

# Directions

For

# Seekers

By His Eminence, the Treasurer of the Shari'a and the Ocean of Divine Secrets

Shaykh

Muhammad Al-Yaqoubi

This poem is a gift from Shaykh Muhammad Al-Yaqoubi to his friends and students on the occasion of Eid. He cast the original Arabic the night before the day of *Arafah*, during his flight from Johannesburg to Cairo; and finished writing it in English in Damascus, on 24 Dhul Hijja, 1431 H.

للعارف بالله الناطق بلسان أهل الله كنز علوم الشريعة و بحر أسرار الحقيقة

## السيد الشيخ محمد أبو الهدى اليعقوبي

رضي الله عنه

هدية العيد للمريد نظمها الشيخ في  
الطائرة ليلة يوم عرفة خلال الرحلة  
من مدينة جوهانسبيرغ إلى القاهرة  
وبيضا وأتمها بدمشق يوم العيد هذه  
السنة ١٤٣١

1 يا أيها العبدُ المريدُ المستقيمُ السالكُ  
لا تلتفتْ إلى سِواهَ فهوَ نِعَمَ المالكِ  
وجدَّ في السيرِ فإنَّ الليلَ فيه حالِكُ  
وسِرْ وراءَ الشيخِ تُفتَحْ دونَكَ الأقفالُ

O my disciple, upright seeker!  
Distract not yourself by others on board,  
Never turn to other than Allah The Creator,  
He is Your Cherisher and Your Lord.  
So journey rapidly to Him with diligence;  
The night is dark and unforeseen.  
Be steadfast and follow the guide,  
So doors will open for you as a reward!

2 يا أيها العبدُ المجاهدُ التقِي الأواهِ  
أطلبْ بما تعمَله لوجهه رضاهُ  
قد فازَ من عبداً له مُستسلماً أتاهُ  
قيدهُ الخُضوعُ للرحمنِ بالأغلالِ

O struggling servant, righteous, repentant!  
Leave not of the world in your heart any trace:  
Pledge yourself to obey the Compassionate,  
Seeking in all your endeavour His Face!  
As only the servants who humbly concede  
Their feats for Him eventually succeed.  
So be enchained by love not fear,  
To fly through the way and win this race!

3 يا أيها العبدُ الذي شُدَّ بالشهوْدِ  
أثبتْ له الإِطلاقَ فيه ولكَ القِيودُ  
ونزّه الله عن الغاياتِ والحُدودِ  
واشهدْهُ في الآثارِ إذ قد جَلَّ عن مثالِ

O servant who witnessed The One with none,  
While his being was entirely gone:  
Confirm to the world His Divine Qualities,  
And rid yourself of all your vanities!  
God cannot be identified,  
Cannot be conceived of nor be defined.  
Look for His Signs within yourself,  
And in the horizons detect and find.  
Do not delve into the quest for His Essence,  
And order your mind to halt and shun.  
Proofs of the Divine Power are shone,  
To mankind every morn at the rise of the sun!

4 يا أيها العبدُ النقيُّ المستديمُ الذاكرُ  
إعملْ فإنَّ ذا الجلالِ لكِ فضلاً شاكرُ  
ولازمِ الذكرَ ولا تَمُنْ له تَسْتَكْثِرُ  
فهو الذي آتاكِ ما قدّمتِ من أعمالِ

To my pure lover and devout invoker:  
Strive and persist with acts of obedience-  
The Merciful is to your earnest efforts,  
Evermore Thankful in abundance!  
Keep up your invocations flowing  
Never consider them adequate or enough.  
As He created you and your deeds,  
So let on Him be your firm reliance!

5 يا أيها المغترُّ جهلاً للوصول مدع  
دع كل دعوى فوق وصف الحال وارجع واسمع  
وقف بباب الإنكسار وابك خوفاً واربع  
إن كنت ترجو في طريق الله حُسن الحال

6 يا أيها العبدُ الذي يطلبُ للكرامات  
مُستدرجاً كغافلٍ إذ هو في الكرى مات  
ألا استنقم كما أمرت في الحياة للممات  
وغيرُ هذا زغلاً فاترك سبيلَ الاحتيال

5 You who, out of ignorance, is lured  
To claim to have reached immortality:  
Cry in fear and cling to humility,  
Efface yourself and know your reality!  
Throw your claim to fame behind  
Refine your heart and clear your mind,  
If you on the Way ever hope to find  
Eternal joy and avoid fatality!

6 To the traveller, dreaming of high ranks,  
Pretending he wants Him yet he lacks  
The core of belief and instead  
He looks around for a miraculous act!  
Fancying he could fly; or even have  
The gold of the world brought in sacks,  
Looking for Aladdin's lamp to bring  
The king of jinn at once intact:  
The marvelous wonder is being upright  
Throughout one's life from birth to death,  
Exactly as you've been commanded  
By Allah, in every breath!  
So be ashamed of a wicked wish  
And renew your Sufi contract

Unconscious and unmindful of  
Being a slave of lustful whim,  
Your enemy resides within your skin;  
So let your war 'gainst you be grim.  
Be vigilant of the deceit of the self  
And what it may embellish or limn.  
Free yourself of your free will  
And yield to His Will, then safely swim

Purge your heart of lingering love,  
And attachment to other than Him.  
Your excuse of leaning towards  
Your choice before Him is shamefully slim.  
So let Him lead the rein of your life  
While in joy you sing His hymn;  
Before you're rejected or even be torn  
For your misdeeds limb from limb.  
Wishful thinking makes the traveller's  
Road in noonday utterly dim.

7 رأيتُ عبدًا قائمًا تطلبُهُ الكراماتُ  
وهيَ على فَنائه عن نَفْسِهِ عَلاماتُ  
هَمَّتُهُ في عالمِ المُلِكِ تَفوقَ الهَمَّاتُ  
مَقامُهُ ما بَينَ أهلِ الله (وَتَرَى الجِبَالَ)

8 يا أيها العبدُ المُدِلُّ المَطمئنُّ الصَّادِقُ  
بالصِّدقِ أم باللهِ في النَّجاةِ أنتَ واثقُ  
فالصِّدقُ فَضْلٌ وهو إن تَراه منكَ عائقُ  
فلا تُصَدِّ عن سَبيلِ اللهِ بالأَمالِ

9 ولا تَمَلْ يا صاحِ يومًا نحوَ أرضِ الغافلِينِ  
وَقِفْ على أعتابِ قومِ صالحينَ صادقينَ  
وَاحمِلْ مقاماتِ السلوكِ من قلوبِ العارفينَ  
فالسَّيرُ من غيرِ دليلٍ معرِضُ الأهوالِ

10 كتابُكَ الشَّيخُ ففِيهِ كُلُّ ما رُمْتَ طُوي  
فاصحبهُ بالتسليمِ والفناءِ فِيهِ تَرتوي  
واسمَعْ لِمَا يُملِيهِ سِرًّا في الفؤادِ من دَوي  
فإنَّ مِفْتاحَ الفَلاحِ صُحْبَةُ الأبطالِ

7 I once had the honor of being  
In the service of a great Saint<sup>(1)</sup>  
And I beheld miracles following him  
With no impure trace or taint-  
Rather, they were obvious signs  
Of his remarkable self-restraint!  
His aspiration in both worlds  
Was above everyone's with no pride.  
He was silent with few words  
Yet he could make mountains slide.  
He was raised to the highest ranks,  
Because he never had any complaint!

8 To the spoiled servant, the insouciant  
Demanding from Him immediate entrance,  
Affirming that you're consciously truthful;  
Proud of your fake works and vague states:  
Do you depend on Allah for deliverance-  
Or on your untrue state of heart?  
Surely being truthful is a Grace  
But to see it emerging from you is a hindrance.  
Hence, do not be stopped on your trip  
By "I" and "my" lest you be torn apart!

9 O dear companion! Never head for  
The territory of a heedless sinner;  
Always stand at the threshold of  
The Truthful and the Righteous winner!  
Attaining stations of this Way  
Is done through the hearts of illustrious Gnostics.  
Travelling without a guide makes you  
An easy prey for the predator's dinner!

10 Your book is the Shaykh; in him everything  
You want or need is fully included.  
To be quenched, you must accompany him  
In full submission, not be eluded  
So listen to what the Shaykh dictates,  
As he breathes into your heart:  
Knowledge, wisdom and light will pour,  
To make your heart a piece of art!

The legacy of the Prophet through  
A sacred chain in him concluded.  
With all the traps of the self and the Satan,  
The risk is high if you secluded.  
Without the company of the Champions,  
Reaching Allah is precluded.  
Going astray is a probable result  
If you on your own chose to depart!

يا أيها العبدُ المُنادي لم أنت راغبٌ  
 في الكشفِ والأسرارِ دَع ما أنت فيه ناصِبٌ  
 واطلبُةً لا سواهَ إن ذا الجلالِ غالبُ  
 على جميعِ أمره فلا تَمَلْ لِيَلالِ (أي للسراب)

To the yearning servant! Are you after  
 The Truth or trying to solve a riddle,  
 Forecasting the future to have secrets divulged,  
 Which blocked your advancement in the middle?  
 You must be courageous to defy these desires  
 Be first and best; don't play second fiddle;  
 Grow up and leave these wishes behind  
 As jewels are not to be mined by a novice-  
 You know not the difference in a crevice  
 Between rocks and gems; you only twiddle!

Persist in the quest for Truth alone  
 And never lean towards any looming illusion.  
 Treading in the land of the earthly dominion,  
 My dear confidant is but an intrusion.  
 Everything other than Allah the Majestic  
 Is like a mirage; they're not even rivals.  
 You run after them, you get not a thing-  
 Find Him to find all; this is my conclusion!

يا أيها العبد المقيمُ في فِنا الفَناءِ 12  
 عمّا سوى المولى تداركُ رؤيةَ الأشياءِ  
 حَقِيقٌ فأنت أنتَ وهو هوَ في عماءِ  
 فارجعِ إلى الفرقِ وفم في عالمِ الظلالِ

O vanishing Servant delighted in ecstasy, 12  
 Dwelling in the zone of annihilation  
 To other than The Master: you have to wake up,  
 And swiftly feel your own sensation.  
 Look carefully! You are you, a contingent being;  
 You could never be He; no union is allowed.  
 He is He: Allah, The Eternal, The Unique-  
 By heart is witnessed by reason is found.  
 Stay back and uphold this essential contrast;  
 To remove from your mind and your heart this cloud.  
 The top Sufi masters clearly distinguished  
 And warned in this field of the slightest deviation.

13 نهايةُ السَّيرِ مع التمكينِ في البقاءِ  
 وفي خطابِ الله (كن) سرُّ له إيماءُ  
 (إياك) في السَّبْعِ المَثانِي جَلَّتِ العِطاءُ  
 (وما رميت إذ رميت) زُبْدَةُ الأَقوالِ

In the start of the voyage you are a newborn 13  
 The end of the trip brings resuscitation.  
 "Thee" in the Opening chapter <sup>(2)</sup> removed  
 From our eyes all veils and curtains.  
 Reflect on the Divine Command in "Be"<sup>(3)</sup>  
 There is in it no doubt a secret concealed.  
 In the verse "You did not throw when you threw"<sup>(4)</sup>  
 The gist of all statements is sealed!

14 يا أيها العبدُ الشَّعُوفُ بهوى الجِنانِ  
 عَشِقتَ زُخْرُفاً من الرِّياضِ والأفنانِ  
 استبرقُ وسُنْدُسُ ولؤلؤُ وريحانُ  
 جَنهُ أهلِ القربِ منه ساعةُ الوصالِ

O yearning lover, celebrating his passion 14  
 For the beauties of the Eternal Heaven:  
 You are in love with damsels, fountains  
 Flowers and the splendid palaces,  
 Silk and cashmere, pearls and perfume  
 And all the luxury and grandeur-  
 To the Friends of Allah, the Garden is but  
 A moment in His Beatific Presence!

15 يا أيها العبدُ المریدُ القُربَ لِلإلهِ  
يَعْبُدُهُ مُشَاهِدًا كَأَنَّهُ يَرَاهُ  
جِزَاءُ ذَا الإِحْسَانِ إِحْسَانٌ غَدًا تَرَاهُ  
فَانظُرْ كِفَاحًا لِلجَلِيلِ وَاحْمَدِ المَالَ

15 If your goal is closeness to the Near  
Prostrate yourself to have His contentment!  
Worship Him As though you saw Him  
In this world without presentment-  
The Reward for your *ihsaan*<sup>(5)</sup> is His  
To eventually see Him in Paradise;  
Gaze then in ecstasy at the Great  
And thank Him for the blissful prize!

16 يا أيها العبدُ الذي يريدُ وَجَهَ اللهُ  
أَنْتَ المُرَادُ الآنَ فِي طَرِيقِ أَهْلِ اللهُ  
تَابَ عَلَيْكَ قَبْلَ أَنْ تَتُوبَ عَن سِوَاهُ  
فَنِلْتَ مِنْهُ العِزَّ والرِضْوَانَ والإِقْبَالَ

16 O servant, seeking only His Face  
With no inclination to a single pleasure:  
Behold! You are called by His Grace  
Invited and ushered to the Divine Treasure!  
He favoured you; He admitted you in  
Before you repented <sup>(6)</sup> at your leisure ,  
You're now predestined to receive from Him  
Knowledge and wisdom beyond measure!

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(1) In this line, I am referring to the Pole of the awliya of his time, the Proof of Islam, the great Gnostic, namely, my father and my Master, Sayyid Shaykh Ibrahim Al-Yaqoubi, may Allah sanctify his soul.

(2) In the first chapter in the Holy Qur'an, "Thee" is in verse 5. "Thee do we worship."

(3) Referring to the Divine command "Be and it is" e.g. verse 82 chapter 36 "Yasin."

(4) Verse 17 chapter 8; "Ye did not throw when ye threw; it is Allah indeed who threw."

(5) Verse 60 chapter 55; "Is there any reward for ihsaan except ihsaan itself!"

(6) Verse 118 chapter 9; "He accepted their repentance so that they repent."