



Teachings from a
Classical Sufi Master
Sidi 'Ali al-Jamal

Selected and Translated
by Shaykh Fadhlalla Haeri
and Shaykh Hosam Raouf

Teachings from a Classical Sufi Master

*Extracts and abbreviations from
'Advice to the Seeker on the Path of Asceticism'*

By

Sidi `Ali al-Jamal

Selected and Translated By
Shaykh Fadhlalla Haeri
and
Shaykh Hosam Raouf



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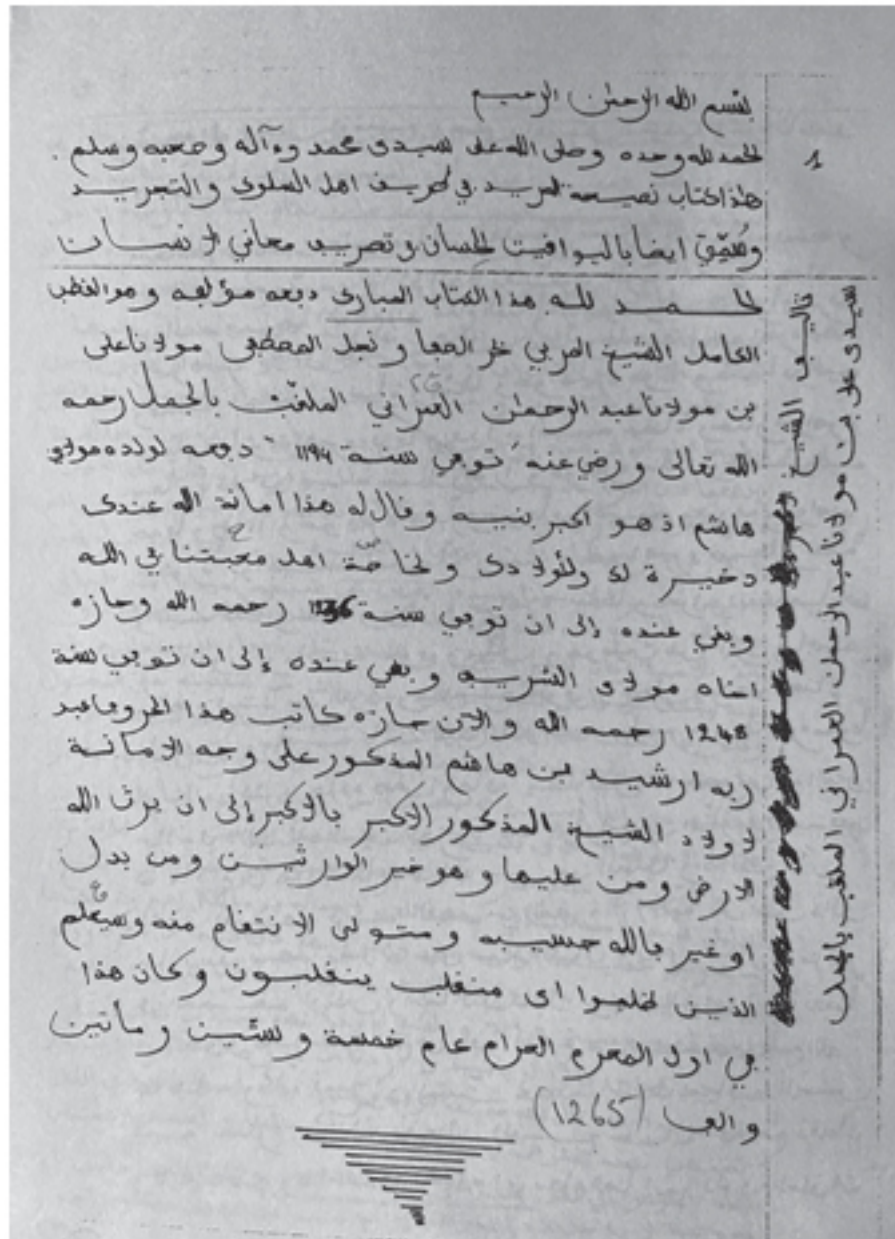
Preface

One reads many books but only a few make an immediate and strong impression. These are books of transformation in which the subject matter emanates as an effulgence of light from the heart of the author, reflecting Reality and Truth. The words penetrate the hearts of the readers leaving them feeling as though the words were already in their hearts but only needed a bit of dusting to be revealed. When this takes place, joy overwhelms the readers and the book becomes a part of them. This book of Sidi `Ali al-Jamal is one of these very rare books.

This rendering evolved out of a number of sessions during which Shaykh Fadhlalla dictated the extracts and abridgements, adding many explanations. Gratitude and thanks are due to all who assisted in its production, especially Najmah Ansari, Muna and Abbas Bilgrami, Mariska Botes, Ban and Haroun Ebrahim, Aliyah Batul Haeri, Muhammad Hussein Haeri, Muneera Haeri, Margi Lake, Muhammad Nanabhay, Ayesha and Abdul Karim Powell, Daliah Raouf, Alison Raouf, Safiyyah Surtee, Professor Sa`diyya Shaikh and Ahmed Baasith Sheriff.

I thank Allah and my brother, Shaykh Fadhlalla for the honour and privilege of being involved in producing this blessed book.

Shaykh Hosam Raouf



“Image of the first page of the handwritten copy of the original manuscript used by Shaykh Fadhlalla Haeri and Shaykh Hosam Raouf.”

Introduction

The author of this book is the great Shadhili Shaykh Sidi `Ali al- Jamal of Fez, Morocco, who died in 1194 Hijrah. The original Arabic title of the book was ‘Advice to the Seeker on the Path of Asceticism’ or ‘Beautiful Rubies in Understanding the Meaning of Man’.

My first exposure to this book came through Diwan Press, 1977 complete translation of the text by Aisha `Abd ar-Rahman at-Tarjumana, which was produced under the direction of Shaykh Abdulqadir al-Murabit. I loved the book, benefited from it, and was inspired to read the original in Arabic.

A photocopy of a handwritten version of the book later came into my possession. The original handwritten manuscript uses classical and Qur’anic Arabic and Sufi terminology with a Maghrebi vernacular. The style of the writing is free-flowing and repetitive, with long paragraphs and sentences covering several ideas in a charmingly quaint fashion. A method of exposition which was common practice with the learned men of past centuries, when books and reading were rare. This version was likely to have been handed down through several generations of the family of Ibn Ajiba (another great Moroccan Shaykh, who died in 1224 Hijrah). The manuscript was written in 1265 Hijrah in a partly colloquial Maghrebi script by the grandson of the author, with many variations in the quality of the writing, the size of the words and lengths of the sentences.

A few years on having enjoyed the book in the original Arabic, I felt inspired to produce a revised version with the topics rearranged, which would be more reader-friendly. By Allah’s generosity, some of my close brothers and students in Islam, especially Shaykh Hosam Raouf, encouraged me to abridge, edit, and translate the book. Throughout this project, I felt the guiding light of the deceased author and his acceptance of this work.

Sidi Mustafa al-Basir, a contemporary Darqawi Shaykh, (died 1427 AH/2006 CE), told me that Sidi `Ali al-Jamal had written a few pages at a time and dropped them from the window into the courtyard of his house. It was his successor, Moulay al-Arabi al-Darqawi, who collected the pages and put them together in the form of a book. When Sidi Mustafa visited us from Morocco in December 2002, he was delighted to hear this selection from Sidi `Ali al-Jamal’s work had just been completed. He, himself, had thought of doing something similar but had never managed it.

This rendering from Sidi `Ali’s work has been produced with the express purpose of serving the cause of original Islam and the Prophetic Household, from whom this Shaykh is descended.

Our ultimate accountability and gratitude is to Almighty Allah and His generosity.

Shaykh Fadhlalla Haeri

Explanatory Note to The Reader

We have tried to modernise some of the language but did not want to change concepts and ideas that were the norm at the time of Sidi `Ali al-Jamal, even when they would not be used today.

Readers are advised to first read the text through, then to read over what makes sense to them and, finally, to try to see the interconnected text as a whole.

This book addresses seekers at different levels of spiritual development. It is a treatise on the life-long journey towards man's full potential.

The original text was in Maghrebi Arabic using Sufi terminology. Some of the terms used denote different meanings, the word 'annihilation' being an important example. It means the disappearance from the world of duality and separation, through total surrender, to the unique world of unity and gatheredness. This annihilation implies enlightenment through transcendence to pure consciousness from the realm of the discernible senses.

Other terms, such as 'gnostic', are used interchangeably with 'enlightened', '*arif*', a teaching shaykh, or a master. When the word 'inward' or 'inner' is used on its own, it means inwardly hidden, and 'outward' or 'outer' means outwardly manifest.

Some Sufi terms used here do not have an appropriate equivalent in English; hence a glossary of Arabic Sufi terms is included at the end of the book.

Preliminaries

*Haqiqa*¹ and *Shari`a*²

Shari`a is the beginning of all things and *Haqiqa* is the end of all things. When the beginning is great, all is great.

He who enters *Haqiqa* is like someone entering a vast desert. He must either be familiar with the large open expanse or he must be rescued from it. One should enter the desert only with a guide.

When the seeker joins *Haqiqa* and *Shari`a*, his knowledge of Allah's ways becomes perfect.

Shari`a without *Haqiqa* will destroy the seeker inwardly every time. *Haqiqa* without *Shari`a* destroys the seeker outwardly. A balance between *Haqiqa* and *Shari`a* is the attribute of the messengers, prophets, martyrs, and *awliya'* (friends of Allah – sing. *wali*).

Many ancient communities were destroyed because they were attached to *Shari`a* alone without having *Haqiqa*.

Shari`a is life for the body and *Haqiqa* is life for the *ruh* (the spirit/soul).

Whoever follows *Shari`a* without *Haqiqa* has gone astray, and whoever follows *Haqiqa* without *Shari`a* is an apostate. Whoever joins *Haqiqa* and *Shari`a* is successful.

Haqiqa is hidden and is gatheredness. *Shari`a* is manifest and is separation. Wherever *Haqiqa* appears inwardly in action, it leads to different outer levels of appropriate separation.

The people of *Haqiqa* are indeed the people of the inward and of inner discipline.

He who wants to be in *Haqiqa* must elevate his people and stay within *Shari`a*. Thus, whoever is not a servant of *Shari`a* has no share of *Haqiqa*.

Shari`a is outer expression and *Haqiqa* is inner reality. *Shari`a* is separation and *Haqiqa* is gatheredness. Separation is the source of gatheredness and gatheredness is the source of separation.

Shari`a relates to habits and norms and the seekers desire change and the breaking of norms.

Know that *Shari`a* is a banner raised during a battle, and *Haqiqa* is the army. As long as the banner is upheld, the army is winning. When the banner falls, the army is defeated.

The *din* (life transaction between Allah and man, religion) continues and endures by the *Shari`a*. It is our capital, whereas *Haqiqa* is our profit and bonus.

The master of *Haqiqa* is rejected by all creation, except for the very few. Prophet Musa (Pbuh) (Moses) could not interpret or understand the actions of Khidhr (the servant of Allah with divinely inspired knowledge) who had more knowledge than he did, thus he objected to

¹ Inner, ultimate reality, truth, science of the inner. From '*haqqa*', to be true, right, just, authentic, valid, and '*haqqaqqa*', to realise, make something come true. The Divine Name, *al-Haqq*, the Truth, He whose being never changes.

² Literally means the path, the main road. *Shari`a* is the riverside from where one takes water, the outer laws and boundaries. It is the code of conduct, behaviour, modality of a people based on the divine revelation of their prophet.

his actions. What chance then is there for the common people?

Prayer is of two types. The first is a sensory prayer of *Shari`a*, which is the prayer of the common people. The second is the real prayer of meaning, which is the prayer of the elite.³ Whoever enters the prayer of meaning will not leave it as, it is said, “When the heart prostrates, it never rises.”

All that is wisdom by choice is *Shari`a*, and all that is power by force is *Haqiqa*. You plant by *Shari`a* and reap by *Haqiqa*. You plant humility and reap might, and the reverse is true. Allah has created the action and ascribed it to you, and your action will enable you to seek Allah. Allah puts the option of planting good or evil in your hands, so that it will be a proof for you or against you.

Shari`a and *Haqiqa* are bound by gatheredness and released by separation. When *Haqiqa* binds, *Shari`a* releases and the opposite is true. All increase in existence is between binding and releasing. When *Haqiqa* is revealed *Shari`a* veils it and the opposite is true. When one exalts one debases and the reverse is true.

Haqiqa is inner beauty and gatheredness and outer majesty and separation. *Shari`a* is outer beauty and gatheredness and inner majesty and separation. The common people set out for *Shari`a* and neglect *Haqiqa*. The elite set out for *Haqiqa* and neglect *Shari`a*. The elite of the elite set out for Allah and reject all falsehood.

Whoever follows *Haqiqa* without *Shari`a* is like one who builds the foundation of a house but not the house itself, whereas the one who follows *Shari`a* without *Haqiqa* is like one who builds a house without a foundation.

Some people are veiled by *Shari`a* from *Haqiqa*, while some are veiled by *Haqiqa* from *Shari`a*. Whoever makes *Shari`a* the door to *Haqiqa* is on the side of Allah. Allah says, “Enter houses through their doors.” Whoever comes to the door of *Haqiqa* other than through the door of *Shari`a* will be turned away.

The master of *Haqiqa* is truly an *`arif* (gnostic) of Allah and is transformed by contemplation of Allah. Masters of *Shari`a* act by creation and are the disciplined people of this world.

Shari`a is slavery and *Haqiqa* is freedom. These two states alternate in man like day and night. He who recognises Allah in the bitterness of slavery will also recognise Allah in the sweetness of freedom. The real servant of Allah loses awareness of the bitterness and freedom and what follows belongs to Allah. The servant of states is destroyed in the states. The state of freedom is destroyed by its sweetness, and the state of slavery is destroyed by its bitterness. Allah says, “O world! serve whoever serves me, and exhaust whoever serves you.”

You must understand that the people of *Shari`a* deny the people of *Haqiqa* and they are right to do this. However, if the people of *Haqiqa* deny the people of *Shari`a*, they are wrong. It is because the people of *Shari`a* are guards to the King and the role of the guards is to refuse entry to the King.

The people of *Haqiqa*, however, are they whose rejection by the people of *Shari`a* is not important to them. Therefore, they pardon all people including those who reject them, for they are annihilated from what is other-than-Allah. They are completely absorbed in their contemplation of the Master. The people of *Haqiqa* are already sitting with the King and the people of *Shari`a* are at the door.

³ The wise and mature seekers who have attained a high state of spiritual wisdom.

Shari`a is outer wisdom and the common people are overcome by witnessing it. The elite are dominated by witnessing power and are inclined to it.

Power and wisdom are Allah's attributes.⁴ The attribute of wisdom is always static, while the attribute of power is ever fresh. Power means turning to the unseen and to Allah without self-concern.

Shari`a was brought into existence as an indication of *Haqiqa*. Every *Shari`a* has a reality but not every reality is a *Shari`a*. Whoever enters the door of *Shari`a* reaches *Haqiqa*, whereas the reverse is not always true.

Annihilation in one's blessings is annihilation itself, whereas annihilation in the Blesser is the source of success. He who is annihilated in that with which he is blessed is miserable and he who is annihilated in Allah is perfect. Some of the things that stop one from reaching that state are existential pleasures and regrets.

People of *Haqiqa* are exiled and rejected, and the people of *Shari`a* are present and accepted. People of *Haqiqa* are attached to their Master and do not recognise other-than-Him. They are distracted from being occupied with this world, and Allah says, "Few are they" (the people of *Haqiqa*). All the mosques and gatherings and governments are only set up for *Shari`a* and its people. As for the people of *Haqiqa*, they have been given something by Allah that the common people do not have. The enlightened ones say, "I left the people, their *din* and their wealth, and sought You, O Allah! You are my *din* and my wealth."

Only *Haqiqa* can bear *Haqiqa*.

The one of *Haqiqa* has withdrawn from creation by contemplating the Real and has withdrawn from his annihilation in the means by contemplation of the Maker of means. His intoxication has overcome his sobriety and his gatheredness has overcome his separation. The perfect servant is he who drinks, and his sobriety is increased, and he who withdraws, and this increases him in presence. His gatheredness does not veil him from his separation, and his separation does not veil him from his gatheredness. His transformation does not bar him from his ongoingness and the reverse is true. He gives everything its due.

Some of the *fugara'* (pl. *faqir*) repeatedly asked their Shaykh to guide them to the *Haqiqa* of wisdom. Their Shaykh asked them to come the following day, and when they arrived, he came out carrying a child in his arms and said, "Look at this child of mine. It has *`irfan* (enlightenment, gnosis), which you are seeking from me." At that moment, many doors opened for some of the students who understood those words, while the rest increased in bewilderment.

Existence and its Pattern

Existence is always full, never empty. It is full of either form or meaning. Whatever increases the form, decreases the meaning, and vice versa.

When you fear existence and existence overpowers you, your fear is a basic one. You can overcome your fear of existence by Allah. If, however, you rely upon yourself everything will overpower you and you will continue to fear everything.

Whenever the perfection of existence appears to an enlightened man it appears as something that is the perfection of the manifestation of power.

⁴ Wisdom is to do with balance, whereas Power is pure energy. Wisdom relates to context and appropriateness, whereas Power is at all times. If Power is used appropriately, it has entered the realm of Wisdom.

Whenever existence appears, non-existence appears after it and it is like that when non-existence appears—existence appears. Only the one who is beloved perceives the relationship of existence and non-existence and has the perfect courtesy, which comes through contemplation.

When you humble yourself to existence and give it power over you, existence humbles itself to you. The kingdom⁵ of man resides in their service and their service is found within their leadership.

Allah made man a copy of existence and existence a copy of man, from the highest to the lowest. Man contains the highest things, the noblest things, as well as the smallest and most despicable.⁶

Your inner supports the outer aspects of existence and your outer supports the inner aspects of existence. Existence is like a tree and you are its roots, existence is like your body and you are its heart.

Know that the details of every created thing down to the smallest ant are recorded in existence. All of existence lies between gatheredness and separation and thus contains every gatheredness and every separation.

Know that all of creation is like the earth from which it has come. The earth in which you plant is the one from which you harvest.

Existence confronts you with perfection when your inner self reflects perfection and existence confronts you with imperfection when your inner self is imperfect. The Shaykh's advice to the *faqir* is, "Acknowledge your stupidity and ignorance, for this leads to intelligence and knowledge."

The Shaykh advised the *murid* (pupil), "Do not deny or ignore yourself when you have the urge to do something, for the self is like a trained dog - it only barks at the living. When the self is veiled, it must be suspect, and when it is suspect it cannot be purified and made to grow" (i.e., do not keep hidden what is negative within you or it cannot be treated).

Allah has created existence for the sake of man as a mark of his honour and has created the human body as a mark of honour for the *ruh*. When the *ruh* departs, the body dies and if man departs, this existence will cease to exist.

Know that all existence flows according to the rules and the will of Allah. Part of the will of Allah is the will of His servant.

Know that existence and people are like mirrors. If you confront them with seriousness, they confront you in kind, and the same is true for beauty, majesty, separation, and gatheredness.

Existence can only be entered by the door of the self and the self is only entered by the door of existence.

Existence is from you and you are from it. According to the degree that you are its servant, it is your servant. According to the degree that you are its master, it is your master. According to how much you thank it, it thanks you. Similarly, if you debase and criticise it, it debases and criticises you. According to your truthfulness to it, it is

⁵ Kingdom in this context indicates the realm of the human body, mind and heart, and all that governs wellness and illness.

⁶ Whatever of existence that may be connected with or realised by human beings has its roots and essence in the human soul. It is seen in the outer but has its roots in the inner.

truthful to you. According to your rejection of it, it rejects you. According to your wrongdoing, wrongdoing comes to you. According to your aversion to it, it is adverse to you. It is as if everything is in your hand.

Man is a copy of existence and existence is a copy of man. Man rules existence and existence is under the ownership of the human being. The kingdom of man is based on the kingdom of existence. What man wills is in existence but what existence wills is not in man. Man uses existence as the heart uses man. The heart is the house of Allah in man and the heart is in Allah's hand. Allah turns it according to divine Will.

***Tariqa*—The Path**

This path of ours is prophetic and is based on *zuhud* (doing without). *Zuhud* is the way of transformation.

The path (*tariqa*) has three conditions: the first is the constant companionship of its people and its master, the second is to listen to them and behave accordingly, and the third is to be intimate with the people of *tariqa* and to behave like them.

The traveller on this path of ours relies on the highest thing outwardly, and that is friendship to the people of the Path. However, he is also a friend of the people of the lowest things. The people of *Haqiqa* respect and exalt the traveller, and the people of *Shari`a* shun and humiliate him.

The goodness of this path is in humbling the self and disregarding one's wealth. Departure from the path results in misery of the self and the illusion of profit. Allah says, "He buys from the *mu'mins* (believers) their selves and their property, and for that they have the Garden. The traveller on this path goes through three stages. The first is the outer stage of the common people, the second is the inner stage of the elite, and third is the outer stage of the elite of the elite.

The seeker of this path will only succeed if he is brave, resolute, and does not care about profit or loss. As for the fearful and cautious, there is no place for them on this path.

There are two paths to Allah and one leads to the other. The first is to do with nearness and the other with distance. The path of distance is the path of norms, and the path of nearness (to Allah) is the path of breaking norms.

This path of ours is called the path of the inner realm, which is the real realm. The outer realm is a copy of it and its shadow.

The first stage of this path occurs when the doors of the outer are blocked to the seeker, so that his Master comes to him. It is only after that that the doors of the unseen begin to open. The sun only rises after the darkness of the night.

It is said that great affliction and constriction are like festival days for those who know.

As for the *murid*, there is no day better for him than the day in which his inner and outer needs are great. At such times, the sincere *murid* must welcome his needs and not flee from them.

How can *Haqiqa* appear to you if you are occupied with self-concern and choice? How can your journeying be sound if you have desire, love, and hate? How can you attain a high rank, if your heart contains love of this world? How can your Lord be pleased with you, if you have not become thoroughly discontent with yourself? How will barriers fall for you, if

you are only seeking pleasure? How can you be free, if you claim love for the Creator but really love His creation? Had you returned to His door, you would have found Him forgiving those who turn to Him in *tawba* (repentance, turning away from wrong actions).

A Shaykh had a young *murid* with him. The *murid's* parents forbade him from visiting his Shaykh. The Shaykh's advice to him was, "Obey your parents in everything, except in their telling you not to come here. Come to us, even if they disapprove."

The first thing that the self deals with is creation, then withdrawal from creation, then hunger, then travelling, then talking to ordinary people and to distinguished ones, then serving without asking for a wage, then wearing rough and basic clothes. These things are doors to Allah.

What is desired of the seeker is that he leaves the means. Once you leave the means, you will see the original cause of all means. When the servant is with servants, he wears the same garments, and when he is with his Lord, he wears the garment of sovereignty.

This path is the reverse of what the intellect understands and is thus beyond the understanding of the ordinary people. It is to do with divestment. Planting the impossible will only yield the impossible and planting norms only yields norms, for one plucks the fruits of that which one plants.

This path of ours is the path of essence and is described by the attributes of the Prophet (S), who was outwardly majestic and inwardly beautiful.

The Garden is surrounded by hateful things, whereas the fire is surrounded by attractive things.

The seeker of this path is like a corpse because a corpse does not speak, does not move, is not concerned with the self, does not organise or manage, does not resist good or evil and does not turn. Whoever speaks to him elicits no response.

Enlightened Beings (*Wali/arif*)

The Shaykh said the reality of *wilaya* is that if you are sitting in the shade of the tent, you do not desire the sun, and if you are sitting in the sun you do not desire the shade. The man of Allah is he who sees by descent as well as by ascent. It is he who serves by retreating as well as by advancing. My Shaykh said, "If you are in the light and the people of darkness want to harm you, they will not be able to do it. Darkness does not reach light and their harm will return to them."

If the *'arif* scrutinises and examines the self, he will not find the weight of a mustard seed that is not correct. The *'arif* will find it perfect in every way. If you scrutinise the whole of existence, you will come to the same conclusion; it is always the perfection of perfection.

The self is a copy of existence and existence is a copy of the self. This knowledge is only obtainable from the company of the *'arifs*, if they can be found. They are the ones who do not reject any aspects of the self or of creation.

The Shaykh says, "I did not find a lover in existence equal to my soul. It is the most beloved of lovers to me. It is the spring of all good things and it is the spring of the secret of lights. I found nothing in existence, except good, and I did not concentrate on anything or turn to it, but I found it before me sooner than in the blink of an eye. My cure is in it and my healing is from it. My beginning is from it and my end is in it, it is my drink and it is my watering place. I seek it and it is my goal. My transformation is

from it and my transformation is in it, my presence is in it and my intoxication is by it.

Biographic Note About the Author

Sidi `Ali ibn `Abd al-Rahman al-`Umrani `al-Jamal' (1090-1194 AH, 1675-1779 CE) was a great *`arif* from Fes who lived to be over a hundred (either reaching 104 or 105). He earned the *kunya* (honorific teknonym) `al-Jamal' (the camel) from the exclamations made by onlookers who saw him lifting a camel from the middle of the road and placing it to the side: 'He is indeed the camel!' Hagiography adds, in a play on this name, that he was known by the angels of Allah as al-Jamal (Divine Beauty).

During his long life, he served the Moroccan government administration before travelling to Tunisia where he learnt from the Sufi masters there. He later returned to Morocco to study further under other masters, among them the most notable being Sidi al-`Arabi ibn Ahmad ibn `Abdullah al-Andalusi, with whom he remained for 16 years. After his passing al-Jamal built his *za`wiya* in Fes.

He was the teacher of Moulay Muhammad al-`Arabi al-Darqawi (d. 1823 CE), and it was from him that the Shadhiliyya–Darqawiyya takes its name. Moulay al-Darqawi's devotion to his teacher is reflected in his book *The Darqawi Way*, which contains many of Sidi `Ali al-Jamal's teachings.

It is recounted in sources that Sidi `Ali al-Jamal was greatly absorbed by witnessing the Prophet Muhammad, in both the sensory and the meaning, while asleep and also while awake:

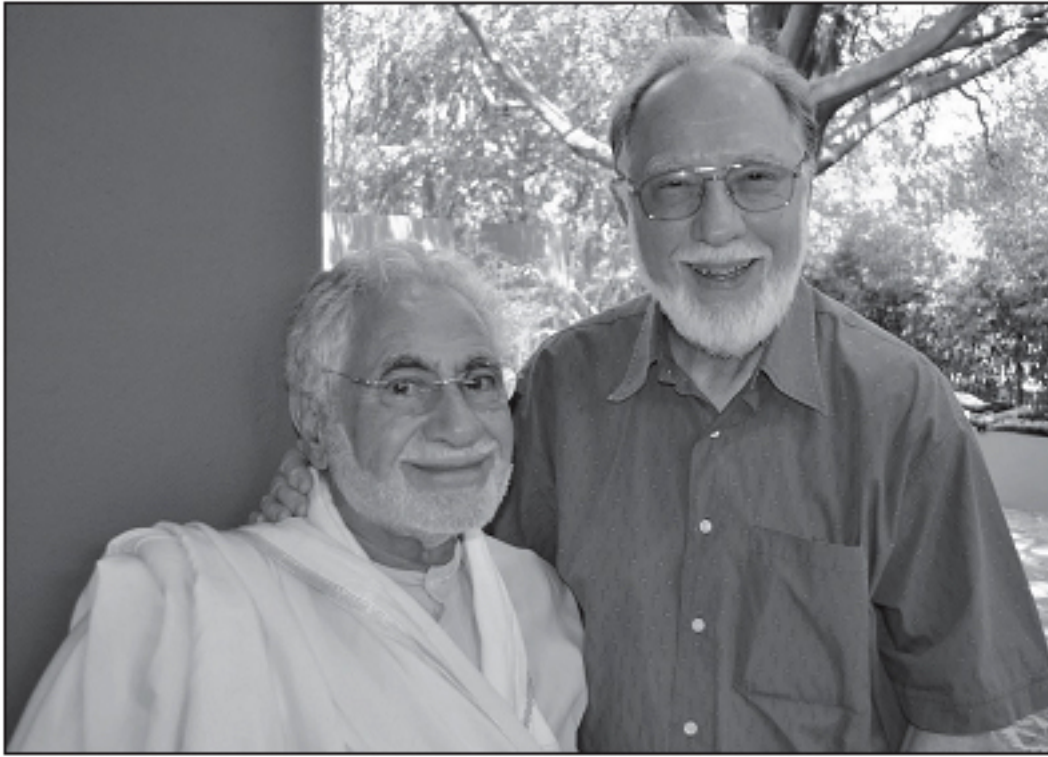
When a thought of the Messenger of Allah (S) would come to my mind, I would find him and his ten noble and righteous companions present before me, in the sensory and not just in the meaning, and we would speak with them and take knowledge and works from the source of all knowledge and works.

In spite of his intense spiritual station and accomplishment in Islamic and Sufic sciences, he also engaged in trade, earning a reputation for astuteness. Sidi `Ali was recognised by his successors to have been an axial shaykh (*qutb*) and support (*ghawth*) of his time.



Shrine and *Za'wiya* of Shaykh 'Ali al-Jamal in Fes taken from:

<https://fezgardenofthesaints.wordpress.com/2013/07/27/sidi-ali-al-jamal/>



Selected and Translated by Shaykh Fadhlalla Haeri and Shaykh Hosam Raouf

Shaykh Fadhlalla Haeri

Shaykh Fadhlalla Haeri is the author of many acclaimed books on Islam, the Qur'an and Sufism. From early on in his life he sought knowledge about the nature of existence, Reality and Truth. Much guidance and indications in this quest came to him through Qur'an and the Sufi paths.

Having felt a special affinity with the teachings of Sidi `Ali al- Jamal, as well as those of other Shadhili/Darqawi Masters, Shaykh Fadhlalla Haeri wanted to share their insights with sincere seekers.

Shaykh Hosam Raouf

Born in Baghdad in 1934, Shaykh Hosam Raouf studied electrical engineering in the U.K. then worked in the oil industry in Iraq and later as a consultant in the UAE. His abiding interest in the religious and spiritual heritage of Islam and a natural orientation towards Sufism led him to delve deeper into the path to higher consciousness. A long-lived friendship with Shaykh Fadhlalla Haeri has led to many collaborations in teaching and research. He lives in Wales with his family.

E-Books By Zahra Publications

General E-Books on Islam

Living Islam – East and West

Shaykh Fadhlalla Haeri

Ageless and universal wisdom set against the backdrop of a changing world: application of this knowledge to one's own life is most appropriate.

The Elements of Islam

Shaykh Fadhlalla Haeri

An introduction to Islam through an overview of the universality and light of the prophetic message.

The Qur'an & Its Teachings

Journey of the Universe as Expounded in the Qur'an

Shaykh Fadhlalla Haeri

The Qur'an traces the journey of all creation, seeing the physical, biological and geological voyage of life as paralleled by the inner spiritual evolution of woman/man.

Keys to the Qur'an: Volume 1: Commentary on Surah Al-Fatiha and Surah Al-Baqarah

Shaykh Fadhlalla Haeri

The first two chapters of the Qur'an give guidance regarding inner and outer struggle. Emphasis is on understanding key Qur'anic terms.

Keys to the Qur'an: Volume 2: Commentary on Surah Ale-'Imran

Shaykh Fadhlalla Haeri

A commentary on the third chapter of the Qur'an, the family of 'Imran which includes the story of Mary, mother of 'Isa (Jesus).

Keys to the Qur'an: Volume 3: Commentary on Surah Yasin

Shaykh Fadhlalla Haeri

Commentary on chapter *Yasin*. This is traditionally read over the dead person: if we want to know the meaning of life, we have to learn about death.

Keys to the Qur'an: Volume 4: Commentary on Surahs Al-'Ankabut, Al-Rahman, Al-Waqi'ah and Al-Mulk

Shaykh Fadhlalla Haeri

The Shaykh uncovers inner meanings, roots and subtleties of the Qur'anic Arabic terminology in these four selected Surahs.

Keys to the Qur'an: Volume 5: Commentary on Juz' 'Amma

Shaykh Fadhlalla Haeri

Insight into the last *Juz'* of Qur'an, with the objective of exploring the deeper meanings of Qur'anic Revelations.

The Essential Message of the Qur'an

Shaykh Fadhlalla Haeri

Teachings from the Qur'an such as purpose of creation, Attributes of the Creator, nature of human beings, decrees governing the laws of the universe, life and death.

The Qur'an in Islam: Its Impact & Influence on the Life of Muslims

'Allamah Sayyid M. H. Tabataba'i

'Allamah Sayyid M. H. Tabataba'i shows in this gem how the Qur'an contains the fundamental roots of Islam and the proof of prophethood as the Word of God.

The Qur'anic Prescription for Life

Shaykh Fadhlalla Haeri

Understanding the Qur'an is made accessible with easy reference to key issues concerning life and the path of Islam.

The Story of Creation in the Qur'an

Shaykh Fadhlalla Haeri

An exposition of the Qur'anic verses relating to the nature of physical phenomena, including the origins of the universe, the nature of light, matter, space and time, and the evolution of biological and sentient beings.

Sufism & Islamic Psychology and Philosophy

Beginning's End

Shaykh Fadhlalla Haeri

This is a contemporary outlook on Sufi sciences of self knowledge, exposing the challenge of our modern lifestyle that is out of balance.

Cosmology of the Self

Shaykh Fadhlalla Haeri

Islamic teachings of *Tawhīd* (Unity) with insights into the human self: understanding the inner landscape is essential foundation for progress on the path of knowledge.

Decree & Destiny (Original and a Revised Version)

Shaykh Fadhlalla Haeri

A lucid exposition of the extensive body of Islamic thought on the issue of free will and determinism.

Happiness in Life and After Death – An Islamic Sufi View

Shaykh Fadhlalla Haeri

This book offers revelations and spiritual teachings that map a basic path towards wholesome living without forgetting death: cultivating a constant awareness of one's dual nature.

Leaves from a Sufi Journal

Shaykh Fadhlalla Haeri

A unique collection of articles presenting an outstanding introduction to the areas of Sufism and original Islamic teachings.

Teachings from a Classical Sufi Master

Selected and Translated by Shaykh Fadhlalla Haeri and Shaykh Hosam Raouf

Extracts and abbreviations from 'Advice to the Seeker on the Path of Asceticism' by Sidi `Ali al-Jamal. Passages selected and translated for this anthology to inspire, guide and make accessible eternal truths to the contemporary seeker.

The Chishtis: Sufi Masters of India

Muneera Haeri

In this book, Muneera Haeri recounts the lives of six early Sufis of the Chishti order. She writes for readers who are interested in Sufism, leading them to the heart of the matter via a picturesque route which traverses a landscape of ardor and devotion studded with historical facts and folk lore. This book can prove to be a feast for the trusting reader who is not blocked by cynicism in his quest for spirituality.

The Elements of Sufism

Shaykh Fadhlalla Haeri

Sufism is the heart of Islam. This introduction describes its origins, practices, historical background and its spread throughout the world.

The Garden of Meaning

Shaykh Fadhlalla Haeri

This book is about two gardens, one visible and fragrant, the other less visible but eternal. The beauty and harmony of both gardens are expounded in this magisterial volume, linking outer to inner, physics to metaphysics, self to cosmos.

The Journey of the Self

Shaykh Fadhlalla Haeri

After introducing the basic model of the self, there follows a simple yet complete outline of the self's emergence, development, sustenance, and growth toward its highest potential.

The Sufi Way to Self-Unfoldment

Shaykh Fadhlalla Haeri

Unfolding inner meanings of the Islamic ritual practices towards the intended ultimate purpose to live a fearless and honorable life, with no darkness, ignorance or abuse.

Witnessing Perfection

Shaykh Fadhlalla Haeri

Delves into the universal question of Deity and the purpose of life. Durable contentment is a result of 'perfected vision'.

Practices & Teachings of Islam

Calling Allah by His Most Beautiful Names

Shaykh Fadhlalla Haeri

Attributes or Qualities resonate from their Majestic and Beautiful Higher Realm into the heart of the active seeker, and through it back into the world.

Fasting in Islam

Shaykh Fadhlalla Haeri

This is a comprehensive guide to fasting in all its aspects, with a description of fasting in different faith traditions, its spiritual benefits, rules and regulations.

Inner Secrets of The Path

Sayyid Haydar Amuli

In this book, Seyyid Haydar Amuli – an ibn `Arabi scholar and Gnostic from the 14th century – discusses the nature of unity, justice and prophecy as outlined by the Prophet Muhammad (peace be upon him), and how spiritual travelers should walk on the path taking to their Lord using Shari`ah. It deals specifically with the roots and branches of Islam.

Pilgrimage in Islam

Shaykh Fadhlalla Haeri

This is a specialized book on spiritual journeying, offering the sincere seeker keys to inner transformation. **Note:** It was formerly titled, *The Pilgrimage of Islam*.

Prophetic Traditions in Islam: On the Authority of the Family of the Prophet

Shaykh Fadhlalla Haeri

Offers a comprehensive selection of Islamic teachings arranged according to topics dealing with belief and worship, moral, social and spiritual values.

The Wisdom (Hikam) of Ibn `Ata`allah: Translation and Commentary

Translation & Commentary by Shaykh Fadhlalla Haeri

These aphorisms of Ibn `Ata`Allah, a Shadhili Shaykh, reveal the breadth and depth of an enlightened being who reflects divine unity and inner transformation through worship.

The Inner Meanings of Worship in Islam: A Personal Selection of Guidance for the Wayfarer

Shaykh Fadhlalla Haeri

Guidance for those who journey along this path, from the Qur'an, the Prophet's traditions, narrations from the *Ahl al-Bayt*, and seminal works from among the *Ahl al-Tasawwuf* of all schools of thought.

The Lantern of The Path

Imam Ja`far Al-Sadiq

Each one of the ninety-nine chapter of this book is a threshold to the next, guiding the reader through the broad spectrum of ageless wisdom, like a lantern along the path of reality.

The Sayings and Wisdom of Imam `Ali

Compiled By: Shaykh Fadhlalla Haeri

Translated By: Asadullah ad-Dhaakir Yate

Carefully translated into modern English, a selection of this great man's sayings gathered together from authentic and reliable sources.

Transformative Worship in Islam: Experiencing Perfection

Shaykh Fadhlalla Haeri with Muna H. Bilgrami

This book uniquely bridges the traditional practices and beliefs, culture and language of Islam with the transformative spiritual states described by the Sufis and Gnostics.

Talks, Interviews & Courses

Ask Course ONE: The Sufi Map of the Self

Shaykh Fadhlalla Haeri

This workbook explores the entire cosmology of the self through time, and maps the evolution of the self from before birth through life, death and beyond.

Ask Course TWO: The Prophetic Way of Life

Shaykh Fadhlalla Haeri

This workbook explores how the code of ethics that govern religious practice and the Prophetic ways are in fact transformational tools to enlightened awakening.

Friday Discourses: Volume 1

Shaykh Fadhlalla Haeri

The Shaykh addresses many topics that influence Muslims at the core of what it means to be a Muslim in today's global village.

Songs of Iman on the Roads of Pakistan

Shaykh Fadhlalla Haeri

A series of talks given on the divergence between 'faith' and 'unbelief' during a tour of the country in 1982 which becomes a reflection of the condition occurring in the rest of the world today.

The Connection Between the Absolute and the Relative

Shaykh Fadhlalla Haeri

This is a 1990 conversation with Shaykh Fadhlalla Haeri, in which he talks about wide-ranging topics on Islam and presents it as the archetypal, universal, Adamic path that began when humanity rose in consciousness to recognize duality and began its journey from the relative back to Absolute Unity.

The Spiritual Path: A Conversation with Shaykh Fadhlalla Haeri On His Life, Thought and Work

Professor Ali A. Allawi

In this wide-ranging conversation with Professor Ali Allawi, Shaykh Fadhlalla Haeri talks about his life story and the spiritual journey that he embarked on and the path he has been on ever since.

Poetry, Aphorisms & Inspirational

101 Helpful Illusions

Shaykh Fadhlalla Haeri

Everything in creation has a purpose relevant to ultimate spiritual Truth. This book highlights natural veils to be transcended by disciplined courage, wisdom and insight.

Beyond Windows

Shaykh Fadhlalla Haeri

Offering moving and profound insights of compassion and spirituality through these anthologies of connections between slave self and Eternal Lord.

Bursts of Silence

Shaykh Fadhlalla Haeri

Inspired aphorisms provide keys to doors of inner knowledge, as well as antidotes to distraction and confusion.

Essential Teachings: Bhagvan Sri Ramana Maharshi – A Sufi Interpretation of Truth Revealed

Shaykh Fadhlalla Haeri

Truth is eternal and it is not subject to certain people, place, or time. The utterances of Bhagavan Sri Ramana Maharshi carry with them the potency of what is real.

Fulfilment Now

Shaykh Fadhlalla Haeri

A modern-day sage's indispensable insights into how to access true fulfilment.

Pointers to Presence

Shaykh Fadhlalla Haeri

A collection of aphorisms providing insights into consciousness and are pointers to spiritual awakening.

Ripples of Light

Shaykh Fadhlalla Haeri

Inspired aphorisms which become remedies for hearts that seek the truth.

Sound Waves

Shaykh Fadhlalla Haeri

A collection of aphorisms that help us reflect and discover the intricate connection between self and soul.

Sublime Gems: Selected Teachings of Shaykh Abd al-Qadir al-Jilani

Shaykh Abd al-Qadir al-Jilani

Spiritual nourishment extracted from Shaykh Abd al-Qadir al-Jilani's existing works.

Autobiography

Son of Karbala

Shaykh Fadhlalla Haeri

The atmosphere of an Iraq in transition is brought to life and used as a backdrop for the Shaykh's own personal quest for self-discovery and spiritual truth.

Health Sciences and Islamic History

Health Sciences in Early Islam – Volumes 1 & 2

Collected Papers By: Sami K. Hamarneh

Edited By: Munawar A. Anees

Foreword By: Shaykh Fadhlalla Haeri

Health Sciences in Early Islam is a pioneering study of Islamic medicine that opens up new chapters of knowledge in the history of the healing sciences. This two-volume work covers the development of Islamic medicine between the 6th and 12th centuries A.D.