

NIYÂZİ MİSRÎ

PRAYER OF THE SERVANT

REFLECTIONS



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Niyazi Misri
Prayer of the Servant
Reflections

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Translations of poems: Victoria Holbrook



How much is this world worth, if it is not for its beautiful ones?

Addressing perfect human being, Hazret Mevlana says: “O Perfect Human, you who are the mirror to the Muhammadan Reality (Hakikat-i-Muhammediyye)! O you who have been freed of the bonds of “I” and “we”! O spirit’s subtlety (latife-i ruh), woman or man! Listen! You know best that there is no one in creation but You. You have strung giant pearls around the neck of creation. You know that in reality these pearls are images reflected from You in the mirror.”

We wanted to commemorate Hazret Misri Niyazi, who is just one of the most important of these beautiful ones, with the effort to try to understand him and through his meaning, find our path towards the Reality of God. We tried to search for the secrets of the knowledge of unity in the depths of his ocean. For, there is no one but the Creator for him.

*Cemalnur Sargut
President of Turkkad Istanbul*

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Mehmed Niyazi Misri

(1618 Malatya-1694 Lemnos)

“Say: “If all the sea were ink for my Sustainer’s words, the sea would indeed be exhausted ere my Sustainer’s words are exhausted! And [thus it would be] if We were to add to it sea upon sea.”

(Qur’an 18: 109)

“The wisdom we seek here is wisdom of the heart. Let some understand it from what I say, and others from my silence.”

Kenan Rifai’

The goal of this short booklet is simply to introduce Niyazi Misri and his thoughts to readers who do not have prior exposure. May it serve its’ purpose.

1 Kenan Rifai. *Listen: Commentary on the Spiritual Couplets of Mevlana Rumi*. Translated by Victoria Holbrook. Louisville: Fons Vitae, 2011, p. 375.



Reflections of Niyazi Misri

Niyazi Misri lived in the 17th century but his influence is still strong among people in our contemporary world. There are many songs that are sang with lyrics written by Niyazi Misri everywhere. He is a Completed Human Being [Muslim mystic] according to Sufi tradition. He explains his own Reality (*Haqiqah*) in his works for those who can receive. Misri symbolizes the Prophet Muhammad and his spiritual descendants who do not speak from themselves. They only relate the reality (*haqiqah*) of God by reflecting it from their non-existent Beings ².

Once our readings of Misri's works comes from the hearts of one who enlighten every century by their examples, like Niyazi Misri himself, this shall be considered as Divine Light (*Nur*) and Divine Beauty (*Jamal*) reaching us and manifesting in us.

Niyazi Misri wrote, said, and lived the truest and most valuable works that one could ever read to understand their own meaning and to know their own Truth.

Niyazi Misri wrote, said, and lived to set the example for the

² Sargut, Cemalnur. "Preface," *Listen: Commentary on the Spiritual Couplets of Mevlana Rumi*. Kenan Rifai. Louisville: Fons Vitae, 2011, p. xv.

“Beautiful Conduct” of the Prophet Muhammad. He followed the geneology of past masters to reach the Prophet Muhammad for Divine Unity. Niyazi Misri’s works help us to comprehend all the late masters; Mawlana Jalal al-Din Rumi’s (1207 Balkh - 1273 Konya) the *Masnavi*, Ibn Arabi’s (1165 Murcia, al-Andalus/ Spain - 1240 Damascus) *Fusus al-hikam* [*The Ringstones of the Wisdoms*], and *Al-Futuh al-Makkiyya* [*Meccan Openings*], to allow us to understand the *Holy Qur’an*. Niyazi Misri explains his own Reality (*Haqiqah*), that is, the haqiqah of the Completed Human Being. In Rumi’s *Masnavi* the Completed Human Being is defined as in Kenan Rifai’s (1867 Skopje – 1950 Istanbul) following statement:

*“O Perfect Human, you who are the mirror to the Muhammadan Reality [Haqiqah al-Muhammadiyah]! O you who have been freed of the bonds of “I” and “we”! O spirit’s subtlety [latifa-i ruh], woman or man! Listen!”*³

By his life and works Niyazi Misri embodied the sayings of the Prophet Muhammad. His life was an exquisite example of “*die before dying*” saying by the Prophet Muhammad, which asks for a voluntary death. Since his childhood he sought his illuminator, his spiritual master. He traveled widely to find his answers, a continuing custom in every day and age. He studied and learned the sciences of his time, became a religious scholar, however that didn’t stop his thirst for the Knowledge⁴ [*ilm*] of self. One very common theme among Sufis is “The one who knows himself, knows his Lord.”

3 Kenan Rifai. *Listen: Commentary on the Spiritual Couplets of Mevlana Rumi*. Translated by Victoria Holbrook. Louisville: Fons Vitae, 2011 p. 224.

4 Ibn Arabi often cites the divine command, “Say: ‘My Lord, increase me in knowledge’” (Qur’an 20: 114). Although this command is grammatically singular and typically taken as addressed to the Prophet, it also pertains to every human soul. (...) The command to seek knowledge does not mean simply to acquire information and learning from people and books.” Chittick, William C. *Ibn Arabi: Heir to the Prophets*. Oxford: OneWorld, 2005, p. 69.

In reference to that and as well as Niyazi Misri's thoughts of knowing self explained by his couplet:

*"Know that your essence is a mirror for the face of God, tend to it,
The ore of the secret of 'one who knows' is in your origin."*⁵

While searching he found his spiritual master and after meeting with his master, he was cleansed from his excessive desires and tamed his egotistical self. Niyazi Misri tells about his experience through his poetry, his diary, and his visions.

It appears as if historical circumstances forced him to live in exile in Lemnos, but from his perspective, he never forgot that everything he had been through during his fight against injustice and as a very active political dissident, each and every trial he had been through, happened by the command of God. He realized that his life on this planet was temporary, and another life awaited him in the Heavenly realm. For Niyazi Misri, realization of the Unity was the only Truth as for all other Sufis. You can read about this realization from the following lines of a poem by Niyazi Misri:

*"I used to think I had not one friend left in the whole wide world,
I thought I'd abandon myself, I knew no one else remained"*

For Niyazi Misri as well as all the other Sufi masters finding their inner truth in each and every event is the secret of creation. When they speak they do not speak from themselves; in each breath they are connected with God and while it might appear as if they are speaking to the rest, when they open their mouths their words come from God, go to God; and their dealings are always with God.

5 Kılıç, Mahmud Erol. *Sûfi ve Şiir*. (Sufis and Poetry). Istanbul: İnsan Publication, 2005, p. 47.

Niyazi Misri receives his enlightenment from beyond; as Ibn Arabi is considered a “heir to the Prophets,” Misri is another “heir to the Prophets.” They are seen as the “Muhammadan inheritors.” As Ibn Arabi’s followers called him “the Seal of Muhammadan Sanctity” or a bit more literally, “the Seal of Muhammadan Friendship⁶”, so was Niyazi Misri.

Niyazi Misri followed the Akbarian tradition in his teachings.

He wrote:

*“Multiplicity is gone, oneness has come, I am with the friend
The whole world has become God the Truth⁷, no bargaining
remains”*

Kenan Rifai’s commentary on Rumi’s *Masnavi* explains the concept of God the Truth by the following:

“Shaykh Akbar Ibn Arabi said: “God the Turth is the mirror of all things. But He conceals this reality with varied appearances. The concealment is due to His jealous guarding of sublime reality.” This means that God, who comes into the realm of manifestation in our being, is veiled in our being as well. Those who can transcend this veil and see God are those who reach such a degree that God the Truth does not jealously guard divine mysteries from them and they achieve the secret of being God the Truth with God the Truth.”

There is specific information provided in the Qur’an⁸, in chapter 2, Sura al-Baqara verses 28, 29, 30, and 31 about the creation, hereafter life, and Adam. Here are these verses from the Qur’an: “How can you refuse to acknowledge God, seeing

6 Chittick, William C. *Ibn Arabi: Heir to the Prophets*. Oxford: OneWorld, 2005, p. 11.

7 Kenan Rifai. *Listen: Commentary on the Spiritual Couplets of Mevlana Rumi*. Translated by Victoria Holbrook. Louisville: Fons Vitae, 2011, p. 223.

8 The Qur’an: *The Message of the Qur’an*. Translated and Explained by Muhammad Asad. Dubai: Oriental Press, 2003.

that you were lifeless and He gave you life, and that He will cause you to die and then will bring you again to life, whereupon unto Him you will be brought back? He it is who has created for you all that is on earth, and has applied His design to the heavens and fashioned them into seven heavens; and He alone has full knowledge of everything. And LO Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood –whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [God] answered: "Verily, I know that which you don't know." "And He imparted unto Adam the names of all things; then He brought them within the ear of the angels and said: Declare unto Me the names of these [things], if what you say is true."

"To become Adam means to reach the level of understanding that there is none but the Truth. This means to be Human, putting into practice of living of Reality of Muhammad. First of all we need to admit that Misri Niyazi is the Completed Human Being of the time. Misri Niyazi represents the status of the Prophet Muhammad."⁹

Niyazi Misri's works and life explain the unification and acceptance of all whether it is considered harmful or beneficial; all opposites were united by him and this notion is to comprehend the concept of Human / Adam. Here is an insight for Niyazi Misri's view of unification: "*In Fihi mafih*, [*In It What Is In It*] Rumi says: "For God, everything is perfect, good; but for us it is not so. In the eyes of God, dirtiness, not performing daily prayer, daily prayer, infidelity, islam / submission, polytheism,

9 Sargut, Cemalnur. "Niyâzî-i Misrî Hazretlerinde, Hz. Âdem ile temsil olunan insânî hakîkatin idraki" (Niyazi Misri's Understanding of Human Reality represented by Adam), unpublished paper for the "*Prayer of the Servant Misri Niyazi International Symposium*" held on October 9-10, 2010 in Istanbul, and October 15-17, 2010 in Malatya organized by the Turkish Women's Cultural Association, TÜRKKAD.

oneness (*tawhid*), all of these are good. However for us, theft, immorality, infidelity and polytheism are bad; oneness, prayer, and charity are good. But for God, all of these are good. For example, for a sultan, the existence of dungeons, gallows, robe of honor, goods, property, citizens, weddings, drums and flag in his territory are all good. However just as the robe of honor represents the perfection of the reign, hanging or putting people in a dungeon does the same. All of these are good in the eyes of the sultan. But for the citizens, how could the robe of honor and the gallows be the same?”

The perfect human being, the person on the level of revered Adam, does not see things as being different from the Truth [*Haqq*] just as s/he does not see the Truth being different from things. Perhaps, s/he sees people existing with the Truth and sees Truth manifested in the mirror of things and creatures. The person in this level says “the past is the future, the future is the past / [evvel âhirdir, âhir evveldir].”¹⁰ ”

The Sufi masters were nourished by the same main source—the Reality of the Prophet Muhammad.

Misri unveiled his reality through the Reality of the Prophet Muhammad. Therefore his influence still continues. He not only united the opposites in his life but also united the differences among the various communities and paths. He is a Sultan of Unification. The prayer of the servant is the Niyazi Misri. Our goal is to reach the level of being the servant of God, to recognize ‘being nothing’ and to reach this level of ‘nothingness.’ If there was not the Divine Light what would happen to us? In all creatures the reflection of the Divine Light is manifest and from the creation’s perspective the source of that

10 Sargut, Cemalnur. *Hiz. Âdem: Fusûsu'l-Hikem Çalışmaları I.* (Commentary Part I on Ibn Arabi's Fusus al-Hikam: Adam). Istanbul: Nefes Publication, 2010, p. 94-95.

reflection is considered as the light of the Prophet Muhammad. Whoever receives this comprehension by the will of God is the Human / Adam. And the Time is questioned from him. Niyazi Misri said that he is the *son of the time* [*Ibn al-Vaqt*] due to his complete nothingness and servanthood, however it is obvious that his actual status is that of being the *father of the time* [*Abu al-Vaqt*]. Niyazi Misri still enlightenes our time. He tells us that the Unity exists in the multiplicities and the multiplicities represent the Unity. Even while living in isolation he is with the crowds, even in the crowds he is in his isolation. These spiritual masters are multiplicities in themselves and unities in their loneliness. They would both be understood with each word piercing the soul while also not understood at all. How is it possible for those who do not experience the Divine Beauty [*Jamal*] to comprehend these spiritual masters? Only those who see, who witness, would know about the Unity of God.

God manifested in the Reality of the Prophet Muhammad; God began to create from there and Adam is the reflection of that Reality. In Adam all the attributes and names of God are manifest¹¹. Adam is honored by this status. All the creation prostrated in Adam's presence and followed him¹². All the world is enlightened by the Divine Light [*Nur*] that is manifested in Adam, because this Nur is the Light of God who stated "I am the Light of the Universes" (Qur'an 24: 35) and manifested through the Completed Human Being's heart, and there is the enlightenment. Pre eternity is the appearance of the names of God while ultimately the Seal of His Essence is manifested in the Prophet Muhammad and by this way the Exalted God showed the seas in the drop. And through this drop His Essence emerged and God transformed that point into the center of the

11 Sargut, Cemalnur. *İnsân-ı Kâmilin Hakikati*. (The Reality of the Completed Human Being: Commentary on the Qur'an: Sura al-Baqara.) Istanbul: Nefes Publication, 2012, p. 29-31, 77-80.

12 Sargut, Cemalnur. *Hiz. Âdem: Fusûsu'l-Hikem Çalışmaları I*. (Commentary Part I on Ibn Arabî's Fusus al-Hikam: Adam). Istanbul: Nefes Publication, 2010, p. 40-41.

universe, and from that center God manifested Himself as the Mercy and Compassion. All the Messengers and Friends of God were enlightened by this Light. The source of this Light is the Prophet Muhammad. Due to His Will, from Niyazi's demolished self God made Niyazi famous and influential.

Another couplet by Misri states that

*"The seas of the world are hidden in the heart of Adam
How difficult if they travel thirsty without finding the sea."*

Based on this approach we learn that the manifestation of the essence of God in the Completed Human Being is realized by burning all the names and attributes and the Completed Human Being is stripped from his existence therefore being object of honor of the manifestation of the Truth's Essence.¹³

Niyazi Misri wrote the following couplet:

*"O Niyazi, since Adam is the flame lighting all the world,
It is from Adam's breath that the spirit of life is received"*

In Misri's writings references are always made to the Qur'an, just like antecedent Sufi masters.¹⁴ Here Niyazi's analogy is related with the Completed or Perfect Human Being, Adam being the first human created by God.

The prayer of Ibn Arabi was "My Lord! Please provide my livelihood not with love (ashq) but with the desire for love (ashq)." ("Rabb'im aşk arzusuyla rızıklandır, aşkla deęil" /"Rabbi 'rzuknî shahvata'l-hubb, la'l-hubb")¹⁵ Niyazi Misri prayed the same way. Niyazi Misri's proximity to the Prophet Muhammad and the Family of the Prophet (ahl al-bayt), especially the Karbala

13 Sargut, Meşkûre. *Ârifler Bahçesi'nden*. (From the Garden of the Gnostics). Istanbul: Seyran Publication, 1993, p. 13.

14 Safi, Omid. "Did the Two Oceans Meet? Historical Connections and Disconnections between Ibn 'Arabi and Rumi," *Journal of Muhyiddin Ibn 'Arabi Society* xxvi (1999), pp. 55-88.

15 Addas, Claude. *Ibn Arabi: Kibrî-i Ahmer'in Peşinde*. [Quest for the Red Sulfur: The Life of Ibn Arabi]. Çeviren: Atila Ataman. Istanbul: Gelenek, 2004, p. 73. Reference is provided as endnote #136: *Kitab al-Vasail* p. 4, *Futuhât*, II, p. 325.

martyr Hussain, the grandson of the Prophet,¹⁶ is manifested in his writings. While writing he also lived and felt that closeness. Since the revered Hussain¹⁷ had been through many tortures, Niyazi Misri found himself being put through similar experiences. However, both of them, in meeting with those trials didn't complain but accepted all as coming from God, as in Yunus Emre's saying: "without separating the poisons from candies," they appreciated even the hardships. Niyazi's closeness to the Prophet and his family allowed him to experience the Paradise here on this world while facing many insults, for example, when he was exiled to Lemnos he was put in shackles and in accordance with his will he was buried with those shackles. However, from his perspective, the shackles in the hearts are the ones to be feared and not those on the ankles.

"While thinking of the saying of the Prophet Muhammad, "Paradise lies under the feet of mothers"; there is a resemblance between this world and a mother as birth-givers. Therefore, the meaning of being in this world, in the case of approaching to the path of seeing the Truth and the Reality, one is directed towards the hereafter world which is the realm of joy. Of course, this being directed is done thanks to this world. For those knowers the outer life of this world is the hell, and the inner meaning of life of this world is the paradise."¹⁸ Since he reached a realm where there is only freedom and independence he sets the exemplary role model for the rest whoever wishes to reach the level of Human from humankind by hopefully understanding the meaning of the Friends of God, like Mehmed Niyazi Misri.

16 Sargut, Cemalnur. "Niyâzi-i Mîsrî Hazretlerinde, Hz. Âdem ile temsil olunan insânî hakîkatin idraki" (Niyazi Misri's Understanding of Human Reality represented by Adam), unpublished paper for the "Prayer of the Servant Misri Niyazi International Symposium" held on October 9-10, 2010 in Istanbul, and October 15-17, 2010 in Malatya organized by the Turkish Women's Cultural Association, TÜRKKAD.

17 Tatçı, Mustafa. *Burc-ı Belâda bir Merd-i Hudâ: Niyâzi-i Mîsrî*. (A Friend of God at the Bastion of Trouble/Scourges: Niyazi Misri.) A Biography of Misri. Istanbul: H Publishing, 2010, p. 37.

18 Sargut, Meşkûre. *Ârifler Bahçesi'nden*. (From the Garden of the Gnostics). Istanbul: Seyran Publication, 1993, p. 6-7



Niyazi Misri's short biography

Mehmed Niyazi Misri was born in Malatya to a Sufi household. His father Ali Chelebi was a Sufi master of the Naqshibandiyya order. Niyazi was a seeker and he refused to follow his father's path and chose to become a disciple on a Halvati path in Malatya. He was seeking after Islamic religious sciences. However his life was shaped by Sufi studies.¹⁹

He started his studies in Diyarbekir and Mardin, later travelled to Egypt to al-Azhar Madrasa [University] for further studies. After a while his spiritual teacher there, who was on the Qadiri path, stated that: "if you would not give up the mundane sciences completely doors for the hidden meanings of spiritual realm would not be opening to you." Mehmed Niyazi Misri related his appeal to God for such an opening and in his vision saw the Qadiri path's founder Abd al-Qadir Gaylani (1077-1166) who directed him to go to the Anatolia to find his real spiritual master in his famous work *Mawaid al-Irfan* [Offerings of Divine Knowledge]. After this dream he requested permission from his teacher at al-Azhar to take his leave. His master wanted to offer him the decree of teaching, but Mehmed Niyazi refused

19 Tatçı, Mustafa. *Burc-ı Belâda bir Merd-i Hudâ: Niyâzî-i Misrî*. (A Friend of God at the Bastion of Trouble/Scourges: Niyazi Misri.) A Biography of Misri. Istanbul: H Publishing, 2010, p. 37.

to accept his master's offer and after receiving permission left Egypt to go to Anatolia and reached Istanbul. He stayed in the Sokollu Mehmed Pasha (1506-1579) Madrasa campus in Istanbul and started teaching there in 1646. Then he moved to Bursa where for a while he taught at another madrasa close to the Great Mosque of Bursa. Finally he again moved and went to Ushak, and in Elmali of Ushak took initiation with Shaykh Umami Sinan. He became imam and led the prayers in the mosques there as well as teaching his master's son the religious sciences he studied. When he reached the age of 40 his master Umami Sinan provided him the authorization to teach on his Sufi path. After that time tribulations followed him for the rest of his life. He lived and worked in Ushak, Kutahya, Bursa, and Edirne and later settled in Istanbul. In 1669 he came back to Bursa, where he taught near the Bursa Great Mosque and made candles to earn his livelihood and also to support the poor around him. A local patron established a lodge to honor Mehmed Niyazi Misri there in 1669-70. While he was settling there the debates between the Sufi institutions and scholars of Universities / Madrasa was very lively. At that time many Sufi orders were banned to organize the loud ceremonies of the remembrance of God [*zikr*]. However, Mehmed Niyazi didn't obey this new rule and continued with his practices. The persecutions began following his dissidency. The fame of his sanctity spread more and more and finally reached the ears of the grand vizier Kopruluzade Fazil Ahmed Pasha. The Ottoman grand vizier Kopruluzade Fazil Ahmed Pasha invited him to Edirne where he was accused of using numerical explanations and was thus sent to exile to Rhodus Island in 1673. After nine months he was forgiven and came back to Bursa and continued to work there. In 1677 he organized a group of 300 darvishes to participate at the Russia expedition. He reached Edirne

and in the Salimiya Mosque he preached. Due to his sermon he was exiled to Lemnos Island for the first time. After two years of exile he was pardoned but he refused to come back. He established his lodge at the Lemnos Island and after fifteen years he went to Bursa. At that time the Ottoman Sultan Ahmed II. treated him and his disciples kindly, showing respect to him. Despite this new and nice condition rumors started against him. Oppressive administrators feared that Misri would know about their mistreatments of people through miracles and inform the Sultan, thus bringing more hostility. The Grand Vizier Mustafa Pasha persuaded the Sultan to relinquish his wish of receiving Mehmed Niyazi Misri's blessings because the Grand Vizier thought that having Misri's presence would bring greater provocation. When Mehmed Niyazi went to Salimiya Mosque for his sermon people surrounded the mosque and there was a vast uncontrollable crowd preventing anyone to enter the mosque. Mustafa Pasha with the inculcations of Vani Mehmed Afandi influenced the Sultan to get an imperial decree for Mehmed Niyazi Misri's exile to Lemnos again. Mehmed Niyazi Misri was sent to exile in 1693. There in 1694, he passed away at the age of 78.²⁰

Mehmed Niyazi Misri wrote many works and even kept a diary.

As his short biography indicates Niyazi Misri lived in the 17th century during the Ottoman rule. This time is considered a chaotic period in the Ottoman history due to many rebellions. Central political power and authority has always feared Sufis. Sufis have strong influences over people. No matter how unrelated their interest to worldly affairs they were still considered as threats to the throne.

20 Babinger, F. "Niyazi Misri," *Encyclopaedia of Islam*, 2nd edition.



Samples from
Niyazi Misri's
Poems²¹

21 Altuntaş, İhrâmcızade Hacı İsmail Hakkı, *Niyâzi-i Mısri Divan-ı İlâhiyyat ve Açıklaması* (. Istanbul: Gözde Publication, Cilt 1-2-3)
Translations of Poems:Victoria Holbrook



*You who made the entire universe rest upon one spirit
You who made Adam beloved, loving that spirit alone*

*You who taught Adam the names and honored Adam's progeny
Who made him Sultan of the angels at the heavenly throne*

*You lit the lamp of all the world with Adam's luminous face
Making that face evidence and proof of His essence's mode*

*You who made Adam first, Muhammed seal and last of this world
You who made the Seal of Prophets humanity's paragon*

*You who made Muhammed's essence center of the world's compass
His inner mystery axis of truth, site of compassion*

*You who made God's prophets and friends all sites of the lights of God
Made all affairs coincide in Muhammed and become one*

*You who while this helpless wretch was languishing dead to himself
Named him Misri, renowned and remembered on every tongue*



*Let there be blessings for all who come to love's market, blessings
Blessings for all those who may burn in the fire of love, blessings*

*For all who like Mansur on the gallows of I am the truth
Give up body and soul and hang for the sake of love, blessings*

*Who like Ibn Adham give up crown and throne to gird themselves
For service to the Substitute, the Sultan of Love, blessings*

*For the nightingales who sing heart and soul in love's rose garden
Throwing themselves in the fire of love like Abraham, blessings*

*For love's architect who pierced the mountain of his own being
To find a way to Shirin's country, O Niyazi, blessings*



*I used to think I had not one friend left in the whole wide world
I thought I'd abandon myself, I knew no one else remained*

*I'd see a thorn in every thing, never a bed of roses
Now the whole world is a bed of roses, and no thorns remain*

*My heart used to weep all night and day moaning and crying out
I don't what has happened, but neither sighs nor tears remain*

*Multiplicity is gone, oneness has come, I'm with the friend
The whole world has become God the Truth, no bargaining remains*

*Faith, piety, rule, reputation, all have gone with the wind
O Niyazi, what's become of you, no chains of faith remain*



*My soul's a nightingale again, the thorn's become a rose
All eyes on Him, everything there is, is Him, all is one*

*Since love's fire has awakened, seas of love are set to boil
Cascading like waterfalls everywhere, my eyes weep floods*

*My heart dove down into that sea, my tongue can speak no more
I've entered into His chant, all my limbs have become tongues*

*Today I am Farhad, I've cracked the mountain of being
Every part of me is a path leading to my Shirin*

*Give up black and white, take the creatures out from inbetween
Turn back from here, Niyazi, do not wait, the call has come*



*The gnostic has no evident name or trace
His gnosis is not known, nor father nor race
He who abandons his station has no place
The people of truth leave behind no trace*

*He leaves no trail that by trail he would be known
He raises no dust, that thereby he'd be known
Don't think he's someone whose words can make him known
The people of truth leave behind no trace*

*Though in the world there are many qualities
Know that Araf folk assign his qualities
Be just, if you're not stubborn as a donkey
The people of truth leave behind no trace*

*If you ask of his thanks and resignation
You will not find him seeking that description
He knew you would seek him through indications
The people of truth leave behind no trace*

*The manly men concealed in God the Truth's domes
Appear to be like all ordinary folk
They do not rise like stars nor do they revolve
The people of truth leave behind no trace*

*Hellfire and lust are legs for us to walk on
Spirits mount upon them and keep moving on
It's upon these one reaches far as God's throne
The people of truth leave behind no trace*

*If he does not see it on the horizon
The gnostic does not know it in his body
That is why those who know always repeat this
The people of truth leave behind no trace*

*Though there seem agent quality from afar
And someone corresponding to it as well
Help those who are near, do not get in the way
The people of truth leave behind no trace*

*Those who strike him do so to make him weep tears
Or make efforts to put him in narrow straits
And he weeps, becomes angry to rebuke them
The people of truth leave behind no trace*

*In a world without breath not one mote can live
Breath is colored by mote and can't be regained
What comes from God the Truth is not exhausted
The people of truth leave behind no trace*

*There never can be in the world a people
Among whom no gnostic can ever be found
Attributes must be attributed always
The people of truth leave behind no trace*

*Some of them are happy, some unhappy
Some masters of their craft, some idle gamblers
And many seem to be executioners
The people of truth leave behind no trace*

*If acts are done according to sacred law
Don't you say that they are reprehensible
If they don't deny the law, give your regard
The people of truth leave behind no trace*

*Whatever there may be found inside this world
If it occurs, then it is as it should be
They shall not find defect in any of them
The people of truth leave behind no trace*

*To Niyazi come the absent and present
Visible all accidents and substances
Each one manifest with its own special sign
The people of truth leave behind no trace*



*O stranger nightingale, where is your country?
Give us a clue, where is your rosebed country?*

*You've not befriended anyone in this land
You must have a beloved, but where is she?*

*You moan and wail more with every passing day
Sighs and cries have become your custom and way*

*Who is your guide and master upon love's way
Where did you get your patience and constancy?*

*Have you no friends—your heartache is so extreme
You have abandoned comfort, you're suffering*

*You can't tell day from night, you're awed constantly
So where, pray tell, might your day and your night be?*

*What have your eyes seen gazing upon the rose?
How has your gaze cloaked the essence of the rose?*

*None has been confidante to your mystery
No one knows where your horseback rider might be*

*While you flew in the sky they made you alight
They fastened chains of the four elements tight*

*They called you Niyazi while you were but light
Where is your stature of pre-eternity?*



*Some may try to enslave God the Truth's bondsmen
Yet it is not they who make men slaves, but Him*

*It's He who buys and sells in the marketplace
It's He who makes some poor and some gentlemen*

*He transforms the copper of some into gold
And transforms into base coin the gold of some*

*He keeps some in the world smiling constantly
And increases the sighs and cries of some*

*Some he deprives of the things that they most love
Taking away their men, he widows some*

*He gives children to some who do not want them
To others who do, He gives foster children*

*Some cannot find a cloak of horsehair to wear
While He clothes others' horses all in satin*

*For some He makes bitterness out of sweet honey
And sweet honey out of bitterness for some*

*Sometimes He turns the bright sun into black mud
And sometimes makes a clear lake out of black scum*

*To some he teaches alchemy's mysteries
He makes gold out of all the copper they own*

*Some He makes nightingales who weep for the rose
Like moths seeking light He burns to cinders some*

*One has the breath of Jesus, raises the dead
One is the Antichrist, and kills living men*

*He makes the corrupt sound, and the sound corrupt
He makes the right side left and the left side right*

*He turns feet into heads and heads into feet
He turns tongues into ears, and ears into tongues*

*He puts an elephant inside an ant's craw
Turning an ant into an elephant sometimes*

*Sometimes He turns travelers away from the path
And sometimes He makes a path without travelers*

*Sometimes He makes abandoned places festive
Sometimes banishes gaiety to the winds*

*He pulls the thread of four elements out through
Nature's needle, making this that and that this*

*He makes wind into fire using subtlety
And then fire into wind using density*

*He hardens water to create stones and earth
And pours out stones and earth to create a flood*

*He makes sweet water out of the salty sea
He makes water wind and makes wind into rain*

*All worldly things stretch out toward one another
Like prepositions that change the case of nouns*

*He leaves the clever helpless to solve problems
And does things so they seem done by the clever*

*The Jonah of these words is not Egyptian [Niyazi Misri]
The riddle here in this game is put by Him*



*O my heart, come, give up all else and swear fealty to love
The class of men known as truth's folk have taken for their leader love*

*Love stands first among all existents and all that can be known
For they've not been able to find a beginning before love*

*And although everything passes away love remains alive
That is the reason they have declared there is no end to love*

*I hope for you prosperity in companionship with God
Come, don't even for one instant keep my heart from your love*

*Remove from my heart all other than the passion of Your love
Both in this world in the next world make known to me Your love*

*To be in love even in Hell is paradise for lovers
Because for lovers Paradise itself is Hell without love*

*O Niyazi, follow love if you seek a spiritual guide
For the prophets and friends of God the guide of the way is love*



*I'll reveal so many mysteries of God, O trusted friends
Which gnostics have explicated in symbolic form only*

*However much I do reveal His mystery can only grow
While He is clear as day, manifest signs serve Him as a screen*

*Those who feel God's oneness are speechless, their minds on the return
None but blaspheming folk can bear witness to His unity*

*Those at the highest point of all reside underneath the ground
Though He is one essence there appear a thousand qualities*

*Behold this lampshade whose candlelight is the light of essence
His essence is one but there's no limit to His qualities*

*Outer and inner all are one lighthouse, there is no other
Man's light is lampshade for the sum of potentialities*

*O Niyazi, since Adam is the flame lighting all the world
It is from Adam's breath that the spirit of life is received*



*I gaze at my love's beauty and call out, friend, friend
My heart is torn in shreds and I call out, friend, friend*

*I'm filled with your love, my self-denial was wrong
Now I'm always drunk on you and call out, friend, friend*

*In mosque and winehouse, at home or abandoned house
At Kaaba or heathen temple, I call friend, friend*

*Like water I cascade from mountain to mountain
Well and ill in awe of me, I call out, friend, friend*

*A stranger, I became nightingale to the rose
I pierce my heart constantly and call out, friend, friend*

*I set aside the world's pain, took wing to naughtness
Flying all the while with love I call out, friend, friend*

*What I seek is in the spirit, and in the flesh
While I know He is with me, I call out, friend, friend*

*Sometimes it's the absolute, source or dependent
From all I gaze on God the Truth and call, friend, friend*

*State and station, from pre- to post-eternity
There's no cure for this disease, I call out, friend, friend*

*All is the friend's face, I don't take my eyes away
His name does not leave my tongue, I call out, friend, friend*

*Expansive as the sea, and tight as any cage
Until this voice falls silent I will call, friend, friend*

*I turn like heavenly spheres, wander like the sun
I take my pleasure in change and call out, friend, friend*

*Not on the ground, in the sky, not dead or alive
Everywhere and all the time I call out, friend, friend*

*I've come from that friend's country, breathing in His rose
With the tongue of Niyazi I call out, friend, friend.*