

## Chapter One

### *His Noble Lineage, Travels and Rank*

With reference to his noble lineage, it is: 'Ali ibn 'Abd Allah ibn 'Abd al-Jabbar ibn Tamim ibn Hurmuz ibn Hatim ibn Qusay ibn Yusuf ibn Yusha' ibn Ward ibn Battal ibn Idris ibn Muhammad ibn 'Isa ibn Muhammad ibn al-Hasan ibn 'Ali ibn Abi Talib. His birthplace was in Ghumara.<sup>1</sup> He entered the city of Tunis when a young lad, turned toward the East, performed many pilgrimages, and went into Iraq.

He related,

When I came to Iraq, I met the Shaykh Abu al-Fath al-Wasiti,<sup>2</sup> the like of whom I have not seen in Iraq. My quest was for the *qutb*. One of the saints said to me, "Are you searching for the *qutb* in Iraq while he is in your country? Return to your land and you will find him.

So, he returned to the Maghrib where he met his teacher, who is my master the shaykh, the saint, the gnostic, the trustworthy, the *qutb*, the *ghawth*, Abu Muhammad 'Abd al-Salam ibn Mashish al-Sharif al-Hasani.<sup>3</sup> He related,

When I drew near him, while he was living in Ghumara in a lodge on the top of a mountain, I bathed at a spring by the base of that mountain, forsook all dependence on my own knowledge and works, and went up toward him as one in need. Just then he was coming down toward me, wearing a patched cloak, and on his head a cap of palm leaves. "Welcome to 'Ali ibn 'Abd Allah ibn 'Abd al-Jabbar," he said to me, and repeated my lineage down to the Apostle of God. Then he said to me, "O, 'Ali, you have come up to us destitute of your knowledge and works, so you will receive from us the riches of this world and the next."

He (al-Shadhili) continued,

Awe of him seized me. So I remained with him for some days until God awakened my perception, and I saw that he possessed many supernatural

powers (*kharq al-'adat*). For example, one day as I sat before him while a young son of his played with him on his lap, it came into my mind to question him concerning the greatest name of God. The child came to me, threw his arms about my neck, and shook me, saying, "O Abu al-Hasan, you desired to question the master concerning the greatest name of God. It is not a matter of importance that you should ask about the greatest name of God. The important thing is that you should be the greatest name of God, that is to say, that the secret (*sirr*) of God should be lodged in your heart." When he had finished speaking, the shaykh (Ibn Mashish) smiled and said to me, 'Such a one has answered you for me.'

He was, then, the *Qutb* of that time.

Then he said to me, "O 'Ali, depart to the Province of Ifriqiya and dwell there in a place called Shadhila, for God will name you al-Shadhili. After that you will move to the city of Tunis where charges will be brought against you before the authorities. Then you will move to the East where you will inherit the rank of *qutb*."

I said to him, "O my master, give me your spiritual bequest." So he replied, "O 'Ali, God is God and men are men. Keep your tongue from the mention of them, and your heart from inclining before them, and be careful to guard the members (*jawarih*) and to fulfill the divine ordinances; thus the friendship (*wilaya*)<sup>4</sup> of God is perfected in you. Have no remembrance of them except under obligation that duty to God imposes on you; thus your scrupulousness is perfected. Then say: O God, relieve me from remembrance of them and spare me disturbances from them. Save me from their evils, enable me to dispense with their good through Thy good, and as a special favor assume Thou care of me among them. Verily, Thou art mighty over all things."

He related,

When I entered the city of Tunis as a young man, I found there a great famine, and I came upon men dying in the market places. I said to myself, "Had I wherewith to buy bread for these hungry people, I would surely do it." Then I was instructed inwardly: "Take what is in your pocket." So I shook my pocket and, lo, there was silver money in it. So I went to a baker at Bab al-Manara<sup>5</sup> and said to him, "Count up your loaves of bread." He counted them for me. Then I offered them to the people who took them greedily. I drew out the pieces of money and handed them to the baker. He found them to be spurious and said, "These are Moroccan, and you Moroccans practice alchemy."<sup>6</sup> So I gave him my *burnus*<sup>7</sup> and small bag as a pawn on the price of the bread, and turned

toward the gate. Right there by the gate stood a man who said to me, "O 'Ali, where are the pieces of money?" So I gave them to him, and he shook them in his hand, then returned them to me, saying, "Pay them to the baker, for they are genuine." So I paid them to the baker who accepted them from me, saying, "These are good." I took my *burnus* and bag and then looked for the man, but did not find him.

Consequently, I remained for some days inwardly perplexed until, on Friday, I went into the Zaytuna mosque,<sup>8</sup> near the reserved section on the east side of the mosque, and performed two cycles of the greeting of the mosque and pronounced the salutation. Suddenly, I saw a man on my right. I greeted him and he smiled at me, saying, "O 'Ali, you say, 'Had I wherewith to feed these hungry people, I should surely do it.' You would presume to be more generous than God toward His creatures. Had He willed it, He would surely have fed them, for He is more cognizant of their welfare than you."

Then I said to him, "O my master, by God, who are you?" He replied, "I am Ahmad al-Khidr.<sup>9</sup> I was in China and I was told, 'Go and look for my saint 'Ali in Tunis.' So I came hurriedly to you." When I had performed the Friday worship, I looked about for him, but did not find him.

### ***Testimony of Ibn Futub: Alchemy, and Divine Protection***

In his book on *The Virtues of My Master Abu Sa'id al-Baji*, the Shaykh Abu Faris 'Abd al-Baji related of Abu al-Hasan that he said,

When I entered the city of Tunis in the beginning of my spiritual life, I went to the Sufi masters who were there, for I had a certain matter that I wished to present to someone for clarification. But no one among them could clarify for me a certain mystical state, until I came upon Abu Sa'id al-Baji.<sup>10</sup> He informed me of my state before I revealed it, and discussed my secret thoughts. So I recognized that he was a true saint of God, and I remained close to him, profiting much from him.

According to the narrator, and often did I hear him tell it, he (al-Shadhili) related,

In the beginning of my career I was wont to pursue the science of alchemy and would make petition to God regarding it. I was told, "Alchemy is in your urine. Put into it whatever you will and it will become what you desire." So I heated a pickax, quenched it therewith, and it turned into gold. Then my presence of mind returned to me and I exclaimed,

“O my Lord, I petitioned Thee for a certain thing, but I obtained it only by the use of unclean devices, and the use of unclean devices is unlawful.” Then I was told, “O ‘Ali, the world is filth, and, if you desire it, you will not obtain it except by filth.” I replied, “O my Lord, deliver me from it.” I was then told, “Heat the pickax and it will return to iron.” I heated it and it became iron.

He related,

One night in the beginning of my period of wandering, I lodged in a place where there were many wild beasts. The beasts began to growl at me. So I sat down on a high hill and said, “By God, I will invoke blessings on the Apostle of God. Surely he said, ‘If anyone blesses me once, by that act the blessing of God will be upon him tenfold’; and, if the blessing of God be upon me, I shall pass the night under His protection.” So I did thus and feared nothing. At dawn I went to a pool of water to perform ablutions for the morning prayer. Before it was a mass of reeds from which partridges emerged with a great flutter of wings. Fear overcame me and I drew back. Then I was summoned within me with the words, “O ‘Ali, when you passed last night under the care of God, the growling of the wild beasts at you did not frighten you; but when you arose today under your own care, the flutter of partridge feathers has caused you to be afraid.”

He related,

One night in my period of wandering, I came to a cave to pass the night there. Within I heard the voice of a man praising God. I said, “By God, I will not trouble him this night.” So I passed the night at the mouth of the cave. About dawn I heard him say, “O God, verily some people have besought Thee that men should be brought in their presence and be subject to them. O God, I pray Thee for their removal from me and for their shunning of me that I may have no refuge except in Thee.”

When it became light, he came out, and, lo, he was my teacher. Thereupon I said to him, “O my master, last night I heard you say so and so.” He replied, “O ‘Ali, which is better for you, that you should say, ‘Be Thou for me,’ or ‘Cause the hearts of Thy creatures to be submissive to me’? For whenever He is for you, you have all things.”

### *Story of the Woodcutter*

When he left his teacher, who had instructed him to move to Shadhila and proceed to the Province of Ifriqiya, he came to the city of Tunis, near the place

where the prayer of the “Two Feasts”<sup>11</sup> is performed. There he met a woodcutter who belonged to the people of Shadhila, as his teacher had instructed him. The woodcutter forgot his business at the market and turned back directly to attend to it, leaving his donkey with him (al-Shadhili). When he had started, he said to himself, “This is a stranger who will run away from me with the donkey and I shall be left deprived of it.”

The shaykh called him, and he turned back to him. Said he, “O my son, take your donkey while I wait for you until you return to me, lest I run away from you with your donkey and you remain deprived of it.”

The woodcutter wept and said, “By God, no one was informed of this except God, may He be exalted.” So then he recognized that he was a saint, and began to kiss his hands and ask him to pray for him.

Then he left to attend to his business and returned to him. He (the woodcutter) begged him to mount the donkey. So he (al-Shadhili) mounted and made him ride behind him. The woodcutter exclaimed, “By God, the donkey was wont to carry me only with great effort, on account of its weakness and scanty food.”

The woodcutter went on to say, “We had proceeded about a mile when the teacher dismounted. We were beside the stream on the edge of Shadhila. Having become filled with dismay, I looked hard at him and said, “O my master, I am afflicted with poverty. I gather wood and sell it, and succeed in gaining a livelihood only with great effort.”

I had in my sack some barley which I had bought as a provision of food for my family and fodder for the donkey. Then he said to me, “Bring me that barley.” So I untied the sack and he inserted his hand, saying to me, “Put that barley in a basket, close it up, insert your hand, and eat of it. As long as you live you will never complain of poverty. I shall ask God to provide a sufficiency for you and your children.” So to the present time no one of his progeny has been seen in poverty. He said, “So I proceeded to insert my hand, take out some of the barley, and eat of it. I plowed with the donkey, sowed some of it, and obtained an excellent harvest. I opened it, measured it, and found it about as it had been. When I went to him, he said to me, ‘Even if you had not measured it, you would surely earn of it as long as there remains any of it in your possession.’”

### *Al-Habibi, First Companion*

The first one to become his companion in Shadhila was my master, the worthy shaykh, the saint, the “revealer” (*mukashif*)<sup>12</sup> Abu Muhammad ‘Abd Allah ibn Salama al-Habibi, of the people of Shadhila. In Tunis, he used to attend the assembly of our master, the worthy shaykh, the mystic, the excellent Abu Hafs al-Jasus, who was wrapped in a woolen mantle and of whom our shaykh would say, “high personage in lowly garb.”

He (al-Habibi) said,

One day I seized his hand (that of al-Jasus), saying to him, “O my master, I choose you to be my shaykh.” To this he replied, “O my son, await your teacher until a sharif of the family of al-Hasan,<sup>13</sup> a great saint, arrives from the Maghrib. He is your teacher and to him will you claim your spiritual kinship.”

He (al-Habibi) awaited him, and whatever poor devotee (*faqir*) from the Maghrib he saw he would take as a companion. Finally, the shaykh drew near to Shadhila and he joined him. That was, for him, a token of honor and a harbinger of good. So it was that he (al-Habibi) became his companion, remained with him, traveled with him to Mount Zaghawan,<sup>14</sup> worshipped with him, practiced mortification for a long period, and related concerning him many charismatic phenomena (*karamat*).

Among those that he related about him was the following:

One day on Mount Zaghawan he recited the *Al-An'am* chapter [of the *Qur'an*] as far as the saying of God, “If it [that is, the soul] offered every ransom, none will be accepted” [Q. 6:70]. Then a mystical state overwhelmed him, and he began to repeat it and to tremble. As often as he leaned to one side, the mountain leaned in like manner, until the mountain became still.

### *Testimony of al-Ibri: Mount Zaghawan, Birds, and the Spring*

The worthy teacher Abu al-Hasan 'Ali al-Ibri, known as al-Hattab, related to us,

One day I said to my master, Muhammad al-Habibi, “Tell me something of what you have seen concerning my master Abu al-Hasan.” He replied, “I have seen many things regarding him, some of which I shall relate to you. I remained with him on Mount Zaghawan for forty days, feeding on herbs of the fields and laurel leaves until the inside of my cheeks became sore. Then he said to me, “O 'Abd Allah, it seems that you desire food.” I replied, “O my master, my looking at you enables me to do without it.” So he said to me, “Tomorrow, if God wills, we shall go down to Shadhila and some divine gift will come to us on the way.”

He continued,

So the next morning we descended and, while walking through a valley, he said to me. “O 'Abd Allah, if I should leave the road, do not follow me.”

He went on to say,

An intense mystical state fell upon him, and he departed from the way until he was some distance from me. Then I saw four birds about the size of a stork come down from the sky and spread their wings over his head. Each one of them came and conversed with him, and then flew away. Among them were birds about the size of swallows which flew around him between the earth and the horizon, hovering in circles about him. When they had disappeared from sight, he returned to me, saying, "O 'Abd Allah, did you see anything?" I told him what I had seen and he explained to me. "The four birds are some of the angels of the fourth heaven which came to question me concerning knowledge ('ilm), and I answered them thereon. The birds which had the form of swallows are the spirits of the saints which came to receive a blessing from our arrival."

He remained on Mount Zaghawan a long time and God caused to flow for him a spring of fresh, running water. There he had a cave in which to dwell. At present, the call to prayer is heard from the base of the mountain at the hours of worship, and people go up to the cave but find no one, and no one inhabits it except the believing *jinn* who were his companions.

He said,

I was told, "O 'Ali, go down to the people in order that they may receive some good from you." I replied, "O my Lord, deliver me from other men. I have no capacity to mingle with them." Then I was told, "Descend, for We have caused security to accompany you and We have withdrawn blame from you." I said, "O Lord, if Thou commit me to men, I must eat by their pittances." Then I was told, "Spend, O 'Ali, for I am the Provider, if you wish from your pocket (*jayb*) or if you wish, from the unseen (*ghayb*)."

So he entered the city of Tunis and resided in a house by the Balat Mosque.<sup>15</sup> There, he had as companions a group of noble men. Among them were the Shaykh Abu al-Hasan 'Ali ibn Makhluf al-Siqilli, Abu 'Abd Allah al-Sabuni, the Shaykh Abu Muhammad 'Abd al-'Aziz al-Zaytuni, his servant Abu al-'Aza'im Madi, Abu 'Abd Allah al-Bijai' al-Khayyat,<sup>16</sup> and Abu 'Abd Allah al-Jarihi. They were all endowed with miraculous powers (*karamat*) and blessings (*barakat*). May God give benefit by means of all of them.

### *Intervention of Ibn al-Bara' and Abu Zakariya*

He remained there some time, until a large number of people joined him and the jurist Abu al-Qasim ibn al-Bara' heard of him. At that time, he was chief

judge. Taken with envy of al-Shadhili, he turned toward him to dispute with him, but he was unable to gain the mastery over him. So he said to the Sultan, "Here is one of the men of Shadhila, a donkey thief, who claims to be a sharif. A great crowd had joined him and, alleging that he is al-Fatimi,<sup>17</sup> is stirring up your land against you."

The shaykh related,

So I said, "O my Lord, why hast Thou named me al-Shadhili, when I am not of the village Shadhila?" I was told, "O 'Ali, I did not call you by the name al-Shadhili. You are *al-Shadhi-li*, meaning that you are set apart uniquely for my service and love."

Abu Zakariya was then Sultan.<sup>18</sup> Ibn al-Bara' assembled a group of jurists in the palace (*qasaba*), the Sultan being seated behind a screen while the shaykh was present before them. They questioned him a number of times regarding his genealogy, and the shaykh continued to reply to them while the Sultan listened.

They discussed with him all the sciences, and he answered in a manner that silenced them. Meanwhile, they could not answer him on the basis of the intuitive sciences. The shaykh would converse with them about the acquired sciences, and, in these, he participated equally with them.

The Sultan said to Ibn al-Bara', "This is a man who is one of the greatest of the saints. You have no power over him." "By God," replied Ibn al-Bara', "indeed, if he should go out now, the people of Tunis would certainly come in against you, and they would cast you out from among them, for even now, they are gathered at your door."

The jurists withdrew. The Sultan commanded the shaykh to sit down. "Perhaps one of my companions will come in," said al-Shadhili. So it was that one of his companions entered and said to him, "O my master, the people are talking about you and reporting that you are being treated so-and-so with various kinds of disciplining," and he wept before him.

The shaykh smiled and said, "By God, if it were not that I am disciplined to act in accordance with the law, I would surely go out here or here," and in whatever direction he pointed his finger the wall split. Then he said, "Bring me a pitcher, some water, and a prayer carpet. Greet my companions and tell them that we are absent from them today only and that we shall not observe evening worship except with them, if God wills." The companion brought him what he ordered. Then al-Shadhili performed ablutions and turned his face toward God.

Al-Shadhili said,

I felt strongly inclined to pray against the Sultan, but I was told, "God will not be pleased with you if you pray with anxiety about a creature." So I was inspired to say, "[O Thou Whose] Throne doth extend over the heavens and the earth; He feeleth no fatigue in guarding and preserving them. For He is the most High. The Supreme in glory" [Q. 2:255]. I pray thee for faith in Thine upholding, a faith by which my



heart will remain undisturbed from anxiety for sustenance and from fear of men. Draw near to me with Thy power so close that Thou dost remove from before me every veil which Thou didst remove from before Ibrahim, Thy friend. He had no need of Gabriel, Thy messenger, nor of asking Thee, and Thou didst shield him on that account from the fire of Thine enemy. How should not one whom Thou didst remove from the benefits of friends be shielded from the harm of enemies? Nay, I ask Thee that Thou shouldst remove me by Thy nearness to me, until I neither see nor feel the nearness of a single thing, nor even its remoteness from me. Assuredly Thou art mighty over all things.

The Sultan had a female slave who was the dearest to him of his women. An illness befell her, and she died at once. He was grieved because of her. She was washed in a room of his dwelling, and people attended to the washing and shrouding of her, and carried her out for the prayer. They forgot a censer in the room and the fire blazed up without their being aware of it until everything in the room was consumed including bedding and clothes, plus other valuable objects. The Sultan knew that his affliction had come from the influence of this saint (al-Shadhili).

The Sultan's brother, Abu 'Abd Allah al-Lihyani, heard of it while he was in his garden outside the city, and he hastened to him. He was a great believer in and frequent visitor of the shaykh. So he said to his brother, "What is this matter into which Ibn al-Bara' has plunged you? He has plunged you, by God, into ruin, you and all who are with you." Then he went in to al-Shadhili. "O my master," he said to him, "my brother lacks knowledge of the extent of your power, but it was Ibn al-Bara' who inveigled him into the like of this."

He began to kiss his hands and to ask pardon for his brother. Al-Shadhili replied, "By God, your brother possesses for himself no authority over good or evil, death or life, or the resurrection. How then does he possess authority over them for others? That is recorded in the Scripture."<sup>19</sup>

Abu 'Abd Allah al-Lihyani went out accompanying the shaykh to his house. The latter remained there some days and then disposed of his quarters which were by the Balat Mosque, and instructed his companions to travel to the land of the East. He went to Ibn al-Bara' and said, "You see that I am leaving to you the whole city of Tunis."

### *Narration of Madi*

The Shaykh Abu al-'Azai'm Madi, his servant, related to us,

One day the shaykh met Ibn al-Bara' and greeted him, but he shunned him and did not return the salutation. Just then appeared the jurist,

Abu 'Abd Allah Ibn Abi al-Husayn, chamberlain of the Sultan, who, on seeing the shaykh, alighted from his she-mule, hastened to the shaykh, and began to kiss his hands, to weep, and to solicit him to ask God's favor upon him. Al-Shadhili invoked God's favor on him and departed. When the shaykh entered his house, he said, "I have just received a message concerning these two men, for I was told, 'O 'Ali, the marking (*wasm*) of a person with ill fortune is according to the foreknowledge of God, and he is blind to it, though he be very learned; and the marking of a person with bliss is according to the foreknowledge of God, and it comes to him, do what he may.'"

Abu al-'Azai'm said,

The shaykh was not heard to imprecate Ibn al-Bara', and he did not even mention him in any way until we were by 'Arafat,<sup>20</sup> when he said, "Say 'Amen' to my supplication, for just now I have been commanded to imprecate Ibn al-Bara'." So he said, "O God, lengthen his life, make his knowledge to be of no avail to him, bring him tribulation through his offspring, assign him at the end of his life to be a servant of the tyrants."

When al-Shadhili left Tunis, the Sultan heard of it, and was vexed because of his departure from the country, and sent to have him brought back. The shaykh said, "I left with the sole intention to perform the pilgrimage, if God, may He be exalted, wills. But when God will have ordained my affair, I shall return, if God wills."

Abu al-'Azai'm continued,

When we journeyed eastward and entered Alexandria, Ibn al-Bara' wrote an attestation sworn to by witnesses saying, "This man who is coming to you has stirred up our country against us and will do likewise in your land." So the Sultan of Egypt<sup>21</sup> ordered that he be detained in Alexandria, and we remained there a number of days.

The Sultan had levied a tax upon certain chiefs of the country's nomadic tribes, and, when they heard of the shaykh, they came to him to seek his supplication. He said to them, "Tomorrow, if God wills, we shall journey to Cairo and discuss your case with the Sultan."

So we started our journey and left by the Gate of the Lotus Tree.<sup>22</sup> The guards and the governor were there, and every person entering or going out was being examined, but no one spoke to us or was aware of us.

Arriving in Cairo, we came to the Citadel. Audience for him having been requested of the Sultan, the latter said, "How is this, since we have ordered that he be detained in Alexandria?" So he was ushered in before the Sultan, the judges, and princes, and he sat down with them while

we kept our eyes on him. The King questioned him, "What have you to say, O shaykh?" He replied, "I have come to intercede before you in favor of the tribes." The King said, "Intercede for yourself. This is a sworn attestation against you which Ibn al-Bara' has sent from Tunis with his signature." He handed it to him. Thereupon al-Shadhili said, "You and I and the tribes are in the grasp of God." The shaykh arose to go. When he had walked about twenty paces, they shook the Sultan, for he neither moved nor uttered a sound. They hastened to the shaykh and began to kiss his hands and beg him to return. So he returned to the Sultan and shook him with his hand so that he moved, descended from his throne, and began to ask his pardon and solicit his supplication to God for him. Then the Sultan wrote to the Alexandria governor that he should remove the impositions from the tribes and restore all that he had taken from them. We remained some days with him in the Citadel, and the Egyptians were stirred up because of us until we set out on the pilgrimage.

On returning to the city of Tunis, the shaykh occupied, within the Bab al-Jadid<sup>23</sup> on the Shar'iyah Square, a house opening toward the north. There he remained for a long time until there came the shaykh and saint Abu al-'Abbas al-Mursi who eventually inherited his station, mention of whom will be made, if God wills, after having come from Andalusia when very young with his brother, Abu 'Abd Allah Muhammad, who became a teacher of boys in Alexandria. When the shaykh met him and looked into his face, he exclaimed, "No one has brought me back to Tunis except this young man." So he raised him, instructed him in the Sufi Path, and traveled with him to the East.

Al-Shadhili said, "I saw the Prophet in a dream and he said to me, 'O 'Ali, migrate to Egypt and there raise and instruct forty disciples.'" It was in the season of summer and intense heat. So I said, "O my master, O Apostle of God, the heat is intense." He replied, "Clouds will overshadow you." Then I added, "I fear thirst." He said, "The sky will rain for you every day before you." So he promised me seventy miraculous gifts on my journey.

Directing his companions to start out, he journeyed toward Egypt. Among those who accompanied him on the journey was the shaykh, the worthy saint Abu 'Ali ibn al-Sammāt. May God grant us the boon of the blessing of both of them in this world and the hereafter.

### *Testimony of Abu 'Abd Allah, the Copyist*

My father related to me that the worthy shaykh and Qur'anic reader, Abu 'Abd Allah, the copyist, recounted thus to him,

I journeyed together with these two [Abu 'Ali and al-Shadhili] in the service of Abu 'Ali and, on reaching the city of Tripoli, the Shaykh al-Shadhili said, "Let me travel along the road of the interior." But the Shaykh Abu 'Ali chose the coast road. The latter saw the Apostle of God who said to him, "Abu 'Ali, you are a saint of God and Abu al-Hasan is a saint of God, and God will never arbitrate between two saints in the matter of a road to follow. Take the road which you have chosen and let him proceed along the road which he has chosen." So we went our separate ways until we met on the road near Alexandria.

When we had performed the morning prayers, the Shaykh Abu 'Ali approached the tent of the Shaykh Abu al-Hasan, we being in his company. He entered into his presence, sat down before him, and behaved toward him in a way which was not customary with him. He conversed with him in speech of which we understood not a word. When he was about to depart, he said, "O, my master, extend your hand so that I may kiss it." So he kissed his hand and departed weeping. We were amazed at his conduct with him.

When Abu 'Ali was well on his way, he turned toward his companions and said, "O Yunus, Abu al-Hajjaj al-Qusuri was in the land of Egypt and he was the *Qutb* of his time. Last night, he died and God caused him to be succeeded by Abu al-Hasan al-Shadhili."

So I went to al-Shadhili and gave allegiance to him as one possessing the office of *Qutb*. When we reached Alexandria, and the people came out to meet the party of travelers, I saw Abu 'Ali strike with his hand the forepart of the saddle and say weeping, "O people of this region, if you knew who it is who is advancing toward you in this caravan, you would kiss the feet of his camel, which, by God, have brought you the blessing."

Abu 'Abd Allah Muhammad, the copyist, also said,

I was walking behind Abu al-Hasan who was riding in a litter, and I saw two men walking under its shade. One of them said to the other, "O, so-and-so, I saw such a one treat you in an unfriendly manner and you were cordial to him." "He is a compatriot," he replied, "and I shall say, as the poet has said, Majnun saw in the desert a dog to which he was lavish in showing kindness. People censured him for what he did, asking, 'Why have you bestowed favor upon the dog?' He replied, 'Cease blaming me, for my eye saw him once in the quarter of Layla.'"

The shaykh extended his head from the litter and said, "Repeat what you said, O, my son." So he repeated his words and the shaykh became agitated in the litter and uttered, "Cease blaming me, for my eye saw him once in the quarter of Layla." He went on saying it over and over.

Then he threw to him a wine-colored mantle, saying, "Take this and put it on, for you are more worthy of it than I. May God reward you, O my son, with good according to the excellence of your covenant ('*ahd*)." <sup>24</sup>

I made a sign to him and said, "Let me have it." So I took it and embraced it. Thereupon I took a considerable sum of money and offered it to him, but he said, "By God, if you should give me enough gold to fill it, I would not sell it for that amount. This, by God, is a treasure that has fallen to me and that I will certainly use for my shrouding. By God, I walk under the shade of this litter only that perchance God may show mercy toward me through the hearing of whatever invocations he may utter. I know that mercy is poured out upon him, So perhaps I shall receive a portion of it." Thus, I recognized that he knew al-Shadhili better than I.

Al-Shadhili related,

When I drew near to Egypt, I was told, "O 'Ali, the days of trial have gone and the days of felicity have come nigh, the difficult succeeded by the easy, following the example of your ancestor."

His dwelling in Alexandria was one of the wall towers that the Sultan had set aside as a religious bequest for him and his children. I entered it in the year A.H. 715. In its lower part were a large cistern and places for tying animals. In the middle part were dwelling places for the poor and a large mosque. The topmost part contained upper rooms for the dwelling of himself and his family. He married there and children were born to him. Among them were the Shaykh Shihab al-Din Ahmad, and Abu al-Hasan 'Ali, and Abu 'Abd Allah Muhammad Sharaf al-Din, the latter of whom I came upon in Damanhur<sup>25</sup> where he was residing. Among his daughters were Zaynab, who had children, some of whom I have seen, and 'Arifat al-Khayr, whom I met in Alexandria. I knew none except these. If God wills, I shall hereafter mention whatever blessings have come to my knowledge through them. So he continued for years. One year he would go on pilgrimage and other years he would remain at home.

### *'Izz al-Din and the Pilgrimage*

One in whom I have confidence related to me,

In the year in which he went on pilgrimage there took place the movement of the Tatars<sup>26</sup> against Egypt. As the Sultan was occupied with operations against them, he did not prepare the military escort for the caravan of pilgrims. The shaykh sent out his tent to al-Birka [where

the pilgrims make a halt outside of Cairo] and certain people followed him. So the people met with the jurist, judge, and Mufti 'Izz al-Din ibn 'Abd al-Salam, and questioned him regarding the journey.

“The journey,” he replied, “undertaken presumptuously and lacking an escort, is not allowable.” The people informed the shaykh of that. “Let me meet with him,” he responded. He met him in the mosque on Friday. A large crowd gathered around the two. “O jurist,” he asked, “is it your opinion that, if a man had the whole world reduced to the size of a single step for him, he would be permitted to undertake a journey amidst dangers or not?”

The judge replied, “If anyone should find himself in such a circumstance, he would be beyond the bounds of a legal pronouncement (*fatwa*) or anything of the sort.” “By God, beside Whom there is no other god,” the shaykh said to him, “I am of those for whom the entire world has been made into the size of a single step. Whenever I see something that causes men to fear, I walk with them to a place of security. For you and me, there is no escape from standing before God [on the Day of Judgment] that He may question me concerning the truth of what I have told you.”

So al-Shadhili departed and many charismatic events attended him on the way. The following is one of them. Thieves would attack the caravan by night, and they would find a wall built around it, as if it were a city. At the break of dawn, they would come to him, inform him of their deeds, repent to God, and travel in the company of the shaykh on the pilgrimage to Mecca.

The pilgrimage accomplished, he returned and entered Cairo the first of the people. His pilgrimage companions related to others the miracles he [Abu al-Hasan] had performed.

Then the jurist 'Izz al-Din went out to meet him at al-Birka, which is a place about six miles outside of Cairo. On entering into his presence, al-Shadhili said to him, “O jurist, by God, were it not for the training that I have received with my ancestor the Apostle of God, I would have taken the caravan on the Day of 'Arafa and I would have stepped over with it to 'Arafat.”

“I am resigned to God,” the mufti exclaimed. Thereupon the shaykh added, “Look at the reality of that.” So everyone present looked at the *Ka'ba*. The people cried out and the jurist lowered his head between his hands and said, “You are my shaykh from this very hour.” “Rather,” the shaykh replied, “you are my brother, if God wills.”

### *The Shaykh Watches over Madi*

The worthy Shaykh Abu al-'Azai'm Madi related to me,

The shaykh discoursed on the real significance of a Sufi master in his dealings with his disciples. He said that his hand would be upon them

to preserve them wherever they might be. I made objection to that in my mind, and I said, "That cannot be except with God."

When morning came, I was depressed, and I went out of Alexandria and sat on the seashore the entire day. After performing afternoon worship, I leaned my hand upon my knees, [that is, he drew his head into the collar of his mantle]. Suddenly, something shook me and I thought it was one of the devotees who was jesting with me. I raised my head from my mantle and, lo, there she was, a beautiful woman garbed in lovely clothes and ornaments.

"What do you wish?" I asked.

"You," she replied

"I take refuge with God," I uttered.

"By God" she said, "I will not leave you."

Then I pushed her away from me. She grasped me to her bosom and played with me as a child plays with a sparrow, and I had no control over myself. She forced me to herself and my lower self (*nafs*) desired her.

Suddenly, a hand took hold of me by the collar, and I heard the shaykh saying to me, "O Madi, what is this into which you are falling?" Then he cast me away from her. I supposed that the shaykh had passed by that place, but, on raising my head, I found neither the shaykh nor the woman.

I marvelled at that, and recognized that I had been stricken by my opposing him. So I asked pardon of God, performed ablutions, and recited the evening prayer.

I came to the Green Gate,<sup>27</sup> for already the city gates had been closed, all of them. On approaching it, it opened of itself and I entered the city. Then it closed. Now this gate is opened only after the Friday worship when the *Amir* and the people pass through it to go to the seashore, after which it is closed.

So I came to the Citadel and entered my room, hiding myself from the devotees. Customarily when the shaykh had performed the last evening worship, he dismissed the people. Every night he would hold a meeting to which men from the surrounding country would come to listen to his teaching. Then al-Shadhili entered the retreat (*khalwa*) and asked, "Where is Madi?" They replied, "We have not seen him today." He ordered, "Look for him in his room." So they came to me, and I said, "I am ill." This was so, for I had gotten into a distressing state.

"Carry him between you," al-Shadhili ordered. So they carried me to him and brought me into his presence. Then he ordered them to depart. I sat down weeping before him and he spoke. "O Madi, yesterday, when I said so-and-so, you made objection to me. Where was my hand

with regard to you today when you were on the point of falling into the act of disobedience? Whoever is not able to do that is not a shaykh.”

Madi also related to us,

We were in Damanhur al-Wahsh and, after performing the afternoon worship, al-Shadhili gave me a letter to take to the Shaykh and Jurist Fakhr al-Din ibn al-Fa’izi of Alexandria, by reason of some need which he happened to have. “O my master,” I said, “tomorrow, if God wills, I shall start out early in the morning, for that place is a day’s journey by horse.” “This night,” he said, “you will start out and return to me with the reply, God willing.”

I girded on a dagger which I had, went out directly, arrived in Alexandria in the shortest time possible, delivered the letter, and returned to him before the yellowing of the sun. On the way, I had passed by the hills of al-Hajir in which I heard a noise and the sound of walking. I supposed that thieves were there who would attack me at daybreak. So I drew the dagger and waited expectantly. But, in fact, I saw no one.

When I sat down before al-Shadhili, he smiled at me and said, “O Madi, you drew your little dagger to encounter the thieves. The sound which you were hearing was the rustling of the angels. By God, you did not pass out of my hands until eighty thousand angels became answerable for you, protecting you by the command of God, until you reached Alexandria and returned to us.”

Again the aforementioned Abu al-‘Azai’*m* related to us,

The shaykh sent me from Alexandria to Dumyat for something which he needed. With us was a man of the people of that city who desired to travel with me. Having asked permission of the shaykh, he granted it for the journey. On approaching the Gate of the Lotus Tree, one of the gates of Alexandria, the man took out some money with which to buy bread and condiments. “You need nothing,” I said. “Shall we find the shop of anyone in the desert?” he asked. Then he pointed to the shop of a confectioner in Alexandria. I replied, “We shall find something better, God willing.” I had been accustomed, whenever journeying, to take no provision of food with me.

When I became hungry, I would hearken to al-Shadhili’s words behind me saying, “O Madi, go to your right and you will find tasty food and fresh water.

So we left Alexandria and walked with haste on the journey until the day was advanced. Then he said to me, “O Madi, give me something to eat, for I am hungry.” Instantly came the voice of the shaykh according to custom saying, “O Madi, your guest is hungry. Go off to your right



and you will find something with which to feed him.” So going off the right side of the road we found a pot full of sweet cakes imbued with musk and rose water, and we ate until we were filled. The man wept and was amazed by what he saw. “Which of the two is more tasty,” I asked, “this food or that to which you pointed in the shop of the confectioner?” He replied, “By God, I have not seen the like of this, and such as this has never been made in the palace of a king.”

He desired to gather up the remnants, but I prevented him and left them as they were. When we had walked on a short distance, we became thirsty. Instantly, the voice of the shaykh came to me. “O Madi, go toward your right and you will find water.” We found a pool of fresh water in the sand, drank of it, and reclined for a while. On arising, we found not a drop of water. “Where is the water that was in this place?” the man asked. I replied, “I know nothing about it.”

Then the man commented, “That shaykh is very powerful. By God, I will not return to my people until I obtain what this teacher has obtained, or die in the mercy of God.” So he left his fur-lined mantle with me and walked off into the desert exclaiming, “God, God.”

When I finished my journey and returned to al-Shadhili, he said, “O Madi, you have lost your guest.” I replied, “You are the one who has lost him whom you fed with the sweet cakes in the desert and whose thirst you quenched with the water in the sand.” Then he added, “He has passed on with those who are betaking themselves to God.”

Again the Shaykh Madi related to us,

One year, I went on pilgrimage with his permission. When I had completed the rites of the pilgrimage and came to the farewell rite of circumambulating (*tawaf*)<sup>28</sup> the *ka'ba*, the people of Mecca rose up against those pilgrims who remained in the holy place and plundered them. As I had articles belonging to other people that had been left in my care, I entered the *hijr*<sup>29</sup> and stood under the waterspout. “If I go out,” I said, “I shall be plundered. If I remain, I remain with the property of the people.” Troubled in my predicament, I summoned the shaykh and, lo, there he was standing at the Bab al-Nadwa [one of the gates on the Western side of the mosque] beckoning to me. I hastened toward him, but he turned to go away from me. I followed him, without being able to catch up with him, until he entered the caravan. Entering the caravan myself, I searched but did not find him. On reaching Egypt, I came to him and greeted him. He questioned me regarding my experience. “O Madi,” he said, “when the situation became critical for you and you summoned us, we came to you and saved you from your predicament.”

*Madi and al-Shadhili Visit the Tomb of the Prophet*

Again my master Madi related to me,

I went on pilgrimage with him one year and, on our arrival in the holy city of Medina, he stood before the door of the Mosque of the Apostle of God seeking permission to enter. "This is a place," he said, "regarding which God has spoken. 'O ye who believe, enter not the Prophet's houses until leave is given you.'" [Q 33:53]. He stood there until leave to enter was granted him. Then he entered and stood before the face of the Apostle of God.

Uncovering his head, he uttered, "The blessings of God, His angels, His messengers, His prophets, and of all His creatures from the inhabitants of His heavens and His earth be upon thee, O our master, O Apostle of God, and upon all thy companions." He went on repeating that over and over, as he was in a state of ecstasy, until the ecstasy subsided. Sitting on one side of the sanctuary, he said, "When I was in the act of greeting him with peace, I had a revelation of him wherein I was greeting him and he was returning to me the salutation with his forefinger."

At that moment Abu Muhammad 'Abd al-'Aziz al-Zaytuni came in. He was supervisor of the food of the devotees. He said, "O my master, one of our camels has died and his load remains on the ground." "By God," he answered, "I have at this moment neither gold nor silver." The shaykh ordered him to sit down, and he sat with us who were in a circle about him. Then he drew his head within his mantle for a time.

On raising his head he said, "O 'Abd al-'Aziz, come near me." He drew near. The shaykh ordered, "Put your hand into my pocket and take what is there." So he inserted his hand and withdrew it full of gold. The shaykh said, "Look at it. By God, a minter has not minted it and a goldsmith has not fashioned it. I was simply told, 'Take, O 'Ali, what is in your pocket.'" Then he instructed 'Abd al-'Aziz to buy a camel and whatever provisions he needed for the devotees.

Abu Muhammad 'Abd al-'Aziz was one of the most important of his companions. The shaykh, making supplication one day on 'Arafat, singled out Abu Muhammad to say "Amen" after his supplication, and him alone. The supplication completed, Abu Muhammad said, "By God, he has just supplicated Thee as a *badal*<sup>30</sup> and a *khalifa*." Then he asked the shaykh, "O my master, who is the *badal*, and who is the *khalifa*?" He replied, "You are the *badal*, and I am the *khalifa*."

### *Testimony of Jamal al-Din: Worship and Works*

The worthy Shaykh, Jurist, and Mufti Jamal al-Din Yusuf al-'Iraqi related to me in the city of Cairo in the year A.H. 715,

I heard my master the Shaykh and Saint, the one having mystical knowledge of God, Abu al-'Abbas al-Mursi, say, "I prayed behind my master the Shaykh and teacher Abu al-Hasan during the morning worship and he recited the Shura chapter [of the *Qur'an*]. When he came to His words—'He bestows (children) male or female according to His Will (and Plan), or He bestows both males and females, and He leaves barren whom He will: For He is full of knowledge and power' [Q. 42:49–50]—there occurred to my mind something in the way of its meaning. So, when the shaykh brought his worship to a close, he said to me, 'O Abu al-'Abbas, He gives to whom He will females, that is, religious duties (*'ibadat*) and social actions (*mu'amalat*); and He gives to whom He will males, that is, mystical states, sciences and stations; or He pairs them, male and female, bringing them together in whomsoever He will of His servants; and He makes whom He will to be childless, that is, without knowledge and without works.' As I was amazed at that, he said, 'By God, nothing has occurred in the mind of anyone in that worship without God having made it known to me.'"

### *Drunkenness of the Shaykh's Son*

The worthy Shaykh Abu al-'Azai'm Madi related to me,

The shaykh had a son named 'Ali. I met him in Alexandria drunk with wine. So I brought him to his home and beat him so severely that he grabbed onto his mother. I dragged him away with such force that he pulled out with his hands the cords of her hair. She cried aloud and wept, and the shaykh came in to her and asked, "Why do you weep?" Then she told him the story, but she did not inform him of the son's drunkenness.

At that the shaykh became troubled. Entering the *zawiya*, he asked me, "O Madi, why have you done so-and-so?" I replied, "Because I found him drunk with wine. By God, even if he had clung to you, I would have flogged him according to the legal stipulation." His face was perturbed. "Thus, it is," he muttered. Then he went on a retreat for an hour and called for me. When I went in to him, I found him glad and rejoicing. "O Madi," he said, "I entered this place intending to imprecate my son, but I was told, 'O 'Ali, what is this between you and my saint?"

Let him be until that which I have decreed for him shall be accomplished.’” A short time later he went out as a wandering ascetic (*siyaha*), appeared in the land of the Maghrib, and thus his sainthood became apparent.

### *Shihab al-Din before the Shaykh*

One in whom I have confidence related to me,

When the son of Abu al-‘Abbas Ahmad, called Shihab al-Din, reached maturity, his mother said to him [that is, al-Shadhili], “O my master, my son Ahmad has come to manhood.” He said to her, “Bring him to me that I may give him my injunction and teach him those rights of God which are incumbent upon him.”

She summoned her son, and he sat down before him. He looked at him intently for a moment, scrutinized him, and then turned his gaze away from him. “Arise, O my son,” he said. “May God guide you.” He made abundant supplication to God for him.

When he had departed, his mother said to the shaykh, “O my master, I did not hear you give him your injunction or even address a word to him.” He replied, “When he sat down before me, God allowed me to see the secrets of his future life, and I found nothing in his conduct against which to enjoin him. So I felt ashamed before God of speaking to him.”

### *Testimony about ‘Arifat al-Khayr*

His grandson—I am in doubt about his name, but he is the son of the daughter of the shaykh—related to me in Cairo at the Azhar Mosque saying,

When my mother was born to the shaykh, my father, who was ‘Ali al-Damanhuri, went in to the shaykh to congratulate him because of her. “She is your wife,” the shaykh said to him. At that time my father was very old. So he said to himself, “How can that be, and I at this age?” The shaykh said, “Yes, and there will be born to you so-and-so,” reckoning for him the number of children. Then he added, “God has informed me of that.”

So ‘Ali al-Damanhuri married her and there was born to him what the shaykh had announced to him. Then he died in Alexandria. The author (Ibn al-Sabbagh) said,

In Alexandria I met his worthy and virtuous daughter 'Arifat al-Khayr, surnamed al-Wajhiya, who at that time was blind. I questioned her concerning her name, "Why were you given two names?"

This was her reply,

When I was born, my father was in Cairo. He wrote to my mother to say, "While praying in my retreat (*khalwa*), I was informed that a daughter had been born to me, and I have been ordered to name her 'Arifat al-Khayr."

On his arrival in Alexandria, he asked my mother, "Where is the daughter who has been born to me?" My mother lifted me up to him. He placed me on his bosom and put saliva into my mouth, saying, "Welcome to al-Wajhiya," that is, the one of whom he learned while performing the prayer of orientation (*tawajjuh*).

This woman was one of the saints of God, one of those after whom the *Qur'an* was recited, according to the seven modes of reading, from behind a screen, and a gracious lady was she.

The worthy Shaykh Abu 'Abd Allah Muhammad, son of the Shaykh and Saint Abu 'Abd Allah Muhammad ibn Sultan, related to me that one from Alexandria, in whom he had confidence, told him this,

I was present at the burial of the noble and gracious 'Arifat al-Khayr in Alexandria. Now, when she had been lowered into her grave, one of her relatives descended in order to place her in the lateral niche (*lahd*)<sup>31</sup> and he came up from the grave smiling. "When I uncovered her face to place her in the lateral niche," he explained, "she turned to me and laughed. I asked her, 'Why so?' She replied, 'Because of what I have seen of the bounties of God upon me, and I inform you that you will join me after three days.'" After three days, he died. Now, at the time of her death, a herald continued to cry out in Alexandria, "Come to prayer for the noble and gracious 'Arifat al-Khayr who went out into the world on three occasions, from the womb of her mother, to the home of her husband, and to her grave."

### *The Shaykh Settles a Dispute with Berbers*

Among his companions in Tunis was the Shaykh, Saint, and Mystic Abu 'Ali, my master Salim al-Tabasi whose dwelling was in al-Misran. I heard the Shaykh Madi say,

My master Salim had a son named 'Ali. In al-Misran,<sup>32</sup> a disturbance occurred between the townsmen and a group of Berbers<sup>33</sup> who were tent

dwellers and settling near them. Abu al-Hasan 'Ali, son of the Shaykh Salim, came along with a cane in his hand to intervene. The cane entered the eye of one of the Berbers and put it out.

So they gathered about him intent on killing him. Abu 'Ali, my master Salim, came out and said to them, "Tomorrow morning, God willing, my brother Abu al-Hasan will come to judge the matter between him and you." On the morning of the following day, there was the Shaykh Abu al-Hasan 'Ali al-Shadhili coming toward them. They spread before him a rug by the door of the room where my master Salim was living. The Shaykh Salim came out to him, and al-Shadhili said, "I have come for the sake of your son 'Ali."

So all assembled before the two men, and Abu al-Hasan addressed them. "Choose whether you will take my brother Salim as bloodwit (*diya*) for the eye of your companion or whether you will accept five hundred dinars."

They answered, "We will accept five hundred dinars, provided that we have them in our hands before leaving."

To that, the shaykh responded, "You speak as if you considered the poor devotees (*fuqara'*) unable to produce the money." Then he put his hand under the rug which, by God, had been spread out upon the ground while I was looking at it, and proceeded to take out and give to them the pieces of money. They counted until they had received the full five hundred dinars, and then they departed.

Thereupon, he turned to my master, Salim, and said, "O my brother, they have sold you for a few carats. If they had taken you, indeed they would have procured wealth of this world and the next. But, by God, before the end of this month their money will have departed from them, and they will be in need of the poor devotees."

So the Berbers departed from al-Misran, were plundered, and returned there poor and needy, begging from the lodge wherewith to clothe themselves.

When this blessed shaykh, my master Salim, died in al-Misran, we went out accompanying the shaykh to attend his funeral. On entering the house where he was, the shaykh said, "Peace be upon you." Salim responded from behind the veil (*hijab*), "And upon thee be peace, O my brother, with mercy and blessings of God." Before us was a small lad, grandson of the Shaykh Salim, who went outside saying, "My grandfather, by God, is alive. He returned the salutation upon the Shaykh Abu al-Hasan."

The shaykh washed him with his own hands and shrouded him. Then he kissed him between the eyes and said, "O my brother, by God, beware lest you forget the agreement that was between you and me." I saw him, by God, open his eyes and he replied, "Yes, O my brother."

When we had recited the prayer over him and buried him, I asked the shaykh, "O my master, what is the agreement between him and you?" He replied, "We had made an agreement before God that whoever should die before the other should be for him a means of access (*wasila*) before God."

He was buried in al-Misran. May God have mercy on him and bring benefit by the blessing of both of them.

### *Argument with a Group of M'utazila*

One in whom I have confidence related to me that he heard the worthy Shaykh Abu Marwan 'Abd al-Malik, known as al-Qassat, say,

When I journeyed to Egypt and entered Alexandria, I went to the shaykh and found him sitting with a company of men with whom he was arguing about knowledge (*'ilm*). When I had greeted him and sat down before him, he asked, "What is your name, from whence have you come, and what doctrine do you profess?" I informed him of my name, my city, and that my preoccupation was the Book of God. "Recite to me," he said, "a verse from the Book of God." So I invoked the protection of God, and He set my tongue free to say, "So put your trust in God, for thou art on [the Path of] manifest Truth" [Q. 27:79], as far as His word, "And the word will be fulfilled against them, because of their wrongdoing, and they will be unable to speak [in plea]" [Q. 27:85].

The face of the shaykh brightened. Then he turned to those present and said, "After a clear explanation of God, no explanation is necessary." So I knew that they were a group of the M'utazila and the shaykh had been arguing with them concerning their system of beliefs. God had caused to flow from my tongue those words from the Book of God which would rightly guide them to the truth. They abandoned their way of thinking, repented before him, and returned to the truth and the *Sunna*.

Al-Shadhili said to me, "Ask of me what you will." So I told him three things: "That you clothe me, that you direct me to someone with whom I shall learn to recite the Book of God, and that you invoke upon me some good." Accordingly he gave me fine clothing, directed me to an outstanding teacher by the name of Ibn al-Dahhan, and said to me, "May God incline the hearts of the chosen ones toward you. May He bless you in whatever He gives you, and may He bring you bliss in the end." By God, I have seen the fulfillment of the first two supplications, and I am hopeful about the third.

### *True Asceticism*

My master Madi recounted to me,

The shaykh was discoursing one day in his assembly (*majlis*) on asceticism (*zuhd*) with regard to the world. In the assembly was a poor man wearing worn-out garments, while the shaykh was dressed elegantly. The poor man commented, "How is it that the shaykh discourses on asceticism while wearing those garments? I am the ascetic with regard to worldly goods."

The shaykh answered, "O you disputer, your garments are the garments of worldly desire (*raghba fi'l-dunya*) that bespeak pursuit [to acquire] and poverty; but our garments, these bespeak self-restraint (*ta'affuf*) and sufficiency [*ghina*]." Then the poor man stood up before the people and declared, "I, by God the Mighty, am the one who says likewise in my heart, and I beg pardon of God and turn to Him in repentance." Then the shaykh bade me clothe him with elegant garments.

### *A Litigation*

Another person whose authority I trust related to me,

Among those who followed his teaching in the city of Tunis were the two excellent jurists, Ibn Sawdan and Ibn al-Rimah. One of them was secretary for the Qadi Abu Zayd ibn Nafis, chief justice at that time, and was constantly in his presence. The other attended to the food storehouse that required his daily presence. Now, when the shaykh journeyed to the East, one of them said to his companion, "How shall we do? If we go out to send him on his way, we shall fail to discharge our duties, for our presence is indispensable. If we remain behind, we shall be deprived of his favor and blessing (*baraka*)."

So we accompanied the shaykh as far as Radis [six miles East of the city of Tunis]. While we were sitting with him, a man came reclaiming from him the payment of a certain sum in favor of some merchant. "Indeed," said the shaykh, "we did not leave before settling his account." The man said, "You will go to court with me."

The shaykh named one of his companions as deputy (*wakil*) and said to me, "Record my appointing him as my deputy." I looked at my companion and said, "This is difficult, because he did not volunteer to witness [on behalf of the shaykh]." But he instructed both of us, "Give your testimonies for I have constituted you two notaries." So we wrote out the act of deputation, and in it, we testified to him.



When the deputy proceeded to the carrying out of his trust for the one who deputized him, he told the story to the merchant. The latter rebuked him for that, and informed him that the shaykh had not departed without paying him. Therefore, there was no need of sending a deputation. The merchant departed hastily to go to the shaykh, overtook him, put his mind at ease, and informed him that he had not sent anyone to him.

Then, in the words of the secretary,

We went to the merchant to ask, "Has anyone sought us?" "No one has sought you," he replied. So no one had raised a question about our absence and, before the close of that month, we were constituted to the office of legal witness.

### *Miraculous Multiplication of Sheep and Grain*

The worthy Shaykh Abu 'Ali 'Umar, son of Abu Yahya al-Jabbari, related to me that his father had related to him what Ya'qub ibn Sa'id al-Jundubi and his brother Muhammad had recounted to him.

The shaykh drew near to us one night while we were in a small fort. We had ten sheep which we had taken on loan for the gain to be realized therefrom. We slaughtered for him one of the choicest of the flock. "Why have you done this?" he asked. We replied, "This is for the blessing, if God wills."

Then he said, "This sheep will be worth a thousand sheep, God willing." "With them a thousand measures [of grain] for us to store up?" asked one of the two brothers. "And with them," he replied, "a thousand measures, if God wills."

My father added, "So only a short time elapsed before we had acquired a thousand sheep and a thousand measures stored up." "I was present," my father assured me, "at the time of their numbering and I have eaten of their offspring."

This is what has been reported to us concerning some of his charismatic works (*karamat*). There are others, however, greater than all of this.

May God make His blessings (*barakat*) in this world and the next to accrue to us, and may He gather us together with Him in the assembly of our Prophet, our means of access (*wasila*), our intercessor (*shafi'*), and our beloved Muhammad. May god bless him and give him abundant peace as long as the sovereignty of God shall endure.