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**From Reader Review ????? ????? ?? ????? ????? ??? ??????
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Hanyaldeeen says

[illegible]

Bolla Nobel says

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Miroku Nemeth says

A blessed and powerful book; a book of illumination, guidance, and sublime poetic heights. Truly representative of the best and noblest of the great Islamic tradition of sainthood and gnostic truth fully in accordance with the great Sunnah of the Beloved of God, the Prophet Muhammad, may God's eternal blessings and peace always encompass him, as he is truly the Best of Creation.

Of all writers on this path of truth, few are peers with Ibn 'Ata' Illah, and this book is primarily a record of the teachings and lives of his teachers, Abu-l-Hasan Ash-Shadhili and Abu-l-'Abbas Al-Mursi, may God we well pleased with them.

Here is a small sample of just a page of the book (which is over 400 pages)--and I took a year to read it, as it is that profound--I could not face it all at once--it is like staring into the sun:

O God, O Magnificent One, O Hearer and Knower of all, O Truly Righteous One, O Most Beneficent, Thy servant is encompassed round about by his sins, but Thou art the Magnificent. Though my supplication may seem not to have been heard, Thou art the Hearer of all. I am helpless to govern my own soul, but Thou art the Knower of all. How am I to have mercy upon myself when Thou art the Truly Righteous, the Most Merciful? How can my transgression be great before Thy greatness? How couldst Thou answer those who ask not and abandon those who ask? How am I to guide my soul in righteousness when my weakness is so well-known to Thee? And how am I to show myself compassion when the storehouses of compassion are in Thy hands?

My God, Thy greatness has so filled the hearts of Thy saints that everything else has become of little account to them. So fill my heart with Thy greatness in order that, henceforth, nothing else will be either of little account or of great moment in my eyes. Hear my supplication by virtue of Thy kindness, for Thou, indeed, art capable of all things.

My God, because my position before Thee was concealed from me, I disobeyed Thee even while in Thy grip. After committing the transgressions I committed, how can I seek Thy pardon?

My God, Thy lure has filled me with longing for Thee, while Thy veil has caused me to despair of all else. So pierce my veil that I might reach Thee, and lure me so inexorably that never again will I seek anything or anyone but Thee.

My God, how many a good deed by those whom Thou hatest merits no reward, and how many an evil deed by those whom Thou lovest merits no punishment? Hence, cause my evil deeds to be the evil deeds of those whom Thou lovest, and let not my good deeds be the good deeds of those whom Thou hatest. For the munificence of the Munificent is revealed more perfectly in the face of evil deeds than it is in the face of good ones. Hence, cause me to witness Thy munificence and Thy mercy and cause me to be content with what Thou hast foreordained for me. Grant me the patient endurance to persevere in observing Thy commands and prohibitions, inspire me to give thanks for Thy grace, cover me with the robe of Thy pardon lest I associate anyone or anything with Thee, and lead me to that understanding which is given on Thy authority. Indeed, Thou art capable of all things.

My God, my disobedience to Thee has summoned me to obedience, and my obedience has summoned me to disobedience. Hence, in which of them am I to fear Thee, and in which of them am I to hope in Thee? If I say [that I am to fear Thee] in disobedience, Thou encounterest me with Thy favor and thus leavest me no cause to fear, and if I say [that I am to hope in Thee] in obedience, Thou encounterest me with Thy justice, and thus leavest me no cause for hope. So would that I knew: How am I to measure my virtue in the face of Thy [infinitely greater] virtue? And how can I fail to recognize Thy favor despite my disobedience?

From the Hizb of Shaikh Abu-l-'Abbas Al-Mursi, may Allah be well pleased with him.

From The Subtle Blessings in the Saintly Lives of Abu Al-Abbas Al-Mursi and His Master Abu Al-Hasan

Kitab Lata'if Al-Minan fi Manaqib Abi 'l-Abbas Al-Mursi wa Shakhihi Abi 'l-Hasan

Ibn 'Ata' Allah Al-Iskandari (d. 1309)

Translated by Nancy Roberts

Pages 346-347.

Wayfarer says

This is a reasonable attempt at translating a difficult text, for it is never easy to 'translate' into any language spiritual subtleties, especially of this order of sublimity. The text itself (in the original language) offers a mine of meanings, real gems of insights, shedding light on the lives and teachings of the founders of the illustrious Shadhili Sufi path - it offers real golden nuggets of advice and clarifying insights that help to bring within grasp otherwise abstract spiritual notions. The original author of this work Ibn Ata'Allah was a true

adept of this way and one of it's greatest chroniclers and expositors. It takes such a true, learned and dutiful disciple to lay bare the blessed, sublime and exalted workings of sainthood (walaya) through the lives of its greatest polestars - Al-Imam, Qutb al-Aqtab, Sayyadi Abu Hasan al-Shadhili and his foremost disciple and successor the venerable Qutb al-Aqtab, Sayyadi Abul Abbas al-Mursi - may Allah sanctify their secrets. Thoroughly recommended read for the lovers of saints/Awliya Allah.

Lumumba Shakur says

A classic of Sufi and Shadhili literature. The translator has an obvious love for the author and the people associated with him. It is a huge leap in the direction of showing the authentic, orthodox Sufi tradition that is often distorted in English literature. A book such as this deserves a bi-lingual edition, but that is not the fault of the translator. I noticed one particularly odd translation of a Qur'anic verse (which I presume is a feminist reading) towards the very end and some of the footnotes demonstrate the lack of consulting commentaries, both of which disappointed me slightly. With references mainly of Chittick, Victor Danner, and Muhammad Asad, I feel the translation would benefited from and perhaps reflected more authentically had she emersed herself in other classical texts - something which she did do in regard to documentation of the ahadith and their authenticity. But that is perhaps a reflection of the intended audience and the branch of Sufism she is associated with. Also, as I have heard large sections of this book commented upon in traditional teaching sessions, a straight forward translation seems a little shallow - which again is no fault of the translator. However, overall, it is a much needed and much appreciated contribution - especially of Shadhili literature which has historically been misrepresented by Perennialism. May Nancy Roberts receive the reward of the dhikr and supplications it contains and the benefit its readers shall enjoy. All that being said, it did not leave the same overall lasting impression on my like *The Adab of the True Seeker*, which saddened me when the book was over. Because of that, I can only give it three stars.

momen bari says

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Fidaa Fares says

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