²³⁰

Abd-el-Kader²³¹ is a scholar but in Algeria he is more than that. He is the founder of the Algerian nation. His cinders have been deported to Algeria in 1966 during Boumedienne's presidency but his family is still in Damascus. Abd-el-Kader had to face the adversity of life at an early age. It happens that Mahhi-ed-Din²³² Abd-el-Kader's father had a dream: Sidi Abd-el-Kader el-Djilany appeared to him in his sleep and, after having talked about the prophecy he has made in Baghdad, he added: "Your son, or you, must be a sultan of the Arabs. If you accept the power for your own, your son dies, if you accept it for him, you will die soon." Mahhi-ed-Din called his son, and asked him the following question before the tribes of Hashem and Beni-Amer: "If you were to govern the Arabs, he says, how would you lead them?" Abd-el-Kader answered "The book of the law on my hands, and if the law orders it to me, I would do myself a bleeding behind the neck of my brother."²³³ At these words, which summarized all of Abd-el-Kader's policy vis-à-vis the Arab people, Mahhi-ed-Din leaned on the shoulder of his son, left the tent, he was followed by all the leaders who had for two days participated in the deliberations, and, presented Abd-el-Kader as the leader to the crowd saying to them "by the prophecies, this is the son-of Zohra. Obey him as you obey

²³⁰ Ibid., p. 9.

My translation « Le savant est celui qui saisit facilement la différence entre la sincérité et le mensonge dans les paroles, entre la vérité et la fausseté dans les croyances, entre le bon et le mauvais dans les actions ; celui-là n'est pas savant pour lequel la vérité est cachée sous la fausseté, la sincérité sous le mensonge, et le bon sous le mauvais ; et qui s'asservissant à un autres, adopte sa croyance et ses paroles ; c'est là le propre des ignorants. »

²³¹ Stora, Benjamin, *Le Maghreb Colonial (1830-1956) Le Maghreb colonial /PMO_013.doc INALCO 2003-2004*

« A partir de 1832 on a le sentiment que les populations sont passives et la décision est prise de s'étendre vers l'ouest, mais à partir de cet instant commence la résistance d'Abd-el-Kader, qui est considéré comme le fondateur de la nation algérienne (ses cendres ont été rapatriées en 1966 sous Boumédiène- exploitation politique - mais sa famille réside toujours à Damas) »

²³² My translation : Bellemare, Alex. *Abd-el-Kader: sa vie Politique et Militaire*, Paris, Librairie de L. Hachette et Cie. (1863) p. 37.

²³³ Ibid., p. 37.

me.”²³⁴ All people acclaimed Abd-el-Kader as Emir while he was only twenty-four years old.

To become Emir at this age helped Abd-el-Kader’s growth of individualism. One cannot govern well without trust and confidence in the self and without a certain degree of individualism. The path was still very long because the Emir was the head of three tribes only, and he realized soon that he has not only to fight the French, but, also the leaders who are interested in maintaining anarchy, because anarchy gives them the impression of dominance. Self-reliance and self-expression became the primary values for Abd-el-Kader.

The difficulties that followed Emerson and Abd-el-Kader are the seasoning flavor of all great men. After examining all these flavoring aspects that shape their lives, the thesis concludes that Emerson and Abd-el-Kader believe in humanist individualism. They both set the individual ahead of the group. Their individualism is not independent from religion, in the sense that they both revere God, but in different ways, the difference is that Emerson substituted himself to God and Abd-el-Kader was completely annihilated before God. Emerson said: “the height and perfection of man is reliance on God.”²³⁵ Their individualism was longings to promote democratic beliefs to its highest levels. The desire for independence and the care of the self are the two features defining individualism and very sensible in relation to Emerson and Abd-el-Kader. The care of the self can reach sometimes particular forms of narcissism; but it also articulates man’s abhorrence of depersonalization. In this sense this kind of care is close to humanism. The Sufi mystic Abd-el-Kader and the Transcendentalist Emerson are both inclined to independence and autonomy which implies individualistic participation in the fields (religious, social and political). Their aim was autonomy which is not free from the dilemma especially that of the burden of conformism and compliance. Abd-el-Kader’s and Emerson’s ideas drew both from Plato. Their humanist individualism is realized in Abd-el-Kader by the complete annihilation in God (fana) which is obtained by the great awareness of a Supernatural Being. Emerson’s humanist individualism is the outcome of complete admiration of nature, and God’s

²³⁴ Ibid., p. 38.

²³⁵ “*The Fugitive Slave Law*” 1854 ? Miscellanies, p. 236.

creation but never annihilation before God, rather substitution to God. In the 'over soul', Emerson talked about a state of being that expresses well Abd-el-Kader's 'wihdatelwujud'. Abd-el-Kader's mysticism and Emerson's pantheism make them realize that their objective self is not their true self. The true self openly joins the Heavenly world and the immaterial. A deep understanding of nature intensifies the knowledge of the self and all God's attributes to that soul. Emerson and Abd-el-Kader being two enlightened souls distinguished deeper truth of themselves and their mystical qualities that make them perfect representations of God on earth. They are aware about their divine being and look at themselves as God in miniature. There are individuals whose nature has a lot to teach us about social life, and personal moral principles. Emerson and Abd-el-Kader are a good pair that belongs to this category of people whose daily life is a school to humanity.

This individualism requires seclusion and isolation from people, Emerson talked about this need for solitary retirement²³⁶, Abd-el-Kader called it (uzla) that is asceticism and withdrawal from life. This withdrawal sheds light on many obscure and unsolved burden of daily life. This mystical illumination is the light of individualism. It is the secret of idiosyncratic temperaments. Seclusion is elemental to reminiscence to look back, to recall opinions, feelings and to amend, redirect and convey new views and attitudes. Emerson and Abd-el-Kader were able of seclusion but without falling into autism²³⁷. They have never renounced the human life, on the contrary they were implicated in every

²³⁶ Stade, George, *Essays and Poems by Ralph Waldo Emerson*, (2004) p. 11.

²³⁷ Autistic person as stated in Wikipedia (<http://en.wikipedia.org/wiki/Autism>) is someone who shows less attention to social stimuli, smiles and looks at others less often, and responds less to their own name. Autistic toddlers differ more strikingly from social norms; for example, they have less eye contact and turn taking, and do not have the ability to use simple movements to express themselves, such as the deficiency to point at things. Three- to five-year-old autistic children are less likely to exhibit social understanding, approach others spontaneously, imitate and respond to emotions, communicate nonverbally, and take turns with others. However, they do form attachments to their primary caregivers. Most autistic children display moderately less attachment security than non-autistic children, although this difference disappears in children with higher mental development or less severe ASD. Older children and adults with ASD perform worse on tests of face and emotion recognition. Children with high-functioning autism suffer from more intense and frequent loneliness compared to non-autistic peers, despite the common belief that children with autism prefer to be alone. Making and maintaining friendships often proves to be difficult for those with autism. For them, the quality of friendships, not the number of friends, predicts how lonely they feel. Functional friendships, such as those resulting in invitations to parties, may affect the quality of life more deeply.

social problem. It was imperious for them to realize themselves within social life and always renew their legacies to the benefit of their society.

2.3. Henry David Thoreau and Sheikh Al Alawi

The growth of individualism goes usually with a certain degree of hatred towards fixed rules and conventions, which corrupt the individual to penalize his nonconformity. This is the price for deviating from the normality. Normality, on the other hand is the representation of a civilized conformist, who sacrifices his individuality to maintain the traditions and rules that are contained in social institutions. Thoreau is another indomitable human spirit, with determined individuality who endures in spite of the hardships of life, savage nature, and the regulations of society. He prefers to swim the other side, just like Emerson to remain always with critical eyes against social conspiracy. He stays behind the wall of conspiracy to preserve individuality.

Thoreau's family was nomadic till Henry got five. His father John Thoreau was running a grocery in Concord. Then he moved to Chelmsford in Massachusetts. This movement from one place to another is a good fertilizer for the growth of individualism. If Emerson had lost his father at an early age to contribute inadvertently to his growing individualism, Thoreau on the other hand was in constant movement in his early years and the business of his father runs some falls and downs. That time seems hard for everybody.

Thoreau has widely taken advantage from the cultural turmoil that shook the active intelligentsia in Boston that was stimulated by the provocative reforming upheaval that questions the state and the corporation. His education in Harvard in 1837, had been traced his trajectory besides Emerson, the spiritual father. A rich movement with new ideas was already beginning and Thoreau seized the circumstances to enrich himself, while trying at the same time to release himself from his master who is endowed with a strong personality to find his own way. He prefers marginality than blind submission to conformity. Thoreau denied talking about the importance of his childhood in his success. It's crucial to remark that Thoreau's family had done a lot of sacrifice to offer him studies in Harvard. He started his career with a solid intellectual competence. Thoreau denied all those debts. He had suffered a lot because he wanted to earn his living without aligning his liberty. He was not able to find work because he refused to renounce to his freedom. Emerson helped Thoreau to resist

materialism and gave him the force to keep away from conformity. Emerson persuaded Thoreau of the existence of an internal force, which is essential in his quest of identity and in his desire to reach spiritual perfection.

All these elements are worth to provoke self-reliance and individualism. The Thoreau's family moved then to Boston to return finally to Concord. Thoreau visited Walden Pond while he was five. He wrote: "That woodland vision for a long time made the drapery of my dreams."²³⁸ Thoreau's father started to have some success as a pencil maker. He liked fishing and walking along the pond to make chowder with his kids. He passed on his sons the love of nature. Three women had also helped the growth of individualism in Thoreau: his mother Cynthia who was vice president of the Concord Female Charitable Society and his two sisters: Sophia and Helen who were known as abolitionists. Thoreau was privileged to belong to this family who had deep roots in the development of the individualistic Thoreau some year after. By 1830 America was no more a young country. A lot of changes were occurring in the society as well as business. In 1833 Thoreau registered at Harvard. It is the year where English Parliament abolished slavery while America was still hesitating to pass any law against it. Thoreau had tuberculosis during that period, but it did not prevent him from studying. The period between 1830 and 1850 was intellectually a very fruitful period. This period witnessed the birth of Transcendentalism which was a group of some writers headed by Ralph Waldo Emerson who were thinking critically about society. Emerson was Thoreau's mentor. He learned from him the respect of the individual and the veneration of self-reliance.

When we read Henry David Thoreau we imagine a man living in a cabin in the woods. Sullivan said, "Thoreau writes about the whole world, and he writes of Walden Pond so as to change the world, all worlds".²³⁹ He had probably a vision of an idealistic world. His individualism leads him to some independence in thinking. Individualism is not only self-reliance but also a development of a huge responsibility concerning our acts. Thoreau's actions were the consequences of this individualism that has marked his life. He was imprisoned for not paying taxes, because he did not believe in an American

²³⁸ Sullivan, R, *The Thoreau you don't Know: What the Prophet of Environmentalism Really Meant*, (2009) p. 28.

²³⁹ *Ibid.*, p. 7.

military complain engaged in a war against Mexico. He believed it was illegitimate and criminal. He was against Manifest Destiny. In fact his main preoccupation was the threatening decline of nature. Thoreau was a fervent believer in individualism in the passage below he attacked those who are just following rules without thoughts or reflections just for the sake to live together. He said:

The gregariousness of men is their most contemptible and discouraging aspect. See how they follow each other like sheep, not knowing why. Day and Martin's blacking was preferred by the latest generation, and also is by this. They have not so good a reason for preferring this or that religion as in the case even. Apparently in ancient times several parties were nearly equally matched. They appointed a committee and made a compromise, agreeing to vote or believe so and so, and they still helplessly abide by that. Men are the inveterate foes of all improvement. Generally speaking, they think more of their hen-houses than of any desirable heaven. If you aspire to anything better than politics, expect no cooperation from men. They will not further anything good. You must prevail of your own force, as a plant springs and grows by its own vitality²⁴⁰

Thoreau was quite spiteful in his description of people who let their individualism melt within the sea of conformity just like Emerson and Abd-el-Kader in the first part of this chapter but each has his own style to tackle it. Thoreau describes them as people who prefer their hen-houses which are very tiny and dirty and that symbolize spoliation to heaven: the dreamland where everything is possible. He has then given advice on how a person ought to succeed as a plant that evolves relying on its own energy. Thoreau is talking here about the self-regenerating energy. This energy is based on an inner dynamism.

Paradoxically Thoreau is incarnating the American spirit despite his eccentricity. He is the pioneer in his experience with the contact with nature, he is the autonomous being that counts only on himself and discovers that the self is full of resources. Thoreau was the first one to realize the complete and perfect man of Emerson's ideal. By the end of his life, he took vigorous public

²⁴⁰ Thoreau, Henry David, *The Journal of Henry D. Thoreau*, Bradford Torrey and Francis Allen (Eds.), 14 vols. Boston: Houghton Mifflin. (1906) p. 351.

positions, notably on the matter of John Brown²⁴¹. He was among a group in association to promote the abolition of slavery and the equality of the rights of women.

Thoreau shows also his individualism and self-reliance in his ability to live in Walden²⁴² alone for two years and two months with the minimum of things that man could use to sustain to life. He was also self-expressive in the book he wrote about his fascinating experience in the woods *Walden or Life in the Woods* that proved his preferable way of self-expression that is writing. Thoreau wrote also *Civil Disobedience*. The title itself is aromatized with a high degree of individualism. With *Civil Disobedience* individualism became more radical and revolutionary. Thus one can deduce that Thoreau's individualism is more in action in comparison to Emerson. Individualism with Thoreau moved from social to political. It is called by Elwood Johnson²⁴³ as 'passive resistance' Nobody can disobey the rules of the state without the strength of individualism, or without regarding the individual as the center of the nation. He was in admiration for the Chinese Empire that regards the individual as the basis of the Empire. He emphasized so many times in his essay "*Civil Disobedience*" his individualism and his aptitude in refusing allegiance to Massachusetts, and her right to his property and life. He said in *Walden*: "you who govern public affairs, what need have you to employ punishments?"²⁴⁴ Thoreau was concerned with the relationship between the government and the individual. He preached the love of virtue. He said: "The virtues of a superior man are like the wind; the virtues of a common man are

²⁴¹ John Brown was a drastic abolitionist. After being found guilty of murder, treason, and inciting a slave revolution, Brown was hanged on December 2, 1859. Brown's subsequent execution drove to the American Civil War.

²⁴² I visited Walden Pond on Saturday 13th October 2012. This place has been made famous by Thoreau. It speaks of a man who was looking for answers. The place is still very special for all its natural settings and calm atmosphere. My pilgrimage started in Walden Pond to end up in Emerson's house that has become a museum. Emerson has really marked his time and so many places are named after him in Boston. It is a dream concretised after four years of intense work on the Transcendentalist movement. I already knew that Emerson and Thoreau had a close relationship, the lady who offered a tour in Emerson's museum talked about this relationship and mentioned also that Thoreau was like a big brother to Emerson's children. I could have never imagined that the distance between Walden Pond and Emerson's house is so close. It is only ten minutes by car, thus Thoreau was lucky in living in such a paradisiac surroundings and so close at the same time to his friend or his spiritual father, Emerson.

²⁴³ Ellwood, Johnson, *The Goodly Word: the Puritan Influence in American Literature*, (1995) p. 127.

²⁴⁴ Thoreau, D. Henry, *Walden, or Life in the Woods*, (1854) p. 143.

like the grass; the grass, when the wind passes over it, bends.”²⁴⁵ His humanist individualism makes him focus on human values and concerns. He is more attached to human than to divine or supernatural matters. As a fact, Thoreau was highly inclined to music. He danced, sang and played the flute. He said:

Music is the sound of the circulation in nature’s veins. It is the flux which melts nature. Men dance to it, glasses ring and vibrate, and the fields seem to undulate. The healthy ear always hears it, nearer or more remote. When I hear music, I flutter, and am the sense of life, as a fleet of merchantmen when the wind rises.²⁴⁶

Thoreau is enchanted by music. It was a source of inspiration for him. It’s a way for him to communicate with ancestral and natural spirits. This is also another way to achieve identity, to become a contributing fellow of his society. He said:

A strain of music reminds me of a passage of the Vedas, and I associate with it the idea of infinite remoteness, as well as of beauty and serenity, for to the senses that is furthest from us which addresses the greatest depth within us. It teaches us again and again to trust the remotest and finest as the divinest instinct, and makes a dream our only real experience.²⁴⁷

Thoreau had a mystical perception of music. It is clear that his Transcendentalism covers all the fields of his daily life. He expressed it poetically when he wrote:

I hear beyond the range of sound,
I see beyond the verge of sight²⁴⁸

Thoreau talked about the spiritual experience of songs in a journal entry dated June 12th of 1852 when he writes of his mystical definition of music.

A child loves to strike on a tin pan or other ringing vessel with a stick, because, its ears being fresh, sound, attentive, and percipient, it detects the finest music in the sound, at which all nature assists.... So clear and unprejudiced ears hear the sweetest and most soul-stirring melody in tinkling cowbells and the like (dogs baying the moon), not to be referred to association, but intrinsic to the sound itself...Ah, that I

²⁴⁵ Ibid., p. 143.

²⁴⁶ Sullivan, R. *The Thoreau you don't Know: What the Prophet of Environmentalism Really Meant*, (2009) pp. 31-32.

²⁴⁷ Quoted by Alan D. Hodder in "*Ex Oriente Lux*": *Thoreau's Ecstasies and the Hindu Texts* Source: The Harvard Theological Review, Vol. 86, No. 4 (Oct., 1993), pp. 404 Published by: Cambridge University Press on behalf of the Harvard Divinity School
Stable URL: <http://www.jstor.org/stable/1509911>

²⁴⁸ Quoted by Wolfe George, "*Henry Thoreau: 'True Musician and Harmonist'*" (2009) p. 9.

were so much a child that I could unfailingly draw music from a quart pot! Its little ears tingle with the melody. To it there is music in sound alone.²⁴⁹

Music has got a deep-down charm. It easily transcends reality. It was not an escaping for him from reality but rather establishing new spaces for people to transcend reality but without ever forgetting the individual's place in nature with his unlimited freedom of mobility. He was against unwavering obedience to the established rules. The creative source of intrinsic intellect had to be set free for the constant advance of humans as good contributing citizens to society. His aim was to use his intelligence for the progress and upward mobility of life. His individual awakening is definitely linked to democracy. All his new ideas allow new fortification of democracy. He is a free man in nature, without limits in issues related to government and politics. His social and political life was based on freedom. In the realm of writing he applied his free creative art where nature is present on every page. To advance as an individual, he broke with some established and inherited forms in a short period of time. His writings reflect a great enthusiasm for self-expression. He was a proud, self-confident man who put his talent to the benefit of his own faith.

Like Thoreau, Al-Alawi is of humble origin who has largely educated himself. He wasn't taught in a formal way, he was consuming books, one after one. His wife complained about his disregard of conjugal duties and asked for divorce. He said: "She had some true reasons to complain about me."²⁵⁰ He started then developing spiritual asceticism. He joined the Isawa brotherhood from (1886 to 1894), he learned all their practices very briefly, but he had soon left this brotherhood for its weird insight. He reminds us Abd-el-Kader's while he left the freemasons. One day Al Alawi found a printed paper that was attributed to the prophet Mohamed (pbuh). He started then questioning the principles of this brotherhood and came up to the conclusion that Sufism is much more than charming serpents and exhibitions that are well known in this group. He left and convinced other friends to leave. His meeting with Sheikh Al Buzidi in 1894 was a turning point in his life. Since Al Alawi has acquired a famous

²⁴⁹ Ibid., p. 6.

²⁵⁰ My translation http://aisa-net.com/la_voie_soufie_alawiyya/cheikh-al-alawi/

reputation in charming serpents, he was called by Al Buzidi for an exhibition. As he learnt it with the Issawa, Al Alawi brought a small viper and started his exhibition. When he finished Al Buzidi said: “But can you charm a larger one than this one.” “They are all the same for me” answered Al Alawi. “We will show you a larger one, more dangerous. If you master it, you will become truly wise.” “But where is it” asked Al Alawi. “It is your soul ‘Nafsouk’ which is between your ribs. Its venom is more than that of the viper. Thou shalt be a really wise, if you can make it what you make the fairer viper ... no more repeat these experiments...”²⁵¹ Al Alawi joined Al Buzidi brotherhood from (1894-1909). He became interested in the question of the venomous soul. He used to practice dhikr all night and meet his master daily. Al Buzidi asked him to care about the cleansing of his internal depth (batin) till he illuminated his soul with God, it is only then that he will know the meaning of tawhid that is unity of God. After a year only, Sheikh Al Alawi gained the entire confidence of his master. He understood the subtleties of Sufism very quickly. He said in his poem “*the Signature*”:

If thou couldst look to where I am
In the All-Holy Presence, thou
Wouldst see Me One, nor any other;
But Truth hath given me a cloak,
Nor can thy sight to me attain.
Thou seest me, yet thou seest me not,
Giving but a heedless glance.
Sharpen thy faith’s eyes, and look
With a look of purest vision.²⁵²

Al Alawi was aware about his holy presence and also his clear vision. He was a sincere faithful. Dr. Marcel Carret described Al Alawi’s appearance as follows:

his clothes, so nearly if not exactly the same as those which Jesus must have worn, the fine lawn head-cloth which framed his face, his whole attitude every-thing conspired to reinforce the likeness [to Jesus]. It occurred to me that such must have been the appearance of Christ when he received his disciples at the time when he was staying with Martha and Mary.²⁵³

²⁵¹ My translation http://aisa-net.com/la_voie_soufie_alawiyya/cheikh-al-alawi/

²⁵² Lings, Martin. *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy* (1993) p. 226.

²⁵³ *Ibid.*, p. 14.

Al Alawi appears to Carret as the Christ, for the tone of the voice which is deep and soft, his warm manners, could have exercised a favourable influence upon him. His attitude is poised and determined, his appearance seemed to cover something. He seemed so simple and natural. When Doctor Carret came to the Sheikh for professional reason, he understood immediately that Al Alawi is not keen of medication though he would take it if necessary and useful. Al Alawi wanted to know his contracted disease was serious. He relied on the doctor to tell him frankly and without reserve, what he thought of his condition. The rest did not matter. Doctor Carret was more attracted to this patient who has not the fetishism of drugs and the day Al Alawi was to die, doctor Carret came to see him and this latter told him to do nothing and let things go because he was sure he will return to God on that day. Doctor Carret recognized the spiritual qualities of the Sheikh as Sheikh Al Buzidi recognised them years before when he asked Al Alawi to guide his followers. Al Alawi at first feared this responsibility “do you think they would listen to me?” Al Buzidi replied “You will be like a lion. While you put your hands on something you master, it will be entirely yours.”²⁵⁴ Surely Al Buzidi was not wrong in his selection, since Al Alawi has been very influential and successful in guiding the disciples on the right path. He was named makkadem at the age of 25 in 1894. He succeeded to spread the tarika beyond the Algerian borders. His voice was as Dr. Carret described it very: “gentle, somewhat subdued. He spoke little, in very short sentences, and those close to him obeyed in silence, waiting on his least word or gesture. One felt that he was surrounded by deepest reverence.”²⁵⁵ After the death of Sheikh Al Buzidi, Al Alawi has been appointed as the new guide of the tarika Darkawia. His friend Ahmed ibn Thûraya has given him his daughter as a wife without any condition. War provided a stimulus to his efforts. There has been a flowering of popular culture that spring from Sufi creativity. Whatever the case this genuine folk melody called the Sama became favorite folk songs throughout Algerian colonization and even after. The Sama is the glorification of God. Even when a poem treats nature or some human features or a woman it is God who is covering it. A woman, as one recurrent example in

²⁵⁴ http://aisa-net.com/la_voie_soufie_alawiyya/cheikh-al-alawi/

²⁵⁵ Lings, Martin, *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy*, (1993) p. 15.

Sufi poetry is not a thing which is treated in itself. Layla, a recurrent name in Al Alawi's poetry is masking God. In "*the Song of Illumination*" Al Alawi said:

The curtains fell down
When my beloved appeared.
Oh you lovers,
This moment, is the one of Vision
This is the one of the awakening!
Whoever desires to take part
To share our hidden secret
Approach and learn?
Sciences will appear him,
What excellent beverage!
The song is appealing²⁵⁶

The tone is usually solemn, intense at the level of the morality of the creator. The act of conveying personal feelings in an aesthetic manner and perfectly intent in honoring God was not well accepted by conservatives. Again Al Alawi reveals his emotions in a perfect woman named "*Layla*" that is a mask of God:

Mine eyes have never seen but her:
To naught else can they testify.
All meanings in her are comprised.
Glory be to her Creator!
Thou that beauty wouldst describe,
Here is something of her brightness.
Take it from me. It is my art.
Think it not idle vanity.
My heart lied not when it divulged
The secret of my meeting her.
If nearness unto her effaceth,
I still subsist in her subsistence. ²⁵⁷

Some consider these poems as a mark of egotism, others consider them as pagans. Others banned it for their belief in its power to deviate the true believers from the right path. These spiritual songs are related to Islam. The motivation was to glorify God to take the spirit from sensory to mystical

²⁵⁶ My translation : <http://www.soufisme-fr.com/al-alawi/4143-diwan-du-cheikh-ahmed-al-alawi.html>

²⁵⁷ Lings, Martin, *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy*, (1993) p. 225.

dimension. These poems express man's humble reliance on the supremacies of God the Almighty. The best parts of these poems use also wine to describe man's addiction to God. Wine is used by Sufis for its truth merits. It helps as a symbolic quality in throwing all inhibitions to get close to truth. Al Alawi's example of this divine wine is in his poem '*Song of Illumination*':

Oh you lovers,
This moment, is the one of Vision
This is the one of the awakening!
It is by this subtle wine that those
Endowed with discernment get conscience,
This drink ... which they have tasted!
Who owns it to fill glasses,
Of this antique and tasteful drink
That dives the lover in ecstasy?²⁵⁸

Thoreau and Sheikh el Alawi were highly individualistic in their abilities to seize very elusive qualities of sounds. For them the melody is within nature, but very rare people are able to catch it within the air of the natural surroundings. They would both disagree to learn music within formal education. Sheikh el Alawi's individualism is perceptible in his need to reformulate Islam with his individualistic touch. He is one of those Islamic reformists who tried to adapt Islam to modernization without rupture with Islamic legacy. He was encouraging a kind of "popular religion". The point as Georg Stauth said: "is that the modern study of religious experience in Islam is strongly fragmented. The investigation of doctrinal development, Islamic law and theology is largely treated as a monolithic field of study in its own right and juxtaposed or even opposed to the study of Sufism and the veneration of local saints."²⁵⁹

Any touch of individualism is abhorred within this huge immovable Islamic theology. Is Islam against individualism? It is obvious that Islam is not against idiosyncratic ways of reverence, however so many theologians are against because they fear any expression of the individual which does not conform within this huge immovable Islamic theology.

²⁵⁸ My translation : <http://www.soufisme-fr.com/al-alawi/4143-diwan-du-cheikh-ahmed-al-alawi.html>

²⁵⁹ Stauth, Georg "*Muslim Saints and Modernity*" p. 12.
http://www.transcript-verlag.de/ts141/ts141_1.pdf

It is very hard to attain the deep ultimate reality of things (haqiqa), thus Al Alawi as all the other Sufis prefer the intuitive rather than science that they consider as limited. Ijtihad, however requires cognitive methods, because ijtihad is essential when the issues are not stated in the Quran or the Suna. Sufi epistemology in this case employed two cognitive methods, two means of investigation: the inspiration (ilhâm) and the “spiritual unveiling” (kashf). These patterns are not specific to Islam: Kant defined intuition as the unveiling of what already exist in us. According to the Sufis, only these two cognitive methods are able to produce the “direct vision” (iyân). The mystic ijtihad leads to (haqiqa).²⁶⁰ This method overcomes the formal reasoning mode where the way to truth is limited because of numerous uncertainties. The Sufis are closer to divine realities than the exotericists such as judges and theologians because the Sufis receive their knowledge directly from the invisible world.

Sheikh Al Alawi was also involved in this spiritual ijtihad and the function of reforming Islam. This sheikh was open to modernity. People usually forget that he was one of the founders of the Association of the reformist Ulema of Algeria²⁶¹. He was very interested in western thoughts, and had many Christian European friends, while at the same time disapproving the task of the missionaries in Algeria. His spiritual path has propagated itself very quickly in Europe. He was among the very rare Sufis to use this spiritual ijtihad in those bitter times. Thus, Sufism is considered as a renewal system in Islam that enforces secularism.

Thoreau and Sheikh Al Alawi are two religious philosophers that are whispering “laissez-faire” “laissez-passer”. Their profound empathy with nature strengthens their knowledge of the self and all God’s powers to that soul. Thoreau and Al Alawi being two free-thinking minds distinguished deeper truth of themselves and their mystical qualities that make them perfect idiosyncratic representations of God on earth. They are conscious about their divine being. Thoreau and Al Alawi are again a second pair of two individuals whose nature has a lot to teach us about social life, and personal moral

²⁶⁰ Geoffroy, Eric in his website [http://www.eric-geoffroy.net/L-ijtihad-spirituel-fondements methodologie et actualité](http://www.eric-geoffroy.net/L-ijtihad-spirituel-fondements-methodologie-et-actualite)

²⁶¹ http://aisa-net.com/la_voie_soufie_alawiyya/cheikh-al-alawi/

principles. Their daily life is a Stanford University of humanities. Their individualism is humanist, based on ethics and integrity.

Thoreau's and Sheikh el Alawi's individualism is perceived in their aptitudes to grasp very subtle and intangible qualities of nature, to internalize them then to convey them in very unusual and unfamiliar ways. For them the melody is within nature, but very exceptional people are able to catch it within the air of the natural settings. Again, this couple also believes in representative men, the only difference with the first couple is their inclination and their understanding of melody. They both expressed disagreement, Thoreau against Manifest Destiny and Al Alawi against France and the growing fundamentalism. Al Alawi's individualism is perceptible in his need to reformulate Islam with his individualistic touch. Thoreau's individualism has been manifestly linked to his positions towards the states and his very eccentrically way of life.

2.4. Walt Whitman and Kaddour Benachour

Whitman is another great writer who idolized and exalted in talking about individualism. He was born on 31 May 1819 in West Hills, Long Island, New York, the second son of Walter and Louisa Van Velsor Whitman. He inherited the Quaker spirit from his mother that has marked years after an individualist and self-confident man. His father was a fervent democrat of the Jacobin influence who abhorred priests and kings and had a lot of respect for Thomas Paine. At an early age he moved with his family in the village of West Hills to the prosperous town of Brooklyn, where he had a new house. The Whitman's family moved a lot from one house to another. The Whitman's children learned the respect for the country and patriotism from their early age. Their father passed on them the values of the revolutionary period. Walt's brothers were named after some of the Founding fathers such as Andrew Jackson, George Washington, and Thomas Jefferson Whitman. Whitman himself became afterwards a fan of Thomas Jefferson and the values of the Declaration of Independence beside the values he revered in the philosophy of Enlightenments. Whitman was interested in politics from his early life. His first speeches were praised. His first steps were in journalism. He supported the Democrats. He was opposed to slavery, and the conservative wing, which was centred in the south. As the editor of the *Brooklyn Daily Eagle*, Whitman deepened his political commitments, he started writing to support the Mexican War and to the fight against the expansion of slavery into the west. He encouraged a worldwide democracy that would look like the American democracy model. A reporter in the *New York Leader* described Whitman as "a queer fellow- a character. He is a born Yankee; speaks French like a native; plays poker like a Western man; drinks like a fish, smokes like a Dutchman; is as full of dainty conceits as a Spanish or Italian poet, is as rough in his manners as a Russian or a Russian bear."²⁶²

These characteristics show Whitman's individualism. He was above all fundamentally a lonely man, despite all the number of friends around him. He filled this loneliness with superficial friendship. He was not keen to reach out

²⁶² Morris, R, *The Better Angel: Walt Whitman in the Civil War*, (2000) p. 19.

other people's emotions. He was also a fervent defender of the Union. In a predictive passage in *Leaves of Grass* Whitman had tried almost physically to hold the states together by force of will:

States!
Were you looking to be held together by the lawyers?
By an agreement on a paper? Or by arms?
Away!
I arrive, bringing these, beyond all the forces of courts and arms,
These! to hold you together as firmly as the earth itself is held
together²⁶³

Very nationalistic and fervent defender of the Union. Whitman is very concerned with all the political and social aspects of his country. He is bringing and holding all the states together apprehensive with the least trouble in his country. He is very concerned with the outside but more with the self. He said:

I am the poet of the body
And I am the poet of the soul
I go with the slaves of the earth equally with the masters
And I will stand between the masters and the slaves,
Entering into both so that both shall understand me alike.²⁶⁴

In the poem above Whitman is clearly advocating a hedonistic life, a life which does not exclude pleasures "I am the poet of the body", however it is not antagonistic for him with a transcendent existence "I am the poet of the soul" Transcendentalism for Whitman is not in contradiction with all the pleasures of life. In what concerns women and equality with men, he wasn't reticent to give his support to women. He admired Margaret Fuller and the feminist cause:

I am the poet of the woman the same as the man, And I say it is as
great to be a woman as to be a man,
And I say there is nothing greater than the mother of men.²⁶⁵

"*Leaves of Grass*" was not simply a book of body and soul, it was a working Manifesto for a new American creed based upon almost a religious conviction for the supremacy of individuality. It was neither a work for slave's rights nor a work for women's right. There was one copy of "*Leaves of Grass*" that has

²⁶³ Morris, R, *The Better Angel: Walt Whitman in the Civil War*, (2000) p. 11.

²⁶⁴ Reynolds, S.D, *A Historical Guide to Walt Whitman*, (2000) p. 50.

²⁶⁵ Whitman, Walt, *Leaves of Grass*, (1973) p. 48.

been sent to Emerson, the answer of this latter has been a great reward and a great acknowledgement to Whitman. He said:

I am not blind to the worth of the wonderful gift of *Leaves of Grass*. I find it the most extraordinary piece of wit and wisdom that America has yet contributed. I am very happy in reading it, as great power makes us happy... I give you joy of your free and brave thought. I have great joy in it. I find incomparable things, said incomparably well, as they must be.... I greet you at the beginning of a great career, which yet must have had a long foreground, for such a start.²⁶⁶

Walt Whitman kept rewriting “*Leaves of Grass*”. He enjoyed his work and kept classifying his poems. In “*Leaves of Grass*” Whitman questions many issues. We feel that there is no perfect peace in individualism because Whitman keeps on questioning every action, every word and above all his individuality involve an advanced state of responsibility, because each word or action is attested and recorded. Whitman believes in the inexhaustible potentiality of the individual. He gives an account in which he realizes a great individuality through a trance-like ecstasy where he grasps his full “identity” by distinguishing the essential values of man:

I believe in you my soul, the other I am must not -abase itself to you,
And you must not be abased to the other.
Loafe with me on the grass, loose the stop from your throat,
Not words, not music or rhyme I want, not custom or lecture, not
even the best,
Only the lull I like, the hum of your valved voice.
I mind how once we lay such a transparent summer morning,
How you settled your head athwart my hips and gently turn'd over
upon me,
And parted the shirt from my bosom-bone, and plunged your
tongue to my bare-stript heart,
And reach'd till you felt my beard, and reach'd till you held my feet.
Swiftly arose and spread around me the peace and knowledge that
pass all the arguments of the earth,
And I know that the hand of God is the promise of my own,
And I know that the spirit of God is the brother of my own,
And that all the men ever born are also my brothers, and the
women my sisters and lovers,
And that a kelson of the creation is love.
And limitless are leaves stiff or drooping in the fields,
And brown ants in the little wells beneath them,
And mossy scabs of the worm fence, heap'd stones, elder, mullein

²⁶⁶ Van Doren, M, *The Portable Walt Whitman*, (1973) p. xiv. (introduction)

and poke-weed.²⁶⁷

The author here is describing a purely transcendentalist experience, that has been attained by a touch in a morning summer. He is using emblematic sexual signs to achieve a spiritual union. I could quote again this passage in my chapter on divinity because this text encloses both individualism and divinity. His individualism has grown like a plant to uncover his strengths and talents. He develops for the sake of a divine identity, or a divine individuality, no matter if at times he sounds narcissist. He always places man before all. He said: “How dare you place any thing before a man?” He focuses always on the ‘I’ saying: “It is not the earth, it is not America who is so great, it is I who am great, it is you up there, or anyone.”²⁶⁸

His individuality has taken him to extreme sensations. He developed his divine will which is found in every individual, but not always achieved. He said:

To be conscious of my body, so satisfied, so
large!
To be this incredible God I am!
To have gone forth among other Gods, these
Men and women I love.²⁶⁹

Whitman remains however optimistic in a perfect model behind every individual he believes that only individualism can respond to the limitations of man. Individualism is the counteroffensive and resistance of man’s defeat and frustration. Johnson Ellwood talks about the two of Whitman’s principles that are in constant opposition to enable a good future for democracy. He said:

for Whitman, the future of democracy would be dependent on the continuing counter-actions of two principles. The first principle is democracy ‘the leveler, the unyielding principle of the average’; the second is the ‘pride and centripetal isolation of the human being.’ The two acting on each other form ‘the compensating balance wheel of the successful working machinery of aggregate America.’ Democracy, and in fact any kind of civilization, can survive only so long as a ‘rich, luxuriant, varied personalism’ seeds it. ‘The literature, songs, aesthetics, etc., of a country are of importance principally because they furnish the materials and suggestions of personality for the women and men of the country, and enforce them in a thousand

²⁶⁷ Whitman, Walt, *Leaves of Grass*, (1973) pp. 32-33.

²⁶⁸ LeMaster, J.R. and Jahan Sabahat. *Walt Whitman and the Persian Poets: A Study in Literature and Religion*, (2009) p. 124.

²⁶⁹ *Ibid.*, p. 126.

effective ways,' and therefore the poet must be priest and prophet to a democracy, constantly regenerating the individualistic spirit.²⁷⁰

Whitman understood that individualism contributes to democracy and not the reverse. As a poet with idiosyncratic personality, he enhances individualism and democracy. He and all other artists in all domains contribute to a more democratic country by allowing each individuality to exist. Individualism is a good ingredient to enhance a democratic state, because individualism is at the level of the individual and democracy is at a much bigger level. Democracy is at the state's level. The more people show individualistic conducts, the easier is for the state to enhance individualism and democracy. The most renowned Whitman's poem of individualism is "Song of Myself":

I celebrate myself and sing myself;
And what I assume you shall assume;
For every atom belonging to me, as good belongs to you.²⁷¹

The prophetic 'I' suggests an unlimited personality with infinite divine gifts. "I, Walt Whitman..." is frequent in his poems. He repeats it as an assertion of his ego claim and contention. The deific 'I' is close to God for the heavenly qualities. It is followed by 'myself' to emphasize 'the representative man' an active man, not cautious not reserved nor unnoticeable. It's a visible 'I' apparent with great self-awareness. He is an individual in society with a personal identity. This self-awareness is individualism. The poet is a mystic individualist because he discerns his ephemeral role as an individual, no matter his greatness. He said: "I am larger, better than I thought, I did not know I held so much goodness."²⁷² The prophetic 'I' continues to persuade people to assume what the visionary has assumed, for the supernatural powers awarded to the 'I'. It's an egoistic 'I' for all the self-awareness, but also a mystical 'I' for the ability to be detached from the others. Whitman is aware about his mystical qualities: he said "Divine am I inside and out, and I make holy

²⁷⁰ Ellwood, Johnson, *The Goodly Word: the Puritan Influence in American Literature*, (1995) pp. 127-128.

²⁷¹ Whitman, Walt, *Leaves of Grass*, (1973) p. 28.

²⁷² LeMaster, J.R. and Jahan Sabahat. *Walt Whitman and the Persian Poets: A Study in Literature and Religion*, (2009) p. 120.

whatever I touch”²⁷³ in spite all his self-assurance and confidence in the self, he continues questioning this self: “What is a man anyhow? What am I? What are you?”²⁷⁴ This mystic individualism rises between this over self-esteem and over questioning the self at the same time. Whitman is self-sufficient and self-reliant: “I exist as I am, that is enough.” He is self-reliant even in decoding the alphabet: “All are written to me and I must get what the writing means” He clearly relies here on himself, on Walt Whitman alone in the understanding of writing. He is proud at the knowledge he was able to collect alone. He is a self-taught man. The quest of identity is still active. Whitman paid the price of individualism “I am the man--I suffer'd--I was there.”²⁷⁵

The prophetic “I” in Walt Whitman is not excessive because eastern ideas were very common among the American scholars at that time. In his first poems in “Leaves of Grass” we feel that Whitman is proclaiming a new religion, an individualistic religion.

Kaddour Benachour was also like Whitman nurturing individualism that was close to egotism and megalomania. He sees also man as a complete creature with an invisible God in him. Man for him is the fullest manifestation of God on earth. He often praises himself and celebrates his special relationship with God. His mysticism is connected to his magnified ego. He is a poet and a prophet. He believes that God lives in his body. His prophetic vision has magnified his egotism. He is aware of the tremendous powers he has. His typical knowledge of the world allows him a certain identification to God. He wants also to make his readers aware about that divine energy to include them in his vision because he wants his followers to get the same spiritual understanding. When he came first to visit Tlemcen, a town situated in west Algeria, people asked him to go to take the Baraka from Sidi Boumedienne. He has visited Boumedienne’s mausoleum. While he came close to Boumedienne’s sepulchre, he knocks it with his foot and said: “Oh Sidi Boumedienne, who is going to take the Baraka from the other: is it me or you.”²⁷⁶ This story shows how self-confident Kaddour Benachour²⁷⁷ was to a

²⁷³ Whitman, Walt, *Leaves of Grass*, (1973) p. 53.

²⁷⁴ *Ibid.*, p. 47.

²⁷⁵ *Ibid.*, p. 66.

²⁷⁶ This story was recounted to me by Dr. Abdelmadjid Aboura (a researcher in Sufism)

certain point of arrogance and love of the self which is quite insane. Benachour's individualism is assertive with over-confidence in the self, because Sidi Boumedienne is a great mystic Sufi with no equivalent. Thanks to Sidi Boumedienne²⁷⁸ Sufism comes to the Maghreb. In one of his poems "I am the Holder of the Prophetic Flag" Benachour is proselytizing himself. He is full of himself:

Oh people of Nedroma consider and return to the Lord on what you
say
As you fight God with your tongues this is marvel of and miracle
don't you believe
If you know His love you will find mine, we, me and He all together
You are mocking at my words though my level is great and nobody
knows except the learned ones
Leave what you are saying and consider and return to God, that you
may succeed.
I am the opening of the moon and the illuminating sun, I am the savior
of creatures my hands are approved
I am the patient, the generous with multiple gifts and the master of
Gentlemen
I am Kaddour Benachour, the hand of God, the savior of creatures in
land and sea for my accredited permission
I am the mediator the invincible the defendant I hold the prophetic
flag
I am the guardian of the saints from the East to the Maghreb and land
and sky the prince of the singulars²⁷⁹

Benachour's individualism is perceived in his doubled ego. There are many other poems that speak of his own vanity, and it lay largely in his conviction that his charm and prophecies enabled him to be categorized with representative men, a perfect man who is doomed to immortality. He fancied himself a transcendentalist escape: art and poetry. In this small poem above the prophetic (I, me, mine) are cited 14 times. His verbal gymnastics is extraordinarily turning around the self and the great achievements of his person.

²⁷⁷ The historian Abdelhamid Hadjiat has also confirmed to me the egotism of Kaddour Benachour. He said: "Il était trop imbu de sa personne."

²⁷⁸ A researcher El Hassar Salim discovered an unpublished manuscript, dating back to the 14 century of the Andalusian Sufi scholar Abu Madian in Spain. This manuscript is in poor condition but perfectly decipherable. It includes several pieces of poetry. This manuscript will be published soon, according to El Hassar Salim. In *Le Quotidien d'Oran* : Monday, March 26, 2012

²⁷⁹ My translation ديوان الشيخ قدور بن عشور الزرهوني--طبعة 2-2011- عين العيون-ص: 287

With an individualism close to arrogance, Benachour instinctively valued self-education. He believed he could always exceed his own potentials and even surpass the accomplishments of the previous Sufis, namely Sidi Boumedienne. He was eloquent as a writer, thinker, musician who used symbols and metaphors in his texts, and that accounts for his aloofness and hesitation to engage as deeply as some of his predecessors such as Abd-el-Kader and his contemporary Al Alawi did in the turbulence of society and politics. Benachour sees himself as epic. Sometimes he has directly or indirectly compared himself to God, or to the prophet Mohamed (pbuh). He knew that he was such an unconventional Sufi figure that you really need to read alone as a unique drive that fits the way he is and the way he thinks. In another poem “I am the Reliever the Helper” Benachour is raised by God to the higher level of sainthood.

When I knew myself and trusted it I became the spirit of souls all
together and entirely
I come to my Lord and I said, Oh God, He said to me, surely you are a
character-in itself
Oh my God what is my name and what is my level, He told me you
are the reliever the Helper with all
No separation between me and you my successor on earth ascended
my liable representative on it
Argue and I speak, I am with you don't be afraid from the ungrateful,
the eliminating sword is his slayer
I name you true tutor on saints and raised your destiny Do not fear
their household And those who deny you are fighting against me they
will see my potency and triumph²⁸⁰

Benachour is the soldier of God. He is moving the whole world, there is no separation between him and God. He referred to himself as a mythical person, somebody who defines the rules of a true religion. He teaches the rules of faith and refinement. In his poems, he is the lantern on the dark path that could guide disbelievers to the right track.

He contemplates a lot himself and reflects a lot on himself. If one strives to trace the full contours of his ego, he won't find difficulties in gathering examples from his diwan. He is the nineteenth century Narcissus it is

²⁸⁰ ديوان الشيخ قدور بن عشور الزرهوني - طبعة 2-2011- أنت الغوت المغيب. ص: 191 My translation

sometimes too irritating and sometimes funny to let it go without a small pose. A grandiose and imposing man, Benachour does not hesitate a second to voice in impressive ways, always characterizing his unequal charisma, which is always prophesied. Passion is broadly conveyed with precious credibility, with the intention to be favored and trusted.

That is intellectually intriguing, especially that Benachour loved music which is dropping from his lips. He is provocative in taking the stand of God himself and expressing it in poetry and music. That is the flavor of his individualism which is not far from arrogance. His individualism is sour. People who have known him confirmed his over love of the self. But no matter how eccentric he was, this is how Kaddour Benachour was and how he lived.

That self-adoration made him an eccentric and unconventional Sufi, but on the other hand it has helped him to be a part of a full utility in his society because without a good quotient of self-love it is impossible to love or relieve another person. To help and love others one has first to help and love himself. Benachour had a lot of respect for himself, thus he was fully respectful for others. He was able to deal with his own problems, to be able to deal and give support for his own friends. However Benachour felt his loneliness which is always the other side of individualism. Loneliness is the other side of the coin. In one of his poems entitled “My loneliness has no limits” where he feels lonely and his mind is supreme in his private kingdom.

Oh my people, I am a stranger and my loneliness has no limits
You think I am close to you, but my aloofness has no ultimate
My knowledge is changing by all that vanish and go²⁸¹

To make up what is true and false Benachour felt the need to stand apart in order to judge things by himself. But he was aware that he belongs to a community, thus there was always an ambivalent feeling of alienation and belonging at the same time. He said in his poem “My people do not deny me”

Oh my people do not deny me
You have no knowledge of mine...
I am the representative of God on earth...
I released all your distress and save you from evil

²⁸¹ ديوان الشيخ قدور بن عشور الزرهوني-طبعة2-2011 غُرْبَتِي لا حَدَّ لَهَا-ص:187 My translation

If you call me by my name Benachour I save you, calm you and cover you²⁸²

Whitman and Kaddour Benachour are two mystical philosophers that are breathing freedom. They are independent minds, which found profound benevolence in nature. Their individualism is strengthened by their knowledge of the self and all God's powers. Whitman and Benachour identified their mystical qualities that make them complete idiosyncratic portrayals of God on earth. They are conscious about their divine being. Whitman and Benachour are again a third pair of two individuals whose nature has a lot to teach us about social life, and private attitudes. Their individualism is humanist, based on principles and beliefs. The only difference between this couple and the two other couples is their over-love of the self. Their individualism is tinted with egotism. The divine 'I' is much more present within this couple than the two others. Their poetry is very subtle and sensitive and nature is always present. Again, this couple also believes in representative men, the only difference with the first two couples is their egocentrism which is manifested in a recurrent 'I' that shows an over care with their internal world. It is not an unusual phenomenon in Transcendentalism and Sufism because transcendence goes always with mysticism and there is no transcendence without a certain degree of egocentrism. Whitman and Benachour reached a mature ego that enables them to look at life as a bigger picture. They both expressed supportive appreciation, Whitman for Manifest Destiny and Benachour for France. Whitman's individualism has been noticeable in every aspect from his private to his public life. He led a very eccentrically way of life. Benachour's individualism is distinctive in his need to reformulate Islam with his poetic gift and individualistic touch. They might be criticized for such ideas such as Whitman's questioning the identity of Blacks in America, where he does not apologise from the Blacks. His apogee for the Whites is undeniable and definite. He said:

Who believes that the Whites and Blacks can ever amalgamate in America? Or who wishes it to happen? Nature has set an impassable seal against it. Besides, is not America for the Whites? And is it not

²⁸² ديوان الشيخ قدور بن عشور الزرهوني--طبعة2-2011- يا قومي لا تتكروني-ص: 554 My translation

better so? As long as the Blacks remain here how can they become anything like an independent and heroic race?²⁸³

Whitman seems favoring the colonization of Blacks, because he believes there are physical differences that set them apart and he was proud to belong to the whites as “having the superior position”²⁸⁴ It is quite amazing because a lot of his ancestors were Quakers and we know the role of this people in liberating the blacks. He questions at the end the state of the Blacks and if they could one day be completely independent if they remain in America. Benachour can also be criticized for his support to the French colonization. Whitman and Benachour claim their divinity and individualism merely for themselves. Their individualism may appear at times as extreme egotism because of their excessive celebration of the self in comparison to the other two couples ‘Emerson with Abd-el-Kader’ and ‘Thoreau with Al Alawi’. Whitman and Benachour developed their divine ego to the point that they may sound heretic at certain point. The belief in man’s divinity is a transcendentalist concept which is very present in Sufism. This fact has made their poetry very similar in terms of the adoration of the self. The main difference between them is that Benachour’s individualism in his poetry rests upon meditative parameters far from socio-political realities. Whitman’s individualism on the other hand does not ignore political and cultural theories. His individualism has made of him a messianic figure of democracy despite the astonishing support for Manifest Destiny and the refusal of the Black’s amalgamation with the Whites. Is democracy free from mistakes? The question is incontestably comprising slips, lapses and missteps but surely necessary to recognize the fault, to correct it, to adjust it in order to improve and progress. Humankind is not infallible, it is not perfect, and accordingly, the much-developed people such as Whitman and Benachour are always of great usefulness to the emergent generation.

²⁸³ Reynolds, S.D, *A Historical Guide to Walt Whitman*, (2000) p. 76.

²⁸⁴ *Ibid.*, p. 76.

2.5. Conclusion

Doubts and uncertainties, fears and worries, solitude and privacy are flavoring qualities that are part of individualism in relation to Transcendentalism and Sufism. Emerson and Abd-el-Kader, Thoreau and Al Alawi, Whitman and Benachour are very special human beings who are aware of their innate qualities that make of them representative men. After examining all these flavoring aspects that shape their individualism, the thesis concludes that the three Transcendentalists and the three Sufis believe in humanist individualism. They set the individual before the group. Their individualism is not independent from religion. Their individualism fosters involuntarily democratic beliefs to reach its highest levels. The desire for independence and the care of the self are the two features defining individualism and very sensible in relation to Transcendentalism and Sufism. The care of the self can reach sometimes particular forms of narcissism as we have seen in Whitman's and Benachour's; but it also articulates man's fear of depersonalization. In this sense this kind of care is close to humanism. The Transcendentalists and the Sufis are both inclined to independence and autonomy which implies individualistic participation in the fields (religious, social and political). Their aim was autonomy which is not free from the dilemma especially that of the burden of conformism and compliance. Their ideas are drawn from Plato. The Sufi's humanist individualism is realized by the complete annihilation in God (fana), which is gained by the great consciousness of a Supernatural Being. The Transcendentalist's humanist individualism is the outcome of complete admiration of nature that is God's creation. It is present in the 'over soul', for Emerson, "Walden" for Thoreau and "Leaves of Grass" for Whitman. The Sufi's individualism is perceptible in 'wihdatelwujud' that is unity of existence, which is very similar to the Transcendentalist's pantheism that all is God and there is nothing except him and he is the ground of all beings, yet the Sufi's individualism remains contemplative in comparison to the Transcendentalists. Sufi's mysticism and Transcendentalist's pantheism make them realize that their objective self is not his true self. The true self openly joins the Heavenly world and the immaterial. A deep understanding of nature

intensifies the knowledge of the self and all God's attributes to that soul. These Transcendentalist and Sufi scholars are very enlightened souls who distinguished innate truth of themselves and their mystical qualities that make them perfect representations of God on earth what is called in Arabic 'al insan al kamel' that is a perfect man. They are conscious about their godlike being and look at themselves as Gods in miniature. They belong to a class of individuals whose nature has a lot to teach us about social life, and personal moral principles. The three pairs we studied in this chapter are good pairs that belong to this category of people whose daily life is an open university to humanity.

This individualism requires seclusion and isolation from people, Emerson talked about this need for solitary withdrawal, Abd-el-Kader called it (uzla) that is asceticism and withdrawal from life. Thoreau has also withdrawn for a long period in Walden. Al Alawi and Benachour have also extensively tackled the theme of solitude. This retirement and abandonment sheds light on many obscure and unresolved burden of daily life. This mystical illumination is the light of individualism. It is the secret of distinctive and eccentric characters. Seclusion is fundamental to nostalgic memories, to evoke opinions, feelings and to improve, readdress and convey new views and attitudes. After an intense and deep life, short or long, the three Transcendentalists and the three Sufis passed away like 'a bird' as Al Ghazali said. They left their bodies as tokens of a full existence, to a better life free from any kind of constraints and limits. The three Transcendentalists and the three Sufis were able of isolation but without being unsociable. They have never rejected the human life, on the contrary they were involved in every social problem. It was imperious for them to fathom themselves within social life and always renew their gifts to the benefit of their society.

Chapter Three
Non-Conformity: Voicing the 'Barbaric Yawp'

« Seuls les poissons morts nagent dans le sens du courant »²⁸⁵

(Mario del Curto)

“...Two roads diverged in a wood and I--
I took the one less traveled by,
And that made all the difference.”²⁸⁶

Robert Frost “*The Road not Taken*”

3.1. Introduction

The notion of non-conformity is found throughout history. Each age has got its own individuals who are labelled as non-conformists either for their daring ideas or behaviors. Some of these individuals leave their ideas in its embryonic stage; others develop it, because they feel there is something true behind, they usually exhaust all their efforts which are constantly refreshed only by their strong will to reach a very uncertain goal. It's a very tiring way, which requires a lot of sweat and efforts. The theme of non-conformity is not new within Sufism and Transcendentalism. It is an ageless and everlasting theme. The Prophet Mohamed (peace be upon him) is an original example absolutely revered by the Sufis. The Prophet was climbing Mount Hira every day²⁸⁷. The place speaks of a man looking

²⁸⁵ Quoted by Abresol, Raymond, *Vaincre par la Sophrologie : Exploiter son Potentiel Physique et Psychologique*, (2007) p. 185, Editions Lanore.

²⁸⁶ Robert, Frost, *Poetry for Young People*, edited by Gary D. Schmidt 1994. p. 21

²⁸⁷ When I went to Hejaz in 2001, I wanted absolutely to see Mount Hira which is a few miles from Makkah. The way up provides insights into the nature of Islam and its Prophet. On the bleak top as described by Akbar Ahmad “the winds blow with ferocity, creating a sense of elemental power, exactly as it must have been in the seventh century. It is not far from Makkah and the Haram Sharif, which contains the Kaaba. The Haram Sharif is vaguely visible. The cave is tinted with pure drops. The climb itself is vertical. It requires a strong ability of the body.” (Ahmad Akbar: 2001: 15) Mount Hira is the place where he had a unique experience in his life. It is the place where the

for solitude, of a man searching for answers. Here the Prophet suffered the agony of rejecting an old religion, and experienced the joy and pleasure of discovering a new one. Nothing is artificial in that place. Nothing is man-made, besides loneliness which teaches humility and conquers arrogance. Of course the Prophet must have had a lot of fright and fear to reach at last exaltation of the heart. In the most profound loneliness man is face to face with himself. The cave was the Prophet's refuge. It is very small. The Prophet Mohamed (pbuh) received the call to Islam at the age of forty, he was very anxious the next day. He was away from the crowd praying God in a cave, where Islam was revealed. The Prophet Mohamed is just one example among so many others, such as Jesus Christ, Moses who found their way where non-conformity was absolutely part of their daily life. For Sufis, prophets stand for perfection. They are the good examples of perfect people, where non-conformity is part of their daily life.

In this chapter, the theme of non-conformity is explored within the three Sufi writers as well as the three Transcendentalists²⁸⁸. These representative men endowed with a strong individualism as mentioned in the second chapter are usually non-conformists, because of their natural gifts that make them distinguished from others. They rarely follow somebody, but so many people follow them. They are not dead fish, which follow the direction of the stream, but rather lively and energetic fish that strive the other side of the stream to find out

angel came and ordered him to read and the prophet was saying in complete worry 'I do not read' but the angel continues twice 'read' and the Prophet still saying 'I do not read' and the third time the angel said: "Read in the name of your Lord Who created, He created man from a clot. Read and your Lord is Most Honorable. Who taught (to write) with the pen. Taught man what he knew not. Nay! Man is most surely inordinate. Because he sees himself free from want. Surely to your Lord is the return. Have you seen him who forbids. A servant when he prays? Have you considered if he were on the right way. Or enjoined guarding (against evil)? Have you considered if he gives the lie to the truth and turns (his) back? Does he not know that Allah does see? Nay! If he desists not, we would certainly smite his forehead. A lying, sinful forehead. Then let him summon his council. We too would summon the braves of the army. Nay ! obey him not, and make obeisance and draw night (to Allah)"

The Clot (ALAQ) The Holly Quran p. 626.

The Quran was revealed to the Prophet Mohamed (pbuh) in an isolated place. He was alone. Khadidja, his wife was the first to believe in him. Other friends had also followed his steps towards this new religion. He fought against archaic Neolithic phenomena, which have come to be called paganism. Years after, a consequent number of people believed in him.

²⁸⁸ There were of course more Sufis and more Transcendentalists during the nineteenth century, the six men were carefully chosen for discussion in this thesis.

solutions and clarifications to their daily enquiries. Contrary to the one who follows the stream, the non-conformist's life is not free from fears and uncertainties, because the watercourse is likely to change from one time to another and the denouement is not always apparent and discernible. Voicing the barbaric yawp is the ability to say 'no' to disagree with conventions. It is a sound, which is displeasing, nasty, and disturbing to people. The phrase 'voicing the barbaric yawp' is a phrase inspired from Walt Whitman as a title to this chapter, which is dealing with the three American and three Algerian Sufis in relation to the theme of non-conformity.

3.2. Emerson and Abd-el-Kader

In naming this chapter 'voicing the barbaric yawp' I hope to activate the spirit of Walt Whitman, a century and a half ago and reiterate people again the sound echo that was released by an American Transcendentalist and an Algerian Sufi: Emerson and Abd-el-Kader. These two religious scholars who were restless seekers of the quintessential of the perfect man (al insan al kamel), understood that their existence is not arbitrary. Their writings express a struggle over their two respective nations that contribute to the birth of consciousness. They believe that art precedes politics in the creation of a national identity. Each nation finally comes to know the cost and value of democracy. There is always an ancient world to throw off before a new one. Emerson and Abd-el-Kader were two young men contemporary to each other who were caught in socio-political urgency. They pensively adhere to freedom. They both recognize the power of writing in changing the world and dealing with truth. These powerful voices absorb a great part of new affluences. Emerson said:

Be neither chided nor flattered out of your position of perpetual inquiry. Neither dogmatize, nor accept another's dogmatism. Why should you renounce your right to traverse the star-lit deserts of Truth, for the premature comforts of an acre, house and barn? Truth also has its roof, and bed, and board. Make yourself necessary to the world, and mankind will give you bread...²⁸⁹

Emerson is warning people from accepted dogma. Dogmas exist in most religions with the strong faith in a divine power. Including Islam, dogmas are also found in religions such as Christianity and Judaism. Emerson is warning against these accepted doctrines that are seen as the basic principles of any religion. As such, it is very difficult for any individual to question any of the theological principles of religion. Doubting any principle is seen as an offence to religion. Emerson was daring in questioning some dogmas, as it will be widely elaborated in the next chapter on religiosity. Isn't that voicing a barbaric yawp? Emerson wrote about representative men, but warned against any blind following of any kind. He was

²⁸⁹ Dillaway, Newton, *The Gospel of Emerson*. Wakefield, MA: The Montrose Press, 1949. p. 58.

endowed with a special personality and he ignores that some years later, he will become himself a representative man. William James once pointed out that "Mr. Emerson's authority... consist not in his ideas, not in his intellect, not in his culture, not in his science, but all simply in himself, in the form of his natural personality."²⁹⁰

Whitman also offered an essentially poetic and loving description of Emerson, introducing him as "a just man, poised on himself, all-loving, all-enclosing, and sane and clear as the sun."²⁹¹ It is true that Emerson had a strong character, but I don't think he was as clear as the sun. His writings are full of contradictions but valuable inconsistencies that remind us the complexity of life. He was a very imposing man endowed with a noble soul. He was aware about that. He said once: "Whenever a noble soul comes, the audience awaits."²⁹² The character of Emerson and his angelic presence attracted William James. He said: "it was utterly impossible to listen to Mr. Emerson's lectures without being perpetually haunted ...by the subtlest and most searching aroma of personality."²⁹³ It is striking that for James, Emerson was mostly admired for his character rather than his intellectual qualities. He was indifferent to the discipline of the intellect, conscience and society which is a serious flaw for James. The thing that has furthered the astonishment of James is that Emerson remained innocent and good. All these aspects of Emerson's personality enhance our belief in his non-conformity. He is a kind of character that advances intricacies around him without being aware of them. James was very hard in his evaluation of Emerson while talking about his weaknesses as an intellectual moreover he considered Emerson as a representation of the feminine side that is respected only for its beauty²⁹⁴. Living on earth and simultaneously moving to heavens is already a great contradiction that results in a strangeness and oddity.

²⁹⁰ Mitchell, Charles, *Individualism and its Discontents: Appropriations of Emerson 1880-1950*, (1997) p. 14.

²⁹¹ Dillaway, Newton, *The Gospel of Emerson*, Wakefield, MA: The Montrose Press, 1949. p. 79

²⁹² *Ibid.*, p. 35.

²⁹³ *Ibid.*, p. 35.

²⁹⁴ *Ibid.*, p. 15.

Holmes²⁹⁵ like James has also found difficulties in categorizing Emerson as a thinker for his mysticism though he insisted that his mysticism was intellectual rather than emotional. It is striking for Holmes how Emerson's elevating character is shown throughout his writings. Holmes identifies Emerson as a noble man who carried a noble life²⁹⁶. He added if Jesus Christ came to the nineteenth century New England, as he had in Old Palestine, he would have crossed the threshold of Emerson's home as a blessing. Holmes has even compared Emerson to Jesus Christ in his life of virtue and purity. Emerson has attained such an irreproachable and perfect character that it becomes almost blasphemous for any critic to attack or criticize his work, the best example is Mathew Arnold who criticizes Emerson as being "obscure, blindly optimistic and often incoherent"²⁹⁷ The Emersonian portrait is often a prophet of active disagreement and rebellion. It is a portrait of a non-conformist with radiant faith and good advocator of democracy. Emerson said:

I had played the fool with fools all this time, but that law existed for me and for all; that to me belonged trust, trust, a child's trust and obedience, and the worship of ideas, and I should never be fool more. Well, in the space of an hour probably, I was let down from this height; I was at my old tricks, the selfish member of a selfish society. My life is superficial, takes no root in the deep world; I ask, When shall I die and be relieved of the responsibilities of seeing a Universe I do not use? I wish to exchange this flash-of-lightening faith for continuous daylight, this fever-glow for a benign climate.²⁹⁸

Emerson joins here Shakespeare in believing that a wise man knows himself to be a fool. It is a fool's obligation to say truths that no one else can say. But he asserts that obeying the rules prevents people from calling you a fool. He asserts also that his life is trivial and that it is not rooted in the deep world. He has no fixed roots that may freeze and restrict his movements. These characteristics enhance uniqueness; Emerson realized that non-conformity marks up uniqueness. He said

²⁹⁵ Ibid., p. 20.

²⁹⁶ Ibid., p. 20.

²⁹⁷ Ibid., p. 22.

²⁹⁸ Quoted by Kateb, George, *Emerson and Self-Reliance*, (2002) p. 22.

in "Self Reliance" "Every great man is a unique."²⁹⁹ No matter if uniqueness has made of him a great man, or the reverse that his greatness has provoked unknown and unusual openings, the result is one: Greatness and uniqueness go hand in hand. Great people are inimitable because they strive to create their own style: be it a fashion, a technique, or a method. In any domain, they bring their own touch. The way to realize that potential is usually distorted. The road not taken or the less travelled by is typically the one more likely to be taken in these cases. To swim against the current, that is not within the flow of the stream is very difficult because one has to resist, to fight, and sometimes the stream requires violent moves. The stream is not easy. The stream is not free from troubles, because there are established institutions. Emerson said in "Self Reliance" "I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways."³⁰⁰

Again, Emerson, this wise fool, who is daring to speak truth in all ways is criticizing those who succumb in front established institutions like slaves. He incites people to speak the rude truth no matter how much it is demanding to do it. It requires mental and physical engagement. It is a commitment that is calling for all the strength of the person. Emerson was dedicated to the advance of the American toward a better life. But a better life goes generally with change, adjustment, correction, sometimes failure and other times success. All these courses drive one to the path of non-conformity, yet do people approve it?

Emerson said: "For non-conformity the world whips you with its displeasure"³⁰¹ The world whips you by condemning your actions. People usually disapprove non-conformity. In "*Self Reliance*" Emerson talks about all people who were misunderstood such as Pythagoras, Socrates, Jesus, Luther and Copernicus, Galileo and Newton³⁰². He has then minimized the troubles of being

²⁹⁹ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 35.

³⁰⁰ *Ibid.*, p. 22.

³⁰¹ Porte, Joel and Sandra Morris, *Emerson's Prose and Poetry*, (2001) p. 124.

³⁰² *Ibid.*, p. 125.

misunderstood. It is not so bad for him to swim against the current and not be appreciated by the others. Conformity for Emerson is a great danger because it “makes them not false in few particulars, authors of a few lies, but false in all particulars.”³⁰³ Conformity for him is to lie with liars, that is to be untrue and false. He fears this kind of life where a person alienates his profound convictions to be in accordance with society. He said: “Whoso would be a man must be a nonconformist.”³⁰⁴ To be a true man, then for Emerson is to rebel, to protest, to object, to show disagreement whenever it is important to voice the truth. Emerson went even further in saying: “Nothing is at last sacred but the integrity of your own mind.”³⁰⁵ He believes strongly that the integrity of the mind is beyond the sacred. Nothing is purer than the mind. It is clear, between the mind and the sacred, Emerson has chosen the mind which tells him the truth and not the reverse. Another man whose mind dictates to him truth and values is Emir Abd-el-Kader. He becomes, just like Emerson a representative man whose life is a school of principles and ethics. Abd-el-Kader just like Emerson was looked upon as a strange man, especially at that time where all Algerians were considered as “barbarians”. He was always doing things that attracted the attention of his enemies. General Saint Arnaud known for having buried 500 Algerians alive near Ténès was shocked by the human side of Abd-el-Kader. He said:

A really strange event just happened. Abd-el-Kader sent back all our prisoners without condition, without exchange. He told them: “I have nothing to feed you with, I don't want to kill you, I will send you back” A beautiful act for a barbarian. These unfortunates arrived today in Blida, in an understandable state of misery and suffering. At their head was the young lieutenant d'état major Mirandole caught in Mascara. He was enthusiastic about the Emir as were all the prisoners who had met him. It is true that all these poor people were almost all struck by a remarkable over-excitation of the brain.³⁰⁶

Abd-el-Kader appears as a non-conformist, because his acts were noble and honorable. His mind dictates to him the right decision without consulting the

³⁰³ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 23.

³⁰⁴ *Ibid.*, p. 21.

³⁰⁵ *Ibid.*, p. 21.

³⁰⁶ Aroua, *A Reading Notes on French Colonial Massacres in Algeria*, translated by J. Hamani-Auf der Maur (1999) p.1026.

sacred book. The general in the text above is so uncomfortable with Abd-el-Kader's attitude with the prisoners. He wasn't prepared for such an act. While some generals were inciting their soldiers to kill Algerians, Abd-el-Kader was giving strict orders in dealing with prisoners. The Emir published:

In all the territories he controlled a decree which, it should clearly be stated, went against both the ethics of that time and the hatred prompted in Algerians by invaders' exaction: 'Any Arab who brings alive a French soldier will receive eight *douros* as a reward... Any Arab who has a French man in his possession is expected to treat him well and to bring him promptly, either to the Caliphe or the Emir himself. If the prisoner were to complain of bad treatment, the Arab would not have any reward.' Following this decision, an Algerian soldier, addressing Abdelkader, asked him: 'What a reward for a living prisoner? –Eight *douros*- and for a cut off head? – Twenty five thrashing on the sole of the food.' ³⁰⁷

Charles Berndt, a German prisoner, recounted how he was well treated by Abd-el-Kader's tribe. He said: "I admit, we were afraid of being massacred in this place, but far away, we were taken in one of the huts, we sat down and we were given bread and milk."³⁰⁸ Women prisoners were also given the same care. They live in a particular tent, all with the mother of the Emir. Two Negro slaves belonging exclusively to the woman revered ensure the entry and nobody can enter without their orders. Every morning, the prisoners go to the Abd-el-Kader's mother to receive a ration of cake, oil, butter and meat for their meals. Her goodness touched the prisoners. They considered her as their mother. When one of these unfortunate prisoners was sick, she was given sugar, tea, coffee, and anything that could be helpful and effective.³⁰⁹

³⁰⁷ Ibid., p. 1026.

³⁰⁸ Berndt, Charles, *Abd-el-Kader: trois années de captivité au milieu des peuplades de l'Afrique*, Paris (1848). p. 12. Sagnier et Bray, Libraires Editeurs.

« Je l'avoue, nous craignîmes fort d'être massacré dans cette endroit ; mais, loin de là, on nous conduisit dans une des huttes, on nous fit asseoir, et on nous donna du pain et du lait. »

³⁰⁹ Dupuch, Antoine Adolphe Par (Bp. of Algiers.). *Abd-el-Kader: sa vie intime, sa lutte avec la France, son avenir*. Paris. (1860). P. 51.

Berndt recounted also how in 1835, Abd-el-Kader prevent disputes between different tribes. He always tried to calm the attempts of any tribe that wanted to get rich at the expense of another tribe.³¹⁰

Madame la Maréchale de Grouchy, the widow of the general whose troops had failed to arrive on the battlefield in time to save Napoleon from defeat at Waterloo left a report of her own impressions of the Emir.

Today, I was presented to Abd-el-Kader. I found the emir sitting on his bed, his bare feet on the floor. He had a white woollen garment covering his head; his face is handsome and features regular, his beard black. His voice has an unusual, sonorous quality. He sat with a pained but intelligent air about him. He took my hand in greeting and answered my questions in a spirited manner. When he learned who I was, he said many flattering things about the marshal and his military career. One understands how easily he impresses the people who visit him. General Daumas explained that it was thanks to the modesty of his clothes that he often escaped French soldiers who mistook him for a simple Arab.³¹¹

Influential persons increased and enlarged throughout time for all the Emir's qualities such as his piety and visible patience. Kiser named one of Abd-el-Kader's admirers: "Bishop Dupuch was one. Strong willed and authoritarian, yet capable of immense generosity, his experience with the emir in Algeria had already convinced him of the genuineness of this "Muslim Jesus" In time, Dubuch would become a tireless advocate for the emir's release."³¹² Abd-el-Kader has a firm foot on the ground, the road he walked on and familiarized with is always left behind to take another road. Transcendence is making him in a constant undertaking of new things by leaving the safeguarded ground. He endorses his losses, his failures, and annihilation of his ego: his desire was to voice in everyplace without restrictions his personal truth and his profound belief in a better Algeria. He has understood the concept of democracy without ever uttering it. He knew that the process of perfection leads to a better society. He developed his self-transcendence. His flexibility was not at any moment a weakness, it was

³¹⁰ Berndt, Charles, *Abd-el-Kader: trois années de captivité au milieu des peuplades de l'Afrique*, (1848). p. 29.

³¹¹ Kiser, W. John, *Commander of the Faithful: the Life and Times of Emir Abd-el-Kader*, (2008) p 227.

³¹² *Ibid.*, p 235.

on the contrary revealing a sense of great strength. This brilliant mixture of strength and flexibility is his great quality that makes him approve or disapprove but certainly innovate. Kiser notices the Sheikh and how he was far from having one method in interpreting God's word and the hadiths [traditions of the Prophet]. The diverse means to read the texts allow different interpretations and also singular levels of comprehension for religion.³¹³ Dr. Abdelmadjid Meziane distinguishes five kinds of interpretations: traditionalist, philologist, deductive, scientific and meditative. If we categorize Abd-el-Kader in his book *Al Mawakif* where he has given his own interpretation of the Quran, we would rather classify him as meditative. He has his own particular individualistic reading of the Quran. It is clear that Abd-el-Kader is an esotericist, whose interpretation is elevated from the literal sense to the mysterious and cryptic one. This acceptance of different interpretations induces tolerance. The Emir was very respectful to other religions. All these aspects in his personality are showing how this man knew perfectly the concept of democracy without ever uttering this word. Abd-el-Kader learns tolerance from his father. Kiser cites an interesting conversation between Abd-el-Kader and his father Muhi al-Din on a visit to Tunis where they were to meet people of different languages and religions: 'You are going to see places where there are many Christians and Jews. Don't forget they received God's Revelation before we did. Abraham, he was a Muslim,' his father explained. 'How could he be a Muslim before Islam?' asked Abd-el-Kader: 'Because he submitted to the will of God. A Muslim is one who submits to God.' 'Are Jews and Christians Muslims?' asked Abd-el-Kader 'Yes, certainly, when they seek sincerely to do God's will ... "Thy will be done, on earth as it is in heaven..."³¹⁴.

Abd-el-Kader's flexibility itself was unusual at that time. He was looked upon as a non-conformist for all his different and very distinguished attitudes. He was a non-conformist by being a flexible and tolerant person. He was outstanding in making the analogy between prophesy and poetry, music and dreams. He was born with a lot of gifts: mental and physical that he developed. He was yearning for all the

³¹³ Kiser, W. John, *Commander of the Faithful: the Life and Times of Emir Abd-el-Kader*, (2008) p. 30.

³¹⁴ *Ibid.*, p. 27.

beauties of the world. He reads and writes a lot. He uses metaphors³¹⁵ in his words to assimilate natural phenomena with the prophet's miracles. There are a lot of phenomena that are inaccessible to reason, thus metaphoric expressions stand as the only way to convey a very rich bulk of incomprehensible sensations. Abd-el-Kader was also non-conformist in denying some axiomatic sentences such as: "the first has left nothing else to the last". He believes that the last has a lot to say, to reform, to change, to improve so that a society advances healthily. For Abd-el-Kader sticking to the past is nurturing passivity, docility and acceptance of everything. He said:

The one who says that the first did not leave anything to the last is mistaken; it is much truer to say: how much the first did not leave to the last! It is a great error and a harmful opinion, because it removes the hope to add an invention to that of the ancestors and it deprives the last of the science of the first.³¹⁶

Emerson and Abd-el-Kader are aware about the danger of conformity and the necessity for a man to find out his own way in the world, without the blind attachment to others. They believe that a man must follow his own judgement. To be marginalized as a non-conformist is not important to them. This point is crucial in featuring an ideal man (al insan al kamel). He must search his own path in his life, because if he follows other's path he will be definitely false. But to be a non-conformist is definitely to be individualistic and self-reliant, as we have already seen in the previous chapter. Emerson and Abd-el-Kader followed their own light. In the world they have looked in depth of insight to give their own interpretations. Emerson's and Abd-el-Kader's emphasis upon nonconformity protects the mind and the soul from corruption. The emphasis on non-conformity is a good protection for the integrity of the mind. In Self-Reliance Emerson says, "it is easy,

³¹⁵ Read more about the use of metaphors in Neema Ghenim: *Metaphors of Redemption*, in Revue Cost. N° 10. Janvier 2012 (ISSN 1112-5187).

³¹⁶ Abdelkader, traduit par Gustave Dugat: *Le Livre d'ABD-EL-KADER : Rappel à l'intelligent, Avis à l'Indifférent : Considérations : Philosophiques, Religieuses, Historiques*. Paris : Benjamin Duprat Librairie de l'Institut. (1858) p. 138.

My translation : « Celui qui dit que le premier n'a rien laissé au dernier se trompe ; il est bien plus vrai de dire : combien le premier n'a-t-il pas laissé au dernier !..C'est la une grande erreur et une opinion nuisible, car elle ôte l'espérance d'ajouter une science à celles des anciens et prive le dernier de la science du premier. »

in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."³¹⁷ Abd-el-Kader has also defined a great man as the one who marked his age with courage and bravery. When somebody asked him about his genealogy, he replied the same as his father: "don't ask about a man's origin, but about his life, his actions and his character and you will know who he is; if the water taken from the river is good, so too is its source."³¹⁸

Abd-el-Kader understood after many battles that violence is not fruitful and that negotiation and peace is better. His personal oath was clear by the end as he said:

Glory to God alone! I declare from henceforth to never provoke trouble for the French people, whether in person, or by letters, or by any other means. I make this oath before God, Mohammed -praise be to him- before Abraham, Moses, and Jesus Christ; by the Torah, the Gospels, and the Quran. I make this oath with my heart as well as with my hand and my tongue. This vow binds me and all my companions, more than one hundred, both those who sign this document as well those who don't because they cannot write.³¹⁹

Oliver returned to Paris a champion for the Emir's release. He wrote to the duke of Agaro, the new minister of war and one of the five heads of the government: "To keep Abd-el-Kader is to kill him, and it is our breach of faith that is killing him. Our honor, our most precious possession, is at stake. I am personally convinced of Abd-el-Kader's sincerity. His oath will be known throughout the length and breadth of Algeria."³²⁰ Napoleon III expressed a lot of admiration to what Abd-el-Kader did in Damascus. In a letter Abd-el-Kader expressed his act. He said:

You of all God's creatures would feel the deepest satisfaction on learning that I had done what was agreeable to God and man. I cannot express in a letter all the thoughts in my breast. I can merely say that to measure your friendship I look into my own heart... You praise me for what I did here in Damascus. I have simply acted according to the principles of the Mohammedan law and the sentiments of humanity... I humbly thank God for the opportunity to perform an act that brings joy to the heart of

³¹⁷ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 23.

³¹⁸ Kiser, W. John, *Commander of the Faithful: the Life and Times of Emir Abd-el-Kader*, (2008)

p32

³¹⁹ Ibid., pp. 215-216.

³²⁰ Ibid., p. 216.

Napoleon III, for I shall never be able to express my appreciation of his merit and of his benefits to me. (dated September 26, 1860)³²¹

For this generous act in Damascus Abd-el-Kader has been awarded the Grand Cordon of the Legion of Honor by Napoleon III. The freemasons sent him a beautiful star. Russia sent the grand Cross of the White Eagle, and Prussia the Grand Cross of the Black Eagle, and he received from Greece the Grand Cross of the Savior. Turkey granted him the order of the Medjidia. From England arrived the gift of a gold-inlaid, double-barrelled rifle, the United States sent a brace of pistols inlaid with gold. "Each decoration or gift was accompanied by a letter of appreciation and thanks."³²² Abd-el-Kader's strong wish was to promote mutual understanding between the East and the West. He said: "If the Moslems and the Christians would listen to me, I would make the differences between them to cease, and they would become as brothers in spirit and in deed."³²³

Emerson and Abd-el-Kader belong to a category of men who are able to dialogue with their inner voice in retreat and isolation but without ever caring about the pressure of the group. This couple has proved that non-conformity is an obligatory step after a strong and recognized individualism and self-reliance. What's about the second couple: Thoreau and Al Alawi? Are they also fortifying their individualism with a strong non-conformity?

³²¹ Clayton, Vista, *The Phantom Caravan or Abd-el-Kader, Emir of Algeria, (1808-1883)* (1975) p 294

³²² Clayton, Vista, *The Phantom Caravan or Abd-el-Kader, Emir of Algeria, (1808-1883)* (1975) p 295

³²³ *Ibid.*, p. 295.

3.3. Henry David Thoreau and Sheikh El Alawi

It is often recognized that society produces conformity. People usually conform to social conventions, because they abhor to stand out from the majority. They fear to be judged and misunderstood by others. Most of the time it is easier to follow the crowd to protect the self by looking 'normal' and not "different" at all from the others. In a group 'agreement' is definite and 'following the flow' is more likely the ordinary and frequent attitude to remain in the group. Thoreau and Al Alawi are the present couple that strikes the cord of conformity. We witness with them non-conformity in action and their resistance to the flow.

Thoreau was among the intellectuals of Concord who was fascinated by the man of letters, Emerson. A group in Concord was formed by educators and clerics, some of them lived the life of a hermit others founded utopian communities. This eccentric life is a direct reaction to a conformist society. Among them, Thoreau was a special case of eccentricity and non-conformity who lived in opposition to his time, to assert his independence from the majority. His singular act of non-conformity lies in the decision to move a little far from Concord in 1845. He moved out of the village, to live his life as he wanted. The act itself is without harm or destruction however it remains symbolically very eccentric. The distance helps him to think and resist the dominant view which deprived him his personal liberty. In *Walden* he describes the development of the necessary sweat and energy to practice creative idleness in the country where work is ethical and highly revered. This place allows him to enter into a life of movement, he continued by himself, alone. He was in search of new frontier, new routes. His new life is symbolically rejecting any given and established thought. His style of life and reasoning ends up with an eccentricity that can be seen as an oddity with negative connotations, if one adheres to common sense. The first critics of *Walden* stressed the point that Thoreau was an eccentric, excessive in his opposition to received ideas. However, we can consider his action as a strategic undertaking to remove himself from fixed ideas and stereotypes: in this case one can consider it as a positive experiment, an attempt to create his life and his books that are firm and

hard to the aspect of traditions. When he began to emancipate himself, Thoreau creates a character who transgresses the limits and rebels against his own nature he wants to dominate his impulses. He makes himself available to some suggestions of his inner life. He strengthened the discipline to evaluate things around him. He danced on the rhythm of the music he was able to hear that others probably do not hear. This faculty allows him to think, outside the borders of conformity. It allows him to innovate and recreate his own life. By this attitude of systematic opposition and independence, Thoreau was exercising his mind to keep permanent attention and observance. He sees reality with different eyes, too diverse to activate a rereading of this world. He shared it in his diary and shared it also in his lectures and essays, without ever being compliant to the weights and pressures of the literary circles. He has not written a popular novel because he thought his responsibility as a writer would be better fulfilled by a direct expression. He made a lot of noise by his pacific experience to awaken the minds to a daring and audacious life without material luxury.

Nonconformity usually provokes a lot of aversion, because people abhor those who swim against the current. These people are blamed for their eccentricity, their strangeness, and their unconventional behavior which deviate from normality. This normality is always dragged by the majority. This eccentricity is usually found within witted minds. It is the amount of efforts the individual has poured in any domain. In Arabic we usually say, "Insomnia goes along with success"³²⁴ The amount of sweat the person dispensed results in this difference which people call eccentricity. Thoreau talked about this amount of thinking which consumed his mind. He said in Walden:

With thinking we may be beside ourselves in a sane sense. By a conscious effort of the mind we can stand aloof from actions and their consequences; and all things, good and bad, go by us like a torrent. We are not wholly involved in Nature. I may be either the driftwood in the stream, or Indra in the sky looking down on it. I *may* be affected by a theatrical exhibition; on the other hand, I *may not* be affected by an actual event which appears to concern me much more. I only know myself as a human entity; the scene, so to speak, of thoughts and affections; and am sensible of a certain doubleness by which I can stand as remote from

³²⁴ « الارق هو حليف النجاح »

myself as from another. However intense my experience, I am conscious of the presence and criticism of a part of me, which, as it were, is not a part of me, but spectator, sharing no experience, but taking note of it; and that is no more I than it is you. When the play, it may be the tragedy, of life is over, the spectator goes his way. It was a kind of fiction, a work of the imagination only, so far as he was concerned. This doubleness may easily make us poor neighbors and friends sometimes.³²⁵

The text above indicates indirectly Thoreau's non-conformity. He talked first about constant thinking that brings into being this feeling of doubleness as a man who is sitting beside himself in a sane schizophrenic way. A powerful mind is able to sit like a spectator to watch his own actions, to criticize, to praise, to command, to admire. It is quite funny when Thoreau describes this spectator as somebody who is taking note rather than somebody who is sharing experience. He ends up saying that this state of mind or this doubleness is intolerable with friends and neighbors, because most of the time they feel his absences. Thoreau talked about the benefits as well as the weaknesses of a great mind.

The faculty of looking at life like fiction requires a lot of imagination. To live by the self is excruciating because the person is alone most of the time and his only companion is solitude. Thoreau said: "We are for the most part more lonely when we go abroad among men than when we stay in our chambers. A man thinking or working is always alone, let him be where he will."³²⁶ Thoreau is describing a kind of loneliness that is prevailing and present even in the midst of men. He has connected this solitude to thoughts and work. For him a man is alone, especially while working or thinking. Thoreau talks about meeting with others and about conventional moments of conformity in a sordid way. He said: "We meet at meals three times a day, and give each other a new taste of that old musty cheese that we are. We have had to agree on a certain set of rules, called etiquette and politeness, to make this frequent meeting tolerable, and that we need not come to open war."³²⁷

³²⁵ Thoreau, H. D, *Walden or Life in the Woods*, (1854) pp. 112-113.

³²⁶ *Ibid.*, p. 113.

³²⁷ *Ibid.*, p. 113.

All the elements mentioned above prove Thoreau's non-conformity. He talked also about it metaphorically he said:

The surface of the earth is soft and impressible by the feet of men; and so with the paths which the mind travels. How worn and dusty, then, must be the highways of the world, how deep the ruts of tradition and conformity! I did not wish to take a cabin passage, but rather to go before the mast and on the deck of the world, for there I could best see the moonlight amid the mountains. I do not wish to go below now.³²⁸

The price of non-conformity is consequent, since people keep on barking at you as dogs bark into strangers. Thoreau was not inciting people to follow his style of life. On the contrary he dislikes people who follow his steps. He writes:

I would not have anyone adopt *my* mode of living on any account; for, beside that before he has fairly learned it I may have found another for myself, I desire that there be as many different persons in the world as possible; but I would have each one be very careful to find out and pursue his own way.³²⁹

Thoreau was not keen to gain followers. He walked his own way. He preferred freedom above all. He did not spend time to get rich furniture or a gothic house. He experienced a personal transformation in Walden. His actions were as free as his opinions, he was acting according to his own inclinations and judgments, thus he was at times a nuisance for others. His spontaneity and his individualism were in excess. He was a non-conformist because he was full of his own existence. He guides himself to his own path, he said:

At any rate, I might pursue some path, however solitary and narrow and crooked, in which I could walk with love and reverence. Wherever a man separates from the multitude, and goes his own way in this mood, there indeed is a fork in the road, though ordinary travelers may see only a gap in the paling. His solitary path across-lots will turn out the *higher way* of the two³³⁰

The denial of this world, its social institutions, and its materialism to seek the supreme spirituality is Thoreau's vocation. As an existentialist who questions all what is established makes of Thoreau a non-conformist.

³²⁸ Ibid., p. 264.

³²⁹ McKenzie, Jonathan, "Why (not) Ethics? Henry Thoreau's Experimental Privatism", New England Journal of Political Science p. 285.

³³⁰ Ibid., p. 302.

Sheikh Ahmed al-Alawi on the other hand was one of those rare spirits who had reached the highest peaks of spiritual knowledge and wisdom, he travelled to many countries: Tunis, Tripoli, Istanbul, Paris and Fez where he enlarged his brotherhood. His private life was irreproachable, without any luxury, almost humble, his broad-mindedness and tolerance surprised all foreign visitors, he preached forgiveness. His universal cosmic love was spread to all races. He was smart, able to run the subtleties of the most inaccessible, sensitivities, he was regarded as a true holder of prophetic flag. His teaching preached peace. He was one of the greatest advocates of peace among all creatures. Sheikh El Alawi took also similar path to Thoreau in rejecting established institution. As an example he casts off Islam as state and focused on faith in everyday life, rather than the scholarly theology which is marked with inflexibility and rigidity. In doing this he was aware that people would not understand him. He said in his poem "*the Signature*":

Thou who sleekest to know my wisdom,
Unto God address thy question,
For mankind knoweth me not.
Hidden are my states from them.
Seek me as thou drawest nigh
To Him, beyond the state of slavehood,
For in the created universe
No residue of me remaineth.³³¹

A non-conformist is a revolutionary, a rebel or a dissident philosopher. Thoreau and El Alawi were approaching politics and religion far from rational thinking and accepted reason. They had a lot of faith in Gnosticism³³², which largely trusts intuitive passions and symbolic knowledge.

While Al Alawi received Dr. Carret and after knowing that he was atheist, he did not reject him, but became even more interested in his case. Al Alawi said to him: "It is strange... those who, like yourself, have no religion are hostile to religions,

³³¹ Lings, Martin, *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy*, (1993) p. 226.

³³² Gnosticism goes centuries back before the Christian era, perhaps as early as the fifth Century, B.C. A belief system developed in ancient Syria and Persia that held salvation of the soul could be achieved by attaining a deep, mystic, and divine knowledge. Gnosticism, throughout time developed more likely to become increasingly aesthetic and embodied salvation of the soul from material world. Gnosis is the esoteric or the intuitive knowledge.

and you do not seem to be so.”³³³ He was attentive to all human beings no matter religious or unreligious. He believed that “Faith is necessary for religions, but it ceases to be so for those who go further and who achieve self-realization in God. Then one no longer believes because one sees. There is no need to believe, when one sees the Truth.”³³⁴ Al Alawi wrote “al -Minah al-qûdûssiya”. He compared once his master AL Buzidi to a tree, but a tree that has vanished but its fruit are still at the foot of the tree. He felt that it was his duty to take its fruits to the market. He was attacked by other Mokadems who were jealous of him for his growing celebrity, especially in the regions of Mostagmem and Oran. The French colonialists have also seen in Al Alawi a potential enemy for his increasing audience. They were always questioning his visitors and sometimes they were taken to prison. The animosity of other Sheikhs grew to hatred after Al Alawi left the mother zawia Darkawia of Beni-Zarwal in 1914, to call his own Tariqa Al Alawia Darqawiya Chadhûliya. His innovation in his spiritual path is his practice of the spiritual retreat ‘khalwa’, but when he is addressing people, he is filled with a respectful piety. He spoke to people with a clear language. With bowed heads, his followers listened carefully to each word uttered by the Sheikh. In his poem “the Signature” he emphasised on his special relationship with God. It is an iconoclastic relation that makes him see truth of himself and others. Non-conformity is a part of his daily life. His meditative ways allow him a true vision of himself and the world:

Thou seest Him when thou seest me,
But thou sensest not the truth
Guidance my Lord hath given me,
And vouchsafed me purest vision,
Taught me knowledge of myself,
Taught me to know the truth of the Spirit.
Thus if thou wouldst grasp my wisdom,
Companion me, and heed me well,
Listening to me, telling of me,
raising ne'er thy voice above me.
Thou seest naught in the world but me.

³³³ Lings, Martin, *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy*, (1993) p. 25.

³³⁴ *Ibid.*, p. 33.

Seek not then to look beyond me,
Nor account thyself secure:
Not hidden from me is thy state.³³⁵

Frithjof Schuon was advised by René Guénon to visit Sheikh Al Alawi while being in Algeria, he has thus met the venerated Sheikh in Mostaghanem. In spite of the poor health of the Master, who was just returning from the Pilgrimage, the young European has been able to meet the sheikh a day after his arrival. He described him as follows:

Dressed in a brown djellaba and wearing a white turban-with his silver beard, his visionary eyes and his long hands whose movements seemed weighed down by the flow of the baraka, it exhaled the atmosphere of something archaic and pure of the time of Sidna Ibrahim el Khalil (Abraham). He spoke in a faded way, with a soft and a cracked crystal voice, freeing his words drop by drop. His eyes are two sepulchral lamps, that seemed to see, without break, one and the same reality, the infinite through objects-or perhaps a single void in the bark of things. His look is very straight, almost hard by its enigmatic stillness, yet full of goodness.³³⁶

Al Alawi's non-conformism is adequate with his astonishing personality. He practiced the 'dhikr' and the 'sama' which is a spiritual song and the 'raqs' which is a spiritual dance. These practices have soon become the major Sufi rites in the Maghreb. Al Alawi used it to appease the 'nafs' and to recall the memory of God. The Sufi according to him has always to fight the 'nafs' and 'vanity' which lead to distraction and diversion from the remembrance of God. The practice of the dhikr and the sama possess a certain influential dimension on the individual. These practices of dhikr and sama are of utmost importance in the pacification of the 'nafs'. Al Alawi was aware of his uniqueness. He said once to doctor Carret: "Not

³³⁵ Ibid., pp. 226-227.

³³⁶ Frithjof Schuon, Rahimahu'Llah, *Les Cahiers du Sud*, Août-Septembre 1935.

My translation: « Vêtu d'une djellaba brune et coiffé d'un turban blanc – avec sa barbe argentée, ses yeux de visionnaire et ses longues mains dont les gestes semblaient alourdis par le flux de sa barakah, il exhalait quelque chose de l'ambiance archaïque et pure des temps de Sidna Ibrahim el Khalil (Abraham). Il parlait d'une voie affaiblie, douce, une voix de cristal fêlé, laissant tomber ses paroles goutte à goutte. Ses yeux, deux lampes sépulcrales, ne paraissaient voir, sans s'arrêter à rien, qu'une seule et même réalité, celle de l'infini à travers les objets – ou peut-être un seul et même néant dans l'écorce des choses : regard très droit, presque dur par son énigmatique immobilité, et pourtant plein de bonté. »

everyone can find satisfaction only in the intellect and contemplation. At times people feel the need to gather, to feel that they are likely to think the same."³³⁷

The poem below of Sheikh El Alawi is a consecration of Sufism and the Sufi life. The follower of God is in a constant state of passion with the love of God, like a drunk who is under the influence of alcohol. He said in the poem "*the Counsel*":

Accept none for thy love but God.
All things apart from Him are pure illusion.
Here is my counsel, if thou canst counsel take.
The rememberers are ever absent in their Beloved,
For none have life save those who are near to Him.
Between such and the Truth there is no veil.
What are the blessings of Paradise to them?
Passion God's slaves hath melted; they have drunk,
And still drink, His eternal-treasured Wine,
The draught whereof hath robbed them of themselves.
Would thou couldst take one sip out of their cup!
'Twould help to bridge the gap twixt thee and me.
A good slave he who said: 'I am at Thy service',
Hearing God's Call which I address to him.
If God thou sleekest, then companion me:
For thee, be very sure, there is no way else.³³⁸

The metaphoric state of drunkenness is in itself a non-conformist act because alcohol is forbidden in Islam. He has also formed his own religious path after a long way of the difficulty of new attempts. It is fascinating to discover that the word non-conformist has been first applied to an Englishman who does not belong to the Christian religion or the Anglican church after the Act of Uniformity in 1662, so the word non-conformity started within the religious sphere to propagate to other domains afterwards. This word continues to exist within the nineteenth century indicating always dissenters of established religion or at least those who practice a more liberal and free religion. Thoreau and Alawi are distinct

³³⁷ aisa-net.com/la_voie_soufie_alawiyya/temoignages/dans-lintimite-du-cheikh-al-alawi/
My translation: "il faut prendre les hommes comme ils sont. Tous ne peuvent trouver entière satisfaction dans la seule intelligence et la contemplation. Ils éprouvent par moments le besoin de s'assembler, de sentir qu'ils sont nombreux à penser de même."

³³⁸ Lings, Martin, *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy*, (1993) p. 221.

individuals with idiosyncratic ideas and behaviors. Their non-conformity is primary religious. It is the core of their difference but it has got the butterfly effect, where the flapping of the wings very small as it is but very significant to reach other fields of their lives where significant changes occur. Their storylines have taken a digressed direction where the religious aspect has caused a chain of events that led to vast differences. It's true that a waving of wings of a small butterfly can stimulate the spirit of a hurricane.

3.4. Walt Whitman and Kaddour Benachour

Conformity usually implies following the masses blindly. It is a state of being whereby the human acts automatically without reflecting on why people are doing this or that. Nonconformity is not provocation otherwise it becomes only a tool to make people angry. Many times the masses make mistakes. Being on the side of the majority is not always safe from mistakes. The Transcendentalist Whitman and The Sufi Benachour did not try hard to be different. They have however observed society to conclude what is indeed correct for them. They have given their own evaluation of society to fully understand what works best for them and their happiness as individuals. One can say they led an eccentric life, because they are more alive than ordinary people. But who settles the norms? In a song performed by Ani DiFranco "My I.Q." She said:

When I was four years old
They tried to test my I.Q.
They showed me a picture of 3 oranges and a pear
They said, which one is different?
It does not belong
They taught me different is wrong³³⁹

Conformity is taught to people from a young age to consolidate the group. As a pear among oranges Whitman strengthens his difference and grew to acknowledge his rights and liberty. Ellis Hanson in his reviewed work on Michael Robertson's book *Worshipping Walt: The Whitman Disciples*, he was fascinated by the portrayal of Whitman:

As a writer, he came of age after forty, and by the time he had gathered disciples around him he appears, in this account, somewhat too advanced in cranky old manishness, too politically ambivalent, too manipulative, self-promoting, lusty, and parsimonious—in short, far too flawed in character to be confused with a mystic of Christ-like proportions.³⁴⁰

³³⁹ <http://www.sing365.com/music/lyric.nsf/My-IQ-lyrics-AniDiFranco/5DAC755B1C56547F48256F7800091AF0>

³⁴⁰ *Worshipping Walt: The Whitman Disciples*, by Michael Robertson. Author(s): Ellis Hanson Reviewed work(s):Source: *Victorian Studies*, Vol. 51, No. 3, Special Issue: Papers and Responses from the Sixth Annual Conference of the North American Victorian Studies Association (Spring 2009), p 558. Published by: Indiana University Press Stable URL: <http://www.jstor.org/stable/10.2979/VIC.2009.51.3.558>

The nonconformity of Walt Whitman is well depicted in the text above. In spite of all the plain characteristics that are termed to describe him, the author has found difficulties in attributing to him Christ-like characteristics, though so many critics before and after have accredited Whitman prophetic features. Critics differ in the descriptions of Whitman. Ironically, these contradictions in his personality are the source of his nonconformity and originality.

Robertson³⁴¹ has also cited other contradictions such as Whitman's Victorian spirituality that has defied the orthodoxies of Christianity and his socialism that braved the bonds of class and his feminist and gay zeal that went beyond the borders of sex conventions. He was outside the normative borders. Robertson confessed his own upheaval in reading Whitman:

thirty years ago, fresh out of college, I read *Leaves of Grass* the same way I read the *Bhagavad Gita* or the *Tao-te ching*—as inspired wisdom that could help me make sense of fundamental spiritual questions: Who am I? Where am I going? What's the nature of my relationship to other people and to the world at large?³⁴²

Nonconformist authors such as Whitman are usually good to provoke academic criticism. They know how to build a big castle with many entrances of different forms. The exit however is different. The leaving differs widely from the moment of entrance. One leaves with deep suspicion, with profound resonating words very dense and condensed. Robertson left with inspirational thoughts. He has simply changed. He entered with interest and left inquiring. He arrived to bring an answer and left with a lot of questions.

The 'I' in Whitman's poetry is eccentric. It shows his enthusiasm, his natural eruption of passion. As a poet, he is already considered as a non-conformist who reinforces his ideals by constant lenience towards freedom and independence. He said:

I too am not a bit tamed, I too am untranslatable,
I sound my barbaric yawp over the roofs of the world.³⁴³

³⁴¹ Ibid., p. 559.

³⁴² Ibid., p. 559.

³⁴³ Whitman, Walt, *Leaves of Grass*, (1973) p. 89.

The barbaric yawp is a loud and coarse cry, wild primitive and savage lacking in any constraint. The barbaric yawp comes only at the end of the poem after thousands of words. Whitman cherished speech or words as any poet, he had a lot of consideration for speech as he said:

Speech is the twin of my vision, it is unequal to measure itself,
It provokes me forever, it says sarcastically,
*Walt you contain enough, why don't you let it out then?*³⁴⁴

Speech is the fundamental part of communication. No matter age, language, religion, culture, speech remains the keystone fact in the development of any kind of relation and at whatever situation. Speech enables two persons to communicate effectively. This basic tool develops opportunities in our life. Whitman knew pertinently the power of words on people, so why he sounds his barbaric yawp?

The yawp is the sharp shout of the unsettled within Whitman. He would perfectly agree with Emerson who said "People wish to be settled; only as far as they are unsettled is there any hope for them."³⁴⁵ Thus Whitman answered: "I wear my hat as I please indoors or out."³⁴⁶ He was running away from literary clubs because he knew that originality is the outcome of non-conformity. He was alone. He shares this loneliness with the two other Transcendentalists: Emerson and Thoreau as well as the three Algerian Sufis. He used words to let it out, and yawps to shout on the roofs of the world. This 'yawp' is the shorter of any ordinary communicative feature of language. This 'yawp' is deficient towards all the norms of communication. It is the release of the tacit, the unstated, the restricted, and the confined bonds of conformity. The amount of anxiety he 'lets out' uncomfortable and too untamed within him to be categorized or catalogued. The 'yawp' is the disputed margin between censorship and confession. A 'yawp' is Whitman's call to the interior, the esoteric, the mystical and the forbidden life. The 'Yawp' captivates the untranslatable. Whitman said: "And I swear I will never translate myself at all, only to him or her who privately stays with me in the open air."³⁴⁷ There are restricted people who are allowed to hear the untranslatable, to hear

³⁴⁴ Ibid., p. 55.

³⁴⁵ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 97.

³⁴⁶ Whitman, Walt, *Leaves of Grass*, (1973) p. 47.

³⁴⁷ Ibid., p. 85.

Whitman's wound. He said: "I do not ask the wounded person how he feels, I myself become the wounded person"³⁴⁸ His life is experience after experience with more questions than answers. He recounts without ever giving the key answer. He has finally assumed thoughtfully:

It is time to explain myself—Let us stand up.
What is known I strip away;
I launch all men and women forward with me into THE UNKNOWN.³⁴⁹

Whitman is using extravagant eroticism to bring a warm climate to the sexual contact letting two persons becoming one. He presents it as a moment of transcendence. He voiced his sexual preference 'a yawp' again which disturbs a lot social orders. His so erotic poems are destined to man, with the exception of the transcendent and mystical moment where the sexual preference falls down to cover every human being. His clear homoeroticism has probably been a social blow, especially in the nineteenth century. The body can commune both erotically and spiritually with the bodies of others. For Whitman, the role of the body is kept central as a canal between the soul and the world "I sing the body electric"³⁵⁰ he said to regenerate and refresh his mental and physical powers. Whitman's 'Leaves of Grass' is his archives of physical and soul delights. He expresses brilliantly the marvellous qualities of the human body and soul in the face of all the advice he received to change some poems, he refused. He is more than ever committed to enumerate the importance of the body in erotic terms. He had once a long conversation which Ralph Waldo Emerson³⁵¹ in 1860 and this latter argued that *Leaves of Grass* would be more celebrated if Whitman censors some of the most sexual and fleshly passages from "Body Electric" and other poems in the "Children of Adam" section. Perhaps, Whitman's insistence on keeping those passages away from censorship is to say in a way that body does not corrupt the soul as most people would think.

³⁴⁸ Ibid., p. 67.

³⁴⁹ Ibid., p. 80.

³⁵⁰ Ibid., p. 93.

³⁵¹ Gutman, Huck : 'I Sing the Body Electric' [1855] source: J.R. LeMaster and Donald D. Kummings, eds., *Walt Whitman: An Encyclopedia* (New York: Garland Publishing, 1998), reproduced by permission.

To assume all these differences is to assume the self. His non-conformity did not prevent him from continuing. He remains an eccentric, electric poet who walks like a rich beggar on the less travelled by road. He said:

I tramp a perpetual journey, (come listen all!)
My signs are a rain-proof coat, good shoes, and a staff cut from the
woods,
No friends of mine takes his ease in my chair,
I have no chair, no church, no philosophy,
I lead no man to a dinner table, library, exchange,
But each man and each woman of you I lead upon a knoll,
My left hand hooking you round waist,
My right hand pointing to landscapes of continents and the public
road.³⁵²

Beside all these characteristics that draw a non-conformist portrait of Whitman, we notice also his pantheistic views which add more iconic images to his particularity. He said: "I hear and behold God in every object."³⁵³ This idea is more developed in chapter four, because it shows the religious inclination of Walt Whitman, thus chapter four will discuss his non-conformist penchant that forms his religiosity. Whitman agrees with Emerson that 'a man must be a non-conformist' he said:

To me the converging objects of the universe
Perpetually flow...
I know this orbit of mine cannot be swept by a carpenter's
Compass.³⁵⁴

The everlasting movement of things is inherent to life and the phases of evolution. Man for Whitman belongs to these divine cycles, by force he is a divine creature. Kaddour Benachour is also another example of non-conformist Algerian Sufis. He understood the Quran and identified with it. The essence of Sufism is exposed in all the aspects of his life such as to be kind with parents, to relatives, to the poor and to the travellers. Pride, corruption and cheating are condemned whereas humility, faithfulness and honesty are precious qualities to get close to God. Sufism highlights forgiveness of God 'God forgives those who repent.' In his poetry Benachour speaks like God speaks to humanity. The general tone is solemn

³⁵² Whitman, Walt, *Leaves of Grass*, (1973) p. 83.

³⁵³ *Ibid.*, p. 86.

³⁵⁴ *Ibid.*, pp. 47-48.

and contemplative. This meditative quality is the core of Sufi poetry. Kaddour Benachour's poetry is released as a divine message. It is expressive and reflecting diverse moods. His language is eloquent, very imagery and remarkable. He takes the prophet's life as his guidance and model. In a short period of time he was acknowledged for his mystic poetry. He was a fervent admirer of the prophet's life and struggle. He tries to follow the Prophet's steps in having a great respect for learning tolerance of others, generosity, kindness of spirit, apprehension and worry for the weak, devotion, faithfulness and longing for perfection of humanity. His poetry is a veneration of the Prophet's life, where most of the time he incarnates the role of the prophet. His poetry expresses the triumph of optimism over despair, radiance and illumination over darkness and obscurity. As a Sufi, he was considered as a non-conformist because Sufism is Islamic mysticism. He was following the prophet's (pbuh) in saying: "Seek knowledge even if it be in China." He was in search for Truth. There is a Prophet's saying (hadith Qudusi) which is very appreciated by Kaddour Benachour and much quoted by all the other Sufis "I was a Hidden Treasure and I wished to be known, and so I created the world."³⁵⁵ God speaks here directly to people. Benachour is one of those who understand that Allah does not need humans or jinns, but He has given them the opportunity to get the Ultimate Prize that is paradise just by making the right choices. God is pleased with people who are endowed with this esoteric knowledge. The Sufis call themselves 'al arifin billah' which means those who have knowledge of God, because they believe that God has made Himself known to them through physical and spiritual phenomena. Benachour as an example speaks of "seeking to be drowned" (istighraq) in the world of God. He uses also another word which is extinction (fana) which means the annihilation of the created in the Uncreated, of the temporal in the Eternal, and also the finite in the Infinite. To walk on a spiritual path is certainly for him the constant awareness of God. The Quran is without doubt his flow and ebb, but he interprets it and exercises it his own way. His

³⁵⁵ "The Hidden Treasure" (*hadith-e kanz-i makhfi*) is a *hadith qudsi* (meaning it is a statement attributed to God himself.) *God says, "I was a hidden treasure, so I loved to be known."* God loved the world and so he created the world to be loved by it. The Sufi's theory of love is much steered toward this hadith. We have to mention, however that this hadith is not accepted by orthodox schools of Islam.

poetry is built on a system of asceticism³⁵⁶ and moral values. He is aware of the fact that there is in man an element of evil, this evil of the self, which is called the nafs where reigns passion and lust. He approves the Prophet's saying: "Thy worst enemy is thy nafs, which is between thy two sides."³⁵⁷ He was looking for an existence which is close to the solemnity of the Quran like Aicha, the Prophet's preferable wife, while she was asked on how was Muhammad in his daily life replied: "His nature was like the Qur'an"³⁵⁸. Her answer is a beautiful analogy between the message and the messenger. The Sufi seeks this perfection that allows him perfection. A lot of scholars give to the Quran and the Suna the origin of Sufism, but actually this word is absent in both of them. Sufism in general be it today or in the past is considered by many people as a non-conformist way of Islam though all Sufis assume that the Quran is their daily reference. What gives this non-conformist criterion to Benachour's poetry is the sublime which is enhanced in his religious life. His poetry is the sublimation of the religious life. It is the higher transmission, the space in which believing will be able to be driven, once he achieved all the rituals stimulated internally. Benachour treats secret aspect of the Muslim tradition, which is called esotericism. He proposes the discovery of oneself and God, of what is hidden in the Quran, and sealed in the Book, the heart of man, that is reflected in the expressed universe. The techniques that lead to this discovery are varied. His poetry is found on a simple duality: one is "apparent" (exoteric) the other is "hidden", the "not-apparent one" (esoteric). The apparent one is accessible to all. It constitutes the breath which leads to ecstasy. The "Hidden" or the esoteric is invisible. It requires a particular methodology to be delivered. Esoteric and exoteric are called in Arabic (Batîn/zahir). The esoteric is part of this sublime that allows the Sufi like Benachour to live a life of heaven and transcendence. In the famous line the Sufi poet, Jalaludin Rumi, "We have taken the heart out of the Quran, and have left the

³⁵⁶ Asceticism is a word used in many religions. In Islam it is the rejection of the life of pleasure. A Muslim knows that any pleasure is short-lived and results in sadness. The wise Muslim does not experience sorrow since he realizes that nothing in this world is long-lasting.

³⁵⁷ Nicholson, Reynold, *The Mystics of Islam*, (1975) p. 39.

³⁵⁸ Lings, Martin, *What is Sufism?* (1975) p. 33.

skin to the dogs.”³⁵⁹ This line by Rumi shows that Sufism is not dogmatism. Rumi is making allusion to those who fight to give the unique and unilateral interpretation for Suna and Quran. They trade fraternity and love of God to infinite and never-ending religious quarrels. Kaddour Benachour is a clear example of a non-conformist Sufi. Some people in Tlemcen and Nedroma call him “alfardani” which means “the unique” the one without equivalent. His life is full of unbelievable anecdotes. As an example Kaddour Benachour was sometimes walking with a great cross on his chest³⁶⁰. He wasn't against the French occupation. He was saying that France is going to clean Algerians. He was convinced that is France is going to civilize Algerians. He had a great sense of provocation. By the end of his life he had to design a successor and among his followers, there were three elected. To select one, he asked the three highly ranked men of the tarika to bring their wives to let him make love with them. There were two who brought their wives except Mamcha who refused and for that he was designated as the spiritual heir of Sidi Kaddour Benachour³⁶¹. While Whitman and Benachour rejected the world altogether, they fell in non-conformity. Sufism and Transcendentalism agree on the point that the world is sick. This is of course a source of hostility toward orthodox Islam and Christianity. Kaddour Benachour, like Al Alawi was using spiritual songs for the glorification of God. He considered songs as his own wealth, because it is appealing for emotions. A song is linked to passion and in this case it is the passion for God. It is the mystical way of approaching God by intuitive innate genius. Songs are more linked to feelings and emotions rather than reason. Benachour used also instruments because he knew that instruments are able to convey additional meaning beside words. He was an autodidact musician who developed his own skills of folk composition. Songs were important for him as a source of human as well as spiritual freedom. His uniqueness and non-conformity predominate the following poem “*The Eye of Eyes*” where he said:

³⁵⁹ <http://www.dar-al-masnavi.org/self-discovery.html>

³⁶⁰ This information was given to me by Dr. Abdelmadjid Aboura during the colloquium entitled “Les Routes de la Foi Abu Madian: une Lanterne sur la Voie” on the 19th December 2011.

³⁶¹ Ibid

Those who think I am Kaddour Benachour I am not Kaddour, I am not human

Kaddour left disappeared with the transient he is out of sight and insight Melted and lost his drops fall in Sea Salt in His name fades and there is no sign of his body Where is Kaddour who passed away without coming back, and no answer was left to his family As if he has never existed what a grief, he is neither absent nor present you looked at me and you did not see that I am the eye of eyes neither the sun nor the moon Kaddour died and prayed in his funeral and buried himself in the same resolution As if he was without consistence remains only me the respected the capable There is no Kaddour, except the accomplished a name a body and a soul for people who reflect I am the merciful the forgiving and Kaddour is the transient the son of Ashour Nedroumi the perplexed, the mystifying Idrissi Hassani, the son of Fatima and Ali the Imam of the ascetics, who recall people I pray and greet my beloved (prophet), his companions and his supporters³⁶²

He is sometimes dead, sometimes alive and intermittently the burier. He is sometimes Kaddour and sometimes he is not Kaddour. He disappears for a while and appears after. He is sometimes holy to pray and greet his family in his own death. He knows that he is perplexed, confused. He is body and soul but ultimately the sheikh of asceticism. Every Sufi has got 'un maître' a spiritual teacher to help him get faster to the unity of God. Kaddour Benachour's case is different from that of Abd-el-Kader and Al Alawi in having a direct and alive teacher. Benachour's teacher is a spiritual one because he has been transmitted his knowledge by intuition. Benachour saw Al Bijai in his dreams, so he went to spend his nights in this latter's zawia to get the spiritual heritage, although he was dead. He practiced resignation and 'khalwa'. He was aiming at purifying himself to be in contact with god. Dhikr, which is the constant invocation of God, reminds him the presence of Deity in every thing. He evoked god with one of his ninety-nine nouns. He had a great sense of perception (dhawq) to reach that level of communion.

The consequence of non-conformity is seen in the fact that Benachour and Whitman were both attacked for heresy. Images of wine, love and eroticism are very common in Benachour's poetry. This kind of poetry is also found excessively in Whitman's poetry such as "*Calamus*" or "*Children of Adam*". They both use a spiritual sensuality. The only difference between Whitman and Benachour is that

³⁶² ديوان الشيخ قدور بن عشور الزرهوني--طبعة2-2011- عين العيون-ص:287 My translation

alcohol is forbidden in Islam, but still in both poetries wine is a metaphor for passion with God and the everlasting longing for him. Whitman said in "*the Prayer of Columbus*" "Thou knowest I have not once lost nor faith nor ecstasy in Thee." Or when he said: "drinking the mystic deliria"³⁶³ He is talking about the same ecstasy the Sufis express, this fact that exclude them as non-conformists to the laws of theology.

³⁶³ <http://www.bartleby.com/142/22.html>

3.5. Conclusion

There are many similarities between Sufism in the Maghreb and Transcendentalism in the United States in terms of non-conformity. Sufism was a reaction against the orthodox Maliki ³⁶⁴ School and also against colonialism. It is against materialism which is just the opposite of spiritualism. Sufism is a rebellion against all kinds of Islamic rules that focus on the importance of reason above intuition. Rumi compared this rational thinking to a man walking on wooden legs. This analogy shows the inflexibility or the rigidity of rational orthodox Muslims. The Sufis were always attacked as blasphemous since the Abbasside period. Some of them were killed such as Mansour Hallaj in 922 AD, Ain al-Quzat Hamadani executed in 1131 AD, and Suhrawardi Maqtul executed in 1191 AD and others were forced to exile. To be sure if Sufism is seen today at the same level of non-conformity as the nineteenth century I did establish a survey³⁶⁵ to my students. The question number 20 is "If you are faced one day with a religious problem, do you prefer to ask the opinion of the Imam of the mosque or the Sheikh of the zawia and why?" they answered unanimously "we ask the opinion of the imam" with the exception of one who is from Senegal who answered "I would ask the opinion of the sheikh" one student answered "I went to a zawia once and I did not like the fact that we had to wait for the sheikh to do our prayer, he was late and we had to wait" another one answered "I don't like the kisses of the hand of the sheikh." people in general don't like these breaks. They consider them as innovations 'Bidaa' in Arabic. One can deduce throughout this survey that Algerians consider Sufism today as something far from the true religion of Islam. Some of them believe that there is no purity in the Sufis today and that their actions are tinted with self-interest and corruption. They think of them as people who compromise

³⁶⁴ The Mālikī (Arabic مالكي) school 'madhab' in Arabic is one of the four schools of Fikh or religious law within the Sunni Islam. It is the second-largest of the four schools, followed by approximately 25% of Muslims, mostly in North Africa, in West Africa, the United Arab Emirates, Kuwait, and in some parts of Saudi Arabia.

³⁶⁵ Appendix number two

I have to add that a great percentage of the students questioned have never been to a zawia.

their beliefs, arguing that they are trying to stabilize the conflict between traditional and modern life in relation to Islam. Others see them as hypocrites, who deliberately use the pretence of virtue to obtain selfish and shameful ends. Mehdi Nabti sociologist, anthropologist and musician quoted Ibn Khaldoun who said: "Sufism at the Prophet's time was a reality without name, today it's a name without reality."³⁶⁶ We notice a great deal of apprehension in all what is related to Zawia today. People are more orthodox. They prefer to follow the established traditional rules. They don't like any deviation even when they do not practice the religious rituals. Abou Hammad Sulaiman Al-Hayiti's book³⁶⁷ is one example of this strict opposition against this kind of Islam. He accuses the Sufis as "Mounafiquines" which means hypocrite men who take advantage out of piety in order to hide their entire misdeed towards religion, such as their laxity in what concerns the obligations of Islam. Sufism was always attacked for its tolerance and reform of rigid rules. As an example of this tolerance, Sheikh Bentounes, the actual sheikh of zawia Alawia considers the veil as something merely traditional. I saw his secretary during the centenary of Sheikh Al Alawi without veil "hijab", and I knew that he tolerates a Muslim woman to marry with a man of a book (Jewish or Christian)³⁶⁸. There are some effects of globalization on Sufism today. It is true that Sufism is a good remedy to extreme orthodoxy such as Salafia. Kaddour Benachour and sheikh el Alawi wrote poems that have been sung and interpreted musically which is unacceptable for salafistes. They came as a reaction to the orthodoxy of Islam. They praise the spiritual aspect of Islam, rather than the Quran. They glorify the individual and the special and intimate relationship with God. They fly from the authority of the mosque. They see beauty and goodness everywhere. They both preached individualism as we have seen in the previous

³⁶⁶ confrerieaissawa.free.fr

³⁶⁷ Al-Hayiti, Abou Hammad Sulaiman, *L'Islam ou L'Intégrisme ? À la Lumière du Qor'an et de la Sunnah* (2007) p. 277.

³⁶⁸ Eric Geoffroy was among the guests of the centenary of Sheikh al Alawi. He wrote in the journal of Religioscope an article entitled « *Le Centenaire de la confrérie 'Alawiyya, ou des enjeux de la spiritualité en contexte de postmodernité* » He started his article by talking about the insistence of Sheikh Khaled Bentounes to organize the centenary of Sheikh al Alawi in Algeria and precisely in Mostaganem between the 25 and the 30th of July 2009. He knew before that it will be like an "electro choc" for his country. He said that the centenary would be easier if taken place in Europe where Sufism is the tendency today. (Religioscope-Janvier, 2010. P. 1)

chapter but they did not neglect social questions. They advance with moral and humanistic steps to tackle any social problem and always with spirituality and mysticism. It is obvious that there are similar points between Sufism in west Algeria and Transcendentalism. Transcendentalism was also a reaction against Calvinistic orthodoxy. It was also a reaction against materialism during the nineteenth century. Thoreau, as a Transcendentalist preferred the solitude of Walden, while Emerson preferred social involvement, based on self-reliance. Sheikh Kaddour Benachour preferred the calm of his little town Nedroma, he spent most of his life there. Sheikh el Alawi however travelled a lot. He was more involved socially. In both Sufism and Transcendentalism there is transcendence. In Sufism this transcendence is the root and the road to arrive to God. The Sufi and Transcendentalist philosophies are two travelling roads. These roads are channels of meditation to become close to God. These two philosophies worship peace and focus on the cleaning of the soul. But this is not likely to happen without rebellion against established traditions and the influence of society. Individualism and non-conformity become daily flavors to sustain life. Thoreau has found a *zawia* named Walden to retire in solitude. The Sufis on the other hand were also looking for peace and solitude. This '*khalwa*' or solitude is the price of non-conformity, but it has never prevented Sufis to intervene in politics. The Transcendentalists were also affluent in relation to politics. These representative men are always affluent. They can promote and destroy ideas. Thus the three crucial elements of Sufism and Transcendentalism, that is, unhappiness with the present world, a direct contact with God either through nature or a woman, and the belief in Gnostic knowledge, make the Sufi and the Transcendentalist by nature a creative artist, a true non-conformist.

Chapter Four
Religiosity: Prophets of Soul or Body?

My heart became able to welcome any form
It is pasture for the gazelles
And Abbey for the monks
It is a temple for the idols
And the Kaaba for the one who goes around
It is the tables of the Torah
And also the pages of the Quran
I believe in the religion of Love
Wherever goes its caravans
For Love is my religion and my faith

Ibn Arabi³⁶⁹

4.1. Introduction

New England is the place where the contemplative life is linked to its historical context, during a century that has been influenced by the so active Puritans in this untouched nature that becomes a place of religious solitude and meditation. The three Transcendentalists: Emerson, Thoreau and Whitman cultivated this religious solitude for the purpose of reflection and study. Their lives are in full interaction with God. The nineteenth-century is the age of challenge where skepticism raised and these intellectuals were driven to reconsider the

³⁶⁹ Quoted by Chodkiewicz, Michel. *Emir Abdelkader : Ecris Spirituels*, (1982) p. 34.

My translation :

« Mon cœur est devenu capable d'accueillir toute forme

Il est pâturage pour les gazelles

Et Abbaye pour les moines

Il est un temple pour les idoles

Et la Kaaba pour qui en fait le tour

Il est les tables de la Torah

Et aussi les feuillets du Coran

Je crois en la religion de l'Amour

Où que se dirigent ses caravanes

Car l'Amour est ma religion et ma foi »

relationship between God and the individual. Thoreau said: “I wish to speak a word for Nature.”³⁷⁰ “In the woods we return to reason and faith.”³⁷¹ as Emerson said. The Transcendentalists found a lot of peace and serenity in the woods. Mysticism is ostensible in many passages where the self becomes one with God. The three Sufi on the other hand are also highly mystical. They force a poetic reading for religious scriptures with great enthusiasm. This last chapter questions the religious inclinations of the three Transcendentalists and the three Sufis. Are they poets of soul or body? The question demands the analysis of their works and their attempt to secularize both religions Christianity and Islam.

Apparently, there is a gnostic contagion which covers both philosophies. The spiritual knowledge and the poetic inspiration are tools of these six esotericists. Their vision is always beyond what is actually seen. R. A. Vaughan described rightly the Sufi use of gnosis as a preparation to meet God. He wrote:

The Beloved wants us as we really are, and because in the core of our being we know this, we long to be naked before Him. In becoming naked we come to know our real nature, and then one of the great spiritual mysteries is revealed: what we find under our own clothes is none other than He. As Muhammad said: “He who knows himself knows his Lord.” The deeper we go within, the more clearly we realize that there is no separation, no duality, that the Creator and the creation are one.³⁷²

This kind of training is also found in Transcendentalism. This nakedness which is an allusion to truth is found in both philosophies. Truth is attained by a difficult exercise of knowing first the self and throwing all kinds of masks that could disguise the genuineness of the self. Emerson himself was fascinated by the Sufi Hafiz and Sa’di and he translated as many as Hafiz poems as he did to all other Persian Poets. His interests have influenced afterward Thoreau and Whitman. He admired all the qualities that he himself has such as self-reliance, and the denial of dogmatism. He has even declared once that Hafiz was the

³⁷⁰ Thoreau quoted by Furtak, Rick Anthony in *Thoreau's Emotional Stoicism* The Journal of Speculative Philosophy, New Series, Volume 17, Number 2, 2003, p. 125 (Article) Published by Penn State University Press DOI: 10.1353/jsp.2003.0031

³⁷¹ Stade, George, *Essays and Poems by Ralph Waldo Emerson*, (2004) p. 12.

³⁷² Vaughan-lee, Llewellyn, *Catching the Thread: Sufism, Dreamwork, and the Jungian Psychology*, (1998) p. 26.

man he wished to imitate, though he really dislikes imitation. In both philosophies there is a break from tradition. Both of them aspire for universal love. Both philosophies are not scared of any religion. They see as far as they can, throughout things. They seek truth by intuitive means. Both philosophies also shared a kind of optimism and confidence within the adversity of life. In the reading of their text we feel hope, wisdom and justice. Both philosophies share the love of beauty and abhor religious formalism. Transcendentalists and Sufis expressed themselves through prose and poetry. Both philosophies are expressed in a lively, enthusiastic poetry. They both glorify God in all that he created. They glorify beauty. There is a certain quietness and mysticism that prevails in their poetry as well as their prose. Both philosophies trust morality and conscience of human beings. They both consider religion as an aid to improve humanity. They don't see religion as an end in itself. They do their best for God's Kingdom in the after world, and do even more for the Kingdom of God and Man in this world. Sufism does not mean wearing wool or becoming a whirling dervish. It is a life of struggle, of apprehension and desire for perfection. Transcendentalism on the other hand is not only entering at meditative spheres, it is also a life of constant questioning and rejection of dogmas. Sufism and Transcendentalism try to free one's self of egotism, hatred, harm, and wickedness to reach the fusion with the spirit of this world through music and poems that glorify truth, freedom, justice and the supreme love. This chapter is concerned with all these aspects to answer the question of the Transcendentalist's and the Sufi's views of religion and society, in other words to what extent they were able to secularize religion? Secularization is usually defined as a historical period where religion loses social and cultural significance. The thesis is opening another meaning to the word secularization where religion is still revered, but poets on both sides 'Transcendentalists and Sufis' have stretched it to another dimension where religion mingles with art. It is true that modern civilization results in some changes to adjust ethical and spiritual needs to the fast advance of sciences, but it has never lowered in the respect and veneration people have toward religions. The question on whether

these poets were poets of soul or body is the question that reshapes the theme of secularization in relation to religion and art.

4.2. Emerson and Abd-el-Kader

The beauty of nature has always fascinated people. It is the place that calls for meditation and reflection. For Transcendentalists a mediator such as the church is not needed for the spiritual practice. However, nature remains for them a place for a wonderful awakening, a wonderful meeting with God. It is as if God is hiding behind every leave of grass, or on every rock, in any stony grotto, he is watching us through the sky, or swimming up just near in lakes and seas. How can one not feel the presence of God in nature?

“The happiest man is he who learns from nature the lesson of worship,”³⁷³ wrote Emerson. He said also some lines after “The noblest ministry of nature is to stand as the apparition of God. It is the organ through which the universal spirit speaks to the individual, and strives to lead back the individual to it.”³⁷⁴

Transcendentalists experienced nature as a place of worship, a place of spiritual communion with God. They experienced also this oneness with God which they consider as a perfect symbiosis with God. Emerson said: “The highest revelation, is that God is in everyman.”³⁷⁵ Prayer for him has got a specific significance. He said: “As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends.”³⁷⁶ Prayer is reduced to contemplation. Emerson is impersonal and detached in his enquiries. He regards everything with sympathy, and a sustained independence. He tackles religion as a poet. The essence of Emersonian religion is to see beauty in nature where other could not. He was able to awaken beauty in the most serious and solemn subject such as religion. He said in *Nature*: “The world thus exists to the soul to satisfy the desire of beauty. Extend this element to the uttermost, and I call it an ultimate end. No reason can be asked or given why the soul seeks beauty...God is the all-fair.”³⁷⁷

³⁷³ Emerson, Ralph Waldo, *Nature; addresses, and lectures*, (1849) p. 59.

³⁷⁴ *Ibid.*, p. 60.

³⁷⁵ Dillaway, Newton, *The Gospel of Emerson*, Wakefield, MA: The Montrose Press, 1949. p 3

³⁷⁶ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 33.

³⁷⁷ Myerson, Joel, *Transcendentalism: a Reader*, (2000) pp. 133-134.

There are images from nature that have been and continue to be evoked as metaphors for God to portray some features of the Divine: flames, storms, water, ground, sun, darkness and daylight. The presence of God has also been represented by the noise of thunder and lightning, the huge mountain, the huge trees, the embryo that grows up to an accomplished creature, a great lake, a great ocean a blossoming flower. Emerson told the Harvard Students:

Let me admonish you, first of all, to go alone, to refuse the good models, even those which are sacred in the imagination of men, and dare to love God without mediator or veil... Yourself a newborn bard of the Holy Ghost, cast behind you all conformity, and acquaint men at first hand with Deity.³⁷⁸

Something of God has been naked in the burning eyes of a wild animal, or the mild eyes of a domestic animal like a beautiful cat. Some people may see God in their dreams also, but for the Transcendentalists nature remains the much loved and beloved way to the visibility of God. They perceive the presence of God in every creation and they show appreciation for the majestic power and the beauty of all God's living things.

Emerson read a lot Hindu mythology, his aunt Moody has been his great inspiration to that discovery. They both show early interest in Brahman wisdom. As an example they both knew about the "Hymn to Narayena" as translated by Sir William Jones as follows:

My soul absorbed one only Being knows
Of all perceptions one abundant source,
Hence every object every moment flows;
Suns hence desire their force,
Hence planets learn their course
But sun and fading worlds I view no more
God only I perceive God only I adore!³⁷⁹

Mary Moody has been effective in teaching Emerson signs and omens. She has contributed a lot to his success. She passed on him the ancestral wisdom of all the family. Emerson said about her: "She instructed me in the signs & omens. . . . And had she never taught me, I must have been blind indeed to the doings of

³⁷⁸ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 114.

³⁷⁹ Cole, P, *Mary Moody Emerson and the Origins of Transcendentalism: A Family History*, (1998) p. 169.

fate. . . . But I saw my life was devoted by Providence to promote this great design and immediately obeyed my weird.”³⁸⁰

Mary has also been a lover of nature and passed on to Emerson this love. The human mind for Emerson is considered a divine creation that belongs to the natural world so for Transcendentalists our thoughts our feelings and our emotions are the reflection of universal truths. Emerson said: “the mind had become aware of itself.”³⁸¹

Emerson liked solitude. He thought that “man needs to retire from his chamber and society.”³⁸² He looks at the stars and the waves of energy which comes from a so long distance. The stars are fundamental for him to rouse veneration. They are near, but unattainable. In his essay “*Nature*” Emerson described nature scrupulously in depth. He started with the stars and all the natural landscape describing them as the “the city of God”³⁸³. He talked about childhood and how this age is the most capable in appreciating nature. He has then moved a step forward in saying “I am glad to the brink of fear. In the woods too, a man casts of his years, as the snake his slough, and at what period soever of life, always is a child. In the woods is perpetual youth.”³⁸⁴ In the woods, Emerson is a perpetual child. He talks about nature as a therapy for the human soul. He is describing it as something which is able to repair all the damages. He said: “In the woods, we return to reason and faith.”³⁸⁵ Nature restores all the true values such as humility and rejects all weaknesses such as arrogance and egotism. Behind nature that he reveres, there is God whom he loves and venerates. He said: “Within these plantations of God, a decorum and sanctity reign, a perennial festival is dressed, and the guest sees not how he should tire of them in a thousand year.”³⁸⁶ Emerson is in complete admiration before the creation of God. He talks then about a sensation which is found recurrently in Sufi mystic poetry. It is the impression that the self melted within the grandeur and the majesty of God. He said: “my head bathed by the blithe

³⁸⁰ Ibid., p. 171.

³⁸¹ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 53.

³⁸² Stade, George, *Essays and Poems by Ralph Waldo Emerson*, (2004) p. 11.

³⁸³ Ibid., p. 11.

³⁸⁴ Emerson, Ralph Waldo, *Nature; addresses, and lectures*, (1849) p. 7.

³⁸⁵ Ibid., p. 8.

³⁸⁶ Ibid., p. 8.

air, and uplifted into infinite space, all mean egotism vanishes. I become a transparent eyeball; I am nothing; I see all; the currents universal being circulate through me; I am part of particle of God.”³⁸⁷

Emerson is using the eyeball to refer to the human sensitivity of the world, his meditation, his insightful understanding, fused with the faculty of creativity that characterizes and individualizes the human. Only the human have the capacity to recreate the field of the woodland. By adding the word transparent Emerson is enhancing the eyeball to a higher perception where the human with artistic capability incorporate his sensitivity to be able to see discrete features. He is able to capture the particulars and the essential in Nature. Transparent eyeball is a metaphor for human perception, those who are able of transparency and visibility. The faculty to see to erase and recreate is the creative process where knowledge is created and recreated.

Emerson emphasized on the presence of God in nature in another essay entitled “*The Over Soul*” where he quoted a wise old proverb saying:

“God comes to see us without bell” that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to all the attributes of God.³⁸⁸

This idea is also found in Sufism in general and Abd-el-Kader in particular. Instead of screen or ceiling the Sufi Abd-el-Kader uses the word veil which is between man and God. He says: “While the veil is lifted; and he moves another height where things are seen with other eyes, they are seen the right way”³⁸⁹ Emerson often links beauty to God. He said: “The presence of a higher, namely, of the spiritual element is essential to its perfection...Beauty is the mark God sets upon virtue.”³⁹⁰ Beauty for Emerson is just an expression for the world, where God is light. The work of art epitomizes the natural world. In his fourth chapter in the essay of “*Nature*” Emerson talked about the virtues of

³⁸⁷ Ibid., p. 12.

³⁸⁸ Porte, Joel and Sandra Morris, *Emerson's Prose and Poetry*, (2001) pp. 164-165.

³⁸⁹ كتاب المواظف للأمير عبد القادر الحسني الجزائري –الموقف الثامن عشر الفردية- الجزء الأول- طبعة 2007-صفحة 124

و يرفع عنه الحجاب؛ فيرجع على طريقه فيرى الأشياء حينئذ بعين غير الأولى، و يعرفها معرفة حق.”

³⁹⁰ Emerson, Ralph Waldo, *Nature; addresses, and lectures*, (1849) p. 17.

language. He considers words as a third use which nature provided to man. He said: “he who employs it, is a man in alliance with truth and God.”³⁹¹ Emerson regards nature as the place of redemption and recovery, where every person is able to build his own world with new eyes. He has given examples of the prophet Adam who named his world Heaven and earth and Caesar who named his home Rome³⁹². Emerson insisted that every man is able to create his own house though not famous as the previous examples, yet a house of one’s own where the spirit constitutes all the requirements along the way.³⁹³ He talked about the power of the spirit and all the benefits of it till as he said: “evil is no more seen. The kingdom of man over nature, which cometh not with observation, a dominion such as now is beyond his dream of God, he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight.”³⁹⁴

In the text above Emerson focuses on the importance of an advanced spirit in the realization of communion with nature. To be part of nature is to fulfil all the demands of the spirit. Knowledge of man as he said is an evening knowledge, but that of God is morning knowledge³⁹⁵. He has somehow criticized those who worship God after the tradition of their fathers, because their sense of responsibility is not yet complete³⁹⁶. He disliked their lack of performance of all their faculties. One can suppose that one of the essential faculties he is referring to is the spirit.

Emerson was raised by two women: his mother and his aunt Mary Moody Emerson who has an effect on him. Phyllis Cole wrote a book on Mary Moody Emerson that proved to be a key figure in keeping the memory of her ancestral grandfathers who were ministers originally found within the Puritan tradition³⁹⁷. Emerson graduated from Harvard and married Ellen Louisa Tucker. Being already in poor health she died two years after with tuberculosis.

³⁹¹ Emerson, Ralph Waldo, *Nature; addresses, and lectures*, (1849) p. 28.

³⁹² Porte, Joel and Sandra Morris, *Emerson’s Prose and Poetry*, (2001) p. 49.

³⁹³ *Ibid.*, p. 49.

³⁹⁴ Emerson, Ralph Waldo, *Nature; addresses, and lectures*, (1849) p. 74.

³⁹⁵ Porte, Joel and Sandra Morris, *Emerson’s Prose and Poetry*, (2001) p. 48.

³⁹⁶ *Ibid.*, p. 48.

³⁹⁷ Cole, P, *Mary Moody Emerson and the Origins of Transcendentalism: A Family History*, (1998)

After her death Emerson changed a lot he started questioning his own religious beliefs. He left his job as a minister in the church. When he travelled to England he met with William Wordsworth, Samuel Taylor Coleridge and Thomas Carlyle. He read a great deal for these English Romantic poets and considered the soul as the shining part of the human. He said:

...the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty but a light; is not the intellect or the will, but the master of the intellect and the will; is the background of our being, in which they lie—an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things and makes us aware that we are nothing, but the light is all.³⁹⁸

Emerson was preoccupied with the theme of religious tradition versus real divinity. He believed in the direct communication with God with no mediator. He had daringly named the weaknesses of church with its denial that Christ was a man and worship of him as a demigod, is a ridiculous church's belief. For Emerson life itself is a dictionary, man should learn directly from life. He believes in personal integrity and feels the presence of God in nature. This idea was implicit in the strict Calvinistic theology of the colonial period, which assumed acts of nature as the divine interventions of God. Emerson sets up nature as a connector between man and God. He believes that there are elements of divinity in man and nature. For him a man who is detached from nature is absolutely far from God. Emerson like some other Transcendentalists became committed to Darwinism³⁹⁹. He wanted liberation from older inhibitions. However Bert James Loewenberg put some dissimilarities between Darwinism and Transcendentalism. He affirms that despite the affinities of Darwinism to Transcendentalism "The faith of Coleridge and Emerson would not truly blend with Darwinism. Transcendentalism was intuitive not experimental, speculative not critical; self-evident axioms served as rational

³⁹⁸ Ralph Waldo Emerson, *Self-Reliance and Other Essays*, (1993) p. 53.

³⁹⁹ Bert James Loewenberg, "Darwinism Comes to America, 1859-1900" Source: The Mississippi Valley Historical Review, Vol. 28, No. 3 (Dec., 1941), p. 352 Published by: Organization of American Historians Stable URL: <http://www.jstor.org/stable/1887120>

premises for logical deduction, not being inductive generalizations based upon observation; and absolutes clashed with evolutionary relativism”⁴⁰⁰

However both Darwinism and Transcendentalism have faith in the evolution of man. Emerson was confident in the betterment of man. His expectations for man were great. He criticized the church and incited people to free themselves from the constraints of traditions. He praised man. He believes in the miracles of the human mind rather than God’s miracles that he considered as over. Man is light. Man himself is a miracle. He does not need a mediator. Emerson became an authority not for his religious beliefs but for his poetic mind, William Ware said:

The converts of Mr. Emerson, if he made any, were converts not to his opinions, but simply to admiration of himself as a poet, a moralizer, and a rhetorician... But it is by no means a safe conclusion, the reviewers must understand, that because Mr. Emerson was admired as a lecturer, he was therefore received as a master or authority in either philosophy or religion; for we suppose it is true that not an individual of his crowd of hearers at the close of his lectures could have stated with any confidence what his religious or philosophical system was: whether he himself was theist, pantheist or atheist.⁴⁰¹

It is true as William Ware said that we cannot assert with any certainty the religious tendency of Emerson, we can however assert that he was a humanist. Emerson’s religious side incited the most antagonistic discussions. He was always emancipating religious faith from doctrinal constraints. This idea has generated many debates in the United States. It was a real embarrassment for those who are taking their religion seriously. One example is James Mudge who arrived at the conclusion that Emerson was in fact a “pagan.... Modified by Christian influences.”⁴⁰² Emerson’s abandonment of his religious faith intrudes Gregory who concludes that his way was unhealthy.⁴⁰³

Abd-el-Kader was also a humanist. He studied the Quran, like Emerson who studied the Bible. “*Le Livre des Haltes*” shows the great attentiveness and

⁴⁰⁰ Ibid., pp. 353-354.

⁴⁰¹ Quoted by Clarence Gohdes “Some Remarks on Emerson’s Divinity School Address” Source: American Literature, Vol. 1, No. 1 (Mar., 1929), p 28 Published by: Duke University Press Stable URL: <http://www.jstor.org/stable/2919728>

⁴⁰² Mitchell, Charles, *Individualism and its Discontents: Appropriations of Emerson 1880-1950*, (1997) p. 32.

⁴⁰³ Ibid., p. 33.

knowledge of the author about the Quran. The book shows the other side of Abd-el-Kader, because Abd-el-Kader is commonly known for his political side. The book shows his mystical and spiritual life. His original experience breaths in Ibn Arabi's mysticism, therefore his theology is more spiritualist rather than dogmatic. He was buried beside Ibn Arabi in Syria. His writings are waving from "wihdat el wudjud" which is the fusion of the self to "al wihda el mutlaka" that is the absolute union where he shows a complete denial of existence.

Abd-el-Kader in one of his poem talked about the adoration of God with all the faculties as Emerson would like it. He said:

Neither similar to us, nor others than us, it does not, of course:
The divine is in my hearing, in my vision,
In my reason, in my heart,
In my all, not a place is omitted,
In my members: feet and hands,
In my soul: all my left tracks.
Neither inherent to me, He isn't; nor inherent to him, am I,
But all my being returns him.
The names are multiple, but the essence is one,
For Only God is.
No duality to pronounce "we"
For no limit between me, you, and Him.
He replies to your call, that He gives rises however,
As in the echo of a resonating voice. ⁴⁰⁴

For the Transcendentalists as well as Sufis humans could experience divinity directly through nature. Emerson said in "Nature" "A man is a God in ruins."⁴⁰⁵ Emerson once quotes a story of Sa'di who came upon a man who was reciting the Quran with a harsh voice and asked him why he was reciting the Quran in that way. The man replied 'for God's sake' so Sa'adi said to him "for God's sake, do not read; for if you read the Quran in this manner you will destroy the splendor of Islamism."⁴⁰⁶

⁴⁰⁴ My translation of the poem in Dib, Souheil Mohamed « *L'Un et le Multiple : pour une Nouvelle Lecture de la Poésie Mystique de l'Emir Abdelkader* », (2002) p. 61.

⁴⁰⁵ Emerson, Ralph Waldo, *Nature; addresses, and lectures*, (1849) p. 68.

⁴⁰⁶ Quoted by Farhang Jahanpour who is a British national of Iranian origin in "*Ralph Waldo Emerson and the Sufis: From Puritanism to Transcendentalism*" *Journal of Globalization for the Common Good*: Oxford University, UK.

Emerson left the church, he said once: “Sensible men and conscientious men all over the world were of one religion, - the religion of well-doing and daring.”⁴⁰⁷

Emerson was more a Unitarian than a Calvinist. He shared more beliefs with Unitarians such as the rejection of the Calvinist emphasis on hell and the violent punishment after death. This emphasis on hell is also very present in the most orthodox paths in Islam and Sufism rejected the idea of worshipping God for the reward of getting into paradise after death. They focus on the idea of worshipping God for the sake of love and not just the fear of hell. Emerson speaks about this divine love he says: “Beholding in many souls the traits of the divine beauty, and separating in each soul that which it has contracted in the world, the lover ascends to the highest beauty, to the love and knowledge of the Divinity, by steps on this ladder of created souls.”⁴⁰⁸

Emerson rejected first Calvinism and then step-by-step he came to an end with Unitarianism too. He was quite courageous in revealing his separation with the church. Emerson was too sincere with himself to continue as the ministry of the church. He said:

I suppose it is not wise, not being natural, to belong to any religious party. In the Bible you are not directed to be a Unitarian, or a Calvinist or an Episcopalian. Now if a man is wise, he will not only not profess himself to be a Unitarian, but he will say to himself, I am not a member of that or of any party. I am God's child, and disciple of Christ, or, in the eye of God, a fellow disciple with Christ.⁴⁰⁹

For the ear of a Calvinist this may sound as heretic. For others it may sound as non-conformism except with Sufi mystic people who would agree on this freedom. A Sufi would never adhere to any established religious path such as Hanbali or Maliki path. He follows his own path where he feels that he is God's child.

Both Transcendentalism and Sufism trust man's conscience, yet is it possible to trust our conscience unquestionably and without limits. Is it a non-

⁴⁰⁷ Ibid.

⁴⁰⁸ Nicholson, Reynold, *The Mystics of Islam*, (1975) p. 110.

⁴⁰⁹ Quoted by Farhang Jahanpour who is a British national of Iranian origin in “Ralph Waldo Emerson and the Sufis: From Puritanism to Transcendentalism” *Journal of Globalization for the Common Good*: Oxford University, UK.

misleading key in the recognition of truth? Emerson was once asked if conscience was not an infallible guide. He answered “conscience was like the eye, which might be dim, or might see wrong.”⁴¹⁰ For Transcendentalists and Sufis conscience is the more trustable tool to reach truth, except that Sufis call it “al-nafs allawama” that is the admonishing self. Emerson and Abd-el-Kader acted with justice and wisdom. God has penetrated them and gave them a capacity to discover universal laws.

Transcendentalism was abhorred just like Sufism. Emerson was qualified as a danger because he reached a lot of fame. His pantheism⁴¹¹ was approved by some and rejected by others. In his text “*the Address*” he said: “I am divine. Through me, God acts, through me, speaks. Would you see God, see me; or see thee, when thou also thinkest as I now think.”⁴¹² He believes that man can write heavenly texts able to unite and purify hearts. There were people who defended him such as Powell⁴¹³ who stressed on Emerson’s importance and merits. Others were against his ideas, even his beloved aunt Mary Moody Emerson who had a great influence on Emerson’s Transcendentalism, regretted “*the address*”. She wrote that it “should be oblivion’s, as under the influence of some malign demon.”⁴¹⁴ Emerson and Abd-el-Kader were different in dealing with religion because they were endowed with artistic talents, but they were limited in the art of music⁴¹⁵. Emerson and Abd-el-Kader were eminent in the art of rhetoric. Emerson was a good speaker, Emir Abd-el-Kader on the other hand was also a distinctive orator who has been attributed the qualities of the prophet Jesus Christ⁴¹⁶. The governor Bugeaud described him as “pale and

⁴¹⁰ Ibid

⁴¹¹ Pantheism is to regard the universe and God as identical

⁴¹² Hurth, Elisabeth, *Between Faith and Unbelief: American Transcendentalists and the Challenge of Atheism*, (2007) p. 45.

⁴¹³ Bloom, Harold, *Bloom’s Classic Critical Views: Ralph Waldo Emerson* (2008) p. 56.

⁴¹⁴ http://www.concordlibrary.org/scollect/Emerson_Celebration/Em_Con_25.html

⁴¹⁵ Bloom, Harold, *Bloom’s Classic Critical Views: Ralph Waldo Emerson* (2008) p. 20.

Oliver Wendell Holmes reveals that Emerson was not insensitive to music, but his gift in that direction was very limited, just like Abd-el-Kader who was also imperfect in music.

⁴¹⁶ The Emir Abd-El-Kader was born in 1808 near Mascara in Algeria and died in 1883 in Damascus Syria. He is an Algerian Sufi theologian, writer, poet and philosopher, politician and military leader. He fought against the French colonial army. His father, Sidi Mahieddine was a sheikh of the Qadiria Sufi order, and his mother, Zora, was a wise woman. One can understand the outstanding personality of this great man by referring to the spiritual education that relates to the initiatory path of esoteric Islam, Sufism. He fought against the enemy that was

bearing a great resemblance to the portrait of Jesus Christ.”⁴¹⁷ He found in him such great qualities that are exceptional in the Emir Abd-el-Kader. Governor Bugeaud talked also about Abd-el-Kader’s genius⁴¹⁸. He stressed the historical importance of ranking Abd-el-Kader with Jugurtha. Emerson and Abd-el-Kader have a lot of faith in their conscience. Emerson thought of himself as a child of God. He said “We live but in Him, as the leaf lives in the tree... We shall be parts of God, as the hand is a part of the body, if only the hand had a will.”⁴¹⁹

Léon Roches is a French man who was at the service of Abd-el-Kader and was writing his day-to-day diary of Abd-el-Kader. He has given an extensive description of Abd-el-Kader that shows the charm and the character of Abd-el-Kader. He said:

His white skin has got a matt paleness; his forehead is broad and high. Black, his fine and well arched eyebrows surmount the large blue eyes [...] His nose is fine and slightly aquiline, his thin lips with no pinches: His black and silky beard slightly frames the oval of his expressive figure. Small tattoo between the two eyebrows emphasizes the purity of his face. His hand, thin and small, is remarkably white [...] his long and frayed fingers are perfectly ended by well-cut pink nails; his foot, on which he almost always presses one with his hands, yields to them neither in whiteness nor in distinction. His size does not exceed 5 feet and some lines, but his muscles indicate great strength. Some turns of a small cord in hairs of camel fixed around his head fine and white wool the haïk; a shirt of the same color, the haïk, which, after having covered the head, wrap the body, and a white burnous covered with another white burnous, here is his costume. He always holds a small black rosary in his right hand”. “... I had been struck of his mystical keenness [...] Thus how Christian saints were to pray”. “When he prays, he is an ascetic. When he orders, he is a chief. When he speaks about war, his features are illuminated: he is a soldier... When he speaks with his friends, apart from the questions of State or religion, his cheerfulness is true and communicative. He is even inclined to mockery...His personal wealth [...] is composed of a

devastating the country, he considered this fight as ‘a minor jihad’ This mystical man whose inner life was one long battle against infidelity that every man carries within him: this is the meaning of the great ‘holy war’ "al jhadal-akbar. " which is more difficult than the minor jihad.

⁴¹⁷ <http://oumma.com/L-emir-Abdelkader-une-l-influence>

⁴¹⁸ Château de Chantilly : Abd-el-Kader et l’Algérie au XIXe siècle : Dossier préparatoire à la visite de l’exposition (Salle du jeu de Paume, 25 février - 21 avril 2003) p. 5.

⁴¹⁹ Quoted by Farhang Jahanpour who is a British national of Iranian origin in “Ralph Waldo Emerson and the Sufis: From Puritanism to Transcendentalism” Journal of Globalization for the Common Good: Oxford University, UK

pasture which can be plowed in one season by a pair of beef animals. He has got a herd of sheep whose flesh is used for the hosts who come to ask hospitality from his tent, and to which the wool is enough to weave his clothing and those of his family [...] Moreover he has some cows which provide him milk and butter necessary for his hosts and his feeding; some goats and some camels. His mother, who lives with him, his wife and the intimate servants who are connected to his particular house, do for themselves their own clothing. Thus he is fed, even with his personal products”. “... Abd-el-Kader does his prayers at the hours indicated by the Quran [...] He does not limit himself to the religious exercises only. He devotes himself to meditations between each prayer, he grins his rosary constantly, and makes each day, in his tent or in the mosque, when he is by chance in a city, a conference on the unity of God [...] He fasts at least once a week, and what a fast! For two hours before dawn until sunset, he does not eat, neither does he drink, nor even does he breathe any tobacco [...] He rarely tastes the softness of coffee. As soon as he sees that it would become a habit, he deprives himself from it during several days. His meals are taken with an extreme promptitude. He prohibited any kind of refinements. Couscous, roasted or pulped meat and, wafers with butter and some vegetables or fruits of the season. For drink, whey or water.⁴²⁰

⁴²⁰ Claude Vigoureux « Napoléon III et Abd-el-Kader », *Napoleonica. La Revue* 1/2009 (N° 4), p. 111-143. URL : www.cairn.info/revue-napoleonica-la-revue-2009-1-page-111.htm. DOI : 10.3917/napo.091.0007.

My translation : « Son teint blanc a une pâleur mate ; son front est large et élevé. Des sourcils noirs, fins et bien arqués, surmontent les grands yeux bleus [...] Son nez est fin et légèrement aquilin, ses lèvres minces sans être pincées : sa barbe noire et soyeuse encadre légèrement l'ovale de sa figure expressive. Un petit ouchem (tatouage) entre les deux sourcils fait ressortir la pureté de son front. Sa main, maigre et petite, est remarquablement blanche [...] ses doigts longs et effilés sont terminés par des ongles roses parfaitement taillés ; son pied, sur lequel il appuie presque toujours une de ses mains, ne leur cède ni en blancheur ni en distinction. Sa taille n'excède pas 5 pieds et quelques lignes, mais son système musculaire indique une grande vigueur. Quelques tours d'une petite corde en poils de chameau fixent autour de sa tête un haïk de laine fine et blanche ; une chemise en laine de même couleur, le haïk, qui, après avoir fait le tour de la tête, enveloppe le corps, et un burnous blanc recouvert d'un burnous blanc, voilà tout son costume. Il tient toujours un petit chapelet noir dans sa main droite ». « ... j'avais été frappé de ses élans mystiques [...] C'est ainsi que devaient prier les grands saints du christianisme ». « Quand il prie, c'est un ascète. Quand il commande, c'est un souverain. Quand il parle de guerre, ses traits s'illuminent : c'est un soldat... Quand il cause avec ses amis, en dehors des questions d'État ou de religion, sa gaieté est franche et communicative. Il a même un penchant à la moquerie... [Sa] fortune personnelle [...] se compose de l'espace de terre que peuvent labourer dans une saison une paire de bœufs. Il a un troupeau de moutons dont la chair sert aux hôtes qui viennent demander l'hospitalité à sa tente, et dont la laine suffit pour tisser ses vêtements et ceux de sa famille [...] Il possède en outre quelques vaches qui lui fournissent le lait et le beurre nécessaires à ses hôtes et à sa consommation ; quelques chèvres et quelques chameaux. Sa mère, qui vit avec lui, sa femme et les femmes de ses serviteurs intimes qui composent sa maison particulière, tissent elles-mêmes ses vêtements. Il se nourrit donc, même quand il est en tournée ou en campagne, de ses produits personnels ». « ... Abd-el-Kader fait ses prières aux heures indiquées par le Coran [...] Là ne se bornent point les exercices religieux [de l'Émir]. Il se livre à des méditations entre chaque prière, égrène constamment son chapelet, et fait chaque jour, dans sa tente ou à la mosquée, quand il se trouve par hasard dans

Abd-el-Kader's mother, was Lalla Zohra. Kiser describes her as the cornerstone and the basis of his family, she was full of wisdom, strength and flexibility. She was the one to whom Abd-el-Kader revealed his extreme respect and admiration. He testified to his mother a tenderness of almost religious reverence.⁴²¹ Lalla Zohra was beautiful, she was of great piety, she was perhaps of all the tribes of this part of Africa, the only woman who could read and write. She was brilliant, and endowed with the rarest qualities.⁴²²

The emir has told Daumas frequently that "it was his mother's patience, courage and moral support that had maintained his will to carry on the fight. She stood by him throughout the crises, and she was the guardian of his treasury. Kheira⁴²³ was clearly his favorite wife. Like the emir, she was educated and wrote poetry."⁴²⁴

une ville, une conférence sur l'unité de Dieu [...] Il jeûne au moins une fois par semaine, et quel jeûne ! Depuis deux heures avant l'aurore jusqu'au coucher du soleil, il ne mange, ni ne boit, ni même ne respire aucun tabac [...] Il s'accorde rarement les douceurs du café. Dès qu'il voit qu'il serait disposé à en prendre l'habitude, il s'en prive pendant plusieurs jours. Ses repas sont pris avec une extrême promptitude. Il en a proscrit toute espèce de raffinements. Du couscous, de la viande bouillie et rôtie, des galettes au beurre et quelques légumes ou fruits de la saison. Pour boisson, du labane (petit lait aigre) ou de l'eau ».

⁴²¹ Dupuch, Antoine Adolphe Par (Bp. of Algiers.). *Abd-el-Kader: sa vie intime, sa lutte avec la France, son avenir*. Paris. (1860). P. 101.

« Abd-el-Kader témoigne pour sa mère une tendresse et une vénération presque religieuses. »

⁴²² De Lacroix, A. (1845) *Histoire Privée et Politique d'Abd-el-Kader*. Paris : Bureau, Imprimeur-Editeur. P. 9.

« Elle (Zohra) était belle, d'une grande piété et passait pour lettrée ; car c'était peut-être, de toutes les tribus de cette partie de l'Afrique, la seule femme qui sût lire et écrire. Excellente d'ailleurs, et possédant les plus rares qualités. »

⁴²³ Kiser, W. John, *Commander of the Faithful: the Life and Times of Emir Abd-el-Kader*, (2008) pp. 22-23.

"Their first encounter occurred when Si Kada's father sends his favorite son to visit his brother, a marabout in the neighbouring Gharabas tribe, to negotiate some business matter. Along the way, Abd-el-Kader observes two women by a river. One is a beautiful a young girl, the other, an older woman- her mother or her servant perhaps. The young girl looks up and pierces the heart of the young man with her large, black eyes. At his uncle's camp that evening. Abd-el-Kader receives a clandestine visit from the older lady. She comes as an intermediary for the young girl he had seen that day. With a finger to her lips, she gives him three flowers. They were picked by her mistress from the river bed following their earlier encounter. Her name is Lalla Kheira and each flower is a symbol. One is white, like her body; the second is pink, the color of pleasure, and the third is brown, the color of night and of mystery. She would wait for him by the spring, near the river.

The rendezvous takes place, the servant stands off at a discreet distance. Kheira approaches, modestly at first, her haik still covering her face. The handsome young man took her hand. Trembling with passion, they embrace, her hands around his neck. Suddenly, Kheira hears a tree branch rustle and sees the hem of a white burnoose. She freezes and cries, "We are lost. We have been seen!" "go back to your companion," Abd-el-Kader replies with a mysterious

The evidence for the originality and depth of the character of Abd-el-Kader is his constant praying. He has never stopped worshiping God even when his worries and persistent problems in the management of the country were difficult. His spiritual enlightening overflowed sometimes on his face so that even his enemies pay attention to it. During one of his battles a man enters his tent without being seen by the guards. Abd-el-Kader was reading the Quran, when he heard the voice of foot he lifted his head and saw a tall Negro standing in front of him carrying a dagger in his hand, but he suddenly threw the dagger and threw himself on Abd-el-Kader's feet saying: "I come to kill you, but your look made me throw my weapon, I saw an aura of Prophet over your head" Abd-el-Kader moved slowly without showing him any impression, and put his hand on top of the Negro and said: "you entered my tent as a murderer, but God who guided your steps to repentance has innocent you. When you go remember that God has pardoned you."⁴²⁵

Abd-el-Kader gains his religious inclinations from his family. He is a descendent from the important Hachems tribe. Abd-el-Kader's family acquired a considerable influence, thanks to the reputation of holiness of the grandfather, and especially the father of Abd-el-Kader, Mahhi-ed-Din. This man was concerned only with God, he raised his children in this holy atmosphere. He established a school of scholars (tolbas), not far from his home in Oued el-Hammam, where he supervised the teaching of the laws of theology. It is in this zawia that the young Abd-el-Kader received his early education. He was the favorite son. He drunk the religious feelings at an early age and they constituted the motive around all his actions. He had a character full of generosity, the purity of a simple life. Mahhi-ed-Din was a Sharif⁴²⁶. He gained a respect that categorized him with the nobility of his region. Religion was and still is the only nobility in this province and all the Algerian territory.

smile. "don't worry." Abd-el-Kader looks into the woods and sees that a member of his uncle's Gharabas tribe had been secretly observing them. Knife in hand, Abd-el-Kader chases after him until the voyeur finally leaps into the river, the compromised paramour in hot pursuit. A struggle takes place in the river. Abd-el-Kader emerges triumphantly."

⁴²⁴ Kiser, W. John, *Commander of the Faithful: the Life and Times of Emir Abd-el-Kader*, (2008) p. 225.

⁴²⁵ كتاب المواقف للأمير عبد القادر الحسني الجزائري – رحمة الأمير - الجزء الأول-طبعة 2007-صفحة 15.

⁴²⁶ A Sharif is a descendant of Fatema, the prophet's daughter.

His fame went outside his circle. It reached other tribes. Abd-el-Kader had a delicate soul. He was endowed with a rare sobriety. Roche told a story during a night of winter where he was sleeping in Abd-el-Kader's tent during the siege, and while he was sleeping Abd-el-Kader returned exhausted and thought that Roche is in deep sleep, he prayed his obligatory prayer and then took a valuable supplication to God while his eyes were turning to the sky and his lips open as if reciting verses. He reached a state of meditation and contemplation of God that suggests that he left the mundane world to sublimate with the upper world.⁴²⁷

People talked about Abd-el-Kader's asceticism. He enters in the Khalwa meaning that he stayed alone for forty days in Ashrafieh and sometimes he was having enough strength in solitude to eat only a crumb of bread with a small little oil (a spoon), he was taking the smallest amount of food. He takes the basic needs. He was doing that while dozens of guests and dozens of servants ate from his household. He was eating only one kind of food. He was greatly regarding the great Sufi Junaid who did not follow mysticism of gossip, but mysticism of struggle toward desires. He was not concerned with the *khirka*. Abd-el-Kader's spirit was great, he realizes that wealth, power and prestige did not bestow happiness, and that asceticism was his happiness.⁴²⁸ Abd-el-Kader's unique luxury was the care of his arms and his horses. He was obedient to the divine law. He was not afraid from modern civilization. He borrowed from other civilizations everything that could be useful, such as discipline, and technology. He did not see any contradiction with early days of Islam. He kept an ardent faith for Islam without disregarding the needs of the new age. Abd-el-Kader moved with his huge *smala*, he fought the colonizer till he was captivated and jailed in Pau and Amboise. When he was relieved, he was applauded and cheered in the streets of Paris. It was a unique reward, for his deeds and his courage. He became then a respected sheikh in Guetna, and kept no bitterness for France. He compared the Gospel to the Bible, he pondered again on the Quran, and when Napoleon III allowed him to retire in Syria as he

⁴²⁷ كتاب المواظف للأمير عبد القادر الحسني الجزائري – الشوق إلى الله- الجزء الأول- طبعة 2007 –صفحة 16.
⁴²⁸ كتاب المواظف للأمير عبد القادر الحسني الجزائري –الفردية- الجزء الأول – طبعة 2007-صفحة-21

wished, he put himself in the ideal world of thinkers and saints that made him a more fervent soul for the glorification of the Divinity. He was very respected in Damascus. He bought a house there. During these years his wisdom in Damascus increased and his merits grew. He took up arms again when a fanatical mob was threatening the Christians with death. He went out, gathered his Algerian friends and ordered them to invite into his house all the Christians they meet in the street. Abd-el-Kader left the doors of his house open to an even greater number of Christians. He won the Grand Cordon of the Legion of Honor, for he saved the lives of ten thousand Christians as well as the staff in the American consulate. He was considered by President Abraham Lincoln as a great humanitarian whose accomplishments reveal his high personality. A city in the United States was named after him. It is El Kader, in Iowa the only town in the United States named after an Arab. He was a precursor in what concerns the human rights because he prevented a great massacre in Damascus. He was repeating always this verse from the Quran “ whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind”. (Surah 32 El Maeda) He was a great warrior whenever Algeria was threatened and a great humanitarian wherever he faced injustice and oppression. He was always on the side of the victims. Abd-el-Kader wrote in one of his books “If I were in charge, I think I reconcile all Christians, all Jews and all Muslims: Since Mose’s religion is the outer religion, and the religion of Jesus is the inner one and the Quran unites the two. Mohammed said in the Quran: “eye for eye, tooth for tooth, but forgiveness is better.”⁴²⁹ These words summarized the seventy-two years he lived. Other men of his time were infatuated with war, power and wealth. He was the greatest because he was committed to what he believed was truth and justice.

It is needless to mention the notoriety of Abd-el-Kader. He is present in the collective memory of all Algerian people. He is also a figure in many Algerian

⁴²⁹ Faucon, Narcisse, « *Livre d’Or de l’Algérie* », (1889) p. 5.

My translation « Si j’en étais chargé, a-t-il écrit dans un de ses livres, je crois que je réconcilieras tous les chrétiens, tous les juifs et tous les musulmans : car la religion de Moïse est la religion extérieure, celle de Jésus la religion intérieure, et le Coran réunit les deux. Mohammed a dit dans le Coran : « Oeil pour oeil, dent pour dent; mais le pardon vaut mieux. »

books, such as “L’Emir” by Wassini Laredj. “Nedjma” by Kateb Yacine where one of the characters of the book Lakhdar hides the forbidden book “La Vie d’Abdelkader” during the manifestations on 8 May 1945”. He said:

[.. .] The demonstrators had evaporated.
I went into the study. I took the pamphlets. Progeny
I hid the Life of Abd-el-Kader.
I felt the force of the ideas.
I found Algeria irascible. Its breathing ...
The breathing of Algeria was enough.⁴³⁰

Kateb Yacine is a great admirer of Abd-el-Kader. Through this sequence, he shows how the act of hiding the biography of Emir Abd-el-Kader is in itself a patriotic act, because Algeria is Abd-el-Kader and Abd-el-Kader is Algeria. Hédi has also mentioned in his notes that the first authoritative biography of Emir Abd-el-Kader, “The Life of Abd-el-Kader, Ex-Sultan of the Arabs of Algeria” (1867) was written not by a Frenchman but by an Englishman, Charles Henry Churchill, It was only translated into French in 1925 under the much reduced title of “La vie d’Abdelkader”. The circulation of the book was restricted and only a few copies were accessible in Algeria. Its circulation was secret and its possession within the supporters of independence was considered an act of nationalistic obligation.⁴³¹

Alex Bellemare quoted Napoleon the first in the front page of his book on Abd-el-Kader: “You should never be afraid to innocent an enemy. It is always honorable and sometimes judicious.”⁴³² Alex Bellemare talked about the Zawia and its importance in Abd-el-Kader’s religious education.⁴³³ He was his father’s favorite son. Religion was always present in his life. He was repeating something to himself: “He who knows himself knows his Lord.”⁴³⁴ He was endowed with a great generosity. He was respected for being a “charif” that is

⁴³⁰ Quoted by Hédi Abdel-Jaouad in “*The Sand of Rhyme: Thackeray and Abd al Qadir*”, published by Indiana University Press Stable URL <http://www.jstor.org/stable/3821026>, p. 203

⁴³¹ Ibid., p. 205.

⁴³² Bellemare, Alex, *Abd-el-Kader: sa vie Politique et Militaire*, (1863) « Il ne faut jamais craindre de rendre justice à un ennemi ; c’est toujours honorable, et quelquefois habile. »

⁴³³ Bellemare, Alex, *Abd-el-Kader: sa vie Politique et Militaire*, (1863) p. 12.

⁴³⁴ كتاب المواظف للأمير عبد القادر الحسني الجزائري-الموقف السادس و الثمانون-الوجود و الأحدىة- الجزء الأول- طبعة 2007

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a member of the religious nobility. His merits and values went beyond his tribe and his qualities reached all the regions of Algeria.

It is interesting to discover that both Emerson and Abd-el-Kader were reading Plato. Plato is as Mary said “Emerson’s early patron”⁴³⁵. Emerson said of Plato: “He was born to behold the self-evolving power of Spirit, endless generator of new ends; a power which is the key at once to the centrality and the evanescence of things.”⁴³⁶ He continued by quoting Jesus Christ who said: “The kingdom of God is within you.”⁴³⁷ Abd-el-Kader was also reading Plato and Aristotle. His ambulant library in his Smala was following him wherever he went. He has even cried the day the French Colonists trampled his books. Emerson and Abd-el-Kader both had the characteristics of a prophet that is the perfect man. Their respective mission was to dissolve divisions especially in a tormented period where the perfect man is always a benefactor to humanity. They are sent by God for insight and enlightenment to prevent tragedy and disaster. To sum up, Emerson and Abd-el-Kader were both made of earth and divinity; their powerful message is like the Bible or the Quran. Their message is to open the eyes of a reader to the absolute love of God. Their reading is a spiritual journey. They both have super-human sensation and perception. They are able to decipher symbolic representations of God on earth. “These symbols, we do for men, but are understood only by those who know”(Quran29:43) In his book *Al Mawakif* (Mawakif 215) Abd-el-Kader explains this verse from the Quran. God offers symbols to people because the purpose of the symbol is to lead to understanding, so that the subject becomes intelligible as obvious as the sensible object which it symbolizes. Among the symbols that are suggested including the creation of the alphabet is an enclosed secret that can be deciphered by the one who is endowed with knowledge and wisdom. Between all these letters Abd-el-Kader gave the example of the Lam-Alif (two Arabic letters), which contains subtle hints. Amongst those secrets is the fact that the combination of two letters Alif Lam and Lam-Alif is similar to that of the

⁴³⁵ Cole, P, *Mary Moody Emerson and the Origins of Transcendentalism: A Family History*, (1998) p 179.

⁴³⁶ Emerson, Ralph Waldo, *Representative Men: (Seven Lectures)*, (2008) p. 42.

⁴³⁷ Charles Fillmore, *Talks on Truth*, (Unity Village, MO: Unity School of Christianity), 9.\

Divine with the creation. From a certain point of view, there are two separate letters, and from another point of view, a single letter. The same Divine Reality and creation are two separate things at a certain point of view and the same thing from a different point of view, so it is impossible that the divine reality or creation occur one without the other: God without creation is unmanifest and creation without God is deprived from being. Just as the shape of the letter Alif Lam, so it is impossible that the divine reality occur without the manifestation of creation. One cannot occur without the other.⁴³⁸

Emerson and Abd-el-Kader are between the material and immaterial worlds. They are body and soul. They are aware about cosmic truth. They both feel responsibility for being chosen by God to do something to heal people like a shaman. They know that they are endowed with magical talents that result in their godlike behavior.

⁴³⁸ http://www.archipress.org/batin/emir/mawqif_215.htm

4.3. Henry David Thoreau and Sheikh El Alawi

While Thoreau was dying, his aunt asked him if he has made peace with God. He told her he did not know that they had quarrelled. Thoreau was not keen of religious institutions: he said:

Your church is a baby-house of blocks, and so of the state... The church! It is imminently the timid institution, and the heads and pillars of it are constitutionally and by principle the greatest cowards in the community... The best "preachers," so called, are an effeminate class; their bravest thoughts wear petticoats. If they have any manhood they are sure to forsake the ministry, though they were to turn their attention to baseball... New England towns... *profess* Christianity... trembling in their shoes at the thought of the things you may say.⁴³⁹

Thoreau believes that hypocrisy is overwhelming the churches. He blamed the members of the church as cowards whose deeds are influenced by the anxiety of punishment rather than true faith. Thoreau has also spoken about this conscience comparing it metaphorically into a path he said:

At any rate, I might pursue some path, however solitary and narrow and crooked, in which I could walk with love and reverence. Wherever a man separates from the multitude, and goes his own way in this mood, there indeed is a fork in the road, though ordinary travellers may see only a gap in the paling. His solitary path across-lots will turn out the *higher way* of the two⁴⁴⁰

In both Transcendentalism and Sufism there is this path which is frequently cited. The path which is leading to the self, to God and to consciousness. The three are fused in one because for Sufis as well as Transcendentalists, man is not only connected to the universe, but it is part of the creation of God. They believe that a truthful man has got God's quality. They have got the majesty and the dignity of God, because simply God has entered their heart. Henry David Thoreau said in Walden:

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to

⁴³⁹ Quoted by Young, Malcolm Clemens, *The Spiritual Journal of Henry David Thoreau*, (2009) p. 15.

⁴⁴⁰ Quoted by Jonathan McKenzie "Why (not) Ethics? Henry Thoreau's Experimental Privatism", *New England Journal of Political Science* p. 302.

teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. For most men, it appears to me, are in a strange uncertainty about it, whether it is of the devil or of God, and have *somewhat hastily* concluded that it is the chief end of man here to “glorify God and enjoy him forever.”⁴⁴¹

Thoreau went to the woods. This place that he called “God’s Drop”.⁴⁴² Like Al Alawi, he practiced resignation. The same thing which is practiced by the Sufi mystics which is called “Khalwa” that is the exercise of isolation from the world for a certain period of time. He wanted “to live deep and suck out all the marrow of life”. But how can one live deep to suck out all the marrow of life? Thoreau’s phrase “God’s Drop” stimulates our interests to look at Walden as an object of meditation where God melts with the Self. He added, “Walden is blue at one time and green at another, even from the same point of view. Lying between the earth and the heavens, it partakes of the color of both.”⁴⁴³ This quote designates Walden as a heavenly place. The setting corresponds perfectly to the inner soul of the writer.

Sheikh El Alawi and Thoreau were seeking to transform their souls, to reach that ‘inner peace’⁴⁴⁴ to enjoy their lives far from all the worries and anxieties of life. To suck out all the marrow of life is to live the moment as the first and the last. Al Alawi is inspired by the Prophet Mohamed (pbuh) saying: “Conduct yourself in this world as if you are here to stay forever, and yet prepare for eternity as if you are to die tomorrow.”⁴⁴⁵ Sucking out all the marrow of life is to drink life with purity to clean the soul and deal with people with clarity. It is to live a simple but very deep life. When Thoreau went to Walden, he has

⁴⁴¹ Thoreau, H. D, *Walden or Life in the Woods*, (1854) p. 56.

⁴⁴² *Ibid.*, p. 60.

⁴⁴³ *Ibid.*, p. 146.

⁴⁴⁴ السلام الداخلي باللغة العربية

⁴⁴⁵ <http://www.islamicrenaissance.com/blog/10-prophet-muhammad-quotes-a-taste-of-honey/>

undertaken a Sufi experience. He has undertaken an ascetic life that leads to the gratification of God 'to glorify God and enjoy him forever.' He put the focus on simplicity. He said: "Simplicity, simplicity, simplicity!"⁴⁴⁶ three times to warn against any excess. For Thoreau as well as Sheikh Al Alawi a man should live simply and work just to earn the living without excess. Thoreau was working just for the basic living and Al Alawi was distributing his earnings whenever he had a plus, to start from nothing again. They would not consider inactivity as time-out but rather a time for life meditation. This simplicity is not only to discard materialism but also a good remedy against any kind of servitude. Thoreau experimented poverty. He thought it teaches. He was never shy of it. Thoreau said: "Cultivate poverty like a garden herb, like sage. Do not trouble yourself much to get new things, whether clothes or friends. Turn the old; return to them. Things do not change; we change. Sell your clothes and keep your thoughts. God will see that you do not want society."⁴⁴⁷

Thoreau criticizes the Christians for their engagement with the past and Al Alawi has also abhorred this attachment of the Muslims with the past. They both emphasize the current hypocrisy and the fact of worshipping God not for love but for fear of punishment. Both of them cherished the sacred book. Thoreau adores the bible and Al Alawi love the Quran. They refer very often to it in their writings. Thoreau did not like the Christian's focus on the original sin and repentance, just like the Hindu who do not have this idea at all. He said: "God prefers that you approach him thoughtful, not penitent."⁴⁴⁸ This idea is found in almost all the Algerian Sufi poetry. Al Alawi as one example dislikes people who pray God for fear or regret. For Thoreau and Al Alawi constant thinking about regret and repentance delude the actual research for truth. Piety for them is in the perception of beauty. They both approach religion poetically, by admiring and rendering to the surface the smallest loveliness of God's creation, in spite of all the secrecy and the silence of the natural world. Thoreau and Al Alawi are obviously building their faith upon individualistic

⁴⁴⁶ Thoreau, D. Henry, *Walden, or Life in the Woods*, (1854) p. 56.

⁴⁴⁷ *Ibid.*, p. 204.

⁴⁴⁸ Quoted by Young, Malcolm Clemens, *The Spiritual Journal of Henry David Thoreau*, (2009) p. 17.

perceptions. For them religion should be a personal matter. They both abhor religious institutions such as the mosque and the church where God is inaccessible. Thoreau said in *Walden*: “There is nowhere recorded a simple and irrepressible satisfaction with the gift of life, any memorable praise of God.”⁴⁴⁹ The praise of God is much more important for Thoreau and Al Alawi. They both glorify God and the creation of God that contains all the magnificence and beauty of God’s conception. They both look at God’s creation as an artist who has just finished his work while he observes it with great admiration, wonder and veneration. Thoreau said: “I feel that I draw nearest to the understanding the great secret of my life in my closest intercourse with nature... I suppose that what in other men is religion is in me love of nature.”⁴⁵⁰ Nature is a place of great veneration to Thoreau. He understands the great secrets of his existence by this close contact with nature. He said again: “My desire for knowledge is intermittent but my desire to commune with the spirit of the universe—to be intoxicated even with the fumes, call it, of that divine nectar...is perennial and constant.”⁴⁵¹ His need for the contact and communion with the universe is eternal and everlasting in comparison to his desire for knowledge that he consider as episodic. Walden is his zawia. He describes his daily communion with nature in his book that he called the same as the place he lived in for two years *Walden*. In this text Thoreau deals with nature, but is it nature as we know it with all its physical features or is it nature that renders to the interior, the untamed, the innate self?

This is the question that one may ask while going through the text of *Walden*. Each person has got a potential to make his life higher by conscious attempts, it is without doubt a moral and personal choice. According to Thoreau it is a choice, which requires the denial of a material life, that is where all ambitions are linked with wealth to the advantage of a personal life based on the renewal of the spirit found in nature. He has given a name to the wild, to the undomesticated nature. He celebrates nature and identifies it to our true self.

⁴⁴⁹ Thoreau, D. Henry, *Walden, or Life in the Woods*, (1854) p. 65.

⁴⁵⁰ Quoted by Young, Malcolm Clemens, *The Spiritual Journal of Henry David Thoreau*, (2009) p. 34.

⁴⁵¹ *Ibid.*, p. 34.

He believes in the humankind's genuine spirituality that could be revealed and freed from its chains. Thoreau describes how one seeks his deepest identity. He consecrates nature making it something holy. He privileges the identity of the self in the knowledge of nature. He said in *Walden*:

In warm evenings I frequently sat in the boat playing the flute, and saw the perch, which I seemed to have charmed, hovering around me, and the moon travelling over the ribbed bottom, which was strewn with the wrecks of the forest.

Formerly I had come to this pond adventurously, from time to time, in dark summer nights, with a companion, and making a fire close to the water's edge, which we thought attracted the fishes, we caught pouts with a bunch of worms strung on a thread; and when we had done, far in the night, threw the burning brands high into the air like skyrockets, which, coming down into the pond, were quenched with a loud hissing, and we were suddenly groping in total darkness. Through this, whistling a tune, we took our way to the haunts of men again. But now I had made my home by the shore.⁴⁵²

The text from *Walden* above is also very evocative of Sufi's ascetic life. It's a text that shows how man is happy when he is able to live without artifice, without luxury. Happiness for Thoreau is to ignore all what is not necessary and essential to live. In short a happy life for him is to reduce it to the vital needs. He said: "The grand necessity, then, for our bodies, is to keep warm, to keep the vital heat in us."⁴⁵³ The vital heat is the least necessity for an ascetic life that makes a person close to God. Thoreau said: "Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out in him day by day, and the divine being established."⁴⁵⁴ This idea of killing the animal inside the body is also found in Al Alawi's poetry. It is an idea found in most Sufi writings. It is the ability to reduce desire which is usually full of pain and grief into the blessing of living and existing only. Thoreau's experience in the woods is a marvellous story of human's capacity to live a difficult life, to endure all the underground secrets of nature. Thoreau must be a strange compound of characters to be able to live such a mystic and ascetic

⁴⁵² Thoreau, D. Henry, *Walden, or Life in the Woods*, (1854) pp. 109-110.

⁴⁵³ *Ibid.*, p. 7.

⁴⁵⁴ *Ibid.*, p. 138.

experience in the difficulty of nature and environment. He descended to the heart of nature to transcend all the luxuries of life. He said: "Most of the luxuries, and many of the so called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind. With respect to luxuries and comforts, the wisest have ever lived a more simple and meagre life than the poor."⁴⁵⁵

Thoreau is indirectly referring to himself as a wise man. He built his cabin himself. He was surviving from his own labor. He refers so prettily to his daily harvest as "intangible and indescribable as the tints of morning or evening. It is a little star-dust caught, a segment of the rainbow which I have clutched."⁴⁵⁶

He prefers to keep his spirited energy by means of manual labor. Thoreau is in perfect communion with nature. He is in it and part of it. Walden is the place where Thoreau thinks he is near God and heaven⁴⁵⁷. This experience is identically echoing the Sufi's isolation from material life. It is the life of abstinence from all kinds of desires including the sexual one. It is the self-disciplined life where the cry of the flesh is reduced to its lowest degree. Contentment is a strong battle against thirst, hunger, cold and all unnecessary lust. Thoreau said: "Love your life, poor as it is. You may perhaps have some pleasant, thrilling, glorious hours, even in a poor-house."⁴⁵⁸ For many critics, Thoreau's misdemeanor was his relationship with God. Some people did not accept while Thoreau ranked the Buddha the same as Christ. They did not accept also when he put the Eastern scriptures on the same pedestal as the western ones. But, Thoreau remained inflexible in the publications of his thoughts no matter the flux of disappointments and rejections. He was criticized by his friend and literary supporter Horace Greeley about his "Defiant Pantheism". He answered his friend "I was born to be a pantheist".⁴⁵⁹ Thoreau considered nature as his divine refuge. He regarded it as his Godly

⁴⁵⁵ Ibid., p. 8.

⁴⁵⁶ Ibid., p. 136.

⁴⁵⁷ Ibid., p. 121.

⁴⁵⁸ Ibid., p. 204.

⁴⁵⁹ Alan D. Hodder "Ex Oriente Lux": Thoreau's Ecstasies and the Hindu Texts Source: The Harvard Theological Review, Vol. 86, No. 4 (Oct., 1993), pp. 404 Published by: Cambridge University Press on behalf of the Harvard Divinity School
Stable URL: <http://www.jstor.org/stable/1509911>

shelter, where man feels warmth and light. The return to the breast of Nature is a rebirth. It is a recovery from sin and offense of city life. One cannot go indifferent when reading Thoreau's famous passage from "A Week on the Concord and Merrimack Rivers":

We need pray for no higher heaven than the pure senses can furnish a purely sensuous life. Our present senses are but the rudiments of what they are to become. We are comparatively deaf, dumb and blind, and without smell or taste or feeling. Every generation makes the discovery that the divine vigor has been dissipated, and each sense and faculty misapplied and debauched. The ears were made, not for such trivial uses as men are wont to suppose, but to hear celestial sounds. The eyes were not made for such grovelling uses as they are now worn out by, but to behold beauty invisible. May we not see God?⁴⁶⁰

In the passage above Thoreau is clearly looking for another visibility and another hearing enquiry, another taste of feeling to be able to see God. The invisibility of beauty is the invisibility of God. Thoreau and Al Alawi abhor religion without beauty. They are like Emerson and Abd-el-Kader in fusing art with religion. Thoreau said: "The poet's body even is not fed like other men's, but he sometimes tastes the genuine nectar and ambrosia of the gods, and lives a divine life. By the healthful and invigorating thrills of inspiration his life is preserved to a serene old age."⁴⁶¹

In the passage below, Thoreau is divinizing the poet. For him a poet is able to live a divine life. A poet is able to see God because his senses are well developed to appreciate beauty wherever it is found. He is secularizing God on one hand and divinizing man by attributing him divine qualities. He sees God in all human creation. For Thoreau the Americans have already achieved a lot in the process of secularization but they will never disregard God and continue without him, because his creation is everywhere. Al Alawi in a poem said:

If you want to understand my art
Ask the divine about me
People don't know me
My nature is obscure to them⁴⁶²

⁴⁶⁰ Thoreau, Henry David, "A Week on the Concord and Merrimack Rivers", Boston, 1868, p. 403.

⁴⁶¹ Ibid., p. 237.

⁴⁶² ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغانمي (رضي الله عنه) الطبعة السادسة - يا من تريد تدري فني - ص 23 -

Al Alawi's nature is divine, his art is tinted with mysticism and holiness. His poetry shows certain complicity with God. It divinizes man and takes him to higher ranks of respect and veneration. Thoreau on the other hand is also divinizing man but at the expense of the decline of God. Man has gained an outstanding significance and importance in the American society of the nineteenth century. Thoreau said:

It seems to me that the god that is commonly worshipped in civilized countries is not at all divine, though he bears a divine name, but is the overwhelming authority and respectability of mankind combined. Men reverence one another, not yet God. If I thought that I could speak with discrimination and impartiality of the nations of Christendom, I should praise them, but it tasks me too much. They seem to be the most civil and humane, but I may be mistaken. Every people have gods to suit their circumstances; the Society Islanders had a god called Toahitu, "in shape like a dog; he saved such as were in danger of falling from rocks and trees." I think that we can do without him, as we have not much climbing to do. Among them a man could make himself a god out of a piece of wood in a few minutes, which would frighten him out of his wits.⁴⁶³

It seems that Thoreau is saying here that people have got the God that they deserve. Their God suits their history and culture. He is praising the nations of Christendom for all the climbing that they have done, that is all the efforts they have done to the point that God is no more needed and man becomes God himself. This emblematic alliance with God is frequently found in Thoreau's writing and Professor Wolf⁴⁶⁴ talked about Thoreau in his book as a Christian hero, but at the end of his book, he said that Thoreau "does not share the basic faith in God's incarnating and redeeming activity in Jesus Christ."⁴⁶⁵ Al Alawi shares this idea with Thoreau about Christianity, this latter however is never comfortable without having faith in the redemptive qualities of Christ, thus the Christianity of Thoreau remains iconoclastic.

⁴⁶³ Thoreau, Henry David, "A Week on the Concord and Merrimack Rivers", Boston. 1868, p. 45

⁴⁶⁴ Thoreau: Mystic, Prophet, Ecologist by William J. Wolf Review by: Joan Burbick Journal of the American Academy of Religion, Vol. 43, No. 3 (Sep., 1975), p. 637 Published by: Oxford University Press Stable URL: <http://www.jstor.org/stable/1461909>

⁴⁶⁵ Ibid., p. 637.

No one can deny that Thoreau was deeply moved by Puritan beliefs, the Bible is present in the nineteenth century American literature and the Quran is also undeniably present in Algerian writings. These two holy books constitute the inner light for these two writers.

The two writers share a pantheistic belief that is they have an individualistic and iconoclastic view on religion. They went above unbending rules. Thoreau and Sheikh Al Alawi rose above Christianity and Islam, without abandoning the essence of these two religions which is the “inner light”. The Quran for Al Alawi is a source of inspiration and illumination with the mystic touch. Emerson⁴⁶⁶ has also noticed Thoreau’s mysticism. He speculates on Thoreau’s reading for Emmanuel Swedenborg. He found a strange resemblance in reading Thoreau though he said that he never heard Thoreau talking about him.

Thoreau said: “The religion that I love is very laic...for our religion is as unpublic and incommunicable as our poetic vein- and to be approached with as much love and tenderness.”⁴⁶⁷ Again Thoreau is making a comparison between religion and poetry in terms of their approach. His line toward religion is that of love and discretion. It requires much care and tenderness like a poem to be understood individually not publicly and to be communicated like a poem that has got so many interpretations without the authority of one over the others. Thoreau is advocating a free religion, a very secular and laic religion. Despite his disregard for the need of repentance, Thoreau is still a Christian hero who believes in the inner light. He believes in a possible Christianity without the belief in redemptive qualities. Al Alawi, the other advocator of inner light is also supporting a secular religion by all the innovations that he himself introduced to religion. He was attributed God’s qualities. Montgomery Watt talked about these Divine qualities in Sheikh al Alawi:

Sheikh el-'Alawi was a religious teacher, but the important thing about him is not his books and the form of his teaching, but the quality of his own life-the serenity, the spiritual depth, the sense of a supernatural presence which he communicated to those who met him. A spiritually-

⁴⁶⁶ Quoted by Young, Malcolm Clemens, *The Spiritual Journal of Henry David Thoreau*, (2009) p. 23 in the footnote

⁴⁶⁷ *Ibid.*, p. 24.

minded but agnostic French doctor came under his spell and felt there was something Christlike about him⁴⁶⁸

He said that there was something Christlike about Al Alawi, that is he has got the qualities of Jesus Christ. Sufis and Transcendentalists are fervent listeners of the inner self and fervent enemies to orthodox traditions that hinder the achievement of truth between God and Man. To pay attention to orthodox traditions is to disturb this private relationship between God and Man. God penetrates the soul only when he finds a favorable and approving essence. In both philosophies there is aspiration for an inner light rather than reason. Emerson as a Unitarian rejected Calvinism and as a Transcendentalist he rejected Unitarianism. Sufism in Algeria has also rejected Salafia⁴⁶⁹ as the most acculturate tradition of Islamic orthodoxy. Salafia as well as Calvinism celebrate the importance of reason over anything else, whereas Sufism and Transcendentalism celebrate intuition over anything else. Both philosophies highlight this particular divinity in man. Thoreau like Emerson was also attacked as an atheist, a pantheist and anti-Christian. It is always very hard to fight against established institutions. The church is very old and very present as an established institution. Thoreau was daring enough to claim that individuals are more important than institutions. People usually have the need to follow established institutions. They would feel lost without guiding lines. The Christians need a Minister and the Muslims need an Imam to help them in their religious tasks and obligations. People usually need a shepherd to show them the right path. Emerson's and Thoreau's ideas were quite revolutionary at that time. People consider them as a threat to Christian orthodoxy, as some Muslims⁴⁷⁰ consider Sufis as a threat to Islam.

⁴⁶⁸ W. Montgomery Watt Reviewed work(s): "A Sufi Saint of the Twentieth Century: Shaikh Ahmad al-'Alawī; His Spiritual Heritage and Legacy" by Martin Lings Source: Religious Studies, Vol. 9, No. 3 (Sep., 1973), p 383 Published by: Cambridge University Press Stable URL: <http://www.jstor.org/stable/20005088>

⁴⁶⁹ Salafia is a reference to "Salaf Al Saleh" which means "the pious ancestors". It is strongly influenced by Wahabism which is tinted with an anti-western reaction. The hostility for Sufism started in Algeria during the colonial period. Ibn Badis fought Sufism and the cult of saints. He objected on the pilgrimage to the tombs of saints and the call for them as mediators with God. He labeled such practices as "innovation" "bidaa" in Arabic. The rupture between Salafist and Sufis is very old.

⁴⁷⁰ An example of the fervent fighter of Sufism in Algeria is Houari Boumediène: a second president of Algeria (1965-1978) He fought Sufi orders. He regarded them as degrading for

Al Alawi was the head of the tariqa Alawia which is the tarika Chadhiliya El Darkaouia. The French called it “Confrérie religieuse” in Algeria people prefer the word “Tarika” which means "Sufi path”. The origin of the tariqa is important. El Alawia derives from the Chadhiliya-Darkaouia because the teacher of Sheikh Al Alawi Sidi Mohamed Buzidi was Darkaoui. Sheikh Larbi Derkaoui was Chadhily. In his poem “*the Signature*” Al Alawi talks about his master. He said:

Lord, make my tongue the instrument
Of Thy Blessing on the Prophet.
Turn me to walk in all his ways.
If I heed Thee, he commendeth,
If I do wrong, he intercedeth.
I have placed my signature
At the ending of these verses,
For so my brethren did request.
My body’s lineage belongeth
Unto the tribe of ‘Alawi’.
My line of spiritual descent
Is through Buzidi’s gracious presence.
Have Mercy, Lord, on both these lines,
And Mercy on my posterity
In both, unto the world’s end. ⁴⁷¹

Every path carries the name of his spiritual master. Sheikh Al Alawi was born in 1869 in Mostaganem⁴⁷². Years after he gave his name to the tariqa, because he is an innovator in the tarika Chadhilia⁴⁷³, he became Sheikh el tarika in

morality. He abhorred some westernized cultural aspects in Sufism such as allowing mediator between Man and God. This mediator is accepted in Catholicism precisely. It is called ‘Sacrament of Penance’ this sacrament provides healing for sick souls. Catholics believe that Jesus has given priests authority to forgive sins here on earth. This sacrament is also called confession. Some people in Algeria practice this sacrament by confessing their sins and asking forgiveness from the ‘wali’ that is the Sufi saint. It is abhorred because in Islam there is no mediator between God and man. For that reason President Boumediène fought them fervently.

⁴⁷¹ Lings, Martin, *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy*, (1993) p. 228.

⁴⁷² Mostaganem is a port city. It was founded in the 11th century. In 1516 it was captured by the pirate Barbarossa and became a center for Mediterranean Sea piracy, as well as a commercial port. By 1700 it had come under Ottoman rule and in 1833 the city was taken by France. Mostaganem is divided in two by a ravine of the river Aïn Sefra, with the modern town to southwest, and the old Muslim city, Tidgit, to the northeast. Tidgit is the place where Zawia Alawia was built.

⁴⁷³ Chadilia is named after Abu'l-Hasan ash-Shadhili. He was born in north Morocco in 1196. He studied in Fez. Abul Hasan attained enlightenment and proceeded to spread his knowledge across North Africa, especially from Tunisia and Egypt, where he is buried. He advocated a path of moderation in outward actions, concentrating instead on attaining sincerity through

1909, in the early twentieth century. He brought new methods to the tariqa, such as spiritual education and organization, as well as economy. Thus, he urged his followers to open bakeries, because the Algerian people were poor. Al Alawi had also defended the idea to create a modern school as an alternative to the traditional school. He created a modern school in Algiers, whose director was Mustapha Hafid. He also created a print shop, which was revolutionary at that time. It's like computing today. Al Alawi was omnipresent, his ideas were known simultaneously in Algeria, Morocco, Tunisia and the Middle East. He believed that the Brotherhood had to possess its own printing, in November 22, 1924, he bought all the things necessary to found a printing press. He was helped by his cousin, and Abd-el-Kader Bendimred. He founded newspapers. The first was "Lissan el Din" (The Voice of Religion). This publication did not last because of its tone which was hard against the colonial authorities. The second one was "Al Balagh el Djazaïri" which was founded in 1926. Al Alawi was founding zawias to ensure that the center of spiritual influence was well maintained. He founded also in late twenties, the association of illumination (Jam'iyat Tanwir), it was mandated to ensure that the Alawia Mosques and lodges were not lacking in lighting, floor coverings, painting. This association was established to maintain buildings and restore them, if necessary, that was the real purpose of the association. The concern to keep Islam far from many dangers that threatened to disintegrate it continually obsessed the Sheikh. In his journals, Al Alawi attacked the worst enemies of religion; those who speak on God's behalf; such as the greedy marabouts, those who exploited the naivety and the fragility of people, and succeeded to form maraboutic superstitions certain that had slowly enveloped the faith of Algerian Islam such as the worshiping of funerary saints. He had also abhorred the French naturalization of some Algerians as a real danger. He believed it was negative westernization that leads to the loss of Muslim identity. As a naturalized French, the Algerian at that time escaped automatically to Islamic law (Shari'a) to fall under French

constant invocation, heartfelt petitions to God, and invocation of the Name, Allah. He died in 1258 in Humaithra, Egypt, while he was on his way to the pilgrimage in Mecca in 1258. His shrine is highly venerated. http://en.wikipedia.org/wiki/Abul_Hasan_al-Shadhili

jurisdiction. He had also tackled the problem of alcoholism that was another social evil. The Algerian was destabilised by this addicting liquor. When the Minister of War issued an order prohibiting the consumption of alcohol to native soldiers, Al Alawi did not hesitate to telegraph saying: “On my own behalf and on behalf of Muslims in Algeria, we congratulate you for your prohibition (of alcohol), in the hope that your government will extend this measure to the entire population in the near future .”⁴⁷⁴ He considered alcoholism as gangrene. He was against this negative westernization of the Algerian minds. He was against blind imitation of the French in their manners, and habits, such as wearing of hats, pants. The way one dresses is suggestive for him of the personality. The neglect of the traditional dress is reminiscent of the psychological turmoil of an Algerian who adopts the modern dress as a denial of cultural identity. He was against blind submission. He was, however a strong recommender of education, he encouraged science. Muslims of the early days were largely interested in ancient civilizations, including Greek and Persian, as a contemporary of European civilization he was also interested in these ancient wonderful civilizations. He was recommending his followers to send their children to school to learn French, to learn to drive a car, to understand the brilliant work of mechanics which he did not find incompatible with religion. Religion for him does not prevent man to reach the highest summits of science. He is for the betterment of man at all levels. His religious originality was considered as audacious by his co-religionists. As an example Al-Azhar, was furious against the translation of the Quran in Turkish, and came to the conclusion that the translation of the Quran was permitted, on the condition that this translation does not take the name of the Quran. Al Alawi confessed a year before this that he had no problem with the translation of the Quran in French or in Berber. He was for the scientific as well as the intuitive readings of the sacred book. He was conscious that translations will be useful for non-Arabs. The Quran for him is not to be limited in Arabic and even the Shahadah (the first pillar in Islam) could be said in another language, because the goal of the shahadah is the belief in God, his prophets, his books and

⁴⁷⁴ [Http://www.aisa-net.com](http://www.aisa-net.com)

angels, the language by which it is acknowledged is not important. Al Alawi had an ambivalent feeling towards the Christian missionaries (les pères blancs). He was sometimes regarding them as a threat to the Muslim identity, but he has nevertheless defended them, whenever there was a need. He has once observed, that the majority of them were not necessarily the policy instruments of their governments. They were against the policy of settlement. Al Alawi became their friend because they sacrificed their interests that were strictly material, to deal more with the serious moral problems within the dominated people. He was against fanatical and obsessive opinions toward the Christians, Al Alawi sought their friendship, he said: “if I found a group that is my interpreter to Europe, they will be surprised to realize that nothing divides the West of Islam ...”⁴⁷⁵ Al Alawi was very advanced in his concern to the West. He was very open to the other civilizations and philosophies. He was like Abd-el-Kader following all the scientific achievements of the West. He was an admirer of this civilization but he was at the same time afraid from the growing materialism. He approved Bergson’s philosophy in relation to inspiration and intuition. In the Sufi terminology inspiration is ‘Ilham’ and intuition is ‘kashf’. Al Alawi had a great curiosity toward other religions. He was avid to know about other people’s culture and religion. Al Alawi as Prost-Biraben⁴⁷⁶ mentioned had the desire of an Islamo-Christian syncretism, he knew a great deal of the Christian tradition. He was studying with a Catholic priest Géryville all the practical ways to harmonize the Christian and Muslim beliefs. He had a deep respect for People of the Book (Ahl al-Kitab). He encouraged understanding between French Catholics and Muslims. He was acknowledging the mystery of Trinity as the only difference and that nothing could separate Christians from Muslims with the exception of this principle. He was on his

⁴⁷⁵ « Si je trouvais un groupe qui soit mon interprète auprès du monde d’Europe, on serait étonné de voir, que rien ne divise l’Occident de l’Islam... » in the official website of the zaouïa Alawiya ([Http://www.aïsa-net.com](http://www.aïsa-net.com)).

⁴⁷⁶ Prost-Biraben was a professor in Constantine and became Muqaddam of the tarika Alawia from 1920 to 1930. He talked in his writings about all the artists and intellectuals who became fuqara Alawites, that is, followers of the tarika Alawia such as the artist Gustave Henri Jossot who converted to Islam and became Abdelkrim. He saw the Christ with all his sorrow and tenderness in the face of Sheikh Al Alawi. He found a lot of metaphysical regeneration in Sufism. He was advising all Europeans who were flying a materialistic civilization that he called (la civilisation mécanique) to adhere to Sufism in order to find metaphysical insight.

way to Marseille, while he had a discussion with the father Giacobetti on the boat in July 1926, Al Alawi was to give a conference on Muslim religious brotherhoods in Louvain while Giacobetti was expected to attend the inauguration of the Mosque of Paris. Father Giacobetti tells Al Alawi that renouncing to the Mystery of Trinity is to cease to be a Christian. Al Alawi remains a tolerant person. He left his Christian companion as a friend. He was always calling for the love of others. Chodkiewicz recognises the importance of Sheikh Al Alawi in the introduction of Sufism in France⁴⁷⁷. He was very active and dynamic. In 1924, the number of Al Alawi's disciples increased. In spite of his great accomplishments in Europe, he remained very active in Algeria. The majority of people ignore that Al Alawi took part of the Association of the Muslim Scholars, when Omar Ismail, a very rich Kabilian man talked to Mohamed Al Mahdi the chief editor of Al Balagh Al Djazairi on the prerogatives of this new association, Al Alawi immediately adheres to the association and his journal became a propaganda to the association's cause, however he has soon been discarded because the association fall between the hands of the reformists (Islahiyoun) and little by little it became almost a neo-Wahhabi association. Al Alawi became then an enemy to Ibn Badis who was usually attacking him through his journal "*Al Shihab*"

As a child, Al Alawi was engaged in a spiritual quest. He had an inner need (ihtiyadj Batini). From a young age, he attended the lessons taught by masters in the Grand Mosque in Mostaganem. The tariqa Aïsaouia was famous in Mostaganem, but it seemed artificial to him. This lasted till he met Sidi Mohamed Buzidi and took (Al-ahd) an oath from him. Sidi Buzidi encouraged him a lot and he advised him to write, thus he wrote a treatise entitled "Miftah echouhoud fi el madhafer woudjoud " (*The key signs of Existence*). In this paper, he spoke of astronomy, the solar system, galaxies, black holes, and the formation of the universe. Sheikh Sidi Hamou Buzidi sought his tariqa declining. He was pained, but one night the Prophet visited him in a dream and reassured him saying that a man was coming to propagate his teachings. Indeed, when El Sheikh Alawi took the tariqa of his master, things began to

⁴⁷⁷ Michel Chodkiewicz, *Le Sceau des Saints*, Paris, Gallimard, 1986, p 105.

change and the message was spread. Sheikh Al Alawi travelled other countries to fetch the esoteric knowledge. According to Mourad Bentounes, Sheikh Al Alawi envisaged the idea of leaving Algeria. He did not want to remain under the power of colonial authorities, so he decided to go to Istanbul, the capital of the Muslim caliphate, a Muslim country. The week, he was to leave, he sent his wife to Tlemcen to say goodbye to her family. He received a telegram from Tlemcen telling him that his wife was very ill. Soon he reached Tlemcen, she passed away. He did not recover from his pain, while he returned to Mostaganem he was announced the death of his master. The issue of succession was crucial. Al Alawi was appointed unanimously as the successor of the Sheikh⁴⁷⁸. This issue of succession has also been tackled by Emerson who said: "Nature never sends a great man into the planet, without confiding the secret to another soul."⁴⁷⁹ Sheikh Al Alawi died in July 14th 1934. He was an exceptionally remarkable example of a person who lived a pure life in North Africa. Al Alawi was narrowly known during the 19th century but he has soon acquired a lot of fame to draw the interest of French scholars who are concerned with Sufism, such as Berque and Massignon. The former of these published an article about him two years after his death, entitled "*Un Mystique Moderniste*". Berque got acquainted with Al Alawi from 1921 till his death in 1934. He saw in him a complex amalgam of traditional and modern. Berque was fascinated with the visionary personality of Sheikh Al Alawi. Among the three Sufis of this study, Al Alawi is the one whose adherents increased in Europe. His followers were mainly intellectuals and artists. Mr. Martin Lings talked also about the greatness of Sheikh Al Alawi in his outstanding book "*A Sufi Saint of the Twentieth Century: Sheikh Ahmad el Alawi his Spiritual Heritage and Legacy*" This work is a very interesting biographical study of the Sheikh from the outside to the inside. It has been republished, after ten years, in a second, enlarged, edition. This shows the necessity for this kind of spiritual

⁴⁷⁸ El Watan, Saturday 21 March 2009, p. 3. The interview was realised by the journalist, Mustapha Benfodil with Mourad Bentounes.

⁴⁷⁹ Emerson, Ralph Waldo, *Representative Men: (Seven Lectures)*, (2008) p. 20. For the same text in French : « La nature n'envoie jamais un grand homme sur la planète, sans en confier le secret à une autre âme. » Emerson, R.W, *Hommes Représentatifs : Les Surhumains*, p. 25.

biographies. There is no doubt that Sheikh Ahmad Al Alawi was an exceptional personality. He gained more recognition through his activities in other Muslim countries that drew the attention of some Europeans mainly Frenchmen who got in touch with him, and increased his celebrity in the West. Lings disagrees with some of Berque's view such as the passivity of the disciples towards the Sheikh so that he compares them to a dead body between the hands of its washer. For Lings this is rather an extreme spiritual activity. However Mr. Lings completely disagrees with Berque in classifying the Sheikh as a modernist. In Lings' view, he was, on the contrary very conservative. I think that the Sheikh was between conservatism and modernism. There are so many passages in Lings' book that shows that the Sheikh had some modernist inclinations, despite of course his deep conservative spirit. As an example when the Zawia Alawia⁴⁸⁰ was built in Tigjdit in Mostaganem, the Fuqara wanted a big festival to celebrate its inauguration so the Sheikh had nothing else to do except giving his approval. He was tolerant and lenient while facing adversity. Lings started his book by introducing Sheikh el Alawi through a doctor called Marcel Carret who came consulting the Sheikh. He said: "From my first contact with him I had the impression of being in the presence of no ordinary personality The first thing that struck me was his likeness to the usual representations of Christ"⁴⁸¹ The doctor felt that he was facing an outstanding personality to the point that he compared him to Jesus Christ. We have to mention that the Emir Abd-el-Kader was also compared to Christ for all the features of his face that tell a lot of wisdom. Lings continues describing Sheikh el Alawi through the doctor who started visiting the Sheikh frequently. He said:

One day I voiced my surprise to, the Shaikh. He said:
"All those come here who feel haunted by the thought of God."
And he added these words, worthy of the Gospels:
"They come to seek inward Peace.".....
"to achieve self-realization in God."
"Do all the disciples succeed in doing this?"
"No, it is seldom that anyone does. It is only possible for a very few."

⁴⁸⁰ Lings, Martin, *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy*, (1993) p. 19.

⁴⁸¹ *Ibid.*, 14.

"Then what happens to those who do not? Are they not desperate?"
"No, they always rise high enough to have at least inward Peace."⁴⁸²

In the text above Lings shows how disciples are striving to achieve self-realization. They cry the name of "Allah" in silence and when they don't succeed to achieve this, they are satisfied in reaching at least inward peace. Lings⁴⁸³ was also astonished by the Sheikh's complete lack of proselytism. In the conversation below Lings shows how Sheikh el Alawi explains the doctrine to his interviewer.

"above the religion there is the doctrine."
I had heard him use this word: the doctrine. But when I had asked what he meant by it he had been unwilling to answer. Timidly I tried again:
"What doctrine?"
This time he answered:
"The means of attaining to God Himself."
"And what are these means?"
He gave me a smile tinged with pity.
"Why should I tell you, since you are not disposed to make use of them. If you came to me as my disciple I could give you an answer. But what would be the good of satisfying an idle curiosity?"⁴⁸⁴

For the Sheikh faith is necessary for any religion, but it is not essential for those who achieve self-realization because they see the Truth. Lings reports the conversation between the Sheikh and the doctor concerning faith and truth:

"Do you want to know what is lacking in you?"
"Yes, what?"
"To be one of us and to see the truth, you lack the desire to raise your Spirit above yourself. And that is irremediable".....
"It is a pity that you will not let your Spirit rise above yourself. But whatever you may say and whatever you may imagine, you are nearer to God than you think."⁴⁸⁵

Mostaganem remains the City of a zawia Al Alawia and also the city of the famous Ould Abderrahmane Khaki, the famous playwright, an imposing statue of him is erected as a security guard at the entrance of 'Mostaganem'. This city

⁴⁸² Ibid., pp. 21- 22.

⁴⁸³ Ibid., p. 24.

⁴⁸⁴ Ibid., pp. 26-27.

⁴⁸⁵ Ibid., pp. 28-29.

is considered as the national capital of drama and folk poetry. Al Alawi was a spiritual leader who knew the importance of socialisation. He used to organize feasts during every Mawlid Ennabaoui, that is the anniversary of the birth of the Prophet Muhammad (Peace be upon him). Inside his Zawia people practice the 'dhikr' after the prayer. Mint tea and cakes were served to all people. Many figures of the good Mostaganémoise society were invited to the ceremonies, to gather around him and all the notables of the zawia. Sheikh Khaled Bentounes, the actual Sheikh of tarika Alawia said: "If Islam is a body, Sufism is the heart."⁴⁸⁶ Sufi paths began to emerge during the twelfth century. Oral teaching and the Suna of the Prophet is to be transmitted from master to disciple since the early time. It was not until the twelfth century that groups of followers began to form brotherhoods and teaching methods that formed a given path or tarika. Among the oldest and most famous brotherhoods that are maintained to this day, we find the Qadiriyyah, founded by Abd Al Qadir Al Jilani, and Mawlawiyyah founded by Jalal Ad Din Rumi and Shadhiliyyah, founded by Abu Al Hasan Ash Shadhili. We have to note that the tariqa Alawiya⁴⁸⁷ derives precisely from this latter famous Sufi path. It was born exactly in 1909, when Sheikh Al Alawi was recognized as the Sheikh by the "Fuqara" after the death of his master, Sheikh Sidi Mohamed Lahbib Al Buzidi. El Sheikh Al Alawi⁴⁸⁸ was a great scholar, both in the esoteric and the exoteric. He quickly became a

⁴⁸⁶ The week of 24 to 31 July 2009 was the celebration of the centenary of the Sheikh El Alawi. I have attended the very rich symposium in Mostaganem as well as the festival that was held during that period. I have seen there Sheikh Khaled Bentounes the actual leader of Zawia El Alawia. Today Sufism is considered as a lifestyle through which the mourid "the believer" devotes his entire existence to achieve the unity with God. The way to it is "the dhikr", which is the permanent evocation of God. In certain Western circles, they tend to present Sufism as a good alternative to Islam, which is considered as "canonical" archaic and backward, while Sufism is peace, freedom and tolerance. Some people find refuge in Sufism as some westerners find solace in Buddhism or Hinduism as response to materialism. Sheikh Mourad Bentounes says that in the 1970s, Mostaganem was invaded by hippies' people in search of a new mystical experience. It was a kind of "mystical tourism."

⁴⁸⁷ Read more in the official website of the zawia Alawiya ([Http://www.aisa-net.com](http://www.aisa-net.com)).

⁴⁸⁸ Since 1975, the tariqa Alawiya is led by Sheikh Khaled Ben Bentounès (born in 1949 in Mostaganem). He is now the spiritual leader of Alawiya. He preaches an Islam of peace and dialogue by increasing trade with all communities. In his last book he edited, Sheikh Khaled Bentounes is seen with many personalities such as Jean-Paul II, alongside with bishops, rabbis, priests, buddhists, and Nicolas Sarkozy. Moreover, Sheikh Bentounes played an important role in the creation of French Muslim Council (CFCM). In 2000, he organized an international symposium under the theme: "For Islam of peace". He edited many books where he shows that he is resolutely committed to a modern Islam. He created the foundation Djanatu El Arif (the Garden of knowledge)

reference for all the mystics of the world. Thus he received the visit of prominent metaphysicians like René Guénon⁴⁸⁹ and Frithjof Schuon, this latter became muqaddem of the zawia Alawia in Lausanne, France where he attracted many European intellectuals, such as writers and translators.

Al Alawi practiced the 'khalwa' that is resignation like Thoreau in Walden. His poetry speaks of a wise man who is alone most of the time. A man who drank loneliness to release peace, assertion, self-confidence. The only thing which is not found in Thoreau but is found in Sufism, in general and in Al Alawi in particular is the fact of seeing God in a woman. The Sufis in general use a woman to express this passion with God. A woman is beautiful, she is described by Sufis in a magnificent way. She is majestic, full of splendor, and dignity. Maybe Sufis chose to describe this strong relationship between a man and a woman, because nothing in the world is more powerful than two persons who love each other. They extrapolate this passionate and fervent rapport between man and woman to that of man and God, to call our attention to that potent and prevailing love which is opened to the fervent lovers of God. Seeing God in a woman is also very suggestive to equality of sexes. By adulating a woman, a Sufi is unconsciously bringing her back from the buried and the unseen condition to the world scene with strong visibility. She is venerated because she has got the power of creation. By carrying a child, she is shipping and shaping life. A woman here is God, Al Alawi is using her metaphorically to attain self-realisation. In a beautiful poem *Love Makes me a Slave* Al Alawi said:

Love makes me a slave of the beauty of Layla:
And the heart full of maddened love with the beautiful one.
And my tears that are continually shed revived my face.
These traits, of her have injured me and rendered me sick.
No goal no tenderness! But accordingly I do not incline to any other
one.

⁴⁸⁹ René Guénon lived and taught in Setif, Algeria during 1915. He was sending Europeans to Mostaganem as a good place for conversion to Islamic Sufism. Eric Geoffroy in his book: *Education et connaissance dans les Oeuvres du Cheikh Al-Alawi*, recounts an anecdote about Guénon's ambivalence towards conversion to Islam. Geoffroy gave the example of his wife's grand parents who wanted to convert to Islam and Guénon advised them to wait for the Christian regeneration. The couple followed his advice and waited for many years, but in 1932, Guénon gave his consent and expressed his skepticism in what concerns Christian regeneration.

And in the world she does not have anything that resembles me.
She said to me: "Young man Gently! Comes...
Approach me with respect and heal yourself from your burning thirst
These matters increased my confusion.
And none the glass of wine that permit the junction...
And I understood these words I had the intelligence.
By an allusion by a smile without needing a proof.
We get a lot of returns and we remained both
Between lucidity and drunkenness during a long moment
I maintained the veil that hid my intimate
Of fear that the unworthy approaches with his field
I said: Peace on you and on the assembly of these noble people
Those who allowed me this beneficent tie!
You are the peace of the beautiful blessing,
The one that is a torch in the darkness.⁴⁹⁰

Al Alawi is dissecting sexual desire in all the possible shapes. He explained everything in all physiological and emotional details. It's incredible how he uses the exact lexis to describe this feeling. It is also remarkable how he knows the psychology of a woman. He knows perfectly the characteristics and the desire of a woman. She is neither his enemy nor his rival on the contrary she has got more value for him than man. Al Alawi is using a woman to fulfil a very difficult feeling with God while the veil fell down and a sensation of complete confidence settled down.

This vision of a woman is in complete opposition with fundamentalism which is hostile to women and democracy. In another poem "*The Song of Illumination*" Al Alawi said:

Oh you the lovers, this moment,
This is the one of the vision,
This is the one of the awakening!
The Master of this Wine poured it
Among People of drunkenness;
And the curtains were found teared.
But the one who is veiled "how can he understand?
The unfortunate, who penalized my life
He does not know who he is!
Oh you lovers,
This moment, is the one of Vision
This is the one of the awakening!⁴⁹¹

⁴⁹⁰ My translation from <http://www.soufisme-fr.com/al-alawi/4143-diwan-du-cheikh-ahmed-al-alawi.html>

Al Alawi is also using the metaphor of wine and drunkenness to convey the idea of a person who is dependent upon God like a drunk person who is dependent upon alcohol. This moment is for him the moment of the true vision. Not vague, not hazy, it is the moment of revelation where nakedness is also metaphorical for genuineness and sincerity.

Fundamentalism⁴⁹² is unwilling to innovative thinking such as the Sufi ideas. Especially sexual metaphors because fundamentalists consider sexual desire as the most disturbing factor for social stability. Al Alawi speaks about loneliness. He uses perfectly the image of a man who is walking alone in this terrible world. The erotic images that he uses frequently are moments with communion with God. The only moments where he drops all the masks. He does not treat this theme as a kid who is badly attached to his masculinity, but rather as a mature man who privileges generosity as his fundamental quality to satisfy the other. He said in another poem: “*O my Beloved*” (Yâ ahla widî)

My beloved, your approval is enough for me.
My love for you increases continually and possessed me.
You are my beloved; your spirit intoxicated me
And my heart refuses to forget your encounter.
You took it, my heart and this is my offering.
The insomnia indicates my love.
You are my ideal, my desire, my elixir, my intoxication;
You who possess my love
Do I have others except you?
Oh you who are my support, my refuge, my goal and my sustenance
You, the worthy of devotion, be happy! be happy
How full you are, during the Dihkr, lights that flood you!
When the melodious one sings the Name of your Master
Reply to this Dihkr! I want to see you drunk and dive.
The one that calls is calling you.
You aspire tenderly to the Truth of a momentum that suits you
You have abandons all that perish and you abandon all.
While you were in the commotion of life, the lord preserved you
The sublime Presence used your standard
Return grace continually and God protects you
Oh you who hold the Secret my heart loves you!

⁴⁹¹ My translation : <http://www.soufisme-fr.com/al-alawi/4143-diwan-du-cheikh-ahmed-al-alawi.html>

⁴⁹² Today Salafiyya is still stuck to these ideas, however some Islamist parties are completely distancing these beliefs.

During all my progression, I have no passionate others only you
Awaiting my whole existence
Only, specially your approval. ⁴⁹³

Nonetheless, Al Alawi and Thoreau share a certain level of secrecy and mystery, both Transcendentalism and Sufism share the esoteric aspect. Esotericism is common to all great religions. Each great religion proffers light to make man a perfect human being. Religion aims to the perfection of man. It aims to make him 'a true man' by attaining union with God. In Christianity it is called 'deification'. In Hinduism it is called 'yoga'. In Buddhism it is called 'Illumination'. In Islamic mysticism it is called 'self-realization with God'. Metaphorically speaking it is a man who has been stroke by lightening. All religions in the world are true as soon as we do not follow sects. All true religions have an inner aspect that brings clarity and objectivity in our thinking. To reach this lightening, the Transcendentalists and the Sufis take away the handcuffs of strict and unbending reason and rationality to release the mind and open to intuitive experience, in order to transcend the splendor and the privacy of this mysterious world. Mystical experiences are typically those in which a person feels a sense of harmony and empathy with nature, and an evident spiritual unity between the soul and God. Actually there is no better description of transcendent experience in Western religious traditions than Emerson's and Thoreau's who came to feel the presence of God. They felt themselves as part of God. It is very rare to find in any European literature such a deep fusion with God. We understand that this level of truth was also found in Emir Abd-el-Kader, and El Alawi who have never been inclined to any other things except God and the divine truth. In a poem Al Alawi calls also our attention to the beauty of nature and the worshipping God using all the vocabulary related to it. He said in his poem *the Signature*:

A manifesting of the Supreme
Presence Dominical am I,
Even as my state plainly declareth.
A river, I, of the o'erflowing
Mercy of all-Merciful

⁴⁹³ My translation : <http://www.soufisme-fr.com/al-alawi/4143-diwan-du-cheikh-ahmed-al-alawi.html>

In flood on earth for men to see.
Spirit was I before my slavehood,
Now home have come, am free once more.
Think it not me thou seest here,
Clad in human qualities,
For beyond these are archetypes,
The Eternal Raiment of the Spirit.
Then if thy faith prove certainty
It may be thou wilt light upon me.
Thou wilt find me clothed in Secrets,
And lights belonging to our Prophet.
Thou wilt find there heavenly Angels,
Eyes vigilant for my needs. Thou'lt find
That my Lord hath chosen me.
He shineth from me through what is in me ⁴⁹⁴

Al Alawi at times is a slave to the Lord. He wants to prove that faithfulness and loyalty to God not with words only but with all his being. He also praises his master Al Buzidi who passed on him faith. He had a spiritual impact on him. He operates his faith, as an artist through the adoration of god. He spent a lot of energy on God's power and the functioning of this power on his faith, on his work and his daily life. He said:

So if thou art truly mine,
A slave sincere unto his Lord,
Prove it, not with tongue alone,
For the tongue is wondrous false.
Thy soul to the spear point stretch out,
And die utterly the death.
Busy thyself with me, not thee,
Or take thy leave else, and depart.
I lay upon thee what my Master
Buzidi, dead to all creation,
Laid upon me ere his body's death.
Leave thine all here, where now I am,
Rise up to God, slough off the worlds,
And leave no vestige of them on thee.
Alike are this world and the next;
Behold them but with full-grown vision:
The world creator and the worlds
Both manifest His Unity. ⁴⁹⁵

⁴⁹⁴ Lings, Martin, *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy*, (1993) p. 226.

⁴⁹⁵ *Ibid.*, 227.

Al Alawi is looking at God as a beautiful object of contemplation. He is endowed with high principles and heartening feelings. We have seen in the second chapter the development of his individuality and how individualism is important in the development of a healthy society. A person can be appreciated and respected by others only when he is valuable to himself. In the opening verse of *'The Signature'* Al Alawi is preoccupied with his real self, he said 'Taught me knowledge of myself'. He sets his own religious practices, to enlighten his path. For people like him, the world would never reach perfection no matter all the investigated efforts and very few people have that sense of perception (dhawk) to sense and improve the human life. Perfection for him is always inspired and accredited from God. He said:

Look but truly face to face,
Thou wilt find naught to be afraid of,
For all is even now extinct
Except the Countenance of Lordship.
When thou knowest what we experience,
Then, if thou wilt, dispense with me
Yet wilt thou not, by Heaven, for none
But empty souls can e'er forget me.
God well knowth my estate.
May He shield me for the rest
Of life, and shield my brethren all,
From the trials of the heart,
And whose entereth my house,
Whoso is present at our Sessions,
Whoso seeth one who saw me,
If he would have wished to see me.⁴⁹⁶

Sheikh El Alawi is a man who has found the place of the real wisdom. He is submitting himself to the spiritual connexion with God. He acknowledges all God's investments with all the generosity and munificence that he bestowed on him. He trusts God and submits himself to his will. He said:

O aspirant to the junction
Submit yourself to my state (spiritual)

⁴⁹⁶ Ibid., pp. 227- 228.

This is the station of perfection
In it, I am rooted⁴⁹⁷

Al Alawi is completely annihilated before God. He wipes himself before God by strengthening all the ties that could bind them. He did not resign social engagements and his originality was counteracting the traditional. He belongs to the small minority whose genius is a perpetual challenge to established rules and practices. He did not bend his knee to any convention except to God. He “removed his sandals”⁴⁹⁸ to his eternal love who is alone enough for him, who made him erase his name and his image. He said in the presence of the Majestic:

I stayed by him
My Beloved made me close to him
And the veil fades away
Then my drinking was purified
Through him I realized the eternal junction⁴⁹⁹

With his much-pronounced independence, Al Alawi assumes his individuality fully. He was acting differently. His presence is overwhelming people just like Jesus who was irresistibly seducing people with his presence. Al Alawi’s charisma vanishes only at the presence of God:

My name and my image were erased
Also my body and my mind
My knowledge has evaporated
When I contemplate
When my dream came true
My life has disappeared
In the presence of contemplation⁵⁰⁰

One has to mention an elemental difference between Al Alawi and Thoreau, for the Sheikh God appears most of the time as a woman. In both Islam and Christianity God is masculine. In the most intimate moments of people in both religions God appears with masculine references, for Muslims it is ‘Allah’ for

⁴⁹⁷ My translation of « Ô ASPIRANT A LA JONCTION » in Arabic « Ya mûrid al-wissal » traduit de l’arabe vers le Français par Derwish al-Alawi

<http://www.soufisme-fr.com/al-alawi/4143-diwan-du-cheikh-ahmed-al-alawi.html>

⁴⁹⁸ Ibid

⁴⁹⁹ Ibid

⁵⁰⁰ Ibid

Christians it is 'Father'. Unlike the majority of Muslims, Sufis, such as Sheikh El Alawi approaches God as a chanel relationship a man could have with his beloved woman. Addressing God with a feminine reference is also found in some Hindu ascetics such as Ramakrishna who was always praying the Goddess Kali calling her 'Saint Mother'⁵⁰¹ Ramakrishna practiced all religions: Hinduism, Islam, Christianity to deduce that God who is worshiped is one and only the roads differ.⁵⁰² The first road to God undertaken by Ramakrishna was Islam. He was initiated to it by a fakir called Rani Rasmani. That is probably the reason why some Hindu great mystics see God as a feminine representation. Al Alawi is also abdicating before Layla, his direct connection with God. In his poem "*Laila*" Al Alawi used a name of a woman that means in Arabic 'night' which represents the divine essence. His monologue expresses a divine harmony, and a marvellous combination of ecstasy and observation. He said:

Full near I came unto where dwelleth
Laila, when I heard her call.
That voice, would I might ever hear it!
She favoured me, and drew me to her,
Took me in, into her precinct,
With discourse intimate addressed me.
She sat me by her, then came closer,
Raised the cloak that hid her from me,
Made me marvel to distraction,
Bewildered me with all her beauty.
She took me and amazed me,
And hid me in her inmost self,
Until I thought she was I,
And my life she took as ransome.
She changed me and transfigured me,
And marked me with her special sign,
Pressed me to her, put me from her,
Named me as she is named.
Having slain and crumbled me,
She steeped the fragments in her blood.
Then, after my death, she raised me:
My star shines in her firmament.
Where is my life, and where my body,
Where my witful soul? From her

⁵⁰¹ Rolland, Romain, *La Vie de Ramakrishna*, (1973) p. 79.

⁵⁰² *Ibid.*, p. 91.

The truth of these shone out to me,
Secrets that had been hidden from me.⁵⁰³

The poem is beautiful because it is based on love. This maddened love is well described, well decorticated. The beloved is the source of happiness, her absence is a constant burning feeling with the desire to melt with her. People may misunderstand the poem if they think that Laila is a woman. Al Alawi is talking about God while he is using all the generous features of a passionate relationship between two lovers. The beloved is not a man, it is a woman, a most attractive woman, that could illuminate all his path. It must be strange for people who see Islam as a patriarchal religion⁵⁰⁴. The woman and wine are two essential elements in Sufi poetry to attain self-realization. In his poem *The Cup* Al Alawi said:

Sweet is the Folk's drink. I tell this of its flavor,
And I mean not wine nor mean I honey,
But an Ancient Draught beyond my power to describe,
For words ever fail Beauty's describer.⁵⁰⁵

Al Alawi is describing this wine which is metaphoric for divinity. Al Alawi said in his poem *The Wine*:

Which all who drink must needs be always drinking,
Even as a drunk man seeketh to be more drunk.⁵⁰⁶

This wine has got a special taste. Since words are limited, the lover of God is using the metaphor of wine to express a difficult love, a harmful desire to quench his obsessive longing. He continued: "I marvel at this cup that itself

⁵⁰³ Lings, Martin, *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy*, (1993) p 225.

⁵⁰⁴ Nothing is more praising and honoring for women than the prophet Mohamed saying: "Paradise lies at the feet of the mother" This status is due to her suffering while she got pregnant. Her life is threatened during the delivery and when the baby is finally there she devotes all her time to his or her well-being. Islam forbids any harm done to the parents and especially to the mother. All these reasons contribute probably to the veneration of the Sufis toward a woman and their preference in using her to symbolise God.

⁵⁰⁵ Lings, Martin, *A Sufi Saints of the Twentieth Century: Shaikh Ahmad Al-Alawi: His Spiritual Heritage and Legacy*, (1993) p 218.

⁵⁰⁶ *Ibid.*, p. 224.

quencheth thirst".⁵⁰⁷ This thirst is close to madness. Al Alawi said in another poem entitled *The Intellect*:

Our intelligences are made drunk with the wine of love,
As though we were mad, yet mad we are not.⁵⁰⁸

The woman is not condemned in Sufi poetry, for Al Alawi she is a means to attain the sacred, and wine is the metaphoric drink for the spiritual awakening. Walden for Thoreau was, on the other hand, the means to attain supreme mystical goals. Both Thoreau and Al Alawi wanted to attain self-realisation, the ways to it differ but the result is the same. Are they prophets of soul or body? The answer is clear: they are both prophets of soul, of spiritual awakening and perfectibility of man. They both have the sense of the artistic emotion. They have the instinct passion for the delightful magnetism of magnificence. It is the beautiful that has taken them to God. They were both born as artists, to take the more dangerous road toward truth. The road of love opens unlimited horizons. This road is private because religion itself is a private matter. Thoreau and Al Alawi discovered their inner selves, without a mask, without a lie, but with a complete naked soul.

⁵⁰⁷ Ibid., p. 224.

⁵⁰⁸ Ibid., p. 214.

4.4. Walt Whitman and Kaddour Benachour

I hear from the Arab Muezzin calling,
From the top of the mosque
I hear the Christian priests at the altars of their
churches,
I hear the responsive base and soprano ⁵⁰⁹

Walt Whitman

When looking at Whitman's messianic poems in "*Leaves of Grass*" we touch the essence of prophetic poems, when looking for a moment at the contents of his last openly messianic poem, Whitman's self-proclaimed belonging to the Western world, encourages reading his work as the sum of the religious discourse of humanity. The voice in "*Leaves of Grass*" is respectfully tinged with skepticism against traditional religious doctrines. How to reach completeness? The perfect man or woman is generously reiterated in Whitman's poetry. He abundantly represented religion lightly as the highest poetic discourse and far from heavy religious traditions. He is the emblem of the poet of the cosmos, in a relative humility, he sees his role as that of a smuggler who brings illegal goods. He transforms the traditional religious teachings for the salvation of his readers. Caricature, parody, pastiche encountered over the poems in "*Leaves of Grass*" are sometimes conveying frequently messianic allusions and messianic ambitions of the poet who is raised above people. He goes through many direct references to God to make the man of the New Testament. Whitman wrote:

Enough! enough! enough!
Somehow I have been stunn'd. Stand back!
Give me a little time beyond my cuff'd head, slumbers, dreams,
gaping;
I discover myself on the verge of a usual mistake.

That I could forget the mockers and insults!
That I could forget the trickling tears, and the blows of the bludgeons
and hammers!

⁵⁰⁹ Whitman, Walt, *Leaves of Grass*, 1973 p. 138.

That I could look with a separate look on my own crucifixion and
bloody crowning.⁵¹⁰

Whitman is a man of sorrow, an emphatic container of the world's misery. He offers, through the allusion to the passion of Christ, a divine enunciation with a celestial dimension fitting his prophetic ambition. This is not the Christ who speaks in "*Leaves of Grass*" but a poet who handles and appropriates without reserve the history of Christ to make it his own. The arrogation might appear sacrilege and blasphemy as it reverses the Christian dogma that sees God's incarnation in the Messiah to save men from sin. The poet is clearly seizing the Christ's history to make it his own. At times he pushed this resemblance to Christ to the extreme. The history of the Messiah is reduced to the level of rhetoric contributing significantly to the strategy deployed by the author in the pseudo religious poetic Bible "*Leaves of Grass*". He said: "I think I could stop here myself and do miracles"⁵¹¹ Whitman is the modern Christ who achieved transubstantiation. Some scholars consider his poems as blasphemous because they highlight the character of one who is receiving the sins of the world for the purpose of saving people. He is alive in all human bodies, he meets them, confesses remarkably his sins in an overconfident language close to the messianic myth. His writing reveals his religious prophetic intention to make "*Leaves of Grass*" the modern biblical work. There are signs of grandeur and glory in "*Leaves of Grass*" that stimulate a biblical reading. It is an anthology of wisdom and deep perception of the world. It invites the reader to the wonders of heaven on earth. Whitman wrote:

Behold, I do not give lectures or a little charity,
When I give I give myself.
You there, impotent, loose in the knees,
Open your scarf'd chops till I blow grit within you,
Spread your palms and lift the flaps of your pockets,
I am not to be denied, I compel, I have stores plenty and to spare,
And any thing I have I bestow.
I do not ask who you are, that is not important to me,
You can do nothing and be nothing but what I will infold you.⁵¹²

⁵¹⁰ Ibid., p. 72.

⁵¹¹ Whitman, Walt, *Leaves of Grass*, 1973 p. 151.

⁵¹² Whitman, Walt, *Leaves of Grass*, 1973 pp. 73-74.

The most surprising and fascinating characteristic in Whitman is his poetic mixture between the sacred and the profane, between the religious and the erotic. “When I give I give myself” is a perfect metaphor of sexual abandonment, sexual loss and sacrifice. The author plays perfectly between religion and body. There are many other sexual overtones, in “*Gods*” he praised a comrade and raised him to the ideal man, to look at him as God himself:

Lover divine and perfect Comrade,
Waiting content, invisible yet, but certain,
Be thou my God.
Thou, thou, the Ideal Man,
Fair, able, beautiful, content, and loving,
Complete in body and dilate in spirit,
Be thou my God.
O Death, (for Life has served its turn,)
Opener and usher to the heavenly mansion ⁵¹³

The Bible embodies Whitman. There is a lot of mystery in “*Leaves of Grass*” that opens more than one interpretation. Whitman himself does not have answers for the questions. He said:

And my spirit said No, we but level that lift to pass and continue beyond.
You are also asking me questions and I hear you,
I answer that I cannot answer, you must find out for yourself. ⁵¹⁴

The tone is holy folded by profane passages. The erotic-religious dimension of “*Leaves of Grass*” reminds us of the hermeneutic plurality of the sensible world. Whitman encourages his readers to find out their own ways:

But these leaves conning you con at peril,
For these leaves and me you will not understand,
They will elude you at first and still more afterward, I will certainly elude you.
Even while you should think you had unquestionably caught me,
behold!
Already you see I have escaped from you. ⁵¹⁵

⁵¹³ Whitman, Walt, *Leaves of Grass*, 1973, p. 269.

⁵¹⁴ *Ibid.*, p. 84.

⁵¹⁵ *Ibid.*, p. 116.

Whitman has got a gift. He is able to look into his heart. He feels the bleakest secrets as well as the lightest hopes of his being. At times we feel that he is suffering for his prophesies. He was born to be different. He is enigmatic and uniquely individual. He has been given signs of prophesy by God, but he is not at all inducing other people to follow his way. He said:

Nor will my poems do good only, they will do just as much evil,
perhaps more,
For all is useless without that which you may guess at many times and
not hit, that which I hinted at;
Therefore release me and depart on your way.⁵¹⁶

The true face of the messianic poet of Camden is more comfortable with people's suggestions rather than affirmations and conclusive assertions. It is his true nature to incite people to depart their own way as indicated by the end of this poem. He prefers primarily an extension to his own poetry. He looks at the world from a window of affinity and not that of doctrine. He said: "I see something of God each hour of the twenty-four, and each moment then, In the faces of men and women I see God, and in my own face in the glass"⁵¹⁷ He sees also Jesus in the faces of other men: "Young man, I think I know you, I think this face is the face of the Christ himself."⁵¹⁸ but amazingly when it comes to worshipping he said: "If I worship one thing more than another it shall be the spread of my own body, or any part of it."⁵¹⁹ What is remarkable when reading Whitman's poems is the effort to create a sacred place within the sensible world. He said: "I find letters from God dropt in the street, and every one is sign'd by God's name"⁵²⁰ The spiritual is grounded within the profane in a magic way. Whitman is strengthening his power of eloquence within religious traditions. He said: "I hear and behold God in every object, yet understand God not in the least"⁵²¹ He does not hesitate to distort the old holy foundations to move towards a vision of an ideal spiritual universe which is in perfect agreement with man. We are arrested by Whitman's ability to recreate the great religious myths and mix them in his poems in a chaotic and confused

⁵¹⁶ Ibid., p.117.

⁵¹⁷ Whitman, Walt, *Leaves of Grass*, 1973, pp. 86-87.

⁵¹⁸ Ibid., p. 307.

⁵¹⁹ Ibid., p. 53.

⁵²⁰ Ibid., p. 87.

⁵²¹ Ibid., p. 86.

way. He can decrease from the holiness of God to the holiness of the self. He said: "And nothing, not God, is greater to one than one's self is" ⁵²² Nevertheless, the American readers of nineteenth century have found a good alternative to the Bible. After they have broken from the daily exercise of reading the Bible they found something alike which reminds them the frailty and weakness of human life. An example of this mixture between sacred and profane is the passage "All flesh is grass" in the Old Testament in Isaiah 40:6. The phrase is interpreted to mean that human life is ephemeral and passing. It was rewritten by Whitman: "Again the deathless grass, so noiseless soft and green"⁵²³ Whitman is turning away completely from this pessimistic and resigned view of the vulnerability of man before God to offer a joyful and happy world. He continued always questioning the grass but through an innocent voice:

A child said, What is the grass? fetching it to me with full hands;
How could I answer the child? . . . I do not know what it is any more than he.
I guess it must be the flag of my disposition, out of hopeful green stuff woven.
Or I guess it is the handkerchief of the Lord,
A scented gift and remembrancer designedly dropped,
Bearing the owner's name someway in the corners, that we may see and remark, and say Whose?
Or I guess the grass is itself a child. . . .the produced babe of the vegetation.
Or I guess it is a uniform hieroglyphic,
And it means, Sprouting alike in broad zones and narrow Zones ⁵²⁴

This passage is incredible in many ways. The redefinition of biblical symbol is operated in a burst of representative origin. The poet blithely melts several registers of language, to answer the question of the innocent child. He opens a great realm of hermeneutics to give sense to the sensible world. The poet is trying to put some comprehension to the universe by the immediate immersion in the sensible. He is giving hope and assurance before death. The grass

⁵²² Ibid., p. 86.

⁵²³ Ibid., p. 482.

⁵²⁴ Whitman, Walt, *Leaves of Grass*, 1973, pp. 33-34.

expresses a lot of things to the poet. It is the source of many wonders. The tone in this poem is enforced by its claimed naiveté. The author uses emotional allusions worthy of reflection. God is dropping his perfumed handkerchief to attract the passionate attentions if not sexual devotion of people. With the hieroglyphs reference Whitman opens the symbol the most trivial thing of nature, opens the doors of knowledge of the world and God. Biblical reference constitutes the fundamental element of Whitman's prophetic discourse. He overlaps easily between the physical and the spiritual, the mortal and the immortal, the human and non-human. He is a peacemaker. He is thinking about people's welfare. He feels that God loves him, thus he continues the way he wants him to be no matter the disparity which is due to the fact that God has shown him things at a deeper level.

Epiphany and revelation in Whitman's poetry are not essentially in great sections they are present in the most insignificant passages. Small details are as significant as great details. This close access to the world is based on intuitive perception more than intellectual. Motivated by the Bible and Eastern religions, Whitman stands between reality and illusion. In this respect, he proclaimed himself as the poet of body and soul. He said: "Is it the prophet's thought I speak, or am I raving?"⁵²⁵ Whitman inherited some aspects of spirituality from his mother who revered the heritage and the practices and doctrines of American Quakerism. In 1829, the family attended the famous Quaker preacher Elias Hicks, whose personality and vocal power left a great impact on Walt Whitman. The young Whitman grew with the belief that each person is endowed with some trait of divinity. He sees the divine in each natural creation. Some of his poems investigated this heavenly man who is a small representation of God on earth. He shares Emerson's optimism in human faith and human potential. He believes that the human is in constant progress and improvement. This divine part of him is his fuel towards a limitless life experience, a fascinating life where man can stretch his spirituality forward with infinite will and infinite aspirations. Thoreau praised Whitman's *Leaves of*

⁵²⁵ Whitman, Walt, *Leaves of Grass*, 1973, p. 423.

Grass as a book written “wonderfully like Orientals”⁵²⁶. Lord Viscount Strangford talked about the astonishing resemblance of *Leaves of Grass* to Persian Sufi poetry.⁵²⁷

As one example of this resemblance, is Whitman’s poem *Santa Spirita*:

Santa Spirita, breather, life,
Beyond the light, lighter than light. . .
Beyond the flames of hell, joyous, leaping easily above hell,
Beyond paradise, perfumed solely with mine own perfume,
Including all life on earth, touching, including God, including Saviour
and Satan,
Ethereal, pervading all, (for without me what were all? What were
God?)
Essence of formal life of the real identities, permanent, positive,
(namely the unseen)
Life of the great round world, the sun and stars and of man,
I, the general soul,
Here the square finishing, the solid, I the most solid,
Breath my breath also through these songs.⁵²⁸

In this poem the material and the immaterial life are fused. The divine is seen in both the material and the spiritual. The divine is as he said “including all life on earth”⁵²⁹ he continued wonderfully “including Saviour and Satan”⁵³⁰ this idea of seeing God in Satan might be shocking for some people, but this is part of transcendentalist philosophy which is also found in Sufism. Jami said in a passage that has been translated by Professor Browne:

Depart, learn love, and then return before me!
For, shouldst thou fear to drink wine from Form’s flagon⁵³¹

Sufism develops in the human being a process of continual rebirth until he achieves self-realization. Religion is never an accomplished work. It requires a perpetual act of understanding. According to Sufism the real self is not what the environment and culture develop in us, but it is essentially the result of the

⁵²⁶ Massud Farzan “*Whitman and Sufism: Towards "A Persian Lesson"*”: Source: American Literature, Vol. 47, No. 4 (Jan., 1976), pp. 572-582 Published by: Duke University Press Stable URL: <http://www.jstor.org/stable/2924837> p. 573.

⁵²⁷ Ibid., p. 573.

⁵²⁸ Whitman, *Walt, Leaves of Grass*, 1973, p. 445.

⁵²⁹ Whitman, *Walt, Leaves of Grass*, 1973, p. 445.

⁵³⁰ Ibid., p. 445.

⁵³¹ Nicholson, Reynold, *The Mystics of Islam*, (1975) p. 110.

universe in progression. In Sufism unconsciousness receives more importance than consciousness and possesses unlimited potentialities unlike the limited consciousness.

Walt Whitman is a Transcendentalist too but quite different from his predecessors. He started later than the two others (Emerson and Thoreau). He lived in Concord too. His impact as well as his influence with Transcendentalism is evident in many poems especially "*Song of Myself*". He is always included within the transcendental circle, though he was a latecomer to it. He started writing poetry at the age of 37. After a career in journalism, he was enthusiastic to carry on as a poet. He read Emerson's "*the Poet*" and thought he had all the qualities gathered by Emerson. He thought as if he was writing on him. His poetry carries a lot of qualities of Transcendentalism and practice. He was courageous, he represented a new poetic trend within American transcendentalist voice. "*Song of Myself*" carries a lot of features of Transcendentalism, it tackles the self and its relationship to the universe, "*Out of the Cradle Endlessly Rocking*," is another poem that tackles a transcendentalist theme such as death, though Whitman was really devoted and keen of life. The growth and the progress of the poet are also perceptible in '*When Lilacs Last in the Dooryard Bloom'd*' where he uses nature as symbol. The themes are life, love, and the tragic link to death. He glorifies death. To glorify death one has to go through stages, the first one is to regard death as any other event than one has to be close to it to decrease the amount of fear that it arouses in us. After the demystification of death, one can go a step forward to love it after so much suffering in accepting it. Whitman admitted that he owes a lot to Emerson. He confessed without restraint that he could never have achieved his book of poems if he had not first "come to himself," and he assumed that Emerson was a hand that helped in the finding of the self. In an interview he was asked if he thought he would have come to himself without that help. He answered, "Yes, but it would have taken longer."⁵³² And he used this characteristic expression: "I was simmering, simmering, simmering;

⁵³² <http://www.vcu.edu/engweb/transcendentalism/roots/legacy/whitman/index.html>

Emerson brought me to a boil.”⁵³³ The relationship between Emerson and Whitman is closer to that of the Sufi’s attachment to his master. Whitman talked about the story of his "taking fire" from Emerson, as he told it to John Townsend Trowbridge, as published in the *Atlantic Monthly* in 1902 (Reminiscences of Walt Whitman.)

Ellis Hanson ranked Whitman with Christ, though as he said “their reputations as spiritual leaders have had their ups and downs.”⁵³⁴ Hanson talked about the embarrassment of Whitman’s on the religious fervor concerning his life: he said: “The character you give me is not a true one in the main,”⁵³⁵

He wrote to Bucke, with a lot of subtlety. “I am by no means that benevolent, equable, happy creature you portray—but let that pass”⁵³⁶

Bucke speaks of *Leaves of Grass* (1855) as “a bible of bibles”: “it is grand, grander than even I had hoped. It is the bible of the future for the next thousand years”⁵³⁷ Whitman was aware like Benachour of his divine presence. He said: “Divine am I inside and out”⁵³⁸ He shares also with the Sufis the fact of seeing divinity in God’s creation. He said: “I hear and behold God in every object, yet understand God not in the least.”⁵³⁹ or “In the faces of men and women I see God, and in my own face in the glass.”⁵⁴⁰ These words comprise the fundamental principles of Sufism. The poet is stating that he is able to see God in each creature as God’s presence in every object. The poet is also focusing on the fact that he is divine and that divinity is coming to him from God. Finally, his own face reminds him God. Most scholars don’t take Whitman seriously when he speaks of religion for the reason that his religiosity is different from a man of church however it is characterized by a sense of moral elevation and an intellectual intensity and a sense of immortality.

⁵³³ http://www.whataboutclients.com/archives/2011/05/writing_well_wa.html

⁵³⁴ Worshipping Walt: The Whitman Disciples, by Michael Robertson
Author(s): Ellis Hanson Reviewed work(s):Source: Victorian Studies, Vol. 51, No. 3, Special Issue: Papers and Responses from the Sixth Annual Conference of the North American Victorian Studies Association (Spring 2009), p. 558Published by: Indiana University Press
Stable URL: <http://www.jstor.org/stable/10.2979/VIC.2009.51.3.558> .

⁵³⁵ Ibid., p. 559.

⁵³⁶ Ibid., p. 559.

⁵³⁷ Ibid., p. 559.

⁵³⁸ Whitman, Walt, *Leaves of Grass*, 1973 p. 53.

⁵³⁹ Ibid., p. 86.

⁵⁴⁰ Whitman, Walt, *Leaves of Grass*, 1973, p. 87.

Whitman once told Traubel in 1888: “I am not looking for art; I am after spiritual expression.”⁵⁴¹ Whitman was concerned about a religion far from materialism and corruption. He is looking for a religion that fits his poetic side. Whitman was influenced by Vedantic poets. His religion is based on nature. He wrote: “the soul departs: whereupon, obedient to a great law of nature.”⁵⁴² Walt Whitman in “A Persian Lesson” is talking about God using ‘Allah’. It is not ‘Allah’ who is specific for Muslims only, but the universal Allah who is merciful and forgiving for all his creation. The presence of God is everywhere in his poetry and God has no race, no nationality and no geographical preference. Whitman said:

Finally my children, to envelop each word, each part of the rest, Allah
is all, all - is immanent in every life and object, May-be at many and
many-a-more removes - yet Allah, Allah,
Allah is there.

...

It is the central urge in every atom,
(Often unconscious, often evil, downfallen,)
To return to its divine source and origin, however distant,
Latent the same in subject and in object, without one exception.⁵⁴³

Whitman seems to embrace all religions similarly. Concerning alcohol, he was an advocate of temperance. His drinking of alcohol was very occasional. There is almost no use of wine in his poetry, in comparison to Benachour whose poetry expresses an emotional realization of the divine unity which is sometimes transformed into an ecstatic and euphoric state of being, as someone who is drunk with wine. It is quite ironic to find out a faithful Muslim who has never tasted alcohol yet he is able to describe that condition persuasively and probably better than someone who has already tried it.

For both Kaddour Benachour and Whitman to live is to be in constant renewal. The need for spirituality is an important element in this rebirth. This spiritual wine is a source of regeneration. It is not given to all people. God gives it to whom he will as it is mentioned by Kaddour Benachour. Walt Whitman

⁵⁴¹ LeMaster, J.R. and Jahan Sabahat, *Walt Whitman and the Persian Poets: A Study in Literature and Religion*, (2009) p. 27.

⁵⁴² *Ibid.*, p. 27.

⁵⁴³ Whitman, Walt, *Leaves of Grass*, (1973) p. 554.

explains in the following poem the cycles he went through to accomplish a robust and healthy soul. He said in “*Song of Myself*”:

Afar down I see the huge first Nothing, I know I was even there,
I waited unseen and always, and slept through the lethargic mist,
And took my time, and took no hurt from the fetid carbon.
Long I was hugg'd close - long and long.
Immense have been the preparation for me,
Faithful and friendly the arms that have help'd me.
Cycles ferried my cradle, rowing and rowing like cheerful boatmen,
For room to me stars kept aside in their own rings. . .
Before I was born out of my mother generations guided me,
My embryo has never been torpid, nothing could overlay it.
All forces have been employ'd to complete and delight me,
Now on this spot I stand with my robust soul.⁵⁴⁴

Whitman’s religiosity is complex because he is fusing religion with art. Religion for him is a poetic invention. He reinvents a religion with artistic artefacts and incites to a deep enlightenment of the soul. He sees God in all his creation, but without neglecting his individuality. He sees himself also in all people. He said:

In all people I see myself, none more and not one a barley-corn less,
And the good or bad I say of myself I say of them.⁵⁴⁵

Whitman continually uses images of body and soul together, to convey a kind of spirituality which is possible in this explosive mixture (flesh and soul). He believes that the body and the soul share the two faces of the same coin, more than that, he believes that a healthy body can only contribute to a profound spiritual life. Physical emancipation leads to transcendent peace and serenity. Sexual allusions are not infringements, they fulfil the deep awareness of Whitman’s soul. He said in “*Song of Myself*”: “I am the poet of the Body and I am the poet of the Soul,

The pleasures of heaven are with me and the pains of hell are with me”⁵⁴⁶

The physical in Whitman’s poetry is always a steering canal to metaphysics, it is exactly like Sufism where the poetic vision of a woman is converted into God. Whitman said in “*Song of Myself*”

⁵⁴⁴ Whitman, Walt, *Leaves of Grass*, (1973) p. 81.

⁵⁴⁵ *Ibid.*, p. 47.

⁵⁴⁶ *Ibid.*, p. 48.

I believe in the flesh and the appetites,
Seeing, hearing, feeling, are miracles, and each part and tag of me is a
miracle.
Divine am I inside and out, and I make holly whatever I touch or am
touch'd from,
The scent of these arm pits aroma finer than prayer,
This head more than churches, bibles, and all the creeds.⁵⁴⁷

Again Whitman is not afraid with this frightful combination of flesh and soul. His philosophy is individualistic where the individual is sacred. It is a philosophy based on love. He said: "I hear the sound I love, the sound of the human voice"⁵⁴⁸ Whitman and Benachour were exceptional in the ability in looking deep within the heart and the soul. They were looking for something which is able to raise them above the common life. Nothing can prevent them from what they see as truth. The confrontation with the bitter life is not fatal for them and truth end up being noticed rather than concealed. Whitman said:

All truths wait in all things,
They neither hasten their own delivery nor resist it,
They do not need the obstetric forceps of surgeon,
The insignificant is as big to me as any,
(What is less or more than a touch?)
Logic and sermons never convince,
The damp of the night drives deeper into my soul.
(Only what proves itself to every man and woman is so,
Only what nobody denies is so.)⁵⁴⁹

Whitman focuses on the truth that hangs around sometimes for years without being expressed, nonetheless one day or another the delivery arrives without the surgeon's forceps. There is an Egyptian idiom which says: "the news of the day is costly, tomorrow will be free"⁵⁵⁰ which means that truth comes one day inadvertently, unconsciously. Truth as Whitman asserts above is all what men and women agree on. God is one eternal truth that Whitman perceives in every object, yet he does not seem encouraging people to go further than that, or maybe he is making an allusion to those who go further in their knowledge of

⁵⁴⁷ Ibid., p 53.

⁵⁴⁸ Ibid., p 55.

⁵⁴⁹ Ibid., p 58.

⁵⁵⁰ « بخير بفلوس بكر يبق ببلاش »

God to study His the scriptures to finally end up with many frustrations that prevent them in perceiving God in every face. He said:

And I say to mankind, Be not curious about God,
For I who am curious about each am not curious about God,
(No array of terms can say how much I am at peace about God and
about death.)
I hear and behold God in every object, yet understand God not in the
least...
Why should I see God better than this day?
I see something of God each hour of the twenty-four, and each
moment then,
In the faces of men and women I see God, and in my own face in the
glass,
I find letters from God dropt in the street, and every one sign'd by
God's name,
And I leave them where they are, for I know that wheresoe'er I go,
Others will punctually come for ever and ever.⁵⁵¹

God is near and accessible to him every moment and everything can take a form of God. Every individual may be an expression of God. LeMaster and Jahan⁵⁵² saw similarities between Whitman and the Persian poets Rumi, Hafiz, Saadi, and Attar by the fact that the Sufis as well as Whitman are interested with the inner aspects of religion. In the following poem, Whitman presents himself as the one who is born as a redeemer, the savior of humanity, the promised one. He said:

Consolator most mild, the promised one advancing,
With gentle hand extended, the mightier God am I,
Foretold by prophets and poets, in their most wrapt prophecies and
poems;
From this side, lo! the Lord CHRIST gazes--lo! Hermes I--lo! mine is
Hercules' face;
All sorrow, labour, suffering, I, tallying it, absorb in myself;
Many times have I been rejected, taunted, put in prison, and crucified--
-and many times shall be again;
All the world have I given up for my dear brothers' and sisters' sake--
for the soul's sake⁵⁵³

⁵⁵¹ Whitman, Walt, *Leaves of Grass*, (1973) pp. 86-87.

⁵⁵² LeMaster, J.R. and Jahan Sabahat, *Walt Whitman and the Persian Poets: A Study in Literature and Religion* (2009)

⁵⁵³ Whitman, Walt, *Leaves of Grass*, (1973) p. 444.

But the savior of humanity has got particular qualities that go on the same level of the prophetic image of the poet, Whitman continues:

Wending my way through the homes of men, rich or poor, with the kiss of affection; For I am affection—I am the cheer-bringing God, with hope, and all-enclosing Charity; (Conqueror yet—for before me all the armies and soldiers of the earth shall yet bow—and all the weapons of war become impotent:)

With indulgent words, as to children—with fresh and sane words, mine only; Young and strong I pass, knowing well I am destin'd myself to an early death: But my Charity has no death—my Wisdom dies not, neither early nor late, And my sweet Love, bequeath'd here and elsewhere, never dies.⁵⁵⁴

Whitman and Benachour are both yearning for spiritual thirst. They both believe that they are as divine as God. They employ a prophetic and authoritative tone to teach their followers. They are spiritual teachers endowed with a soul of a prophet whose daily job is to enlighten their pupils. The most fascinating trick in their poetry is the gift to mingle the sacred with the profane. Wine and sexual metaphors are used for the sake of aesthetic and mainly to secularize religion. Besides they encourage people to observe God's beauty around to experience God's presence in all the objects around. In some passages we feel that these two poets receive God's message directly from him there is no mediator in between thus they are able to see what the others cannot. Whitman is the Christ while he said: "I could look with a separate look on my own crucifixion and bloody crowning."⁵⁵⁵ Whitman uses erotic images to fulfil his prophesies. The poet is aware about his prophetic mission, as God has chosen him, he feels the duty to deliver his message which is going to last centuries after him. His emotions are intense and greater than man, thus his generosity is also great. He said:

Behold, I do not give lectures or a little charity,
When I give I give myself.
You there, impotent, loose in the knees,
Open your scarf'd chops till I blow grit within you,
Spread your palms and lift the flaps of your pockets,
I am not to be denied, I compel, I have stores plenty and to spare,
And any thing I have I bestow.⁵⁵⁶

⁵⁵⁴ Whitman, Walt, *Leaves of Grass*, (1973) p. 444.

⁵⁵⁵ *Ibid.*, p. 72.

⁵⁵⁶ *Ibid.*, pp. 73-74.

Poets like Whitman and Benachour contribute in the secularization of religion by bringing God here on earth. They were both certain that their poetry will stay as the Christian and the Muslim prophets whose words and teachings remain till today and forever. They have the responsibility to show the enlightened path to humanity because they were chosen by God who has made them perfect men.

In the "*Passage to India*" Whitman said:

Thou mightier center of the true, the good, the loving,
Thou moral, spiritual fountain - affection's source - thou reservoir.⁵⁵⁷

Whitman wishes like Sheikh Kaddour Benachour for a unification of his soul with God which is symbolized by the sea, as in these ending lines from "*Passage to India*":

The seas all cross'd . . . the voyage done,
Surrounded, copest, frontest God, yieldest, the aim attain'd,
As fill'd with friendship, love complete, the Elder Brother found,
The Younger melting in fondness in his arms.⁵⁵⁸

Whitman here is seeking a spiritual union with God, his tender relationship makes him exceed his loneliness to become one soul with the other. The meeting of his shadow is a great happiness for him. He is completely overwhelmed by the presence of the beloved. He continued:

I am for you, and you are for me, not only for
our own sake, but for other's sakes,
Envelop'd in you sleep greater heroes and
Bards,
They refuse to awake at the touch of any man
But me.⁵⁵⁹

Kaddour Benachour just like Whitman in his poem above acknowledges Layla as his faithful partner that allows him a transcendent experience. They are both longing for an elevation that they think it is the privilege of some chosen people. The reward comes after much endurance and patience to the consecration of the much-desired union. God for Whitman was immanent and

⁵⁵⁷ Whitman, Walt, *Leaves of Grass*, (1973) p. 419.

⁵⁵⁸ Ibid., p. 419.

⁵⁵⁹ Ibid., p. 102.

transcendent, the same for Benachour with the exception that the former is seeking union by embracing his friend and the latter through a woman

Benachour said in: *My Joy Layla*

My joy, Layla: queen of the beautiful ladies,
Wondering-invites me to meet her.
Echoes my call: here she is coming
Daringly without deception or presumption.
Present at last, and filling me with Her kindness
-Star of night, star of day- in her apotheosis
Sublime smile of exultation. She embraces me
In the euphoria of our meeting.
Other than me, I thought;
Other than she, I thought.
Yet my body is her,
My name, my condition and my language.

To be to my soul and my spirit,
And all in its entirety,
My movement and my restfulness,
And the eye of eternity.
Count me among your lovers, my Layla!
The present of honor and grace given back, O sublime beauty!
I was your lover, here I am your beloved
To possess you, through you, at present I'm possessed.
Body and spirit, we are confused.
Wife of mine, I elect you
With the rich dowry
Of my twenty years of waiting.

Devoting to you my possessions, my actions and my thoughts:
Mad love, sincere, and my torn passion,
Humble fervor at night.
Do you blame me, O my master, when
I fed my hope with your indulgence?
Layla is my conquest
And I am the conquest of kings.
She takes as a witness
The husband of her that I am.
Layla, sweet friend! union of our being.
I am absorbed by her splendor,
predicted by the glad tidings.

Ah! The pleasure of our union
In the sovereignty of law and tradition.
Layla, my beloved, I am your lover,
In the intimate secrets and the big day.
One, we are, gentle gazelle!

Ecstasy granted before Eve and Adam
Prior to the "before"
In the everything of "everything"
May He be exalted, God! Glorification for Him!
And thanks are given to Him,
Due for this gift: Layla
Of magnificence and generosity.⁵⁶⁰

Kaddour Benachour talked about alcohol and women, but unlike Abd-el-Kader and Al Alawi, people assume that Benachour tasted alcohol and knew some women when he was young.⁵⁶¹ His spirituality is closer to Whitman's. Benachour has come in the poem above to know God intimately, as a man sees and appreciates his lover. The universe is revealed to him throughout Layla. He is overwhelmed by Layla as the prophet was overwhelmed by God's message. He found the key of human existence. The ecstasy of this union with Layla is filling all the wisdom of this divine love. God is the resource and constitutes a great reservoir for love and harmony. Benachour, like Whitman is aware of his prophetic vision. He is a divine instrument only the path differs, Benachour has chosen a woman but it could have been something else: vegetal, animal or human, the most important thing is to reach the highest spiritual phase. Benachour is confident in his prophetic role as God's messenger just like Whitman. The criticism for both was very sharp if we take the example of Arthur Wrobel who talked about Whitman's dualism between man's physical nature and the commitment to the spiritual truth.

Dualism is simply inconceivable since a corrupt body signifies, or actually is, a corrupt soul and vice versa. Thus, the anguish Whitman must have felt after experiencing paralytic strokes and unnatural sexual desires must have been intensified by a realization that these

⁵⁶⁰ Dib, Souheil Mohamed. *Le Trésor Enfui du Malhoun : Anthologie de la Poésie Populaire Algérienne*. (2009). p. 23-24 (my translation)

⁵⁶¹ My question to Dr. Abdelmadjid Aboura was if Sheikh Kaddour Benachour's poems about women and wine were only the result of his huge imagination. His answer was "Sheikh Kaddour Benachour was a musician, before being a fool of God and he tasted wine and knew some women in his teenage years." I asked him then about the relationship between Sheikh Benachour and Sheikh Al Alawi and if it is true that Al Alawi was plagiarizing Benachour. He answered: "while someone swims in a lake, he forcefully drinks from it. Al Alawi recognizes the great writing and spiritual qualities of sheikh Benachour. He read all his Diwan. One day he invited him and put poison in Benachour's cup, but Benachour saw the scene before and drank it without being affected by it." I was astonished I asked Dr. Aboura: "How come that a man with such huge spiritual and mental qualities be jealous to this point." He answered: "Jealousy is something inherent to the human being."

crises made his philosophical program a lie. How could a poet continue to function from a soul housed in a corrupted body?⁵⁶²

Whitman at the end of his life said that he wrote from “his own living physical identity”⁵⁶³ The article of Arthur Wrobel shows the non-conformity of Whitman without uttering this word at any moment in his article. For Whitman the harmony of the body is important in the organic realization with the universe. The metaphysics of Whitman does not exclude perfect beauty, health and a well-developed body which corresponds undeniably to a strong soul. Wrobel talked about this symbiotic mixture between good health and strong spirit which is central to the phrenologists whom Whitman read and reviewed. This symbiotic mixture might be looked upon in a non-conformist way, because for many critics this is a contradictory mixture. For them to attain a strong spirit one must reduce in the seize of the veneration of the body, which is not the case of Whitman who is almost proud and pleased with his physical appearance. Again Whitman agreed with the phrenologists that the mind is almost shaped by the body: an attractive body blends with spiritual qualities. The spirit is manifested in flesh, and the lack of freedom and health results in mischief and wickedness. Gregory Jay highlighted Whitman’s use of body as: “the agency of moral reform and social change, as the energy of sex and the social relations of Eros burst the conventional limits of behavior and reconnect people with the material spirit of nature.”⁵⁶⁴

As an example of the interference of art within these two philosophies is the inclination of Whitman and Kaddour Benachour towards music. Sydney Krause said “I shall indicate that music mainly provided Whitman with a subject to write poems about, not really a method; that Whitman found music valuable more as a psychological bridge over which he could cross to mystical

⁵⁶² Whitman and the Phrenologists: The Divine Body and the Sensuous Soul Author(s): Arthur Wrobel Source: PMLA, Vol. 89, No. 1 (Jan., 1974), p 21 Published by: Modern Language Association Stable URL: <http://www.jstor.org/stable/461663>

⁵⁶³ Ibid., p. 17.

⁵⁶⁴ Catching up with Whitman: A Review Essay Author(s): Gregory Jay Reviewed work(s): Source: South Atlantic Review, Vol. 57, No. 1 (Jan., 1992), p94 Published by: South Atlantic Modern Language Association Stable URL: <http://www.jstor.org/stable/3200339> .

realization.”⁵⁶⁵ The same thing is observed in Kaddour Benachour. It is the effect of music that creates the poet. Music generates a psychological delight. This is something common to all poets. As an example Abdelwahab, the great Egyptian Singer and poet once said: “The sound first, then the word.” The music is the intrinsic appeal for Whitman and Kaddour Benachour. The desire to write is the completion of this disturbing and amusing experience. The effect remains the essence and the intention of the two poets. Benachour as well as Whitman gives creative interpretations of the world in their writings. The most intricate thing is when a poet tries with his peculiar mind to interpret the sacred book. The thing which is weird for people is the interpretation of religious themes with artistic modes of readings. Benachour was attacked for breaking the rules. In short, he was criticized for mixing art with religion. The first problem in the Arab world is that very tiny place is left for creative interpretations of the Quran. The meaning of the sacred book is almost static, whereas there are many possible interpretations especially behind metaphors and allegories. The second problem is that the sacred book is left only for religious scholars. The result is a kind of interpretation which is empty from any creativity. Artists are kept apart because they are considered by orthodox Islam as sinners and disbelievers. Those who are talented in deciphering the abyss of a religious metaphor or a religious allegory are kept distant, like a spread disease, or an infection that could spoil the right meaning of a sacred text. Maybe there is still something behind that requires an artistic eye. It is believed that art contradicts religion, by the fact that it is full of freedom, and religion is full of restriction. The sacred book is full of treasures that involve artistic interpretations, such as Moses’ magic stick that possesses exceptional powers or Joseph’s dreams and interpretations and God’s plans to save Joseph, or Jesus Christ’s power in healing leprosy. These are stories where the artistic and the religious are mixed up. There is an emotional feature that results from art and religion which is almost the same. Art has never threatened religion, however religion has so many times threatens art. In Algeria all artists fly to

⁵⁶⁵ Sydney J. Krause “*Whitman, Music, and Proud Music of the Storm*” Source: PMLA, Vol. 72, No. 4 (Sep., 1957), p 707 Published by: Modern Language Association
Stable URL: <http://www.jstor.org/stable/460180>

other countries when fundamentalism rose during the nineties. Creative artists were killed or exiled. Artists tremble in fundamentalist regions in the world, no matter if it is a Muslim or a Christian country. Fundamentalism seeks conformity and artistic death. Fundamentalists dislike freedom, creativity and women.

Language remains alone in dealing with esoteric aspects of the human being. It expresses a lot. It tries to express everything related to man. It has succeeded to a certain point, but it has always failed to express great passions. Language is always short in expressing emotions of great beauty and goodness. Thus the distorted language remains the one that has taken the burden of extreme and supreme emotions. The language of the Sufis and the Transcendentalists breaks the laws of comprehension. It is common for these writers to go beyond language because they have transcended the real world. They are trying to endeavor the world of heaven. Night and day, they are always inspired by the sky, the earth, the land, the sea, man, woman and every creation of God which is just veiling the extremity of knowledge. To eliminate this veil is without doubt to face the esoteric, the secret, and the mysterious. The poet, be it a Sufi or a Transcendentalist, is engaged in a disobedient way of expression or the language of the madman as Foucault said. It is the language which is put on the edge for its idiosyncrasy. It is poetry. It is the language of the esoteric. It is a regenerating force that exalts both strangeness and antagonism.

Kaddour Benachour⁵⁶⁶ (1850-1938) was also a master of the esoteric language. He gained a great reputation in Sufism. His grave is in his hometown Nedroma

⁵⁶⁶ I have collected this information about Sidi Kaddour Benachour when I visited his granddaughter in Tlemcen on the 9th of April 2010. I interviewed her husband called Sbiaa, a very learned person about all the details of Benachour. He is also Mokkadem of the Zawia El Achouria in Tlemcen. I spent several hours at Sbiaa's house, where I was smelling coming lunch. A new house, he has been in an apartment for thirty-five years with calm surroundings, he is now enjoying a new house with modest furniture, roominess, and plain elegance and fullness, no luxury, however an admirable old-fashioned simplicity. Lunch was the same. Of course it was the best of the occasions "Friday". Sbiaa is the son-in-law of Benachour's son. I was asking him questions about Sidi Kaddour Benachour and he was answering with bright light in the eyes, and cheery expression, and just the amount of talking about him that shows how passionately he loves and admires him. He was almost always with a smile. Besides Sbiaa there was my cousin Kamel Bekhti sitting who is himself an adept of the Zawia el Achouria. He gave me further and fuller information about Benachour. Sbiaa talked also about Sheikh el Alawi saying that this latter was plagiarizing Benachour. I haven't yet furthered any investigation concerning this issue, knowing that El Alawi has got also a great Diwan of his

which became a place of meditation for the inhabitants and the followers of his way (tariqa) which he gained with his deep philosophy and his regular and consistent education in the search for God's Truth. He was leading "madjmaa" which are sessions of spiritual inquiries and analysis.

This Sufi from the Maghreb had a very rich life sometimes even puzzling and mysterious. He produced a very strong poetry related to the divine love for God, as well as the intensity of his ascetic life which is clearly identified in his (manakib). He was born in Nedroma, a town near Tlemcen. He was remarkable from his early age. Since 1900, he started expressing a great awareness and concern of mysticism and spirituality. He moved to Tlemcen where he stayed from 1926 to 1930. He came back to his hometown till he died on the 6th of July 1938. In his text "*El Manakib*" Sidi Kaddour Benachour talked about his early life. He described how he has first entered a mosque, and learned all the letters in three months. He started writing after seven months and succeeded to erase his slate three times per day till the astonishment of the fakih⁵⁶⁷. This latter invited his father and said to him 'your son is a wonder'. Benachour was so happy by the end of the year for all the favors of God upon him. The fakih had a dimwitted child who had difficulties in understanding and learning. One day the fakih took Benachour's slate where things were clearly explained and gave it to his son and gave him his son's slate which was horrible for the eyes. Benachour broke the slate and swore to never come back to the Fakih again. That was the reason for his renouncement for studying. His father persisted in convincing him to return to the Fakih but he preferred to become a shepherd.⁵⁶⁸

own. Sbiaa's manners were noble and gracious. As time for Al Dohr prayer was approaching, I was thinking he would stop our discussion. I was surprised that he postponed prayer, because he knew I would return to Oran just after our meeting. This is something an orthodox Imam would never do. This is just a detail which says a lot about the perception of the rules of Islam. He brought then the cloak of Sidi Kaddour Benachour and laid it on my shoulders and gave me an old key putting it in my hand. He has done it as somebody who is transmitting a spiritual teaching with a particular grace. I understood after that this act is done as an initiation to the spiritual knowledge. The symbolic meaning of the cloak is to cast aside the inner veil which separates man from the divine.

⁵⁶⁷ A Faqih (plural Fuqahā') (, pl. فقهاء) is an expert in fiqh, or, Islamic jurisprudence.

⁵⁶⁸ Benachour, Kaddour. *Al Manakib* . pp. 71-72

Sheikh Benachour talked so many times about his father. He said: “My father (God bless his soul) was a merchant of sheep and cattle. He was very generous always welcoming guests and he loved noble and poor people. My father called me upon my grandfather, who was Bey during the Ottoman period and thus were my fifth grandparents”⁵⁶⁹. The Benachour family is well known for its knowledge of God and the Prophet (peace be upon him). Benachour also praised his mother saying “She is a noble woman, who belongs to the genealogy of our Prophet”⁵⁷⁰. He was fascinated by Sidi Ahmed Bijai, called ‘saheb enakhlateine’ which means a person who has got ‘two ears’ on his head. El Bijai (Kadasa elaho sirahou) was a saint who came to Nedroma with the Sultan Abdel Moumen Ben Ali, however he died as soon as he arrived there and people built a mausoleum for him, his Qoba is the first in Nedroma. Benachour asked his mother to take him to that wali⁵⁷¹. When he entered the Bijai’s mausoleum, he found a ghambari⁵⁷², an instrument of music and a book plastered with a green leather cover. He took the ghambari and started fingering its cords and he liked the sounds that were coming. Benachour has just put it where he found it and left the “Qoba⁵⁷³” when he arrived home, he told his mother the whole story that she considered as a providence. He had no idea how to use that instrument, but he was extremely encouraged by his mother. The next day Benachour went back to the Qoba and took the ghambari and I started playing. He took it with him at home. When his mother saw him she said: “maybe this is a gift from the Sheikh”⁵⁷⁴ Benachour started then spending his nights in the Qoba to start learning how to play instruments of music and how to produce poetry. His mother agreed and he started spending his nights in the Qoba till he attained sixty days. One day, on Friday exactly, Benachour recounted that the Sheikh appeared to him, he gave him a golden watch and said “this watch was mine when I was soul and spirit”⁵⁷⁵. He gave him also a green violin and asked him to start playing with it. He started as

⁵⁶⁹ ديوان الشيخ قدور بن عشور الزرهوني-طبعة 2011-ص:33-

⁵⁷⁰ Ibid., p. 33.

⁵⁷¹ A Saint

⁵⁷² The ghambari is an Algerian musical instrument.

⁵⁷³ Mausoleum

⁵⁷⁴ ديوان الشيخ قدور بن عشور الزرهوني-طبعة 2011-ص:34-

⁵⁷⁵ Ibid., p 34.

those who are proficient and expert in it. He told him: “you are gifted in the play of cords and the creation of poetry”. He started playing better than those who spent ten years in this domain.”⁵⁷⁶ This story shows how Benachour had a gift in poetry and the composition of music at an early age. It is only in 1996 that Mr. Mohamed Benamar Zerhouni published the Diwan of Sheikh Kaddour Benachour. He has greatly contributed to make this saint’s poetic work known. This mystic scholar is outstanding for his contribution to the Algerian, mystic doctrines as well as their historic evolution in the Maghreb without speaking about the significance and the importance of his texts that are the essence of mysticism. Despite the fact that Kaddour Benachour wrote also in classical Arabic, he is more integrated within folk literature in the Maghreb.

This mystic scholar created about 500 "Qacida" available in his (Diwan), a collection of mystic poems. We have to note that the Maghreb witnessed a big movement of Sufi thoughts with Sidi Abou Madyan Choaib, Mahieddine Ibn Arabi in the Middle Ages and more lately Emir Abd-el-Kader who left a treasure in spiritual literature.

Sidi Kaddour Benachour was illiterate before receiving “the illumination” from God. In his writings, he points out that his poems are the fruit of the inspiration of the moment. Like other Sufis in particular Sheikh Mohamed Ben M' Saib (18th century), Sidi Kaddour Benachour was also a musician. He created an orchestra and sang the poems⁵⁷⁷ of his inspiration. The verses of this inspired self-taught scholar treat about the themes of divine love and the internal purification for those who have been initiated to the sufi way (Tariqa). The book of songs of this mystic scholar made the happiness and the reputation of some famous musicians such as the deceased Sheikh Salah Benchaabane, Driss Rahal, Ghenim Mohamed called Nekkache, Sheikh Ramdani, Ahmed Hassouna, Al Anka, and Sheikh Mohamed Ghaffour who is today a faithful follower of the Zawia Derquaouia-Achouriya.

Among the well-known spiritual songs of this mystic poet we shall quote: Ya ahla Allah (ghoutia), Ya layam, rabiia, Saâdi rit el barah, Ya oualfi Mériem,

⁵⁷⁶ ديوان الشيخ قدور بن عشور الزرهوني-طبعة 2-2011-ص:33-34

⁵⁷⁷ Sbiaa told me that Sheikh Kaddour Benachour was calling some literate people to write down the poems of his inspiration.

Man lam dra aachki... In these songs, the mystic sense is often hidden under the appearance of the loving language. We feel as if he is talking to an unattainable bride. He expresses all the ups and downs of the seeker. It is a hard journey, which requires a lot of patience. In these poems, this contemporary Sufi expresses himself in an operatic and an embellished way with images and a style full of metaphors and symbols which confers them an esoteric character. Sheikh Kaddour Benachour who stayed for a long time in Tlemcen left for his successor the Sheikh Benaouda Mamcha (1888-1983) the Achouriya way. His heir is the cousin and husband of the sister of Messali Hadj⁵⁷⁸. To Tlemcen, as to Nedroma, the zawia El Achouriya counts numerous followers with daily meetings dedicated to prayers and to meditation.

For Tlemcen, this zawia participates with a lot of solemnity in the celebration of religious feasts. It is the same for the other existing turuks⁵⁷⁹ in the old zianide city, namely the zawia under the order of Sheikh Hadj Mohamed Benyelles which is the Derqawiya, Hibriya of Sheikh Belkaïd and Alawia of the Sheikh Mohamed Benalioua. These religious zawias played a very important role in the learning of the sacred book, the Quran. They were also important in the transmission of religion and old traditions. These zawias also organize their “medjmaa” which means weekly sessions, generally on Fridays, where even women can participate. These sessions are devoted to the religious education, where it is question of the life of the Prophet (Sira Enabawia) and the religious songs called (sama). All the zawias in Algeria have their roots from Abou Madyan Choaïb (12th century) great mystic who is buried in El Eubbad. A Zawia is a place where people gather to read the Quran and repeat mystic songs called “sama” The best voices participate in the night with songs which aim at rising the sensitivity of the mourides. The Sufi life is based on the

⁵⁷⁸ Messali Hadj (1898- 1974) is the pioneer of the nationalist movement in Algeria. His father was a cobbler. He belongs to a Tlemcenian family where handcraft is the source of its living. Messali founded “L’Etoile Nord Africaine” in 1926, and then he founded PPA “Le Parti du Peuple Algerien” in 1927. He was the head of this organisation. He struggled with the aspiration for the independence of Algeria. Messali was also an adept of the tariqa Derkawia. His life was based on the respect of traditions and the principles of Islam. He spent his last years in France where he lived modestly. He was writing his memoirs. He died in June 1974 and his dead body has been finally repatriated to Tlemcen where people were informed secretly. He was buried before thousands of people singing the hymn of the PPA.

⁵⁷⁹ Turuks is the plural of tarika which means path.

devotion to God and the growth of values such as regret, humility, fear, and hope. The *zawia achouriya* of Nedroma knew these last years a revival with Sheikh Kheddoum and also Sheikh Mohamed Ghaffour⁵⁸⁰

He sang “Ya Oualfi Mériem”, “Ya Layam” of our great mystic poet Sidi Kaddour Benachour and especially Moroccan popular poets whose poetic-musical works are considered as between classics and “malhoun”⁵⁸¹, which is popular texts written in Algerian dialect.⁵⁸² After a rich musical career, Sheikh Mohamed Ghaffour celebrated the 56th anniversary of death of Sheikh Kaddour Benachour. It was a big cultural revival moment in Nedroma. Nowadays, Ghaffour prefers to be far from this world to dedicate himself to God. The instant whereby Kaddour Benachour divine experience is transformed into a text, he reaches Sufi sublimation through physical and mental efforts, merely the side of the self which is inseparable from everyday experience. Consequently, his aspirations as a Sufi poet rest for his achievement of unity with Layla, symbolically a harmonious unification with God. Benachour was a messenger in his poetry and his life. His gnosis, or his mystical enlightenment graded him within perfect men, a successor of the Prophet as mentioned regularly in his poetry. He led an orchestra and sang the poems of his inspiration where he advocated inner purification of the soul and God’s love. This love for God is usually hidden under the language of love, with esoteric nature.

⁵⁸⁰ Sheikh Mohamed Ghaffour was born in Nedroma in 1930. This talented musician has got a very nice voice. He selected his poetry from the repertoire of old poets and musicians of the region, Ben Mesaïb, Ben Sahla, Sheikh Rémaoun, Sidi Kaddour Benachour and so many others to give a new breath to the Algerian popular music. He was during his career a lover of music who has never dreamed to be a great singer. However he became great by his nationalistic contribution to Algerian culture. In this old city Sheikh Ghaffour was not the only one. He trained other musicians to constitute a very homogeneous group of Andalusian music, which is a popular music with local imprint and original artistic taste. The Nedromi musical genre is in the crossroads of diverse musical influences: Andalusian, gherbi, and haouzi. The cultural exchanges with Tlemcen, Oujda, Fes and the other bordering cities enable the creation of tasteful traditions. Ghaffour possesses a talent in Andalusian folk songs.

⁵⁸¹ There are other prestigious poet-musicians like Sheikh Rémaoun (died in 1925), Driss Rahal (died in 1955) Sheikh Ramdani, Ahmed Hassouna called Ghomari more known under the name of Sheikh Ahmed Nédromi and finally Sheikh Ghenim Mohamed called Nekkache died in 1986 at the age of 84. This last one is indeed the teacher of our musician Sheikh Mohamed Ghaffour. Sheikh Nekkache remained a great symbolic figure in Andalusian music.

⁵⁸² [http://www.Lexpressiondz.com/sur le journal de l'Expression](http://www.Lexpressiondz.com/sur_le_journal_de_l'Expression)

4.5. Conclusion

To conclude the three American and the three Algerian writers mix and fuse religion with poetry. They were advanced in anticipating a hybridity between the sacred and the secular. They were free-thinkers. Many studies look at the Transcendentalist's work as a dynamic development strengthened by the international Romantic Movement. The three Algerian writers are also samples of the Algerian Romantic period. The Transcendentalists and the Sufis combine religion with poetry so one cannot say that their work is largely a literary phenomenon, it is rather a literary religious phenomenon. Aesthetic is important for them as all the romantics of that age, nevertheless religious reforms remain for them as essential if not more essential than aesthetics.

Reformation of church in New England, reformation of mosque in West Algeria to achieve that ideal and idyllic connection with God with no mediator that could be any place in nature that reminds always God's presence on earth. No matter how much civilization has spoiled nature, Transcendentalists and Sufis find always a dwelling within nature to remind themselves the presence of God on Earth. They are idiosyncratic, original and always inventive in this approach. They are not static, therefore we can only classify them within the secular. They are prophets of soul and body, for all the daring mixture of the sacred and the profane in their writings. Their writings were definitely secularising both religions: Islam for the Sufis and Christianity for the Transcendentalists. They simply mixed religion with art. They abhor conformity. Their religion is tinted with spirituality and mysticism.

Transcendentalism is deep-rooted into New England Calvinism, the contemporary Boston Unitarianism, Asian religions and Neo-Platonism. Sufism is deep-rooted in the contemporary Zawias, Arab-Andalousian philosophies such as Al Farabi, Avicenna and Al Ghazali and they share with the Transcendentalists their Neo-Platonism essence. Abd-el-Kader as one example read for all the Greek philosophers: from Plato to Aristotle.

The three Transcendentalists readdressed the same Puritan God but differently. They fled from conventional ritualistic formalities to get close to a God who is

deep-seated in nature. God is no more annoyed, irritated or displeased by human's actions. He is not distant and inaccessible. The Transcendentalists search for God between the layers of nature. He is present behind each tree, each lake and each leaf of grass. God's presence is instantaneous and without veil. The universe is his home. He is existing and breathing in each and every thing he created. Emerson called it 'the Over Soul' Abd-el-Kader called it 'wihdatalwujud'. Religion is for the majority of people, religiosity⁵⁸³ is for very rarer people. The great difference between them is in the approach. Religion has got a set of rules that are to be followed, the exoteric overtakes over the esoteric. Religiosity, however seeks to explain religion in terms of symbols. Everything is symbolic, therefore the interpretation is individualistic and most of the times non-conformist. Religiosity of the Transcendentalists and the Sufis is the private concern of the individual. It presumes a certain personality and gift of God's light. Religion is completely different. It is a social contract, like an institution where the individual dissolves within imperative laws and regulations. Religiosity, however is fundamentally individualistic, with a focus on individual and internal light. Religiosity brings people face to face to the mirror that Abd-el-Kader examined and devoted a whole *mawkif* to explain it. These individuals are not restricted in the contemplation of truth. There are degrees of asceticism with a top ideal, some of them were able to abandon to the world, to live an ascetic life. Thoreau and Abd-el-Kader are two exceptional cases of this idealistic asceticism. The others

⁵⁸³ I asked Pr. Jean-Francois Mayer, the director of the 'Relioscope Institute', in Switzerland about the more appropriate term in relation to the Transcendentalist and Sufi religion. I was hesitating between three terms: (religiosity, spirituality and religion) His answer was as follows: "Yes, I am well aware of the issue you are raising. I remember, when conducting many years ago my research on new religious movements in Switzerland, that so many of them were defiant toward the very word "religion". At the end, I chose as a title for my book: *Les nouvelles voies spirituelles: enquête sur la religiosité parallèle en Suisse*". Thus I used "spirituelles" instead of "religieuses", and introduced "religiosité parallèle" (an equivalent of "alternative religiosity" in English) in the subtitle. I remember that it was a real challenge to find the proper words, that would be both acceptable from a scholarly viewpoint and compatible with the self-perception of the groups I studied.

In my view, "religiosity" would be the best option, although I am not sure how far it is completely appropriate in English. And what about "spirituality"? Increasingly, sociologists also use this word." After Mayer's valuable answer, I chose the term 'religiosity' because the Transcendentalists are typed within the unchurched religion and the Algerian Sufi as well are within unmosqued religion, if I may use this term, because in Algeria there is no scission between the Sufis and mosque, but they are not fervent visitors of mosques neither.

are not excluded. They have also reached an extensive level of perfection. The inner light allows them to reach heaven and delight.

These men enjoy a common soul, a divine truth which is discerned by different men in the same time and different places. Having a deep look at oneself, every single individual can take his own way in perception of the universal, the invincible and everlasting spirit. As depicted by Emir Abd-el-Kader, Sidi Kaddour Benachour and El Alawi, the great Algerian Islamic mystics and Emerson as well as Thoreau and Whitman, outstanding American philosophers, who shared a life of complete self-reliance. This spiritual autonomy leads man to trust nature in order to comprehend the ever oneness of the divine truth. This spiritual quest is not contested, it is deep within oriental cultures. The genuine example is Hayy Ibn Yaqdhan written by Ibn Thofail (twelfth century) that was translated to many languages. Some critics say that Daniel Defoe while writing Robinson Crusoe was inspired by Hayy Ibn Yaqdhan. Sufism and Transcendentalism are two religious philosophies that seek love and knowledge. When a Muslim artist becomes religious he is a Sufi and when a Christian artist becomes religious he is a Transcendentalist. These two philosophies share a lot of things in common such as spirituality, they use a lot of symbols to reach self-realisation. Almost all of them were compared to Jesus Christ for their prophet-like way of life. They share something else in common which is 'art'. Yet the question is fundamental "is art and religion the same?" since both of them are somehow essential to human beings. Both are expressions that formulate beauty. Both of them use vectors such as stories, images, and symbols. The two paths seem different but they are quite similar. Whenever religion was in crisis art substituted it. Isn't that due to the striking similarities between them? Both of them show signs of consciousness and unconsciousness. Both of them abhor criticism. Whenever religion reaches a certain point of development it is dyed with art and whenever art reaches a certain point of development it is also dyed with religion. It becomes somehow something holly and sacred. Both of them require passion and adoration. Both of them use metaphor as a means of expression, because there is always something larger, profound, thoughtful and intense behind. The language of art

as well as the language of religion is symbolic. They are both opened to innovation, and they both open our inner self. They unlock the door of unconsciousness in the deep depth of ourselves. They express a truth which is deep and full of meaning. Art and religion have conversed with each other from the beginning of humanity. The representation of Adam and Eve is really stunning, yet we cannot answer if their representation is artistically religious or religiously artistic.

Man needs beauty and he needs symbolism. Coincidentally symbolism overlaps with beauty. Transcendentalism and Sufism are about beauty and symbolism. There is much art in these two philosophies. Sufism and Transcendentalism talk about love and knowledge. There is love first, even for enemies, then there is knowledge. Knowledge of the self is required and then the knowledge of the other. Both of them are taken seriously.

General Conclusion
On the Roads of Faith: A Spiritual Meeting

We have finally met. Those who said that the mountains do not meet were mistaken. And those who built bridges between them to shake hands without bending or maybe to make them renounce to their pride do not understand something in the laws of nature. Mountains meet only in earthquakes. And then do not shake hands, but turn to similar dust...what beautiful what happened between us, what beautiful what did not happen, what beautiful what will never happen.⁵⁸⁴

Ahlam Mostaganemi

The thesis is a tentative encounter, or a face-to-face dialogue between three Muslims and three Christians. It aims to the familiarity between men of different cultures who have taken different roads to God. Each one of them with his unique charm, his fine interior, and his profound ego unveil the divine in the depth of the soul without masque or lie. They have in common the artistic religious emotion and an innate detection of beauty which allow them a direct contact with God. To reach that exaltation, they did not follow any theory except the theory of love. These great religious artists are in constant state of love. They proved that religion should be a private matter. In a comparative work like this it is needless to use the words 'inspired' or 'influenced' since there is no evidence that the three Transcendentalists have ever read the Algerian Sufis and the reverse is also true. The most important thing is the gathering or the encounter of two philosophies and the ability to keep them in touch and make them communicate with each other in spite of space and time distance. It is magnificent to make the contact between persons who died centuries ago and resuscitate them through works that prove how much fruitful, and how much profitable for humanity if these persons have met while they were alive.

"التقينا اذن الذين قالو " الجبال وحدها لا تلتقي " اخطوا و الذين بنوا بينها جسورا لتتصافح دون ان تتحني او تتنازل عن⁵⁸⁴ شموخها لا يفهمون شيئا في قوانين الطبيعة الجبال لا تلتقي الا في الزلازل و الهزات الارضية الكبرى و عندها لا تتصافح و انما تتحول ال تراب واحد"

"فما اجمل الذي حدث بيننا ما اجمل الذي لم يحدث ما اجمل الذي لن يحدث"

My translation : p7, p 97 احلام مستغانمي **ذاكرة الجسد**

All the texts used in this thesis be it Algerian or American are the memories of two nations. A nation without cultural heritage is a nation without memory. It is like an artificial plant without roots and bases. These roots are essential to provide water, the 'water of life'. Nations are 'now' more than any other time in the past, interested in unveiling the secrets of their past, and also their celebrated and influential men. The secrets of these roots contribute to the history of mankind. The Sufi texts were abundant during the colonial period in Algeria. It is surprising that such an unstable period produces such great poets and philosophers. This poetry articulates the soul of this period. It expresses a strong love for God and love for the prophet. It is sometimes used for imploring saints. All this poetry is breathing within the air of Sufism. I have translated a number of them to English, but when I showed them to my supervisor, she suggested their publication independently from my work. The thesis of comparative literature is an exercise of analysis and synthesis. We must find the point of convergence of the various texts. On the other hand, the exercise of convergence is within some limits, because without limitations we may fall into assimilation. To find this common denominator requires a thorough understanding of texts. The selected texts are mostly based on what unites, and also on what divides. The divergences are not denied because they are only enriching perspectives and never reducing. A thorough reading and a good selection of quotes was a prerequisite.

While we start looking at Emerson as well as Thoreau and Whitman we came to notice that the three philosophers shared some transcendentalist features with Emir Abd-el-Kader, Sidi Kaddour Benachour and Sheikh el Alawi. These three Algerian Sufis believed in the intuitive insight of truth, which is the ability to perceive truth beyond the rational. The three American philosophers as well as the three Algerian mystic Sufis were the product of the nineteenth century, yet they did not know each other. What if they knew each other? What if they knew that on the other side of the hemisphere there were other believers in self-cognition of the truth as well as self-reliance?

Regardless of the geographical and the cultural distances between these philosophers, the notions of self-reliance and self-sufficiency in inner

cognizance of the Truth make them so close to each other despite the huge distance between them. Both American Transcendentalism and Algerian Sufism oppose rigid rationalism, empiricism, social conformity and materialism. They were scaffolding. The two movements are whispering something like “lead me toward you”. To scaffold for them is to rise to the higher point of Truth which is not limited to one church or one religion or region.

Comparative literature before and after World War II was driven by a noble feeling of good will, but noble feelings only are not enough to reach good comparative literature. Benjamin Constant said, “Feeling beauty wherever it is located is not a reducing subtlety, but it is a one more faculty.”⁵⁸⁵ These texts for the Sufi writers are not free from this attractive beauty that Jakobson called “literariness”⁵⁸⁶. These texts were more like pieces of oral literature, because in Algeria some of these texts are sung or recited in the Zawias or in mosques. Mircea Eliade defines oral literature as “everything that was said, and then kept by the collective memory.”⁵⁸⁷ Nowadays in Algeria there is a strong passion to write down all this oral literature. People are afraid to lose it. This literature has moved from oral to written forms. Abd-el-Kader for example gave writing the supreme position, he said:

For a man to make his thoughts known to another man, his friend, he has to invent the means for it. He finds it in the sign, the spoken word, and the written word. The sign requires a witness; the word cannot do without from the presence and the hearing of an interlocutor; writing, however does not depend on any of these conditions; it is the supreme sign, it is an art specific to mankind. The spoken word is nobler than the sign, but the written word is higher than the spoken word; because

⁵⁸⁵ My translation of Benjamin constant "Sentir les beautés partout ou elles se trouvent n'est pas une délicatesse de moins, mais une faculté de plus." In Brunel, Pierre *Qu'est-ce que la Littérature Comparée* (1996) p. 17.

⁵⁸⁶ In French it is called “la littéarité” in the Russian language it is “literaturnost” According to Jakobson ‘literariness’ is the criterion that determines the election of masterpieces. This idea was challenged by the so-called critical book in particular Roland Barthes’s “Critique et Vérité” (1966) the most important task for him is not to determine the standard, but to describe the literary object, to specify why it is literary. This question is only a prolongation of the basic question which is, “What is literature?” This question has taken a prominent concern in the work of Roman Jakobson. He integrated the Russian formalism in the “Prague Circle” Jakobson sought to define literature, by getting aware of its “literariness”

⁵⁸⁷ In Brunel, Pierre, *Qu'est-ce que la Littérature Comparée*, (1996) p. 112.

My translation of Mircea Eliade « tout ce qui a été dit, et ensuite retenu par la mémoire collective. »

the sign applies only to the present object, it is a means of directing the attention towards a determined dimension.⁵⁸⁸

Abd-el-Kader valued writing for its noble features. It does not need a witness. It does not depend on any condition. Abd-el-Kader continued: “By means of writing man can say what somebody cannot communicate with spoken words. Writing achieves the goal which the spoken word cannot reach.”⁵⁸⁹

The thesis operates on grouping by themes in spite of the aspect of literariness which is overshadowing these texts. The starting point was theme first, but the theme is expressed through prose and poetry where literariness is a breeze. It is a waking dream. The writer, be it a Sufi or a Transcendentalist creates fantasies. The themes studied such as individualism, non-conformity and religiosity allow us to identify the current impressions and memories of two religious literary movements that enable to bring up the unconscious. Oriental studies reached its greatest point during the nineteenth and the twentieth centuries. The purpose was to understand most of the cultural and intellectual aspects of easterners as well as their religion predominantly. Regardless of all the intentions behind any work, it is always worthwhile, especially when the work requires going to the “other”, knowing the other, and understanding the other. Any researcher aims to objectivity because it is the key for a successful work. However to reach that objectivity one has to remove all his clothes: religious, temporal, colour, belief, political, nationalist to remain naked in front of a particular issue. To throw all these prejudiced clothes requires a lot of wisdom, a lot of courage and audacity. A researcher becomes then somebody

⁵⁸⁸ Abdelkader, traduit par Gustave Dugat: *Le Livre d'ABD-EL-KADER : Rappel à l'intelligent, Avis à l'Indifférent : Considérations : Philosophiques, Religieuses, Historiques.* Paris : Benjamin Duprat Librairie de l'Institut. (1858) p. 116.

My translation « Pour qu'un homme puisse faire connaître sa pensée à un autre homme, son associé, il a besoin d'en inventer le moyen : il le trouve dans le signe, la parole, l'écriture. Le signe exige un témoin ; la parole ne peut se passer de la présence et de l'audition d'un interlocuteur ; l'écriture ne dépend d'aucune de ces conditions ; elle est le signe suprême, un art propre à l'espèce humaine. La parole est plus noble que le signe, mais l'écriture est supérieure à la parole ; car le signe ne s'applique qu'à l'objet présent, c'est un moyen de diriger l'attention vers un côté déterminé. »

⁵⁸⁹ *Ibid.*, p. 118.

My translation « Par l'écriture l'homme peut dire ce que quelqu'un, s'adressant à un autre, ne pourrait pas lui communiquer par la parole ; elle parvient au but que la parole ne peut pas atteindre. »

without colour, without age, without sex, without nationality and without religion. He becomes without any smell whatsoever. One has to undress himself from all these prejudices, without forgetting one or two clothes. It is an unconscious phenomenon because it is always hard to break the unbreakable, to flex the inflexible, to remove something which becomes part of yourself not just clothe.

Postcolonial studies are the direct result of a domination of the occidental world (Europe, North America, new Zealand and Australia.) over the rest of the world. It is within the stream of postmodernism that the founders of postcolonial theory wanted to propose another way of thinking about the world. They have first questioned identity. They looked at it, to find that it is traditionally perceived as something constructed in relation to otherness that is within the relationship between “Others”, and “us”. They realized then that the problem is within this dependent relationship between “others” and “us”. It is a tricky relationship that encloses other systematic associations such as territory, language and religion. Said tackled this issue in his book, *After the Last Sky*, when he says: “Identity—who we are, where we come from, what we are—is difficult to maintain in exile...we are the ‘other’, an opposite, a flaw in the geometry of resettlement, an exodus. Silence and discretion veil the hurt, slow the body searches, soothe the sting of loss.”⁵⁹⁰

The six scholars in the thesis embraced the esoteric fire. They were not afraid to be burned with it. They took the flame that was soaked within the sea of scientific rationalism. Emerson and Abd-el-Kader seize it; Thoreau and Al Alawi renovate it along with Whitman and Kaddour Benachour who light it. These gentlemen catch the tread of mysticism and fly from the threat of extremism. They privileged the esoteric in dealing with all the phenomena related to the human being. The esoteric is more fascinating to them than the exoteric, because it is mysterious, strange and infinite. The boundaries are not delimited, they are liberated. In the esoteric language of Transcendentalism the individual is venerated. He is a diminutive representation of God on earth. In the esoteric language of Sufism the divine may take the shape of feminine

⁵⁹⁰ Ashcroft Bill and Ahlualia Pal Edward Said (2001) p. 3.

representation that is veiled: it is Layla or Mariem. The hidden mysteries of a woman are symbolic for God's holiness. These Sufis and Transcendentalists are religious artists. Though art and religion are believed as contradictory words, these souls have proved the possibility of such a combination: art and religion. Very few people are able to reach this plenary realization or this spiritual light. These writers developed the artistic and the religious experience together. They were able to experience the artistic sensitivity fused with the mystical experience. They were in constant enquiry in what concerns the adjustment of religion with modern life. They took poetry seriously as a splendid gift and a privilege. Aristotle said, "Poetry is finer and more philosophical than history; for poetry expresses the universal, and history only the particular."⁵⁹¹ The Transcendentalists and the Sufis merged aesthetics and sermon. Henri Bremond⁵⁹² explicitly explained that religion adds a dimension of depth to the poet's work. Even Wordsworth speaks of this serene endowment and consecration in "Tintern Abbey" where there is as a kind of religious consciousness. It is as if everything he saw and heard enveloped him, and gradually invaded the most secret retreats of his being. The Transcendentalists and the Sufis delivered in their works the inconsistencies of everyday life. The dissensions in their works melt into a higher harmony, they are endowed with a great calm of the soul, that enables to liberate themselves from settled traditions and customs. Their journey is a deep and serene investigation of the soul where lies the hidden triumphant light. They join poetic and mystical experience on their path toward knowledge.

This spiritual light is not specific to a particular religion. It is found in all religions. It is also found at any time, any place. This spiritual light is unpredictable. It may occur in unexpected places. This spiritual light incites a man of knowledge to live by acting and by thinking. It enlightens the path of knowledge that man follows with heart. He celebrates himself or laughs at himself. When he looks at the undergrowth of the path, he already knows that

⁵⁹¹ <http://quotationsbook.com/quote/30661/>

⁵⁹² Bremond, Henri, *Prière et Poésie*, (1926) pp. 134-135.

Henri Bremond relates the greatness of Shakespeare to his great intense inner self. He agrees with Newman who thinks of Shakespeare, as a great religious poet.

life may stop at any moment. As he is able to see, he knows that nothing is important. This spiritual light transforms a man into everything and nothing. He is able to be anything among God's creation. He is also able to melt within the transparency of nothingness. This spiritual light allows man to see his life within the human condition that looks for him like inhibited madness. This spiritual light stimulates knowledge and the sweat to endeavor the comprehension of the world. He is always between the necessity to control his passion and the temptation to explode it. He has got inner peace either in retreat or when accomplishing an action. This spiritual light enables a certain detachment from the others. It induces the notion of self-reliance and self-sufficiency in inner cognizance of the truth. There are so many characteristics of Transcendentalists as well as Sufis that make them so like-minded and close to each other. Both are opposing rigid rationalism, social conformity and materialism. These main principles in Sufism as well as Transcendentalism are well reflected in both poetry and prose. Sufism builds in the individual a certain way that he feels that he is in a repeated and continual rebirth until he attains self-realization. The Sufi's as well as the Transcendentalist's main focus is on unconsciousness, consciousness is less important, because consciousness is limited whereas unconsciousness is unlimited. They both reacted against scientific rationalism. Both Transcendentalists and Sufis believed that everything in the world is a microcosm of God. Since they thought of man as a miniature of God, they recognized him as the savior of the world as a prophet who is able to do miracles. Transcendentalism and Sufism discards observation and did not have faith and confidence in experiment. General truths are to be attained without the previous examination of details. Sufism is to Islam what Transcendentalism is to Puritanism. There is much more freedom in Sufism and Transcendentalism than in Islam and Puritanism. To develop the spirit of religion and the spirit of freedom is tricky and complex but not impossible. It is a challenging oxymoron. The decline of Transcendentalism coincides with the rise of scientific naturalism in America. The decline of Sufism, on the other hand coincides with the rise of fundamentalism. Alan D. Hodder talked about the nineteenth century American literature as a "passed

over period” that is a literature that has been forgotten by the twentieth century literary critics, for it was assumed by some as an eccentric literature full with strange curiosity. He has then included other American writers who express esoteric concerns. He said:

Versluis's chapter on the esoteric preoccupations of colonial America is especially suggestive in its historical detail, as is his treatment of the cultural ambience of the American Renaissance itself. The chapters on individual writers offer a helpful, if at times selective, digest of relevant esoteric concerns. Although the motivations driving the literary use of esoteric ideas varied quite widely from author to author-Fuller's attitudes are obviously sharply at variance with Melville's or even Dickinson's, for example-it is certainly true that during this period, esoteric material often provided the stuff of much literary creation.⁵⁹³

The esoteric is present in the nineteenth century American as well as Sufi literature. Thus the three crucial elements of Sufism and Transcendentalism, that is, unhappiness with the present world, a direct contact with God either through nature or a woman, and the belief in Gnostic knowledge, make the Sufi and the Transcendentalist by nature a creative artist, a true non-conformist. For this reason, there is a natural affinity and empathy between Sufism, Transcendentalism and poetry. The three Transcendentalists and the three Sufis are metaphysical poets. Henry David Thoreau was aware about the metaphysical side of poetry. He writes:

The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?⁵⁹⁴

The three Transcendentalists and the three Sufis are half-divine, half-human. It is the result of the gnostic emanation of Divinity. At times we came through their personal genius, other times at their strange character. Art however is not unknown to them. It is always present.

⁵⁹³ Alan D. Hodder, Source: *The Journal of Religion*, Vol. 82, No. 3 (Jul., 2002), p. 466.
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⁵⁹⁴ Thoreau, H. D, *Walden or Life in the Woods*, (1854) p. 55.

The Transcendentalists and the Sufis perceived God in natural sensations. God is behind the curtains of nature. However the Sufis aspire at a complete union with God. They use a veiled woman to describe this fervent longing, or a drunken state to express this trance and delight. The divine qualities are appealing where the Sufis are annihilated to make God apparent, existent and eternal. This emotion is not found in Transcendentalism. The Transcendentalists and the Sufis are alike in their commitment to ignore the demands of the body and privilege rather the power of spirit. In the spirit, reside the individual's immeasurable potentialities. It was this note which marked the Transcendentalists and the Sufis with this semi-religious contact with the world. They have a confident and original touching base with the world that brings to them respects of others. They are just the opposite of those greedy and selfish people with weak ego who are usually lacking in confidence and security. These Transcendentalists and Sufis are equipped with strong egos. They would never advise somebody who did not ask for it. They would never attack their followers with aggressiveness, nor show power or any kind of negative influence. They expressed their support however for a free individual and a plural society. They left an open space for choice even in religion to make it available to all pious and aesthetic tastes. They abhor unification which might be good for some and a burden for others. Transcendentalism and Sufism favor equilibrium between individualism and the sense of collectivity. They both strive for this equivocal problematic which is to preserve the individual's freedom and right within the community. Transcendentalism and Sufism seek a certain symbiosis between the individual's freedoms within the community.

Dewey has definitely admitted democratic efforts in Emerson, whom he called 'The Philosopher of Democracy'⁵⁹⁵ Democracy for Sufis and Transcendentalists starts with the transformation of their personal way of being in the world. These Sufis and Transcendentalists proved their quest for a better

⁵⁹⁵ Quoted by Saito, Naoko *Citizenship Without Inclusion: Religious Democracy after Dewey, Emerson, and Thoreau*. *The Journal of Speculative Philosophy*, New Series, Volume 18, Number 3, 2004, p. 209 (Article) Published by Penn State University Press
DOI: 10.1353/jsp.2004.0024

life that aims to the betterment of man (al insan al kamel)⁵⁹⁶ in the best society. This perfectionism is a perpetual journey of self-realisation and self-overcoming. Self-realisation for them is always scaffolding further stages to attain the perfect being in a perfect society. There are no borders for perfection and the shape of definitive perfectibility is always imperfect. Conformity is abhorred because it is stagnation and inertia. Criticism is active, and compromise is disliked. They revered liberty and scorned fixed ideas. Thoreau's *Civil Disobedience* is a good lesson of democracy where the self transcended conformity. It is a good step again toward flawless completion. In his conclusive chapter of *Walden*, Thoreau said:

If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new universal, and moral liberal laws will begin to establish themselves around and within him; or the old laws will be expanded, and interpreted in his favor in a more liberal sense, and he will live the license of a higher order of beings.⁵⁹⁷

This is the central message of the Transcendentalists: if you advance in the direction of how you imagine and invent your life, not how convention orders, not how other person dictates then you will reach success, you will achieve something new and probably never envisaged by your own imagination.

Western and Eastern cultures are familiar with each other because of their religious heritage, and their shared Greek legacy. During the Middle Ages, Aristotle's thoughts, which embody the early grounds of Western scientific development, were made accessible to European scholars through the translations and commentaries of Arab and Arab-Jewish philosophers such as Avicenna (Ibn Sina 980- 1037) Averroes (Ibn Rochd 1126- 1198) and Maimonides (Moche Ben Maimun 1135- 1204) The renaissance in Europe could not have occurred without the scientific realizations of the Islamic Orient, thus the modern Islamic world was extremely influenced by Western ideas and thinking. To come up on the speculation on whether Transcendentalism and Sufism had a common ancestor is the proposal of the

⁵⁹⁶ The perfect man

⁵⁹⁷ Thoreau, H. D, *Walden or Life in the Woods*, (1854) p. 264.

thesis. It is clear that Transcendentalists and Sufis have got a common ancestor Plato and Neo-Platonists such as Plotinus and oriental mysticism. Abd-el-Kader's early education was based on Aristotle, Plato's books and Arabic theologians and philosophers. The only exception was the Romantics such as Coleridge and Carlyle who were read by the Transcendentalists but not by the Sufis. The Transcendentalist's and the Sufi's teachings are meant to reduce materialism and increase spiritualism. For George Santayana and William James "Transcendentalism represented the transitional moment between a pre modern Puritan past and the self-reflexive, radically skeptical empiricism of their own era."⁵⁹⁸ Many people admit that William James and John Dewey are at the center of pragmatist philosophy. The antidote for the Transcendentalist's belief was pragmatism, for Sufism it was stagnation with some peaks of fundamentalism at times. Algerians remain in this mystical philosophy. They did not break with the spirit of Gnosticism. They remain within the state of contemplation.

One cannot move on out of this work without asking again Shakib Arslan's question "Why are Muslims backward?" The three Algerian Sufis were at the same level of knowledge, awareness and intellectual ability as the three Transcendentalists, but they were incapable of changing things. They did not achieve half of what the Transcendentalists achieved throughout their lives. It is a frightening observation.

Throughout the three observed themes in the thesis: individualism, non-conformity and religiosity we notice that the six men are instinctively calling for democracy. They are calling for a better life. There are some tentative answers to Arslan's question. Among them Gellner who has somewhat answered this question some years ago. He read for the North African historian, Ibn Khaldun and develops his theory called the "pendulum swing theory of Islam."⁵⁹⁹ He talked about the opposition as well as dependency

⁵⁹⁸ Field, Peter S., *Transcendentalist Meditations* 1962- Reviews in American History, Volume 29, Number 1, March 2001, p 50 (Article) Published by The Johns Hopkins University Press
DOI: 10.1353/rah.2001.0006

⁵⁹⁹ Burke, Edmund "Orientalism and World History: Representing Middle Eastern Nationalism and Islamism in the Twentieth Century" Source: Theory and Society, Vol. 27, No. 4, Special

between pastoral tribes and the city townsmen. He assumes that the elites are condemned to the eternal circulation. It is a rotation within a static structure. The intellectual becomes just like a washing machine, turning and turning around without ever getting anywhere. He is stuck in a spin cycle. Gellner assumes that Islam is disposed to economic development, but doomed to political inertia. The elites are destined to the perpetual movement, but without an adequate political system therefore the possible revolution remains an illusion. The final swing of the pendulum toward fundamentalism is certain, this implies that there will be the extinction of 'low Islam' which is Sufism. The survey that I provided in appendix two proves this indifference to Sufism in Algeria. Some students did not know what is Sufism. The zawia today is confined to restricted number of people, despite all the political and economic powers of some zawias such as the zawia Alawia. Gellner is not mistaken in his assumption about the inertia of the eastern intellectuals and their constant whirling, in opposition to western intellectuals who are also in perpetual movement but with an adequate politics which favors academic development. Gellner was true in his analysis. The scission between the two occurred in this signing. Transcendentalism advanced normally to another philosophy that permitted advancement and progress, another leading light with the aim of more self-recovery the other Sufism advanced backward as a fault line toward stagnation with some peaks of extremism, where obscured darkness aims to kill the self and the abdication to self-denial.

In America the democratic expectation remains the crucial philosophical hope. Pragmatism reassures the American self-renewal. It helps for the rebirth. To be born again is to die with old thinking and reawaken with new perspectives, new hopes, new values that could reinforce freedom and individualism. Pragmatism has urged the democratic hope to fulfil the transcendentalist's dream whereas Sufism has not been sustained by a philosophy that could urge advance and progress. Philosophy in Algeria remains at the platonistic level, the contemplative level. The result is a philosophy of 'inchallah' which is just the

opposite philosophy of pragmatism. 'Inchallah' means literary 'if God wills'. Abd-el-Kader⁶⁰⁰ was always repeating this expression which has manifestly changed semantically since the nineteenth century. In Algeria today, a person who says to you 'I will do something 'inchallah'' is a person who is not likely to do his job. The name of God is used to revoke any blame or responsibility. Emerson, Thoreau and Whitman influenced American pragmatism. Abd-el-Kader, Al Alawi and Benachour were committed to pluralistic society. They were participants for democratic thoughts without knowing the concept itself of democracy. Their poetry achieves hindered sense of liberty and freedom of thoughts. They artfully expressed very subtle themes in relation to the individual, his life, his convictions be it religious or political. They craft their words to take others beyond the frontiers of language. In fact they were prophets of democracy without knowing the existence of this word. Maybe the majority of Algerians were not ready for such an advancement especially with Arabisation and the political system which is not encouraging personal reflections. The question is why the majority of the next generations have failed in getting the nugget of their philosophy and moved to a philosophy of 'inchallah' the philosophy of stagnation, immobility and inertia and dramatically using the name of Allah to justify anything which is likely to be undone, wrong or mistaken.

⁶⁰⁰ Dupuch, Antoine Adolphe Par (Bp. of Algiers.). *Abd-el-Kader: sa vie intime, sa lutte avec la France, son avenir*, Paris. (1860). P. 98.

« L'élocution d'Abd-el-Kader est vive et facile, sa voix assez caverneuse et monotone, son débit extrêmement saccadé. Il emploie souvent une locution très usitée par les Arabes : In ch'Allah, s'il plait à Dieu. Du reste sa piété est sincère et ardente. Il est sobre dans ses goûts, austère dans ses mœurs, et simple dans ses vêtements. Il est aimé et respecté de ses soldats dont il partage toutes les fatigues. »

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Appendices

Appendix One Glossary of Sufi Terms ⁶⁰¹

- adab: moral etiquette
`adat: custom, customary practices
`ahd: pact
ahl al-sunna wa-l-jama`a: 'people of the path of the Prophet and the community': the orthodox mainstream of Islam
akhlaq: moral behaviour
`alam al-arwah, `alam-i arwah: the world of the souls, one of a hierarchy of planes of existence beyond the phenomenal world
`alim, pl. `ulama: religious scholar
`aqida: doctrine, belief
asma: [God's] names (plural of ism)
awliya: saints (plural of wali)
awqaf: pious foundations (plural of waqf)
baraka, barkat: divine grace
bay`a, bay`at: oath of allegiance
bid`a, bid`at: 'innovation', a practice or belief for which there is no precedent in the Qur'an or the practice of the Prophet
jama`a: congregation, faith community
daaira: local congregation of followers of a Sufi order, a cellular pattern of organization that emerged in Senegal (from Arabic da'ira, 'circle')
dargah: Sufi shrine (especially in South Asia)
darwish: the term used in Iran for the 'low' variety of Sufi: the intoxicated, begging vagrant
da`wa: the call to Islam: predication
dhikr: 'remembrance [of God]', recitation of God's names or other short formulas as a spiritual discipline
du`a: supplicatory prayer
faqir: ascetic, world renouncer (literally, 'poor')
fatwa: an authoritative opinion on a matter of religious importance, given in answer to a question
fiqh: Islamic jurisprudence, legal thought
hadith: account of a deed or saying of the Prophet
hafiz: 'memorizer': a person who knows the Qur'an by heart
hajj: the annual pilgrimage to Mecca
hal: state of 'higher' consciousness
haqq: truth, higher reality, God
hikma: metaphysical lore, the various 'sciences' that entered Muslim civilization from the Hellenistic tradition, including Hermeticism and Greek medicine
hululiyya: the belief that God can manifest Himself or be incarnate in human beings; also, the sects holding this belief
`id: festival (term used for the feast of sacrifice, the feast at the end of the fasting month, and the celebration of the Prophet's birthday)
ifta: the issuance of fatwas, opinions on matters of religious importance
ihsan: spiritual perfection

⁶⁰¹ A selection of concepts from the book: *Sufism and the Modern* p 354-360

ijaza: authorization
 ijma` : consensus of the scholars, one of the sources of Islamic law
 ijtihad: independent judgment (exercised where no unambiguous scriptural basis is available)
 ikhtilaf: difference of opinion, especially concerning the fine points on which the various schools of fiqh differ; ikhtilafi matters are those nonessential details on which different views legitimately coexist. Used in contrast to ittifaq, consensus of the ulama.
 irshad: spiritual guidance
 ittifaq: consensus (of the `ulama); ittifaqi matters are those on which the various schools of fiqh are in complete agreement (cf. ikhtilaf)
 ittihadiyya: the belief that human beings can achieve union with God; also, sects holding that belief
 jadhba: rapture, mystical ecstasy
 jafr: the science of numerology
 jama`a: congregation, faith community
 karamat: supernatural powers, miraculous acts performed by a saint
 khalifa: representative, deputy
 khidma: service (to the community). Also (in Egypt): the place – tent, apartment, corridor of a house – where the members of a tariqa or the adherents of a saint perform their dhikr and serve tea and food during a mawlid
 madhhab: school of fiqh, Islamic jurisprudence
 madrasa: traditional centre of religious education
 majdhub: ecstatic mystic
 masjid: mosque
 mawlid: commemoration of the Prophet's birthday; also (especially in Egypt) saint's day celebration
 mazar saint's shrine
 milad al-nabi: birth of the Prophet
 mufti, scholar who issues fatwas, authoritative opinions, on matters of religious importance
 muhibb: devotee, follower of a shaykh who is not bound to him by a pact or oath
 muqaddam: spiritual director; in most orders using this term, the muqaddam is a local representative of the supreme shaykh
 muqallid: person who follows the rulings of the founder and leading scholars of a school of Islamic law (madhhab) rather than exercising independent judgment
 muraqaba: contemplation, meditation
 murid: disciple, follower of a shaykh bound to him by a pact or oath
 murshid: spiritual teacher, guide
 mustarshid: person in search of spiritual guidance
 qutb: 'pole', the supreme spiritual authority of a Sufi order
 rabbaniyya: godliness
 rabita: a method of establishing a spiritual connection with the teacher through visualization of the latter's image [binding the heart to the master]
 rahbaniyya: monasticism (conceived as a non-Muslim institution)
 rawda: Sufi lodge in urban Egypt (lit. 'garden')
 ridda: apostasy
 sabr: patience

saha: Sufi lodge in Upper Egypt, residence of the shaykh, where he receives his followers (lit. ‘court’)

sajjada: prayer mat

al-salaf al-salih: ‘the Pious Forebears’, i.e. the first generations of Islam

salafiyya: movement to purge Islam of all foreign accretions and return to the practice of the first generations of Islam

salat: the Muslim prayer, performed five times a day

salawat: formulaic invocation of divine blessing on the Prophet and his family

sama` : listening to music as a spiritual practice

thawab: religious merit, reward

sayyid, pl. sada: descendant of the Prophet

shari`a: the rules of proper Islamic behaviour, ‘Islamic law’

shaykh: religious authority, esp. the head of a Sufi order

shirk: associating anything with God, attributing divine power to other entities besides God

sifat: [God’s] attributes

silsila: spiritual genealogy of master–disciple links, leading back to the founder of an order and ultimately to the Prophet

sunna: the path of the Prophet: the Prophet’s exemplary words and deeds

tabarruk: seeking blessing

tabligh: predication, propagation

ta’ifa: social group, sect, denomination, association (lit. ‘part, portion’); also: Sufi order

taqarrub: drawing close to God

taqlid: following the rulings of the founder and leading scholars of a school of Islamic law (madhhab) rather than exercising independent judgment (ijtihad)

taqwa: piety, fear of God

tarawih: supererogatory prayers performed in the month of Ramadan, after the evening prayer

tarbiya: Islamic moral education, disciplining

tariqa, pl. turuq: Sufi order

tasawwuf: Sufism, Islamic mysticism

tawassul: prayer for intercession by a saint

tawakkul: absolute trust in God

tawba: repentance

tazkiya: purification; in Sufism, ethical and other spiritual practices for cleansing the soul of distractions from God

tazkiyat al-nafs: purifying the soul of base emotions in order to be more receptive to an awareness of God’s love (an expression that appears in the Qur’an)

`ulama: the scholars of Islam

umma: the community of believers

`umra: an abbreviated form of pilgrimage to Mecca omitting part of the full hajj ritual course and usually done outside the hajj season

`urs: death anniversary of a saint or shaykh (South Asia)

wahdat al-wujud: the metaphysical Sufi doctrine of Unity of Being, introduced by Ibn `Arabi, according to which the phenomenal world has emanated from the Divine Self and is not essentially different and separate from Him.

Walaya: sainthood, friendship with / closeness to God.

wali: friend of God, saint

waqf: pious foundation

wara`: piety

wazifa: litany consisting of prayers and other formulas, recited repetitively.

wilaya: authority, guardianship

wird, pl. awrad: litany, formula

wujudiyya: is wahdat al-wujud (a spiritual unity with God)

zawia: Sufi lodge

ziyara: visitation of saints' graves, pilgrimage

zuhd: ascetic withdrawal, renunciation

Appendix Two A Survey

1. Do you practice the five principles of Islam?
2. Do you prefer the mosque or the zawia?
3. Why?
4. What is the role of the zawia? Is it a place where you learn the Quran? Is it a place for prayer and meditation? Is it a place for the explanation of the precepts of Islam?
5. Do you adhere to a zawia?
6. If yes how did you discover this place?
7. Do you have a relative who practices his religion in the zawia?
8. If yes how many visits is he paying to the zawia, is it every day, every week, every month or only during the religious celebrations?
9. Why do you think some people prefer the zawia?
10. Is your mother or your father a follower of a zawia?
11. If yes which one? Give the name of the zawia
12. Do you agree that the zaouiats played a huge role during the colonial period? What is this role?
13. Do you think that terrorism in Algeria favored the rebirth of the zawiat?
14. If you answer yes why?
15. The zawia is a religious school, but is it only specific to Algeria or is it an international religious movement?
16. Name some Maghreb zawias as well as some international zawias
17. Do you think a zawia is a sect⁶⁰²? If you answer yes explain why?
18. Do you think a zawia is an obstacle for fanaticism and extremism?
19. What are the languages that are used in a zawia?
20. Is it Classical Arabic, Algerian dialect, Tamazight, French (or others)?
21. If you are faced one day with a religious problem. Do you prefer to ask the opinion of the Imam of the mosque or the Sheikh of the zawia and why?
22. We have seen during Ramadan 'EL Dourous El Mohamadeah' from zaouiat Belkaid on the Algerian TV channel. Give your opinion about this program and also about the scholars who were invited to give conferences
23. If you have any anecdote about a given zawia, recount it?

⁶⁰² To this question, all the students answered that a zawia is not a sect. As Hidayat Inayat-Khan writes in his article "What is Sufi?" in Mike Unher and Sara Bano's "Reconciling Religion: Bulleh Shah, Ralph Waldo Emerson and the American Transcendentalist Tradition" (2010) p 4: "Sufism is neither a religion nor a cult or a sect, nor is it only from east or from west. Sufism, which means wisdom, has always been and shall always be an open door to Truth; the wise feel sympathy towards all beliefs, while at the same time avoiding speculation upon abstract concepts. Sufism believes in the Divine origin of every form of worship in which the unity of religious ideals is respected."

Appendix Three Algerian Sufi Poetry in French

Emir Abd-el-Kader

Perplexe de moi et de ma perplexité même,
 Je cherche, en ma quête, l'indice de quelque fermeté.
 Suis-je ? Ne suis-je point ?
 D'affirmation ou de négation ?
 Suis-je possible ? Suis-je nécessaire ?
 Voilé ou détenteur de quelque savoir ?
 Suis-je relatif ? Suis-je absolu ?
 Céleste ou terrestre ?
 Enchaîné ou libre ?
 Suis-je quelque chose ? Ne suis-je rien ?
 Issu de l'être divin ou de l'être créé ?
 Mon monde est-il occulté ? Est-il manifeste ?
 Suis-je substance ou fait d'inconnu ?
 Suis-je corps ou seulement esprit ?
 Soumis à la contrainte ou maître de mon choix ?
 Clairvoyant ou ignorant et insensé ?
 Source vivante ou tarie de mes actes ?
 Créateur ? Acquéreur ?
 Tantôt me vois-je agi,
 Tantôt me vois-je agissant.
 Au-delà du paradoxe de mes interrogations
 Et de l'écho des réponses incertaines,
 Dieu seul demeure, dans son esseulement suprême.
 Attribue-moi, si tu le désires, tous les contraires,
 Ou repousse-les. Ne seront tes propos que stériles.
 Eteint en Dieu, de moi, nulle trace ne subsiste.
 Pour m'être infiltré dans l'Absolu, jouissant du faste
 De ma réalité seigneuriale, je ne suis ni guidé ni égaré.
 Quelle création, quel serviteur, quel étant se maintiendront à mes yeux ?
 Libéré des sens et de mon âme charnelle, je m'élève aux degrés subtils,
 Libéré de mon esprit même, je procède, aux dires des uns.
 De la sainteté.⁶⁰³

Je suis Dieu, je suis créature: je suis serviteur, je suis seigneur.
 Je suis le trône et la natte qu'on foule; je suis la fournaise et la béatitude éternelle.
 Je suis l'eau et le feu ; je suis l'air et la terre dure.
 Je détiens le secret de la quantité et de la qualité
 Je suis la présence et l'absence.
 Je suis la jonction et la séparation ; la proximité et l'éloignement.
 Je suis l'essence et l'attribut ; je suis l'avant et l'après.
 Il n'y a que mon être : je suis le Seul, l'Unique.⁶⁰⁴

« Ni semblable à nous, ni autre que nous, il n'y a, certes :
 Le divin est en mon ouïe, en ma vision,
 En ma raison, en mon cœur,
 En mon tout, pas un lieu omis,
 En mes membres : pieds et mains,

⁶⁰³ Quoted by Dib, Souheil Mohamed « L'Un et le Multiple : pour une Nouvelle Lecture de la Poésie Mystique de l'Emir Abdelkader » (2002) p 46-47

⁶⁰⁴ Quoted by Dib, Souheil Mohamed « L'Un et le Multiple : pour une Nouvelle Lecture de la Poésie Mystique de l'Emir Abdelkader » (2002) p. 63.

En mon âme : toutes mes traces disparues.
Ni inhérent à moi, Il n'est ; ni inhérent à lui, ne suis,
Mais tout mon être lui revient.
Les noms sont multiples, mais l'essence est une,
Car Dieu Seul est.
Nulle dualité à prononcer « nous »
Car nulle limite entre moi, toi, et Lui.
Il répond à ton appel, qu'Il suscite pourtant,
Comme dans l'écho d'une voix dédoublée. »⁶⁰⁵

Sheikh Al Alawi

Ô aspirant à la jonction

Ô aspirant à la jonction
Soumet-toi à mon état (spirituel)
Ceci est la station de la perfection
En elle, je suis enraciné
Ô toi qui désire ce qu'on a désiré
Ote les sandales de l'altérité
Dans le saint des saints " Towa "
Comme moi je l'ai fait
J'ai donc ôté les sandales
Ainsi que les deux univers
Pour qu'il n'y reste rien de moi
Ensuite, je fus appelé
Il dit : ô toi qui nous a désiré
Approche, tu nous verras
Anéanti-toi à l'altérité
Voilà ce qui m'a été ordonné
J'ai dit mon but dans mon parcours
Est en Toi, Ô mon Seigneur
Tu es mon Extrême Amour
Toi Seul me suffit
Celui que j'aime s'est théophanisé
Et son agrément m'est apparu
De l'altérité je me suis absenté
Par lui je suis resté
Mon Bien-aimé m'a fait approcher
Et m'a relevé mes voiles
Ensuite mon abreuvement s'est purifié
Par lui j'ai réalisé la jonction éternelle
Dans ma jonction éternisée
Je me suis absenté de mon état (conscient)
Dans l'apparition du Majestueux
J'étais totalement effacé
Mon nom et mon image ainsi effacés
Aussi mon corps et mon esprit
De mon savoir m'a fait absenté

⁶⁰⁵ Quoted by Dib, Souheil Mohamed « *L'Un et le Multiple : pour une Nouvelle Lecture de la Poésie Mystique de l'Emir Abdelkader* » (2002) p. 61.

Lorsque j'ai contemplé
Lorsque mon désir s'est réalisé
Mon existence a ainsi disparu
Dans la présence de la contemplation
Ensuite j'ai répondu⁶⁰⁶

L'AMOUR M'A RENDU ESCLAVE

L'Amour m'a rendu esclave de la beauté de Layla :
Et le cœur dans la folie d'amour avec la belle.
Et mes larmes qui sans cesse répandues ont ravivé mon visage.
Ces traits qui, d'elle m'ont blessent et m'ont rendu malade.
Aucun but aucun tendre ! Mais quant a moi je n'incline à nul autre.
Et dans le monde elle n'a nul qui me ressemble.
Elle m'a dit: " jeune homme Doucement! Viens...
Approche de moi avec respect et guéris-toi de ton ardente soif
Ces propos ont augmentés ma confusion.
Et n'eu été le verre de vin qui permit la jonction...
Et j'ai compris ses paroles j'en ai eu l'intelligence.
Par une allusion par un sourire sans avoir besoin d'une preuve.
Nous fîmes en plein profit et nous sommes restés tous deux
Entre la lucidité et l'ivresse pendant un long moment
J'ai maintenu le voile qui cachait mon intime
De crainte que l'indigne ne s'approche avec son fiel
J'ai dit : Sur Toi la Paix et sur l'assemble de ces nobles
Qui m'ont permis ce lien beni!
Toi qui es la paix D'une bénédiction de beauté,
Celui qui est un flambeau dans les ténèbres :
Taha, notre garant.⁶⁰⁷

LE CHANT DE L'ILLUMINATION

Les voiles tombèrent
Lorsque mon Bien-Aimé, apparut.
Ô vous qui en êtes les amoureux,
Ce moment-ci, c'est celui de la Vision
C'est celui de l'Eveil !
Quiconque désire prendre part
A notre secret cache
Qu'il s'approche et qu'il apprenne ?
Des sciences lui apparaîtront,
Quel excellent breuvage !
La chanson y appelle :
Ô vous qui En êtes les amoureux,
Ce moment-ci, c'est celui de la Vision
C'est celui de l'Eveil !
C'est par ce vin subtil que ceux
Doués de discernement prirent conscience,
Cette boisson ... laquelle ils ont goûté !
Qui la détient en a rempli les coupes,
De cette boisson antique et savoureuse
Qui plonge l'amoureux dans le ravissement ?

⁶⁰⁶ <http://www.soufisme-fr.com/al-alawi/4143-diwan-du-cheikh-ahmed-al-alawi.html>

⁶⁰⁷ <http://www.soufisme-fr.com/al-alawi/4143-diwan-du-cheikh-ahmed-al-alawi.html>

Ô vous qui en êtes les amoureux,
Ce moment-ci, c'est celui de la Vision,
C'est celui de l'Eveil !
Le Maître de ce Vin a verse à la ronde
Parmi le Peuple de l'ivresse ;
Et les voiles s'en sont trouves déchires.
Mais celui qui est voile " Que pourrait-il en comprendre?
Le malheureux, que de peines il m'a données
Ce qu'il en est, il ne sait pas !
Ô vous qui en êtes les amoureux,
Ce moment-ci, c'est celui de la Vision
C'est celui de l'Eveil.⁶⁰⁸

Ô MES BIEN-AIMES

(Yâ ahla ahla widî)

Mes bien-aimés, votre agrément me suffit.
Mon amour pour vous s'accroît sans cesse et m'a possédé.
Vous êtes mes biens-aimés ; votre esprit m'a enivré
Et mon cœur refuse d'oublier votre rencontre.
Vous l'avez pris, mon cœur et c'est la mon offrande.
L'insomnie que vous m'avez laissée témoigne de mon amour.
Vous êtes mon idéal, mon désir, mon élixir, mon enivrant ;
Vous qui possédez mon amour
qui pourrais-je avoir d'autres que vous ?
Ô vous qui êtes mon soutien, mon refuge, mon but et mon appui
Vous, qui êtes digne d'attachement, soyez heureux ! Soyez heureux
Combien avez-vous, pendant le Dihkr, de lumières qui vous inondent !
Lorsque le mélodieux chante le Nom de votre Maître
Répondez à ce Dihkr ! Que je vous voie enivres et plonges.
Celui qui appelle vous appelle.
Vous aspirez tendrement à la Vérité d'un élan qui vous sied
Vous avez délaissé ce qui périclète et tout abandonne.
Alors que vous étiez dans le tumulte de la vie, le seigneur vous à préservés
Dans la Présence sublime vous avez déployé votre étendard
Rendez grâce sans cesse et que Dieu vous protège
Ô vous qui détenez le Secret mon cœur vous aime !
Durant tout mon cheminement, je n'ai passionnément d'autres que vous
N'attendant pendant toute mon existence
que spécialement votre agrément.

Kaddour Benachour

MA JOIE, LAYLA

Ma joie, Layla: reine des belles,
Me mandant- invite à la rencontre.
Echo à mon appel : la voici venir
Hardiment sans leurre ni présomption.
Présente enfin, me comblant de ses grâces
-Astre de nuit, astre de jour en son apothéose-
Sublime sourire d'exultation. M'enlace-t-elle

⁶⁰⁸ <http://www.soufisme-fr.com/al-alawi/4143-diwan-du-cheikh-ahmed-al-alawi.html>

Dans l'euphorie des retrouvailles.
Autre que moi, je la croyais ;
Autre qu'elle, je me disais.
Et pourtant, mon corps est elle,
Mon nom, mon état et mon langage.

Etre de mon âme et de mon esprit,
Et le tout dans sa totalité,
Mon mouvement et mon repos,
Et l'œil de l'éternité.
Compte-moi d'entre tes amants, ô ma Layla !
Don d'honneur et grâce rendue, ô sublime beauté !
Ton amant j'étais ; me voici ton aimé,
Te possédant, par toi, à présent, je suis possédé.
De corps et d'esprit, nous voilà confondus.
Epouse mienne, je t'épris
Avec la riche dot
De mes vingt ans d'attente.

Te vouant mes biens, mes actes et mes pensées :
Amour fou, sincère, et ma passion déchirée,
Humble ferveur en tant de nuit.
Me blâmeriez-vous, ô mes maitres, quand
De votre indulgence je nourris mon espoir ?
Layla est ma conquête
Et je suis la conquête des rois.
Elle prend à témoin
L'époux sien que je suis.
Layla, douce amie ! alliage de notre être.
Absorbé suis-je par sa splendeur,
Qu'augure l'heureuse nouvelle.

Ah ! la jouissance dans l'union
Dans la souveraineté de la loi et de la Tradition.
Layla, mon aimée, je suis ton amant,
Dans l'intime secret et le grand jour.
Un, sommes-nous, douce gazelle !
Extase accordée avant Eve et Adam,
Antérieurement à l'« avant »,
Dans le Tout des « tous »,
Qu'Il soit exalté, Allah ! Louanges à Lui !
Et grâces Lui soient rendues,
Pour ce don octroyé : Layla,
De magnificence et générosité.⁶⁰⁹

⁶⁰⁹ Dib, Souheil Mohamed. *Le Trésor Enfui du Malhoun : Anthologie de la Poésie Populaire Algérienne*. (2009). p. 23-24

Appendix Four Algerian Sufi Poetry in Arabic

ديوان الشيخ قدور بن عشور الزرهوني

610 حلة ليلي

أنا المحبوب لك معشوق يا الخليفة يا روجحي ليلي
 لولا رضاك ما نطيق على مهرك عالي
 جودك جزيل غانية كافيّة جليلة يا روجحي ليلي
 حلم و إكرام سخي سلطانك ذو مال
 بهجويّة معرّبة تبهانة جميلة يا روجحي ليلي
 عذراء حرّة معرّطة بموال و زندالي
 و ألغ معرّوم بك محمول بينين طويّلة يا روجحي ليلي
 جمعت بهالك و استويت على عرشك عالي
 يذريني كل من فنى و بقى ذاته بحالي

و بقى مطلق يعنني و يذريني كل من فنى
 يا ليلي حضرة اليقين قمر و شمس باينة
 هيفاء زين مزينة ريم مصونة مصينة
 بها قومي مولعين في حضرتها مذنونة
 و أنا بها في سلطنة جوزت أشحال من سنة
 بزخي بيّن حضرتين مالك الفرح و الهناء
 أمينة فأت يامنة ذات الجمال و الغنى
 في بيتي دابر كمين هي روجحي موطنه
 مكوّنة و كايّنة تجذب عقول فائنة
 محقت رجال عاشقين فئادة و طاعة
 عاشق معشوق ما عندي منك قبلا عاشق معشوق ما عندي منك قبلا
 شارب كيوس صهبتك صافي زلان
 سكران خفيق من أفداحك الزنجيلا
 ركفت فواصل الرّحيق مع السلسيل
 شخّصت في ذلك العظيمة صرت في تخييلة يا روجحي ليلي
 حالي بكفي على سؤالي فلا ابالي
 دايم متعاقبين إتصال و تفصيلا يا روجحي ليلي
 وقمر و شمس باهر في حشوي تلالي
 يذريني كل من فنى و بقى ذاته بحالي

يا ليلي بك نسئعان و نديه معك من زمان
 قضاك بمحاسنة ببان سر و أسرار فارحين
 نورك بمشاعله ألوان نائر في مراسم المكان
 لأبسة الجسم و الجان ساطئه ساكن سكين
 ملكت البروح كقهرمان ما تظهر فيك ما تبان
 خرجت غنوة من المكان جمعت طه و ياسين
 ذكرت قلب و لسان فأت لي ما أتت فلان
 أناظ نبت فأت جان بئ كأم بين شفقتين
 حزت الأمان و الضمان مع الإيمان و الإحسان
 أنت الشهود و العيان فيك إنجمعوا المؤدريين
 جمعت محاسن الرضا حضرت كل قبيلة
 الجسم و الروح و العقل و النفس على تالي
 مالك ملك السماء و الأرض الثقيلة يا روجحي ليلي
 و الإنس و الجان و الأملاك و جمع أشكال
 أنت خيالي آخيلة من غير حيلة يا روجحي ليلي
 و الدليل عليك طه النبي المرسل

ديوان الشيخ قدور بن عشور الزرهوني-طبعة2-2011- حلة ليلي ص:129⁶¹⁰

مَالِكٌ مَمْلُوكٌ لَكَ نَحْنُ بِلَا تَعْطِيلَةٍ يَا رُوحِي لِيَأْسَى
لَكِنْ أَنْتَ زَوْجَتِي وَ أَنَا زَوْجُكَ خُلَايَا
يُذِرْنِي كُلُّ مَنْ فَنَى وَ بَقِيَ ذَاتُهُ بِخَالِي

لِيَأْسَى الْبَدَاتِ الْكَافِيَةَ الرُّؤُوفَةَ الْغَابِيَةَ
الْمُظْلَمَةَ الصَّابِيَةَ الْمُطَوَّرَةَ بِكُلِّ رِيٍّ
الْمَسْقُوتِيَةَ السَّافِيَةَ الْمَدْرِيَةَ السَّادْرِيَةَ
الْعَامِرَةَ الْخَارِيَةَ الْمَجْلِبِيَةَ بِكُلِّ شَيْءٍ
الْمَذْهَبِيَةَ الْدَاهِيَةَ الطَّاهِرَةَ الْخَافِيَةَ
الْفَانِيَةَ الْبَاقِيَةَ الْعَابِيَةَ فِي كُلِّ طَيْءٍ
الْحَامِدَةَ السَّارِيَةَ النَّاسِرَةَ الْبَرِاضِيَةَ
الْحَلِيمَةَ الْقَاسِيَةَ الْعَامِضَةَ فِي كُلِّ حَيٍّ

أَمْعُشُوقَةٌ مَعْشُوقُكَ عَاشِقٌ وَسِبِيلَةٌ يَا رُوحِي لِيَأْسَى
أَنْتَ نَظْرِي وَ مَنْظَرِي وَ غَرَامِي وَ أَشْغَالِي
يَا مُرَاتِي وَ صُورَتِي الْعَالِمَةَ الْجَهِيلَةَ يَا رُوحِي لِيَأْسَى
فِي نَيْتِ الْعِزِّ وَ النَّصْرِ مَعْمُورٌ بِكَ الْخَالِي
أَنْتَ نَفْسِي وَ مُهْجَتِي الْكَرِيمَةَ الْبُخِيلَةَ يَا رُوحِي لِيَأْسَى
مَقْلُوبَةٌ مَقْلُوبَةٌ بِالْحَالِ وَ الْأُحْوَالِ
عَرَبِيَّةٌ مُعَرَبَةٌ وَ شِ لَجِيَّةٌ وَ مُسْتَمْتَلَةٌ يَا رُوحِي لِيَأْسَى
عَبْرَانِيَّةٌ وَ إِنْجِلِيزِيَّةٌ ذَاتُ الدُّوَلِ
يُذِرْنِي كُلُّ مَضْنٍ فَنَى وَ بَقِيَ ذَاتُهُ بِخَالِي

يَا لَيْلِي كُنْتُ يَا لَيْلِي رُوحَاتِي لِيَأْسَى
مَعْشُوقَتِي وَ عَشِيْقَتِي فِي رُوضَاتِ مُخَانَتِي
خُلَايَاكَ يَا خُلَايَا أَنَا زَوْجُكَ وَ أَنْتَ زَوْجَتِي
مَغْطُوسَةٌ فِي مَحَابَّتِي خُوسِي فِيكَ يَا هَيْئَةَ
أَنْبَتٌ ذَاتِي وَ صِفَتِي يَا وَخْذَتِي وَ حَضْرَتِي
يَا دُنْيَتِي وَ أَخْبَرَتِي يَا مَحْجِيَّةً وَ ثَابِتَةً
أَنْتَ تَهَضَّبُ بِكَ سَطُورَتِي وَ إِنْ تَشْرَبْتِ بِكَ هَمَّتِي
أَنَا وَ أَهْلِي مَحَبَّتِي نَصْرَتُهُمْ بِكَ قَائِمَتِي
لَبَسْتُ لَهُمْ خَالِعَتِي وَ التَّجَاعُ وَ التَّوَاءُ وَ خُلَاتِي
عَنْ مَنَاصِبِ خَالِقَتِي إِبْتِغَاءُ الْمُنَاعَتِي

أَهْلُ التَّصْرِيفِ وَاجِدِينَ عَلَى الْأَمْرِ عَجِيلَةً يَا رُوحِي لِيَأْسَى
الْفُلُقَاءَ الْغَاطِسِينَ الْأَنْجَابِ وَضِ الْأَبْدَانِ
وَ النَّقَبَاءِ وَ الْأَقْطَابِ وَ الْأَفْرَادِ خَفِيلَةً يَا رُوحِي لِيَأْسَى
وَ الْحَضْرَوِيِّينَ وَ الْبُلْهَاءِ أَنْتَ لَهُمْ وَلِي
وَ الرَّفْرَافِينَ وَ الْمَوَاهِبِ وَ أَهْلُ التَّجِيلَةِ يَا رُوحِي لِيَأْسَى
وَ الْمُرْتَبِدِينَ وَ الْأَجْرَاسِ وَ جَمْعِ الْأَمْثَالِ
وَ الْعُوْتِ الْفَرْدُ بَرَزْخِ الْجَمْعِ الْمَعْمَلِ يَا رُوحِي لِيَأْسَى
الْمَلْتَسِ بِكَ دَائِمٌ مَنَقْتَرَعٌ سَالِي
يُذِرْنِي كُلُّ مَنْ فَنَى وَضِ بَقِيَ ذَاتُهُ بِخَالِي

يَا لَيْلِي بِكَ مَعْتَبِرٌ مَحَقَّقٌ فِيكَ نَظْرٌ
يَا ذَاتُ الْبِرِّ وَ الْبَحْرِ وَ السَّمَمَاتِ بِأَهْرَةَ
مَلِكِ الْعِزِّ وَ النَّصْرِ جَمِيعِ الْأَرْوَاحِ حَاضِرَةَ
أَنْتِ الْبَشِيرُ لَا بَشِيرُ السَّرِّ الْمَخْبُورِ وَ الْخَبْرِ
فِي الْبَادِيَةِ وَ الْخَضِرِ مُلَوَّنَةً مُطَوَّرَةَ
حَادِيَّةً تَنْقَبُ الْوُثْرُ فِي الْمُوسِيْقَى تَخْتَبِرُ
مَنْكَ الْعُيُونُ تُنْفَجِرُ مُدَاذِكُ يَا الطَّاهِرَةَ
ذَاتِ الْيَاقُوتِ وَ الْخَجَرِ وَ الْجَوَاهِرِ وَ التَّيْبَرِ
وَ الْمَعَادِنِ مَنْكَ سِيرُ فِي الْمَأْبُوسَاتِ بَاشِرَةَ

قَادِرَةٌ مَقْدَرَةٌ وَضِ قَائِيَةٌ وَ كَلْبِيَّةٌ يَا رُوحِي لِيَأْسَى
إِسْمِي قَدُورٌ بِكَ قَادِرٌ عَوْتُ الْأَزَالِ
بَنُ عَشُورٌ عَشِيرَتِي إِدْرِيْسِي تَأْصِيلَةٌ يَا رُوحِي لِيَأْسَى
نَدْرُومِيَّةٌ أَنْتِ وَ أَنَا نَدْرُومِي غَالِي
زَرْهُونِي أَصْلِي حَسْبِي نَسْخَةٌ فَضِيلَةٌ يَا رُوحِي لِيَأْسَى
ابْنُ عَلِي حَيْدَرٌ وَ ابْنُ قَاطِمَةَ أَمَالِي
إِمَامُ الْعَاشِقِينَ مَجْدُوبٌ وَ سَالِكٌ قَيْلًا يَا رُوحِي لِيَأْسَى

كَائِنَ الْفَارَضِ وَالْجِبَالِي مَعَ الْغَزَالِي
يُذِرِنِي كُلَّ مَنْ فَنَى وَبَقِيَ ذَاتُهُ بُحَالِي

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سَرِّي اسْتَهْرُ بَعْدَ كَانَ مَكْتُومٌ لِي فَشَاهِ طَهَ الْمُخْتَارِ
الْمُقَضَّلَ رَسُولَ اللَّهِ
بِذَا الْقَمَرُ وَنَجُومِ السَّبْعِ الدُّرَانِ عَنْدِي فِي الدُّورِ
كُلَّ كَوْكَبٍ سَاطِعٍ بَضِيَاهِ اللَّهُ
سَيِّدَ الْبَشَرِ وَبَابِ كَرٍ وَعَمَرَ عَثْمَانَ يَذْكُرُ
وَعَلِيَّ وَالْحَسَنَيْنِ مَعَهُ اللَّهُ
جَمَعَ الْأَبْرَارِ جَالِسِينَ يَمَنَّا وَيَسَارَ نُورَ وَأَنْوَارِ
لَيْلَةَ النَّصْرِ وَالْقُدْرِ وَالْجَاهِ اللَّهُ
حُكْمَ صَدْرٍ قَالَ النَّبِيُّ يَا مَعْشَرَ قُدُورٍ يُنْصَرُ
بِأَيْعُوا تَبَاجُهُ وَلِوَاهِ اللَّهُ
نَوَابِي صَارَ فُطْبُ غَمُوثِ فَرْدِ الْجَبَارِ مَلِكِ قَهَارِ
جَاخِذُهُ وَيُحُهُ يَا وَيْلَاهِ اللَّهُ
عَنْدَهُ إِفْتِخَارِ طَبِيعِي وَنَيْشَانِي الْبَبَارِ سَيِّفِي سَيْطَارِ
فَوْقَ رَقَبَتِهِ مَنْ يَتَّخِذَاهِ اللَّهُ
يَا أَهْلَ الْإِنْتِكَارِ سَلِّمُوا أَنْجَاؤًا مِنَ النَّارِ رَبِّي عَفَارِ
كُلَّ تَائِبٍ يَغْفِرُ لَهُ اللَّهُ اللَّهُ
قَوْلِي إِخْتِصَارِ حَقِّ جَدِّي أَنَا الْمَعْعِيَارِ ذُو الْإِعْتِبَارِ
وَفَقُّوَالِهِ كُوْنُوَالِهِ اللَّهُ
لَيْسَ الْخَبَرِ كَالْعِيَانِ يَكْفِي النَّظَرَ نَجْمُهُ اسْتِثَارِ
خَارِقِ السَّبْعِ أَفْلَاكِ بَهَاهِ اللَّهُ
شَيْءٌ ظَهَرَ لَيْسَ يَنْذُرُكَ بِالْبَصْرِ عَلِمَ آخِرِ
فِيضُهُ مَنِّي قَلِيلَ مَاءِ اللَّهُ
بَخْرَ الْبِحَارِ مَخْتَوِي بَسْرَ وَأَسْرَارِ عَمَنْ انْتَشَرَ
كَأَنَّهُ الطُّوفَانَ فِي مَعْنَاهِ اللَّهُ
رُوحَ الصُّورِ ذَاتِ جَمْعٍ لَهُ قَرَارِ فَلَا أَتَارِ
قَلِيلٌ مَن يَهْوَى لَهْوَاهِ اللَّهُ
مُدِيرِ خَمْرٍ نَاهِضِينَ بِهِ الْفَقَارِ صَرَفُوا الْعُقَارِ
كُلَّ مَنْ يَبْقَى بِبِقَاهِ اللَّهُ
يَا أَهْلَ الْجِدَارِ كُنُوا وَكُونُوا أَنْصَارِ فَلَا اسْتِدْبَارِ
تَرَبُّحُوا كُونُوا فِي رِضَاهِ اللَّهُ
فَلَا إِنْكَسَارِ لَجَمْعِكُمْ يَا الْأَحْرَارِ كِبَارِ وَصِغَارِ
لَا صَغِيرٌ فِي أَمْرِ خُفَاةِ اللَّهُ
مَنْكُمْ وَقَارِ أَرْفَعُوهُ عَلَى الْمَقْدَارِ عَقْدَ جَوْهَرِ
كُلُّكُمْ لَامِعٌ بِسُنَّاهِ اللَّهُ
النُّجُومِ السَّيَّارِ بَاهِيَّيْنِ إِخْدَى عَشْرَ شَمْسٍ وَقَمَرِ
وَالْبُرُوجِ وَالْمَنَارِ فِي سَمَاهِ اللَّهُ
بَلَا اسْتِشَارِ مَعَ غَيْرِي وَالْإِسْتِخَارِ أَنْتُمْ خِيَارِ
أَمْتِي فَضَّلَ مِنَ اللَّهِ اللَّهُ
مَاجِي الْأَوْزَارِ إِسْمِي الطَّاهِرِ الْمُطَهَّرِ لَكُمْ بَشَّارِ
خَيْرٌ فِي حَقِّ اللَّيِّ تَرْضَاهِ اللَّهُ
قُدُورِ دِينَارِ مَنْ التَّبَرُّ خَالِصٌ تَشْحَارِ مَا فِيهِ غِيَارِ
سُلْطَانِي صَافِي بِصَفَاهِ اللَّهُ
نَدْرُومِي جَارِ حَنْجَرُهُ الْقُومِ الْفُجَّارِ شَمْسِ الْمَدَارِ
تَاهَ فِي حَضْرَةِ التَّنْيَاهِ اللَّهُ

612 غُرْبَتِي لَا حَدَّ لَهَا

يَا قَوْمِي إِنِّي غَرِيبٌ
تَحْسَبُونِي لَكُمْ قَرِيبٌ
وَأُغْرِبْتِي لَا حَدَّ لَهَا
وَأُغْدِي لَيْسَ لَهُ مُنْتَهَى
فِي نَظْرِي الْكَوْنُ مَتَعَتِّبٌ
فَلَا دُنْيَا وَلَا مَنْ بِنَاهَا
وَأَعْلَمِي عَلِمَ مِنْ قَلْبٍ
بَعْدَ الْأَشْيَاءِ وَفَنَاهَا
قَدْ حَزْتُ مَقَامَ مَنْتَخَبٍ
بِحَضْرَةِ اللَّهِ مُنْتَبَاهَا
وَأَشْرَابِي مَا رَشَفَهُ شَارِبٌ
سَطَوْتِي زَفِيَعَةَ قِي ذَوَاهَا

ديوان الشيخ قدور بن عشور الزرهوني-طبعة2-2011- قُدُورٌ يُنْصَرُ:ص:152⁶¹¹

ديوان الشيخ قدور بن عشور الزرهوني-طبعة2-2011 غُرْبَتِي لَا حَدَّ لَهَا:ص:187⁶¹²

كُلَّ عَالَةَ عُنْدِي دَوَاهَا
نَقْتُ طُبُولِي هَزَّتْ سَمَاهَا
قَدْ بَدَّتْ لِمَنْ هُوَ بِرَاهَا
يُدْرِينِي مَنْ غَابَ مَثَلِي تَاهَا

أَنَا الطَّبِيبُ الْكُلُّ طَبِيبُ
وَعَالِبٌ عَلَى كُلِّ غَالِبِ
لِي عَجَائِبُ وَعَزَائِبُ
أَنَا كَثِيرُ الْمُنَاقِبِ

وَصَاحٌ وَبِصَاحٍ بِسَسْرِهِ
وَعَرَفْتُ بِالْأَلَةِ نَفْسِي
يَجْمَعُ كُنْأَيِي بِكُنْأَيِهِ
يُصِيرُ إِلَيَّ وَأَنَا إِلَيْهِ
فَلَا فِرَاقَ مَعَ رَبِّي
وَتَارَةَ يَحْضُرُ بِأَبْتِي
تَارَةَ يُعْمَرُهُ وَيُخَلِّيهِ
وَتَارَةَ يُغَيِّبُ فِي حَوَائِي
تَارَةَ تَأْتِي بَسَّ بِجَذْبَتِي
تَارَةَ يَهْتِكُ شَرِيْعَتِي

مَنْ طَابَ وَغَابَ وَحَضِرَ
وَهَامَ فِي الْوَجْدِ تُبَحَّرُ
بِأَلْمُ شَاهِدَةٌ تُحَيَّرُ
يُدْرِينِي حَقًّا وَيَعْتَبِرُ
تَارَةَ شَمْسٍ وَتَارَةَ قَمَرِ
تَارَةَ فِي الْحَضْرَةِ يَتَدَوَّرُ
تَارَةَ فِي الْكُونِ يَتَفَكَّرُ
تَارَةَ يُنُومُ وَتَارَةَ يَسْهَرُ
تَارَةَ يَفْلُقُ وَتَارَةَ يَصْنُرُ
تَارَةَ يَنْظُرُ وَيَتَبَصَّرُ

يَا أَهْلَ الطَّمَعِ وَالسَّفَاهَةِ
وَجَاخِذْهَا يَا قَاهَا
الْمَهَالِكُ يَتَوَلَّاهَا
تَحْمَلُ نَفْسُهُ عَلَى بُلَاهَا
نَفْسُهُ عَلَى الْخَيْرِ خَبَّاهَا
النَّارُ لِيَهُ وَهُوَ لِيَهَا
هُوَ سَابِبُ نَفْسِهِ أَذَاهَا
مَنْ تَبَعَ نَفْسَهُ وَهُوَ هَاهَا
يَا رَبِّي تُبِّ عَلَى مَنْ إغْتَدَاهَا
وَأَنْتَ إِلَهَنَا مُؤَلَّاهَا

هَذَا حَالٌ عَلَيْكُمْ ضَعِيفُ
قَاصِدُنَا بِاللَّهِ لَا يُخَيِّبُ
فَيَتُعَرِّضُ لِلْمَصَائِبِ
فَمَنْ كَانَ لِنَا مُنْخَرِبُ
يَأْخُذُ مَنَا شَحِيطَ الْمُشَاهِبِ
لَا حَظَّ لِي فِي الْمَوَاهِبِ
إِلَهِنَا عَلَيْهِ غَضَبُ
وَجَائِيَةٌ لَهُ نَارُ الْأَهْيَبِ
بِحَقِّ رَسُولِكَ الْخَيِّبِ
حَضَرْتُنَا إِلَيْهَا مُنَاصِبِ

وَالْمَمَالِيكَ لَهَا خَاضِعِينَ
وَتَسْمَى بَعْدَ الْيَقِينِ
قَائِمَةٌ بِرَبِّ الْعَالَمِينَ
وَصَارَتْ مِنَ الْقَائِمِينَ
فَمَا تَمَّةٌ دُنْيَا وَلَا دِينِ
وَلَا شَيْءٍ مِنَ الْمَخْلُوقِينَ
إِلَّا أَشْكَاكَ كَالْمُنْأُونِينَ
فِي مُشَاهِدَةِ الْقُدْسِيِّينِ
يَا سَيِّدَ الْعَرَبِيِّ الْمُجَاهِدِينَ
عَلَى كُلِّ الْمُعْتَدِينَ

حَضَرْتُنَا حَضْرَةُ الْمُلُوكِ
وَهِيَ حَضْرَةُ الْجَدْبِ وَالسُّلُوكِ
لَيْسَتْ بِوَهْمٍ وَلَا شُكُوكِ
ذُكِبَتْ الْجِبَالُ مِنْهَا ذُكُوكِ
وَالْكُونُ فِي حَقِّهَا مَثْرُوكِ
وَعَدَمُ الْحُجُبِ هُنُوكِ
فَلَا أَمَّكَ وَلَا أَحْبُوكِ
فَلَا هَالِكَ وَلَا مَهْلُوكِ
لَا يَنْفَعُوكِ وَلَا يَضْرُوكِ
هُوَ اللَّهَ الَّذِي نَصْرُوكِ

وَأُنَادِي يَا قَادِرَ مَوْلَاهَا
مِنْ إِلَهِي فَلَا رَادَ لَهَا
وَأَنْتَ عَائِدُكَ دُنْيَةَ السَّفَاهَةِ
خَيْرُ الْوَرَى وَلَا تَعْتَنَاهَا
لَا خَيْرَ فِي مَنْ تَبَعَ هَوَاهَا
لِلَّهِ وَالْإِلَى أَحْمَدُ طَهَةَ
تَتَوَجَّهَ إِلَيْهَا وَتَسْتَعْنَاهَا
يَكْفِيكَ عَلَى ذِكْرِ غَنَاهَا
بَرْزَخُ الْبَحْرَيْنِ ذِي الْبِهَاءِ
عَلَى حَضْرَةِ الصَّفَاءِ صَفَاهَا
عَلَى مَنْ خَبَّاهَا وَهُدَاهَا
الْعَظِيمَةَ بِاللَّهِ كَفَاهَا
وَيَنْجَاوُزُ عَلَى مَنْ أَعْتَدَاهَا

أَهْيَمُ فِي حَضْرَةِ الْمُسْتَجِيبِ
أُمِيدُ يَدِكَ فَاجِبُ وَجِبِ
وَأَرْكُنُ لِمَوْلَاكَ يَا حَبِيبِ
عَلَيْكَ بَعْدَ الْمَدَاهِبِ
الدُّنْيَا دُنْيَةَ الْكُرَائِبِ
أَطْلُبُ مِنْهَا شَيْءَ مُنْتَسَبِ
أَيَّاكَ يَا أَيُّهَا الْأَدِيبِ
أَطْلُبُ مِنَ اللَّهِ شَيْئًا تُصِيبِ
أُمَّتِي لِقَطْبِ الْمُحَارِبِ
عَبْدُ الْقَادِرِ قُدُورِ النَّائِبِ
إِنَّ رَسُولَ اللَّهِ وَاجِبِ
مَأْتُهُ الْحَنِيفَةُ وَالنَّجِيبِ
اللَّهَ يَهْدِي وَيُنْتُوبِ

613 أنت الغوث المغيث

فَصِرْتُ رُوحَ الْأَرْوَاحِ جَمْعًا بِكُلِّهِ

لَمَا عَرَفْتُ نَفْسِي وَتَحَقَّقْتُ بِهَا

دَخَلْتُ عَلَى رَبِّي وَ قُلْتُ يَا إِلَهَ
قُلْتُ يَا إِلَهِي مَا إِسْمِي وَمَا مَقَامِي
لَا فِرَاقَ بَيْنِي وَ بَيْنَكَ خَلِيفَتِي
إِنْ عَمَّ وَ تَكَلَّمَ بِنَبِيِّكَ لَا تُخْشَى
وَلَيْتَ نَاكَ عَلَى كُلِّ مَنْوَلِي حَقًّا
وَ الَّذِينَ يَجْحَدُونَكَ مُحَارِبِينَ لِي
لَا عَلَيَّكَ مِنَ الظَّالِمِينَ وَ الضَّالِّينَ
أَمَدُّ يَدِكَ لِمَنْ جَاءَكَ يَا نَاتِبِي
وَ أَنْعَمَ بِرَحْمَتِي عَلَى الْفَاصِدِينَ جَمْعًا
أَكْرَمَ بِمَا أَكْرَمْتَهُ لَا تَبْخُلْ سَائِلًا
خَزَائِنِي عَلَى يَدِكَ أَفْعَلْ مَا تَشَاءُ
أَنْتَ الْوَلِيُّ الْمَوْجُودِ فِي كُلِّ بُعْثَةٍ
أَنْتَ قُدُورٌ وَ أَنَا الْمُقْتَدِرُ رَبُّكَ
مَنْ قَصَدُوكَ فِي الْعَطَاءِ أَطْعِمُهُمْ مَا يُرِيدُوا
أَنْتَ الْكَرِيمُ وَ أَنْتَ الْمَكْرُومُ الْغَالِي
وَ مُفَاتِيحُ الْخَزَائِنِ عَلَى يَدِكَ
أَنَا رَبُّكَ وَ أَنْتَ عَبْدِي يَا مُهْتَدِي
عِلْمَكَ عِلْمِي وَ يَقِينِي يَقِينَكَ

أمرك

أوضع سيفي في من طغوا جبراً خاذلها

بَأْمْرِي وَ نُصْرَتِكَ نُصْرَتِي
رَوَّاحِيْنِي وَ مَلَائِكَتِي حَانِطِيْنَ
خَانَتْ لِكَ الْأُرُوْحُ جَمْعًا بِكُلِّهِمْ
حَاضِرٌ مَعَكَ فِي نَفْسِكَ لَا عُيُونًا
فَلَا بُعْدَ وَ لَا قُرْبَ بَيْنِي وَ بَيْنَكَ
أَنَا الْقَائِمُ بِنَفْسِي دَائِمٌ حَاضِرٌ
ذَاتِكَ حَضْرَتِي دَائِمٌ حَاضِرٌ فِيهَا
يَقِفُ مُحِيطُ بِكَ وَ الْكَائِنَاتُ
وَ السَّمَاوَاتُ السَّبْعُ بِيَدِكَ جَمِيعُهَا
يَذْكُرُونَكَ غَدَاً وَ أَصَالَ دَائِمًا
أَفْرَدْتِكَ فِي فِرْدَانِيَّتِي مُقْتَدِرًا
يَا نُورِي وَ أَنْوَارِي وَ سِرِّي وَ أَسْرَارِي
يَا قَطْبِي وَ وَلِيِّي يَا فِرْدَ الْفِرُودَاتِ
سُلْطَانَتِي سُلْطَانَتِكَ رَغْمًا عَلَى مَنْ
رَغْمًا وَ حَتْمًا وَ جَبْرًا عَلَى الْمُعْتَدِينَ
وَ الْعَبْدِ يُحَارِبُ الْأَلُوْهِيَّةَ حَاشَا
أَنَا وَ اللَّهُ إِلَّا عَبْدُهَا حَقًّا
أَيُّنَ الْكُوْنُ وَ التَّكْوِينِ الْمُتَكْوِنُ
لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ
يَا أَهْلِي وَ أَحِبَّابِي وَ أَصْحَابِي لَكُمْ
مَنْ كَانَ عَلَى حَقٍّ وَ صِدْقٍ وَ وَفَاءٍ
فِي الْآخِرَةِ عَلَيْهِ أَمَانُ اللَّهِ
وَ فِي قَبْرِهِ وَ فِي مَقْصُورَةٍ مَعَ وُلْدَانِ
أَهْلِي وَ أَصْحَابِي وَ أَحِبَّابِي بِكُلِّهِمْ
قَالَ الْقَطْبُ الْكَبِيرُ الشَّهِيْرُ فِي مُلْكِهِ
نَدْرُومِي زَرَّهُونِي إِدْرِيسِي بِنَ عَشُورِ
وَ اللَّهُ تَمَّ وَ اللَّهُ إِلَّا عَلَى لِسَانِي
صَلِّ وَ سَلِّمْ يَا رَبِّي عَلَى مُحَمَّدٍ

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مُسْتَعَشَّةً فِي الْكَأْسِ مُنِيرَةً الْبَهَاءِ
رَقِصَتْ شُكْرًا لِحَضْرَةِ جَلِّ ثَنَاهَا
قَالَ لِي لِي نَحْنُ جَمْعًا صَفَاؤُهَا صَفَاهَا
لَطِيْفَةٌ أَرْقُ مِنْ الْهَفْفِهَا مَاهَا
بِنَظَرٍ بِهَا نَظْرَةٌ لَا خَدْلَ لَهَا
جَمَعْتُ بِهَا الْأَكْوَانَ فَأَنَا مَوْلَاهَا
بِالْوَادِ الْمُقَدَّسِ طَوِي يَا مَنْ طَوَاهَا
فِي النَّفْخِ إِذَا زُلْزَلَتْ الْأَرْضُ زُلْزَالَهَا
قَامَتْ سَاعَتِي وَ النَّاسُ يَقُولُونَ مَا لَهَا
قَبْلَ أَنْ يُخْرَجَ مِنَ الْأَرْضِ أَنْقَالَهَا

لَمَّا سَقَانِي السَّقَايَ بِفَيْضِ خَمْرَتِهِ
كَرَعْتُهَا صِرْفًا وَ هَمُّتُ فِي مَعَانِيهَا
فُلَيْتُ لِمُدِيرِ الْكَأْسِ مَنْ أَنْتَ وَ مَنْ أَنَا
خَمْرُنَا ذَاتِيَّةٌ زَكِيَّةٌ جَمِيْلَةٌ
وَ هِيَ مِرَاةٌ فِي قُلُوبِ الْعَارِفِيْنَ
كَمَا هِيَ نَظْرَتِي بِعَيْنِ الْكَأْبِيَّةِ
فَأَنْقَلَبْتُ نَظْرَتِي عِنْدَ الْمَوْتِ حَيَاةً
وَ يَا حَسْرَةً عَلَى الْعِبَادِ أَيُّنَ هُمْ
تَبَدَّلَتِ الْأَرْضُ وَ السَّمَاءُ إِفْطَرَّتْ
حَاسِبْتُ نَفْسِي فَلَا رَبِّي يُحَاسِبُهَا

مَعَ فُلْكَ قَيْطُوسَ لِأَجْلِ زُخْرِفِهَا
أَنَا الْعَوْثُ الْمُغِيثُ فِي نَفْسِي لَا غَيْرَهَا
وَالْفَتْحُ مِنِّي يَبْدُو مُطْلَقًا لَا مُنْتَهَى
قُدُورَ عَبْدِ الْقَادِرِ مُقْتَدِرٍ مَوْلَاهَا
عَلَى لِسَانِ رَسُولِ اللَّهِ قَدْ صُغْتُهَا
وَعَلَى آلِهِ وَأَصْحَابِهِ كُلِّهَا

سَرَحْتُ فِي حَضْرَةِ الْقُدُوسِ حَقِيقَةَ
أَنَا الْبَحْرُ الْمَحِيطُ بِالْكَائِنَاتِ جَمْعًا
أَنَا سَرِيعُ الْجَوَابِ وَالْإِجَابَةِ دَائِمًا
أَنَا الَّذِي دَأَتْ الْعَجَائِبُ وَالغَرَائِبُ
نَدْرُومِي زَرْهُونِي إِدْرِيسِي حَسَنِي
صَلِّ وَسَلِّمْ يَا رَبِّ عَلَيْهِ دَائِمًا

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فَمَا أَنَا قُدُورٌ وَمَا أَنَا بَشِيرٌ
خَرَجَ عَنِّي بِصِيرَتِهِ وَبَصَرٌ
ثَلَاثِي إِسْمُهُ وَجِسْمُهُ لَا أَتَرُ
فَمَا هُوَ بِغَائِبٍ وَلَا هُوَ بِحَاضِرٌ
فَمَا هُوَ بِغَائِبٍ وَلَا هُوَ بِحَاضِرٌ
عَيْنُ الْعُيُونِ فَلَا شَمْسَ وَلَا قَمَرَ
وَدَفَنَهَا فِي نَفْسِهِ ذَاتَ الْقَرَارِ
بَقِيَّتُهَا إِلَّا أَنَا ذُو الْقَدْرِ وَالْمِقْدَارِ
إِسْمٌ وَجِسْمٌ وَرُوحٌ لِقَوْمٍ يَبْتَغُونَ
إِبْنِ عَشُورِ الزَّرْهُونِي الْحَائِرِ مُحْتَبِرِ
إِمَامِ الزَّاهِدِينَ بِهِ يَسْتَنْكِرُ
وَعَلَى آلِهِ وَصَحْبِهِ وَالْأَنْصَارِ

يَا مَنْ تَحْسَبُونِي قُدُورَ بَنِ عَشُورِ
ذَهَبَ قُدُورَ فَنِي مَعَ الْفَنَائِيْنَ
ذَابَ وَغَابَ قَطْرَاتُهُ فِي الْبَحْرِ سَالَتْ
أَيُّنَ قُدُورَ الَّذِي مَضَى فَلَا يَعُودُ
كَأَنَّهُ لَمْ يَكُنْ يَا حَسْرَةَ عَلَيْهِ
يَا مَنْ تَنْظُرُونِي فَلَمْ تَعْرِفُونِي أَنِّي
قُدُورَ مَاتَ صَلَّى عَلَيَّ جَنَارَتُهُ
كَأَنَّهُ كَمَانَ وَلَا يَتَّكُونَ
أَمَّا قُدُورَ فَلَا قُدُورَ إِلَّا الْقَادِرُ
أَنَا الرَّحِيمُ الرَّحُومُ وَقُدُورَ مَرْحُومُ
الإدريسي الحسني ابن فاطمة وعلي
إني أصلي وأسلم على حبيبي

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لِرَبِّكُمْ عَلَيَّ مَا أَنْتُمْ تَقُولُونَ
هَذَا عَجَبٌ وَعَجَابٌ أَفَلَا تَتَّقُونَ
نَحْنُ أَنَا وَهُوَ أَنَا مَجْمُوعُونَ
وَلَا يَذْرِبُهُ أَحَدٌ سِوَى الْعَارِفِينَ
وَاسْتَرْجِعُوا لِلَّهِ لَعَلَّكُمْ تُفْلِحُونَ
أَنَا مُغِيثُ الْخَلَائِقِ يَدِي مَأْدُونَةٌ
وَسَيِّدُ السَّيَادَةِ الْمُتَوَلِّبُونَ
مُغِيثُ أَهْلِ الْبَرِّ وَالْبَحْرِ إِذْنَا مَأْدُونَا
أَنَا حَامِلُ الرَّايَةِ النَّبَوِيَّةِ الْحَصِينَةِ
وَأَرْضَا وَسَمَاءَ أَمِيرِ الدَّائِيُونَ

يَا أَهْلَ نَدْرُومَةَ فَاغْتَبِرُوا وَأَرْجِعُوا
لِمَا تُحَارِبُونَ اللَّهَ بِالسِّنِّ تَكْمُ
لَوْ عَرَفْتُمْ هَوَاءَ تَجِدُونَ هَوَايَا
تَسْتَهْزِئُوا بِمَقَالِي وَمَقَامِي عَظِيمِ
أَتُرَكُّوا عَلَيَّكُمْ مَا تَقُولُونَ وَاعْتَبِرُوا
أَنَا مَطْلَعُ الْقَمَرِ وَالشَّمْسِ الْمُنِيرَةِ
أَنَا الْخَلِيمُ الْكَرِيمُ كَثِيرُ الْمَوَاهِبِ
أَنَا قُدُورَ بَنِ عَشُورِ بَدِ الْإِلَهَةِ
أَنَا الشَّفِيعُ الْمَنْبِغُ السَّرِيعُ الْمُجِيبُ
أَنَا وَلِيُّ الْأَوْلِيَاءِ مَشْرِقًا وَمَغْرِبًا

فَلَا حَاجَةَ بِكُمْ أَنْتُمْ الظَّالِمُونَ
وَتَجَحَّدُونِي فِيمَا أَعْطَانِي الْهَنَا
وَكَوْنُوا عَلَيَّ وَفَّقَ رَسُولُ اللَّهِ مُخْلِصِينَ
لَا عِبْرَةَ بِكُمْ وَلَا بِأَقْوَالِكُمْ دُونََا
وَلَا رَيْبَ فِي أَقْوَالِي يَا مُنْكَرِينَ
وَمُغِيثِ الْخَلَائِقِ هَدْيًا وَهُدًى
وَعَلَى آلِهِ وَصَحْبِهِ الْمُعِينُونَ
عَبْدُ الْقَادِرِ قُدُورِ الزَّرْهُونِي الزَّرْهُونَا
وَجَدِّي رَسُولُ اللَّهِ إِمَامُ السَّمْرَسَلُونَ
لَا خَوْفَ عَلَيَّ وَلَا عَلَيَّ الْمُجَابِينَ
لِمِثْمٍ وَمَنْ فِي عَصَمَتِكُمْ جَائِعِينَ
وَمَنْ رَسُولُهُ خَيْرُ الْخَلْقِ سَيِّدِنَا

يَا أَهْلَ نَدْرُومَةَ لَا عِلْمَ لَكُمْ بِعِلْمِي
يَا أَهْلَ نَدْرُومَةَ لِمَا تُنْكِرُونَ عَلَيَّ
يَا أَهْلَ نَدْرُومَةَ تَوَبُّوا وَاسْتَرْجِعُوا لِلَّهِ
أَنَا وَاللَّهُ وَتُحْمُ وَاللَّهُ لَا أَحْصِيكُمْ
أَنَا الْعَنِيُّ الْكَافِي بِاللَّهِ وَلَا شَكَّ
أَنَا الْفَرْدُ الْكَبِيرُ الشَّهِيرُ فِي الْأَفَاقِ
صَلِّ يَا رَبِّي عَلَيَّ مُحَمَّدٌ وَسَلِّمْ
أَنَا قُطْبُ الْأَقْطَابِ وَعَظِيمُ الْمَنَاصِبِ
الإدريسي الحسني بن علي وفاطمة
أنا العني بالله عليكم يا قومي
قلوا لا عظيم الجاه رعا على أنفسكم
اللطيف من الله والعفو منه حقًا

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وَتَنْكُرُونِي فِي اللَّهِ ظُلْمًا وَعُدْوَانًا
إِلَّا بِالْوِاسِطَةِ الْعَظِيمَةِ مِثْلِي أَنَا
وَمُحِيطٌ بِالأَشْيَاءِ حَارِسُ الأَمَانَةِ
عَنِ الْخَيْرِ وَالتَّبْسِيرِ دَلًا وَإِهَانَةً
وَنَائِبُ الْمُصْطَفَى أَيُّ عَظِيمِ السُّلْطَانَةِ
لَا يَخْفَى عَلَيَّ شَيْءٌ فِي الْجِسِّ وَفِي الْمَعْنَى
كُنْتُ لَهُ حَاضِرًا ظَاهِرًا مُبِينًا

يَا قَوْمِ لَا تَعْفَلُونِي وَلَا تَحْقُونِي
لَا عِلْمَ لَكُمْ بِعِلْمِي فَلَا تَعْلَمُوهُ
أَنَا الْمُسْتَوِيُّ عَلَى الْعَرْشِ وَالْفَرْشِ كَلًّا
أَنَا الْبَعِيدُ عَائِدُكُمْ وَمُبْعِدُكُمْ
أَنَا خَلِيفَةُ اللَّهِ فِي أَرْضِهِ طُرًّا
أَنَا مُغِيثُ الْخَلَائِقِ بَرًّا وَبَحْرًا
وَكُلِّ مَنْ دَعَانِي مَشْرِقًا وَمَغْرِبًا

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أَهْلُ عُقَدَتِهِ وَأَفْرَجُ كُرْبَتِهِ
وَمَنْ نَادَانِي يَا قُدُورَ بْنَ عَشُورٍ
فَلَا خَوْفَ عَلَيْهِ وَلَا مَضْرَةَ لَهُ
أَنَا سَرِيحُ الْإِجَابَةِ وَالْمُعَاطَفَةِ
أَنَا الْوَكِيلُ عَلَى عِيَالِ اللَّهِ جَمْعًا
أَنَا رَحِيمُ الرَّحْمَاءِ وَالْكُرَمَاءِ
أَنَا وَارِثُ الْمَقَامِ الْأَعْظَمِ الشَّرِيفِ
يَا قَوْمِي لَا تَنْكِرُونِي أَنَا رَاحِمُكُمْ
فَإِنْ سَبَّيْتُمُونِي سَبَّيْتُمْ رَسُولَ اللَّهِ
يَا قَوْمِي إِنِّي حَبِيبُ اللَّهِ وَرَسُولُهُ
أَنَا نَارُ الْجَحِيمِ وَجَنَّةُ النَّعِيمِ
أَطْلُبُوا مِنِّي مِنْ دِينِكُمْ وَدُنْيَاكُمْ
لَا خَوْفَ عَلَيَّ أَهْلَ النَّيِّبَاتِ الْبَالِغَاتِ
يَا قَوْمِي تَأَدَّبُوا وَاسْتَوْجِبُوا الْخَيْرَاتِ
نِيَّةً وَصِدْقًا وَمَحَبَّةً تَنَالُوا
تَعْرِفُونِي عَبْدًا ضَعِيفًا لَا قُوَّةَ لِي
مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
الْحَمْدُ وَالشُّكْرُ لَهُ عَلَى مَا أَعْطَانَا
مَنْ يُحَارِبُنَا كَأَنَّمَا يُحَارِبُهُ
وَيُحُ الَّذِينَ يَقُولُوا نَحْنُ عَلَى الْهَرَى
قَالَ الْقُطْبُ الْكَبِيرُ الشَّهِيرُ الْمُتَنَصِّرُ
أَنَا الْقَائِمُ بِاللَّهِ وَبِرَسُولِهِ
أَنَا قُدُورُ بْنُ عَشُورِ الدَّرُومِيِّ حَقًّا
نَحْنُ الذَّاكِرُونَ الْمَمْرُوجُونَ بِذَاتِهِ
صَلَّى يَا رَبِّي وَسَلَّمَ عَلَى مُحَمَّدٍ

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أَيُّ وَاللَّهِ عَذْرَاءٌ مُحَضَّرَةٌ طَلَّتْ مِنْ سَرْجَمٍ
وَبِالْحُسْنِ الْفَائِقِ يَفْتَحِرُ عَنْ ذُرِّيَّةِ سَامٍ
بَهْضَتِي يَا عُسَاقُ صَرَتْ مِنْ وَجْدِي نَدَمٌ
وَأَنْ أُنَادِي مِنْ شَوْقِي وَلِيَعْتِي قَلْبِي هَاجَ غَرَامِهِ
حِينَ نَظَرْتُ الْكَأَوِيَّةَ ذَلِيلِي دَاعِجَةَ الْأَنْبِيَامِ
قُلْتُ لَهَا هَيْفَاءَ هَوَاكَ جَارَ عَلَيَّ حَرْجَمٍ
كَيْلَنِي وَمَسِيتُ فِي أَحْكَامِهِ مَمْلُوكٌ غَلَامِهِ
بَعْدَمَا كُنْتُ سَرِيحًا فِي جَوَابِي وَلَيْتَ أَبُكِّمُ
خَاضِعٌ مُتَوَاضِعٌ طَالِبُ الرِّضَا تَحْتَ لَفَاحِ عِلَامِهِ
بِاسْطِ حَذْيِ اللَّهْوَى نَهَادِيهِ مِنْ غَيْرِ مَلَامٍ
أَنَا فِي حِمَاكَ قُلْتُ لَهَا يَا لَفِي مَرِيَمَ
مِنْ ذَلِكَ النُّظْرَةِ الْبَاشِرَةِ حَيِّينِي بَسْلَامٍ
قَالَتْ لِي مَكْمُولَةُ الْمَحَاسِنِ عَيْنِ الْعَارِمِ
أَوْصَفَ لِي زِينِي وَجَوْهَرُهُ أَعْقَدُهُ فِي تَرَوَامِهِ
وَتَكَلَّمَ نَصْنَعِي لِمُنْطَفَأِكَ لَوْ كَانَ أَنْتَ نَجَامٍ
قُلْتُ لَهَا طَلْعَةُ السَّقَمَرِ تَدْرِينِي حَاكِمٍ
سَالِي أَهْلِ الْمَعْنَى يُخَبِّرُونَكَ بِأَصِيلِ الرَّيَامِ
لَكِنْ أَسْمَحُ لِي نُبُهْجِكَ فِي أَنْظَامِي تَعْلَمُ
وَالْوَفْرَةَ ظَلَمَةَ غَشَاتُ فَوْقَ جَبِينِكَ تَبْسَامٍ
عِنْدَكَ غَرَّةُ زَاهِرَةٍ مَنُورَةٍ شَاحِنَهَا عَظْلَمُ
تَلْوِينِ الْقَدِيرِ رَبَّنَا الْمَلِكِ الْعَلَامِ
وَعُيُونِكَ صِرَادَةَ دُعَاجٍ وَالشُّقْرَ سَيْفَ بَقَسَمِ
وَالْوَجْنَاتِ النَّائِرِينَ وَالخُدُودَ وَرُودِ ثَوَامِ
وَالشَّفَافِي مَنْ جَلَّازٍ وَالنَّعْرَ الْقَرْمَزَ وَالِدَّمَ
وَالرِّيقَ أَخْلَا مِنَ السَّبِيلِ وَالرَّنَجِيلَ حَتَمِ
وَالرَّقِيبَةَ لُوجِينَ مُشَلَّلَةَ بِالْعَسْجَدِ تَهْزَمِ
وَأَعْضَادَ خُنَاجِرٍ مُجَبَّرَةٍ وَمِرَافِقَ فِي قَوَامِ
بَدْمَالِحُهُمْ مُنْبَتِينَ بِحَجَرِ السَّمَّاسِ أَفْهَمِ
زَوَاقٍ بَصْبَغَةَ رَقَائِقِي بِسَمَى وَشَامِ
الْحَمْسَةَ فِي الْحَمْسَةِ مَطْوِقِينَ بِجَمِيعِ خِرَاتِمِ
وَعَجِبَ وَأَعْجُوبَاتٍ يَاسِرِينَ فِي طَيِّ الْعَدَمِ
وَالصَّدْرَ الصَّافِي مِنَ الرِّخَامِ بِهَيْجِ مَرْحَمِ
كَأَنَّهُ رَوْضَاتُ دَا اللَّيْمِ شِي نَوَابِغِ بَرِّعُوا فِي مَقَامِهِ
وَالْبَدْنَ رَهْدَانِ وَالْحَدْلَجَ عَلَيْهِ رُخَامِ

و السرة يفتوته مخنثة في كثر مطمطم
و الخصر و الأرفاع نعت الشوايل في الهوام
و الكعبين و السيقان عاج بالبلال مرقم
و المزدحم فيه موبرة غلات ما تتخلص بأسوام
و القدة قد السرو و الأ راية ما بين أعجام
و إلا نخلة مز عبلة سغدئها الأيسام
هذا هو العسور في أوصافك عندك توهم
يحسن عوني من هواك نكي بدموع سجام
نرثي مثل القمري على الأنتى وخذ في المرسم
طول الداج ينادي بفرخه طاش منامه
هذا حال المسوع بالهوى مثلي يا فاهم
لما يلقي الزين ينخصلج تنكسر عظامه
و من لا جرب ما يوافق في معنى و كلام
صاحب الهوى يكون بعض من الساعة ينظم
عقبان و جوهز و العقيق و الإبريز إنسجامه
و بعض من الساعة يكون خراز أسطى ناجم
في الموبز و المسجز كل زي مؤول فدامه
مخارم و خزوم و الجيب و سباني الأخرام
و بعض من الساعة يكون صياغ خبز زانم
في خلخل و ذمالج مقايين و مسايين
نيبان و الأخراص و المناقشامس نجسام
و بعض من الساعة يكون تاجر هندي عاظم
بالجين و العسجد مجنهد صحكك له أيامه
رؤان و كمخة و ملف و حرير و رق أنعام
و بعض من الساعة يكون كالتجار بخرم
بالدأبد و المربوع و المخرطة تيرم في أقسامه
من عود الأبنوس و الأراك و البصري و عنام

و بعض من الساعة يكون من داود معلم
بالمعول و الزيرة مقابل النار و لهج خطامه
يطلق المزارق و الذرق و الدروع و الحسام
و بعض من الساعة يكون ينبي بحجر الصم
أبراج و أسوار و القنب و قصور و خيامه
قراطي و زليج و المزهرى النبلي و رخام
و بعض من الساعة يكون رايس في بحر مطلم
راكب فرقاطة يموج فوق الزاخر و تلطامه
كل يوم يعيث السافلين و يمنع الأغسام
و بعض من الساعة يكون فارس راكب الأدهم
في يمينه و شماله و البرانة في الوحش يزاموا
صباذ الغزلان و القطى و حمام اليمام
و بعض من الساعة يكون باشا طاغي قايم
كيامر علي زعيته تنرعد بكلامه
قلبه قاسي ما يريد تحسام و لا تدمام
و بعض من الساعة يكون كالمكران معيم
ما تسمع منه جواب سلطان شد أحكامه
في يده فوس و نبل من لقاه يرده بسهام
و بعض من الساعة يكون كالمجنون بإخاصم
يتقاتل مع حواجه و يقطع في أكمامه
و يصفار و يذبال سيرته كذرية حام
و بعض من الساعة يكون كالمجذوب مفاقم
يتلطم بأحجار من لقاه يهرول بأقدامه
من حكمه يهدية فريسة لأطيار الحوام

و بعض من الساعة يكون طالب ينسخ عالم
بالمجموع و الأقلام و الكتب من الله تلأمامه
علمه من عقله مرثله بمعاني و أحكام
و بعض من الساعة يكون صاحب باسط ناعم
مستسلي بألفاظ رايقة ساهر داج منامه
بالنطق و الأوتار يستلذ محاسن الأنعام
هذا حال الشيخ يا الحافظ أنبت و أجزم
أخدم بالنية و زد تطعم بعسل طعامه
و الجاحد عره في حياته العبد الخدام
يعرّفني صنديد بهمتي في الفطر محتم
راكب شلوي سابق البرق روحاني بلجامه
سرجه من ذهب و الركاب يسطع كيدر النمام
إذا نجبد سيفي كألها تخضع و تسلم
يعرفوني الأشياخ في الحياة و الموتى يرحموا
و الهرتلة كالمخير ألفين في الريق أيتام
من لا عرفوا معنى و لا جواب لا قول مسقم
عاشوا كالأوشاق ينبخوا ما عبدوا ما ناموا
هذا المعنى للبهائية قوم الظلام
سلامي لأشياخ وفتنا طيب عبق بأنسام
مسك و عنبر و الند و عطر الزهر في ابتسامته
قدز ما صاح الطير فوق الأغصان ضياء و ظلام
أحفاطي خذ طابعي واعظ و تفخم
و قل الله برحم صاحب الوجذ رفدت علامه
قدور المنصور بالجبالي شيوخه الهمام
إدريسي عشوري و لذ راس العين من زمامه
الله برحمني و برحم الحافظ و الإسلام
و الخمسة و العشر سنين هذا السرجم تتمامه
في شهر ذي الحجة على كماله خذ الختام

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و غُرْبَتِي فِي بِلَادِ النَّاسِ مُنْفَرِدِي
و بُعْدِي مِنْهُمْ وَإِنْ هُمْ فِي جَسَدِي
و كَثِيرَةُ الْأَرْهَارِ صَخْوَةَ الْأَثْمَادِي
و الْبُعْدُ فَلَا بُعْدُ إِلَّا حُكْمَ صَمْدِي
كَأَنَّهُمْ لَمْ يَكُونُوا جَمْعًا فِي مِعَادِي
إِلَّا حُكْمُ مُضْطَرٍ قَدْ قَطَعَ لِي كَيْدِي
كَأَنَّهَا حَنْضَلًا و عَلَقَمُ مُحْسَدِي
لَا حَرَكَةَ لِي و لَا سُكُونَ فِي انْقِيَادِي
و الْبَاقِيَّةُ فَهِيَ إِلَّا عَلَى الْأَبْدِ
فَتَوَجَّهُوا إِلَيَّ فِي حَضْرَةِ الْجُودِ
و أَغِيثُونِي بِنَظَرَاتِكُمْ نَسْتَفْدِي
فَلَا تَقْدِرْ عَلَيْهِ قَدْرٌ لِي جَسَدِي
رَضِيَتْ بِحُكْمِ اللَّهِ الْوَحِيدِ الْأَحَدِ
و كُنْ لِي وَلِيًّا و نَصِيرًا يَا هَادِي
و أَنْعِمْنِي بِنِعْمِ الْخَيْرِ و السُّودَادِ
و طَالِبِ مَنْكَ الْمَزِيدِ فِي إِعْتِقَادِي
و لَا تَمُكَّرْ بِي يَا مَنْ بِكَ إِعْتِمَادِي
و حَنَّ إِلَى الْأَرْوَاحِ و أَخَذَلُ الْمُعْتَدِي
و سَيْفِكَ فِي قُبُضَةِ يَمِينِي لَا عَمْدِي
أَنَا و الَّذِينَ مَعِي كُنْتُ الْأَعْدَادِي
حِجَابٌ كَمَا بَيْنِي و بَيْنَكَ سَدَادِي
و خَاضِعٌ مُتَضَرِّعٌ عَلَى الْأَبْدِ
مَا بَيْنِي و بَيْنَكَ حِجَابٌ مُشِيدِ
و لَا فِرَاقَ بَيْنِي و بَيْنَكَ حَاشِيْدِي
و سُلْطَانِي بِكَ فِي جَمِيعِ الْبِلَادِ
و بِالْغَيْبِ و غَيْبِ الْغَيْبِ يَا سَنَادِي
لَا تَغِيبْ يَا سَامِعَ يَا مَسْمُوعَ بِكَ إِجْتِهَادِي
لَأَنَّكَ كَرِيمُ الْعَطَاءِ بِلَا حُدُودِ
أَبُو بَكْرٍ و عَمْرٌ و عُثْمَانُ و الْأَسَدُ
و الْأَصْهَارُ و الْأَنْصَارُ حَضْرَةُ الْأَسْيَادِ
أَنْصَرَهُمْ يَا نَاصِرَ فِي حَضْرَةِ الْجِهَادِ
و إِلَهَ و دَائِرَتِهِ سَادَتِي أَهْلَ الرَّشْدِ
قُطِبٌ و عَوْتُ و فَرْدٌ إِمَامُ الْأَفْرَادِ

يَا لَطِيفَ مَنْ فَقْدِي و خُرُوجَ بِلَادِي
ضَاقَ أَمْرِي و تَحَايَرْتُ عَلَى أَحْبَابِي
نَزَلْتُ أَرْضَنَا خَصِيْبَةً و نُعَيْمَةً
و لَكِنْ قَدْرٌ زَادَنِي خَيْرَةً
أَيُّنَ الَّذِينَ كَانُوا مَعِي فِي حَضْرَةِ
فَمَا وَدَّعْتُ أَهْلِي و لَا أَعْلَمْتُهُمْ
رَحَلْتُ فِي لَيْلَةٍ ظُلْمَاءَ مُسْتَوْحِشَةً
صَبِرْتُ لِلَّهِ و قُلْتُ هَذَا مَا أَرَادَ
لَا غَرِيبَ إِلَّا غَرِيبَ الدَّيَارِ الْفَانِيَّةِ
فَارْقُتْكُمْ و لَمْ تَقْدِرْ عَلَى فِرَاقِكُمْ
جُودُوا عَلَيَّ بِرِضَاكُمْ يَا أَبَاةَ
يَا لَطِيفَ لَطِيفٍ مِمَّا وَقَعَ لِي
رَهْفٌ لِي جِلْدِي و جَسَدِي قَدْ فَنَى
اللَّهُمَّ يَا جَامِعَ أَجْمَعِ شَمْلِي حَيْثُمَا
أَهْدَنِي و وَفَّقْنِي و كُنْ لِي رَحِيمًا
إِلَهِي إِنِّي وَاقِفٌ لِبَابِكَ سَائِلٌ
إِلَهِي لَا تَحَافِينِي و لَا تُعَاقِبْنِي
إِلَهِي أَعْطِفْ عَلَيَّ فِي مَخْلُوقَاتِكَ
إِلَهِي اجْعَلْ يَدِي بِيَدِكَ الْعَظِيمَةِ
إِلَهِي اسْتَبَلْ عَلَيَّ سِتْرَكَ الْجَمِيلِ
أَحْبَابُكَ أَحْبَابِي مَا بَيْنِي و بَيْنَهُمْ
إِلَهِي إِنِّي بِلَاكِي لَكَ و شَاكِي
إِلَهِي إِنِّي اسأَلُكَ بِكَ إِلَيْكَ
إِلَهِي إِنِّي حَاضِرٌ و غَائِبٌ فِيكَ
أَنْتَ هِمَّتِي و عِنَايَتِي و سَطْوَتِي
بِسِرِّكَ و سِرِّ سِرِّكَ نَسأَلُكَ
أَنْتَ السَّمِيعُ الْبَصِيرُ حَاضِرٌ
حَاشَا أَنْ تُخَيِّبَنِي فِيمَا نُرِيدُ عِنْدَكَ
سَأَلْتُكَ بِالْمُخْتَارِ و إِلَهَ و أَصْحَابِهِ
إِمَامَ الزَّاهِدِينَ حَيِّدَرَ و مَنْ مَعَهُ
كَذَلِكَ الَّذِينَ يُحِبُّونَنِي
صَلِّ يَا رَبِّي و سَلِّمْ عَلَيَّ مُحَمَّدٍ
إِنِّي عَبْدُكَ قَدُورٌ و قَادِرُ بِكَ

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و الصَّلَاةُ عَلَى مَوْلَى النَّجَّاحِ و اللَّقَّاحِ
قَدْرٌ مَا فَاحَ الزَّهْرُ فِي خُلَّةِ النَّجَاحِ
فِيكَ بَعْدَ السَّهْوِ و اسْتَلْغِي لَذَا الْوَشَّاحِ
و الْبَرْقُ جِرْدٌ سَيْفُهُ و الرَّعْدُ صَاحِ
و الْأَمْطَارُ سَكَبَتْ بِجَدَاوِلِ عَلَى الْبُطَّاحِ
و اجْبَبَتْ الْبَيْدَاءَ لِلزُّهُوِّ و الْأَفْرَاحِ
مَالِكُ الْمُلْكِ سَقَاهَا كُلَّ سِرٍّ بَاحِ
بِالنَّبَاتِ و الْأَعْصَانِ مَوْرَقَةً أَوْشَاحِ
جَهْرَتْ و أَخْضَرَتْ أَبْوَابَهَا أَفْتَاحِ
عَجَّرَتْ بِالسُّنْدُسِ نَاصِعِ فِي الْإِسْتِفْتَاحِ
الرَّبِيعِ أَقْبَلَ فَصَلَ أَيَّامَ الْإِنْشِرَاحِ

دَخَلَ سَعْدَ السُّعُودِ بُشْرَى مَرْيَانَةَ
رَشَّهُ نَسِيمَ بَجَوْهَرٍ سِرًّا و عِيَانَا
بِثَمَائِسِ كَالْعَرُوسِ سَطْوَةَ تَيْهَانَةَ
النَّرْجِسِ و الْخَيْرِزَانَ عَلَّقَ مَرْجَانَةَ
حَاكَمَ الْفَلَ و سَنَبَلَ و الْمُرْجَانَةَ
و الْبَهَارَ و الزَّهْرَ عَيْقُ سَاعَةِ الْهِنَاءِ

بَدَيْتُ بِاسْمِ اللَّهِ تَوْفِيْقَ رُضَا و أَمَانَ
الرُّضَا و الرُّضْوَانَ عَلَى أَصْحَابِهِ الْأَعْيَانَ
يَا الْغَافِلَ سَبِّحْ لِمَوْلَاكَ قَلْبُكَ و لِسَانَ
هَبَّتْ رِيَّاحُ الْخَصْبِ فِي الرَّبِيعَةِ أَرْكَانُ
تَقَرُّوا طَبُولَ الْقُدْرَةِ فِي أَفْلَاكِ الْأَمْزَانِ
فَجَرَّتْ الْعُنَاصِرُ صَخْرَاءَ و تَلَّ طُوفَانَ
رَادَ بَعْدَ الْمَوْتِ أَحْيَاهَا الْكَرِيمُ سُبْحَانَ
زَيْنَبِ الرُّوَابِي و الْفَسَّاحِ يَا الْعَفْلَانَ
تَوَجَّحْ لَهَا حُلِي و حُلَّةُ و تَاجَ فَنَّانِ
فَرَشَّتْ الْإِسْتَبْرَاقَ مُرْصَعٌ بَعْقِيَانِ
فَمَ يَا مَعْشُوقِي تَنَّاوَلُوا بُكَيْسَانَ

أَقْبَلَ فَصَلَ الرَّبِيعِ بِالْجُودِ و الْإِحْسَانِ
أَسْبَلُ سُنْدُسَ فُوقَ خَدِّ الثُّرْبَانِ
لَبَسَ الْلُورُ حُلَّةً مِثْلَ الرَّهْدَانِ
النَّرْجِسِ و الْخَيْرِزَانَ عَلَّقَ مَرْجَانَةَ
زَيْنَ الْبِنْفَسِجِ و السُّنْدُسِ سُلْطَانَ
الْبَابُوتِجِ و غَبْنَانَ و صَنْدَلِ و رِيحَانَ

ديوان الشيخ قدور بن عشور الزرهوني-طبعة2-2011- غُرْنَتِي فِي بِلَادِ النَّاسِ ص:423 619

ديوان الشيخ قدور بن عشور الزرهوني- الرَّبِيعِيَّةُ ص:473 620

و قسوم بن نَعْمَانِ بِشَهْرَةِ مَرْيَانَةَ
و العُشْبِقِ و مَعْشُوقِ مَهْدَبِ الأَجْنَحِ
و الزَّرْبِقِ و الخَابُورِيِّ و زَرْدِ فَاحِ
الرَّبِيعِ أَقْبَلَ فَصَلَ أَيَّامِ الإِنْتِشِرَاحِ
رَاحَةَ للعَاشِقِينَ تَغْنَمُ فِيهِ سُرُورُ
و كُبُوسِ مَعْدَرِينَ بِالخَمْرِ المَعْصُورِ
و يَتَبَهُوا عَنِ أَبْكَارِ هَيْفَاتِ كَمَا السُّحُورِ
كُلَّ عَشِيقٍ يَلْتَوِي عَلَى عَارِمِ مَخْمُورِ

الْقَيْمِ و اجْدُ و بَرَفُوقِ فِيهِ بَزُورِ
التَّيْنِ و التَّوْتِ و زَيْتُونِ جَامِعِ الطُّيُورِ
كُلَّ شَكْلِ مَبْهَجٍ فِي بَقَائِعِهِ يُنُورُ
و الطَّرْنَجِ و الرَّنْجِ و اللُّثَّيْنِ كَالْبُورِ
الجُوزِ و العَنَابِ و زَعْرُورِ و أُمْرَاحِ
سَرُورِ و بَانَ و نُخْلِ عَرَاجِنِ و أَدْوَاحِ
الرَّبِيعِ أَقْبَلَ فَصَلَ أَيَّامِ الإِنْتِشِرَاحِ

و أَهْلِ المَوْهُوبِ فِيهِ تَنْسَجُ عَزَلُ رَفِيقِ
أَكْرَمْنَا بِالجَوَاهِرِ و السَّماسِ تَرُورِ نَاقِ
بِأَنْوَانِ و الخُصْرِ كَلَّ زَهْرَ عُبَيْقِ
كُلَّ عَشِيقٍ يَلْتَوِي عَلَى عَارِمِ مَخْمُورِ

السَّمَكِ و العَنْبَرِ و النَّدْمِ مِنْهَا عُبَيْقِ
و الجُدَاوِلِ تَنْبَعُ بِالمَاءِ جَرَى دَفِيقِ
رَافِعِ أَصْوَاتِ بَذَكَرِ الشَّاقِقِ الرَّفِيقِ
كُلَّ فَصْرٍ مَعْمَرٍ بِالسَّرِّ و الصَّلَاحِ
بِأَمْرِ السُّلْطَانِ المَنْصُورِ فِي الأَجْبَاحِ
الرَّبِيعِ أَقْبَلَ فَصَلَ أَيَّامِ الإِنْتِشِرَاحِ

هَذَا فَصَلِ الطُّيُورِ تَنْطِقُ فِيهِ نَهْيَجِ
و أُمِّ الحَسَنِ صَائِلَةَ فُوقِ الصَّهْرِيحِ
و الخَدَّادِ و الغَنَامِ صَرَّشُوا فُوقِ خَلِيجِ
و السَّمْرِيِّسِ إِسْتَوَى مَعَ العُصْفُورِ أَنْبِيجِ

و الصَّرَنْدِيِّ و بُوخِ و كِنَارِيَا التُّلُيجِ
و الحَمَامِ و الفَاخْتِ فِي مَنبَرِهِ فَرِيجِ
و الحَجَلِ و العَارِمِ فِي رِيَابِهَا البُهَيْجِ
و البَهَارِ و البَاسِ مَعَ الحَكَمِ فِي مَرَاخِ
و الحَبِقِ و الزَّفْرَانَةِ يَعْثُفُوا الأَرْوَاحِ
الرَّبِيعِ أَقْبَلَ أَيَّامِ الإِنْتِشِرَاحِ

سُلْطَانِ الوَرْدِ فَاتِحِ يَمِينِ و شِمَالِ
بَنَدِ بَعْمَانِيهِ بِخَيْرِ الأَنْجَالِ
و إِسْتَنْشِقِ يَا لِبَيْبِ الأَزْهَارِ بِخَالِ
تَنْفِي الأُكْدَانِ حِينًا و تَرُوحِ سَالِي

و نُسَاوِرِ بِنَسَائِمِهَا تَلْدُ لِي
عَنْفَدَتِ شُبُورِ البِشَاتِ فِي العَلَالِي
و العَطْرَشَةِ و النُّعْنَاعِ فِي جَدَاوِلِي
مَرْدُقُوشِ و مَلْيَانِي يَفْتَنُوا الرُّجَاجِ
بَرَزَتْ فُوقِ بَسَاطِ المُلْكَ يَا مَلَاخِ
الرَّبِيعِ أَقْبَلَ فَصَلَ أَيَّامِ الإِنْتِشِرَاحِ

أَرْفَعِ الأَوْجَاعِ عَنِ خِيَامِي و جُنَانِي
و تَبَسِّمِ رِيَاضِ بُدَاتِ الأَكْوَانِي
سَمِعْتَ أَطْيَارَ جَاوِبَتْهُمْ بِمَعْنَانِي
سُبْحَانَ الصَّنَاعِ البَدِيدِ الرَّحْمَانِ

مَنْ بِهَاءِ حَصْرَةِ القُدُوسِ يَا بُنِي
تَوَجَّحْتَ السَّرْكَدَةَ جُبَّةً و سُبَانِي
حَرَجَ عَلَى القَلَاةِ فِي أَقْدَالِ سُلْطَانِي
و اللَّمْطِ و الفَهْدِ و الأَرْوِي خَاطِفَ رِيَاحِ
و التَّمُورِ و قِسَاوِرِ و العَقْرِ يَسْرَاحِ
الرَّبِيعِ أَقْبَلَ فَصَلَ أَيَّامِ الإِنْتِشِرَاحِ

المَشْرِقِي و الجَمِيرِ بَيْنِ الجُدَاوِلِ فِي شَانَ
الْيَازِدِي و النَّسْرِي و الدِّيْحَانِ جِيرَانِ
الشَّقِيقِ و أَفْحُوانِ بَاهِيَةِ فِي بُسْتَانِ
قَمِّ يَا مَعْشُوقِي نَتَّنَاوَلُوا بُكَيْسَانَ
هَكَذَا وَقَّتِ الرَّبِيعِ النُّوَاوِرُ و أَرْهَارُ
فَرَجَاتِ مَتَوَلِينَ بِأَنْغَابِهِمِ الأَوْتَانِ
يَسْرُشُفُوا الوَالِعِينَ قَطْعَانَ البِلَازِ

كُلَّ عَاشِقٍ يَتَسَلَّى تَحْتَ ظِلِّ الأشْجَارِ
بُوعْظِيمَةِ و سَفْرَجَلِ و المَشْمَانِ فِي تَشْهَارِ
مَنْدَارِي و اللَّيْمِ و لِيْمُونِ فَاحِ بِأَرْهَارِ
فَرَشَتْ دُوَالِي مَنْ زَرَدَخَانَ يَخْضَارِ
خُوحِ و تَفَاحِ و لُنْجَاصِ جَرْدِ أَغْصَانِ
اللُّنْجِ و الرَّئْدِ و المَوْزِ و طَمْجِ و رُمَانِ
قَمِّ يَا مَعْشُوقِي نَتَّنَاوَلُوا بُكَيْسَانَ

هَذَا فَصَلِ السَّعِيدِ نَبَاةِ العُشَائِقِ
نَحْمَدُ و نَشْكُرُ السَّمْلِكِ الخَلَائِقِ
جَاتِ أَيَّامِ الرَّبِيعِ فِي خُلَّةِ تَشْرَاقِ
كُلَّ عَشِيقٍ يَلْتَوِي عَلَى عَارِمِ مَخْمُورِ

كُلَّ عَاشِقٍ صَمِّ مَعْشُوقَتِهِ إِسْتَنْشَاقِ
تَحْتَ ظِلِّ أَغْصَانِ البُسْتَانِ بَيْنِ الأُورَاقِ
و النَّخْلِ يَجْنِي الكَمِيَةَ مِنْ عَشُوبِهِ رِحَاقِ
خَازِقِ الشَّهْدِ بَعْسَلِ كُونِ فَاتِ الأَكْوَانِ
عَسَاكِرُهُ تُحْدَمُ بِالنَّبِيَّةِ فِي غَيْرِ خُلَانِ
قَمِّ يَا مَعْشُوقِي نَتَّنَاوَلُوا بُكَيْسَانَ

يَا نَايِمِ فِقِّ تَنْظُرِ فَرَايِحِ و أَهْرَاجِ
البُلْبُلِ و البَيْتِيقِ و الحَرْبِلِ فِي خِرَاجِ
مَقْفِينِ و النَّيْتِرِيِّ يَرْتَمِ عَقَبِ الدَّاجِ
و السَّمْرِيِّسِ إِسْتَوَى مَعَ العُصْفُورِ أَنْبِيجِ

تَهَوَّلِ المَنْبِيَارِ و الهَزَارِ فِي اللُّغِي هَاجِ
القَطِي و الكُدْرِي و البِيَامِ رَافِعِ اللِّجَاجِ
الخُبَارِي و الطَّوَأُسِ و الوَزْرِ فَرَقِ هَجَاجِ
القَرْنَقَلِ و الخِلْيِ و البَهَارِ و سَوْسَانَ
القِيَقْلَانَ و جَلَّارِ و الزَّفْرَانَ تِيهَانَ
قَمِّ يَا مَعْشُوقِي نَتَّنَاوَلُوا بُكَيْسَانَ

قَمِّ تَشُوفِ أَنْوَارِ فِي الحَرَجِ المَكْمُولِ
صَائِلِ بَعْسَاكِرِهِ مَلِكِ صَخْرَاءِ و ثُلُولِ
أَنْظُرِ لَلرَّانِ و دِمَامِ مَعَ القَنْدُولِ
تَنْفِي الأُكْدَانِ حِينًا و تَرُوحِ سَالِي

شَفِّ لِبَيْرِ مُسْتَنْبِلِ بِنَسِيمِ مَخْجُولِ
عَيْنِ عُلْجَةٍ فِي المَامُونِي بِسَلْكَ مَقْنُولِ
بِالْوَيْزَةِ و الشَّهْبِيَةِ مَرْدُودُوشِ فِي ظُلُولِ
سَلِّ سَيْفِ و خَدِيدِجِ و زُويُونَ أَقْرَانِ
و الدَّفِيلَةِ كَلَّلَهَا النُّدَى بَعْقِيَانِ
قَمِّ يَا مَعْشُوقِي نَتَّنَاوَلُوا بُكَيْسَانَ

نَادِي نِعَمِ الكَرِيمِ يَا عَبْدِي رَضْوَانِ
بِالرَّيْمِ مُقَلَّدِ و زَهَاوَا الشَّيْبَانِ
و زَهَاتِ الخُورِ كَلَّلَهَا نَطَقَتْ بِلْسَانِ
سُبْحَانَ الصَّنَاعِ البَدِيدِ الرَّحْمَانِ

فَاحِ رَوْضِ الجَنَّةِ و زَهَاتِ البِيدَاءِ فَشَتْ كَثْمَانِ
زَحْرَفَتْ الحَصْرَةَ ذَا الكُونِ مِنْهَا كَسَانِ
النُّوَارِ نَشْرَ زُرَابِي مَخْتَلِفَةَ الأَلْوَانِ
الظُّلَيْمِ و الرَّمْدَةِ و الكَرْكَدَانِ و السَّرَانَ
حُصَانَ وَحْشِي و الجَامُوسِ و المَهْيِ و غَزْلَانَ
قَمِّ يَا مَعْشُوقِي نَتَّنَاوَلُوا بُكَيْسَانَ

شَي طَائِرُ شَي يَسِيرُ أَرْضَ وَ سَمَاوِي أَنْظُرُ فِي أَعْجُوبَةِ الْعَجَائِبِ يَا رَاوِي و السَّمْنَنْدَلُ طَيْرٌ فِي دَارِهِ هَاوِي و العُقَاقِ وَ الخَطِيبِ طَالِبُ عَذْرَاوِي و المَشْرِفُ بُوهِيَّةٌ طَيْرُنَا أَنْشَاوِي صَاحِبُ المَعْنَى يَمَانِي بَفَرْقُهُ دَاوِي حِينَ يَسْرُسُ يَخْطِفُ العُقُولَ مِنَ السَّهَاوِي كَأَنَّهُ عَشِيقٌ يَزْنِمُ عَابِدَ النُّوَاخِ أَدْمَاءَ مَلِكٍ مَطْعُونٍ بِالسَّجْرَاخِ الرَّبِيعِ أَقْبَلُ فَصَلُّ أَيَّامِ الإِنْشِرَاخِ فَرَحُوا لِمَجِي الرَّبِيعِ مَنْ بَعْدَ الشَّخْمَاخِ لَا رِيحَ أَوْ بَرِيقَ لَا رَعْدَ بَطْبُولِ زَامِ رِيحٍ وَ غَطَّاسٍ وَ المَقْرَنْسِ العَوَامِ و النَّسْرِ الزَّعَامِ و تُعَابِتِنِ وَ أَفْيَالِ نُرُوجِ فِي الهَوَامِ يَنْظُمُ الجُوهْرُ فِي جُوفِ مَنْ أَلِيمِ وَ العِنَاصِرُ دَفَقَتْ بِالمَاءِ عَلَى التُّمَامِ خَامِلَةٌ لَلرَّخَاخِ مَسِيئَلُهَا طَفَّاحِ وَ طَيُورٌ تُعْرَدُ المُسَاءِ مَعَ الصَّبَاخِ الرَّبِيعِ أَقْبَلُ فَصَلُّ أَيَّامِ الإِنْشِرَاخِ	فَمُ تُشْوَفُ الوُحُوشُ وَ جَمِيعُ الأَطْيَارِ نَشْرُوا فَوْقَ البُطَاخِ لَيْلٌ وَ نَهَارُ الْوَفُوقِ وَ القَرِيقُ يَلْغَطُ وَ الوُرُوزُ و العُقَاقِ وَ الخَطِيبِ طَالِبُ عَذْرَاوِي شُفَّ السَّافَ مَعَ الخَطَّافِ سَهْلٌ وَ أُوغَارُ وَ العَشِيقُ المَعْنَى مَا يُفَارِقُ السَّادِرُ وَ المَرزُوقُ الرُّوحَانِي طَرِيفُ مَسْرَارُ وَ اليَمَامِ العَجْمِي كُلُّ دَاجِ سَهْرَانُ وَ النَّشِيطُ العِرَاقِي مَثَلُ العَابِدِ سَكْرَانُ فَمُ يَا مَعْشُوقِي نَتَنَاوَلُوا بِكَيْسَانُ فَمُ تُشْوَفُ طَيُورٌ صَرَبَتْ الحُومَةَ فَصَلُّ الشَّتَاءِ مُضَى عَلَيْهِمْ يَا فَهْمَاءِ هُدُودُ وَ بَارَ تَبَعُ فَرِيقُ اللَّامَا طَيْرِ البَيْدِ العُقَابِ وَ النَّسْرِ الزَّعَامِ العُنُقَاءِ وَ الرُّخُ فِي جَوِّ السَّمَاءِ غَمَامَةَ الحُوتِ سَاعَدُ فِي بَحْرِ حَامِدِ السَّلَامَةِ أَطْبُودٌ أَخْضَرُوا وَ تَبَسَّمُوا إِبْتِسَامَةَ أَيَّرْنَ تَمَشَّى تَسْمَعُ أصْوَاتُ كَالوَيْدَانِ وَ الوُحُوشُ تَمُوجُ فِي كُلِّ فَسْجٍ وَ أُوطَانِ فَمُ يَا مَعْشُوقِي نَتَنَاوَلُوا بِكَيْسَانُ فَمُ تُشْوَفُ العَرَبُ فِي هَمَّةٍ وَ مَعَاشِ هَيَفَاتِ مُحْتَطِنِ بَرَّهِيفِ القِمَاشِ وَ البَيْلِ النَّايِخَةِ نَقَطُ فِي الأَعْرَاشِ يَتَمَتَّعُ فِي الرَّبِيعِ مَا يَحْمَلُ غَايَشِ أَتَشْ نَظُرُوا مَنْ لَا نَظُرُوا أَعْرَابِ فِي هَوَاشِ كُلُّ سِرْتِي مَوْلَاهُ مَخْنَتُهُ فِي تَفَشِاشِ وَ الفِرَاسِيْنَ تَطَامِي وَ العَةَ بِالفِرَاشِ بِالخِيَامِ البَيْضَاءِ يَتَمَائِرُوا العُرْيَانِ الأَرُوشُ وَ قَمْرِي وَ أَصْنَابِي وَ أَصْفَرُ أَقْحَانِ فَمُ يَا مَعْشُوقِي نَتَنَاوَلُوا بِكَيْسَانُ فَاسألْنِي يَا أَلِيبَ عَن صُحْبَةِ الأَعْرَابِ تَسْمَعُ نَقْرَ أَصْطَالِي وَ مَهَامَزُ فِي رُكَابِ وَ العَيْسِ مَحْرَجَمَةَ نُعُوجِ فِي الأَرْقَابِ مَيَّرَ وَ أَنْظُرُ فِي كُلِّ سَلْوِي صَارَ جَدِيبِ شُفَّ الأَذْمُ زَيْنِ الفُصَّةِ حَكِيئَهُ غَرَابِ شُفَّ الأَحْمَرُ صَخْرَاوِي كَأَنَّهُ رِيحُ هَبَابِ شُفَّ كَمْتِي يَخْفِقُ بِلَا جَوَانِخِ عَقَابِ شُفَّ بَحْرِي يَنْقَلِبُ فِي شُبُوبِ مَزِيَانِ شُفَّ فَرطَاسُ وَ بَرَقَحَانُ خَلْفَ نُعْبَانِ فَمُ يَا مَعْشُوقِي نَتَنَاوَلُوا بِكَيْسَانُ فَمُ تُشْوَفُ الحُضُورِ فِي أَنْزَايِهِ وَ أَفْرَاحِ بَصُوانِي وَ بُوَابِرِ وَ كَيْسَانِ السَّرَاحِ بَحْنَابِلِ وَ القُطُوفِ وَ زُرَابِي فِي أَلْبَاحِ وَ المَامُونِي إِسْتَوَى بِحِيطِي وَ التَّشْرِيحِ شُفَّ لَلآلِي فِي حَضْرَةِ بَقُوسِ جَرَاخِ شُفَّ لَلْقَانُونَ وَ سَنَنْبِيرِ الغَرِيبِ نُوَاخِ وَ العَوَانِي فِي خَللِ مَنْ الدَّبَاخِ تَلْقَانُ وَ المَنَاقِشُ فَوْقَ وَرُودِ الخُدُودِ أَثْمَانِ فَمُ يَا مَعْشُوقِي نَتَنَاوَلُوا بِكَيْسَانُ خُذْ الرَّاوِي رَبِيعِيَّي خُلَّةَ مَطْرُوزُ أَنْتَهَى فَصَلُّ الرَّبِيعِ بِمَعَانِي وَ رَمُوزِ صَلُّ عَلَى الجَاحِدِينَ بِهَا جُزْ وَ فِزْ وَ سَلَامِي لَلأَخْبَارِ بِهِمْ صَبْرَتُ عَزِيزِ خُذْ يَافُوتَهُ مَا أَدْرَاكهَا الرَّشِيدُ فِي كَنُوزِ كَأَنَّهُا بَدْرٌ سَطَعَ فِي سَمَاءِ تَاجِ مَغْرُوزِ
فِي الرَّحْلَةِ وَ المَقَامِ عُنْدَهُمْ سِرٌّ عَجِيبِ وَ المَالِ يُحَيِّرُ العَقْلَ فِي أَقْدَالِ خُصِيبِ وَ حُبُولِ مُسْرَجَةٍ وَ مُشْهَرَةٍ فِي تَرْتِيبِ كُلِّ سَلْوِي صَارَ جَدِيبِ شُفَّ الأَزْرَقُ يَتَخَلَّجُ رَاكِبُهُ صُلَيْبِ شُفَّ خَجْرُ الوَادِ تَرَبَّى عَلَى الخَلِيبِ شُفَّ الأَشْفَرُ فِي خَمْلَةٍ طَبَعُ سُبَيْبِ شُفَّ نَمْرِي وَ خَمَارِي سَاعَةَ النُّطَاخِ وَ الخَدِيدِي رُوحَانِي فِي الهَوَاءِ أَلتَّاجِ الرَّبِيعِ أَقْبَلُ فَصَلُّ أَيَّامِ الإِنْشِرَاخِ فِي رِيَاضَاتِ اللَّفَاحِ نَادَاوَا بِتَسْبِيحِ حُلِي وَ حَلَلِ يَتَسَقَاوَا أَتَايَ مَلِيحِ وَ مَطَارِحِ وَ اللِّحُوفِ وَ نَمَارِقِ تَرْجِيحِ وَ المَامُونِي إِسْتَوَى بِحِيطِي وَ التَّشْرِيحِ وَ الكَيَاثِرُ وَ العُودُ بَرْنَتُهُ يُصْبِحِ وَ البِيَانُو وَ الجَنَنْكُ يَشْرَخُ شَرِيحِ تَأْيِهِيْنَ سَكْرَارِي وَ غِيُونُهُمْ وَقَاحِ وَ الجَبُودِ أَنْشَرَحُوا بِعُقُودِ فِي شُبَاخِ الرَّبِيعِ أَقْبَلُ فَصَلُّ أَيَّامِ الإِنْشِرَاخِ عَذْرَاوِيَّةٌ أَرْقَائِيْفِيَّةٌ فِي تَرْجِيحِ كَالجُوهْرِ النُّفَيْسِ فِي سَلُوكِ الإِبْرِيحِ لَا تُعْنَى بِالوُشَاةِ مَنْ لَا عَرَفُوا مِيَزِ وَ سَلَامِي لَلأَخْبَارِ بِهِمْ صَبْرَتُ عَزِيزِ وَ لَا كَسْبَهَا العُثْمَانِي الطَّايِقُ البَهِيَزِ أَوْ شَمْسُ تَجَلَّتْ بُنُورُهَا فَرِيَزِ	

لا تُعَانِدْ هَزَّتَالَةَ لَا تَبَارَزْ دُرُوزُ
صُلُّ وَاِسْتَفْخَرْ بَيْنَ الْمَاهِرِينَ شُجْعَانُ
خُذْ سَيْفًا وَمَزْرَاقًا لِلجَاهِدِينَ طَعْمَانُ
فَمَّا يَا مَعْشُوفِي نُنْتَنَاوَلُوا بُكَيْسَانَ
وَسَلَامِي لِأَخْبَارِ سَدَاتِي الْأَشْيَاحِ
الْعِيَّاقِ الرَّقَائِقِيَّةِ مَنْ الْأَرْخَاحِ
وَالجَاهِدِيَّيْنِ بِحَالِهِمْ كَبُو نَفَاحِ
شَيْخٌ بِلَا شَيْخٍ كُلُّ مَا يَبْنِيهِ يَسِيخُ
وَبَيْنَ شَافِقٍ يَشْرُدُوا فَرَايِسَ الطِيخِ
فَلَنْ لَهُ اسْتَبْقَظَ لَلدَّرْسِ وَالنَّسِيخِ
لَيْسَ تُعْنَى بِالْقَوْمِ إِذَا دَارُوا شَيْخِ

فِي الْقَصِيدَةِ الْمُنَظَّمَةِ زَيْنُهَا وَصَاحِ
عَادِمِ السَّعْدِ أَعْقَبَ صَابَ الْغَرَامِ رَاحِ
تَارِكِ الْمَخْلُوقِينَ كُرَامِ وَشُحَّاحِ
بَاغِضِ الْجِيَّاحِ أَهْلَ الْمَكْرِ وَالْفُضَّاحِ
فِي النَّسَبِ إِدْرِيسِي حَسَنِي مِنَ الصُّحَّاحِ
مَالِكِي يَغْفِرُ لِي وَيُجُودُ بِالسُّمَّاحِ
وَالْعَشْرَةَ مِنْ قَرْنِ أَرْبَعِطَاشِ لَا مَزَّاحِ
بَعْدَ سَنَةٍ وَعَشْرَةَ يُومِ كَانَ لِأَخِ
عَلَيْكَ بِالسَّبِيْتِ الْمُوَالِي قَدْ بَاحِ
الْبُجَابِي سَبَبَ الْغُنْمِ وَالْأَرْبَاحِ
الرَّبِيعِ أَقْبَلَ فَضْلَ أَيَّامِ الْإِنْتِشِرَاحِ

كَفَّ نَظْمِي نَشْهُرُ اسْمِي يَبَّانُ بُرْهَانَ
قَالَ قَدُورِ الْمَاهِرِ فِي بُحُورِ الْأَوْزَانَ
حَامِدِ الْخَالِقِ نَذَكَرَهُ إِيمَانُ وَإِحْسَانُ
طَابِعِ الرَّاسِلِ وَالْمُرْسَلِ عَبْدُ سَوْدَانَ
قَاطِنِ فِي نَذْرُومَةٍ مِثْلَ هَلَالِ رَمَضَانَ
اللَّهُ يَرْحَمُنِي بِجَاهِ النَّبِيِّ الْعَدْنَانَ
بَعْدَ أَلْفِ وَالثَّلَاثِمِيَّةِ حَسَابِ تَبْيَانِ
فِي شَهْرِ ذِي الْقَعْدَةِ تَوَلَّتْهَا بِمِيزَانَ
يَا كَرِيمِ أَكْرَمْتَنِي هَذَا الْبَيْتِ خَطَّانِ
يَا كَرِيمِ أَدْرَكْتَنِي بِرِضَا هَمَامِ الْمَكَانِ
فَمَّا يَا مَعْشُوفِي نُنْتَنَاوَلُوا بُكَيْسَانَ

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وَالْعَقْلُ نُودِرُ عَلَى نَاسٍ مَاثُوا
وَالجُورَانُ طَبَانُوا عَلَى أَيَّامِ فَاتُوا
حَتَّى الْمَنَامِ رَاحَ عَلَيَّ سَهْرَاتِهِ أَخَذَاتِهِ
خَاطِرِي يَتَغَيَّرُ تَمَرَّرًا لَهُ أَقْسَوَاتِهِ
عَلَى الْأَحْيَابِ اللَّيِّ رَاحُوا بِالذُّوَامِ بَاتُوا
مَنْ فَرَّاقَهُ نَبْكَِي مِنْ صَابِ لِي حَيَاتِهِ
يَا وَيْحَ اللَّيِّ رَجَعِ عَلَيْهِ الدَّهْرُ بَصُغَاتِهِ
بَعْدَمَا كَانَ غَانِي مَصَائِبِهِ خَلَّاتِهِ
حَدَّ مَا جَاهَ لَا مَنَ جَرَى وَغَاتِهِ

يُوجِبُ لَهُ نَبْكَِي مِنَ التَّيْرَانِ اللَّيِّ كُورَاتِهِ
الْقَلْبُ هَاجَ شَوْفُهُ وَلا وَجَدَتْ رَحْمَاتِهِ
مَا أَحْلَا ذَلِكَ الْوَقْتِ مَلِيحٍ فِيهِ لَدَاتِهِ
.....
كَانَ زَخْرَفُهُ مَتَزَيِّزِينَ بِكُمْ عَدْرَاتِهِ
وَقْتِي مَشَى وَطَارَ عَلَيَّ خَلَانِي بِزَفْرَاتِهِ

غَيْرَ هَذِي تَنْسِيكَ الْأُخْرَى فِي أَنْعَاتِهِ
فِي كُبِّ وَ أَرَى حَتَّى يَرُوى فِي شَهَاتِهِ
مَنْ فَرَّاقَهُ نَبْكَِي مِنْ صَابِ لِي حَيَاتِهِ
غَابَ ذَا الزَّمَانِ أَشْ بِصَبْرِي عَلَى رَحَلَاتِهِ

حَسِبْتِ رُوحِي فِي الْوَقْتِ اللَّيِّ نَسَاتِهِ
الْأَيَّامِ حَاضِرَةً فِي دَهْنِي مَا زَالَ مَا مُحَاتِهِ
تُشَوِّفُ رُوحِي فِي الْوَقْتِ اللَّيِّ كَانَ رَأْتِهِ
نَمَّ نَرَجَعُ لِأَفْكَارِي وَمَا خَفَاتِهِ
فِي كُلِّ حَالَةٍ نُوْجِدُ نَظْرَةَ مُخَالَفَاتِهِ
مَنْ فَرَّاقَهُ نَبْكَِي مِنْ صَابِ لِي حَيَاتِهِ
نَنْخَبُ وَالنَّخْبُ زَادَ هَمِّي وَبَلَوَاتِي
مُشَاوَا عَلَيَّ وَ دَهَبَتْ عَنِّي الْمَسْرَاتِ
الْبِعْدُ قَضَى عَلَيَّ بِالطَّلْمِ وَالْمَدَلَاتِ
مَا صَبَّتْ دَوَاءَ لِلْقَلْبِ الْحَزِينِ فِي ذَا الْغَمْرَاتِ

بَعُدُوا عَنِّي مَا مَضَى فِي رَجَاتِهِ
يَبْقَى لِي مَسْئَلِي وَمَلْهِي فِي هُنَاتِهِ

بُجِيرَ فَكَرَكَ فِي زَيْنِ الْوَالِعَاتِ هَيْفَاتِ
كُلُّ وَاحِدٍ مَسْئَلِي تَوُجِدُهُ بِنَشْوَاتِ
وَقْتِي مَشَى وَطَارَ عَلَيَّ خَلَانِي بِزَفْرَاتِ

طَالَ هَمِّي مِنْ تَحْمَامِي فِي كُلِّ سَاعَاتِ
لَكُنْ صَبَبْتُ نَفْسِي أَنَا غَلَطْتُ غَلَطَاتِ
يُهَيِّضُ فِي بَعْضِ الْأَحْيَانِ نُصِيحِ صَبَّحَاتِ
بَعْدَ فَرْحِي نُوْجِدُ أَحْلَامِي خَيَالَاتِ
حَسِبْتِ رُوحِي بَعْدَ الْحَيَاةِ مِتَّ مَوْتَاتِ
وَقْتِي مَشَى وَطَارَ عَلَيَّ خَلَانِي بِزَفْرَاتِ
يَا مَا أَعْبَيْتَنِي عَلَى مَا مَضَى يَا سَدَاتِ
بَيْنِي وَبَيْنَ الْحَبَابِ سَفْرَاتِ
أَشْ يَذْهَبُ عَنِّي هَذِي الْمَصْرَاتِ

يَا أَفْكَارِي رُوحَا عَنِّي طَلَبْتُ نَجَاتِ
رَاهَ قَلْبِي دَائِمًا مَشْغُولًا بِكُمْ كَلَفَاتِ

رُبَّمَا يَنْسَى وَتُكُونُ لَهُ سَلَامَاتُ
 أَشْحَالٍ مِنْ نَفْسٍ مُشَاتٍ إِلَى الثَّرَابِ وَلَايَتْ
 يَا عَيْنِي نُوحِي عَلَى رُجَالٍ وَبُنَاتٍ
 وَقْتِي مَشَى وَطَارَ عَلَيَّ خَلَانِي بَرْفِرَاتٍ
 هَذَا الْوَقْتُ أَهْلُهُ فَاتُوا الْجَنِّ وَالْعَفْرِيَّتِ
 عَبْدَةَ الدَّيْنَارِ بِالْقَتِّ وَالْتَّقَاتِيَّتِ
 بِالرُّكَيْزِ وَالْعَمِيرِ يَنْعَثُوا أَهْلَ الْبَيْتِ
 يَتَحَاسِبُوا عِنْدَ اللَّهِ يَوْمَ الْوَيْبَامَةِ
 كُلُّ مَوْمِنٍ قَلْبُهُ مَجْرُوحٌ بِكُمْ لِبِعَاتِ
 حَامِدِ اللَّهِ رَاجِي فَضْلَهُ يَوْمَ الْوَفَاةِ
 مَا كَلَّاهُ الدُّنْيَا بِالرَّافِ بِكُنْزِ نَعْمَاتِ
 هَكَذَا قُدُورِ النَّاطِمِ قَالِ بَسْكَاتِ
 مَنْزِلُهُ نُدْرُومَةٌ مَا يُشُوفُ عُصَاةَ
 وَقْتِي مَشَى وَطَارَ عَلَيَّ خَلَانِي بَرْفِرَاتٍ
 مَن فُرَاقَهُ تُبْكِي مِنْ صَابِ لِي حَيَاتِ
 بَاشَ يَنْظُرُ فِي الْحَاضِرِ لَا فِي قَفَائِهِ
 هَكَذَا الزَّمَانُ يَمْشِي يَا وَيْحَ مَنْ فِيهِ جَائِهِ
 سَكَنُوا فِي تَخُومِ الْأَرْضِ كَذَا مِنْ كَلَاتِهِ
 مَنْ فُرَاقَهُ تُبْكِي مِنْ صَابِ لِي حَيَاتِهِ
 طَارُوا فِي السَّمَاءِ وَنَكُرُوا الْوَحْدَاتِ
 لَا رَحْمَةَ وَلَا شَفَقَةَ عَلَى الْمَخْلُوقَاتِ
 مَا يُفَرِّقُوا بَيْنَ الْحَسَنَةِ وَالسَّيِّئَاتِ
 يَنْسَى جَلَّ هَمُّهُ بِالتَّخَشُّعِ فِي صَلَاتِهِ
 رَاهُ مَتَكَلِّفُ بِالصَّنِيَامِ كَذَا زَكَاةَ
 قَابِضِ الْوَسْطِ فِي عَمَلِهِ مَعَ شَيْئَانِهِ
 بَنُ عَشُورِ تَارِكِ الدُّنْيَا مَا عَمَّاتِهِ
 مَعْتَنِي بِاللَّهِ وَالرَّسُولِ فِي رَجَائِهِ

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عِيدُونَا بَوْضُكُمُ وَرُومُوا فِيمَا وَصَلَا
فَلَّهَ الْخُذْ حَيْثُ كُنَّا لَهُ أَهْلًا
وَلَمَّا كَانَ الْوُجُودَ سَمِعْنَا لَهُ قَوْلًا
فَصِرْنَا عَلَى جَنَعِ تَالِهٍ وَ لَا حَوْلًا
بَدَلْنَا نَفُوسًا فِي حَيْهٍ تُسَمُّ الْأَهْلًا
لَنَا بَصُرٌ حَدِيدٌ حَيْثُمَا تَجَلَّى
يَهْدِي اللَّهُ لِنُورِ الْوَالِي مَنْ كَانَ أَهْلًا
هُدَاةً عَلَى التَّحْقِيقِ فِي الْأَمَمِ الْأُولَى
وَقَدْ مَرَّتِ الْأَيَّامُ وَالنَّاسُ فِي غَفْلًا
فَهَذِي سُنَّةَ اللَّهِ جَرَتْ فَلَا بَدَلًا
فَالْفُؤْتُ فَذَاكَ الْفُؤْتُ صَحَّ بَعْدَ النَّقْلَا
وَحُذِّعْتُهُ عُلُومًا رَخِيصَةً وَقَدْ تَعَلَّا
فَمَنْ كَانَ ذَا عَقْلٍ فَلْيَسْتَنْجِدِ الْعَقْلَا
وَلْيُنْهَضْ بِجِدِّ الْحَقِّ حَقًّا وَإِنْ جَلَا
وَلْيَسْتَنْجِدِ أَرْبَابَ الْوُصُولِ إِلَى الْوُصُلَا
لَهُمْ فِيضُ الرِّحْمَنِ وَ شَرَابٌ يُخَلَا
فَهُوَ فِي قَيْدِ الْجَهْلِ يَغْتَمِدُ الْجَهْلَا
حَرِيصٌ عَلَى الْمُرِيدِ مِنْ نَفْسِهِ أُولَى
مَنْعَةً عَنِ الْوُصُولِ لِلْمَقَامِ الْأَعْلَى
وَيَرَى ظُهُورَ الْحَقِّ أَيُّنَمَا تَوَلَّى
فَلَا قَاصِرَاتِ الطَّرْفِ يَهُوِي وَ لَا خَلَا
فَهُوَ وَاحِدُ الْعَصْرِ فَرِيدٌ فِي الْجُمَلَا
وَ إِنْ نَفْسُكَ عَزَّتْ فَهُوَ مِنْهَا أَعْلَى
تَحَلَّى بِذَلِكَ التَّوْبِ بَعْدَ مَا تَحَلَّى
صَفَى نَفَى الْقَلْبِ بِالْحُسْنِ تَحَلَّى
أَنَّهُ عِلْمُ الْبَاطِنِ فِي الْقَلْبِ تَدَلَّى
وَ سِرٌّ كَانَ مَصْنُوعًا بِاللَّفْظِ لَا يَتَلَّى
وَ اللَّهُ الْعَزَّةُ وَ الرَّسُولُ وَ لِلسُّوَلَا
قَامُوا بِدَعْوَةِ الْحَقِّ فَاسْتَوْجِبُوا الْفَضَلَا
شُهِدُوا عَضْلَى التَّوْحِيدِ كَمَا قَامَ الْأُولَى
عَلَيْهِمْ بِفَرْيِهِ وَ بِالرَّضَى تَجَلَّى
تَبِيَّهُمْ فِي الصَّحِيحِ صَحَّ مَا قَدْ قَالَا
هُمَّ أَمَانَ أَهْلِ الْأَرْضِ فِي الْخَلَا وَ الْمَلَا
أَيْقَاطُ وَ إِنْ نَامُوا فِي نَوْمِهِمْ وَصَلَا
فَكَيْفَ بِصَلَاةِ الْعَارِفِ إِذَا صَلَّى
وَاقِفًا مَعَ الْإِلَهِ يَا لَهَا مِنْ خَلَا
لَقُلْتُ هَذَا مُحَالٌ وَ الْحَالُ لَا يَخَلَّى
وَ طَافَ طَانِفُ الْوُصُلِ بِنَا بَعْدَ الْفَضَلَا
عَلَى حَضْرَةِ التَّوْحِيدِ كَأَوْلِ الْوَهْلَا
فَنَلْنَا مِنْ ذَاكَ النُّورِ حَظًّا كَأَوْلِ الْوَهْلَا
فَكُنْتُ مِنْهَا فَرْعًا وَ كَانَتْ مِنْي أَصْلَا
كَأَنَّهَا فِي حَيْلٍ وَ لَسْتُ أَرَى خُبْلَا
تَالِهٌ لَفُوقَ الْفُوقِ أَرْوَاحُنَا تَجَلَّى
جَوْهَرٌ فَرِيدٌ يُعْتَبَرُ عَقْلَا
فَهَذَا هُوَ الْعَقَالُ يَغْفَلُ وَ لَوْ قَلَا
فَهُمْ لَهُ سَجْدٌ وَ هُوَ لَهُمْ قَبْلَا
وَ اصْطَنَعَكُمْ لِنَفْسِهِ صَنْعَةً مَكْمَلَا
فَهَلْ يُعَادِلُ السُّكَّرَ كَمَلًا قَلْتُ فَلَا
أَعَزُّ مِنَ الْعَزِيزِ وَ بِالْعِزِّ أُولَى
فَاتَمَّ عِبِيدُ اللَّهِ أَمَّا الْغَيْرِ فَلَا
وَ بِالسَّعْرَةِ الْوُثْقَى تَمَسَّكْتُمْ جُمَلَا
مُمَرِّقَةً كَانَتْ رُقَاتَا وَ نُحَالَا
مِثْلُ مَا لِمَرْيَمَ مِنْ نَفْحِ جِبْرَائِيلَا

أَيَا أَيُّهَا الْعَشَّاقُ لِلْمَخْضَرِ الْأَعْلَى
فَهَذَا وَثَبْتُ النَّهْوضِ لِلْمَقَامِ الْأَعْلَى
دَعَانَا دَاعِي السُّلَّةِ قَبْلُ وَجُودِنَا
فَحَنُّ حَمَامِ الْوُصُلِ مِنْ بَعْدِ فَضْلِهِ
فَنَحْنُ مَلُوكُ الْأَرْضِ مِنْ حَيْثُ قُرْبِهِ
فَكُنَّا فِي ضَوْءِ الشَّمْسِ وَ الْغَيْبِ فِي الدُّجَى
وَ لَنَا مِنْ نُورِ الْحَقِّ نُورٌ عَلَى نُورِ
وَ لَا تَعْجَبْ مِنْ هَذَا وَ قَدْ كَانَ قَبْلَنَا
تُرِكُوا مَا بَيْنَ الْقَوْمِ لَمْ يَسْمَعْ قَوْلَهُمْ
وَ بَعْدَ وَفَاةِ الشَّيْخِ يَظْهَرُ كَمِثْلِهِ
فَإِنْ فَاتَكَ الْوُصُولَ عِنْدَ حَيَاتِهِ
فَشَمِّرْ عَنِ سَاقِ الْجَدِّ وَ انْهَضْ لِأَمْرِهِ
وَ ذَلِكَ مَشْهُودٌ عِنْدَ كُلِّ عَارِفٍ
وَ لِيَقُلْ فَاثَ الزَّمَانِ عَنِّي يَا حَسْرَتِي
وَ لِيَقُلْ أَنَا الْعَرِيقُ لِأَبِي وَ لَا مَعِي
فَهُمْ إِلَى الظَّمْآنِ أُولَى بِشَرْبِهِ
وَ مَنْ لَمْ يَغْنِ الْمُرِيدَ عِنْدَ نَظَرْتِهِ
فَلَا شَيْخٌ إِلَّا مَنْ يَجُودُ بِسِيرِهِ
وَ يَرْفَعُ عَنْهُ حُجْبًا كَانَتْ لِقَبْلِهِ
وَ يَدْخُلُ حَضْرَةَ اللَّهِ مِنْ بَعْدِ فَضْلِهِ
وَ يَغْنِي عَنِ الْعَالَمِ طَمْرًا بِأَسْرِهِ
فَهَذَا تَالِهٌ شَيْخٌ لَيْسَ كَمِثْلِهِ
فَهُوَ النَّجْمُ الثَّاقِبُ إِنْ رُمِتْ قُرْبَهُ
كَسَاهُ رَسُولُ اللَّهِ تَوْبَ خِلَافَتِهِ
وَ كَفَى هُوَ الْوَارِثُ لِسِرِّ رَبِّهِ
أَخَذَ عَنِ الرَّسُولِ عِلْمًا كَفَى بِهِ
عِلْمٌ كَانَ مَكْتُومًا عَنِ الْخَلْقِ جُمَلَةً
عَزِيزٌ حَوِي عَزِيزًا حَلَّ فِي قَلْبِهِ
هُمَّ بَدَلٌ لِلرَّسُولِ فِي كُلِّ أَمَّةٍ
وَضَحُوا مَعْنَى السَّبِيلِ لِلْحَقِّ وَ قَامُوا
هَنْبِينَا لَهُمْ مِنْ قَضُومٍ قَدْ جَادَ رَبُّهُمْ
هُمُ الْقَوَاعِمُ لَا يَشْفَى جَلِيسُهُمْ قَدْ قَالَا
هُمُ الْعُرْوَةُ الْوُثْقَى بِهِمْ فَتَمَسَّكُنْ
لَهُمْ قُلُوبٌ تَرَى مَا لَا يَرَى غَيْرَهَا
تَالِهٌ نَوْمُ الْعَارِفِ يَغْنِي عَنِ ذَمِّهِ
يَكُونُ بِسَقْفِ الْعَرْشِ حَالَةً قُرْبَهُ
حَالَةً لَوْ خَالَ السَّحَابُ بَيْنِي وَ بَيْنَهَا
حَالَةً حَلَّ الْعَزِيزُ فِيهَا بَعْدَ النَّوَى
فَكُنَّا كَمَا كُنَّا وَ لِأَزْلَانَا وَ عُدُنَا
حَبِيبٌ قَدْ تَجَلَّى عَلَيْنَا بِنُورِهِ
وَ قَدْ بَدَأَ نُورُ الشَّمْسِ فِي قَمَرِ الدُّجَى
وَ قَدْ حَمَرَ الْغُرَامُ مِنَّا عُقُولَنَا
تَرَانَا بَيْنَ الْأَنَامِ أَسْنَا كَمَا تَرَى
لَنَا مِنْ عَقْلِ الْعُقُولِ عَقْلٌ فَيَالِهِ
لَا يَغْفَلُ مَا سِوَى اللَّهِ جَلَّ ثَنَاؤُهُ
هَنْبِينَا لِأَهْلِ السُّهْوَى قَدْ فَازُوا بِرَبِّهِمْ
هَنْبِينَا لَكُمْ مِنْ قَوْمٍ خَصَّكُمْ رَبُّكُمْ
خَصَّكُمْ بِكَشْفِ الصُّونِ عَنْ كُنْهِ دَاتِهِ
أَلَا فَاعْلَمُوا شُكْرًا لِمَنْ جَادَ بِأَلْذِي
أَلَا فَتَبَهَّوْا أَفْخَرًا عَلَى الْعَرْشِ وَ الثَّرَى
أَحَدْتُمْ مِنَ الْإِلَهِ حَظًّا مُبَجَّلَا
تَحَى بِكُمْ أَجْسَامَ حَلَّتْ فِي رَمْسِيهَا
كَأَنَّكُمْ رُوحَ اللَّهِ حَلَّتْ فِي أَدْمَا

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغانمي (رضي الله عنه) الطبعة السادسة - أَيُّهَا الْعَشَّاقُ - 622

ألا فازقصوا وجزا وتبها و طربا
 كلامكم ما أحلاه يصغي لصنيتيه
 لأنه سحر الله للقلب جاذب
 حويتم عزا نعم و قذرا و سطوة
 مذختم كلاً بل نمدخ مادحكم
 سلام الله عنكم ما قال قائلكم
 وإن كنت عبدكم عبداً لعبيدكم
 محبكم حب الله من حيث حبكم
 فهل لك يا هذا نصيب من ذوقهم
 وإن لم تجد لديك شيئاً مما لهم
 فهل طويت الأنوان عنك بنظرة
 و هل أفنيت الأنام عنك بلحمحة
 و هل طفت بالأنوان من كل جانب
 و هل زالت الحجب عنك تكرماً
 و قيل لك أذن فهذا جمالنا
 و هل دعائك الداعي فقت لأمره
 و حاط بك التعظيم من كل جانب
 و هل صنت سسر الله بغد ظهوره
 فهذا بعض الذي يدل عن قربك
 فإن صح هذا الوصف عندك فذاكاً
 تنح عن علم القوم لت من أهله
 كبر مفت الإله يا حبيبة الذي
 و هل ينفع التشديق بالقول و الثنا
 و هل ينفع المريض ما سوى طبه
 فلا يفق الظمان ذون شرابه
 فإن لفقت الأقوال تخكي كقولهم
 فيا ليت شعري ما الحامل و ما الذي
 فيا له من أحمق قذ ضاع عمره
 فلو صدق الإله أحسن من أنه
 و ليغفل بما علم كي يرت ما لم يعلم
 و ليات بيوت الله من مقدمها
 ألا يخشى رب العرش يوم لقائه
 ألا يتقى الرحمن صوتاً لعرضه
 ألا يخاف الإله من كان قوله
 تسمع لساناً يثلو ما ليس في قلبه
 و يقول أنا العارف فوق مقابله
 مموه عند العوام يدعى كمثلته
 و لولا كشف الإله ينبي عن حاله
 و لولا ستر الإله نخشى لهثكه
 و هل طالب الإله يرضى ببعده
 مريد المعنى له سمه في وجهه
 تراه خافض الطرف ينبيك خاله
 قريباً أديباً ذا حياء وثقة
 له همه تسمو على كل همه
 و لاله و طر من ذون مرامه
 و له وصف جميل يكفي في وصفه
 فمن كان مريداً فهذي إرادة
 من كل وصف مذموم يفهم من نفسه
 يكون عبداً لله في كل حالة
 حتى يكون الحق سمعه و بصره
 وليمت قبل أن يموت و يحي بربه
 وليحاسب نفسه بنفسه قبلها
 وليز وجود الحق قبل وجوده
 كان الله وحده و لا شيء معه
 فهو واحد الذات لا شيء دونه
 فأينما رأيت رأيت وجوده
 فكيف بذات الله يحضرها حاجب
 و ليس لك هذا إلا بصحبة من
 فإن صادفت الداعي محققاً في زعمه
 فأياك و الإهمال فأخص عن قوله

و جروا ذبول العز كئنتم لها أهلا
 كأنه تسبيح من الملا الأعلى
 و الله يحق الحق و الباطل أفلا
 فبجزم عز و ذولتكم ذولا
 لأنكم أهل و المذخ فيكم خلا
 جزى الله من كان داعياً إلى المولى
 فلي في ذاك فخر و عز بين الولا
 لأنكم باب الله جل و تعالي
 فإن كنت مثلهم نعم فلنك صولا
 فأنصف من نفسك و هذا الوصف يتلى
 و هل شاهدت الرحمن حيثما تجلى
 أم تهت عن الجميع غلواً و سفلا
 و هل طاف بك الكون و أنت له قبلا
 و هل رفعت الرداء عنك ثم السدلا
 مزحياً فتمتع بك أهلا و سهلاً
 و كنت أديب السير و خلعت النغلا
 و لمّا صخ الوصول ملت له ميلا
 و كئت عنه أمينا و هل لبست الخلا
 و إلا تم أسراراً لا تفسى في الملا
 و إلا أنت البعيد من حضرة المولى
 لا تقرب مال اليتيم ذك نفس البلا
 جعل زخرف القول يستبدل الفعلا
 و هل ينفع الترويق من شفاء العدا
 و هل يسئلو غريب و قد فارق الأهلا
 و لا الجانح هيئات ما لم يجد الأكل
 فهذا شهد الزنهور أين عسل النخلا
 دعاه لهذا الزور به تحملا
 يزوم جذب النجوم بيده السلا
 ضيع من الغمر حظه في الجملا
 بهذا جاء الحديث عن النبي يتلى
 و ليحج عن الكذب لا يحسبه سهلا
 حيث يدعى الوصول و الحال لا وصلا
 و يحفظ نور الإيمان لسلا يرخلا
 يشير إلى التحقيق و المقام الأعلى
 كأنه ذو علم أحاط بما قالا
 فهو مع الإله في الخلا و الملا
 و هو عند الخواص مرثكب الزلا
 لكننا من حسن الظن نحسبه أهلا
 لصرخت باسمهم تفصيلاً لا إجمالا
 حشاه و إنما مسارغ لا مهلا
 و نور على الجبين ضاء فتالاً
 مدلل للوصال ذلاً حوى ذلاً
 صفوحاً عن الغدال معتبر الخلا
 فلا شيء يمنعه و الوعر يرى عدلاً
 فلا يهفو لأهل كما لا يرى عدلاً
 أنه مريد الحق يا حبذا النزلا
 يجعلها نصب عينيه ثم يتحلى
 و بعد تحليه بالصدق يتحلى
 آتياً بفرضه و معتبر النفا
 لساناً و نطقاً و اليدين كذا الرجلا
 و ما كان بعد الموت ذاك هو النفا
 و ليكن نانب الحق بنفسه أولى
 و بعد وجوده و حيثما تولى
 و هو كما كان آخراً و أولاً
 باطن ظاهر أزلي و لا زلاً
 ففي مطلق التوحيد ليس فيه إلا
 فما تم من حجاب سوى النور تجلى
 له مقام يسمو و قذر تبجل
 مشيراً إلى التحقيق و المقام الأعلى
 وسئل عن الوصول هل يعرف الوصلا

فَبِأَن أَشَارَ بِالْبُعْدِ ذَلِكَ لِبُعْدِهِ
يُوضِحُ لَكَ السَّبِيلَ لِلْحَقِّ قَاصِدَا
وَيَنْهَضُ بِكَ الْحَالَ عِنْدَ لِقَائِهِ
فِي تَشْخِصِ الْحُرُوفِ تَحْظِي بِفَضْلِهِ
وَلَيْسَ لَهَا ظُهُورٌ إِلَّا فِي قَلْبِكَ
فَعَظَمْتَ الْحُرُوفَ بِقَدْرِ وَسَبْعِكَ
وَبَعْدَ تَشْخِصِ الْإِسْمِ تَرَفَى بِنُورِهِ
لَكِنِ بِأَمْرِ الشَّيْخِ تَفَنَى فَلَا بِكَ
يُخْرِجُكَ مِنْ صَيْقِ السُّجُونِ إِلَى الْفَضَا
إِلَى أَنْ تَرَى الْعَالَمَ لَا شَيْءَ فِي ذَاتِهِ
فَإِنْ بَسَّرَ التَّعْظِيمَ تَفَنَى فِي عَيْنِهِ
فَلَمْ تَذَرِ مَنْ أَنْتَ فَكُنْتُ وَلَا أَنْتَ
وَبَعْدَ فَنَائِكَ تَرْتَقِي إِلَى الْبَقَا
وَلَتَكُنَّ مَعَ الْإِلَهِ فِي كُلِّ حَالَةٍ
أَلَا فِي شُهُودِ الْحَقِّ تَنْزِلَ رِكَابُنَا
صَيِّغَ عَمْرًا عَزِيْزًا مِنْ عَنَّةٍ
وَمَا ذَاكَ إِلَّا الْوَهْمُ يَخْشَى مِنْ دَفْعِهِ
وَلِيْتَهَضَنَّ فِي طَلَبِ الْحَقِّ قَبْلَ فَوَاتِهِ
فَمَنْ حَقَّقَ الْمَقْصُودَ جَدًّا فِي طَلَبِهِ
فَمَا أَحْلَى شَرَابِ الْقَوْمِ نُخْبِرُ بِطَعْمِهِ
شَرَابِ قَدِيمِ النَّعْتِ نَعْجُرُ عَنْ وَصْفِهِ
كَأَسِهِ مِنْ جِنْسِهِ يُسَاعِدُ فِي شَرْبِهِ
عَجِبْتُ لِهَذَا الْكَاسِ يَسْقِي بِنَفْسِهِ
وَمَنْ نَعْتَهُ سَحْرٌ رَسِمٌ فِي طَرَفِهِ
وَمَنْ عَجِبَ أَنِّي مَا بَحْتُ بِسِرِّهِ
وَلَوْ نَظَرَ الْإِمَامُ نُورَ جَمَالِهِ
وَلَوْ شَمَّتِ الْعَلَامُ فِي الدَّرْسِ نَشْرَهُ
وَلَوْ شَاهَدَ السَّاعِي سَنَاهُ لَمَا سَعَى
نَعْمَ يُؤْمَرُ بِالتَّقْبِيلِ كَمَا لَرُكْنِهِ
وَهَلْ يَكْتُمُ الْفَرَحَ مَنْ كَانَ رَغْمُهُ
وَكَيْفَ يَطْبِقُ الصَّبْرَ مَنْ كَانَ ظَنُّهُ
نَعْمَ يَبُوحُ فُخْرًا وَتَسْبَهُهَا وَطَرِبًا
فَهَذَا خَمْرٌ عَتِيقٌ عَسْرٌ فِي شَرْبِهِ
وَلَيْسَ فِيهِ حَرٌّ وَلَا هُوَ بَارِدٌ
رَاقِيٌّ دَقِيقٌ نَعْتٌ نَعْجُرُ عَنْ وَصْفِهِ
نُقْطَةُ مَنَّهُ تَكْفِي مَنْ كَانَ تَحْتَ النَّوْرِ
نَعْمَ نُقْطَةُ مَالَتِ مِنْ رِقِّ رُجَاةٍ
تَرَاهُمْ كَمَا تَسْرَى سَكَارَى فِي جِبْهِمْ
تَسْرَى مَظَاهِرَ الْكُؤُنِ تَسْجُدُ لِيَغْضِبَهَا
وَلَوْلَا ظُهُورُ الْحَقِّ فِي كُلِّ صُورَةٍ
وَلَا عَشِيقُ السَّعْثَانِ كُلِّ مَلْبِجَةٍ
وَلَوْلَا مَعِيرُ الْحُسْنِ زَهَا بِنَفْسِهِ
وَفِي السَّمَلِ جَمَالٌ لَعَبِيرٌ كَمَا
فَلَا مَسْطَهْرٌ فِي الْكُؤُنِ إِلَّا وَسِيرُهُ
فَلَا جَرَمَ أَنَّهُمْ سَكَارَى فِي حُبِّهِ
خَمْرَهُمْ كَأَسُ الْحُبِّ قَبْلَ وُجُودِهِمْ
وَلَوْلَا الشَّرَابُ الْقَبْلِيُّ مَا كَانَ حَالَهُمْ
فَهَذَا بِهِ عَشِيقٌ وَلَيْسَ بِعَاشِقِ
وَهَذَا ضَعِيفُ الْحَزْمِ رُقٌّ لِحَالِهِ
وَالْآخِرُ عَظِيمُ الْقَدْرِ يَعْجَبُ بِحَالِهِ
وَهَذَا مَالِكُ الْقَوْمِ تَسَاهَ بِنَصْرِهِ
وَهَذَا وَهِيَ الْحَزْمُ كَلَّ بِشَرِّ بِهَا
وَهَذَا شَهِيءُ الْقُرْبِ غَابَ عَنْ قُرْبِهِ
فَكُلُّ عَبِيدِ اللَّهِ غَابُوا فِي حُبِّهِ
إِلَّا مَنْ حَيْثُ الظُّرُوفُ ضَاقَ نَطَاقُهُمْ
تَأَوَّهُوا أَسْفًا عَلَى مَا كَانَ لَهُمْ
نَادَاهُمْ دَاعِي الْقُرْبِ إِنِّي مَعَكُمْ
فَأَبِي وَاحِدَ الدَّاتِ فِي الْكَلِّ ظَاهِرٌ
جَعَلَتْ جِجَابَ الْخَلْقِ لِلْحَقِّ سَاتِرًا
فَمَنْ جَهَلَ عَيْنِي فِي الْإِبْنِ قَالَ أَنِي

وَأِنْ أَشَارَ بِالْقَرْبِ فَاعْتَبِرْهُ أَهْلًا
بِذَلِكَ وَجْهَ اللَّهِ جَلًّا وَتَعَالَى
وَيَضَعُ لَكَ قَدَمًا فِي السَّبِيلِ إِلَى الْمُؤَلَى
إِلَى أَنْ تَرَى الْحُرُوفَ فِي الْأَفَاقِ تُجَلَى
وَيَتَمَكَّنُ الْإِنْسَانُ تَرْتَحِلُ الْغَفْلَا
وَأَرْسَمَهَا عَلَى الْجَمِيعِ عَلَوِيًّا وَسُفْلَا
إِلَى أَنْ تَفَنَى الْأَكْوَانُ عَنكَ وَتَسْرُولا
فَهُوَ دَلِيلُ اللَّهِ فَاتَّخِذْهُ كِفْلًا
إِلَى فِضَاءِ الْفَضَا إِلَى أَوَّلِ الْأَوَّلَى
أَقْلَ مَنْ أَلْقَلِ فِي تَعْظِيمِ الْمُؤَلَى
لَأَنَّكَ لَمْ تَكُنْ مِنْ أَوَّلِ السُّوَهْلَا
فَتَبْقَى بِلَا أَنْتَ لَا قُوَّةَ لَا حَوْلَا
إِلَى بَقَاءِ الْبَقَا إِلَى مُنْتَهَى الْعُغْلَا
وَمَنْ ذَا الَّذِي يَرِغِبُ عَنْ هَذِهِ الْخَالَا
فِيَا خَبِيئَةَ الَّذِي عَنْ هَذَا يَتَسَلَّى
وَقِفْ دُونَ عِزِّهِ كَمَا أَنَّ بِهِ نُكْلَا
وَلَوْ كَانَ ذَا حَزْمٍ يَعْجُجُ عَنِ النَّذْلَا
وَهَلْ طَالِبُ الْإِلَهِ يَتَعَمَّدُ الْكَسْلَا
وَلَوْ كَانَ مِنْ أَجْلِهِ يَفْتَحُمُ الْقَثْلَا
فَلَسْتُ أَغْنِي خَمْرًا وَ لَسْتُ أَغْنِي عَسْلَا
فَجَلَّ فِي ذَاتِهِ أَنْ يُشَاكِلَ الشُّكْلَا
وَهَلْ كَأَسُهُ يَكْفِي دُونَهُ قَلْتُ بَلَى
يَطُوفُ عَلَى الْعُشَاقِ هَذَا فِيهِ خُصْلَا
مَنْ نَظَرَ خَمْتَهُ تَخَلَّى عَنِ الصُّوَلَا
وَلَوْ سَقَى سِوَايَ مَا صَامَ وَلَا صَلَّى
لَسَجَدَ إِلَيْهِ بِدَلَا عَنِ الْقَبْلَا
لَطَاشَتْ عَنِ التَّدْرِيسِ خَالًا بِلَا مَهْلَا
وَلَا طَافَ بِالْعَتِيقِ وَلَا قَبِلَ قَبْلَا
حَيْثُ يَرَى عَيْنَ الْقَصْدِ مِنْ نَفْسِهِ تَجَلَى
أَنَّهُ عَبْدٌ رَقِيقٌ صَارَ هُوَ الْمُؤَلَى
أَنَّهُ حَسِيسٌ الْقَدْرُ صَارَ مُبْجَلًا
وَعِزًّا وَ غَرَامًا فَرِحًا أَغْنَى جَدًّا
فَلَسْتُ تَرَى هَمْرًا وَ لَسْتُ تَخْشَى غَوْلَا
وَلَيْسَ فِيهِ نَزْفٌ بِالْمَعْنَى نَعْنَى فُشْلَا
وَكُلٌّ وَاصِفُ الْحُسْنِ عَنْ وَصْفِهِ كَلَّا
وَمَنْ كَانَ فَوْقَ الْفَوْقِ إِلَى مُنْتَهَى الْعُلَا
خَمْرَتْ عَقُولُ الْخَلْقِ جَالَتْ بِهِمْ جَوْلَا
وَكُلٌّ لَهُ مَعْشُوقٌ لَا يَبْغِي بِهِ بِدَلَا
وَتَمَّ سِرٌّ لَطِيفٌ خَفِيَ عَنِ الْمَقْلَا
لَمَّا بَلَى قَيْسٌ بِالشُّوْقِ إِلَى لَيْلَى
وَلَا مَالَتِ الْحِسَانُ وَ جَرِيَتْ الدِّيْسَلَا
فَتَرَى جَمِيلَ الْحُسْنِ كَأَنَّهُ دُمْلَا
فَذَلِكَ مَعْشُوقُ الدُّبَابِ كَذَا النَّمْلَا
مَعْشُوقٌ لِعَبِيرِهِ وَ لَوْ حَبَبَةَ الرَّمْلَا
فَصَدَّاهُمْ قَصْدٌ بِحَيْثُ فَلَا فَصْلَا
فَهَذَا بِهِ جَدٌّ وَ ذَاكَ يَهْوَى هَزْلَا
كَمَا تَرَى فِي الْكُؤُنِ مَسْحُورًا وَ ذَاهِلًا
وَهَذَا يَرُومُ السَّبْرَ وَ الرَّجُلُ مُخْتَجِلَا
وَ الْآخِرُ بَاكِي الْعَيْنِ يَنْعُو نِعَاءَ النَّكْلَى
وَ هَذَا حَمِيدُ الْفِكْرِ كَأَنَّهُ جَزْلَا
وَ النَّاسُ لَهُ طَوْعٌ بِقُرْبِهِ مُخْتَفِلَا
وَ الْآخِرُ قَوِيٌّ الْبَطْشُ لَهُ فِيهَا عَجَلَا
كَأَنَّ بِهِ فَصْلًا وَ الْحَالَةَ لَا فَصْلَا
لَا يَرُومُونَ قَصْدًا سِوَاهُ وَ لَا مَيْلَا
لَمَّا لَاحَظُوا فِي الْكُؤُنِ لَطْفًا تَشَكَّلَا
قَبْلَ دُخُولِ الْأَرْوَاحِ أَغْنَى ذَا الْهَيْكَلَا
فَأَيُّمَا تَوَلَّوْا فَسَمَّ نُورِي يُجَلَى
وَ هَلْ ظَهَرَ غَيْرِي فَكَلَّا تَمَّ كَلَا
وَ فِي الْخَلْقِ أَسْرَارٌ بِدَيْهَةِ مَنْهَلَا
وَ إِنِّي وَ لَا إِنِّي وَ الْبَيْتُونَةُ لَا فَلَا

فَنَقَلَ نُقْطَةَ الرَّيْنِ لِلرَّيْنِ وَ انْظُرْ
فَحَيَّ عَلَى جَمْعِ الْقَدِيمِ فَهَلْ لَهُ
فَكُنْتُ مُطْلَقَ الذَّاتِ غَيْرَ مُحَيَّزٍ
و لَيْسَ لِفَوْقِ الْفَوْقِ فَوْقٌ وَ لَا غَايَةَ
وَ إِنِّي غَمِيضُ الْكُنْهِ كُنْزٌ مُطْلَسَمٌ
ظَهَرْتُ فِي ذَا الْبُطُونِ قَبْلَ ظَهْوَرِهِ
فَهَلْ لِلْسُّوِي ظَهْوَرٌ يَمْكُنُ فِي حَقِّهِ
فَأَبَى فَرِيدُ الذَّاتِ شَيْءٌ مُفْرَدٌ
وَ هَلْ لِي فَسْحَةٌ تَكُونُ إِلَيَّ غَيْرِي
فَأَبَى بَاطِنُ الْكُنْهِ مِنْ حَيْثُ عَيْنِهِ
وَ لَا وَجْهَةٌ إِلَّا وَ إِنِّي مُوَلِّيئُهَا
فَذَاتِي ذَاتُ الْوُجُودِ كَانَتْ كَمَا تَرَى
فَأَبَى يَظْهَرُ الْخَلْقُ وَ الْحَقُّ وَاسِعٌ
فَالْجَمْعُ عَيْنُ التَّفْرِيقِ مِنْ حَيْثُ أَصْلُهُ
فَأَوْلُ تَأْوِيلِ الْقُرْبِ تَخْطِي بِقُرْبِهِ
فَتَرَهُ ذَاتُ الْإِلَهِ عَنْ مَسِّ غَيْرِهَا
بَطْنَتْ فِي نَفْسِ الْكَلِّ بَدَتْ فِي عَيْنِهِ
وَ أَيَّاكَ وَ الْحِجَابُ تَرْضَى بِهَتِكَه
وَ مِنْ قَشَى سِرِّ اللَّهِ بِسَاءِ بَعْضِيهِ
أَلَا فِي كِتْمَانِ السَّرِّ فَضْلٌ وَ هَيْبَةٌ
وَ كَفَى بِخَيْرِ الْخَلْقِ حَيْثُ أَتَى بِهِ
أَبَا أَهْلِ ارْتِهَافِظُوا عَنْ عَهْدِهِ
أَلَا يَكْفِيكُمْ شَرَفًا قَرِيبًا وَ مِئْتَةً
فَقَوْمُوا بِدِينِ الْحَقِّ وَ انصُرْ وَ اشْرَعِهِ
وَ هَلْ لِهَذَا الرَّسُولِ قَدْرٌ يُسَاوِيهِ
فَهُوَ فَرِيدُ الْخَسَنِ حَوَى فِي نَفْسِهِ
فَهُوَ بَحْرٌ جَامِعٌ كُلُّ كَمَوْجَةٍ
أَلَا يَا هَذَا الرَّسُولِ جَاوَزْتَ مَدْحَنَا
تَبِعْتَ أَثَارَ الْكُنْهِ كَيْ نَحْكِي بَعْضَهُ
رَجَعْتُ إِلَى التَّقْصِيرِ بِالْقَهْرِ قَانِئًا
كَفَى أَنْ نُورِ الْحَقِّ أَنْتَ مَظْهَرُهُ
عَلَيْكَ تَعْظِيمُ اللَّهِ فِيكَ رَحْمَتُهُ
فِيَارِبَ سَلَّمَ ثُمَّ بَارَكَ وَ عَظَّمَا
فَصَلِّ عَنْ سِرِّهِ وَ الْحَشَا وَ رُوحِهِ
وَ هَيَّءْ لَدَيْهِ أَنْصَارًا مِنْ حَرْبِهِ
ذَعُونَاكَ دُعَاءَ الْمُتَيْمِّمِ وَ الْهَمَا
أَنْتَ أَعْلَمُ رَبِّي بِمَا حَلَّ فِي الْحَشَا
فَتُبَّتْ عَيْنُكَ الْعَلَوِي بِنِ مِصْطَفَى
كَمَا تَحْفَظُهُ حَفْظًا يَلِيقُ بِحَالِهِ
سَلَامٌ ثُمَّ الصَّلَاةُ أَخْرَا وَ أَوْلَا
عَلَى مَنْ بَاهَى الْإِلَهِ بِهِ كُلُّ الْوَرَى
ثُمَّ الرِّضَى وَ التَّكْرِيمِ وَ الرَّحْمَةِ تَشْمَلُ

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بُشْرَاكُمْ خِلَانِي بِالْقُرْبِ وَ التَّوَدَانِي
جَمَعْتُكُمْ فِي أَمَانٍ مَا دُمْتُمْ فِي جِزْبِ اللَّهِ
بُشْرَاكُمْ سَادَتِي بُشْرَاكُمْ أَحَبَّتِي
بَشَّرْتُكُمْ بِالْآتِي أَنْتُمْ فِي رَحْمَةِ اللَّهِ
جَمَعْتُكُمْ عَيْنَ الرَّحْمَةِ جَمَعْتُكُمْ فِيهِ حِكْمَهُ
وَ مَنْ حَبَّبَكُمْ سَمَّا عَلَيْنُكُمْ رِضْوَانُ اللَّهِ
الرِّضَى مَعَ الرِّضْوَانِ وَ الرَّحْمَةَ كَذَا الْغَفْرَانِ
أَنْتُمْ جِزْبُ الرَّحْمَنِ أَنْتُمْ أَوْلِيَاءُ اللَّهِ
طَرِيفُكُمْ لَا تَغُورُ مُجْبُكُمْ لَا يُبُورُ
تَاللَّهِ لَكُمْ ظُهُورٌ فِي جَمِيعِ خَلْقِ اللَّهِ
وَ قَفُّكُمْ فِي بَابِهِ فَذَبُّكُمْ فِي ذِكْرِهِ
بُشْرَاكُمْ بِقُرْبِهِ أَنْتُمْ فِي حَضْرَةِ اللَّهِ

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغانمي (رضي الله عنه) الطبعة السادسة - بُشْرَاكُمْ خِلَانِي - 623

مِنْكُمْ سَالِكٌ وَمَجْدُوبٌ مِنْكُمْ حَبِيبٌ وَمَحْبُوبٌ
عَنْكُمْ زَالَتِ الْحُبُوبُ فِيكُمْ مَنْ وَخَّدَ اللَّهُ
فِيكُمْ شُمُوسَ الطَّرِيقِ فِيكُمْ رِجَالُ التَّحْقِيقِ
مِنْكُمْ فَنانٍ وَغَاشِقُ فِيكُمْ مَنْ عَرَفَ اللَّهَ
فِيكُمْ رِجَالُ الصُّدُورِ فِيكُمْ أَرْبَابُ الْخُضُورِ
مَنْ زَالَتِ عَنْهُ السُّتُورُ لَا يَرَى مَا سَوَى اللَّهِ
بُشْرَاهُ نَالِ الْمُنَى بُشْرَاهُ خَازِ الْمَعْنَى
وَاللَّهُ لَقَدْ كَانُ مَقْبُولاً فِي عَالَمِ اللَّهِ
بَشَرْتَنِي بَدْرُ الْبُدُورِ بِالنَّصْرِ مَعَ الظُّهُورِ
مُحِبُّنَا فِي سُرُورٍ مَخْفُوفٍ بِأَطْفِافِ اللَّهِ
وَاللَّهُ لَقَدْ قَالَا بِأَفْصَحِ الْمَقَالَا
نَصْرُنَاكَ فِي الْمَلَا أَنْتَ فِي أَمَانِ اللَّهِ
بَشَرْتَنِي رُوحَ الْأَسْتَاذِ الْبُورِيْدِي عَيْنِ الْمَدْدِ
إِذْ قَالَ لِي بِاجْتِهَادٍ بَعْدَ أَنْ أَقْسَمَ بِاللَّهِ
مُحِبُّكُمْ فِي أَمَانٍ مُرِيدُكُمْ فِي ضَمَانِ
أَنْتُمْ عَيْسُونَ الْبِرَّخْمَنُ بِيَدِكُمْ سِيرُ اللَّهِ
بِيَدِكُمْ الْمَنْشُورُ لَكُمْ تُرْفِعُ السُّتُورَ
أَنْتُمْ أَرْبَابُ الْخُضُورِ أَنْتُمْ أَوْلِيَاءُ اللَّهِ
أَذُنْ لَنَا بِالتَّصْرِيفِ فِي ذَلِكَ السِّرِّ اللَّطِيفِ
فَيَا حَبَّذَا التَّكْلِيفِ بِالرِّضَى جِرَاهُ اللَّهِ
سِيرُهُ فِي جَمْعِنَا خَمْرُهُ فِي كَأْسِنَا
عِلْمُهُ فِي نُطْقِنَا تَالِهُ لَسْنَا سِيوَاهُ
فَيَاضُنَا مِنْ فَيْضِهِ وَسِرْنَا مِنْ سِرِّهِ
كَذَا الْقَرْعُ مِنْ أَصْلِهِ يَا مَنْ لَا يَفْهَمُ مَعْنَاهُ
فِي السِّرِّ وَفِي الْجَهْرِ خَاطِبْتُ أَهْلَ السَّيْرِ
فَمَنْ كَانَ فِي عَصْرِي يَأْتِنَا يَجِدُ مُنَاهُ
نَصَحَتْ كُلَّ الْعِبَادِ خُصُوصًا أَهْلَ الْبِلَادِ
فَمَنْ كَانَ فِي اجْتِهَادٍ طَالِبًا يُرِيدُ اللَّهَ
يَأْتِي وَ لَوْ بِالتَّجْرِبِ فَلَهُ مِنَّا نَصِيبٌ
هَذَا مَسْأَلُكَ قَرِيبٌ أَتَانَا مِنْ فَضْلِ اللَّهِ
نَنْصَحُ لَهُ فِي الطَّرِيقِ يَجْعَلُنِي فِيهَا رَفِيقٌ
قَرِيبُهُ مَعْنَى التَّحْقِيقِ خَالِصًا لِرُوحِهِ اللَّهِ
يُؤَافِقُنِي فِي أَيَّامٍ لَا تَطْلُبُ مِنْهُ أَعْوَامٌ
فَمَنْ حَصَلَ الْمَرَامُ يَكُونُ عِبْدًا لِلَّهِ
عِنْدِي لِلخَلْقِ الدُّوَا عِنْدِي لِمَخَوِ السُّوَى
لَا تُرْجُو بِهِ سَطْوَهُ غَنِيٌّ بِفَضْلِ اللَّهِ
أَنَا غَنِيٌّ بِالْمَقْصُودِ مَالِيٌّ وَمَا لِلْجُحُودِ
فَلَا تَرَى فِي الْوُجُودِ مُتَجَاسِي سِيوَى اللَّهِ
تَارَةً فِيهِ نَفْسِي وَبِيذِي الْمَعْنَى كُنَا
تَارَةً بِهِ نَعْنَى عَنِ جَمِيعِ خَلْقِ اللَّهِ
تَارَةً يَطْهَرُ عَنِّي يُغَيِّبُنِي عَنِ كَوْنِي
مَنْ أَنَا وَمِنْ أُنْبِي فِي تَجَاسِي ذَاتِ اللَّهِ
لَوْلَا الرَّسُولُ الْمَشْهُودُ لَوْلَا حَبِيبُ الْمَعْبُودِ
لُنْهِنَا عَنِ الْخُذُودِ وَبُحْنَا بِسِرِّ اللَّهِ
عَلَيْهِ الْمَوْلى صَالِيٌّ وَبِالرِّضَى تَجَالِيٌّ
عَلَى الصَّحَابَةِ جُمْلَهُ وَالْأَلِ وَالْمَنْ وَالْآلَةَ

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وَتَوَجَّهَ لِلْمَرَامِ	أَذْكُرُ اللَّهَ يَا رَفِيقِي
إِنَّمَا الْخَلْقُ عِنْدِي	وَأَقْصِدُ الْحَقَّ الْحَقِيقِي
جَلَّ قَدْرًا فِي الْقَدَمِ	لَا سِوَاهُ فِي التَّحْقِيقِ
لَكِنَّ النَّاسَ يَبْهَمُ	قَدْ طَهَّرَ بِالتَّفْرِيقِ
جُدَّ سَبْرًا لِلْمَقَامِ	لَا تَعُدُّ عَنِ الطَّرِيقِ
تُسْقَى مِنْ كَأْسِ الْمُدَامِ	وَأَحْفِظُ الْعَهْدَ الْوَثِيقِ
كَانَ مِنْ قَبْلِ آدَمِ	خَمْرُنَا خَمْرٌ عَتِيقِ
مِنْ زَمَانٍ تَقَدَّمَ	أَسْكَرْنَا يَا صَدِيقِي

مِنْ وَجُودِ الْعَدَمِ
فَوْقَ عَرْشِ وَالْقَلَمِ
وَارْتِدِّيْنَا بِالْعَالَمِ
كَيْ لَا تَرَانَا الْأَنْسَامِ
حَتَّى رَشَفِي لِلدَّبِيبِ
فَلَاحَ الزَّهْرِ فِي الْأَكَامِ
فَإِذَا الْبِنْدُ بِالْأَمَامِ
كَشَّمْسِ عَلَيَّ عَالَمِ
كَمْ يَسْرُنَا مِنْ هُمَامِ
لِمَا شَاهَدَ الْكِبْرَامِ
كَمْ سَقَيْنَا مِنْ إِمَامِ
إِلَى مَحْضَرِ السَّلَامِ
لَا يُقْبَلُ الْعَمَلُ وَالْمِ
لَا تُنْزَعُ بِالْأَوْهَامِ
لَا يَحْتَمِلُ الْكَلَامِ
جَاءَهُمْ وَخَيُّ الْهَامِ
حَسِبْتُ فِيضَ الْكِرَامِ
وَالْمَقَامِ وَالْحَبَامِ
مَنْ يَفْضُلُهُ اعْتَصَمِ
حَازَ الْفَضْلَ وَالْكَرَامِ

قَدْ رَمَانَا مِنْ شَاهِقِ
ثُمَّ عَدْنَا لِلرَّفِيقِ
وَاسْتَوَيْنَا بِالْأَفْئِقِ
وَاحْتَفَيْنَا بِالْخُلُقِ
جَاءَ شَوْقِي بِالْبُرُوقِ
طَابَ قَرْعِي بِالْعُرُوقِ
جَاءَ الْوَقْتُ لِلشُّرُوقِ
جَاءَ نَهْجِي لِلطَّرِيقِ
كَمْ سَبِينَا مِنْ عَائِقِ
كَمْ رَفَعْنَا مِنْ رَقِيقِ
كَمْ عَصَرْنَا مِنْ رَحِيقِ
كَمْ هَدَيْنَا مِنْ فَرِيقِ
بَحْرُنَا بِخَيْرِ عَمِيقِ
لَا تُعَارِضُ بِلَا تُشَدِيقِ
جُنُوبًا بِعَالِمِ رَقِيقِ
إِلَّا لِذَوِي النَّصِيقِ
بَعْدَ صَلَاةِ الشَّفِيقِ
تَشْمَلُ مَنْ بِالْعَقِيقِ
بِرَحْمِ رَبِّي ذَا الْوُثُوقِ
الْعَلَاوِي بِالْأَتُوفِيقِ

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فَأَسْأَلُ عَنِّي الْأَوْهِيَةَ
أُخْوَالِي عَنَّهُ غَيْبِيَةَ
مِنْ وَرَاءِ الْعُبُودِيَّةِ
لَيْسَ لِي فِيهَا بَقِيَّةُ
وَالْحَالُ يَشْهَدُ عَلَيَّ
ظَهَرْتُ فِي الْبَشَرِيَّةِ
كُنْتُ قَبْلَ الْعُبُودِيَّةِ
كَمَا كُنْتُ فِي خُرَيْبَةِ
بِأَوْصَافِ الْبَشَرِيَّةِ
لِوَاوِزِ الرُّوحَانِيَّةِ
فِي الْخَضِرَةِ الْأَفْئِدِيَّةِ
وَاجِدًا بِرِجَالِ غَيْرِيَا
لَا يَصِلُ بِصُرْكَ إِلَيَّ
لَأَنَّكَ غَافِلٌ عَلَيَّ
وَانظُرْ نَظْرَةَ صَفِيَّةِ
عَسَاكَ تَعْتَبِرُ عَلَيَّ
وَأَنْبَوَا نَبَوِيَّةِ
وَأَمْلَكَا سَمَاوِيَّةِ
مِنِّي ظَهَرَ بِمَا فِيَّ
وَلَمْ تَشْعُرْ بِالْقَضِيَّةِ
أَعْطَانِي نَظْرَةَ صَفِيَّةِ
وَمَا هِيَ الرُّوحَانِيَّةِ
فَأَصْحَابِي وَأَصْحَابِي
لَا تَرْفَعُ نَفْسَكَ عَلَيَّ
لَا تَعُدُّ بِصُرْكَ عَلَيَّ
أَمْرُكَ لَا يَخْفَى عَلَيَّ
صَادِقًا فِي الْعُبُودِيَّةِ
أَمْرُهُ شَيْءٌ قَرِيبًا
وَمِثْلُ مَوْتِي كَأَيَّةِ
وَالْأَقَامُضُ عَلَيَّ
أَسْتَأْذِي قَبْلَ الْمَنِيَّةِ
عَلَيَّ جَمِيعِ الْبَرِيَّةِ
وَارْتَبِقْ لِلأَوْهِيَّةِ
لَا تَتْرُكْ مِنْهَا بَقِيَّةِ

يَا مَنْ تُرِيدُ تَدْرِي فَنِّي
أَمَّا الْبَشَرُ لَا يَعْرِفُنِي
أَطُّبُنِي عِنْدَ التَّدَانِي
أَمَّا الظُّرُوفُ وَالْأَكْوَانِ
أَنِّي مَظْهَرُ رَبِّيَانِي
أَنَا فِيضُ الرُّحْمَانِ
وَالْأَصْلُ مِنْ رُوحَانِي
ثُمَّ عُدْتُ لِأَوْطَانِي
لَا تُحْسِبْ أَنَّكَ تَرَانِي
فَمِنْ خَلْفِهَا مَعَانِي
فَلَوْ رَأَيْتَ مَكَانِي
تَرَانِي ثُمَّ تَرَانِي
لَكِنَّ الْحَقَّ كَسَانِي
تَرَانِي وَلا تَرَانِي
حَدِّدْ بِصَنْدِ الْإِيمَانِ
فَإِنْ كُنْتُ ذَا إِيْقَانِ
تَجِدْ أَسْرَارَ تَعْشَانِي
تَجِدْ عُيُوثًا تَرَعَانِي
تَجِدْ الْحَقَّ حَبَانِي
تَرَاهُ لَمَّا تَرَانِي
هَدَى لِي رَبِّي هَدَانِي
عَرَفَنِي نَفْسِي مِنِّي
فَإِنْ رُمْتَ تَدْرِي فَنِّي
وَاسْمَعْ مِنِّي وَأَحْكْ عَلَيَّ
لَا تَرَفِي الْكَوْنِ دُونِي
لَا تُحْسِبْ أَنَّكَ فِي صَوْنِ
هَكَذَا إِنْ كُنْتُ مِنِّي
لَا تَكْتَفِ بِاللُّسَانِ
وَامْتَدِّ نَفْسَكَ لِلسِّنَانِ
وَأَشْتِغَلْ عَنكَ بِشَانِي
نُوصِيكَ بِمَا أَوْصَانِي
أَلْبُورِيْدِي كَمَا عَنِّي
أُتْرِكُ كَأَنَّكَ فِي مَكَانِي
وَاسْتَلِخْ عَنِ الْأَكْوَانِ

هَذَا وَذَلِكَ سَيِّئَانِ
 أَلْمُكُونِ وَالْأَكُونِ
 إِنَّ حَقَّقْتُ بِالْعَيْنِ
 أَلْكُلِّ مِنْ حَالِهِ فَاِنِّي
 بَعْدُ تَعْرِفُ مَا نَعَانِي
 لَا وَاللَّهِ مَا يَنْبَسَانِي
 فَاللَّهُ يَعْلَمُ بِشَأْنِي
 وَيَحْفَظُ جَمِيعَ اخْوَانِي
 وَمَنْ دَخَلَ فِي دِيْوَانِي
 وَمَنْ رَأَى مَنْ رَأَيْتِي
 صَلِّ رُبِّي عَنِ لِسَانِي
 إِنَّ أَطْعَمْتُكَ بِرُضْنِي
 جَعَلْتُ فِيهَا عُنْوَانِي
 مُوَافِقًا لِاخْوَانِي
 نَسِيًّا مِنْ جِهَةِ بَدْنِي
 وَالْإِتِّصَالِ الرُّوْحَانِي
 إِرْحَمْ رُبِّي الْفَيْئُتَيْنِ
 مِنْ فُرُوعِ النَّسَبَيْنِ

أَنْظُرْ نَظْرَهُ مُسْتَوِيَةً
 مَظَاهِرُ الرُّوحَانِيَّةِ
 لَا تَجِدُ شَيْئًا فَرِيًّا
 إِلَّا وَجْهَهُ الرُّبُوبِيَّةِ
 فَاغْنِ إِنْ شِئْتِ عَلَيَّ
 الْإَمْنَ كَمَا خَالِيَا
 يَحْفَظُنِي فِي مَا بَقِيَ
 مِنَ الْفَتَنِ الْقَلْبِيَّةِ
 وَمَنْ حَضَرَ فِي جَمْعِيَا
 إِذَا كُنْتِ لَهُ نَيَّْةً
 وَاصْرَفِي كَأَنِّي لِنَيْيَا
 وَإِنْ سُوِّتِ يَشْفَعُ فِييَا
 فِي أَوَاخِرِ الْقَافِيَّةِ
 يَطْلُبُوهَا لِي كَيْفِيَّةِ
 لِلْقَبِيلَةِ الْعَلَاوِيَّةِ
 بِالْحَضْرَةِ الْبُورْزِيَّةِ
 وَارْحَمْ مِنِّي مَا بَقِيََا
 إِلَيَّ مُنْتَهَى الْبَرِيَّةِ

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عَنَتِ الْأَبْصَارُ صَارَ
 كَفَانِي اغْتِيءَ دَارُ
 ذَا شَيْئِيءٍ أَحْكَارُ
 عَرَفْتُ إِيَّاهُ

أَلْحَمْدُ لِلَّهِ عَمَّا رَأَتْ عَيْنِي
 ذَا سِرٍّ مَصُونُ
 كَمُ لَهُ شُؤُونُ
 أَنْتَهُ يَكُونُ
 فَسُبْحَانَ اللَّهِ

أَلْحَمْدُ لِلَّهِ عَمَّا رَأَتْ عَيْنِي
 جَالَتِ الْأَرْوَاحُ
 لَو تَرَى بِمَا صَاحُ
 كَأَنَّه مَصْبَاحُ
 تَشْغَلُ مَعْنَاهُ

أَلْحَمْدُ لِلَّهِ عَمَّا رَأَتْ عَيْنِي
 بَيْنَ الْمَلَابِخِ
 أَنْ الْمَخْبُوبُ صُوبُهُ
 لَا مَنْ يَقُولُ شَفْهُهُ
 لَا يَخْفَى عَنِّي

أَلْحَمْدُ لِلَّهِ عَمَّا رَأَتْ عَيْنِي
 سَوَى الْمَخْبُوبِ بَاطِلُ
 عَنِ الْوَجُودِ عَاطِلُ
 فَبِالْحَقِيقِ زَائِلُ
 لِلْبَيْتِ صَيْرُ يُغْنِي

أَلْحَمْدُ لِلَّهِ عَمَّا رَأَتْ عَيْنِي
 إِنْ لَمْ تُكُنْ حَائِرُ
 مَنْ ذَا الَّذِي ظَاهِرُ
 قُلْنَا فَكُنْ سَائِرُ
 مَا تَسْمَعُ مِنِّي

أَلْحَمْدُ لِلَّهِ عَمَّا رَأَتْ عَيْنِي
 فِي ذِي الْعُيُومِ مَا هِرُ
 بَيْنَ الْبُورِي مُنَاطِرُ
 عَنِ الْإِذْرَاكِ قَاصِرُ
 لَمْ يَنْدِرْ قَائِي

أَلْحَمْدُ لِلَّهِ عَمَّا رَأَتْ عَيْنِي
 مِنْ سَكْرَةِ الْجِسِّ
 لِحَضْرَةِ الْقُدْسِ

عَنَتِ الْأَبْصَارُ
 كَفَانِي اغْتِيءَ دَارُ
 ذَا شَيْئِيءٍ أَحْكَارُ
 عَرَفْتُ إِيَّاهُ

ذَا سِرٍّ مَصُونُ
 كَمُ لَهُ شُؤُونُ
 أَنْتَهُ يَكُونُ
 فَسُبْحَانَ اللَّهِ

جَالَتِ الْأَرْوَاحُ
 لَو تَرَى بِمَا صَاحُ
 كَأَنَّه مَصْبَاحُ
 تَشْغَلُ مَعْنَاهُ

بَيْنَ الْمَلَابِخِ
 أَنْ الْمَخْبُوبُ صُوبُهُ
 لَا مَنْ يَقُولُ شَفْهُهُ
 لَا يَخْفَى عَنِّي

سَوَى الْمَخْبُوبِ بَاطِلُ
 عَنِ الْوَجُودِ عَاطِلُ
 فَبِالْحَقِيقِ زَائِلُ
 لِلْبَيْتِ صَيْرُ يُغْنِي

إِنْ لَمْ تُكُنْ حَائِرُ
 مَنْ ذَا الَّذِي ظَاهِرُ
 قُلْنَا فَكُنْ سَائِرُ
 مَا تَسْمَعُ مِنِّي

فِي ذِي الْعُيُومِ مَا هِرُ
 بَيْنَ الْبُورِي مُنَاطِرُ
 عَنِ الْإِذْرَاكِ قَاصِرُ
 لَمْ يَنْدِرْ قَائِي

مِنْ سَكْرَةِ الْجِسِّ
 لِحَضْرَةِ الْقُدْسِ

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغامي (رضي الله عنه) الطبعة السادسة - عنت الأبصار - 626

مُتْلِي وَتِيْلِقْ
صَادِقًا فِي اللَّهِ
أَلْحَمْدُ لِلَّهِ عَمَّا رَأَتْ عَيْنِي
فَمِنْهُ أَكْبَرُ
بِأَنْفِي فَرِيْدُ
أَعْرِفُ بِمَا مَرِيْدُ
إِبْنُنْ عَلِيْبُوهُ
أَلْحَمْدُ لِلَّهِ عَمَّا رَأَتْ عَيْنِي
بِمَقْعَدِ الْأَنْفَسِ
فِيْبِهِ نَعْنِي
فِي ذِي الْعُلُومِ يَشْهَدُ
فِي ذَا الْمَقَامِ الْأَمْجَدِ
اسْمِي وَفِيْلٍ وَارْتِدُّ
أَوْلِيْبِي بِسِي مَنِي

لَقَدْ تَهْتَكْتُ⁶²⁷

إِنْ تَهْتَكِ الْحُبَّ أَجْمَلَ حُلَّةَ
مَرْقُتِ ثُوبِ الْوَقَارِ مِنْ فَرْطِ نَشْوَتِي
لَمَّا آتَسْتُ فِي الْحَيِّ نَارَ الْأَجْبَةِ
هَادِيًا فَوَجَدْتُ هُدَايَ فِي حَيْرَتِي
وَمَا ذُونَهَا كَذَا الْوُجُودِ بِخَلْعَتِي
فَوَجَدْتُهَا نُورًا فِي نَارِ صُورَتِي
تَرْمِي بِشَرَارِ الطَّرْدِ لِلْمُتَعَنِّتِ
إِذَا كُنْتُ ذَا بَصَرٍ تَرَاهُ فِي مِرَاتِي
عَسَاكَ تَرَى التَّوْحِيدَ فِي عَيْنِ الْكَثْرَةِ
مُعْتَبِرًا مَحْضَ التَّنْزِيهِ أَوَّلَ النَّشْأَةِ
تَحَقَّقْ مَا بَعْدَ الطُّورِ خَلْفَ الْإِشَارَةِ
لَأَنَّكَ لَمْ تَكُنْ بِنَصِّ الشَّرِيعَةِ
أَلَيْسَ فِيهِ تَصْرِيحٌ بِأَوْضَحِ حُجَّةٍ
فِي كُفْرِكَ مِنْ أَنْتَ بَعْدَ الْكَيْفِيَّةِ
فَطُورُ سِينَا شَرْطُ فَيَايِرٍ لِعَزَلَةٍ
بِيَدَلٍ مَا فِي وَسْءِكَ بَيْنَ الْأَجْبَةِ
لَكُمْ يَا أَهْلَ وَدَى خُضُوعِي وَفَاقَتِي
إِنْ صَحَّ الرِّضَا بِذَا وَالْإِيْحَاتِي
لِعِزَّتِيهَا وَفِي عِزِّكُمْ ذَلَّتِي
فَنُبِّذْتُ كَمَا لَوْ كَانَ بِرَاحَتِي
لَعَجَلْتُ فِي آدَاءِ الْجَمِيعِ بِسُرْعَةٍ
لَمَرْقُتِ مَا بَعِثَ الْوُضُوءِ بِهَمَّتِي
لَقَطَعْتُهَا عِزْمًا وَلَوْ بِمَشَقَّةٍ
وَلَا أَبَالِي بِمَا فِيهِ مِنْ حَسَنَاتِي
بِمَالِي فِي دُنْيَايَ وَدَارِ الْآخِرَةِ
فِي دِينِي وَدُنْيَايَ مِنْ فَرْضٍ وَسُنَّةٍ
فِيَا حَبِيذًا التَّنْدِيرُ بَيْنَ الْأَجْبَةِ
فَمَذْهَبُ أَهْلِ الْهَوَى وَحُسْنُ الْعَقِيدَةِ
لِشَيْءٍ أَعْظَمَ بِهِ كَفَى مِنْ وَسِيلَةٍ
لَجَعَلْتُهُ قُضْدِي وَدِينِي وَمِائِي
إِذَا صَحَّ لَمْ يَبْقُ لَدَيْهِ مِنْ سَيِّئَةٍ
فَلَا يُنَاقِضُ الْوَدَّ فَرْطُ الْإِسَاءَةِ
وَلَكِنْ وَاشْ مَا تَبَيَّنَتْ دُونَ الْمَحَبَّةِ
وَلَسْتُ أَخْشَى سِوَى مَا فِيهِ قَطِيعَتِي
لَمَّا خَشَيْتُ أَمْرًا مَعْدُومَ الْحَقِيقَةِ
إِلَّا مُجَرَّدَ تَحْيِيلِ تَأْبَاهِ سَجَّيْتِي
فَهَلْ طَلَبْتُ غَيْرِي أَمْ نَفْسِي مَطْلُوبَتِي
فَمَطْلُوبِي مِنْ نَفْسِي وَإِلَيَّ غَايَتِي
مَطْلُوبٌ وَطَالِبٌ فِي نَفْسِي وَاجِدَةٌ
وَكَانَ حُبُّ الْحَبِيبِ يُرَى مِنْ زَلَّةٍ
وَمَتَى يَكُونُ الْقُرْبُ فِي الْقُرْدِ الْمُتَبَيَّنَتِ
فَدَعُ عَنْكَ مَا تَرَى سِرَابًا بِقِيَعَةٍ
وَلَا سِرَابٌ يَبْقَى مَعَ الْأَخْدِيَّةِ
ظَهَرَتْ بِهِ حَقًّا لِسَدْوَى الْبَصِيرَةِ
وَهِيَءٌ لَنَا سَمْعًا لَتَلْكَ الْمُنَاجَاةِ
وَهِيَءٌ لَنَا عَقْلًا مِنْ نُورِ النُّبُوَّةِ
وَأَجْعَلْ فِهْمَنَا عَنْكَ فِي كُلِّ الْخَطَرَاتِ

لَقَدْ تَهْتَكْتُ وَتَهْتَكُ شَيْئِي
خَلَعْتُ عِدَارِي لَا أَبَالِي بِعَاذِلِ
وَعَيْتُ عَنْ الْأَكْوَانِ مِنْذُ حَذَفْتُهَا
قُلْتُ امْكُثُوا لِأَهْلِي فَلَعَلِّي أَجِدُ
خَلَعْتُ النَّعْلَيْنِ بَلَّ خَلَعْتُ مَا عَلَيْهَا
ثُمَّ رَاجَعْتُ نَفْسِي فِي تَحْقِيقِ حَقِّهَا
وَهَذَا يَصِلُ الْعُشَّاقُ فِي الْعَشَقِ لَطِي
فَدُونِكَ مِنْ شُعَاعِ الْحَقِّ حَقِيقَةٌ
وَاعْتَبِرْ نَفْسَ الْإِطْلَاقِ فِي الْقَيْدِ لَحْظَةً
وَاثْبِتْ مَرْكَزَ التَّحْقِيقِ فِي النَّفْسِ وَالْحَشَا
فَتَطُورُ الْأَطْوَارِ لِحُجْبِ لُبْسِهَا
وَكَانَ كَمَا لَمْ تَكُنْ بِنَفْسِكَ كَائِنًا
هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ
فَارْجِعْ بَصَرَ التَّحْقِيقِ مِنْ بَعْدِ كَرَّةٍ
وَإِنْ رُمْتَ مِنْ فَيْضِ الْجَمَالِ حُشَاشَةً
وَاقْصِدْ جَنَابَ التَّعْظِيمِ لِلْحَقِّ سَاعِيًا
وَقُلْ يَا أَهْلَ وَدَى بِأَصْدَقِ لَهْجَةٍ
بِدَلَّةٍ وَافْتِقَارٍ وَتَهْتَكِ الْخَشَا
وَإِنْ قُلْتَ بِإِذِلِّ لِنَفْسِهِ فِي الْهَوَى
فَلَوْ كَانَ مَهْرُكُمْ فِي الْأَفْقِ مُمَيَّزًا
وَلَوْ كَانَ وَصْلُكُمْ لَدَيَّ بِقِيَمَةٍ
وَلَوْ كَانَ مِنْ بَيْنِي وَبَيْنَكُمْ حَائِلٌ
وَلَوْ كُنْتُمْ فِي التَّحْقِيقِ بَعْدَ مَسَافَةٍ
وَلَوْ صَحَّ ذَا الْمَرَامِ بِالْفِعْلِ هُنْتُمْ
وَلَوْ صَحَّ وَصْلُكُمْ بِحَظِّ بَدَأْتُمْ
وَهَبْتُ مَا عِنْدِي فِي الْجَمِيعِ مَثْبَرًا
وَلَنْقُلُ قَلَّ ذَا الْمَهْرِ فِي جَانِبِ اللَّقَا
فَجَلَّ مَقَامَ الْحُبِّ عَنْ كُلِّ سِيرَةٍ
فَلَيْسَ يُضَافُ الْحُبُّ فِي طَلِبِ الْهَوَى
فَلَوْ كَانَ لِي نَصِيبٌ فِي الْحُبِّ عَادَةً
أَجْبَايَ وَالْحُبُّ شَفِيعٌ لِأَهْلِ الْهَوَى
فَمَهْمَا كَانَ التَّحْقِيقُ فِي الْحُبِّ غَايَةً
فَهَاتَ لِي حُبًّا وَالإِسَاءَةَ فَحَزُّهُمَا
فَلِي حَبِيبٌ وَالمَحَبَّةُ بَيْنَنَا
وَلَوْ كُنْتُ صَادِقًا وَفِي الْحُبِّ رَاسِخًا
فَمَتَى يَكُونُ الْفِصْلُ وَالْوَصْلُ حَاصِلٌ
فِيَالْبَيْتِ شِعْرِي مَا الْحَبِيبُ الَّذِي تَرَى
فَإِنْ كُنْتُ ذَاكَ أَنَا بَلْ جَبَى أَرْدْتُهُ
وَهَلْ هَذَا مُمَكِّنٌ فِي نَفْسِي كَائِنٌ
فَهَذَا عَشَقُ الْمَعْشُوقِ فِي الْعَشَقِ حَيْرَةٌ
فَكَيْفَ يَكُونُ الْحُبُّ إِنْ كَانَ وَاجِدًا
فَالْقُرْبُ مَعَ الْإِنْتَيْنِ وَالْحَقُّ وَاجِدٌ
فَإِنْ جِئْتَهُ تَجِدَ اللَّهُ مِنْ ذُونِهِ
فِيَا ظَاهِرٌ لَنَا بِظُهُورِكَ الَّذِي
فَهِيَءٌ لَنَا بِتَبَصُّرًا لَا يَرَى سِوَى الصِّفَا
وَهِيَءٌ لَنَا قَلْبًا مُطَاعًا إِلَى الْهَوَى
وَأَجْعَلْ لِسَانًا لَنَا إِلَى الْحَقِّ دَاعِيًا

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وَأَجْعَلْ هَوَانًا دَوْمًا إِلَى الشَّرْعِ تَابِعًا
عَلَيْهِ صَلَاةَ اللَّهِ ثُمَّ سَلَامُهُ

مُؤَافَقًا بِالطَّبَعِ لِخَيْرِ الْخَالِقَةِ
مَا سَرَّتْ دُورًا الْأَسْرَارِ عِلْمَ الْحَقِيقَةِ

628 نَبُوءَاتُ مَنْ حَيَّ لَيْلِي

نَبُوءَاتُ مَنْ حَيَّ لَيْلِي
يَا لَهُ مِنْ صَوْتِ يَخَافُو
رَضِيَتْ عَنِّي جَذْبَتِي
أَنْسَتُنِي خَاطِبَتِي
قَرَّبَتْ ذَاتَهَا مِنِّي
أَدَهَتْ شَتْنِي تَيْهَتِي
أَخَذَتْ قَوْسِي وَوَزِي
فَإِذَا مَا كَانَ مِنِّي
أَخَذْتُنِي مَلَكَتِي
حَتَّى ظَنَنْتُهَا أَنِّي
بَدَلْتُنِي طَوْرَتِي
جَمَعْتُنِي فَرَدْتُنِي
فَنَأْتُنِي مَرَقْتُنِي
بَعْدَ قَتْلِي بَعْتُنِي
أَيْسَرُ رُوحِي أَيْسَرُ
قَدْ بَدَا مِنْهَا لَجْفَتِي
تَبَاهَى مَا رَأَتْ عَيْنِي
جُمِعَتْ فِيهَا الْمَعَانِي
يَا وَاصِفَ الْخُسْنِ عَنِّي
خُذَا مِنِّي هَذَا فَتَنِي
مَا كَذَبَ الْقَلْبُ عَنِّي
إِذَا كَانَ الْقُرْبُ يَفْنِي
يَا لَهَا مِنْ نُورٍ يُغْنِي
بَلْ هِيَ شَمْسُ الْمَعَانِي
بِهَانَارِ الْمَبَانِي
إِنْ رَأَتْ سِوَاهَا عَيْنِي
فَاقَتْ حُورَ الْخُلْدِ حَقًّا
بَلْ هِيَ حُورُ الْأَعْيَانِ
أَلْكُلُّ لَهَا أَوَانِ
عَرَفْتُنِي أَلْهَمْتُنِي
أَيْدَتُنِي قَسْرَتُنِي
مَنْ عَرَفَ النَّفْسَ يَجْنِي
يَا حَيَّةَ الْعُمُرِ مِنِّي
لَكَانَتْ تَمُودُ مِنِّي
لَكِنَّ الْمَوْلَى عَصَمَنِي
يَا إلهِي لَا تَكْلُنِي
أَنْ تُفْرِطَ عَنِّي فِي دِينِي
بِحَاةٍ مِنْ بِي عَوْنِي
لَوْلَا مَا كَانَ مِنِّي
جُزَيْتَ خَيْرًا عَنِ لِسْنِي
أَنْتَ حَصْنِي أَنْتَ عَوْنِي
أَنْتَ أَوْلَى بِهَا مِنِّي
يَا طَبِيبَ الْقَلْبِ عُنِّي
إِجْعَلْنِي غَدًا فِي أَمْنِ
أَنَا وَمَنْ كَانَ مِنِّي
هَكَذَا وَاللَّهُ ظَنَّتِي
لَا زَالَ فَضْلُهُ عَنِّي
حَسْبِي مِنْ حَبِيبِي أَنِّي
لَنَا مِنْهُ نُورٌ يُسْنِي
يَا عَارِفَ الرُّوحِ مِنِّي
تَمَّ نَظْمِي هَذَا وَزَنِّي
لَوْ أَضَالَتْ دُرَّةٌ تُغْنِي
خُذِ الثِّمَارَ مِنْ غَصْنِي

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لا زال العَلَاوي يَجُنِّي
 أَلْبُورِي بِدَى بِهِ نَعْزِي
 عَلِيهِ لَزَلْتُ أَثْنِي
 بِالرَّحْمَةِ خَالِي زُونِي
 ظَنِّي فِيكَ لَا تُهْمَانِي
 مِنْ عَلُومِهِ عُلَاهَا
 أَسْتَأْذِي قَبْلِي سَقَاهَا
 وَالسُّنَّالَا لَا يَتَنَاهَا
 بَعْدَ مَوْتِي لَا تُنْسَاهَا
 وَالدُّعَاءَ رَبِّي يَرْضَاهَا

629 يا من لم تفهم مقالتي

لَمَّا إِذَا تُنْكِزَ عَلَيَّ
 جَاهِي بِاللَّوْهِبِيَا
 تَعْتَرِفُ لِي بِالْمَرْيَا
 كَشَمْسِ مَوْلَى بَرِيَا
 كَفَانِي مَوْلَى الْهَدِيَا
 حُأَّةً مِنْهُ مَرْضِيَا
 أَعَزُّ مِنَ الْكَيْمِيَا
 أَعْلَى مِنْ نَجْمِ الثَّرِيَا
 فَاسْأَلْ عَنِّي الرَّبُوبِيَا
 عَسَاكَ تَعْتَرِفُ عَلَيَّ
 وَلَا مِنْ عُنْدِ الصُّوفِيَا
 وَلَا عِنْدِ الرُّوحَانِيَا
 أَمْرٌ غَيْبٌ لَا كَيْفِيَا
 كُفْلٌ شَيْءٌ غَابَ فِيَا
 يَا جَاهِلَ الْخُصُوفِيَا
 حَسْبُكَ عَقْدُكَ وَالنَّيَا
 لَا تَأْتِفْتِ إِلَى الدُّنْيَا
 حَيْثُ تَعْتَرِضُ عَلَيَّ
 وَالْحِجْسُ لَهُمْ هَدِيَا
 لَا تَعْتَبِرِ الْبَلِيَا
 عَلَيَّ جَمِيعَ الْبَرِيَا
 لَا يَبْرُرِي إِلَّا الْفَانِيَا
 لِيَجْمَعَ شَيْئًا فِي الدُّنْيَا
 وَلَا يُفَرِّقَ الْمَنِيَا
 لَا يَغْدُو عَنِ الْمَعْصِيَا
 مُحَارِبٍ لِللَّوْهِبِيَا
 تَوْبَةً مِنْهُ مَرْضِيَا
 وَالْأُمَّةَ الْمُحَمَّديَا
 صَلَاةَ اللَّهِ بِأَقْبِيَا
 عَلَيَّ أَشْرَفَ الْأَنْبِيَا
 وَالْأَسْنَادَ أَهْلَ الثَّرِيَا
 يَشْمَلُهُمْ نُورُ النَّجِيَا

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حَارَ الْعَقْلُ مِنِّي
 غَائِبٌ عَنِ أُنِّي
 تُهِنَا عَنِ الْكَمُونِ
 نَدْرِي فِيهَا وَطْنِي
 حَيْثُ نَضَعُ بَدْنِي
 فِيَمَا وَقَعَ مِنِّي
 لَا تَسْأَلْنِي عَنِّي
 فِي الْعَالِبِ تَعَذَّرْنِي
 وَظَهَرَ غَيْبُهُ عَنِّي
 رَبِّي يُحْسِنُ عَوْنِي
 وَفِي نَفْسِي مِنِّي
 قَبَّرَتْ بِهَا عَيْنِي
 حَيَّرَتْ لِي دَهْنِي
 مَاذَا يُخْصِي جَفْنِي
 أَخَذْنِي مِنِّي

يا من لم تفهم مقالتي
 أنت من المعنى خالي
 لو كنت تعلم بحالي
 ثراني بين الرجال
 أعطاني ربي سؤالي
 هداني ثم هدى لي
 سقاني من كأس غلال
 رفعني مقعدا غلال
 إن طلبتني يا ولي
 أنظرني فوق المعالي
 لا تطأني في الأبدال
 ولا من أهل الكمال
 أنا جنس غلال غلال
 فقد وجد كنز مالي
 أبش تعرف في أخوالي
 أنت تحسب أنني خال
 إذا المحبوب كان لي
 فماذا تقضي عذالي
 ألقب مني ببقلي لي
 والوقت إذا يصفى لي
 كل عارف به سأل
 ومطوس القاب الخالي
 يلقى نفسه في ضلال
 لا يتفقت لأجل
 لا يصاحب الكمال
 مقيما على جدال
 ربي يقبل لي سؤالي
 تخميننا في كل حال
 ثم من قبض الجمال
 ما صلتى عابد وولي
 وكل صاحب آل
 ومن صالح وولي

أهل حزب الديان
 إنني هائم ولهان
 كئيبا وأمتا الآن
 لا جهة لا مكان
 لا فضلا لا أركان
 خالي مثالي خيران
 أنركنني يا إنسان
 لو تعلم بما كان
 غاب الفرق المألوان
 تيهني بالبينان
 لا نرى في الأكلوان
 إلا ذات الرحمات
 شاهدتها عيان
 ظهرت بكل ألوان
 شربتني كيزان

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغامي (رضي الله عنه) الطبعة السادسة - يا من لم تفهم 629

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ص 36 -

نَطَقْتُ عَنْ لِسْنِي
لَبَّسْتَنِي كَفَنِي
شَدَدْتْ لِي حِصْنِي
كَحَلَّتْ لِي عَيْنِي
بَدَلْتْ لِي لُونِي
إِلَّا أَمْرًا مِنِّي
عَيْنُهُمَا مِنِّي
عَرَفُونِي مِنِّي
أَمَّ السَّانِ أُنِّي
لَا تَسْأَلْنِي دَعْنِي
حَايِرٌ فِي شَأْنِي
حَدَّثُوا عَنِّي لِسْنِي
عَارَفٌ بِذَا الْفَنِّ
مِنَ جَانِبِ الْمُغْنِي
وَبِالْبُرُوحِ مِنِّي
وَمَا مَعْنِي كَوْنِي
فُولِي قَوْلٌ يُغْنِي
أَعْرِفُونِي أَنِّي
فَرِيدٌ فِي وَطْنِي
وَأَخْبَدُوا عَنِّي
مَا ظَهَرَ مِنِّي
يُنْكِرُ عَنِّي قَائِلِي
مُكْتَفٍ بِدُونِي
وَمَا كَانَ مِنِّي
وَمِنْ خَيْرِي يَجْنِي
أَنَا الْجِصْنُ الْمُبْنِي
أَنَا الْفَرْزُ الْمُغْنِي
أَنَا الْكُلُّ دُونِي
أَنَا قَطْبُ الدَّيْنِ
وَلَا مِمَّنِ الْجَمِينُ
أَنَا الْكُلُّ مِنِّي
خَارِجٌ عَنِ الْكُونِ
ظَهَرْتُ فِي بَدْنِي
أُنْبَهُ يَعْرِفُنِي
مُقِيمًا فِي الْبَيْتِ
وَالظَّنُّ لَا يُغْنِي
مَرْسُومٌ عَلَى الْكَمُونِ
مِنْ رَجَالِ الْفَنِّ
مَا تَرَاهُ مِنِّي
أَيُّكَ تَغْتَبْنِي
نَسْأَلُهُ يَحْفَظُنِي
مُحَمَّدٌ يَجْمَعُنِي

أَدْخَلْتَنِي الدَّيْوانَ
دَفَنْتَنِي فِي الْحِوَانِ
هَيَّأْتْ لِي أَعْوَانِ
مَهَّدْتْ لِي الْمَكَانِ
صَيَّرْتَنِي نَدْمَانِ
خَالِي بِهَا قَدْرَانِ
لِمَ تَذَرِيَا خِلَانِ
إِنْ كُنْتُمْ فِي إِيْقَانِ
هَلْ أَنَا ذَاكَ الشَّانِ
قَالَ حَبِيرُ الْعِرْفَانِ
إِنِّي مِنْ أَكْرَمِ الْهَيَّانِ
قُلْتُ صَحَّ الْإِيْقَانِ
إِنِّي حَاذِقٌ قَطَّانِ
هَبَّ نَفْسَ الرَّحْمَنِ
تَشْتَكِلُ بِالْإِنْسَانِ
فَمَتُّ نَخْكِ مَا كَانَ
بِالْحُجَّةِ وَالْبَيْبَانِ
جَبَّادٌ بِبَيْبِ الْأَوَانِ
وَاجِدٌ فِي ذَا الرُّمَانِ
عَرَفُونِي الْخُلَّانِ
شَاهِدُوا بِالْعَيَّانِ
وَالْحَسُودُ الشَّيْطَانِ
مَطْمُوسٌ كَثِيفُ الرِّئَانِ
لَوْ يَعْلَمُ هَذَا الشَّانِ
يُدْعَى بِكُلِّ لِسَانِ
أَنَا حَبِيرُ الْعِرْفَانِ
أَنَا كَوَكَبُ قَتَّانِ
أَنَا نُورُ الْأَعْيَانِ
أَنَا لُبُّ الْإِيْمَانِ
أَنَا لِسْتُ الْإِنْسَانِ
أَنَا سِرُّ الرَّحْمَنِ
مِقْدَارِي لَهُ شَّانِ
جُنْتُ مِنَ الْإِحْسَانِ
يَزْعَمُ مِنْهُ هُوَ وَسَنَانِ
ظَنَّ الْعَلَاوِي كَانَ
هَذَا الظَّنُّ هَدْيَانِ
جَاءَ اسْمِي عُنْوَانِ
يُقْرَأُ لِأَهْلِ الْعِرْفَانِ
دَعَّ عَنِّي يَا وَلَهَانِ
وَاحْفَظْ نُورَ الْإِيْمَانِ
رَبِّي يَعْلَمُ مَا كَانَ
وَيُعْطِيهِمُ الشَّانِ

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مَا بَيْنَ الْمَوَالِي
خَالًا عَلَى خَالِ
هَلْ تَرْضُوا بِحَالِي
إِذَا كُنْتُ خَالِي
قَوْلُكُمْ فِي بَالِي
أَشْفَقُوا مِنِّي خَالِي
ضَعِيفُ الْأَعْمَالِ
جَعَلْتُكُمْ قَالِي
وَحُبُّكُمْ مَالِي
لَيْئُهُ يَبْقَى لِي
فِي الْقَبِيلِ وَالْقَالِ
لَضَيِّعَاتِ أَشْغَالِي
وَالْحَقُّ يَصْغِي لِي

دَارَتْ كُؤُوسُ الْغَرَامِ
فَزَادَتْهُمُ اصْطِلَامِ
قُلْتُ لَهُمْ يَا كِرَامِ
فَقَالُوا لِي يَا غَلَامِ
فَقُلْتُ لَهُمْ نَعَمِ
وَلَكِنْ يَا كِرَامِ
إِنِّي كَثِيرُ الْأَلَامِ
بِالنَّسَبِ لَكُمْ غَدَمِ
يَكْرَهُكُمْ لِي مُدَامِ
إِنْ لِي فِيكُمْ هِيَامِ
فِيَا ضَيِّعَةَ الْأَيَّامِ
لَوْ كُنْتُ مِنْ أَهْلِ الْمَرَامِ
وَهَمَّتْ بِكُمْ هِيَامِ

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فِي حُبِّكُمْ لَا مَلَامَ
فَإِنْ كَانَ لِي مَقَامٌ
وَاللَّيْلُومُ حَالًا لِي
عِنْدَكُمْ عَالِي

632 الحُبُّ فِي الْهَوَى عَرِيدٌ

الْحُبُّ فِي الْهَوَى عَرِيدٌ
وَالْعَقْلُ حَاكِمٌ يُنْقِذُ
فَأَنَا السَّاقِي الْمَجْدُ
وَالْحَقُّ حَقٌّ لَا يُرْدُ
فَأَخْلَعُ الْجَفَا وَأَعْمِدُ
لَا تَعْتَمِدُ مِنْ يَفَأُ
فَوَاقُوزٌ مَنْ تَعَرَّضُ
أَيَّاصَاحَ فَلَتَجْتَهِدُ
فَالْوَقِيْتُ إِنْ لَمْ يُسَاعِدْ
فَلْتُسْعِفْ خَلِيٍّ وَسَاعِدْ
بِوَسْعِكَ فَلْتُكَابِدْ
إِنَّ الدَّاعِيَ لَا يُؤَكِّدُ
أَضَاعَ الْعُمْرُ فِي الْمَكَائِدِ
كَمْ خَرَجْتُ بِالْفَوَائِدِ
كَمْ خَرَقْتُ مِنْ عَوَائِدِ
فَالأَمْرُ عِنْدِي مُشَاهِدُ
أَلْفَ الْخَلْقِ الْمَرَاوِدِ
أَلْتَأَارُ ذَاتَ الْوَقَائِدِ
تَقْمُوا مِنَ الْمُوَحِّدِ
مَعْبُودٌ يُرَى وَعَابِدُ
قَدْ بَدَأَ بِذِي الْمَشَاهِدِ
مَنْ حَيْثُ أَنْسَهُ وَاجِدُ
فَمَنْ شَاءَ فَلْيُعَاوِدْ
فَوَرَبِّي لَا نُزَايِدُ

633 أَيُّهَا السَّائِلُ أَنْتَ الْكَفِيلُ

أَيُّهَا السَّائِلُ أَنْتَ الْكَفِيلُ
فَهَاكَ قَوْلًا فِيهِ تَفْصِيلُ
فَكُلُّ شَيْءٍ لَهُ سَبِيلُ
وَكُلُّ حَقٍّ لَهُ دَلِيلُ
وَكُلُّ جَلٍّ لَهُ خَلِيلُ
وَأَمْرِي لَيْسَ لَهُ مَثِيلُ
فَمَا تَرَاهُ مِنْ بَاطِلٍ
مَا دُمْتَ تَرَى أَنِّي قَابِلُ
كُلِّ التَّعْظِيمِ فِينَا قَلِيلُ
عَلْمُكَ فِينَا أَنِّي جَمِيلُ
فَمَا بَيْنَنَا سَفَرٌ طَوِيلُ
فَأَمْرِي غَيْبٌ عَنْكَ مُحِيلُ
فَكُلُّ فَهْمٍ فِينَا كَلِيلُ

634 يَا سُكَّانَ الْحَشَا بِاللَّهِ مَهْلٌ

يَا سُكَّانَ الْحَشَا بِاللَّهِ مَهْلٌ
مَرْحَبًا بِكُمْ يَا أَهْلًا وَسَهْلًا
يَا لَيْتَ الْحُبُّ لَمْ يَثْرِكْ لِي سَبْلًا
عَسَى فِي رُؤْيَا سَوَاكُم رَلَّةُ
إِنَّمَا الشَّانُ مِنْ يَدِّ الْكَلَّا
فَهَذَا يَا صَاحِ لِأَهْلِ الْوَصْلَةِ
خَلَّفُوا الْأَهْلَ وَالْخَلَانَ جُمْلَةً
وَجَدُوا الْفَرْعَ فِي التَّحْقِيقِ أَصْلًا
رَفَقًا بِمَسْكِنِكُمْ يَا كَرَامَ
يَا مَنْ فِيكُمْ قَلْبِي وَالْعَقْلُ هَامَ
كِي لَا نَرَى سَوَاكُم فِي الْعَالَمِ
وَلَيْسَ الشَّانُ أَنْ يُؤْتَى الْحَرَامَ
وَلَا يَرَى لِسَوَاكُم مَقَامَ
حَيْثُ تَأَهَّبُوا وَخَرَّبُوا الْعَالَمَ
حَيْثُ شَاهَدُوا مَعَانِي الْأَنَامِ
وَالْمَوْجُ غَارَ إِذَا الْبَحْرُ عَامَ

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ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغانمي (رضي الله عنه) الطبعة السادسة - أَيُّهَا السَّائِلُ أَنْتَ الْكَفِيلُ - 633

ص 41 -

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغانمي (رضي الله عنه) الطبعة السادسة - يَا سُكَّانَ الْحَشَا بِاللَّهِ مَهْلًا - 634

ص 42 -

و الأقمار تُرى مع الظلام
لم يبق في الكونين من إيهام
عن الخواص و عن العوام
و حالهم يُغني عن الكلام
حيث توجهوا تم المرام
و قرّبهم دام بلا انفصام
و في نطقهم عسل و اختتام
و في حاضرتهم الحق دام
عاشوا في سرور و اغتنام
قاموا بدعواه حق القيام

إن بدت الشمس فالنجم أفلا
كذا العارفون إن بدت ليلي
ظهورها يفتضي لهم عزله
مقامهم منزة في الجملة
و في صلاتهم الكل قبله
و في شهودهم الحق جلا
و في شرابهم المر يخلي
و لعزتهم الكليل ذلا
هنيئا لهم قد حازوا فضلا
و حيث دعاهم من لاله مثلا

635 سقوني و قالوا لا تغن

جبال حنين ما سقوني لغنت
إلى الجبال منه نصيب لأكنت
غراما و تبريحا و جیدا و حيرة
فوا خيرتي كيف المفاز بنجاتي
هكذا شأن الغرام يفتضي بخياتي
ما بخت و لكنتي رشخت بنسبتي
كثمت و لو زدت تهمت بنيتي
و لست أتحمّل ما زاد عن طاقتي
و كيف لقول الحق يفتضي بقائتي
فما لشرع الغرام يحكم بجفوتي
جبال الثرى خفت عن كتم الحقيقة
ففتضي شرع الغرام تم القضية
حكمت لأهل الهوى بشرع المحبة
أشد على العشاق من نار تلتظبت
الأفالمس العذر قاضي المحبة

سقوني و قالوا لا تغن و لو سقوا
سقوني بكأس من لو أهدي سنه
سقوني شرابا قديما كان مزاجه
و قالوا فمن باح خاطر بنفسه
تباح دماونا إن بخنا بسرهم
فوا الذي نراه بعيني حقيقة
رشخت بأسرار أمرت بصوتها
و لكن في قول الحق عذر و لا أسي
حكمت عني حكما لا طاقة لي به
راجعت قاضي الغرام في الحكم قائلا
رفقا أمير الهوى بمن لو حملتهم
أجاب أن الهوى يعز عن كل ما
فقلت و حكمت لو كانت قضيتي
جربت الهوى ذوقا و حالا وجدته
لا يكلف الله نفسا إلا وسعها

636 أردتكم توحيدا و منا طلبتم

قلنا ما التوحيد عنا فزرتهم
فلا يرى شيء منه إلا ما رمتهم
فعنه غفلتم و في الغفلة دمتهم
فمن عرف التوحيد للسر يكتمهم
حتى فرقتهم و تم تيقظهم
يراعينا من ضعف بنا يترحمهم
و الفرغ بيدنا حاشاه يفتصمهم

أردتكم توحيدا و منا طلبتم
و لكن في الفواد أمر محجّب
تالله لهو الحق و القصد و المني
فتوحيد عين العيون قاطبة
و لكن الهاكم التكاثر جملة
فأرجو الله لكم و إياي فعسى
حتى يكون أصل الأصول مشهدنا

637 يا معشوقة ليس لك سبقا

يا حمة بيرة الأصل العتيق
مهلا لا تؤاخذني العاشيق
كيف بي إذا صيرت و تيقق
قبل فتق الفتق و التفريق
و خضوعي و دمعى دفيق
و إن بقيت نبقى رقيق
فالعشق نخشى به التفريق
و يا بشراي إن حزت التحقيق

يا معشوقة ليس لك سبقا
رفقا بمن يرتضيك رفقا
إن كنت بحبك لا نشقى
كنا و الكون كان فى رثقا
فليعزتك ذلى ببقى
و إن فذبت بحبك نبقى
و إن وصلك يفتضى عنقا
فيا حيتي إن عدمت اللقا

638 حادي القوم بالله يا حادي

روح بينهم و اجعل نظرك لي
أصابت أذن الواعي و لى كبدي
لو أصابني قالوا جن البلى

حادي القوم بالله يا حادي
إن رميت سهم النطق بيننا
إنى بين من لا يذري ما الهوى

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغامي (رضي الله عنه) الطبعة السادسة - سقوني و قالوا لا تغني - 635

ص 43-

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغامي (رضي الله عنه) الطبعة السادسة - أردتكم توحيدا و منا طلبتم - 636

ص 44-

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغامي (رضي الله عنه) الطبعة السادسة - يا معشوقة ليس لك سبقا - 637

ص 44-

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغامي (رضي الله عنه) الطبعة السادسة - حادي القوم بالله يا حادي - 638

ص 45-

لا أُنْزِلُ اللهُ جِسْمِي مِنَ الضَّنْيِ
عَنْ مَذْهَبِي وَعَادَ مَنْسُوبًا لِي
لِلْحَيِّ الْقَيُّومِ هَلْ كَانُوا مَعِي
فَأَلْتُ بَلْسَى وَلَا زَلْتُ مُلْجَبِي
يَا قَوْمَنَا أَلَا تُجِيبُوا الدَّاعِي
نَحْنُ فِيهِ فَاعْبُدُوا عَنِ الْوَاشِي
هَذَا أَنَا أَبْدَى لَكَ قَوْلًا شَافِي
مَا بِي بِهِمْ وَمَا بِهِمْ بِي

إِنْ جُنُنْتُ بِحُبِّ الَّذِي نَهْوِي
لَوْ صَغَى النَّاهِي لِنُطْقِي مَا زَاغَ
سَلْهُمُ يَوْمَ عَنَتِ الْوُجُوهُ
كَذَا يَوْمَ أَلَسْتُ بِرَبِّكُمْ
أَجَبْتُ دَاعِيَّ اللهِ إِذْ نَادَى
إِنْ رُمْتُمْ سَلْوَةً فِي الْحُبِّ كَمَا
إِنْ رُمْتُمْ تَدْرِي مَقَامَ أَهْلِ الْهَوَى
نَحْنُ وَأَهْلُ بَدْرٍ فِي الْعِثْقِ سَوَا

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عَلَى كُلِّ فَتَى نَالَ الْمَرَامَ
إِنْ بَدَا نَشْرُهُ فِي ذَا الْكَلَامِ
مِنْ يَدِ الْبُورِ يُدِي قَطْبَ الْأَنَامِ
بِهَا فَرْنَا وَحَزْنَا مَا يُرَامِ
وَلَا ذَنْبَ لَنَا فِي الْإِكْتَامِ
إِذْ فِي الْكُتْمَانِ عِزٌّ وَاخْتِرَامِ
لَمَّا فَشَيْنَاهُ عَلَى الْكِدْوَامِ
بِنَشْرِ مَا خَفِيَ عَنِ الْعِوَامِ
إِذْ قَالَ لِي بُشْرَاكَ يَا غَلَامِ
أَنْتَ الْأَمِيرُ وَأَنْتَ الْهَمَامِ
أَيُّدُنَاكَ فَلَا تُخَشِّنْ مَسَلَامِ
عَلَيْهِ الصَّلَاةُ مَعَ السَّلَامِ
عَلَى مَدَى الْأَيْمَالِي وَالْأَيَّامِ
تَعْمُ الْأَلَّ وَجِزْبَ الْكِرَامِ

أَلَا شُكْرُ اللهِ يَجِبُ حَتْمًا
وَفِي السُّكْرِ قُلْتُ لَا نَخْشَى لَوْ مَا
قَدْ سَقِينَا كُؤُوسًا فِيهَا حُكْمُهُ
فِيْنَا مِنْ فَيُوضَاتِهِ نَسْمَا
كَمْ كَتَمْنَا لَمْ زِدْنَا كَتْمًا
وَقَدْ نَدَرْتُ لِلرَّحْمَنِ صَوْمًا
وَلَوْلَا إِذْنُ اللهِ فِيهِ حَتْمًا
فَلْنَا الْإِذْنَ سَابِقًا وَالْيَوْمًا
مِنْ رَسُولِ اللهِ كَانَ يَا قَوْمًا
قَدْ جَعَلْنَاكَ يَنْبُوعًا لِلْحُكْمِ
فَقَالَ لِي سَقِينَاكَ لَا تَظْمًا
قَوْلُ الْحَبِيبِ لَمْ يَشْرُكْ لِي وَهَمَا
كَذَا النَّبَاءُ وَالْتَعْظِيمُ دَوْمًا
وَالرِّضَا يَشْمَلُ جَمْعَنَا وَالرَّحْمَةَ

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لَا تَصْنَعْ لِمَا عَدَاهِ
شَخَّصْنَهُ وَأَفْهَمْ مَعْنَاهِ
وَاهْتَسِرْ الشَّيْبَاقُ الْهَلْهَلُ
وَانظُرْ فِي ذَاتِكَ تَرَاهِ
تَاللهِ لَسِتَ سِوَاهِ
صَرَّحَ وَقَلَّ هُوَ اللهُ
يِرَانِي كَمَا نَرَاهِ
أَهْلُ الْهَوَى فِيهِ تَاهُوا
صَرَّحُوا بِهِ وَفَاهُوا
دَوْمًا قَلْبِي مَا يَنْسَاهِ
يَظْهَرُ عَنِّي بِسَنَاهِ
فَنَقُولُ أَنَا لَا هُوَ
رُوحِي وَذَاتِي تَهْوَاهِ
كُلُّ نُطْقِي بِسَنَاهِ
نَخْشَى لِمَنْ يَدْرِي مَا هُوَ
سِوَى لِمَنْ يَدْرِي مَا هُوَ
عَدْبِنِي عَمَّا سِوَاهِ
إِنْ قُلْتُ بِهِ وَلَسَهُ
عَمَّنْ خَصَّهُ وَاجْتَبَاهِ
وَمَنْ حَمَى لِحَمَاهِ
لَا يَرْجُو سِوَى رِضَاهِ
جَمِيعَ الْحُسْنِ حَوَاهِ
صَلَاةٌ تَشْمَلُ مَعْنَاهِ

يَا مَرِيدًا فُرْتُ بِهِ
إِنْ أَرَدْتُ تَفَنِّي فِيهِ
حَضَرَ قَلْبِي إِسْمُهُ
وَجْهَهُ وَجْهَكَ لَوْجْهَهُ
أَخْفِضِ الطَّرْفَ لَدَيْهِ
أَيِّنْ أَنْتَ مِنْ حُسْنِهِ
إِنْ قِيلَ مِنْ تَعْنِي بِهِ
أَنَا فِيهِ فَانْعِي بِهِ
لَا نَرْضَى بَدَلًا بِهِ
سُكَارِي حِيَارِي فِيهِ
هُوَ قَمْدِي لَا نُخْفِيهِ
تَارَةً يُفْذِنِي فِيهِ
تَارَةً يُبْقِنِي فِيهِ
هُوَ هُوَ قَمْدِي فِيهِ
اللهُ نَعْنِي بِهِ
حَبِّي حَبِّي لَا نُرِيهِ
هُوَ سِرِّي لَا نُفْشِيهِ
هُوَ قَمْدِي تَهْتُ بِهِ
تَكَلَّمْتُ بِأَمْرِهِ
صَلَّيْتُ صَلَاةً تُرْضِيهِ
وَالْأَلَّ وَاهْلَالَ إِرْثِيهِ
الْعَلَاوِي فَانْعِي فِيهِ
مُحَمَّدٌ نَعْرِفُ مَا فِيهِ
يَا رَبُّ صَلِّ عَلَيْهِ

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أَهْلُ الذِّكْرِ فِي مَحْبُوبِهِمْ غَابُوا

فَلَا تَرْضَ بِغَيْرِ اللهِ حَبِيًّا
نَصَحْتُكَ إِنْ كَانَتْ لَكَ نِسْبَا

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أَخَذَهُمْ عَنْهُمْ ذَاكَ الشَّرَابِ
تُكُونُ لَكَ فِي قُرْبِنَا سَبَابُ
عِنْدَمَا أَتَاهَا مِنَّا الْخَطَابُ
صَحْبُنَا شَرَطُوا لَا ارْتِيَابُ

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شَرِبُوا مِنْ مُدَامَتِهِ غَبَا
يَا لَيْتَ لَكَ مِنْ كَأْسِهِمْ شَرِبَا
فَنِعْمَ الْعَبْدُ لِلْإِدَاءِ لَبَّى
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فَصَارَ مَلَكًا لَدَيْ فِي مُدَّةِ الدَّهْرِ
قَالَجُودُ فَذَاكَ الْجُودُ مِنْ جَادِ السَّرِّ
وَمِنْ صَانَ سِرَّ اللَّهِ أَخَذَ بِالشُّكْرِ
أَهْلَانِي لِلتَّجْرِيدِ مِنْ حَيْثُ لَا أُرِي
وَمَنْحَنِي خَمْرًا فَيَالَهُ مِنْ خَمْرٍ
وَهَلْ لَهَا مِنْ سَاقِ سِوَايَ فِي ذَا عَصِيرٍ
يَخْتَصُّ بِفَضْلِهِ مَنْ يَشَاءُ بِلا حَصْرٍ
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مِنْ أَنْصَارِكَ وَ لَا تُخَرِّنِي يَوْمَ الْحَشْرِ
وَمَجْدِ رُوحِ الْحَبِيبِ فِي مَقْعَدِ السَّرِّ

أَحْبَبْتِي إِنْ كُنْتُمْ عَلَى صِدْقٍ مِنْ أَمْرِي
فَلَسْتُ عَلَى شَكِّ تَالِهٍ وَلَا وَهْمٍ
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وَذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ
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تَرَاهُمْ سُكْرًا وَاللَّهُ وَاللَّهُ
عَلَيْهِمْ طَلَاوَةٌ مِنْ حَضْرَةِ اللَّهِ
فَقَامُوا لِلْمَغْنَى طَرِبًا بِاللَّهِ
حَيَاتُهُمْ دَامَتْ بِحَيَاةِ اللَّهِ
أَسْتَبْرَأُ فَاثْبُتْهُ وَاللَّهُ وَاللَّهُ
نُفُوسٌ ذَلِيلَةٌ فِي طَلَبِ اللَّهِ
وَهُنَّ الْأَثْقِيَاءُ وَاللَّهُ وَاللَّهُ
فَهُمْ فِي الْوَرَى مِنْ عُيُونِ اللَّهِ
عَلَيْهِمْ نَسْمَةٌ مِنْ حَضْرَةِ اللَّهِ

يَا رَجَالًا غَابُوا فِي حَضْرَةِ اللَّهِ
تَرَاهُمْ خُيَارِي فِي شَهْوَةِ اللَّهِ
تَرَاهُمْ تَشَاوِي عِنْدَ ذِكْرِ اللَّهِ
إِنْ غَنَى الْمُغْنَى بِجَمَالِ اللَّهِ
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فَهُمُ الْأَغْنِيَاءُ بِنَسْبَةِ اللَّهِ
مَنْ رَأَاهُمْ رَأَى مَنْ قَامَ بِاللَّهِ
عَلَيْهِمُ الرَّحْمَةُ وَرِضْوَانُ اللَّهِ

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لَا تُنْكِرْ عَائِنَا
كَيْ تَأْخُذَ عَائِنَا
لَا تُخْرِجْ أَجَالِنَا
لَا يَهْجُونَ عَائِنَا
فَالْمَطْأُ بُوْبُ فِينَا
فَأَقْصِدْهُ يَكْفِينَا
وَاللَّهُ عَائِنَا
وَالْفَضْلُ إِلَيْنَا
بَيْنَهُمْ وَبَيْنَنَا
مَنْ حَظَّهُ فِينَا
وَالْمَوْلَى يَكْفِينَا
لَا تَصْرَفْ فِينَا
عَلَى رُوحِ نَبِينَا
مَنْ أَهْلُ الْمَدِينَا

يَا مَرِيدَ السَّرِّ سَلِّمْ
خَلِّ فَهْمَكَ عَنِّي وَافْعَلْ
إِنْ كُنْتَ مِنْ قَبْلِي تُعَلِّمْ
عَلْمَنَا وَاللَّهُ يَعْظُمُ
إِنْ كُنْتَ مُرِيدًا تَزْعُمُ
إِنْ تَرَى لِعَيْبَرِي مَنْجُمُ
مَنْ ذَاقَ ذَا السَّرِّ يَخْجُمُ
إِنِّي فِيهِ مُتَّقِدَمُ
لَسْتُ فَاشِي وَلَا كَاتِمُ
نُوتِي الْجُكْمَةَ وَلَا تَحْرَمُ
نَرْجُو بِذَا السَّرِّ نَسْلَمُ
شَرَّ النَّفْسِ كَمَا يَعْلَمُ
صَلِّ يَا رَبِّ وَسَلِّمْ
وَعَلَى كُلِّ مُخْتَلَمِ

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مَنْ حَسَنَ لِيَالِي
مَنْعَ الْجَمِيلِ
عَمَّا بَتَّ مَسِيلاً

أَرْقَنِي الْغَرَامَ
وَالْقَلْبُ فِي هِيَامِ
وَدَمْعِي فِي انْسِجَامِ

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صِرْتُ عَلِيًّا	مِنْهَا صَايْتُنِي سِيهَام
وَلَا لِي مِيًّا	لَا قَصْدُ يُرَام
مُتْلِي مَثِيًّا	وَلَا لَهَا فِي الْعَالَمِ
إِمَهْلُ قَلِيًّا	قَالَتْ يَا غُفْلَام
وَالشَّفِ الْغَلِيًّا	وَأَنْ مَنِّي بِاخْتِرَام
بِيَذَا الْمُقِيًّا	فَزِدْتُ اخْتِشَام
كَسَانٍ وَسِيًّا	وَلَوْلَا كِسَاسُ الْمُدَامِ
كُنْتُ نَبِيًّا	فَهَمَّتْ الْكِلَامِ
بِيَذَا دَلِيًّا	بِإِشْرَارَةِ وَابْتِسَامِ
وَنَحْنُ كُفْلَامِ	صِرْنَا فِي اغْتِنَامِ
وَقَدْ طَوِيًّا	بَيْنَ صَحْوٍ وَأَصْطِلَامِ
صَوْنُ الْخَلِيًّا	تَرْكُوتُ اللَّتَامِ
بَدُوًّا وَبِحِيًّا	خَشِيَّةَ اللَّتَامِ
قُلْتُ يَا أَيُّهَا	عَلِيُّ كَالسَّلَامِ
هُمُ الْوَسِيًّا	وَعَلَى جَمْعِ الْكِرَامِ
صَلَاةَ جَمِيًّا	صَلَّ يَا سَلَامِ
طَهَهُ الْكَفِيًّا	عَلَى مُصْبِحِ الظَّلَامِ

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يَا خَلِي فَاشْطَطِخْ وَغَنَّ وَأَفْرَحْ
عَأَلُ كُتْمًا شَرَحَ مِنْ شُهُودِ هَذَا الطَّبِيبِ
بِخُرِّ الْمَشَارِعِ سُبُلِ الْمَنَافِيعِ
شَمْسِ السَّوَابِغِ عَنِ الْأَكْوَانِ لَا تَغْيِبْ
كَنْزُ الْحَقَائِقِ كَهْفُ الْوَثَائِقِ
صَبِيُّ الْبُورِيِّ قِ مِنْ نَوْرِهِ شَقُّ الْكَنْيَبِ
يَا خَلِي خَلَّ اسْجُذْ وَصَلَّ
وَاصْغِ لِقَوْلِي لِعَأَلُكَ تُسْقَى نَصِيبِ
أَنْبَهْضُ بِالْكَفْلِ وَأَصْعِدْ وَوَلَّ
وَأُبْحَثْ فِي السُّكْلِ يَنْبَغُ لَكَ مِنْهُ عَذِيبُ
الْخُمْرَةِ الْعَتِيقَةِ الْمَعْنَى الرَّقِيقَةِ
نَفْسِ الْحَقِيقَةِ تَبْدُو لَكَ مِنَ الْقَلِيبِ
سِيْرُكَ لِامْتِغِ وَالْحَقُّ سَاطِغِ
وَالشَّرْبُ نَافِغِ هُوَ لَكَ مِنْكَ قَرِيبِ
الْقُرْبُ فِيكَ وَالْوَصْلُ إِلَيْكَ
أَيْشُ نُرَيْبِ كَأَنْظُرُ لَكَ فِيكَ تَصِيبِ
مَاذَا يَخْفَاكَ سِيْرُ حِوَالِكَ
إِفْهَمْ مَعْنَى مَا لَكَ عَنْكَ مِنْ حَجِيبِ
دَوْرٍ فِي دَاتِكَ وَأَفْهَمْ صِفَاتِكَ
رُوحَكَ دَعَاتِكَ لَكَ فِيهَا سِيْرٌ عَجِيبِ
مِنْكَ وَإِنَّكَ تَحْظَى بِعَيْبِكَ
إِنَّهَا عَيْنُكَ لَا شَكَّ فِيهَا وَلَا رَيْبِ

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وَعَبِيتُ فِيكَ يَا اللَّهُ	تَيَهَّنْتَنِي ذَاتُكَ
مَنْكَ وَفِيكَ يَا اللَّهُ	ظَهَرَتْ صِفَاتُكَ
لِمَنْ نُرَيْبِكَ يَا اللَّهُ	لِمَنْ نَحْكَمِي سِيْرِي
وَجِزْتُ فِيكَ يَا اللَّهُ	رَجَعْتُ لِسُكْرِي
لِكَيْ نَرَكَ يَا اللَّهُ	دَخَلْتُ لِلْمَعْنَى
لَسْتُ سِيْوَاكَ يَا اللَّهُ	نُودِيْتُ مِنْ أَنْبَا
نَفْتِشُ عَلِيُّكَ يَا اللَّهُ	خَرَجْتُ لِلْحَسَنِ
حَصَلْتُ عَلِيُّكَ يَا اللَّهُ	ابْتَدَيْتُ بِنَفْسِي
عَمَّنْ تُخْفِيكَ يَا اللَّهُ	ظَهَرْتُ فِي الْكُلِّ
بِسُدْرِ عَلِيُّكَ يَا اللَّهُ	وَمَنْ كَانَ مِنْ أَسَى
فِي ذَا الْعَبِيدِ يَا اللَّهُ	أَنْتَ هُوَ الظَّاهِرُ

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أنتَ هو الباطنُ
و في بَدْءِ السَّيْرِ
ظنُّنُّكَ غُيْبِي
حَتَّى نَارَتِ شَمْسِي
نُودِيْتُ مِنْ نَفْسِي
خَرَجْتُ لِلْأَنْفَاسِ
فِي جَمِيعِ أَنْفَاسِي
خَشِبْتُ عَنْ قَلْبِي
و أنتَ في قُرْبِي
إشْغَانِي بِكَ نَفْسٌ
و أيقنِي بِكَ نَعْنٌ

كَمَا تُرِيدُ يَا اللهُ
و هَمَّتُ فَيْكَ يَا اللهُ
جَاوَزْتُ عَلَيْكَ يَا اللهُ
دَأْبْتُ عَلَيْكَ يَا اللهُ
قَلْبٌ لَبِيْتُكَ يَا اللهُ
نَخَكِي عَلَيْكَ يَا اللهُ
مَوْلَعٌ بِكَ يَا اللهُ
يُغْفَلُ عَلَيْكَ يَا اللهُ
حَقَّقْنِي بِكَ يَا اللهُ
عَمَّ مَا سِوَاكَ يَا اللهُ
حَتَّى نَرَكَ يَا اللهُ

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عَرَفْنِي مَحْبُوبِي مَا لَا نَدْرِي
كُلُّ عَاشِقٍ يَرَى وَجُودَ غُيْبِي
أَنَا فِي كُلِّ حَالَةٍ نَشْرِبُ
و حَبِيبِي بِغِنَائِهِ يَطْرُبُ
بِالْغِنَازِ الْحَمَانِ يَسْلُبُ
و أَنَا فِي ذَاكَ الْخِطَابِ نَدْرِي
كُلُّ عَاشِقٍ يَرَى وَجُودَ غُيْبِي
أَنَا مِنْ عَشْقِي نَادَانِي الْخَمَّارُ
بَعْدَ قُرْبِي رَفَعَ عَنِّي الْأَسْتَارُ
أَيُّنَ الْغِنَا قُلْتُ أُيُّنَ الْمَرْمَارُ
قَالَ لِي أَيُّكَ تَفْشِي سِرِّي
كُلُّ عَاشِقٍ يَرَى وَجُودَ غُيْبِي
قُلْتُ مَنْ ذَا الَّذِي كَانَ يَحْدِي
إِنِّي سَمِعْتُ أَصْوَاتَ الْغُيْبِ
فَقَالَ إِنَّمَا أَنَا وَخَدِي
قَدْ دَهَشْتُكَ اللهُ فِي أَمْرِي
كُلُّ عَاشِقٍ يَرَى وَجُودَ غُيْبِي
أُبْهَتْنِي وَ اللهُ فِي الْفُتْرِ
لَمْ نَدْرُ مِنْ أَيُّنَ كَانَ شُرْبِي
قَدْ كَانَ شُرْبِي مِنْ بَاطِنِ قَلْبِي
قَدْ صَحَّ صَاحِي مِنْ بَعْدِ سُكْرِي
كُنْتُ عَاشِقٌ يَرَى وَجُودَ غُيْبِي
يَا حَادِي الْقَوْمِ بِاللَّهِ خَبْرُ
بِاسْمِهِ وَ الْغِنَازِ ذَكَرُ
الْعِلَاوِي يَرْجُو الْإِلَهَ يَسْتَنْزِرُ
كَيْفَ يُفَارِقُنِي مَنْ هُوَ سِرِّي
كُلُّ عَاشِقٍ يَرَى وَجُودَ غُيْبِي

فِي زَمَانِ قَرِيبِ
لَيْسَ لِي لِيهِ نَصِيبُ
مِنْ مُدَامِ عَتِيقِ
مَعَ صَوْتِ رَقِيبِ
بِقِيَّةِ الْعَاشِقِ
و لِي فَهْمٌ صَائِبُ
لِيَسَّ لِيهِ نَصِيبُ
بِنَدَاءِ خَفِيبِ
و تَجَأِ عَلِيِّ
لَمَّا بَدَا إِلِي
لِيَسَّ مَعِي رَقِيبِ
لِيَسَّ لِيهِ نَصِيبُ
أَطْرَبْنَا الْغِنَا
مِنْ وَرَاءِ الْخَمِّ سَنَا
فَفَهَمْتُ الْمَغْنَى
هَذَا شَيْءٌ عَجِيبُ
لِيَسَّ لِيهِ نَصِيبُ
بَعْدَ فَهْمِ الْكَلَامِ
حَيْرَتْنِي الْغَمِّ رَامِ
أَنَا نَفْسُ الْمُدَامِ
و شِفَانِي الطَّبِيبِ
لِيَسَّ لِيهِ نَصِيبُ
بِكُنْزِ الْعَاشِقِ
و نَسِجَةِ الرَّقِيبِ
مَنْ هَفْوَةُ التَّفْرِيقِ
و رُوحِي وَ الْقَائِمِ
لَيْسَ لِيهِ نَصِيبُ

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يَا سَاقِي الْخُمْرَةِ رُوحِي فِيدَاكَ
إِنِّي رَهِينُ أَمْرِكَ يَا ذَا الْحَبِيبِ
نَطَقْتُ عَنْ لِسْنِكَ بِكُلِّ غَيْبِ
نَعْمُ وَ لَا فُخْرَةَ حَزَّتْ رِضَاكَ
يَا قَلْبِي لَا تَتْرُكْ حُبَ الْحَبِيبِ
فَإِنْ ظَهَرَ مِنْكَ إِفْرَحُ وَ طُوبُ
أَلَسْتُ قَدْ جَرَى فِيهِ مِنْكَ
يَا مَنْ تَرِيدُ تَتْرُكُ حُبَّ الصَّالِحِ
يُظْهِرُ لَكَ مِنْكَ سِرٌّ عَجِيبُ
يَا لَهَا مِنْ خُمْرَةٍ فِيهَا شِفَاكَ
إِنْ كَانَ فِي زَعْمِكَ أَمْرٌ صَعِيبُ
لَأَنْتَ إِذْ كَيْفَ يَغِيبُ
و أنتَ فِي الْحَضْرَةِ لَا مِنْ مَعَكَ

عَامِلٌ بِمَا أَجْرَةَ قَصْدِي نَرَكَ
و الْبَيْدُ بِيَدِكَ أَنْتَ الرَّقِيبُ
فَإِنْ قُلْتُ جَهْرًا إِنَّ لِي أَرَاكَ
لَأَنْتَ سِرُّكَ فَكُنْ لِي بِيْبُ
و قُلْ لِمَنْ يَرَى يَفْهَمُ مَعْنَاكَ
إِعْمَدْ لَنَا وَ اهْتَكِ صَوْنَ الْحَجِيبِ
تَفْنِي عَنِ الْوَرَى وَ مَا عَدَاكَ
أَحْسِنْ فِينَا ظَنَّاكَ بِضَحَى قَرِيبِ
مَنْ عَجِيبِ الْقَدْرَةِ تَجْهَلُ مَعْنَاكَ
و أنتَ فِي الْحَضْرَةِ لَا مِنْ مَعَكَ

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أَلْحَقُ لَا يَنْفِكُ عَنِ الْمَنِيْبِ وَالْبَصْرَ لَا يُدْرِكُ قُرْبَ الْقَرِيْبِ
 حَتَّى يَتَشْرَكَ هَذَا الْقَلْبُ بِ يَظْهَرُ مَعْنَى الْكَثْرَةِ وَذَا وَذَاكَ
 وَالْحَقُّ لَا يُرَى إِلَّا هُنَاكَ
 أَرْجِعْ لَكَ بَصْرَكَ وَانظُرْ تَصِيْبَ وَانسَلْخُ عَنْ عَرْشِكَ وَاصْعُدْ وَغِيْبِ
 وَالتَّفْوَيْتُ لِشَكْلِكَ فِيهِ تُصِيْبُ نَتَائِجَ الْفِكْرَةِ فِيهَا هَذَاكَ
 تَصْنَفُوا لَكَ الْمِرْآةَ تَرَى وَجْهَكَ
 أَنْتَ مَعَ نَفْسِكَ تَظْهَرُ نَجِيْبُ لَكِنَّ فِي سِرِّكَ شَكٌّ وَرَيْبُ
 لَا يَنْفَعُ فِي مَرَضِكَ إِلَّا الطَّبِيْبُ إِنْ جَدَّاهُ تَبَيَّرَا مِنْ الْهَلَاكِ
 أَرَاكَ فِي فِتْرَةٍ فَمَا دَهَاكَ
 إِنْ طَبِيْبٌ جُرْجِكَ بِمَاذَا الْمَصِيْبُ أَشْفَقْتُ مِنْ أَمْرِكَ اللَّهُ رَقِيْبُ
 أَنْتَ مَعَ ضَعْفِكَ عَنِّي تَعِيْبُ أَرَاكَ فِي حَيْرَةٍ يَصْعَبُ هَذَاكَ
 مَا دُمْتَ فِي غَمْرَةٍ تَتَّبِعُ هَوَاكَ
 عَيْبُكَ مِنْ نُصْحِكَ يَاذَا الْكَنْيْبُ اللَّهُ فِي عَوْنِكَ هُوَ الْمُجِيْبُ
 يَفْكَرُ لَكَ أَسْرَكَ أَمْرٌ صَعِيْبُ كَفَاهَا مِنْ حَسْرَةٍ تَجْهَلُ مَوْلَاكَ
 وَالْبَصْرُ لَا يُرَى إِلَّا فِي ذَاكَ
 إِنْ كُنْتُ مِثْلَكَ نَزَعْتُ لِبَيْبِ وَعِنْدِي مِنْ جَهْلِكَ أَوْفَرُ نَصِيْبِ
 حَتَّى بَدَا مِنْكَ أَمْرٌ غَرِيْبُ وَجَدْتُكَ صُورَةَ فِيهَا سِوَاكَ
 أَنْتَ مَخْضُ عِبْرَةٍ لِمَنْ يَرَاكَ
 إِنْ كُنْتُ فِي زَعْمِكَ أَنْتَ الْمُجِيْبُ وَالْحَقُّ فِي ظَنِّكَ مِنْكَ قَرِيْبُ
 بِالْغَيْتِ فِي جَهْلِكَ حَسَدُ التَّعْصِيْبِ إِثْنَانِ فِي النَّظَرَةِ نَفْسُ الْإِشْرَاكِ
 وَالشَّرُّ لَا يَطْرَأُ عَلَيَّ مَوْلَاكَ
 إِنْ كُنْتُ مِنْ نُصْحِكَ قَوْلِي مُهِيْبُ إِنْ شِئْتُ أَنْ تَنْفِكَ مِنْذَا الْأَهْيَبِ
 إِتْبِعْ لَنَا وَاسْأَلْكَ نَهْجِي قَرِيْبُ قَرِيْبُ بِالْمِرَّةِ قِيَالِيْكَ
 تَتَّبِعْ لَهُ شَيْبَرًا تَبْلُغُ مِنْكَ
 الْإِهْيَ بِبَابِكَ أَحْمَدُ مَنِيْبُ الْعَلَاوِي عِنْدَكَ كَيْفَ يَخِيْبُ
 بَلَّغْنِي عَنْ لَسَنِكَ أَنْتَ مُجِيْبُ أَجِيْبُ الْمُضْطَرَّ فَقَدْ دَعَاكَ
 بِجَمِيْلِ الْبُشْرَى طَالِبُ رِضَاكَ
 إِنْ كُنْتُ خَدِيْمٌ شَرُّ عِيْدِيذَا الْحَبِيْبِ وَقَفْتُ مِنْ أَجْلِكَ ضِيْدَ الرَّقِيْبِ
 إِجْعَلْنِي فِي ضَمْنِكَ مِنَ النَّرْهِيْبِ يَا صَاحِبَ الْعَشْرَةِ مَا لِي سِوَاكَ
 يَا عَرُوسَ الْحَضْرَةِ قَلْبِي يَهْوَاكَ

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فَقَدَّ زَالَتْ الْحُجُبُ عَنْ حَبِيْبِي حَيِّنَ بَدَا
 أَيْمَا عَشَّاقِ الْمُحِبُّوْبِ وَقَفْتُ الشُّهُودَ هَذَا
 وَقَفْتُ النَّهْوِضَ هَذَا
 مَنْذَا يُرِيدُ يَفْهَمُ مِنْ سِرِّنَا الْمَكْتُومِ
 يَدْنُو وَيُتَعَلَّمُ تَبْدُو لَهُ الْعَلُومِ
 يَالَهُ مِنْ مَشْرُوبِ سَاقِيْهِ بِهِ نَعَادِي
 أَيْمَا عَشَّاقِ الْمُحِبُّوْبِ وَقَفْتُ الشُّهُودَ هَذَا
 وَقَفْتُ النَّهْوِضَ هَذَا
 أَهْلُ الشُّعُورِ فَاقْبُوا مِنْ خَمْرِي حَيِّنَ رَاقِبَا
 مِنْ الرَّحِيْقِ ذَاقُوا وَالسَّاقِيْ بِهِ سَقِيْ
 الْعَاشِقِيْنَ بِهِ مَطْرُوبِ خَمْرٌ عَتِيْقٌ لَذَا
 أَيْمَا عَشَّاقِ الْمُحِبُّوْبِ وَقَفْتُ الشُّهُودَ هَذَا
 وَقَفْتُ النَّهْوِضَ هَذَا
 قَدْ بَاحَ بِهِ الْخَمَّارِ بَيْنَ ذَوِي السُّكْرِ
 وَقَدَّ زَالَتْ الْأَسْتَارِ وَالْمُحْجَبُوبِ أَشْ يَدْرِي
 حَيِّرْ لِي بِأَلِي الْمَتَّعُوبِ لِمَ يَدْرُ أَشْ هَذَا
 أَيْمَا عَشَّاقِ الْمُحِبُّوْبِ وَقَفْتُ الشُّهُودَ هَذَا
 وَقَفْتُ النَّهْوِضَ هَذَا

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إِقْدَامُ يَا مُغْنِي إِنْ رُمِّتِ السُّدُوَا
 وَاسْتَأْلَ وَتَمَنَّ عَنَّا مَا تَهْوِي
 فَمَا تَرَى مِنْنَا حَقُّ وَسِوَا

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فَمَعْنَانَا مَعْنَى
جَاهِدْنَا فَكُنَّا
فِيَالضُّعْفِ نَأْنَا
عَنِ الْكُونَ تَهْنَا
فِحَاشْنَا وَ لِسْنَا
خُذِ الْحَقَّ مَأْنَا
وَ كُنْ كَمَا كُنْنَا
وَ غِيبْ بِنَا عَأْنَا
طَابَ الْأَصْلُ مَأْنَا
فَوْضَانَا جَأْنَا
تَهَيَّأْنَا لِلْحُسْنَا
وَ الْإِفَاتْرُ كُنْنَا
إِذَا لَمْ تَجْعَلْنَا
كُلُّ أَمْرِي مَأْنَا

بِالْكَوْنِ لَأَحْتَى
فَوْقَ الْمُسْتَوَى
جَمِيعِ الْقِسْوَى
وَ كُنْ لَلسَّوَى
مِنْ أَهْلِ الذَّغْوَى
وَ اتَّكِرْ هَلْ هَوَى
وَ مُسْتِ وَ أَنْطَوَى
بِوَادِي طَوَى
وَ الْفَرْعِ اسْتَوَى
طَابَ لِلْأَجْوَى
وَ اشْرَبْ كَسَى تَبْرَوَى
فِي حَيْزِ الْأَوَى
طَبُّ الْجَوَى
لَهُ مَنَا نَوَى

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يَا وَرَقَةَ الْجَوَى نُوحَى
بِاسْتِرَارِ الْهَوَى بُوحَى
إِنَّ الْمُحِبَّ الْأَحْوَى
فَلَا وَ خَفَقَانُ رُوحَى
كَمْ زَادَتْ فِي الْجَوَى فُرُوحَى
أَلْقَلْبُ مِنْ نَى صَلْوَحَى
فَأَنَا الْخَلُّ الصَّفْوَحَى
وَ لِلْمُحِبِّ النَّصْوَحَى
مَعَ الْقَلْبِ الْجَمُوحَى

نَكْرِينَا عَهْدَ الْمِيْلَاحِ
فَمَا عَلَيْنَاكَ مِنْ جُنَاحِ
دُمُةُ فِي الْهَوَى يُبَاحِ
إِنَّ الْهَوَى لَفَنَاحِ
وَ سَمُّهَا فِي الْجِسْمِ لَاحِ
حَيْثُ مَا رَاحَ الرُّوحِ رَاحِ
كَمْ عَامَلَتْ بِالسَّمَّاحِ
بَذَلَتْ وَ سَعَى يَا صَاحِ
وَ إِنِّي رَمَيْتُ السَّلَاحِ

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مِنْ خَمْرِ الْعِرْفَانِ سَقِينَا كَيْزَانِ
أَهْلُ الْحَقَائِقِ بَيْنَ الْحَدَائِقِ
حَالِ الْعَارِفِينَ مِتْقَابِلِينَ
أَبْنَاءَ الْحَضْرَةِ لَهُمُ الْبُشْرَى
لَهُمْ احْتِرَامٌ فِي كُلِّ الْعَالَمِ
عِبَادَ الرَّحْمَنِ فِي كُلِّ زَمَانِ
لَهُمْ افْتِخَارٌ عَنِ كُلِّ الْبَشَرِ
فَهُمُ الْأَبْدَالُ لَهُمُ الْإِقْبَالِ
لَهُمُ الْهَيْبَةُ بِهِاءِ النَّسْبَةِ
نَحْنُ الْأَسَانِدُ لَنَا شَوَاهِدُ

جَنَّةُ رَضْوَانِ فِي حَضْرَتِنَا
جَنَّةُ الْفِرْدَوْسِ تَحْتَ تَاجِ الْإِنَّا
مِنْ يَدِ وَأَسْدَانِ مُخَادِنَا
عَلَى نَمَارِقِ مَكْنِينَا
عَلَى سُبُرِ مُسْتَبِينَا
مِنْ قَبْلِ الْأَخْرَى مُعَزِّزِنَا
وَ عِنْدَ الْكِرَامِ الْكَاتِبِينَا
لَهُمُ الْأَمَانُ مُطْمَئِنِنَا
فَهُمُ الْأَخْبَارُ الْوَارِثِينَا
نُوبِ الْأَرْسَالِ فِي الْعَالَمِينَ
سِمَةُ الْقُرْبَى تُرَى عَلَيْنَا
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فَرَامَتْ يَدَهَا يَدِي وَ الْأَطْفُ مِنْ قَبْلِ بَادِي
ثُمَّ حَنَّتْ شَيْبَةَ حَادِي بِشَعْرِ مُوسِنَا
بَعْدَ أَنْ رَوَيْنَا الْمَقَالَةَ وَ إِذَا بِالْقَمَدِ صَالَا
كَقَضِيْبِ الْبَانِ مَالَا بِكَأْسِ يُرْوَحِنَا
تَاللهِ نَاوَلْتُنِي بِهِ بِيَدِ الْبِسْطِ وَ النَّيْهِ
وَ قَالَتْ أَيَا نَبِيهِ تَشْرَفَ بِكَأْسِنَا
أَخَذْتُهُ مِنْهَا عَنِّي لَمَّا فَهَمَّتْهَا أَنِّي
فَأَشْتَبِهَ الْأَمْرُ عَنِّي أَيَنْ هِيَ مِنْ أَنَا
هَلْ أَنَا نَفْسُ بِهَاهَا مَطْلَقِ سِنَاءِ اِرْدِيهَاهَا
كَمَا كُنْتَ فِي عَمَاهَا لَا زَلْتِ أَنَا أَنَا
أَمْ أَنَا سِرٌّ تَبَدَّى فِي حَضْرَةِ الْقُدُسِ عَمْدَا
بِالْكَثَائِفِ تَبَدَّى أَمْ أَنَا لِسْتِ أَنَا
وَ لَمَّا فَقْتُ مِنْ سُكْرِي وَ النَّحْفِ أَمْرِي بِنَكْرِي

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نادتني من حيث سرّي أَيْبَاكَ تُحَيُّرُنَا
 فأننا محضُ الوجودِ مطلق بلا حدود
 تنزَّلْتِ بِالْقُدْرَةِ الَّتِي فَطَرْتِهَا وَتُنْبِئَا
 تَدَلِّينَا مَنْ تَنْزِيهِهِ بِقِيَمِهِ وَتَشْبِيهِهِ
 ظَنَنْتِي مَنْ لَا يَدْرِيهِ أَنْتِي لَسْتِ أَنْبَا
 فلو في الوجودِ فلجة لقامت عليّ الحجة
 ألبخرُ من جنس موجة هكذا فأتعرّفنا
 فُلَيْتُ هَكَذَا فِي ظَنِّي فَقَالَتْ إِلَيْكَ عَنِّي
 إِنَّ الظَّنَّ لَيْسَ يُغْنِي إِذَا لَسِمَ تُشَاهِدُنَا
 فُلَيْتُ لَهَا سَامِحِيْنِي وَبِالْمَعْنَى عَرَفِيْنِي
 لقد جرّت في تكويني لست أدرى من أنا
 هل أنا نور مجرد من فياض قد تفرّد
 حسبما نرى و نشهد خبريني من أنا
 أم عدمٌ يتجسّرًا في الوجود كما نرى
 يبدو فيه من أماره أكون فيها أنا
 و ضحى لي معنى الخبر أَيْنَ يَكُونُ الْمَسْتَقَرُّ
 فِي الْبُطُونِ أَمْ فِي الظَّاهِرِ حَتَّى تَنبِيَّ بِالْمَعْنَى
 عَرَفِيْنِي نَفْسَ الْحِكْمَةِ وَبِحَدِيثِ أَنْبَا
 تَوَلَّوْا الْوَجْهَ ثَمَّ أَيْنَ أَكُونُ أَنْبَا
 شَرَحْتَ لِي مَعْنَى الْقُرْآنِ وَضَحْتَ لِي قَالَتْ يَا دَانَ
 مَا بَعْدَ الْبَيَانَ بَيَانَ تَفْطُنُ كَيْ تَعْرِفُنَا
 عَرَفْنَاكَ مَعْنَى الْخَبْرِ أَطْلَعْنَاكَ عَلَى الْأَثَرِ
 وَقُلْنَا لَيْسَ فِي الظَّاهِرِ إِلَّا مَا كَانَ مِنْبَا
 أَنْتِ بِقَوْلٍ فَصِيحٍ مَوْضُوحٍ وَصَرِيحٍ
 لَيْسَ فِيهِ مِنْ تَلْوِيحٍ جُمِعَتْ فِيهِ الْمَعْنَى
 تَرْجَمْتَهُ بِلِسَانِي وَهَبْتَهُ لِأَخْوَانِي
 لِيَأْخُذُوا مِنْهَا عَنِّي وَيَتْرُكُونِي أَنبَا

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مريدًا بادر بقأبي حاضِرُ
 جاهد تُشَاهِدُ كُلَّ الْفَوَائِدِ
 شَوْشٌ لِي بِالِي خُبِّ الْمَوَالِي
 رَوْحٌ يَا حَادِي بِذِكْرِ اسْتِيَادِي
 صَبْرْتُ مَوْحِدٌ وَ اللهُ شَاهِدُ
 سَاجِدٌ وَقَائِمٌ إِنَّتِي هَائِمُ
 إِنَّ شَيْئًا تَذْرِي تَعْرِجُ وَ تَسْرِي
 إِنَّتِي عَارِفٌ بِذِي الْأَطَائِفِ
 إِنَّتِي وَاحِدٌ فِي ذِي الْمَشَاهِدِ
 مِنْ لَا يَرْضَانَا مَخْرُومٌ هَوَانَا
 أَحْبَابِي حَازُوا وَانْتَمَّ امْتِازُوا
 صَرَّحَ يَا رَاوِي بِاسْمِ الْعَلَاوِي
 نَشْكُرُ فُؤَادِي نَأْتِ مُرَادِي
 قَلْبِي يَا قَلْبِي فَهَمَّ عَنِ رَبِّي
 قَلْبِي لَا تَغْفُلْ عَظْمٌ وَجَّوْلُ
 كَتَمُ الْحَقَائِقِ حَفْظُ الْوَثَائِقِ
 صَمَلٌ وَجَمَدٌ وَ لَا تَقْيِدُ
 سَلَمٌ وَ بَارِكْ عَنِ كُلِّ سَالِكِ

لِسَانِ ذَاكَ بِقَوْلِكَ اللهُ
 سِرُّ الْأَمَاجِدِ فِي ذِكْرِكَ اللهُ
 أَهْلُ الْكَمَالِ عَرَفُونِي اللهُ
 جَدُّبُوا فُؤَادِي لِحَضْرَةِ اللهُ
 إِنَّتِي سَاجِدٌ فِي حَضْرَةِ اللهُ
 أَيُّهَا الْأَتَمُّ لَسْتِ تَدْرِي اللهُ
 خُذْ عَنِّي سِرِّي بِهِ تَلْقَى اللهُ
 أَيُّهَا الْخَائِفُ أَذُنُ تَسْرَى اللهُ
 لَسْتِ بِجَاحِدٍ عَنِ مَرِيدِ اللهُ
 هُوَ فِي عِنَا حَتَّى يَلْقَى اللهُ
 فُزْنَا وَفَازُوا بِقُرْبِنَا اللهُ
 بَعْدَ الدَّرْقِ قَاوِي خَلْفَهُ اللهُ
 صَرَّحَ وَ نَادَ بِحَمْدِكَ اللهُ
 إِخْفِظْ لِي جِبَّ هُوَ هُوَ اللهُ
 أَيُّكَ تَعْجَلُ تَفْشِي سِرَّ اللهُ
 حَسَنُ الْعَلَائِقِ بِحَضْرَةِ اللهُ
 عَلِي الْمُمَجِّدُ رَسُولِ اللهُ
 بَعْدَ الْمَبَارِكِ لِحَضْرَةِ اللهُ

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يا سائق الأفكار في ميدان السرِّ
 يا حادي الأعمار سيروا علي قدري
 إنني عبْدُ السِّدَارِ تَابِعْكُمْ فِي الْأَمْرِ
 وَ الضُّعْفِ عَلَيَّ جَانِ فَالْتَمِسُوا عُنْدِي
 بُعْذَكُمْ لِي نَارِ وَ قَرْبَكُمْ دُخْرِي
 حُبُّكُمْ فِي سَمَارِ مَزْجِ سِرِّي

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لو رأيتكم الأخباز لحنوا للذكر
ومزقوا الزنار و تاهوا بالسكر
سُميتم في الأنهار بليلة القدر
فركبكم شواو نهماز مكني بالفجر
كنت قبل الإقرار مخجوبا عن أمري
و أنتم معي في الدار و أنا ما ندر
حين رفعت الأستار و حجاب النكر
عنت عن الأتار في شهود البدر
سواكم ما يذكرا في ذهني و فكري
لو كنت على الجمار نتقأب في عسري
أنتم معي في النار فياليت شعري
لو كنت لكم جبار في مودة الدهر

657 يا أهل أهل ودي حسبي رضاكم

يا أهل أهل ودي حسبي رضاكم
أجباي أنتم تيهني معانكم
أخذتكم فوادي فذاك فداكم
غايتم مني خمري و نشوتي
عياذي ملاذي قصدي و اغتمادي
كم لكم في الذكر أنوار تغشاكم
فقوموا للذكر خباري نراكم
حننتم للمعنى حنيا و تاكم
فكنتم في الحسن و المولى وقاكم
فقوموا بالشكر و الله يزعاكم
كم لي في السير ما عشقت سواكم

شوقي زاد فيكم ملكني هواكم
أبى القلب مني أن ينسى لقاكم
تركتم سهادي يذبي عن هواكم
أهل محبتي من لي بسواكم
أهبل الوداد بشراكم بشراكم
إن غني المعنى باسم مولاكم
و غوصوا بالفكر و الداعي دعاكم
خافتم ما يفني و الكليل وراكم
ففي حضرة القدس نشرتم لواقم
يا أهبل السر فليبي يهواكم
أرجو طول دهره خصوصا رضاكم

658 تيهني لبي

تيهني لبي لبي لبي لبي
بوصلها حزنا ما حوى كلام
قد جاوزنا عدنا و حور الخيام
مالي و اللحنى إن صح مرامى
قد كانت و كنا قبل ذا العالم
و حين عادت عدنا ما بين الأكام
أشارت بالمعنى و جدتني رامى
قالت لي من أنا خفيت كلامى
فزادنى صوتا رفعت مقامى
فعبار لو بؤنا فى شرع الكرام
عاهدنا فكننا من قوم شهام
فلها ذا فزنا بحفظ الأمام
فحاشا و لسنا من قوم لنام
جزى الله عنا هبة الأنام

659 يا ساكن الحشا و الجسم و الضلوع

يا ساكن الحشا و الجسم و الضلوع
فقق فأبى فشا بمعانى الجموع
ففي حباب رشاش لبي الخضوع
ذلي كذا الوحشة و العزلة و الدموع
طار العقل طائفا منها صار هلوع
حين أغشى ما يغشى عند السقف المزفوع
منها انفا في دهشة عند فقد الربوع
فارقت الجسم مشى و عدت الرجوع

660 يتهتك جبابي

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغانمي (رضي الله عنه) الطبعة السادسة - يا أهل أهل ودي حسبي رضاكم - 657 ص 67

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يَتَهَتَّكَ جَجَابِي إِذَا مَا فُلُّنْتُ اللَّهُ
 تَرَانِي فِي أَتْحَابِ إِنْ تَنْظُرْتُ إِسْمَاءَ
 وَالْجِسْمُ فِي اضْطِرَابِ وَالْعَقْلُ فِيهِ تَاهُ
 وَالغَيْرُ فِي ارْتِيَابِ جَاهِلٌ بِمَوْلَاهُ
 مُقِيمًا فِي اخْتِجَابِ يَفْتَخِرُ بِعَمَاهُ
 فَمُنْكَرُ افْتِطَابِي غَيْبِي لَا عَلَمَ لَهُ
 جَاهِلٌ بِأَنْتِ سَابِي بِخَسْبِ أَنْسِي سِوَاهُ
 لَيْتَهُ يَعْلَمُ مَا بِي يُعْذِرُنِي فِي هِسْوَاهُ
 وَ يُسْقِي مِنْ شِرَابِي يَهْتَدِي بِهِدَاهُ
 هُدَايَ وَ اقْتِرَابِي مِنْهُ بِهِ وَ لِسَاهُ
 مُرَادِي وَ اخْتِسَابِي يَنْتَهِي فِي رِضَاهُ
 سُرُورِي وَ انطِرَابِي هِسْوَايَ بِهِ سِوَاهُ
 جَمَالَ الْحَقِّ سَابِي تَيْهِنُنِي مَعْنَاهُ
 لَا نَخْشَى مِنْ عِتَابِ لَوْ قُلْنَا بِرُؤْيَاهُ
 ظَهَرَ فِي اخْتِجَابِي وَ اخْتَفَى بِسِنَاهُ
 وَ الْكُلُّ فِي خِرَابِ لَوْ لَاهُ مَا تَرَاهُ

661 يا سقاة السراح قوموا

يا سقاة السراح قوموا بنا للخسن الفئان
 في حضرة القدس هيموا و تيهروا عن الأكوان
 إنني الصبُّ الغريم مُرْتَهَنٌ فِي هَذَا الشَّانِ
 وَ أَمْرِي فِيهِ عَظِيمٌ خَارِجٌ عَنِ الْأَمْكَانِ
 هَكَذَا عَهْدِي قَدِيمٌ قَبْلُ كَوْنِ الْكَوْنِ كَانِ
 يَدْرِيهِ فَنَنْسِي كَرِيمٌ قَدْ ضَاءَ مِنْهُ الْجَنَانِ
 فَلَهُ ذَوْقٌ سَلِيمٌ يَكْفِي عَنِ الْأَذْهَانِ
 يَعْرفُنِي أَنِّي كَلِيمٌ مُنْجِي لِلرَّحْمَنِ
 وَ صِبْرَاطِي مُسْتَقِيمٌ مَوْصِلٌ لِلْإِقْبَانِ
 يَسْأَلُكَ فَتَنْسِي حَزِييْمٌ مُدْرَعٌ بِالْإِيمَانِ
 حَضْرَتِي مَخْضٌ نَعِيمٌ وَ جِنَا الْجِنَانِ دَانِ
 فِيهَا مِنْ مَاءٍ تَسْنُبِي مِنْ كُلِّ شَيْءٍ زَوْجَانِ
 مَجْبِي فِيهَا مَقِيمٌ بَيْنَ حَوْرٍ وَ وِلْدَانِ

662 إِنَّ الْكَاسَ الْمُعَمَّرَ

إِنَّ الْكَاسَ الْمُعَمَّرَ بِاللَّازِمِ لَهُ قَاطِرُ
 فَمَنْ شَاءَ فَلْيُنْكَرْ وَ مِمَّنْ رَامَ فَلْيُخْتَبِرْ
 فَمَنْ لِلْبَحْرِ يُعَبِّرْ يُنْقَلِبْ حَتْمًا خَاسِرْ
 مَنْ عَنِ فَنِّي مُقَصِّرْ فَلْيَسْأَلْ بِهِ خَبِيرْ

663 أيا مريد الله نعيد لك قول إصغه

أيا مريد الله نعيد لك قول إصغه	أيا مريد الله نعيد لك قول إصغه
عليك يا مريد بخمرة التوحيد	عليك يا مريد بخمرة التوحيد
فانكسر الاسم الأعظم واطو الكون تغتم	فانكسر الاسم الأعظم واطو الكون تغتم
و خض بحر الأنوار والمعني والأسرار	و خض بحر الأنوار والمعني والأسرار
و لتفن في المعبود تدق معنى الشهود	و لتفن في المعبود تدق معنى الشهود
الملك و الملكوت كذاك الجبروت	الملك و الملكوت كذاك الجبروت
فغب عن الصفات و افن في ذات الذات	فغب عن الصفات و افن في ذات الذات
إليه المنتهى و منه المبتدأ	إليه المنتهى و منه المبتدأ
له الكون مرأت و مظهر الصفات	له الكون مرأت و مظهر الصفات
العلوي يقول قولاً منه مقبول	العلوي يقول قولاً منه مقبول

664 يا من ظهرت

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغانمي (رضي الله عنه) الطبعة السادسة - يتهتك حجابي - 660

ص 69

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغانمي (رضي الله عنه) الطبعة السادسة - يا سقاة السراح قوموا - 661

ص 70-

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغانمي (رضي الله عنه) الطبعة السادسة - إن الكاس المعمر - 662

ص 70

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغانمي (رضي الله عنه) الطبعة السادسة - أيا مريد الله نعيد لك قول إصغه - 663

ص 71-

يا من ظهرته الأَكْبَرُ بنوره الأَكْبَرُ أنبت الظَّاهِرُ
 حَتَّى كَانُوا مع أَنَّهُمْ مَا كَانُوا أَمْرٌ بَاهِرٌ
 هَذَا شَأْنٌ فإِذَا مَا شَأْنُوا حَكِيمٌ مَاهِرٌ
 حَيْثُ زَانُوا أَلَا وَقَدْ زَانُوا غُرْبٌ عَاطِرٌ
 عَنْهُ لَهْوٌ كَيْفَ وَهُمُ لَهْوٌ بَدْرٌ زَاهِرٌ
 فِيهِ تَاهُوا كَمَا هُمْ أَنْتَهُوا فَرْدٌ لَا غَيْرٌ
 كَثِيرٌ غَدَا وَلِلْأَرْوَاحِ غَدَا بِرٌّ وَضِيٌّ
 سِخْرٌ هَذَا أَوْ مَا تَرَاهِ هَذَا فَكُنْ حَاضِرٌ
 لِقَدْ أَنْتَا وَجِبَةُ الْمَحْبُوبِ أَنْتَا لَهُ سَاتِرٌ
 بِذَا لَانْنَا كُنْ قَائِمٌ لِنَا صَارَ ذَاكِرٌ
 لِمَا جَانْنَا وَلِلْقَائِمِ جَانْنَا غَدَا طَائِرٌ
 فِيهِ بِنْسِي وَمِنْ ذَاتِهِ بَانْنَا صَارَ حَائِرٌ

665 الوَاوَا الوَاوَا

الوَاوَا الوَاوَا سَافَرُوا الْأَخْبَابَ امْتَشَاوَا
 رَحَلُوا وَارْتَقُوا لِلْبَسَاطِ الْمَغْنَاوَا
 أَطْوَاوَا أَطْوَاوَا ذَا الْحُجُبِ اللَّيْ تَرَاوَا
 صَعَّدُوا وَاعْتَلَاوَا جِبَالَ بَهْمِ سَمَاوَا
 أَنْسَاوَا أَنْسَاوَا نَاسَهُمْ وَاللَّيْ خَلَاوَا
 أُبَيْشَ بَرِضَاوَا فِي النَّعِيمِ الدُّنْيَاوَا
 أَضْوَاوَا أَضْوَاوَا كَالنُّجُومِ امْتَنِينِ اعْلَاوَا
 غَابُوا وَخَفُوا رُحُورًا حَاوَا بِنُشَاوَا
 أَفْنَاوَا أَفْنَاوَا حَارَ عَقْلِي بِأَشِ ابْقَاوَا
 ذَهَلُوا وَهَفُوا فِي الْغَنِيِّ نَعْمِ الْقَاوَا
 أَغْلَاوَا أَغْلَاوَا كَالثَّبْرِ عَادُوا يَسْوَاوَا
 بَعْدُ مَا جَاوَا لِلخَلَايِقِ يَا رَاوَا
 ادَّوَاوَا ادَّوَاوَا بِالْعُلُومِ اللَّيْ يَسْوَاوَا
 مَاذَا دَرَاوَا لِلصَّدِيقِ الْجَدَاوَا
 مَاذَا صَفَاوَا مِنَ الْقُلُوبِ اللَّيْ صَدَاوَا
 قَدَّاشَ اهْتَدَاوَا مِنْ مُحَيَّرٍ دَهْرَاوَا
 أَرَوَاوَا أَرَوَاوَا أَرَوَاوَا كُنْهُمْ سَكْرُوا وَاصْحَاوَا
 شَرِبُوا وَاسْتَقَاوَا مِنَ الرَّحِيقِ النَّبِوَا
 انْفَاوَا انْفَاوَا كَلَّ حَاجِزَ بَاشِ اسْرَاوَا
 غَنِمُوا وَاسْعَاوَا كُنْتُمْ مِنْهُمْ دَرَقَاوَا
 عُنْدِي خَلَاوَا كَاسَ مِنْهُمْ بَاشِ اسْقَاوَا
 بَعْدَ انْقِصَاوَا لِلْمَقَامِ الْأَخْرَاوَا
 رَانْنَا نَسَعَاوَا فِي الصَّوَابِ اللَّيْ نَرَاوَا
 عَسَى يَرْضُوا بِالضَّعِيفِ الْعِلَاوَا
 رَجَالٌ أَمْضَاوَا عَزَّنَا حَاشَا يَخْفَاوَا
 وَنَحْنُ نَرْجُواوَا يَوْمْنَا مَاذَا حَاوَا

666 الدَّهْرُ ذُو أَمْوَاجٍ

الدَّهْرُ ذُو أَمْوَاجٍ عِنْدِي فِيهِ فَرْجَا جَاءَ بَعِيُونُ ادْعَاوٍ وَفِي فِيهِ فُلْجَا
 لَهُ خَنْدٌ وَهَاجٌ كَأَنَّهُ عَلْجَا فِي جِيْدِهِ مَعْرَاجٌ نَبْلُغُ بِهِ الْمَلْجَا
 طَوْرًا بِي يَعْوَاجُ يُلْقِينِي فِي لَجَّةٍ عَنِّي طَوْرًا يَغْنَاوُ يَنْزُكُنِي نَبْلَجَا
 يَفْعَلُ فَعْلَ الْحَجَّاجِ يَحْكُمُ بِبَلَا حُجَّةٍ يَنْزُكُنِي دُونَ عِلَاجٍ نَتَلَطَّمُ فِي هَرْجَا

مَطْلَعٌ

قال الدهرُ الحريجُ كُفَّ مِنَ النَّعْوِيحِ أَيَّشَ هَذَا اللَّهِيحِ بِالْغِ فِي لَجَاوِ
 كُفَّ الْقَوْلِ السَّمِيحِ وَانْطَقَ بِالنَّدْرِيحِ إِنَّكَ لِي حَوِيحِ مِثْلُكَ يَخْوَاوِ

خُرُوجٌ

قُلْتُ لَهُ مَخْتَاوُجٌ وَلِغَيْرِكَ مَا نَرْجِي إِلَّا أَنْتَ تَعْوَاوُجٌ مَا رَيْتُ مَعَكَ أَنْجَا
 تَحْسَبُ أَنِّي هَمَاوُجٌ تَتْرُكُنِي فِي مَرْجِي نَتَقَلَّبُ فَوْقَ الْخَمَاوُجِ أَنْتَ تَصْعَدُ دَرْجَا

-ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغامي (رضي الله عنه) الطبعة السادسة -يا من ظهرت- ص71⁶⁶⁴

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغامي (رضي الله عنه) الطبعة السادسة -الواوَا الوَاوَا-⁶⁶⁵

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغامي (رضي الله عنه) الطبعة السادسة -الدهرُ ذُو أَمْوَاجٍ-⁶⁶⁶

تلبس من الثور دباحاكم على الهيجا ما لك ظريف الشاج و أنا باقي نرجى
خُد في يدك منهاج و اعلم أتي حاجه كوكب ذري وهاج مصباح في رجاه

مطلع

قال الدهر الوهيج هذا بك ضجيج بالغ بك الزعيج يصعب في علاجو
نفسك عنك تهيج فاخذز بك تميح ترميك على خليج تهلك بعواجو

خروج

قلت له تغناج تايه عمّن يلجا حكمت على الحلاج تزعم حكم بصنجه
كم من نبي لهاج مبعوث بالحجه تعمل به هراج تستد به فرجه
دايم ريحك عجاج منه حالي ضجا ماذا يقضي السراج في ربح على عرجه
فالكل لكم راج و الحق معكم جا من ذا يقدر يعواج يكفي من ذي الهرجه

مطلع

جاء ذا الدهر البهيج بمحاضر و بنيح وثقدهم للعليج و شفق من جاجو
يجد حالي دلبيح يتخلج تخليج يقرب من النصيح معذورا اخلاجو

خروج

حالي دمعي تجاج سائل كنو تلجه يخفق قلبي دخراج و احشاي مختلجة
لاهف و الريق اسماج تحت لسانى حدجه نعرف قولك زعاج له صدق و لهجه
راكب شلوى مسراج طاغي عن الأرجا و المسكين الحواج مثلي لمن يلجا
يخفق مثل الرجراج للمولى يتلجا أنا و الخلق نعاج تقريبا في درجه

مطلع

قال الدهر الوهيج قبل اليوم تهيج تتكلم بالزعيج منقوع بزاجو
تسحج عني اسحيج كذك في زليج ماخفت من الزليج من رطب رجاجو

خروج

قلت صبح النجاج قد تبث من الدلجه نعمل للفم ارتجاج نصمت عسى ننجى
من هو مثلي لجلج حنما يلقي زلجه و الخايف الخلاج يحصد من الخوف رجا
نأتجي للفرراج وضاح المحجه هو الذي مرراج البحر و فجي
بصاحب المعراج الساري للاوجا ملتمس الفراج من الليل اذا سجي

مطلع

يا دهري يا بهيج بادر بالتفريج وأنهج بي نهيج يسبي فراجو
ارفع ستر الدجيج و تبلتج تبلج يظهر عقدي وهيج يبدو من داجو

خروج

قال الدهر بتفجاج و هل مثلي يهجي عالجتني بعلاج نجعل لك خرجا
حيث تزعم فرراج لازم حق الفرجه كونك حادق نساج و اثبت عند الحاجة
قلت طاياف سجاج تمكّن في المهجه اهجم بالسيف اعواج كان في زعمو يسجي
والآن لا حراج لو تاب الرق و جا متمسك بالهوداج سابق عبد الزوجه

667 أذكر أسباب كل خير

أذكر أسباب كل خير

ماذا فرطت في الأوقات الخالية ضاعت الأيام كي نديرو
نغنم وقتي اليوم نذكر بالتيه نحضر بالقلب و الضمير
أذكر أحسن من التجارة لو كان نقول أش فييه
أفضل من المأك و الوزارة و النحاس محرّفا عليه
و الدنيا كأهنا خسارة حاطت بالعدل و الشفيه

ربي من حرها يجير

نحشى نفسي ثصير لها مطية نبقى في يدها أسير
بعد التوفيق و الأوصاف المرضية أذكر أسباب كل خير
يارب عممت المصابيب و الدكر أقال في الأسون
و الخلق سعت في الغرايب و النحاس أحوالهافنون

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغامي (رضي الله عنه) الطبعة السادسة - الذكر أسباب كل خير - 667

غاص المظلُوبُ في المطالبُ و الصّدق قليلٌ ما يكون

النّاس فلوئها ذكيرُ

ما ينفع وعظ في أرباب المعصية
أبين أقوالى مع أقوال الأنبياء
النّاس في القريب يفطن
كيفاش القول فيه يمكن
النّاس أحوالها تجنّ
أغيبت أنا من النذير
الذّكر أسباب كل خير
و الميبت مالله أخساس
رائسي نبني ببلا أسساس
تسعى في المقت و الفلاس

معلوم نهارها كبير

يوم الحساب أش هذي الداهية
تسمع قولي شعوج عن المعصية
يا خوتى هيا نثوبو
في الأخرى ذلك ما نصيبو
و الشقى ربنا خسبو
لو كان تشوف ما يصير
الذّكر أسباب كل خير
نذكر ربنا جميع
و الوقت عزيز لا يضيع
ما يسمع قول ما يطيع

يغصى مولاة بالكبير

الذّكرى نفعه للمومن شافيه
يخرج للعز بعد ذل المعصية
يارب وفق الجماعة
و انسح المعصية بطاعة
نحن و الخاسق للشفاعة
تنهض بالقالب و الضمير
الذّكر أسباب كل خير
لأفعال الخير و الصلاح
واجبه العباد بالسماع
نحتاج كأننا قباح

أبغيت نثوب يا قدير

كم من سببا عصيت ظاهر و خفيه
لو لافضلك عماني و ظهر فيا
صيرت كلامنا حقايق
يظهر منسوم للخلايق
صاحب الصّدق له شاييق
و النّاس تُعدني بخير
الذّكر أسباب كل خير
راهو منقول في الكتب
ياخذ بالروح و القلوب
يارب تستر العيوب

العلوي يُظن خير

أذكرني يا لطيف عند المنية
أنا و الحاضرين و اصحاب النية
بجاه الصادق البشير
الذّكر أسباب كل خير

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مُحَمَّد اصطفاك الباري

بالقلب نمذحك و اللسان اغواج
نبغي نمجدك يا طه
بعض المديح فيك سفاهه
جات النجوم فوق سماها
تظهر من بعيد في نظري

مرفوع كالثريا كوكب و هجاج
بالقلب نمذحك و اللسان اغواج
لو كان تعرفك ذي الأمة
الرّبيح فيك بلا خدمه
الأرض كلها و السما
مُحَمَّد اصطفاك الباري
وصف الحبيب فوق سوارى
تفني ازمانها في ذكرك
مغرور من يؤنر غيرك
و العرش و القلم من نورك

في ذا المقام يعجز فكري

ماذا نقول في صاحب المعراج
بالقلب نمذحك و اللسان اغواج
نور الإله ما يتمثل
لو كان نعتة نتفئضل
فاق الجميع فرع و اصل
تكلي عليه ربي داري

مُحَمَّد اصطفاك الباري
وصف الحبيب فوق سوارى
لولاك ما عرفت القادر
فضلك عمنا بالطاهر
في الأرض و السما نفتخر
مشغوف بك طول العمر

مُحَمَّد اصطفاك الباري
بالقلب نمذحك و اللسان اغواج
الذّب ما يزيد في الرّجله
لا دين لا صلاة لا قباله
ادركت به عز و صولاه

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغامي (رضي الله عنه) الطبعة السادسة - محمد اصطفاك الباري - 668

بالقلب نمذحك و اللسان اغواج
صلى عليك رب السورى
هذا المديح لك اخزارا
اهلي جميع و الفقرا
يوم نموت و في الحشر
قلبي ضعيف يخشى من الحراج
بالقلب نمذحك و اللسان اغواج
أبين المقام أبين النزله
نخشي نصير فينا خبله
العذر يا يمام الرسل
ظنبت فيك تقبل عذري
الشفق بان في الوقت اسماع
بالقلب نمذحك و اللسان اغواج
هذي عليك راني شايغ
لكن من دنوبي خايغ
ربي باين غايوة تلطف
في كل حين يطرا طاري
و القلب ما تأمن دايم دخراج
و القلب نمذحك و اللسان اغواج

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حيز لي بالسي فطبت الجمال
سبر الحياتة نور الصفات
قندي بغيتي خمري نشوتي
جمع الجوامع كهف المطامع
سبر الحقيقة معنى الطريقة
فرغ الأضواء نور الناسوت
كنز المعاني سبر الأواني
أحمد محمد في الحسنة واحد
قندر عظيم سبر عميم
ثم معاني دون اللسان
يارب عظم صل و سأل
صل عليه و أجمعني به

عين الكمال هو المرآة
حصن النجاة دار السلام
عين السدوات في ذا العالم
لكل بارع له اهتمام
العروة الوثيقة بلا انفصام
في الرحموت له مقام
روح الأنوان قلت نعم
جمع الفوائد نور القدم
بسر رحيم على السدوام
يخفي جناني غير الكلام
مجد و فخم بذر النمام
جمعاً بديهي بلا أوهاج

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دمعي مهطال
يا ببرد الأصال
من عيني مضاها
سأل على طها
سأل على
وانكسر اليه
لوعتي و خبي
مولع ببه
وليس في كسبي
صبر محال
عن حشرة البها
يا ببرد الأصال
سأل على طها
نور الحبيب
يا عاشقين يسأل
منه لبيبي
إذا يراه يجذب
أمر عجب
يدريه من يقرب
عند الوصال
ذي المعنى يراها
يا ببرد الأصال
سأل على طها
خذا السبيل
يامريد القرب
وثبع دليل
لحشرة العربي
أيك تمييل
عن مذهب الخب
تشر زلال
من خمره تسقاها
يا ببرد الأصال
سأل على طها
ساقى المدام
في حشرة القدس
طه الإمام
عين المدام ينسي
فلام سلام
إن قلت فيه كاسي
نور الجمال
للأشياء غطاها
يا ببرد الأصال
سأل على طها

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغامي (رضي الله عنه) الطبعة السادسة - حيزلي بالي - ص 80-669

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جمال السدات مُحَمَّدُ الهادي
 نُورُ الصِّفَاتِ كُنْزِي وَاغْتِمَادِي
 جمال المماتِ جَعْلُهُ زَادِي
 عند السؤال يَقُولُ أَنَا هَا
 يا بَرْدَ الْأَصْصَالِ سَلِّمْ عَلَيَّ طَهَا
 يَشْفَعُ تَحْقِيقُ فَيَمْنُ كَانِ مَنِّي
 عَلَيَّ الطَّرِيقُ هَكَذَا فَيُظَنِّي
 إِنِّي وَثِيقُ بِالْمُصْطَفَى حِصْنِي
 عند المماتِ أَلْ رَحْمَةُ نَرْجَاهَا
 يا بَرْدَ الْأَصْصَالِ سَلِّمْ عَلَيَّ طَهَا
 مالي سِيَّوَاهِ نَرْجُوهُ فِي عُسْرِي
 عَظِيمِ الْجَاهِ مُحَمَّدُ دُخْرِي
 قَلْبِي يَهْوَاهُ فِي مُدَّةِ الْعُمُرِي
 فَضْلُهُ مَا زَالَ لِلْأُمَّةِ يَغْشَاهَا
 يا بَرْدَ الْأَصْصَالِ سَلِّمْ عَلَيَّ طَهَا

671 صَلَّيْ اللهُ عَلَيْكَ يَا نُورُ

صَلَّيْ اللهُ عَلَيْكَ يَا نُورُ يَا نُورُ كُلِّ الْمَنَازِلِ
 يا خَيْرَ مَنْ فِي الْمَنَازِلِ
 يَا رَسُولَ اللهِ أَنْتَ
 نُورٌ عَلَيَّ نُورٌ جِئْتَ
 مِنْ شِكَاةِ نُورًا وَرَيْبًا
 لَا يَكُونُ الْكَوْنُ حَتَّى
 أَنْتَ فِي الْأَثَارِ قُلْتَ
 مِنْ حَضْرَةِ الْقُدْسِ جِئْتَ
 كُنْتَ قَبْلَ الْكَوْنِ كُنْتَ
 مُطْلَقًا كُنْتَ فَصِرْتَ
 لَيْسَ فِي الْوَجُودِ الْبَيِّنَةُ
 بَدَا مِنْ الْغَيْبِ بَغْتَةً
 يَا رَسُولَ اللهِ خُزَّتْ
 يَا رَسُولَ اللهِ دُمُوتُ
 فَالْعَلَاوي يَرْجُو حَتَّى

672 يَا سَيِّدِي أَحْمَدُ يَا مُحَمَّدَ

يَا سَيِّدِي أَحْمَدُ يَا مُحَمَّدَ صَلَّيْ اللهُ عَلَيْكَ
 يَا عَيْنَ الرَّحْمَةِ مُحَمَّدَ اللهُ يُرْضِيكَ
 يَا مَنْ بَكَ الْقَلْبُ تَأَيَّدَ وَثَرَّبَ عَلَيَّ عَلَيْكَ
 لَا تَحْرَمْنِي يَا مُحَمَّدَ مِنْ سَنَا وَجْهِكَ
 تَرَانِي مَقْرُوحَ التَّمَدِّ لَا زَلَّتْ نُرَاعِيكَ
 وَالْمَحَلَّ لَا زَالَ مَوْجِدُ يَنْرَجِّي فِي مُجْبِيكَ
 كُنْتُ نَظْرًا نُجِي وَتَعَاوَدَ فَبِإِذَا مَا بِكَ
 وَأَبَتْ عَنِّي يَا الْأُمَّجِدَ اللهُ يُرْضِيكَ
 رَانِي فِي الْأَيَّامِ نَسْرَدَ لَوْ صُئِبَتْ نَجَاهِيكَ
 وَالْأَجَلَ فِي الْغَالِبِ يَنْفِذَ وَالصَّخْمَانَ عَلَيَّكَ
 تَعْرِفْنِي مِنْ طَبْعِي وَاكْدَ وَاشْ نَفْرَطَ فَيُكْ
 وَاللهُ مَا زَلَّتْ نَسْرَدُ فِي الصَّلَاةِ عَلَيَّكَ
 وَلَوْ نَبَقِيَ إِلَى الْأَبَدِ مَا نَسْمَحُ شَيْءًا فَيُكْ
 لَعَلِّي بِذَلِكَ نَشَاهِدَ ضِيَاءَ وَجْهِكَ
 الْعَلَاوي حَاشَا يَرْتَدُّ عَنِ الرَّغْبَةِ فَيُكْ
 هَذَا ظَنِّي يَا مُحَمَّدَ وَالْكَمَّالَ عَلَيَّكَ
 بَعْدَ الْمَدْحِ بَقِيَتْ نُرَاصِدُ فِي النَّوْمِ نُرَاعِيكَ
 حَتَّى رَيْتُكَ يَا سَيِّدِي يَا سَيِّدَ أَحْمَدُ اللهُ يُجَازِيكَ
 غَيْرَ أَنَّكَ بَاقِي شَارِدَ خَائِفَ لَا نُودِيكَ
 مِنْ فَعْلِي نَعْرِفُهُ فَاسِدَ مَا يَخْفَاشَ عَلَيَّكَ

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لكن الطَّيِّب يُكَايِدُ كَمَا فِي عِلْمِكَ
 لَا بَدَّ فِي الْيَوْمِ تُفَاوِدُ كَيْ نَتَأَسُّ بِكَ
 وَ لَهْفِي مَا زِلْتُ تُرَاوِدُ مَتَى نَحْطَى بِكَ
 قَبْلَ الْيَوْمِ صُنِبْتُ بِزَايِدٍ وَ الْآنَ يَكْفِيكَ
 مِنْ نَعْتِكَ تَرْفُقُ بِالْجَاهِدِ عَسَى يَأْمَنُ بِكَ
 أَنَا مُسْلِمٌ بِكَ نُشْهَدُ مَا عِنْدِي تَشْكِيكَ
 لَا شَكَّ لَا رَيْبَ مُوَحَّدٍ وَ النَّسْبَةَ تَكْفِيكَ
 نَعَّجِبُكَ صُوفِي وَ مُوَحَّدٍ مِنْ صَانِعَةِ يَدَيْكَ
 جَرَّبْنِي وَ اصْحَبْنِي تَجِدُ بِرُوحِي نَفْدِيكَ
 نَجْعَلُكَ فِي بَيْتِ مُفَرَّدٍ لَيْسَ فِيهِ شَرِيكَ
 فِي مَكَانٍ رَفِيعٍ مُحَيَّدٍ عَنْ هَذِيكَ وَ ذِيكَ
 نَبْسُطُ لَكَ فُرَاشَ مَلْبَدٍ يَحْسُنُ لِلتَّوْرِيكَ
 مَبْنُوثًا بِزُرَابِي تَوْقُدُ وَ حُجُبُ ثَوَارِيكَ
 مُبَخَّرٌ بِالْعُودِ مُنَدَّدٌ بِالرَّيْحَانَةِ يَطْمَبُكَ
 مَثْهِيًّا مِنْ سُومٍ مُؤَيَّدٍ وَ السَّاقِي يَسْتَقِيكَ
 مِنْ شَرَابِ خَلْوٍ وَ مُورَدٍ فِي ظَنِّي بِرُضِيكَ
 مَا تَطْلُبُ تَلْقَاهُ مُسَدَّدٌ مَتْهِيًّا لَدِيكَ
 نَعَّجِبُكَ مَمْلُوكٌ مُوَلَّدٌ فِي دَارِ الْمَالِيكَ
 مُحَدَّثٌ مَصْنُوعٌ مُوَجَّدٌ قَائِمٌ بِحَقِّكَ
 نَعْرِفُكَ تَبْغِي تَتَعَبَّدُ فِي هَذَا وَ ذِيكَ
 نَتْرُكُ لَكَ خَلْوَةَ تَتَهَجَّدُ فِي الصُّبْحِ أَنَا بِيكَ
 نَاتِي لَكَ بِبَرِيْقٍ مَلْدَدٌ طَهْرٌ يُوضِيكَ
 نَصَّحُوكَ أَبْيَابَ الْمَسْجِدِ يَدِي بِيَدِيكَ
 نَحْفَظُكَ مِنْ سُوءِ الْوَارِدِ بِنَفْسِي نَقِيكَ
 مَا عَزَّكَ يَا رُوحَ الْجَسَدِ وَ الْعِزُّ يُوَاتِيكَ
 لَوْ صُنِبْتَ نَدِيرُكَ فِي التَّمْدِ بِالْجَفْنِ نَغْطِيكَ
 هَذَا حَالِي رَبِّي شَاهِدٌ مَا زِدْتُ عَلَيْكَ
 يَا عَيْنَ الرَّحْمَةِ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ

شُورُ الْحَبِيبِ قَلْبِي لَبِّي 673

شُورُ الْحَبِيبِ قَلْبِي لَبِّي

هل يادري المولى يجعل لي شي نصيب
 طيبة و طيبة طابت جمعت كل طيب
 نباشر المقام برقعة ماني اديب
 نجلس كالميثم حذو الجنب القريب
 نبقى ملازم مؤتذلل عابد التحيب
 داري و دار بوي نمكث ماني غريب

منسوب له حق النسبه

هذا المقام ما نجهلوه
 اذا ابغيت تعرف فضلو
 ما ريت في المساكن مثلو
 فوق السحاب قدره بعلو
 الشمس و القمر يذهلوه
 الاملاك حافة من حولوه
 نحكي شمائل المصطفى

مفخم المفاصل قوي جسمه نضيف
 لحيه مجمة مكحولة شعره كثيف
 موفر الشعر مجعد فاني رهيف
 مفعج الثايبا يلمع ريقه لطيف
 موسع الصدر و المناكب ماذا نصيف
 البطش و الشجاعة نحكي ريحا عصيف

داري و دار بوي نمكث ماني غريب
 منسوب له حق النسبه

اذا بغيت تعرف بدو
 مشروب بالحمورة لونو
 شئن الكفف فيه ليين
 سبتين جازها في سبو

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغامي (رضي الله عنه) الطبعة السادسة - شُورُ الْحَبِيبِ قَلْبِي لَبِّي - 673

ما كَلَّ ما نُقِصَ من حُسْنِهِ سُبْحانَ من أَهْداهِ السَّنا
 حَتَّى صُنِفَتْ و دُخِلَ كَفْنِهِ لا نُقِصُ صَادُقُهُ لا هانِه
 منسوم في الصُّغَرِ تَرَبُّي مُشْرِفُ القُدْرِ و النَّسْبِ
 مُهذَّبُ الأَخلاقِ مُحَدِّقُ صَبِي لَبِيبِ مَهْجُوبِ في اهلِهِ و القَرَبِ
 مخالف الأعدا من صُغْرِهِ ضِدَّ الصَّليبِ يُحَيِّرُ النَّظْرَ في الوَجْبِ
 مُعَدَّلُ القَوايِمِ صافي بَدَنِهِ خُصِيبِ في الأَيْسَنِ مُعْتَدِلِ و الهَيْبِ
 ما رِيَتْ في الخَلائِقِ مِثْلُ طَبِعِهِ قَرِيبِ نَعِجْزُ في مُدَدِ الكُتُبِ
 لو كان نَنْتَبِهَ لا خَلاقَهُ كَثْرَةَ نَصِيبِ في الشَّدِّ لا زَمْتُه عَذِيبِ
 في النَّوْبِ ما يَحْيِرُ يَتَسَتَّرُ كي يُصِيبِ داري و دار بوي نمكث ماتي غريب
 داري و دار بوي نمكث ماتي غريب منسوب له حق النسبه

إذا ابْغَيْتَ تَعْرِفَ بِصُرو ادعج العيون فيه سموره
 مهذَّبُ الشُّفْرِ خافضِ نَظْرو طرف السواد فيه حموره
 مزجج الحواجِبِ ظَهرو نونين في الورق مسطوره
 اقنا الأنف شاهر خبِرو معلوم في المذن والقبرى
 رحب الجبين عندي عبِرو مكمول في الحسن والصورة
 متصل للبطن بصدرو مشعور لبئسو للسروره
 في ذا الحديث عندي رغبه

إذا ذُكِرَتْ طه نَخْشَى عَقْلِي يُعِيبِ مجذوب فيه حق الجذبه
 راني نقول نصل قبره ما شي صُعبِ مهمما تكون لي وجبته
 معلوم من تَأَلَّمْ بِتَحَوُّجِ للطبيبِ ويكابد الطريق الصَّعبِ
 والعاشق الميتم يتقرب كي يُصِيبِ الصَّدقِ شَرطِ في المحبته
 ربِّي لابن عُليوة تجعل فتحًا قَرِيبِ ويحوز في المعالي رتبته
 بأهلي و أخوتي ننتقل شور الحبيبِ في كُفالة النَّبِيِّ نتربتي
 صَفَتْ النَّظْرَهُ 674

صَفَتْ النَّظْرَهُ طابِتِ الحَضْرَةِ جاءت البُشْتَرى لأهل الله
 قاموا سُكاري لِيذِي البِشْطَرَةِ جعلوا عمارة شكراً لله
 أيها الحاضرُ أَذْكَرُ و ذاكِرُ أيك تُنكرُ حال أهل الله
 فاستلم لهم فيما عراهم واعلم أنهم غابوا في الله
 فالوجدُ بهم داعي يدعيهم يطرأ عليهم في ذكر الله
 ومن لم يجد فليتوا جندُ قصداً تعرّض لفضل الله
 هكذا قالوا ولذا مالوا ولقد غالوا في ذكر الله
 حتّى قد ظننا من ليس منّا أتينا جُننا بذكر الله
 هنيئاً لنا تَمُّ بُشْرانا إن كان لنا حمق في الله
 أَيارِبُ بِأُطْفِكِ يا مُرْتَجى 675

أَيارِبُ بِأُطْفِكِ يا مُرْتَجى أطف بنا وهي لنا فرجا
 سألناك يا رَبِّ بِالقُرْآنِ وما فيه و بالسُّبْحِ المُنْجاني
 وبألذي أتى به و بئنه و بَجَلِ آياتِهِ و حَبِّهِ
 و أمر بحبنا القُرْآنِ فكان أطيّب لنا ممّا كانا
 نزلتّه و بجمعه أمرتّا فلتحفظه يا مولانا كما قُلْتّا
 فقد حاول الغير على تركه و هل تسمع يا مولانا بفعله
 فلا نرضى بتركنا القُرْآنِ لأنّه الدّين مع الإيمانِ
 فقدردّه عندنا لا يُساويه كُلهُ الوجودِ و ما اختوى عليه
 فالقرآن هو عين الحقيقه و الشريعة و العروة الوثيقه
 أنت تعلم بحبنا القُرْآنِ و كيف حلّ القلب و اللسانِ
 فامتزج بدمنا و لحمنا و العروق و العظام و ما فينا
 أَيارِبُ بِحَقِّهِ لا تَفْجأنا في ديننا يا مولانا لا تفتنا
 يا رَبِّ اجْعَلْ لِدِينِكَ فرجاً إنّه واقف ببابك يرتجى
 أو الغريب يا رَبِّ لأهلِهِ قد أَلَمَ الفراق بأحبابِهِ
 أدركه يا رَبِّ قبل وفاتِهِ و زدنا يا رَبِّ في حياتِهِ
 و اجْعَلْ ديارنا دياراً آمناً و اَحْفَظْنا من كلِّ مكرٍ و محنه
 و أيدنا يا مولانا بروحكا و وبقنا يا رَبِّنا لأمركا
 و ارحم منّا الكبار و الصغار و آمنهم فتراهم خيارى
 و اصْلاَحْ لنا دُنيانا مع الدّينِ و افج كرب المكروب و المسكينِ
 و اغفر ربّ لمن دعا بدعوانا و كُنْ لنا و لجميعِ خلائنا
 و انهض بنا لشهود الجمال

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وَصَلِّ يَا رَبِّ صَلَاةَ تَلْيِيقٍ وَصَحْبِهِ وَأَنْصَارِهِ وَالتَّابِعِينَ
بِالمُصْطَفَى وَعَلَى الْأَلِّ تَصَدَّقْ
ثُمَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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صــــــــــــــــاب القلبــــــــــــــــب دواه	صــــــــــــــــاب القلبــــــــــــــــب دواه
و تُرْتَبِي كُنْتُ مَعَهَا	أَلْحَبِيبِ الْأَيِّ حَبِيبُكَ أَنْصَابِ
طَلَعَتْ شَمْسٌ بِهَا	زَالَ الْغَيْبَامُ وَزَالَ السَّحَابِ
مَا بَقِيَ غَيْرَ اللَّهِ	حِينَ عُرِفَتْهُ زَالَ السَّرَابِ
شَبَّهَ لِي سِوَاهِ	الْوَهْمِ أَقْتَضَى لِي الْحِجَابِ
حِينَ جَلَسْتُ مَعَهَا	كَانَ مُوَهَّمَنِي شَيْءٌ ضِيَابِ
حِينَ أَشْرَقَ نُورُهَا	رِيحَ جِسْمِي بَعْدَ الْعَذَابِ
	جَمِيعِ الْخَطَا وَأَيِّ لِي صَوَابِ

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شُمُوسُ النَّهَارِ فِي النَّهَارِ مَا طَلَعَتْ لِظَاهِرِ الْأَشْيَاءِ لَهَا تَجَمُّلَتْ و هَمَّ بِهَا وَجَدًا فَإِنَّهَا عَنْكَ مَنَنْتَ بِنَفْسِهَا إِلَيْكَ وَذَاتَهَا كَشَفَتْ إِلَيْكَ مَعَ ضَعْفٍ وَعَنْ غَيْرِكَ وَأَلَيْتَ كَلًّا وَ إِنَّمَا عَزِيزَةٌ وَقَدْ مَنَنْتَ دُونَ حَبِّهَا وَعَلَيْهِمْ مَا تَعَطَّفَتْ عَلَى بَابِهَا وَبَابُهَا لَهَا مَا فَتَحَتْ عَلَى رِسْمِهَا وَفِي أَفْكَارِهَا مَا خَطَرَتْ مِنَ الْجَنُونَ وَأَرَاؤُهُمْ قَدْ حَسَبَتْ فِيهَا خَيْبَةَ الْمُسْعِيِّ إِذَا مَا تَعَطَّفَتْ عَنْ رُؤْيَيْهِمْ لَهَا فَلِذَا تَحَجَّبَتْ وَ لَكِنَّهَا خَصَّتْ مِنْ شَأْنِهَا وَ خَصَّتْ حَيْثُ ظَهَرَتْ لَكَ وَعَنْ غَيْرِكَ وَأَلَيْتَ مِنْ دُونَ سِوَاكَ إِلَيْكَ تَعَرَّفَتْ بِأَنْوَاعِ الْجَمَالِ وَ لَكَ تَزِينَتْ ذَاتَكَ بِذَاتِ الذَّاتِ حَتَّى تُوَحَّدَتْ وَ إِنْ كُنْتَ قَاصِدًا إِلَيْهَا مَا عَرَضَتْ عَلَيْكَ بِكَشْفِ الصُّونِ يَكْفِي وَ إِنْ سَاءَتْ وَ كُنْ لَهَا تَابِعًا أَيْنَمَا تَوَجَّهَتْ وَ لَا تَعْتَرِضْ عَنْهَا بِشَيْءٍ وَ إِنْ زَلَّتْ وَ لَا تَدْعُكَ عَنْهَا وَ تَعُودْ لِمَا كَانَتْ وَ كُنْ لَهَا مَوْجِبًا فِي الْقَوْلِ وَ إِنْ سَارَتْ	و لولا ليلتي في ليلة قد سافرت و لولا حُسْنُهَا فِي الْمَظَاهِرِ مَا بَدَتْ شَاهِدَهَا فَإِنَّهَا إِلَيْكَ تَعَرَّفَتْ و لولا محبة بينكم ما سمحت ألا ترى أنها مننت و ترئمت لا تحسبها في الغرام ما أنصفت ألا ترى أعناق الطالبين قصرت ألا ترى هموم الزاهدين عكفت ألا ترى أرباب العلوم تزاحمت ألا ترى دموع العاشقين هملت و أهملوا و أهملوا في طلب الذي عزت و كُئِلَ ذَاكَ مِنْهُمْ صَوَابًا وَ قَدْ جَلَّتْ وَ لَوْ كَانَ وَضْعُهَا بِمَهْرٍ مَا بَعُدَتْ وَ لَا تَحْسِبَنَّ فِي التَّجَلِّيِّ مَا مَيَّزَتْ كَلًّا وَ إِنَّمَا مَيَّزَتْ وَ أَثْبَرَتْ ألا ترى إنها إليك توجهت و لولا أن حبها إليك ما قربت فإن كنت عاشيقا فهي تعشقت فإنيك وحيد العصر حيث تعطففت فروعها في الأطوار أينما تجللت و سلم لها الأمور في كل ما أرادت فإنها تُريد منك إن تطوَّرت فكن بها عارفًا في الأشياء و إن جللت
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عَلَى الْقَضَا وَ الْقَدْرِ الْإِلَهِيِّ نَسْعُو رِضَاكَ عَلَى مَا قَدْ سَبَقَ وَ جَرَى بِهِ قَضَاكَ عَلَى النَّبِيِّ الْكَرِيمِ أَفْضَلَ مِمَّنْ نَجَاكَ فِي فَضْلِكَ طَمَعْنَا أَغْنَانَا يَوْمَ لِقَاكَ إِرْحَمِ رَبِّي ذِي الْأَمَةِ وَ قَقِّهَا إِلَى هُدَاكَ عَلِمْنَا وَ عَرَفْنَا مَا فِي الْوُجُودِ سِوَاكَ أَغْفِرْ لَنَا وَ ارْحَمْنَا بِفَضْلِكَ سَأَلْنَاكَ لَا مِنْ يَرْحَمُهُ سِوَاكَ فَاقْبَلْهُ بِمَا أَتَاكَ وَ الضُّعْفُ وَ الْإِحْتِقَارُ مَالَهُ مَلْجَأُ سِوَاكَ أَنْتَ إِلَيْهِ مَلْجَأٌ فِيمَا هُنَا وَ هُنَاكَ وَ اجْعَلْ لَهُ فَرْجًا إِلَّا هِيَ وَ إِنْ عَصَاكَ حَتَّى يَضْحَى مَرْتَضَى بِفَضْلِكَ وَ رِضَاكَ عَلَّمَهُ مَا لَا يَدْرِي حَتَّى لَا يَجِدَ سِوَاكَ حَتَّى لَا يَقْعُ خَلْلٌ فِي تَوْحِيدِهِ إِلَّا بِكَ فِيَا بُشْرَانَا حُزْنَا فَضْلًا مَعَ رِضَاكَ بِسَيِّدِ الْمُرْسَلِينَ تَبَّتْ نَا عِنْدَ لِقَاكَ	الْحَمْدُ كَمَا أَمَرَ وَ الشُّكْرُ لَا يُنْحَصِرُ نَحْمَدُكَ حَمْدًا يَبْقَى بَعْدَ فَنَاءِ الْخُلُقِ صَلَاةَ ثُمَّ التَّسْلِيمِ وَ الرَّحْمَةَ وَ الزَّكَاةَ التَّعْظِيمِ بِحَاثِهِ سَأَلْنَا الْإِلَهِي لِتَرْحَمْنَا بِحَاثِهِ عَيْنِ الرَّحْمَةِ ذِي الْوَسِيلَةِ الْعَظْمَى لَوْلَا مَا قَرَّرْنَا بِالْحَقِّ وَ شَهَدْنَا إِلَهِي لَا تَطْرُدْنَا بِبَابِكَ وَقَفْنَا إِلَهِي عَيْدِكَ أَتَاكَ بِالذَّلِّ طَالِبُ رِضَاكَ بِالذَّلِّ وَ الْإِنْكَسَارِ وَ الْعِجْزِ وَ الْإِفْتِقَارِ لَوْلَا فَضْلُكَ مَا رَجَا مَعَ وُجُودِ الْحِجَةِ تُبَّتُّهُ عِنْدَ الْحَاجَةِ بِكَلِمَاتِ النَّجَا هُوَ عَلَيْهِ الْقَضَا وَ اغْفِرْ لَهُ مَا مَضَى فِي الْحَشْرِ وَ فِي النَّشْرِ وَ فِي ظِلَامِ الْقَبْرِ تُبَّتُّهُ عِنْدَ السُّؤَالِ بِالْحَالِ وَ بِالْمَقَالِ بِرَحْمَتِكَ ارْحَمْنَا وَ بِحِفْظِكَ اخْفِظْنَا حَيْثُ كُنَّا مُسْلِمِينَ وَ بِالْوَحْدَةِ عَارِفِينَ
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فُلُوبِنَا ذَاهِلَةٌ أَجْسَامُنَا عَاطِلَةٌ
بِمَحَمَّدٍ أَرْحَمِنَا إِلَهِي لَا تَحْرَمُنَا
بِالْحُسْنَى وَالزِّيَادَةَ عَنِ لِسَانِ أَحْمَدَ
بِرَسُولِكَ الْأَعْظَمِ بِنَبِيِّكَ الْأَفْخَمِ
صَلَاةً وَتَسْلِيمًا عَلَى النَّبِيِّ دَائِمًا
نُفُوسِنَا ذَابِلَةٌ خَاضِعَةٌ لِقَضَاكَ
بِالْحُسْنَى وَعَدَّتْنَا وَالنُّظْرُ إِلَى بَهَاكَ
أَتَيْنَاكَ فَرَادَى بِكَ لِكَسَائِنَاكَ
بِتَحْبِيبِكَ تَرْحِمُ بِجَاهِهِ قَمَدُنَاكَ
سَلَامًا مُعَمَّمًا يَشْمَلُنَا وَمِنْ دَعَاكَ

679 يَا رَاحَةَ الرُّوحِ مَا أَحْلَاكَ

يَا رَاحِبِ الرُّوحِ مَا أَحْلَاكَ
بَدَلْتِ وَسَعَيْ فِي رَضَاكَ
وَلَمَّا كَشَفْتَ لِي غَطَاكَ
أَغْضَضْتَ طَرْفِي عَنِ سَوَاكَ
لَحَضْتِ حَقًّا سَنَا بِبَهَاكَ
بَقِيَتْ بِكَ مِنْكَ وَبِكَ
يَا لَيْتَ الْجَوَى يَمَكُثُ هُنَاكَ
يَا مَنْ يَأْتِ الْجَوَى وَالْفُؤَادَ
وَلَمْ تَزِدْ إِلَّا الْبِعْثَادَ
رَضَائِي مِنْكَ بِبَلَا اجْتِهَادَ
وَأَشْهَدْتَنِي ذَلِكَ السُّودَادَ
وَفَارَقْتِ هَجْوَعِي وَالسُّهَادَ
عَقَدْتِ عَقْدَةَ إِلَى الْأَبَدِ
وَمِمَّا بَعَزِي بِزِيَادِ أَرَادَ

680 يَا جَاهِلَ الْمَعْنَى إِخْضَعْ وَ تُبِّ

يَا جَاهِلَ الْمَعْنَى إِخْضَعْ وَ تُبِّ
إِنْ شِئْتِ تَعْرِفْنَا إِفِينِ وَ دُبِّ
وَلَا تَعْنِفْنَا إِنْكَ مَحْجُوبِ
وَانظُرِي إِلَى الْمَعْنَى خَلْفَ الْحَجَبِ

681 رَافِقْنِي يَا خَلِي لِكِي أَوْصِيكَ

رَافِقْنِي يَا خَلِي لِكِي أَوْصِيكَ
رَاقِبْنِي فِي الْكُلِّ خُصُوصًا فِيكَ
فَمَنْ وَرَاءَ شِكْلِي سِرٌّ بِحَوِيكَ
لَا تَصْنَعْ لِعَدَّالِي حِجَابَ يَورِيكَ
أَتْرَكُهُ وَ خَلٌّ مَا لَا يَعْنِيكَ
وَدَعْنِي وَ حَالِي حَتَّى أُرِيكَ
وَمَنْ كَيْانٌ مَثْلِي يَفْهَمُ عَلِيكَ
وَفِي الظَّاهِرِ فَعْلِي يَصْعَبُ عَلِيكَ
يَاخُذُ ظَاهِرَ قَوْلِي بِنَكَرِ عَلِيكَ
وَازْهَدْ لَهُ فِي الْكُلِّ حُبُّكَ يُدَلِّيكَ

682 اللَّهُ أَشْكَو حَزَنِي لِفَقْدِ عَرْشِ الْوَلَا

لِلَّهِ أَشْكَو حَزَنِي لِفَقْدِ عَرْشِ الْوَلَا
فَقَيْدَ حَلِّ الثَّرَى مِنْ بَعْدِ احْتَوَائِهِ
فَقَيْدٌ كَانَ فَوْقَ الْكَلِّ وَالْكُلُّ دُونَهُ
فَمَا حَاطَ هَذَا الْقَبْرِ كَلًّا وَإِنَّمَا
وَأَتَّبَعْتَ عَيْنَ الْفَتَى دَمًا وَبُكَاءُهَا
فَالْوَزْرُ جُمُودِ الْعَيْنِ عَنِ فَقْدِ مَثَلِهِ
وَأَيْبَكُهُ عَرْشُ اللَّهِ وَالْكَرْسِيُّ وَالسَّمَا
وَيَا سَمَاءَ أَسْفَا فَهَلْ يَنْفَعُ الْعَمَلَا
وَلَا غَرُّوا إِنْ شَحَّ الزَّمَانُ بِمَثَلِهِ
حَلِيمَ كَرِيمٍ خَافِضِ الطَّرْفِ زَاهِدِ
صَفُوحَ عَنِ الْعُدَالِ لَمْ يَتْرِكْ خَلْفَهُ
حَرِيصَ عَنِ السُّورِي يَجُودُ بِسِيرِهِ
فَلَا غَضَبَ لَدِيهِ وَ لَا قَبْضَ عِنْدَهُ
فَمَنْ ذَا الَّذِي رَأَى أَوْ عَايَنَ مَثَلَهُ
بُغْيَتِي مَنِيَّتِي عَمَدَتِي ثُمَّ غَايَتِي
أَلْبُوزِيدِي مُحَمَّدٌ لَهُ مِنْ مُحَمَّدٍ
عَلَيْكَ رَحْمَةُ اللَّهِ مِنْ بَعْدِ جَمْعِنَا
سَلَامَ عَلَيْكَ وَالسَّلَامَ مِنَ الْحَشَا
نَدْبَتِكَ وَالْفُؤَادَ يَخْلُجُ مِنَ النَّوَا
كَتَبْتُ بِدَمْعِ الْعَيْنِ مُرَجَّجًا بِالْأَسَا
وَلَسْتُ أَبْكِي الْفِرَاقَ مِنْ حَيْثُ كُنْهَهُ
جِزَاكَ إِلَهَ الْعَرْشِ بِالْقَرَبِ وَالرِّضَا
خَلَّفْتُ رَجَالًا فِي الطَّرِيقِ لَصُونِهَا
وَ لَا تَحْسِبَنَّ الْمَوْتَ ذَهَبَتْ بِسِرِّهِ

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ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغانمي (رضي الله عنه) الطبعة السادسة - يا جاهل المعنى إخضع و تب - 680

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ص 95-

ديوان سيدي الشيخ أحمد بن مصطفى العلوي المستغانمي (رضي الله عنه) الطبعة السادسة - لله أشكو حزني لفقد عرش الولا - 682

ص 95-

أخذنا عنه علوماً فزنا بصونها
 فيها أهل وده قد فزتم بقربيه
 أيارب يارب الأنام ويا ثقني
 وصل على أصل الأصول ملجنا
 ولما حن الزمان تعين الجهر
 فأنتم ملوك الأرض للبيض والحمير
 فأثشر على قبره من عفوك ستر
 نصيري مجيري في المواقف والحشر

683 كنت قبل اليوم

كنت قبل اليوم نرى مقصودي بعيد
 نرى الأرض كذا السماء والكُل عبيد
 تالله لهذي غفلة مالها مزيد
 خلفته في ظاهر وطلبت المزيد
 ضأت نفسي في نفسي و كنت فقيد
 وهو معي في الوري وأنا بليد
 نرى النور كذا الظلمة والحجاب حديد
 ولولا نداه مني لا زلت مريد
 مع أتى كنت نزع بالرأي السديد
 تائها عني في حسي والأمر واحد

684 لا حرام علينا إلا نظرة

لا حرام علينا إلا نظرة
 ولا مكروه علينا سوى فكرة
 فالجحيم مع الوجد لدينا موذة
 تقضي إلينا حجابا
 تحدث في القلب سرايا
 والتعيم مع الفقد إلينا عذ

685 بعيني رأيت الماء

بعيني رأيت الماء ألقى بنفسه
 ولولا أن رأيت الجوهر بعينه
 ولعللة الظهور مال بنفسه
 وحيث المقام يسعى عن كسره
 وقام على أثار الكسر جاريا
 وجرى في أطوار الوجود بأسرها
 ولولا بصر العبد وبصيرته
 من التنزيه إلى التشبيه فتطورا
 ما ظننت أن الخمر صرفا تحجرا
 على رأسه من شاهر فتكسرا
 تبدر للإخفاء استحبابا بما جرا
 إلى زهرة الأقاح بها تسرا
 ألا فعجبا من تكسر قد جرا
 لما أعرف إله جلي عما تر

686 أهل الهوى العارفين بالله

أهل الهوى العارفين بالله
 فنوا السوى وقد غابوا في الله
 يا خليلي أذكر و أفن في الله
 إسمع قلبي لكي تبقى بالله
 حضر قلبك و غب عنك في الله
 شرايك منك أعرف نفسك بالله
 لهم نشوى في ذكر الله
 ممن ذا يقوى في قرب الله
 لا تبالغي بغير الله
 وانظر حالتي تعرف الله
 واخفض بصرك لكي تسره
 هو عينك لست سواه

687 أز عجتني نار هواكم

أز عجتني نار هواكم واضطباري عنكم طالا
 فارحموا مغرما بكم من قلبه تسجلا
 كذا العقل طاش فيكم مذ عهدتم بالوصالا
 بل كشفتم غطاكم ليت الوصل تكملا
 لا أبرح عن بابكم ليت الود تعجلا
 عندي ثقة بفضلكم لا تبخلوا من سالا
 سلا قلبي عن غيركم وسناكم فيه جلا
 فانفجرت عيني بكم على الغصن تجملا
 إن كان الغصن بعضكم كان بعضي بكم كلا
 ما ضره من نجاكم قوله حقا و فصلا
 إذا قال بقولكم أنتم له فرغ وأصلا
 كم وقفت ببابكم سأئلا ومبتهلا
 أجيبوني يرحمكم إنني مرتجي ما يتلى
 كم رجوت طلعتكم متحيرا و ذاهلا
 كم عملت بأمركم مرتجيا به وصلا
 إرحموني يرحمكم أجيبوني بلا مهلا
 قربوني بفضلكم وإن كنت لست أهلا

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ص97-

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ص99-

صَرَحوالسي بقولكم بشروني قولوا أهلا
لا أبرحُ عن بابكم في هواكم دمي حلا
عذبوني في رضاكم غرّبوني عن الأهلا
جرّدوني عن سواكم ألفوني وحش الفلا
مزّقوني بغناكم سَمعوني صوتًا يُخلا
أجابوني بفضاهم من ضلوع قالوا أهلا
عرّفوني بنفسهم رفعوني إلى العُلا
مزجونني بحبّهم ذوقوني معنى الوصلا
خَمّروني بشربهم في معانهم جُلتُ جولا
غَيّبوني في حُسنهم بدّلوني بهم بدلا
سمحوا لي بذاتهم أدخلوني بين السولا
كلّفوني بسزّهم مَلكوني كاسًا يُحلا
هَدّبوني بسيرهم عرّفوني معنى القبلا
إن سَجَدت نحوهم وجِدّتهم هُم الكُلا
فيا فرحسي بهم قَرّبوا و زادوا وصلا
دام سُروري بهم و أعرضتُ عن الحلا
حيثُ ضاء سِنانهم رفعوا عني الجهلا
إن قُلْتُ فقولهم لأنهم هُم الأصلا
حياتي دامت بهم من بعد موتتي الأولى
قرّبوا لي ذاتهم بلا وصلٍ و لا فصلا
إنني لست سواهم نَبّهوني من الغفلا
صار الغيبنُ عينهم زال الغيم و اضمحلا
لا وجود إلا لهم فلا تنكر هذا القولا
فالخطاب منهم لهم و الجواب منهم يُتلا
فلولا ذلك منهم لبقوا كنزًا معطلا
قد ظهر ما كان منهم في البُطون وانجلا
أظهروا الكون منهم بلا شُبّه و لا مُثلا
فالظهور منهم لهم و البُطون فلا زالا
فلا شيء سواهم لا تفصيلاً لا إجمالا
فلا تركت ذاتهم للسوى قدر خردلا
عبدوا أنفهم سهم و قد صلوا بالحمدلا
فالصلاة منهم لهم بتعظيم و إجلالا
إنني عبيد عبدهم معترف بين الملا
بالمصطفى سألتهم الهاشمي المبحلا
أن يديموا لي قريتهم و يؤيدوا الوصلا
ثم الصلاة بفضاهم على خاتم الرّسلا
محمّد خيرتهم القوائم المُبتهلا
و آله و من لهم قد أقصّر بالهَيْلا
و صحبه و ما لهم من أقطاب و أبدا
كذا الجزا برضاهم لشيخنا المفضلا
العلوي فاني فيهم بن المصطفى فخر العلا
لأنني الذي منهم قربنا و أوصلا

688 يا مريد الوصال سلم

يا مريد الوصال سَأَل سَأَل لِحالسي
ذا مقصداً الكمال فيه رسختُ
يا من تهوى ما نهوى إخلع نعل السوى
في المقدس طوى كما أنا خلعت
فخلعت النعلين كذا الكونيين
لئلا يبقى من بين ثم نوديتُ
نادى يا من تهوانا قَرّب ترنا
إفمن عمّن سوانا بِذا أمبرت
قُلْتُ قصدي و طاب لي فيك يارب
أنت غاية حبي بك اكتفيت
تجأ لي من نهواه و بندا رضاه
غبت عمّن سواه به بقيت
قربني محبوبي و ارفع حبي

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ثُمَّ صَفَا مَشْرُوبِي بِهِ أَتَّصَلَتْ
فِي وَصَلِي وَاتِّصَالِي غَبِيتَ عَنْ حَالِي
فِي ظَهْوَرِ الْجِلَالِ أَنَا امْتَحَقَّةٌ
إِمْتَحَقٌ إِسْمِي وَرِسْمِي رُوحِي وَجِسْمِي
غَيْبِنِي عَنِ عِلْمِي لَمَّا شَهَدْتِ
لَمَّا بَدَأَ مَقْصُودِي غَابَ وَجُودِي
فِي حَضْرَةِ الشُّهُودِ تُسَمُّ لَبِيْنَتُ

689 سَمَوْتَ عَلَى الْجَمِيعِ

سَمَوْتَ عَلَى الْجَمِيعِ حُسْنًا وَنَظَرًا
جُمِعْتَ فِي حُسْنِكَ الْمَحَاسِنَ كُلِّهَا
أَيَا بَهْجَةَ الْأَسْرَارِ يَا رَاحَةَ الْمَنَا
وَهَبْتَ لَهَا كُلِّي لَكِي نَرَى بَعْضَهَا
رَفَعْتَ عَنِّي الْغَطَاءَ كَشَفْتَ عَن صَوْنِهَا
شَاهَدْتُهَا حِينَ بَدَتْ عَلَيَّ بِكُلِّهَا
فَطُوبَى لِمَنْ فَنَى عَمْرَهُ وَ لَمْ يَزَلْ
وَ لَوْ أَنَّ أَهْلَ الْهُوَى قَرَّبُوا مِنْ حَانِهَا
وَ لَوْ لَا النَّدْمَانِ ذَاقَ مِنْ شَرِّبِ كَأْسِهَا
وَ لَوْ كُنْتَ فِي النَّعِيمِ وَ فَقَدْتَ حَسَنَهَا

690 صَلَّى عَلَيْكَ رَبِّ يَا مِفْتَاحَ النَّصْرِ

صَلَّى عَلَيْكَ رَبِّ يَا مِفْتَاحَ النَّصْرِ
وَ اللَّهُ مَا نَزِيدُ نَحْكَ لَكَ مَا صُدِرَ
مَهْمُومٍ خَاطِرِي بِتَقَلُّبِ فَوْقِ الْجَمْرِ
أَلْغُوْتُ يَا إِمَامَ الْوَرَى مَا كَانَ عَذْرُ
أَنْتِ وَ عَدَّتْنِي وَ نِيَا بُحْتِ الْخَبْرِ
بَشَّرْتَ خَاوَتِي وَ أَحِبَابِي خَافِي وَ جِهَارِ
وَ الْيَوْمِ طَالَ وَ عَدَّكَ مَتَى هَذَا النَّصْرِ
مَعْلُومٌ كَانَ مِنْ حَقِّي نَكْتُمُ كُلَّ سِرِّ
أَنَا فَضَحْتُ نَفْسِي لَكِنْ أَنْتِ اسْتَرِ
عَيِّبْتَ مَا نَكَابِدُ نَجْرِعُ وَ الْكَاسِ مَرَّ
عَجَّلَ فِي هَوَايَ سَكَنَ قَلْبِي جَفْرُ
أَلْوَقْتِ رَاهِ دَاعِي يَحْتَمِلُ كُلَّ مَكْرِ
حَاشَاكَ يَا سَمِيحَ الْبُشْرَى ضَيَّ الْبَصْرِ
ظَنَيْتُ فِي هَوَانَا تَتَحَمَّلُ كُلَّ ضُرِّ
حَمْرَةَ مَعَ عَلِيٍّ عَمْرُ وَ بَوِيكْرِ
أَنهَضَ فِي أَصْحَابِكَ أَلْفَ وَ الْأَكْثَرَ
رَانِي عَلَيْكَ تَاكُلُ نَتْرَقُوبَ لِلْخَبْرِ

691 مِنْ لَا فَنِي فِي إِخْوَانِهِ

مِنْ لَا فَنِي فِي إِخْوَانِهِ خَالِصِي إِيمَانِهِ
ذَاقَ ضِيَّاعَ زَمَانِهِ يَبَا بَابِ
ذَاقَ حَظُّو وَ أَحْسَانِهِ حَسْبُ وَ لَسَانِهِ
جَاحَ غَرَسُو وَ جَنَانِهِ يَبَا بَابِ
ضَاعَ وَقْتَهُ وَ أَحْيَاتِهِ وَ أَعْمَاءَهُ مَاتُوا
مَا أَعْطَى شُرُوطَ صِلَاتِهِ يَبَا بَابِ
مَنْ لَا يَجَالِسُ عَالِمَ وَ الْقَلْبِ سَالِمِ
مَا تَحْوِزُ لَهُ غَنَائِمِ يَبَا بَابِ
مَنْ لَا يَجَالِسُ ذَاكِرَ وَ الْقَلْبِ حَاضِرِ
دَائِمِ إِيمَانِهِ قَاصِرِ يَبَا بَابِ
مَنْ لَا ذَكَرَ مَا ذَكَرَ مُحْرًا يَجِبُ
لَا تَشَارِكُهُ فِي مِيمِزِ يَبَا بَابِ
مَنْ لَا فَنِي مَا فَنِي مَا شَافَ مَعْنِي
أَشَ حَظُّهُ فِي السُّنَّةِ يَبَا بَابِ

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ص 103-

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغانمي (رضي الله عنه) الطبعة السادسة - صلى عليك رب يا مفتاح النصر - 690

ص 104-

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغانمي (رضي الله عنه) الطبعة السادسة - من لا فني في اخوانه - 691

ص 105-

هذي الطَّرِيقَ كَرِيمَةَ سَطْوَةَ عَظِيمَةَ
جَاتِ لِلأَحْبَابِ غَنِيمَةَ يَبَا بَابِهَا
مَنْ لَا دَخْلَهَا نَادِمٌ مِمَّا الْخَيْرِ عَادِمٌ
مَا رَيْتَ مِثْلَهُ هَائِمٌ يَبَا بَابِهَا
الَّذِي قَصَدْنَا وَتَبَعْنَا لِلْخَيْرِ يَدْنِي
رَاهِ قَبْصِرَهُ فِي الْجَنَّةِ يَبَا بَابِهَا
الَّذِي ذَكَرْنَا فِي مَجْلِسِ مَحَالِ يَفْلَسِ
صَارَ بِنَا مِتْأَنَّسِ يَبَا بَابِهَا
الَّذِي نَكَّرُ فِي اقْوَالِي مَسْكِينِ خَالِي
أَشْ يَعْرِفُ فِي اِحْوَالِي يَبَا بَابِهَا
أَنَا عَلَيْهِمُ غَانِي رَبِّي اعْطَانِي
مَا اقْصَدْتُ فِيهِمْ فَانِي يَبَا بَابِهَا
قَصِيدِي هُوَ رَبِّي عَوْنِي وَحَسْبِي
وَالشَّفِيعُ هُوَ طَبِّي يَبَا بَابِهَا
عَلَيْهِ رَبِّي صَالِي وَالسَّلَامُ يَتَلِي
لِلَّالِ وَالْأَصْحَابِ جَمَلَةَ يَبَا بَابِهَا

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أَهْلُ الشُّهُودِ وَالْعِيَانِ قَدْ سَقَاهُمُ الرَّحْمَنُ
فِي حَضْرَتِهِ كَيْزَانَ هَامُوا فِيهِ سُكَّارِي
أَسْكَرَهُمُ الْحَبِيبُ وَنَادَاهُمْ مِنْ قَرِيبِ
إِنِّي مَعَكُمْ رَقِيبٌ بِأَحْوَا بِهِ جَهَارِي
قَدْ كَسَاهُمْ حِلْلَ مَنْ فِيَاظَاتِ الْجَمَالِ
حَازُوا الْفَضْلَ وَالْكَمَالَ حَيْثُ فِيهِمْ ظَهْرُ
ظَهْرٍ فِيهِمْ وَدَانَ وَجَاءَهُمْ بِالْبَيْتَانِ
فَزَادَ لَهُمْ وَجِدَانَ قَدْ خَلَعُوا الْعِذَارِي
أُرْوَاهَهُمْ نَأْتِرُ فِي الْمَلَكُوتِ طَائِرَهُ
فِي الْجَبْرُوتِ حَائِرَةً قَدْ غَابُوا عَنِ الْوَرِي
جَذِبَتْهُمْ الْأَذْوَاقُ وَأَحْرَقَتْهُمْ الْأَشْوَاقُ
وَفِي حَضْرَةِ الْإِطْلَاقِ إِنْتَشَرُوا أَنْتَشَا

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أَللَّهُ اللهُ اللهُ حَوْلِي قَوَّوْتِي وَفَعَلَّيِي
هُوَ عَيْنُ كَأَيِّ وَسِرُّ حَيْثَاتِي
يَا لَأَتَمِّي دَعْنَا لَوْ ذَقْتِ مَا ذُقْنَا
لَأَشْكُكَ تَعَبْنَا فِي كُلِّ حَالَاتِي
قَبْلَ الْكُونَ كُنَّا وَظَهْرُهُ مَنْنَا
مَنْ ذَاقَ الْمَعْنَى يَدْرِي مَقَالَاتِي
شِرَابِي لَا يَخْفَى عِنْدَ أَهْلِ الْمَعْرِفَةِ
فِي كُلِّ طَائِفَةٍ صَحَّتْ وَلا يَتِي
شَمْسِي قَدْ طَلَعَتْ فِي الْكُونَ سَطَعَتْ
عَلَى الْكُلِّ ضِيَاءَتْ تَمَّتْ نَهَائَاتِي
لَقَدْ فَشَا سِرِّي مِنْ بَيْنِ أَهْلِ الذِّكْرِ
تَدْفَقُ خَمْرِي وَصَفَّتْ مَرَاتِي
قَرَّبَنِي حَبِيٍّ وَمَزَّقَ حَجَبِي
فِي عِلْمِ الْغَيْبِ أَشْرَقَتْ بِصِيرَتِي
أَلْحَضْرَةَ دَخَلْتُ وَلَهَا وَصَلْتُ
عَلَى الْكُلِّ تَهْتُ وَلَطْفَتْ فِكْرَتِي
الْوَحْدَةَ قَدْ ظَهَرَتْ وَالْكَثْرَةَ اتَّحَدْتُ
خَمْرَتِي قَدْ فَاضَتْ عَلَى الْمَوْجُودَاتِ
يَا مَعْشَرَ الْأَقْطَابِ قَفُّوا بِالْبَابِ
وَاسْأَلُوا بِالْأَدَبِ وَخَضَعُوا بِالرَّقَبَاتِ

694 يَا مَدْعَى عِلْمِ التَّحْقِيقِ

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ص 106-

ديوان سيدي الشيخ أحمد بن مصطفى العلاوي المستغانمي (رضي الله عنه) الطبعة السادسة - اللهُ اللهُ اللهُ حَوْلِي - ص 107-693

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ص 108-

يَا مَدْعَى عِلْمِ التَّحْقِيقِ
حَتَّى تَكُونَ بِالْمَعْنَى وَثِيقِ
فَكُلُّ جَمْعٍ لَهُ تَفْرِيقِ
فَأَثَبْتَ مَكَانَكَ وَكُنْ صَدِيقِ
فَكَمْ عَلِمْتُ فِي ذَا الطَّرِيقِ
وَلَيْسَ هُوَ مِنَ التَّشْدِيقِ

بِمَحْضِ الْكَشْفِ كُفِّ الْمَقَالِ
مِنْ الْإِلَهِ بِالْأَخْلَاقِ
وَكَلُّ شَيْءٍ لَهُ ظِلَالِ
وَ عَنِ صِدْقِكَ فَسُئِلَ
وَ مَا قَلْتَهُ قَبْلَ الْأَجْلِ
وَ لَا قَصْدَتْ فِيهِ جِدَالِ

كتاب المواقف للأمير عبد القادر الحسني الجزائري-

رحمة الأمير عبد القادر الحسني الجزائري⁶⁹⁵

"ما يدل على أصالة و عمق الطابع الصوفي في الأمير، أن الهموم الكبرى للجهد المتواصل و المشاكل المستعصية في إدارة البلاد لم تلهه عن دوام ذكره لربه و تبثله في العبادة. و إشرافاته الروحية كانت أحيانا تفيض فتلوح على ظاهره و يتنبه لها حتى أعداؤه.

خلال إحدى معاركه ذات ليلة تسلل رجل دون أن يراه الحراس إلى خيمة الأمير و هو منهمك في تلاوة القرآن، و عندما سمع صوت الأقدام رفع رأسه فرأى زنجيا طويل القامة واقفا أمامه و في يده خنجر، لكن فجأة رمى الخنجر و خر مرتما على قدمي الأمير قائلاً: {لقد جئت لأطعنك، و لكن منظرك قد جردني من سلاحي، فقد رأيت هالة النبي فوق رأسك} ووقف عبد القادر ببطء دون أن يظهر عليه أي تأثر، و وضع يده على رأس الزنجي و قال: {لقد دخلت خيمتي قاتلا، و إن الله الذي قد هدانا إلى التوبة قد حكم على أن تخرج منها بريئاً فاذهب و تذكر أن الله قد عفا عنك.}

الشوق إلى الله تعالى⁶⁹⁶

"بروي روش أنه كان في ليلة من ليالي الشتاء أثناء حصار نائما في خيمة الأمير، و بينما هو نائم عاد الأمير منهوكا من عمليات الحصار و ظن أن روش مستغرق في نوم عميق فأدى فريضة الصلاة ثم استغرق في التصرع إلى الله و الابتهاال و كانت عيناه متطلعيتين إلى السماء و شفثاه مفتوحتين كأنه ما زال يتلو الآيات و بلغ حالة من الذهول و التشوف إلى الله توحى لمن ينظر إليه بأنه فارق العالم الدنيوي و تسامى إلى العالم العلوي."

التواضع⁶⁹⁷

"في الفتنة يظهر خلق آخر من أخلاق الأمير الصوفي و هو خلق الرجوع للحق عند تربيته، و عدم الانتصار للنفس فبعد المعاهدة التي تمت بينه و بين الشيخ محمد الحبيب تبينت للأمير حقيقة الشيخ، و كان الأمير قد استعان في حصاره له بأسلحة و مدافع بعثها له الفرنسيين وفق معاهدة تافنا و بأمر من الحاكم العام فالي . لكن بعد أن وضعت الفتنة أوزارها تحقق الأمير أن موقفه من الشيخ نتج عن مكر من سماهم بالفتانين، فكتب الأمير للشيخ محمد الحبيب معتذرا في رسالة مؤرخة في يوم 23 من ذي القعدة عام 1254هـ و هي لا تزال محفوظة بزواية عين ماضي – بعثها مع أحمد بن الشيخ محمد الحبيب الذي بعث إليه كرهينة و أرسل معه هدايا- و نص الرسالة بعد الحمدلة و الصلاة: { إلى السيد محمد الحبيب ابن العلامة السيد أحمد التجاني لقد وصلني جوابك الذي لا إيماء بعده بعد أن عجزت عن الولوج داخل حصنكم و بعد أن أدركت حقيقتكم و علمت أن ما دار بيننا إنما هو وشاية فقط و تدخل الفتانين بيننا، و لهذا فإني أرجو عفوكم عنا و هذه هدية متواضعة تصلكم مع ابنكم أحمد عساها تجدد الروابط الأخوية بيننا. من الفقير إلى مولاه الغني كثير الذنوب و الأوزار عبد القادر بن محي الدين المصطفى بن المختار عامله الله بلطفه في الدنيا و دار القرار.

الفردية⁶⁹⁸

يقول عنه جواد المرابط:

"و في دمشق كانت له سيرة هي القدوة لأكرم الناس، و قد كان فيها آية من آيات الله أشرفت عليها من وجوده. و فيها نسي إمارته و جاهه و مجده، نسي كل شيء إلا خالق الأشباه، فكان منه المؤمن العابد و الداعية إلى الله. و فيها درس و ألف و أقام مجالس العلم و حلقات الذكر و فيها ألف كتاب المواقف ...

و سمعت من المرحوم عمي السيد يوسف أن سبب الصلة بين الشيخ محمد مبارك الحسني الجزائري الشهير بتقواه و ورعه و صلاحه و بين الأمير عبد القادر ما كان يعلمه الشيخ مبارك من زهد حقيقي

للأمير. و قد ذكر لي من زهده أنه كان يدخل الخلوة أربعين يوما في أشرفية صحنايا و أحيانا يكون قوته في خلوته كسرة من الخبز صغيرة مع قليل من الزيت بقدر ملعقة، و أن عادته أنه كان يتنقل من الطعام و من الدنيا يأخذ مت يأخذ للضرورة

⁶⁹⁵ كتاب المواقف للأمير عبد القادر الحسني الجزائري – رحمة الأمير – الجزء الأول-طبعة 2007-صفحة 15.
كتاب المواقف للأمير عبد القادر الحسني الجزائري – الشوق إلى الله- الجزء الأول- طبعة 2007 –صفحة

⁶⁹⁶ 16.

⁶⁹⁷ كتاب المواقف للأمير عبد القادر الحسني الجزائري – التواضع-الجزء الأول – طبعة 2007-صفحة 16.
⁶⁹⁸ كتاب المواقف للأمير عبد القادر الحسني الجزائري –الفردية- الجزء الأول – طبعة 2007-صفحة 21.

و بقدر الحاجة (...). كان يفعل الأمير كل ذلك في حين كان يأكل عشرات الضيوف و عشرات الخدم من مطبخه و هو ما كان يتناول إلا لونا واحدا من الطعام . ثم قال لي المرحوم السيد يوسف إن الأمير كما قال الجنيد عن المتصوفة أنهم لم يأخذوا التصوف عن القيل و القال، و لكن من مجاهداتهم نفوسهم و كبجهم شهواتهم و تركهم الدنيا و قطعهم المألوفات و المستحسنات، فليس الاعتبار عندهم للخرقه و إنما الاعتبار للحرقه، لقد كان الأمير عظيما في روحه، و إنما يدرك عظمة تلك الروح من يعلم – كما كان يعلم الأمير- أن الثروة و السلطة و الجاه ما من شيء من ذلك يهب السعادة، و أن الزهد في ذلك كله هو السعادة."

التجليات الوجودية: 699

"التجليات، في دائرة الوجود، هي مظاهر لكل ما ينطوي عليه "الحق" من كمال لا نهائي و مجد سرمدى.

و "الحق" في ذاته و هاب فيضا لا ينفذ سناء و بهاء. أنه "كنز باطن" يحب الظهور و التعرف.

إن "الحق" جمال، من شأنه أن يفتتح، حب من شأنه أن يمنح. تجليات "الحق" - تعالى- هي بالضبط مظاهر جماله و كماله على مسرح الكون الفسيح.

و تنحصر التجليات الوجودية، على وجه كلي، في حضرات ثلاث: في حضرة الذات (وتسمى عندنا بالتجليات الوجودية الذاتية)؛- و في حضرة الصفات (و تسمى بالتجليات الوجودية الصفاتية)؛- و في حضرة الأفعال (و تسمى بالتجليات الوجودية الفعلية). لأن شأن "الحق"، من حيث هو كذلك: ذات و صفات و أفعال.

و التجليات الوجودية الذاتية هي تعيينات للحق بنفسه لنفسه من نفسه، مجردة عن كل مظهر أو صورة. و حضرة هذه التجليات، أي الأفق الخاص الذي تنبعث عنه و تشع فيه، هو "حضرة الأحدية".

و في هذه الحضرة تظهر ذات الحق منزهة عن كل صفة و اسم أو نعت و رسم. إنها حضرة ذات الحق، من حيث هو سر من الأسرار و غيب الغيوب كما أنها أيضا مظهر التجليات الذاتية، أي المرأة التي تتعكس عليها الحقيقة الوجودية المطلقة..

و التجليات الصفاتية هي تعيينات الحق بنفسه لنفسه في مظاهر كمالاته "الأسماوية" و مجالي نعوته الأزلية. و حضرة هذه التجليات هي "حضرة الوحدة" وفيه تظهر الحقيقة الوجودية المطلقة في حلال كمالها، بعد كمنونها في أسرار "الغيب المطلق" عن طريق الفيض الأقدس كما أن في حضرة هذه التجليات في حضرة الوحدة تبدو الموجودات في صور "الأعيان الثابتة" ."

الوحدانية: 700

"التجليات الوجودية الفعلية (أو الأفعالية) هي تعيينات الحق بنفسه لنفسه في مظاهر الأعيان الخارجية و الحقائق الموضوعية.

و حضرة هذه التجليات هي "حضرة الوحدانية". و فيها تظهر الحقيقة الوجودية المطلقة بذاتها و صفاتها و أفعالها عن طريق "الفيض المقدس". أي في هذه الحضرة يتجلى "الحق" في صور الأعيان الخارجية، نوعية كانت شخصية، حسية أو معنوية.

فالحق – تعالى- و الحق وحده، هو مبدأ التجليات الوجودية و مظهرها. أليست هذه تدور في فلك الذات و الصفات و الأفعال؟ فهي إذن تصدر عن عدم و لن تؤول إلى العدم. – و لما كان الحق هو مبدأ التجليات الوجودية و مظهرها، فهي إذن "فعل مطلق" لا تكون في غير "دائرة المطلق". فهي من الحق و به و إليه، سواء في مستوى الذات أو الصفات أو الأفعال.

و لما كانت الأحدية و الوحدة و الوحدانية هي حضرات التجليات الوجودية الثلاث، فهي – أعني هذه التجليات – على صفاتها و بساطتها و سموها، مهما تعددت مظاهرها الخارجية أو تنوعت آثارها الوجودية فإنها عن الوحدانية تعود. تلك هي بإجمال الخطوط الكبرى لنظرية " الفيوضات" الفلسفية،

و عن نظرية "الخلق" عند المتكلمين، وإن كانت تلتقي بهما في بعض المواقف أو تتفق معهما في بعض النتائج."

الموقف الثامن عشر 701

كتاب المواقف للأمير عبد القادر الحسني الجزائري – التجليات الوجودية- الجزء الأول – طبعة 2007- صفحة

49⁶⁹⁹.

700⁷⁰⁰ كتاب المواقف للأمير عبد القادر الحسني الجزائري-الوحدانية- الجزء الأول- طبعة 2007 – صفحة 49.

الفردية والوحدانية:

"قال تعالى: {و لقد آتيناك سبعاً من المثاني} [الحجر: 87/15]. الخ
 "كل من رحمه الله تعالى و عرفه بنفسه و بحقيقة العالم كله علوه و سفله، و جعل يشناق إلى رؤية عالم الغيب و الخيال المطلق، و ما غاب عن الأبصار الحسية من الصور التقليدية و النسب العدمية التي لا حقيقة لها، إلا الوجود الحق، و هي ظهوراته و اعتباراته و نسبه العدمية، فهو مخطئ غير مصيب شيئاً من الأدب. و كنت ممن رحمه الله -تعالى- و عرفه بنفسه و بحقيقة العالم على طريقة الجدبة، لا على طريق السلوك. فإن السالك أول ما يحصل له الكشف عن عالم الحسن، ثم عن عالم الخيال المطلق، ثم يرتقي بروحه إلى السماء الدنيا، ثم إلى الثانية، ثم إلى الثالثة، ثم إلى العرش. و هو في كل هذا من جملة العوام المحجوبين إلى أن يرحمه الله - تعالى - بمعرفته، و يرفع عنه الحجاب؛ فيرجع على طريقه فيرى الأشياء حينئذ بعين غير الأولى، و يعرفها معرفة حقّ.

و هذه الطريقة- و إن كانت أعلى و أكمل- ففيها طول على السالك، و خطرها عظيم. فإن هذه الكشوفات كلها ابتلاء. هل يقف السالك عندها أو لا؟ فربما وقف السالك و عند أول كشف أو عند الثاني إلى آخر ابتلاء و اختبار، فإن كان السالك ممن سبقت له العناية، و دام مصمماً على طلبه، ماضياً على عزيمته، معرضاً عن كل ما سوى مطلوبه، فاز و نجا. و إلا طرد عندما وقف، و رجع من حيث جاء و خسر الدنيا و الآخرة. و لذا قال في الحكم " ما تبرجت ظواهر المكونات لسالك إلا و نادته هواتف الحقيقة: ما تطلب أمامك إنما نحن فتنة فلا تكفر..."

قال بعض القوم:

و مهما ترى كل المراتب تجتلي عليك فحل عنها فعن مثلها حلنا
 فإذا حصلوا على المعرفة المطلوبة حججوا عند نهايتهم عن هذه الكشوفات. و أما عن طريق الجدبة فهي اقصر و أسلم. و العاقل لا يعدل بالسلامة شيئاً. "
 الموقف التاسع عشر 702

المكتوب و مقام الشيوخ:

قال تعالى: {ما يفتح الله للناس من رحمةٍ فلا ممسك لها و ما يمسك فلا مرسل له من بعده و هو العزيز الحكيم} [فاطر: 2/35]

"من الحكايات المتواترة عند القوم أن عارفا رأى مريدا حزينا، فسأله عن سبب حزنه، فقال له المريد: مات أستاذي، فقال له العارف: و لم جعلت أستاذك من يموت؟ ففي هذه الحكاية أدب عظيم، و إرشاد جسيم إلى طريق مستقيم. و أكثر المريدين عن هذا في غفلة.

يأتي المريد الشيخ و قد تقرر في أذنه أنه يجب على المريد أن يعتقد في شيخه الكمال و أنه أكمل أهل عصره، و أنه صاحب الهمة الفعالة و البصيرة، و أنه كذا و أنه كذا. فإذا حضر عند الشيخ و قال له: جئت أطلب الطريق إلى الله - تعالى- فالشيخ لا يرد من كان هذا قوله، كائنا من كان و لو أطلعه الله - تعالى- على باطن المريد، بالكشف أو الفراسة. و قد يكون - صلى الله عليه و سلم- يقبل أقوال المنافقين، مع اطلاعه على بواطنهم. و قد يكون المريد كاذبا في دعواه الطريق إلى الله. أو تكون همته باردة، أو يكون الحق-تعالى- لم يقسم له شيئاً في طريق المعرفة، أو تكون له قسمة زمانها بعيد، أو تكون له قسمة لكن على يد شيخ آخر؛ فيخرج هذا المريد من طريق الشيخ الذي كان دخل تحت عهده، و يصير يتكلم في الشيخ و يقول: ما هو إلا كذاب، ما هو إلا نصاب يأكل أموال الناس بالباطل، و لو كان شيئا صادقا لحصل لي منه ما قصدته... و نحو هذا، فيهلك هلاكاً أبدياً إن لم يتداركه الله - تعالى- بالتوبة. فلو حضر المريد عند الشيخ و قد عرف و اعتقد أن الشيخ إنما هو داع إلى معرفة الله - تعالى- و أن الحق-تعالى- قد قسم الحظوظ و الأرزاق المعنوية و الحسية في الأزل، و قال: {ما يُبدّل القول لدي} [ق: 29/50]

فلا يزداد لأحد في قسمته و لا ينقص له منها. و أنه لا مانع لما أعطى الله، و لا معطي لما منع، و أن الشيخ باب الله - تعالى- فما تفضل به الله - تعالى- على المريد وصله على يد الشيخ طبيب يعرف الخلط الفاسد، و الركن الغالب، فيأمر المريد بما يصلح الفاسد، و يعدل الغالب و يقول له: استعمل الدواء الفلاني و اترك الغذاء الفلاني و هذه الأسباب إن سبق القدر بنجاحها و نفعها نفعت و إلا فلا، كسائر الأسباب. لا أن الشيخ يعطي من لم يسبق قسمة في الأزل، أو يقدم ما تأخر، أو يؤخر ما تقدم. فإن هذا شيء لم يجعله الله - تعالى- لأحب خلقه، و أفضل رسله، و أكرمهم لديه، فقال له:

{إنك لا تهدي من أحببت} [القصص: 56/28]، {ليس لك من الأمر شيء} [آل عمران: 128/3]

كتاب المواقف للأمير عبد القادر الحسني الجزائري -الموقف الثامن عشر الفردية- الجزء الأول- طبعة 2007-
 صفحة 124⁷⁰¹

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 طبعة 2007 - صفحة 126⁷⁰²

{أفأنت تتقذ من في النار} [الزمر: 18/39]، {و ما أنت بهادي العمي عن ضلالتهم} [النمل: 83/27]

إلى أمثال هذا. وإنما الواجب على المرید الكامل، أن يكون مع الشيخ الكامل، كما كان الصديق- رضي الله عنه- مع رسول الله- صلى الله عليه وسلم- فإنه كان يراه باب الله الأعظم و الداعي على الطريق الأقوم و أنه أفضل العالمين و سيد المرسلين، و ما كان يعتقد بيده ضرا و لا نفعا، و لا عطاء و لا منعا، و لا هداية و لا ضلالة، و لهذا ثبت يوم موته - صلى الله عليه وسلم- و خطب خطبته المشهورة فقال: من كان يعبد محمدا قد مات، و من كان يعبد الله فإن الله حي لا يموت، و تلا:

{و ما نحمد إلا رسول} [آل عمران: 144/3]

فكل رسول و وارث داع إنما دعواه إلى الله. و الله لا يزول و لا يحول. بل كل الدعاة إنما هم ظهورات الحق - تعالى- و صورته و هو الداعي نفسه لنفسه بنفسه؛ فهو الداعي من حيث ظهوره و تعيينه بصور الرسل و المشايخ، و المدعو من حيث ظهوره و تعيينه بصور المریدين، و دعوته لنفسه من حيث رتبة الألوهية لا رتبة الإطلاق."

الموقف الرابع و العشرون⁷⁰³

الوحدانية:

قال تعالى: {فاعلم أنه لا إله إلا الله} [محمد: 20/47]

"المعنى أنه لا يستحق العبادة و الخضوع و الاتصاف بصفات الإله وجه من وجوه الحق- تعالى- الظاهرة بالمظاهر التي هي (أي المظاهر) أعدام عند التحقق إلا الذات المسمى بالله. و ذلك أن الحقيقة المسماة بالله واحدة من كل وجه، و مع وحدتها، فهي ظاهرة و تظهر بما لا نهاية له من الصور، و لها في كل صورة وجه خاص بتلك الصورة، فهي واحدة كثيرة. واحدة بحقيقتها، كثيرة بتعريفاتها و مظاهرها. فحقيقة الله و إن ظهرت بكمالها في مظاهرها التي لا تنتهي فهي لا تتجزأ و لا تتبعض، و لها في كل مظهر وجه خاص أي ذات. و لا يستحق العبادة وجه من تلك الوجوه الظاهرة بالمظاهر إلا الذات المسمى بالله، لأن غيرها و إن كان هو هي فإنه لا يسمى الله فإنه - تعالى- لما ظهر بهذه الصور، سماها غيرها و سوى و إنسانا و ملكا و عرشا و فلكا و شمسا و كوكبا و نحو ذلك. قال تعالى موبخا لعبدة الأصنام: "قل سموهم يعني الأصنام التي عبدوها. و لو سموهم إلا حجرا أو شجرا أو نحو ذلك و ما سموا معبوداتهم الله أبدا. فكل من عبد شيئا غير مسمى الله فهو كافر. و إن كانت حقيقة ذلك المعبود هي الحقيقة المسماة بالله، و ما أصاب الحق إلا من عبد الذات المسمى بالله الغيب المطلق الذي لا صورة له و لا يعرف منه إلا وجوده لا غير، من حيث اتصاف الألوهية. و ما سوى ذلك مما يعده المتكلمون في الذات من علماء الرسوم معرفة، فهو إلى الجهل أقرب منه إلى المعرفة. و على هذا التفسير يكون الاستثناء ظاهرا، فهو بمثابة قولنا: لا رجل إلا زيد، نفينا صفة الرجولة عن كل رجل، و إن كانت ثابتة له، و أثبتناها للذات المسماة بزيد فقط. و أما التفسير المشهور، فالاستثناء فيه مشكل. و لذا كثر فيه اللغظ و الاختلاف حتى قال بعض العلماء: ينبغي أن يكون الاستثناء في الكلمة المشرفة قسما برأسه، ليس من أقسام الاستثناء المعروفة. و الذين عبدوا ما عبدوا من دون الله، ما قصدوا بعبادتهم إلا المظاهر التي حصروا الحق فيها، و هي الصور المشهودة لهم و ما عرفوا الحق الظاهر بتلك الصور و بغيرها فضلوا و أضلوا."

الموقف الثلاثون⁷⁰⁴

الأحد:

"قال لي الحق تعالى: "تدري من أنت؟ فقلت: نعم، أنا العدم الظاهر بظهورك، و الظلمة المشرقة بنورك. فقال لي: عرفت فالزم. و إياك أن تدعي ما ليس عندك. فإن الأمانة مؤداة، و العارية مردودة، و اسم الممكن منسحب عليك ابدا كما هو منسحب عليك أزل."

ثم قال لي: "تدري من أنت؟ فقلت: نعم، أنا الحق حقيقة، و الخلق مجازا و طريقة.

أنا الممكن صورة، الواجب ضرورة، اسم الحق لي هو الأصل، و اسم الخلق على العارية و الفصل. فقال لي: اعلم هذا الرمز، و دع الجدار ينقض على الكنز، حتى لا يستخرجه إلا من أتعب نفسه، و عاين رسمه."

كتاب المواقف للأمير عبد القادر الحسني الجزائري-الموقف الرابع و العشرون-الوحدانية- الجزء الأول- طبعة 2007⁷⁰³ - صفحة 134.

كتاب المواقف للأمير عبد القادر الحسني الجزائري-الموقف الثلاثون-الأحد- الجزء الأول- طبعة 2007 - صفحة 138⁷⁰⁴.

ثم قال لي: الحق- تعالى- : ما أنت؟ فقلت: إن لي حقيقتين من حقيقتين: أما من حيث أنت فأنا القديم الأزلي الواجب الوجود الجلي. أما الوجوب فمن اقتضاء ذاتك، و أما القدم فمن قدم علمك و صفاتك. و أما من حيث أنا فأنا العدم الذي ما شَمَّ رائحة الوجود، و الحادث الذي في حالة حدوثة مفقود. فما كنت حاضرا بك لك فانا وجود. و ما كنت غائبا بنفسي عنك، فأنا مفقود موجود.

ثم قال لي: و من أنا؟ فقلت: أنت الواجب الوجود بالذات، المنفرد بكمالي الذات و الصفات. بل تنزَّهت عن كمال الصفات بكمال الذات. فأنت الكامل في كل حال، المنزه عن كل ما يحطر بالبال. فقال: ما عرفنتي || فقلت: من غير خوف عقوق، و أنت المشبه بكل حادث مخلوق. فأنت الرب و العبد، و القرب و البعد، و أنت الواحد الكثير، و الجليل الحقيق، الغني الفقير، العابد المعبود، الشاهد المشهود، فأنت الجامع المتضادات و لجميع أنواع المنافاة، فإنك الظاهر الباطن، المسافر القاطن، الزارع الحارث، المستهزئ الماكر الناكث، فأنت الحق و أنا الحق، و أنت الخلق، و أنا الخلق، و لا أنت حق، و لا أنا حق، و لا أنت خلق، و لا أنا خلق. فقال حسبك عرفنتي، فاسترني عمَّن لا يعرفني. فإن للربوبية سرا لو ظهر لبطلت الربوبية، و للعبودية سرا لو ظهر لبطلت العبودية. و أحمد على أن عرفناك بنا، فإنك لا تعرفنا بغيرنا، إذ لا دليل غيرنا علينا."

الموقف الثالث و الثلاثون: 705

الله العالم بكل شيء:

"سمعت المؤذن في المسجد الحرام يتلو على المنارة قوله تعالى:

"إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ". [آل عمران: 5/3].

فعبجت من هذا الإخبار لرسوله- صلى الله عليه وسلم- مع تأكيده بأن؟؟ ثم ألقى الحق إليّ: أن المقصود بهذا الخطاب و الإخبار العامة الجاهلون بالحق. و أما العارفون فإنهم عرفوه- تعالى- عين كل شيء في الأرض و السماء، فكيف يخفى عليه شيء في الأرض و السماء؟ هل تحفى عليه عينه؟ فهذا الخطاب بمنزلة قوله: أنا عالم بذاتي، و لا يخفى عليّ شيء من ذاتي. و هذا غير مفيد للعارفين شيئا لم يكن عندهم، و جل الحق- تعالى- عن الخطاب بغير فائدة. فتعين أن المقصود بهذا الإخبار العوام لأن تأكيد الخبر لا يكون إلا لمنكر أو متردد، و الرسول - صلى الله عليه وسلم- وورثته، ما وقع منهم تردد، فضلا عن الإنكار."

الموقف الخامس و الثلاثون: 706

الألوهية

قال تعالى: {فاعلم أنه لا إله إلا الله} [محمد: 20/47]

"فالحق - تعالى - إنما أمر عباده بمعرفة مرتبة ذاته، و هي الألوهية، و ما أمرهم بمعرفة ذاته التي هي الغيب المطلق و الوجود البحث. بل نهاهم عن طلب ذلك. قال تعالى: {و يُحذِّرُكُمْ اللَّهُ نَفْسَهُ}. [آل عمران: 30/3] و قال "صلى الله عليه وسلم". (تفكروا في آلاء الله و لا تتفكروا في ذاته).

فما أمر الله تعالى رسوله - صلى الله عليه وسلم - إلا بمعرفة الألوهية التي هي مرتبة الذات و ظهور الصفات. لأن الأثر ليس إلا للصفات، و إن كانت لا عين لها، و إنما هي مراتب للذات. و معرفة الأثر توصل إلى معرفة المؤثر، كما قيل: البعرة تدل على البعير. فالذات - من حيث هو هو - لا يدرك حسا و لا عقلا و لا كشفا. بخلافها من حيث مرتبة الألوهية، فإنها تدرك حسا و عقلا و كشفا. و المتكلمون في التوحيد العقلي خلطوا الأمر، و حيروا الفكر، و خبطوا حبط عشواء في ليلة ظلماء. فكلامهم إن كان في الذات البحث، فالذات لا كلام فيها بنفي و لا إثبات. و إن كان في مرتبة الذات، و هي الألوهية، فهي لا حجز عليها و لا حصر، و لا تقييد لها. فالذات البحث لا خير عنها و لا وصف و لا اسم و لا حكم و لا رسم، المخبر عنها صامت، و الناظر إليها باهت، فإن المطلق بالإطلاق الحقيقي لا يصح الحكم عليه بشيء، و إلا انقلبت حقيقته و صار مقيدا، و قلب الحقائق محال. و مرتبة الألوهية مطلقة مقيدة، فهي جامعة للضدين، مطلقة من حيث أنها لا حصر و لا حد لظهوراتها فلا ينفي عنها التعيين و الظهور بشيء من الصور الحسية أو العقلية أو الخيالية، و لا التحول في التصور، و لا النزول و المجيء و الهرولة و الجوع و العطش و المرض، و لا الجمع بين الضدين كالأولية و الآخرة، و الظاهرية و الباطنية، و كونه في الأرض السابعة، و مستو على العرش، و موجود في كل مكان و مع كل مخلوق و قائم على كل نفس ... و نحو هذا مما ورد في الكتاب و السنة. و أما كونها مقيدة، فمن كونها هي الظاهرة بكل مظهر، المتعينة

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بكل تعين. و ما ظهر شيء من الأشياء و لا تعين إلا منها. و هي في حال تعينها و تقيدها بالمظاهر مطلقاً. فتقيدها عين إطلاقها. و لولا إطلاقها ما ظهرت بالمظاهر التي لا نهاية لها، مع وحدتها و عدم تجزئتها. فمرتبة الإطلاق لا يحكم عليها بشيء. و مرتبة التقييد و الظهور لا ينفى عنها شيء جاء في الكتب أو على السنة الرسل- عليهم السلام- أو أذنوا فيه أو في مثله. و كل من حصر الحق في معتقد و نفاه عمّا عداه، فهو جاهل بالله، كأننا من كان، و بالخصوص إذا ظن التقييد إطلاقاً كالمتكلمين، فلا ضد للحق- تعالى- فينافيه و يناويه، و لا مثل له فيشبهه و يدانيه، من حيث الذات. فمن نظر في قول المتكلمين: الحق- تعالى- لا يكون كذا، و ليس هو كذا. فلا يدري كلامهم في مرتبة الذات المطلق، و هي الألوهية، التي جاءت الكتب المنزلة، و الرسل المرسله، في أوصافها بالمتضادات،

و بحيطتها بانواع المنافاة و بتعنيها بكل التعينات، و تشبيهها بأنواع التشبيهات. فإذا رددنا ما وصف الحق به نفسه على ما يليق بكبريائه، و ما قبلناه و أجريناه على ما يوافق عقولنا، و أولناه و خضنا بأفكارنا فيما وصفته به رسله الذين هم أعرف الخلق به- تعالى- كنا جاهلين، بل كنا غير مؤمنين بكلام الله و كلام رسله، بل مؤمنين بما حسنته عقولنا و أدت إليه أفكارنا. نعوذ بالله أن نكون من الذين ضلّ سعيهم في الحياة الدنيا و هم يحسبون أنهم يحسنون صنعا."

الموقف السابع و الثلاثون: 707

الذكر

قال تعالى: { و إنّه لذكرٌ لك و لقومك }.

"و أنه أي القرآن، لذكر لك تذكر ربك بتلاوته و تتعيد بترديده، و لقومك أمتك مجازاً، و لا شك أن تلاوة القرآن ذكر الله بل هو أجل الأذكار عند العارفين بالله -تعالى- فقط في كل الأوقات، خلافاً لمن قال: أنه أفضل الأذكار إلا في الأمكنة و الأزمنة التي ورد الأمر فيها بأذكار مخصوصة. و خلافاً لمن قال: أنه أفضل الأذكار إلا فيما بين صلاة الصبح و طلوع الشمس، و فيما بين صلاة العصر و المغرب.

الثانية: و أنه لذكر لك و لقومك، بمعنى مذكر، يذكرك و قومك (أمك مجازاً) العهد القديم الذي أخذ الله على الأرواح يوم "أست برتكم؟" فإن القرآن و سائر الكتب المنزلة، إنما نزلت لتذكر العباد بذلك العهد القديم، الذي أخذ عليهم، بالإقرار بالربوبية و التوحيد.

الثالث: و أنه لذكر لك و لقومك، بمعنى تذكر أنت بالقرآن و يذكر به قومك أي العرب، على ظاهر اللفظ، مادام يتلى فيذكر به الرسول، لأنه معجزته الدائمة الناطقة بتصديقه، و تذكر به العرب لأنه نزل بلسانها و لغتها.

الرابع: و انه لذكر لك بمعنى مذكر، و لقومك (أمك مجازاً) أي و اعظ و واعظ، و لا يخفى أن القرآن الكريم أعظم و اعظ و أفضل و عظ لما اشتمل عليه من الوعيد و الزجر و التخويف و التحذير، بل ما تعلم و اعظ إلا منه، و لا تكلم مذكر غلاً بلسانه.

الخامس: و أنه لذكر لك بمعنى مذكر، و لقومك العرب خاصة، بمعنى شرف لك و لقومك. أما شرفه -صلى الله عليه وسلم- بالقرآن فلكونه معجزته لإعجاز الخلق عن أن يأتوا بأقصر سورة من مثله، و لما فيه من الإخبار بالمغيبات و الأنباء من الأمم البائدة، و القرون الخالية. و أما شرف العرب بالقرآن و هم قومه -صلى الله عليه وسلم- فلكونه نزل بلسانهم الذي به يتكلمون، و لغتهم التي بها يتحاورون، و ألزم الخلق جميعهم من إنس و جن أن يتلوه بهذا اللسان، في كل زمان و مكان."

الموقف الخامس و الأربعون 708

الرزق:

"قال تعالى: { هل من خالق غير الله يرزقكم من السماء و الأرض } [فاطر: 3/35]."

المعنى: لا خالق إلا الله، لأن الاستفهام الإنكاري نفي. فلا أحد- غير الله- يقدر على إيجاد شيء من الأرزاق الحسية و المعنوية إلا الله- تعالى- و إن كانت الأسباب حاضرة متهيئة. فالسما و الأرض سببان و محلان لوجود الأرزاق منها. و كذا سائر الأسباب و المسببات عنها. و إذا كان لا يقدر أحد- غير الله تعالى- على إيجاد المسببات مع حضور اسبابها و

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تهيئها فهو عن خلق السبب أعجز. و الرزق الذي يخرج الله من الأرض، و هو ما به قوام الأجسام. و الرزق الذي ينزله الله من السماء هو رزق الأرواح و العقول، و هو ما به قوامها من العلوم و الأسرار.

و في قوله: **{برزقكم من السماء و الأرض}**.

إشارة إلى اعتبار الوسائط و السباب، مع نفي التأثير عنها. فإنه قال: منها، و ما قال: بها.

فهو -تعالى- يوجد المسببات عند أسبابها حكمة و اختيارا، لا عجزا و اضطرارا، إلا إذا اعتبر السبب فيكون التأثير- حينئذ- عند السبب، و به، كما هو مذهب المحققين من أهل الله، أنه كالألة للنجار مثلا،

و الفاعل هو الصانع لا الآلة".

الموقف الرابع و الخمسون⁷⁰⁹

الرحمة:

"قال تعالى: **{ فكشفتنا عنك غطاءك فبصرك اليوم حديد}**. [ق: 22/50].

ليعلم أن حال أهل جنة المعارف و المشاهدات مخالف لحال أهل جنة اللذات المحسوسة، في الدنيا و الآخرة، لأن أهل جنة المعارف الإلهية أشهدهم الحق أولا على أنفسهم كغيرهم، فشهدوها فاعلة تاركة مختارة. و لهذا تراهم في بداياتهم يعاقبون أنفسهم إذا حصل منها تقصير، و يشكرونها إذا وفّت بالعمل في زعمهم، و لولا شهودهم أن لهم فعلا و تركا و قدرة، ما فعلوا بها ذلك.

سأل بعض العارفين مريدا لبعض المشايخ، فقال له: بم يأمركم شيخكم؟ فقال المريد: يأمرنا بالأعمال و رؤية التقصير فيها. فقال له العارف: أمركم بالمجوسية المحضة؟؟ هلا أمركم بالأعمال و الغيبة عنها بشهود مجريها؟ ... إلى آخر القصة.

ثم إذا رحمهم الله و فتح لهم الباب و دخلوا جنة المعرفة و المشاهدة عرفوا أنهم ليس لهم من الأمر شيء من حيث ظاهرهم و من حيث أنفسهم، و شهدوا الوهب و المنة فيما كانوا يشهدونه صادرا من أنفسهم و عن العقل و الوهب و استغرقتهم مشاهدة الواهب، فاصطفاهم الحق لنفسه، و اختارهم لمجالسته.

و أما أهل الجنة المحسوسة، فإن الحق أشهدهم أيضا كسبهم و اختيارهم، فهم يعملون الصالحات و ينسبونها لأنفسهم، قاصدين الوصول إلى الجنة المحسوسة، غافلين عن جنة المعارف و المشاهدات، فأبقاهم الحق- تعالى- على غفلتهم في الدنيا و في البرزخ و في الحساب و في حالة دخول الجنة إلى وقت الروية في الكتيب الأبيض. و لذا يقول لهم الحق: **{ تلك الجنة التي أورتتموها بما كنتم تعملون}**.

فنسب الفعل في ذلك الوقت إليهم، تقريراً لغفلتهم و جهلهم و يقول لهم: **" اقتسموها بأعمالكم"** كما ورد في الخبر، كل هذا تمشية لدعواتهم السابقة. حتى أن منهم من يقول له الحق - تعالى- ادخل الجنة برحمتي فيقول: لا أدخلها بعلمي. ففي ذلك الوقت، ما كشف لهم الغطاء، و لا زال عنهم الحجاب. فهم واقفون مع أنفسهم، و نسبة العمل إليها.

وأما قوله تعالى: **{ فكشفتنا عنك غطاءك فبصرك اليوم حديد}**. [ق: 43/7].

إذا حمل على الميت، إنما هو كشف عن بعض المغيبات دون بعض. و لا يرفع الحجاب بالكلية و تقع اليقظة التامة إلا بعد رؤية الحق -تعالى- في الكتيب. لأن الناس في الدنيا نيام، بالنسبة إلى اليقظة الحاصلة في البعث و الحساب. و هم في الحساب نيام، بالنسبة إلى اليقظة الحاصلة في الجنة. و هم نيام بعد دخول الجنة. بالنسبة إلى اليقظة الحاصلة عند رؤية الحق -تعالى- الرؤية الخاصة في الكتيب. و إنما فعل الحق -تعالى- مع هؤلاء هذا الأمر لأنهم ما طلبوا بالأعمال إلا الجنة المحسوسة، و ما تشوقوا لجنة المعرفة و المشاهدة و لا سمت همتهم إليها و ما كان مطلوبهم إلا ما تشتهيهِ الأنفس لا ما تشتهيهِ الأرواح.

و لا يظلم ربك أحدا. و كانت جنّة المعرفة و المشاهدة لقوم مخصوصين دون عامة المؤمنين، و الجنة المحسوسة لعامة المؤمنين لأن جنة المعرفة و المشاهدة يدخلها أهلها في الدنيا قبل الموت الحسي و بعد الموت المعنوي. و محال أن يدخل النار من دخل جنة المشاهدة و المعرفة. و قد سبق العلم القديم و افراة الأزلية بدخول بعض المؤمنين النار، ثم يخرجون بالشفاعة. فجنتّة المعرفة و المشاهدة مثل: لا إله إلا الله. فلو وضعت كلمة التوحيد في الميزان ما دخل مؤمن النار، و غنما توضع في الميزان حسنات المؤمنين غير كلمة التوحيد. و لا توضع كلمة التوحيد في ميزان إلا في ميزان صاحب السجلات

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خصوصية. فهذا كانت جنة المعرفة و المشاهدة مخصوصة بقوم مخصوصين، و هم الذين أراد الحق -تعالى- بقوله: **{فأولئك يُبَدِّلُ اللهُ سَيِّئَاتِهِمْ حَسَنَاتٍ} [الفرقان:70/25]**"

الموقف الخامس و الخمسون⁷¹⁰

القدر و المكتوب:

"قال تعالى: {إن ما توعدون لآت و ما أنتم بمُعجزين} [الأنعام: 135/6]."

ما موضوعه للعموم، فكل وعد ووعيد أت للموعود به و لاحق، خيرا كان أو شرا في الدنيا و الآخرة، طلبه أو هرب منه. معنى أن لكل إنسان، أو عليه، و سبق العلم القديم و الإرادة الأزلية بلحوقه به، فهو واصل لا محالة. فلا يقدر أحد ان يعجز المقذور و يسبقه، بحيث لا يلحقه ما قدر له أو عليه سواء طلبه أو لم يطلبه، و سواء هرب منه أو استقبله."

الموقف الثاني و الثمانون⁷¹¹

الشكر:

"ورد في الخبر: "من لم يشكر الناس لم يشكر الله"

رواه الإمام أحمد و الترمذي. يريد - عليه الصلاة و السلام- أن الذي لا يشكر الناس حيث رآهم غيرا و سوى، و اعتقد و هما و تخيلا أن الحق -تعالى- مباين لهم و منفصل عنهم، و أنه في السماء، أو فوق العرش فقط، لم يشكر الله، حيث أنه ما عرفه.

و كيف يشكره من لم يعرفه؟ لأنه-تعالى- ما عرفه من عرفه إلا في مراتب التقبيد و الظهور و التعين، و الناس و جميع المخلوقات و الأسباب و الوسائط مظاهره و تعييناته و نسبه و اعتباراته، فإنها آثار أسمائه و صفاته، بل هي عين أسمائه. إذ ليست الصور المحسوسة المشهودة كائنة ما كانت، روحانية أو مثالية أو جسمانية، إلا أسماء الحق -تعالى- و هي معان اجتمعت، فحصلت منها هيئة اجتماعية، فكانت صورة محسوسة، كما تقول: اجتمعت البرودة و اليبوسة فكانت صورة التراب. و اجتمعت البرودة و الرطوبة فكانت صورة الماء، مثلا. و العالم كله هكذا، الناس و غيرهم، و متعلق الخطاب و الحدوث و الأمر بالكون، هو هذه المعاني، لتصير هيئة اجتماعية، فتصير صورة محسوسة. فمن عرف الله و الناس هذه المعرفة كان شكره للناس شكرا لله إذ لا التينية في الوجود. و من هناك كان الفعل الصادر من الناس و جميع المخلوقات بدهاءة و ضرورة، هو فعل الله -تعالى- شرعا و عقلا. فأين الله و أين الناس لمن يعقل؟

أفدي من يعقل عني بنفسي، و أجعله فوق رأسي.

قال إمام العارفين، محي الدين، عندما تكلم على نسبة الفعل إلى الله و إلى المخلوقات من الأسباب و الوسائط، فمن الناس من قال: بها و لابد، و أمثالنا (يعني المحققين، الذين هم أعلا رتبة في المعرفة من العارفين) نقول: عندها و بها.

و إيضاحه: أن كل شيء له وجهان: وجه إلى الحق، و هو حق من هذا الوجه، و هو وجه الرب الذي لا يفنى، و هو المراد بقوله: {كل من عليها فان، و يبقى وجه ربك} [الرحمن: 24/55 و 25].

ووجه إلى سببه الذي ظهر عنه، و هو الفاني العدم الباطل. و قد نفى الحق-تعالى- التأثير عنه في هذا الوجه، بقوله: {إنما قولنا لشيء إذا أردناه أن نقول له كن فيكون} [النحل: 40/16].

فإذا رأيت العارف يشكر مخلوقا و يثني عليه و يعظمه و يلحظه، فمن هذه الحيثية. فلا تظن أنه يرى الناس و سائر المخلوقات كما تراهم أنت، و أن بينهم و بين الحق -تعالى- بونا، معاذ الله.

و من هنا صح ما أخبر به تعالى في قوله: {فأينما تولوا فثمّ وجه الله} [البقرة: 114/2]. {و هو معكم أين ما كنتم} [الحديد: 4/57]، {و نحن أقرب إليه من حبل الوريد} [ق: 16/50].

فأعرف الحق و احذر الغلط و السلام."

الموقف السادس و الثمانون⁷¹²

الوجود و الأحدية:

"قال تعالى: {و الشمس و ضحاها و القمر إذا تلاها، و النهار إذا جلاها، و الليل إذا يغشاها، و السماء و ما بناها، و الأرض و ما طحاها، و نفس و ما سوّأها} [الشمس 7-1/91]."

كتاب المواقف للأمير عبد القادر الحسني الجزائري-الموقف الخامس و الخمسون-القدر - الجزء الأول- طبعة 2007⁷¹⁰ - صفحة 167.

كتاب المواقف للأمير عبد القادر الحسني الجزائري-الموقف الثاني و الثمانون-الشكر- الجزء الأول- طبعة 2007⁷¹¹ - صفحة 203.

كتاب المواقف للأمير عبد القادر الحسني الجزائري-الموقف السادس و الثمانون-الوجود و الأحدية- الجزء 2007⁷¹² الأول- طبعة 2007 - صفحة 211.

هذه الأشياء المقسم بها: هي كناية عن بعض مراتب تجليه، و تعين تنزله و تدليه، و هي مراتب كلية. فما أقسم الحق - تعالى- في حقيقة إلا بذاته، لأن المراتب و التنزلات كلها أمور اعتبارية لا وجود لها إلا في اعتبار المعبر، مادام معتبرا. فكل المراتب و التعينات و التنزلات من أول مرتبة و تعين و تنزل، و هو الحقيقة المحمدية، إلى آخر تعين و تنزل، و هو الصورة الإنسانية، إنما هي اعتبار و تعين و ظهور و تنزل، لا وجود لها خارج العقل، كسائر الأمور المصدرية. في لا موجودة و لا معدومة. فهي خيال لا حقيقة لها. غير الوجود الحق الذي به ظهرت كما قيل:

مراتب بالوجود صارت حقائق الغيب و العيان
و ليس غير الوجود فيها بظاهر و الجميع فان
فالوجود ليس إلا للذات العلية، و كل ما قيل فيه مرتبة و تعين و سوى و غير. فهو اعتبار و نسبة و إضافة لا غير.
فقوله: {و الشمس و ضحاها}.

هم قسم بمرتبة الأحدية، و هو أول المجالي، فهو مجلي ذاتي، و ليس للأسماء و لا للصفات و لا لشيء من المكونات فيه ظهور، فهو ذات صرف، مجرد عن الاعتبارات الحقية و الخلفية، و إن كان الجميع موجودا فيها، و لكن بحكم البطون. فنسبة الواحد إلى ذاته نسبة واحدة هي عين أحدىته لا وحدىته. و نسبتته إلى الثاني هي وحدىته. فالأحدية هي تجليه -تعالى- لذاته، إذ لا غير في هذه المرتبة. فإن لفظ الأحد يعني أن يكون هناك اعتبار غير و سوي، فلا يحتاج في أحدىته إلى تعين، يمتاز به عن شيء، إذ لا شيء، فهو الوجود بشرط لا لشيء. و لاحظ للمخلوقات من هذه المرتبة إلا الاعتبار و التعقل. لأن هذه المرتبة مرتبة الكنه، لا ينكشف لأحد و لا يدرك بحس و لا عقل. و من طلب معرفته من هذا الوجه طلب المحال. لأن الذي لا تعين له بوجه من الوجوه لا يعرف وجهه. ووجه الكناية عن هذا التجلي بالشمس و ضحاها، أن الشمس تترك بها الأشياء، و لا تترك هي، و لا يظهر معها نور من أنوار الكواكب. و كذلك الأحدية، فهي ماحية للأنوار، ماحقة للأثار. فهي مرتبة اللاتعنين. فما للخلق من ملك و رسول و ولي في هذه المرتبة إلا الإيمان بالغيب، فإنهم لما وصلوا بالكشف و النظر بالبصائر إلى التعين الأول، عرفوا أن وراءه شيئا لا يعرف منه إلا وجود لا يرى. إذ الوجود المجرد عن الظهور بالغير و التعين به لا يعرف و لا ينبعث و لا يوصف لأنه الذات الغنية عن العالمين. و هذه المرتبة في الحق و التحقيق هي حقيقة الحقائق، و إن كانت هذه التسمية أطلقها القوم على الوحدة المطلقة، و الحقيقة الكلية و قد وصل بعض الرهبان و البراهمة و غيرهم من أهل الرياضيات و المجاهدات على سبل الرسل -عليهم السلام- إلى العقل الأول فظنوا أنه هو حقيقة الحقائق، و أنه لا شيء وراءه ففسروا و باءوا و رجعوا من حيث جاءوا.

و قوله: { و القمر إذا تلاها}.

هو كناية عن المرتبة الثانية، و التعين الأول المسمى بالروح الكلي، و بنفس الرحمن، و بالوجود الإضافي، و بالحقيقة المحمدية، و ببرزخ البرازخ... و له أسام كثيرة، و يعبر عنه بالوحدة المطلقة، و ذلك أن الوجود إذا أخذ بشرط لا شيء فهو الأحدية. و إذا أخذ بشرط كل شيء فهو الواحدة. و إذا أخذ مطلقا لا بشرط شيء، و لا بشرط لا شيء فهو الوحدة. فالوحدة منشأ الأحدية و الواحدة، لأنها عين الذات من حيث هي، أي المطلق الذي يشمل كونه بشرط لا شيء. و الوحدة إذا اعتبرت من حيث هي هي، لا تغاير الأحدية بل هي عينها و الوحدة هنا لا تتعقل في مقابلة كثرة، و لا يتوقف تحققها على تصور ضد لها. و هذا الوجود الإضافي المشترك بين جميع الوجودات، المتعين بها، هو عين الوجود الباطن المجرد عن التعين و الظهور، و لا يغايره إلا بالاعتبار. و الحق -تعالى- في هذه المرتبة مرئي للرائين، معروف للعارفين، لأنها مرتبة اسمه -تعالى- الظاهر، و هو محبوب مجهول للغافلين، فهم يرونه و لا يعرفونه. و هذه المرتبة أول ظهور الله -تعالى- من كنز الخفاء، و معرفة القوم -رضوان الله عليهم- و غاية وصولهم إليها، و بها يتغزلون في أشعارهم، و عنها يكون بلبلى و سعدي، و البرق و النسيم، و الخمر و الكأس..... و هي الظاهر في سائر الخلق، و هي أمر الله كما قال: { ذلك أمر الله أنزله إليكم } [الطلاق: 5/65] و قال: { يسألونك عن الروح من أمر ربّي } [الإسراء: 85/17].

أي الروح أمر ربّي، ف"من" بيانية، و هو الذي صدر عن الله بلا واسطة. و هو نور محمد - صلى الله عليه وسلم- فما صدر إلا بمشاهدة الأمر العزيز، و هو - أي الأمر العزيز- السبب الثاني، بالإضافة إلى الوجود المطلق. فإن الوجود المطلق هو الله، حيث لا تعين: و قد صدر هذا الأمر المذكور بصورة النور المحمدي عنه - تعالى- فهو التعين الأول، لأنه - تعالى- ظهر في هذا التعين، من غير تمييز شيء من شيء. فانه سبب ظهور الأمر القديم، في حضرة النور الكريم، و قام النور في تعينه بالأمر القديم. فهو - أي الأمر الكريم- سبب ثانٍ بالإضافة إلى الله. فالنور الأول المذكور هو التعين الثاني باعتبار قيامه بالأمر، و التعين الثالث باعتبار نزوله في عالم الخلق، فهو ثلاث مراتب، و هو واحد، و كون الأمر ظهر بالنور المحمدي، فهو السبب الأول باعتبار بالإضافة إلى الوجود المقيد، و هو النور المحمدي المتعين في عالم الخلق. ووجه الكناية عن هذه المرتبة و التعين بالقمر، هو أن القمر واسطة بين الشمس و الأرض، فهو يستمد النور من الشمس، و يمد الأرض به، و كذا هذا التعين الأول، فإنه يستمد من الوجود الباطن الأحدي الذاتي، و يمد العالم أعلاه و أسفله، بما يفضيه الحق - تعالى- عليه. فله وجهة إلى الخلق، و لهذا سمي ببرزخ البرازخ، لأن البرزخ جامع بين الطرفين. لا يكون غيرهما و لا عينهما. فمن وجهه الذي للحق هو حق. و من وجهه الذي للخلق هو الخلق. فهو حق و خلق. و لا حق و لا خلق. و هو بالنسبة إلى الوجود الأحدي فقير مستمد قابل. و بالنسبة إلى العالم غني ممد فاعل. و كذا القمر، من وجهه الذي للشمس مستمد قابل، و من وجهه الذي للأرض ممد فاعل. و التعينات و الظهورات كلها ممكنة حادثه، و المتعين و الظاهر قديم واجب. و لهذه المرتبة قدم باعتبار، و حدوث باعتبار آخر.

و قوله: {و النهار إذا جلاها}.

هو كناية عن المرتبة الواحدة، و هو التعيين الثاني، و هي اعتبار الذات من حيث انتشار الأسماء و الصفات منها، و وحدتها لها مع تكثرها بالصفات. فالواحد اسم الذات بهذا الاعتبار فهي مجلى ظهرت الذات فيه صفة و الصفة ذاتا. فظهر كل من الأسماء و الأوصاف عين الآخر. فهي بهذا الاعتبار حيث ظهرت في شيء من أسمائها أو صفاتها أو مؤثراتها، فذلك الشيء عينها و هي عينه. و كل شيء مما ظهر فيه الذات بحكم الواحدة فهو عين الآخر. و إلى ذلك أشرت في بعض القوائد التوحيدية.

فقل عالم، و قل إله و قل أنا، و قل أنت و هو لست تخشى به ردا

ووجه الكناية عن هذه المرتبة بالنهار، هو أن النهار تظهر فيه و به الأشياء و يتميز بعضها من بعض. و كذلك هذه المرتبة فإن إليها تستند الآثار كلها. فهي المجلية للمرتبة التي قبلها، كما أن النهار مجل و مظهر للشمس. و أيضا هذه المرتبة هي عبارة عن علم الحق – تعالى- بذاته. و بجميع أسمائه و صفاته، و بجميع أسمائه و صفاته، و بجميع حقائق مكوناته على التفصيل. و قد كان علمها في المرتبة التي قبلها، و هي الوحدة المطلقة إجمالا، لا تتميز الذات من الصفات من حقائق المكونات.

و لا يتوهم متوهم أن قولنا: "إجمالا" أن العلم الإجمالي موجب للجهل كما عليه جمهور المتكلمين. بل هو – تعالى- يعلم الأشياء كما هي المفصلة تفصيلا، و المجملة إجمالا. فلو قيل: العلم المتعلق بالأحادية و بالوحدة علم تفصيلي، للزم الكذب و المناقضة، لأن قولنا الأحادية و الوحدة ينافي هذا. فالعلم المضاف إلى مرتبة الوحدة يسمى علما إجماليا لانصاف معلوماته بالإجمال. و أما العلم نفسه فلا يوصف من حيث هو انكشاف و ظهور بالإجمال و التفصيل، لأنها من لوازم الكم و لاكم و لا كيف، و قد زل هنا عالم كبير.

و قوله: {و الليل إذا يغشاها}.

هو كناية عن الطبيعة الكثيفة، و التعيين بالأجسام العنصرية المظلمة الظاهرة في المعدن و النبات، و الحيوان و الجان و الإنسان. لأن العالم الجسماني الطبيعي محل الظهور الإلهي الكماي، إذ لولا الكثيف ما عرف و لا سمع خبر اللطيف. فظهور الحق-تعالى- بأجهل الناس و أعظمهم انقيادا للأمور الطبيعية و النفسانية، أتم من ظهوره في أعلم الناس و أعظمهم تحقيقا بالأمور الروحانية، إذ عالم الشهادة أكمل من عالم الغيب، و عالم الغيب أشرف من عالم الشهادة. فالشرف بقلة الوسائط، و التمام بكثرتها. ووجه الكناية عن هذه المرتبة بالتجلي بالليل، هو أن الليل أصل للنهارن و قال تعالى: {و آية لهم الليل نسلخ منه النهار} [يس: 36/36]

و كذا الأجسام الطبيعية لكثافتها و حاجبيتها سبب و أصل لظهور الأرواح الجزئية، و تعيينها من الروح الكل، كما قال تعالى: {فإذا سويته و نفخت فيه من روحي} [الحجر: 29/15] فالطبيعة تفعل الصور على الدوام. و الروح يفسض الأرواح الجزئية على الصور على الدوام، فالأجسام ليل و الأرواح شمس و نهار، فقوله: {و الليل إذا يغشاها} أي التعيين بالأجسام العنصرية الشبيهة بالليل، يغشى التعيين السابق الشبيه بالنهار، لأنه روح نوراني..

و قوله: {و السماء و ما بناها} هو كناية عن مرتبة التعيين بالأرواح، لأن الأرواح سماء الأشباح، و لها العلو و هو في الحقيقة نفس الأمر روح واحد، عدته الصور المنفوخ فيها، كما عدت الطاقات و الأبواب و الخروق و الأماكن الشمس، و حقيقة الشمس واحد لا يتعدى، و لا يتبعض و لا يتجزء و لهذا ما ورد في القرآن العزيز إلا مفردا. فإذا اعتبر الروح مع الأجسام المدبرة، (اسم مفعول)، تعدد بتعدد مجازا لا حقيقة، و كما تسلم أن كل جسم له روح واحد يديره مع تعدد أعضاء الجسم و قواه الظاهرة و الباطنة، و تباين آثار القوى، و هو في كل قوة الفاعل للأثر المنسوب إلى تلك القوة، كذلك يلزمك أن تسلم: أن العالم كله له روح واحد، يديره على تعداد أنواعه و أشخاصه، من الذرة إلى العرش، و الفعل و التأثير له في كل ما ينسب إلى العالم من الأفعال و التأثيرات. ووجه الكناية عن هذا التعيين بالسماء هو أن السماء لها العلو و الشرف الحسي و المعنوي، و أنها منبع الأنوار، و لها الفاعلية بما فيها من الكواكب و الأملاك و كذلك الأرواح مع الأجسام. و كما أن السماء بما فيها، تندبر الأرض و ما فيها من معدن و نبات و حيوان من غير اتصال و لا انتقال و لا امتزاج. و أمر الروح لا يدرك إلا بالكشف و لا يدرك بالعقل أبدا و كل كلام العقلاء فيه من حكيم و متكلم خطأ، و قد عزمتم أن أكتب فيه شيئا ما علمت أحدا سبقتي إليه فصعقت. فألقى عليّ قوله تعالى: {قل الروح من أمر ربي و ما أوتيتم من العلم إلا قليلا} [الإسراء: 85/17]

فتادبت و اقتديت بمن قبلي، فإنهم الأدياء مع الله، الناصحون لعباد الله. و كلام القوم فيه إنما هو إيماء و تلويح، و إشارة و تلميح، و ما ذلك إلا لبعده منالها، و عظم إشكالها، فهو القديم الحادث الواجب الممكن، الموجود المعدوم الحامل المحمول، ليس له ند، و لا مثل و لا ضد.

و قوله: {و الأرض و ما طحاها}.

هو كناية عن التعيين بالنفس الكليّة المنبعتة من العقل الأول، كانبغات حواء من آدم، و هي المسماة باللوح المحفوظ، و هي الحاوية لتفصيل ما أجمل في العقل الأول من العلوم.

فالعقل يدفع ما فيفيض عليه النفس، و النفس تدفع إلى ما تحتها، بحسب تقدير العزيز الحكيم، إلى أن يصل إلى العناصر، إلى المعدن، إلى النبات، إلى الحيوان، إلى الإنسان.

فالنفس الكلية، إذا أقبلت على الجسم يسمى إقبالها نفسا. و العقل الكلي، إذا أفاض على الجسم، يسمى إقباله عقلا. فالنفوس من فيض النفس الكلية و العقول من فيض العقل الكلي، و للنفس وجه إلى العقل الأول، ووجه إلى الطبيعة لأن الطبيعة لها ثالث رتبة في الإيجاد وجه الكناية عن هذه المرتبة و التعيين بالأرض هو أن الأرض لها صفة الانفعال عن الأمور السماوية، و كذلك النفس لها رتبة الانفعال عن العقل الأول. و الأرض محل لما يتكوّن فيها، و كذلك النفس محل ما ينفصل فيها من علوم العقل المجملة فيه، فقله: "طحاها" كناية عن تفصيل العلوم و مدها فيها.

و قوله: {و نفس و ما سواها} هو كناية عن مرتبة التعيين بالنفس الجزئية الإنسانية و هي مخلوقة من نور واجب الوجود لذاته، و لهذا وجد فيها من الكمال جميع ما للحق-تعالى- ووصفت بجميع صفاته، ما عدا الوجود بالذات، و حوت من النفاص جميع ما كان في الوجود فجمعت صفات الحق و الخلق فحقيقة النفس الروح، و حقيقة الروح الحق-تعالى- و لذا ورد في الأثر:

"من عرف نفسه عرف ربه".

فإذا نظر العارف إلى نفسه و جدها الروح الأعظم القائم بظهور الذات الإلهية، المحيطة بكل شيء و من جملة الأشياء العرش و ما حواه. و لذا قال العارف الكبير أبو يزيد -رضي الله عنه-:

"لو أن العرش و ما حواه ألف ألف مرة في زاوية من زوايا قلب العارف ما أحسن به".

فإذا نزلت الروح إلى عالم الأجسام الطبيعية و أخذت إليها مسخت نفسا. و النفس الغافلة بيت الشيطان. و النفس من حيث هي، لا خبث فيها، فهي طاهرة قدسية، و إنما هي منفذة للخبث بالبعد، فتتزل في كل هيك على حسب ما يليق به، و تدبره بما هو مكتوب له و عليه من الأزل، إن خيرا فخير و إن شرا فشر. و منها ما هو مطيع للروح، و منها عاص. فالمطيع يسمى عالم الجبروت، و هي التي لا خبث فيها، لأنها بهذا الاعتبار هي الروح التي هي أمر الله، المنفوخ في الأجسام الإنسانية، و الممد للأجسام الحيوانية، و هو وجه النفس إلى الملكوت ووجهها الذي إلى الملك هي العاصية التي نزلت إلى أسفل السافلين فقد دنست بدنس أوانيها، كالماء الطاهر، ينزل في الأواني النجسة، فشرع الله -تعالى- الشرائع و أرسل الرسل لتطهر النفس من خبائثها و تنزكي من رذائلها. فتعود روحا كما كانت و أنه لا يتم لها هذا إلا باتباع الرسل قولا و فعلا و حالا و لا يصح لها هذا أيضا غلا بجذبة آلهية، و خطفة ربانية، أو بالسلك على يد شيخ عارف.

و الحاصل أن جملة الإنسان: روح و عقل و نفس. فالروح واحد يتعدّد بتعدد الأعضاء، فهو واحد كثير، و لا يدبر الجسم. و العقل هو نور الروح، و هو يدبر الجسم بأمر الروح.

و النفس هي نور العقل، و هي بمنزلة الخادم للعقل. فإن كمل كملت النفس، و بالعكس. و جملة هذه الثلاث أمر واحد، و هو أمر الله. و قولنا في هذه المراتب: تعين الحق-تعالى- بكذا، لا يفهم منهم الحصر و التقييد. و إنما الحق في كل تعين قابل للحكم عليه بأنه متعين، مع العلم بأنه غير محصور في التعيين، و أنه من حيث هو هو غير متعين حال الحكم عليه بالتعيين. فهو مطلق في أن تقييده مقيد في أن إطلاقه، فهو-تعالى- على ما تقتضيه ذاته من الإطلاق و التعيين و التجلي و الاستتار لا يتغير و لا يتحول، و لا يلبس شيئا فيترك غيره، و لا يخلع شيئا فيأخذه سواء. بل هو على ما هو عليه، أزلا و أبدا و إنما هذه التعيينات و التغيرات و التحولات في الصور و في النسب و الإضافات و الاعتبارات إنما هو بحسب ما يتجلى به علينا، و يظهر به لنا، و هو في ذاته على ما هو عليه من قبل تجليه و ظهوره."

الموقف الثامن و الثلاثون بعد المائة⁷¹³

الذكر:

"قال تعالى: {يا أيها الذين آمنوا لا تلهكم أموالكم و لا أولادكم عن ذكر الله}. [المنافقون: 9/63]

امثال النهي عن المنهي عنه يحصل بفعل الضد. إذ لا تكليف إلا بفعل. يقال: لها بالشيء، احبه و رضي به. و لها عنه: أعرض. و المأمور في ضمن النهي صنفان من الناس: مؤمن محض، و مؤمن مجازا، أو بالنظر إلى الأصل أو بالنظر إلى بعض ما وجب الإيمان به دون بعض، أي لا تنظروا إلى أموالكم و أولادكم نظرا يشغلكم عن ذكر الله، قتلها و تعرضوا أو تنسوا. بل انظروا إليهم نظرا يكون ذكرا لله-تعالى-.

فالمؤمن المحض منهي من مقام إيمانه. و هو أنه بنظره إلى أمواله و أولاده و جميع ما أنعم الله به عليه، يذكر الله بحمده و شكره، و أنه-تعالى- متفضل مَنّ فيما أعطى، و أن أحدا لا يستحق على الله -تعالى- شيئا مما أنعم.

و المؤمن مجازا منهي من مقام معرفته و مشاهدته، مأمور بأن يرى أمواله و أولاده و جميع ما أنعم الله به عليه، تجليات من تجليات الحق-تعالى- عليه، و ظهورات من ظهوراته-تعالى- لديه فيشاهد المنعم في النعمة، فهو لا يرى إلا الحق -تعالى- و لا يتلذذ إلا بالحق فالأول يرى النعمة و الثاني يرى المنعم. أو قل الأول يرى الأثر و الثاني يرى المؤثر. أو قل: الأول يرى الاسم و الثاني يرى المسمى أو قل الأول يذكره ذكر القلب و اللسان و الثاني يذكره ذكر السر. فالأول النعمة في

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حقه شهوة طبيعية، و الثاني النعمة في حقه لذة روحانية فلا يلتذ إلا بالله و لا يجب إلا الله في كل ما تجلى له و ظهر، و صاحب هذا الشهود لا يزهد في شيء موجود و كيف يزهد في شيء يشهد فيه محبوبه.

و طهارة القلب، إنما هي بالمراقبة و الحضور، فالنعم و اللذات كلها، إذا لم تحل بين القلب و بين مراقبته و حضوره مع الله-تعالى- لا تضر، و القلب باق على أصل طهارته، إذا المقصود من القلب حاضر، و حينئذ لا يبالي بالشهوات كانت ما كانت، بل و لو من حرام إذا كان معتقدا لحرمتها، فإنها لا تحجبه من حيث هي."

الموقف الواحد و الأربعون بعد المائة⁷¹⁴

الأحدية

"قال تعالى: {لله ما في السموات و ما في الأرض و إن تبدوا ما في أنفسكم أو تخفوه يحاسبكم به الله فيغفر لمن يشاء و يعذب من يشاء و الله على كل شيء قدير}. [البقرة:2/283].

أخبر تعالى: أن كل ما في السموات و ما في الأرض من عالم المعاني إلى عالم الأجسام، إذ السماء كل ما علا حساً أو معنى، و ما بين ذلك من عالم الأرواح و عالم المثال و عالم الأجسام الطبيعية، ظهورات و تعينات. و هو -تعالى- الظاهر المتعين بجميع ذلك. و اللام للاختصاص الحقيقي، فلا ظاهر و لا متعين بها سواه، فهي شؤونه التي ينقلب بها و فيها، كما قال تعالى: {كل يوم هو في شأن}. [الرحمن:27/55].

أي كل أن لا يتجزأ و لا ينقسم إلى ماض و مستقبل، هو -تعالى- ظاهر بشأن و متعين بحال.

{ و إن تبدوا ما في أنفسكم}.

أي تظهروا ما في أنفسكم من نسبة الربوبية و الحقية، إذ لكل مخلوق نسبتان: حقية و خلقية فتتعلقون بنسبة الربوبية المحضة و الوحدة المطلقة، فتصيرون إلى الإلحاد و الزندقة، و تمرقون من الدين كما يمرق السهم من الرمية، فتتركون الشرائع و ما جاءت به الرسل من الأمر و النهي، و تلغون حكمة الله -تعالى- في التكاليف و الأحكام الوضعية، و تعطلون اسمه تعالى "الحكيم" بل و إمام الأسماء "العليم". أو تخفوه أي تخفوا ما في أنفسكم من نسبة الربوبية و الحقية، و تتعلقون بما فيكم من نسبة العبودية و الخلقية، فتقيمون الأحكام الشرعية، و تقفون عند الحدود الوضعية، فتحلون ما أحلت الشرائع و تحرمون ما حرمت، غير أن منكم مع هذا من يعتقد أنه يخلق أفعاله الاختيارية أو أن له قدرة و كسبا في الفعل، أو أن له جزءاً اختيارياً، أو أن له قدرة تؤثر في صفة الفعل لا في الفعل نفسه، أو أنه مجبور على الفعل أو نحو ذلك. {يحاسبكم به الله}.

أي يحاسب الذين أبدوا ما في أنفسهم و الذين أخفوه. و الحساب هنا أعم من

قوله تعالى: {فسوف يحاسب حساباً يسيراً، و ينقلب إلى أهله مسروراً} [الانشقاق: 8/84 و 9]

و من قوله - صلى الله عليه وسلم- : "من حوسب عذب".

فيغفر لمن يشاء من الطوائف التي أخفت ما في أنفسها، و يعذب من يشاء من الطوائف التي أبدت ما في أنفسها من الربوبية، و هم الزنادقة، و هم على فرق كثيرة. و أما الطائفة الثالثة، و هي مفهومة من تقسيم الآية، إذ كل متقابلين لا بد أن يكون بينهما أمر ثالث جامع بينهما، لا هو عينهما و لا غيرهما.

و من قوله تعالى: {و كنتم أزواجاً ثلاثاً} [الواقعة:7/56].

فهم السابقون المقربون، و الطائفة التي أخفت هم المصلون. و الطائفة التي أبدت هم السكيتون، الذين لا قسمة لهم في الخير. و هذه الطائفة جمعت بين الأمرين بعينين، و طارت بجناحين، فأبدت و أخفت، أبدت ما فيها من النسبة الربوبية الحقية في بوطنها، فتبرأت من نسبة الوجود و الأفعال إليها من حيث صورها، و نسبة الوجود و توابع الوجود إلى باربيها، فأعطت القوس باربيها، و نادى منادي الفناء على صورها: {هل تحسن منهم من أحد أو تسمع لهم ركزاً} [مريم:9/99].

فلم يبق وجود و فعل إلا لحقهم الفاعل الحق في بوطنهم، و أخفوا ما فيهم من نسبة الربوبية و الحقية فيما بينهم و بين الخلق، فاللتموا أوصاف العبودية و قاموا بتكاليف الربوبية، قاموا حتى تورمت أقدامهم، و صاموا حتى لزقت بطونهم بظهورهم و شدوا عليها الحجارة من الجوع، و بكوا حتى خضبت دموعهم لحاهم. فمن رأى ظواهرهم قال: ح قدريه، و من رأى بوطنهم قال: جبرية، و من سمع كلامهم قال: أشعرية ماتريديية، فهذه الطائفة لا توقف لحساب، و لا تكلف بسؤال و لا جواب."

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الرحمة، المقدره=الفردية و الأحدية

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قال تعالى: {فانظر إلى أثر رحمت الله كيف يحي الأرض بعد موتها إن موتها إن ذلك لمحبي الموتى و هو على كل شيء قدير} [الروم: 49/30].

المخاطب رسول الله - صلى الله عليه وسلم- ونحن المرادون أمر- تعالى- أن لا يصدق كل مدع ولا يتبع كل ناعق، و لكن ينظر إلى وجود أثر الرحمة و عدمه، فتصدق الدعوى أو تكذب. فمن ادعى أن الحق - تعالى- اختصه برحمته من عنده، و جعله من أهل حضرته، ينظر في دعواه فإن ظهر عليه أثر الرحمة و هو إدراج العلوم الربانية الوهبيّة، و الأسرار العرفانية الغيبية، كما قال في الخضر- عليه السلام-: {أتيناها رحمة من عندنا و علمناه من لدنا علمًا}. [الكهف: 64/18].

و قال نوح - عليه السلام-: { و لأتاني رحمة من عنده فعميت عليكم} [هود: 28/11].

فذلك الصادق في دعواه فليلبته من ناداه فإنه على بيّنة من ربه و تلاه شاهد منه. و من لم يظهر عليه أثر الرحمة الاختصاصية و كان بعد دعوى رحمة الحق- تعالى- إياه كما هو قبلها، فهو مفتر كذاب. كيف يحي الأرض بعد موتها؟ أي حالة كونه -تعالى- يحي أرض أي نفس من رحمة الرحمة، الاختصاصية بالعلم الألهي من غير واسطة معلم مشهود، و بعد أن كانت أرض نفسه ميتة بالجهل. فحياة أرض النفوس ليست إلا بالعلم الرباني، قال {استجسبوا لله و للرّسول إذا دعاكم لما يُحييكم} [الأنفال: 24/8]. و لا يحييهم إلا بالعلم، و قال: {وَأَمَّنَ كَانِ مَيِّتًا} [الأنعام: 122/6]. (بالعلم)، و هو النور الذي يمشي به الناس، فحياته نفس جعل النور له {كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ} [الأنعام: 122/6]. و هي ظلمات الجهالات فما أحييناه و لا جعلنا له نورا. و أفرد- تعالى- النور و جمع الظلمة، لأن النور الذي هو العلم يهدي إلى الصراط المستقيم، و هو واحد، صراط المنعم عليهم، أهل السعادة. و الظلمة التي هي الجهل متعدّدة، لأنها تهدي إلى سبل الغواية. كما قال تعالى: {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَ لَا تَتَّبِعُوا السَّبِيلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ} [الأنعام: 153/6].

{إنّ ذلك لمحبي الموتى} [الروم: 50/30].

الإشارة إلى من ظهر عليه أثر رحمة الله الاختصاصية، و أحياه الله - تعالى- بالعلم الرباني، لمحبي بالعلم الموتى بالجهل، بما حصل له من الرحمة التي ظهر عليه أثرها. و هو على كل شيء قدير، بقدرة الله - تعالى- لاتحاد إرادته بإرادة الحق - تعالى- فهو يفعل ما يريد و يريد ما يعلم. أمّا ما لا يعلمه فلا يريد. و هو الإنسان الحقيقي الخليفة.

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المرأة في الإسلام

"قال تعالى: {و لن تستطيعوا أن تعدلوا بين النساء و لو حرصتم فلا تميلوا كلّ الميل} [النساء: 128/4].

كل من طلب منه العدل بين امرين متضادين، بحيث يكون إرضاء أحدهما إغضابا

للآخر، و إدخال السرور لأحدهما تحزينا للآخر، إذا كانا على طرفي النقيض فلا يرضي أحدهما، إلا إغضاب الآخر، و لا يسر أحدهما، إلا تحزين الآخر، و لا تحصل عمارة أحدهما، إلا بتخريب الآخر، و بقدر القرب من أحدهما، يبعد من الآخر، طلبا لا محيص عنه، و لا مهرب منه، فذاتك الأمران نساء في حقه، بمعنى زوجين متقابلين، كالنفس و الروح، و الدنيا و الآخرة، فإنك إذا أعطيت النفس أغراضها، و اتبعت شهواتها، و مكنتها من مراداتها الطبيعية أرضيتها و أغضبت الروح. فإن الأمور الطبيعية، و الشهوات النفسانية، تصرّ بالروح و تسوّد وجهها،

و تكشف شمسها، و تمنع عنها وصول المعارف، و تحجب عنها الأنوار و الأسرار. فإذا أرضيت الروح باستعمال الأمور الروحانية و العزوف عن أحوال الطبيعة الجسمانية، أغضبت النفس. كيف؟ و هي مركب الروح، عليها يدرك مطالبه، و ينال رغائبه و أن كل ما يقوي الروح يضعف النفس و بالعكس. و كذلك الدنيا و الآخرة كلما التفت إلى أحدهما أضررت عن الآخر، و كلما سعت في عمارة أحدهما أضررت، و لن تستطيع إرضاء الجميع أبدا، كما أخبر الله- تعالى- و لو بذلت جهدك و أنفدت ما عندك، فإنّ جمع النقيضين محال. فعلمنا الحكيم - تعالى- الخلاص من هذا المشكل و الدواء لهذا الداء المعضل، و هو أن لا نميل كلّ الميل لأننا و إن ملنا بقلوبنا إلى إحداهما فلا نميل في ظواهرنا، بترك حقوق ما ملنا عنه رأسا، و نعرض عن مطالبه و نتركه هملا إذ نحن مأمورون بالإبقاء على كلّ واحد منهما، و الرفق بهما، فلا غنى لنا عن أحدهما، و قد كان - صلى الله عليه وسلم- يعدل في القسمة بين نسائه و يقول: "اللهم هذا قسمي فيما أملك فلا توأخذني بما تملك و لا أملك".

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يعني القلب. و مراد الحق – تعالى- مَنَّا و أمره لنا، بإرضاء الروح و النفس و عمارة الدنيا و الآخرة على الحكمة التي جاءت بها الرسل – عليهم السلام- و الحد الذي حدوه لنا، كلّ واحد بحسبه و ما تقتضيه حاله: {و يريد الذين يتَّبعون الشّهوات أن تميلوا ميلا عظيما} [النساء: 27/4].

فالميل المضر بالدنيا و الآخرة، أو بالنفس أو بالروح كلّ من اتباع الشهوات و استغواء الشيطان، و تزيينه ليس من الدين في شيء و إذا سمعت أو رأيت في كتاب حكايات القوم – رضوان الله عليهم- و ما فعلوه بأنفسهم من الأضرار و ما صنعوه بدنياهم من التخريب.

فإنما ذلك كله ليحصلوا على عدم الميل المضر بأرواحهم و أخراهم، و يكونوا على الحكم المشروع و القسطاس الموضوع فإن كل شيء تميل إليه النفس الميل الكلي و تطلب المتمتع به فذلك الكمال و التمام جاء الشرع بدمّه و تقيحه و التنفير عنه مع أن النفس الكلّ و إبقاء البعض لها: {و من أحسن من الله حكما لقوم يوقنون} [المائدة: 50/5].

فالقوم متبعون حكمة الشارع فيما فعلوا و انظر أحوالهم في نهاياتهم عندما زموا أنفسهم الدواب و يقولون: ابدأ ثم بمن تعول، و الأقربون أولى بالمعروف و نحو هذا و يعمررون في الدنيا كل واحد على ما اقتضاه حاله، هذه سنة الأنبياء – عليهم السلام- و الكمل من الورثة و قال – صلّى الله عليه وسلم- "أما أنا فأصوم و أفطر و أقوم و أنام و آتي النساء و من رغب عن سنتي فليس مني". خرجه أصحاب الصحيح.

الموقف الثامن و الثمانون بعد المائة⁷¹⁷

الوجودية:

"قال تعالى: {وجعلنا الليل و النهار آيتين}. [الإسراء: 12/17]. الليل كناية عن النفس العنصرية الظلمانية. و النهار كناية عن الروح العلوية النورانية. "آيتين" علامتين على الموجد- تعالى- و كمال اقتداره، و إطلاقه عن ظهوراته و تعيناته، و لو تقيد بمظهر و تعيين لما ظهر و تعين بالضدين، كالليل و النهار، و النفس و الروح، مع تباينهما، و التغاير الذي بينهما و صفا، إذ العالم كلّ ظهوره و تعينه. و ما عرف الحق إلا بظهوره عين الضدين و تعينه بالنقيضين.

و النفس و الروح ثابتان لكل إنسان.

{فمحونا آية الليل و جعلنا آية النهار مبصرة} [الإسراء: 12/17].

هاتان آيتان أيضا دالتان على أنه – تعالى- يفعل بالإرادة و الاختيار فليس هو علّة يكون منه دون الترك، بل له الإيجاد و الإعدام، بتبديل الأوصاف، فإنه يرحم بعض عباده، فيمحو آية ليلهم و هي أنفسهم الظلمانية الشهوانية السفلية، و محوها بزوال حكمها، فلا يبقى لها حكم عليهم بظلمانياتها لتبديل أوصافها بغلبة النور الروحي على ظلمتها، و إشراقه على عالمها، و إن بقيت عينها، لأن الضرر ليس في عينها، و إنّما هو في صفاتها و يجعل آية نهارهم مبصرة، و هي روحهم العلوية القدسية، و جعلها مبصرة، هو بزوال قذى النفس الظلمانية، الذي كان يمنع ما في قوتها من الإبصار، فخرج إلى الفعل بعد ما كان بالقوة، لأن الإبصار و جميع الكمالات ذاتي للأرواح، و لكن الموانع النفسية الظلمانية تمنع من ظهور كمالات الأرواح، ما دام الحكم و الغلبة للنفس على البدن.

{لتبتغوا فضلا من ربكم} [الإسراء: 12/17].

اللام لام العاقبة، إذ عاقبه من محبت آية ليله، و جعلت آية نهاره مبصرة أنه لا يبتغي فضلا من الله إلا بفضلها، لا بشيء منه، لأنه عرف كيف هو الأمر باطنا، فهو يبتغي فضل الله بفضل الله، فإنه علم أنه ليس له من الأمر شيء.

الموقف السادس و الثلاثون بعد المائتين⁷¹⁸

الأحدية:

"قال تعالى: {سيقول الذين أشركوا لو شاء الله ما أشركنا و لا آباؤنا و لا حرمنا من شيء}. [الأنعام: 149/6] الآيات.

هذا كلام حق أريد به باطل، أي لو شاء الله عدم إشراكنا ما أشركنا. و لو شاء عدم تحريم شيء ممّا حرمناه ما فعلناه، فإنه لا يقع منا إلا ما يشاء. و هذا حق. ووجه إرادتهم بالبطل بهذا الحق أنهم جعلوا كل شأه الحق بعباده هو مرضي له، محبوب

كتاب المواقف للأمير عبد القادر الجزائري-الموقف الثامن و الثمانون بعد المائة-الوجودية-الجزء الأول- طبعة 2007⁷¹⁷ -396.

كتاب المواقف للأمير عبد القادر الجزائري-الموقف السادس و الثلاثون بعد المائتين-الأحدية-الجزء الثاني- طبعة 2007⁷¹⁸ -485.

لديه، و هذا باطل، فإن الحق- تعالى- يشاء بعباده ما علمه منهم أزلاً، و الذي علمه منهم أزلاً هو ما تقتضيه حقائقهم و يطلبونه باستعدادهم من خير و شرّ، و توحيد و كفر، فمشيئته تابعة لعلمه، و علمه تابع لمعلومه، و معلومه منه مهتد و ضال، و موحد و مشرك، و شقي و سعيد، و كاذب و صادق، فإن مخلوقاته- تعالى- مظاهر أسمائه، و أسماؤه منها ما يقتضي الجمال و الرحمة و هو حظ أهل السعادة، أصحاب القبضة اليمينية، و منها ما يقتضي الجلال و القهر و هو حظ أهل الشقاوة أهل القبضة الشؤمية، فمشيئته تعالى لأمر ليست عنوانا على محبته له و رضاه، فإنه لا يرضى لعباده الكفر، و قد شاء كفر كثيرين منهم، إنما المشيئة عنوان على أنه سبق علمه أزلاً بما يشاؤه أبداً، فلو كان كل ما يشاؤه بعباده خيراً للزم أن يكون إرسال الرسل

و تشريع الشرائع عبثاً، فإنها جاءت بالأمر و النهي و بيان قبضة اليمين و قبضة الشمال، كما قال تعالى: {فمنهم شقيٌّ و سعيدٌ} [هود: 105/11].

و هذا الذي حكاه الحق - تعالى- عن المشرعين و إن كل ما يشاؤه الله - تعالى- بعباده فهو خير. عقد ثالث، فإن عقيدة أهل السنة: أنه تعالى يشاء بعباده الخير و الشرّ، و عقيدة المعتزلة: أنه - تعالى- لا يشاء بعباده إلا الخير، و مشيئة الشرور هي من العباد، لا من الحق- تعالى- فلو كشف الله- تعالى- لعبد من خواص عبيده، عن سابق علمه منه و عمّا تقتضيه عينه الثابتة لصحّ له، و قبل منه أن يقول فعلت ما فعلت بمشيئة الله و أمره الإداري الذي هو أعم من المحبوب و المكروه تعالى، لهذا قال: {قل هل عندكم من علم فتخرجوه لنا} [الأنعام: 149/6].

أي هل عندكم علم بما تقتضيه استعداداتكم و كشف عن أعيانكم الثابتة فينبوه لنا ،

و أنكم ما أشركتم و حرمتهم و فعلتكم ما فعلتم إلا بعد أن كشف الحق- تعالى- لكم عن مشيئته بكم، التابعة لعلمهم و هذا هو العلم المتعلق بسر القدر الذي هو سبب الأسباب و علّة العلال و حيث لم يكن عقدهم من هذا القبيل، فما فعلوا ما فعلوا إلا بالظن. و لهذا قال: {إن تتبّعون إلا الظنّ} [الأنعام: 149/6] و [النجم: 28/53].

أي ما أشركتم و حرمتهم ما حرمتهم إلا بالظن. و الظن أكذب الحديث. فإنه خطرات نفسانية يوحياها الشيطان إلى أوليائه، و حيث كان الأمر كما أخبر الله منهم فلا حجة لهم بمشيئة الله- تعالى- إشراكهم، و افتراءهم عليه بتحريم ما حرّموا، بل له تعالى الحجة عليهم. و لهذا قال: {قل فله الحجة البالغة} [الأنعام: 149/6].

عليكم في شرككم و جميع أفعالكم المخالفة لأمره و نهيه- تعالى- فإنه- تعالى- ما شاء بكم إلا ما طلبته أعيانهم الثابتة بألسنة حالها، و هو تعالى الجواد المطلق، فلا يرد سؤال الاستعدادات و هي الاقتضاءات الأسمانية و الوجوه الخاصة التي هي حقائق أول لحقائق المخلوقات فما حكم عليهم إلا بكم و منكم. بل أنتم الحاكمون على أنفسكم. فإن الحاكم محكوم عليه، أن يحكم في القضية بما تقتضيه ذات القضية."

الموقف الأربعون بعد المائتين⁷¹⁹

الوحدانية:

"قال تعالى: {بسم الله} [الفاتحة: 1/1]. اعلم أن القائل (بسم الله) في أول أفعاله، لا يخلو إما أن يكون سنياً فالإباء في حقه معناها الاستعانة. قال بهذا المعنى أو خلافه لجهله بحقائق الأمور و موارد المعنى، فإنه يرى الفعل لله- تعالى- من حيث الخلق و له من حيث الكسب، إن كان شعرباً، و من حيث الجزء الاختياري إن كان ماتريدياً، فله دخل في الفعل و لا بد، و يستعين الله- تعالى- عليه حيث أمر تعالى بذلك، قال تعالى: {استعينوا بالله} [الأعراف: 127/7].

و قال: { و إياك نستعين }.

و في الصحيح: "لا حول و لا قوة إلا بالله".

و إن كان عارفاً بالله- تعالى- فالإباء في حقه بمعنى من، فإنه لا يشهد له فعلاً. و إنما يشهد صدور الأفعال من الله الوجود الحق المقوم لكل صورة تظهر الأفعال عنها بادئ الرأي فيرى نفسه و كلّ مخلوق آلات يفعل الله بها ما يشاء، و أقلاماً يحركها فيما يريد، و يقدر المتعلق مما يناسب الفعل الذي جعلت البسملة مبدأً له، فإذا سألتنا أجنبي قلنا: تقديره: خلق الشيء الفلاني صادر من الله. فإذا قدرناه لأهل طريقنا قلنا مثلاً: التلاوة صادرة من الله أو الذكر أو الصلاة أو غير ذلك، فإن تلاوتنا من أفعالنا، و أفعالنا مخلوقة له تعالى، و كل فعل من أفعالنا له اسم يخصه من أسماء الحق- تعالى- التي لا نهاية لها، و أن الحكمة في تشريع التسمية في أول كلّ فعل مباح أو مشروع هي إظهار التبرئة بالقول من دعوى الفعل للإنسان كما هو في نفس الأمر. فإذا كان الفعل غير مشروع و لا مباح، لم تشرع التسمية أدباً من نسبة صدور ما عليه اعتراض من الشارع منه- تعالى- هذا حظ العارف.

فإن كان محققاً فهو فوق العارف فإنه يزيد بمراعاة الأدب. فإذا كان الفعل عليه اعتراض من الشارع و لو في الظاهر فإنه ينسبه لنفسه كالمعتزلي و يصير قدريا في ظاهر قوله، دون باطنه و اعتقاده كما قال: { فأردت أن أعيبها } (يعني السفينة)

و قال: { إذا مرضت فهو يشفيني } [الشعراء:80/26].

و هذا النوع من الاعتزال عين الكمال.

و أما أن يكون (أعني القائل: باسم الله) معتزليا. فالباء في حقه معناها الملابس، لا أثر لمدخلها في الفعل، و كذا قال صاحب الكشاف. و إن قال معناه خلاف هذا فهو مكابر لأنه يرى أنه خالق الأفعال الاختيارية. و لهذا عنه ترتب الثواب على الطاعة، و العقاب على المعصية، فباء اسم الله عنده للمصاحبة و الملابس، كما في قولهم: دخلت عليه بثياب السفر، فإن المعتزلي يعتقد أن الله-تعالى- أعطاه القدرة على أفعاله الاختيارية و فوض إليه بعد ذلك إن عمل صالحا فلنفسه، و إن أساء فعليها، فهو هالك. و أهلك منه من قال: أن القدرة و الفعل له معا كمدعي الربوبية من الهالكين.."

الموقف السادس و الأربعون بعد المائتين⁷²⁰

الله الواحد:

"قال تعالى: {و قولوا آمنا بالذي أنزل إلينا و أنزل إليكم و إلهنا و إلهكم واحد و نحن له مسلمون} [العنكبوت: 46/29].

القول في الآية إشارة لا تفسير، أنه تعالى أمر المحمدين أن يقولوا لكل طائفة من طوائف أهل الكتاب: يهود و نصارى و صابئة و غيرهم آمنا بالذي أنزل، أي تجلّى إلينا و هو الآله المطلق عن كل تقييد، المنزه في عين تنزيهه، و هو هو المشبه في الحاليتين. و أنزل أي تجلي إليكم في صور التقييد و التشبيه و التحديد، و هو هو المتجلي إلينا و إليكم، فليس النزول و الإنزال و التنزيل و الإيتاء إلا ظهورات و تجليات سواء نسب ذلك إلى الذات أو إلى كلامهما، أو إلى صفة من صفاتها، فإن الحق-تعالى- ليس في جهة فوق لأحد فيكون الصعود إليه، و لا جهة لذات الحق

-تعالى- و كلامه و أسمائه فيكون النزول منه إلينا، و إنما النزول و نحوه باعتبار المتجلي له و مرتبته. فالمرتبة هي التي سوغت التعبير بالنزول و نحوه. و المخلوق مرتبته سافلة نازلة و الحق-تعالى- رتبته عالية، رفيع الدرجات، فلو لا هذا ما كان التعبير بنزول و لا إيزال، و لا صعود و لا عروج، و لا تدل و لا تدان، و إنما كان التعبير بالبناء للمجهول، لأن التجلي صادر من الحضرة الجامعة لجميع أسماء الألوهية، و لا يتجلى منها إلا حضرة الإله و حضرة الرب و حضرة الرحمن

قال: {و جاء ربك}، و قال: {ينزل ربنا} كما ورد في الخبر. و قال-تعالى- {إلا يأتيهم الله}، و غير ممكن أن تتجلى حضرة من الحضرات بجميع ما اشتملت عليه من الأسماء. فهي دائما تتجلى بالبعض و تستر البعض، ممّا اشتملت عليه، فافهم.

فإلهنا و إله كل طائفة من الطوائف المخالفة لنا واحد وحدة حقيقة، كما قال في أي كثيرة، {و إلهكم إله واحد}، و قال: {و من إله إلا الله}.

و إن تباينت تجلياته ما بين إطلاق و تقييد و تنزيه و تشبيه. و تنوّعت ظهوراته فظهر للمحمدين مطلقا عن كل صورة في حال ظهوره في كل صورة من غير حلول و لا اتحاد و لا امتزاج، و ظهر للنصارى مقيدا بالمسيح و الرهبان كما أخبر تعالى عنهم في كتابه، و لليهود في العزيز و الأحبار، و للمحبوس في النار و للثنوي في النور و الظلمة، و ظهر لكل عابد شيء في ذلك الشيء من حجر و شجر و حيوان و نحو ذلك، فما عبد العابدون الصور المقيدة لذاتها، و لكن عبدوا ما تجلّى لهم في تلك الصورة من صفات الإله الحق-تعالى- و هو الوجه الذي لكل صورة، من الحق-تعالى- فالمقصود بالعبادة واحد من جميع العابدين و لكن وقع الخطأ في تعيينه. فإلهنا و إله اليهود و النصارى و الصابئة و جميع الفرق الضالة واحد، كما أخبر تعالى. إلا أن تجليه لنا غير تجليه في نزوله إلى النصارى، غير تجليه في نزوله لليهود، غير تجليه لكل فرقة على حدتها، بل تجليه في تنزله للأمة المحمدية متباين متخالف، و لذلك تعددت الفرق فيها إلى ثلاث و سبعين فرقة، و في نفس هذه الفرق فرق بينها تباين و تخالف كما لا يخفى على من توغل في علم الكلام. و ما ذلك إلا لتنوع التجلي بحسب المتجلي له و استعداده و المتجلي تعالى واحد في كل تنوع و ظهور ما تغير من الأزل إلى الأبد، و لكنه-تعالى- ينزل لكل مدرك بحسب إدراكه و الله واسع عليهم. فاتفقت جميع الفرق في المعنى المقصود بالعبادة، حيث كانت العبادة ذاتية للمخلوق و إن لم يشعر بها إلا القليل، من حيث العبادة المطلقة، لا من حيث أنها كذا و كذا و اختلفت في تعيينه، فنحن للإله الكل مسلمون و به مؤمنون، كما أمرنا أن نقول. و ما شقي من شقي إلا بكونه عبده في صورة محسوسة محصورة، و ما عرف ما قلنا إلا خواص المحمدين دون سواهم من الطوائف، فليس في العالم جاحد للإله مطلقا من طائعي و دهري و غيرهما، و إن أفهمت عباراته غير هذا فإنما ذلك لسوء التعبير. فالكفر في العالم كلّه إذن نسبي. و هنا نكتة إن شعرت بها. فمن لم

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يعرف الحق- تعالى- المعبود هذه المعرفة عبد ربا مقيدا في اعتقاده، محجرا عليه أن يتجلى لأحد بغير صورة اعتقاد هذا المعتقد و كان المعبود الحق- تعالى- بمعزل عن جميع الأرباب و هذا من جملة الأسرار التي يجب كتمها عن غير أهل طريقتنا و يكون مظهره من الفتانين لعباد الله - تعالى - فالحذر الحذر، و لا ذنب على من كفر مظهره من العلماء، أو نسبه إلى الزندقة حيث لا تقبل منه توبة، و الله يقول الحق و هو يهدي السبيل."

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مكانة المرأة:

قال تعالى: {و إن تظاهرا عليه فإن الله هو مولاه و جبريل و صالح المؤمنين و الملائكة بعد ذلك ظهير} [التحريم: 4/66].

الخطاب لعائشة و حفصة- رضي الله عنهما- تظاهرا تعاونا على رسول الله- صلى الله عليه وسلم- فإن الله هو مولاه، ناصره و مؤيده، و جبريل و صالح المؤمنين و الملائكة بعد ذلك ظهير، أعوان على نصرة رسول الله- صلى الله عليه وسلم- انظر و تأمل أمر هاتين السيدتين لرسول الله- صلى الله عليه وسلم- مع جبريل و صالح المؤمنين و جميع الملائكة- صلى الله عليهم جميعهم- فهل هذا الإشيء يذهل العقول، و لا يبقى معه معقول؟ و كم مرة ذكر سيدنا في الفتوحات هذه الآية مستعظما لها و ما كشف سرها.

و كشف هذا السر، و إيضاح هذا الأمر، بطريق النزر و الإشارة، لا بالإسهاب و تفصيل العبارة هو أن المرأة من حيث ما هي امرأة مظهر مرتبة الانفعال، و هي مرتبة الإمكان. و مرتبة الانفعال لها الشرف الباذخ، و المجد الراسخ. فإنه لولاها، أي لولا مرتبة الانفعال، و هي مرتبة الإمكان و القبول لتأثير مرتبة الفعل و جبهتي مرتبة الألوهة مرتبة الأسماء، ما ظهر لأسماء الألوهة أثر، و لا عرف لها خبر. إذ علّة التأثير و الإيجاد مركبة من الفاعل، و هي مرتبة الألوهة و الوجوب، و من القابل، و هي مرتبة الإمكان و الانفعال. فلذا كان الفاعل لا يفعل في المستحيل، فإنه لا يقبل التأثير و لا يفعل لفعل الفاعل، مع ما حصلته هاتان السيدتان من الكمال بمظهريتهما لمرتبة أسماء الألوهة و التحقق بها. فإن الكمال يكون في النساء، كما شهد بذلك رسول الله- صلى الله عليه وسلم- فليس الكمال خاصا بالرجال. و الحق- تعالى- جلّ و عز أن يوصف بالانفعال، إلا عن بعد، بالنظر إلى قوله: {أجيب دعوة الداعي إذا دعان} [البقرة: 185/2].

و جبريل و جميع الملائكة ليس لهم الجمعية التي للإنسان، و لا التحقق بمرتبة الأسماء، و لا المظهرية لمرتبة الانفعال. و صالح المؤمنين و إن كانوا يظهرون بجميع ما اشتملت عليه مرتبة الفعل، و هي الألوهة، فيكونون مظهرا لها، فليس لهم أن يكونوا مظهرا لمرتبة الانفعال، التي للنساء التحقق بها. فلهذا السر كانت لهاتين السيدتين القوة العظيمة، التي أشارت إليها الآية الكريمة."

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الواحد الأحد:

قال تعالى: {و إلهكم إله واحد لا إله إلا هو} [البقرة: 162/2].
قال: {قل إنما يوحى إليّ أنما إلهكم إله واحد} [الأنبياء: 107/21].
قال: {قل إنما أنا بشر مثلكم يوحى إليّ أنما إلهكم إله واحد} [الكهف: 105/18].
قال: {أنه لا إله إلا أنا} [النحل: 2/16].
و نحو هذه الآيات، خاطب بها تعالى كل من بلغه القرآن الكريم و الكلام القديم من يهودي و نصراني و مجوسي و وثني و صنمي و منوي و غيرهم من الأجناس و الأصناف المختلفي العقائد و المقالات في الحق تعالى، أخبرهم أن إلههم واحد، و إن اختلفت مذاهبهم و عقائدهم فيه. فهو واحد العين، و لا يلزم من اختلافهم فيه اختلاف في عينه و حقيقته، فإنها كالأسماء له، و لا يلزم من تعدد الأسماء تعدد في المسمى. و إن له تعالى أسماء في كل لغة من اللغات التي لا تحصى كثيرة و ليس ذلك بقادح في وحدة عينه، ففي الآيات المتقدمة إشارة إلى ما تقوله الطائفة العلوية، طائفة الصوفية، من وحدة الوجود، و أنه تعالى عين كل معبود، و أنّ كلّ عابد إنما عبد الحق من وجه، ببران هذه الآيات و بقوله: {و قضى ربك ألا تعبدوا إلا إياه} [الإسراء: 23/17].

حكم تعالى أنه لا يعبد عابد إلا إياه، فمحال أن يعبد غيره، لأن وقوع خلاف قضائه محال. إنما هلك من هلك، من جهة مخالفته لما جاءت به رسل الله من أوامره و نواهيه، لا أنه كفر بالله من كل وجه، فهو تعالى عين كل معقول متخيل و محسوس بوجوده الواحد الذي لا يتعدّد و لا يتبعّض، عين النقيضين و الضدين و الخلافين و المثليين، و ليس في الوجود إلا هذه، و هو الأول و الآخر و الظاهر و الباطن، و ليس في العالم إلا هذه، فلا تقتدّه المظاهر و لا تحصره المقالات و الاعتقادات من الأوائل و الأواخر، فهو كما أخبر في الصحيح: "عند ظنّ كل معتقد، و لسان كل قائل" و الظن و القول خلقه، فنصوره في تصوّر كل متصور عين وجوده، و وجوده في تصور من تصوره لا يزول بزوال تصور من تصوره إلى

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721 طبعة 2007-659.

كتاب المواقف للأمير عبد القادر الجزائري-الموقف الرابع و الخمسون بعد المائتين-الواحد الأحد- الجزء الثاني- طبعة 2007-678.

تصور آخر، بل يكون له وجود في ذلك التصور الآخر. فمن اعتقده وتصوره مقيدا فهو كذلك، أو مطلقا فكذلك، أو جوهر فكذلك، أو عرضا فكذلك، أو منزها فكذلك، أو معنا فكذلك، أو في السماء أو في الأرض فكذلك، أو غير ذلك مما لا يكاد ينحصر من الاعتقادات والمقالات. ولهذا قال بعضهم: كل ما يخطر ببالك فإله بخلاف ذلك. فهذه القولة لها وقع عظيم في باب الحقائق، فإن صدرت من عارف فهو أهل لها، وإن صدرت من غير عارف فقد يجري الله بعض الحقائق على السنة غير أهلها فيعرفها أهلها. والمتكلمون القائلون بالتنزيه المطلق العقلي غير الشرعي يتداولون هذه المقالة بينهم، لأنهم أنها دليل لهم على تنزيههم المطلق، وليس الأمر كما توهموا، بل معناها عدم حصر الحق تعالى في قوله قائل، واعتقاد معتقد، وأنه تعالى كما اعتقده كل معتقد من وجهه، كما قال كل قائل من وجهه. فكل ما يخطر ببالك فإله الحق تعالى، من حيث الذات والصفات فإله كذلك، وبخلاف ذلك، فليس مراد القائل أنه ليس كما خطر ببالك بل مراده: أنه كما خطر ببالك، وبخلاف ذلك عند مخالفك، أي غير مقيد بما خطر ببالك، بمعنى اعتقادك، ولا منحصر في مقالته. فإن هذا القائل حكم أنه تعالى بخلاف ما خطر ببالك، عند مخالفك في عقدك وقولك، وهو كما خطر ببالك، كما صح هذا صح هذا. فالمراد من الخلاف كل منافع، سواء كان من تنافي الضدين والنقيضين أو الخلافين، أو المثليين فإن المثليين متنافيان عند الأصوليين. والحاصل: إن خطر ببالك واعتقادك كذلك، وبخلاف ذلك تعالى، كما قال أهل السنة فهو كذلك بخلاف ذلك، وإن خطر ببالك واعتقادك أنه تعالى كما قالت واعتقدت جميع الفرق الإسلامية فهو كذلك وبخلاف ذلك. وإن خطر ببالك أنه تعالى وغيرهم فهو كذلك، وبخلاف ذلك. وإن خطر ببالك أنه تعالى كما قالت واعتقدت جميع الطوائف من إسلام ونصارى، ويهود ومجوس، ومشركين وغيرهم فهو كذلك، وبخلاف ذلك. وإن خطر ببالك واعتقادك أنه كما يقول العارفين المحققون من الأنبياء والأولياء والملائكة فهو كذلك، وبخلاف ذلك. فما عبده أحد من خلقه من كل وجه، ولا كفر به أحد من كل وجه، ولا عرفه أحد من خلقه من كل وجه، ولا جهله أحد من كل وجه. قال الذين هم من أعلم الخلق بالله تعالى: { قالوا سبحانك لا علم لنا إلا ما علمتنا } [البقرة: 31/2].

فهو المعبود لكل مخلوق من وجهه، المعروف لكل مخلوق من وجهه، المجهول لكل مخلوق من وجهه. فما خلق الخلق إلا ليعرفوه فيعبده، فلا بد أن يعرفوه من وجهه، فيعبده من ذلك الوجه. فلا خطأ في العالم إلا بالنسبة، ومع هذا من خالف ما جاءت به الرسل- عليهم الصلاة والسلام- هلك ولا بد، ومن وافقهم نجا ولا بد. { والله واسع عليم }.

وسع اعتقادات جميع مخلوقاته كما وسعتهم رحمته، وسع كل شيء رحمة وعلما، عزيز منيع، أن يعرفه أحد من مخلوقاته كما يعرف نفسه، أو يعبده عابد كما تستحق عظمته وجلاله، لطيف ظهر بما به بطن، وبطن بما به ظهر، لا إله إلا هو، حيرة الحيرات، لا يحيط هو تعالى بذاته، فكيف به عجز المخلوقات؟...

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القدر والمكتوب:

"قال تعالى: {قل لن يصيبنا إلا ما كتب الله لنا} [التوبة: 51/9]."

"المأمور أن يقول هذا هو رسول الله- صلى الله عليه وسلم- والمؤمنون أتباعه، لضمير الجماعة. فكل ما يصيب المؤمن مما قضاه الله- تعالى- وقدره من البلايا والرزايا في النفس والولد والأهل والمال له لا عليه. حيث كان ذلك لفائدة تعود عليه، ومنفعة تنجر إليه، وحينئذ كل بليّة تصيب المؤمن فهي نعمة توجب عليه حمد الميلي تعالى، وقد ورد في الصحيح: "عجبا للمؤمن، أمره كله خير، وليس ذلك للمؤمن، نفسه تنزع من بين جنبيه وهو يحمد الله تعالى".

والحمد لا يكون إلا لنعمة على الحامد كمال، وفي خير آخر: "عجبت للمؤمن إن الله لم يقض له قضاء إلا كان خيرا له". رواه الإمام أحمد، وروي عن أمير المؤمنين عمر بن الخطاب أنه قال: "ما أصابتنى مصيبة إلا رأيت الله فيها عليّ ثلاث نعم: أحدها كونها لم تكن في ديني. ثانيها أنها لم تكن أكبر، فإنه ما من مصيبة إلا عند الله ما هو أعظم منها. ثالثها ما وعد الله عليها من الأجر".

وفي الصحيح: "ما يصيب المؤمن من نصب ولا وصب ولا أذن حتى الشوكة يشاكها إلا كفر الله بها من خطاياها". ولهذا المؤمن يحمد الله على كل حال، وبهذا وصف الله تعالى أمة محمد في التوراة قال: "وأمة الحمادون، يحمدون الله على السراء والضراء".

وهذا بخلاف الكافر، فإن كل ما قضاه وقدره الله فهو عليه لا له، حتى ما صورته صورة نعمة فهو نقمة عليه، ولذا قيل: "ليس لله على كل كافر نعمة حقيقة". وهذا الذي ذكرناه في حق المؤمن عام حتى ابتلائه بالمعاصي والمخالفات، التي قدرها الله وقضاها، فهي له لا عليه، وقد ورد في الخبر: "إن العبد ليذنب الذنب فيدخله الجنة" رواه ابن المبارك. "لو أن العباد لم يذنبوا لخلق الله خلقا يذنبون ثم يغفر لهم" رواه الحاكم في المستدرک، وورد في صحيح مسلم: "لولا أنكم تذنبون لخلق الله خلقا يذنبون فيغفر لهم".

وذلك لأن الذنب سبب في إظهار آثار أسمائه: التّوّاب، والغفّار، والسّّار، والحليم.... ونحوها. وفي الصحيح: "إن قلب العبد بين إصبعين من أصابع الرحمن".

و المراد بالعباد المؤمنين، و بالإصبعين و لمة الشيطان. و قد أضافهما إلى الرحمن، فلو لا رحمة الله عبده المؤمن بتلك اللمة الشيطانية ما حصل له ثواب مخالفته بالتبديل و الرجوع عنه إلى العمل بلمة الملك، و هو الندم، فإنه معظم أركان التوبة. و المؤمن إذا صدرت منه معصية لا يذ أن يستغفر و يتوب يوما ما. و كذا إذا عاود المعصية فإنه يستغفر و يتوب، و هكذا. و قد ورد في الخبر: **"إن الله يحب المؤمن المفتن التواب"**.

رواه الإمام أحمد. و ناهيك بشيء يورث محبة الله تعالى لفاعله، وورد في خبر: **"أن العبد العاصي، عندما يبذل الله سيئاته حسنات يقول: يا رب، إن لي سيئات لا أراها ها هنا"**.
فإن سيئات المؤمن التائب إما أن تبذل حسنات و إما أن تغفر، و لا يعاقب بها، فهو بين أحد الحسنين، و أي مؤمن لا يندم و لا يستغفر من معصيته؟ هذا نادر، و النادر لا حكم له. و قد أخبر تعالى أنه يقبل توبة المؤمن مادام لم ينكشف له ملك الموت، قال تعالى: **{إنما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب}** [النساء: 17/4]..

بشر تعالى عباد المؤمنين، أنه أوجب على نفسه تفضلا و امتنانا، فإنه عير ب"على" و هي من أدوات الوجوب، قبول توبة المؤمنين الذين يعملون السوء و يعصون ربهم بجهالة و سفاهة و اغترار و أمان و حماقة و غلبة شهوة... مع إيمانهم بحرمة السوء الذي عملوه، ثم يتوبون من قريب، أي ما داموا لم تنكشف لهم أحوال الآخرة، و لم يشاهدوا ملك الموت، و لو في حالة عجزهم عن النطق، فتقبل توبتهم بقلوبهم. أخرج ابن جرير عن ابن عباس في قوله تعالى: **"من قريب"**. ما بينه و بين أن ينظر إلى ملك الموت. و أخرج ابن أبي شيبة عن عكرمة: **"الدنيا كلها قريب"** و أخرج عن ابن أبي شيبة عنه- صلى الله عليه وسلم- أن إبليس قال: **"و عزتك لا أخرج من قلب ابن آدم مادام فيه الروح"** قال: **"و عزتي لا أحجب عنه التوبة مادام فيه الروح"**.

و أخرج الإمام أحمد و الحاكم و صححه: **"إن الله يقبل توبة العبد ما لم يغر"**.
و الغرغرة هي كون الإنسان وجود بنفسه. و هذا بخلاف الكافر و المنافق، و لو في حالة قدرته على النطق و قوله: **"إني تبت الآن"** و لا الذين يموتون و هم كفار. أخرج عبد بن أبي حميد و ابن المنذر، عن أبي العالية أنه قال في قوله: **{إنما التوبة}** الآية، هذه للمؤمنين، و في قوله: **{و ليست التوبة}** الآيتين، هذه لأهل النفاق و أهل الشرك. و أخرج ابن جرير عن الربيع ابن خيثم قال: نزلت الأولى في المؤمنين، و نزلت الوسطى في المنافقين، و الأخرى في الكفار، و لذا قال تعالى: **{بجهالة}** و ما قال في الثانية. فانظر ما أعظم حرمة الإيمان و ما أعلى مرتبته؟ اللهم ذوقنا حلاته حتى لا نسخط، و ثبتنا حتى نلقاك عليه، إنك المنعم المتفضل."

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الألوهية:

"قال تعالى: {شهد الله أنه لا إله إلا هو و الملائكة و أولو العلم قائماً بالقسط لا إله إلا هو العزيز الحكيم}. [آل عمران: 18/3].

هذه الشهادة شهادة علم، لا شهادة شهود و رؤية. فإنها شهادة بالألوهة، و الألوهة تعلم و لا تشهد، فإنها مرتبة الذات. و المراتب أمور معقولة، و إنما المشهود آثارها، فالألوهة مشهودة الأثر مفقودة في النظر، تعلم حكما، و لا ترى رسماً بخلاف الذات، فإنها تشهد من بعض وجوها و لا تعلم علماً إحاطياً؛ فإن العلم يقتضي الإحاطة بالشيء من جميع جهاته، و الذات مطلق، و المطلق إذا علم لا تعلم حقيقته، و إنما يعلم بعض وجوهه و اعتباراته. فالذات مرتبة العين، مجهولة الأبن، ترى عينا، و لا يدرك لها بيان. ألا ترى أنك إذا رأيت رجلاً مثلاً، تعلم أنه موصوف بأوصاف متعددة، فتلك الأوصاف إما تتركها بالعلم و الاعتقاد أنها فيه، و لا ترى لها عينا. و أما ذاته فإنك تراها بجملتها و لكن تجهل ما فيها من بقية الأوصاف، إذ يمكن أن يكون لها ألف وصف و ما بلغك إلا بعضها، فالذات مرتبة و الأوصاف مجهولة. و الوصف لا يرى و إنما المرئي أثره، فلا يرى من الشجاعة إلا الأثر و هو الإقدام، و لا من الكرم إلا البذل. و الملائكة عباد الله المكرمون علمهم بالألوهة ضروري لا مكتسب بدليل برهان.

و أولوا العلم الأنبياء و الرسل و الأولياء و المؤمنون، و هؤلاء الثلاثة شهدوا بثلاثة أشياء: أولها: إثبات الألوهة للذات، المشار إليها بالهو الذي هو في حقه تعالى إشارة إلى كنه الذات، باعتبار أسمائه كلها، مع الفهم بغيوبة ذلك في اصطلاح الطائفة العلية. فهو الحق- تعالى- غيبه الذي لا يمكن ظهوره، لكن باعتبار جميع أسمائه تعالى. و معنى قولهم الهيوية غيب أنها لا تدرى، لا أن للحق غيباً و شهادة مثل ما للمخلوقين، فإن غيب الحق عين شهادته، و شهادته عين غيبه، و لا يعلم غيبه و شهادته على ما هي عليه إلا هو تعالى. فقوله هو، عين قوله: أنا باعتبار شمول ظهوره لبطونه، و بطونه لظهوره، فإنه القائل: **{إنه أنا الله}** [النمل: 9/27].

يقول: الهيوية المشار إليها بالهو المتصل، بأن هي عين الإنية المشار إليها بلفظة "أنا" و هذا معنى قولهم: ظاهر الحق عين باطنه، و باطنه عين ظاهره، من جهة واحدة، لا لأنه باطن من جهة و ظاهر من جهة أخرى.
ثانيها: الشهادة بوحدة الألوهة التي شهدوا بثبوتها للذات الإله. و العلم بوحدة الإله هو المأمور به في الكتب الإلهية، و الإخبارات النبوية، و ما بعثت الرسل إلا به و لأجله. و كل كلام ورد فيما يتعلق بالإله من الله- تعالى- أو من رسله أو من ورثة رسله- صلى الله عليه وسلم- عليهم جميعاً، إنما هو في هذه المرتبة، و هي الألوهة. و أما الذات فما ورد فيها كلام من الله، و لا عن رسله، بل ما تكلم الحق فيها إلا بالنهاي عن الخوض فيها و طلب معرفتها، قال تعالى: **{و يحذركم الله نفسه}** [آل عمران: 30/28/3].

و ما تكلم رسول- صلى الله عليه وسلم- فيها إلا كذلك قال: **"تفكروا في آلاء الله و لا تفكروا في ذاته"**.
و الآؤه هي آثار أسمائه الفعلية، و هي أحد أقسام أسماء الألوهة. و كل من تكلم في الذات بأنها ليست جوهرًا مثلاً و لا عرضاً و لا كذا و لا كذا من المتكلمين، فقد أساء الأدب و تعدى الحد، و إن جلت رتبته في العلم.

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ثالثها: قيامها بالقسط أي العدل، بمعنى أنه لا تفاوت في قيوميته التي هي عين ذاته بين مخلوقاته، فإن قيوميته لا تنجزاً و لا تتبعض، فهي واحدة مع كل مخلوق، العرش و البعوضة على حدّ سواء فيها. و مع هذا فلا يظهر من آثار قيوميته- تعالى- على مخلوق إلا بقدر استعداد ذلك المخلوق، بحسب مزاج صورته الطبيعية، أو الطبيعية العنصرية، و بحسب عينه الثابتة أعطى كل شيء خلقه، لا يزيده ذرّة و لا ينقصه عن استعداده ذرّة، و لا يظلم ربك أحداً، بنقص من استعداده أو زيادة. فهذا هو القيام بالقسط الذي حارت فيه الأفهام، و كأت دونه الأوهام. و لهذا قرن تعالى وصفه بأنه قائم بالقسط، بالألوهة، إذ هي إعطاء كل ذي حقّ حقه من الوجود و العدم و الحق و الخلق: {لا إله إلا هو} [البقرة: 162/2].

هذه شهادة الحق- تعالى- لنفسه بنفسه بالألوهة و وحدتها كما يعلم هو بانفراده من غير مشاركة مخلوق من ملك و إنس و جنّ. فلا يعلمه كما هو إلا هو العزيز الذي انقطعت الأوهام دون العلم الحقيقي بألوهته، فما كشف تعالى من ذلك لمخلوقاته إلا النزر الذي تحتلمه عقولهم و لا تتلاشى عند كشفه الحكيم في تنزله على عقول مخلوقاته من ملك و رسول و نبي و ولي و مؤمن حتى شهد كل صنف منهم بما علمه من ذلك مع تفاوت أشخاصهم شخصاً شخصاً فيما علموه من ألوهته، التفاوت الذي لا يدرك و لا ينحصر، فإنه ما اتفق اثنان من المخلوقات فيما شهدوا به من كلّ وجه، و الله واسع عليم."

الموقف الثالث و ستون بعد المائتين 725

الوحدانية:

ورد في الخبر: " أن {قل هو الله أحد} تعدل ثلث القرآن.

و ذلك أن القرآن مأخوذ من القرء و هو الجمع، و القرآن جامع لكلّ شيء، لأنه ورد تبييناً لكل شيء فما فرط تعالى في الكتاب من شيء، و كل شيء لا يخرج عن كونه متعلقاً بالحق- تعالى- أو متعلقاً بالخلق، أو متعلقاً بالبرزخ الجامع بين الحق و الخلق، و هو حقيقة الحقائق الكلية، و انحصرت المعلومات التي دل عليها القرآن في هذه الثلاث من وجه، فقال: {قل هو الله أحد}. تعدل الثلث، ممّا جمعه القرآن، أي تماثله من حيث الإجمال، لا من حيث التفصيل. فإنه قوله "هو" إشارة إلى الذات الغيب المغيب، و قوله "الله" اسم علم على مرتبة الذات، و هي الألوهة الجامعة لجميع المراتب، التي لا نهاية لتفاصيلها، و القرآن تفصيل لها بالنسبة، و إلا فجميع ما سطره المتكلمون و العارفون بالله هو شرح لهذه الكلمة، و تفصيل لبعض ما اشتملت عليه."

الموقف الثامن و الستون بعد المائتين 726

المكتوب:

"قال تعالى: {فلا تسألني ما ليس لك به علم إنني أعطك أن تكون من الجاهلين} [هود: 46/11].

اعلم: أن الحق- تعالى- أمر عباده أن يسألوه ما هم محتاجون إليه من أمور دينهم و دنياهم، و أخبر سيد السادات: " أن الدعاء مخ العبادة، كما أخبر أنه تعالى "يحب الملحين في الدعاء". ورد في الترغيب في الدعاء آثار كثيرة، و هذا مع التفويض فيما يسأل، ورد الاختيار إليه تعالى فيما هو الأصلح و الأنفع. فانظر إلى هذا الوعظ البليغ و التأديب القوي و الزجر الشديد لأول الرسل إلى أهل الأرض نوح- عليه السلام- مع تأديبه في سؤاله كما أخبر عنه تعالى و هو قوله: {ربّ إنّ ابني من أهلي و إنّ وعدك الحق و أنت أحكم الحاكمين} [هود: 45/11].

و ليس فوق الأدب أدب في السؤال في الظاهر، لولا أنه- صلى الله عليه وسلم- ما فوّض و جزم في سؤاله نجاة ابنه، و لولا ما في قوله: {و إنّ وعدك الحق}. من رائحة الحكم على الحق- بالتقيد فغفل- عليه الصلاة و السلام- عن الإطلاق الذاتي، الذي للحق- تعالى- بالأصالة في ذلك الحين، و ظنّ أنّ ولده داخل في أهله الذين وعده الحق- تعالى- بنجاتهم، و نسي قوله: {إلا من سبق عليه القول} [هود: 40/11]. و المؤمنون: 27/23.

يعني بالهلاك من أهلك، و كلّ هذا لشدة الهول، و عظم الأمر و معاينة الغضب الإلهي. فالإنسان يسأل من الله- تعالى- ما يظنه خيراً له، و يستعيز به مما يظنه شراً له، و الظن لا يغني من الحق شيئاً. و لربما كان الأمر بالعكس. {و عسى أن تكرهوا شيئاً فتنستعينون بالله منه و تسألوه رفعة} [و هو خير لكم]- لو علمتهم- {و عسى أن تحبوا شيئاً} - فترغبون فيه و تسألون الله حصوله- {و هو شرّ لكم} [البقرة: 214/2]- لو علمتم كفاية.

و لذا قال بعض الحكماء: ربّ منحة في طيها محنة، و رب نعمة في طيها نعمة. و لا يكون الدعاء عبادة إلا مع التفويض للحق- تعالى- العالم بعواقب الأشياء و بواطنها، فالعالم الحاضر مع الحق- تعالى- لا يسأله شيئاً خاصاً معيناً على القطع أنه خير له إلا إذا أعلمه الحق- تعالى- بخيريته و أطلعه على عينه الثابتة، و أما غير هذا فلا يسأل الحق- تعالى- شيئاً معيناً خاصاً، يظنه خيراً له إلا مفوضاً له تعالى، فإنه العالم على الإطلاق بما هو الخير و المصلحة. قال بعض ساداتنا: كلّ داع غير مفوّض فهو مستدرج. فيسأل العبد الخير من حيث يعلمه تعالى خيراً، و السعادة من حيث يعلمها الحق سعادة، و يستعيز بالله من الشقاء و البلاء و يسأل دفعه من حيث يعلم تعالى ذلك، فلا يسأل السعادة و الخير فيما يتخيله و يظنه من أسبابها على القطع و الجزم، و لا يستعيز من الشرّ و الشقاء فيما يظنه من الأسباب، فإن من

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طبعة 2007-700⁷²⁵

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طبعة 2007-709⁷²⁶

أسمائه تعالى اللطيف، و هو الذي يخفي الأشياء في أضدادها كما أخفى ليوسف- عليه الصلاة والسلام- الملك في الرق و السجن و أنواع الشر و البلايا ظاهرا، فقال لذلك: { إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ } [يوسف: 100/12]. سمعت والدي رحمه الله تعالى يقول: مرض بعض مشايخ القوم، فدخل عليه مريد له يوعده، فقال المريد: يا سيدي عافاك الله. فسكت الشيخ. فأعاد المريد قوله ثانيا، و ثالثا. فقال الشيخ: يا ولدي ما أنا فيه هو العافية. محمد- صلى الله عليه وسلم- سأل الله العافية و قال قرب و فاته: " ما زلت أكلة خبير تعاهدني، و الآن وجدت انقطاع أبهري". أبو بكر سأل الله العافية و مات مسموما من أكلة الشاة التي سمّتها اليهودية لرسول الله- صلى الله عليه وسلم-. عمر سأل الله العافية و مات مطعونا، عثمان سأل الله العافية و مات مذبحا، علي سأل الله العافية و مات مقتولا، فهؤلاء سألوا الله العافية من حيث يعلمها هو تعالى عافية، لا من حيث يعلمونها هم عافية، فأجاب الحق- تعالى- سؤالهم العافية.⁷²⁷

الموقف الثاني و السبعون بعد المائتين

عظمة الإستغفار

"قال تعالى أمرا للرسول محمد- صلى الله عليه وسلم-: { و استغفر لذنبك } [غافر: 54/40].

قال: { و استغفره (إنه كان توابا) } [النصر: 3/110]

لا يقال الرسل – عليهم الصلاة و السلام- معصومون من المعاصي، فكيف أمرو بالاستغفار؟ لأننا نقول: استغفار الأنبياء ليس هو من مقارنة الذنوب و المخالفات كغيرهم و إنما استغفارهم: بمعنى طلب الغفر، و هو الستر عن المخالفات، و الحيولة بينهم و بينها فلا يلابسوها. لا يقال في هذا طلب تحصيل، و هو محال لأننا نقول: العصمة للأنبياء ليست بالغة مبلغ القسر و الإلجاء، فيكونون مضطرين مسلوبين الاختيار و الكسب، فإنهم مكلفون منهيون مأمورون، مثابون على امتثال الأوامر و اجتناب النواهي، و لا يكلف و يثاب إلا فاعل مختار، و إنما أمرهم بالاستغفار، بالمعنى الذي ذكرناه، و هو استغفار خاصة الخاصة، المشار إليه بدعاء الملائكة بقولهم: {وقم السّيئات} [غافر: 8/40].

و الثاني: استغفار الخاصة و هو طلب الغفر و الستر، بمعنى عدم الفضيحة. و إذا انتفتت الفضيحة بالذنب انتفتت المؤاخذه به لا محالة. و هذا النوع هو المشار إليه في تفسير العرض، الوارد في الصحيح، و ذلك أنه- صلى الله عليه وسلم- قال يوما: " من حوسب عذبه".

فقال عائشة- رضي الله عنها- و كانت ما سمعت شيئا إلا راجعته حتى تفهمه: { فسوف يحاسب حسابا يسيرا، و ينقلب إلى

أهله مسرورا } [الإنشاق: 8-9/84].

فقال- صلى الله عليه وسلم-: "يا عائشة، ذلك العرض، و إلا فمن نوقش الحساب يهلك".

و صفة العرض هو أن يضع الحق- تعالى- كنفه على عبده المؤمن، فلا يراه نبي مرسل و لا ملك مقرب، فيقره الله بذنوبه، فلا يسعه إلا الإقرار، فيقول له: قد سترها عليك في الدنيا و أنا أغفرها لك اليوم و يؤمر به إلى الجنة فيمّر على أهل المحشر فيقولون ما أسعد هذا لم يعص الله قط.

و النوع الثالث استغفار العامة، و هو طلب الستر عن العقوبة و المؤاخذه بالذنوب، لا يباليون بالفضيحة بين الخلائق، و بعد

كتابة هذا الموقف ألقى علي في الواقعة:

{كلوا من رزق ربكم و اشكروا له بلدة طيبة و ربّ غفور}. [سبأ: 15/34].

الموقف السابع و العشرون بعد الثلاثمائة⁷²⁸

الأنبياء:

"قال تعالى: {قلنا حمل فيها من كل زوجين اثنين و أهلك إلا من سبق عليه القول} [هود: 40/11].

اعلم أن كشف الأنبياء- عليه الصلاة و السلام- صحيح حق لا شك فيه، و كذا مراتبهم، فإن رؤيا النبي وحي. و كذا كشف

كَمَل الأولياء، و إنما يدخل الخلل أحيانا نادرا فيما كوشفوا به من جهة تفقهم فيه و حكمهم عليه، كما إذا حكموا على

الخاص بالعموم مثلا أو على العام بالخصوص، لكونهم إما كوشفوا بفردي أفراد العالم مثلا، كقصه نوح- عليه السلام-

فإن الله و عده بنجاة أهله المؤمنين، فحمل ذلك هو على العموم فقال: {إنّ ابني من أهلي و إنّ وعدك الحق} [هود: 45/11].

فقال تعالى: إن أهلك الموعود بنجاتهم هم المؤمنون خاصة، و ابنك هذا كافر فليس هو من أهلك الموعود بنجاتهم: {فلا

تسألني ما ليس لك به علم}.

فإن كون ابنك من أهلك الموعود بنجاتهم غير مراد لنا و إنما مرادنا بأهلك الخصوص، و هم المؤمنون، لا العموم.

و كذا إبراهيم الخليل- عليه السلام- أراه الله تعالى- في عالم الخيال الرؤيا كبشا متصورا بصورة ابنه، و أنه يذبحه. ففهم

المثال على ظاهره و عزم على ذبح ابنه، حتى أخبره تعالى أن ذبحك ابنك غير مراد، و إنما أربناك كبشا في صورة ابنك،

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طبعة 2007-716⁷²⁷

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طبعة 2007-900⁷²⁸

و ها هو الكيش فاذبحه تصديقا لرؤياك. و كذلك تأويل رؤيا رسول الله- صلى الله عليه وسلم- الواردة في صحيح البخاري فإنه قال لأصحابه الكرام: "أريت دار هجرتكم مدينة ذات نخل بين لابتيين، و هما الحرتان فذهب وهلي (أي في وهلة)، على أنها اليمامة أو هجر فإذا هي المدينة يثرب".

فكشفت الأنبياء، و كمل الأولياء حق صدق لا يدخلك فيه شك و لا ريب. فالوحي إلى نوح حق، و إنما جاء ما جاء من فهمه العموم و ليس بمراده، و كذا رؤيا الخليل حق و إما جاء من حملته المثل على ظاهره. و كذا رؤيا رسول الله- صلى الله عليه وسلم- حق و إنما جاء ما جاء من تعيينه المدينتين المذكورتين."

الموقف الثالث و الأربعون بعد الثلاثمائة 729

الذكرى

"قال تعالى: {فذكر إن نعمت الذكرى، سيدكر من يخشى، و يتجنبها الأشقى} [الأعلى: 9/87-11].
الذكرى اسم من التذكر كما هي في قوله تعالى: {و إما ينسينك الشيطان فلا تقعد بعد الذكرى} [الأنعام: 68/6].
أي بعد التذكر: {مع القوم الظالمين} [الأنعام: 68/6].
و قوله: {أن تضل إحداهما فتذكر إحداهما الأخرى} [البقرة: 282/2].

و قد تكون الذكرى مصدر، و لم يجيء مصدر على فعلى غير هذا، و التذكير لا يكون إلا لمن علم شيئا و نسيه أو غفل عنه. و ذلك أنه تعالى أخذ من بني آدم من ظهورهم ذرياتهم أرواحا متجسدة في أجساد برزخية نورية و قال لهم: {الست بربكم} [الأعراف: 172/7].

فافترقوا فرقتين حينئذ فرقة قالت بلى طوعا بفرح و سرور، و فرقة قالت بلى قهرا و قسرا حيث كانت مأخوذة مقبوضا عليها. فبعث الله النبيين مبشرين و مذكريين للفرقة الأولى التي أجابت طوعا، و هم المقصودين بالذات بالتذكير، ففعلتهم الذكرى فتذكروا العهد القديم الذي أخذ عليهم بالإقرار بالربوبية و الملك لما ذكرتهم الرسل، و أما التوحيد فهو الفطرة التي فطر الله الناس عليها؛ و منذرين للفرقة الثانية، فرقة الأشقياء و هم الذين أجابوا كرها فلم تنفعهم الذكرى فلم يتذكروا و إن ذكروا، و إنما عمتهم الرسل بالذكرى لئلا يكون للناس على الله حجة بعد الرسل. فإرسال الرسل- عليهم الصلاة و السلام- بالقصد الأول إنما هي للفرقة الأولى السعيدة ليبيّنوا لهم الطريق التي يسلكون عليها إلى ربهم الذي أقروا بربوبيته أذلا. و أما الفرقة الثانية فإنما تذكيرها بالتبع و العرض لتقوم عليهم الحجة لا غير. فأمر تعالى رسوله- صلى الله عليه وسلم- بالتذكير إن نفعت و إن لم تنفع على حد قول: {سرابيل تفيكم الحر} أي البرد."

الموقف التاسع و الأربعون بعد الثلاثمائة 730

الإيمان:

قال تعالى: {يا أيها الذين آمنوا اتقوا الله حق تقاته} [آل عمران: 102/3].

"ما قاله المفسرون في الآية مشهور. و نحن نقول من باب الإشارة: اعلم أن الله -تعالى- أمر المؤمنين الذين ليس لهم علم نظري و لا كشف رباني أن يفرّدوا الله اعتقادا بالضر و النفع و العطاء و المنع، و هو معنى (اتقوا الله حق تقاته) قال لحارثة: "إن لكل حق حقيقة". لما قال حارثة: أصبحت مؤمنا حقا. و حقيقته انقاء الله حق تقاته هو أن يتقي منه به، لا يتقي به من غيره، و لا يتقي منه بغيره، كما قال السيد الكامل- صلى الله عليه وسلم-: "أعوذ بك منك". و قال: "لا ملجأ و لا منجأ منك إلا إليك".

فالمتمقي الله حق تقاته لا يرى غيرا و لا سوى يتقي منه أو به، و لا يرى ضارا و لا نافعا إلا الله- تعالى- - إذ ما ثم إلا مظاهر أسمائه و تعيينات صفاته، و إن كان الله- تعالى- حذرنا من مظاهر الشر و الضر و أمرنا باتقائه كما قال: "اتقوا النار" و حذرنا من الشيطان و أمرنا بالاستعاذة بالله منه، فليس المراد من ذلك أن نجعله كالمقابل لله- تعالى- المضاد له كما عليه الجهلة بالله- تعالى- فإن هذا شرك و لاسيما القدرية. روي أنه اصطحب مجوسي و قدرى في سفر فقال القدرى للمجوسى: مالك لا تسلم: فقال المجوسى: إذا أذن الله في ذلك كان. فقال له القدرى: إن الله قد أذن إلا أن الشيطان لا يتركك تسلم. فقال له المجوسى: أنا مع أقواهما؟؟ فليس كل من قال: (أعوذ بالله) استعاذ و تحصن بالله و لابه لاذ، حتى يعلم أن الله أن المستعاذ منه، لجمعه الأسماء المتقابله، كالضار و النافع و المعطي و المانع.

فالمتمقي الله حق تقاته لا يرى في الوجود إلا الله و مظاهره و تعييناته، فيتقي بأسماء الجمال و الرحمة من أسماء الجلال و النعمة قال تعالى: {فلا تخافوهم و خافون} [آل عمران: 175/3].

أي لا تخافونهم من حيث أنهم سوى و أغيار و خافون منهم، فإنهم مظاهر أسمائي الجلالية القهرية. إذ لا بد لأسماء القهر و الانتقام من مظاهر، كما أنه لا بد لأسماء الرحمة و الخير و اللطف من مظاهر يخلق الله عندها و بها ما يشاء من قهر أو رحمة فهي كالألات و الله غني عن العالمين."

الموقف الواحد و الخمسون بعد الثلاثمائة 731

القضاء و القدر

كتاب المواقف للأمير عبد القادر الجزائري-الموقف الثالث و الأربعون بعد الثلاثمائة -الذكرى- الجزء الثاني-
طبعة 2007- 940.

كتاب المواقف للأمير عبد القادر الجزائري-الموقف التاسع و الأربعون بعد الثلاثمائة -الإيمان- الجزء الثالث-
طبعة 2007- 972.

كتاب المواقف للأمير عبد القادر الجزائري-الموقف الواحد و الخمسون بعد الثلاثمائة -القضاء و القدر- الجزء الثالث-
طبعة 2007- 978.

"اعلم أن إخراج المعدوم من العدم الثبوتي إلى الوجود العيني الخارجي قد يكون لإخراجه من العدم إلى الوجود شرط واحد، وقد يكون له شروط كثيرة، وقد يكون لإخراجه من العدم سبب واحد، وقد تكون له أسباب متعددة، وقد يتوقف إخراجه على انتفاء مانع حسب ما هو عليه ذلك الشيء في ثبوته في العلم الذاتي و حدّ الشرط والسبب والمانع مشهور، والقضاء والحكم الإلهي تابع لذلك الثابت في ثبوته بكل ما يتعلق به من شرط أو سبب أو أسباب أو شروط أو مانع، وما لا شرط له ولا سبب ولا مانع كذلك. والعلم الإلهي محيط بما يكون من الشروط والأسباب فيكون المشروط والمسبب وربما لا يكون من الشروط والأسباب فلا يكون المشروط ولا المسبب وكذلك تفصيلاً إحاطياً. فيوجد تعالى الأشياء في العين كما علمها في الثبوت العدمي، فلماذا كان القول الإلهي والقضاء الربّاني منه ما يقبل التبدّل في الظاهر عندنا، وهو في نفس الأمر ما هو تبدّل وإنما هو توقف على وجود شرط أو سبب أو انتفاء مانع في علمه تعالى، ومن القول الإلهي ما لا يقبل التبدّل وهو

ما لا ليس له شرط ولا سبب ولا مانع كما هو عليه ذلك المعلوم في ثبوته. وقد اجتمع الأمران في فرض الصلاة ليلة الإسراء ففرضت أولاً خمسون صلاة فلما راجع رسول الله- صلى الله عليه وسلم- ربه وسأله التخفيف عن أمته نقص عشرًا ثم عشرًا إلى خمس صلوات. فالقضاء الأول بالخمسين كان مشروطاً بقبول رسول الله- صلى الله عليه وسلم- وعدم سؤاله التخفيف عن أمته، فلما سأل أجيب وقيل له أمضيت فريضتي وخففت عن عبادي فهي خمس وهي خمسون: {ما يبذل القول لديّ} [ق: 29/50].

وهذا القول الثاني هو الذي لا يقبل التبدّل، إذ ليس له شرط ولا سبب ولا توقف على ارتفاع مانع. فمما ذكرناه تظهر فائدة الاستعادة والدعاء، والأمر بذلك القصد الأول هو إظهار الذلة والحاجة والافتقار إلى من بيده ملكوت كل شيء، وهو الكمل من أولياء الله- تعالى-. ومن الناس من يستعبد ويدعو احتياطياً فيقول لعل دفع البلاء والضّرّ و جلب النفع مشروط بالاستعادة والدعاء موقوف على سبب الاستعادة والدعاء وجميع الأسباب على هذا المنحى. قال تعالى حكاية عن نوح- عليه السلام-. {إن اعبدوا الله و اتقوه و أطيعون، يغفر لكم من ذنوبكم و يؤخركم إلى أجل مسمى} [نوح: 3/71 و 4].

فالأجل الذي يؤخركم عنه القضاء الذي يقبل التبدّل، وهو مشروط بعبادتهم الله و اتقانه و إطاعة رسوله، والأجل الذي يؤخرهم إليه هو القضاء الذي لا يقبل التبدّل فلا شرط له ولا مانع. وقال عمر- رضي الله عنه- في قصة الفرار من الطاعون و قد قال له بعض الصحابة: أتفرّ من قضاء الله؟ فقال: نفرّ من قضاء الله. أي نفرّ لعلّ فرارنا شرط أو سبب في نجاتنا، إذ من القضاء الإلهي ما يقبل التبدّل، فإذا لم يكن الأمر كما رجونا فنحن نفرّ إلى قضاء الله الذي لا يقبل التبدّل، وهو ما ليس له شرط ولا سبب. وهذه الجملة كافية في جواب الإشكاليين، وأما الإشكال الثالث: فاعلم أن الإله لا يكون إليها حتى يكون له صفات رحمة و صفات قهر فيرجى و يخاف فيضّر و ينفع و يعطي و يمنع، فالألوهة اقتضت لذاتها أن تكون لها الأسماء المتقابلة، والصلاح والفساد إنما هو بحسب القوابل والاستعدادات، فما يكون صلاحاً لزيد قد يكون فساداً لعمرو، فما يتألم به المحرر يتنعم به المقرّر، والعكس. فليس الخير والشر والصلاح والفساد إلا بالنسبة للقوابل، والقوابل متباينة متخالفة، فالخير والصلاح مقصود بالذات، والفساد والشر عارض، والحكيم لا يترك الخير الكثير لما يلزمه من الشر.

الموقف الرابع والخمسون بعد الثلاثمائة⁷³²

الإيمان:

"أخرج مسلم في صحيحه: أن رسول الله- صلى الله عليه وسلم- قال: "استأذنت ربّي عزّ وجلّ أن أستغفر لأمي فلم يأذن لي. واستأذنته أن أزور قبرها فأذن لي".

اعلم أن منع الله- تعالى- نبيه- صلى الله عليه وسلم- في الاستغفار لأمه ليس لكونها من الأشقياء الهلكي، كما توهمه بعض العلماء المحققي، ولكن اقتضت حكمة الحكيم أن يؤخر سعي نبيه- صلى الله عليه وسلم- لأمه إلى يوم القيامة بعد حصول الإيمان لها، وإن يؤخر سعي نبيه- صلى الله عليه وسلم- لأمه إلى يوم القيامة بعد حصول الإيمان لها، وإن كانت من قبل حكمها حكم أصحاب الفترات. أخرج البزار في مسنده حديثاً صحيحاً صححه غير واحد من الأئمة ما معناه "أنه تعالى يحشر أصحاب الفترات والأطفال الصغار والمجانين في صعيد واحد بمعزل عن الناس فيبعث فيهم نبياً من أفضلهم فتمثل لهم نار يأتي بها هذا النبي فيقول لهم أنا رسول الله إليكم فيقول لهم اقتحموا هذه النار بأنفسكم فمن أطاعني نجا ودخل الجنة ومن عصاني هلك ودخل النار". الحديث بمعناه..

ففي هذا الحين والموقف الهائل العظيم يأذن الله- تعالى- لرسوله- صلى الله عليه وسلم- في السعي لأمه فتستحق الثواب العملي الذي لا تنال الدرجات العلى في الجنان والمقامات الزلّفي إلا به، وهو الإيمان فإنه أعظم الأعمال. لا يقال الآخرة ليس فيها تكليف ولا عمل، لأننا نقول عدم التكليف في الآخرة إنما هو بعد دخول أهل الجنة الجنة وأهل النار النار. وأما قبل ذلك فيكون على مقتضى الحديث الذي ذكرناه، والتكليف بالسجود كما قال تعالى: {يوم يكشف عن ساق ويدعون إلى السجود} [القلم: 42/68].

وقول النووي- رضي الله عنه- في شرح هذا الحديث: فيه جواز زيارة قبر المشرك، ليس هذا القول منه خروج عن قول المتكلمين من الأشاعرة بنجاة أصحاب الفترة، فإن من العرب مشركين بلا شك، وأن الله سماهم في القرآن مشركين. ولكنه تعالى تجاوز عنهم و عذرهم بجهلهم لكونهم طال عليهم الأمد و بعد زمن اسماعيل- عليه السلام- منهم و ما بعث الله رسولا إليهم لتقوم الحجة عليهم، فوعيد الله للمشرك وأنه لا يغفر له إنما هو في غير أصحاب الفترات، فمن بعث الله إليه رسولا فعانده لم يوجد أو أحدث في شركه حدثاً عظيماً كعمر بن لحي وأمثاله فإنه أول من سيب السوايب. وكان عامة العرب يظنون أنهم في ذلك على شيء صحيح فإنهم قالوا: {ما نعيدهم إلا ليُقرّبونا إلى الله زلفى} [الزمر: 3/39]. وكانوا يعرفون الله- تعالى- كما أخبر الله عنهم في ما آية من القرآن، وكانوا يلجأون إلى الله في الشدائد دون آلهتهم كما أخبر الله- تعالى- عنهم بقوله: {قل أرايتكم إن أتاكم عذاب الله أو أتتكم الساعة أغير الله تدعون إن كنتم صادقين بل إياه تدعون فيكشف ما تدعون إليه إن شاء و تنسون ما تذكرون} [الأنعام: 40/6-41]. وكانوا يقولون في تلبّيتهم: لبيك لا شريك لك، لبيك إلا شريك تملكه و ما ملك.

و كان العرب يظنون أن ما وجد عليه أبائهم من اتخاذ الأوثان و الأصنام هو من دين إبراهيم و إسماعيل- عليه السلام- و قد ورد في الصحيح: أن زيد بن عمرو بن نفيل والد سعيد أحد العشرة كان يقوم في قريش و يقول، يا معشر قريش؟ و الله ما منكم أحد على دين إبراهيم غيري، و أنا لا أكل مما تذبحون على اسم أصنامكم. و كان ممن وحد الله- تعالى- بعقله فيبعث أمة وحده كفس بن ساعدة الإيادي و أضرابه. و لا حرج في القول بأن أصحاب الفترة كانوا مشركين مع اعتقاد أنهم غير مكلفين و لا معذبين. و منذ زمن طويل قال لي وارد: يا للعجب، والدة عيسى- عليه السلام- اختلف فيها من الصديقية إلى النبوة، ووالدة محمد- صلى الله عليه وسلم- يقال أنها في النار. اللهم قنا شر عثرات اللسان و ارزقنا حس الأدب إنك المفضل المحسان."

الموقف الخامس و الخمسون بعد الثلاثمائة⁷³³

الأحدية:

قول سيدنا: (فكان اسماعيل- عليه السلام- بعثوره على ما ذكرناه عند ربه مرضيا. و كذا كل موجود عند ربه مرضي. و لا يلزم إذا كان كل موجود عند ربه مرضيا على ما بيناه أن يكون مرضيا عند رب عبد آخر لأنه ما أخذ الربوبية إلا من كل لا من واحد. فما تعين له من الكل إلا ما يناسبه، فهو ربه. و لا يأخذه أحد من حيث أحدىته). يقول رضي الله عنه: إنما وصف الله- تعالى- في القرآن اسماعيل- عليه السلام- بأنه كان عند ربه مرضيا و خصه بهذا الوصف مع أن كل مخلوق بهذه الصفة شقيقه و سعيده بسبب عثوره و اطلاعه- عليه السلام- من طريق كشفه في طور ولايته على ما بيناه من أن كل موجود ليس له إلا ربه خاصة، يستحيل أن يكون له الكل. و أن السعيد من كان عند ربه مرضيا و ما ثم إلا من هو مرضي عند ربه، و أنه لو زال المربوب زال الرب، و المربوب لا يزول.

و أن فعل العين الربوبية هو فعل ربها فيها، و أن كل فاعل يحب فعله. و أنه تعالى أعطى كل شيء خلقه ثم نيه سيدنا- رضي الله عنه- دفعا لما عساه يتوهم أنه لا يلزم من كون كل موجود مرضيا عند ربه أن يكون ذلك العبد المرضي عند ربه مرضيا عند رب عبد آخر، فإن عبد المضل مثلا لا يكون مرضيا عند الاسم الهادي، و أن عبد العاصي لا يكون مرضيا عند رب المطيع، و عبد الاسم المانع لا يكون مرضيا عند الاسم المعطى، و على هذا فقس. و إنما كان الأمر هكذا لأن كل موجود ما أخذ ربه المتعين لتربيته و تدبيره إلا من كل، و هي الحضرة الكلية الكثيرة الأسماء المتضادة لا أنه أخذ الربوبية التي هو بها مربوب من واحد وحدة حقيقية، فما تعين لكل عبد من الحضرة الكلية الربية إلا ما يناسبه من الأسماء، إذ الأعيان الثابتة هي صور الأسماء الربية في العلم الذاتي. فكل عين ليست حلة و الوجود تعين لها اسمها الذي هي صورته. و لا يأخذ أحد من المخلوقات الرب- تعالى- من حيث أحدىته، فإن الأحدية لا تقبله، إذ لا اسم و لا رسم و لا حق و لا خلق هناك، فإنه لا نسبة بين المخلوق و الأحدية الذاتية و إنما النسبة بين الرب و المربوب فكل منهما يطلب الآخر.

قول سيدنا: (و لهذا منع أهل الله التجلي في الأحدية، فإنك إذا نظرت به فهو الناظر نفسه فما زال ناظرا نفسه بنفسه، و إن نظرت به فزال الأحدية بك، و إن نظرت به و بك فزال الأحدية أيضا، لأن ضمير التاء في (نظرت) ما هي عين المنظور، فلا بد من وجود نسبة ما اقتضت أمرين ناظرا و منظورا، فزال الأحدية و إن كان لم ير إلا نفسه بنفسه. و معلوم أنه في هذا الوصف ناظر منظور). يعني: أنه لكون كل موجود إنما أخذ ربه الخاص به من الكل فتعین له واحد من كثير ما أخذه من واحد منع أهل الله التجلي في الأحدية لأحد من المخلوقات، إذ الأحدية ذات محض لا ظهور لاسم فيها، فضلا عن أن يظهر فيها مخلوق، فهي لذاتها تنفي الغير لمنافاته للأحدية. و لما كانت الأحدية ذاتا محضا و الذات لا تقييد لها منع أهل الله التجلي الذاتي في غير مظهر. و جميع التجليات الواقعة للعباد في الدنيا و الآخرة لا تخرج عن التقيد. فإنه تعالى من حين خلق الخلق ما تجلى إلا في رتبة التقيد. فهذا لا يكون التجلي للاسم الله و لا للأحد، و إنما يكون للإله الرب و الرحمن، حيث كان التجلي موضوعا للرؤية حصر سيدنا أنواع الرؤية و منعها كلها منعا لتجلي الأحدية، و هو قوله: (فإن نظرت به) بأن كان هو تعالى عينه بصرك كما ورد في الصحيح: (كنت بصره) فهو الناظر نفسه ببصره في صورة غيره. فالبصر من الناظر هوية الحق- تعالى- إذ عينه حينئذ عين بصرك، فما زال أزلا و أبدا ناظر نفسه بنفسه كنت معدوما أو موجودا. و هل تصدق أنك رأيت إذا كان الحق بصرك إذا رأيت، أو الحال واحدة في بصره إذا كان في مادة عينك أو بصرك. هذا مشهد من مشاهدة الحيرة عند أهل الله- تعالى- و (إن نظرت به) فقد زالت الأحدية بك، فإن حقيقة الأحد هو الذي لا غير معه، و إن (نظرت به و بك) فقد زالت الأحدية أيضا. فإن التاء التي هي ضمير ما هي عين المنظور إليه، بل هو غير، و لا غير مع الأحدية. فلا بد في (نظرت به و بك) من نسبة ما من النسب، اقتضت تلك النسبة الجمع بين أمرين ناظرا و منظورا إليه فهو ناظر بالنسبة إلى صورة الناظر و منظور إليه بالنسبة إلى الصورة التي وقعت بها الرؤية بتجليه فيها فزال الأحدية بتعدد الصور و إن كان هذا راجعا إلى أنه لم ير نفسه إلا بنفسه في صورتين و معلوم أنه تعالى في هذا الوصف ناظر و منظور.

الإنسان:

"قال سيدنا: رضي الله عنه:

فأنت عبد و أنت رب لمن له فيه أنت عبد
و أنت رب و أنت عبد لمن له في الخطاب عهد
فكل عقد عليه شخص يحله من سواه عقد

الخطاب لكل إنسان، بما هو إنسان، فإن الحقيقة الإنسانية سارية في كل إنسان، فيقال فيه عبد من حيث أنه مكلف مأمور منه، و لم يكن الإنسان موجودا ثم كان كسائر المخلوقات. و يقال فيه رب، من حيث أن الله خلقه على الصورة الربانية الإلهية و جعله جامعا بين الصورة الربانية الوجودية، و النسخة الكونية الإمكانية. فهو برزخ بين الحق و الخلق، و جامع بينهما. فإن البرزخ فيه قوة ما هو برزخ بينهما، فالعالم كله لا يقبل الألوهية. و الحق- تعالى- لا يجوز عليه الاتصاف بما يناقض أوصاف الألوهة. و الإنسان له نسبتان: نسبة يدخل بها إلى الحضرة الإمكانية، فله الكمال المطلق في الحدوث و القدم، فما أشرف الإنسان و ما أظهره و ما أحسنه و ما أدنسه، إذ كانت الحقيقة الإنسانية في محمد- صلى الله عليه وسلم- و في فرعون، فإذا كمل الإنسان و تحقق بالحقيقة الإنسانية التحق بالرب التحاقا معنويا.

أي أنت رب للعالم الذي أنت فيه، عبد لله. فإن الله لما خلق الإنسان الكامل المسمى بالروح الكل فوض أمر المملكة له، و جعل توجهه شرطا في إيجاد كل موجود، فهو الخليفة عن الرب- تعالى- و الخلافة عن الربوبية ربوبية، فهو ظاهر بحكم ملك يتصرف في الملك بصفة سيده ظاهرا، فله الأثر الكامل في جميع الممكنات، و المشيئة التامة، فهو إله في العالم العلوي و السفلي، أفلاك و أملاك، مكنه الله من إطلاق جميع أسماء الرب عليه، فله أن يدعى بكل اسم رباني، و لا تعطى الأسماء الربانية الإلهية شيئا إلا بإذنه.

قوله:

و أنت رب و أنت عبد لمن له في الخطاب عهد
الخطاب عام لكل إنسان كما تقدم. يريد: أن النسبة الربية التي هي إحدى نسبتي الإنسان، هي النسبة الحقيقية الأصلية المتقدمة على نسبة العبودية إليه، إذ الحقيقة الإنسانية قديمة أزلية مقدسة عن الحدوث، و نقائصه. و إنما الحادث ظهورها كما قال: { و ما يأتيهم من ذكر من الرحمن محدث } [الشعراء: 4/26].
و هو كلام الله القديم، فالحادث إتيانه عندنا، فالربوبية في الإنسان مقدمة على عبوديته، فلذا قدم- رضي الله عنه- ذكر الرب في هذا البيت فقال:

و أنت رب و أنت عبد

فإن الإنسان إنما كان عبدا مربوبا مقهورا حتى أخذ الله من بني آدم من ظهورهم ذرياتهم، مثل الذر متجسدين في صور جسدية نورانية برزخية و أشهدهم على أنفسهم: {الست بربكم قالوا بلى}.
أنت ربنا و مالكننا، فأخذ عليهم العهد إذا خرجوا من الدنيا أن يكونوا عبيدا له مربوبين لربوبيته عليهم، فعبودية الإنسان طارئة على ربوبيته، فإن عبوديته ما كانت إلا حين العهد الذي أخذ على آدم و بنيه أزلا، و لا زمان. ليس عند ربك مساء و لا صباح. و لكن التفهيم يقتضي هذا الترتيب.
و قوله رضي الله عنه:

فكل عقد عليه شخص يحله من سواه عقد

أشار بهذا إلى أن الحق تعرف لكل مخلوق بوجه من الوجوه الإلهية الربانية، ما تعرف به لغيره، و الله واسع علم، فوجوه المعارف على عدد الخلائق. تعددت الأرباب لتعدد الخلائق، فكل مخلوق له رب يعتقد به يخالفه غيره من سائر المخلوقات في اعتقاده بربه، و ذلك لاختلاف أمزجة الخلائق فما اجتمع اثنان في عقد واحد من كل وجه في الرب- تعالى- فما عرف أحد إلا نفسه في مرآة الربوبية، فكل أحد تخيل في ربه أنه كذا فعبد ما تخيل له. و قد ورد في حديث غريب: " إن الله خلق نفسه".

المراد أنه خلق ما تخيله المتخيلون في مخيلتهم فعبده و هو عند كل متخيل، فالأرباب المعبودة المتعددة هي المتخيلة، لأن الإله الذي دعا الشارع إلى عبادته و معرفته و جاء بأوصافه و نعوته لا يعقل إلا متخيلا و لا يدركه أحد على ما هو في ذاته. و الاسم الرب من حيث دلالاته بالوضع يعطي أنه هو الذي يسع الاعتقادات كلها، و إن تباينت و اختلفت، فيظهر في نفس كل معتقد بصورة معتقده، فلهذا كان العارفون لا يتقيدون بمعتقد دون معتقد، و لا ينتقدون اعتقاد أحد من المسلمين في ربه دون أحد، لوقوفهم مع العين الجامعة للاعتقادات. فكانوا كالواقفين على أفواه السكك الموجهة للحضرة الإلهية، إذ هي منتهى كل طريق، فلا يرون طريقا إلا و نهايته إلى تلك الحضرة. و لولا الشرائع ما كان هناك أمر يعطي الشفاء إذ ما تم شيء في العالم إلا و هو مستند إلى حضرة إلهية، و لو لم يكن الحق له تعالى هذا السريان في الاعتقادات كان بمعزل، و لصدق القائلون بكثرة الأرباب، أرباب متفرقون. و قد مضى: {الآ تعبدوا إلا إياه}."⁷³⁴

الأحدية:

"الرب رب و إن تنزل، و العبد عبد و إن تسمى بأسماء ربه و تحقق بها، و كان الحق- تعالى- سمعه و بصره و جميع قواه.

و مع هذا لا يعقل بون بين العبد و الرب. فمن خشية العالم بربه خشية أن يبتليه بما ابتلى به بعض العبيد بأن يجد في نفسه أنه الله فيقول أنه الله، كأصحاب حضرة الجمع، فإنها حضرة تنزل فيها الأقدام. أو يقول أنه الله من غير أمر إلهي و لا باعث يقتضي بهذا القول، و ما قالها من الكمل إلا بأمر إلهي، كأبي يزيد و أمثاله- رضي الله عنهم- أو غلبة حال أو غيبة عن عقل التكليف، و إن الأكابر يخافون أن يبدو منهم ما يوجب الاستغفار أو الاعتذار فيطلبون الستر من الله أن يحكم عليهم حال من

شأنه يبدو منهم لحكم ذلك الحال ما ينبغي أن يستر، و لو كان حقا، إذ ما كل حق يقال. و من هذا القبيل يكون استغفار المعصومين من الأنبياء و المحفوظين من الأولياء من غير ذنب. و كيف يصح لعبد أن يقول أنه الله و يدعي هذه الدعوة و هو يجوع و يمرض و يتغوط و تزعه قرصة برغوث أو بعوض؟ قال الشيخ- رضي الله عنه- عن نفسه: دلنا على التمييز بين الرب و العبد و عرفنا ذلك جهل أعيان و ذوات غافلة بما أنا به عالم. فقد وقع التمييز بين العبيد بالعلم و الجهل و العقل و البله و نحو ذلك. فلولا التمييز بين لكان ما يعلمه زيد لا يجله عمرو، و الأمر على خلاف هذا. فقد ميز الله كل شيء في العالم بأمر، و ذلك الأمر هو الذي ميزه عن غيره، و هو أحدية كل شيء، فما اجتمع اثنان فيما يقع به الامتياز، و لو وقع الاشتراك من كل وجه ما امتازت الأشياء حسا و عقلا، و إن كان ثمة صفة يقع فيها الاشتراك فلا بد من أحدية تميزه و تخصه. و كما وقع التمييز بين العبيد وقع التمييز بين الأرباب الذي هو سبب تمييز العبيد عن بعضهم بعضا، و لو لم يقع التمييز بين الأرباب لفسر الاسم المعزّ مثلا، فإن معناه الذي يعطي العزة للعبيد. فيكون العبد عزيزا منيع الحمى قاهرا لمن ناوأه- بتفسير الاسم المذل، و معناه: الذي يجعل العبد ذليلا مغلوبا و هذا لا يصح. و لكن الأسماء الإلهية الربية و إن كثرت و اختلفت معانيها فلها وحدة توحد كثرتها، إذ كل كثرة لابد لها من وحدة تجمعها كالمعزّ مثلا هو المذل من وجه الأحدية الذاتية التي اتحدت فيها الأسماء على وجه البطون من غير كثرة و لا ظهور، كما نقول في كل اسم من الأسماء الإلهية أنه دليل على الذات العلية المسماة به و دليل على حقيقته و معناه من حيث ما هو موضوع لذلك المعنى الخاص به. فالمسمى واحد، فالمعز هو المذل من حيث دلالتها على المسمى و المعز ليس هو المذل من حيث حقيقته و معناه الخاص الذي وضع له. لأن المفهوم من كل اسم منهما يختلف في الفهم. و الحاصل أن كل اسم من الأسماء الإلهية له اعتباران: اعتباره من حيث دلالتها على الذات العلية، فهو بهذا الإعتبار عين الذات و عين غيره من جميع الأسماء الإلهية، فكل اسم يسمّى و ينعت بجميع الأسماء بهذا الاعتبار، الاعتبار الثاني: اعتبار كونه يدل على معنى مخصوص و حقيقة خاصة وضع لها فهو بهذا الاعتبار غير الذات و غير ما سواه من الأسماء.⁷³⁵

الحق و الخلق:

"قال سيدنا:

فلا تنظر إلى الحق و تعريه عن الحق
و لا تنظر إلى الخلق و تكسوه سوى الحق

المراد النهي عن الحق و الخلق كنظر العامة، و أعني بالعامة المتكلمين في التوحيد العقلي الذين منعوا تجلي الحق- تعالى- في الصور. فإنهم ينظرون الحق- تعالى- منعزلا عن الخلق بعيدا منهم، بينه و بين مخلوقاته بون بعيد، و يظنون أن متعلق علمهم و رؤيتهم إنما هي الحقائق الكلية و النسب و صور الممكنات التي هي آثار النسب، و أن الحق- تعالى- غير مرئي لهم و لا معلوما إلا علما إجماليا من كونه مستندهم في وجودهم، و الأمر ليس كذلك. فإن التجلي في الصور ثبت شرعا و كشافا. فصور المخلوقات جميعها هي صورة الحق- تعالى- فينظره من ينظره، و يراه في كل صورة من صور المخلوقات.

فإنها ليست غير الحق و لا سوى. فمن ينظره تعالى لا ينظره مجردا عن الصور الخلقية و الملابس الممكنة، فحكم الخلق مع الحق حكم الأسماء الإلهية. فكما أنه لا انفكاك بين الحق و أسمائه كذلك لا انفكاك بين الحق و مخلوقاته من حيث مرتبة التقييد و الأسماء.

و حاصل البيتين الإشارة إلى ما تقرر عند الكمل من أهل الكشف و الوجود، أن الوجود الحق مظهر للخلق، و الخلق مظهر للحق، فأنت مرآته و هو مرآة أحوالك. و أما غير الكمل فإنه لا ينظر و لا يشهد إلا وجهة واحدة. كل واحد و ما أعطاه الحق في كشفه. فوجود الحق و وجود الخلق، أي شيء جعلته مظهرا أو مرآة فهو كذلك، حضرة الأعيان الثابتة أو وجود الحق- تعالى- فإما أن تكون الأعيان الثابتة مظهرا و هو الظاهر فيها بحكم ما هي عليه الاستعدادات و الأحكام فهو كحكم المرأة في صورة الرائي، فهو عينه و هو الموصوف بحكم المرأة، فهو الظاهر في الظاهر بأحكام المظاهر، فهو قوله:

فلا تنظر إلى الحق و تعريه عن الخلق

أو يكون الوجود الحق- تعالى- هو عين المرأة. و أحكام الخلق و هي الأعيان الثابتة تعلقت به تعلقا ظاهريا تعلق صورة المرئي في المرأة، فترى الأعيان الثابتة من وجود الحق- تعالى- ما يقابلها منه، و لا ترى ما ترى من حيث ما هي المرأة عليه، وإنما ترى من حيث ما هي عليه. فإن التجلي في المظاهر لا يكون إلا بصورة استعداد العبد، فلا يرى الخلق في مرآة الحق إلا صورة نفسه، ما رأى الحق- تعالى- مع علمه أنه ما رأى صورته إلا فيه تعالى، فهذا معنى قوله:

و لا تنظر إلى الخلق و تكسوه سوى الحق

فالتجلي الذاتي في غير مظهر محسوس أو معقول أو متخيل ممنوع. و لا حلول و لا اتحاد و لا امتزاج و لا ولا و لا ... و لا شيء مما يتوهمه القاصرون. فليس في أحد من الله شيء و لا فيه من خلقه شيء.

قول سيدنا رضي الله عنه:

و نرّه و شَبّهه و قم في مقعد الصدق

اعلم أن للخلق في مشاهدتهم ربهم نسبتين: نسبة تنزيه و نسبة تنزيه. و بكليهما جاءت الكتب الإلهية و الأخبار النبوية، فمن شهد التنزيه فقط كالمزهوة من المتكلمين أخطأ، و من قال بالتنزيه فقط كالحلولية و الاتحادية، أخطأ. و من قال بالجمع بين التشبيه و التنزيه أصاب.

فالعامة في مقام التشبيه و التنزيه، جمع الله لخاصته بين الطرفين إذ للحق- تعالى- تجليات.

تجل في مرتبة الإطلاق حيث لا مخلوق، و تجل في مرتبة التقييد بعد خلق- المخلوقات. فما ورد في الكتب الإلهية و الأخبار النبوية من التنزيه فهو راجع إلى مرتبة الإطلاق؛ و ما ورد فيهما مما يوهم ظاهره التشبيه عند من لا معرفة له فهو راجع إلى مرتبة التقييد. و منذ خلق الله- تعالى- الخلق ما تجلّى في مرتبة الإطلاق لمخلوق، لأن تجلّي الإطلاق هو تجليه

تعالى في ذاته لذاته على الدوام، و لا يكون إلا في حضرة الاسم الله أو الأحد. فمرتبة الإطلاق هو ما أشعر بعدم المخلوقات. كما أنه تعالى منذ خلق الخلق ما تجلى إلا في مرتبة التقييد، و هي الصورة المنطبعة في نوره تعالى، فتجلى التقييد كل ما أشعر بوجود الخلق مع الرب- تعالى- فهو تجليه في الأسماء الإلهية التي تطلب المخلوقات و تطلبها المخلوقات، و في هذه المرتبة و هذا التجلي يشهد و يحس و يعلم. فالتنزيه المأمور به إذا ليس هو التنزيه لعقلي الذي بازائه تشبيهه فيكون تنزيهه يقابله تشبيهه، و هذا مما غلط فيه الجم الغفير من العقلاء حيث جعلوا في مقابلة الصفات الكمالية التي هي للحق أضدادا نزهه عنها.

و من شرط المتقابلين كون المحل قابلا لهما معا على البذل، و الحق ليس بقابل لما نزهه عنه، و إنما ينزهه من يجوز عليه ما ينزه عنه، و هو المخلوق. و الحق نزيه لنفسه لا ينتزيه منزله. فلا يزال المنزه يقول ليس الحق- تعالى- كذا و لا كذا و لا يكون كذا حتى يشرف على التعطيل، و إن كنا نقول العلم بالسلب علم بالله- تعالى- في الجملة. و إنما المراد بالتنزيه المأمور به التنزيه الشرعي، و هو انفراد الحق- تعالى- بذاته و أسمائه و صفاته و كمالاته، كما يستحقه لنفسه. لا باعتبار أن شينا ماثل له أو شابهه، و هو المشار إليه بقوله:
{ ليس كمثله شيء }⁷³⁶.

الرحمة:

"ورد أنه يغضب و يرضى. تقول الرسل يوم القيامة: إن ربي غضب اليوم غضبا لم يغضبه قلبه مثله، و لن يغضب بعد مثله. و إزالة الغضب رحمة لما فيه من التنفيس عن الغضبان، و غير هذا من الصفات و الأسماء السمعية التي تدل على تنزله من سماء الأودية إلى ما تطلبه الأسماء الألهية. فأول ما نفس عن الأسماء الربية بنفسه المنسوب إلى الرحمن الذي أخبر عنه رسول الله- صلى الله عليه وسلم- بقوله: " إن نفس الرحمن يأتيني من قبل اليمين"

و تنفيسه عن الأسماء هو بالإذن لكل اسم أن يظهر بحقيقته فيثبت من هذا تنفيسه عن الحضرة الربية أن رحمته وسعت كل شيء، فوسعت رحمته أسماءه. أو يقال: وسعت ذاته، فإنها المقتضية لإيجاد العالم في الحقيقة. فإنه تعالى يقول في بعض الكتب الإلهية: "كنت كنزا لم أعرف فأحببت أن أعرف فخلقت خلقا و تعرفت إليهم".

و من أحببت نفسه شيئا و أعطاه إياه فقد رحمها، فإنه تعالى لما ذكر المحبة علمنا من حقيقة الحب و لازمه ما يجده المحب في نفسه. هذا اعتبارنا الرحمة صفة، فأما إذا اعتبرت الرحمة عين الذات فالشيء لا يسع نفسه و لا يضيق عنها. فالرحمة إذا اعتبرت صفة فهي أوسع من القلب لأنها وسعت الحق و نفست عنه و القلب ما نفس عن الحق شيئا أو مساوية له في السعة، حيث أنها وسعت كل شيء. و القلب وسع الحق- تعالى- فوسع كل شيء. فالقلب وسع الحق- تعالى- كما وسعته الرحمة. فإنه تعالى يغار على قلب عبد المؤمن العارف أن يكون فيه غير ربّه فأطلع أنه صورة كل شيء و عين كل شيء. فوسع كل شيء قلب العبد المؤمن العارف، لأن كل شيء حق، فما وسعه إلا الحق. و على الحقيقة فما علم العبد ذلك الشيء الذي يزعم أنه علمه، لأنه لو علمه لعلم أنه الحق، فلما لم يعلم أنه الحق قلنا أنه لم يعلمه.

يقول سيدنا: (ثم لتعلم أن الحق- تعالى- كما ثبت في الصحيح يتحول في الصور عند التجلي و أن الحق إذا وسعه القلب لا يسعه مع غيره من المخلوقات فكأنه يملؤه. و معنى هذا أنه إذا نظر إلى الحق عند تجليه له لا يمكنه أن ينظر معه إلى غيره. فقلب العارف من السعة كما قال أبو يزيد البسطامي: "لو أن العرش و ما حواه مائة ألف مرة في زاوية من زوايا قلب العارف ما أحس به". و قال الجنيد في هذا المعنى: أن المحدث إذا قرن بالقديم لم يبق له أثر، و قلب يسع القديم كيف يحس بالمحدث موجودا. و إذا كان الحق يتنوع تجليه في الصورة فيالضرورة يتسع القلب و يضيق بحسب الصور التي يقع فيها التجلي الإلهي، فإنه لا يفضل من القلب شيء عن صورة ما يقع فيها التجلي، لأن القلب من العارف أو الإنسان الكامل بمنزله محل فص الخاتم من الخاتم لا يفضل بل يكون على قدره و شكله من الاستدارة إن كان الفص مستديرا أو من التريب و التسديس و التثليث و التثمين و غير ذلك من الأشكال إن كان الفص مربعا أو مسدسا أو مثمنا أو ما كان من الأشكال، فإنه محله من الخاتم يكون مثله لا غير).

يقول- رضي الله عنه- في هذه الجملة، أنه كما ثبت سعة قلب المؤمن للحق- تعالى- كذلك ثبت أنه تعالى يتحول في الصور يوم القيامة، ثبت ذلك شرعا كما جاء في الصحيحين

" و أنه تعالى يتجلى لهذه الأمة، و فيهم منافقوها، فيأتيهم في أدنى صورة فيقول لهم أنا ربكم فيقولون نعوذ بالله منك هذا مكاننا حتى يأتينا ربنا فإذا جاء ربنا عرفناه فيتحول لهم في صورة أدنى من الأولى، فيقول لهم أنا ربكم؟ فيقولون أنت ربنا... الحديث.

و الذي أنكروه أولا هو الذي أفروا به أخرا، و ما زالت عنه تلك الصورة التي تحول عنها. و كما ثبت تحوله في الصور يوم القيامة شرعا كذلك ثبت تحوله في الصور كشفا في الدنيا عند العارفين به، ما يختل عليهم شيء من ذلك، و لا في البرزخ و لا في القيامة، فيعرفون ربهم في كل صورة من أدنى و أعلى.

فالحق بيت الموجودات كلها، لأنه الوجود. قلب العبد العارف بيت الحق لأنه وسعه. و ما صار قلب العارف بهذا الوسع إلا بكونه على صورة العالم و صورة الحق. و كل جزء من العالم ما هو على صورة الحق. فمن هنا وصفه الحق بالسعة و إنما العالم جميعه على صورة الحق إذا كان الإنسان في جملته.

و إذا ثبت أن الحق يتنوع تجليه و تحوله في الصورة في الآخرة للعموم، و في الدنيا لقلوب أوليائه، فبالضرورة يتسع القلب من العارف المتجلي له إذا كانت الصورة واسعة متضمنة لأسماء إلهية كثيرة فإن دائرة الرؤية في المرآة تتسع باتساع العلم بالله، و يضيق قلب العارف بالله المتجلي له إذا كانت الصورة غير واسعة كذلك، و بسعة الصور و ضيقها يتفاضل العارفون بالله و بتجلياته. انظر قصة المرید الذي قيل له: هلا رأيت أبا يزيد؟ فقال: لا حاجة لي في رؤية أبي يزيد، رأيت الله فأغناني عن رؤية أبي يزيد. فقال له: لو رأيت أبا يزيد مرة كان خيرا لك من أن ترى الله ألف مرة؟؟ فمر أبو يزيد و فروته على رأسه، فقيل هذا أبو يزيد فلما وقع بصره على أبي يزيد مات المرید من حينه فأخبر أبو زيد بذلك، فقال: المرید صادق، كان يرى الحق حسب مرآته فلا يتأثر، فلما رأى الحق في غير صورة مرآته لم يتحمل و مات، فإنه تجلى له على قدرنا. و لهذا تقول الطائفة: أكمل المرآة امرأة رسول الله- صلى الله عليه وسلم- و أكمل الرؤية ما كان في مرآة رسول الله- صلى الله عليه وسلم- فإنها حاوية لجميع مرآة الأنبياء- عليهم الصلاة و السلام- فهي أكمل رؤية و أصدقها. و دونها في الكمال ما كان في مرآة نبي من الأنبياء، و ذلك لأن تجليه تعالى في مرآة الأنبياء- عليهم الصلاة و السلام- أكمل من تجليه في مرآة غيرهم.⁷³⁷

الفردية:

"الإنسان لا يخلو أن يكون واحدا من ثلاثة بالنظر إلى حكم الشرع: إما أن يكون ظاهريا محضا متغلغلا بحيث يؤدي ذلك إلى التجسيم و التشبيه، فهذا مذموم و مذهب باطل. و إما يكون جاريا مع حكم الشريعة على فهم اللسان الذي جاءت الشريعة به، حيث ما مشى الشارع مشى، و حيث ما وقف وقف، قدما بقدم، فهذا هو الحق المحمود الوسط. و إما أن يكون باطنيا محضا معتقدا مشرب الباطنية من غير نظر إلى الشرع، و هو القائل بتجريد التوحيد حالا و فعلا، و هذا يؤدي إلى تعطيل أحكام الشارع و قلب أعيانها، و إبطال الديانات، و إلغاء المعاملات الدنيوية الجارية بين المسلمين بحكم الشرع الحق، كما هو مذهب الزنادقة الملحدين الإباحيين الاتحاديين، فإنهم يقولون بالتوحيد المحض الذي هو مقام الجمع، فينفون الشريعة التي هي مقام الفرق، فهم أكفر من اليهود و النصارى، و أضر على المسلمين من الشياطين المردة، بإنكارهم أحكام الله، و ما كفاهم حتى ادعوا مقام الربوبية و التجسيم بقولهم أنهم الله، و يقولون سقط عنا التكليف، لأننا وصلنا إلى أن صارت ذواتنا هي الله، و قولهم كل شيء نراه هو الله.

و ليس الله هذا مذهب أهل الله، و إنما أهل الله في مقام التوحيد المحض كملهم بالأعمال الصالحة، و أوقفهم عند حدود الشريعة. و إذا أنزلهم في مقام الفرق حفظهم من الشرك و أشهدهم قيام العالم بوجود الحق. الله الله الله يا أخواني، لا يظهر أحد منكم بالتوحيد المحض يوما ما، و لا في الحال ما، فالتوحيد المحض يكون عليه باطن الإنسان و عقده، و أما ظاهره فلا بد فيه من الفرق، رب و عبد، أمر و مأمور، فإن إظهار التوحيد المحض للعوام فتنة و أي فتنة، و ضلال و أي ضلال. و بعض الملاحدة يقول الحركة و السكون بيد الله، فما جعل في نفسي أداء ما أمرني به يقول، و على الحقيقة، فهو الأمر المأمور السامع و المخاطب، فهذا على بصيرة تشفيه و تحول بينه و بين سعادته.⁷³⁸

الأحدية:

قيل لأبي سعيد الخراز- رضي الله عنه-: بم عرفت الله؟ قال: بجمعه بين الضدين.

ثم تلا: { هو الأولُ و الآخر و الظاهر و الباطن } [الحديد: 3/57].

و هو أبو سعيد الخراز. قال بعض سادات القوم: إن أبا سعيد الخراز لم يعط المقام حقه، فإن كلامه يوم أن هنا عينا تجمع الضدين، و ليس مراده هذا و إنما مراده: هي عين الضدين. فإذا ظهرت العين الواحدة بالحق و صفات الحق فهي عين النور، و إذا ظهرت بالخلق و صفات الخلق فهي عين الظلمة، و العين واحدة، و الظلمة ظلمة الطبيعة. فإن العالم كله موجود بين النور الحق و الظلمة الطبيعية، فما هو نور خالص و لا ظلمة خالصة، فهو كالظل، لأن الظلمة الحقيقية هي ظلمة المحال. و في هذا المعنى قلت من أبيات مترجما عن هذه العين الواحدة:

أنا حق أنا خلق أنا رب أنا عبد
أن عرش أنا فرش و جحيم أنا خلد
أنا ماء أنا نار و هواء أنا صلد

كتاب المواقف للأمير عبد القادر الجزائري-الموقف الخامس و الخمسون بعد الثلاثمائة-الرحمة- الجزء الثالث-

طبعة 2007-1024⁷³⁷

كتاب المواقف للأمير عبد القادر الجزائري-الموقف الخامس و الخمسون بعد الثلاثمائة-الفردية- الجزء الثالث-

طبعة 2007-1040⁷³⁸

أنا كم أنا كيف أنا وجد أنا فقد
أنا ذات أنا وصف أنا قرب أنا بعد
كل كون ذلك كوني أنا وحدي أنا فرد

و لا ينبغي أن يحمل قول سيدنا:

فنور عينه ظلمه

على ما فهمه بعضهم قال: فنور عينه، أي عين ذلك النور، يعني ما يعاين منه، لأن عينه هي الصورة الممكنة العدمية الكثيرة في الحس والعقل، وفي الوهم وفي الخيال، في الدنيا والآخرة، كيف وسيدنا- رضي الله عنه- نفى الأعيان كلها بقوله: فما عين سوى عين مما يقال فيه أعيان ونوات وجواهر.

قول سيدنا:

فمن يغفل عن هذا يجد في نفسه غمه

يقول- رضي الله عنه-: إن الذي يغفل عن هذه المعارف التي ذكرناها والأسرار التي أبديناها بأن أعرض عنها فلم يتعلم في اكتسابها يجد نفسه غمة. وكل ما يستر شيئاً فهو غمه، ومنه الغمام، فإنه يستر السماء عن عين الرائي. فمن يغفل عن العلوم الإلهية يجد في نفسه الناطقة، وهي الروح الجزئي، غمة و سترًا عن الحقائق الإلهية. وإنما يكون ذلك إذا رحمة الله بالانتياب و حصلت له حالة اليقظة، فيتحسر على ما فاتته و فرط فيه،

يقول: يا حسرتا على ما فرطت في جنب الله، و يغتتم. و لهذا تجد فحول علماء الظاهر و سادتهم يتحسرون و يتأسفون عندما يحصل لهم اليأس من الحصول على مطلوبهم. يقول زعيم المتكلمين من أهل النظر فخر الدين الرازي رحمه الله:

نهاية إقدام العقول عقاب و أكثر سعى العالمين ضلال
فأرواحنا في وحشة من جسمنا و حاصل دنيانا أذى و وبال
و لم نستفد من بحثنا طول عمرنا سوى أن جمعنا فيه قيل و قالوا.⁷³⁹

العلم:

طرق العلم ثلاثة: الأولى أن يكون الحق هو المعلم، و الثانية أن يكون النظر الفكري هو المعلم، الثالثة أن يكون المعلم مخلوقاً مثل المتعلم. فصاحب الإلقاء الإلهي ملحق بمعلمه، و مقلده ملحق به. و صاحب النظر العقلي ملحق بمعلمه، و مقلده لاحق به.

و قد أجمع أهل الله أن كل ما ينتجه النظر و الفكر فهو مدخول يقبل إيراد الشبه عليه،

كما يدل على ذلك اختلاف المقالات في الله- تعالى- من الناظرين بعقولهم، و اتفاق أصحاب النظر التجلي الذين معلمهم الله من نبي و رسول وولي. فلا تشمل الآية أصحاب النظر و لا من قلد أصحاب النظر المتأولين للأخبار، بصرفها عن ظواهرها و حملها على أدلتهم. فإن التأويل لغة من الأول، و هو الانصراف. و كتاب الله سنة رسوله صلى الله عليه وسلم-

جاء بلسان عربي مبين، لا رمز فيها و لا لغز و لا إيماء إلى شيء مما يخالف الشرع المحمدي، و أما ما يقوله بعض المحققين من الصوفية أن نصوص الكتاب و السنة على ظواهرها، و مع ذلك فيها إشارات خفية إلى حقائق تنكشف على أرباب السلوك أصحاب القلوب، فهي من كمال الإيمان و محض العرفان. و ما هو من التفسير بالرأي المتوعد عليه في الحديث النبوي.

فما ضل من ضل إلا بالتأويل و حمل الأخبار و الآيات على خلاف ظواهرها، ففاتهم كمال الإيمان بما أخبرت به الأنبياء و الرسل عن ربهم- عز وجل- فأسأوا الأدب مع الله و جعلوا عقولهم أعلم بربهم من رسله، بل يكذبون ربهم، فتراهم يكذبون بكل حال جعل الحق - تعالى- نفسه فيها مع عباده، و ينزهونه عن كل ما أضافه إلى نفسه و قد جاء في بعض الهوائف الألهية:

" إذا جاء التأويل فقد جاء حجابي الذي لا أنظر إليه و مقتي الذي لا أعطف عليه، و إذا جاءك العلم الصادر عن المشاهدة فهو أعراف العلوم و العلماء، و اعلم أنه ما آمن بي من حكم عقله على آياتي و صفاتي و ما أضفته إلى نفسي على السنة رسلي، و أنا ما قلت إلا ليؤمنوا بي لا بعقولهم و من أول فما آمن حقيقة إلا بعقله فإن قال أنه ما قصد بالتأويل إلا تنزيهي فذلك من حيل النفوس و حبا لمنازعة ربوبيتي".⁷⁴⁰

الموقف الستون بعد الثلاثمائة: 741

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طبعة 2007-1043.⁷³⁹

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طبعة 2007-1054.⁷⁴⁰

كتاب المواقف للأمير عبد القادر الجزائري-الموقف الستون بعد الثلاثمائة -العلم- الجزء الثالث- طبعة 2007 -

1088⁷⁴¹.

القرآن الكريم:

قال تعالى: {الر تلك آيات الكتاب و قرآن مبين} [الحجر: 1/15].

القرآن هو الجامع و لما كان جامعا تجاذبته الحقائق الإلهية و الكونية، فإنه ترجمة حقيقة الحقائق الجامعة للحقائق الإلهية و الكونية، و ترجمة أحكامها و أحكام تفاصيلها، و ترجمة المظهر المحمدي، و ترجمة أحواله و أخلاقه، و ترجمة أحوال متابعيه. فالقرآن من العلم الإلهي بمنزله الإنسان من العالم، فإنه مجموع العالم، أعني الإنسان الكامل. فالإشارة بتلك الأعيان الخارجية المحسوسة و الخيالية آيات و علامات على ما في الكتاب العلم الإلهي. فالموجودات المشار إليها بتلك نسخة المعلومات الغيبية المنتسخ منها، و هي العلم الإلهي و آيات و علامات على ما تضمنه القرآن الكلام القديم.

فليس المراد من تسمية الكلام القديم بالقرآن كونه جامعا للحروف و الكلمات و الآيات و السور فقط، بل لكونه جامعا للمعلومات الإلهية متضمنا لها. عرف ذلك من عرفه و جهله من جهله. إذ كلامه حقيقة واحدة أظهر بها معلوماته التي لا نهاية لها.

و القرآن الكلام القديم مبين لها و كاشف عنها، فإن حقيقة البيان دليل يحصل به الإعلام فيفهم من فتح الله في الفهم في القرآن ما قدر له حسب استعداده و ما قسم له من الفيض الذاتي و الحكم الأزلي. فيأخذ السعيد منه ما يسعده و ينفعه، و يأخذ الشقي منه ما يشقيه و يضره. و الكل مراد الله في كلامه، من آخر زنديق إلى أعلى صديق.

{بضلُّ به كثيرا و يهدي به كثيرا} [البقرة: 25/2].

إذ الربوبية تقتضي لذاتها أن يكون في العالم شقي و سعيد، لاختلاف النسب الإلهية و تضادها. يقول علي ابن أبي طالب- عليه السلام- "إلا فهما أعطيه رجل في كتاب الله؟"

لما قيل له: هل خصكم رسول الله- صلى الله عليه وسلم- أهل البيت بشيء من العلم. و يقول ترجمان القرآن عبد الله بن عباس- رضي الله عنه- : ما حرك طائر جناحيه في السماء إلا وجدنا ذلك في كتاب الله. و يقول شيخ الشيوخ أبو مدين: لا يكون المرید مریدا حتى يجد في القرآن كل ما يريد. و قال بعض سادة القوم: لو ضاع لي عقل لوجدته في كتاب الله. و قد علم الشيخ محي الدين الحاتمي كونه ختم الولاية، يعني الوراثة المحمدية الخاصة لا مطلق الولاية، و عرف اسمه و اسم أبيه و قبيلته و زمانه و مولده و مسكنه من آيات من القرآن ذكرها مرموزة في كتابه "عقائد مغرب في ختم الولاية و شمس المغرب" يريد نفسه. و الحكايات كثيرة عنهم في هذا. و في الصحيح: "إن هذا القرآن أنزل على سبعة أحرف".

و المراد من الأحرف ها هنا على طريق الإشارة، النسب الإلهية، العلم الإرادة و القدرة و الكلام و السمع و البصر و الحياة، التي هي شرط في الجميع. فالقرآن أنزل متضمنا ودالا على ما تقتضيه النسب السبعة، و هي المعلومات و المرادات و المقدرات و المسموعات و المبصرات و الكلمات، و الحياة أصل ثبوت الجميع و العلم أعمها و إمامها و إليه ترجع بجملتها."

الموقف الواحد و الستون بعد الثلاثمائة

الموت:

"حديث مسلم: "أرسل ملك الموت إلى موسى، فلما جاء صكه، ففقا عينه فرجع إلى ربه فقال: أرسلتني إلى عبد لا يريد الموت. قال: فرد الله إليه عينه".

و الله الملهم إلى الصواب: أن موسى سأل ربه الرؤية شوقا إلى لقائه، و الرؤية الحقيقية بالنسبة إنما تكون بعد الموت، لما ورد: "أن أحدكم لن يرى ربه حتى يموت".

فأرسل الله ملك الموت إلى موسى امتحانا و ابتلاء قبل حضور أجله، فدخل على موسى في بيته و قال له: أجب ربك، و كان دخول ملك الموت بغتة في صورة البشر، و لم يعلم موسى أنه ملك الموت، لأن موسى- عليه السلام- علم أن الله لم يقبض نبيا حتى يخيره بين الدنيا و الآخرة كما ورد في الصحيح. و لم يقع لموسى تخيير في هذه المرة، فصكه موسى على أنه بشر دخل عليه بيته تأديبا، فكان في تلك الصكة فقا عينه، لا أنه قصد فقا عينه لأن التأديب لا يبلغ ذلك كما قال- صلى الله عليه وسلم- للذي اطلع من الكوة: إنما جعل الأذن من قبل البصر، لو علمت أنك تنظر لطعنت في عينك، يعني المدرا. و لما كان إرسال ملك الموت إلى موسى ابتلاء و امتحانا، إذ لم ينقل أنه وقع مثل هذا لأحد من الرسل- عليه الصلاة و السلام- رجع ملك الموت إلى ربه و قال: أرسلتني إلى عبد لا يريد الموت، لأنه لم يؤمر بقبضه في تلك المرة. و قول ملك الموت لموسى: أجب ربك؟ و بهذا اللفظ، و ما قال له: جئت لأقبض روحك، إيماء لما ذكرناه. فلما رجع إليه المرة الثانية بالعلامة و هو التخيير بين الدنيا و الآخرة المعلوم عند موسى و هي قوله: "إن كنت تريد الحياة" الخ... الحديث، أراد الموت و اختار الآخرة على الدنيا. قوله: فرد الله إليه عينه، لأن ملك الموت كان متصورا بصورة خيالية برزخية، و هي الصور التي تظهر فيها الروحانيون. و الصور الخيالية تقبل ما تقبله الصور العنصرية ما عدا الأكل. كما جاء جبريل إلى رسول الله

صلى الله عليه وسلم- و قد عصب الغبار رأسه. الحديث في الصحيح. فما يتفق في الصور العنصرية يتفق في الصور الخيالية البرزخية، فإذا اتفق قتل الصور الخيالية من الصور التي يظهر الروحاني فيها فإن ذلك الروحاني ينتقل إلى البرزخ و لا يظهر في عالم الحسن أبداً.⁷⁴² الموقف الثاني و الستون بعد الثلاثمائة الفردية:

قال تعالى: { يسأله من في السموات و الأرض كل يوم هو في شأن } [الرحمن: 27/55].
 "علم أن السؤال هنا بمعنى الطلب و الاستدعاء، فيتعدى إلى مفعولين حذف أحدهما للعلم به، أي أحوالهم و ما يحتاجون إليه. يقال: سأله كذا، و لا يقال السؤال إلا فيما يطلب من الغير. بخلاف الطلب، فإنه يقال فيما طلب من الغير و من النفس، و التعبير بالمضارع للاستحضار. و من فاعل يسأله و هي صالحه لكل من يعقل عند النجاة. و عندما كل شيء يعقل من جماد و نبات و حيوان و إنسان، إذ كل شيء يسبح بحمد خالقه.
 { و إن من شيء إلا يُسبح بحمده } [الإسراء: 44/17].

و شيء أعم العام و لا يسبح إلا عاقل، عالم بمن يسبح، عارف بما يسبح به، و عما يسبحه في السموات. إن كل ما علا سماء، فيشمل من في السموات السبعة، و الكوكب فلك الثوابت، و الأطلس فلك البرزخ، و الكرسي و العرش المحيط، و الأرض كل ما سفلى، فهو أرض، فيشمل الأرضين السبعة و من في الماء الحامل للأرضين، و من في الهواء الماسك لجريه الماء، و من في الظلمة التي لا يعلم ما بعدها إلا الله- تعالى- و كل اسم لاستغراق أفراد المنكر المضافة عليه فتفيد عموم الأفراد. و اليوم لغة الوقت المطلق، و عند الطائفة العلية المراد به هنا يوم الشأن الإلهي، و هو الآن الدائم الذي لا يتجزأ بين الزمانين، و هو البرزخ بين الماضي و المستقبل. فإن الأسماء الإلهية لها أيام أطولها يوم ذي المعارج، و هو من خمسين ألف سنة مما نعهده من أيامنا، و بانتهائه ينتهي الغضب الإلهي في المغضوب عليهم من أهل النار الذين هم أهلها، و ما هم منها بمخرجين. و أصغرها يوم الشأن الإلهي، و الشأن لغة الطلب و القصد، يقال شأنت شأنه أي قصدت قصده. و عند الطائفة العلية شؤون الحق- تعالى- هي الأحوال التي يتقلب الحق- تعالى- فيها، و ليست إلا مصارف الأسماء الإلهية، و ليست إلا ما تقتضيه الممكنات من الأحوال.

و تسأله من الحق- تعالى- أن يوجد لها، فنبات الممكنات و الألوهية على حال واحدة لا يصح. و لا تقلب الألوهية إلا في أحوال الممكنات، و الممكنات لا نهاية لها
 فالتقلب الإلهي لا يتناهى. فلذا هو كل يوم من أيام الأنفاس في شأن، بل شؤون. فإن قوله:
 { كل يوم هو في شأن } [الرحمن: 29/55].

بالنسبة إلى كل فرد فرد من الممكنات.
 فالحق- تعالى- يتقلب في الأحوال، و الممكنات الأحوال تتقلب عليها بسؤالها و طلبها منه تعالى، و السؤال بمعنى الطلب قد يكون بلسان الظاهر و المقال و هو سؤال الصورة، مع لسان الباطن و هو السؤال الروح و الحال، و مع لسان الاستعداد الذاتي الكلي الغيبي الساري الحكم من حيث الاستعدادات الجزئية الوجودية التي هي تفاصيله، و تتجدد بتجدد أطوار الوجود. و هذا السؤال مجاب و لا بد بين المسؤول فيه، مع سرعة الإجابة. و يليه في الإجابة بعين المطلوب مع السرعة سؤال لسان الحال. و تارة يكون السؤال باللسان الباطن فقط، و تارة يكون السؤال بلسان الظاهر مع رقائق من الباطن".⁷⁴³
الحق:

أوقفني الحق بكشف بصري على خلقه المخلوق الأول الذي لم يتقدمه لي مخلوق، إذ لم يكن إلا الله. و قال لي: هل هنا أمر يورث التلبس و الحيرة؟ قلت: لا. قال لي: هكذا جميع ما تراه من المحدثات ما لأحد فيه أثر و لا شيء من الخلق فأنا الذي أخلق الأشياء عند الأسباب، لا بالأسباب، فتتكون عن أمري، خلقت النفخ في عيسى، و خلقت التكوين في الطائر، فقلت له: فنفسك إذا خاطبت في قولك: افعل و لا تفعل. قال لي: إذا طالعتمكم لأمر فالزم الأدب، فإن الحضرة لا تحتل المحافقة. فإن خلقت المحافقة فلا بد من حكمها، و إن خلقت الأدب فلا بد من حكمه. قال: هو ذلك فاستمع إذا قرئ القرآن و انصت. قلت: ذلك لك، أخلق السمع حتى اسمع و أخلق الانصات حتى أنصت و ما يخاطبك الآن إلا ما خلقت.

فقال لي: ما أخلق إلا ما علمت و ما علمت إلا ما هو المعلوم عليه فله الحجة البالغة.⁷⁴⁴

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 طبعة 2007-1089.⁷⁴²

كتاب المواقف للأمير عبد القادر الجزائري-الموقف الثاني و الستون بعد الثلاثمائة-الفردية- الجزء الثالث-
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