Key to the Garden

Translation and Notes by
MOSTAFA AL-BADAWI

AhleSunnah Library (nmusba.wordpress.com)
KEY TO THE GARDEN

HARIE AHMAD MASHHÛR AL-ḤADDÂD

REVISED EDITION

Introduction, Translation, & Notes by
MOSTAFA AL-BADAWI

STARLATCH PRESS
<table>
<thead>
<tr>
<th>TRANSLITERATION KEY</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, 0</td>
</tr>
<tr>
<td>e, 0</td>
</tr>
<tr>
<td>i, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ه, 0</td>
</tr>
<tr>
<td>ء, 0</td>
</tr>
<tr>
<td>ء, 0</td>
</tr>
<tr>
<td>ع, 0</td>
</tr>
<tr>
<td>غ, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ك, 0</td>
</tr>
<tr>
<td>ل, 0</td>
</tr>
<tr>
<td>م, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ن, 0</td>
</tr>
<tr>
<td>ن, 0</td>
</tr>
<tr>
<td>ه, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
<tr>
<td>ى, 0</td>
</tr>
</tbody>
</table>

* Mentioned after the Prophet Muhammad’s full name and is translated as “God bless him and grant him peace.”
* Mentioned after the names of the Prophets and is translated as “peace be upon him.”

| A distinctive glottal stop made at the bottom of the throat. It is also used to substitute the sound of two vowels into one, e.g., MeemTalak.
| Should be pronounced like the sh in English.
| A hard f sound made at the Adam’s apple in the middle of the throat.
| Pronounced like the th in Scottish loch.
| Should be pronounced like the sh in this.
| A slightly rolled r made behind the lower teeth which is rolled not more than twice in the sound.
| An emphatic p sound made behind the upper front teeth.
| A literal p sound made by pressing the entire tongue against the upper palate.
| An emphatic k sound produced behind the front teeth.
| An emphatic g sound, like the g in free, but made behind the front teeth.
| A distinctive sound, sound made in the middle throat and sounding to a Woman’s ear like a sound that 2 sentences.
| A gutted sound made at the top of the throat resembling the sound of content and French.
| A hard f sound produced at the back of the palate.
| This sound is like the English k but has more body. It is made at the very back of the throat and pronounced at the beginning, middle, and end of words. |
In the name of God, the All-Merciful, the Compassionate. We never sent a Messenger before you but that We revealed to him that there is no god but I, so worship Me (Qur'an, 2:23). Since Adam, may peace be upon him, one Divine Messenger after another was sent by the One to proclaim that there was no god but He. La ilaha illa'Allah was the essence of the message, the light of it destroying all idols, whether material or mental, by showing that only the One was Real, while all else was illusion. La ilaha illa'Allah, there is no god but God, means there is no true god save the One Real God. It also means there is more powerful but the Powerless: there is none able but the Able; there is no provider but the Provider; there is no Slayer, but the Slayer, and so on. This is Ta'wil, Unification, the attribution of all acts, abilities and attributes to the One, and the acknowledgement that everything is created by Him, depends on Him for its continuance, and ultimately returns to Him. La ilaha illa'Allah is the essence of the message of the Quran which is the last Divine Revelation to mankind, the Book that is a guidance to the people and clear signs of guidance and discernment (Qur'an, 2:255).

May God be praised and thanked. He who revealed the Quran
and sent to mankind, in His mercy, a Messenger saying: "This is an interpretation of God's clear revelation, and those who ensue me."

May God's blessings and peace be upon him who was sent a mercy to the worlds, who guides to the straight path and who said: "The likeness of the scholars on earth is like that of the stars that guide in the darkness of land and sea."

Calling the people to their Lord is the function of God's Messengers, the Prophets, may God's blessings and peace be upon them, and of their scholarly heirs, those capable of receiving the Prophetic heritage of knowledge and disseminating it among the people, thereby leading them along the path to salvation and the good pleasure of their Lord. "Scholars are heirs to the Prophets," says the hadith. The full heritage includes the outward knowledge of Share'a and the inward knowledge which illuminates the hearts and puts them in direct contact with the higher worlds. The Prophet & indicated in unequivocal terms that this knowledge in its immeasurable extent was to remain unentrusted to his descendants, Ahl al-Bayt. A hadith authenticated by Muslim, Tirmidhi and others, states: "I leave among you two weighty things: the first is the Book of God which contains guidance and light. . . . and the second is the people of my house.""

Among the most illustrious of Ahl al-Bayt are the Alawi sayyids of Hadramawt. Their ancestor, Imam Ahmad ibn Ali, known as the "Emiragam" (head) of Hadramawt. Of his descendants, only those of one of his grandsons, Imam Alawi, survive to this day and are still called Alawis. Their presence in Hadramawt transformed it from a land ruled by the heretic Khawarij to one ruled by the orthodox Sunni school of Islamic Shari'a as concerns beliefs and that of Imam Shafi'i in legal matters. They soon produced countless scholarly saints who swore to spread the Book of God and maintain the purity of the Prophetic amma through the vicissitudes of changing times. They traveled far as far as the Philippines, being the main teachers of Islam in Malaysia and Indonesia, and went to East Africa where their influence is still very much in evidence.

Leading Alawis were originally given the title "Imam." This was later changed into "shaykh," then, by the time of Imam Abdullah al-Haddad in the eleventh century Hijri, into "Habib," which is an attribute of their ancestor, the Prophet, and the literal meaning of which is "beloved.

The author, Habib Ahmad Mashhur son of Tikha al-Haddad, was one of the most powerful Alawis in East Africa and is generally considered to have been the "Revealer" of Islam in those parts.

He was born in Qusdun where he naturally followed in the footsteps of his ancestors, committing the Quran to memory at an early age and spending most of his time in the relentless pursuit of the various branches of religious knowledge. In the short preface to this work when first printed in 1990 we gave his date of birth in 1550 AH. Further inquiry revealed that, although never formally recorded, it was much more likely to have been 1525 AH. His father, sayyid Tikha, was a waqt whose true state remained hidden to most of his contemporaries and who spent long years in Indonesia. Thus it was that Habib Ahmad was raised by his mother, the saintly Sayyida, daughter of the great Imam Tikha ibn Umar al-Haddad, from whom she received her instruction in the Quran and religious sciences, forming a most effective link between him and her son. Then Habib Ahmad's education was taken over by another two great masters of the house of Tikha, namely his cousin and Habib Alawi, the two brothers who founded the Kitab of Qusdun, the school of religious sciences where Habib Ahmad was soon to become, at an early age, a teacher.

Knowledge in Islam must be supported by unbroken chains of
things was profound and all-encompassing. He disliked too much preoccupation with worldly affairs, yet was deeply interested in whatever affected the Muslims at large and always capable of summing up international events, political or otherwise, in a few words, pointing out the Divine wisdom underlying them.

He was a living example of how the Prophet’s Sunna is to be lived. Every movement, every word, every smile immediately evoked the radiant presence of the Prophet. None looked at him without remembering God. His awe-inspiring dignity imposed courtesy on his visitors and excluded frivolity, yet his gentle, gracious manner and equal respect for everyone soothed their hearts and made them longer than words, and experience the serenity and love of being accepted by one so close to God and His Messenger.

Habib Ahmad died in Jeddah on the afternoon of Wednesday the 6th of December 1995 CE (1416 AH) after an illness that lasted about two months. His Funeral Prayer was performed twice in Jeddah, led by Zaid Muhammad 'Alawi al-Miski, in the presence of Habib 'Abd al-Qadir al-Shaqqu. Habib Ahmad’s lifelong friend, then again in the Sacred Precinct in Makka, before the Ka`ba. He was buried in the Ma`lat cemetery of Makka, in the enclosure reserved for the 'Alawis, to the left of the cemetery’s entrance.

May God reward him for all that he has done for the cause of Islam, grant him the most exalted station in paradise and grant us to be reunited with him in the life-to-come.

Mustafa al-Badawi
4 Safar, 1418 AH
(19 June, 1997 CE)
TRANSLATOR’S PREFACE
Revised Edition

It is now forty years since this book was written, twenty since it was translated into English, and twelve since the translation was first published. The issues that had caused the author so much concern at the time have become, without exception, all the more pressing today. The need to convey the Islamic concept of Tawheed to the world at large in clear unequivocal terms has been and shall remain the Muslim’s first duty. Now that there is renewed worldwide attention toward Islam, it has become even more urgent to convey its core concepts, without which there is no religion: the Oneness of God.

The Muslim community is now facing immense difficulties: fanatical adherence to a particular “school” while accusing everyone else of corrupted creed, heresy, or outright disbelief has become a rampant illness whose etiology includes sectarianism and a shameless lack of intellectual rigor and honesty. Ignorant people pass legal judgments unashamedly. Heads of states bicker while people suffer under the iron hand of abuse, oppression, and terrible occupation. They find it so hazardous to their personal interests to work together that they prefer dubious alliances at the expense of religion, morality, and honor. On the other hand, would-be Sufis spend their time criticizing each other over irrelevancies, unconscious
KEY TO THE GARDEN

of what is really at stake. Meanwhile, Satan helps himself in the world most extensively, most remorselessly, leading himself up the media that imposes on the eyes and ears of men and women messages that no longer need to be subtle and that reside human sensuality toward spirituality, the love of God, and His worship. Muslims are under enormous pressure to abandon the morality of their ancestors and adopt the disolute pattern of modern chaos that glorifies the world and lairs throughs into loving it above all else; the next logical step is to abandon religion altogether, turning it into a vestigial organ no longer relevant or needed. The seductions, temptations, and illusions of their times are like a tempestuous sea that threatens to engulf every Muslim not firmly established in his faith and in his attachment to God, His Messenger, His Book, and the few remaining genuine scholars of this community.

We now know with renewed clarity why the Prophet ﷺ struck an analogy with Noah’s Ark: “The likeness of the People of My House among us is that of Noah’s Ark. Those who boarded it were saved, while those who fail to do so drown. [11:42] The Quran describes the Ark as sailing amidst waves like mountains. The dangers of our times are indeed like these waves. Only those who attach themselves to the saintly and scholarly progeny of the Prophet ﷺ will survive, for they will have boarded a divinely protected vessel. For this reason and others that will be shortly elucidated, the wisdom of Habib Ahmad Mashhur al-Haddad is of immediate relevance today, perhaps more so than when his book was first composed. In this edition, we have thoroughly revised the text with an eye to greater clarity and accuracy regarding the translation. Also we added references for all the hadiths cited.

Montafal al-Rudawi
7 Sha’ban 1423
13 October 2002

FOREWORD

In the name of God, the Compassionate and Merciful. Praise is for God. May blessings and peace be invoked upon the Messenger of God, and upon his most noble Family and righteous Companions, and all those who follow them.

The book which follows, Key to the Garden, by the great scholar and amir of the Quran, Habib Ahmad Mashhur al-Haddad, is addressed to all his Muslim brethren, in the hope that God will open thereby the gates of the Garden of Joy for those who receive it with a sound heart, and make an effort to call others to Him in the upright way which He has laid down.

In this little book, my good friend, the noble savant, addresses himself to a number of important issues pertaining to the Testimony of Faith, which leads to salvation and happiness in this life and the next, and which, as one of the most important topics of theology, must be known thoroughly by all who desire sincere to summon mankind to the Truth and the way of the Believers. He also provides a number of opinions, discussions, and words of warning and guidance, which represent the fruit of his extensive knowledge, studies, and experience, all expressed in his powerful literary style. May God bring great benefit through this book and reward him for his services to Islam and the Muslims, with eternal happiness.
KEY TO THE GARDEN

in His Gardens, in the company of the Prophets, the True Saints (Siddharthi), the Martyrs and the Righteous. For innately, God is with those who do good.

Hasanayn Muhammad Makhluf
Late Grand Mufti of Egypt
Member of the Senior Scholars Council
13 Rabi’ al-Thani, 1389 AH

AUTHOR’S PROLOGUE

In the name of God, the All-Merciful, the Compassionate. Praise belongs to God, Lord of the Worlds, Guide of the bewildered, and Helper of those who are severed, whose help we seek in worldly matters and in religion. May He send His blessings and peace upon our master Muhammad, the Trustful and Trustworthy, and upon his Family, Companions, and all those who are in following them until the Day of Reckoning.

To proceed: This is a short treatise on the sciences included in the "Phrases of Unification (Tawhid) and Testimony (Shahadah)," and the kinds of behavior and activities it indicates. I present it to those of my readers who desire for an understanding of the words of religion, in the hope that their hearts will accept it with approval and satisfaction and that it will renew their yearning for this honey-taxed fountain.

I have called it Key to the Garden, hoping that it will unlock the doors of the Garden of Conceitement (Ikhlas) and knowledge for those who set their faith in its contents and act accordingly. This is the Garden which you have inherited for what you need to do (Surah Al-Imran, 7:44). Within the limits of my shortcomings and inadequacies, I have included in it the meanings and fruits of Tawhid, which must be known, and the kinds of knowledge,
KEY TO THE GARDEN

WE ASK GOD TO HELP US, AND TO ACCEPT OUR ENDEAVOR.

CHAPTER 1

THE CONCEPT OF ALWQI AND ITS MEANING

La ilaha illa'llah: A phrase sublime in its meaning, brief in its construction, vast in its effect, noble in its rank, brilliant in its light, and unique in its merit. It comprises four words upon which the Faith is founded and the faith rests. This is the phrase that was given in every Book sent down by God to every one of His noble Messengers, and through which one is rescued from the infernal fires and wins eternal happiness in the Gardens. God the Exalted has said: Know that there is no god but God (QURAN, 3:183); I am God, there is no god but Me, so worship Me (QURAN, 20:124); God, there is no god but He, the Living, the Sustainer (QURAN, 2:255); God, there is no god but He, to Him belong the Most Beautiful Names (QURAN, 20:8); and We sent no Messenger before you without revealing to him: “There is no God but Me, so worship Me” (QURAN, 2:124).

Through sound belief and certainty in its meaning, and by submission to it, one attains to faith or disbelief. By adhering to it with sincerity, and truly acting in accordance with it, Islam results. By forming sound belief with submission to its authority there descends in the heart the reality of excellence or illiterate.
The Phrase of Taufidh is also called the “Phrase of the laminate,” and of “Security,” “Reality,” “Truth,” “the Judges,” “Earth,” “Pity,” the “Good Word,” the “Abiding Word,” “God’s Most Exalted Word,” the “Word of intercession,” the “Price of the Garden,” and the “Key to the Garden.”

It is that which a man first enters Islam, and the last thing he leaves the world without the Garden and eternal bliss. As the hadith says: “Whomever has his last words in this life Li ilaha ill’Allah shall enter the Garden,” it is the first obligation, and also the last. Whoever spares it with certainty and dies while holding fast to it shall have the joy of entering the Garden, as this hadith states. But whoever renounces it with arrogance, either by denial or by ascribing partners to God, shall enter the Fire, and there is no worse abode.

Those who arrogantly refrain from worshipping Me shall enter Hell subjugated (Quran, 40:6) As for those who were scnful and arrogant, He will give them a painful torment, and they shall find no protecting friend or helper against God (Quran, 41:33). God has forbidden the Garden to the one who ascribes partners to God, and his abode is the Fire (Quran, 17:33).

Li ilaha ill’Allah means that God alone is worthy of worship. Allah is the noun which denotes the Holiest Essence, the Necessary Existent, who is possessed of all the attributes of perfection and majesty, is beyond contingency, beyond having associates or peers, beyond resemble anything, and beyond any attribute or state which does not befit His Glory and Magnitude. For He is the Unique Divinity, the One, the Self-Sufficient, who neither begins nor is begotten, who has no likeness. There is no god but Him, Transcendent is He. Nothing shares in His Essence, Attributes, or Actions; to Him belong Sovereignty and all praise, and He has power over all things.

CHAPTER 2

The Science that Investigates Its Meaning and Proofs

The meaning of this noble phrase embraces all that we have set out in sum, and what the leaders among the people of the science of Taufidh have expounded in detail in their writings. It has been elucidated and conclusively proved in the verses of the Quran and the hadiths of the Noble Prophet &. From these two sources the theologians have derived the categories of Divinity, Prophecy, and doctrines received in faith (sunnah). They have elaborated on these matters with an abundance that is a cure for and an illumination of hearts, and have called it the “Science of Taufidh,” the “Science of Beliefs,” and the “Science of the Principles of Religion” (Kashaf al-Din). This science is preeminent over all other sciences and comprises that which is essential. By its light believers are guided, and from its pure wellspring the grotescs’ quench their thirst. This science, together with the sciences of Quranic commentary (tafsir), Prophetic tradition (hadith), law (fiqh), jurisprudence (usul al-fiqh), and Sufism (Taawunul), are among the Islamic sciences which no seeker of knowledge and grooves can do without. Whoever knows what is obligatory for him of these will be clear about his case, possessed of insight into his religion, and shall be among the
KEY TO THE GARDEN

successful. Beyond doubt, the foundation of all this is knowledge of the One, the Unique—meaning in Him—expressed with certainty regarding His Oneness and His other exalted attributes and beautiful names, and His complete freedom from all that does not befit His majesty. This knowledge is the armour aim and the purest fountain, and is described as "the firm implantation of faith in the heart."

None, save as a sign that God imparts into the heart of His servant to make its glass luminous so that it may perceive the hidden knowledge and secrets as though it were actually beholding and witnessing them. This results in utter concentration on God, sincerity, tranquility in His Remembrance, fear and hope in Him, acquiring noble qualities of obedience, directing oneself to reprehensible ones, addressing oneself to acts of obedience, abstaining from sinful and wrong actions, and winning His nearness and good pleasure—Exalted is He—which is the greatest felicity of all.

CHAPTER 3

God Alone Is the True Deity

God alone, and none other, is the true Deity, the Necessary Existent, who is Creator, Provider, Giver of life and death, and War (Disposer), who has perfected everything He has created, and resolved in everything which He has made; who directs all things with utmost precision, and has determined everything He has decreed. He alone is the true God, Pre-existent and Eternal, worthy of inward and external worship, exalted above all blinims, who possesses the most exalted attributes and the most beautiful names. His two might and majesty: more shares in His essence, attributes or actions. There is no other God than He. Indeed, God is but One God (Qur’an, 4:171). Exalted is God, the True King, there is no god but He! (Qur’an, 23:106). Is there any creator apart from God, who provides for you from the heavens and the earth? There is no god but He (Qur’an, 15:18). He directs the ordinance from heaven to the earth (Qur’an, 32:5). He gives life and He gives death, and to Him you shall return (Qur’an, 3:61). Originator of the heavens and the earth; when He decrees something He only says "Be!" and it is (Qur’an, 8:30).
CHAPTER 4

All Beings Are in Need of God

All beings proclaim their powerlessness and about need of God (the Exalted, Mighty, and Omnipotent) for their existence, survival, and everything concerning them. With the image of these states and existence, they notice that He is the one God, the Lord of the Worlds, and that He has no associates in Divinity, Lordship, attributes, actions, in creating and actualizing, or in the management or the precise accomplishment of affairs. Rather, God alone is the Creator, the Protector, the Supreme, the Powerful, the Disposer, the Actor. Majesty is His shiner, formidable are His gifts, and exalted is His wisdom. This is proved by the fact that His creation rests on precise rules and perfectly measured laws, which He originated, by the hand of His Ability, in a most complete state and an order most perfect. His magnificent ameliorates, His dazzling creatures, His flourishing inventions, with which He has filled His earth and heavens, all speak of His Ability, Oneness, Greatness, Majesty, and pre-existent Knowledge, and most particularly His wise disposition of affairs. He has spoken well who once said:

O wonder! How can He be disobeyed

Harir Ahmad Mashidur Al-Haghib
CHAPTER 5

The Ignorance and Misguidance of the Idolaters

Never has any of God’s creatures claimed divinity and lordship in the way that the two accursed fools Nimrod and Pharaoh did, or claimed it for any existent thing, such as stars, stones, animals, and the like, without signs of imperfection, powerlessness, mortality, createdness, and subjugation appearing both in the human claimant and the object about which the claim was made. Only an ignorant man or an arrogant fool would deny this.

How enormous, therefore, is the lie invented by the idolaters! How weak are their minds! How ignorant are they of the great glory of their Lord, who did create them and fashion them well, that they ascribe partners unto Him in divinity, lordship, sovereignty, and greatness, and in His disposing and managing of the universe, when these “partners” are created slaves, who are powerless, feeble, incapable of either harm or benefit for themselves, and powerless and unable to save them from the readiness and anger of their Lord (Quran 2:513), and yet they worship them instead of God! They invoke only females instead of God; they invoke only a rebellious demon (Quran 4:147) (may God curse him). They worship only idols instead of God; you create a lie. Those you worship instead of God own no provision for you; therefore seek your provision from God. Worship and thank Him; and wait! Then you shall be returned (Quran 6:175). What you worship instead of Him are but names given by you and your fathers, for which no authority has been revealed by God (Quran 3:95). When you pray to them they do not hear your prayer, and if they could hear they would not answer you. On the Day of Aying they will discourse your idolatry (Quran 3:59). Do they hear you when you call them? Do they benefit or harm you? (Quran 26:27).

How could such a thing be, when all beings—animals, plants, inanimate objects, heaven and earth and all they contain—can be seen by the dominion themselves, with their own eyes, to be powerless and subjugated in their own affairs, let alone the affairs of others? They have power over nothing, and yet these people still worship them! They are blind and deaf to truth; they follow their own whims and go astray. It is not the eyes that are blind, but the hearts which are within their bodies (Quran 11:46).

God has exposed the guidance of the idolaters in their idol-worship by striking a profound analogy, which He commands them to reflect on: O Mankind! An analogy is coined, so listen to it! Those upon whom you call besides God shall never create a fly, even should they all unite for that purpose. And if the fly rubbed them of anything they would be unable to retrieve it; weak are both the worker and the sought. They have failed to esteem God as He rightfully should be. God is indeed Strong and Augment (Quran 25:73-74). Now, a fly is a creature which despite its minute size and frailness still has a head, eyes, wings, limbs, and faculties that are all quite precise and accurate. His breed and go through their phases of development, and then roam in every direction through the air, and feed on whatever they can scavenge. They are proof of the excellence of God’s creativity and of His astounding ability. Seeing that the idolaters worshipped idols instead of God,
KEY TO THE GARDEN

He exposed their fallacy, the corruption of their minds, and their own weakness, as are the weak and insignificant flies, even if they wanted to unite and help each other. When this is undeniable, how can you then worship them, since worship is a thing due only to a God who is powerful to create and bring things into existence? The utter powerlessness of the idols is further exposed by the fact that if these same weak, insignificant flies were to snatch some of the honey and perfume that the ignorant worshippers used to anoint their idols with, they would be incapable of retrieving it. When they are so blatantly incapable of doing what is done by the weakest of God’s creatures, how can you associate them with God and worship them? Weak are both the seekers (the idols which seek to recover what had been taken away from them) and the sought (the flies themselves).

They have failed to esteem God as He rightfully should be (the weakest have no true knowledge of God, have not magnified Him as He deserves, nor have they described Him as before Him, while they associate idols with Him, which are so utterly powerless that they are incapable of exacting their due from the weakest and most despicable of creatures). God is indeed Strong and august (He is Powerful and the Vanquisher; He alone, without assistance, is worthy of adoration; how can you then make the powerless and vanquished similar to Him—to be worshipped like Him?).

God—August and Majestic—has said in a Judith npidit. “Who is more unjust than those who attempt to emulate My creation? Let them create an ant, or a fly, or a wolf” [106].

CHAPTER 6

Existence Brings Ate Proofs of the Divine Abasity

Sound knowledge and conclusive proofs have established that everything in the universe, whether it be high or low, articulate or mute, is interconnected. The universe is constructed of harmoniously interrelated and interacting forces. It is a single stream should become a hair’s breadth from its designated course, for which it was created, the order of the world would be upset, its precise interconnectedness disrupted, and the heavens would collapse upon the earth. The worlds have been and shall remain joined and bound in mutual attraction, performing the functions they were created for, in the most perfect, ordered, and precise way—until the appointed time.

Who then is the creator of all this? Who has originated these tremendous forces? Who moves the planets in the heavens, maintains their orbits and their regularity, and has governed them since the beginning of the world? Who holds the heavens back from collapsing upon the earth? Who moves ships in the seas, clouds in the air, and arranges the affairs of all beings upon the earth? Who sustains all that is in the heavens and earth, whether plants, shining stars, nations of different races, languages, and states, and all other excellently fashioned and precisely disposed things, which
KEY TO THE GARDEN

have performed their functions down the ages with such exactitude?
Is it not God, Lord of the Worlds, the Omniscient, the Able, the
Disposer, the Wise, to whom belongs all Sovereignty, who has
neither partner nor helper?

Have you not seen that God has made all that is in the earth
subservient to you? And that the ship runs on the sea by His
command, and that the moon and the sun are carried between
the earth, save by His leave (Qur'an, 31:85)? Indeed, God holds
the heavens and the earth from derailing; and if they were to deviate
no one would hold them after Him; He is Forbearing and Forbearing
(Qur'an, 55:41). It is not for the sun to overtake the moon, nor
does night follow day. Each floats in an orbit (Qur'an, 51:40). His
Ponential encompasses the heavens and the earth, and He is never
weary in preserving them. He is the Most High, the Formidable
(Qur'an, 21:55). There is no god but Him; Transcendent is He!

Similarly, God the Exalted has set in both humans and animals
the waves of life and mortality, which He is uniquely able to do.
Should the most skilful painters and artisans attempt to imitate
any of these things, they would be able to do so only with regard
to the form, and would be incapable of instilling life and the ability
to grow and move, for no creature can do this, rather this is the
exclusive province of God, Transcendent is He. They question you
about the Spirit. Say: The Spirit is of the command of my Lord. And
you have not been given any knowledge except little (Qur'an, 17:85).
Such is the case with all the attributes and benefits with which
God has endowed His creatures, according to His Knowledge and
Wisdom. No creature will ever have the power to originate one such
attribute that God has not willed. Have you seen the fire that
you light? Was it you who created the tree for it, or were We the
creators? We have made it a reminder and a benefit for the dwellers
in the wilderness (Qur'an, 56:71-73). Do those partners that the
idolaters imagine and worship have any power over any such
CHAPTER 7

Existent Being: Exalted God (Enthroned is He)

Everything in existence affirms— in accordance with the tongue of its particular nature—[God's] Power (Exalted is He), His Oneness, Wisdom, and His disposal of all the affairs of His creatures, and their dependence on Him for their existence, their particular natures, and their subsistence. They praise and thank Him for the outpouring of His favors, grace, munificence, and generosity: The seven heavens and the earth and all that they contain cried out to Him. There is nothing that does not extol His praise, but you understand not their extolling (sura 79:14). The interpretation here is because the exalting is made not with a physical organ, but is declared by the actual state of the creature, which is more eloquent and truthful, and can be subject to neither limitation nor lieu, nor does it engender misinterpretation. Some authorities have stated that it is explicitly articulated by the very things concerned. God has exalted "the One of His chosen servants, such as David, Solomon and Muhammad—peace and blessings be upon them—so comprehended the exalting of certain animals and intimate things. The Messenger of God ﷺ once said, "When Gabriel, peace be upon him, came to me with the Message, there was no one or tree that I passed by that did not
CHAPTER 8

Rights of the Phrase of Tawhid Over Mankind

Know, my brother, that all the religious and accessory sciences1 are founded upon the explanation of this honored phrase [of Tawhid] and the expositions and clarification of the rights it exercises over mankind, and of the acts of worship and human transactions governed by it, whether these take the form of beliefs, statements, or actions.

Its meaning has already been explained. Regarding its rights over humanity, you should be aware that these comprise firm belief in its meaning, truthful affirmation of it, and total submission to the Divine by holding constantly to acts of worship and obedience, and submission to all commandments and prohibitions. Thus the fulfillment of its rights involves the heart, the tongue, and the limbs. As a whole it constitutes a pledge between the servant and his Lord whereby the former undertakes to fulfill rights [of Tawhid] and to carry out all its obligations for as long as he abides in this world—in the hope that should he fulfill these correctly he may obtain salvation and triumph in the Hereafter. Wahab ibn Munabbih was once asked, "Is not La ilaha illa Allah the key to the Garden?" "Yes indeed," he replied. "However, every key must have teeth to be able to open the door. Among these teeth are a tongue free of lying and backbiting; a heart free of envy, vainglory, and forbidden and unlawful things; and limbs engaged in service and pure from sins."2

Whoever keeps his pledge that he has made with God, He shall grant him a great reward (quran, 46:23). Thus the one who believes in his heart, affirms it with his tongue, and acts in accordance with it with his members shall attain felicity in this life and in the next and is a real believer and a true Muslim. The one who does not believe in his heart is a disbeliever and will be in the Fire perpetually.

A person who affirms it with his tongue but does not believe it in his heart is a hypocrite; he also will abide in the Fire perpetually.

The one who believes it in his heart and affirms it with his tongue but does not act in accordance with it is a sinful believer, who will be chastised for his rebelliousness according to God's will, but will not remain in the Fire perpetually.

Among the fruits of belief in the heart and affirmation with the tongue of this noble phrase is that even if a servant lives out his life denying the Oneness of the Lord (Exalted is He) and His Magnitude, Majesty, and Ability, and worships and submits to idols instead, but then utters and affirms the phrase with faith, his life and possessions become inviolable and he thereby attains to the Garden, instead of the Fire, even if he has sinned and has transgressions so that his heart is pure as the day his mother gave him birth. For "Islam annuls what preceded it," and repentance erases sins. It is stated in a hadith, "I have been commanded to fight people until they say La ilaha illa Allah."3 When they do so, their lives and possessions are inviolate to me, except in accordance with

---

1 This applies to people who are at war with Muslims. Should they suddenly decide to accept Islam, they are no longer considered foes, and it becomes legally forbidden to fight them. This hadith does not mean that Muslims should combat non-Muslims with whom they are at peace, nor does it mean that people should be compelled to accept Islam, for Islamic law explicitly forbids coercing people into accepting the faith. Translator.
KEY TO THE GARDEN

Islam is Conditional on Believing in Both Testimonies

None of the rulings found upon the “Good Word” in this life and the next can be obtained unless one joins it with the affirmation of Prophecy and Messengership which are vested in the Seal of the Prophets and Messengers, who is our master Muhammad ﷺ. Whoever affirms God’s unity but denies the Messengership of Muhammad ﷺ is not one of the people of Ta’Dhidh, but is as much a denier of God as the one who rejects Ta’Dhidh, since he denies what God has proclaimed about His Messenger and rejects His command that we testify to and affirm the Message, and obey, follow, and take the path of the Messenger; and thus one who denies His warnings not to contravene his commands. God has said (Exalted is He!), Muhammad is the Messenger of God (Quran, 48:29): Thus have We made you a middle nation, that you may be witnesses against mankind, and that the Messenger may be a witness against you (Quran, 2:143); We have sent you as a witness, a bearer of glad tidings and a warner, and as a caller to God by His leave, and a lamp which gives light (Quran, 33:45-56); Obey God and obey the Messenger (Quran, 4:40); Say [O Muhammad], “If you love God then follow me” (Quran, 3:31); and Let those who contravene his
KEY TO THE GARDEN

commands beware lest hardship befall them or a painful torment (QURAN, 24:61). And there are many more verses on the subject.

Affirming Muhammad’s Messengership & is incomplete until one is certain that his mission embraces the whole of creation, Arabs and non-Arabs, and human beings and jinn. God has said: (Exalted is He!): We have not sent you (O Muhammad) except as a mercy to the worlds (QURAN, 21:107). We have sent you to all people, as a bearer of glad tidings and a warner (QURAN, 24:18); and Say, “O peoples! I am God’s Messenger to you all” (QURAN, 7:148).

In this way, whoever denies the universality of his message, or says that he is a messenger only to the Arabs, is guilty of disbelief, as is demonstrated by the verses quoted above, which are completely explicit as to the universality of his mission. (The Prophet ﷺ) said, “I am sent to all mankind.” As such and to the extent of his capacity, he sent letters to the kings of the world calling them to Islam. The call to Islam spread over every part of the earth and reached all the diverse nations, which came flocking to it with sincere intentions and open hearts.

In this regard some verses from a poem I once composed about his mission come to mind:

You came down to the land men to instruct like rain that covered all its length and breadth;
A shining sun in morning blue that left no night, or star, or lantern to dimness.
You left a torrent, its branches dashing bright it dragged its trails across high heavens’ dome
Following the revolutions of day and night
With Truth’s troops in flowing streams
Its eyes the Qur’an which all true guides
Are the strongest way, where good speech hides.

Evidence of God’s Existence and Ownsers

You have come to know that every creature and every diverse being in essence, whether heavenly or earthly, animal, vegetable or mineral, is evidence of the Divine Ability. It is enough for a man of intellect to reflect about them and about the precision of their craftsmanship for him to behold them as evidence which proves the existence and dazzling ability of God and, accordingly, the need to submit to His Majesty, Glory, Perfection, and Wisdom, and worship Him as is His due. All these evidences are scattered throughout the Book and the Luma, and are written on the pages of existence itself.

It is self-evident that everything that is made must have a maker, and every event a cause.” Would reason accept that a house erected itself in the absence of builders and an architect? Or that a ship could exist without there having been a skilled shipbuilder? Or that the heavens hold themselves up, and that the planets move by their own accord? Surely not!

Could any intellect accept that this formidible and meticulous domain of heaven and earth was established in the absence of a powerful and wise Maker? Surely not! It is all by His creation, ability, power, and wisdom—in all of which He has no partner.
A reader was once asked, "What proof is there of the existence of God? (Revealed in 1:2)" Another visitor to the prison asked, "What evidence is there of a camel, footprints evidence of a walker, and yet when a sky with convolutions and an earth with mountain passes are present, is this not evidence of the existence of a High and Able God?"

Said a prisoner once questioned Isma'il Abu Hanifa (God be pleased with him) what proof he had of the existence of the Creator (August and Majestic is He), and they said he had to convince them or suffer. He told them, "Leave me alone! I must think about a strange event that has been reported to me. I have been told that there is a ship at sea, heavily laden with various kinds of merchandise, and although there is no one on board to steer and guard her, it comes and goes all by herself, ploughing through enormous waves and going where she pleases." They told him, "No intelligent man would say such a thing." He replied, "Wretched! And yet you say that all these events happen in the higher and lower regions, each and every intricately precise thing they contain, have no maker?" At this they were dumb-founded, and, returning to truth, they entered Islam at his hands.

There are verses in the Noble Quran which summon us to the necessity of thinking about the interrelated way in which everything in existence has been divinely fashioned, and to derive from this evidence of the Ability of the Maker, His Existence, and His Oneness in His realm. Among them are the following: Have they not contemplated the kingdom of the heavens and the earth, and what things God has created, and that their time must have drawn near? In what discover after this will they then believe? (Quran, 7: 184). We have not created the heavens and the earth and what lies between them in vain (Quran, 21:18). Let man consider from what he was created: gushing fluid issuing from between the backbone and the ribs (Quran, 86:1-4). Will they not look at the camels.
CHAPTER 11

A Four Poems by Imam ‘Abdallah ibn Ja’far al-Madhbar

This is an incomparable poem by the sayyid, Imam ‘Abdallah ibn Ja’far al-Madhbar al-Alawi which treats the greatness of God’s handwork and the transcendency of His perfection and majesty, and serves as a reminder of His favors and rights. We shall quoted it in full for it is like pearls strung together, and its meanings succeed each other in close succession. It encompasses subtleties, knowledge, and harmony, all of which captivate the mind and intoxicate the spirit, without losing, with their intimacy and sanctity. It is fragrant with the perfume of the mukh of that soul. Its power cannot be blamed if he is enthusiastic in describing such a poem, or if he yearns to approach the enclosure of its texts, drink of its choice, and attain to the removal of the veil.

The Abiyy of an Able lord appeared, and shone unveiled, light upon Light;
Then turned clear by One of Might and Mighty; Rank.
These are the firs which have blazed to guide in the dark of night, so much it becomes.
Before these another one sufficed Moses the best of firs lit from the best of treasures.
KEY TO THE GARDEN

Truly on earth there are signs, like heaven’s signs,
drains, Indeed most manifest:
Fruits and growing plenty,
watercourses, clouds, and seas,
And mountains of gold and iron which,
mourning the sun, shower with its heat,
And daylight after obscure night,
shadows followed by luminous morning.
And life and death wherein
the small and the great stand as equals.
All this takes place by Eil and Noth,
AndS there is not, nor anybatimode.
O Yaa, of hidden grace, O Judge!
O Edin, Heart of broken beams.
O kou of those who cry for help.
O refuge of the refuge, Safety of the safety-seeker!
O my refuge! Be my refuge, and protect me from every evil.
O my ally! Be my ally!
Save us from the storms of our worldly lives,
the harshness of death, and the Fire ablaze!
And may the Honor of the Highest King rest upon
Almighty, the Chosen, and be repeated in each age!

A certain gnostic once said, “A donkey has more knowledge of
God than someone who seeks proof of God’s oneness.” Therefore
let not your perception of existent things be that of the suckling
child, or the hardened drunker, both of whom see them as mere
concrete forms. Instead, let it be that of a wise man who understands
the signs and sees the Creator in the creation, the Fashioner in the
fashioned universe. If you think that their formation and molding
was a formidable task, then know that their Creator is more
Formidable still, and that He encompasses all things.

A certain poet once expressed this well:
All you grasp with your imagination;
Majesty, ability and exaltation,
Higher is He who originated creation,
From whence is He to whom belongs origin

CHAPTER 12

The Effects of Tawfîd and of Its Noble Phrase

Tawfîd, as the greatest of graces, is the one that yields the most
benefit in this world and the next. The one blessed therewith by
God must know the value of such a gift. He must strive to guard
and protect it, and to be constantly thankful and full of joy to have
received it, and try hard to strengthen it within himself by being
always of good character and righteous actions, both of which arc
among the branches of Tawfîd and the fruits of faith. Similarly, he
must avoid its opponents, which are bad character and sins. It is
stated in a hadith, “The believer is not a believer while he commits
his adultery.” Transgressions are the precursors of disbelief.

When Tawfîd and faith are lost, no deed can be of benefit—not
even the deeds of the ancients and the moderns put together. When a
person retains his Tawfîd and faith, no harm can come to him, even
if he sins, for he will not remain in the Fire perpetually, since he who
possesses an atom’s weight of faith shall emerge from Hell.

The Two Testimonies are powerfully effective in refining the
self, creating rectitude of character, and reinforcing social ties. The
Testimony of La ilaha illallah liberates the mind from illusions,
and purifies souls from the filth of idolatry so that they rise up from
the mere of their devotion to other than God (Exalted be He) and from the delusion which inheres in worshipping idols, animals, and men. Hearts are united by it in the adoration of the one God, and faces are united in orienting themselves to the same qibla. Tauhid has a beneficial effect in uniting the hearts of the human race and making them work together for the common good and for the cause of all. The Testament of Muhammad swsw, faith and belief in his Messengers and his Upright Book strengthen morality, reform souls, and set an excellent example to be followed in all situations.

These two utterances are the believer’s treasure and capital, the source of his happiness in this life and in the hereafter for those who behave strictly in accordance with them and draw light from their radiance in that which is necessary concerning Tauhid and attachment to the Holiest Presence (al-jinnah al-Aqada), exposing themselves to His spiritual gifts (zainid al-imadah), and setting themselves in the way of the breaths of reunion and the spirits of nearness and that which is necessary concerning following the Noblest Messenger, the Foremost Handheld (al-Ghair al-Wadhih), the Excellent Example, in every religious and worldly transaction, for the goodness of one’s daily life and one’s abode in the Afterlife, of the heart and the body, the individual and the community. Around the proof of these Two Testimonies revolves the well-being of the human race in both worlds.

Know that this noble phrase has two halves. First, there is a negation, la ilaha illallah (“there is no deity”); and second there is an affirmation, al-‘Ashur (“except God”). When the negation is ensuaded, followed by the affirmation, this signifies that a Muslim has acknowledged and established Tauhid in his heart by means of this noble phrase, which is incompatible with, and negates, the “Greater Idolatry” (al-shirk al-‘Ashur) the presence of which invalidates the foundations of faith. Tauhid is strengthened by

reciting it with the heart and the tongue. The Prophet said, “Return from faith with La ilaha illallah.” It is also incompatible with, and negates, the “Lesser Idolatry,” namely ostentation in worship, the desire to gain eminence and power over others, and all other actions one is concerned with regarding others—destroying their praise and respect, and hoping for status in their eyes. The Prophet said, “Idolatry is my nation is most incomprehensible than the hooffalls of ants.” This Lesser Idolatry does not invalidate the foundations of faith, upon which one’s salvation depends, but renders it defective. La ilaha illallah destroys both the Greater and Lesser Idolatry as whoever utters it with sincere faith and accordingly. The fact that La ilaha illallah comes first means that the heart is cleared of these concealed things and these impurities. The subsequent affirmation of ilahiyyah adorns and fills up the heart with the lights of Tauhid and faith. It is therefore not surprising that holding fast to, and repeating, this invocation brings about the purification of the heart, its cleansing from blemishes, and its illumination. Good deeds are reckoned in accordance with the number of repetitions of the invocation; each La ilaha illallah being counted as one, while their reward is tenfold or multiplied many more times. If the person engaged in the Remembrance of God bears in mind that La ilaha illallah is also a verse of the Quran and makes the intention to recite from the Quran together with making invocation, he gains the reward for Quranic recitation also. A subtle indication (yubur) lies in the fact that the letters of the Testimony all arise from the depths of the body, and none of them are formed by the lips, which points to the fact that these should proceed from the purest inward part, which is the heart, and not from the lips. Also, none of the letters have dots, and this is an allusion to freedom from worshipping anything besides God. La ilaha illallah Muhammadan rasulullah consists of seven words. A man has seven members, and the Fire has seven doors,
KEY TO THE GARDEN

and each of the seven words closes one of the seven doors against one of the seven members.

CHAPTER 13

An Important Statement

You have come to know that only the One God is worthy of worship. Therefore, worship should never be addressed to other than He. Worship means utter surrender and humility before the majesty and glory of God, the performance—in service and submission to Him—of the acts required by the Shari'a, praying to Him and seeking His help in difficult times through supplication and imploration, having fear and hope regarding Him, together with longing and awe, love and sincerity, adoration and taking refuge in Him, and relying and depending on Him, in addition to everything else that is due to Him in His Lordship and Majesty. These lofty meanings and religious feelings and emotions are to be offered by the believer’s soul with submission and humility only to His Lord and Creator, as servitude (wabada), worship (wala'), and obedience (shahada).

You should know that worshipping and seeking His help (Exalted is He!) does not mean that one should not make use of visible or invisible means, within the limits of what God has permitted. Examples of these are the taking of medicines, curing illnesses with the verses and Names of God and asking—without servility—for a person’s help in fulfilling any legitimate need; for example, when
one asks another Muslim to pray for him, or when one petitions God through him in accordance with his ability and limitations, which the latter can do by turning to God and imploring Him to grant the one who is asking his needs in this life and the next. This has promised to do in the hadith quoted in which God says, “Those who wish to draw near to Me can do so through nothing but what I have made obligatory upon them.” A man will then continue to approach Me with supererogatory devotions until I love him. And when I love him, I become his hearing with which he hears, his sight with which he sees, his foot on which he walks, and his hand with which he strikes. If he makes a request of Me I shall certainly grant it; and if he seeks My protection, I shall certainly protect him.” The person who is doing the nafa’asal should not ask whoever is praying for him to bring something into existence, for such is the prerogative of God the Exalted, and not within the ability and state of His servants.

Similarly, as lower the wings of humility and compassion (Quran, 21:24) to one’s parents, to be modest and gentle with other Muslims, and to respect and be courteous to people of knowledge, uprightness, and nobility does not entail a Muslim’s Ta`ufid, as long as he has the certainty that these are all nothing but means, which can bring about no consequences or effects save by the leave and assistance of God the Exalted, and on condition that all effects and consequences are attributed to God the Exalted and not to any of His creatures, except, perhaps, metaphorically. This cannot be called worship; it is no more than the employment of means, the exchange of benefits, and mutual assistance in benevolence and in piety. It is to be taken for granted that mutual cooperation means people helping each other, always within the limitations which inherit in the capacity of man; it is no more than the use of an intermediary and metaphorical causality. Our Lord says, Assist each other in benevolence and charity (Quran, 52:23). And in a hadith it is said, “God will help His servant so long as His servant helps his brother.”

These are the doctrines of the People of the Sanwa and Jama’a and of the vast majority of the Nation of Muhammad ﷺ, the members of which have behaved according to them since the first three generations and until the present day. These beliefs are set forth in these writings, which are abundant and plentiful in both east and west, and you may refer to them if you wish. Some people may find it hard to discern the reasons behind the prohibitions and permissions which pertain to the acts of those who are legally responsible. They may thus decide, for instance, that it is forbidden to bow one’s head when leaving one’s father’s hand or the hand of a righteous man of knowledge, and say that this is a salute and a form of veneration of which only God is worthy. Perhaps they say this also because of the literal meaning of the hadith in which [one asked], “When one of us meets his brother, should he bow to him?” And the Prophet ﷺ said, “No.” “Should he embrace him entirely?” And the Prophet ﷺ said, “No.” “Should he take his hand?” And he said, “Yes.” But if one subjects such matters to necessary scrutiny, one will see that not every bow is done with the intention of magnification but may simply be a means to some other end. A bow made in order to kiss a hand does not bear the implication that would render it forbidden. Scholars have explained that what is forbidden by this hadith is any action done and intended as a greeting and a magnification, as with the greetings in vogue among certain other nations.
CHAPTER 14

An Actual Incident

I recall an incident which took place once when I was with a group of people in a mosque, having just finished the ritual Prayer, while some of those present were shaking hands with each other and kissing the hand of someone they felt was worthy of it. Someone saw us and addressed me sharply with the words, “Why do you do this? This is idolatry!” I replied:

My brother! You are very busy in accusing your brothers of idolatry who perform the ritual Prayer. Should everyone who bows his head for any reason be accused of idolatry? You yourself will shortly go out of the mosque and lower your head to bedeck it with your turbans, then you will go home and bow your head to eat the food on your plate; then when showing kindness to your children you will bow your head to kiss them, and so on; would you consider each of these acts to be idolatry? You would have accused many kinds of idolatry to yourself! As for ourselves, we have not left Islam; we worship God, who is alone and without partner; we do not condone as a disbelief anyone who turns our God; we give the benefit of the doubt to all the people of Tawheed, knowing that true magnification is only for God, and that none of these acts bear that purpose, but merely permit the observance of lawful deeds and courtesies.

CHAPTER 15

The Two Testimonies Are Mandatory For Entering Islam

We have already mentioned that once belief in the Two Testimonies is essential in Islam, someone who affirms the oneness of God but denies the Message cannot be considered a Muslim. We should now state that it is a condition for anyone wanting to enter Islam to utter the Two Testimonies together, beginning with the word ashahadu (“I testify”). This phrase implies certain knowledge, submission of the heart, and belief so true that it is as though the matter in which one sets this certainty and faith were actually visible and tangible. One must say, “Ashahadu an la ilaha illallah, wa ashahadu anna raisummasan rasuullAllah.” It is not sufficient to say “La ilaha illallah” without the words “ashahadu” and “Muhammadun rasuullAllah.”

Someone at whose hands a person becomes a Muslim must teach him the Two Testimonies, or their equivalent in any other language in words which express their meaning and retain everything necessary to it. This must be accompanied by a complete lack of hesitation, and by the renunciation of every religion other than Islam. When someone comes to him wanting Islam, he should make haste to teach him the Two Testimonies and should not delay. Even if one
KEY TO THE GARDEN

is on the pulpit giving the Friday sermon, he should come down, know the person say the Two Testimonies, and then return to the pulpit; for his sermon will not be invalidated by this, whereas for him to delay would mean that he is content to see this person remain a disbeliever, when he has already come in submission. And to be contented with disbelief is itself disbelief. After all, there is a risk that the man might happen to die before being taught the Two Testimonies. Neither should anyone take any material reward for teaching the Testimonies or for inviting people to Islam, for these are duties, and the reward for them is with God. A man who receives any such material remuneration would be trading with his religion and will reap rewards from Islam, whereby he would be deprived of an abundant reward. The man at whose hands someone accepts Islam shall enter the Garden, for the Prophet ﷺ has said, "The Garden is the obligatory reward of anyone at whose hands someone becomes a Muslim."

CHAPTER 16

Things that Must Be Taught First

The first things which must be taught to someone who has just entered Islam are those which are indispensable and without which Islam does not exist, such as the foundations of religion, which are:

1. Knowledge of the obligation of performing the five ritual Prayers: how they are done, their conditions, their times, and the method of purifying oneself.
2. Knowledge of the obligatory Zakat [Charity]: the amount due and the time at which it becomes obligatory.
4. Knowledge of the obligation of Hajj [Pilgrimage] for those who have the ability: what this ability consists of and the details of the manner.
5. Knowledge of all other individual obligations and of the forbidden things one may fall into, such as adultery, homosexuality, intoxicating drinks, treachery, murder, theft, lying, backbiting, calumny, and so on.
KEY TO THE GARDEN

6. Knowledge of the necessary conditions for the validity of selling and buying, social transactions, marriage, and whatever else he may need to know.

All of this must be conveyed wisely and gently, so that the heart is attracted and given the security that comes with familiarity. Doubts and ambiguities which may have been stirred within him by the adversaries of Islam before he entered it must be removed by clear explanations backed by evidence, so that the truths of Islam may take firm root in him and the injunctions of Satan and other insidious falsehoods may be eliminated.

One of the most important things that one should know is what is necessary with regard to God (Exalted is He!), what is impossible, and what is possible. This can be done by studying any comprehensive creed which accords with the doctrine of the People of the Sunna and Jamāʿa, such as the one written by Hujjat al-Islām al-Ghazzālī or the one composed by Imam ʿAbdullāh ibn ʿAbd al-Hādī. It is also necessary to know the names of our Prophet ʿs, the names of his fathers and mothers, the fact that he was born in the city of Makka, and then emigrated to Madīnah where he died and was buried. One should also know some of his miracles, various traits of character, and whatever else a Muslim ought not to be in ignorance of.

The following is the text of the creed of Imam al-Hādī. I have chosen it for its brevity and comprehensiveness, since it contains everything which the People of the Sunna and Jamāʿa consider to be necessary knowledge. Adopt it and hold fast to it, for it is pure milk, a delight to those who drink it (Qur’an, 16:66).

CHAPTER 17

The Creed of Imam al-Hādī

Imam al-Hādī said (God bring us benefit from him):

Praise belongs to God alone. May God’s blessings and peace be upon our master Muhammad, his Family, and Companions. We know, believe, profess, and believe; and truly, there is no god but God, alone without partner. He is a Mighty God, a Great King. There is no one beside Him, and we worship none other than Him. He is Merciful and Merciful, Forgiving and Forbearing. His firmness has no beginning, His leniency no end. He is Sustainer, Self-Sustainer, neither beginning nor origin, matchless, without partner or peer; there is nothing that resembles Him, and He is the Hearing, the Seeing (Qur’an, 4:113).

And we believe that His holiness (Exalted is He!) renders Him beyond time and space, beyond resembling anything in existence, so that He cannot be encompassed by directions, nor be subject to contingent events, and that He is established on His Throne in the manner which He has described, and in the sense which He has intended, in an Establishment befitting the might of His majesty, and the exaltation of His glory and impeccability, and that He (Exalted is He!) is near to everything in existence, being closer to man than his jugular vein (Qur’an, 30:18). He is Wielder, Witness over all.
things. He is the Living, the Sustainer, slumber overtakes Him not, nor sleep (QURAN, 2:153); He is the Originator of the heavens and earth; when He decrees a thing He only says to it ‘Be’ and it is (QURAN, 2:117); God is Creator of all things, and He is Guardian over everything (QURAN, 15:28). And He (Exalted is He!) is over all things Power.ful, and of all things Know.ers; His knowledge is all-embracing and He keeps count of all things. Not an atom’s weight in the earth or in the sky escapes your Lord (QURAN, 2:254); He knows what goes down into the earth and that which comes forth from it, and what descends from heaven and what ascends into it. He is with you wherever you may be, and God sees all what you do (QURAN, 57:2); He knows the secret thought, and what is even more concealed (QURAN, 2:257); He knows what is in the land and the sea. Not a leaf falls except that He knows it, nor is there a grain nor the darkness of the earth, nor a wet or a withered thing, but that it is recorded in a clear Book (QURAN, 6:1-9). And He (Exalted is He!) wills existent things and directs events. And nothing may exist, whether good or evil, beneficial or harmful, except by His decree and will. Whatever He wills is, whatever He does not is not. Should all creatures unite to move or halt a single atom in the universe, in the absence of His will, they would be unable to do so.

And He (Exalted is He!) is All-Hearing, All-Seeing, Speaker of a Speech that is pre-existent and does not resemble the speech of creatures. And that the Mighty Qur’an is His ancient speech, His Book which He sent down upon His Messenger and Prophet Muhammad ﷺ.

And He (Transcendent is He!) is Creator of all things and their Provider, who dispenses them as He wills; neither He nor opposition is there in His realm. He gives to whomever He wills, and He holds back from whomever He wills. He is not questioned about His actions, rather they (His creatures) shall be questioned (QURAN, 2:232).

And He (Exalted is He!) is Wise in His acts and Just in His decrees, so that no justice or tyranny can be imagined on His part and that no one has any rights over Him. Should He (Transcendent is

HELIB A'USMA MADHUR AL-MADDDĀD

He! destroy all His creatures in the blink of an eye. He would be neither unjust nor tyrannous to them, for they are His dominion and His servants. He has the right to do so in His dominion and your Lord is never unjust to His servants (QURAN, 4:164). He rewards His servants for obeying Him out of grace and generonary, and punishes them, when they rebel, out of His wisdom and justice.

To obey Him is an obligation binding upon His servants, as was stated when through the speech of His Messenger (peace be upon him) we were taught.

We believe in every Book sent down by God, and in all of His Messengers, His angels, and in destiny, whether good or bad.

And we testify that Muhammad is His servant and Messenger, whom He sent to join and to mankind, to Arabs and non-Arabs, with guidance and the religion of truth, that He may cause it to prevail over all religion, though the idolaters may dislike it (QURAN, 9:13). And we testify that he delivered the Message, was faithful to his trust, advised the Nation, did away with grief, and swore for God’s sake as in His due, being truthful and trustworthy, supported by authentic proofs and supernatural miracles. And God has made is incumbent upon His servants to believe, obey, and follow him, and that a man’s faith is not acceptable—even should he believe in God—until he believes in Muhammad (may God’s blessings and peace be upon him and his Family) and in everything that he brought and informed us of, whether of the affairs of this world or the next. This includes faith in the questioning of the dead by [the angels] Munkar and Nakir about religion, Taubah, and Prophethood, and faith that life in the grave will be identical for those who were obedient, and fall of torment for the rebellious.

And one should believe in the Resurrection after death, the gathering of bodies and spirits to stand in the presence of God the Exalted, and in the Reckoning; and that His servants will be at that time in different states, some being called to account, some pardoned, while others shall escape the cutting without reckoning. One should believe in the Scales in which good and evil deeds will be weighed; and in
KEY TO THE GARDEN

dr the Sura, which is a bridge stretched over the depths of Hell, and in the firm [Future] of our Prophet Muhammad ﷺ, the name of which is from the Garden, and from which the believers shall drink before entering the Garden. And none should believe in the intercession of the Prophets, followed by the adalites, the martyrs (abshadil), and then the scholars, the virtuous (al fidhil), and the other believers. And that the greatest intercession is the prayer of Muhammad ﷺ. And the people of Taufidh who have sworn to the free must be taken out of it until not one person in whose heart lies an atom's weight of faith shall remain in it perpetually. And the people of idolatry and disbelief shall abide in the Fire perpetually and for evermore. Their suffering shall not be diminished; nor shall they be reprieved. (Qur'an, 2, 294). And the believers shall abide in the Garden perpetually and without end, wherein no sorrow shall affect them, and from which they shall not be expelled (Qur'an, 2, 294). And the believers shall see their Lord with their eyes, in a wise behind His Majesty and the Holiness of His Perfection.

And the Compatriots of the Messenger of God ﷺ were virtuous, their names have been reported here; and they were just, good, and unassuming. It is not lawful to speak or designate any of them. And the righteous successor (Holding) to the Messenger of God ﷺ was Abu Bakr al-Siddiq, followed by 'Umar al-Farui, then 'Uthman al-Abdallah, then 'Ali al-Murtada, may God bless them and with all his other Compatriots, and with those who follow them with excellence until the Day of Judgment, and with us also, by Your Mercy, O Most Merciful of the Worlds!

Such is the rightly-guided creed, which conforms to the Book and the Sunna. No male or female Muslim should be ignorant of it. Wisdom allowing, it must be made known. It is not a condition that every person should be able to articulate it fluently; rather, what counts is what lies in the heart.

CHAPTER 18

Merit of the Noble Phrase

We shall now point out some of the merits of this noble phrase (of Taufidh), and the subtleties and exalted secrets contained in its invocation. One of these was referred to by the Prophet ﷺ when he said, "He whose last words in the world are La ilaha illa'Allah shall enter the Garden." And he ﷺ said, "The people of La ilaha illa'Allah shall suffer no devastation in their graves. It is as though I can see them coming out of their graves, shaking the dust off their heads, saying, 'Praise be to God, who has removed sadness from us; our Lord is indeed Forgiving, Thankful' (Qur'an, 35, 34)." And he ﷺ said, "The best invocation is La ilaha illa'Allah." And he ﷺ said, "The best thing that I and the Prophets before me ever said is La ilaha illa'Allah." And (the Prophet) ﷺ said that his Lord declared, "Truly, I am God; there is no god but Me. Whosoever affirms My Oneness enters My fortress, and whosoever enters My fortress shall be safe from My chastisement." And he ﷺ said, "Renew your faith." "How should we renew our faith?" he was asked. He said: "Say, La ilaha illa'Allah many times." And he ﷺ said, "Subhan'Allah is half the balance; al-hamdu lillah fills in; and there is no evil between La ilaha illa'Allah and God until it reaches
Him.” And he asked, “The one who testifies that there is no god but God, that Muhammad is the Messenger of God, that Jesus son of Mary is the servant of God and was His word cast into Mary, and a spirit from Him, that the Garden is real and the Fire is real, shall enter the Garden according to his deeds.” And in Imam Muslim’s version: “God renders the Fire forbidden for a person who affirms that there is no god but God and that Muhammad is His Messenger.” And he asked, “Anyone who says La ilaha illallah with sincere single-heartedness shall enter the Garden.” He was asked, “O Messenger of God, what does sincere single-heartedness consist of?” And he answered, “It restrains him from the things which God has forbidden.” And he said, “Ask those of you who are dying repeat La ilaha illallah, for it wipes away all preceding sins.” And he said to Mu‘adh ibn Jabal, “O Mu‘adh, no one affirms single-heartedly that there is no god but God and that Muhammad is His Messenger but that God renders the Fire forbidden to him.” And he said, “God has forbidden to the Fire anyone who says La ilaha illallah for His sake.” And he said to Abu Hurairah (may God be pleased with him), “Go, and whoever you find on the other side of this wall who affirms La ilaha illallah with certainty in his heart, give him glad tidings that he shall enter the Garden.”

A bedouin once came to the Prophet ﷺ and said, “O Messenger of God! What are the two inevitable things?” And he replied, “Whoever dies without having associated anything with God shall enter the Garden, and whoever dies associating anything with God shall enter the Fire.” It is said that Moses said: “O Lord! Teach me something with which I can remember and pray to You.” And He said, “O Moses, say La ilaha illallah.” “Lord!” he replied. “All Your servants say that!” (God) said, “O Moses! If the seven heavens and their inhabitants, and the seven earths were in one hand of a balance, and La ilaha illallah was in the other, La ilaha illallah would outweigh them all.” And the Prophet ﷺ once asked Mu‘adh
CHAPTER 19

Good and Bad Endings to Life

To die believing in Tawāfud and Islam is the ultimate happiness this life has to offer. A Muslim continually implores and asks God to make him die a Muslim, and this is how God has described His Prophets and the righteous among His servants. He has stated that Joseph said, “You are my Patron in this world and in the next; make me die a Muslim, and make me join the righteous” (Qur'an, 12:103). And He has said that Abraham and Jacob exhorted their children to die as Muslims; and Abraham exhorted his sons, as did Jacob: “My sons, God has chosen for you the religion: therefore, die not save as Muslims” (Qur'an, 2:132).

One should strive properly to guard one’s Islam and to strengthen it by complying with God’s commands. A person who neglects God’s commands exposes himself to the risk of dying outside Islam, for his lack of obedience is proof of his low opinion of the right religion has over him. One should avoid transgressions and sins, for these weaken one’s Islam, shake its foundations, and put one in danger of its being snatched away at the time of death. Likewise, one should continually ask God for a good ending, so that one dies with the Testimony, and one should dread a bad ending, for it leads...
KEY TO THE GARDEN

on a couch and speaking about a hadith of mine by saying, 'I do not
find that judgment in the Quran!' For annually, I have been given
the Quran and as much again in addition.' Similarly, Abi Dawud
has related on the authority of al-Ibadi ibn al-Sa’idi that the
Prophet ﷺ said, ‘Does one of you, while reclining on his couch,
think that God the Exalted has only forbidden things in the Quran?
Rather, I have commanded, ‘O believers, and forbidden as many
ingoings as there are in the Quran, or even more. God the Exalted has not
allowed you to enter the houses of the People of the Book without
obtaining permission, nor to hit their women, nor to eat their fruits,
as long as they give you your due.’

CHAPTER 20

The Sunna: the Second Source of the Shari’a

You have learned that the Sunna consists of the sayings, acts, and
approvals of the Messenger of God (may God’s blessings and peace
be upon him and his family). You should be aware that the Sunna is
after revelation, but not to be rested (as the Quran is rested). God
has said (Exalted be He), [The Prophet does not speak from his
even veins; it is but an inspired revelation] (Quran, 57:13). And He
has said, He has sent down upon you the Book and the Wisdom,
and taught you that which you did not know. Indeed, the favor of
God upon you is great (Quran, 41:11). The ‘Book’ is the Quran,
and the ‘Wisdom’ (hidma) is the Sunna. They were sent down
through revelation (inspiration) and inspiration (hidma). The Quran
stands distinguished from the Sunna in that its words were revealed
by God in their Arabic form. It is a miracle that humans cannot
emulate, for no one can imitate it or compose anything which
resembles even the shortest of its suras; a miracle spanning the ages,
protected from changes and interpolations. The Quran is possessed
of other properties that do not hold true for the Sunna, such as the
tact that its mere recitation brings a reward from God and that it is
forbidden to paraphrase it, and that touching or carrying it when in
KEY TO THE GARDEN

a state of impurity is forbidden. Hadiths, whether qudat or not, are not possessed of such properties.

the Summa is a caricature and an explanation of the Quran. God has said (Exalted is He!), We have sent the Remembrance down upon you that you may make clear to mankind that which was sent down to them, in order that they may reflect (Quran, 16: 44). The Prophet ﷺ elucidated and explained in detail, in his words, deeds, and approval or disapproval of other people’s acts, what had been set forth in more general terms in the Book. For example, the number of rak‘ah in each ritual Prayer, their times, conditions, and as worm; the thresholds of Zakat, and on what kind of assets it is payable; similarly the Fast (of Ramadan), the rites of the Hajj and Umra, their foundations, conditions, what invalidates them, and many other things. The same is true of all the rules which are not mentioned in detail in the Book, concerning transactions, courtesies, moral traits, and virtues which regulate people’s lives. These have been handed down from the Prophet ﷺ whom God has commanded us to emulate. God has said (Exalted is He!), In the Messenger of God you have a good example, for those who set their hope on God and the Last Day (Quran, 33:1): and Say: O Muhammad, “If you love God, follow me and God will love you” (Quran, 33:11). The obedient servant who follows the example of the Greatest Beloved (may God’s blessings and peace be upon him and his family), becomes beloved by God, by virtue of his love of His Beloved.

How excellent are the verses of poetry of Layla’s mad lover (May Allah)

He saw Layla and shunned all others.
A lover who sees beauty only in her,
He has won, and gained a great kingdom,
If she sees him in the way he sees her.

58

BARB AHMAD MASHHUR AL-HADDAD

God the Exalted has said, Obe! God and the Messenger. If you fear God and the Messenger, then God and the Messenger wi! everybody. Whoever obeys the Messenger has obeyed God (Quran, 4:61) and Take whatever the Messenger gives you, and refrain from what he has forbidden you (Quran, 59:7). What matters in each of these verses is the generality of the instructions, not the particular occasion on which each of them was revealed; therefore every instruction and prohibition he gave constitutes a general principle. There are many other verses and many hadiths in which this is made clear. For instance, the Prophet ﷺ said, “The whole of my nation shall enter the Garden except those who refuse.” Upon being asked, “And who are those who refuse, O Messenger of God?” he said, “Those who obey me shall enter the Garden, and whoever disobeys me shall be placed in Hell.” And God the Exalted has said, No, by your Lord! They shall not be believers until they make you the judge in their disputes, and then find no annoyance within themselves at what you decide, and submit entirely (Quran, 4:65); and Let those who compete to disobey his orders how are lest a trial afflicts them, or a painful torment (Quran, 24:63).

In His Book, God the Exalted has commanded that the Summa of His Prophet ﷺ be followed. This was made a duty and an obligation, and therefore no faith can be sound without it. To deny that the Summa should be followed is disbelief because it is a denial of what has been sealed in the Quran. This is the reason why the Muslims have taken such great care with hadith, from the days of the Companions until the present. As already mentioned, these were recorded and transmitted verbally and in writing, and researched in the most profound manner as regards their memorization, accuracy, recording, and freedom from flaws. Only those whose faith is defective regarding the one who brought the Summa would distract from its value or altogether stub it; by so doing they would

53
set themselves outside the consensus, method, and doctrine of the Muslims, and would shun themselves to be even ignorant of Islam or its blatant foes.

CHAPTER 21

An Observation

It is necessary for anyone who wishes to derive judgments of Shari'a from the two sources, which are the Book and the Sunna, to be fully versed in both, in the way set out in the science of the Principles of Jurisprudence (Usul al-Fiqh). He must also have a mastery of classical Arabic, including rhetoric and the other well-known disciplines, for this is the indispensable tool for understanding the "Clear Arabic Book," whose supremacy of style and variety of expression attain to the level of the miraculous, and it is required also for understanding the Sunna that has been transmitted from the most eloquent man ever to speak Arabic and from his Companions, who were unsurpassed in their eloquence.

It is not permissible for anyone lacking any of these tools to undertake this grave matter, for he would go astray and lead others astray, thereby committing a monstrous sin.
CHAPTER 21

The Sedition of the Literal Translation of the Qur’an

This is a sedition that had long been dormant, may God curse those who have awakened it. It is the rumbling of those who have failed to acknowledge the real rank of the Qur’an or to accept its miraculous inimitability (q′itā). These people undertook to translate the Qur’an by replacing every word in it with another word in a different language, claiming that the result corresponded to the original, communicated the same meanings, and performed the same functions; a patent falsehood, for no translation could possibly do justice to the Qur’an’s meanings, purposes, and aims. It would be devoid of its quarters of eloquent clear expression, the secrets of its inimitable miraculousness, the awe it inspires, and its majesty. There can be no possible comparison between the clarity and eloquence of the Qur’an and that delusional nonsense. God is the One who has sent down the Book, and He has rendered all creatures incapable of producing anything like it, even in another language. He has said:

We are all humans and just to unite to produce the like of this Qur’an, they would not be able to produce it like, even if they were helpers of one another (Qur’an, 17:88). This is why the scholars all agreed that it is impossible to translate the Qur’an literally in any way that

would truly correspond to it and reproduce its meanings and intents, its style, its secrets, and special properties. The productions of those who have had the audacity to try are very far-off indeed from the Qur’an, and represent an obvious attempt to tamper with its holiness. Their purpose is to render the Qur’an superfluous, reduce its influence, profane its sanctity, and prevent those who read their translations from seeing its grandeur, the beauty of its style, the blessedness of its expression, and its awe-inspiring majesty.

The Imam of the Age, the beloved Habib Ahmad ibn Hanan al-Asy’i (may God have mercy on him), has said, “The words of God and the words of His Messenger are meant to address both hearts and bodies, ethical forms and secrets, images and meanings. Now people have begun to translate the Qur’an into Japanese, Indian, and other languages, when God the Exalted has said, ‘An Arabic Qur’an, with no crookedness (q′itā),’ indicating that the discourse of men must be to some extent crooked, however perfect they may become, unlike the discourse of God the Exalted.”

As for literal translations which lay no claim to an identical status, they are less precise than the sort discussed above, but are still incapable of reproducing the meanings of the verses or of possessing the unique aspects of eloquence, or the secrets of the Qur’an's miraculousness. A considerable number of the hazards mentioned above still apply.

Anyone who wishes to translate the Qur’an literally will be wishing to alter its miraculous quality, change its purposes, and destroy the Arabic from which God has intended for it and on which the Islamic Arabic Union has arisen. Never have we heard of any of the early Muslims from the Prophetic days onward, undertaking such translations. Their goal was to preserve the majesty of the Qur’an, its properties, and the language in which it was sent down from God the Exalted upon the heart of the Master of Messengers, in a clear Arabic speech (Qur’an, 16:101). For this reason, when

56

57
KEY TO THE GARDEN

somebody wanted to translate the Quran in Egypt in this manner, the scholars cried out against him, very strongly, and people of all orientations wrote to condemn him. Nor should anyone think that literal translation is necessary for the spreading of the summons to Islam. Had it been so, the Messenger of God would have done it, for he was sent to the Arabs and the non-Arabs alike, and the Quran itself would have demanded it explicitly, and the scholars of the first era would have done it while they were spreading Islam. All that is required according to the Shari'a is to convey the rules of Islam, its teachings and merits, and to spread the banners and proofs of Tawhid, as is shown in the Quran and the Prophetic Sunnah. That is why in those golden days nobody undertook translations of this sort.

However, to translate only the meanings of the Quran and the sayings of the reliable commentators into any language is required, although it must be done by those who can translate well, and without altering the original meanings. In this way those who know no Arabic, or not enough, will be able to know the true nature of the Islamic call and what it involves, through the meanings of the Quranic verses, and this is what Muslims have been doing ever since the scholars started writing commentaries on the Quran.

CHAPTER 25

Contempt for the Ranks of Religion

Akin to this sedition, and incompatible with solid adherence to the Islamic rules and courtesies that pertain to the worship that fulfills one’s obligations to the Divine, is the ascendance of some pretenders in certain countries into positions which have enabled them to deliver legal judgments [fatwas]. They attempt to solve problems that have newly presented themselves though they have neither studied the principles [fard] nor the jurisprudence at the hands of a real master who knows the texts nor have they been accredited [nafa'ah] or permitted to lecture—not alone give legal judgments—by those qualified to give such authorizations. Were you to require any of them to recite a verse, a hadith, or indeed any other sentence, he might well fail to pronounce or inflect it correctly, let alone analyze its meanings. How then could such a person use it to serve as judgments?

This is happening at a time when in those Islamic countries in which knowledge is more abundant you find that people who occupy positions that require them to give legal judgments only reach them after gaining experience in the disciplines of the Shari'a, being tested and examined, and being accredited by those who
know them well and are able to gauge their fitness. They are then
confirmed in their positions by the political ruler. By such people
does the general working of the Shari'a become well regulated, and
people are able to seek the shade of its justice.

People in positions of judgment regarding other kinds of laws are
not given [these positions] until they have expended most of their
years teaching and recording cases in which they must be confirmed
by experts. If this is the case with regard to human opinions, how
then should the pure Shari'a revealed by God be treated? Do you
know how they give somebody the position of mu'min in those areas?
They just pick him up from the roadside and entrust him with
matters of Shari'a of which he had never even been aware, for them
proceeds to make shortsighted guesses, ride on a blind horse, and
produce catastrophes, the holes of which cannot be patched and the
cracks of which cannot be filled.

The Messenger of God ﷺ spoke the truth when he said, “God
does not remove knowledge by giving it from people; but by giving
the scholars (to death), until, when none of them remain, people will
choose ignorant leaders who when asked will give legal judgments
not based on knowledge, such that they go astray and lead others
astray.” This hadith contains a dire warning not to seek legal
judgments from the ignorant nor to follow their pronouncements. It
is also a powerful threat to those who give legal judgments without
being possessed of knowledge, for it brands such a person as one
who has himself strayed and is leading others astray. If these self-
deceivers know how hazardous their attitude was, and that they
stand on the very precipice of Hell, they would retreat from their
fearful position. Abu al-Rahim ibn Abu Layla said, “I have met a
hundred and twenty of the Helpers [Jama'] from the Companions
of the Messenger of God ﷺ. One of them would be asked
a question, and would refer it to another, who would in his turn
refer it to somebody else, and so on until it came back to the first

one.” Al-Sha'bi, al-Husayn, and Abu Hafidh, who were among the
followers (Tabi'inn) said, “You give legal judgments on problems
which, had they been set before ‘Umar ibn al-Khattab, would have
made him gather the People of Badr to answer them.” Imam
al-Ghazzali compared these self-deceivers to an old woman who,
on hearing that warriors were being registered at the Sultan’s
court, in order to defend her son, went on a sort of wartime, picked up some
weapons, and went to court. The Sultan ordered his men to test
her in combat and swordsmanship, but without her amour. When
her helmet was removed from her head and her amour from her
body, she was revealed as an old woman. Someone then said,
“This is utter irreverence for the throne, let her be taken and made
an example of.” And who is more honest than one who invents
lies concerning God, so that he may lead people astray without
knowledge? (Qur'an, 10:144).
CHAPTER 24

Disbelief and Denial

Now that we have treated some of the things one must know about Tawhid and faith, we should make reference to some matters which pertain to their opposites, namely disbelief and denial, for "things become clear through their opposites." The clarification of these matters provides a lesson for the perceptive, a warning against evil and sedition, and protection from the wrath and punishment of God.

Disbelief is the greatest ignorance and the most hideous injustice. It is the covering up and abandonment of the primordial nature [first] that God has created in human beings. What ignorance can be more malignant and utter than that of a man who does not know his Lord or acknowledge His oneness, and attributes partners and equals to Him from among His creatures! How is it that he does not know who created him and gave him form, gave him hearing and sight, made him well proportioned, and placed in him the ability to reason and the faculty of inspiration? Yet he refuses to trust in His clear signs and submit to the manifest truth. He can observe that all things, in every corner of this universe, proclaim (with the tongue of their nature) the skill and excellence of their creator; yet his reason does not lead him to the knowledge of this Formidable Creator, who is All-knowing and All-Wise, who brought them out of the void and non-existence. Who brought metals, rocks, and trees into being, and has given them their properties? Who has synthesized carbon, hydrogen, oxygen, nitrogen, sodium, calcium, and all other substances that lack both life and reason, and has then made them the substance of living creatures and possessed of such great benefits? How long must it take for such a blind-hearted denier to find his way toward sound knowledge and balanced reasoning? From the outset he has covered himself up with the darkness of ignorance, and then wrapped himself up in the cloak of disbelief for the remainder of his life, going against the primordial Muslim nature (belief) in which his heart, body, and senses were created, by immersing them in the shadows of submission and surrender to what is not God.

Concerning such people Imam al-Haddad has said:

Impaled are the doctors
So clearly they were not here.
Away with those who doubt
the truth when it is clear!

Who is more unjust than he who spends his whole life wronging everything, including himself, his faculties, and his reason? They will all bear witness against him and testify to his crime and mismanagement of his affairs—before the just court of God, even the land on which he walked and on which he lived in rebellion against God [shall bear witness against him].

God has truthfully said, It is the disbelievers who are unjust (QURAN, 2:15), that is, unjust to themselves and to others. And He has said, Truly, disbelief is a monstrous among QURAN, 25:25 and It will not profit you today, for you have been unjust, that you shall abide in the torment QURAN, 4:59.

The disbeliever doth the favors that God has showered upon him from every direction, and the things that He has subjected to
KEY TO THE GARDEN

his use. He applies his reason for other than the good pleasure of God, and beholds the goal of his Lord. He is like someone who is given a burnished sword to wear in a parade, to strike at enemies, and to use in upholding justice and maintaining security, but who then makes for piles of dust, stones, and filth, which he assails violently left and right. Can there be any more eloquent proof of his folly and insanity? And you see him firing accusations of ungratefulness and denial against someone who has pretended to forget the kindness which he owes to someone, and accusations of tyranny and rebellion against an employee who acts against the government’s interest, or a citizen who breaks its laws. Tell me, by God, is there any rebellion or disbelief greater than that of a man’s disbelief in God, who created him, provided for him, taught him, and gave him speech? Is there greater rebellion than that of one who refuses to acknowledge God’s divinity and thenattributed one of His creatures as an associate to Him and turns away from acknowledging His Oneness and obeying His commands? Such a man’s rebellion and disbelief are in effect directed against only himself, for he cannot do God any harm; O mankind, your rebellion is only against yourselves; [yours will be] the enjoyment of this life, then unto Us shall you return, and We shall inform you of what you used to do (Quran, 104:1).

CHAPTER 25

People of Disbelief Are Legion

The first and most presumptuous disbelievers are the atheists. They have drowned into the depths of denial, so that their hearts and brows are stamped with wretchedness and ingratitude.

The Christians are one example.1 Not only do they deny the Creator, the Messengers, and the message which they brought, but out of hatred and arrogance, going to the extreme in disbelief and cruelty, they abuse people of faith and insult their religion using words which the heart trembles to remember and the pen hesitates to record.

They include also the idolaters who set up some other god beside God (Quran, 2:163), and those who ascribe unto Him children and a female companion. And there are some who believe in incarnation [Isaiah], who, claiming that God has become incarnate in certain physical bodies, make of those bodies gods to be worshipped and feared in the way that God should be loved (Quran, 2:165). They make pictures and statues of them to which they bow their heads, kiss, and prostrate.

In his commentary on the Quran, Ibn Kathir states:

The Jews will be brought on the Day of Airing and asked, “What
KEY TO THE GARDEN

did you worship?" "God and Fara," they will reply. Then they will be told, "Go to the left side!" Then the Christians will be brought and asked, "What did you worship?" And they say, "God and the Messiah." "Go to the left side!" they will be commanded. Then the idolaters will be brought and told, "La ilaha ilallah," and they will arrogantly refuse. Again they will be told, "La ilaha ilallah," and again they will arrogantly refuse. Once more it will be said to them, "La ilaha ilallah," and once more they will arrogantly refuse, and they will be told to go to the left side. Scholars' have said, "They will fly in that direction rather than beds." Then the Muslims will be brought and asked, "What did you worship?" "We worshiped God," comes their reply. "Would you recognize Him if you saw Him?" they are asked, and they say, "Yes indeed!" Then they are asked, "How could you know Him when you have never seen Him?" and they say, "We know that He is incomparable." So God (Exalted, Holy, and Blessed is He) will make Himself known to them and save the believers.

CHAPTER 26

Different Kinds of Idolatry

Idolatry (shirk), like disbelief (kufr), is a covering up of the obvious truth. There is “major idolatry,” which expels a man from the faith, and “minor idolatry” (instances of which include ostentation and some sins), which does not. It is therefore appropriate to quote what one of correct doctrine says about idolatry. Its kinds—may God protect us—are six:

1. Autonomous idolatry (shirk tayyib). This is to affirm the existence of two autonomous deities, as is the case with the Zoroastrians.

2. Separative idolatry (shirk tahdil). An instance of this is the Christians who say that God is one of three, the other two being Jesus and his mother.

3. Approximative idolatry (shirk taqaddub). This is to worship other than God with the purpose of drawing nearer to Him through them. Such was the belief of the early Arabs who worshipped stones, saying, "We only worship those so that they may bring us closer to God" (Quran, 33:34).

4. Inertive idolatry (shirk taqdel). This involves worshipping other than God in imitation of others. This also was the form
of idolatry prevalent in the pre-Islamic era of ignorance. They say, "We found our fathers following a religion, and by their footsteps shall we be led." (Quran, 43:12).

5. Idolatry of secondary causes [dārūk al-ashab]. An instance of this is the idolatry of the philosophers and those who believe in names, and those who follow them.

6. Idolatry of intention [dārūk al-qabūh]. This is to carry out acts for other than God.

The unanimous ruling regarding the first four is that they are forms of disbelief. The sixth is a sin but does not constitute disbelief. As for the fifth, a distinction has to be made between first, those who say that secondary causes [in themselves] produce effects by virtue of their intrinsic properties [as, for example, fire leading to burning, water to irrigating, and food to satiety]; such people are disbelievers; second, those who believe that they are effective through a power that God has put in them; they are guilty of an innovation (bid'ah).

There are another sect, the Antinomians [al-lababid] who consider themselves to be Muslims but in reality are in opposition to Islam. They have desisted from teachings, in doctrine and in practice, and take pride in enumerating the adversities of Islam in most of their behavior and customs. They imitate them fanatically in doing things Islam has definitively forbidden, such as selling and drinking intoxicating liquor and eating pork. They have no connection with Islam, apart from the fact that they have uttered the Two Testimonies, outwardly conforming to and imitating Muslims, while inwardly harboring what is wholly opposite. They derive no benefit from pronouncing the phrase of Ta'wīl, however often they repeat it, as long as they deny it in their hearts and by their deeds, unless they return to God of what they committed, return to right guidance and wisdom, believe in certainty and sincerity in its meaning, and genuinely act in accordance with it. God will then accept their repentance, for He is Forgiving and Merciful. Another such sect is that of the Ghibilis. This error is more of an affliction to Islam than many of the other sects that are in transgression and error. Its members follow the accused imposter Mirza Ghulam Ahmad, who was created by the British as a fifth column. He claimed divinity and prophethood, bestowed that he was the Messiah, the Mahdi, and the Restorer of Religion and Islam, all in one. What fraud and sedition is this? Muslims unanimously agree that anyone who claims prophethood after our master Muhammad ﷺ is an obstinate disbeliever. Musa'ab the Liar claimed it, God curse him! So did the woman Sajih, and al-Baqi bint-Abdul-Malik™ and others. They were all confounded and exposed by God before the spread of Islam. Today, succeeding generations have lived according to the doctrines of Islam, and it is indispensable to believe that Muhammad was the Seal of the Prophets, as is stated in the Quran and further elaborated in the Sunnah. Mirza Ghulam Ahmad attempted to attack the brotherhood of the Last and Seal of the Prophets, break its invincible seal, and destroy the latest and final stone set into the building of Prophethood. In this way he challenged the Muslim world with his disbelief, imposture, and the insinuations of his demon, thus conspiring against Islam and helping its adversaries everywhere. In fact, he was more accused and vile than Musa'ab the Liar and others who have claimed prophethood, for he pretended outwardly to be a Muslim. He desired some noms for whom God had decreed damnation, and led them to the fire; an evil place to be led to (10:95, 11:40). He was assisted in this by surreptitious influences, publications originating in certain Jewish circles, and by various weavers of intrigues against Islam.

This accused man provided places for [his followers] to perform pilgrimages in the town of Qadish in preference to the Sacred House, with the intention of obliterating the landmarks of religion, outraging the sensibilities of the Muslims, and pleasing his English
matters and the traitors who assisted them. These places are still in existence today, precluding their own disgrace. To realize them, it is sufficient to show that they have gone against what is clearly stated in the Book and the Sunna, and what the whole nation has agreed upon. That they have done this is proved by the letters of their accursed impositor and their printed literature. The Muslims of today are of the unanimous view that the Oudian sectaries are liars and apostates who have no connection of any kind with Islam. Vindicators to this effect have been issued against them which are clearer than the sun in the noonday sky.

When this distressful matter was uncovered to the Islamic world, and its shame and that of its followers became public and unmistakable, they moved to areas where Islam was new, such as Uganda, where they propagated their disbelief and their error. They built mosques consecrated to disbelief, published newspapers and other literature with Islamic titles which were filled with misguidance and disbelief, and printed a commentary on the Quran in Latin letters which was full of the alien estimations of their sect. They were unaware, however, that religion has a Prophetic, that behind those who were born who guarded them, and that among those new Muslims were people more solicitous for their religion than many who, having inherited Islam from their ancestors, suffered from a hardness in their hearts with the passage of time (Qur'an, 57:16), and whose covenants had been abrogated. They beheld how a shaykh from among the scholars of Uganda was chosen to challenge them in debates, a date for which was set, and which was attended by a multitude of people, Muslims and others. When the shaykh repeated to them with irresistible arguments, they quickly recanted and were received. This day were drawn down on record as their day of shame. May God Himself fight against them! What falsehood they utter! (Qur'an, 9:10).

CHAPTER 37

Deviation in Religion

Related to disbelief and corresponding to it in many ways is "deviation [jahili] in God's religion." This means to swear to one side and be detested, in doctrine and practice, from truth to falsehood, and to believe and make light of the purport of the Book and the Sunna. It is to deviate from rectitude. It may be applied to the Religion of God, His Names, and His Attributes, in the sense of missing the truth with regard to them. God has said, Those who deviate with respect to Our verses are not hidden from Us (Qur'an, 41:40); and Leave those who deviate concerning His names; they will be punished for what they have done (Qur'an, 7:182). Deviation concerning the Names is to derive the names of idols from the names of God the Exalted, as for instance al-Dhikr from Allah, and al-Uzza from al-Azil. 21 Deviation regarding the verses of the Qur'an is either to deny that they are from God, as when people said, He is only taught by a man (Qur'an, 7:176), or to twist them from their obvious meanings by employing diverse kinds of unsound interpretations. Deviation regarding the Attributes occurs when one ascribes attributes pertaining only to [God] the Real—such as lordship and divinity—to others, as the Qur'an says...
concerning the Jews and the Christians: And the Jews said, “Ezra is the son of God.” And the Christians said, “The Messiah is the son of God.” (Qur'an, 4:150) and They took their rabbis and monks as lords instead of God (Qur'an, 3:15). The case of the Qadiriyya, the Baha’is, and like movements is similar: their deviation is blunt; it proclaims itself to be a failure, and declares those who follow it to be disbelievers and people of the fire.

CHAPTER 28

Other Kinds of Deviation

Another kind of deviation is that which is practiced by some misguided sects who take words from the Qur'an and the Sunna, such as Salat (musul Prayer), Zakat (Charity), Fasting, Hajj (Pilgrimage), the Gardens, and the Fire, and give them false interpretations which are contrary to the meanings intended by [God] the Lawgiver, and which prevent people from acting in conformity with them. They interpret the verses of the Qur'an in ways which run counter to the traditional commentaries, in its linguistic excellence, to the general rules of the Shari'a, and to sound reasoning. Many trustworthy historians have expounded these things in their writings about misguided sects, like al-Baghdadi in his Difference Between the Sects," and Ibn Hazm in his Book of Religions and Sects. Among these deviants are the Isma’ili, the Batinis, the Quraitiyya, and theExtensions among the Shi’a, all of whom have clearly and unquestionably strayed beyond the boundaries of Islam.

Most of these sects—when they proved unable to distort the Qur'an and change it as it had occurred to the previous revealed scriptures at the hands of rabbis and monks, but they were unable to add or remove from [the Qur'an] so much as a single verse, word,
latter, because God the Exalted had guaranteed its protection from such things when He said, *We have sent down the Remembrance, and We shall guard it.* [Qur'an, 13:19]—had to resort to interpreting it according to their whims. Their corrupt interpretations were intended as an intrigue against Islam and the Muslims, and were aimed at creating religious sedition. However, God does not guide the erring ones of the polytheists, [Qur'an, 39:28]. In every generation [God] has entrusted the defense of His Religion, His Shari'a, His Book, and the hadiths of His Messenger to trustworthy imams, who have researched, recorded, elucidated, and transmitted reports from the bearer of the Message (may God’s blessings and peace be upon him and his family), from his Companions, his Followers, and the imams of the Muslims, thereby bringing to naught the fraud and distortion of the extremists and mischief-makers. They studied and researched grammar and the facts of the Shari’a. They examined the Prophetic hadiths meticulously, and sifted them with the utmost care. Their science and their behavior were a lantern of right guidance and a lamp which eradicated the whole Muslim world and illuminated the path of those who sought to acquire knowledge, practice it, and study the Book of God and the Prophetic hadiths.

Their knowledge furnished devastating proofs against the claims of the distorters and the misinterpreters.

Muslims should rely on the explanations and clarifications made by these imams regarding their religion, the practice of their Shari’a, and the understanding of its texts and rulings. Let Muslims beware of deviant innovators and the false interpretations they propagate among the common people, for they represent nothing but sedition and error.

A further kind of deviation is that committed by certain recent commentators on the Qur'an, who have imagined themselves to be possessed of knowledge which would allow them to comment on the Qur'an in a novel way unknown to the commentators of old.

They gave themselves the title of "Renewers" and proceeded to misconstrue the meaning of the terms as "takween," the angels and jinn as "forces," the "birds in flocks" as "snails," and so forth. Their argument was that since they had not observed in the visible world the sun penetrating, the existence of angels or jinn, nor birds, they were obliged to ignore the evident meaning of the words and interpret them in reference to their claims that their minds could accommodate. They were oblivious to the fact that because something is inaccessible to the senses does not mean that it does not exist. Many things in existence are invisible to the eye and can only be perceived through their effects, such as the spirits, electricity, various forms of energy, and other things which lie behind matter. They were similarly oblivious of the statements of the leading commentators about certain Qur'anic verses, such as *The stars and the trees prostrate* [Qur'an, 55:1], *To God prostrates everything that is in the heavens, and what walks the earth, and the angels, and they are not arrogant* [Qur'an, 55:2], and *To God prostrate those who are in the heavens and earth, willingly or unwillingly, as do their shadows* [Qur'an, 55:3]. One may also add to these the verses that deal with the world of the angels and of the jinn, and what the commentators have said about the reality of angels and jinn, the exchanges of words between the angels and their Lord, between the Prophet ﷺ and the jinn, between the jinn themselves, and about the birds in flocks mentioned in the Sūrah al-Jinn (45). There is enough there to heal such sicknesses, satisfy one's interest, and put a final end to such difficulties. These people deny the very existence of angels and jinn in the world, and this is the precursor to explicit disbelief.
CHAPTER 29

Warning Against Casually Accusing Someone of Disbelief

Know that the duty of enjoining good and forbidding evil must be carried out with wisdom and poesy. Exhoration should be necessary to enter into a debate with someone, this must be done in the best way possible. God the Exalted has said, "Exposition to the way of your Lord with wisdom and goodly exhortation, and debate with them in the best of what you have (learned) [Qur'an, 60:12]. This is more likely to lead to acceptance and success; to do otherwise would be erroneous and foolish. When you see a Muslim who prays, fulfills his obligations, he avoids what He has forbidden, spreads the message, and builds his mosques and schools, and you wish to invite him to something which you believe to be right, but find that he thinks differently, and that this particular matter has long been controversial among the scholars, some of whom affirm its validity while others deny it, and he refuses to follow your advice, if you then accuse him of disbelief just because his opinion is different from yours, you are guilty of a monstrous crime and a grave deviation which God has forbidden, for He has commanded you to have recourse to wisdom and goodness.

It is the consensus [i'jma'] of the Nation that it is forbidden to accuse anyone of disbelief who recognizes the Qibla, unless he denies [God] the All-Maker, the Absolute, or denies the Prophet, commits whatever else is known to be an indispensable part of religion, or something which has been handed down by many chains of transmission [hadith] or indispensable knowledge that has been confirmed by the consensus of the Nation.

Anyone who rejects something which is known to be an indispensable part of religion, such as Tasbih, Prophethood, Muhammad's status as "Seal of the Messengers," & the Resurrection on the Last Day, the Judgment, reward and punishment, or the Garden and the Fire, is a disbeliever. The Muslim may claim ignorance as his excuse for this, unless he has only recently entered Islam, in which case he is excusable until he learns about them.

Transmission is the transmission of information by a large number of people reliably known to be incapable of conspiring together to perpetrate a lie, who in turn have handed it down to a group similar to themselves. This can be in relation to the chain of transmission [i'jma'], as, for example, in the case of the hadith in which the Prophet says, "Whoever lies about me deliberately, let him prepare to assume his place in the Fire." Alternatively, [the transmission] can be in relation to a whole generation, as in the transmission of the Quran, which was passed on by whole generations who learned, memorized, recited, and taught it all over the earth from east to west, so that everyone received it from someone else; it therefore stood in no need of chain of transmission. It can also be the mass transmission of an action, such as those of the actions known in the Prophetic era which have come down to us. Or it can take the

1 Indispensable knowledge (in Arabic 'aladhan) in Islam is knowledge of those beliefs and practices that are widely known to be essential to religion that anyone who denies them or denies part of them is considered to have abandoned an essential part of Islam, and is thus considered a disbeliever. — Translator.
form of the transmission of information such as the miracles, the 
individual instances of which were transmitted by magic formulas, or 
the ensemble of which came down through tradition, so that they 
constitute certain knowledge for every Muslim. 

Judging a Muslim to be a disbeliever in circumstances other than 
those detailed above is a dangerous matter. There is a hadith that 
states, “If a man tells lies, either a disbeliever or one of them will 
have despaired of the description.” Such a judgment should only be 
made by one who, by the light of the Shari’ah, is capable of discerning 
the sins and oms of disbelief and perceive clearly the boundaries 
established by the Shari’ah that separate faith from disbelief. It is not 
possible for anyone to charge into this area and declare people 
to be outside Islam merely on the basis of one’s own imagination 
and conjectures, without seeking firm proofs and certainty, and 
in the absence of firmly established knowledge. Otherwise, great 
confusion would ensue, and very few Muslims would be left on the 
side of the earth. 

Neither is it allowable to accuse sinners of disbelief, as long as 
they have faith and affirm the Two Testimonies. By a hadith, A’ziz 
(may God be pleased with him) related that the Prophet ﷺ said, 
“Three things are part of the root of faith: first, to refrain from 
harming all who say ‘I am a Muslim,’ but not to accuse them of 
disbelief because of a sin, and not to expel them from Islam because 
of their actions. Secondly, Iblad continues, from the day God sent 
me until the time when the last of my nation shall fight the Dajjal,” 
it shall not be abolished by the tyranny of tyrants or the justice of 
the just. Third, belief in desiring.”

Imám al-Haráníyí al-Jawámi’ used to say, “Should we be 
requested to define which expressions should be judged to be 
disbelief and which should not, we would say that this was an 
unattainable wish, for it is a remote goal reached by a difficult road, 
derived from the very fundamentals of Taubah: and whoever has 

not completely understood the furthest limits of realities will be 
unable to find this precise boundary to pronounce a sound verdict 
of disbelief.” For this reason we warn people against casually accusing people 
of disbelief under any circumstances other than those outlined 
above, for this matter is extremely serious. 

And God guides to the right path and none. Him is the 
gourment.
CHAPTER 30

The Inviolability and Rank of a Muslim

Know that of all the ties that may exist between Muslims, Islam itself is the strongest. It forms a bond between the easterner and the westerner, between the black and the white. The bond of Islam gathers them, and, through its brotherhood, relationships between . . .

80

HAJJ AHMAD MANSUH AL-MADHDI

crusted to him in its defense, for it is his most precious jewel, and the

greatest of the gifts bestowed upon him by God. As it is said:

End and glory are one for

Repute and respect;

Islam is the highest grace

Ever to bless a people's place.

Islam, represented by the Two Testimonies (Shahadah al-Ikhlas),

Muhammad (saww) and the people,
CHAPTER 31

To Exult a Muslim is Corrupt,
To Wage War on Him is Disbelief

Because of what we have just said, it is forbidden to harass Muslims or to repudiate or boycott them. To insult them in corruption, and to wage war on them to make them disbelieve is unlawful. A sufficient deterrent from such things is provided in the story of Khalid ibn al-Walid (may God be pleased with him) and his expedition to call the tribe of Banu Judayyin to Islam. When he reached them and asked them to become Muslims, they replied, “We are Muslims already.”

He told them to lay down their arms and dismount, but they said, “No, by God! All that could happen to us after laying down our arms is that we would be killed, for we do not trust you and those who are with you.” “There will be no safety for you,” Khalid said to them, “until you dismount.” At this some of them dismounted, while the rest dispersed. According to another version of the same story, when Khalid reached them he asked them, “What are you?” meaning, “Are you Muslims or disbelievers?” They replied, “We are Muslims. We perform the Prayer and believe in Muhammad ﷺ, we have built mosques in our territory and deliver the Call to Prayer in them.”

It is also related that instead of saying, “We have become Muslims,” they said, incorrectly, “We have recanted [sahaba], we have recanted!” And he asked them, “Why then are you carrying arms?” and they replied, “There is enmity between us and another tribe; we were afraid that you might be from it, and that is why we brought our weapons.” They then dismounted, he said, and they did. He then said, “Surrender yourselves as prisoners!” and ordered them to tie each other up. He then allocated them to his companions. At dawn his crier proclaimed, “Whoever has a prisoner, let him slay him.” The Banu Sulaym killed their captives, but the Emigrants and the Helpers (may God be pleased with them) released no one, and released theirs. When news of this reached the Prophet ﷺ, he exclaimed twice, “O God, I declare myself amiss of what Khalid has done!” It might be argued that Khalid had interpreted their words as arrogance and a refusal to surrender, and that the Prophet ﷺ blamed him only for his hastiness and his failure to make certain of what they were, and what they meant by the word “recanted.” For the Prophet ﷺ had said, “Excellent is the servant of God, the brother kinsman, Khalid ibn al-Walid, who is one of the swords of God, drawn by Him against the disbelievers and the hypocrites.”

A similar story is that of our master Usama ibn Zayd, the “favorite” [khilaf] and “son of the favorite” of the Messenger of God, Ibnikhar relates that Abu Zabyan said, “I once heard Usama ibn Zayd say, The Messenger of God ﷺ sent us against the tribe of al-Hurayj. We came upon its people in the morning and defeated them. I and a man of the Anjar pursued one of them, who said, when we had caught up with him, “La ilaha ill’allah.” The Anjar let him go, but I stabbed him with my spear until he perished. On our return, this was related to the Prophet ﷺ, who said, “Usama! Did you kill him after he had said ‘La ilaha ill’allah’?” I said, “He
did so only to save his life?" But the Prophet kept repeating what he had said until it was revealed that he had not become a Muslim until that day.

And in another version of the same story, the Messenger of God asked, "Did you split open his heart to see whether he was telling the truth or not?" Ummam said, "No, it was said: ‘No, he did not tell the truth!’"

And in another version of the same story, the Messenger of God asked, "Who were the hypocrites?" And he replied, "Yes, I remember them by their description. They had not been addressed by the Prophet, and they were those who were described as ‘blind and deaf.’"

One of the greatest imams has rightly said about the criterion of the believer:

All attributes, praiseworthy and blameworthy, exist in the nature of every human being. However, praiseworthy qualities are attributed unconditionally to the believer, while blameworthy ones are attributed to him conditionally. If, for instance, a believer is described as being possessed of faith, then this refers to faith in God and His Messenger. If faithlessness is attributed to him, it will be faithlessness to God, and this is the case with all the other praiseworthy traits. If blameworthy things are attributed to him, they must be qualified. If you say, for example, that he is a disbeliever, then this means that he disbelieves in the existence of God and His Messenger. If you say that he is arrogantly, it means that he treats his religion arrogantly, and so on.

A disbeliever, on the other hand, is quite the opposite. When applied to him, praiseworthy attributes must be qualified, while it is the blameworthy ones that are unqualified. If you say he is a disbeliever, then this means that he disbelieves in God and His Messenger. If you say that he is arrogant, it means he does not give what God has made obligatory to him to give. If you say, however, that he is a believer, this must be qualified by saying that he believes in idols and those who lead to error. And if you say that he does good, then this only means that he is doing good to the Devil and so on.
CHAPTER 32

God's Analogy of the Word of Tawhid and that of Disobedience

God says (Exalted is His Glory!): Have you not seen how God put forth the analogy of a good word as a good tree, the root of which is firm, and the branches of which reach into heaven? It yields its produce every year by permission of its Lord. God puts forth analogies to people that they might remember. And the analogy of evil word is that of a foul tree, uprooted from the face of the earth, possessing no stability. God sets firm those who believe with the firm attendance in this world and in the Hereafter. God sends the utmost array, and God does what He will (Quran, 14:22-25).

The purpose of an analogy is to bring out the resemblance which exists between an invisible and a visible thing, between an absent and a present thing, or between the multiplicate and the concrete. In this way, a truth may be grasped, for when one's preconceptions correspond to one's understanding, the utmost clarity ensues. Analogies used when addressing and guiding people have a potent impact on their minds and hearts, which is why people find them appealing and use them extensively in conversation. Surely you can see that if one encourages people to have faith and to profess Tawhid, but without making use of analogies, the effect of one's words on their hearts will not be as profound as when one compared these things with light or a good tree's twigs. Similarly, an attempt to render disbelief abhorrent to one's audience by speaking of its ugliness will have a far stronger impact on their minds if it is likened to darkness or to a foul tree. Because of this, God uses a good tree possessed of delicious fruits and beautiful leaves as a symbol for the "word of Tawhid"—the bearing of deeds from it, the bearing forth of light and growth—the blessings and the way it grows.

Its root on which it arises is firm, since it penetrates the soil and reaches therein; storms do not shake it, neither can its trunk be bent. Its branches, that is, its upper parts, reach into heaven, ascending up into the air, growing, living, and bringing forth blossoms. Moreover, it yields its produce every year; it constantly produces a beautiful mature crop, by permission of its Lord, and by His excellent decree and disposition. In some hadiths it is said that the palm tree is the tree alluded to, as it fulfills the description in the verse. Thus, in the heart of the believer, the word of Tawhid and faith is goodly both in form and in meaning, for it expresses the nobility of Tawhid and creates in the heart certainty which illuminates its every part, thereby making it goodly in its corporeal as well as incorporeal faculties. Its root, on which it arises, is knowledge of God (Exalted and Majestic is He) and aspiring oneness and worship to Him alone. This root is firm in the depths of the heart, by the soundness of its expression and the strength of its proof; and its radiant light reaches the depths of certainty and of secure contentment. Its flowering branches reach up to heaven, to exaltation and proximity. This tree of faith yields its produce and crop which nourish the spirit and the body, every season; that is, again and again, and its fruits are visited, by permission of its Lord and His good nurturing, in the form of good works, good trains of character, and useful knowledge. A believer's good works will continue to be raised up and accepted, day and night, and drew
their due profit from his Lord, as long as the tree of his faith is
planted and its branches spread in favor. Only a handful have
lives in his dealings with God.

God the Exalted has said of the phrase of disbelief and idolatry:
the analogy of a fruit tree—true in its form and in its false,
spurious meaning—is that of a foul tree, upright, meaning that it resembles
it in its form and in the fruit which it yields. (Some have said that the
reference is to the coconuts, the roots of which have been torn out
from the face of the earth, for they had not been firmly planted,
not had its branches put forth leaf; instead it drifts over the sail,
having no attachment. This is how disbelief is it has neither root
nor branch, but it is built on fakery, falsehood, and idolatry, which
have no basis in reality. How can any association of partners with
God be real when everything in existence is the work of the One,
the Incomparable?)

The falsehood of disbelief and idolatry permeates the disbeliever’s
outward and inward, so that he becomes become unclean. God the
Exalted has said, The idols are unclean (quran. 9.28), which
means that they possess the uncleanliness which inheres in the fifth
of disbelief, as well as the fact that they never perform ablution
[ praticed] or the ritual bath (ghudal) after sexual intercourse, nor do
they avoid impure things. Immorality, therefore, is their state at all
times, the Abbaa has said, “They are rendered physically unclean
by disbelief.” God the Exalted is pure, and accepts only what is
pure. Thus, the worth and deeds of disbelievers are not acceptable
to Him, and on the Day of Rising they shall become like scattered
dust. As God the Exalted has said regarding the punishment that

1 Only a handful breast who purposely refrain all the graces and help intended
to them by God—only such a person lives in the end. For none can last who
accepts even a few of the reasonable promises offered to him by his Generous
Lord. God has made it so easy for believers to enter Paradise and has opened so
many avenues to success that only the most obstinate can fail to make use of some
of them. — Translator.
CHAPTER 33

Contemplation [Dhikr]

To contemplate is to be present and to observe. In the terminology of the Sufis, it signifies a special inner vision effected by the faculty of spiritual insight (hijrah) and a non-physical proximity, coupled with the knowledge of certainty (Isha al-qiyam) and the reach of certainty (Isha al-qiyam). The one who has God protect from the veil of distance and distraction, and who draws near to Him by the dhaw (excellence in worship) mentioned in the hadith of “no worship God as though you behold Him,” has entered into the Presence of Witness (Hadarat al-Mahabbah), penetrates within its spreading shade, tasted the savor of faith with the “faculty of intuitive perception,” and entered the Garden of Immediate Gnosis [evidently in this life] before entering the Garden of Utter Contentment (necessarily in the Hereafter). For him who fears the standing before his Lord shall be two gardens (Qur'an, 57:56).

The veil in the servant is removed when he adorns himself with praiseworthy attributes and divests himself of their dross opposites. He then attains to the contemplation of the beauty of the Real within the beauties of His Names and Attributes, and the marvels of His fashioning and of His creatures, and he finds

sincerity in His Remembrance [Dhikr] and in rendering thanks to Him, delights in obeying and surrendering with Him, and joy in the direct knowledge of Him. One of the people of Contemplation has said:

Whoever knows God beholds Him in all things, so that there is nothing he is estranged from. All things find intimate dweller in Him on His Spirit, which resides in all things. He understands with his own eyes the meaning of His words (Exalted is He!), everywhere perceives save His Face (Qur'an, 38:18), and understands the meaning of the Prophet’s statement: “The truest thing that Lâlî said was, ‘Everything except God is vain.’” And there dwells upon his heart a ray of the light from His statement (Exalted is He!), Whereupon it rose, there is the Face of God (Qur'an, 31:25), and all confusion is swept away concerning the meaning of, And We are nearer to him than his navel (Qur'an, 50:10). Whatever he knows is truth, because the Truth will then be his hearing, his sight, and his tongue.

Let us stop at this point in our treatise. For we have now come up to the lowest limits of the meanings of contemplation, which is an exalted station attained by a difficult ascent that is too hard for the likes of us and too difficult for us to understand. As our master Imam 'Abdullāh b. 'Alā' al-Haddād (may God have mercy on him and grant us his benefit) has said:

Make glad your heart with tidings of a generous share
Of nearness to your Lord, whose grace is vast.
The One, the King, the Formidable, to Him hold fast,
And quell 'Tashfīn's' pure choice that is there.
And contemplate a beauty luminous with light,
Which shines upon all things, unveiled to human sight.

My master al-Halīb al-Imām Ali ibn Muhammad al-Haddād (may God have mercy on him and grant us his benefit) said:

Room around these two tons for everyone,
Drink the cups that hold the wine of love,
Cast off all others, how courteously,
When at this station, beyond which there is none.
CHAPTER 34

Reflection [Fikr]

Reflection is the looks of the inner eye. Sari al-Saghat once said that reflection is better than a year’s worship. It is simply to strike your tent and pitch it in the Garden. I have therefore thought it appropriate to take some of its lights to illumine the path for the one seeking realization. These I set out below.

Reflection is the roaming of the heart in the meanings of things in order to reach its goal. It is with reflection that one dives for the pearls of higher realities (Ilaaqat). If one’s reflection is free from flaws, it will attain to the sources of Realization (Tabiat). It is said that it is the “lamp of the heart, which renders visible the good and evil which it contains, and what may benefit it or bring it harm.”

This is because a heart devoid of reflection is as devoid of light as a dark house, and a heart devoid of light will contain nothing but ignorance, pride, and beguilement.

Imam Abi Nasr and Abi’Iyyub (may God be pleased with them) said, “An hour’s reflection is better than a whole night spent in worship.”

Al-Husayn ibn Abi’I-Hassan said, “Reflection is the mirror of the believer, in which he looks at his works, evil and good.”
The Atiyah wrote in his commentary on the Quran that his father had told him the following story by one of the inhabitants of the eastern regions:

I once spent the night in a mosque in Egypt. After I had said the Night Prayer, I noticed a man lying down wrapped in his mantle. We remained awake, however, and prayed through the night. When the official time came for the Morning Prayer, the man stood up and immediately prayed with the others, I was disgusted by his audacity to pray without ritual ablution. So when the Prayer was finished and the man departed, I went after him to admonish him. But when I drew near to him, I overheard him saying:

A body fall up, both asleep and present
A heart that's ailer, silent in ability,
Communed to others, expanded within
This is the state of gross and file.
Spending his nights in reflection
Ever asleep, and always awake.

So left him alone, thinking “He must be one of those who worship
God through reflection.”

CHAPTER 35

There are several kinds of reflection. Austerity reflect on the evanescent nature of this world, and the way in which it betrays those who pursue it. This gives them patience, which causes their detachment to grow.

Worshippers reflect on the beautiful reward which is in store for them, so that their ardor and enthusiasm for it was stronger.

Gnostics reflect on the favors and blessed gifts of God and on the secrets of the Names and Attributes. In this way they increase in love for their Exalted and Majestic Creator.

Ordinary people reflect on the proofs and evidences which lead to faith.

Exalted, then, is the state of he who does all four!

Once it is made easy for one, reflection is one of the noblest acts of worship, for it implies the Remembrance of God and brings about an increase in attachment and love. For the heart loves only that which it believes has greatness, and the greatness of God the Exalted is only revealed through knowledge of His Attributes: Ability, and the marvels of His works. In this way, reflection leads to knowledge, which in turn leads to reverence, which leads on to love.
KEY TO THE GARDEN

Ismay al-Ghazzali (may God sanctify his soul) has said, “A man who reflects at length in order to know God, and has had unveiled to him even the minutest portions of the secrets of His Kingdom, will find in his heart such joy and bliss in this unveiling that he will almost fly, and he will be amazed at his own steadfastness and firmness.”

One source, the Pole of Guidance, al-I‘tibār, attributes this statement to Alawi al-Hadhādī in his Book of Assistance.

You should have a mind of reflection in every twenty-four hours, for which you should set aside one or two hours. The best time for reflection is the one which contains the fewest preoccupations and worries, and the purest portion of the heart is in the presence of one of the secrets of God. Anyone who has a share of it has an abundant share of everything good. It has been said, “A man’s reflection is better than a year’s worship.” All [in Al-Atb,] say that the man knows his face, has said, “There is no way to stop the reflection,” and one of the geniuses said, “Reflection is the lamp of the heart, if it abounds the heart will have no light.”

The ways of reflection are many. One, which is the most noble of them, is to reflect on the wonders of God’s dazzling creation, the invisible and outward signs of His Abode, and the news He has scattered abroad in the course of the earth and the heavens. This kind of reflection increases your knowledge of the Essence, Attributes and Names of God. He has encouraged it by saying, Say, Look at what is in the heavens and the earth! (Qur'an, 41:45). You yourself are one of the wondrous creatures He has made, and you should acknowledge and be grateful for your position. He has reminded you of your dependence on Him and your need for His help and His grace. He has said, Do you not see how God has made for you a landscape by which you can travel? (Qur'an, 25:51).

Know that you must reflect on the favors of God and His bounties which He caused to reach you. He has said, Remember the favors of God, so that you may recur (Qur'an, 7:149). Should you

[ ]

JABIR AHMAD MASHHAR AL-HADDAH

[attempt to number the favors of God, you will not be able to do so (Qur'an, 46:155), and all good things that you possess are from God (Qur'an, 46:155). This kind of reflection results in the heart filling with the love of God and continuously rendering thanks to Him, unanimously and sincerely, in a manner that pleases and satisfies Him.

Know that you should reflect on God’s complete awareness of you, and His seeing and knowing all about you: We have created man, and We know what his soul whispers to him, and We are nearer to him than his jugular vein (Qur'an, 50:6). He is with you wherever you may be, and God sees what you do (Qur'an, 75:24). Here, you will not find that God knows what is in the heavens and the earth, and in [these] unseen matters. But that He is their friend, and no friend but that He is their friend, and no friend but that He is their friend (Qur'an, 30:8). This kind of reflection results in your being inspired before God. We see you where He has forbidden you to be or miss you where He has commanded you to be.

Know that you must reflect on your shortcomings in worshipping your Lord and your exposing yourself to His wrath if you do what He has forbidden you. He has said, I created you and man only to worship Me (Qur'an, 2:255). Do you think that We created you in vain and that to Us you will not be returned? (Qur'an, 2:255). Of course! What is it that has desired you concerning your torment? (Qur'an, 2:256). We shall surely keep you [in torments] until We shall meet Him (Qur'an, 2:256). This kind of reflection increases your fear of God, encourages you to blame and reproach yourself, to avoid remissness, and persist in your zeal.

Know that you must reflect on this worldly life, its numerous preoccupations and worries, and the restlessness with which it proceeds, and reflect on the Afterlife and its blesser and permanence. God the Exalted has said, Thou dost know God render the signs clear to you, so that you may reflect on the world and the afterlife (Qur'an, 2:225). But you prefer the life of the world, when the afterlife is better and more abiding (Qur'an, 7:71); and the life of the world is but
KEY TO THE GARDEN

distraction and play, while the Last Abode is indeed the Life, if they have none (Ver. 54). This belief is reflected means in warning all desire for the world and in waiting for the Abode.

Know that you should reflect on the imminence of death and the regret and remorse which occur when it is too late. God has said: "Say the death that you see from will indeed meet you, and you will then be returned to the Knower of the unseen and the seen. And We will inform you of that which you had done." (Qur'an, 6:6).

Until, when death comes to one of them, he says, "My Lord! Send me back that I may do good in that which I have left." Not! It is not a word he says (Qur'an, 13:26) and (Quran) let your wealth or your children distract you from the Remembrance of God. (Qur'an, 53:2).

And God will say, "This whose heart has some (Qur'an, 93:11).

The benefit of this kind of reflection is that how become their, behavior better, and provision is gathered for the Appeared Day.

Know that you should reflect on those attributes and acts by which God has described His Friends and His enemies, and on the immediate and delayed recompense which He has prepared for each group. He has said, "The righteous are in felicity, and the deprived are in Hell (Qur'an, 8:31-32). Is the one who is a believer like the one who is corrupt? They are not equal. (Qur'an, 2:186); and (as for the one who has no rectification, was God-hating, and believed in falsehood. We shall cast him into one of the fire, 46:5.) up to the end of the day, (The believers are those whose hearts tremble when God is mentioned, and whose faith grows when His signs are recited to them, and who rely on their Lord. Those who establish the Prayer and spend from what We have bestowed upon them—such are the true believers, they will have rank with their Lord, and forgiveness and a generous provision (Qur'an, 8:45). And He has promised those amongst you who have believed and done good works that He will make them rulers over the earth as He made those who were before them rulers (Qur'an, 2:285). Each we took for their sign on some of them. We sent a hurricane, some were taken by the City, some. We cursed the earth to swallow, and some We drowned. It was not for God to wrong them, but they wronged themselves (Qur'an, 58:40).

HAMB AHMAD MASFIH AL-WADDAH

Hypocritical men and hypocritical women proceed from one another; they receive evil and prompt good and commit sin means; they have forgotten God, so He forgives them. Truly, the hypocrites are the corrupt. God has promised hypocritical men and hypocritical women and the disbelievers the fire of Hell, in which they shall abide perpetually, which shall be enough for them. God curses them, and they are in lasting torment (Qur'an, 7:48). Disbelieving men and disbelieving women are alike to each other; they enjoy good and forbid what is evil, and establish the Prayer and give the Zakat, and obey God and His Messenger. God shall bestow upon them their riches; indeed, God is Accepting. Woe, God has promised the believers, men and women, gardens beneath which rivers flow, in which they shall abide perpetually, and beautiful dwellings in Gardens of Eden, and the good pleasure of God, which is greater. That is the supreme triumph (Qur'an, 4:77). Those who do not expect to meet Us are content with the life of the world and feel secure therein, and are heedless of Our signs; their place of refuge is Hell, because of what they have acquired. Those who believe in God and do good works shall be guided by Their Lord because of their faith. Wees that fine beneath them in gardens of joy. Their prayer therein shall be "Praise be to God, the Lord of the Worlds." And their last prayer is, "Praise is for God, the Lord of the Worlds." 9:75-76.

The search of this kind of reflection is that you come to love the humanize. Insist yourself on rectifying their behavior and to taking on their qualities.

Woe to us to allow ourselves to pursue the various channels of reflection we would have to long the beauty which we had intended to maintain. What we have mentioned should suffice the man of reflection.

You should, with each kind of reflection, bring to mind those verses, hadiths, and other narratives which relate to it. We have given an example of this by quoting some of the verses relating to each kind of reflection.

Ensure of reflecting on the恩典 of God and His kindness in
KEY TO THE GARDEN

the wish to understand their nature and how they exist. Rarely has
nothing become obvious of this without falling into the abyss of
despairs (tahfîl) or the trap of anthropomorphism (zabîdah). The
Messenger of God ﷺ has said, “Reflect on the favors of God, and
do not rely on His bounty, for you will never be able to give
Him His due.”

The story from this comprehensive and fascinating chapter
of The Book of Assistance of Imam al-Hakîdî closes here.”

CHAPTER 36

An Example of How to Reflect on the Favors of God

God has created man as a compound of body and spirit. He has
made the body in need of nourishment to sustain its life and growth,
and He created five forms of sustenance for it, such as wheat, rice,
and corn, which He made preferable to barley, barley, and cattle
fodder. Just as He made man superior to every other creature, He
made his food finer than other forms of nourishment. He made the
grains, which are your sustenance, at the top end of long stalks,
while the stalks themselves are fodder for the animals that He has
sent to your service. Similarly, He has made wheat grain small and
easy to grind. Had He made them as big as eggs or apples, it would
have been very difficult to grind them. He made animals subservient
for you to use. And We have instructed them for you, so that some
take them on and others they eat (Quran, 90:2). And of their wood,
sun, and hair, We have provided furnishing and things to enjoy
for a time (Quran, 16:86). He gave you to drink of what is in their
bodies, between dung and blood, pure milk palatable to those who
drink it (Quran, 16:86). He gave [the beasts] no reason, lest they
dispute with their masters and refuse to serve them, but He gave
them instead sharp faculties, more effective than those given to men,
so that they may perform their functions. Thus is the precision of
his fashioning, the perfection of His creation, and the magnitude
of His Lordship. In the same way, He gave you fruits, harvests, and
flowers blossoming within your reach on their trees, calling you in
accordance with their nature, saying: "Take me, eat me, smell my
fragrance, for I have been made for you and none other." Lot of its
fruit when it is ripe (Qur'an, 6:141): can you grow it, or are we the
growers? (Qur'an, 16:84). Thus, the state of everything in existence
which He has made is based on wisdom and excellence. Nothing is
devoid of wisdom; nothing is without a reason. So blessed is God,
the Best of Creators! (Qur'an, 3:144). Surely in this are signs for
people who reflect (Qur'an, 2:3).

CHAPTER 37
The Remnant and inward Struggle

A believer's reflections may lead him to some of the deep mysteries
of Ta'awid, its unseen secrets, and its hidden realities. He may
observe how the scholars differ in the interpretation of the verses
and hadiths relating to the attributes of God, and he may then find
before them baffled and bewildered, unable to remove the veils and
solve these enigmas. At this point—a certain genius once said—a
person should retreat and seek refuge in his Lord, and consider Him
alone to be possessed of knowledge of these things, as was the way
of some righteous predecessors. He must believe in this and trust
his Lord's creative ability to make and fashion his human form and
that he must therefore need His grace and illumination to guide his
essential nature. He must not ground his faith in the conclusions
of human thinking, but must rather flee from his confusion to God
and His Messenger, and consider his Lord to become His witness
[mu'adalah] upon him, which will do away with his need for any other
until such time as he witnesses only Him. He must say, "O Lord, I
seek refuge in You, for my faith is You and what You have revealed
be the product of rationalization that is tarnished by the attributes
of the ego or by a mind that is mixed with the unkindness of human
futility. Rather, let it be from Your manifest light, Your most revered sovereignty, the light of Your Prophet, the Chosen One, and His blessings." Thus will you find peace and cool tranquility. This is the way the rightly guided man follows in his time of need, whenever his thoughts are in turmoil and conflict. This is a reminder, so whoever sérieux will take a path to his Lord (Qur’an, 76:129), which means the path to His mercy, love, pleasure, and proximity to Him in His Garden. Such a path consists, inwardly, of strengthening one’s faith and certainty through Remembrance and reflection, and, outwardly, by zealously seeking useful knowledge through the sages, performing good actions—which are the Law [Shari’ah]—and maintaining sincerity and correctness, and keeping the covenants of the people of growth (which is the method [‘urjada]), so that one may reach the serenity of certitude, which is realization [haqiqat]; the summit of the wayfarer’s desires.

God the Exalted has said: We shall guide to Our path those who strive for Our sake (Qur’an, 2:94). In this noble verse the Generous Lord promises to guide those who strive sincerely for His sake to the path which leads to His pleasure and proximity. This guidance is the result of striving and of correctly following the Sunna. It is the unveiling [insha’dalaq] of the clear Truth and the appearance of things from the unseen. Before this stage is attained, there are two forms of guidance: through information, as in His saying, As for Thamud, We gave them guidance, but they preferred to be blinded than to be guided (Qur’an, 41:173) and through providential assistance [‘a’idah], as in His saying, God guides to His Light whom He will (Qur’an, 24:35). My master, Imam al-Haddad has said:

Struggle, and you will see: He who dies the way of the Guide, The guidance laid down for free In the heart of the Spider.  

Harîb Ahmad Masîhîr al-Haddîd

Toward struggle [masâbda] is an interaction between a man and his ego, which he draws toward that which is of both immediate and ultimate benefit, and results in success and happiness, during which time it restrains him and pushes him toward its whims, in accordance with its nature. It is also the interaction between him and his other entities, the strongest of whom is Satan the replicator. He has to stand himself against the latter, fight the disbelievers who agree, support Islam, rebuff the people of falsehood, suppress the unjust, refrain good, and forbid evil.

A man’s ego (the self which incites to evil) is contained between his flanks and is the force of his enemies. There is a tradition to the effect: “Your worst enemy is your ego which lies between your flanks.” Because of this, the jihad against the ego is the “Greater Jihad,” whereas jihad against armed enemies is the “Lesser Jihad.” Another tradition runs, “We have returned from the Lesser to the Greater Jihad.” Four things are used to assist in curing the ego, so that it subsides and becomes coolly led; these have been set forth in a single verse by my master al-Haddad:

Discipline the ego by constant rotation, silence, sleeplessness, and hunger.

Someone who eats just enough for his sustenance, sleeps just enough to gain rest, speaks only when appropriate, mixes with people only rarely—for fear of falling into some blameworthy form of conduct—is worthy to hold the reins of his ego, so that he may lead it along the path of the noble ones, which is the way of Shari’a, Taurid, and Haqiqat, as is indicated by the noble Qur’anic verse cited above.

1 We use "religion" to mean that which has been handed down, which will include weak Prophetic hadiths, as well as unnaturally of the Companions and Followers. Used in this manner, it will correspond to the Arabic ‘atha’—Translator.
CHAPTER 38

Sharia and Ulema

One of the best things I have written on this subject is what my master Imam Abu Baker has said. As he is the greatest of all, and his opinion is the most complete, I shall quote it here in full. He said, "May God be pleased with him."

In the name of God, the All-Merciful, the Compassionate. Praise is for God, it is He who prays Himself and is the worthy of all praise. He sets the stage to seek in the seeker, and He is the Bestower. In His wisdom, He created a relation in His servant and gave him existence so that He could render him morally acceptable for the observance of His commands and prohibitions, and might reward or punish him in accordance with his endeavors. He told him, "Man has nothing save what he has earned." But on another occasion He affirmed Himself, "You do not will, unless God wills." Because the matter is bewitching, so that both the eye of the Arab and that of the heart are blinded. He grants the good fortune of His Hidden Knowledge to whomsoever He wills among His servants, so that their bones adhere to Sharia and their hearts dwell in Hujja. The knowledge whose manifestations appear upon the body is knowledge of the outward, namely, the

SHARIF AHMAD MASLEH AL-KHARASHI

Sharia, while the knowledge whose manifestations impinge upon the heart is knowledge of the inward. While it is Hujja, He has established the outward of him on pillar which are performed by the physical faculties, and has established the Hujja of faith (imams) and excellence (shaykh) on the clarity and clarity resulting from the determination of the heart. Thus, since things in the heart are hidden from the physical sense of hearing, He created an interpreter for them, which is language. In this way the two words correspond to the Hujja, and the Hujja to the Sharia, so that they remained as the poet declares:

The glass is delicate, so is the wine.
It's an enigma; they seem both the same.
So, we choose the wine as desirable to the taste.
Or the cap was dished of the wine.

This is why those among the people of the Sharia who have acquired its sciences, but stopped short of truly practicing them, have come to say that anything apart from the Sharia is disbelief. In saying this they are, from one point of view, speaking the truth, and, from another, wholly mistaken. Similarly, those who speak words about the Hujja, but have not in fact attached to it, decline that there is something apart from the Hujja. They too, from one point of view, are speaking the truth, and, from another, wholly mistaken.

Those among the people of Dinar who have acquired both (Sharia and Hujja) cut out in both stave properly saying, "Have you not heard the sunbeam of success, on the middle of the road, crying, We shall surest guide to Our paths those who strive for Our sake!" (39.40, 39.44). The "sunbeam" is the Sharia and the active response to its injunctions, which will cease one to be led to "His paths," which, as turn, is a reference to the Hujja. This is why you have not known the Hujja; it is because you have not practiced the Sharia.

As for you, who speak words of Hujja, you will not receive guidance until you strive to observe the injunctions and prohibitions of the Sharia. It is almost as though you were ignorant of what God has told His servants in the words of His...
KEY TO THE GARDEN

Book. He first teaches them how to praise and thank Him, and that He is Sovereign and Master of all, and that He is the Lord of all the worlds. He uses the word “Lord” because of the utmost kindness and gentleness that it implies. Then He confines them by telling them that He is to them the Rabbani [the All-Merciful] in this life and the Rabb[on] [the Compassionate] in the next, and this makes His servants exultant with hope. And in danger of overstepping their bounds, He once again rebukes them by reminding them that the Day of Judgment (Qur'an, 10:10). For the true nature of kingship is justice, and the Day of Judgment is the time of retribution. He thus gives them the wings of both fear and hope and shows them how to see them in their presence, commanding them to say, “If You are an avenger [Qur'an, 1:14]—and this is the Shara’at. When He established them in worship, they imagined that they were possessed of a position, and were seated with overwhelming pride and ostentation, so He wished to inform them that they could only obey Him by asking for His help: it is You that we turn to for help [Qur'an, 8:63], which refers to the Hujjat. With this, the servants of God—i.e., those who are to know that although they themselves are possessed of wisdom, they originate from God the Exalted to enable them to observe the injunctions and prohibitions of the Shara’at, which is the station of rectitude. [The hadith, “Say, ‘God, their adheres to rectitude’” means that one should be constant in obeying Him, with the knowledge that were it not for His providential guidance first and last, there would have been another Hujjat for nations. Thus there is no justification for any pride or ostentation, since His servants are from and by Him. This, which is the secret of the divine Ability, represents the first step on the path of Hujjat to subsistence by Him and extinction regarding oneself. In this case, the servant of God who enjoys God’s support more necessarily votes to Hujjat, having found no recourse save to His good pleasure and no baader to Him save calling upon Him, so that one remains bewildered. Then he is told to say: Guide us to the straight path—whom of those whom You have favored, not those evil whom You are wrathful, nor those who are astray [Qur'an, 1:97].

HABIB ABDUL MASHHOR AL-HADDAD

In sum, Shara’at is that you follow God’s commands, and this constitutes submission [rakab] and faith [iman]. Hujjat is that He establish you in this world if you were beholding Him, while He beheld you, which constitutes the station of excellence [hizmet]. If you wished, you could say that Shara’at is a science, the content of which is justice, which is active, and the result of which is to reach God, which is Hujjat. This “reaching” does not result from measurement or judging whether the Baader is more or less. Instead, your struggling toward Him is simply by His providence, while His approaching you is from His mercy. This is known to some and unknown to others, and beneath it lies an extensive science and hidden wisdom. People are living in jahili dreams [Qur’an, 13:82].

“O God, forgive my people, for they do not know.”
CHAPTER 39

Valuable Books on the Landmarks of Worship [Su‘ūdī]

Gnostic scholars have explored this path and its waymarks in the richess of their books and through their lives. Among their celebrated writings, I shall mention the following: The Substance of the Hearts; The Revival of the Religious Sciences; The Treatise of its Synonym; The Gift of Knowledge; The Book of Remuneration and Words that Soften the Heart of the Al-Muhdrak; The Description of Abū Najm; The Meadows of the Virtuous of Imam al-Nawawi; and his Garden of the Gnostic. The chapter on “Words that Soften the Heart” in the Manuscript of Imam al-Nawawi, and in other collections of hadith; The Book of Courtesy of al-Bukhari; The Proofs of Prophethood of al-Bayhaqi; the books of Imam al-Shafí’i; Imam al-Malik; and all other books of biographies and hagiography, by which people are referred merely by reading them. May God reward them on behalf of this Nation with the best of rewards.

CHAPTER 40

Allah—Majestic and Exalted Is He

Allah is a proper noun denoting the necessarily existent Essence, the existence of other than whom is repugnant and originates in Him. No other has ever been given this name, as He has said (Exalted is He), Do you know of a name comparable to that? (76:2). It is the Greatest Name, which signifies the Essence that encompasses the entirety of the divine attributes. All the other Names are explanatory of it and can be traced back to it. They are His attributes and description; the Names may be many but they all signify One, who is God.

All of the Names pervade the universe in the way that the spirit pervades the body. There is no being, whether minute or magnificent, high or low, dense or subtle, scarce or abundant, but that the Names of God envelop it outwardly and inwardly, while the Name of Divinity contains them all. Thus one may say that God is al-Rahman (the All-Merciful), and that God is al-Rahim (the Compassionate), and that God is al-Khaliq (the Creator); these and all the other Beautiful Names and Mighty Attributes refer to Him.

Islam can only be entered with His Name [Allah]; none other is acceptable; and, since it cannot be replaced by any other word,
KEY TO THE GARDEN

one cannot say La ilaha illa illah. [There is no God but the
Eternal Sovereign], or La ilaha illa illah bi rahimah [There is no God but
the Compassionate], or al-Jabbar [the Compeller]; one may only
say La ilaha illa illah. It is mentioned this way in the Quran and
hadith because it is more indicative of the essential nature of the
Divine knowledge and is exclusively His, being the best known,
most perfect, and most wisdom of His Names. He has used it to
refer to Himself, to make Himself known to His creation, and has
commanded mankind to use it when praying to Him.

The suffix „umm“ in Allahumma is sometimes used instead
of the vocative particle, so that one may say, Allahumma, meaning,
Ya Allah! This is used in addressing oneself to Him in prayer and
supplication. One very seldom says Ya Allahumma, although an
Arab poet has said:

When suffering occurs I say
Allahumma, Ya Allahumma!

In Arabic, the letter mina denotes comprehensiveness. It means
that the word it is added to includes all Names and Attributes. For
this reason it is related that al-Haitham al-Rusti said, "Allahumma
is the comprehensive prayer." And al-Nadi ibn Shumayl said,
"Whoever says Allahumma has prayed to God with all His Names.
Adding the mina to the vocative form of the word Allah implies that
one is concentrated and determined in one’s supplication.

CHAPTER 41

Remembrance of God the Exalted

People of sound intellect know that this world is a place of constant
change and a road that leads to the Abode of the Afterlife. This is
why it is called dunya: short-lived, swiftly evanescent. Its first stage
is the cradle, its last the grave. The destination is either the Garden
or the Fire. A lifetime, therefore, is a distance to be covered, of
which the years are its stages. Time and days are a man’s capital,
while his inclinations, his desires, and his various ambitions are
the highway robbers. His success is to meet with God and attain
eternal happiness. He loses by being veiled from God and being
consigned to the painful torment of Hell.

For this reason the intelligent believer transforms all his breaths
into acts of obedience and fills them only with the Remembrance
[dhikr] of God. The man who is guilty of heedlessness, even if only
for the space of a single breath in his entire lifetime, exposes himself
to endless remorse and preparatory runs. Thus is why "The single-
hearted are the foremost," as the Prophet has said. He was then
asked, "O Messenger of God, who are the single-hearted?" He replied,
"The men and women who remember God abundantly" (Quran, 33:33)." They are those who forsake the company of
people in order to remember God, so that they single themselves out from among all creatures, as well as their components, to commit themselves to God (August and Mazarek is He!) and to devote themselves to Him in worship, in the way that He desires and as He had commanded His Messenger and His followers to act, in His statement: "Thus mention the Name of your Lord and devote yourself to Him (atwaa, wa-ayy). In this way, did He point out that remembrance is best accomplished by excellence in devotion and committing oneself solely to Him. God (Exalted is He!) has also said, Those who believe and whose hearts find tranquility in the Remembrance of God—indeed, it is in the Remembrance of God that hearts find tranquility (Quran, 3:18). In other words, "Omen finds serenity and contentment." Serenity arises from certainty, just as restlessness comes from doubt. The Remembrance of God brings tranquility to the hearts of believers and allows certainty to dwell therein.

Remembrance is to feel the presence of the One Remembred in one’s heart and to free oneself from distraction and forgetfulness. This is accomplished by maintaining the heart in a state of constant attentiveness, articulating the Remembrance with the tongue and forsaking the fold of unawareness for the wide space of Witnessing.

Remembrance is the companion and spirit of actions. See how God pairs it with ritual Prayer, which is the best of all acts of worship, and makes Remembrance the very reason for it, when He says, Establish the Prayer for My Remembrance (Quran, 2:245). Imam al-Haddad says in one of his poems:

Remember you God with a Remembrance you never leave,
For Remembrance is like a spring for devotions.
Remembrance is the cornerstone of the Path, the key to realization, the weapon of the seeker, and the authentication of sainthood. God says (Exalted is He!), Remember Me, and I shall remember you (Quran, 2:123). And the Prophet ﷺ said, “God the Exalted says, ‘I am as My servant thinks Me to be, and I am with him when he remembers Me. When he remembers Me within himself, I remember him within Myself. When he mentions Me in an assembly, I mention him in a better assembly.” Another tradition says, “I am the companion of the one who remembers Me, and when you think of someone whose companionship is with God Himself! This is a special attribute of Remembrance: attending at the Exalted Presence and attunement to the rank of proximity, which is expressed by “being with” and “companionship.”

Remembrance is the greatest station for worshippers, where they take their traveling provisions, make bargains, and to which they constantly return. God has assigned times and numbers to all forms of worship except Remembrance, with regard to which He simply commanded us to do it abundantly, without setting any limits. He has said, O believers! Remember God abundantly! (Quran, 5:144), meaning that it should be done in all circumstances, night and day, on land and sea, in sickness and in health, at home or when traveling, silently and aloud. He has allowed no excuses for forsaking it, except for those whose faculty of reason has departed. There is a hadith recorded by Bukhari and Muslim that states that “those who remember their Lord and those who do not are like the living and the dead.” A normal person asked the Messenger of God ﷺ, “Which action is best?” and he replied, “To leave this life with your tongue still moist from the Remembrance of God.”

And the Prophet ﷺ said, “Shall I tell you which action is the best and the pure in the eyes of your Lord, is most pleasing to your degrees, and which is better for you than giving away gold and silver, and than encountering your enemies so that you strike at their throats and they strike at yours? “Please do, O Messenger of God” they said. And he told them, “The Remembrance of God.”

114
And the Prophet said, "God has angels who roam the streets, watching for the people of Remembrance. When they find people making Remembrance of God (Magnificence and Majesty), they call to each other, saying, 'Come to your task!' and they spread their wings around them as high as the terrestrial heaven. Then their Lord asks them—although He has more knowledge than they—"What are My servants saying?" And they reply, 'They are assembling, adoring, fearing, praising, and glorifying You.' 'Have they seen Me?' He asks, and they say, 'No, by God! They have not seen You.' He then says, 'How would it be, then, had they seen Me?' 'Had they seen You,' the angels reply, 'they would have worshipped and glorified You more intensely, and extolled You even more abundantly.' He then says, 'What are they asking for?' and they reply, 'They are asking You for the Garden.' He says, 'Have they seen it?' and they answer, 'No, by God! They have not seen it, O Lord!' 'What if they had seen it?' He asks, and they say, 'Had they seen it they would have been more intent on winning it, more ardent in asking for it, and they would have yearned for it even more intensely.' He then says, 'What are they seeking protection from?' and they reply, 'They seek protection from the Fire.' He says, 'Have they seen it?' and they answer, 'No, by God! They have not seen it.' He says, 'What if they had seen it?' 'Had they seen it,' they reply, 'they would have been even more ardent and more determined to flee from it.' He then says, 'I bring you to witness that I have forgiven them!' One of the angels then says, 'So-and-so is among them, but is not one of them he merely came to fulfill a need of his.' At this [God] says, 'They have sat together, and whoever sits with them shall never be wretched.'

This hadith indicates what merit lies in a gathering for Remembrance and in everyone present doing it aloud and in unison, because of the phrase, "They are invoking You" in the plural, and "They are the people who sit," meaning those who assemble for Remembrance and do it in unison, something which can only be done aloud, since someone whose Remembrance is absent has no need to seek out a session in someone else's company. This is further indicated by the hadith which runs, "I am with him when he remembers Me; when he remembers Me within himself I remember him within Myself, and when he mentions Me in an assembly, I mention him in a better assembly." Thus, when Remembrance is differentiated from Remembrance said out loud by His saying, "...remembers Me within himself," meaning "silently," and "...in a better assembly," meaning "aloud."

Remembrance in a gathering can only be done aloud and in unison. The above hadith constitutes proof that Remembrance done out aloud in a gathering is an exalted kind of Remembrance that is mentioned at the Highest Assembly [al-Ma'ad]44.141 by our Majestic Lord and the angels who are near to Him, who exist at night and day, and never tire (Qur'an, 2:208). The affinity is clearly evident between those who are in Remembrance in the transcendent world, who have been created with an inherently obedient and remembering nature, namely, the angels, and those whose Remembrance is made in this divine world, whose natures contain latitude and distraction, namely, human beings. The reward of the latter for their Remembrance is that they be elevated to a rank similar to that of the Highest Assembly, which is surpassing honor and favor for anyone.
CHAPTER 42

Recitation of the Quran Is Among the Best Forms of Dhikr

Among the best forms of Remembrance and the best of litanies [ones] in engaging in the recitation of the Book of God. The latter is second in merit only to the phrase of Takbir, except for those particular invocations which are to be recited at particular times, in which case it is liable to do them at those times. God the Exalted has said, "We have made the Quran easy to remember. So is there anyone that will remember?" (Quran, 59:17). The Prophet ﷺ has said, "Anyone who recites the Quran, and then thinks that someone else has been given something better than his recitation, has belittled what God has magnified." And he has said ﷺ, "God has said, "When someone is too occupied with the Quran to mention Me and ask Me for something, I shall give him something better than what I give to those who ask." The superiority of the Speech of God over all other speech is as the superiority of God over His creation." Al-Rayhaan has relied on the authority of al-Nawawi ibn Basir that the Prophet ﷺ said, "The best of my nation’s acts of worship is the recitation of the Quran." He also relied on the authority of Aamir that [the Prophet] said ﷺ, "Illuminate your homes with Prayer and the recitation of the Quran."
income of properties inalienably endowed (waqf) for that purpose. They were schools and colleges for the teaching of the Qur'an, and make special celebrations and festivals for the completion of its recitation, and—before the advent of the printing press—vied with one another to write it with the most ravishing calligraphy. When printing became available, good people promptly arranged for it to be printed, so that accurate and attractive copies on fine paper came to be published in Istanbul and Feg, Other Islamic lands followed suit, first among which were North Africa, Muslim India, and Pakistan. The latter in particular has produced copies which are, in print, accuracy, and elegance, a delight to behold. God shall reward them for their reverence for the sanctity of His Book and their extensive distribution of it. The Qur'an is thus surrounded by a rampart of exaltation and honor, a book kept hidden, to be touched only by the purified women, posterity safeguarded from desecration and abuse, not to be thrown among piles of books, into baskets, or in the street, and not to be given to a disbeliever or an atheist.

I have long been worried and puzzled about verses that are printed in newspapers and pamphlets, which are liable to be thrown away, torn up, trampled on, or used for wrapping food, something which is obviously offensive and disrespectful. The jurists have stated that such acts are forbidden, and that whoever deliberately does any of them is no different from someone who belittles the Qur'an and Islam, for God has concern for what He has rendered sacred.

CHAPTER 45

Kinds of Remembrance

There are three kinds of Remembrance: of the heart, of the tongue, and of the heart and tongue combined, which is superior to the first two.

People have one of two objectives in Remembrance: the commonly aspire to receive recompense, while some aspire to presence and closeness to God. Between the two degrees there lies a vast gulf, which separates those who gain recompense while remain behind their veil and those who draw nearer until they join the elect among the beloved.

God has established many kinds of Remembrance—so accostimated by His Majesty and Beauty—so that through them the stations and states of His servants may be perfected, until they receive the joy of Remembrance in the gardens of gomos with the varieties of visions which they contain, and when the boredom that comes from stopping at a particular limit is removed. Of these varieties are: tabbī, tabbī, tabbī, tabbī, tabbī, tabbī, tabbī, tabbī, tabbī, tabbī, as well as invocations using each of His Names, invocations of blessings on the Prophet ﷺ, and invocations. Each of these invocations has its own special qualities and results.
KEY TO THE GARDEN

Ta‘līf—[Subhāna‘Allāh (“Transcendent is God”)]—is an affirmation of the transcendence and holiness of the Real. It is to believe in His exaltation and His being totally beyond comparison as regards His essence, attributes, and actions, so that He is above anything which might suggest a flaw in His highness and perfection. Its result is to make one’s Ta‘līf clear and unblemished, and to fill the heart with the awe of God and the uniqueness of His perfection. To Him is the highest analogy in the heavens and on earth (Qur’an, 30:27).

Takabilit—[Lā šadīb illā‘Allāh (“There is no god but God”)]—brings forth a renewal of the kind of Ta‘līf and faith proper to the elite. Ordinary Ta‘līf is an attribute of every believer.

Ta‘kbeer—[Allāhu Akbar (“God is Greater”)]—inspires the reverence and magnification of Him who is the Possessor of Majesty [Allāhu ‘Ala‘] and all that belongs to Him.

Ta‘lim—[Allāhu ta‘ālā wa ‘Ala‘Allāh (“Praise be to God”)]—and invoking the names which denote His benevolence and mercy, such as the Compassionate [al-Raḥim], the Most Merciful [al-Rahmān], the Generous [al-Karīm], the Ever-Forgiving [al-Ghaffār], and other similar names, lead to three stations: gratitude, firm hope, and love, for it is inevitable that one who does good will be loved.

Khudāba—[Lā bānī wa la qunnawā illā inna ‘Allāh (“There is no power nor merit save by God”)] and ‘Husna‘Allāhu wa ni‘ra‘ta‘Allāh (“God is our sufficiency and the Best of Guardians”)]—result in reliance on God, surrendering the management of one’s affairs to Him, and placing one’s trust in Him.

Names carrying meanings of knowledge and awareness, such as the Omniscient, the All-Hearing, the All-Seeing, the Near, and the Witness, lead to vigilance [muraqaba].

As for the invocation of blessings on the Prophet ﷺ, this yields a strengthening of one’s love and nearness to him and greater scraplessness in following his Sunnah.

La‘līf—[Subhāna‘Allāh (“Praised be God’s Sovereignty”)]—results in steadfast piety, care about the conditions necessary for repentance, and extricating oneself from the states of sin.

If you wish to obtain all these benefits, and attain to the highest ranks, then you should search for a path which includes all these kinds of invocations and prayers. You are sure to find them in the litanies of our master Imam Abūdīn ibn ‘Alawi al-Dādād, such as al-Wād al-Lā‘if, al-Wād al-Kabir, al-Rāīb, Habb al-Fattah, and his Habb al-Nā‘ib. Similarly, you should use the litany of al-Mālik ‘Umar ibn ‘Abd al-Rahmān al-A‘qīb, the litanies of Imam Abū‘l-‘Asim al-Shābili, Imam al-Nawawī including the contents of his book al-‘Adlīki, the Imam al-Ha‘īm of Imam Ibn al-Jazari, Habb al-A‘kbar of Mu‘īn ‘Alī Qārī, and many other litanies of great benefit that may be found—praise to God—throughout the totum.

I shall now present to the reader of this treatise some words of wisdom that were given to me by one of the great saints regarding the invocation of Subhāna‘Allāh wa ‘Ala‘Allāh. He said:

To feel and perceive the meaning of wa ‘Ala‘Allāh makes the invoker enter a vast space of graces, in which he comes to know the secret of the multiplication, growth, and blessings of deeds. That is because the personal pronoun of wa ‘Ala‘Allāh relates to God, the Majestic and High, and that you say ‘Ala‘Allāh with wa ‘Ala‘Allāh is meaningful. ‘Exalt Him with His own praise of Himself, which is as ancient and everlasting as Himself and which is circumscribed by no limits or boundaries.’ Thus, you are praising Him in a way with which He praises Himself. Similarly, in invoking blessings on the Prophet ﷺ, you are asking God to bless His Prophet with His blessing, which is an external and everlasting in itself and which has no limit about the extent of His knowledge. Thus, the reward for this is infinite and without limit.

Invocation and prayer are founded on being attentive, collected, and able vividly to sense their meanings. This will lead to the delight
of the harvest and the flashing of lights. Imam 'Abdullah ibn Alawi al-Madridi writes in his *Treatise on the Sacred Virtues of the Spiritual Disciple’s Wayfaring*: 111

He who would delight in taming some of the secrets of the path and having some of its realities unveiled before him, let him be intent on remembering God, the Exalted, with a heart that is present, courtesies that is abstinent, attention that is sincere, and concentration that is perfecting. Wherever these are combined in a person, to him is revealed the highest Ma‘rifat, his spirit beholds the realities of the World of Utmost Purity, and the eye of his secret witnesses the Highest and Helicon Beauty.

In one of his poems he declares:

Should you aim to be blessed with a luminous heart,
That is pure from allures, hold fast to Remembrance.
You should keep to it always, by morning and night,
And in every state, with your tongue and your heart.
For should you adhere to it with concentration,
A light will appear unlike the full moon or the sun,
A light that proceeds from God, that He mentions
In the Sura of Light—so recite it with care.

The inquirer should beware of wantonness; while he supplicates God, it is said in a hadith that “God does not respond to the supplication of a distracted heart.” 112 How could the heart taste what it does not comprehend or understand what it does not reflect upon? Someone whose heart is filled with the images fed to him by his senses will seldom feel the meaning of La ilaha illallah, even if he should repeat it a thousand times. On the other hand, if one repeats it only once when one’s heart is empty of everything other than God, then one will experience a pleasure which cannot be described in words. Al-Haruni al-Kurti once said, “Seek sweetness in three things: Ritual Prayer, Remembrance, and the recitation of the Quran. If you find it, then praise be God! But if you do not, then know that the door is closed.” The “door” can only be the result of sinning or distraction. Or are these backs on their hearts?”

*Quran, 47:24*.
CHAPTER 44

The Remembrance of the Genetica

Because Remembrance is possessed of this high rank and honorable degree, it has been firmly held by those men of intellect whom God has granted success. They have devoted themselves wholly to it, used it in arithmetical variations, and adopted it as a path to the Beloved. Their tongues and hearts pronounce it unceasingly, and they chant it while standing, sitting, and on their sides (Quran, 5:141). Abu Bakr al-Siddiq (may God be pleased with him) used to interperse his speech with Lâ ilâha illalllah. Bih! (may God be pleased with him) said, “Ones! Ones!” when tortured by Quraysh, finding comfort in the Name of his Lord, the One. Lâ ilâha illalllah was made the best form of Remembrance because of its effect in purifying the inward from the blameworthy attributes which are worshipped outwardly. God has said (Exalted is He), Have you seen the one who takes his whom for a god? (Quran, 55:43). This formula negates all divinity with Lâ ilâha, and thus affirms the Divine Oneness with ilâh, as we have already stated in the chapter on “The Effects of Tauhid” and of its Noble Phrase. 

Remembrance overflows from the outward feature, which is the tongue, to the inward, which is the heart, in which it becomes visibly rooted. From there it takes over and governs the senses. The remembrance of this is caused by the one who has taken Remembrance with the whole of himself, so that his skin and heart are softened. As God the Exalted has said, Then their skins and their hearts soften to the Remembrance of God (Quran, 49:13). The softening of the heart consists in the sensitivity and timidity that come as a result of sweetness and installation of the Divine Amalun. It is sufficient to have God as one’s intimate companion! As for the “softening of the skin,” this is the ecstasy and swooning from side to side which result from either delight and expansion or fear and awe. No blame attaches to someone who has reached this rank if he sways and shants, for in the painful themes of love and passion he finds something which arouses the highest yearning. Their poet has said: When I remember You I sway as though from the fragrance of the mention that is Yours. I have been poured a wide.

The affection provided by fear and awe brings forth tears and forces one to tremble and be humble. These are the states of the righteous believers when they hear the Speech and Remembrance of God the Exalted. Their skins shiver (Quran, 59:13), and their hearts soften with their hearts and incline to the Remembrance of Him. They are covered in sensitivity and shivers, so that they are neither frivolous, pretentious, noisy, nor ostentatious. God the Exalted has not described them as people whose reasons have departed, who faint, dance, or jump about. Very rarely, the force of ecstatic love may overpower someone during Remembrance, thus taking him from himself. This is a state of intense passion, such as must be left to those who experience it and is not to be imitated. Al-Habib Abu Bakr al-Aydarini censured those who transgress the boundaries of courtesy during sessions of Remembrance in one of his poems: A man has claim to reverence while his limbs are shaking;
KEY TO THE GARDEN

his venture turns to negligence, and sometimes to laps. Everyone behaves like this when in frivolous pleasure, so the opposites of seriousness and play are the same!

By God! had reverence truly dwelt in his heart, peace would have shone upon him and humility to his Lord. Tears would have flowed from his fear of his Lord, and he would have obeyed the rules of true courtesy. Such people's words are peace abundant in courtesy. But you found easier that which is easier, and you found unpleasant that which is harder, so you left it, and followed them in that which is easier, even in the right which lies between truth and falsehood.

This is confirmed by the saying of the Prophet ﷺ about a man who was playing with his beard during Prayer: “Had reverence been present in his heart, it would have been present in his limbs also.”

CHAPTER 45

Reciting Poetry During Sessions of Remembrance

For people of divine love and courtesy, no harm lies in rhythmic swaying, the recreation of poetry, the use of fine harmonies, and the unflinching of barriers, in the course of assemblies of Remembrance.

For it is here that they are reunited, and it is here that they are forgiven, as it is mentioned in the hadith, “I hear women as you (i.e., I have forgiven them).” And if they are “the people whose companions are never wretched,” then how high must their own rank be?

It has been reported in a sound tradition that Jibril ibn Samura said that the Prophet ﷺ had poetry chanted to him when he traveled, that Anjashā ibn Ma‘ṣūmati chanted for the women, and al-Bazzā’ ibn Ma‘ṣūmati chanted for the women, and that the Messenger of God ﷺ said to Anjashā, “Be gentle when driving the ruling hearts of the delicate vessels (the women).”

It is obvious that rhythmic harmonies shake hard hearts, more dormant souls, and have the effect of making character gentler and perceptions more subtle. They may turn cowardly into heroes, enemies into philanthropists, case sorrows, and make misfortunes more bearable. The Sufis have always known the effect of audition on souls, and have therefore used it to refine them, attract them to
KEY TO THE GARDEN

virtue, remind them of their origin, and of their First Beloved and
of the same beautiful address to them in the 'World of STRENTS and
Witnessing' (Alam al-Dharr wa'l-Fidāh). This is illustrated by
these verses of Imam al-Ghazzali, the Proof of Islam:

'1 know the love of Su'ad and Laylati'

in a dwelling
and left for the companions
of the very first dwelling.
And how come to me, gently! for these
are the dwellings of your beloved;
drew drawn, slight!

Small wonder, then, that they embellish their feasts with it and
which is in their establishments, annual gatherings, and ceremonies, as
a means to amuse, while the cup of the meanings circulates
among those present. Means are to be judged according to their
purposes. When a proper melodiousness is used, the recitation of
the Quran becomes a delight, and we have been ordered to recite
it as such. The Prophet said, "Embellish the Quran with your
voices!" meaning that one should recite it melodiously. And he
once said, after listening to the recitation of Abu Musa al-Kindi,
"He has been given one of the flutes of the House of David."

When this was reported to Abu Mas'ud, he said, "O Messenger of
God! Had I known that you were bewailing, I would surely have
embellished it!" The Prophet had a pulpit set up in the mosque
on which Hassan ibn Thabit would stand to praise and boast about
the Messenger of God, so that the Prophet said, "God supports
Hassan with the Holy Spirit whenever he praises or boasts about
the Messenger of God!"

This was done through poetry and
in the mosque, so see what rank a poet may reach who tries to
defend religion and make known the good qualities of the Messengers
of the Messengers. His degree is not less than that of a preacher
who summons and guides, for they both stand on the pulpit of
summoning to God, defending religion, and subduing its enemies.

Similarly, when the Prophet ibnenumerateed and brickshad the
construction of the mosque with his companions, he said: "This
is the leading, not that of Khaybar, this is more fruitful, Lord, and
pure."

Perhaps the intention behind this was to use beautiful mellifluous
words, in poetry or prose, to increaseudos and determination
in various acts, and a striving that brings a goodly reward, to
courage people to engage in the struggle against the self which
is the Greater Jihad, to arouse yearning, and to drive people to
compete in these things. For the like of this let the workers work!
(Quran, 77:53).

The Prophet used to tie the war-banners for some of his
companions, and then permit them to recite poetry when the lines of
battle confronted each other and to speak proudly, saying, "This
kind of amassing is harmful to God, except in situations such as
this," meaning situations in which people fight for the sake of
God, to make His Word supreme (Quran, 9:40).

To gather in courtesy and humility for Remembrance, after
the manner of the people of anjatu, and to invite others to such
gatherings, and then to exchange the cups of love for God's sake,
is not far removed from being such a means to make the Word of
God supreme and propagating it in cities and in desert regions. It
has been said:

So keep me company with words akin to my veins;
you'll please me, you'll be apt in joy.
CHAPTER 46

The Purpose of Tariqa and the Method of Its People

The basic purpose of tariqa is to struggle against the ego, “to purify it by acquiring pleasing traits of character, and to impose the Muhammadan Shari'a on it inwardly and outwardly, all in the way followed by our virtuous ancestors. This is the Sufism which is derived from the attributes of God the Existent, successful is he who purifies himself and remembers the Name of his Lord and prays (Quran, 7:141-15). Because of its frivolous and extravagant nature, the ego can submit only to overwhelming power, clear proofs, or the ministrations of a skillful physician. The power of truth and guidance disappeared a long time ago, when temporal power and the Quran went separate ways, just as it was foretold by the truthful Prophet Μ, and a state based on favoritism and tyranny came into being, which cast religion aside, pursued its own interests, and attempted to establish itself in its own authority and might. As time went by and the generations among whom guidance and goodness had been paramount grew more remote, egotistic whims and passions became supreme, so that men’s sight grew blind to the elucidating proofs of the Shari’a. Therefore, God assigned for the preservation of His religion a group of people from each generation, who shall continue to uphold the truth, unharmed by those who expel them, until the Command of God is fulfilled.

These people are none other than those who keep and protect their Book, Sunna, and the way of their predecessors. They took the direction they were called upon to take in the Book and Sunna; they practiced the injunctions contained therein, and summoned merely souls to them in gentle and wise ways, reconciling and attracting them through lawful pleasures and means of joy and delight from which the ego is not repelled, such as audition, various righteous assemblies of Remembrance, and other practices which help refine the soul and train it to acquire excellent traits of character and good habits. This has always been the way of the guides on the Path and the eminent summoners to God among the nation of Muhammad. These men voyaged deep into territories remote from the lands where Islam was practiced and reached uncharted places where those who invite people to Islam seldom penetrate, except those who have given themselves to God and consent to endure such hardships as would terrify people who are accustomed to comfort. This they did in obedience to their Prophet Μ who had said, “Convey something of my message on my behalf, even if it is not more than one verse.” Thus did they join those people of God’s correction who are from the best of the nation of Muhammad Μ.

Such are the Prophets’ substitutes, brought forth by the merit of God’s Messenger, in the best of religions. They carried out their guidance and trained their disciples and followers, by means of adhering to this excellent method.
CHAPTER 47

The Qualities and Merit of the Shayaikh who Trains

In this way it becomes apparent that there is special benefit to be had in learning from shaikhs, and that someone who has no shaikh is like a person who has lost his way. The Prophet ﷺ said, "Take your rate from me,” and "Pray as you have seen me pray." A certain gnostic once said: "Whosoever learns but his name, will connect him to the chain of followers and to remove the veil from his heart is in this path as a fatherless founding and a pretender of unknown lineage." How can it be otherwise, when the path of wayfaring and purification is obscure and the paths of the devil numerous? Imam Ahmad [the Hanbali] relates that: Abulfahab ibn Marid al-Muqri' was once on a journey with his companion, and at a certain point they met a man who was deviating from the straight path. He said to the companion: "This is your path, straight! Follow it, and follow not the deviating paths, lest they divert you from it." (Qur'an, 6:153). Therefore, a man who has no shaikh who guides him will inevitably be led by the Devil to his own way. Someone who travels across dangerous deserts on his own and

HABIB AHMAD MASHHOUR AL-HADDAD

... with no guide is putting himself at risk and will perish. A man on his own is like a new growing cress planted which may soon dry up, even if it survives for a while it will only produce leaves, but no fruit.

How excellent are the following verses:

A man may think that books are of some use to men who understand, in gaining knowledge. The ignorant cannot know therein are mysteries which date the most ancient. Should you pursue the sciences but lack a shaikh, you stray from the straight path and trek. And things will be too much confused for you that you’ll be lost, and know as much as an ass.

Likewise, there are indications in the Qur’an. On the day when we shall call each people by their leader (Qur’an, 77:71), meaning that each people will be called according to the person they followed. The faithful have taken the Prophets as leaders, and their heirs among the scholars, while the people of disbelief follow the leaders of misguidance. As God the Exalted has said: We made them leaders, summoning to the Fire (Qur’an, 8:41). Bukhari and Muslim relate that the Prophet ﷺ said, "Each nation shall follow that which it had worshipped. Those who had worshipped false gods shall be following them." The winners are those whose leaders are the Greatest Messenger and his noble group, who are the leaders of guidance, the men of God, and His viceroy among His servants on earth. They are the ones who were described by Imam ‘Ali (may God honor his face) when he said:

They are the fewest in number, the greatest in rank in the sight of God. By them does God protect this creation; they are his proof on His earth, until they beseech it to their likes, and plant it firmly in their hearts. By them, knowledge has taken by assault the reality of things, so that they find ease what those given to comfort find hard, and find intensity what the ignorant find desireable. They go through this life with bodies whose spirits are attached to the
Higher Vision. They are the servants of God the Exalted in His land. How are tears, how one year's rain..."

They are the skilled physicians whom God has assisted with a spirit from Him, so that they treat the diseases of hearts with wisdom, and pour guidance into pleasant and permissible mouths, in order to take the ordinary people along the road of their desire, so that they join God's faction without being aware of it. "He who loves a certain people becomes of them." It is therefore not surprising that the religion has been preserved by this particular group and by those who adopt themselves to it and follow its tracks in unfurling the banners of da'wah, and in making the Word of Truth appear throughout the land, despite the demoral, corruption, obscenity, and deviation which in this age has spread through every region and in each assembly, and despite the grievous silence and the shaming of both those who have knowledge and those who have political power. There is no ability or power except with God.

Now, should you wish to know the attributes of the shaykh who can be followed in the way set forth above, then you should know the following. The word "shaykh" means literally "an old man whose hair is turned gray." The word is also commonly used to refer to a man of esteem and experience, so that one speaks of the "shaykh" of a town or village or the "shaykh" of a tribe. As a technical term, however, the word denotes someone who is well versed in the three sciences of the Shari'a, which are:

1. Fiqh ( jurisprudence) which is the subject matter of the sciences which pertain to the principles (fawa'id) of the Shari'a.
2. Submission (adab), which is the subject matter of the disciplines of jurisprudence (shaf'i) and the Shari'a.
3. Excellence (thana) which is the subject matter of the science of hadith and is required for wayfaring and tarbiya.

Harib Ahmad Mashhour Al-Haddad

The shaykh who trains and qualifies people is someone who has reached the degree of being trained and devoted, and has trained, refined, and guided others along the path to the Real, even if he is yet a young man. He is a physician of spirits, who uses the medicines that God has taught him to use to cure the obstrusive sicknesses which afflict them.

In the language of the hadith, experts, a "shaykh" is someone who has learned both the texts and the chains of transmission of one hundred thousand hadiths.

Other definitions of a shaykh are: Someone who teaches you with his words and elevates you with his state; someone who benefits the inner and outer the subject and someone who is prepared in himself and perfecting to others.

Every art should be taken from its masters. One does not rely on a Sufi for jurisprudence, unless he is known to have mastered jurisprudence and to have upheld it in practice. Similarly, one does not rely on a jurist in questions of Sufism, unless he is known to be worthy of it and to have upheld it in practice. Nor does one rely on a hadith specialist for either of these unless he is known to have upheld them in practice. Anyone who speaks about a discipline other than his own will come up with the most remarkable oddities.

We must lay the blame nowadays at the door of many scholars and other eminent people, and students also, for maintaining a profound silence and an indolent apathy to propagating the call to Islam and to transmitting it by all possible means to all those whom they can reach in every region of the earth. This is an inescapable responsibility which they carry around their necks, for it is to this that they have pledged their oath and covenant.

On the other hand, we must not blame and denigrate those followers of any of the shaykh who are on rightly guided paths, have praiseworthy qualities, and have been selected for the call to God. They gather the common people around that which draws
them nearer to God, His Messenger ﷺ, and the virtuous among His servants, and removes them from the shadowy depths of their unawareness and the abysses of their worldly life, to the salvation of those whose security is in Remembrance, having entered its impregnable fortress. This is indicated in the hadith, “This world is accursed, and all that it contains is accursed, except the Remembrance of God, and what follows from it.” Such a man must not be accused of brinizing in heterodox practices and innovations. How could such a claim be made when he is calling the heedless to the Remembrance of God the Exalted, inviting them to return to Him, under the sign of religious harmony and brotherhood based on faith and on the basis of affection and love for the sake of God? On the contrary, we ought to decorate him with a medal of gratitude, firstly for his bearing the burden of announcing to Islam, and secondly for relieving us of this endeavor and responsibility. However, should we, at any time, observe any deviation in his behavior, or any transgression of the boundaries, we should guide him gently and with insight to the kind of behavior and courtesy required of people who call to Islam and to Remembrance. We should speak up but with kindliness, for however high his rank may have become, he is still under the authority of the Blotter and the good manners laid down through Prophecy.

Had the shaykh al of the Path in this age been rigorous in observing the courtesies of Remembrance and the Path and in implicating them into their followers, they would have found it helpful in their upholding and their attention to the Presence of the King of Kings. This would have been a delightful gift, with no blood spilt, no fear of the political authorities, and no battles. Unfortunately, however, they (and I am not saying all of them, only the unenlightened among them) have confined themselves to formalities and outward manifestations, and have disfigured the landmarks of the radiant Path, thus presenting the critical thieves and the weevils who eat
CHAPTER 48

To Be of Good Counsel to Every Muslim Is a Duty

To the Shaykhs of tariqa, I give this word of advice. Direct your followers to the path of real guidance, establish harmony between the members of the various tariqas and unify their goal, so that it may be for the purpose of making the word of Truth supreme and to exceed the Remembrance of God among the people.

In the inner urge to obey, and in the heating medicine of good counsel, we will find, praise be to God, enough to soften all that is hard, bring near the remote, and heal all wounds. These are the points upon which the whole matter depends and in which the Remembrance of God is. Thus, the rule of the day is (may God be pleased with him), since it was, 'I gave my pledge to the Messenger of God, to establish the ritual Prayer, to give the Zakat, and to be of good counsel to every Muslim.'

And [the Prophet] said, "Religion is good counsel," repeating this phrase three times. 'O Messenger of God!' And he replied, "For the sake of God, His Messenger, His Book, and the leaders of the Muslims and their community." This was the way and the practice of the Prophets. God the Exalted has said that Noah said, "I am a counsel given you" (Quran, 7:54). Likewise, Hud said, "I am a counsel given you" (Quran, 11:48). And in the heart of His Prophets, [God] said, "Say, 'This is my path, I summon to God, clear-sightedly, I and those who follow me'" (Quran, 2:130).

It is common knowledge that to offer and to accept advice is an obligation, this being among the most important duties which flow from Jihadi duties. No Muslim can avoid either of them; he is not excused if he remains silent when he sees something reprehensible. Rather must he change or remove it at one of the three degrees of faith mentioned in the hadith: "When one of you sees something reprehensible, he should change it with his hand. If he cannot do this, then with his tongue; and if he cannot, then with his heart, which is the weakest degree of faith." The first degree, which is to effect the change with one's hand, can usually be achieved only by those in positions of power and high office, and those appointed by the rulers as judges and police magistrates, and those who have dedicated themselves to the struggle for God's sake. The second degree, which is to effect the change by speaking, is available to the majority of Muslims, although it is a more emphatic duty for the scholars, since they are aware of the rulings laid down by God the Exalted, and they know how to speak and how to restrain and admonish people by means of sermons and wise words. This is generally possible for them in gatherings, lectures, and sermons. It is recorded in a hadith that "Whenever God gives a learned man knowledge, He takes a covenant from him similar to that which He took from the Prophets, whereby they were obliged to make the knowledge clear to the people." This degree is accessible to all save the weak and ignorant among the general public. The third degree is to change it with one's heart, in which the heart must find it unpleasant and hateful, and implore God to remove it. This is the act of one who is powerless to change it with his hands or tongue. A man who is content with a sin is party to it, even if he is
in the case and the perpetrator [of the sin] is in the west. The third
destiny is that of those who fear that to make a public
denunciation
would result in sedition or extreme damage or that the sin
would
be committed even more. All this has been established clearly in
the
books of the scholars.
By my life! Ours is a time in which many of the scholars have
resorted to silence and concealment, so that they no longer express
their concern for their religion. They produce excuses
that
are not acceptable and that do not relieve them of their
responsibility. What is the matter with them that they instead are
concerned with what concerns their egos or their wealth?
Would that
such energy had been expended in the defense of scholars
and
the
protection of the Shari'a of the Master of the Messengers!

The jurist and poet Ahmad ibn 'Umar Badhul of Hadramawt
remarked in one of his poems:

O men of knowledge, may you not envy us this:

If this knowledge that is yours is not used for God,

If you desire, we will tell you ten things you do:

to relieve the religion's distress.

To err is human—rise up (in defense,

for this can only come from you,

let there be no excuse.

Indeed the most tragic thing, for which there can be no excuse

whatever, is the way in which many righteous people ignore what
goes on inside their own houses and within their own families,

including unseemly behavior, a disregard for the exalted
proprieties
of Islam and its invisible boundaries, and allowing oneself to drift
with the current of the times. Their failure to speak out against this
sets the worst possible example, and puts a weapon in the hands of
the transgressors. Say: Are those who know equal to those who do
not? (Quran, 3:99).

CHAPTER 49

The Solution of the Deviationists

More serious, however, than all the above is when some people who

call themselves Muslims accept the opinions of the deviationists
(al-majhūlā). Finding those ideas admirable, they reject religion

entirely, asserting that its injunctions are no longer worthy of
consideration, have been abrogated, and are unsuited to modern
civilization, and therefore there is no more need for the old yellow
books of religion.

These things we have heard and read in newspaper articles. How
is one to interpret what they say? There is no doubt that they have
deviated and departed from the realm of Islam and transgressed in
wrongdoing from that of the believers. The path of unbelievers and
deviationists.

They have given precedence to the caprices of their egos, to
deviating sects, and to worldly desires. They have considered
permissive tendencies to be lawful and followed with servility
those transgressors who summon people to them. Their calling
themselves Muslims will avail them nothing since their claims have
rendered them apostates; neither will the deviationist leaders whom
they follow protect them from God’s chastisement. They will be
dragged into the Fire on their faces, and it will be said to them,
"Taste the thrill of Sugar?" (Quran, 2.144). God the Exalted has said: Those who have turned their backs, after having clearly perceived the guidance, have been tempted and seduced by the Devil for they said to those who found hateful what God had sent down: "We shall obey you in some of this affair." But God knows their secret communications (Quran, 47.16). And He has said (Exalted is He), It shall not avail you this day, for you have been witnesses and you share in the same torment (Quran, 43.196). The second verse, although according to the opinion of Qatada revealed regarding the disbelievers among the People of the Book, and according to al-Dahhak (on the authority of Ibn ‘Abbâs) regarding the hypocrites, nevertheless extends to anyone who has apostatized from Islam at any time and under any circumstances. This includes those who have taken devotions to be their leaders. They could have told the devotions who had both seduced and frightened them, and made disbelief and corruption attractive to them by using various means of seduction and inducement, what their virtuous ancestors had said to those who had behaved similarly towards them, namely: They were told by people, "The people have marshaled their forces against you, so fear them!" But this only increased them in faith, and they said: "God is enough for us, and He is the best Guardian." They returned with bounty from God and favors, no evil touched them, and the guiltlessness and purity of the tale fillers only increased them in wealth and honor, and to call them to them in the defense of religion, and faith in the victory that God had promised them when He declared, It is binding on Us to give victory to the believers (Quran, 10.47).

From God’s wise servants who seek His immense mercy.

HAIR AHMAD MASHHUR AL-QADDDAD

Warriors will wear no proper disbelief.

Until faith’s true faith
Gains triumph by them.

And religion’s family, after whom
Is one left.

Such men are mountains,
Ask those who are crushed against them.

Of how they bore down on their foes;
Their fragrance to your courts
By words of triumph rushed.

You’d think that warriors in armor are fragrant flowers."

Then, expressing what their hearts were full of, namely their
Finding strength and provision in God and respite in His
Promise, they declared: "God is enough for us!" His good keeping
And management fulfill all our needs, and "He is the best Guardian"
For those who rely on and place their trust in Him, and whom He
Rewards for this by taking over their affairs, granting them His
Visionary, and protecting them from the evil of their enemies, so that
They returned with bounty from God under the flattering banners of
Victory and honor, and favors, namely, conquest and the spoils of
War, and, as He says in another verse, It only increased them in faith
And submission (Quran, 33.231).

The presentation under these
Kinds of armor and tall walls.
CHAPTER 30

Jihad in the Path of God

We have been led to digress and must mention jihad, for it is the foremost foundation of religion and its most exalted duty. By means of it, God has raised up the rank of Islam and Muslims, and spared that of idolatry and idolaters. It is the highest form of opposing good—the highest level of good being Islam and Sunnah—and is the most exalted form of forbidding evil, since the vileness of reprehensible things and evils is disbelief and idolatry.

It is an obligation which is a public duty [wajib kifl], in which one can either participate in person or through one's wealth. When Muslims fight for the sake of their money, it becomes obligatory upon all who are capable of bearing arms and upon those appointed by the leader of the community. The beginning of jihad is summarizing the aggressors to God and Islam, followed by waging war on these aggressors. In view of the ignorance, chaos, and misguided nature of the aggressors, the moment may prejudice the aggressors to God and Islam, the leader of the community. The aggressors may either engage in a private war or call it jihad and impose it upon Muslims as defense. — Translator

HABIB AJSMAD MASHHOR AL-HADDAD

who refuse and persist. Every Muslim should have the intention to die, and should encourage himself to it, in order to escape the fate which those who do not do so are threatened with. The Prophet ﷺ has said, “A man who dies without having participated in a sortie and without even having turned the idea over in his mind, dies as a partial hypocrite.” One should repeatedly ask God for martyrdom (jannah), The Prophet ﷺ said, “A man who sincerely asks God for martyrdom shall be granted the status of a martyr even if he dies in his bed.” In a hadith it is said that martyrdom long to return to the world to be slain ten times over, because of the great merit which they have seen attaching to martyrdom.” He also said: God guarantees in “those who go out for My sake only to fight for Me, because of their faith in Me and their belief in My Messengers, that I will cause them to enter the Garden, or the return them laden with their share of rewards or spoils, to the homes whence they had come.” By Him in whose hand lies the soul of Muhammad, none of you is wounded in the way of God but that he shall appear on the Day of Atoning just as he did on the day he was wounded. This color will be that of blood, but his odor that of musk. By Him in whose hand lies the soul of Muhammad, were it not that the Muslims would have found it difficult to endure me, I would never have stayed behind a force going out to fight in the way of God; but I have not enough means to give them to ride, neither have they, and it would be hard for them to be left behind each time I went. By Him in whose hand lies the soul of Muhammad, I went I could go out and fight for the sake of God and for slain, thus fight and be slain again.”

Thus did the master of all creatures express his wish and aspiration to fight, to be slain, and to achieve martyrdom; even though such a thing is of lesser rank than Prophethood and intercession. I have granted Jesus the following: I pray to God that the Master of the Prophets himself should have yearned for it! May the eyes of cowards never sleep! Battle is only to be sought out against disbelievers and hypocrites. God the Exalted has said, O Prophet, fight the disbelievers and the
hypocrites (QURAN, 2:232) and fight them until no sedition remains, and religion becomes wholly God's (QURAN, 9:29). In our warfare and fighting among Muslims for the sake of leadership, political power, and for whatever else this life has to offer, or for group loyalties, nationalism, philosophies of progress, Barthianism, reaction, secularism or socialism, this constitutes one of the greatest of sins and the most monstrous of crimes. It is the product of ignorance (jahl) and what ignorance is worse than that of the twentieth century? God the Exalted has said, "The punishment of someone who deliberately slays a believer shall be the Fire to perpetuity, and God will be angry with him and will curse him (QURAN, 4:93)." The Prophet ﷺ said in his sermon at the Farewell Pilgrimage, "Indeed, God has made your blood, wealth, and honor victoriously, just as He has made vacuous this day of yours and this month of yours. Mark well my words. And do not, after I am gone, return to disbelief and strife at one another's necks." 38 And (the Prophet) ﷺ said, "The annihilation of the world would be less severe in God's sight than the unjustifiable killing of a single believer." 39 And "If all the inhabitants of the heavens and the earth were to share in spilling the blood of a single believer, God would make them all enter the Fire." 40 He also said ﷺ, "Anyone who assists in the killing of a Muslim, even with as much as half a word, will meet God with the garrison angels at God's Mercy written between his eyes." 41 There are many other warnings concerning this matter; so what excuse can be produced by those who regard this kind of murder among their brother Muslims as legitimate? And when he turns away he stables the earth to bring ruin upon it, to destroy harvests and wealth, and God sends a spirit, and when He is satisfied, "Fear God's" arrogance takes him into an hell which will be sufficient for him: an evil abode (QURAN, 2:203-08).

Had this energy been expended in fighting the disbelievers and those who have constituted Palestine, and other such enemies of religion who are ever watchful for opportunities and attack us from all directions, the two or sixty would have been has reviled, together with reward and manifest triumph. But instead, this energy is a manifestation of wretchedness and misguidance, and conducts those who expend it to the abysses of wrath and woe and to bring reaped both by history and by succeeding generations. Do they not see that they are given trials once in ten each year, yet they do not repent, or remember? (QURAN, 9:126).

My brother, the erudite scholar Alawi the Tahir al-Haddad, penned the following truths in one of his poems:

May a nation hope for good when among itself wounds are drawn against its own soul? When angry for their honor, certain souls become prepared to slay them, and awful death must come. They all say: Muslims! But they're over and done, at war against Islam until their war is done.

So let whoever is capable of jihad do it, and let him hurry and sell up his affairs and bear the burden. And he whoever is not capable harbor good intentions regarding jihad, and pray to God abundantly on behalf of those who go, and help them as much as he can. In a hadith it is said that "the one who equips a warrior has fought; the one who looks properly after the family of an absent warrior has fought." 42 The one who provides for a solitary warrior seven hundred dinars for each dinar that he expends. 43 I would include in this category assistance gathered for people who defend Islam and its sacred territories—as the case of Palestine—together with means expended on their displaced and dispersed families and relatives. May God honor those who do good!
KEY TO THE GARDEN

We have already mentioned in the chapter on inward struggle (Chapter 17) that the jihād against the ego is the Greatest jihād, for it is a kind of war in which no trace is possible as long as one has an "ego that unites to evil" [āfaq ammaṣṣa bi-dahr]. As our Master Joseph the Truthful said: "I do not abandon myself. Truly, the self ever incites to evil" (Qurān, 3:133). And our own Prophet Ṣallā Allāhu ‘alayhi wa sallam has said: "A failure (baṣṣāf) is overcome with ējāla, ṣafqā, recitation, and a migrant (masqîl) is someone who recognizes what God has forbidden." This is because there are certain specific times in which the jihād of armed combat can be carried out, after which it ends, which is not the case with the jihād against the ego.

Similarly, emigration is one of the Pillars of Islam. Thus the true firād did not endure hardships and dangers, heroism, battles, and the separation from family and property, until he conquered his ego and subdued his ego for the sake of God's pleasure. Likewise, the true emigrant did not endure the bitterness of exile and find it sweet until he preferred keeping the company of the Messenger to remaining at home with his own people and kin. This was brought about by Providence, by responding to the call of truth, by keeping the company of the best of all people.

It is a well-known fact that in the jihād against the ego one must acquire arms, equipment and helpers if one is to be able to withstand it and proceed on the path to Rehāl so as to attain the station of Tawḥīd and perfect intimacy in the proximity of the Otu, the Glorious. Without them there can be no victory. These arms and equipment consist of useful knowledge and good works, which lead to the soundness of conscience and the reality of faith. The helpers are the guides on the Path, who point out its landmarks, and who transmit the Messages of God (Qurān, 32:10) and take each other's hands in traveling this rocky terrain and ascending these heights. They are the banners to the travelers, guides for the perplexed, the landmarks of faith, and the very essence of realization. My master and

sheikh, the great scholar ‘Alawī ibn Ṭahir al-Haddūd (may God sanctify his secret) has described them as follows:

They are those who are at a standard more and came struggling to catch up. By their proofs transgressors are rebuked, and by their light the bewildered are guided. By holding their wisdom, the distracted and the aphatic are aroused. At the meeting which they give, the misguided and the delirious are made present, and therein the backsliders are made to enter the monoscience. Their actions multiply their lights, their zeal propels their states. In pursuit they turned to Him, so He guided and chose them. They answered Him summons and took Him for Their All. As He drew them nearer and granted them His alliance. He made them draw near by their obedience and to grow valiant by their actions. He gave them and constant term to be loved because of their states. Those who believe and do good shall be given love by the All-Merciful (Qurān, 11:96). He rescued for them the lights of exalted unveiling, and bestowed upon them with a scrutinizing light from Him, so that by it they were able to see the flaws in people such as the defects in their actions, their various states, the way stations of the travelers, and the enlightening phases of aspiration and spiritual states. By it they saw into the meanings of the Divine Names and Attributes, their lights, influences, and the realities of names, such as lie beyond all definitions or description. God increases those who are rightly guided in guidance, and the (Qurān, 11:95) and for the court (Qurān, 11:96). He gave them two lives in this world. The second being the life of green, joy, intimacy with God, and the greater blessedness. He gave them two measures of His mercy (Qurān, 55:28). In their hearts He inscribed faith and gave them knowledge and the light of discernment, and blessed them together with the angels, in order to bring them out of the shoals and into the Light (Qurān, 55:27); and supported them with a Spirit from Him (Qurān, 41:11). So that they joined the people of success and of victory.

God the Exalted has said: O believers, if you fear God, He will give you a source of discernment (Qurān, 3:151) and favor God.
and He will teach you (QURAN, 24:12); and he who was dead and made alive We brought to life and gave a light wherein he walked among men (QURAN, 61:12); and O believers, fear God and believe in His Messenger. He will give you two measures of His mercy and approve for you a light wherein you may walk (QURAN, 57:23); and they are the ones on whose hearts He has inscribed faith, supported by a Servant from Bliss, and whose 17. As Allah wills. Gardens Immortal which rivers flow, wherein they shall abide to perpetuity. God is well pleased with them, and they are well pleased with Him. They are the party of God. Indeed, the party of God are the successful (QURAN, 3:128); and Whosoever obeys God and the Messenger, they are with those whom He has favored the Prophet, the Believers, the martyrs, and the virtuous, who are the best of companions. Such is the favor of God, and God is sufficient as Knower (QURAN, 4:69-70).

We entreat Him, who is the most gracious of all who are beseeched, to set us among those whom He has favored. Looked upon with the gaze of His mercy, brought to attain their every goal, and whose love He concluded with the best of endings.

The treatise is completed. 
PRIME is for God.

TRANSLATOR’S NOTES

1. Ahmad (1460).
2. Tirmidhi (1464), Nisrân (1544), Ibn Mâja (133).
3. Muslim (1460), Tirmidhi (158).
4. This hadith was authenticated by Imam Sakhi (d. 962 AD) who quotes its numerous chains of transmission in his book Ṣaḥih al-clientId.  
5. To be legally responsible or accountable is to be of sound mind and to have reached puberty.
6. This is the first hadith in the compilation of Imam al-Bukhari. A hadith narrated by Büyük Ali ibn Abi Tâlib that he is that which is handed down by word of mouth from one generation to the next. All traditions are a tradition in the sense that it was handed down from heaven to earth, then from one generation to the next. The guarantee of authenticity of a tradition is in the authenticity of the chains of transmission through which it is handed down; if these are flawed, suspect, or inaccurate, so is the hadith. Thus, this is not to say that what we have now is very different from the original.
7. The Living or the Alive, He who is alive without deriving His life from another source.
8. The Sustainer, al-Qâhid, is He who sustains the existence of all beings. Without this attribute, they would instantly vanish into non-existence.
KEY TO THE GARDEN

12. Allah is literally the one God—One God is Allah. The God, then, is All, made into a single word, Allah, or, as it is commonly rendered into English, Allah.
13. Holiness is an absolute quality. God's holiness is absolute. He is thus the absolutely unchangeable.
14. This expression indicates that God is pre-existent, unpreceded by a rea

TRANSLATOR'S NOTES

22. God is the sole actor in existence since He is the only power able to bring about an act. If you think about and plan an action, you can only execute it if God provides you with the power and ability to do so, since His power and ability are the only ones that exist. Would He withhold these from you, you can plan all you wish, but you will be utterly incapable of moving and executing your plan.

23. Idolatry, polytheism, association: all three are rendered by the same word, sha'ab, which can mean a group of people, a group of beings, in worldly terms, a company made of a number of persons will be called sha'ab, a word derived from the same root. In matters of religion, it means to associate a created being or more with the Creator, assign independent powers to it or them, thus setting up limited beings as autonomous gods besides the Absolute. By so doing, the Prophet is denied, since it is not only his infallible and infallible, which is being used to designate a variety of interrelated meanings, including the worshipping of idols of stone or wood, while setting them up as independent gods or as mediators between humans and the one God.

24. To be accrued it to be revered from divine mercy.
25. The August. "Allah" is He whose rank is so important, noble, and exalted, that He is beyond reach.
27. The unique of the name of a creature's particular nature is the silent language of created beings. It is that which the perceivable person may infer from observing these beings.
KEY TO THE GARDEN

29. Shukrani (5790); Tasmadi (1891).
30. See A Treatise on Tabliq, 19th Century, 1880-1882, as quoted in al-Hikam (1872), al-Dhariar (1875).
31. Until when the earth with the sun, are not recollected, "Come! Enter your dwelling place! Solomon and his host cry you to come (2:271)," 2:271.
32. The religious sciences are those that constitute essential religious knowledge, such as the science of the Principles of Sacred Law, the various sciences of the Quran and the hadith, and jurisprudence. As for the accessory sciences, they are those without which it is impossible to master the primary ones, such as knowledge of Arabic, Latin, and Greek.
34. Retaliation punishments (qa'afa) are those based on "an eye for an eye, an arm for an arm," and so on. Discretionary punishments (uju'd) are those defined by precedent, by analogy, or by the discretion of the judge or ruler.
35. Baha' (1893), Al-Majid (1882).
36. Every relative or civilizing being must be the effect of a cause. Only the Abad, the infinity, which is beyond cause and effect, is itself without cause or effect.
37. In their faces you recognize thekindness of the Sun. They will be given to drink of a stream sealed—sealed and a meal (Quran, 62:2).
38. Al-Refa and Al-Arba 'are the two Arabic letters that form the word "two," which means 2. This is the word by which God manifests things into existence.
40. Al-Refa (1893), Baha' in Al-Adab (1893).
41. This is one of the pairs of opposites that Arabic poets and Sufis are so fond of. Tabliq is emptying and cleansing the receptacle: the barren earth or the valley of the sun, which are absent, the result of which is the return of light. Tabliq is admission and embodying it with beliefs, Remembrance, and good character, so as to aid the influx of light. One also says Tabliq, abandonment, and Takhlili, ascension.
42. Tabliq is worship, the carrying out of rites in accordance with the sacred laws. Takhlili, in the sense of adoration, is the state of the poetical worshipper who thinks, acts, and looks only by and for God, as stated in the hadith qudsi that follows in the text.
43. Tabliq (1893). This hadith qudsi contains the explanation of what is meant by Tabliq. Tabliq is to be translated, "He who would be known to be a poet in our day, so we ask God to grant one's request for the sake of one of His beloved servants is the sensible thing to do, rather than depend on the prayers of one's own sect or self.
44. Al-Majid (1882).
45. The first three generations are the best three generations of Muslins as declared by the Prophet, as he said, "The best generation is mine, then the one that follows them, then the one that follows that." Baha' (1893), Al-Majid (1882). They are the generations to be followed and emulated.
48. The word "day" today means time. Originally it was used to designate the cycle of a sun's rising. Al-Majid (1882), Al-Refa (1893).
49. Muskar and Al-Sabiq are the two angels responsible for questioning the dead soon after they are buried, asking who their God is, who their protector is, and what went with them.
50. Al-Dhariar (1875), Al-Refa (1893).
51. Al-Dhariar (1875), Al-Refa (1893).
54. Timidhi (1585).
55. Pressure (199).
56. Ahmad (1870).
57. Tirmidhi (1316).
58. Bakhari (1431); Muslim (28).
59. Muslim (191); Tirmidhi (1564); Ahmad (1685).
60. Tahirih, Arag (1435) and Kahfi (1874).
61. The first half of the hadith is in Muslim (166, 1671); Tirmidhi (196); and Abu Dawud (3317), and many other books. It was variously interpreted as repeating Râma ilâllâh to the dying so that they remember it themselves, or to the dead after their burial, so that they are able to answer the two attendants in the grave. The first hadith is in 'Abd al-Razzâq (605).
62. Bakhari (1130); Muslim (31).
63. Bakhari (1491); Muslim (13).
64. Muslim (137).
65. Muslim (191); Ahmad (1471), 14412, 1506.
66. 'Itibar, al- 'Anas al-Tihri (108). Al-'Ilam (1934); Ibn Hibbin (1638); Abu Ya'la (137).
67. Bakhari (1876, 1897, 6240); Muslim (50).
68. Bakhari (1337, 1338, 3224); Muslim (94).
69. Ibn Mâni' (31); Tirmidhi (16441); Abu Yusuf (348, 687).
70. Abu Dawud (1305).
71. Bakhari (786).
72. The Principles of Jurisprudence is the science of how to derive sound legal judgments based on textual evidence. It is the art of the mujtahid, that is, the scholar who is qualified to make such judgments. It is based on precise machinations defined by the leading authorities of Islam, among whom stand prominently Imam al-Shafi'i. It requires immense studium and mental matter, and should thus be reserved for specialists.
73. The Followers comprise the generation following the Companions. They are the second best of creation.

74. The People of Bahr are the Companions who fought at Bahr with the Prophet. They are considered the most superior among the Companions after the four Caliphs and those specifically mentioned in the Qura'an, for instance by the Prophet. 'Umar used to gather them during his caliphate to take their opinion on important issues.
75. Communion was an ideology based on materialism. Now the ideology has been proven false and utopian, but the materialism of the idea of the world, so that all that was said by the author concerning this still applies in the fullest sense.
76. Incarnation is the incarnation of the Absolute in the relation, of the infinite in the limited. It is a logical impossibility.
77. Ezra is the prophet mentioned in the Qur'an. For the Jewish cult of Ezra, see Mahomed Aronov, "Ezra in the Qur'an," in Studies in Islamic and Jewish Traditions, Institute, Columbia, 1960.
78. The author names the scholars affiliated to here as Abu Nada and Abu-Tul-Ali.
79. Since the Virgin Mary is called in Christian terms "Mother of God," the implication is that she is the Messiah. This is how the word "mothers" came into being.
80. The Primary Cause or Prime Mover is God Himself. To believe that creators or secondary causes have autonomous power is to set one's intention in conflict with sincerity with God. It is to worship one's ego, to overpower its opposition.
81. Acting out of orientation or simply to satisfy some lust or appetite is to set one's intention in conflict with sincerity with God. To worship one's ego, to overpower its opposition.
82. Mussaylima and Sayf both claimed prophethood in Yemen, present day Yemen, while Abrahim claimed it in Sarat, Yemen.
83. The first is described in the Age of Ignorance, while the second is described in the Age of Darkness.
85. His father is described as a man named Mâlik, by the author Ahmad ibn al-Khidam.
86. Those are all acts of worship that took them out of the limits of their Shi'a origins and into mainstream doctrines.
87. This you may not have known, your Lord dealt with the owners of the
Elephants! Did He not feed their swelling and sent against them flocks of birds, which pecked them with stones of baked clay, and made these like snow-white salt [88] to them [89] (Qur'an 15:15)? The Nasirites [90] who heard this verse rejected the Prophet & well knew that those people's living elders had witnessed this episode in their history. Note - of them spread or raised doubts is to the accuracy of the story told by the verse.

88. This hadith was narrated by over 75 Companions and recorded by Bukhari, Muslim, Tirmidhi, Ibn Maja, Nasa'i, Ahmad, and Abu Taali.
89. Bukhari (3:446), Muslim (3:61).
90. The Dajjal is the Imperson who shall appear at the end of time, the Antichrist who will be fought by the Mahdi and slain by Jesus with his second coming.

1. Abu Dawud (2:532).
2. Bukhari (4:61), Muslim (44).
4. Tirmidhi (3:34).
8. Bukhari (4:477), Muslim (4:9, 10).
10. The Sinaitic, as opposed to the kethib, are those words on which God has decreed for Paradise and guided to that which leads to it. They correspond to theHadith and the decreed in Christian parallel.
11. Tariq or neutralisation or retention of the Divine Attributes is to interpret them in such a manner that will cancel their literal and other obvious meanings. The Mu'tazilites were guilty of this.
12. Tashbid or anthropomorphism, on the contrary, is to interpret the Attributes in such a concrete and human manner as to render God not only relative and finite, but material and uniting human beings. This is the Wahhabist manner of literal interpretation.
KEY TO THE GARDEN

160. These verses are from Islam al-Bayan's Diwan (section 6, verses 69, 85).
161. (2:81) and section 7, verse 31.
162. Muslim (1851); ANB (1990); (1992).
163. Islamic (1960); Tirmidhi (1983).
164. Bukhari (1275); Muslim (1879).
165. Bukhari (1279); Muslim (1879).
166. Bukhari (1891); Muslim (162, 1879).
167. Tirmidhi (1879).
168. Ibn Misri (1620).
169. Bukhari (2423); Muslim (1891).
171. Ahmad (1956, 1997).

TRANSLATOR’S APPENDICES

On Jihad

Jihad has been a thorny question spuriously misrepresented by the media and frequently misunderstood by many angry and ignorant Muslims. It is the latter that the coming remarks are addressed. Ignorance in a Muslim is unacceptable since we are a community that bases our decisions and behavior on the detailed knowledge provided by the Quran and Sunna; it is not a community swayed by emotions. Muslims are angry, and rightfully so, because of the Palestinian situation; because of what Muslim minorities are suffering in various regions around the globe, because of the imposition of alien values, cultural hegemony, and overt immorality through the powerful paths of the media that bully its captives into accepting prefabricated images and ungodly assumptions; because Muslim governments are so weak, corrupt, and bent only on keeping their authority and continue bleeding their countries’ resources that they are unable and unwilling to resist either cultural or military aggression. Since this book was first written, Muslims have increased in anger and, sadly, in ignorance, such that the present text, as clear as it is, has become open to misinterpretation in certain places. This is why we thought the following clarifications were called for.
The most important function of Muslims, both as individuals and as a nation, is *Dawa*. When noting that this community is the best of all communities, God follows with the reason why. You are the best nation brought forth to men, enjoining good, forbidding evil, and believing in God (Qur'an, 3:110).

*Dawa* is to invite people to God and to teach them the path that leads to Him and to Paradise. Enjoining good is to invite people to *Sahaba* (Allah, Muhammad, Rashid/Rahab, then to following the instructions of the Sacred Law of Islam) and adopting the Muhammadan model of virtuous and noble character and behavior. It is also to dissuade people from worshipping other than God, ascribing to God attributes that limit His infinity, humbling His perfection, or do away with His transcendence.

*Jihad* is to strive to one's utmost to please one's Lord. For this reason, *Jihad* and *Dawa* are often one and the same thing, which is alluded to in the Qur'an: those not the disbelievers, but struggle against them using it (the Qur'an) with a mighty struggle (Qur'an, 25:56). Struggle or *Jihad* against the Makkah pagans is here defined as perseverance in summoning them to God, reciting the Qur'an to them, explaining its meanings, and using it to refute their arguments. This verse also shows that God spoke of *Jihad* during the Makkah period; before the Prophet's and his Companions migrated to Medina and before the term acquired the further meaning of armed struggle.

There are many dimensions to *Dawa*. The first concerns the individual in both his outward and inward aspects. To invite oneself to God and the Sacred Law is outwardly to conform with the Law's injunctions and prohibitions, and inwardly to attend to the asments in one's heart, such as greed, lust, jealousy, thinking ill of others, and so on, and strive to replace these with the opposite virtues. To strive to achieve this with sincerity is *Jihad*, the Greater *Jihad* being the struggle against the ego, for the ego, until subdued, relentlessly attempts to divert one away from both the outward observance of the Law and the inward perfection of the heart.

Having achieved some degree of success in the Greater *Jihad*, one is expected to call others, especially those in his immediate vicinity, to God. Since resilience is inevitable, effort and perseverance will have to be expended. This, again, is *Jihad*.

Those whom God has chosen to spread His message across the lands, the virtuous scholars who have devoted their lives to this, are forced to travel far and wide, expend effort and money, and endure hardships and sometimes persecution. Yet they remain undeterred in their purpose. This also is *Jihad*.

Thus, in all these endeavors, *Dawa* and *Jihad* coincide fully, the two terms being essentially interchangeable. This is why most treaties of faith begin their chapter on *Jihad* with the mention of the various modes of *Dawa*.

Lastly we come to armed struggle, the Smaller *Jihad*. War can be offensive or defensive. In the past, offensive wars were waged against declared enemies. Never was war waged against states with whom the Muslims had signed peace treaties, nor was Islam ever imposed by force upon the populations of conquered territories. Defensive wars were waged against such invaders as the Mongols and the Crusaders, more recently against the colonial powers. The purpose of such wars was the preservation of Muslim territories so that Muslims may carry on extorting each other to good and forbidding each other evil. It is clear that the military kind of *Jihad* also has for its prime purpose the free exercise of *Dawa*, so that even if in this instance the two concepts do not coincide, they are nevertheless intimately linked. *Futuwa* is expanded in *Dawa*, *Jihad* being an auxiliary extension of it needed only under certain circumstances.

Today, in the twenty-first century of the common era, every country is presented a priori to be at peace with every other
country, with the need for armed struggle arising only when the territorial integrity of the lands of Islam are threatened. "Jihad", as armed struggle is called for, must accord with the legal rulings of Islam, nor the wishes of extremist groups. War is conducted under the banner of a legitimate leader, who in these days will be the head of the state of which one is a citizen. A head of state is the only one permitted to declare war. And only in the context of an unequivocally just cause are people allowed to rally under his banner for jihad. But if the war has no legal justification, then Muslims must refuse to participate in it, whatever the consequences. Examples of this are Saddam Hussein's criminal attacks against Iran and Kuwait.

As for terror, no reputable Muslim scholar worthy of the name can condone attacks against civilians. The reasoning for justifying such acts is usually an inverted kind of logic that stems from the desired conclusion followed by attempts to justify it with legal arguments. For example: "America is misguided in its support of Israel lamenting the Palestinians. Therefore, we must hurt America. Hard targets are difficult to hit, since we are not efficient enough to reach them; therefore we must hit soft targets. Will someone be kind enough to provide textual evidence so as to produce a fatwa allowing us to kill American civilians?"

The terrorist war is as follows: America is misguided in helping Israel iniquously persecute the Palestinians. But what does our Sacred Law say we should do about it? When an objective, international reading of the Sacred Law by qualified scholars leads to the conclusion that killing civilians is explicitly forbidden, then we should not allow our rage to override the legal verdict.

Finally, let us stress that the battle for preeminence is primarily intellectual, which brings us back to da'wah and the duty of every individual Muslim to acquire the knowledge necessary to steer himself and others to safety in these troubled times. As a rule of

themselves, to know if any course of action will be sanctioned by Sacred Law, one must serve or interpret it. In short, choose everything that does so will be found to be forbidden.

On Palestine
In the present climate, especially in the United States where people are regularly misinformed about what is happening in the Middle East, such statements as the author's encouragements to Muslims to donate to the Palestinian cause may be misunderstood. We must therefore remind non-Muslim readers that this was written at a time when Israel had expelled half the people of Palestine out of their homeland to refugee camps in the neighboring countries who were lacking the resources to cope with an exodus of this magnitude. Soon, Palestinian guerrillas began to fight back by conducting military operations from bases near these camps. Both refugees and guerrillas needed financial support, and this is what the author is referring to here, not that Israel must make an unbowed record of terrorism unattended by any other state or organization or group. Legal detention without charge running for years, systematic torture, extrajudicial executions in the occupied territories and assassinations of Palestinian activists abroad, mass killings as in Sabra and Chatila, assaults against civilians with missiles, helicopters, and fighter planes, killing of UN personnel, demolitions of houses, shooing children and adolescents to deter them from throwing stones at tanks and armored vehicles, conversion of mosques into cafes and clubs, forced evacuation of the inhabitants from buildings which are thus confiscated to build illegal settlements, and many other violations of human rights and international law are repeatedly denounced by organizations such as Amnesty International and Human Rights Watch. During this time Israel has refused to comply with eighty UN Resolutions. Yet it is
only the Palestinians who are now accused of terrorism. Having said that, we, as Muslims, are forbidden by Sharia law to treat terrorism indiscriminately. We are not allowed to oppose terror with terror. We must maintain the rules of honor laid down by the Prophet &. We are not allowed to kill civilians, especially women, children, elderly people, the sick, or handicapped. We are not allowed to kill the wounded, mutilated corpses, demolish houses, burn reveals, prevent policemen ... even humiliate them.

Thus, in speaking of funding the Palestinians nowadays, this would involve such things as helping the refugees, assisting in the reconstruction of their devastated infrastructure, and so on, not as funding the indiscriminate bombing of civilians.

GLOSSARY OF ARABIC TERMS

Abla: The synagogue, the most sacred common beliefs. We have consistently used "spareness" for "sacrifice", while reserving "sacrifice" for the Slaughter.

Ablaq: Spiritual court; the mind of reverence engendered by awareness of the Divine.

Alkhuw’ Al-Asmara, the life-to-come: Literally that which follows.

An’ara: The Hujra, converts to Islam who resided in the city of Medina and who received and assured the Muslims who immigrated from Makkah.

Asif (علife): Grossly; one who has realized the state described in the hadith qudsi: what God says: "I became his eyeight with which he see, his hearing with which he hear. . . ." He knows things by God, and not, as others, God by His will.

Ameril: Plural of amsir (see amsir).

Bash: One of the first major battle of Islam; history, fought in the year 624 CE between the Muslims and the inhabitants of Makkah.

Darala: The Anshur, the hinterland.

Darait: This world; Literally: that which is near, the implication being that the end of each of its beings and each of its moments is near, and that we are remote from the Divine Presence; and the higher worlds in the center that we are near to the world.

Dawaa: Calling people to God.
KEY TO THE GARDEN

Dhabah: Remembering God.

Ihabah: The first state of the Glorious Quran.

Fatihah: A veritable gift by a qualified religious specialist.

Ghadh: The initial washing of the whole body required by the Sahih e a certain times.

Malihah: Behold! one of the Blessed Prophets’ titles is the “Behold of God.”

The name of Sufi/Shah is sometimes given to the ascetics, descendants of the Prophet, the “Most pious.

Hadith: A Holy Tradition is in which the Prophet he repeats the words of His Lord, but words that are not part of the Quran.

Hadith: Presence. Al Hadith al-fadhlayn: Divine Presence. The same word is used to designate a circle of people engaged in dhikr; since the purpose of dhikr is to be admitted into Divine Presence.

Mal: A transient spiritual state.

Hudaya: Essential reality; the archetypes in the higher worlds.

Hudaya: The place (Madinah/Al-Khawab wa al-Ma’awad) (“God is our sufficiency and the best of Guardians”).

(Hudayya): The place or a name of a place that is equivalent to Nabi (“there is neither power nor ability except by God”).

Husa: Spiritual excellence, defined by the Prophet (s.a) as to worship God as though you see Him; in the constant awareness that although you do not see Him, He sees you.

Asma’i: Leader of al-Masa’i or part of the ascent on the leader of the companionable Prayer or the leading scholars of each generation.

Lajabiyah: To seek God’s forgiveness, particularly by repeating the phrase, Astaghafe Allah (“I seek the forgiveness of God”).

Yahdahiyah: The pre-Islamic state of ignorance.

Issa: Struggle for the sake of God.

Issa: Literally, one who “comes up” but when applied to the truth and the decision to do it, it means “disbeliever.”

Kis: Preceding certain knowledge which needs no proof; the direct perception of the real nature of things and is of many different grades.

Kuf: The state of disbelief.

GLOSSARY OF ARABIC TERMS

Malah: Assistance, reinforcement.

Manajat: The veritable state.

Maghdub: A spiritual station on the Path, more lasting than a hal.

Matti’ik: A term for the direct knowledge of higher realities. It begins with conception (al-wah), then unveiling (al-khayal) or unmasking (al-mashdah), then contemplation (al-mashhadi or malikah).

Malik: Anyone who enforces, particularly for religious reasons.

Shajahah: One who strives for the sake of God.

Masajid: Vigilance, unbroken attentiveness in the awareness that God watches.

Mudahakdah: Continual repetition of the verse by the eye of the Heart of the lights of the Divine Acts, then at a higher stage that of the Asiatics, then that of the First.

Nabi: Body, the psychic or ego, which is intermediate between the physical body and the luminous spirit. The downward pull of the body and lower psychic drives give it a dark passionate aspect, while the upward pull of the spirit gives it a rational luminous aspect. Between these two emotions, both of which are psychic elements, may be put to the service of either one of the two aspects.

Qiblah: The direction of the Sacred House in Makka.

Rah: One unit of the ritual Prayer or Salat.

Rahab: The reality of the human nature which transcends time and space since it is not part of the physical world.

Salat: The obligatory ritual Prayer performed by Muslims five times a day.

Sallat: The venerable people of God who are either on the verge of or into the station of saintship. Their rank comes below that of the Prophets and the Siddiqiyah.

Sajj: A place in Hell.

Sawad: Literally said or matter. By convention it refers to a descendant of the Prophet (s.a).

Shahada: The Sacred Law of Islam, the totality of practices required of all Muslims.
KEY TO THE GARDEN

Saudagar: True Savor, the very highest among saviors. Their exemplar is Abu Bakr al-Siddiq, may God be pleased with him.

Saur: The image stretched over Hell on the Day of Judgement, which all must agree to cross as one of the manifestations of the Judgement.

Sawm: The emptiness of the being in the natural Divine knowledge.

Saddhukh (Allah says that He is Saddhukh). "Transcendent (sent and exalted) to God, and His is the praise."

Sama: The pattern of life of the Blessed Prophet ﷺ which comprises the norm and example for his followers.

Sama and Jawada: The orthodox majority of Muslim scholars.

Ta'laq: The conclusion of one or more Divine Attributes.

Ta'laq: The War of Sefr, or one particular order of Sali.

Tawakkul: To seek the assistance of a person of stature in praying to God. One might say, for instance, "O Lord, by the status of so-and-so in Your sight, and by the blessing of his prayer, I ask You for such-and-such a thing."

Tawhid: Belief in God’s Oneness and Uniqueness.

Ummaha: The whole community of Muslims.

Umrah: The Lesser Pilgrimage to the Holy House in Makka, which may be accomplished at any time of year.

Waqf (plural: waqf): Anotated, unchangeable, endowment, which is property that its original proprietor dedicates to the exclusive benefit of certain designated people or institutions. It remains so for as long after his death as certain stipulated conditions are maintained. Some waqfs that are still in existence date back six centuries ago.

Waraq, a Friend of God, enveloped in divine solicitude.

Wudu: A regular spiritual exercise, usually a form of ashur (incantations and supplications), but also meditation of the Quran, ritual Prayers, and so on.

Wujub: The obligation required for ritual purification before most acts of worship.

Zakah: The obligatory tax payable by Muslims to the needy.

PEOPLE CITED IN THE TEXT

Abu Bakr al-Siddiq: Close Companion to the Prophet ﷺ and his first successor (d. 63 AH).

Abu Daud al-Sanjari: One of the six major hadith compilers (d. 275 AH).

Abu Hanifa al-Nu’man: Founder of the Hanafi school of jurisprudence, he taught in Baghdad, where he died and was buried in 310 AH.

Abu Hurayra: One of the most prolific hadith narrators among the Companions (d. 38 AH).

Abu’l-Abbas: A Companions who heard from Ibn Abbas, lived in Basra, and became a recognized expert on Quranic recitation, commentary, and Hadith (d. 100 AH).

Abu'l-Darda': Famous Companion, known for his asceticism. He died in Damascus in 52 AH.

Abu Hasan, Muhammad ibn al-Husayn al-Shari: Well-known scholar of the sixth generation.

Abu ‘Umar al-Nader: A companion who lived in Basra, was an expert in Quranic sciences, and died in 120 AH.

Abu Talib: Makki: One of the first to write a systematic treatise on

The names are listed alphabetically according to the name each person is best known by. We have omitted the at preceding first names, but retained it in first names. Names beginning with the word “Abu” or “Ibn” (son of) are abbreviated with “A.” and “A.” The form “p. 1” is distinguished from “p. 1” in a particular.
KEY TO THE GARDEN

Sadiq. He spent the last years of his life in Makka, hence his title Al-Makki. Died about 1050 A.D., probably in 1048 AD

Abu Zayd. Following and transmitter of hadith.

Ahmad ibn Sulaym. Known as al-Bint al-Mubtadi'i, the Emigrant, for being the first leading figure among the descendants of the Prophet (pb) to emigrate from Iraq to Makka, where his own descendants, who became known as al-Sada al-Ashrafiyah, the 'Ashraf Sayyids, were so active in preserving and teaching the Sacred Law of Islam (d. 163 AH).

Ansas ibn Malik. Companion who served the Prophet (pb) for most of his life in Makka. He entered the Prophet’s service at the age of ten and lived long to become one of the most prolific hadith transmitters (d. 107 AH).

Anas ibn Makkah. A popular companion of the Prophet (pb) and a former companion of the Prophet (pb) whose name is mentioned in hadith.

Ash’ari, Abu Musa al-Farisi. Companion whose tribe, the Ash’ari, came from the Yemen to join the Prophet (pb) in Makka (d. 123 AH).

Ash’ari, Abu ‘Ubaydah al-Jaraydi. Third-century theologian who clarified and wrote down the creed of the majority of Muslims, al’Ahkam wa’l-Fiqah. His definition of faith won wide acceptance among Muslims that it became synonymous with al’Ahkam wa’l-Fiqah, so that whenever a scholar is asked about his belief, he finds it sufficient to say: “I am Ash’ari.”

Ata, Ahmad ibn Hanan al-Makki. Great Ahl al-Sunnah scholar and saint. Born in Egypt in 397 AH, he traveled to Makka, despite his blindness, to become the most brilliant student of Imam Ahmad ibn Hanbal, the Shaykh al-Islam of Makka at that time. He returned to Egypt, where he taught, wrote, and composed more than 200 works in the Shia school of thought.

Ata, Umair the Prophet (pb). An Al-Makki scholar and saint, known as the ‘Alam al-Ladlal. Habib Umar lived in Egypt. He was blind, yet loved to move constantly among the villages to teach. He died in 1273 AH.

Atta, Abu l-Bayt al-Khayat. Known as Al-A‘Madi because he lived in Al-Madi, his father’s hometown in the area where he died in 1314 AH and where his tomb and mosque are still visited to this day.

Bada’i, Ahmad ibn ‘Umar. Hadhrami scholar born in 1214 AH in the town of Shabah, which is the hometown of the Bada’i clan of the great tribe of Kinda. He studied under numerous Al-Makki scholars in various fields and

PEOPLE CITED IN THE TEXT

of Hadramawt before emigrating to Singapore where he took office as Judge of a court of minority and non-Islamic issues, until his death in 1280 AH.

Balqis ibn Malik al-Makki. A famous young warrior and poet. The Prophet (pb) liked his voice and he chanted poems as they traveled in caravans. He was killed in battle in Ta’if, in Persia, in 12 AH.

Bahnhut. Abu Bakr ibn Hasayn al-Makki. Famous Shi’ite scholar and leader of the Bani Hashim, who lived and taught in the city of Makka, 1254-1274 AH. He was appointed as the spiritual leader of the city and the world’s most famous poet and poet laureate, his works in praise of the Prophet (pb) were composed in the form of poetry, and they were composed in the form of verse. He died in 1274 AH.

Bahshut. Abu Bakr ibn Hasayn al-Makki. Famous Arab poet and leader of the Bani Hashim, who lived and taught in the city of Makka, 1254-1274 AH. He was appointed as the spiritual leader of the city and the world’s most famous poet and poet laureate, his works in praise of the Prophet (pb) were composed in the form of poetry, and they were composed in the form of verse. He died in 1274 AH.

Bahshut. Abu Ba’il ibn Hasayn al-Makki. Famous Arab poet and leader of the Bani Hashim, who lived and taught in the city of Makka, 1254-1274 AH. He was appointed as the spiritual leader of the city and the world’s most famous poet and poet laureate, his works in praise of the Prophet (pb) were composed in the form of poetry, and they were composed in the form of verse. He died in 1274 AH.

Bahshut. Abu Ba’il ibn Hasayn al-Makki. Famous Arab poet and leader of the Bani Hashim, who lived and taught in the city of Makka, 1254-1274 AH. He was appointed as the spiritual leader of the city and the world’s most famous poet and poet laureate, his works in praise of the Prophet (pb) were composed in the form of poetry, and they were composed in the form of verse. He died in 1274 AH.

Bahshut. Abu Ba’il ibn Hasayn al-Makki. Famous Arab poet and leader of the Bani Hashim, who lived and taught in the city of Makka, 1254-1274 AH. He was appointed as the spiritual leader of the city and the world’s most famous poet and poet laureate, his works in praise of the Prophet (pb) were composed in the form of poetry, and they were composed in the form of verse. He died in 1274 AH.
present day Mecca as his northern bar.

Hudhayl: Abul Mas'ud ibn Abul Mas'ud: Born in Taima, Mecca, in 654 AD. He is known as the "Father of Hadith". He was a student of the Prophet Muhammad, and is said to have memorized the entire Quran by the age of 12. He later became a prominent figure in the early Islamic community, known for his contributions to the field of Hadith.

Hudhayl: Abul Mas'ud ibn Abul Mas'ud: Known for his contributions to Hadith, he compiled the first systematic collection of the Prophet's sayings. He is also credited with the invention of the mountain of the Prophet, now known as Mount Arafat. His contributions to the field of Hadith have been invaluable, and he is considered one of the great scholars of the early Islamic period.

Hudhayl: Abul Mas'ud ibn Abul Mas'ud: His contributions to Hadith have been invaluable, and he is considered one of the great scholars of the early Islamic period. He is known for his contributions to the field of Hadith, and is considered one of the great scholars of the early Islamic period. His contributions to Hadith have been invaluable, and he is considered one of the great scholars of the early Islamic period.
KEY TO THE GARDEN

Maymun ibn Mithin: Folklore, renowned for his puns and quips (d. 629 AH).

Munaf ibn al-Jahal: One of the most knowledgeable Companions; he died in his thirties in Syria in 12 AH.

Habib ibn al-Hajjaj: He disliked his behavior, but no further details were provided. He died in 13 AH in Damascus.

Nabi ibn Sharaf: Well-known scholar and translator of hadith. He died in 249 AH in Damascus.

Nasr ibn al-Shehri: One of the most renowned scholars of all time, he wrote several commentaries and commentaries on commentaries of hadith, but his major work is a monumental work on jurisprudence, following the school of al-Shafi'i (d. 203 AH).

Nasr ibn al-Shahriz: First to call on the tribe of Khuzayma after the arrival of the Prophet. He was appointed to the Hijaz in Syria in 12 AH.

Qasim ibn al-Anfis: Tutor who lived in Basra. He was noted and well known for his knowledge of Qatari commentary. He died in Kufa in 172 AH.

Qari, Mulla Ali: Hadith scholar. Born in Herat, he lived in Makkah, where he became a prolific writer, producing works on fiqh, hadith, ta'lim, abj, and hadith. He died in 674 AH.

Qasimi, Abu 'Umar: Famous for his Dakr, or the repetition of the Quran. He was known for his memory and was the author of several works on Ta'lim (d. 714 AH).

Rasul, Abu Musa: Leading historian who wrote in Kufa when he died in 764 or 765 AH.

Shahab, Abu Hafid: Legendary founder of the Shafii school. He died in Egypt in 655 AH.

PEOPLE CITED IN THE TEXT

Shaykh, Abd al-Wahhab al: Famous Egyptian scholar and some time a jurist member of the Shafi'i school.

Shafi'i, Imam Muhammad ibn Idris al: Founder of the Shafi'i school of jurisprudence. The rules he laid down for a madhhab to follow to reach a sound legal vade matter the basis of all subsequent efforts in this field. He died in Cairo in 204 AH.

Sharawardi, Shihab al-Din: Writer of several works on hadith and tafsir. He died in Baghdad in 246 AH and was a contemporary of the famous jurist Abu al-Qasim al-Jurjani. His 'Anwar al-Ma'rif' contains one of the most widely recommended expositions of the technique and grammar of hadith (d. 282 AH).

Tunis, Abu Isma'il al: One of the major six hadith compilers. Author of al-Jami' al-Saghir, as well as many other important works (d. 282 AH).

Usama bin Ziyad: Companion whose father, Zid al-Husn, had been a freed slave of the Prophet, then his adopted son, until revelation abolished formal adoption. At the age of sixteen Usama was given command over an army including many of the older Companions (d. 282 AH).

Wahh ibn Mas'ud: Folklorist from Yemen, famous for his knowledge of Jewish lore (d. 615 AH).