

The Bountiful Rain from The Ja'farī Aphorisms

al-Ghayth al-Tharī min al-Ḥikam al-Ja'farī



The Knower of Allāh
Shaykh Ṣāliḥ al-Ja'farī

Publisher's Foreword

English Edition

In the name of Allāh, the Beneficent, the Merciful. May Allāh bestow blessings upon our Master Muḥammad in every breath and glance, to the number of everything encompassed by the knowledge of Allāh.

Our aim at www.lightoftheazhar.com is to bring the treasure troves of guidance from the works of Shaykh Ṣāliḥ al-Ja'farī to the English-speaking audience. In keeping with that intention, we are offering this short work of aphorisms compiled by Shaykh Ṣāliḥ's son and spiritual inheritor, Shaykh 'Abd al-Ghanī Ṣāliḥ al-Ja'farī. We pray that Allah benefit the reader by the Shaykh's words and we ask the reader to make a sincere supplication on behalf of the publishers and the author.

Publisher's Foreword

Original Arabic Edition

May Allāh bestow blessings upon our Master
Muḥammad, his family and companions.

Praise belongs to Allāh, the One Who said in His Noble Book, **“Whoever is given wisdom has truly been given much good.”**

May Allāh bestow blessings upon the one whom He gave the comprehensive speech, so for his beloveds there was a large portion from this Muḥammadan inheritance, so that their speech was from the inspiration of the time and spiritual states; his secret merges with the hearts and his light floods the intellects. This blessed book which the Knower of Allāh the Exalted, Sayyidi Shaykh ‘Abd al-Ghanī Ṣāliḥ al-Ja‘farī (may Allāh be pleased with him and please him) compiled, contains an abundance of what our Shaykh, Sayyidi Ṣāliḥ al-Ja‘farī said (may Allāh be pleased with him and please him) from these aphorisms, and by the permission of Allāh the Exalted, it will be produced in full in the near future.

May Allāh bestow peace and blessings upon our Master Muḥammad, his family and companions, and praise belongs to Allāh, the Lord of Grace and Success.

Dār Jawāmi’ al-Kalim, Cairo
8 Ṣafar 1424 AH/10 April 2003 CE



Introduction

Sayyidi Shaykh Ṣāliḥ ‘Abd al-Ghanī Ṣāliḥ al-Ja‘farī says:

Praise belongs to Allāh. May peace and blessings be upon our Master and Liege, the Messenger of Allāh and his family, companions and those who follow his guidance, in every glance and breath by the amount encompassed in the knowledge of Allāh.

We have accustomed ourselves every year during the commemoration of the Mawlid of our Shaykh and the Imām of the Azhar, Sayyidi Shaykh Ṣāliḥ al-Ja‘farī (may Allāh be pleased with him and please him) to present the sons of the Shaykh and his murīds, followers and those who love him, with some of the hidden treasures of his abundant legacy. The following are some of the aphorisms which Allāh the Exalted poured into the heart of our Shaykh, which he uttered with his tongue and his blessed pen recorded, to be a lamp for all of us on the Path.

To all the lovers and Muslims, may every year be prosperous and find you in a state of goodness.

The one in need of his Independent Lord
Sayyidi Shaykh ‘Abd al-Ghanī Ṣāliḥ al-Ja‘farī
Shaykh of the Ja‘fariyya Aḥmadiyya Muḥammadiyya Ṭarīqa in Egypt
and the Islamic World

The Ja'farī Aphorisms

من العبث نسيانك لجليسك ووحشتك من أنيسك، كم
جالسك وأنت تذكر، وكم أنسك وأنت لا تشعر

1. From vainness is your forgetfulness of your companion and your estrangement from your friend. How many have accompanied you whom you remember and how many have kept your company and you do not realise.

هل وصلت حتى تتصل أم تريد أن تمد رجلك قبل
الوصول، ويدك قبل الدخول، بل غبت وما غاب،
وتواريت بالحجاب، وأردت الدخول من غير الباب

2. Have you arrived so that you may connect? Or do you want to extend your leg before arrival, and your hand before entering? Rather, you are absent, and He is not absent, you have disappeared from sight behind a veil, and you want admittance through other than the door.

يا طويل الأمل! هل تستطيع أن تطيل الأجل حتى تصلح
العمل؟ إذا عجزت عن تطويل أجلي، فكن قادرا على
تقصير أملك، واجاهد نفسك وقل: لا حول ولا قوة إلا بالله،
ولا تتكاسل وتتقاعد وتقول:

الأمر لله

3. O one with long hopes! Are you able to lengthen the appointed time [of death] until you rectify your actions? If you are unable to lengthen your appointed time, then be capable over the curtailing of your hopes, strive against yourself and say: “Lā ḥawla wa-lā quwwata illa billāh” (There is no power nor strength except with Allāh), and do not be lazy or detached and say: “The affair belongs to Allāh.”

ما أنت إلا كالسيف في جرابه، أما أن لك أن تظهر هذا
السيف ليظهر لك نوره وينجلي عن قلبك ديجوره فالقراب
جسمك الكثيف الذي حجب صفاء روحك اللطيف

4. You are not but like a sword in its scabbard. Has not the time come for you to manifest this sword, for its light to manifest for you and remove the darkness of your heart? As it is the scabbard of your dense body which has veiled the light of your subtle soul.

تجرد من محيط الشهوات ومحيط الهوى، إلى عرفات
قدسك بالوادي المقدس طوى، فعساك أن تسمع النداء،
لترتحل عن الأفياء فما فاء من شغله في

5. Rid yourself from the surrounding of desires and the intertwinement of caprice, to the 'Arafāt of your holiness at the holy valley of Ṭuwā. It is hoped that you will hear the call to move away from the shadows, for there is no spoils for the one whose occupation is a [mere] shadow.

لا تحير روحك بين زائلين جسدك وأملك، وانهض بكليتك
إلى حظيرة قدسيتك وعملك، فما أنت إلا غريب طيار،
مالك في هذه الدنيا من قرار

6. Do not confuse your soul between the fleetingness of your body and your [false] hope. Rise with every part of you to the enclosure of your sanctity and your deeds, for you are not but a strange bird, there is no resting place for you in this Dunya.

هل استبقت مع المستبقيين، أم كنت من النائمين، أم لعبت
بالدنيا مع من لعبوا بها فألبستهم ثوب الخيلاء، وتسلط
عليهم إبليس فأمر فيهم ونهى: (أولئك حزب الشيطان ألا
إن حزب الشيطان هم الخاسرون)

7. Are you saved with those who are saved? Or are you from those who are asleep? Or have you played with the Dunya with those who played with it so that you were clothed with the garment of conceit, and the devil has taken charge of them so that he commands and prohibits them, **“They are on Satan’s side, and Satan’s side will be the losers.”**

لا تجعلن حجاب نفسك ساترا لك عن طهر قدسك، ولا
تقوينه بكثرة طعامك وشربك

8. Do not make the veil of your ego be a cover against the purity of your holiness, and do not strengthen it with an abundance of food and drink.

دع الأكوان عند مشاهدة الرحمن، فإن مشاهدة الجبار لا
تقبل الأغيار، امح صور الكون التي جعلت زينة للأرض
وابتلاء لك، فإن وقفت معها أوقفتك، وإن فكرت فيها
أرشدتك

9. Leave the [distractions of the] cosmos with the witnessing the Beneficent, for surely the witnessing of the Almighty does not accept others [alongside it]. Erase the images of the universe which have been made as an adornment for the Earth and a test for you, so if you stop with them then they stop you, but if you reflect upon them then they guide you.

واعلم بأن من أجل أخلاقك، دخولك في حضرة خلاقك،
وسبحك في عالم المكارم والتكريم، حتى يضىء بذكرك
الليل البهيم، جادا في أمورك على المنهاج القويم

10. Know that it is for the sake of your good character, that you enter the presence of your Creator, and you swim in the world of noble traits and honor, until the jet-black night is illumined by your dhikr. Be earnest in your affairs upon the sound methodology.

أراك تبكي على فلان إذا قيل: مات وانقضى عمره، ولا
تبكي على عمرك وهو في كل يوم ينقص ولا يزيد
وأخشى أن تلحق بنا مفلس الحال مكبل البال، منغمسا في
الأحوال، فنهض نفسك بنفسك، وابك على يومك وأمسك

11. I see you cry over so-and-so when it is said: he died and his life has ended, and you do not cry over your life, despite that every day it is decreasing and does not increase. I fear that it (death) will reach us while in a state of bankruptcy, a shackled mind and submersed in mud. So raise your 'self' by your own discretion and cry over your today and your yesterday.

من دفع المهور سيقت إليه الأجور، ومن كان من الذاكرين
الله كثيرا عند المحراب، وصف قدميه عند الميزاب،
تنزلت عليه غيوث الرحمة الرحمانية، وغسلت قلبه بماء
غيثها، وسقاه الساقى من زمزمه شرابا طهورا

12. Whoever pays the dowries, the rewards are driven to him. Whoever is one of those who remember Allāh abundantly

at the *Mihrāb*, his feet are ascribed to the *Mīzāb*¹, abundant rain of divine mercy descends upon him, his heart is washed with the water of its rain and the Cupbearer gives him to drink a pure drink from His Zamzam.

وماذا تريد من الدنيا يا إنسان، ما خطرت يوماً على قلوب
من عرفوها، ولا من ربهم في حضرة قربه طلبوها

13. What do you want from the Dunya, O human? She has not occurred to the hearts of those who know her even for a day, nor have those who are in the close presence of their Lord asked for her.

فاركب جوادك يا عبد الله وادخل به ميدان الرجال، (من
المؤمنين رجال صدقوا ما عاهدوا الله عليه)

14. Mount your horse, O slave of Allāh! And enter into the domain of men, **“There are men among the believers who honored their pledge to Allāh.”**

اضرب بسيفك شيطانك وأهواء نفسك، مجاهدا بكتاب ربك
(وجاهدهم به جهادا كبيرا)

15. Strike your devil and the whimsical desires of your lower self with your sword, striving with the Book of your Lord, **“Strive hard against them with this Qur’ān.”**

¹ The water outlet of the roof of the Ka’ba

فما أسوأ حظ من تكاسل عن خير أخراه، وما أشغله عن ذلك إلا شيطانه وهواه، ولقد طال زمان معرفتك بنا، وإنا لنأسف غاية الأسف عليك إذا لم تشرب من شربنا، فما أعددناه إلا لأمثالك، فجرد قلبك عن حبك لنفسك ومالك

16. There is no fate worse than laziness in good works which holds him back, and nothing occupies him from that except for his devil and his caprice. The time of you knowing us has lengthened, and we grieve over you the utmost grief if you do not drink from our drink, as we did not prepare it except for the likes of you, so rid your heart of the love of yourself and your wealth.

وإلى متى وأنت مشغول بدنياك، والجهاد عليك، واعلم أن راحتك في مد راحتك إلى خير من تمد إليه الأيدي

17. Until when will you be busy with your *Dunya!* While striving is your duty. Know that your repose is in extending your palm to the best of those to whom hands are extended ﷺ.

وهكذا يا عبد الله كلما علت همتك طهرت ذمتك، وكلما ازددت في الطاعات علوت في الدرجات، علو في الحياة وفي الممات

18. And like that, O slave of Allāh, whenever you elevate your ambition, you purify your conscience. Whenever you increase in acts of obedience, you are raised in ranks, an exaltedness in life and in death.

فحرك بعلو همتك زمام راحتك، لعل بذلك تتحرك أعمالك
برياح شوقك، فتطرب أمواج بحر أعمالك، مخلصا
للديان، فيخرج منه اللؤلؤ والمرجان

19. Move the reins of your mount with the greatness of your ambition, perhaps with that your deeds will move by the winds of your yearning, so that the waves of the ocean of your deeds will move with joy, sincerely for the Judge, then pearls and corals will emerge from it.

وهناك يا أخانا لو رأيت القوافل، في الميادين الحافلة، عند
وراء ما وراء العقول العاقلة، لأمسكت لجام جوادك، حتى
تحفل بأورادك، فما جند غير مجند لنفسه، خارج عن حسه
إلى يقينه وعن حدسه، ما وضع قدمه فيها مضطرب
الأقدام، ولا من أضاع السهر والقيام، ولا من لم يسمع
أنغام طيور عدنه، سماعا ربانيا بأذنه، فتطربه الأنغام
طربا يسوقه إلى الأمام، هناك الهناء والمنافع، أو غرد
قمري على الأيك ساجع

20. And here, O our brother! If you were to see the caravans in the lavish fields, behind and beyond the discerning intellects, you would surely hold onto the reins of your steed, until you concern yourself with your *awrād*. There is no military service except for the one who is enlisted himself, exiting his sensory perception to his certainty and against his conjecture. No one with disorganized feet has put his foot in there, nor the one who is deprived of vigil and standing in prayer [at night], nor the one who doesn't listen to the singing of the birds of His Eden, a divine audition by His permission, so that the singing moves him with joy, a moving which drives him to the

front. Over there is bliss and benefit, and the singing of the turtledove on the thicket singing in rhyming prose.

إيش تقول يا أخانا في هذا المقام؟ والله ما يدرك إلا
بالأذواق، التي تتضاءل معها سعة الأوراق، أقبلوا علينا
عباد الله إلى ما دعوناكم إليه، فما دعوناكم إلا إلى الكنز
المطلسم، والسر المخزون، والعلم المكنون

21. What do you say, O our brother, in this sacred place? I swear by Allāh! It's not realized except through spiritual tastings, with which the striving for money diminishes. Pay attention to us, slaves of Allāh, to what we call you to, for we do not call you except to a sealed treasure, a buried secret and hidden knowledge.

من لم يكن في قلبه تقوى ليس في سبيل إرادة الحق يقوى،
فلا تدار لخلق الله فيما يغضب الله عنك سره يوارى، ولا
تأخذك في الله لومة لائم، تنل من الله نفائس الغنائم

22. He who does not have consciousness of Allāh in his heart, is not strong on the way of desiring the Truth, so do not turn to the creation of Allāh in that which makes Allāh angry with you (hidden sins), trying to keep its secret concealed, and do not let the blame of the blamer affect you in the way of Allāh, you will obtain precious spoils from Allāh.

فحسن أعمالك فإنها لك، وأتقنها فإن الناقد بصير يبصرك،
ومزق حجاب نفسك الذي به يتسلط الشيطان عليك، فمن
مزق حجابيه فقد طرد الشيطان عن بابه، فحبائل الشيطان
المظلمة تتصل بحبائل النفس إذا أظلمت، فحاذر من
ظلماتها، وأوامر إبليس تسيطر على النفس عند حركة
شهواتها فأمت نفسك المخالفة بالبتار، ولا تطعها في أوامر
شهواتها فإنها مطية النار

23. Beautify your deeds for they surely are for you, make them perfect as indeed the critical eye is looking at you, shred the veil of your ego with which the devil controls you, for the one who has shredded his veil has driven the devil away from his door. The dark snares of the devil are connected to the snares of the ego when it grows in darkness, so be wary of its darkness. The commands of Iblīs rule over the ego at the time its desires move, so kill your rebellious ego with *al-Battār*², and do not obey it in the commands of its desires, for surely it is a means to the Fire.

فإلى متى وأنت تسمعنا سماع المستريب فيما يسمع،
وعندك سيوف تلمع، لو حركتها لكانت لكل القواطع عندك
نقطع

24. For how long will you listen to us, the listening of a skeptic in what he hears, while you have swords which gleam? Were you to use them, they would cut every obstacle in your way!

² The Cutter, a sword of the Prophet ﷺ

على قدر تمسكك بالشيعة الغراء في نفسك وأهلك، تفتح لك أبواب ووصلك، وعلى قدر تمسكك بالكتاب والسنة تنال الكمال والثبات والمنة، وعلى قدر ملازمتك لأوردنا تشرب من شرابنا، وعلى قدر الانفصال يحصل لك الاتصال، وعلى قدر الاستعداد ينتزل عليك الإمداد وعلى قدر الإكثار تنزاحم عليك الأنوار

25. Based on the level of your holding onto the noble *Shari'a* in regard to yourself and your family, are the doors of your arrival opened for you. Depending on how much you hold onto the Book and the Sunna, is that you obtain perfection, steadfastness, and grace. Depending on the level of your adherence to our *awrād*, will you drink from our drink. In proportion to your level of separation [from people], does connection occur for you. In proportion to your readiness, spiritual assistance descends upon you and in proportion to your increasing in *dhikr*, are lights pushed into you.

لا تستصغرن شيئاً من الأمور المحرمة في نفسك وأهلك
فترى عند الله صغيراً

26. Do not deem anything insignificant from forbidden affairs in [the actions of] yourself and your family, or you will be seen as someone insignificant before Allāh.

Closing

In closing, we ask Allāh, Blessed and Exalted is He, that he bestows blessings on our Shaykh and Imām, Sayyidi Ṣāliḥ al-Ja‘farī, and his inheritor, our Shaykh and Imām, the Resplendent Moon of the Age, Sayyidi ‘Abd al-Ghanī Ṣāliḥ al-Ja‘farī, and his inheritor, our Shaykh and Imām, the one with a blessed foresight and wise counsel, Sayyidi Muḥammad ‘Abd al-Ghanī Ṣāliḥ al-Ja‘farī. Likewise, all their progeny, and that Allāh grants them all goodness and felicity.

O Allāh! Protect them with the eye of Your concern and Your care, O Lord of the Worlds!