

Notice and historical context of HUQQAL BUKKA-U

HUQQAL - BUKA-U expressing this question: " SHOULD WE MOURN (THEM) " and grading as well the famous mystical poem that describes the characteristics of the Masters (the Sufis, Saints). This poem of seventy-eight lines evokes in an exhaustive manner the mystics (Sufis) and their qualities with great detail informative and educational. Fundamental practices, causative, secondary or derivative of the Way (Sufi) mentioned therein.

The poem is born from the poetic joust which opposed Ahmadou Bamba, still a teenager to a scholar and jurist, a friend of his father, "Cadi" Judge Madiakhate Kala.

With the intention to test the young scholar, the talented Cadi asked him in a letter whether to weep over The Masters gone (passed away).

The idea is derived from the Qur'anic assertion, quoted in the context of vilification, that the earth and the heavens have not mourned Pharaoh and his partisans.

The renowned cadi received, forthwith, a response abundant in the sense of the legitimacy to cry over those illustrious "Knights" gone, response followed by this poem that exalts so elegantly and not without lyricism the virtues of those Nobles.

This beautiful poem is, in fact, a panegyric for the Sufis Masters impersonators of the Prophet (Peace and Salutation upon him), of which remains the Prototypes of those Grands passed away and are also, in reality, referred by the allusion of the matter.

Let us note that this original elucidation of theological problems known in history many precedents;

Moreover, as an example, we will allow to discuss the circumstances on the occasion of which was settled the thorny issue so controversial at that time to know the scope of philosophical inquiry in search for the Absolute Truth (ALLAH).

His clarification was operated during the confrontation of the Sufi Andalusian IBN ARABI and of the theologian, the philosopher ABUL WALID IBNOU ROUCHDI, better known in the West as Averroes.

The history of the famous encounter has also been reported by Ibn Arabi himself in his great book AL FUTUHAT AL AL MAKKIYA (the Meccan Revelations).

"One day, he tells us, my father sent me to Cordoba to his friend, the Cadi ABULWALID IBNOU ROUCHDI with the intention to provoke a debate between us on the science (religious).

When we met, he addressed me with eagerness a Yes interrogative (alluding to the viability of the philosophy as an access route to the Truth (Allah).

While very young, beardless and without mustache I was, I answered with a yes confirmatory

(because I granted him thereby that the philosophy was likely to help the believer soliciting his register rational, his simple mind, etc. ...).

To my reply, his face seemed to betray a great satisfaction; then guessing his presumption, I added this time a No restriction since his presumption was to assimilate The certainty which resulted merely conceptual philosophy, to the certainty absolute testimonial resulting from mystical experience. He appeared to me after his enthusiasm might had been replaced by an upheaval, since he became embarrassed and began to reflect on the effectiveness of the speculative method".

He asked me again.

- "How did you find the Reality under Enlightenment and the unveiling? Is it consistent to the the result of speculation?"

I answered in this manner:

- **"Yes and No, it is between these two that many souls have been wiped out. "**

Yes, because the philosophy prepares in effect in some ways, the religious vocation.

Not however, because it is just as useful, it is not decisive, because it does not account for the reality perfectly.

Consequently, only the mystical way, involved in the Prophetic tradition dedicated, most convincingly, the culmination of the religious career because "experiential and not just speculative.

But it requires for a healthy and peaceful further from the temptations and the tumult of the great world "... The annihilation of the souls ... "

symbolized the enforcement from mystics in the verdict discretion of the proponents of orthodox literalism and that only for courageously professed in the face of these, the religion of truth.

Indeed it is between the Yes for the philosophy and the No opposed by mystics that the dispute arose.

In The Name of Allah, Most Gracious, Most Merciful

"The actions are only rewarded according to the intentions which inspired them."

My intention, As for me, is to seek the blessing of these Seigneurs.

1} Should we mourn the noble dead who were mourned even by the heavens and the earth ?

2} I weep hoping thereby, the grace of Him in Whom they have annihilated with pleasure

3} O pain! this penalty that strikes my soul by the loss of eminent saints who have left this world towards a Lord who has called them to the delights!

4} The nights as well as the months, mourn them the same as the evening and the morning with grief

5} They were the faithful and serious servants, obedient to their Master and this One Most High appeared for them, a Lord Bountiful and Merciful

6} They considered as a cause efficient of disasters, the fact of missing a "wird" (litany) or bingeing of food, were they licit in the eyes of the law!

7} When the night of its darkness opaque, covered the face of the world, they rose in outburst to invigorate the dark night.

8} They sacrificed all passion and pride in the remembrance of their Lord Creator, sacrificing their sleep at night in intimacy (with Allah)

9} At night, they fled from their beds, forgetting Salma and "Layla" [1] with pleasure and satisfaction

10} The most beautiful woman, she appeared in all her beauty they had their backs turned to devote themselves, body and soul, to their Lord with fervor.

11} They forgot "Lyla" and "Soda"[1] in their prayers taking pleasure to the incantations and to the verses.

12} Their subjects of conversation never wore only on the mention of The Absolute, the Purveyor Munificent. We hear hardly "Hind" or "Lubna"[2] in their remarks

♦ [1] names of Arab women symbolizing here the passion profane

- ◆ [2] same as [1], the passion profane: sensuality, the delicious even if it licit or not and any other form of pleasure
- 13} Those who, by force of arms, defeated their enemies and became the top seats, filled with gifts and honors
- 14} The main pillars of the house of mystics are four in number, serving as the foundation for the edifice of holiness (namely)
- 15} The silence and the patiently endured hunger, the vigil and aloneness under the guide of a spiritual director by the signs
- 16} People whose way preserves the disciple of the evil derived from Satan, the general Rebel and of all kinds of illusions
- 17} Their conduct was to seek the FACE of ALLAH to the exclusion of all other passion, applying the principles that control the factors of the debauchery.
- 18} To know the repentance, the fear of Allah, the hope, the permanent attrition by contenting the bare essentials.
- 19} The fact of turning the back to everything that is temporal, then the integrity and the surrender to Allah as well as the continued forbearance
- 20} The struggle against the carnal soul {nafs}, being grateful towards Allah before His transcendent will, being satisfied of what is His will and cease to wear the look on the condition mundane of the creatures.
- 21} The journey of the Mystics requires ten (10) primers which are essential to the aspirants determined:
- 22} The resolution before the journey, the guide who is merely the spiritual leader quite illuminated.
- 23} The pious fervor which serves as a sacrament, the ablution which serves of weapons and which eliminates the condition of impurity
- 24} The constant repetition of the Glorious name of ALLAH is their lantern, also a High concern of good will which serves as a mount,
- 25} The conscience of their helplessness in the surrender to ALLAH, serves to the sufi a stick of support, the determination which, in reality, is their belt according to the opinion of the people of the way
- 26} The "Sharia" is the road that he follow from the beginning to the end
- 27} Brothers of the same goal, determined, loyal and sincere in the fellowship, serving as traveling companions
- 28} Each one of all these noblemen belongs to a High rank, capable of protecting the aspirant against the evil of the rebellious transgressors.
- 29} Each of them is a great spiritual leader, a scholar and a probe. Some of them provide education through the incantations and the mystical states.
- 30} Among them, they are people who elevate their followers, all the time, by a single condition, but others educate and elevate through signs (effective)
- 31} Each is a noble, generous, pious and wise, providing the most valuable advice to all of the humans
- 32} Each one is a knowledgeable sagacious knowing all the spiritual diseases, preserving the aspirants (the murid) from various kinds of misfortunes
- 33} Healing the soul of all his vices, by his fervor, having received from the LORD Sciences highly prominent.

34} Popularizing the knowledge of the way "men of ALLAH" for all those who want to submit, through Inspirations (divine)

35} Each has a very high concern by which he rises, all the time, towards the Omnipotent who gives the strength and enlightenment

36} Seeing clearly what is hidden, through the eye of his heart [3], as well he scrutinizes and discern what is hidden within the darkness.

◆ [3] The heart is for the Sufism, the organ of the knowledge of divine mysteries, (the esoteric science). Indeed, there is a "mystical physiology" which operates on a subtle body with organs psycho-spiritual distinct of bodily

organs, so much than what is meant here is not the body of flesh, although there is some connection. This organ like all others, is likely to have a certain disease: If his health (his possibility of vision) is maintained by the virtues

(purity) However, it is compromised (his blindness) by the vices that plague (sins).

37} Each one of them has a light similar to that of a sun by which he enlightens every person who seeks to be enlightened.

38} Detached from every creature and attached to the Creator, holding a dazzling torch and a secret among the most hidden

39} He eliminates the heart of the aspirant the tarnishing of sins or the rust of profane passions which enveloped him like a scrubber that wipes, the clothing, filth that defiles.

40} These people preserve their companions of misfortune, providing eternal happiness to their aspiring disciples

41} Happiness to the servant, sincere disciple attached to them for the services rendered, through the love or by the presents which he showers them

42} By following the example of the Chosen Prophet, they acquired a remarkable eminence; May Allah who grants gifts, pray upon him (the Prophet)

43} They obtained by applying the teaching of the very sure Confident of Allah (May my prayer of all time be granted to him)

44} They obtained, by the means of glories and of honors that neither the pen in writing, nor the language in verb, could not express

45} Among their merits, we note the fact of having acquired a strong scholarship in the "Sharia"[4] as in the "Haqiqah"[5] prior to training in the practice of Sufism.

◆ [4] Sharia: the law in its general aspect and exoteric

◆ [5] Haqiqah: The Reality, the esoteric meaning, the Gnosis

46} For engaging in the practice and pursuit of wisdom before the acquisition of this dual scholarship, is counted among the causes of illusion and misfortune

47} It is their wisdom to refrain from words and acts in all things prior to have a clear vision and undeniable proofs.

48} There are to profess, continuously, the real fear of Allah the Master, in their beginnings as to their end.

49} For their beginnings they have dominated by the fear of sins and towards the end (of their life), they are concerned to venerate the greatness of the Majestic.

50} Still repress, severely the desire of the soul (carnal) without respite, far from ostentation. This soul that holds the art of betrayal and abuse of trust.

- 51} Their criticisms pertaining only to themselves and never on others because they considered themselves too small to merit the honor or the "charisma".
- 52} Considering themselves as the most cynical of scoundrels, unworthy of fulfillment of prayers.
- 53} It should be noted the fact of being patient all the time, for the love of Allah, in transcending the injustice of the enemy and the severe blows of fate
- 54} When a calamity struck them, they turned to Allah repenting all their sins, which, in their eyes, are appalling
- 55} It is part of their beautiful characteristics - (that their Lord be pleased with them) - to be sad and worried all the time
- 56} The loathing of hypocrisy is one of their characteristics, being afraid of shame in the terror of the last judgment
- 57} The humility before the greatness of the Master, Victorious Dominator as well as the veracity, the asceticism and the purification of tasks
- 58} The complete and permanent abandonment to the Lord Clement on Who they count to ward off evil and attract good, without complaints.
- 59} With them, being scholarly is a traditional thing, being wise is a custom, far from pretensions and disputes with regard to the mystical stations
- 60} I moan in my pain by the loss of those noble Lords of which the path followed is that of the Chosen, the best of creatures.
- 61} The blessing and the salutation of the Sender, be granted to him with his Family and his Companions who won Paradise
- 62} Upon him the most prominent prayer and the peace of his Investor putting us (ourselves) out of dangerous illusions
- 63} Upon Him the prayer and the Salutation of his Creator, on his family and companions who obtained special gifts
- 64} Upon him the purest prayer accompanied by the Salutation of his Master, granting us (ourselves) enlightenment
- 65} Upon Him the blessing and the Salutation of his Benefactor (He who grants wealth) on his Family and Companions subject to the obedience to Allah
- 66} Upon him the finest prayer, accompanied by the Salutation of The One who honors, making us obtain "charisms"
- 67} On Him the Salutation and the prayer of The One who has made him the best, placing him above everyone, on his Family and Companions who obtained the privileges of Allah
- 68} On Him the most perfect prayer and the Salutation of the One who has made of him the most noble Prophet, granting us by His pure grace the lifting of the "veils"
- 69} Upon Him and on his family the prayer and the Salutation of the many creatures of the One who has placed him in any evidence, above all humans;
- 70} Upon him the purest prayer and the blessing of the One who awarded him the great eminence making us achieve a high elevation
- 71} I mourn the loss of the Nobles passed who are gone taking with them the most wonderful viatical
- 72} On the Eternal Guide who is their example, the peace of the Agreeer who has called them for a meeting
- 73} On the preferred friend of Allah, the son of Abd Allah, our lord, the prayer of the Protector who has protected against any misfortune.

74} On the one who will intercede on the day of the Gathering in favor of the happy blessings of the Saviour who has delivered them from treacherous traps (hung by Satan)

75} On The one whose benefits are infinite, the blessing of the Leader who has put them in the path of the rectitude.

76} On the Elected honorable who is the the best of all creatures, the peace of the Bountiful Purveyor who has rewarded them of the best goods.

77} Upon Him and on his illustrious family, the most sustainable peace and salutation, at every moment.

78} On all of the companions and noblemen, the approval of the LORD of the earth and of the heavens.

EXTRA



In the name of Allah the Most Gracious, the Most Merciful

Thanks to the Koran, I live with my Lord, the Incomparable AUXILIARY I gained full control of my soul and expelled Satan, the outcast.

In this world, I just take my sacrament only for Paradise and I conquered my passion and my heart completely purified.

In the Hereafter, the Righteous will be my companions and I will forever be given the means to fulfill.

The Qur'an will remain my true companion up to the third Heavens as he drove away from me, Satan, the Stoned.

My Shield against the curse and the wicked is the fact that I live with the Creator of the Worlds.

The Innovator, through His Book, honor and preserved me from any source of Reprimand.

So I would do know, until I went to Paradise, that Joy provided by the Sublime, Benefactor.

Would I, nor, subject to any sort of threat or Remonstrance, and my existence will be up to Paradise, Permanent Celebration.

GOD conceal the mystery for me, Well Kept (Sirru-I-Mas'un) by Love and by the phrase "Laa ilaaha Laah illa" (There is no other god but God).

GOD directed me [on His Path] - While He remains the Innovative!- and He led me to Him through all sorts of Wonders.

The Creator, THE SAME which no one has seen the pair, made me free from everything that is not Him and led me [on the Straight Way].

While the Book of my Lord is in my favor and there is no doubt that I will remain forever in its service because it was through it that I live with GOD.

My strict abstinence from any source of corruption is my Bulwark against contamination and harm.

While God has honored me by His Book by building and by what He has deigned chosen in me, and to me He has drained the crowds.

My Shield against the curse and the wicked is the fact that I live with the Creator of the Worlds.

The miracles of the Holder of Majesty and Nobility have never perpetuated my noble ambitions.

God has granted me that, ever, was and will never be granted to no creature.

In any circumstance have I doubt my capacity to live with the Innovative - that His creation is Wonderful!

The Favors I obtained from GOD exist nowhere in the universe, and this is where my success is .

GOD HIMSELF Led me to GOD, with no illusions, and has approved all my life.

My enemies and the envious were all disappointed in their expectations while I Award the recipient of my service without any kind of bankruptcy.

Thanks to the Koran, God, The Remaining, preserved me against all ruin and my transaction with HIM will never slump of.

By His Grace and Infinite by the phrase "Laa ilaaha illa Laah" God will never allow my soul deviate far from my person.

God, he who remains in my favor, I paid the salary [of my service to the Prophet], and my person has purified our age.

I will dwell forever with my Lord through the [Holy Book written] in Arabic and is excellent with me near HIM.

God, he who has enlightened my soul, has entrusted me Islam in deposit during my exile in the islands.

It has continued to flood my being the Light of Arabic and the Holy Book every time during my Service to the Prophet

among the people of the Book (the colonists).

The Revelation of Truth Intangible (the Quran) to Muhammad, the Intercessor Dealer, is enough for me as a shield against damage and the guns.

GOD Directed and has chased out of my life satan, the Forsaken; How AUXILIARY Excellent!

-- Jawartou :- "Living with my Lord"