

NAHJU QADA IL HAJI

(The Way of the Satisfaction of the Needs)

IN THE NAME OF ALLAH, THE BENEFICIENT, THE MERCIFUL

By the Night as it conceals (the light). By the Day as it appears in glory. By (the mystery of) the creation of male and female. Verily, (the ends) ye strive for are diverse. So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to the best - We will indeed make smooth for him the path to Bliss.

But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the best - We will indeed make smooth for him the path to Misery. Nor will his wealth profit him when he falls headlong (into the Pit). Verily We take upon Ourselves to guide, and verily unto Us (belongs) the End and the Beginning. ♦ Therefore do I warn you of a Fire blazing fiercely; none shall reach it but those most unfortunate ones who give the lie to Truth and turn their backs. But those most devoted to Allah shall be removed far from it; those who spend their wealth for increase in self-purification and have in their minds no favor from anyone for which a reward is expected in return, but only the desire to seek for the Countenance of their Lord Most High; and soon will they attain (complete) satisfaction. ♦ {Sura 91}

That ALLAH the Most High grants Peace to our Master Mohammad, to his Family and to his Companions and ensures Safety to them.

1. Mohammad, the descendant of his Spiritual Master, with whom he shares his first name and who is his innermost being, has said:
2. Praise be to GOD! He is the ONE that dissimulates my defects, Him that lays out the direction of my connection and assists me.
3. I exalt His GLORY! The NOBLE LORD that has been to me spendthrift of the gifts that lead me to testify my gratitude to Him
4. And He is ONE of a modest origin (descent) and by [removing the] veil which dissimulates ignorance he makes education pleasing,
5. And He is in control of the privileges and good to the men of science, by congratulating [them with], the straight [path] and the reward
6. Because the Peace and Safety is from the Sublime One who strengthened Al Burak
7. Our Lord, [is] He who called out to the Creator by the best of the Codes of Conduct and Morality
8. In fact MOHAMMAD, Peace and Salutations be upon his Family, who have precedence and his Companions, who obtained favors that last forever
9. They have perpetuated the Message without discord, because they had fixed their carnal hearts towards obedience
10. They had left fortunes to make pious expenditures, without ostentation through human eyes and without hypocrisy

11. They rested on the ADVANTAGEOUS ONE, that is the PROVIDER, being submissive towards him with regard to their subsistence
12. They all were resolutely turned towards the Beyond, because they had irremediably repudiated its rival (the Physical World)
13. They are not frightened at all, not by fear [of any danger], nor by destitution, [they adhere to] the Regulation of the LEADER, Which is the CREATOR
14. In truth, they were devoted to the execution of the Orders [of GOD], with love, while not being diverted by the goods from the fairs (spoils)
15. By Science they had dissipated darkness from the horizons; by science, through their action and harmony
16. They are noble! These lords imbued of sagacity, who, by experiment, have fully enjoyed the spiritual delights
17. Their approval has granted me the means in which I reach the Holder of Absolute Preeminence
18. In fact MOHAMMAD, on him be the Prayer of the ETERNAL, his Family and his Companions of which the degrees of merit are treated on a hierarchical basis
19. Know to present that this is a recitation that I deliver at the request of certain disciples that wanted it rhythmically
20. A request for a versification that deals with LEGAL COURTESY, so that virtuous conduct can be obtained from it, that draws us to what of course is necessary
21. Because he who seeks has but to obey, because the exclusion of this [versification that deals with Legal Courtesy] will deprive them of happiness and profit
22. And it constitutes the best Treasure in the Two Residences and is arguably most honorable to the Men of Distinction
23. By what it illuminates in the Heart, as well as [how it] brings them closer to Paradise
24. It causes praise on behalf of those near us (neighbors), as well as move them away from Hell
25. Thus, I have undertaken this task to put forth the answer [of their request], hoping for the Approval and Reward of GOD
26. It has as its content the prose of a Saint, MAN OF GOD, who spoke enigmatically (obscurely) and I especially hope to carry out his wishes
27. Because this prose joins together with conviction the majority of what the former writers had split up
28. However all that is abridged in sufficiency is preferable to an abundance full of difficulties
29. I contained it in a versified poem of profit, by the Grace of He Who ensures Defense* ([Quran 22:38](#))

Surely Allah will defend those who believe; surely Allah does not love any one who is unfaithful, ungrateful.

30. So that for my part, I can obtain Approval, Safety and be Discharged, from the Day of Terror
31. I lay this out for you – All of you collectively, among my disciples! ♦ And it is to you that I recommend this present answer
32. It contains Moral Character and Virtuous Conduct which is something ♦ that will undoubtedly lead you to the most Noble Practices
33. It contains the instructions and benefits (advantages) of the men that are not weary in animating these things
34. The beginners and the initiated enjoy its infinite utility as well as its benefit!
35. Because it contains the conditions which bring forward the Best of Hopes and Virtues
36. It is entitled "THE WAY OF THE SATISFACTION OF THE NEEDS, IN THE MANSIONS OF THE CULTIVATED FIELDS BY OUR MASTER FROM THE FAMILY OF DAL HAJ"
37. It is GOD Alone whom by His GRACE, I request for approval to perfect the achievement of it
38. And that in keeping with its name, He gives a happy exit to the fate of those that learn it, so that they are happy
39. And that He preserves me from ostentation and self-conceit, by the Grace of being selected by Excellence, as the Holder of the Standard
40. He also preserves me from other defects apart from these two and supports me with virtues
41. And that He preserves me at all times. Exalted is He!!! From the evil of Satan, who is [the] rebellious [one].
42. And from the evil of what He has created on the ground, in the sky and what is between them both
43. And that He supports me by the Best of Creatures, who is in charge of Intercession and who is the [Perfect] Model
44. After having spread our Prayer and our Salutations on him, his family and their families and their companions and this for all eternity
45. It is here that the Preamble of this work is completed; presently, I adore the rules of Spiritual Cultivation
46. I profess to versify what Sheik Ahmad [Dal Haj] had put in prose, [from] the abyss of knowledge
47. O you, [among the] totality of researchers! Be attentive to the salutary council of my work, so that it moves you away from misfortune

48. A council which allows you to fulfill your intention for the Simple FACE OF GOD, an exhortation for whoever has been negligent and [seeking positive change]
49. The Way of Virtuous Conduct consists in showing [the proper] indulgence toward young people, following the example of father and mother, to respect those in authority
50. And to treat your peers like you would treat yourself, for the FACE OF THE CREATOR, that occupies the Throne (Arsh)
51. Be lenient towards the youth and give them no council except that which according to you, can save them
52. [It] is likely [to] put them on the Right Path; [if they] respect the people of authority, even if they appear despicable and vulgar
53. It forms part of your Virtuous Conduct, if you do not consider yourself to have rights over another individual, see [this clearly]!
54. And that you see that you merit not the least mark of veneration on behalf of the ones that love you
55. In truth, it is your place to observe the Rules of the Virtuous Conduct, even without requiring it of others
56. [You should] be with everyone, during your life, exactly as you would wish them to be with you
57. And respect the Rights of the Holder of Majesty, the Powerful One, at their place, for His Face, like the expression of the poet
58. You [should not] associate with those that are higher than you, except by constraint, as this is the case
59. For example, while learning or while cohabiting; [do not] associate not with them on the same bed
60. However, if you associate with them, do it with respect, not in aggression, [but] with humility
61. And reservation, you should not associate with them while being at their level, nor by putting yourself above them and do not stretch out
62. Your legs in their direction, O my brother! If however you sit down in front of them, lower your gaze (glance)
63. Do not turn your glance around much in all directions (randomly about), except in the event that it is required
64. Because that is an obvious index of ignorance and it is acknowledged in the Book of GOD [as being] "recommended to believers..."
65. Thus observe scrupulously the Orders of the MASTER OF CREATURES, because it appears in the Prophetic Statement which says: "It arrives to an individual..."
66. And a poet has already versified it saying: "And as for you..."; thus never make your glance turnabout everywhere
67. Regardless of where you are do not frequently deliver yourself with doing something recreational,

have agitation with laughter, have futility (uselessness)

68. With disorder and conduct investigations in order to reveal a glance of the hidden things, whatever it may be

69. Even if it appears as an index of clumsiness or smallness of spirit, on behalf of whoever in fact adheres to its practice

70. Through [divine] assistance, the body is controlled, thus devote yourself to silence by the reservation that you will be enlightened

71. Support with patience the defamatory ones and do not return [defamatory comments to] any of them, you should be known as the courteous one: "Certainly..."

72. Because the exchange of defamatory remarks and the fact of treating the liar himself mutually, are marks of the purest practices, just as the exchange of blows

73. And the frequency of laughter desiccates (dries out) the heart; decrease your laughter then, so that you may obtain the Approval of the LORD

74. When you associate with somebody older in age than you, laugh only by smiling

75. You should not be prolix (drawn out) in your conversation because that is not beautiful (elegant)

76. Remain silent until they ask you to speak, and in that moment respond only to the question that was put forth

77. It is then [also] Virtuous Conduct, to observe them in their interactions; [so please consider this]!

78. If they appear harsh towards you, endure their arrogance, if they makes a blunder, it is necessary to veil them

79. Do not cease excusing yourself to [be] close to them and you should never hold [anything] against them

80. Do not direct your glance towards them at any moment, while fixing it (staring) without turning [away]

81. If you wish to offer your assistance, rise with caution at the time of the standing

82. And, do not spread (throw) dust in their face, because of their inadequacy (insufficiency) for a correction

83. As much as you can, avoid sleeping in the presence of people [that are] in a waking state

84. Such conduct does not form part of the Rules of Propriety, because it results from those that comprise an annoyance

85. Know that the activity of the elements forms part of the causes of ignominy (disgrace) and of reproach

86. However the one that subordinates his will (spiritual volition) to eating food and having sex, that

individual joins together the causes of criticism

87. As far as food, you just need enough to stand up, so that you can adore the LORD

88. Avoid veracity at all the times, because it is the origin of all evil (harm)

89. Control your hands and do not [get them in the] habit of amusements or recreation, because that constitutes a manifest defect

90. Do not use your hands to seize those things that contain no profit, and you will be happy

91. If you hear an older person (elder) occasionally requesting the satisfaction of a need

92. Seeking, for example, in need of an envoy for a service, satisfy it, for Allah's Sake (FACE)

93. [So] that no one solicits himself for a service, without you not doing it, and in that you will be honored

94. Never say to someone "You're lying" or "What you said is not true (false)" or "You are wrong"

95. Or any other possible variation of this kind, that can frustrate (irritate) them, even if they are a child, because it is a mistake

96. If they affirm something that you do not know, show them respect in that, thus you will have shown nobility

97. Say to them rather "I did not see it that way" or "I believe that..." or "For my part, I was unaware of that..."

98. And [as for] other [formulas] of that kind, among the Good Formulas, avoid offending and committing prejudice!

99. Accustom your language to fine words, thus you will be happy and you will be preserved of any evil

100. According to the remarks of the Master of all Creation - "The one that believes in GOD and the Day of Judgment, must hold their remarks until it is appropriate or keep himself silent" – So that the continual Peace and Blessings of His LORD may be upon him

101. And for such a precise goal must move very precisely, without sauntering; because wandering inflicts a lesson of correction

102. Never laugh unless it is for something funny, because it carries out a displacement; [laugh] only by necessity

103. Each one of these behaviors is [related to] ignorance and they are contrary to Virtuous Conduct and are not easily over turned by those that adhere to them

104. And never, roll up your trousers, that is a deviation from the way of Good Manners (Noble Behavior)

105. Such behavior is class among the Moors, to degrade the villains who are rebellious from the tribe of

"Hassan"

106. Keep [silent about] what you have discovered below your belly, specifically the parts located between the navel and the knees, for the same reasons

107. It is a sign of stupidity, ignorance, and lack of decency, [remaining silent about that is] such a magnificent quality

108. Because such decency is an assurance of Faith; regardless of where it is [if decency is] missing, Faith will not exist, as it has been confirmed by the Learned Ones

109. If ever you are concerned about a Spiritual Cultivation, greet the teacher (instructor) as soon as you arrive

110. If he starts to greet [you] first, then return the civility (courtesy) to him in words

111. If you give each other a hand, one cordially needs your right hand [to be] against his, according to what is approved

112. And do not withdraw it until the latter has started to remove his [hand] in a manifest way

113. Because they (the learned ones) regard the withdrawal of the hand in a fast manner during a greeting, in the same way as the absence of exchanging words

114. So then, to greet them both ways (verbally & physically); the hands form part of the whole related to Good Uses (Beneficial Application), like the two preceding examples that were [used as models] ♦

115. O you who are intelligent! Formulate your share - because this forms part of the acts which exonerate the *seven deadly sins* and it has its place, among the Good Uses (Fruitful Actions)

116. If you wish to enter the residence of others, [first you should] announce yourself to them, that way you will be filled with prosperity

117. If they grant permission to you, then enter; if not, then withdraw (remove) yourself from there

118. [Do not seek to find things] at the house of others, for fear of discovering that there are frustrating things that may [have] been veiled (hidden)

119. Choose, when you seek a companion, [one that is] not stupid, [they should be] neither jealous, nor envious

120. You should only sit near or be with those that will always benefit you religiously and intellectually, thus you will carry out the [best of] intentions

121. They (learned ones) said, bring back a Prophetic Statement, [so] that [other] individuals [may] conform to the practice of their friend

122. Do not seek to detect stumblings (shortcomings) and never make investigations on the modest things

123. Know that not keeping a promise and lying form part of the defects that sully (defile) a conversation,

[so] avoids them

124. One finds in the statements of the One that we perpetuate prayers [upon], [in the statements] of his Family and his Companions who are supported

125. Hadiths [that start with,] "I recommend to you..."; so be sincere and avoid lying to be considered [as exonerated from these sins.]

126. Obey both of your two parents, you should be benevolent towards them and hasten to carry out their orders

127. Keep yourself from all that they prohibit to you, for the Face of ALLAH and you will then gain more consideration

128. And whoever is higher than you, among your close relatives (parents), you should be deferent (honorable) towards them

129. And towards others among them and [have] good character [while] with people, then as a necessary consequence what you show will be loved [even] by the innovators

130. Perfect your character in cordiality (accessibility) and in sympathy towards them, thus you will be loved

131. Soften your remarks towards people, because that forms part of the characteristics of the perspicacious intellectual ones

132. One reports the facts that it is half intelligent to gain with regard to others, according to the Holder of Benefits

133. It forms part of the happiness of an individual, [regardless of where he is from] or wherever he may go, to be not rejected by the Heart of the Virtuous One

134. Always return a visit of courtesy to the Elite of the Scientists (Scholars/Shaykhs) and with the Virtuous, render service to them at all times for the Love of God, the MOST HIGH

135. Request their prayers and you should be in search of their blessings at all times, and you will gain some [benefit] in [the way of] uprightness

136. To venerate a Scholar that puts his knowledge into practice amounts to venerating the MASTER OF THE THRONE, according to what is profitable

137. Anytime that you are in the company of a person higher than you, do not cease dedicating respect to them

138. At the time of a voyage or on another occasion, assist them with honor and yield the bed to them

139. Associate among yourselves and although you may not [always] agree, do not separate yourself from them, you should fulfill any request from them with generosity

140. Except in the event that it may cause you to lose control; even if they extend a meal or drink to you - O you, young man!

141. Never precede them in action, in truth, you must await their orders, they are in possession of wisdom!
142. Always yield [first choice] to them, if there is a more pleasant dish, in order to show them honor
143. Thus offer to them your service in all that they would need, [and by doing that] your needs will be satisfied thereafter
144. Anytime that you are in the company of people, even during a voyage, assist them in all of their needs [regardless of what] they may be
145. Offer them your service (assistance), supervises their mountings (arrangements) and protect their luggage in their absence
146. Help them accordingly while attending to your responsibilities, but excuse yourself from their presence if you are negligent
147. Neither idleness, nor rest benefit a person who wants everything easily
148. Because good never comes from such an attitude, they are otherwise prejudicial (detrimental) to the disciple (Al Murid)
149. Know that Glory is acquired only according to the effort that is put forth, after what has been said
150. When one deserving makes a request near you, satisfy it without reservation
151. You should never be miserly with worldly goods, to the point of being dishonored in the Beyond
152. Because those that are striking of avarice are moved away from GOD and the whole of His creatures, everywhere or as the case presents itself
153. The miserly ones will be led to Hell and definitively diverted from Paradise
154. ♦ They opposed the Generous One, after it had been stated that, “You should be generous and not miserly!”
155. Honor the hosts by cordiality, hospitality, rejoicing and intimacy
156. [So] that your heart is not tightened by the presence of the host, wait until his departure is imminent
157. One finds in a statement from the Elected Official – [That has] the Peace of GOD [upon him], his family and whoever follows his example
158. "Whoever believes..." and the poet will say into metric "Kamil": "the host honors..."
159. Do not cease seeking knowledge everyday and applying it in the Worship [of GOD]
160. Because knowledge vivifies the heart of the student, [it] illuminates the heart, as it moves away mislaying (loss)

161. Know that what differentiates [them] is in *Knowledge* and *Faith*, [so] you should have patience!
162. It is by these two (2) things, knowledge and faith, that one is superior [to another] and not by their descent from someone of eminence that had prevailed
163. [And not by] their descension from a paternal or maternal ancestor; thus persevere in these two (2) [virtues items], in accordance with Legal Courtesy!
164. If you are in search of knowledge, resort to GOD, so that the sincerity of your heart is reassured
165. With the constancy of the lessons, have continence (self-restraint), reduce your sleep and remain sober.
166. Persevere in studying, by revising what you have learned, without slackening
167. Oppose your heart, because the *carnal heart* encourages that which is related to the Day of Judgment
168. Reduce sleep, combat idleness, decrease resting and you should [remain] sober [while working] on projects!
169. Know that those which refuse to seek knowledge in their youth, will fall into regret [later in their life]
170. Because whoever does not hasten to acquire knowledge, while being devoted to it exclusively, before being attacked by [other] concerns
171. Their goal in that attempt will generally never be achieved; they will not carry out their intentions
172. Because some have tried to render instruction to young people by assimilating what was engraved in stone
173. As the young people compared the instructions of the old men (elders) to the script of someone that writes on the surface of water
174. Know that knowledge is difficult [to obtain], one acquires it only while abstaining from palaver (idle talk)
175. No one will ever acquire a part of it, if the whole [of it] is not laid out to him, so you should always persevere [in acquiring it]!
176. Thus exempt (deliver) it to them completely - without any reservation, take care during the night and endure hunger
177. For acquisitions, face thirst during the whole day, so that it pains each of the members of your body, and this [is to be] done with courtesy
178. Those that do not seek knowledge under such conditions, will not thoroughly enjoy it - thus is the price to be paid
179. One also reports that the savage (unprepared), only acquire it through a patient individual that

[demonstrates understanding]

180. Devote yourself to obliteration, by modesty, during all periods of study, so that you will obtain Illumination of the Heart

181. Because if a student is proud, he will never carry out his intentions successfully

182. Flee ease and you should never associate on a bed during the hours of study, if it is not essential

183. Concentrate your will on the object of your research, without turning towards what is not forced (easily understood)

184. You should be attentive neither with people, nor with what they possess, [because] they are the subjects of argument

185. Do not delay seeking knowledge at any time and do not distribute it until

186. Discharged of the totality of its problems, if you ever wish to reach the level of scholarly men

187. Because the world is aware of the issues and concerns that block access to the Right Way as well as that which seems to have no end

188. As death occurs to someone that is unprepared, it very often removes that individual from the problems that they were submerged in

189. Consider your Spiritual Guide with the maximum [amount] of respect; make a Lord of them and lay out your goods to them

190. Provide them with what they need during your life, by giving them gifts, and by working for them, as much as you are able to do

191. Prevent laughter, joking and idle chatter in front of your Spiritual Master (Shaykh/Marabout), if you aspire to have Virtuous Conduct

192. You should not turn your head about and around in all directions, in their presence

193. In truth, do not speak much when [you are] near them; keep silent, if you want to benefit from their uprightness

194. During your life you should never be in their presence, without honoring them, as this is the practice of the present generation

195. Never regard them as a familiar presence, except in the case that the event is beyond control

196. Obey the directives that they give you and hasten to achieve them, even if it is contrary with your will

197. Observe what they prohibit to you and move away from it; be wary of your profane passions

198. Never cease sending gifts, in the amount (degree) of your potential

199. However moderate they are, conform your intentions to what is transmitted, namely so that if it

increases their affection through that which brings them satisfaction

200. Anything that you see them leaning [towards], endeavors to understand it

201. Secure yourself therefore with their realization, because the beauty of an action lies in its completion

202. Testify with all those which are attached to them - family, servants and the whole of all the others

203. So that your Spiritual Master (Shaykh/Marabout) may bless you with a glance that will allow you to obtain to that which you aspire, as a [sincere] consideration

204. And by that your LORD (GOD) will profit you, without a lot of sorrow, it should awaken you up!

205. Even one affectionate glance from a Spiritual Master (Shaykh/Marabout) towards his follower, is a source of benefit and rise (ascension)

206. You should be near your Spiritual Master (Shaykh/Marabout) like a dead person between the hands of its washer, so that you will profit from him

207. If you research knowledge near a teacher, requests their approval of this knowledge, for the FACE of GOD

208. You should be close to your Spiritual Master (Shaykh/Marabout) as if [you were] his property, by this you will obtain by their grace the levels of the sovereigns

209. Know that profit is obtained only after the price has been paid, through veneration

210. It is in the amount of your veneration towards your Spiritual Master (Shaykh/Marabout) that you will enjoy what you wish and will acquire blessings

211. Whoever does not satisfy his Spiritual Master (Shaykh/Marabout), will not obtain the perfection of a sincere disciple (Murid Sadiq), it will only be a wish [to them]

212. Indeed, it often happens that an individual dissipates his knowledge, even though he does not see anyone adhering to it

213. GOD has preserved us and protected us all from a knowledge which does not benefit its holder

214. A *true relative* and a *sincere friend*, in truth, are the rarest of rare things

215. And they are defined as those that dissipate darkness: "Your true relatives are those that act in agreement (concord) with you"

216. And they are useful when the adversities of the world strike out attempting to harm you

217. I add [to this], that they share their wealth to rehabilitate you and hide your defects, to return even more to you

218. I have entirely cited the Rules of Virtuous Conduct that grant the solemn promise of those that are devoted to it

219. The remedies stated here are enough for those that want to use them

220. They give an orientation to all of the other branches related to this chapter, for those that are endowed with intelligence if they apply them with [sincere] devotion
221. Until they exhaust the disciplines (ramifications) of Legal Courtesy; it then forms part of the way that brings about Virtuous Conduct
222. So that you may achieve what you regard as beneficent and give up what you consider maleficent (producing evil)
223. One of the Virtuous Ones was asked: "Who educated you? ♦ Or, in other words: "For example, how did you become so virtuous?"
224. He answered: "I have spent all my time meditating on the ignorance of the one whose misconduct is manifest
225. Then I avoided it systematically ", and it is by this that the conclusion of the answer was completed
226. "The Way of the Satisfaction of the Needs, in the Harvest of the Cultivated Field by our Master from the family of DAL HAJ" ends here.
227. I return grace to GOD who grants the Providential Help to the applicant, in the order that He made me spout it out
228. I testify gratitude to Him; He kept me safe from misfortune and by LOVE made me rise to glory
229. So that Peace and Safety are together upon the One which joins together all of the Advantages
230. Our Master, the Leader, the One that profits, [who is] in fact MOHAMMAD, the Intercessor of all Intercessors.
231. Our Master, the One that was given Praise for his Noble Character and Benevolence in the QURAN,
232. On his Family and on his Companions, who are brothers in sympathy that were tested one against the other, to the exclusion of any hatred
233. I solicit near GOD, in the name of the Elected Official and with them, a discharge which brings me closer to them
234. And that he gratifies me, by his grace and theirs, with a supplement of knowledge that leads me to love them even more
235. That this poem is for me and the whole of the "Murids", a means to reach Divine Favor
236. And that it is a point of blessing, and that it is rampart against danger
237. And that it is a shield against misfortune
238. And that it is a factor of accession (adherence) for us all, to be near ALLAH and the Messenger
239. And that it carries us to Paradise, and that it is a shield against punishment

240. And that it generates happiness, science, practice and the Worship [of Allah]

241. And that it attracts to us a happy end, in the name of the father of Fatima, the Pure One

242. On him be the Peace of GOD, the SOVEREIGN of the Lords, on his Family and his Companions

243. [So that] we will always obtain the best fate in both worlds, as long as we adhere to Virtuous Conduct

244. And as long as the Lights of the OWNER OF MAJESTY lives in the hearts of the People of Patience and Perfection.

How Glorious is your Lord!
Lord of Absolute Power, concealing himself in what they describe.
Peace on the Messengers, Praise to God, Master of the Worlds...